

scratched as much of the earth away as his feebleness would allow, in order to press his own faithful breast near to the breast of the dead boy. But his weakness, for he had not tasted food for days, overcame him, and he fell dead above the body of his friend.—N. Y. Independent.

THE CAMEL.

Only two species of camel exist in the present day—the ordinary camel with one hump, well known as the Arabian and African camel, and the two-humped or Bactrian camel, that inhabits Central Asia, China and Thibet. The former is considered the most valuable. There are many breeds of camels the same as of horses, some being used for speed, some for draft and some for burden.

Animals of the most valued breed will travel fifty hours without once stopping for rest, food or water, and will make an average of ten miles an hour, so that the fortunate owner of such a camel can travel through a desert with ease and safety. Riding such an animal is, however, a task which requires an amount of endurance on the part of the rider almost equal to that of the camel. The peculiar gait of the camel is very fatiguing to the rider, and in case of the speedy ones the movement is so violent that the rider is obliged to use two girdles, which he belts tightly around his body, one just under his arms, and the other round the pit of the stomach. Ordinary camels, however, travel at about the rate of three miles per hour.

All our young readers know that the great value of the camel lies in its ability to pass several days without requiring drink, thus making it of great service for use in parched and burning deserts of sand. The camel does not, in fact, need so much less water than other animals, for in this respect it is outdone by many South African antelopes, which are never known to drink at all, but it has a curious power of taking in at one time an amount of liquid that will serve it for many days. The water is stowed away in a series of cells, which are formed in what corresponds with the honey-comb bag of oxen, and which are enabled to receive and to retain the water which is received into the stomach after the natural thirst of the animal has been supplied. These cells appear to have the capacity of preserving water in a clear and fresh state even after the death of the animal; a slight greenish hue is given to it, but otherwise it is clear. In one instance, after a camel had been dead ten days, the water in its stomach was drinkable and tasteless.

The quantity of water taken at one time is very large, more than twenty gallons being sometimes consumed at a single draught; the animal drinks with great rapidity, and the water disappears so fast from the trough or place of supply that it seems to vanish by magic. Its desire for water is so great that by some instinct, possibly by scent, it can detect its location at a great distance. When camels perceive water nothing can hold them back from it, and a whole caravan will break away from their drivers and make a fierce rush to the source of supply. This wonderful faculty is of the greatest value to the people of the desert, who would have known nothing of many a spring had not the camels directed them towards the water.

A camel can satisfy its hunger by eating and digesting substances that no other animal would touch. It does not stop to eat on its journey, but lowers its long neck and crops the scanty herbage which it chances to meet. The withered and dried leaves and twigs, that snap at a touch and seem to be without value as food, are all devoured by the camel, as are also branches of thorn that would discourage any other animal. The camel has been known to eat pieces of dry wood, chips, shavings and even charcoal with apparent satisfaction, and camels have been known to journey 1,000 miles within twenty days, having no food but that which they gathered for themselves on the journey.

Its limbs are wonderfully adapted to the desert country in which it lives. Its height enables it to carry its own head and that of its rider at a considerable distance above the ground, so that both are sheltered from the heat that arises from the burning soil. The camel can traverse easily the mixed sand, rock and stones of which the desert is mostly composed, but it is a popular error to suppose that the animal likes to walk on sand alone. It hates sand, sinking into it knee-deep at every step and groaning piteously as it toils along. Whenever the camel is uncomfortable it takes good care to let everybody know it that is within the reach of the peculiar sound of its groan and growl.

One great advantage the camel possesses is that its feet are so tough that they can pass over rough and stony places without suffering, and that they do not require to be shod. In an ordinary march of great length, constant attention to the feet of horses and oxen makes great delay and expense, but the camel's foot neither admits of nor requires shoeing. Nothing seems to trouble the camel more than a

wet soil; its hind legs are very divergent from the ankle-joint, which renders the feet very liable to slip sideways when the ground is wet. The hump is entirely disconnected with the spine, and varies in size according to the breed of the animal, being smallest in those of purest blood. If a camel has been half-starved for several months together, as is sometimes the case, the flesh of this hump is drawn upon for sustenance, and the skin grows loose, appears empty and actually hangs on the side of the animal.

