

MORNING WATCH

A HERALD OF CHRIST'S PRESENCE, AS BRIDEGROOM, REAPER AND KING!

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"CHRIST IN YOU, THE HOPE OF GLORY"

To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.—Col 1:27

This expression in various slightly different forms occurs many times in the New Testament. The consecrated children of God are spoken of as being "in Christ Jesus," whom God gave to be Head over the Church which is His body. We are "baptized into Christ." This the Apostle explains as the Mystery hidden from the Ages, but now made known to us—that God was in Christ reconciling the world unto Himself.—2 Cor. 5:19; Col. 1:26.

This Christ is composed of many members. (1 Cor. 12:12.) The Greek word Christ corresponds to the Hebrew word Messiah. In either language the significance of the word is, The Anointed. In olden times the Priests were anointed with oil, as were also the kings of Israel. This ceremony seems to typify the anointing of the antitypical kings and priests. The Messiah, therefore, is the anointed King and Priest, whom God hath foreordained from before the foundation of the world—for putting some down and lifting up all who will be obedient to His arrangements.

This Gospel Age is the time in which the Messiah is prepared. The Head of the Messiah, therefore, very properly, is first; and following Him the Apostles and all down through the Age the various members of the Body. This Age will end when the full number of the "elect" shall have been found and tested. Then the Body will have been completed. When The Messiah is complete, The Christ will be complete.

This part of God's Plan is hidden from the natural man, who sees nothing in it. Only those who reverence God sufficiently and who are in close touch with His arrangement can see. It was hidden from the Jews, who saw not that Jesus was the Head of this Messianic Body, and was to be a Spirit-being, not human; and that God is taking from them and from all nations those who shall compose this Body.

"YE HAVE AN UNCTION FROM THE HOLY ONE AND YE ALL KNOW IT"

In view of the various statements of Scripture relating to this subject, we see how Christ is represented in us. In proportion as we have the Holy Spirit, in that proportion we are faithful members of His Body, and have the anointing in us. As the Apostle says, "The anointing that ye have received of Him abideth in you"; "Ye have an unction (or anointing) from the Holy One, and ye all know it." (1 John 2:27, 20.) It manifests itself to us as it would not to the world. We know that we have the mind of Christ—the opposite of selfishness. This we can more and more discern in others—better than in ourselves. As every good seed will bring forth good fruit, so we, if we abide in the Vine, shall bring forth the fruits thereof—meekness, patience, brotherly-kindness, long-suffering, love.

Christ in you is the hope of glory in the sense that to this Christ, this Anointed One, God has prom-

ised glory, honor and immortality, the divine nature. Only those who possess this anointing, the Spirit of Christ, can properly possess this hope; for what we now have is merely an earnest of our inheritance and a foretaste of what is to come. But this call is to ignominy now. "They shall say all

manner of evil against you" who have this anointing. The world will know you not, even as it "knew Him not." (1 John 3:1.) This, which we have now, is a bitter foretaste; but coupled with this there is a joy which the world cannot give.

IMPROPER VIEWS OF PRAYER

Prayer, is indispensable, to Christian growth and spiritual existence. Yet we have never thought of praying in the extreme way that some do. We have never thought of telling the Lord all about His Plan and of our wishes as to how He shall govern the Universe, and when and how to bring to pass our own will. We think there is far too much praying along this line. The sooner it is stopped the better. In answer to the request of His disciples, the Master gave them a sample prayer, which was surely very different from the prayers that the majority of people offer, who seemingly do not heed the example at all.

The proper thing is to hearken to the Word of the Lord and not do too much speaking to Him. We are to do a great deal of listening, while He speaks to us. We understand that the Bible is the Divine presentation of the Divine will, purpose, plan, concerning us as His children. It is the Truth that the Lord designs shall sanctify us. "Sanctify them through Thy Truth; Thy Word is Truth." So declares our Master. He does not say, Sanctify them through prayer! The Master's prescription is that we study the Word and become sanctified thereby. And who is wiser than He? If we have not written a volume on prayer, it is because we find no Scriptural authority or precedent for so doing.

While prayer is absolutely indispensable to the Christian, as we have said, yet it is the Word of God which teaches us God's will and Plan and which points out the way for us to go. We believe it is the failure to see this that has been largely responsible for the great want of faith of many professed children of God. No amount of praying will make up for a neglect of the study of the Lord's Word, which is the only Lamp to our feet given us as our Guide in this long, dark night in which sin has reigned in the world. "Thy Word is a lamp unto my feet and a light unto my path."--Psalm 119:105.

We are to "pray without ceasing." We are to do this in the sense of not being discouraged when the good

things promised us and asked for do not come quickly. We are to remember that the Word of Promise is sure. We are to rest in these promises and to continue to ask and to wait for their fulfillment--patiently, hopefully. Thus we pray unceasingly, "Thy Kingdom come," not by repeating the words every moment or every hour, but by continuing the thought, the expectation, the waiting for it, and by laboring in the interests of that Kingdom and in the preparation of our characters in order that we may have a share in it. We have known some to fall into difficulty by supposed communion with God--remaining on their knees for some time beside an empty chair on which they tried to imagine the Lord to be seated, etc., etc. We believe that they were in danger of falling into a snare of the Adversary by such unscriptural proceedings.

For our part we feel that the Lord has already granted so many blessings that we would be ashamed to ask for many more. Our own requests, therefore, must be few, that of thank-offerings, praise-offerings, indications of our devotion to the Lord and trust in Him, petitions for wisdom and grace to guide in life's affairs. We recall the Divine promises all the time, and not merely when on our knees. We seek to live in harmony with our prayers, and would encourage others to do the same. However, we are not all constituted alike; and having stated the matter from the Bible viewpoint, as we believe, we must leave it, trusting that the Lord's providence will guide His people aright.

MORNING WATCH E-NEWSLETTER

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