

KENTUCKY MISSION MONTHLY.

"Let Him That Heareth Say Come."

VOL. I

NOVEMBER, 1902

No. 7

Berea College and Religious Liberty.

BY REV. J. B. MOODY, D. D.

A Warning to Our Baptist Brethren.

Having been requested by our State Board to visit Berea and investigate the state of affairs there, I spent the four Sundays in October and one in November, including the intermediate time, except three or four days, and was astonished to find that reports from that place had not been exaggerated in regard to the college rules requiring students to attend the college Sunday school and the college church service at night. The penalty is expulsion, and it has been executed on several up to this time. The seeming tolerance of religious liberty as to the 11 o'clock service is greatly neutralized by the arts and devices used to detain the Sunday School, and in persuading the students to remain and attend the College preaching. It is a bold attack on religious liberty, and discloses an intolerant spirit worthy of the dark ages. The religious denominations of the town have united in earnest remonstrance and petition largely signed to abolish the rule and allow all to worship God according to the dictates of their own consciences. This petition was not only sent to the faculty of the school, but also to the trustees in the North and East, and the response was that the rule would be firmly maintained. It is a mixed school, not only of the sexes but also of the races. But, as that is a matter of taste and not a violation of constitutional law, nor of religious liberty, we leave it to the social taste of the people. Yet we believe it would be better for both races if they were educated in separate schools. But religious liberty is a heavenly boon, bought with Baptist blood, and it should not be sacrificed for a little cheap education. That our people may get a full report of this matter, I here submit the following from other sources, that in the mouths of many witnesses every word might be established.

In the Western Recorder, of March 6, 1902, I find the following from the Baptist pastor in Berea, and also an editorial from Dr. T. T. Eaton, which throw much light on the subject:

"Religious Persecution at Berea."

Many of our Baptist people know a little about Berea college in a general way, but have not taken the time to know more of the details of its policy, especially that which is relative to the attendance of the students at worship on the Sabbath as it has been adopted recently.

The readers of the Western Recorder will be surprised to know that this college is trying to force some rules which have already resulted in persecution "for conscience sake" here among the students.

Their aim is to force all students to attend the college Sunday school and the services in the evening, as they have announced to them that they must do this or leave college. There are a very few exceptions as to Sunday school, and only two exceptions for the Baptist church.

The four deacons of the Baptist church happen to be in school, however. They are not boys, but have been voters for some time—one past thirty years of age. The faculty told them plainly and positively that they must leave their church on Sunday evenings and come to the college services or retire from school. This is a bold and tyrannical move. They have given all of them notice to this effect, and Bro. D. G. Bales, the senior deacon, has been forced to retire from school only because he will not leave his church and go to the college services.

It is a disgrace to Kentucky that such is true at this age of the world.

I will not take time and space now to speak of the lay members, resident students and students from a distance, who have expressed themselves as wanting to come to the Baptist services, and the college said if they did they must leave school.

President W. G. Frost said to me a few days ago, in his office, that the students who want to attend the "Baptist church" must go somewhere else to school. I presume he had reference to Sunday school and Sunday evening services only.

This is plain enough for all to see how our young people are taken from us. Also, he announced in the Citizen of December 5 that they will kindly consider excuses from the Sunday school and Sunday evening services, and in the conver-

sation referred to above he said that, "Then we will kindly reject." This is deception, to say the least, and is all wrong to say one thing and do another.

A few noble young men and women have left the college, for they would not give up their church. A kind and respectful petition, signed by several hundred citizens and students, asking for the repeal of this measure, was presented to the faculty of the college, and they ignored it by replying in personal letters to the signers, saying, among other things, that "It must not be supposed that the college will swerve from its duty because of any threats and opposition." They are certainly determined in this course, as they say.

The Baptists of the State, who are interested in the "cause" in Eastern Kentucky, should use every means possible to let the young people know this before they come here, thus saving them for the denomination.

