

# The Brunswick Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

REV. J. McLEOD.]

VOL. XXIX.—No. 22.

SAINT JOHN, N. B., FRIDAY, MAY 26, 1882.

WHOLE No. 1478.

BEATTY'S ORGANS, 27 stops, \$50. Piano,  
\$125 up. Factory running day  
and night. Papers free. Address,  
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MERCHANT TAILOR,  
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Fancy Trouserings,  
Spring Overcoatings,  
Worsted and Diagonal Coatings,  
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John Richards & Son,  
General Insurance and Ticket Agents,  
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Merchandise and all Description of Insurable Prop-  
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prices.

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Nelson's Paper Bags—all Sizes. Liberal Discount to  
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Psalms. Psalms. Psalms. Psalms. Psalms. Psalms.  
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Opposite Normal School,  
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Jan 12-15

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SUNDAY SCHOOL LESSON.—June 4.

(For Questions see Star Quarterly and Lesson Papers.)

THE TRANSFIGURATION.

DAILY READINGS.

M. The transfiguration. Mark 9: 2-13.

W. Moses' transfiguration. Exod. 24: 29-35.

T. Christ on Patmos. Rev. 1: 10-18.

F. Isaiah's vision. Isa. 6: 1-13.

S. Luke's account. Luke 9: 28-37.

S. Peter's testimony. 2 Peter 1: 15-21.

GOLDEN TEXT.—"And lo, a voice from heaven, saying  
This is my beloved Son, in whom I am well pleased."

MARK 9: 2-13.  
(Revised Version.)

2. And after six days Jesus took with him

Peter and James, and John, and brought

them up into a high mountain apart by

themselves; and he was transfigured before

them; and his garments became glistening,

like snow, and his face shined like the sun,

and his raiment like fire. And there ap-  
peared unto them Elias with him; and he

said unto them, "I have been with you here

three days, and ye have not known me, ye

men of little faith, who are so slow of heart

to believe. And he said unto them, "I am

the spirit of Elias, and I have been with you

three days, and ye have not known me, ye

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Conversation with a Clergyman.

BY J. L. WINTERHOE, D. D.

Who does not confess to himself that some-  
times he cannot take a matter with an earnest-  
ness of request to the Giver of all good? I  
mention may be made. A half-formed peti-  
tion may be presented. But, possibly, because  
we are not certain whether it were good to have  
him grant it, we are restrained in supplication.

We come to him without heart, and go away  
without hope. We do not half ask for any  
favor, and we do not half receive it. The  
Kingdom of heaven suffereth violence, and  
the violent take it by force. The good singer  
of the psalm said, "I cried unto the Lord with  
my voice." Not the noise, but the eloquence  
of his need, is the key-note that we catch.

Liberty in prayer admits of nothing but God's  
highest wisdom to stand in the way of an an-  
swer. It takes no more notice of the  
floods of natural laws as preventative of a re-  
sponse, than a child does of anything being too  
strong for his father to overcome. The little  
one takes you for money. You show it a  
pocket watch with but a penny on the dial.  
No such device satisfies it for proof of a parent's  
penury. What child thinks you are the  
strongest man and the richest man, as well as  
the kindest man in town? All because you are  
the child's father? The best faith in God soars  
clear out of hearing of these chattering words,  
which question whether he can if he would in-  
terfere in our family affairs and Church affairs  
and business embarrassments. Liberated from  
the bondage and repetition of debate about phy-  
sical laws—which, for the dexterity of it, re-  
minds me of a horse trading all day in a treat-  
ment, and landing at night just where we are  
in the morning—there is a better freedom for  
the child of God to press a plea with, "I cannot  
take no for an answer."

And so I said to my friend, "Pluck up courage,  
and instead of carrying your invention out in  
getting intentions to vacant Churches, you  
and your wife unite to cry unto the Lord." Do  
not whisper, nor merely recite the matter to  
him, but in the largest liberty of belief in his  
mastery over all issues, agencies, and events,  
cry to him to interfere in this event; to employ  
suitable agents in your behalf, and to bring in  
the best issue. Pray as if you had no other  
help. Think not of this or that influential  
friend. Put far from you the vision of big men  
and bureaus until something more important is  
accomplished.

He said he would, and we hope he will. But  
the truth is, I needed the counsel for myself,  
and every reader of this may need it as much  
as my neighbor; for all achievements and en-  
deavors of the higher sort, who does not lack  
liberty in prayer? In nothing I know has the  
prayerer so succeeded of late times as in bring-  
ing letters on our freedom of approach to the  
throne of grace.

As Government officers going about with  
their measuring stick, gauging the strength of  
spirits and such things, these scientific folk  
of our time want to subject our faith in prayer  
to gauge. And when they do, they say it is  
valueless, and how much too hasty we are to  
admit their conclusions! Think how the he-  
roes of the Hebrew time shamed our stammering  
supplication and limping assurance! Was not  
Moses well schooled in the science of natural  
law? But how long it took him to get to the  
point where he said, "I have heard the voice of  
the Lord, and I will obey." He was not  
asking God to stay a plague; or when he  
stretched it over the Red Sea to have it roll  
back into heaps. As Peter displays such knowl-  
edge of astronomy in his epistles, we fairly sup-  
pose he understood the science of gravitation.  
But he did not hesitate to believe that Christ  
could save when he cried, "Lord, save, or I  
perish." We suppose they who often heard  
Peter afterward never listened to such eloquence  
from his naturally eloquent tongue. Dull,  
dull, dull, pretty prayers effect any thing.  
But the prayerer does not spend strength to frame  
the sentences of request, for something to eat.  
The eye asks before the tongue utters the ach-  
ing need. Posture of body, rigidity of muscle  
and nerve, the whole being bent and breathing  
from every angle and point of expression, make  
it so that the prayerer says that if you have bread to give  
you will supply at once this starving man. So  
will the Lord!

In a large sense the days of miracles are over.  
But it belongs to a disciple of Christ to believe  
that, rather than not answer us according to a  
sublime and soaring and sanctified faith, God  
will do today, as quick as yesterday, and  
earth with miracles before the eyes of all ob-  
servers. How can there come a revival of re-  
ligion until there has first fallen on the people of  
God a revival of faith in the efficacy of prayer?  
Until pupils and pews shall cease enlarging on  
southern opinions, to turn eyes to the north,  
who is able to save unto the uttermost of any  
of our extremes of soul, of mind, of body, of  
estate?—The Congregationalist.

A GLORIOUS CHURCH.

Christ gave himself for his church, "that he  
might sanctify and cleanse it with the washing  
of water by the word, that he might present it  
to himself a glorious church, not having spot,  
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