

orary Circles shall be members of this Society.

V. The officers of the Society shall be a President, three Vice-Presidents, Recording Secretary, Corresponding Secretary, Treasurer, Auditor, and an Executive Board, consisting of — members, including the President and Recording Secretary, who shall be members ex officio; and all these officers shall be elected by the Society at its annual meetings, the Corresponding Secretary and Treasurer being nominated by the Executive Board.

VI. This Society shall meet annually at such time and place as the Convention meets, unless otherwise directed by the Board, to elect its officers, hear and pronounce upon the reports of the Executive Board through the Corresponding Secretary and Treasurer, and transact the proper business of the Society, accompanied with suitable religious services.

VII. The duties of the President, Vice Presidents, Recording Secretary, and Auditor shall be those usually performed by such officers.

VIII. It shall be the duty of the Executive Board to obtain and diffuse missionary information among the women of the churches, in order to awaken deeper interest in the special work of this Society, and to secure funds for its accomplishment; to encourage the organization of Circles; to seek out and recommend to the Foreign Mission Board suitable women for missionaries; to designate the particular use to be made of the funds of the Society by the Foreign Mission Board; and to do all other business necessary to the carrying out of the purpose of the Society. This Board shall meet as often as — and — of its members shall form a quorum.

IX. It shall be the duty of the Corresponding Secretary to conduct the correspondence of the Executive Board, and to carry into effect, as far as possible, the measures adopted by the Board, reporting the same to the Society at its annual meeting.

X. It shall be the duty of the Treasurer to receive, record, acknowledge, and pay out—according to the direction of the Executive Board—the funds of this Society, making a full report of the same at each meeting of the Board, and annually to the Society.

The Corresponding Secretary and Treasurer are to meet with the Executive Board for consultation, but are not entitled to vote.

XI. In case of the death or resignation of the officers of this Society, the Executive Board may fill the vacancy until the next meeting of the Society.

XII. Alterations of this Constitution, if proposed in writing at a previous annual meeting, or recommended by the Executive Board, may be made at any annual meeting of the Society by a vote of two-thirds of the members present.

M. W. W.

Graduating Essay, Acadia Seminary.

"ENGLISH VERSE."

BY MISS HATTIE A. HARRIS, WOLFEVILLE, N. S.

It has been said that in their literary inheritance the readers of the English language are the richest people upon whom the sun shines. As we attempt to trace the history of this rich heritage bequeathed to us, we find that the slowly kindling spark of literary fire was fanned into a flame by Chaucer, from which fact he is known as the "Father of English poetry." The rude songs of the troubadours and the sublime portraits painted by Tennyson, cannot be contrasted without impressing us with the growth and present superiority of our language.

The songs of the minstrels, however rude in their tenor and rhythm, had a powerful effect in cultivating the minds of the people, and in teaching them to appreciate the beauties of the natural world. The broken poetic strains of Caedmon inspired the people, although it cost that early bard little talent to gain appreciation by his uncultivated hearers. Step by step thought rose beyond the rude alliteration of Piers Ploughman to the nobler utterance of poetic genius. Jeffrey, the keenest of critics, says, that the chief aim of poetry is to give pleasure. In our literature as well as in all others we find that poetic expression precedes prose. The quaint rhythm of Beowulf, and the wild songs of the troubadours, paved the way for the loftier strains which fell from the pen of Chaucer and of Spenser. We turn with distaste from music-less prose, "And as imagination bodies forth The forms of things unknown,"

we follow with delight when The poet's pen turns them to shapes, And gives to airy nothings A local habitation and a name."

Poets bring to us rare and beautiful thoughts crystalized into fairest gems, instead of rough fragments of unstruck rock. Every line the poet utters helps some one to better prize the grandeur of nature or the beauty of art.

If nature has any flower gardens hid away the poet finds them, and reveals their hidden treasures to us in sublime songs. When we consider that the influences under which the early poets wrote tended to retard the progress of a more perfect literature, it is a wonder that the poets of succeeding centuries have become so prominent when education has so advanced, and when the very air breathes of poetry and song?