Brethren, this act of the school here is a signal of warning to us, if we would but heed it. Let us solicit earnestly and give our means for our own Baptist schools of the mountains, for this is the only means through which we can save them. If the Baptist young people flock to this school for twenty-five years as they are coming now, when those years are gone by there will not be a sound Baptist church in all the Eastern part of the State where their influence has reached. Brethren, do recognize the calamity before it comes, and let us all cry mightily unto God, who will deliver us if we will let Him use us.

Yours for the Cause,

H. F. AULICK.

BEREA, KY.

Editorial From the Western Recorder.

The article we publish this week from Pastor Aulick, at Berea, was held up for some time, in the hope that the objectionable rule would be rescinded and the matter amicably adjusted. We wrote to President Frost on the subject, and he replied, admitting that the students of Berea College are required to attend worship in the college on Sunday nights under pain of expulsion. Moreover, he heartily commends this policy. He sent us a copy of the formal deliverance of the faculty on the subject, from which we quote:

"Under the present arrangements we depend upon the churches to provide for the morning preaching hour, the main service on Sunday. Students are to attend any church they please in the morning.

* * * * *

"The constitution forbids acts of the legislature which would compel attendance upon any religious service. But a college is an enterprise of private philanthropy, offering certain benefits to those who comply with its regulations. Our Manual states, in the words of our old President Fairchild, 'No one is compelled to enter this Institution, but whoever does enter it and receives its advantages is under the strictest obligations to obey its rules while he remains.' Each student signs a contract to observe all the rules while in the school. The college has the same right and duty to ask those who voluntarily enter to receive its benefits, to worship in its chapel on Sunday night as on Monday morning."

Here is the bold, bald claim of the college to control absolutely the worship of the students. The college has the same right to require the students to worship in the chapel on Sunday morning as on Sunday night, and precisely the same plea can be made for such a requirement. It is now an offense punishable by expulsion—the severest penalty the college can inflict—for a student to attend a Baptist, Methodist, Presbyterian or Disciple meeting on Sunday night. He must be at the college chapel and take such instruction as the college authorities see fit to give him. The claim is boldly and baldly made by President Frost and his faculty.

It is true that a college can prescribe its rules and require students to obey them, so long as those rules are not in conflict with the laws of the land. But a college has no right to establish itself on one line and then afterwards change to another line inconsistent with the wishes of those who founded it. And we do not believe that the founders of Berea College, or the generous donors to its funds in the North, ever supposed that a student would be expelled for attending the Baptist church in Berea on Sunday nights.

Of course, the faculty think it is better that the students attend the chapel worship than their church worship on Sunday nights, and so did Archbishop Laud think it was far better for Dissenters to attend the Church of England worship than the worship in their conventicles.

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J. G. BOW, EDITOR

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THE STATE BOARD OF MISSIONS
Meets at Norton Hall, Tuesday, December
4th, at 2 p. m.

J. M. WEAVER, President
B. A. DAWES, Recording Secretary
J. G. BOW, Corresponding Secretary

WITH this issue we enlarge the Kentucky Mission Monthly. At the price we put it we must have many more subscribers if it pays expenses. The corresponding secretary has assumed the responsibility of the whole work, the expense of publication, editing, mailing, postage and all; but does it with the endorsement of the State Board and the promise of their sympathy and co-operation. Now if the pastors, churches, Sunday-schools and societies will give their co-operation we can make it a mighty power for good. Let every church procure a good club and send it at once.

We will hold the paper for a while at the present price, 10 cents for a single copy, or 5 cents per year in clubs of fifty or more to one address in one wrapper.

Remember that every cent above actual expenses (if we ever reach that desirable condition) will go into the mission work.

Let us have brief, crisp articles on any phase of the mission work from pastors, district boards, societies and workers.

We want the women's missionary societies' reports, the young people's work and all that has reference to the propagation of the gospel in our State. We want brief notes from our missionaries and colporters on the field, and practical suggestions from friends in regard to the work.