Without the camel the wandering tribes of the East would utterly perish, since it furnishes their transport, their food and clothing. The camel is to the Arab what the seal is to the Esquimaux. The milk, though small in quantity, is rich in quality, and, when mixed with meal, forms a great portion of their food. The skin is useful for covering saddles, making boots and water-pouches; the long, coarse hair is woven together with goat's fleece, and forms a thick cloth that is used for tents, carpets, sack cloth and the like; the fine wool, of which there is very little on each animal, is spun into a very fine thread and woven into shawls. The flesh is much liked by the natives, though Europeans consider it tough and unsavory, with the exception of the hump, the tongue and the heart; the hump is esteemed as a great delicacy, and a host cannot better express his warm attachment to an honored guest than by inviting him to dine on a portion of a camel's hump.

In lying down the camel drops on its knees, then bends the hind legs and drops upon them also, so as to be on the joints of all the legs; it then drops on the breast, and lastly, falls on the bent hind legs, making in all four distinct operations. A novice in camel-riding is usually thrown the first time his beast kneels or rises. Rising is, perhaps, even a more uneasy movement than kneeling, and is well described by an amusing writer: "When all is ready you give the signal, your Arab releases the camel; a sudden jerk from behind pitches you upon the pommel of the saddle as he raises his haunches, and then a swell from the stern throws you aft, and so on, zigzagging, until he is fairly up, when, after a little more rolling, while he is poising and steady and backing and filling and getting his feet into marching order, he steps off and you are at last fairly on your way." There is much more of interest that may be said of this wonderful animal, and at some future time we will continue the account for the benefit of our young readers.—*American Cultivator.*

HOW TO KNOW A SCOTCHMAN.

When the railways were being constructed, the clerk of works on a branch line was from one of the home counties. The foreman of the contractor's firm was a Scotchman, and in giving instructions to the young clerk advised him to engage Scotch navvies whenever he could get them; they were strong, industrious, and thrifty. "But how can I tell a Scotchman? When it is known they are preferred, others will say they hail from north of the Tweed?" "Can't you tell by their tongue?" was the reply. How could he? Accustomed to speak and to hear only "Lord Mayor's English," a southern could not certainly distinguish Scotch from other uncouth dialects. "Well," said the foreman, "I'll tell you how to know a Scotchman: ask, What is the chief end of man? and if the man does not give the answer which I will write down for you, he is an impostor." The story goes that the clerk found he had, in the answer to the first question in the "Shorter Catechism," an infallible test of Scotch birth and breeding.

The Scotch are at present in much trouble about the proposed suppression of the Scottish Board of Education, and the management of educational affairs in the north being transferred to Whitehall. Fear is chiefly felt lest there should be interference with the religious teaching in their board schools. In England no denominational teaching is allowed in such schools, and where the Bible is used no creed or catechism can be admitted. In Scotland, with the exception of two or three schools in places where Irish predominate, the board schools have continued the use of the "Shorter Catechism," as in the old parish schools. This arrangement has been assented to by all parties, even the Bishop of St. Andrews having the charity and good sense to advocate the Scottish "use and wont" as to board schools. It has always been the custom in Scotland to teach the "Shorter Catechism" to all children. We have a copy of this venerable document now before us, "published by authority." The first page has upon it the alphabet in capital, Roman, and Italic type, the Arabic figures, and a few other elementary signs, and then on page second the historic manual of theology begins.

English theorists on education may wonder or disapprove, but the early training in religious doctrine is universal in Scotland. The knowledge may be in many cases merely formal, but it is certainly a grand thing in these days of increasing materialism and scepticism,

that the youth of a whole nation is taught that "man's chief end is to glorify God, and to enjoy him forever." And the second question is worthy of the first: "What rule hath God given to direct us, how we may glorify and enjoy him?" Answer, "The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him." Question third is, "What do the Scriptures principally teach?" Answer, "The Scriptures principally teach what man is to believe concerning God, and what duty God requires of man."