The mission of the poet is a most exalted one. The visible things of creation reveal meanings to him which are not intelligible to the ear untouched by the fairy wand of Poesy. No one more skillfully than Shakespeare has looked beneath the utilities of life to discern their true beauty. He fully realized that the world exists for thought. He read a sermon in the homely bubble, and heard music in the revolvingspheres. Philosophy speaks not so loud in Bacon's choice essays as to obscure their songs of wisdom. When we read the writings of "Rare Ben Johnson" we are continually reminded that his thoughts and words are weighty and wonderful. While we may smile at some of his traits, we admire the resoluteness of purpose that lies behind his self-confidence, and appreciate the learning which supports his pedantry. On uttering the name of Milton an echo comes to us of genius and lofty virtue. This great poet, statesman and philosopher, the martyr of English liberty, and the pride of our literature, is worthy of the highest place in the literary galaxy of England. He was a man of thought; and although his later years were saddened by the loss of his physical sight, it only seemed to make his spiritual vision more keen. Paradise Lost and Paradise Regained display a solemn grandeur, a lofty imagination, a vast learning. They have been minor stars to guide many weary souls to the great star of eternal life. Wordsworth, the founder of the popular Lake School of poetry, is prominent for his beautiful descriptions of nature. The blue and sparkling waters of Lake Windermere gracefully winding in and out before him, the grand old mountains whose summits appeared to touch heaven everywhere in his view, and the picturesque fields, suggested the melody of his songs. He has said that none of his works written since the days of his early youth contain a line which he should wish to blot out.

"A primrose by the river's trim A yellow primrose was to him," and it was always something more. What fitter words can describe his own writings than those from the Excursion:—"Wisdom married to immortal verse."

Another eminent writer who stands among the leaders of English thought during the present century is Coleridge. All may find in his weighty sentences a sentiment adapted to their own needs. His beautiful word pictures indicate a remarkable talent in delicately penciling the fairest forms of nature. He has left us strains of sweetest melody, strains which will sound in the ears of the latest generations. Southey, a shaker in the dreams of Coleridge, courageously stepped from the dreamland of youth into poetic prominence with his brave hearted fellow poets of the Lake School.

We may speak of England's noble poets, extol their poetic virtues, admire their amiable characters, delight in their fair paintings, yet is there not another who has impressed us as deeply by her sublime songs, and delicate portraits? The poetess of Mrs. Browning display qualities which do not suffer in comparison with those of the greatest poets of our language. They contain touches which only the mightiest can give. With the few sovereigns of literature, Homer, Shakespeare, Milton, she may not rank, but in full recollection of Scott's magical versatility, of Byron's magnificent description, of Wordsworth's majesty, of Shelley's varied fancy, she is worthy to be mentioned with any poet of this century. She has been fittingly called "our single Shakespearian woman."

The words of this woman burning in their tenderness, penetrating in their truth, have reached the strongly pulsing heart of common humanity! The mind of the peasant Christian has glowed with a lofty emotion, as this great singer has cast for him rays of light far and deep into the mysterious sublimities of human destiny! The world honors her womanly nobility, and accords her the same place among women as Shakespeare occupies among men. The sublimity of Tennyson cannot surpass that of Mrs. Browning, although his poetry is pervaded by intense reality, by a deep unvarying truth which sets it far apart from that of the school of Pope. The deep thoughts of Tennyson have found their way from his pen in marvellous expres-

sion. He is a great master of pathos; he knows the very notes that go to the heart; he can check those looks of upbraiding or appeal by which human woe brings tears to the eye. He will henceforth beyond question be "A star among the stars of mortal night."

What nation can boast of such literary talent as Britannia? Her men are facts as well as persons. Her women are loyal and true.

The Christian Messenger.

Bible Lessons for 1883.

THIRD QUARTER.

Lesson II.—JULY 8, 1883.

PASSING OVER JORDAN.

Joshua iii. 5-17.

COMMIT TO MEMORY: Vs. 7-9.

GOLDEN TEXT.—"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isa. xliii. 2.

DAILY HOME READINGS.

M. The Lesson and Context, Josh. iii. 1-17.

T. Sending Spies Beforehand, Josh., ch. ii.

W. Joshua Magnified, Josh. iv. 1-14.

F. The Camp at Gibeon, Josh. iv. 15-24.

F. Destruction of the Canaanites, Deut., ch. vii.

S. The Promised Land, Rev., ch. xxi.

4. Entering into Rest, Heb., ch. iv.

ISRAEL ENTERING THE PROMISED LAND.

LESSON OUTLINE.—I. God With His People, Vs. 5-11. II. The Jordan Divided, Vs. 12-16. III. The People Pass Over, Vs. 16, 17.

QUESTIONS.—Where was Israel? Give Questions. Give Analysis and Golden Text.

Vs. 5-11.—What did God promise to Joshua? Who was in the midst of Israel? Why is Jehovah called the "Living God"? What symbolized his presence? What was the "ark" and the "covenant"? What did God say of the nations of Canaan? What was their character? How had God shown his patience? Gen. xv. 16. What warning should we take? Is God with the church now?

Vs. 12-16.—Who owns and governs this world? Why was this miracle necessary? Describe it? What similar miracle before? What afterwards? What promise have Christians in trouble and in death? [Golden Text.]