DR. J. B. MOODY has been supplying at Berea and has a grasp of the condition of things there. He was at the board meeting and explained the situation. The board requested him to write an article on the subject for general distribution. We give most of the space in our columns this month to Dr. Moody's article. We predict he will open the eyes of some people.

A species of Jesuitical tyranny is practised there, which is a blot on the fair name of Kentucky. Surely Kentucky Baptists will see the need of real mission work in the mountains when they hear from Dr. Moody.

BRO. AULICK states that last year there were thirty-seven members of the Baptist church of Berea forbidden to attend the night services at their own church.

To the Churches.
THE generous offer of the Western Recorder to furnish a free copy to every church not having full time preaching which will meet and have the sermon read weekly to the congregation is being accepted by several churches. Why not all do this? It will greatly increase the efficiency of your Sunday-school and church work, and stop the gadding about of the members who love their church and the Master's cause. Write the Western Recorder or J. G. Bow, Cor. Sec.

Second Church Paducah.
THE Corresponding Secretary spent several days in a meeting at the Second Church, Paducah, with Missionary Pastor W. H. Robinson. There were twenty-three additions, all grown people. Twenty-one new families were reached.

With consecrated labor and earnest co-operation these people have the finest opportunity, and one of the most promising fields we have seen.

Associations Visited.
THE Corresponding Secretary visited thirty-five associations this year. A few of them did nothing for missions. All which gave anything, with two exceptions, gave more than ever before in their history.

THE 6th and 7th of December the Secretary and W. H. Smith will hold a meeting at Burkesville, and on the nights of the 11th to 14th at Albany. The object is to try to unite the Freedom and the Stocktons Valley associations, which occupy the same territory. Pray for the success of this effort.

State Sunday-school and Colportage.
SEVERAL Sunday-schools last year sent us contributions for the State Sunday-school and Colportage work. Will not each one send us a liberal contribution between now and January?

Our colporters and Sunday-school missionaries are doing the best work ever yet accomplished, and there are more of them. Help us now.

THE Secretary goes to Morehead to aid Dr. L. P. V. Williams our missionary, in a meeting.

Don't forget the Church Building Fund.

Contributions for October.

Campbell County Association . . .	\$80.50
Concord Association	8.00
Daviess County Association	160.00
Franklin Association	80.74
Freedom Association	18.50
Goshen Association	286.70
Greenup Association	1.00
Little Bethel Association	219.00
Little River Association	147.08
Long Run Association	704.86
Mt. Zion Association	7.80

Nelson Association	487.40
Ohio Valley Association	888.18
Owen Association	74.97
Salem Association	247.17
Severns Valley Association	170.60
Tates Creek Association	33.95
West Kentucky Association	67.00
West Union Association	133.80
Whites Run Association	390.83
Enterprise Association	6.00
Book Fund	51.29
Central Com. W. M. U. for London school	62.89
Central Com. W. M. U. for Georgetown	5.00
Total	\$3,761.18

Berea College and Religious Liberty.

[CONTINUED FROM PAGE 1].

Being honest Congregationalists, of course the faculty think it is, on the whole, better to be a Congregationalist than to be anything else. Then why do they not require that every student shall become a Congregationalist? Ought they not to insist upon what they believe is, on the whole, best for the students? They have every whit as much right to do this as to require the attendance of the students on Sunday nights, when those students desire to worship elsewhere.

Let it be noted that the Berea faculty do not admit the right of the students to worship in the village churches on Sunday morning; they are simply given permission to do so, and this permission may be withdrawn whenever the faculty wish it.

What would this faculty think if a Baptist should establish a large factory in Berea, and should require all his employees to attend the Baptist church regularly every Sunday morning? Could he not say: "No one is compelled to enter this factory, but whoever does enter it is under the strictest obligation to obey its rules while he remains. And I think it is better for my employees that they worship regularly at the Baptist church, so I have made a rule to that effect?" In such a case, we opine, there would be some remarks about "Baptist bigotry," "narrowness," "intolerance," etc.

