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THE CROSS THE TEST.

From the German.

Some with Jesus are delighted,
While he speaks of joys to come,
Thinking that to them is plighted
After death a happy home;
But the "cross"—when he declares it,
"None but he who takes and bears it
Can my true disciples be;"
Few—how few!—to this agree.

All are pleased when "Come ye weary!"
They can hear the Saviour say,
But 'tis language harsh and dreary,
"Enter ye the narrow way."
While "Hosannah" men are singing,
All can love. But when is ringing,
"Crucify him!"—at the sound,
Nothing more of love is found.

While his hands are food supplying,
All with joy his bounty take;
When in anguish he is lying,
None for his protection wake.
Thus may Jesus have our praises,
While our hopes and joys he raises;
But should he his favors hide,
Love to him would not abide.

Is thy joy in Christ arising
From thy love to him alone?
In his sorrows sympathising,
Canst thou make his griefs thine own?
Should he cease with hope to bless thee,
Should dark fears and doubts distress thee,
Still confiding, couldst thou say,
"Jesus, thou art all my stay?"

In thyself, Lord, thou art worthy,
All our love is but thy due;
Saints and angels cry before thee,
"Thou art holy, just, and true!"
Whoso, on thy bright perfections
Fixes all his best affections,
Has, in loving thee, a part
That shall satisfy his heart.

THE CAMEL.

For many centuries the camel has been the great transporting power where no other vehicle could have answered the purpose. Old chronicles record that the three Magian kings came mounted on swift dromedaries to the adoration of the "heaven-born child;" and the slower race have long formed the great medium of commercial intercourse. As a shepherd knows his sheep, so do the *devidjis* or camel-drivers distinguish their camels—and they talk of their points as a jockey speaks of those of a favorite horse; nay, a Bedouin knows the print of his own camel's foot, and will thus track it when it has wandered. Nothing can be more orderly than the progress of the caravans.—The camel moves like clock-work; and the caravans or strings of camels are, Mr. Macfarlane tells us, always headed by a little ass, on which the driver sometimes rides, and which has a tinkling bell round its neck.—Each camel, he adds, is commonly furnished with a large, rude, but soft and pastoral-sounding bell, suspended to the front of the pack or saddle. If these bells be removed by accident or design, the camels, like the mules of Spain and Italy, will come to a dead stop; and Mr. Macfarlane adds, that like the mules also, the camels always go best in a long line, one after the other. He tried the experiment of the bell at Pergamos. Two stately camels, the foremost furnished with the bell, were trudging along the road with measured steps. The bell was detached with a long stick. The camels halted, nor could they be urged forward till their ears were regaled with the well known music. Mr. Macfarlane observes, that he uses the word "measured," not as a ma-

ter of poetry, but of fact; and he states that their step is so measured and like clockwork, that on a plain you know almost to a yard the distance they will go in a given time. In the flat valleys of the Hermus and Caicus he made calculations with a watch in his hand, and found, hour after hour, an unvarying result, the end of their journey being performed just at the same pace, three miles an hour, as the beginning. The camel is, indeed, the creature of order and regularity. Each has his place in the line; and if this be interfered with, the beasts become disorderly and will not march. "Each gets attached to a particular camel of the caravan, prefers seeing his tail before him to that of any other, and will not go if you displace his friend."

But the Egyptians do not move in single file; they, on the contrary, march with a wide-extended front. Caravans from Bagdad to Aleppo and Damascus have been said to consist of camels marching abreast of each other, and sometimes extending over a space of more than a mile.

Old authors notice the training of camels to move in measured time by placing the animal on gradually heated plates, and at the same time sounding a musical instrument. The carriage of the head, so frequent a theme of eulogy with the Arabian poets, is due to the atlas, which, beside its articulation with the occipital condyles, affords support to the lower jaw. The Arabs, who have among them most imaginative and finished *improvisatori*, compare the elegant movements of a beautiful bride to those of a young camel.

