

## A FEW FACETS OF “THAT SERVANT”

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In 1928, I think it was, I started in to read the Reprint articles, starting in with the 1916 Towers. I read a year of Towers each year, and read as far back as the year 1895. As I went along I made notes and indexed these notes under suitable headings for future reference. I noticed as I went along that our Pastor expressed himself in such a way as to clearly reveal his own personal attitude about certain things, and in order to preserve these interesting facets of his character, I indexed them under the heading of “Russell.”

I have always felt it was wrong to blindly follow a religious leader and accept his thoughts as though they were on a par with the Scriptures. But in view of the harmonization of the Bible that we have in our Pastor’s writings, and that we have proved, as did the “noble Bereans,” and, in view of the Pastor’s own devotion to the Truth, I have felt that his character qualities were worth careful study on our part. He was so abundantly used of the Lord, it is reasonable to assume that he had a rich measure of the Holy Spirit, the Spirit of the Truth, else he could not have been used of the Lord in explaining the Scriptures as he did.

There have been prominent teachers in all ages of human history—teachers of philosophy, science, religion—and those who studied under them, not only gained knowledge of the subjects taught by these masters, but they also gained stature by studying the life of the Master who believed in the things which he taught and copied them in their own lives. And some of these students, in later years, became Masters in their own field and in their own right.

We have a similar situation here in the end of the age. The Bible is our primary source of information and instruction. It takes the Spirit, however, to understand and explain the Bible and we believe the Pastor had an unusually large measure of that Spirit. And so we use the Pastor’s writings, having tested them thoroughly to see if they “were so” and we have found we are indeed in touch with the source of blessing for the Lord’s people here in the end of the age. We feel the Pastor was indeed a great teacher—“that wise and faithful servant, whom the Lord made chief steward over all his goods.” And we have gained knowledge and understanding of the Scriptures in the use of his writings, and we find ourselves automatically studying the personal expressions of the Pastor, paying special attention to his attitude on subjects that are of vital importance to us in living the Christian life and in serving the Lord acceptably. We feel that this man was a master in Spiritual Israel here in the end of the Gospel Age.

I read you now the dictionary meaning of the word “master”—the particular meaning I have in mind: “Master”—a man eminently skilled in something, as an occupation, art or science. And our Pastor was “eminently skilled in the art of understanding the sense of the Scriptures, and making this understanding clear to others.”

In noting carefully these facets of our Pastor’s character, I have been richly blessed, and have endeavored to follow him, as he followed the Lord. I thought you would find it interesting and profitable to take the time to consider these references that I gathered over a period of twenty years or so. I feel we can thus show the Lord we have respect for, and appreciate the servant he chose to bless us in our day.

The first reference we shall consider is found on Reprint page 5368, par. 5 and 6: “The work in which the Lord has been pleased to use our humble talents has been less a work of origination than of reconstruction, adjustment, harmonization. God’s Word, the great harp from which now comes such wondrous music, was unstrung. One denomination had one string, another denomination had a different one—election, free grace, baptism, second coming of Christ, time prophecies, etc. They had twanged away, each one his own string, until all were disgusted at the discord and about ready to quit for relief—as they since have done practically. Then came the Lord’s time for putting the old harp in order again, for the use of his most faithful followers. To whatever extent the great Master has used any of us either in restringing and tuning the harp, or in calling to the attention of his ‘brethren’ the harmony and the beauty of the melodious paeans therefrom in honor of the Almighty, let us praise him for the great privilege enjoyed, and use it.”

This shows us the great humility of the Pastor, and also his appreciation of having the Truth, and his readiness to be used of the Lord in making the Truth clear to others. Humility, love, zeal—what a wonderful combination, and one which we could well copy in our lives to give us balance and staying qualities!

On Reprint page 5144 col. 2, par. 8, our Pastor shows a broadness of mind—it mattered not to him who preached the Truth, if only it was preached. There was no smallness of mind in wanting to have all the honors in dispensing the Truth. What was important to his mind was to have the Truth preached:—“If the missionaries would all preach the Gospel of the Kingdom, if they would all tell the people the Bible truth respecting ‘the wages of sin’ and ‘the gift of God,’ the coming of Messiah, the rolling away of the curse and the pouring out of God’s blessings, and announce that this grand consummation of the divine plan is near at hand, how glad we would be. If now our efforts have stirred them up to give the people the real Bible message, we are glad.” There was no smallness on our Pastor’s part—he was truly a great man in Christ!

