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I. BAPTISM UNDER THE TWO DISPENSATIONS.¹

OF the three definitions of baptism given in our Westminster Standards, the most complete is that found in the Larger Catechism. It constitutes the answer to Question 165, and is in these words: "Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of the Father, and of the Son, and of the Holy Ghost, to be a sign and seal of ingrafting into himself, of remission of sins by his blood, and regeneration by his Spirit; of adoption, and resurrection unto everlasting life; and whereby the parties baptized are solemnly admitted into the visible church, and enter into an open and professed engagement to be wholly and only the Lord's."

This definition has primary reference, of course, to ritual baptism, but it distinctly indicates that "the washing with water in the name of the Father, and of the Son, and of the Holy Ghost," derives its significance from the fact that it has been appointed by Jesus Christ to symbolize the benefits that come through *real* baptism, which alone introduces to membership in the invisible church.

This real baptism is effected through that operation of the Holy Spirit by which the soul is united to Christ, and thus has secured to it remission of sins and adoption into the family of God; by which it is regenerated and its resurrection unto everlasting life realized. It is to this baptism that the apostle refers in 1 Cor. xii. 12, 13: "For as the body is one, and hath many members, and all the members of that one body, being many, are

¹ *The Great Baptizer.* A Bible History of Baptism. By Samuel J. Baird, D. D. 12mo, pp. 489. Philadelphia: James H. Baird. 1882.

IV. FELLOWSHIP.

OF justification, Dr. Thornwell wrote: "We regard justification as the dogmatic principle which reduces to scientific unity the whole doctrine of religion. It is the bow which spans the whole hemisphere of grace." What Dr. Thornwell said for justification we claim for the doctrine of fellowship.

Fellowship is the consummation and the comprehension of all other facts in the Christian religion. Fellowship with Christ is God's ultimate purpose with respect to his people. From this mount of transfiguration we have a complete survey of the successive steps which lead up from the dark valley of man's estate of sin and misery. Fellowship begins at the lowest round and mounts to the summit. Fellowship is itself the ladder which, like that of Jacob's vision, reaches from earth to heaven.

What is fellowship? Let the Scriptures say. In the original Greek we have two words, *κοινωνέω* and *μετέχω*, which indicate ownership in common. Not to dispossess one's self for others, but to share with others, is the idea conveyed by these words. A few illustrations of the usage will suffice. And first, as to *κοινωνέω*. In Rom. xv. 27, we read: "If we have been partakers of their spiritual things;" Gal. vi. 6: "Let him that is taught . . . communicate unto him that teacheth;" 1 Tim. v. 22: "Neither be partaker of other men's sins;" 1 Pet. iv. 13: "As ye are partakers of Christ's sufferings." In the nominal forms we have, Rom. xv. 26: "To make a certain contribution;" 1 Cor. i. 9: "Called unto the fellowship of his son;" 2 Cor. xiii. 14: "The communion of the Holy Ghost;" Phil. ii. 1: "If any fellowship of the Spirit;" 1 John i. 3: "May have fellowship with us; and truly our fellowship is with the Father, and with his Son Christ Jesus;" Luke v. 10: "Which were partners with Simon;" 1 Cor. x. 20: "I who am . . . also a partaker of the glory;" 2 Pet. i. 4: "Partakers of the divine nature." From this it is apparent

that they are guilty of tautology who speak of the communion *and* fellowship of the Holy Ghost.

We turn now to *μετέχω* and its cognates. 1 Cor. x. 17: "We are all partakers of that one bread;" Luke v. 7: "They beckoned unto their partners;" Heb. i. 9: "God hath anointed thee with the oil of gladness above thy fellows;" *Ib.* iii. 1: "Partakers of the heavenly calling;" vs. 14: "We are made partakers of Christ;" *Ib.* vi. 4: "Were made partakers of the Holy Ghost."

In Heb. ii. 14, we have both words: "As the children are partakers (*κοινωνέω*) of flesh and blood, he also himself took part (*μετέχω*) of the same;" 2 Cor. vi. 14: "What fellowship (*μετέχω*) hath righteousness with unrighteousness? and what communion (*κοινωνέω*) hath light with darkness?"

