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INVESTIGATING AN INVESTIGATOR

Mr. Russell's Remarkable Success in Securing Publication of His Sermons and Other Writings in the Daily Press—Prof. Moorehead on the Peculiarities of Russellite Theology.

(By William T. Ellis, Editor of the Continent.)

PART THREE

"Pastor" Russell has no monopoly in his lack of knowledge of the geography, history and methods of missions. Because the public at large is equally uninformed he is able to publish his widely advertised "report" without becoming the butt of newspaper paragraphs. The frequent recurrence of "Pastor" Russell's photograph is apparent even to the person who turns the pages in the most cursory fashion. There are no pictures of missions or missionaries. Three blurred photographs show the reception given the party at "Russell-Purim" in Southwest India, where the only Russellite missionary is stationed. Four pictures are Oriental scenes, bought and not made by the investigators. Seven of the 14 pictures in the "report" enable the reader to gaze upon the modest person of the "pastor" himself.

An examination of the "report." The farcial "report" of this "missions investigating committee" is put out in a special edition of The Watch Tower, which anybody may get for 5 cents by writing to the Bible and Tract society, 13-15-17 Hicks street, Brooklyn. The issue is entirely devoted

of the Gospel of the Kingdom" (i.e., Russellism), "and of the fact that we are now in the harvest time of this age, and probably very close to the dawning of a New Dispensation of Messianic glory. It was with this in view that the association privately authorized "Pastor" Russell, its president, to spend as much as \$7000 in publishing the Gospel of the Kingdom in Oriental lands, provided in his judgment and in the judgment of the committee there were saintly hearts and minds in those lands likely to appreciate the message and to be ripened thereby for the heavenly garner."

Throughout, the "report" has choice bits like this: "The missionaries themselves appear to be an earnest company, but considerably discouraged." That is written concerning Japan, when "Pastor" Russell himself told me that he had met only one missionary, and did not talk with him concerning missions! Yet the conclusion concerning Japan is: "What the Japanese need is the 'Gospel of the Kingdom' announcing the second coming of Jesus as the Messiah of glory, to rule and instruct all the families of the earth. Pastor Russell's sermon gave them more food for thought than they had ever before enjoyed!"

The "report" is beautifully vague throughout. Thus, "directly and indirectly, we visited and inspected the conditions of life in about 15 cities and villages (of China) whose combined population was about 400,000." Surely that sounds like real investigation; yet "Pastor" Russell admitted to me that he had touched at Shanghai, which is a foreign settlement; at Hongkong, which is wholly British territory, and that he had spent a day in Canton. That, I gathered, was the extent of his knowledge of Chi-

na. Nevertheless, he assured the reader of the "report" that "The Chinaman is perplexed by the 600 different denominations of Christians and the 600 theories of salvation which they represent." "Pastor" Russell cannot name one-sixth of that number of denominations at work in China, and he must admit that all the churches at work in China are preaching but one essential gospel. An equally annoying ipse dixit is, "The missionaries now find it inexpedient to discuss doctrinal matters." In conversation many of them showed great earnestness and real piety, and deplored their inability to accomplish greater results along religious lines. Others, a majority, we hope, seemed to have a narrow and hypocritical spirit." This is one of the scores of points in the narrative at which we would defy Russell to name the men.

He substantiates the charge against big houses (I doubt if he has seen 20 missionaries' houses in all his life) by citing the case of the pastor of Union church, Shanghai, who gets the princely salary of \$2400 gold. The brilliant Dr. Darwent is not a missionary at all, but the pastor of a self-supporting church attended solely by European residents.

Concerning China, the most important statement made in the "report" is that "Pastor" Russell addressed the natives on two occasions. Considerable interest was manifested and Chinese reports of both discourses were published. The publishers proposing to continue such publications weekly, after the manner of the American and British newspapers. "Something in his presentation seemed especially to strike interest and convince many of his hearers." I shall not burden this article further quotations concerning "Pastor" Russell's speeches.

The "missions investigating committee" visited Singapore and Penang and had interesting and profitable exercises. That sounds like the end of the earth, doesn't it? The untraveled reader pictures that zealous "investigator" fired with thirst for the last ascertainable fact, pioneering their way clear to the equator that they might search into the intricacies of missions on the Malay peninsula. On the other hand, every person who has circumnavigated the globe by the sea route knows that of necessity ships must touch at Singapore and Penang, and "Pastor" Russell saw no more of the Malay peninsula than has been by every other traveler who ever went around the world by the Indian ocean route. The only practical statement made by the Russell tourists was the week spent at "Russell-Purim" in southwest India, the point at which Brother Duvey has let shine the light of the "Gospel of the Kingdom."

Summary Says Mission Success Is Small.