But we commend the frankness of President Frost and his faculty in giving the public to understand clearly that students at Berea are not to be allowed to worship at the churches of their choice on Sunday night. Let this be distinctly understood, and let every one know that by entering Berea College, he, to this extent, surrenders his freedom of worship. How soon until the students will be forbidden to worship at all outside the college chapel is a question to be decided by the faculty. For the present, however, students are free on Sunday mornings.

The above called forth the following letter from Dr. Frost, President of the college. We also give Dr. Eaton's reply, and the reader can decide the case for himself. It is interesting, and we trust will prove very profitable reading:

Berea College and the Baptists.

DEAR FRIEND AND BROTHER:—My attention is called to an editorial in your issue of March 6th, and a communication from a young man who has been preaching for the Baptist church in Berea for the past few months. As both of these are of a nature to sow distrust between those who are naturally helpers of each other and fellow-servants of a common Master, I have felt impelled to send you a word of correction. One who glances at the style and sentence-structure of the young preacher's letter might see that he is hardly qualified to understand what is said to him or to report facts with accuracy. (1)

The simple fact is that the college requires its students to attend certain religious college exercises on the Lord's Day. These are so arranged as to leave abundant opportunity to attend religious services elsewhere Sunday morning or afternoon. This rule prevents students from absenting themselves from college chapel to attend conflicting services at the Congregational church as well as the Baptist church. Our school is strictly non-sectarian; all its instructors are men and women of prayer; no one sect could claim a majority of them. In this Berea resembles the schools founded by Mr. Moody in Chicago and at Northfield. (2)

The affecting story of our "persecution" of the Baptist deacons sounds amusing to people in Berea. To begin with, the church made a great mistake in appointing students for deacons, as three of them are regularly absent from town teaching for five months every year. In the second place, the college proposed to excuse them every other Sunday night, so that two could always be on duty, which was more than they had had for the past five months. And in the third place, Mr. Bales, who is named in the letter, positively stated when he left school that the reason was, his desire to accept a tempting commercial offer, and he has left Berea, Baptist church and all to engage in business. Students who have left because they could not give up tobacco, or because they were not satisfied with their classification, have been referred to as "persecuted," but we believe only one has been stirred up by the absurd agitation against Sunday chapel to retire from the school. (3)

You are quite wrong in saying that absence from Sunday chapel

"is an offense punishable with expulsion—the severest penalty the college can inflict," etc. Expulsion is a very different thing from exclusion, as every school administrator knows. (4)

But what I wish to say is, that Berea College and its President are in hearty accord with the Christian work of the Baptist churches in Kentucky. We read the Recorder with interest and approval. We believe in Jesus Christ, in the Bible, in the spiritual life, in temperance, in Sunday-schools, in missions, in the Y. M. C. A. We have done much, and expect to do much more, in furnishing and equipping sound and earnest workers for the Baptist churches. The college gave a double lot—the second best in Berea—for the Baptist church here. Nothing shall prevent us from loving and assisting all who serve the Lord Jesus. (5)

The spirit of our action is well set forth in a letter from one of our trustees, Mr. J. Cleveland Cady, of New York, who is President of the National Federation of Churches, which lately met in Washington. He says:

"That a college should desire to have all its students present at a general service on the Sabbath is entirely in accord with the views of our most prominent educators: (6)

"At a gathering of such men from leading Eastern colleges, not long since, the feeling was unanimous 'that it is important to rally the whole college for a religious service; that it promotes the solidarity of the college as nothing else can; that it furthers the highest unity of a college for all that is best, and that nothing can take the place of it.'

"As a trustee of Berea College, I should deeply regret if there were no such service on the Sabbath attended by all the students. I should feel that it was recreant in its duty as a Christian college, and open to the censure of Christian people who have rallied to its support." (7)

Sincerely and faithfully,

Your fellow-servant,

WM. GOODELL FROST.

Berea, Ky.