Vs. 15, 16.—Where did the ark remain? What did all the people do? After the ark was brought up from the river-bed, what happened? iv. 18. What lesson for Israel and for us? iv. 21-24. Where was Jesus baptized and anointed with the Holy Spirit? Of what was the land of Canaan a type? (Cf. Rom. iv. 13-16, with 2 Peter iii. 13, and Rev. xxi. 7). Of whom was Joshua a type? What will Jesus do? When? What obstacles lie between us and our Promised Land? Rom. iii. 23; v. 19; viii. 7; 1 Cor. xv. 50. How can these be removed?

Review Questions and Answers for Whole School.—1. What made the Israelites able to conquer the Promised Land? The presence and help of God.—2. What was the sign of his presence? The ark, with the mercy-seat.—3. What great miracle was wrought? The waters of the Jordan stopped flowing.—4. What did the Israelites do? Crossed over the empty bed of the river.—5. What is the true Promised Land? The new heaven and earth.—6. Who will enter into it and inherit it? The true followers of Jesus.

ANALYSIS.

I. Preparation, Vs. 5-8.

1. The officers went through the host of the people, and bade them follow the ark when it moved.

2. Joshua bade the people sanctify themselves, promising great wonders on the morrow, wrought by the Lord.

3. Joshua commanded the priests to take up the ark and pass over before the people.

4. The Lord again encourages Joshua, and bids him instruct the bearers of the ark to "stand still in the Jordan."

II. Joshua's Address, Vs. 9-13.

1. An exhortation to earnest attention.

2. The words are God's words.

3. The token of the presence of "the living God,"—the driving out before Israel, of the inhabitants of Canaan.

4. The symbol of his presence,—the ark.

5. It leads, and is to be followed, over the Jordan.

6. Twelve men to be selected (one from each tribe) to bear stones for a memorial.

7. A dry passage promised as soon as the feet of the priests touch the river.

III. The Crossing, Vs. 14-17.

1. The people break up their camp, and the priests take up the ark.

2. The priests step into the Jordan and the waters are cut off, leaving a dry passage.

3. The priests stand in the Jordan with the ark, and the people all pass over in safety.

NOTES.—Vs. 5.—Sanctify yourselves. By rites of purification, including the washing of their persons and clothes (Ex. xix. 10); and the abstinence from certain things. It was an emblem of inward purity. See the same command just before giving the law (Ex. xix. 10, 23); before the choice of David as king (1 Sam. xvi. 15). The Lord will do wonders. The whole plan and providing was the Lord's. He opened the path, and Israel was simply to walk in it.

Vs. 6.—On the morrow, the 10th of Nisan (v. 19), on the anniversary of their deliverance, forty years before from Egypt (Ex. xii. 3), Joshua commanded the priests to take up the ark of the covenant, and pass over before the people, and they promptly obeyed. The ark was the chest of acacia wood which contained the two tables of stone, on which were inscribed the Ten Commandments; also the pot of manna and Aaron's budding rod (Heb. ix. 4). It was the symbol of the divine presence, as the pillar of cloud had been when Israel crossed the Red Sea. It was God going before his people. This was borne by the priests.

Vs. 7, 8.—These verses mention a second appearance of the Lord to Joshua, the first being recorded in the previous Lesson. Here God declares his purpose to begin to magnify Joshua by this great miracle, and to lift him to the same exalted plane that Moses occupied before Israel. This stupendous "wonder" would be an endorsement of Joshua's leadership; would give courage to Israel; and would dishearten their enemies.

Vs. 9-13 contain the encouraging address of Joshua to Israel, made through the heads and officers of the tribes. He speaks not his own words, but the words of the Lord your God, revealed to him by the Lord. Hence they were words of truth and power. He asserts boldly that their safe passing over the swollen waters of the Jordan would be a sign that the living God was among them, and that he would drive out all their enemies from the land of Canaan.

Num. xiii. 29 tells what portion of the land the Canaanites occupied. Concerning the Hittites (descendants of Heth) see Gen. xxiii. 10; xxvi. 34. For Hivites, see Gen. xxxiv; Josh. xi. 3; Judges iii. 3. Perizzites. A word meaning rustics, dwellers in unwallowed towns. Such as were engaged in agriculture. Girgashites. Their locality is not distinctly specified. Perhaps east of the Sea of Galilee. See Matt. viii. 18. Amorites. A powerful nation, dwelling on both sides of the Jordan. Jebusites. A mountain tribe, occupying the strong fortress of Jebus, or Jerusalem.

Joshua bade the people choose twelve men (one from each tribe) for a purpose revealed in iv. 8, 9,—that is, to carry twelve stones from the Jordan, with which to erect a memorial of their deliverance on the other side; and disclosed to them the secret of their passage, promising that as soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of the Jordan, the waters of the Jordan from above should stand up as a great heap, while the waters below should run off to the Dead Sea, and disappear. Thus there would be left a dry bed, of great breadth, through which they were to cross over.