Our next reference is found on page 4045 top half. The Pastor deals kindly but firmly with a fault-finding attitude of a brother who found something to be critical of, which

turned out to be a typographical error. The Pastor showed humility in confessing a mistake, and he also showed moral courage and pointed out that more kindness on the part of some would prevent unnecessary criticism and thus preserve respect for the Pastor himself as a teacher—“Such criticisms sometimes extend to the Editor of this journal, who, by the way, has never claimed infallibility, and who does not expect to reach that which is perfect until his change in the first resurrection. As an illustration of this wrong principle, we note the fact that a typographical error crept into a recent issue of the Tower and made us appear to teach that it was the *body* of Jesus which was resurrected on the third day... We are glad that the dear friends generally read so critically that the mistake was noticed; but were sorry to learn that one ‘who for the time ought to be a teacher’ and helper of the flock, improved the opportunity to speak slightly of this journal, and risked the interests of the flock through a shaking of confidence... What object the brother had in making the remark only he and the Lord know; we judge him not. We suggest, however, that a different course would undoubtedly have been more to the Lord’s glory, more to the good of the little company to whom the brother ministered, and more to his own credit and influence with that little company as leader.

“As a matter of fact the Editor dictates his matter to a stenographer, who takes it down in shorthand and then writes it out on a typewriter; the copy thus furnished then goes to a proof-reader and subsequently to the composer, and the printer’s proof is read by two different proofreaders. How in this case the word ‘body’ instead of ‘soul’ could have slipped by the attention of all the dear friends who are thoroughly versed on the subject, none of us understands. Perhaps the Lord allows such blunders for the very purpose of keeping us all very humble, and also to the intent that we all may be on the alert to note carefully what we read, and to square it all with the divine plan which we all now have so clearly in mind.”

In another reference we find the Pastor explaining certain facts so the friends could understand his actions and not think of him as using the Lord’s money for his selfish pleasure. Then at the very end he expresses a thought that is important for us to grasp in our own serving of the Lord, and in appreciating the Pastor’s unselfish motives. This is found on Reprint page 4597 under the heading “Publisher’s Notices.”—“Curiosity as to why Bro. Russell takes the trip to Jerusalem is not to be wondered at amongst our readers. He is recognized as being intensely practical and having a reason for every move.

“His motive in this instance is not curiosity, nor change of scenery, nor health, nor relaxation; for a stenographer accompanies him, so that not an hour be lost.

“He goes at the suggestion of the newspaper syndicate which handles his sermons, and all of his expenses are provided for. The syndicate feel the public pulse and urge that it is necessary to center the public interest upon the preacher in order to make his sermons the more attractive to the publishers and to the reading public. Bro. Russell yields to anything which does not bridle his tongue nor compromise the Truth.”

This last remark seems to us of importance in understanding the prominent position that Bro. Russell occupied at the time and his willingness to do anything that would forward the preaching of the Truth publicly. Bro. Russell was not only versatile in talent, but also wise in the good use of that talent.

Another citation will guard us against the danger of becoming hypercritical, and of feeling that we have been clever enough to find a major fault in our Pastor's presentations. If we have a love of the Truth, we will be kind and fair toward the one used of the Lord, and not be careless and judge harshly and unrighteously. This citation is found on page 4334 col. 2, Par. 3: "A few points, however, the brother, doubtless unintentionally, misrepresents. Our writings clipped from here and there, may be made to appear contradictory, just as contradictions of the Scriptures are claimed and pointed out by those who do not understand them, and are in opposition to them. If our presentations be read in their proper connections, they will be found to be harmoniously progressive, as the Scriptures intimate should be expected, saying, 'The path of the just is as the shining light, that shineth more and more unto the perfect day.'—Prov. 4:18."

The Pastor was widely used and busily engaged in the service of the Truth on a world-wide scale. At times, however, he took pains to declare in no uncertain terms, how much he loved the Lord's people everywhere. This love he expressed beautifully at one time, and a record of this is found on page 4314 par. 5: "The prosperity of the 'Good Tidings' in Great Britain is fully attested by the figures given below. With the removal of our office in Brooklyn, London will be about as near to us as San Francisco. The reduced rate of postage between the two countries will also tend to centralize the work. We wish we could tell the dear friends of Great Britain and everywhere the world around how much we love all who are truly the Lord's and who give evidence of their control by his spirit. Surely we feel that oceans cannot separate us from one another's love, nor make us feel less interest than if we lived in one city. While our love is the same for brethren or all languages, nevertheless we feel able to understand and sympathize most fully with those of our own language. In a very broad and very deep sense, therefore, Great Britain, Canada and the U.S. are one country. National prejudices and customs and superstitions may influence us variously, according to the flesh; but the more fully we understand our Father's Word, and come into fellowship with its spirit, the more will every barrier and every cause of misunderstanding vanish and enable us to see eye to eye."