These passages show that there is no essential difference between these words, which are used thus interchangeably. To hold in common and to have with another are but different ways of expressing the same thought. The use of two such words places the meaning beyond question.

It should now be plain that the common conception of communion as being converse with God is not the scriptural conception. The meaning is fellowship, or partnership. The Christian is a partner with Christ. This idea is still further emphasized in the original by the composition with the verb of the preposition *σύν*. Eph. v. 11: "Have no fellowship with the unfruitful works of darkness;" Rev. xviii. 4: "That ye be not partakers of her sins;" Rom. xi. 17: "And with them partakest of the root;" Eph. iii. 6: "And partakers (literally, co-partakers) of his promise in Christ."

From this last passage it is plain that Christians are not only partners with Christ, but with each other. Sectaries may deny "fellowship" to others, meaning thereby Christian recognition at the Lord's table or elsewhere, but they can no more sever that fellowship which the Scriptures reveal than brothers can obliterate their consanguinity. Had the scriptural conception of fellowship been more signally recognized and more generally received, that barbarous expression, "refuse to fellowship," had never obtained currency. A safeguard against unscriptural notions is the use of

Bible words as exponents of Bible thoughts. Unscriptural views of conversion are due to a violation of this rule. The idea conveyed by the words communion, fellowship, is partnership; and partnership is the dominant fact of redemption. The doctrine of fellowship is the stronghold of orthodoxy.

No Christian will deny that eternal glory is the end which God designs for his people. This is the consummation of redemption. This consummation is realized in fellowship with Christ; it is his eternal life and joy and glory which are shared with his people. We sit together with Christ in heavenly places. Our vile bodies (bodies of humiliation) shall be changed like unto his glorious body. We shall reign with him as kings and priests upon the earth. "I," said Peter, "am a partaker of the glory which is to be revealed."

It may be said, however, that one may be partaker of like glory with another, because he has attained unto it by like merits all his own, and that this is all that is meant by the passages cited above. That such is not the case, but that, on the contrary, we are admitted by grace as partners to a glory which is all Christ's own, is made abundantly evident. Our acceptance is *in the beloved*. He that believeth on me hath everlasting life, and I will raise him up at the last day. He that hath the Son hath life; he that hath not the Son hath not life. When Christ, who is our life, shall appear then shall we also appear with him in glory. Because I live ye shall live also. This is that eternal life which was with the Father and is manifested unto us. He is made unto us of God—redemption.

While it is true that every one shall receive his own reward according to his own labor, yet in the midst of diversity there is unity, for eternal life is to all his saints the gift of God, and this life is in his Son. Ye died, and your life is hid with Christ in God. We are begotten again to a living hope by the resurrection of Jesus Christ from the dead to an inheritance. If Christ be not risen there is no glory in store for us, but, on the contrary, we are yet in our sins. Whatever may be the saint's individual reward, to be a partaker of the glory which is to be revealed is to share in glory which is exclusively Christ's. The glory which thou, Father,

hast given me, I have given them. Enter ye into the joy of your Lord. If we are heirs of God, it is because we are joint heirs with Christ. We are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. And so the glory of the saints is the final development of fellowship. What a touchstone for the detection of error is this grand truth! Its acceptance is the rejection of all heresies having the slightest taint of Pelagianism.

Fellowship is not only the consummation, it is also the comprehension of the whole doctrine of religion. Only the main points may now be touched. The eternal life and glory are the life and glory of redeemed humanity. They are men who are glorified. But, as we have seen, the life was Christ's originally, and man's subsequently, because the saints were made partners therein. Therefore the Christ who is our life is of necessity a man. We can share with the Christ his life and glory only on the supposition that he is as human as we. We can have no share in the glory of God's essential being, omniscience and omnipotence. And so the Scriptures teach that it was the man Christ Jesus who ascended into heaven and sat at the right hand of God. Thus the humanity of Christ emerges as a corollary of the doctrine of fellowship. It is a fact which requires and receives emphasis. He is the "Son of man."

