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"NOT SLOTHFUL IN BUSINESS: FERVENT IN SPIRIT."

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## Poetry.

### Pleasure and Duty

WHERE the balmy breeze is blowing,  
Where the quiet stream is flowing,  
Where the fair wild flowers are growing,  
I love on sunny days to roam;  
But, more happy, noble, wise,  
If I tread 'neath stormy skies,  
Duty's path: where'er it lies,  
And bravely meet what'er may come.

Where the laughing eyes are brightest,  
Where the loving hearts are lightest,  
Where the fillings are the slightest,  
I choose, my friends, and love to be.

But I should all others love,  
Finding something to approve  
'Midst defects I can't remove—  
For who on earth from fault is free!

Where there's beauty, mind, and treasure,  
Where there's order, taste, and leisure,  
Where there's liberty and pleasure,  
My sympathies delight to flow.

But I must remember this—  
Living to myself, I miss—  
That which gives most lasting bliss,  
And purest joys that mortals know.

Where the load of care is pressing,  
Where the suffering is distressing,  
Where is prized the smallest blessing,  
My neighbour asks a neighbour's love,  
And "more blessed 'tis to give,"  
Jesus said, "than to receive."  
So he teaches us to live  
A life below like that above. F. C.

## Denominational & Descriptive

### Pædobaptist Logic examined.

MR. EDITOR:—Among the rest that write and talk about christian baptism, will you allow me to offer a few thoughts. I do not intend to write in continuous argument, but shall briefly notice some of the leading arguments of the advocates of pædobaptism. My first—the fortress of infant baptism.

We are told that the seed of Abraham had a right to the seal of the covenant, and that baptism came in the room of it, and is the seal of the new covenant, consequently the children of believers should be baptised. This appears to me like begging the question; at least they should prove the premises before they assume the consequence.

But if we allow Abraham to have been the head of the church typical, and the type of baptism was circumcision (a sign of a seal) it would prove those so sealed but Ishmaelites—that they are the fleshly heirs of some pious man, sealed with the seal of the covenant, but not born of Sarah, the lawful wife. They have thereby no share in the promise; for it is written, "The seed of the bond woman shall not be heir with the son of the free."

But Ishmael was circumcised! Yes, and when the rite was given the promised seed was not born. "And it is written, in Isaac shall thy seed be called." But why in Isaac? Because he was by promise, the son of the free woman. If Abraham be the head typical, Christ is the head real. Sarah, then, is the mother in the type—the church, the bride, the Lamb's wife, must be the antitype. See Gal. vi. 25, 26. "For this Ager (or Hagar) is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above, is free, which is the mother of us all." And in the 28th verse he says, "But he who was of the bond woman, was born after the flesh."

Ishmael then took part in the rite as the other male members of the household; but this did not make him an heir, or an inheritor of the promise. Nor did its continuation in the posterity of Ishmael give them any claim upon the land that was given to Abraham and to his seed forever. Must not this fact at times trouble the mind of such as suppose themselves baptised because their pious parents had them sprinkled in their infancy? Or should it not awaken some perplexing reflections in the mind of those parents who have thus anticipated the grace of God, and warped the word to accommodate their sympathies? Christ says, "ye must be born again."

We are told, "That which is born of the flesh is flesh." After baptism we shall walk in newness of life. This new life is after the Spirit, not after the flesh. These are born, not of the will of men, nor of the flesh; but of the incorruptible seed of the word. Hence the apostle says, Gal. iii. 22, "But the scriptures hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." "For we all are the children of God by faith in Christ Jesus," verse 26th; and previously, at verse 7, he tells us, "Know ye therefore that they who are of faith, the same are the children of Abraham."

It is written, Abraham had two sons, the one by a bond maid, the other by a free woman. But he of the bond woman was born after the flesh, but he of the free woman was by promise. But as then, he that was born after the flesh, persecuted him that was born after the Spirit, EVEN SO IT IS NOW. I am aware that some will try to turn this argument against us, from the fact that all that were in Abraham's house were circumcised. I grant it. Had it not been so the Allegory would not be complete, and I should have been without my argument. Baptism is a sign of faith in the resurrection of Christ from the dead. But can the child believe? "What is not of faith is sin"—and what ground of faith where no promise is given? That which is born of the flesh, is flesh, notwithstanding the piety of the parents.

Ah! me! cry some of those sympathizers—What!—would you have our children remain like the unbaptized heathen? Dear children! poor thing!! Baptize them, then, and make them ISHMAELITES, guile or no guile.—Christian Banner.

For the Christian Messenger.

### LOCKE'S ISLAND.

ITS PLACE, ITS TRADE, PEOPLE AND INFLUENCE.

MR. EDITOR:—As very little has been published concerning this Western County, and still less of this Island and its resources, I have concluded that a short sketch may not be unacceptable to some of your readers.

THE PLACE.—From the caption of this article you will doubtless suppose it to be isolated, but it is an Island only in name, as no water is to be crossed in order to visit it. A beautiful hard sand bar of nearly half a mile in length, connects it with the main, forming a beautiful high way. All the roads are very dry in the county which those who appreciate dry roads, dry feet, and exemption from colds, in Spring and Autumn know how to prize. The continual roaring of the Ocean against its margin, is not the least item of interest to the traveller. Two telegraph wires pass here to the Island. The soil of the island is of an excellent quality and will compare with any in the Province, forming a complete contrast to the surrounding county, many parts of which are sterile and broken. This

rewards the labourer for his toil, whilst the gardens are second to few in Nova Scotia, although they have not introduced many of the modern improvements in Agriculture. This speaks well for the soil. Some think the hills too high, but if a wish could make them grow, they would be higher still. They are however lofty and sufficiently diversified to afford some gratification to such as delight in nature's wilder manifestations, and yet need not offend those whose ideas of nature and nature's God so seldom rise above a dead level.