There are bad things in Scotland, too much in "use and wont," but it is a patriotic and laudable ambition in the countrymen of John Knox to keep to the ancient "use and wont" of those parish schools which have been Scotland's highest honor.—*Sunday at Home.*

YOU ARE WATCHED.

In refitting the old Post-office building in New York, it is stated that the carpenters discovered that the upper floors were double, and were arranged so that detectives could watch the operations of those in the different rooms, who supposed themselves to be alone. The whole building was furnished with secret passages, sliding panels, hidden trap-doors, and mysterious chambers, of whose existence the post-officials had no knowledge, with the exception of the postmaster and his assistants. When the workmen had removed the flooring it was ascertained that the concealed space was from four to four and one-half feet deep, affording ample room for men to move about. Passages led entirely round the building. At very short intervals were found small circular holes in which were inserted lenses. Through these a view of the room below was obtained. Back of and above these lenses were reflectors, which brought before the eye of the observer the utmost recesses of the post-office. If a detective saw any stealing or improper action committed by a clerk, or by a person not employed in the office, the speaking tube by his side conveyed a warning at once to the attic room, and the guilty person was met at the door, or tapped on the shoulder in the interior of the office by another detective. The apartments through which the detectives overlooked the rooms are in most cases so small as hardly to be visible from the apartments below. Some of them, however, look boldly down from the eaves, but as the planks in which they are seen were obtained from the old timber, the holes would readily be taken for knot-holes.

Post-office employees are not the only persons who are watched when they do not suspect it. The world is watching us in our daily life, our looks, our acts, our tempers and our words. Little children watch us, and gather bane or blessing from our examples and our lives. Younger Christians watch us, and learn lessons of fidelity or of waywardness from our course. Angels watch us, and as they encamp about us to deliver us, and see the good or the evil that marks our behavior. The great Captain of salvation from the throne beholds us, and watches us in warfare, in trial, in victory or in defeat. He sees our fidelity or our faithlessness, he knows us altogether. The all-seeing God watches us. His eyes behold, his eyelids try the children of men. The whole universe is open to his gaze. The darkness and the light are both alike to him. His eye unseen surveys us. His ear catches every whisper. His mind reads every thought.

How solemn this fact! God is near. God is here. Let us serve him in lowliness and purity all our lives. How comforting this thought! Our keeper never slumbers, our helper never sleeps. He is not far from every one of us. Let us love him, trust him, follow him, and abide in his love now and evermore.—*The Christian.*

LIGHT ON THE DAILY PATH.

Let your requests be made known unto God.

Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.—There was given to me a thorn in the flesh. For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities.

I poured out my complaint before him; I showed before him my trouble.—Hannah was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life. The Lord remembered her.

We know not what we should pray for as

we ought.—He shall choose our inheritance for us.

Phil. 4. 6. Mar. 14. 36.—2 Co. 12. 7-9. Ps. 142. 2. —1 Sa. 1. 9-11, 20. Ro. 8. 26.—Ps. 47. 4.

Question Corner.—No. 24.

Answers to these questions should be sent in as soon as possible and addressed EDITOR NORTHERN MESSENGER. It is not necessary to write out the question, give merely the number of the question and the answer. In writing letters always give clearly the name of the place where you live and the initials of the province in which it is situated.

BIBLE QUESTIONS.

205. What prophet broke the yoke and bonds off the neck of another prophet, and what was his name?
206. What general lay in ambush with his army behind a city and succeeded in capturing it, and afterwards burned the city and destroyed the inhabitants?
207. What king of Israel made two golden calves and commanded the people to worship them?
208. What was Joshua's name when he went with the others to spy out the land of Canaan?
209. What Gentile king was severely punished for boasting of his city, and what was his punishment?
210. Who, to avoid being captured, was let down from a housetop by a scarlet cord?
211. What vision did Ezekiel see by the river Chebar?
212. Who put out the eyes of Zedekiah?
213. What captive was appointed ruler over all that his master had?
214. Who prepared the material for building the first temple?
215. When and by whom was the foundation of the second temple laid?
216. Where is the prophecy that the glory of the second temple shall be greater than the first?