There has been a disposition at time, on the part of some, to suggest that the essential doctrines of the Christian religion had been set forth as clearly in writings of the past as they are found in our Pastor's writings, the thought being that our position of possessing the Harvest Truth is no better than that occupied by Christian brethren of the past. Our Pastor dismisses this theory in no uncertain terms. The reference is found on page 4327, col. 2, Par. 5: "If there are other publications on the face of the earth which present the

true philosophy of the ransom and the atonement, outside of those published by the WATCH TOWER BIBLE AND TRACTS SOCIETY, we have no knowledge of them and would be glad to be informed respecting them. If there are any other publications on earth which have so clearly and so persistently and so logically set forth the value of the precious blood and the philosophy of the redemption, we would be glad of the fact, and would be pleased to know of them and their authors.” If brethren believe to the contrary of this let them prove their belief.

Because of living in the end of the age, when the sanctuary has been cleansed, naturally a great deal of time and space have been devoted to making the intellectual features of the Truth very clear to the Lord’s people. Some, not studying carefully enough, have been misled into saying that Bro. Russell’s writings cater more to head knowledge, to the sad neglect of the spiritual side of the Christian love—to the neglect of the development of love. This is a very serious charge, dear friends, and is as harmful as it is untrue. There is a short article on page 4460 entitled “WITH JESUS AND LEARNED OF HIM.” Every word of this article is important in proving that in our Pastor’s writings we have a well balanced spiritual diet. It would take up too much time to quote the article entire, so I shall summarize. Our Pastor said that one of the remarkable things connected with “present truth” is its effect upon those who receive it—its transforming effect, its renewing effect. He said the Gospel takes hold chiefly upon those less favored in the present life—that it lifts up, gives courage instead of fear, gives hope instead of despondency, gives aim and object in life, instead of brutish stupidity. It cultivates the will and manifests itself in the intelligent expression of the eye, and of loosing the tongue to speak of the Lord and his grace. Bro. Russell said he was glad of this, but he warned against a danger of self-satisfaction and pride because of our knowledge of the Scriptures or of our ability to present the divine plan.

Then the Pastor wrote (and I quote this part verbatim): “All of our readers will bear us witness that we give due weight to doctrinal knowledge of the divine character and plan as set forth in the divine Word. But while emphasizing all of this, and contending for the absolute necessity to growth in grace, we feel the necessity of continually urging upon the Lord’s followers those features of the Master’s teachings which constitute more particularly his spirit, his disposition. The sum of these is called Love. As of our Heavenly Father, it is declared that ‘God is love,’ so love also is the special characteristic of our Redeemer, who was the image, the very reflection of the Father.” Then he said, “How could we better proclaim our relationship to him! How could we better recommend to others the School of Christ! How could we better show forth the praises of our Master than by living out his example, representing his character before men? Is not this the significance of his injunction, ‘Let your light so shine before men that they seeing your good works, may glorify your Father which is in heaven’? It is proper indeed, that we let our doctrines shine out before men, but it is specially important that we let the character of Christ shine out. It is specially important that the doctrines and the

character shall correspond and co-attest each other.”

Our Pastor was a humble pupil of the great Teacher, and we find a touching account recorded on page 3787, last par: “The sister’s answer was, ‘I am trying to do all this, Brother Russell, but still I feel that the Lord will not be offended if I ask special blessings upon John [John was her husband]—if I ask him to graciously grant him the opening of the eyes of his understanding. I am not so much requesting a miracle upon my husband to turn him against his will but rather requesting that the Lord in his providence will be favorable to him, and make the way before him as smooth as possible, consistent with divine wisdom.’ We uttered a few deprecatory words, thinking to ourselves how sadly the poor woman would be disappointed as the days and years would go by, yet appreciating her wifely devotion and also her faith in the Lord’s goodness. Judge of our great surprise when, about a year later, that husband became interested in the truth, and followed up that interest by a full consecration of his heart and life to the Lord and in his service. We got a lesson from this similar to the one we get from the lesson today. The lesson is that God greatly appreciates faith, trust in his goodness, and that barring some interference with his plan, he does, so far as possible, answer such petitions offered in an importunity of faith. Let us each, then, endeavor, more and more, to cultivate this important fruit of the Spirit, and correspondingly we will abound in the love and joy and peace, service and blessings which come from him who says, ‘According to thy faith be it unto thee.’”

