Christian Messenger.

A REPOSITORY OF RELIGIOUS, POLITICAL AND GENERAL INTELLIGENCE.

"Not slothful in business: fervent in spirit."

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Poetry.

For the Christian Messenger.

On the death of an Infant.

Lay the little one to rest,
Smooth the fair hair from the brow,
Scatter white flowers o'er the breast,
For the heart is pulseless now;
And the bud so fondly cherished.
With the summer flowers has perished.

Lay the baby down to sleep
In his little coffin bed;
Cradle-watch you need not keep,
For the little one is dead:
Press a last kiss on the brow,
Paler than the white buds now.

Bring not summer's faded bloom
O'er your darling's form to lay;
Bring the lingering autumn flowers,
Gathered pure and fresh to-day:
Lay them gently o'er the bosom
Of your little faded blossom.

Summer joys have come and gone
Only once in his short life;
Now his little race is run,
All unstain'd by earthly strife:
Wings the guileless soul away
To the home of endless day.

There, secure from sin and woe,
Wandering through the pastures fair,
Dwells the lamb so loved below,
Shelter'd by the Shepherd's care:
Safer than your love could hold him
In the arms that now enfold him.

Lay the baby in the tomb,
Spread the turf above his breast;
Earth is not the spirit's home,
It hath soar'd to join the blest:
Number'd with the cherub throng,
Now he sings the angel song.

Leave the infant form to sleep
Sweetly in his lowly bed:
What though winter winds should sweep
Roughly o'er your darling's head,
In that world where death comes never
He is safe from woe for ever.

MAUDE.

Charlottetown, Nov. 1861.

Selections.

The Duke of Argyle on the War in America.

The Duke of Argyle was entertained at a grand banquet in Inverary, on the 25th ult., by his tenantry. The banquet was held in the Argyle Arms Hotel; the Rev. Colin Smith, D. D., in the chair. Nearly eighty gentlemen sat down to an elegant repast.

The formal toasts having been disposed of,

The Chairman, in a eulogistic speech, proposed the health of their noble guest, which was most enthusiastically responded to.

The Duke of Argyle, in replying, took occasion to advert to the present state of affairs in America. He said:—"We have now learned, I think, all of us, whatever political party we may have formerly belonged to, that we must look for the prosperity of agriculture to the prosperity of the manufacturing industry of the country. So long as they are prosperous and the demand is great, there is no question whatever that agricultural industry will prosper and succeed. Unfortunately, it is too true that there are causes at present in operation which seem to cast some gloom over the prospects of the manufacturers of our country; and it is a very remarkable example of the intimate connection which commerce has established between the most distant regions of the globe, that we are now in considerable anxiety arising from events taking place many thousands of miles from us across the great Atlantic. I see that there has been some fear expressed lately that the inconvenience which is likely to arise in this country from the contest in America is so great that there will be a pressure put upon the Government to interfere in that contest, or at least to take some steps which may ultimately involve us in it. I have too high an opinion of the good sense and of the public principle of the people of this country to believe that any such pressure will be put upon the Government; and I must add that I have too great confidence in the firmness and public principle of the Government and Parliament of this country to believe that they will be willing to submit to such pressure if it were put upon them. It is our absolute duty, I need hardly tell you, to remain entirely neutral in that contest—(applause)—and not only is it our duty to remain neutral as regards action, but I think it is to a very great extent our duty even to abstain from offering advice, though it might be conceived in a kind and friendly spirit. No good whatever can arise from offering such advice as that, for example, which was lately offerred, I have no doubt with the best intentions, by the Emperor of Russia to the contending parties in America. The answer which the Americans will infallibly give to any such interference will, however civilly expressed, virtually amount to this—"We are much obliged to you for your kind advice. We have no doubt that it is conceived in the best spirit, and with the best intentions; but there is a general rule in this world, that every man should attend to his own affairs. And there is this additional reason for doing so in the present case, that it is quite evident that you don't understand ours." This is the answer which virtually the Americans have actually given, and which, I am convinced, they will continue to give to all such counsel. Because, after all, the truth is this, that mere general advice to compose their differences, without any specific suggestion as to the terms upon which those differences are to be adjusted, is always held by the Americans to imply directly, even though it be not intended, that the objects for which they are contending are either unworthy or at least trivial and unimportant. (Hear, hear.) Now, whatever we may think of that contest, in fairness to our American friends we ought to admit that no more tremendous issues were ever submitted to the dread arbitrament of war than those which are now submitted to it upon the American continent. I do not care whether we look at it from the Northern or from the Southern point of view. Take the mere question of what is called the right of secession. I know of no Government which has ever existed in the world that could possibly have admitted the right of secession from its own allegiance. There is a curious animal in Lochfine which I have sometimes dredged up from the bottom of the sea, and which performs the most extraordinary, innocent, and able acts of suicide and self-destruction. It is a peculiar kind of star fish, which, when brought up from the bottom of the water, and when any attempt is made to take hold of it, immediately throws off all its arms—its very centre breaks up, and nothing remains of one of the most beautiful forms in nature but a thousand wriggling fragments. Such undoubtedly would have been the fate of the American Union if its Government had admitted what is called the right of secession. Gentlemen, I think we ought to admit, in fairness to the Americans, that there are somethings worth fighting for, and that national existence is one of these. (Cheers.) And then, gentlemen, if we go to the South, if we look at the matter in a Southern point of view, difficult as it may be for us to do so, I must say also that I am not surprised at their conduct. If they believe, as they loudly proclaim that they do believe, that slavery is, not an evil which is to be tolerated only, and brought to an end as soon as possible, but a divine institution for the benefit of mankind, to be maintained, and if possible extended, and which, if it is assailed even in a single outpost, must be defended to the death, then, even though the citadel of slavery be not assailed, but only an important outwork, then it is but natural that the South should rise in its defence. But, of course, in this as in all other revolutions. those who take part in them must be judged finally by the moral verdict of mankind upon the justice of the cause which they have risen to assert. But whatever may be our private sympathies, we, as a nation, must take no part whatever, in the contest. Most earnestly do we trust and pray that it may be brought to a speedy end; yet I confess that there is another wish which I think in our mind ought to stand even before this one, and that is the wish that the end of this war, whenever it does come, be it soon or late, may be such as shall be worth the sacrifice and the cost—such as shall tend to the civilisation of the world, and promote the cause of human freedom. (Cheers.)

