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**PASTOR WANTED.**

A pastor is wanted for the Free Baptist churches of Barrington and Port La Tour circuit. The present pastor's resignation takes effect October 31st inst. For particulars write to

PAUL E. CROWELL,  
*Secretary.*

Barrington, N. S., Oct. 5, 1904.

**To Pastors and Churches.**

The letter of the Conference Committee on Baptist Union has been sent to pastors for their churches. For churches that are without pastors, the letter has been sent to their clerks. If any pastor or church fails to receive the letter, kindly notify the undersigned.

Jos. McLEOD,  
*For the Com.*

Fredericton, N. B.

**Dedication.**

The new church at Seal Cove, Grand Manan, will be dedicated to divine service on Sunday, 30th inst.

**AN OUTSIDE VIEW.**

Rev. James Boyd, of Vermont, one of the oldest and best known Free Baptist ministers in New England, writing on the 21st inst., says:

In renewing my subscription for the INTELLIGENCER, permit me to say that the pen that wrote the Basis of Union and the Plan of Organization, published in the INTELLIGENCER of this week (October 19th) must have been inspired. How any one can hesitate to favor the union of all the Baptist families on such a Basis I fail to see. And when such a union would so widen our vision of the field and the world's need, and enlarge and invigorate our faith in the power of truth over error, and of light over darkness, why should we hesitate to join hands, and as a united army of God's elect go forth to conquer the world in the Master's name?"

**THE LEAVEN IS WORKING.**

The Japanese Diet consists of 379 members. Of these, seven are Christians—one Baptist, two Congregationalists and four Methodists—1 to 54. But it is a great thing for Christianity that they are there. The *New York Tribune*, commenting on the fact that there is only about one Christian to 10,000 of the population, says:

"It is a little leaven in a great mass, but its effect is visible and recognized even by those who are not nominally Christians. In old Japan Shintoism, Buddhism and Confucianism all encouraged absolutism and feudalism, while constitutional government, representative institutions, and local self-government are fruits of Christian civilization. It is favored by a good many who make open profession of it, and is particularly valued as an instrument of social and moral reforms. It has a long road to travel in that country before it satisfies the desires of its propagandists, but the road is open, and there is no opposition worth speaking of, but rather a spirit of receptivity and encouragement.

NO CHANGE FOR HIM.—The son of a certain German farmer found, in getting ready for mill, that the sack of grain would ride just as well on the horse's back by dividing the load as by putting a stone in on one side and the grain on the other. So he called his father's attention to the improvement. But this improvement was an innovation, and his father said: "Hans, your vater und your grandvater and your great-grandvater vent to mill mit dot shtone in der sack, und vat vas good enough for tem ish good enough for you. Put back dot shtone."

**OF OTHER DENOMINATIONS.**

—The Anglican bishop of Nova Scotia was consecrated in Montreal on Tuesday, 18th inst.

—The revival meetings in the Coburg St. Disciples' Church continue. There was baptism last Sunday.

—Rev. E. T. Miller has resigned the pastorate of the Baptist churches in Chipman, Q. Co., and will go to a church in Nova Scotia.

**MOSLEMS CONVERTED TO CHRIST.**

In the *Missionary Review* for October the first sixteen pages are devoted to answers to the question: "How to Win Moslems to Christ." Among the numerous replies we find one from Miss A. Montgomery, who "holds the fort" at Hamadan, Persia. Her statements are of much interest, proving by instances within her own knowledge the power of the gospel over Mohammedans of the most rigorous and bitter type. She tells of a young Mollak, now one of the most successful physicians in Hamadan. He was a noted Kurd, as zealous for Islam as ever Paul was for Judaism. He led a wicked and depraved life. He came seemingly by accident under the influence of a very earnest Nestorian preacher, who led him to study the Holy Scriptures. Gradually he was led into the way of life. His brother tried to kill him on account of his conversion. At Hamadan he was baptized, but only after prolonged probation. He studied medicine, married one of the Christian teachers, has a lovely home and a large practice. He has led many others to Christ. Twice he has visited England, Scotland and Ireland. In his travels he has availed himself of all occasions to commend Christ to all who came within his reach. An Englishman whom he treated successfully at Resht for typhoid travelled to Hamadan to see him. By and by his brother who had attempted to kill him was converted, and holds out consistently as a Christian. His wife also became a convert. Miss Montgomery says that she leads the young men who are taught English by her to read the first three chapters of the gospel of John. This is a grand ground work for further progress. "The teaching always begins with 'God is love.'" This teaching of the love of God through Christ is the means used to reach the Mohammedans of Persia, and it is the most effective weapon.

The United Presbyterian Mission in Egypt has led hundreds of Moslems to Christ.

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