THE HOUSES.—Had you visited this place thirteen years ago with the writer, you would have seen but few buildings of a modern structure. But important changes have taken place; quite a number of buildings have been erected, evincing a good degree of taste in the architectural art, amongst which are the neat and commodious cottages of the Hon. P. Locke and Lewis Churchill, Jacob Locke, Capt. Bowyers, with open attic and verandas, and a number of others in distant parts of the Island, surrounded with ornamental trees, showing signs of enterprise and intelligence not known before, so that one would hardly recognize the Locke's Island of '56, as the same as that of '43, and if the same degree of progress marks the next few years there will be a Town, which well compare very favourably for neatness and beauty with any in the Province.

THEIR TRADE.—Here the Island possesses the elements of greatness in common with other parts of this province and Newfoundland. Fish being a staple article of export, quite a number of large class vessels are owned here and employed Summer and Winter in the West India trade, transporting fish and lumber, besides many of a smaller class, engaged in the Fisheries. In referring to the Custom House records, I find the number of quintals exported from this island to be greater than from any port in the province with the exception of Halifax alone; thirty thousand quintals of dry fish, and over two thousand barrels of pickled fish besides oil, lumber, and shingles.

THE PEOPLE.—It is somewhat of a delicate matter to be writing about one's neighbours, so I will try and be truthful at least. People are much the same the world over, after making due allowance for origin, and the influences that have operated upon them. The predominant names in this place show that they are from New England, amongst which the Churchills and the Lockes are the most numerous; the former of which Josiah Churchill came to this island as early as the year 1770 from Plymouth, and who was the first settler on the island; the latter are the most numerous at present, they trace their American origin to three brothers, who came from Rhode Island, Samuel, Jonathan, and Jacob Locke, who have left a large number of descendants.

Though several generations have passed since the original blood coursed in their veins, and there has been some little intermixture with others; yet the characteristics are still prominent. Could all the heads be remodeled into one, and that one pass beneath the hand of the phrenologist; the organs of acquisitiveness and caution would probably be marked some figures higher than most other communities. This organization, gives rise to what is characterized, American thrift. A man with excessive caution does not often get rich, but he saves what he gets, and is more bent on saving than getting or accumulating. So here there are few rich and none poor but all in comfortable circumstances. Improvement, risk, enterprise, are not found in these old vocabularies. This may account

for the former appearance of the place. Ornamental work brings no gain, ornamental trees have no fruit, hence they were not patronized.

The good old paths of the fathers too are respected. They were safe paths, however, acquisitiveness has been gradually gaining the ascendancy over caution, and a consequent change has been brought about, and now on this island several large firms are established where supplies may be obtained for vessels of any size, and where numbers from Cape Sable and intermediate ports and harbours fit out for their voyages, and bring their fish, oils, &c., and find a ready market. The fathers too were independent men, each had his tools of various kinds, and so now, people are able to help themselves. Most of the men can turn their hands to various things, and consider idleness a blot on any man's character. An exhibition of this might have been seen last Saturday; titled men, monied men and others all at work in the new chapel preparing it for the Sabbath services. It is out just to remark here, that there are a few thorough business men, who can answer a straight forward question in a straight forward manner, without any guessing, who transact their business in a prompt and business like manner, and who are doing much to give character to the place.

THE INFLUENCE OF THE PLACE.—Here it may be said that there is neither grogshop, oyster saloon or confectionary establishment on the Island. There is but one public house in the place, and this is kept by a gentleman Mr. John Shaw, where the traveller and transient visitor may find a quiet and comfortable home. The influence of such an establishment is more salutary than many are aware of. The virtuous traveller not only finds a home away from that polluted atmosphere, on every breath of which floats an oath or an obscene expression which is too often to be found in country Hotels.

There is a Division of the Order of the Sons of Temperance, Star Division, and a Union of the Daughters called the Snow-drop Division, both of which are exerting a most healthy influence upon the community. Instead of low amusements the village has been favoured during the winter with lectures under the auspices of the above mentioned Societies. I believe strictly speaking Locke's Island has no aristocracy; there are no loafers living on other men's means, the wealthy and titled are not above labouring themselves, and others are expected to do the same. The moral and religious tone of society is generally speaking good. Public worship is most admirably sustained. The pastor unlike his brethren in some places is not under the necessity of preaching to vacant seats in stormy weather, for whatever the state of the elements may be, a goodly company is sure to assemble. The ladies seem to have more courage than in many places, and the peculiarly delicate nervous and sickly condition that takes fright at a few drops of water or flakes of snow, is unpopular here, though the people generally are thorough baptists here, they have not such a horror of sprinkling as to be kept from the house of God by a few threatening clouds. There are a sufficient number of pious young people, who have recently professed religion, to secure interesting social meetings. And on the last Sabbath, we exchanged the old chapel, (which had been altogether too straight to accommodate the increasing congregation) for the new Gothic structure, erected in a beautiful grove, on the Island, where three whole services were held in presence of large and solemn congregations. Of these interesting services you may hear