

**Pastor Russell and the Brooklyn Eagle**  
(Continued from page 2)

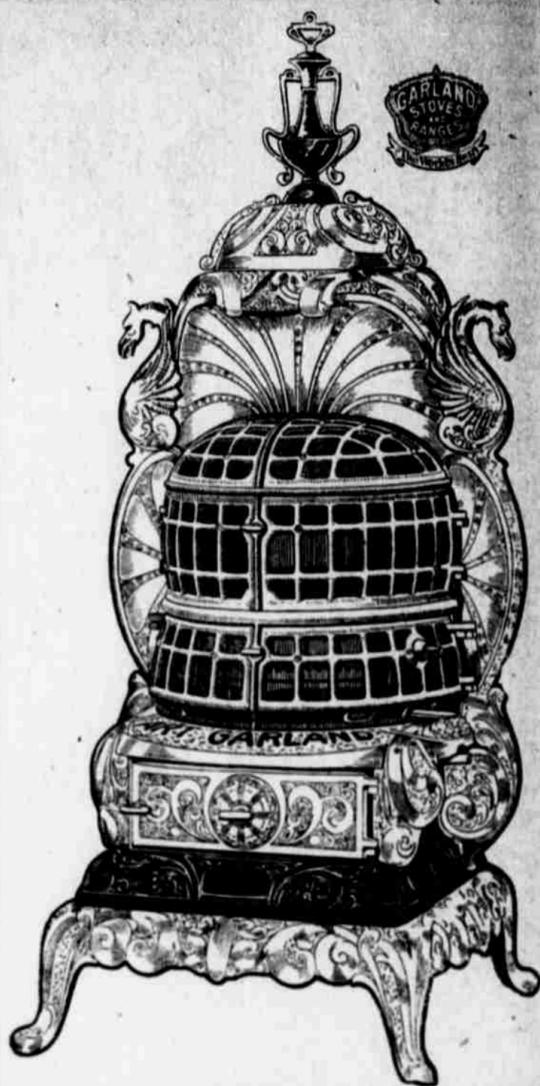
ousy. The fact that I have the largest congregations everywhere I go, and in addition have the largest congregations thru the newspapers, seems to excite a feeling of opposition. The smallness of their own congregations they may be inclined to charge to me, forgetting that they were just as small before I came here.

"A Baptist minister, talking to a friend of mine, charged with one after another of The Eagle's slanderous insinuations, but each charge was disproven. Finally he said, 'Well, anyway, it is just terrible for him to advertise his meetings all over the city, seats free and no collection! The time was when we raised considerable money from the seatings of our Churches, but public sentiment grew against it until pews were made free. Now, with Pastor Russell advertising no collections, the people will presently feel that we are committing a crime if we pass the collection box. And then what will we do? We have hard enough time now by employing every hook and crook to meet our expenses, and could not do so except for the wealthy.'

"This was a surprise to me. I had no thought of offending others. I was merely following the course which I had pursued for thirty-six years—of preaching the Gospel without money and without price. Freely have I received and freely would I give. I have no thoughts that people are injured by giving money for God's work. I believe on the contrary, that it becomes a source of blessing to them, if given from the heart. My work is supported entirely by voluntary gifts. The only difference seems to be that I get the money without asking for it, while others have great difficulty in obtaining it.

But really the chief opposition of my brother ministers to me is because of my doctrines. While I am most courteous and have spoken kindly in every address to all christians, I show no mercy to the creeds of the 'dark ages.'

I smite the creeds hip and thigh upon every proper occasion. I am endeavoring to awaken Christendom to the fact that with good intentions in our hearts we have all been worshipping most horrible creed-idols which utterly misrepresent our gracious Heavenly Father, our Redeemer and the Bible. I am doing all in my power to smash those creed-idols and to overthrow the creed fence. Why? Because I believe the creed-idols to be hindrances to the true love of God and the true study and understanding of His Word. As for the creed-fences, I believe that they are largely responsible for the separating of God's peo-



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# W. D. Vaughan

### Sheriff's Sale Under Deed of Trust

Whereas Alfred Humphrey and Isabel Humphrey, his wife, by their deed of trust, dated May 27th, 1905, recorded in Book 25 at page 574, deed of trust records of Chariton county, Missouri, conveyed to George B. Harrison, trustee, to secure the payment of the note in said deed of trust mentioned, the land hereinafter described; And Whereas, said deed of trust provided that in case of the absence, death, refusal to act or disability in any wise of said Trustee, the Sheriff of Chariton county, Missouri, at the request of the legal holder of said note, should execute the powers and duties of said trustee; And whereas the said Trustee, George B. Harrison, is now dead; And whereas the said Alfred Humphrey has been dead more than nine months; And whereas default has been made in the payment of said note;

Now, Therefore, at the request of the legal holder of said note, and on account of default in the payment of same, I, the undersigned, Sheriff of Chariton county, state of Missouri, will on

FRIDAY, DECEMBER 8th 1911.

at the Court House door, in the city of Keytesville, Chariton County, Missouri, sell at public vendue, to the highest bidder, for cash, for the purpose of satisfying said note and costs of this sale, the following described real estate, situate in said county and described in said deed of trust to-wit:—

all of 49.92 acres, of the following land, beginning at the Southwest corner of the Southeast quarter of section No. 28, in Township No. 52 of Range No. 17, thence East 9.25 chains to Maddox Spring Branch, thence with said branch in a Northerly direction until it intersects with Doxies Fork of the Chariton River, thence North 5.80 degrees west 9.00 chains to the North boundary of the Southeast quarter of section 28, thence west with said line 12.50 chains to the quarter section corner, thence South on the quarter section line to the place of beginning; the lands within the above boundary contain 60.00 acres, more or less, and this deed is intended to convey 49.92 acres, more or less, out of above described land, being all of the same lying North of a branch or creek running east and west through said land.

