

## Our Young Folks.

### PEEVISHNESS.

Each little trifle puts me out,  
And without knowing why,  
Instead of laughing at a joke,  
I feel inclined to cry.

I feel so very, very cross,  
With every one to-day;  
I do not care to do my work,  
I do not want to play.

And yet because I feel so dull,  
It surely can't be right  
That I should hinder all the rest  
From being glad and bright.

One day I heard our mother say:  
"If you are feeling sad,  
Then go and do some loving work  
To make another glad."

I think I'll call the little ones  
To have a game of play;  
They wanted me an hour ago,  
But then I turned away.

And though I don't feel much inclined,  
My brothers will be glad;  
And I may find in pleasing them  
A cure for being sad.

### THE SHIP OF THE DESERT.

"I should like," said Miss Harson, the governess, "to have some one tell me what animal is almost indispensable to man in hot and dry countries."

"I know," cried Clara; "it's the camel."

"The very creature, and in many respects it is one of the most interesting and wonderful of animals. It is called the 'ship of the desert,' because it safely navigates the sandy sea where other animals would perish beneath the burning sun. The Arabs value their camels very highly."

"What funny looking creatures they are," said Edith, looking at a picture which Miss Harson had just shown. "They are so dreadfully high! Do people have ladders to climb up on their backs?"

"No, dear," answered the lady, "I never heard of a camel ladder. The camel kneels to receive its burden."

"How tall is a camel, Miss Harson," asked Clara. "It looks almost as high as a house."

"Not quite," was the reply, "but as a camel measures seven feet from the ground to the top of the hump, and the saddle with its cushions adds a foot or two more, it is easy to see that a fall from such an animal's back is no trifling matter. Besides the cushions with which the saddle is provided, it has a long upright piece to which the rider can cling to prevent his being thrown off. But the safest way of sitting is to cross the legs in front and grasp the pommel with both hands."

"I shouldn't think," said Clara, "that any of it would be very comfortable."

"It wouldn't suit our ideas of comfort," replied Miss Harson, "and I am sure that three people of my acquaintance, with their governess, would be dreadfully sea-sick if they tried this style of riding."

"Sea-sick on a camel?" The girls could not understand this.

"Of course," said big brother Malcolm, with a knowing air; "it's a ship, you know—the 'ship of the desert.'"

"I wonder if the baby camels are pretty?" said Edith.

"Young camels are described," said Miss Harson, "as being funny, helpless little objects, and at first have to be watched like a human baby. A little camel does not gam-

bol and play like other young creatures, but is just as grave and quiet as grown up ones, and it looks just as melancholy as though it could see all the loads it would have to carry during its life.

"The camel is described as ill-tempered and revengeful, and there is a story told of one who had been unmercifully whipped by his driver. One night the man retired to his tent leaving his cloak outspread over the wooden saddle, and this is what happened. During the night he heard the camel approach the object and after satisfying himself by smell that it was his master's cloak, and believing that the man was asleep beneath it, he lay down and rolled backward and forward over the cloak, evidently much gratified by the smashing of the saddle under his weight, and fully persuaded that the bones of his master were broken to pieces. After a time he arose, contemplated the disordered mass and walked away. Next morning, at the usual hour for loading, the master presented himself to the camel. The disappointed animal was in such a rage on seeing his master safe before him, that he broke his heart and died on the spot."

### IT MAKES ALL WRONG.

"Please, father, is it wrong to go pleasuring on the Lord's Day? My teacher says it is."

"Why, child, perhaps it is not exactly right."

"Then it is wrong, isn't it, father?"

"Oh, I don't know that—if it is once in a while."

"Father, you know how fond I am of sums?"

"Yes, John, I am glad you are; I want you to do them well, and be quick and clever at figures. But why do you talk of sums just now?"

"Because, father, if there is one little figure put wrong in the sum it makes all wrong, however large the amount is."

"To be sure, child, it does."

"Then, please, father, don't you think that if God's day is put wrong now and then, it makes all wrong?"

"Put wrong, child; how?"

"I mean, father, put to a wrong use."

"That brings it very close," said the father, as if speaking to himself, and then added: "John, it is wrong to break God's holy Sabbath; your teacher was quite right."

"Remember the Sabbath Day to keep it holy."

## Sabbath School Teacher.

### INTERNATIONAL LESSONS.

Jan. 3,  
1892.

#### THE KINGDOM OF CHRIST.

Isaiah xi.  
1-10.

GOLDEN TEXT.—He shall have dominion also from sea to sea, and from the river unto the ends of the earth.—Ps. lxxii. 8.

#### INTRODUCTORY.

The prophet Isaiah lived during the reigns of Uzziah, Jotham, Ahaz and Hezekiah. The history of the stirring times in which he lived will be found recorded in the second book of Kings and the second book of Chronicles. So numerous are the distinct and unmistakable references to the person, character and work of Jesus Christ as the promised Messiah that Isaiah has been called by way of eminence the evangelical prophet. He lived nearly seven hundred years before the birth of Christ. The present lesson is one of the prophecies that foretell the origin, character and glorious reign of the Messiah.