We shall see also that from the standpoint of a revealed fellowship his divinity is equally a deduction of reason, but, for the present, presupposing his divinity, we readily perceive that the doctrine of the incarnation is involved in fellowship. If divine, he was from eternity, and must become human in time. And so the Scriptures teach us that the word who was with God and was God, became flesh. Because the children were partakers of flesh and blood he also himself took part of the same. And thus it appears that in this fellowship both parties contribute something of their own. In order that he might share his glorified humanity with us, it was necessary that we share our human nature with him. He becomes our "fellow." His humanity is our contribution in the partnership; the glorification thereof is his. His risen body is only the first fruits from the grave. We are begotten to

a living hope by his resurrection. If Christ be not risen, ye are yet in your sins.

But how did the man Jesus attain to resurrection and glory? As the reward of his righteousness; by the deeds of the law was he justified. Not otherwise can justification be secured. God is holy and just. God must be just in justifying. It is he himself who hath said: "He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord." Reason demands absolute justice in God, and Scripture endorses this demand.

And so Jesus declared that he came to fulfil all righteousness. And again, "Therefore doth my Father love me because I do always those things that please him." The Father himself says: "This is my beloved Son, in whom I am well pleased."

The Old Testament predicted his exaltation as consequent upon his holiness and righteousness: "Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. Thou wilt not leave my soul in Hades, neither wilt thou suffer thine holy one to see corruption." The New Testament proclaims his glory as the due reward of merit: "Being found in fashion as a man, he humbled himself and became obedient; . . . wherefore God also hath highly exalted him." The doctrine of fellowship finds a restatement in the declaration that he was raised for our justification.

Thus the doctrine of fellowship rigidly excludes all human merit as the basis of the sinner's redemption, and paves the way for the doctrine of justification by faith: "If any man glory, let him glory in the Lord." We should rather say, the doctrine of salvation by faith, for justification is final, and as wide as glorification; whom he justifieth, them he also glorified. If we be partakers of Christ's eternal resurrection-life and glory, and that life and glory be due solely to his righteousness, our good works can have nothing whatever to do with his glory nor with our fellowship therein. Under the strong light of this great truth, the popish and Arminian error of salvation in part by the deeds of the law fades away like mist before the noonday sun. And right here we would reiterate the opinion that not justification, but fel-

lowship, is the doctrine which "spans the whole hemisphere of grace."

This doctrine very clearly implies man's depravity and inability to attain to justification and glory by his own righteousness. Had it been possible for man to deserve God's favor, then God would not have resorted to the scheme of salvation by fellowship. If there had been a law given which could have given life, verily righteousness should have been by the law. But it was not possible. By the deeds of the law shall no flesh living be justified. Because we cannot find acceptance with God in our own persons, therefore are we "accepted in the beloved." By one man's obedience the many are made righteous. We are made the righteousness of God in him. Be found in him, not having my own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. We are God's saints—holy ones—because sanctified in Christ Jesus. He is made unto us of God wisdom, righteousness, sanctification, redemption. Dead in Adam, we are made alive in Christ, the second Adam. Jesus was glorified, because justified, and justified, because he was righteous. We are justified and glorified, because he is our righteousness, our life, our hope of glory. He has obtained eternal redemption for us.

At this point the doctrine of Christ's divinity looms up to impose conviction on the mind, as the rising sun compels perception by the eye. Not only Scripture, but conscience, declares that there is none righteous, no, not one. But Jesus is *one* of us. If any man say he hath no sin, he deceiveth himself. No mere son of Adam could claim the Father's love upon the ground of doing always those things which please him. But Jesus did make this claim. Since then that which is born of the flesh is flesh, the absolute sinlessness of Jesus, as evolved in the scheme of redemption by fellowship, would lead reason to surmise that the Christ is not only Son of man, but also Son of God, and shuts us up to the acceptance of the biblical account of his miraculous birth as not only probable, but necessary. No mere man could fulfil all righteousness. Jesus did, and therefore was not mere man. And, on the hypothesis that any mere man could, it would still be neces-

sary to explain the inexplicable problem how this Man could admit us to partnership in his righteousness and its reward. On this point more anon.