A. N. HARDING,  
Sheriff of Chariton County, Missouri, Trustee.

### Public Administrator's Notice

Notice is hereby given that letters of administration upon the estate of Franklin J. Ellis, deceased, were granted to the undersigned Public Administrator within and for Chariton county, Missouri, by Probate Court of said County, bearing date of October 31, 1911.

All persons having claims against said estate are hereby required to exhibit the same to me for allowance within six months from the date thereof, or they may be precluded from any of the benefits of said estate; and if such claims are not exhibited within one year from the date of said letters the same will be forever barred. This November 8, 1911.

40 43 O. P. RAY,  
Public Administrator.

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ple into sects and parties that if they were destroyed, the people of God would come together as one for the study of His Word.

"One of the peculiarities of the case is that not one in ten of my ministerial brethren bow down to the creed idols themselves—they have repudiated them long ago and have said so publicly and privately. Yet custom and reputation and the love of money and ease and honor of men hinder them from taking a stand in full harmony with the conscientious convictions which they privately express. These feel grieved that I should call attention to their inconsistencies and ask, 'Do you, then, charge us with hypocrisy?'" I reply that I will not use so cruel a term, but will say that I believe many ministers are seriously lacking in honesty.

"Another class of ministers feel bitterly toward me because I make plain to the 'common people' that the 'Higher Criticism' and 'Evolution' theology is thoroughly unchristian, yea, anti-christian. For twenty years past the colleges and seminaries have been turning out refined, polished, gentlemanly infidels ten times as well equipped to overthrow the faith of Christian people as Thomas Paine or Robert Ingersoll ever were. They do it in an artful manner, putting light for darkness and darkness for light. They tell people that they are as much inspired as was St. Paul. This means, either that the people should appreciate the words of the Apostles less than ever. The latter is the effect. They tell the people that their forefathers were monkeys and that 'By Evolution ye are saved, and that not by faith, it is a law of nature'. The names and words of Jesus and the Apostles and they do not teach the Gospel which they taught, but another, an unscriptural one. If man never fell from Divine favor and under sentence of death, but, on the contrary, has been rising for six thousand years, then surely he would need no Savior, no redemption, no resurrection. They do make void the Law of God through their traditions and philosophies and science falsely so-called.

large degree, asleep as respects spiritual things, and their ministers are angry with anything likely to awaken them. This is the reason why they are so anxious to keep the people from reading my books and my sermons in the newspaper. They fear that they will awaken and ask them questions which they cannot answer. This, young man, is the secret of the opposition of the ministers which you have noted. Alas, I fear that many of them will have much to answer for in due time! I do rejoice, however, that nothing in my Bible tells me that they will be tormented to all eternity, however unjust or hypocritical they may be in their course.

"By the way, you may have noticed that our Baptist friends are especially bitter. In my presentation of the 'whole coun-

sel of God' I have touched their doctrine, of course, and they are mad because, when exposed to light, it is ridiculous to every sensible mind, their own included. I show the people that, according to the Baptist doctrine, only those immersed clear over the head in the water belong to the Church of Christ at all have any right to the Communion Table. I emphasize the fact that Baptists teach that only the Church can be saved, that all others will be lost, and that lost means eternal torture. I put the two and two together for them and show that, according to their teaching, all Roman Catholics, Lutherans, Presbyterians, Methodists, Congregationalists, etc., are bound straight for eternal torture.

"Of course, intelligent Baptist ministers no longer believe this. I am glad that they do not. But why do they not have the courage of their convictions and come out and overthrow this misrepresentation of Bible baptism and ascertain the truth upon the subject and uphold it. Ah, that is the question—Why! It seems easier to berate and slander me than to courageously stand for the Truth. Well, I believe we are in the hour of judgement mentioned in Revelation 14:7. It is mine to sound forth the truth as loudly as possible. And the Truth itself is the Lord's test, proving which of us are merely sectarian worshippers and which worship the Lord in the beauty of holiness, in spirit and in truth. To my understanding the election of this Age will soon be completed—'The Bride Class.' Then following the great time of trouble mentioned in the Scriptures and symbolized as a fire will come the glorious rule of righteousness the Kingdom of God's dear Son for the blessing of the world, for its enlightenment and uplifting out of sin and death, out of ignorance and superstition, that all the willing and the obedient may attain everlasting life thru Jesus Christ our Lord."

NOW A DELICATE QUESTION  
Pastor Russell, will you permit a delicate question, asked only because of the slanderous reports circulated by your enemies—chiefly by ministers? It relates

(Continued on page 7)

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