Some who think we hold the “second chance” idea, believe that our Pastor taught that carelessness in this life does not matter. But the very reverse is true as attested by Bible Student Monthly, Vol. I, #7, page 2, par. 2 and 3. We remember these Bible Student Monthlies were circulated among the public by the million. Here is what he wrote: “If thieves and liars and evil doers in general would realize that they are either making character or undermining character every day, what a helpful influence it would have upon the social and political and financial life of the world! The effect would be the very reverse of that which is now made by the false interpretations of our Lord’s words to the thief, which we are seeking to correct. If every pernicious word uttered were realized to be so much of an undermining influence, if every pernicious thought were similarly recognized, with what carefulness would mankind come to guard their thoughts and their words, as well as their deeds. They would attentively learn the great general lesson set forth in the Scriptures, and also in the book of nature, viz., ‘*Whatsoever a man soweth that shall he also reap.*’ Who shall say that there would not be less ‘sowing of wild oats’ if all were assured that a proportionate crop would be *unavoidably reaped*, and that no mere prayer of repentance would constitute an ‘*open sesame*’ to heavenly glory to the one who had lived a life deserving reprobation and punishment.”

If we talk to any outsiders who believe our Pastor was unappreciative of the government under which we live or that he was favorable toward anarchy, we have his own

statements as an effectual rebuttal. This is found on page 5636, par. 8—“No one will dispute that a republic is the highest type of government. In a republic each citizen is a sovereign; and these sovereigns, by their votes, appoint some of their number to be their representatives and servants. But this highest type of government can be thoroughly appreciated only by intelligent people, and can work the highest good only in the hands of intelligent and conscientious people, submitted to the divine regulations.”

Some are of the opinion that it is a waste of time, and even fraught with danger, to note what other commentators have had to say on prophecy, previous to Brother Russell’s day. Our Pastor evidently used some time to see what others taught in the past. This reference is found on page 3408, par. 3: “There the anti-typical Jezebel is distinctly pointed out, and, in harmony with commentators since the Reformation time, we understand the antitype to be the apostate church, the Papacy—the civil government of the Roman empire in its decisions corresponding to King Ahab, consequently the agent of the antitypical Jezebel in accomplishing her desires, in propagating her system and destroying the prophets of the Lord. As has been predicted, so it was fulfilled: ‘She wore out the saints of the most high God,’ and ‘was drunken with the blood of the saints.’— Rev. 17:6; 18:24” We mention this only incidentally as something interesting.

Our Pastor was thoroughly opposed to the use of liquor, and if any have need of a reference along this line, it is found on page 3454 par. 9: “We yield to none in opposition to intoxicating beverages and in abhorrence of the terrible results they entail. We acknowledge also that the Scriptures everywhere favor temperance, and nowhere favor intemperance. We agree also that those of humanity who are entrapped by this snare are either very weak or very foolish, with the numerous evidences all about them showing the bestiality which intoxication induces and in general the evil entailed.”

The Pastor was always watching for the Lord’s leadings in carrying out the service of the Truth, and when his efforts were countered by a providence, he was neither offended nor dismayed to the point of discouragement or ceasing of effort. I quote now from page 3470, par. 4. Brother Russell wrote this in December, 1904: “Year by year the Lord’s work through our Society seems to be increased, and with joy we recognize it and tell it to each other. It is so great a privilege to be associated with our wonderful redeemer-Lord in the harvesting period of this Gospel Age. And every now and then we see the Chief reaper’s personal care over the work—turning aside and making void some of our well intentioned efforts to serve him, and guiding and giving success in another direction. Such experiences are not disappointments in the proper sense of that word—rather they are causes for fresh rejoicing because we desire the Lord’s will, not our own; and because they give fresh evidences that we are not fighting our own battles merely but his; and because they give added assurance that he will continue to guide us and his work to the glorious victory foretold by all the holy prophets.”