And so we find Jesus claiming to be the Son of God. Because he made himself equal with God, the Jews took up stones to stone him. Dost thou believe, said he to the man born blind, on the Son of God. . . . Thou hast both seen him, and it is he that talketh with thee. . . . And he worshipped him. The Word was with God and was God. . . . All things were made by him. The Word was made (became) flesh and dwelt among us. Thus fellowship involves the deity of Christ.

His divinity will still further appear when we look more narrowly into the nature of that righteousness he came to fulfil. He assumed not only our human nature, but with it the ability to satisfy a sinner's obligations to a broken law. He did not assume our fallen human nature, but our nature and our obligations. The righteousness he came to fulfil is that compliance with law which is due by sinful man. In being made sin for us, that we might be made the righteousness of God in him, he was no more made a sinner than we are made personally righteous. There is in neither case a transference of moral character. The obvious scriptural doctrine of *imputation* seems strangely misunderstood by some. A transfer of moral character is not taught by the doctrine of imputation. That doctrine is radically associated with fellowship. A transference of moral character would not be partnership, but a change of places. It would prove a futile theory for a sinner's salvation at the cost of a Saviour's perdition. In fellowship we contribute the legal consequences of our sins, and Christ the legal consequences of his righteousness.

The legal consequences of our sins were borne by the Christ. The soul that sinneth it shall die. Jesus died. He obeyed the law; he fulfilled all righteousness. Had Socinus understood the doctrine of fellowship he would never have offered the stupid objection that the sufferings of Christ were in no sense an equivalent for the execution of the penalty of the law in the persons of all sinners; that he satisfied only the obligation of a single individual. Fellowship furnishes the only adequate and satisfactory

answer. We have partnership in the righteousness of *one man only*. By *one man's* obedience we many are made righteous.

The question which is often raised, why Christians die if Christ paid the penalty for our sins, ceases to perplex when viewed from the standpoint of fellowship. Christ's death was not substituted for ours. He took partnership with us in death as we take partnership with him in life.

We may add here, that had he who scoffed at orthodoxy as the "theology of the shambles," taken the doctrine of fellowship for his interpreter, the sneer had never been uttered.

The bearing of these views upon the modern theory of faith-healing is obvious. That the atonement of Christ provides for the removal of our sufferings and sorrows, as well as our sins, is the fundamental principle of the faith-healers. The late R. R. Stanton, D. D., of Washington City, one of the ablest champions of this theory, in reply to Rev. M. R. Vincent, D. D., uses this language:

"The Scriptures everywhere assure us that his work, for sins and sorrows alike, is complete, and that our simple duty is to accept his complete work in full faith, and thus be relieved of both sin and sorrow. This, my dear Doctor, is, in a word, the essence of the whole doctrine of those you are pleased to sneer at as the 'faith-cure school;' and this is also the essence of the gospel of the Son of God. But just so long as you mistake this gospel, by mistaking its central truth, you cannot be expected to understand aright anything else about it. If the Lord Jesus did *anything* 'for us,' he *bore away* 'from us,' so that we need no longer bear them, but 'cast the burden' of them, as we are bidden to do, upon him alone, our sorrows equally with our sins—all of them."

The doctrine of fellowship is a complete, clear, simple and decisive refutation of this new theory. It is not denied that God may, and does oftentimes, heal his people's sicknesses, as in the case of Hezekiah. That he will deny us no good thing we know. But the Son of God did not "bear away" our sorrows; he shared them. The virtue of his death, its righteousness, was vicarious, and believers have partnership therein; his dying itself was not vicarious—believers die. Christ came to fulfil all righteousness.

We do not know how Dr. Stanton would have explained Col. i. 24. "Now I (Paul) rejoice in my sufferings for your sake, and fill up (on my part—R. V.) that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church."

This passage will puzzle none who understand that Christ suffered as a partner.

