

In Christ.

From "IN CHRISTO" by J. R. Macduff D.D.

"**D**ID it ever occur to you," says a gifted writer, "to count the number of times in St. Paul's Epistles, in which the phrases 'in Christ,' and its equivalents 'in Him,' and 'in the Lord' are to be found?"

With singular, and very notable iteration, no less indeed than on thirty-three occasions, do the words "IN CHRIST" alone, independent of these equivalents, occur.*

This IN CHRIST is the *cor cordium* of his writings: the key-note,—the one master-chord which vibrates and pulsates through the whole divine symphony; recalling, as an Old Testament parallel, the watchword of the Great Elijah—"Jehovah liveth."

Are his Epistles a temple of living stones? IN CHRIST is the superscription on the portico. Does he speak of running the Christian race? IN CHRIST is the sacred torch he holds aloft in pressing towards the goal, and which he hands down to his successors in all ages. Is the badge assigned to him by the early Church—the sword of conquest entwined with a garland of victory? IN CHRIST, if we can venture to employ a modern term to the acknowledged chief of the spiritual aristocracy, is the heraldic motto encircling it. "Thou hast given a banner," says the Psalmist, "to them that fear thee:"—IN CHRIST was the banner-device of this illustrious champion of the faith. Like a clarion-note, it rises clear and loud above 'the shout and shell of battle.' It was solely in the mystic, but very real significance of the grand spiritual verity therein expressed, that he would

* Besides these our translators in their rendering have occasionally adopted the preposition "through," when it is "in" in the original.

have accepted the otherwise unauthorized 'nimbus' and 'halo' with which the devout painters of early and Mediæval ages cinctured his brow. If, like a second Moses on the Heavenly Mount, his countenance shone, he would allow it to be only with a borrowed, reflected lustre—"the light of the knowledge of the glory of God in" (from) "the face of Jesus Christ." All the above and similar comparisons, indeed, fall short of his own comprehensive epigrammatic utterance—"The life hid with Christ in God" (Col. iii. 3). Well may the gilded lettering gleam on the baldacchino of the Roman Basilica which tradition claims for his tomb—"Mihi, vivere, CHRISTUS est."†

On two other occasions alone are St. Paul's distinguished words used in the New Testament. One of these is in a historical reference to the Apostle, defining the topic of his preaching before Felix. But even that is coupled with an illusion to the familiar phrase, "concerning the faith in CHRIST" (Acts xxiv. 24.) The other occurs in the 1st Epistle of St. Peter (iii. 16.) And may not this latter claim, too, a similar pedigree? Is it not more than probable that, like a strain of music, it may have lingered in the memory of the Apostle of the circumcision, as a relic of the hal- lowed converse en-

joyed more than once with "his beloved Brother Paul": more especially during those never-to-be-forgotten days, when they abode together under the same roof at Jerusalem, and spake together of "the things touching the King" (Gal. i. 18).

† According to the strong and emphatic meaning of the original, he made his 'boast' IN CHRIST. Although rendered by the same in our translation, there are two different words in the Greek, when he speaks in the commencement of Phil. iii. of "rejoicing in the Lord" (ver. 1); and "rejoicing in Christ Jesus" lit, "making our boast in Christ Jesus" (ver. 3), rising in the latter to the more exultant term. It is the same word which is employed in his great Galatian motto-verse—"God forbid that I should glory (or boast), save in the cross of our Lord Jesus Christ" (Gal. vi. 14).

THE GOSPEL ALPHABET. No. 23.

He is Wonderful, Counsellor, the Mighty God, the Ever-
lasting Father, the Prince of Peace. Isa ix. 6.
He is the Son of the Most High God. Mark v. 7.



WHAT wondrous grace in Christ we see,
Whose riches were divine!
He laid His glory by, that we
May in His glory shine.
Then let our souls be filled with love,
Our mouth with grateful praise,
Till with the ransomed hosts above,
We sweeter anthems raise.

He is the only begotten of the Father.
He is the Lamb of God which taketh away the sin of
the World. John i. 29.