REPLY.

(1) The question is not as to the qualifications of Pastor Aulick, nor as to the accuracy of the statements of any facts. It is admitted and avowed by President Frost that students are required to attend Sunday night meetings in the college chapel, and are not allowed to attend their church meetings at that time. We could defend Pastor Aulick, or he could defend himself, but he is not any part of the question.

(2) Here is a distinct avowal of the thing to which we object, viz.:

that "the college requires its students to attend" its religious meetings Sunday nights, and prohibits their attending worship at the churches of their choice. To this extent the college interferes with their religious liberty. The college claims the right to forbid their attending any worship whatever elsewhere, but kindly allows them to worship elsewhere on Sunday mornings and afternoons. We leave to those who have control of the Moody schools in Chicago and Northfield to defend them against the charge of interfering with the religious liberty of the students. Berea College confessedly and avowedly does this; and its officers defend such a course!

(3) It is for the Baptist church at Berea to decide who shall be their deacons, and not for the college to decide. If the church wants students for deacons, then let students be deacons. It is not for the college to control the Baptist church in the selection of deacons or anything else. It is not a question of how many students have quit the college because of this violation of their religious liberty, nor of what other reasons may have led to others' quitting. "Tobacco" and "classifications" have absolutely nothing to do with the question. The "agitation" against being compelled to attend Sunday night chapel exercises is not "absurd," unless religious liberty be "absurd." There have been many people who regarded religious liberty as absurd. The Czar of Russia to-day regards it so.

(4) The difference between "expulsion" and "exclusion" is the difference between tweedledum and tweedledee. Expulsion is pushing a man out and exclusion is forcibly shutting him out, and it is as broad as it is long. The effect is the same.

(5) We are glad "Berea College and its President are in hearty accord with the Christian work of the Baptist churches of Kentucky," and we wish they were in accord with our churches on the subject of religious liberty. That article is left out of the creed Dr. Frost affirms. He declares: "We believe in Jesus Christ, in the Bible, in the spiritual life, in temperance, in Sunday-schools, in missions, in the Y. M. C. A." There he stops, and does not add, "in religious liberty." We are not aware that any one has denied that the faculty believes in the things Dr. Frost names, or has objections to their believing them. The point of our objection is that they do *not* believe in religious liberty, but, on the contrary, they assume to control the worship of their students. There is not a Baptist church in Kentucky—and we are unwilling

to believe there is in the State an evangelical church of any denomination—which approves of requiring a student, under pain of "exclusion," to stay away from his own Sunday night church worship and to attend worship in the college chapel at that time. That the college has given a lot to our Baptist church in Berea gives it no right to violate the religious liberty of its students. If any such condition accompanied the gift of the lots then the lot should be promptly returned. Religious liberty is not to be surrendered for the sake of getting a lot.

(6) We do not believe "the most prominent educators" would approve of excluding a student because he attended his own church on Sunday nights, and so was absent from chapel at that time. But even if they would approve such a violation of religious liberty, that would not alter the principle one whit. In England, in the days of Laud, "the most prominent educators" thought Dissenters should be punished for absenting themselves from the State Church worship.

(7) If Mr. Cady means to say that students should be required to absent themselves from their own regular church worship on Sunday nights and compelled, under pain of "exclusion," to attend chapel worship at that time, then, *to that extent*, he is opposed to religious liberty. It was exactly Laud's idea, that if Oxford or Cambridge should allow students to attend dissenting places of worship, and to be absent from the Church of England worship, it would be 'recreant in its duty as a Christian college,' etc.

Thanks to President Frost's frankness, there is no room for misunderstanding. Berea College claims the right to control the worship of its students. Hence any one who hereafter enters that institution is put on notice that he thereby surrenders his religious liberty. *Let this be clearly understood.*

In the Western Recorder of April 10 Dr. W. P. Harvey gives a long report of his visit to Berea. We quote only a part, as follows:

"From conversation with many of the leading citizens while I was in Berea, I am of the opinion that the intolerance is looked upon as most serious, and, so far as I learned, generally condemned."

