

First Baptist Church Pulpit.

5 cts. per Copy.

YARMOUTH, N. S., JANUARY, 1889.

50 cts. per year.

THE DEBORAH OF THE 19th CENTURY.

A Sermon preached Sabbath evening, January 20th, 1889, by HENRY FRANCIS ADAMS, to Ladies only, on which occasion about 500 were present. At the close a collection was taken to place this sermon in every home in Yarmouth.

Judges 4:9.—“The Lord shall sell Sisera into the hands of a woman.”

For twenty long years the Jewish nation had been cruelly oppressed by Jabin, king of Canaan, who reigned in Hazor. This Royal heathen tyrant had a large army, one notable feature of which was the iron war chariots, used by him in warfare, and which numbered nine hundred in all. The commander-in-chief of this army was Sisera, a man of a valiant spirit, ever ready for war, and on whose superior generalship king Jabin depended for a defence or extension of the empire. The power that had so long and so cruelly held the Israelites in slavery created in the minds of the enslaved but one idea, that was, that Jabin was their *common enemy*. One would have thought that having been trodden with the iron heel of oppression for the fifth part of a century, the Jews would have had crushed out of their hearts all hope of ever being again free from the yoke of bondage. But that significant clause in the third verse of this fourth chapter of Judges, “And the children of Israel cried unto the Lord” indicates that hope had not vanished from their minds, for men never pray when they cease to hope. They were captives, but they believed God could break their chains. They were weak, but they believed that God's power could overcome their enemies. God had permitted them to be oppressed as a chastisement for sin, but He was waiting to deliver them as soon as they repented and cried unto Him for help. Though God was willing to bring about a change in the people's condition, there must be some agency through which it should be effected. The Lord generally selects a man to lead in those great reforms which have for the end the elevation of humanity and the glory of His name; but if a man for the times be wanting, He has always found a woman qualified as the instrument of the desired change.

At this period of the history of the Jews the wisest and holiest person in the nation was Deborah, a Prophetess. Whether there were men capable for the high and difficult task of judging the people we do not know, but it is sufficient for us to know that God chose a woman through whom to communicate His will to the nation. Day by day, she sat under a palm tree to hear and decide family and other troubles. For although the Jews were in captivity, they preserved and were allowed to follow their own legal customs in the settlement of disputes. But that a woman should be elected by God and man to occupy so prominent and responsible a position as the leadership of several millions of people in their political movements, and as Law-

giver in their family and moral relations, has created surprises in the minds of many.

When the captives cried unto the Lord for deliverance, He commanded Deborah to muster ten thousand men toward mount Tabor, which when she had done, Sisera came forth with his great army, and his celebrated cavalcade of nine hundred chariots of iron, intending in a very summary manner to quell the rebellion. He may have thought in heart, “What can this woman do, to incite and lead this poor down-trodden people to war? Ah, but Sisera left out of his reckoning the chief and invincible power that inspired and would sustain the rebels in the humanly speaking unequal combat. The battle was in reality the Lord's, the woman was only the agency in bringing it to pass. Her word was with power, because it was the Word of the King. Her marshalled handfuls of men were mighty because God was with them. This conflict was to be another illustration of the watch-word of that old warrior of the Cross, Paul, “If God be for us who can be against us?”

Here stand Deborah's brave-hearts on Mount Tabor waiting for her word of command. Rough, rugged, and poorly equipped for war, yet confident that the prophecy of their beloved and revered national mother must come to pass, for her wisdom and God-inspired judgments of the past justified them in their expectation. There come Sisera's mighty host of trained and tried warriors. Well drilled in the cruel arts of heathen warfare; amply supplied with best weapons obtainable; with their swords and spears glittering in the sun-light, their unbroken ranks march with thoroughly disciplined step, to the inspiring tunes of their national songs. The tramp, tramp, tramp of the great multitude of foot soldiers, and the rumble of the wheels of those nine hundred iron chariots, and the prancing of the horses which sent the battle afar off all combining to awe the Israelites, and forecast defeat. As soon as Sisera arrives at the base of the mount, with the calm assurance of an easy victory, pitches his camp on the great plain to prepare his ranks for the attack. Without losing a moment, Deborah, whose heart was leaning on the Almighty arm, gave the word of command to her captain, Barak, and said, “UP FOR THIS IS THE DAY IN WHICH THE LORD HATH DELIVERED SISERA INTO THINE HAND: IS NOT THE LORD GONE OUT BEFORE THEE?” So Barak went down, and his 10,000 men followed. As the opposing forces met the Lord discomfited Sisera's host; snapped off the wheels of his chariots, and gave his great multitude of warriors into the hands of Barak, who with his men slew them all. Sisera himself suffering death at the hand of Jael, the wife of Heber. Then the victorious Israelites pursued these gentiles unto their own city, and succeeded in capturing and killing even that monstrous tyrant king Jabin himself.