BIBLE ENIGMA.

1, 13, 18, 30, 14, 37, 44, 13, 51 was a noted city.

15, 16, 22, 29, 32, 34, 45, 46, 32, 38 was a companion of Paul.

3, 54, 61, 52, 10, 47, 20 was one of the patriarchs.

5, 49, 54, 55, 39, 63, 52 is a name which means "a gazelle."

We are told to 4, 13, 37, 33 the 14, 2, 23, 48 in our 11, 7, 32, 8, 30.

6, 19, 25 is the "accepted time."

62, 55, 32, 42, 30 we should always speak.

17, 21, 24, 9 is a part of the body.

12, 40, 27, 36 is a symbol of purity.

26, 28, 31, 43, 57 is a sign of displeasure.

35, 58 was a giant.

We often say 50, 13, 38, when we should say 57, 41.

We are told to answer a fool according to his 59, 60, 14, 14, 53.

My whole, composed of 63 letters, is found in Proverbs.

ANSWERS TO BIBLE QUESTIONS IN NO. 22.

181. Adam, Gen. v. 5.

182. Nebuzaradan, captain of the guard. 2 Kings xxv. 8, 9.

183. Three thousand, 1 Kings iv. 32.

184. Moses, because of the shining of his face when he came down from the mount. Ex. xxxiv. 33.

185. He fell on his own sword, 1 Chron. x. 4.

186. Naaman the Syrian, 2 Kings v. 1.

187. Moses, Ex. xvii. 9, 13.

188. Manoa, Judges xiii. 12.

189. Elijah, 1 Kings xix. 8, 9.

190. Five, Jesus, Luke i. 28.

John the Baptist's, Luke i. 13.

Isaac's, Gen. xviii. 10.

Samson's, Judges xiii. 3.

Ishmael, Gen. xvi. 11.

191. Thirty-one, Joshua xii. 1, 24.

192. Abishai, 2 Sam. xxiii. 18.

ANSWER TO SCRIPTURAL ACROSTIC.

1, Persis (Rom. 16: 12). 2, Reuben (Gen. 29: 32). 3, Abijah (2 Chron. 13: 1). 4, Yoke (1 Kings 12: 10). 5, Wafer (Num. 6: 15). 6, Isaac (Gen. 1: 21). 7, Tekoah (2 Sam. 14: 2). 8, Helbon (Ezek. 27: 18). 9, Owl (Lev. 11: 16, 17). 10, Ulai (Dan. 8: 2, 16). 11, Timothy (Acts 16: 1). 12, Cab (2 Kings 6: 25). 13, Elah (2 Kings 16: 6, 10). 14, Asahel (2 Sam. 2: 18). 15, Stephen (Acts 7: 59, 60). 16, Ish-bosheth (2 Sam. 2: 10). 17, Nisroch (2 Kings 19: 37). 18, Gaza (Josh. 15: 47).—Pray without ceasing (1 Thess. 5: 16).

CORRECT ANSWERS RECEIVED.

To No. 22.—Daniel Strachan, 11; Mary A. Brown, 12, Malcolm J. Fanish, 12.
To No. 24.—John Goldsbro, 11; Thomas Wiley, 12; John Marshall, 11; George Cann, 11; W. T. Dymont, 9; Mary Ridley, 4; Hugh McKercher, 12; M. M. C. 11; William Torrance, 12; Clarence Goodspeed, 8; Eli Stout, 12; D. Morton, 13; Chas. E. Sears, 8; Jane Woodworth, 5; Jane Masson, 12; Peter Masson, 12; William Harris, 12; Jackson L. Little, 5; Mary A. Brown, 12; C. Harrison Thorndale, 11; Neil McEachern, 9.