See the statement of Rev. M. K. Pasco a Congregational minister, who resides in Berea:

"I regard this recent rule of Berea College relative to student worship at Sunday-school and preaching services on Sunday nights, as despotic, Popish and tyrannical."

The following is a written statement of Mr. E. P. Washburn, who has left Berea College, taking his sister with him, and they are now at Morehead School:

"January 13, 1902.—I leave Berea College for no other reason than that they are trying to compel me to come to college services on Sunday night, instead of letting me go to the church where I am a member."

Here is another incident that illustrates how much "amused" the President was, but not the Masons: The postmaster of Berea died; he was a member of the Masonic lodge, and also of the college church, and he left a request to be buried by the Masons. President Frost refused the Masons the privilege of complying with the request of their departed brother, considering such a service desecrating to the church, and the Masons used the Baptist meeting house for the service. Of course, the people of Berea are 'amused,' and especially the Masons.

There was a petition signed by 112 of the leading citizens and 200 students requesting the faculty to reconsider, and the faculty declined the request of the petitioners. By the above you will see how amusing the matter is to the citizens of Berea. Deacon T. T. Simmons stated to me that he came to Berea College believing he would be at liberty to attend his own church, because he had heard their canvasser for students announce that students could attend the church of their choice. Because he refused to give up his church and attend the college church at night, he is out of the college.

The same kind of spirit of bigotry and intolerance resulted in the hanging of Quakers and the burning at the stake of those accused of witchcraft, and in fining, imprisonment and banishing Baptists from Plymouth Colony about two hundred and fifty years ago. Is history to repeat itself at Berea? God forbid. Will Kentuckians patronize an institution that exacts for a mess of pottage the most abject surrender of the most sacred right that of freedom to worship God according to the dictates of conscience? They will not.

W. P. HARVEY.

It is claimed that most of the students who left college did so for business reasons and not on account of the rule. I have testimonials from most or all of them to the contrary. I give one as an example of the rest.

B. G. Bales, on May 27, 1902, testified as follows: "I left Berea College last January because they required me to leave my church on Sunday nights and come to college

preaching or services. Otherwise I would have remained in college till close of term. The business offer I accepted was secondary."

At the Baptist General Association of Kentucky, held in London June 11-13, 1902, the following resolutions were adopted by a rising vote:

Whereas, The authorities of Berea College have laid down the rule that all students of all denominations and of no denomination shall not be allowed to attend the churches of their choice on Sunday nights and the Sunday-school of their choice on Sunday mornings, but shall be required to attend the worship which these authorities choose to provide, and these authorities distinctly avow and defend their right to control the worship of the students; therefore,

Resolved, That such a rule is a violation of the religious liberty of the students, many of whom are Baptists, and in behalf of said students, and in behalf of the great principle of religious freedom for which Baptists have ever stood, we protest against such a rule.

Resolved, That a copy of these resolutions, officially signed, be sent to the authorities of Berea College, and that they be furnished to all the papers in the State whose columns are open to us.

H. E. TRALLE.

This matter has engaged to some extent the attention of the secular press. In the Mountain Democrat of May 2d, a writer signing himself 'Plunket' writes a column in reply to the editor of the Corbin News, and uses this language:

"We said it before, and we say it again, that any college, let it be at home or abroad, that would attempt to compel or force its students away from the Sunday-school or church of their choice under a threat of expulsion in dishonor, is not worthy of the patronage of the lowest white or black. * * The Baptists of Kentucky have other institutions of learning at their command, and are financially able to run their affairs without Berea College. * * Now, we want it understood that we are not against Berea, and we truly hope that they will see their error, and never again be guilty of disfranchising deserving students who are striving to fit themselves to live purer and nobler lives."

The Corbin News, after saying what it could in defense of Berea College, closes its article with these words:

"Berea College is a great school, but forgets her greatness when she tries to coerce her pupils in religious matters."

