

ush, waiting for an opportunity to attack the fort. This incident has made Bryan Station and its spring famous in history ; but an incident just as important in church history has since been enacted on the hill just beyond the spring from where the fort stood. Here stands the Bryan Station Baptist Church. This church was built early in the nineteenth century, and was an anti-missionary church, where the celebrated Thomas Dudley preached for years ; where the Dudley family, and other prominent Baptists and wealthy citizens of Fayette County, had their membership. But in the course of time the missionary spirit began to move among them. All are familiar with this movement among the Baptists—what contention, strife, and division it produced, till finally the whole denomination divided, and the Missionary Baptists became a separate denomination, which has greatly prospered.

Bryan Station Church was at first about equally divided on the question, and became two congregations, one missionary, the other anti-missionary. They agreed to divide the house and the time ; the missionary element took the north side and two Sundays in the month, while the antis took the south side of the house and two Sundays. Things went on very well, the missionary side growing stronger and the antis growing weaker, till the house needed a new roof and other repairs. The missionaries endeavored to get their anti brethren to join them in repairing the house, but the antis were growing constantly fewer in number, and would not join in the repairs, till at last the missionary branch covered and repaired one side of the house ; and thus it stood for years, with a good tin roof on one side, and an old, leaky shingle roof on the other. Finally, as the antis had grown so few as hardly to meet at all, the missionaries, in sheer self-defence, to save the house, covered the other side of the roof and otherwise improved the house. Now the antis are all gone ; the last member, a grandniece of the great Dudley, passed away last spring, while the missionaries have a good, active congregation. The spirit of missions and the opposite made the difference.

FREE TO WORSHIP THEY WILL.

A fitting concession at Eastertide was the Czar's gift of religious freedom to his subjects. For years the Orthodox Greek Church has dominated the religious policy of the Russian empire, nominally conced-

ing freedom of conscience to rival sects, but forbidding them to make converts, and depriving their members of civil and military preferment. Of the 130,000,000 subjects of the Czar, it is estimated that 45,000,000 are "heterodox," that is, not affiliated with the State Church. There are 5,000,000 Jews, and 20,000,000 "Old Believers." Among the latter are found some of the wealthiest merchants and traders in Russia.

The decree is, besides, a boon to the 8,000,000 Roman Catholics in Russian Poland, the Lutherans of Finland, the Armenians, Moslems, and Buddhists. This decree makes lawful changes in faith for which hundreds of thousands of families have been stripped of their property and exiled to Siberia. No concessions, however, have been made to the Jews.

AN EARLY JAPANESE CONVERT.

The Rev. R. C. Armstrong, B.A., writes: "I enclose a photograph of the oldest Christian in Hamamatsu. About twenty years ago he was baptized and became a member of our Church. He speaks of the work done here by our men in the past, especially by Dr. Eby, Mr. Cassidy and Mr. Dunlop. He has had a family of five, two of whom are at rest. All are Christians. His eldest girl is married to one of our pastors, Mr. Kawamura, who is stationed in Nagano. The boy is an active worker in the Church, and is quite promising. I asked his boy when he became a Christian, and received the reply that he grew up under Christian teaching at home and never got away from it. The influence of such a parent in Japan is very great, and when rightly directed is productive of good results for Christ and the Church.

An illustration of the intensity of the anti-religious feeling in certain quarters in France is the proposal to rename the holidays, so as to deprive them of all religious significance. Christmas, for instance, is to become "Family Day," while the great festival of the Assumption, so dear to the hearts of Roman Catholics throughout Europe, which falls on August 15th, will be called, if this measure passes, "The Feast of Harvest."

These proposals recall the grotesque calendar of the Revolution. It is hardly conceivable, however, that the French Ministry will allow such a suggestion to become law.