Vs. 14-17, give an account of the crossing. In a parenthesis, we are informed that the Jordan at that season of the barley harvest was not confined to its usual boundaries (i. e., from sixty to eighty feet wide, and from five to twelve feet deep), but had overflowed its banks. Thus the stream was very wide and deep, with a strong current; and the miracle of the passage was all the more pronounced.

At the dipping of the feet of the priests in the waters, the waters from above stood up upon a heap, and the waters below toward the sea of the plain, the Dead Sea, failed, or ran away into the salt sea, leaving dry ground. The ark bearing priests stood in the river bed until all the people were passed clear over Jordan. Not an Israelite could be harmed without sweeping away the divine presence.

SUGGESTED LESSONS.

1. Christians should always be prepared for the Lord's wonders.

2. God works as great wonders now in the conversion of men, the preservation of the church, the spread of the gospel, and the triumphant death of his saints, as in opening the Jordan.

3. Israel had not to make a path through the Jordan, but simply to follow in the way opened for them. And we have but to walk in a path of faith, ready for our feet.

4. We must keep our eyes on Christ our ark, as Israel did upon their ark of the covenant.

5. God knows how to open a way through all our difficulties, if we will but wait for and on him.

6. Not a drop of the tide could touch an Israelite so long as the ark remained in the river. And all of God's promises must be swept away, before one of his children can be lost.

7. There is no safe passage through the Jordan of death without the ark of Christ.

8. When the ark was removed from the bed of the river, the tide swept in as before. So when Christ is taken out of men's lives, the tide of worldliness sweeps all before it.

Help for Parents, or for the Teacher of the Primary Class.

After reviewing the last Lesson, the connecting events should briefly be given, relating the preparation of the people; their cheerful conformity to the commands of Joshua; the sending out of the spies; and the final directions relative to the crossing of the Jordan.

It was the day before their entrance into the long promised land. They had been wandering in the desert for forty years. Only two of those who were in Egypt were now living. These were Joshua and Caleb, who had stood strong for God when their companions were dismayed (Num. xiv. 6). Of these two, Joshua was the chosen and divinely appointed leader.

Some description of the River Jordan will be necessary. Picture its condition at the date of the Lesson; its rapid descent through the Jordan valley; its numerous curves, so that in a straight line distance of 60 miles, its varying course makes a distance of 200 miles, and its final point of discharge at the Dead Sea.

The children were to have a part in that noted march across the river bed. How many must have been the eager questions asked, and how strange the answers must have seemed! They were all to be sanctified; they were to be made clean,—nay, they were to make themselves clean. It was to be like a grand and beautiful Sunday to them.

The next step taken was to bring forward the Ark of the Covenant, that it might be seen, and that it might go before the people. Here describe the ark and its contents.

Describe the scene at the crossing,—the waters piled up far away above them, so that they should have no occasion for fear, and the river bed dry for a long distance away below. On the high banks a portion of the mighty host of Israel gathered, watching the priests going forward with the ark, until the middle was reached; the advance following at such a distance that the ark could be plainly seen by all; the whole people passing the ark as its bearers stood firmly in the midst of the river's bed.

—Abridged from the Baptist Teacher

A Happy Home.

A teacher once lived in Strasburg who had hard work to support his family. His chief joy in life, however, was in his nine children, though it was no light task to feed them all. His brain would have reeled and his heart sunk, had he not trusted in his heavenly Father, when he thought of the number of jackets, shoes, stockings, and dresses they would need in the course of a year, and of the quantity of bread and potatoes they would eat. His house, too, was very close quarters for the many beds and cribs, to say nothing of the room required for the noise and fun which the merry nine made. But father and mother managed very well, and the house was a pattern of neatness and order.

One day there came a guest to the house. As they sat at dinner, the stranger, looking at the hungry children around the table, said compassionately, "Poor man, what a cross you have to bear!"

"I? A cross to bear?" asked the father, wondering; "what do you mean?"

"Nine children, and seven boys at that!" replied the stranger, adding bitterly, "I have but two, and each of them is a nail in my coffin."

"Mine are not," said the teacher, with decision.

"How does that happen?" asked the guest?

"Because I have taught them obedience. Isn't that so, children?"

"Yes," cried the children.

"And you obey me willingly?" The two little girls laughed roguishly; but the seven youngsters shouted, "Yes, dear father, truly."

Then the father turned to the guest, and said, "Sir, if death were to come in at that door, waiting to take one of my nine children, I would say,—and here he pulled off his velvet cap and hurried at the door—'Rascal, who cheated you into thinking that I had one too many?' The stranger sighed; he saw that it was only disobedient children that made a father unhappy.

One of the nine children of the poor schoolmaster afterward became widely known; he was the saintly pastor, Oberlin. It is from happy homes like this, where children are taught willing, cheerful obedience, that most of those who bless the world come.—Little Sower.

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