Immersion in water seems to be most injurious to the camel; and after being compelled to pass through rivers, disease frequently supervenes. It also appears to be liable to intoxication without drinking stimulating liquors. "Several of our camels," says Dr. Oudney, are drunk to-day. "Their eyes are heavy and want animation; gait staggering, and every now and then falling as a man in a state of intoxication." This arose, according to the doctor, from eating dates after drinking water; and he accounts for the effect on the animal by the probable passing of the fruit into the spirituous fermentation in its stomach—that wonderful stomach, which contains a series of reservoirs to enable the desert ship to pursue its voyage over the trackless and arid sands. Yes, it is so. Doubts have been entertained, for it has been stated that John Hunter did not give credit to this assertion. But in truth, those who wish have only to go to the Museum of the College of Surgeons of London—the great John Hunter's great monument—where they will find the reticulum, or water-bag of the camel, with such an explanation as a catalogue proceeding from the pen of Professor Owen only could give.

Then, if we want extrinsic evidence, we have only to call one of the most truthful, amiable witnesses that ever left friends to lament him. Captain Lyon, upon the occasion of a death of one of these animals, says, in his most interesting narrative,—

"I never before had an opportunity of observing how water is procured from the belly of a camel to satisfy the thirst of an almost perishing kaffle.* It is the false stomach which contains the water and undigested food. This is strained through a cloth and then drunk; and from those who have been under the necessity of making use of the beverage, I learn that the taste is bitter. As the animal had recently drunk, its stomach was nearly full."

The sailor, whose love of adventure had induced him to make a land voyage, and who suffered accordingly, (for, though full of resources, he must have been very much like a fish out of water—a salmon on a gravel-walk, Caravan.

for instance,) amused himself by making observations on the skin and skeleton of the defunct; and which way do you think his thoughts went? *Naturam expelles*, &c.; but you may be sure of the recurrence; why, in planning a boat out of the remains. He found that a most excellent contrivance might be made from them for the purpose of crossing rivers, the back-bone being used as the keel and the ribs as timbers. The formation of the chest of the camel struck him as being like nothing so much as the prow of a Portuguese bean-cod, or fishing-boat; and with the frankness of a sailor, he adds, that it was in consequence of hearing the Arabs always calling it "markab," or ship, that the idea first occurred to him.

Ship, indeed; never was metaphor more true. Launched upon the sandy ocean, where the compass is not unfrequently used, the camel fleet pursues its voyage until it reaches its anchoring ground for the night in some brake well known to the *devidjis*, making commerce easy between nations, to whom the desert would otherwise be an unconquerable bar, or smooths the dreary way from Damascus to Mecca for the Mahometan pilgrim.

The hadj, or pilgrim-caravan, pursues its route principally by night, and by torch-light. Moving about four o'clock in the afternoon, it travels without stopping till an hour or two after the sun is above the horizon. The extent and luxury of these pilgrimages, in ancient times especially, almost exceed belief. Haroun, of *Arabian Nights*' celebrity, performed the pilgrimage no less than nine times, and with a grandeur, becoming the commander of the faithful. The caravan of the mother of the last of the Abassides numbered one hundred and twenty thousand camels. Nine hundred camels were employed merely in bearing the wardrobe of one of the caliphs, and others carried snow with them to cool their sherbet. Nor was Bagdad alone celebrated for such pomp and luxury in fulfilling the directions of the Koran. The sultan of Egypt, on one occasion, was accompanied by five hundred camels, whose lucious burdens consisted of sweetmeats and confectionary only; while two hundred and eighty were entirely laden with pomgranates and other fruits. The itinerant larder of this potentate contained one thousand geese and three thousand fowls. Even so late as sixty years since, the pilgrim-caravan from Cairo was six hours in passing one who saw the procession.

