

TERMS AND NOTICE. The Religious Intelligencer is published weekly, at the Office of Messrs. BARNES & CO., 54, Prince William Street, St. John, N. B.

Religious Intelligencer.

FRIDAY, MARCH 11, 1876.

THE TIME EXTENDED!

WE WANT TO HEAR FROM YOU! The Premium Pictures (Moody and Sankey) have given fullest satisfaction to the many who have received them.

1. Every present subscriber who pays his subscription up to December 31st, 1876, and sends 20 cents additional, will receive the Premiums, post paid.

2. Every new subscriber sending \$2.00 for a year's subscription, and 20 cents additional, will receive the Premiums, post paid.

3. Any present subscriber whose subscription is paid to December 31st, 1876 (1896), may get the Premiums free by sending the name of a NEW SUBSCRIBER with \$2.20.

4. Any subscribers who had paid to December 31st, 1876, before this notice was made, can secure the Premiums by sending 20 cents.

Those who wish to secure the premiums will require to comply with the foregoing conditions previous to May 1st, after that time the offer will cease. It would greatly gratify us to hear from all our subscribers who are in arrears, and from those also whose subscriptions are just expiring.

TEACHING OUTSIDE THE PULPIT.

In some lectures recently delivered before the students in the seminary of Yale College by Rev. Dr. Hall, of New York, he gave them some idea of the sort of work that might be done outside the pulpit.

1. In the first place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

2. In the second place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

3. In the third place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

4. In the fourth place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

5. In the fifth place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

6. In the sixth place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

7. In the seventh place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

8. In the eighth place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

9. In the ninth place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

10. In the tenth place, he said that the minister should be a man of prayer, and that he should be a man of prayer, and that he should be a man of prayer.

purpose that they watched the gates day and night to take Paul. This Satan to-day employs his emissaries to watch the narrow places through which the convert may be called to pass, and there, with one malicious blow, if possible, kills or cripples them for life.

From this period we follow the Apostle through perhaps thirty years of arduous toil, before he fades from our view in the obscurity of ecclesiastical tradition.

Having "fulfilled his ministry," he returned to Antioch, and there he set apart for the missionary work that follows.

From Antioch he had this great Apostle of the Gentiles, and thence to Asia Minor, preaching the Word in Antioch in Pisidia, and the cities of Iconium, Lystra, and Derbe, then back through the same places to Antioch in Syria.

Paul with others of the brethren were sent to Jerusalem to settle a question of some importance which succeeded in doing for all time, and of the great satisfaction of the Churches.

When we remember what Paul was before his conversion, and what he became after, we can realize the physical, mental and moral degradation of those who have no knowledge of God, no religious consolations, no hope of eternal life.

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speaks, which at certain seasons overflow the country, and anon are dried up as if they were a pool to be found, and their bed scarcely perceptible.

3rd. The methods are and may be various. Indeed variety is the great law everywhere. In Nature, for the earth, the air, and the ocean is full of variety; in Providence, for we have only to look about us and observe its displays; in Grace, for the Bible is full of variety, and the operations of the entire system of religion exhibited in all its parts.

4th. It should be universal. All should give. The members should give. The church should give, and the young should give.

5th. It should be systematic. Nothing can be done justly or wisely, unless it be done in a regular and systematic manner.

6th. It should be cheerful. For the Lord loveth the cheerful giver. And if not cheerfully done, there is little chance of any very great blessing to attend it.

7th. It should be proportionate. Says a recent writer in your excellent paper, "The proportion given in income must be left to every man's conscience, but certainly a good man would not give less than one per cent."

8th. It should be persevering. For the Lord loveth the cheerful giver. And if not cheerfully done, there is little chance of any very great blessing to attend it.

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take a backward step, soon get weak, and eventually die. System keeps everything flowing in its proper course, and conducts it to a decided issue.

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MISSIONARY INTELLIGENCE. BY REV. R. W. ALLEN. SYRIA.—REV. S. H. CALDWELL writes to the Foreign Missionary of the wonderful results of missionary work in Syria during the last half century.

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DOMINION. ST. JOHN.—Ten converts were baptized by Rev. J. T. Parsons, last Sabbath. FREDERICTON.—Last Sabbath eight more converts were baptized.

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The Christian Observer tells us that a number of drinking men in the town of Belfast, Pa., have formed a Centennial Temperance Club.

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Attention is directed to the advertisement of Insurance Companies for which E. C. Freese, Esq., is agent.

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