New South Wales.

THE RIOTS AND THE CHINESE.

The question of the Chinese in Australia is occasioning some trouble to the Government of that colony. If all the Europeans there took the same view of the question as the editor of the Sydney, N. S. W. *Christian Pleader*, there would be less difficulty in adjusting matters between the diggers. The following sensible article on the subject is from the August number of that periodical.

It is difficult to take a correct moral view of certain public affairs, without some reference to their civil or political character. The riots at Lambing Flats are indications both of the utterly depressed tone of moral feeling, and of the profoundest ignorance or inconsideration, among the people concerned in them.

Gold-digging has hitherto, for the most part, been a mere practice of scrambling for this particular commodity. It has been a scramble in California, in New South Wales, and in Victoria, as it once was in South America. When a new field is discovered, of any considerable reputation, in unalienated waste lands belonging to government in any country, the scramble at once begins. At all our gold fields there have been scramblers from our own population, from Victoria, and all the colonies, and from California and the Eastern States. The Chinese who come hither are only another lot of scramblers added to the rest. The occupation, by whomsoever practised, is a mere scramble, and the lincenses of the diggers do not alter the fact. Nobody, whether English or foreigners, Europeans or Chinese, can have any original right to dig for gold on crown lands; but the Government has been compelled to yield to a scramble which would go on in defiance of all attempts to restain it, and to license that which cannot be helped.

This view of the case shews that the rioters have been as wrong politically as they have morally; and about the latter no reasonable person can doubt. They have no more right to the exclusive occupation of the gold-fields than the Chinese have. The diggings are not theirs but by sufferance—a sufferance however which would never be withheld if not abused. It has been grievously abused; and the ringleaders of the abuse should, in all right estimation, be made to feel the wrong they have done.

It is right too, that if the colony must keep soldiers or police on the diggings to preserve the peace, the diggers, on whose account it is done, should be compelled to pay the whole cost. If their profits will not pay that just obligation, let them abandon a nonpaying business, and seek one in which they may not be a burden to their fellow-citizens.

We maintain that these views are true both politically and morally, and it shews a very low standard of thought when they can be resisted.