Our Pastor was deeply interested and entirely occupied in the service of the harvest message in all of its ramifications. Yet, in spirit, he was sympathetic toward all good works by people in the nominal churches and in the world. How could it be otherwise?—as the Divine Plan itself is concerned with blessing of mankind in a practical way and in the highest sense. I think we do well to take a lesson from this, as I think there is a tendency to look down our noses at other people because they do not see the Truth and work with us. We should remember that we hold ourselves aloof from many of the activities of the world around us, *not because* there is nothing good in those activities, of reform and relief to man, but because we have something that is better and that is permanent. We know what God’s plan for relief to the world is, and we accordingly give ourselves over to that. There is an article entitled *touched with a feeling of our infirmities*, found on page 3067 and in that article Bro. Russell shows his sympathy toward all good works. In this article the Pastor reminds us we must be touched with a feeling of the world’s infirmities, else we will be totally unfit for the exalted position of rescuing the world from sin and death. Note this statement: “In the royal priesthood of the Millennial Age, the world is to have the same comfort in its priesthood that we, in our present infirmities find in Christ.” In some ways I regard this as one of the most important articles the Pastor ever wrote. It is the very quintessence of a God-like character.

Occasionally our Pastor commented upon the unrighteousness of the “powers that be.” In one article he was quite sharp and severe. He ended up his comments with two paragraphs explaining why he expressed himself as he did. The article is found on page 2799, and the 2 paragraphs are found in column 2, par. 2 and 3: “Our object, in these occasional Views from the Tower, of Babylon’s matters and affairs, is to have all those who belong to the ‘holy nation’ (1 Pet. 2:9) see how widely astray are all the kingdoms of this world, even though they call themselves ‘Christian nations’—‘Christendom.’ We who are in harmony with the Lord and his righteousness *must* realize that the entire social structure is out of joint, else we could not so honestly and earnestly pray, ‘Thy kingdom come, thy will be done on earth as it is done in heaven,’—knowing that the coming of God’s kingdom means the utter wreck of earthly kingdoms, in a time of trouble such as was not since there was a nation.

“Whoever sees no fault in present arrangements and conditions, but approves them is not very fit for the kingdom, nor to be made one of the rulers under the new regime. On the other hand, however, we do not understand it to be the duty of the Lord’s consecrated people (‘the saints’) to tirade and fight against the world, but to *submit* to its ordinances, except when conscience would be violated (1 Pet. 2:13), waiting patiently for the Lord’s promised kingdom as the *only hope*. Such are to realize that the worldly are *blinded*, and not to expect any to see the truth except such as have been specially blessed of the Lord and called to joint-heirship with Christ in the kingdom, on condition that now they shall suffer with him for righteousness’ sake.”

We have such a deep appreciation of our Pastor's writings, there might be a danger of becoming careless and giving his comments the same standing as the Scriptures. We still have to be Noble Bereans. There are dogmatic scriptural teachings, but where there is some uncertainty or leeway for opinion, we should use caution. It is refreshing and wholesome to note what the Pastor had to say along this line. In discussing the Bible commentary which he had in mind he had this to say: "This would not mean of course, that his suggestions (i.e. Bro. Russell's suggestions) would be considered indisputable or infallible, but, merely that he would be present with the little companies of the Lord's people throughout the whole world, to discuss with them the Father's word and to assist as much as possible in throwing a correct light upon its meaning." 2850, par. 7.

Our Pastor's devotion to facts and truth and his humility are shown in the acknowledgement of a letter, wherein a brother called his attention to three scientific errors having to do with certain functions of the human heart, to the construction of the human eye, and to a fact concerning the eclipse of the sun. This may be found on page 2489. Bro. Russell expressed his thanks for the friendly criticisms and said he planned to make the necessary corrections in his future productions.

It is quite natural that we should be curious about the daily Christian habits of our Pastor. Sometimes we get valuable suggestions for our own use in matters that are common to all of us. We can see also that we necessarily do not all have exactly the same habits, and it is not necessary that we should, as our circumstances are different. We found it interesting to be told what our Pastor's family worship was for each day. This can be found on page 1808, par. 3: "We sing one of the hymns from *Poems and Hymns of Dawn* every morning before breakfast. This, with the rendering of thanks at the breakfast table, constitutes our family worship for the day (being preceded by such personal prayer or communion with the Lord as each may desire,—and the same before retiring at night)."

We can remember the disrespectful language toward certain reformers found in the so-called 7th Volume. Our Pastor spoke in an opposite vein. We indexed two of his comments about John Wesley. The first one is found on page 1956, par. 5: "When that noble servant of God, John Wesley was zealous in opposing Satan, and preaching a full consecration to God, he provoked Satan's enmity, and the latter found mouthpieces amongst ambitious and jealous 'false brethren' who spread abroad vile rumors from time to time, not only assailing his teachings, but even his moral character. His plan was to make no defense."