The categorical summary declares that "the success attained by missionaries is small. We find Oriental Christians about as sincere, intelligent and earnest as the average of church attendants in America and Europe, and, as there, a very few who give evidence of being consecrated to God and his service." In answer to a self-asked question concerning the teachings and results of Christianity, the "report" says: "There are evidences of positive teaching now being done because the people resent it and keep their children from the schools. We heard of instances where a small coin per day was given to each child attending school; but aside from the schooling, the inducements offered by the missionaries are chiefly social and political." In connection with the alleged reluctance of natives to become Christians, the "report" sapiently remarks: "These Orientals are very honest in respect to their religious professions, except when spoiled by contact with the hypocrisy of the whites"—all of which is respectfully referred to a certain Rudyard Kipling.

What, if any, change should be made in the teaching and financial administration to make the foreign mission work more successful? The great change necessary to make missionary work more successful is for the missionaries to have and to impart to the people a more logical gospel. . . . The missions would be much more successful in reaching the hearts of those they would serve if they presented the gospel of God's loving provision of Messiah's coming kingdom"—i.e., Russellism.

tion of the funds received is ever forward to the missionaries." That from Charles T. Russell! No man has a right to put into print such a statement as that without supporting evidence. The facts could have been obtained at the cost of a postage stamp from any mission board.

If the "report" were to be read only by thoughtful persons it would - ve no other end than to bring disdain upon the men whose names are signed to it. Unfortunately, Russell has made sure that it shall be read by millions of people, most of whom know little about geography, history and missions. The microbe of typhoid fever is a small and insignificant thing and its nature and habitat are not calculated to attract the general run of mankind to its study. Still, the world has learned in a hard school the peril of ignoring it. The cure for the dangerous bacteria of Russellism is sunlight.

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State of North Carolina, Buncombe County—In the Superior Court.

Charles French Toms, executor of the last will and testament of Griffith S. Jones, deceased, and Charles French Toms, trustee, under the will of the said Griffith S. Jones, deceased, for Hortense Toms, Charles French Toms, Jr., Maurice Toms and Margaret Toms, and the American Sunday School Union, plaintiffs, vs. The Atlantic Coast Line Railroad Company and The Atlantic Coast Line Company, defendants.—NOTICE OF SUMMONS. To the Heirs-at-Law and Next of Kin of Griffith S. Jones, deceased:

The heirs-at-law and next of kin of Griffith S. Jones, deceased, whoever they may be and wherever they may be found, will take notice that an action entitled as above has been commenced and is now pending in the Superior court of said county of Buncombe, State of North Carolina, for the purpose of having the last will and testament of the said Griffith S. Jones, deceased, construed by the court; and also for the purpose of requiring the defendant, the Atlantic Coast Line Railroad company to transfer, or to cause to be transferred, certain certificates of stock and certain interest bearing certificates in said company to the American Sunday School Union, of Philadelphia, under the provisions of said will; and also to require the defendant, The Atlantic Coast Line Company of Connecticut, to transfer, or cause to be transferred, certain certificates of stock and certain interest bearing certificates of said company, to the plaintiff, Charles French Toms, as trustee for Hortense Toms, Charles French Toms, Jr., M. F. Toms, and Maurice Toms, under the provision of said will; and the said defendants will further take notice that the subject of said action involves real and personal property in this State, and stock and interest bearing certificates in said foreign corporations, and that if the same, or any part thereof, did not pass to the devisees and legatees mentioned in said will, under the provisions thereof, then the same, or such part thereof as did not pass under the provisions of said will, descended to the heirs-at-law and next of kin of said Griffith S. Jones, deceased, under the statutes and rules of descent and distribution of North Carolina, and that the relief demanded consists partly in excluding

the said heirs-at-law and next of kin from any interest therein; and said heirs-at-law and next of kin of the said Griffith S. Jones, deceased, will further take notice that they are required to appear at the term of the said Superior court of Buncombe county, North Carolina, to be held on the 6th Monday before the 1st Monday in March, 1913, the same being the 20th day of January, 1913, at the court house in said county of Buncombe, N. C., and answer or demur to the complaint of the plaintiff now on file in said action, or which may be filed before said time, or the plaintiffs will apply to the court for the relief demanded in their said complaint or complaints.

This the 7th day of November, 1912. MARCUS ERWIN, Clerk Superior Court of Buncombe County, N. C.

North Carolina, Buncombe County—Superior Court, October Term, 1912.

M. A. Nipson vs. F. H. Nipson—SUMMONED BY PUBLICATION.

The defendant above named will take notice that an action entitled as above has been commenced in the Superior court of Buncombe county for a divorce from the bonds of Matrimony, and the defendant will further take notice that he is required

to appear at the term of the Superior court of said county, to be held on the tenth Monday after the first Monday in September, 1912, at the court house of said county in Asheville, N. C., and answer or demur to the complaint in said action or the plaintiff will apply to the court for the relief demanded in said complaint.

MARCUS ERWIN, Clerk Superior Court of Buncombe County. R. S. McCALL, Attorney for Plaintiff.

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