Then sang Deborah and Barak this magnificent triumph song, giving all the glory of the victory won to the great God who blessed their banners on the field of war. “Praise ye the Lord for the avenging of Israel, when the people willingly offered themselves.” “Hear, O ye kings; give ear, O ye princes; I, even I, will sing unto the Lord; I will sing praise to the Lord God of Israel.” “Lord when Thou wentest out of Seir, when Thou marchedst out of the field of E.lom, the earth trembled, and the heavens dropped; the clouds also dropped water.” “The mountains melted from before the Lord, even that Sinai from before the God of Israel.” “They fought from heaven; the stars in their courses fought against Sisera.” “The river of Kishon swept them away, that ancient river, the river Kishon.”

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That was a great work for that solitary woman to undertake, but she was conscious she had the great God with her, and that her only object was to deliver her brothers and sisters from the thralldom of King Jabin. Show to me the man who will refuse to her a just meed of praise for the humble yet heroic part she took in that great undertaking, and I will show you a mean man, a man with a soul so small as to deserve the pity of the most scornful. Ye brave women know that the Jabin of this century is that fiendish power, the liquor traffic, which has such enormous resources for accomplishing the great purpose of its existence. And what is the one sole aim of this gigantic power? It is nothing more nor less than the enslavement of humanity into a bondage a thousand times more bitter than that which the Jews endured. And so universally is this Alcohol King swaying his sceptre over MEN, that it is hard to find a great man, much less a number, who if not enchained, seems afraid to dare to stand forth as the champion of the poor slaves, who are captured by this modern Jabin. In the struggle and strife for political power, instead of making the one great and first object of their contention the deliverance of their fellow beings from this alcoholic slavery, a large number use this very power to serve election purposes, and thus help to make the chain stronger on the poor victims.

While the politicians were scrambling for power, regardless of the ever increasing advance of the alcoholic king, while they willingly blinded their eyes to the awful degradation he was imposing on his captives, God put it into the hearts of a few christian women in the State of Ohio to pray daily unto God for the deliverance of the nation from the curse and captivity of this tyrant alcohol. They set out to visit the saloons. Once inside they pleaded with the saloonist to give up his nefarious business; knelt on the dirty floors of bar rooms, and prayed earnestly for his conversion; and finally sat in groups at the entrances of these ruin holes and took down the names of all who entered them. Saloonists mocked, and beer loafers laughed, them to scorn, and in the language of that old hehal sinner Sanballat a little chanced they said: "What do these feeble women?" But nothing daunted, day after day these brave and praying women haunted the entrances of the saloons, until men were ashamed to be seen going into them, and annoyed or convicted as the women followed them, pleaded with them, and prayed for them right there before the bar. Do you ask "What do those feeble women?" In the city of Mount Vernon of 8000 people (where I laboured for two years as pastor before my advent to Yarmouth) there were 31 saloons. As the result of the pleading and praying of these Godly women twenty nine out of the thirty one saloons closed down. Some, because they were convinced of the badness of the business voluntarily gave it up, while others were forced to do so, because their old customers had not the courage to pass through the gate of praying women, and then be tormented by them when they got inside the bar room. That movement was and is still known, as the "Women's Crusade," and like a mighty tide it swept over the State, till there was scarcely a town that felt not its influence.

With the tact and insight that seems to be woman's God-given dowry, the sisters perceived that as soon as they ceased their voluntary efforts at *moral suasion*, so soon the unclean spirit returned to the house whence he was driven, and finding it swept and garished, went and took more stock into the empty saloon, so that the last state of that place was worse than the first. What did these so-called "feeble women" do? Fold their hands and give up in despair? No, no, no. They at once organized themselves into a society that has eclipsed its predecessor, as far as the sun eclipses the moon. With a simple but effective constitution they floated to the breeze the now well known and in some quarters, well-feared title of

"THE WOMAN'S CHRISTIAN TEMPERANCE UNION."

The work wrought, the instruction given, the literature distributed, the lecturers employed, the reforms inaugurated, and the temperance legislation secured by this union of christian women in a score or so of years, rightly gives to this splendid organization the claim to be called the

DEBORAH OF THE NINETEENTH CENTURY.

For like that eminently wise and pious woman, it has taken the lead in marshalling the hosts of God against the Jabin alcohol, and by divine help it shall accomplish the God-honoring purpose of its existence, namely, the deliverance of the nation from the curse and captivity of that monster. This union is entirely undenominational, yet it hinges its plans and purposes on the Word of God. It is composed of a great and increasing host of christian women, who believe God has raised up this organization for the furtherance of His glory and the welfare of humanity. They have great faith in God, believe in the power of prayer, and yet work with all the zeal as if their success depended on their own efforts. They carry out their modes of operation in a most christian spirit, and yet are persistent in trying to gain the sublime object of their avowed mission. They have as their unique motto:

"FOR GOD AND HOME AND NATIVE LAND."

In 1877 this union tide reached Ontario, and here is the preamble of the business-like document the christian women of that province sent forth to warn Jabin of their coming aggressive efforts for the nation's deliverance.

