

Wait Patiently for Him.

BY F. B. HAYES.

God doth not bid thee wait,
To disappoint at last;
A golden promise, fair and great,
In precept mold is cast.
Soon shall the morning gild
The dark horizon rim,
Thy heart's desire shall be fulfilled,
"Wait patiently for Him."

The weary waiting times
Are but the muffled fields
Low precluding celestial chimes
That hail His chariot wheels.
Trust Him to tune thy voice
To blend with seraphim;
His "Wait" shall issue in "Rejoice!"
"Wait patiently for Him."

He doth not bid thee wait,
Like driftwood on the wave,
For fickle chance or fixed fate
To ruin or to save.
Thine eyes shall surely see—
No distant hope or dim—
The Lord thy God arise for thee;
"Wait patiently for Him."

The Office and Qualifications of a Deacon.

A sermon preached by Rev. T. H. Siddall at the ordination of Deacon J. A. Smith, Port la tour Dec. 17th 1890.

"And they chose Stephen, a man full of faith and of the Holy Ghost"—Acts 6:5.

To mark the building of a ship is both interesting and instructive. The laying of keel, the adding of timber after timber as all takes shape and form in the hands of skill and wisdom; with spars and sail, completely equipped, supplied, freighted, officered, manned all ready for the voyage. It is an interesting and glad sight.

In this we can study the building of the Gospel Ship, the work of ages. Planned in the counsels of eternity, made visible in the promise, "the seed of the woman shall bruise the head of the serpent;" in the hands of the prophets taking shape and form; and in the "fulness of time" completed, by way of cradle and cross, with spars of—"Faith, Hope, Charity," and sails of the sure word of our God. From the mainmast—of eternal love—floats the "banner of the cross." Fully equipped, richly supplied, gloriously freighted like, the old east India merchantmen, with rare and varied treasures—heavenly treasures—the contents of the Christian gospel, officered and manned, complete for its glad mission, captained by the captain of our Salvation, "For one is your Master, even Christ, and all ye are brethren."

In this record we learn its mission, and get our instructions as to its officers. When God sent this world on its mission all needful was supplied; not less so it is in the kingdom of grace. To follow the Divine plan is the highest wisdom. They walk surely who walk in the paths of the Lord.

We go to a ship to get a true idea of a ship. To know aright New Testament polity we pass by church councils, we go back of church history, to the facts of the Eternal Word, guided by the wisest commentator, the promised Spirit of God. This let us do in humble dependence upon Divine help.

I. THE OFFICE OF DEACON.

"One who serves." There is but one pattern, Him who said, "I am as one that serveth."

Under the impulse of a large spiritual grace for a brief period there was Christian communism. In the division and distribution of what was "laid at the apostles' feet" some were overlooked in away. There was "murmuring." Apart from that the duty cast upon the apostles was burdensome. So deacons were chosen to look out and look after the needy, to distribute gifts. The office stands for and enshrines the glad truth of the Christian gospel, sympathy, and helpfulness; that men have bodies as well as souls. It stands for a ministry of gifts, a service of love. "In His name," for His sake, care for, aid all in need. The church is the good Samaritan, Deacons are mediums to give effect to the interest, love, and sympathy of the church. But this is not the only function of Deaconship. A captain is still a sailor, but with larger scope, larger service, increased responsibility. The obligations of discipleship are not lost in the deacon; but, filled out in larger scope, fuller service, greater responsibility. As disciples "called out," we are all "Kings and Priests unto God" to serve; as Christ's representatives to continue His work; each in our own place doing our own work, to extend the "Kingdom" of Christ. To each the command is "go work in my vineyard." And happiness waits on service.

In this first Deacon we have the truth of Deaconship set in life. Stephen is both an illustration and an example. He "served tables," he was a faithful and true witness, and by the grace of God, "he served his own generation according to the will of God."

The office sought the man. The apostles said "Look ye out among you," and the church "chose" and the apostles ratified their choice. Authority is where? In the church. Each church independent, self-governed. Christ is the head.

Sister churches co-operate in association for mutual purposes, for common ends that "God in all things may be glorified."

Disciples are scholars, in the school of Christ, in fellowship with all who love our Lord and Saviour in sincerity and truth.

This is New Testament polity. Giving room for the expression of the highest Christian manhood, and the development of the fullest Christian character, knowing no authority but Christ; no power but the grace of the Divine Spirit; and no charter but the Word of God.

This is at our foundation as a people, an essential part of our history and written upon our distinctive banner.

