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## Poetry.

### One by One.

One by one the sands are flowing,  
One by one the moments fall;  
Some are coming, some are going—  
Do not strive to grasp them all.

One by one thy duties wait thee,  
Let thy whole strength go to each;  
Let no future dreams elate thee,  
Learn thou first what these can teach.

One by one bright gifts from Heaven,  
Joys are sent thee here below;  
Take them readily when given,  
Ready too to let them go.

One by one thy gifts shall meet thee:  
Do not fear an armed band;  
One will fade as others reach thee,  
Shadows passing through the land.

Do not look at life's long sorrow,  
See how small each moment's pain;  
God will help thee for to-morrow,  
Every day begin again.

Every hour that fleets so slowly  
Has its task to do, or bear;  
Luminous the crown, and holy,  
If thou set each gem with care.

Do not linger with regretting,  
Or for passing hours despond;  
For the daily toil forgetting,  
Look too eagerly beyond.

Hours are golden links, God's token  
Reaching Heaven; but one by one  
Take them, lest the chain be broken  
Ere the pilgrimage be done.  
A. A. PROCTOR.

## Religious.

### Church Sketches.

#### I.—THE MODEL DEACON.

He is, of course, a model Christian and church member. He is "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity"; but he is more. In using the office of a deacon well, he purchases to himself "a good degree, and great boldness in the faith which is in Christ Jesus."

The deacon's office, originating, as is generally supposed, in the increasing care and labour demanded in the daily distribution of alms of the disciples at Jerusalem among the dependant widows, home and foreign, has special reference to the secular interests of a church. The first and peculiar work of deacons was to "serve tables"—the tables of the poor and needy; but very naturally their sphere of labour was extended to similar duties, adapted to secure the same important end. That object is definitely stated in the account of the appointment of the seven. It was that the apostles, freed from secular cares, might give themselves "continually to prayer, and to the ministry of the Word." Deacons, then, by the design of their appointment, are helpers of the ministry. Whatever they can do to supply the wants, lighten the burdens, and increase the usefulness of ministers, falls legitimately within the range of their official duties.

The model deacon discerns his appropriate sphere of labour, and earnestly aims to fill it. He has the qualifications demanded by apostolic authority. He is "of honest report, full of the Holy Ghost and wisdom." He is not a "horned deacon," carrying his points in the church by going and browbeating, but kind in spirit and conciliating in manner. He rarely fails to secure the adoption of his measures by the soundness of his judgment, the clearness of his reason, and the weight of his character. It is hardly safe to dissent from the views of Deacon Weighwell, in any matter pertaining to the welfare of the church, so thorough are his investigations, so disinterested are his aims, and so varied is his experience.

The deacon is an admirable financier. When he comes forward with his annual estimate of church expenses and resources, there can be no doubt of the financial condition of the body. All is clear and fair, and as encouraging as

the facts will permit. His plans for raising church revenue are so wisely laid, so equitable, and so comprehensive, that sums, appalling in the aggregate, seem small when divided among the members, according to their several abilities and opportunities to give aid. Full provision is made for the table of the pastor, the table of the poor, the table of the Lord, and all the incidental expenses of the church, by means so simple and burdens so light that the generous members are filled with gladness, and even the penurious cannot find it in their hearts to complain. One thing is certain, whatever may be the pecuniary embarrassments of the church, and the difficulty of collecting money to meet her expenses, the contributions of the deacon, in proportion to his means, are fully equal to the just demands upon him. If the other members would give according to their resources as he does, the church would always have a full and an overflowing treasury. We have known him, when all methods and all persuasion to secure the means of paying church debts have failed, to pay them himself, through shame and mortification.

The model deacon is an excellent disciplinarian. As his office requires him to free the mind of the pastor, so far as possible, from such care and anxiety as would interfere with his spiritual work, he is ready to pay due attention to the disciplinary interests of the church. The service is not congenial to his feelings, but he engages in it from a sense of duty and a desire for usefulness. It is not easy to say whether the good deacon is more remarkable, in his disciplinary work, for the gentleness or the firmness of his manner. No mother is more tender in the government of her children than he is in the exercise of ecclesiastical discipline. Hard and perverse must be the heart of the offender if he is not convinced by the tender expostulations, the flowing tears, and the earnest prayers of the deacon, that he is seeking, not the exercise of lawless power, but to convert the sinner from the error of his way and save a soul from death. On the other hand, the deacon is as firm as an oak in the wintry blast, when error is to be refuted, folly reproved, or vice exposed. He does not mince matters. He calls things by their right names. He does not confound foibles and vices, indiscretions and crimes. He has a tender sympathy for the weaknesses, failings, and imperfections of poor human nature; but lying, cheating, drunkenness, debauchery, and similar offences, find in him no toleration. He may pity the offender, but he is sure to follow the sin with his distinct condemnation. While he may exercise forbearance and long-suffering towards the transgressor so long as he furnishes indications of sorrow for past misconduct and reformation in the future, he will by no means give place to the habitual or the impenitent sinner. In truth, the deacon is a terror to evil-doers; but nowhere can the feeble and the imperfect, who press towards the mark for the prize of the high calling of God in Christ Jesus, find a more tender, sympathizing, and faithful friend than Deacon Weighwell.