**I. Lineage and Character of the Messiah.**—David and Solomon had been the two kings under whose government the Jewish nation had attained to its greatest power and splendour. The distinguished members of that royal house had risen from a comparatively humble origin. Jesse was the father of David. It is from this ancestry, as related to the humanity of Jesus, that a new branch was to spring. The figure here used by the prophet would indicate that the stem, or root, remained in the ground after the trunk and branches of the tree had been cut down. In Canadian woods, a stump may be seen from which a new and promising shoot springs up. So the royal family of Judah had apparently sunk back into obscurity, but from the stem of that race should come One whose character and reign would far transcend all earthly worth and splendour. The

prophecy also foreshadows the humble guise in which the Saviour would appear, a rod, or twig, or branch. There was a wide difference in the outward appearance of Jesus Christ as presented to the eyes of men while He sojourned on the earth and that which was presented to the apostle John in his exile in Patmos.

**II. The Messiah's Qualifications.**—The gift of the Holy Spirit, the Spirit of the Lord, was to be bestowed upon the Messiah in richest measure. The Spirit would be manifest in the special gifts with which He was to be endowed. He should possess wisdom and understanding. Wisdom and understanding, though often mentioned together in Scripture, are distinct qualities. Understanding may be possessed though wisdom is absent, but there cannot be wisdom without understanding. The Messiah was to be endowed with all truth, and every act of His would be in accordance with the highest wisdom. Counsel and might were also to be conspicuous qualities of His. By these He would be able to devise and execute the plans by which He could found and perpetuate His kingdom. The spirit of knowledge and of the fear of the Lord. The Messiah possessed the fullest knowledge of the Divine purposes and was ever moved by the Spirit of filial reverence. The Revised Version gives the meaning of the next clause: "And shall make Him of quick understanding in the fear of the Lord" as "His delight shall be in the fear of the Lord," while others understand it to signify that His whole sinless life shall be lived in the fear of the Lord.

**III. The Messiah's Reign.**—He shall rule in righteousness. His decisions shall be unerringly just. Not by appearances, but according to equity shall His judgments be. Outward pretensions cannot influence Him. Not after the sight of His eyes, nor the hearing of His ears, shall He judge. With Him there is no respect of persons. The poorest supplicant for justice will fare as well as the richest. He is opposed to all injustice, oppression and unrighteousness, and as His cause advances the unrighteous world will feel the weight of His righteous judgments. "With the breath of His lips," with His omnipotent word, "He shall slay the wicked." As expressive of the principles on which His kingdom is founded the prophet says: "Righteousness shall be the girdle of His loins, and faithfulness the girdle of His reins." He then proceeds in striking and picturesque language to depict the peace, the glory and prosperity of the coming kingdom of righteousness. The lamb, the emblem of all that is most gentle and innocent, is helpless against the attacks of its natural enemy, the wolf, and yet so great will be the change that they can dwell peacefully together. Animals of the most opposite natures shall live harmoniously. Not only so, but even a little child shall be able to control them. A picture of the happy time when the change shall be complete. Rapacity and cruelty shall disappear. The age of universal love shall dawn. The destructive power of reptiles such as the asp and the cockatrice shall be so changed that a helpless infant can play near them without risk of danger. Many interpret this prophecy as one that is capable of literal fulfilment, and cite the passage in the eighth chapter of the Romans as a confirmation of the view they entertain. There is nothing in Scripture to forbid such an expectation. If Nature, in sympathy with Man's fall and sinfulness, became, in some respects, disordered, may it not be that when universal righteousness obtains, Nature will mirror man's happiness in the new creation? Here the prophet says: "They shall not hurt nor destroy in all: My holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The knowledge of the Lord, not merely an intellectual knowledge, shall prevail, but an experimental knowledge, the divine illumination of mind and heart, shall be universally diffused. It shall be wide and deep as the ocean. As the sea fills its appointed place, so shall the knowledge of the Lord satisfy and completely fill all the capacities of the human mind, and visit all who dwell on the earth. "In that day," the time when the triumph of Christ's redemptive work is complete, when the kingdom of God has attained its destined universality, "the root of Jesse," so humble in origin, shall have reached its culmination. It "shall stand for an ensign to the people." It will be the standard round which they gather, and the emblem of their safety, protection and glory. "To it shall the Gentiles seek." The nations will be attracted by it, and they will gather round it. "His rest shall be glorious." "The land where he rules, the Church with which He abides, the soul which He fills shall be glorious with the glory of God's character, His love and righteousness. Here will be the centre of rest and blessedness."

#### PRACTICAL SUGGESTIONS.

Only by divine inspiration could the prophets have so distinctly foretold the character and work of Christ. The testimony of Jesus is the spirit of prophecy.

Jesus possesses all the qualifications necessary to make Him the Saviour of men.

The golden age of the world is not in the past but in the future.

The world can only be made better by the knowledge of the Lord. It is only by the reign of righteousness, which Christ has come to establish, that happiness, peace, salvation can come to mankind.

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