Faith, Polity, Practice, of a piece throughout. Expressed as to character and spirit in one word—Free. Free in the truth to give full play to love, to express life, to unfold manhood. That individuality may receive its full force; authority its full power; responsibility its full weight. Seek to express the highest type of Christian character, and strive to express the fullest Christian service.

II. THE QUALIFICATIONS OF A DEACON.

We have them here. Set in life, lived out. Let us keep our eye fixed upon the New Testament Deacon, made so by the grace of God. Grace is not exhausted, any more than yonder sun.

It is needful to distinguish at the outset between what was special—needed in the formative years of the Christian church—and what is general, for all the ages. Between the "gifts of the Spirit"—the miraculous endowments—possessed by the apostles and by them alone, imparted to some "in the laying on of hands"—Gifts that closed with apostolic days—and the universal "fruit of the Spirit." Moral qualities, love, joy, peace, meekness, faith, temperance, graces born of regenerative grace, without which "no man shall see the Lord." Stephen had the miraculous; but it is the "fruit of the Spirit"—what he was by Divine grace—we are to look at. For the greatest thing on earth to Christ is personal character—what we are in heart and life. Our words may be another, but our deeds are ourselves. Words may perish like autumn leaves, but deeds live and reproduce themselves.

Stephen was (1) a man of Prayer. Prayer is the great miracle power given to the church; the Jacob's ladder for the church and the individual life, and the indispensable condition of church vitality and blessedness; the first act of Christian life, "behold me prayeth," and the last act in sight of death, "Lord Jesus receive my spirit." Prayer is the secret and avenue of power; the union of life with life, man's spirit with the Eternal Spirit, man's emptiness with God's fullness.

Prayer born of pressing need, or expressing the truest joy. Life open to God. Sustained by the "precious promises," in obedience to "ask and ye shall receive." Asking in the name.

Another qualification is (2) Piety.

Inwrought principle, indwelling grace. Stephen was a man of "the faith" as it is in Jesus, and a man of faith; of loving trust, with heart and life surrendered to Christ. Infilled by the faith-spirit as seeing the Invisible; drinking of that river "which giveth life whithersoever it goeth," "Clear as crystal, proceeding from the throne of God." The faith-spirit in days of death be- holds the storehouse of God with "corn, wine, and oil" to make glad the city of God. In times of unrest—"troubled waters"—beholds the glorified Saviour treading the turbulent sea of life—even church life—saying "peace, be still."

In seasons of dark sorrow sees a Father's hand gathering "the bearded grain, and the flowers that grow between" to His harvest-home; hearing in joyous accents, above the sound of heart wrenchings another voice of hope, of joy, of rest, saying: "Let not your heart be troubled, neither let it be afraid," for, "I am the resurrection and the life;" and, "In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you, that where I am there shall ye be also." For, "what we know not now we shall know hereafter."

Further, Stephen had "wisdom," healthy common sense, the rarest of all sense. He was quick of understanding. He understood the art of integrity with peaceableness; the wisdom of the truth in righteousness, in the face of a martyr's death. He was courageous yet gracious in spirit. He was wise-minded and wise-hearted. He exhibited prudence with courage, wisdom with devotion, sagacity with strength, faithfulness with fearfulness, he was truly wise.

Then he was a man of good reputation, "of honest report." Like

Solomon's Temple, "gold within and gold without." Character tells, good deeds are imperishable. He was a man of the Book, a Bible man, "in whom the Word of God dwelt richly." Piety is rooted and fed by the Word of Grace. Helpful, hopeful, honest, wise and good, he stands as an illustration and example of the sacred office of Deacon.

Another qualification is Power. Prayer, piety, power—the crown, being "full" of the "Holy Ghost." A pentecost man. Brethren, the life of Christ has been re-read and put in the life of the nineteenth century; the doctrine of the cross was never so well understood as it is to-day. But what about the doctrine of the Spirit? The source of power, of vital grace, of spiritual force. The grace of life and the strength of the church. The affluence and energy of the Eternal abiding in man. Something not of the stars, but the streets, and without which we are but as "sounding brass or a tinkling cymbal."

What is this power? And what are its conditions? To know what things are it is well sometimes to look at what they are not.

This power is not the frenzy of a disordered nature. It is not personal magnetism in the charm of strong personality. It is not the excesses of uncontrolled fanaticisms, but truth afire, love aflame, faith exalted, hope brightened, conviction deepened. The unseen made real, Christ the "Alpha and Omega" of life, transfiguring, transmuting the whole life and all life's purposes; so that the Christian can say, "I live yet not I but Christ, liveth in me." The water of truth changed into the wine of grace. An inseeing of the truth and consequent manifestation of its Spirit. The whole life set in the clear light of God, for His service, for His glory. Such was Stephen, and his face shone, "as it had been the face of an angel." The face windows the Divine light within.