The fellowship view of the atoning work of Christ removes all excuse for antinomian weaknesses. The Son of God was made under the law to share with us our obligation to fulfil all righteousness, not to bear it away. While we have utterly failed of justification, our best righteousness being but as filthy rags, and have fellowship with him in the righteousness of his obedience unto death, and in him are justified, still our duty to obey God's will remains untouched, for Jesus only shared that duty with us. Christ is the believer's life, and the latter's good works are not for life, but from life. In the discharge of duty, life is no longer the *terminus ad quem*, but the *terminus a quo*. Under the illumination of fellowship, difficulties often thought subtle cease to be difficulties at all, even to minds the most uncultivated.

And right here again his divinity shines forth. Had he been mere man, the suffering of death had not been "obedience unto death." When a man dies he endures the inevitable; he cannot help it. There is no merit in suffering the due reward of our sins. It is not an act of obedience. This man Jesus had done nothing amiss. And only he, the divine Christ, could say: "I have life in myself; no man taketh my life from me; I lay it down of myself; I have power to lay it down, and I have power to take it again." Christ was a priest in his death; his dying was a priestly act of sacrifice. No mere man has the right to lay down his life. This command Jesus had received of his Father. No mere man, then, can fulfil all righteousness, because the death of a sinner lacks the element of obedience.

Through the eternal Spirit the Son of God offered himself without spot to God. He was made perfect by suffering, in the obedience due by a sinner. And being made perfect, he became the author of eternal salvation unto all them that obey him. By one offering he hath perfected for ever all the saints. Blessed be God for so great salvation. We are crucified with him; risen with him; and sit together with him in heavenly places.

But still further, that through death the Christ might deliver

us from him that hath the power of death, inasmuch as the children are partakers of flesh and blood, he himself also took part of the same. Just so, that we may be made partakers of Christ's righteousness and its desert of glory, we must be made "partakers of the divine nature."

We have said that, even though it were possible for a man to ground eternal life for himself in a perfect righteousness, it were still inconceivable that others could be admitted to partnership therein with himself. Surely great is the mystery of godliness, of God manifest in the flesh, for only a communication from heaven is competent to expound our fellowship with Christ in life and glory by revealing to us the fellowship of the divine Spirit of Christ. As an essential feature of the doctrine of fellowship, the communion of the Holy Ghost brings out in bold relief the divinity of Jesus. It shines with light unclouded and unquenchable.

That these words of the familiar benediction are widely misunderstood is manifested by the use of that redundant phrase, "the communion and fellowship of the Holy Ghost." By this the masses understand the witness of the Spirit communicating with our spirits. Let it be noted, that while the Scriptures speak of fellowship with Jesus, the expression "communion with the Holy Ghost" never occurs. It is always "of the Holy Ghost." The divine Spirit of Christ is communicated to us, is a common possession. We are all made to drink of one Spirit. We are made partakers of the Spirit.

And upon the communion of the Holy Ghost the Scriptures insist as indispensable. Said Jesus to the woman of Samaria: "Thou shouldest have asked of me, and I would have given you living water." And again to the Jews: "Whosoever believeth on me, out of his bowels shall flow rivers of living water." This, adds the evangelist, he spake of the Spirit. We all have access unto the Father by one Spirit. If any man have not the Spirit of Christ, he is none of his. They that are in the flesh cannot please God. Ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. If the Spirit of Christ dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies. No language can more emphatically affirm

the imperative need of the communion of the Holy Ghost. The doctrine of fellowship elucidates this necessity. That Christ might win glory for us, he partook of our flesh and blood; and that we might take part in his glory we must be made partakers of his divine Spirit; we must be vitally one with him.

Much skeptical objection to the doctrine of free grace would be averted did men perceive that in fellowship there is no fiction, but a reality; that partnership in death and in life is based upon a partnership in the human and divine natures, which constitute a veritable oneness. Atonement—at-one-ment—is a word capable of profounder significance than mere reconciliation. It may suggest not only reconciliation as the effect, but communion as the cause.

The theory of substitution (a word by the way which itself is not found in the Bible), at which so many cavil, would perhaps cease to be an aggravation, were it recognized as but a half truth, the whole truth being identification, union, at-one-ment. All suggestion of arbitrariness is excluded by the scriptural doctrine of fellowship.

