

giving God everything else but that, everything else but—ourselves.

If we would have the fire we must go back to that sacrificial hour, yonder, in the evening of the days, to the cross of Christ, and cry aloud to God, and say to Him: "Oh, God! I give thee not what I *have*, but what I *am*, my own very self. I nail myself to that altar-cross, and I say unto Thee, 'I die.' I crucify, by faith, everything which does not find its root in Thee!" And the fire will come, not from above, but from within, where it has been almost quenched, the Spirit of the living God, a leaping, flowing, cleansing fire. It will turn into ashes our human will and pride, our vanity and conceit; and we shall die, slain by the gleaming spirit, as a thing devoted unto God, and made holy to His use for evermore.

### PUTTING ON CHRIST.

BY A. J. GORDON.

#### Part I.

"But put ye on the Lord Jesus Christ." Rom. 13:14.

THERE are certain words which in Bible usage have passed into ecclesiastical symbols, and been consecrated to the expression of certain great ideas. This is especially true of "household words" as we call them. In order that religion may live in our daily experience and become a familiar fact, God has linked it to the most common and familiar terms in our daily life. Bread and water,—light and darkness,—day and night—sleep and waking—and scores of similar terms have passed into the very vocabulary of Christianity by being linked with its great spiritual truths.

The word "clothing" is one of the same sort. Next to eating and drinking the most familiar act of our daily life, is the dressing and undressing with which each day begins and ends. At night we lay our garments by, soiled and worn and dusty from the labor of the day. Catching up the familiar image the apostle says, "Put off the old man with his deeds." In the morning we dress ourselves once more and go forth to daily duty and labor. "Now," says the apostle, "it is high time to awake out of sleep; the night is far spent, the day is at hand." "Put ye

on the Lord Jesus Christ." Be clothed with him who is your life and your light.

Putting on Christ! It is the first act, the daily act, the final act of our lives. Till by an appropriating faith you have put on the Lord Jesus Christ, you are spiritually unclothed.

1. *We put on Christ by a religious profession.*

"As many of you" says Paul, "as have been baptized into Christ, have put on Christ." Baptism is thus the first formal act of putting on the Lord Jesus. And what do we mean by saying this? We mean that by this act we are invested with Christ,—that we profess to stand in his merits—to be clothed with his righteousness, to be identified with his character.

The garment is the symbol of character and nationality. Between the broadcloth of the Englishman and the crimson and braided tunic of the Turk, there is just the difference that there is between the Turkish civilization and the English civilization. The dress is the expression of the man. It tells what he is. While it covers the body, it reveals the mind. While it conceals the form, it declares the taste, the culture, the character of the wearer.

Now apply the illustration.

Here is one who says, "I have *believed* on the Lord Jesus Christ, and I wish henceforth to be known as a Christian. And so he is baptized, in order to put on Christ, since the Bible says that as "many as are baptized into Christ have put on Christ."

Among all religions it is customary to initiate a new disciple by clothing him with some characteristic dress. The nun on entering the convent puts on the white veil in token of the virginal purity to which she henceforth dedicates herself. The monk assumes the cowl, and the friar the coarse garment in token of their voluntary poverty.

Our religion requires us to put on Christ by baptism, in token of our vow "Henceforth for me to live is Christ."

But how shall we describe our Christ in the briefest terms? What is the most condensed, the most concrete, the most compact expression for Jesus Christ? He gives it to us himself, speaking from glory. "I am he that *liveth*, and was *dead* and



behold I am *alive* forevermore." Christ dying, rising, and living forever; that is our Christ. And baptism is simply a monogram or seal for this expression; for the apostle says, "know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Baptism then is a symbol or representation of Christ dying and rising, and when you are baptized you are baptized into the likeness of his death and resurrection. Just as Christ was laid in the grave, you are laid in this symbolic grave; just as Christ rose again, you are raised up again. You put on Christ; you are clothed with the sacramental garb which represents Him.

And what do you declare by this act?

Just what Paul declared: "Henceforth for me to live is Christ," a life dead to the world, dead to its sins; dead to its follies; a life lived hereafter to God, for his glory, for his service, for his honor.

We "put on Christ," that we may be presented in Him to the eye of God. Our faith and penitence can weave nothing fit for the pure gaze of God. Shreds of well-doing, remnants of righteousness, pieces and patches of natural goodness, this is all we can gather up. And we dare not challenge God to look upon us and love us while thus clothed. Oh, if we could only have Christ, we say, to wrap us and fold us round in his own glorious self!

And God gives him to you for this very purpose; his blood dyeing your faded garments with a more beautiful hue than tyrian purple; his righteousness wrought into a texture as spotless as the light; this God says you put on when you take Christ in this symbolic act.

And not only should we believe this, but be very bold about it. Let us look up to the Father's face saying Now father behold me in Christ and love me. As of old, when Jesus came up from the Jordan, thou didst say, "This is my beloved son in whom I am well pleased," say now to me, "Thou art accepted in the beloved" and "loved with the love wherewith I have loved him," Oh, the glory of being covered up in Christ!

An American citizen was seized not long ago in a foreign port, on a false suspicion and sentenced to be shot. When all remonstrance and pleading was in vain, he snatched the stars and stripes of his nation's flag, and wrapping them about his body, said to the accusers, "Now fire at me if you dare," and not a musket was pointed at him.

So you who stand accused by a violated law, and sentenced to die on account of sin, today take Christ crucified and risen. that name of defence for sinners, that banner of protection for the lost, and challenging the law which you have violated, saying, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God."

*To be continued.*

## THE KINGDOM OF GOD.

A BIBLE STUDY ON LUKE 17 : 20-21.

BY MARK AYRES.

THE answer of Jesus to the inquiry of the Pharisees—"When the kingdom of God cometh?" is very generally cited to prove that the Kingdom he came to establish, was not earthly, but Spiritual: Not the reign of Messiah on David's throne over Israel, but the reign of Christ in the heart—"a spiritual kingdom." Let us see. The Jewish rulers saw in the lowly Messiah "no beauty that they should desire him." He came unto his own and his own received him not."

When the opposition of the Pharisees culminated in attributing his mighty works to Satan, their enmity could have no higher expression until they accomplished his death. In ascribing the wonderful miracles performed by Jesus through the Holy Spirit, to satan, that "brood of Vipers" was guilty of "blasphemy against the Holy Ghost, which hath never forgiveness." This determined rejection of the Messiah by the representatives of the Jewish people, led Jesus to a radical change in his teaching, and in his attitude towards them.

No more is heard, "the kingdom of heaven is at hand," but instead, "the mysteries of the Kingdom of heaven." He