What are the conditions of this gracious gift? Prayer, faith, obedience. "The works that I do, shall ye do also, and greater works than these shall ye do, because I go to my Father." "To my Father!" For what? To bestow power. "To work in us according to our capacity—"to will and do of His good pleasure." Soul prayer, unflinching faith, unhesitating obedience. Through the truth, by the truth, on the lines of the truth. Prayer, Piety, Power, in the grace of Christ.

Imperfectly I have set before you the office and qualifications of a Deacon, as exemplified in the life of Stephen. Other instructions might have been named, other duties mentioned. But the desire has been to present the Spiritual aspect—the highest—as a Deacon of the Lord's Church, a gift of Christ, to be used for His glory.

The honor is great, the obligations are great, but not less the blessings. Well, may the cry be, "who is sufficient for these things?" and as the cry goes up the glad voice of all power and grace responds, "My grace is sufficient for thee."

Look up for "the heaven's rain gold," in all needful grace, all needful help, all needful wisdom.

Be strong and of good courage for He shall strengthen thine heart."

"It is the Lord who leadeth;
Be wise, my soul, and yield;
With gentleness He'll guide thee
To His fair pasture field."

It is the Lord who gladdeth;
Rejoice, my soul, and praise;
For now on thee there shineth
The light of God's own face."

It is the Lord who reigneth;
Awake, my soul, and sing;
Go, cast thyself before Him,
And hail Him as thy King."

At the close the pastor, Rev. E. Crowell, offered up a fervent and impressive prayer; and gave an interesting, apt, and practical charge.

A good congregation was present, and a gracious, helpful influence prevailed the service.

NOT A FEW PERSONS who allow themselves to be perturbed and excited over slight or injuries may profitably ponder this remark of the late Dr. Rawie, bishop of Trinidad: "I have learnt with regard to some grievances and ancient thorns how great a blessing it is to have an easily sponged tablet of the heart, and how little it is worth while to fret as much as, at the time, one did about them."

It is always a more wholesome exercise to discover our duties than to assert our rights.

Set a watch upon your lips. Guard what you say. It is easy to speak, but not easy to recall a word once spoken.

Duty is the grandest of ideas, because it implies the idea of God, of the soul, of liberty, of responsibility, of immortality.—Sacordote.

Exercise Thyself Unto Holiness.

No more important command can be found in Scripture. It enjoins a duty, refutes an error, and teaches a doctrine, which in these latter days of neutral, nerveless, nominal religion, needs special emphasis. The doctrine is, that spiritual growth requires attention, care and exertion on the part of the regenerate soul. The error refuted by this doctrine is, that spiritual growth is spontaneous and unconscious, and proceeding without thought or effort, like the growth of plants and animals. Judging from their practice, from their inattention to the means of growth in grace, it would seem that a great many professing Christians entertain the view of the method of spiritual growth which has been stated in the language quoted. But there is no analogy between natural and spiritual growth as is here implied. Their antecedents and phenomena are entirely different. Natural birth and growth are unconscious. Animals and plants are not consulted as to whether they will grow; but the soul is one of the agents of its own regeneration and development, and is conscious of the processes. Whether he will be "born again" and grow in the new spiritual life depends entirely upon his free and full co-operation with the Divine Spirit. Repentance, saving faith, spiritual fruits, love, peace, joy, watchfulness, prayer, resisting temptations, studying the Word, are all matters of consciousness, and require earnest, continuous effort. The Christian who gets the idea that he is to leave his spiritual development to the unconscious influences of time and environment; that he is simply to lie still, like an unripe apple on a tree, and mature, is certain to backslide. The indispensable condition of growth is exercise, work, implying exertion, attention, care in the use of the means. "Exercise thyself unto godliness." A garden without care and culture becomes a patch of weeds. If you cannot expect your garden to produce good fruit without culture, how can you expect the precious fruits of character to grow without it?

The strongest possible language is used in the New Testament to teach that earnest, constant effort is necessary to the development of the soul into the likeness of Christ. "Giving all diligence,"—what form of expression stronger than that could be used? "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." No one of these graces can be acquired without diligence. "Wherefore, the rather, brethren, give diligence to make your calling and election sure." The command, "Grow in grace," is quite superfluous, if growth is inevitable and proceeds without thought or effort. Every line of the New Testament tells against such a notion. The plan of salvation pre-supposes the earnest co-operation of men with redeeming agencies; and that when they have been regenerated, growth in grace is the conjoint work of God and believers. "Work out your own salvation with fear and trembling, for it is God that worketh in you."—Western Christian Advocate.