The deacon is a noted helper of his pastor. He enters fully into the purpose of relieving him of such cares as militate against his usefulness. The pastor has not a want which the deacon does not aim to supply, a burden which he does not seek to lighten or a care which he does not endeavour to soothe. He looks into the house of the pastor, to see whether he can add to his comforts. He sees that his pastor's study and pulpit are so arranged and supplied as best to promote his studies and give efficiency to his sermons. In a thousand ways that one would hardly think of, he increases the pleasure and stirs the zeal of his pastor. A minister must be ill fitted for his work, if he does not preach better for having such a deacon.

Our model deacon is not perfect. He errs in the very thing in which he is excellent. He overestimates his pastor. He is a good, earnest, faithful, and use-

ful preacher; but not superior to many of his fellow-labourers in the Gospel. Deacon Weighwell, however, thinks him an incomparable preacher and pastor. He can hardly be patient when the pulpit is filled by some minister of equal merit. He not only loves and honours, but is proud of his pastor. It is questionable whether he is free from a spirit of jealousy towards neighbouring ministers, who, to say the least, are as popular as his own. He seems to us not readily to perceive and cheerfully acknowledge the merits of preachers, who are not the rivals, but the fellow-labourers and worthy compeers of his pastor.

Deacon Weighwell is in vigour of life, and we shall not be surprised if he should become a minister of the Word. He is endowed with uncommon gifts for usefulness. In conducting prayer-meetings he displays great readiness for speaking, and there is so much good sense, scriptural knowledge, and holy unction in what he says, that everybody is glad when he begins, and sorry when he closes his addresses. Many a fair deacon has been converted into a poor preacher; but it is believed that if our model deacon rises to a higher degree, he will prove himself worthy of it.

It is quite likely that we shall be interrogated as to the church of which the model deacon is a member. We must be excused from answering the question. Our reply might excite some jealousy among the deacons, and even lead to strife among the churches. Many of them will doubtless claim that they have the model deacon; and we do not wish to dispute their claim. We only desire that churches, in selecting deacons, may find among their members men of such qualifications, intellectual and moral, as will fit them to become models in their office; and that all who are called to this high position will endeavour to make deacons worthy the imitation of their official brethren. We congratulate the churches that suppose they have the model deacon. They could not adopt the supposition if they had not a deacon of great merit; and many such, we are pleased to say, may be found in the churches who serve the cause of Christ with a noble disinterestedness and devotion.—London Baptist.

For the Christian Messenger.

### Letter from Germany.

(From our correspondent.)

IMPERIAL PRECAUTIONS AGAINST SOCIALISM, Sentries, Military Posts AND GUARDS DISTRIBUTED WITHIN THE CITY OF BERLIN—THE FRANCO-PRUSSIAN WAR AND ITS CONSEQUENCES—THE FUNERAL OF BAYARD TAYLOR.

Berlin, Jan. 7. 1879.

Within the last few weeks—since the day was fixed for the return of the Emperor of Germany to his capital—the work of the regiments forming the garrison of Berlin has been largely increased. The strength of nearly all the military posts has been augmented, in many cases the number of men on duty having been doubled; in the suburbs and in the quarters of the town where the Socialist electors chiefly live, new posts have been established; while in many parts an active system of patrolling has been instituted. Stringent orders have been given, to the several sentries, posts, and patrols to deal promptly and severely, not merely with any symptom of an outbreak, but even with any person who may be heard expressing Socialist sentiments.

The state of things here is becoming very serious. Four features are in it which, taken in conjunction, are visibly calculated to suggest alarm. To begin with: those who are well qualified to judge, say that poverty especially in Prussia, has reached a point to which the existing destitution in no country except perhaps in England presents no counterpart. The country is now paying for the tremendous efforts it made to conquer France, and for the extravagance of all kinds into which it was tempted by the completeness and

rapidity of its success. Secondly, this poverty has taken hold of a nation which, by comparison with others, may be called highly educated. The German pauper does not simply suffer, he thinks; and what his thinking tells him is that there are others better off than himself and that living in society ought to involve the extension to all of the means of the wealth already gained. The partner who has nothing has a right to say to the partner who has something, "Either share what you have with me, or put me in the way of getting what you have for myself. The combination of Socialism with destitution is always an ominous one. To this combination there has lately been added a third element. The recent legislation against Socialism has in one sense not been severe. There was a time when men suspected of cherishing ill-will against the State were imprisoned without trial, or condemned with very scant regard to evidence, or punished with extraordinary severity. The German Government have been guilty of none of these mistakes. They have simply said to certain Socialists: We cannot suffer you any longer to use the liberty you enjoy as a cloak for conspiracy against the institutions which secure it to you. You shall not be punished, as you once would have been; you shall not even be tried, you shall be free to go where you like, provided only that you do not stay in a community to whose institutions you are by your own admission entirely hostile. It does not seem to be cruel, but it is exceedingly cruel; and this very antagonism between the real and the apparent penalty is very well fitted to make the actual suffering seem all the greater. Banishment alarms a great number of people who would not have been the least affected by a law making certain overt acts of Socialism capital which were not so before. A very moderate exercise of caution will avail to keep a man's head on his shoulders; but when banishment can be inflicted at any moment at the pleasure of the authorities, no Socialist, however obscure or however peaceful, feels himself secure.