As it regards the Chinese, they have great reason of complaint. We scramble in their country, often in very discreditable pursuits. Our Christianity and their paganism make the obligations on our part the stronger to treat them both justly and kindly. But in truth, those who have driven them with such fearful usage from the gold-fields, have no superiority, in point of religion, over their victims; and if all heathens should be expelled, the rule would apply to themselves quite as fully as to the Chinese.

Even the better portion of our population do not appear to perceive the purpose for which Divine Providence has, by whatever agency good or bad, brought the Chinese hither in such numbers. No view has been taken of their case but a secular one. Had we been ourselves the Christian people we profess to be, multitudes of the Chinese would have been sent back converted to a genuine Christianity, to leaven their own country with the Gospel. What sort of an account shall we have to render the Redeemer when he appears as judge, that instead of feeding these wanderers with the bread of life, we have permitted outrages against them which will probably shut their hearts against the Gospel for ever?—*Christian Pleader, August* 1861.

Failing Eyesight.

"When ought I to begin to wear spectacles?" is the inquiry of all who, having passed the up-hill of life, are making their way downwards on the other side. The necessity of glasses comes sooner to some than others, according to the variety of circumstances and conditions which are allotted to human kind; hence it would be unwise to name any particular age. The sad necessity, however, comes with timely warnings each successive one becoming more and more decisive. To the hearty healthy, temperate and strong, the 'symptoms" of needed spectacles begin to make their unwelcome appearance about the age of fifty years. To our wives, so unwisely industrious as to stitch, stitch, stitch, until the bell strikes midnight, under the unanswerable plea, "I have to do it," the indications of failing eyesight are ten years earlier; but whether at fifty or forty, they are the same. Among the very first is an instinctive preference for the larger print; next, and before we are aware of it, it is found that a habit has been formed of selecting the lightest spot in the room for reading or fine sewing; after a while, a year or more, there is either a disposition to put the newspaper farther from the eye, or there is some little adjustment of it necessary in order to enable one to read with entire comfort; after a while there is a disposition to stop reading for a second or two, and wink the eyes several times or to rest them by looking at a distance, as if to gain more strength to see distinctly the lines and letters read; then comes the feeling of aid given to the eye by placing the finger near the line read, as if to steady the paper, or as if to enable the eye to get at the line more readily. Reader, when you find yourself reading by the aid of your finger, thus, you are beginning to be an old man; "gray hairs are upon you;" your sight has begun to fail you, and you should at once purchase glasses.—Those made of Brazilian pebble, being natural glass are the best, because they are not so easily broken, are not readily scratched, and do not gather moisture so soon, hence do not need to be so often wiped; they are more expensive than the common kind. Common glasses, in blue steel frames, cost from one to three dollars; pebble glasses, six dollars.

When spectacles are first worn, they should not be employed steadily, only in the early morning or dim light, or with fine print or sewing.

It is a very bad practice to keep the spectacles on all the time, in order to save trouble, for the eyesight fails much more rapidly under such circumstances, and those of greater power must be more speedily used. When the sight is beginning to fail, the eyes should be favoured as much as possible; this can be done,

1st. By sitting in such a position as will allow the light to fall upon the page or sewing obliquely over the shoulder.

2d. By not using the eyes for such purposes by any artificial light, or before sunrise, or after sunset.

3d. By avoiding the special use of the eyes in the morning before breakfast.

4th. By resting them for half a minute or so, while reading or sewing, or looking at small objects, by looking at things at a distance or up to the sky, relief is immediately felt by so doing.

5th. Never pick any collected matter from the eye-lashes or corners of the eyes with the finger-nails; rather moisten it with saliva and rub it away with the ball of the finger.

6th. Frequently pass the fingers over the closed eye-lids, towards the nose; this carries off any excess of water into the nose itself by means of the little canal which leads into the nostril from each inner corner of the eye, which canal tends to close up in consequence of the slight inflammation which attends to close up in consequence of the slight inflammation which attends weakness of eyes.

7th. Keep the feet always dry and warm, so as to draw any excess of blood from the other end of the body.

8th. Use eye-glasses at first, carried in the vest-pocket, attached to a guard, for they are instantly adjusted to the eye with very little trouble; whereas, if common spectacles are used, such a process is required to get them ready, that to save trouble, the eyes are often strained to answer a purpose.