The departure of such an army, with its thousands of camels glittering in every variety of trappings, some with two brass field-pieces each, others with bells and streamers—others, again, with kettle-drummers; others covered with purple velvet, with men walking by their sides playing on flutes and flageolets—some glittering with neck ornaments and silver studded bridles, variegated with colored beads, and with nodding plumes of ostrich-feathers on their foreheads—to say nothing of the noble, gigantic, sacred camel, decked with cloth of gold and silk, his bridle studded with jewels and gold, led by two sheiks in green, with the ark or chapel containing the Koran written in letters of gold—forms a dazzling contrast to the spectacle it not unfrequently presents before its mission is fulfilled. Numbers of these gayly caparisoned creatures drop and die miserably, and when the pilgrimage leaves Mecca the air is too often tainted with the effluvia reeking from the bodies of the camels that have sunk under the exhausting fatigue of the march.

Will it be believed that some zoologists have endeavored to account for the construction of the camel by a theory based upon the lengthened servitude of the animal? Now, if you grant, as you will not if you are wise, that the callosities of the camel were the result of an

infinitesimal series of genuflexions, the slave-tokens of a long submission to the tyrant man, what will you make of the internal organization—of the cisterns which enable the animal to live where any creature not so provided must perish from thirst without artificial aid? Here are vast sandy deserts to be traversed before man can communicate with man. Where is the medium of communication? Nature presents an animal of surpassing endurance, capable, upon emergency, of sustaining a thirst of ten or twelve days duration. The head is leveled directly forward, and lighted by eyes that can look onward, and in some degree backward, but which are protected from the downward stroke of the sun by an overhanging orbit which prevents the camel from looking upward. The nostrils are so formed that the animal has only to make the muscles do their duty to shut them against the sand-storm of the simoon. From the sole of the elastic foot to the crown of the well-balanced head the camel externally is formed for the destiny which it has to fulfil; and its internal structure is pregnant with proofs of its adaptation to its own wants as well as the wants of man on that particular portion of the earth where it is most vigorous; if it be taken thence and transplanted to other localities, it does its duty after a fashion, but the breed dwindles.

The geologist well knows that the disposition of the strata, after all the convulsions and disruptions they have undergone, is precisely that which presents the most accommodating surface to man. If they had remained as they were at first deposited, where would he have found that mineral wealth which is the great source of civilization? It is quite true that this very mineral wealth is enabling him to supersede the animal of which we have been treating, perhaps at too great length. The steam-power—Darwin was a great and true prophet*—may leave the camel far behind, even in the desert; but no sound physiologist can contemplate the creature without seeing in it an overwhelming manifestation of the wisdom of the Creator.—*Fraser's Magazine*.

* Soon shall thy arm, unconquered steam, afar,
Drag the slow barge, or drive the rapid car.
This is fulfilled. Who shall say that the rest of the prophecy may not come to pass?
Or, on wide-waving wings expanded bear
The flying chariot through the fields of air.

From Hunt's Merchants' Magazine.
Changes of Prairie Vegetation.

Over large tracts once green with ferns, stately trees have succeeded, followed, in course of ages, by grasses and other herbaceous plants. One class of trees has had its day, exhausted the soil of appropriate pabulum, and filled it with an excrement which in time it came to loathe. Another and different class has sprung up in its place, luxuriated on the excrement and decay of its predecessor, and in turn given way to a successor, destined to the same ultimate fate. Thus, one after another, the stately tribes of the forest have arisen, flourished, and fell, until the soil has become in a measure exhausted of the proper food for trees, and become well fitted for the growth of herbaceous plants. These in their turn have taken possession of the fertile plains, and had their round of successions, until they, too, like the people of Sodom, have wearied the earth with their impurities, and have been swept away for the race of plants better adapted to the growing lights of the age.

The life of man is but a point in the endless line of time. It scarcely reaches one-fourth of the duration of many a tree of the forest.—The range of his individual observation is therefore extremely limited. And yet he has seen clearly the operation of the great law of change exhibited in the vegetable world. He