When after the close of the Franco-German war a very heavy military Budget was agreed to, it was on the condition that entrenchment should be effected when the arrangement then made came to an end. As a matter of fact, the military expenditure has been steadily growing ever since. Instead of being crushed by the indemnity, France has shown such astonishing power of recovery, has voted so cheerfully immense sums for the reorganization of her army, the reconstitution of her material of war, and the reconstruction of her fortresses, that the German military authorities were spurred on to leave nothing undone to maintain their superiority. For years the competition of the two countries in military outlay has been growing keener and more exhausting. Naturally the power has felt the strain most severely. The severe depression through which Germany has so long been passing has caused the yield of the taxes to fall off and in consequence the difference between expenditure and revenue has been growing wider. This difference has been made good by increasing the "municipal" contributions, those paid, that is, by the several States into the Imperial Treasury. But there are many obvious reasons why Prince Bismarck should dislike to be dependent upon the separate States for the means of carrying out his projects. One of the principal aims of his domestic policy has, therefore, long been to obtain from the Reichstag an adequate Imperial income. The country is now watching with the greatest curiosity what the Chancellor's next step will be.

The mortal remains of Mr. Bayard Taylor, the United States Ambassador at Berlin, were on Sunday deposited in the vault of the Jerusalem church-yard, there to rest till carried across the Atlantic at no distant date.

Louis.

Men who never do wrong seldom do anything.

## TEMPERANCE.

### SONG OF THE DECANTER.

There was an old decanter,  
And its mouth was  
gaping wide; the  
rosy wine had  
drifted away,  
and left its  
crystal side  
and the wind  
went humming  
humming up  
and down the  
sides it flew;  
and through  
the reed-like  
hollow neck  
the wildest notes it  
blew. I placed it in the  
window, when the blast was  
blowing free, and fancied that its  
pale mouth sang the queerest strains to  
me. "They tell me—punny conqueror! the  
Plague has slain his ten, and War his hundred  
thousands of the very best of men. But I!" thus  
thus the bottle spake—"but I have conquered  
more than all your famous conquerors, so feared  
and feared of yore. Then come ye youths  
and maidens all, come drink from out my  
cup, the beverage that dulls the brain,  
and blunts the spirit up. That puts  
to shame the conquerors, that slay  
their scores below; for this has  
deluged millions with the lava tide of  
woe. Though in the path of battle, darkest  
waves of blood may roll; yet while  
killed the body, I have damned the  
very soul. The cholera—the plague—the  
sword, such ruin never wrought,  
as I, in mirth or malice, on the  
innocent have brought. And  
still I breathe upon them, and  
they shrink before my breath;  
and year by year by thousands tread  
THE DISMAL ROAD TO DEATH.

### Practice versus Preaching.

"Mother, how much tobacco does it take to make a sermon?"  
"What do you mean, my son?"  
"Why, I mean how much tobacco does father chew, and how many cigars does he smoke, while he is making a sermon?"  
"Well, the tobacco and the cigars don't make the sermons, do they?"  
"I don't know but they do—they help along, at any rate; for I heard father tell Mr. Morris, the minister who preached for him last Sunday, that he could never write well without a good cigar." So I thought maybe the tobacco makes the sermons, or the best part of them."  
"My son, I am shocked to hear you talk so!"  
"Well, mother, I was only telling what father said, it made me think. He said a prime cigar was a great solace (whatever that is); and he said, besides, it drove away the blues—put him into a happy frame of mind, and simulated or stimulated his brain, so he could work better. I suppose stimulate means to make one think easier; and I've been thinking, mother, if I had something to stimulate my brain. I could study better; and the next time I have one of those knotty questions in arithmetic to work out, I will get a cigar, and see if it won't help me along. You know you often tell me if I follow my father's example, I will not go very far astray; and now I would like a few cigars, to make my brain well, so that I can stand at the head of my class."  
"I hope I shall never see my son with a cigar in his mouth; it would be his first step to ruin!"  
"You don't think father is ruined, do you? and he has taken a good many steps since he has taken the first cigar?"  
"I think my son, your father would be better without cigars, or tobacco in any shape; but he formed the habit when he was young, and now it is hard to break off."  
"But, father says 'we are to blame for forming bad habits, and it is a sin to continue in them.' I heard him say that in the pulpit, not long ago. There is old Tom Jenkins, who gets tight every day. I suppose he would find it rather hard to leave off drinking whiskey. But father says 'it is no excuse for a man, when he gets drunk, to say he is in the habit of getting drunk.' He says, it only needs resolution and moral courage to break off bad habits."  
"But, my son, smoking tobacco is not quite drinking whiskey and getting drunk."  
"No, I know that, mother; but I was going on to say that, if smoking was a bad habit, father would have given it up long ago. But I don't believe smoking is any harm; and it does some folks a great deal of good. You know how nervous and fidgety