Says the *Catechism*: "We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit." True is this, and also true it is that effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel. Bible truth this is, but Bible truth misnamed, we venture to think, when the work of the Spirit producing repentance and faith in us is called *regeneration*. It is not a moral change wrought in us by the Spirit that unites to Christ, but the communion of the Holy Ghost himself, by which we put on the new man, by which we are made partakers of the divine nature. This is effected by the *indwelling of the Spirit*. Know ye not that your bodies are temples of the Holy Ghost, habitations of God by the Spirit? This, and not a moral regeneration, or the renewing of the mind, or a change of heart, is of such a radical nature as to be called a regeneration, a new birth. By natural birth we are one with Adam;

by regeneration we are one with Christ, the second Adam. Our Lord alleges the absolute necessity of regeneration. Ye must be born again. He assigns the reason. That which is born of the flesh is flesh; that which is born of the Spirit is spirit. The Scriptures elsewhere identify this regeneration with the indwelling of the Spirit: ye are not in the flesh, but in the Spirit, if so be the Spirit of God *dwelt in you*. This ought to settle the true nature of regeneration. It is not a moral change, but a radical change. It is the putting on of the new man. It is a quickening, or making alive in Christ, of them who by nature died in Adam, by the consummation of fellowship with Christ through fellowship of the Spirit. It is called a new creation, wherein all things have become new, old things having passed away. Such words can have no reference to the change of heart or life; they have a perfect and glorious realization in the fact that the believer's standing with God in Christ Jesus is absolutely that of a new creature. The Scriptures have a word for change of heart, not regeneration, but repentance—*μετανοία*. Our symbols of faith nowhere confound regeneration and change of heart.

The temple and the shechinah typified this communion of the indwelling Spirit. Jesus, we are told, spoke of the temple of his body when he said, "Destroy this temple, and in three days I will build it up." His was the first human body so honored by the indwelling of the Spirit, that in all things he might have the preëminence. What! the reader is ready to exclaim, were not Enoch, Abel, Noah, Abraham, and all the Old Testament saints partakers of the divine nature? We offset this query by the statement that, if they were, then much more were the apostles of Jesus in the days of his flesh, and yet to them Jesus said, He (the Spirit) *is with you*, and *shall be in you*. A distinction is here clearly expressed which theological writers have failed to notice with commensurate emphasis. The Spirit was with them as he was with all the Old Testament saints, working in them faith and repentance, but he was not in them. The Spirit was not yet given, because that Jesus was not yet glorified. It is common to expound this passage by saying, that in the glorification of Jesus redemption was perfected, and not until then could the Spirit show clearly unto us the things of Christ.

But this explanation is manifestly inadequate. There was a development of doctrine all along, through continuous revelations, and for the apprehension thereof it sufficed that the Spirit was *with* the saints. If, after the glorification of Jesus, the Spirit did no more than apply the truth, what is there in the fulfilment of Messianic prediction to justify the marked distinction between *in* and *with*, the declaration that the Spirit was *not yet given*, the statement that Jesus was made a curse for us in order that (*ζῆνα*) we might receive the *promise* of the Holy Ghost, and that, having ascended to the right hand of God, he had received from the Father the gift of the Spirit?

But some may ask, How then were the Old Testament saints saved if the Spirit was not, in a very important and indeed essential sense, given till the glorification of Christ? In response we will ask, How were the Old Testament saints saved when Christ had not yet made propitiation for sin? The blood of bulls and of goats could not take away sin. The truth is, the Old Testament saints were saved in anticipation of what was to be done by Christ.

We repeat, then, that not until Christ was glorified was the Spirit given to dwell in the saints. We but repeat the very words of Holy Writ. Fellowship with Christ is secured to the saints only by the communion of the Holy Ghost; for if any man have not the Spirit of Christ he is none of his. And not until Jesus appeared in the very presence of God, a righteous, justified and glorified man, was eternal redemption obtained for us, and that work perfected of which the saints are made partakers through fellowship with Christ. Of the saints before Christ it is written, These all having obtained a good report through faith received not the promise; God having provided some better thing for us that they without us should not be made perfect. That promise was the promise of the Spirit,—the *κοινωνία*,—the communion of the Holy Ghost,—the Spirit indwelling. The impartation of the Spirit to be in us, is regeneration. It follows upon the grace of our Lord Jesus Christ, and the Father's consequent love of complacency.

