

**ADMIRE PASTOR RUSSELL**  
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I lift my pen, not in defense of any doctrine, creed or dogma, but in defense of a man, in defense of fairness, justice and righteousness. Pastor C. T. Russell, of Brooklyn, N.Y., stands out prominently as a target for the pulpits and religious press of the country today. I believe there is no one more bitterly persecuted, harshly condemned, woefully misrepresented and misunderstood than this fearless, conscientious man of God.

No infidel writer, such as Hume, Voltaire or Ingersoll, ever suffered such ruthless attacks as have been made upon Mr. Russell.

Whether this persecution and misrepresentation is due to prejudice or ignorance of this man's real character and writing, is not for me to say, but I believe both are elements that play a part in the widespread criticism uttered both from the pulpit and the press.

Naturally men will resent any attack made upon the creed of their persuasion, for they hold to their religious creed and affiliations with more tenacity than they realize, until some strong mind, backed by Scripture proof, begins to uproot their doctrine by showing their inconsistencies and errors.

This is what Mr. Russell proceeds to do. The fact is, very few of us have taken the pains to examine, critically, by the light of the Divine Word, the doctrine handed down to us by our fathers. This accounts for the fact that Methodist parents raise Methodist children and Baptists raise Baptist children, etc.

I am amazed beyond measure to read so many fallacious statements published regarding the character and writings of this man. He has been called a "gray bearded egotist," a "bigot," a "haberdasher," and many other uncomplimentary terms have been applied to him, and statements made which I know to be without foundation, and which strike me as being not only very unkind, but very un-Christian. On the contrary, he manifests a very meek and humble spirit, and urges his readers not to be content with his argument, but to go to the Scriptures which he points out, and read for themselves.

He is charged with teaching heresy. An article by a minister was recently published in a religious paper, in which he gave a lengthy criticism of Mr. Russell's writings, referring to them as heresy (apparently forgetting that there was a time when his own denominational views were considered heretical). This article not only misrepresented Mr. Russell, but showed a lack of critical comparison of his writings with the Scriptures.

For instance, the statement was made in that article that Mr. Russell denies the resurrection of Jesus Christ. The truth is, I doubt whether one of his critics can preach a stronger sermon on the resurrection than one by him which was recently published in about 1,500 newspapers in the United States, Canada, Great Britain and elsewhere, and was read doubtless by twelve million people. It showed most conclusively that the world's hope of everlasting life rests entirely upon the resurrection of the dead. Jesus Christ being the First-Fruit of them that slept, God thus gives assurance unto all men—a hope of a resurrection, as He raised Christ from the dead.

The resurrection is the thread of his discussion from the beginning of the first volume to the end of the sixth volume of his well-known works, *STUDIES IN THE SCRIPTURES*.

Mr. Russell was further charged in the same article with denying the Atonement made by Christ between God and man. Nothing could be further from the truth.

Mr. Russell's first sentence in the fifth volume, entitled "The Atonement Between God and Man," is as follows: "The Atonement lies at the very foundation of the Christian religion." He sets forth the philosophy of the Ransom in such a clear, logical way as has never been done before by any other theologian, presenting such an array of Scriptures as would satisfy any fair-minded, thinking man.

No one need be in doubt about his views on these vital subjects.

Besides misstating his views on the Bible, his very motives have been questioned, as it has repeatedly been charged that he is actuated by financial motives. The fact is, he was a man of wealth 40 years ago. When he began to spread his views on the Bible, he spent at the outset \$42,000 in the publication of a pamphlet entitled "Food for Thinking Christians," which was distributed free to every English speaking congregation in the United States, Great Britain and Canada, following it up with repeated large donations. His books, which are published in many languages, by the millions, are sold practically at cost, nor does he receive a penny of royalty from the sale of them. He never takes a collection. He has belted the world with his writings, and has himself compassed the earth and preached the Gospel to every nation of importance in the world.

His private life also has been assailed by the same class of critics. These charges also are seen to be without foundation, when we seek the origin of such reports. No one who knows anything of his labors in the theological research will ever sneer at Mr. Russell. He is not to be measured by common standards. When you look at his matchless labors, his scholarly attainments, his donations to the world, in his writings, his time, his labor and money spent for the enlightenment of others, all flippant criticism becomes contemptible and mean.

As a logician and theologian he is doubtless without a peer today. In his research for Biblical Truth and harmony he is without a parallel in this age.

Without a blemish in his character, with the loftiest ideals of God, and the possibilities of man, he towers like a giant, unmatched. His defects fade into insignificance. He has been too busy spreading Divine Truth, as he honestly sees it, to waste time in frivolous speculation in matters not in some way connected with Man's future state, as outlined in "The Plan of the Ages." Unselfish, liberal and courteous to Christians of all denominations, but fearlessly condemning, in unmeasured terms, the errors and inconsistencies in their creeds, as he sees them, he ranks with immortal benefactors, and is stamping his opinion on the world as no other man has done since the day of the Reformation.

Multitudes flock to hear him, Jews, Gentiles of all creeds, both Catholic and Protestants, and infidels, many of whom have become strong in faith, where they were before tottering on the verge of despair. Many read his sermons in private, but through fear of criticism and ostracism dare not mention the fact, for they have been warned against reading them. In some places his books have been burned, by the advice of shepherds of flocks, where his books have been discovered.

Efforts to throttle the press to prevent the publication of his sermons have repeatedly been made. Why this opposition?

Why would anyone oppose investigation or revelation and searching the Scriptures? Why? What right has any one to prevent free thought, free speech, or the freedom of the press? What manner of men are we?

Let men, preachers or what not, beware of blocking the way of such a man. Jesus said, "And whosoever shall offend one of these little ones that believe in Me, it is better that a millstone were hanged about his neck, and he were cast into the sea."—Mark 9:42.

Better be like Gamaliel in the days of the Apostles, when St. Peter and others were on trial. Gamaliel rose up and said, "Refrain from these men, and let them alone, for if this work be of men it will come to naught; but if it be of God, ye cannot overthrow it for you fight against God."