These quotations are sufficient to show the status of public sentiment. If anybody outside of the college defends these rules, I have not heard of it. I hear that many in the college are opposed to them,

but they are helpless. It is not Church and State united to oppose religious liberty, but it is Church and College—the same spirit and principle on a smaller scale, but not less dangerous, because more insidious and more likely to be overlooked.

And now a closing word in regard to the professed fellowship and friendship of this nondescript college church towards the Baptists. I say nondescript because it has no denominational connection. It was a Congregational church, but a separation has taken place, and the Congregationalists are building a house of worship. It calls itself "The Church of Christ at Berea." Then it is the only one Christ has in Berea or in all the world, and God forbid He should ever have another like it. I have its Manual before me. It begins by saying that "the hand of providence is distinctly seen in its history." I am glad it does not say God's providence, for God's providence does not divide Christ's people into warring and persecuting sections and sects. It says "It was primarily an outgrowth of the anti-slavery sentiment of the South, which was so especially strong in Kentucky." Is that the origin of "The Church of Christ?" The scriptures do not read that way. But let its political origin and features pass. In his Baccalaureate address on June 1, 1902, President Frost uses this significant language: "CAST OUT DEVILS. This is the work of reform. We have seen the devil of slavery cast out. We have seen the devil of intemperance cast out, though he sometimes comes back again. We have seen the devil of gambling, and the devil of fashion, and the devil of sectarianism, and the devil of profanity, and the devil of prejudice, and the devil of caste and pride, and the devil of monopoly, and the devil of war. It is going to be good athletic work to cast these all out, but that is what God has given us youth and fire and courage for." Paul confessed that he belonged to a "sect" everywhere spoken against. The Bible teaches sectarianism. See Acts, 20:26-31; Rom. 16 17; Gal. 1:7-10; 5:12; 2d Thes. 3:6, 14:15; 1 Tim. 6:5; 2d John 1:9-10, etc. God's true witnesses are to be a separate people, and to maintain orthodoxy in both morals and doctrine. They are to hold fast all things whatsoever Christ has commanded. Yet, you see how sectarianism is associated in the above with the vilest "devils" of modern times, and that by the Beezebub of sectarianism. If he can "fire" our "youth" with "courage" he can make an easy prey of our mountain Baptists. This is one of

his seductive arts to accomplish what fire and sword and prison and gibbet failed to accomplish in centuries past. "No² sectarianism" is the slogan of all the friends of this intolerant college and church. They hope with such good words(?) and fair speeches to deceive the hearts of the simple. At one time the college thought perhaps it would be well to have a Baptist church in Berea, to attract the children of Baptists, and so gave them a lot. But the talk of late is about "killing the Baptist church." These are the words of President Frost, and if he denies it, I will publish the testimony. He also said in the same conversation that he wished he had time to preach throughout the South against immersion. Under his non-sectarian rule, the Baptist Sunday-school has been reduced from two hundred to less than fifty, and the congregation also reduced. If, under compulsion, they can monopolize the teaching of our children in Sunday-school, and by persuasive coercion retain them at the morning service, and then press liberal contributions at all the services they will surely succeed, and that early, in casting out the Baptist "devils." It is a great proselyting scheme, and conscripting as well. If this one sect can swallow up all other sects, then there will be but one sect, and in this way it may claim to be non-sectarian. It does not believe in other sects, but it does in its own, and that with a vengeance. He that is deceived by this sophistry is not wise. If Baptists must have this cheap education, let them send their children on condition that they are not to be despoiled of religious liberty. Send your children and contributions to help support a Baptist pastor in Berea, who will faithfully look after their religious training. Yet it is the duty of Baptists to patronize Baptist schools, of which there are several in the mountains. Don't sell religious liberty for a "mess of pottage."

Report of Missions for the Month of October.

Sermons preached, 546; conversions, 147; baptisms, 79; added by letter, 83; added by relation, 11.

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