That Jesus had risen and received of the Father for his people the gift of the Holy Spirit, was regarded by the apostles as

necessary and conclusive evidence of his Messiahship. That the gift might be demonstrated, the apostles, as divinely authorized witnesses of the resurrection, were empowered by the laying on of their hands to confer the gift of tongues. "We are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." (Acts v. 32.) Thus the gift of the indwelling Spirit was sensibly attested, and thereby also the divine commission of the apostles.

If we refuse to confound regeneration with change of heart, then all these scriptures which plainly point to the gift of the Spirit as subsequent to faith no longer bristle with difficulties. Of such passages the following are examples: This spake he of the Spirit, which all they that believe on him should receive. Have ye received the Holy Ghost *since* ye believed. Received ye the Spirit by the works of the law or by the hearing of faith? In whom *after that* ye believed ye were sealed with that holy Spirit of promise who is the *earnest* of our inheritance until the redemption of the purchased possession. This last passage should convince us that, not the charismata of the Spirit, which were peculiar to the apostolic times, and ministry of witness-bearing to the fact of resurrection, are referred to, but the gift of the Spirit himself, in all ages, and of which the charisms were only the signs in the formative period of the church.

And so we have fellowship *with* Christ by fellowship of the Spirit. And the Christ with whom we have fellowship is he who being the Son of God became a partaker of flesh and blood because the children were human; and being found in fashion as a man, humbled himself and became obedient unto death; but because there was no sin in him—because he feared God, was delivered from death and obtained eternal glory. This he shares with them who believe on him, by first sharing with them the indwelling Spirit; for if any man have not the Spirit of Christ he is none of his. Thus being one with him, it follows that "as he is, so are we." He shared with us our human nature and the penalty of our sin; we share with him his divine nature and the reward of his righteousness.

The *perseverance of the saints* appears as a necessary corollary.

We are crucified with him; we are risen with him; we are dead, nevertheless we live, for Christ liveth in us. Eternal life means for us precisely what it means for him. Therefore we are begotten again to a living hope by the resurrection of Jesus Christ from the dead.

While Christ therefore takes partnership with us in that death which is common to the whole human race, and in this sense made propitiation for the sins of the whole world, his death avails only for them who are or shall be one with him. There is no fellowship consummated when there is no communion of the Holy Ghost. In the obedience of Christ's death only they have "communion of the body and blood" of Jesus who are baptized into Christ by one Spirit.

How beautifully and harmoniously do the Christian ordinances of *baptism* and the *supper* set forth these two communions of the Spirit, and of the body and blood.

The Bible doctrine of baptism is only another mode of reiterating what has already been said as to the need and nature of regeneration. Of Jesus John said, "I indeed baptize you with water; he shall baptize you with the Holy Ghost." At Pentecost Peter said, "He being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this [as a palpable sign of the gift] which ye now see and hear." Subsequently, Peter and those with him were astonished because "on the Gentiles also was poured out the gift of the Holy Ghost. For [as evidence thereof] they heard them speak with tongues and magnify God. Then answered Peter, Can any man forbid water that these should not be baptized which have received the Holy Ghost as well as we?" In rehearsing the matter afterwards in Jerusalem he said, And as I began to speak the Holy Ghost fell on them as on us at the beginning. Then remembered I the word of the Lord, how that he said John indeed baptized with water, but ye shall be baptized with the Holy Ghost. That this baptism was absolutely essential to salvation, Peter declares in his epistle: Baptism doth *save* us. What astonished Peter in the case of Cornelius was the fact that a Gentile could be saved without being circumcised as a proselyte to Judaism.