My Strength.

Be our days many, or be they few, from any burden which God may see fit to lay upon us our life may gain, not only contentment, but grandeur and nobleness.

My strength during all my life has been precisely this—that I have no choice. During the last thirty-six years God has twelve times changed my home and fifteen times changed my work. I have scarcely done what I myself would have chosen. The support of my life is to know that I am doing what God wishes, and not what I wish myself. My brethren, the best thing often which could happen to a man is to be thwarted in his favorite hopes. The old song sings the hope that in time of old age we may find one face at our fireside whom we loved when we were young; but I would say: Far rather than this—God grant that we may find Him there in the home of our darkened life. Then all else will seem to us to be but dress. When a man has nothing more to lose, when his hopes are all beyond the grave when we listen without terror to the ebbs and flowings of the tide of life and the rush of its storms—then after the night, to us the day will come back and after the tempest a great calm. We know then that it is God's work, and that God loves us better than we can love ourselves. We know then that all our life is guided by Him, so that we find consolation and contentment; and if we have those two things with us—consolation in all sorrows and contentment in any loss—we have the richest blessings which God can give us.—Archdeacon Farrar.

Young Converts and Bible Study.

I earnestly urge you to make Bible-reading your daily habit. Let it be a fixed principle with you that you need "the words of His mouth" for your soul's nourishment and health, "more than your necessary food" for your body. I have seen many a young Christian fall for the lack of this. You have found forgiveness, young believer, through faith in the atoning blood of Christ; and you are happy, supremely happy. But forgiveness, blessed as it is, is not food. And if you have no food, you will have no strength. You will hunger. And the hungry will eat anything. If you do not go on applying yourself to the careful reading of the Bible, increasing in the knowledge of Christ, your famished soul will readily eat of the world's dainties, and Satan will not be slow to spread them temptingly before you. But if you are nourished by the hidden manna; if searching the Scriptures, your soul is filled with the knowledge and love of Jesus Christ, your Lord, you will never "hunger."

For the Year 1891.

By the grace of God—

1. I will pray in secret once a day at least, and will read a portion of God's word daily.
2. Family prayer shall be kept up regularly in my home.
3. Unless providentially hindered, I will not be absent from church on Sabbath morning and night.
4. If possible, I will attend every prayer-meeting and social meeting of my church.
5. I will abstain from everything God's word forbids, and will cheerfully do all my church asks of me.
6. I will set a good example to those around me, will not be satisfied without the assurance of sins forgiven, and will be the best Christian possible.
7. I will pray for a revival of religion and the salvation of souls.

Random Readings.

Without earnest convictions no great or sound literature is conceivable.—Dryden.

Govern your thoughts when alone and your tongue when in company.—Thomas a Kempis.

Strike while the iron is hot. Good advice. But how would it do to make iron hot by striking?

A living, lovable Christian is the best reply to infidelity—the most powerful argument for the gospel.

Christ for us is all our righteousness before a holy God. Christ in us is all our strength in an unholly world.—Robert McCheyne.

We shall never acquire any great capacity for joy; the blessed peace of God will never possess our mind and heart so long as we shrink from self-denial.—Dr. March.

The fires of religious enthusiasm begin to burn in your soul. Do not smother them. We do not like extravagance any more than you do. But even that is better than inertia. Depend upon it the only luck is merit, and that no young man will make his way unless he possesses knowledge, and exerts all his powers in the accomplishment of his objects.

I am convinced that throughout the Bible the expressions concerning the heart do not mean the emotions, but they mean the will, the man's own central self. It is not the feeling of the man God wants but the man himself.—H. W. Smith.

There is a "throne of grace," and to that throne man may come to obtain mercy, and find grace to help in time of need. Christ sits upon that throne as the dispenser of mercy and grace to all who seek his favor in accordance with the Bible.

Minard's Liniment cures Dandruff.

Dr. Sullivan, Malcolm, Ontario, writes:—"I have been selling Dr. Thomas' Electric Oil, for some years, and have no hesitation in saying that it has given better satisfaction than any other medicine I have ever sold. I consider it the only patent medicine that cures more than it is recommended to cure."

C. C. RICHARDS & Co. Gentl.—I certify that MINARD'S LINIMENT cured my daughter of a severe and what appeared to be a fatal attack of diphtheria after all other remedies had failed, and recommend it to all who may be afflicted with that terrible disease.

