

**Great Deep" (Isaiah xi, 9).**

**Pastor** Russell is returning to America in good condition after having addressed the public of Great Britain, Ireland, Germany, Warsaw, Russia; Rome and Jerusalem—in all forty times. His largest audiences were at London, about 7,000, with Glasgow a good second.

Mid-Ocean, May 29.—As I look abroad and see water, water everywhere, without a speck of land in sight, and as I reflect that we are passing over varying depths, some of which are as great as five miles, I am reminded of the promise in the Lord's Word that ultimately the whole earth, the world of mankind, shall have such an abundant knowledge of the Creator and the Redeemer, as to be fitly illustrated by the depths of the sea. I have therefore chosen as my text the words, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." I remember also the very similar promise by the Lord through the Prophet (Habakkuk ii, 14), "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." I am reminded also of the Prophet's declaration that the time will come when "Every knee shall bow, and every tongue shall confess" (Isaiah xiv, 23). And again "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." And I am also reminded that in that day, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jeremiah xxxi, 34). The question properly arises, To what extent shall we consider these statements literally true? What kind of fulfillment should we expect them to have?

If we look out upon the heathen world, however sympathetic we may be, we see a people who are in environments so that they never heard the whole difficulty, we see, lies in the fact that God's people in the past have not studied his Word as they should have done. Some of us subscribed to one creed, and some to another, saying to ourselves, Our creed is not satisfactory, but it is probably as free from error as other creeds. We consoled ourselves with the thought that all Christendom was considerably befogged, and we no more than others. Some of us probably tried to satisfy our minds by saying that those features of our creeds which dishonored God, and implied his lack of wisdom, or worse, his willingness but lack of justice, or lack of power—that these things were mysteries which must be believed, although they could not be reconciled with human reason and common sense. Some of us even tried to persuade ourselves that we were exercising extraordinary faith in these matters, but in reality we were merely ignorant of God's Word, and credulous of the wisdom of our creed-makers of the past.

**True Light Now Shining.**

But now, thank God, "The night is far spent, and the day is at hand" (Romans xiii, 12). "Now is our salvation nearer than when we believed" (Romans xiii, 11). The evidence that we are in the morning of the new dispensation multiplies on every hand! We are evidently in the period which the Bible declares as "The day of God's preparation." God is preparing to usher in the long-promised period of blessing and refreshment, which he has foretold through all the holy prophets. The wonderful inventions of our day along the lines of chemistry, steam and electricity are fulfillments of the wonderful "Day of Christ," which is nearing. God's people have failed of great blessings in not sooner noticing this fact. We stood, as it were, with our backs toward the East, looking for the sun to rise in the West; we were looking to our own efforts to convert the world, rather than looking to the Lord from whom alone must come the help. Hence the glow in the East had assumed considerable proportions before we noticed it—and many of us are still looking to the

It shall be opened. "The secret of the Lord is with them that reverence him, and he will show them his Covenant." "Blessed are your eyes, for they see, and your ears, for they hear." Such as thus abide in covenant relationship with the Lord Jesus are indeed taught of God in the School of Christ, and may truly grow in grace and knowledge.

A distinction should be observed in knowing about God, and knowing God himself. It is not sufficient that we should recognize God as the Almighty Creator, for devils also believe that. On the other hand, to be intimately acquainted with God means that we must come into intimate fellowship with him, and this means that we must come unto the Father through the Son, by faith. By thus coming to our heavenly Father by an acquaintance with his Word, and through an appreciation of his glorious work, past, present, and future, we get a view of the lengths, and breadths, and heights and depths of "love divine, all love excellent." In proportion as we behold the outline of the Divine character, we perceive our own deficiencies and try the more to rid ourselves of them, and at least manifest to the Lord that our hearts are in harmony with the principles of righteousness.

**The Sun of Righteousness.**

Very appropriately the Scriptures speak of the present as a night-time. They tell us that now "Darkness covers the (civilized) earth, and gross darkness the people (Heathendom)." They assure us that now God's people need the lamp of Divine revelation to guide their footsteps until the day dawns. They assure us, however, that the morning will be ushered in by the great Sun of Righteousness—the Christ, the Messiah, Prophet, Mediator, King of Glory.

Now is the Church excluded from this work of shining upon and enlightening the world and scattering its darkness. The Master gave us to understand that the Church with himself will constitute the Sun of Righteousness, which will then arise with healing in its beams. Thus in the parable of the Wheat and Tares, he pictures the entire work of this Gospel Age and its consummation, which he styled "the harvest—the end of the stru-

native resident. Mrs. Casseas was born at Mission Espada, at a time when this city was still known as San Antonio de Bexar and when it was little more than a Spanish presidio, surrounded by the adobe huts of a few Indian camp followers. Mission Espada, now known as Fourth Mission, was then a considerable distance from the city and on the day on which Mrs. Casseas was born a roving band of Cherokee Indians surprised the settlement and killed her father, sparing the life of the mother for the sake of the infant. Mrs. Casseas passed her whole life in this city and during that time saw it under the Spanish, Mexican, Texan, Confederate and American flags.

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Hamilton, W. M. & Hamilton, H. V., Jr. Palestine Daily Herald (Palestine, Tex), Vol. 8, No. 257, Ed. 1, Thursday, June 2, 1910, newspaper, June 2, 1910; (https://texashistory.unt.edu/ark:/67531/metaph67411/m1/5/: accessed June 27, 2020), University of North Texas Libraries, The Portal to Texas History, texashistory.unt.edu; .