Says Paul, in 1 Cor. xii. 13, "By one Spirit are we all baptized into one body [the church invisible] . . . and have all been made to drink of one Spirit." That this baptism is identical with the "communion of the Holy Ghost," "the fellowship of the Spirit," the indwelling of the Spirit, in consequence of which we are not in the flesh, but in the Spirit, in a word with regeneration, is further evinced by the Scripture. We are all the children of God by faith in Christ Jesus, for as many of you as have been baptized into Christ have put on Christ. Not otherwise, then, than by the indwelling of the Spirit, is fellowship with Christ in redemption consummated. We are in Christ because the Spirit of Christ is in us. "I in you and ye in me." Sanctification of the Spirit is effected by baptism into Christ, whereby we are thenceforth "sanctified in Christ Jesus."

The believer, therefore, is "clean" by the washing of regeneration, the renewing of the Holy Ghost, because he is in Christ. And this baptism of the Spirit, represented as poured out upon us, is beautifully symbolized by the pouring of clean water. The gift of the Spirit is also pictured in the pouring of oil upon the head; all Christians have "received an unction from the Holy One." But lest the sign, externally applied, should cease to be associated with the fact of the Spirit's indwelling, we are expressly told, "The anointing which ye have received of him abideth in you."

As having a bearing upon the mode of water baptism, let it also be noted that we are baptized into Christ; *i. e.*, into the living, risen, justified, and glorified Jesus. With a living Christ we are united. We being dead in sin, our baptism into the living Christ is wholly a quickening. Baptized into the living Christ it is only retrospectively and logically, not actually, that we are baptized into his death, and crucified with him. We have by baptism with the Spirit actual fellowship with Christ in his life. He that hath the Son hath life. That life is the reward of obedience unto death, and being one with him in that life, we are thereby said to be partakers of his righteous death. That righteousness is ours, as we have seen, by imputation only of its desert; the life itself is actually ours. And so that is no correct symbol of baptism which

initiates us first into death and then into life. Baptism quickens only. Baptism does not symbolize our union with Christ in death and resurrection, but the communion of the Spirit by which that union is effected. Well says the *Confession of Faith*: "Baptism is a sign and seal of regeneration." And only in association with baptism do our symbols have anything to say of regeneration.

And simply and beautifully does the Lord's supper set forth our partnership in the body and blood of a crucified Saviour, and also the faith which appropriates him. The doctrine of fellowship sheds additional light on the ordinances of the Church.

Admit fellowship, and every vital truth of revelation is easily deduced therefrom. And receive it we must, if we accept the Scriptures as the word of God, for it obtrudes itself upon our notice on almost every page of the New Testament writings.

To the intelligent and instructed observer of the heavens there is a cosmos, a beauty and order, which fills the soul with awe and praise; the same scene appears to the eye of the ignorant rustic as an irregular and meaningless distribution of luminous points. The uniqueness of this scheme of redemption by fellowship with the Son of God; its symmetry; its harmony; its completeness; its sufficiency to satisfy all man's needs for all eternity, and all God's demands of both justice and mercy, overwhelmingly persuade the mind of its truth. We want no other evidences of its divine origin. In the presence of its sublimity all difficulties raised by higher or any other sort of criticism sink into utter insignificance. That any one should question the divine origin of the gospel as the power of God unto salvation because of things which are not understood, seems to us as stupid as it were to question the fitness of man's bodily organism for his needs because there are glands whose functions baffle enquiry. We can account for skepticism only by the theory that the skeptic, with all his display of minute investigation, does not understand the grand plan of salvation. It passes comprehension how any one can for a moment tolerate the thought of bringing Buddhism or Confucianism into comparison with Christianity. We may also say Romanism, for it is as much a stranger as the others to the doctrine of fellowship. The Protestant pervert to Rome never apprehended this grand

doctrine. It will be found that they who institute such comparisons conceive the gospel to be only one of many schemes of salvation by works.

The Lord Jehovah is our strength and our song, because he also is become our salvation. Not merely as interposing for the deliverance of his people by deeds of might, but in a sense unknown in Old Testament times, in a sense not known till the fulness of time, is Jehovah now known as himself, in his own person, become our salvation. When Simeon looked upon the child Jesus, he said, "Mine eyes have seen thy salvation." In the light of a completed revelation, we see salvation in the person of Jesus, and our own salvation in fellowship with him. To all who believe on him his Spirit is given. Praise ye the Lord. God is faithful. What God? He who has called us into the fellowship of his Son.

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