The second one is found on page 1825, par. 7: "How gradually people may drift away from their own landmarks is nowhere better illustrated than in that very prosperous denomination known as Episcopal Methodists. Its founder, John Wesley, an Episcopal clergyman, realized that the common people were being neglected religiously and, prompted (we believe) by the best of motives, started the movement which is now world-

wide in its influence, and which in these U.S. numerically and otherwise is the strongest of all Protestant denominations.”

The Pastor’s kind treatment of Christian ministers, even though not connected with his own Truth movement, seems important to me. On page 1818, last par., our Pastor spoke approvingly of Mr. Varley who refused to submit to pressure from the preachers, and in order to have liberty to preach on the important subject of the second advent of Christ, he gave up an opportunity to preach in the churches and went to a Metropolitan Hall where he could preach without restraint. “God bless him” were the final words by the Pastor.

Jesus taught “blessed are they who mourn, for they shall be comforted.” It is easy to see why God choose such a man as Bro. Russell to understand the truth and teach it to us. Bro. Russell had a tender heart of sympathy and so the Truth of the Divine Plan concerning God’s love for the world “comforted” the heart of our Pastor. On page 1349, the first three paragraphs, we find a very touching view of the true heart condition of the Pastor: “To us it seemed that those missionaries had missed their calling; for the three seemed to do less than any one of them might have done, had the proper spirit for such work been combined with a proper appreciation of the opportunities at their hand.

“To be adapted to work in such a field, or in any field for that matter, one should first of all have that spirit of the Master, which, seeing the multitude in ignorance, is ‘moved with compassion toward them.’ As, on our way back to our hotel, we saw poor Jews misled by the Talmud, and poor Arabs misled by the Koran, and poor Greek and Roman and Armenian Catholics misled by their priests, and then thought of these Protestants, more intelligent but without either the truth or the spirit of it necessary to bless the other, we felt sad for the moment; but soon we were thanking God that his gracious plan would ere long rectify all these blind mistakes caused by false doctrines.

“We would have loved to learn the language and to have spent the remainder of our days *among* these miserable people, helping to uplift them, but remembered that the ‘harvest’ work is much more important, in order that the already called-out Bride of Christ may make *herself ready* for the marriage, and then, under more favorable conditions than the present, and backed by kingdom power, she with her Lord and his spirit may say to those and to all the poor distressed ones of earth—Come to the water of life!—Rev. 19:7; 21:17.”

Watching the signs of the times seemed to be very important for us in the Pastor’s estimation. When arranging a convention in Chicago in 1873 he made provision for the friends to attend the Columbian Exposition. This is found on page 1556 par. 4: “As the opening day will be Sunday, it will have three meetings or practically be an all-day meeting, commencing at 10 A.M. Subsequent sessions will also open at 10 A.M. and close about 3 P.M., with an hour’s intermission for dinner. This arrangement will not

over-weary with sitting and thinking those of the truth-hungry who are in ordinary health, and it will afford an excellent opportunity from 3 P.M. to 9 P.M. each day, for those who desire to learn, from visits to the Columbian Exposition, some very valuable lessons on the progress of our times—on the evidences that we are in ‘the day of his [God’s] preparation,’ in which arrangements are being perfected for the great work of blessing and lifting up again the fallen race to opportunities for life everlasting by their great Redeemer. The rest of the meetings, and the knowledge of the divine plan will thus prepare for an appreciation of the greatest exhibit the world has ever seen; and the exercise of mind and body in studying the wonders of the exhibit will but refresh and quicken mind and heart for communion with God and study of His great Plan of the Ages, of which the cross of Christ is the center.”

Our Pastor was always fair to everyone, friend or foe of the Truth. We have an interesting example of this on page 1256, par. 2: “We are the more disappointed in Dr. Abbott because his influence heretofore has been growing in harmony with the Truth. And yet, while we can no longer recognize him as a brother in Christ, because he has abandoned the only foundation upon which Christian brotherhood can stand, we can and do recognize his honest, manly statement of his position, and honor him for it. He is too candid to attempt to quibble and to deny the true and only meaning of the words (ransom, etc.) of our Lord and the apostles, and to continue the use of the word ransom as a blind, merely to deceive people and seek to be in favor with all classes. He comes out honestly and. plainly and admits that his theory requires him ‘to *erase* a great deal from the New Testament.’”