JOHN D. BOUTILLIER. French Village, Jan'y., 1883.

BAD, WORSE, WORST. Cold, cough, consumption, to cure the first and second and prevent the third use Haygarth's Pectoral Balsam, the never-failing family medicine for all diseases of the throat, lungs and chest. A marvel of healing in pulmonary complaints.

THE NEW SUBSTITUTE FOR PILLS—Campbell's Cathartic Compound. Easily taken, much more effective.

INTERCOLONIAL RAILWAY.

1890. WINTER ARRANGEMENT. 1891.

ON and after MONDAY, 24th Nov., 1890, the trains of this Railway will run daily (Sunday excepted), as follows:—

TRAINS WILL LEAVE ST. JOHN.

Day Express for Halifax and Campbellton	7.10
Accommodation for Point du Chene	10.40
Fast Express for Halifax	12.55
Express for Sussex	16.30
Fast Express for Quebec & Montreal	16.55

A parlor car runs each way on express trains leaving St. John at 7.10 o'clock, and Halifax at 7.15. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 and take sleeping car at Moncton.

The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock will run to destination, arriving at Montreal at 18.05 Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN.

Express from Sussex	8.30
Fast express from Quebec and Montreal (Monday excepted)	9.35
Accommodation from Point du Chene	12.55
Day Express from Halifax	19.20
Fast Express from Halifax	22.30

The trains of the Intercolonial Railway to and from Montreal and Quebec, are lighted by electricity and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGER, Chief Superintendent, Railway Office, Moncton, N. B., 20th Nov., 1890.

Canadian Pacific Railway.

NEW BRUNSWICK DIVISION.

All Rail Line to Boston, &c. The Short Line to Montreal, &c.

ARRANGEMENT OF TRAINS

In Effect August 14th, 1890.

Eastern Standard Time.

LEAVE FREDERICTON.

6.00 A. M.—Express for St. John, and intermediate points, to Vancorbo, Bangor, Portland, Boston, and point West; St. Stephen, St. Andrews, Houlton, Woodstock, and points north.
10.30 A. M.—For Fredericton Junction, St. John and all points east.
3.15 P. M.—For Fredericton Junction, St. John, etc.

RETURNING TO FREDERICTON.

From St. John 6.35, 8.45, a. m.; 4.45 p. m.; Fredericton Junction 8.10, a. m., 12.00 m., 6.25 p. m.; Vancorbo Junction, 10.40 a. m.; 2.15 p. m.; Vancorbo, 10.20 a. m.; St. Stephen, 7.50, 11.25 a. m.; St. Andrews, 7.35 a. m.

ARRIVING IN FREDERICTON.

9.20 a. m., 1.10, 7.20 p. m.

LEAVE GIBSON.

6.45 A. M.—Mixed for Woodstock and points north.

ARRIVE AT GIBSON.

14.50 P. M.—Mixed from Woodstock, and points north.

H. P. TIMMERMAN, Gen. Supt., A. J. HEATH, Gen. Pass. & Ticket Agent.

WORMS

For the removal of worms of all kinds from children or adults use Dr. J. C. SMITH'S GERMAN WORM LOZENGES. Always reliable, and pleasant, requiring no after medicine. Never failing. Leave no bad after effects. Price, 25 cents per box.

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The Plays of Racine, " "
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La Joie Fait Peux, by De Gardin, " "
Causeries Avec Mes Elèves par Savaeur, " "
Sainclair Primer of French Literature, " "
Spier and Bureau's French and English Dictionary, " "
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M. S. HALL

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4 CASES Guns and Rifles: as follows: Winchester Magazine and Single Shot; The Mauser Rifle, full and half magazine, Double Barrel Break Load, price from \$10 to \$40; Single Shot do.; Muzzle Loading Guns, double and single, price from \$4 to \$10. The above are the best value that ever came in my store, and an intending purchaser would do well to call and examine the above-named stock before purchasing elsewhere.

Also a full and complete stock Sporting and Rifle Powder, Shot, Shell and Caps, Pouches, Belts and Cartridges, Primers, Gunlocks, Revolvers, Guns, Cases, Covers and Bags, Shells loaded to order. Wholesale and retail, at NELLIS' Hardware Store.

BLACKSMITH'S COAL.

JUST received one woodstock load Green's Blacksmith's Coal. For sale by the barrel, chaldron or car load, at NELLIS' Hardware Store.

JANUARY 1

BROOK

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Young

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