PREAMBLE:

"We, the women of the province of Ontario, deeply sensible of the increasing evils, alarmed at the tendencies and dangers of, and commiserating the misery caused by Intemperance, believe it has become our duty under the Providence of God, to unite our efforts for its extermination. Therefore, in order to strengthen and encourage each other in the accomplishment of this important end, we do on this the 24th day of October, 1877, band ourselves together for the following special objects, and to be governed by the following constitution and bye-laws:—1. To unitedly array the Christian women of Ontario against the manufacture, sale and use of intoxicating liquor as a beverage. 2. To educate and influence society in favour of sobriety and virtue. 3. To impress upon the youth of our province the awful responsibility resting upon those either supporting or engaged in the liquor traffic, and the folly as well as guilt, of partaking of intoxicants of any kind, or in any form. 4. To gather statistics, facts and incidents relating to the traffic in intoxicating liquors, and make use of them in such a way, as will best promote the interests of temperance. 5. To labour individually for the inebriate, the liquor-seller, the fallen of our own sex, and for the neglected masses in our cities and towns, hitherto unreached and uncared for. 6. To give active expression to our sympathy with the family of the inebriate, and to endeavour to elevate his children from the debasing influences with which they are surrounded. 7. To heartily co-operate with other temperance Societies, in combating the evils of intemperance, and to unite with any other society or association which is endeavoring justly, appropriately and guided by christian principles, to procure more advanced and stringent legislation on this subject. 8. To strive by every means in our power, to secure the thorough enforcement of the temperance laws we already possess. 9. For the accomplishment of these objects, we shall faithfully and conscientiously employ all the means God has placed within our reach, and we shall continually seek his direction and blessing upon our work." Then follows an admirable Constitution and necessary By-laws.

A few years later this union tide touched the Maritime Provinces and in several towns and cities, the mothers and wives and daughters banded together against this old and cruel tyrant. Finally on September 5th, 1883, eleven local unions organized the "Woman's Christian Temperance Union of the Maritime Provinces" at Fredericton. Now there are nearly twenty local unions in the provinces with a membership of nearly 2,000. Quietly, unostentatiously, but surely these women are doing a noble work that is exercising a most beneficial influence on the morals of the people and the homes of our provinces. This union has made earnest and strong appeals to the Baptist Convention, the Methodist Conference, the Presbyterian Assembly, and the Church Synod, asking these bodies of representative men to consider the advisability of using unfermented wine at the

Lord's Supper. It has pleaded most eloquently before the Maritime Society of Medical men, pointing out the grave danger of prescribing alcoholic stimulants for patients, and praying them to exercise the greatest caution in such a practice. It has brought before the Board of Education the importance of including, in our great work of educating the youth of the land, Temperance instruction in both its scientific and practical every-day bearings on the social and physical life of the nation. It has petitioned the legislatures of Nova Scotia and New Brunswick to provide reformatory Schools for youthful criminals instead of sending them to jail, where they must be brought into contact with adult criminals. To counteract the attractions of the saloons, the unions in some places have very nice coffee rooms; to help children of the poor, Industrial Schools for girls are maintained; series of first class lectures almost free; Juvenile temperance societies to instruct and entertain; free drinking fountains for men and horses; in fact there is scarcely an aspect of social reform that these christian women have not studied, and striven by prayer and practice to advance.

It seems as if the christian women are organized almost every where except Yarmouth; that this flag of Temperance Reform is being lifted by the sisters in nearly all the towns, except in that town which claims to be the centre of the Banner Temperance County in the whole Dominion: What is the answer that my sisters will give me for making such a statement? Will you say that you are not in sympathy with this great work? What, our mothers and wives not interested in seeing their sons and husbands growing characters of purity and sobriety? Never let such a thought enter the heart of us men. It is that you do not regard this modern Jabin as a COMMON ROPE? Surely what affects your husband and son affects you! If through dissolute habits his business suffers and finally is bankrupted, will not you feel the keenest edge of such a catastrophe? Then surely what is his foe must be your enemy. Do you answer that none of your homes or husbands are cursed by this alcoholic fiend? That is not so, for the chief incentive to preach that sermon in which I exposed the rum fiend, was the pitiful tales told me either in person or by letter, of the wreckage of husbands and sons. Do you answer that your husband, brother, son or father in particular are free from the blight of alcoholism, and therefore you know of no need of the sisters of our churches entering into this work? Such an answer no true woman would ever make, for even if her home is not affected, she knows of many others that are and it is instinctive for her to think, and labour, and pray for her neighbour.

Could you have been in court last Friday week and have gazed upon two girls about 18 and 24 years of age, as they confessed to the nightly drinking with lewd fellows, you would require no greater incentive to organize yourselves into a Union. Here right in our midst there are many of your poor fallen sisters who are waiting for a kind word and a helping hand from you brave christian women. As many of you live in the quiet seclusion of your cosy homes, surrounded by all the necessaries, if not luxuries of life, you can know little of the wickedness and wantonness that is going on in what some call our ought to be a model town. But if you would rise up and work for your Lord in some of the ways your sisters work in other parts, you would soon find a score of reasons why you should band yourselves into a branch of the W. C. T. U. What better work could you take in hand than an industrial school for poor girls? Where would a pleasantly furnished room be more appreciated than among the inhabitants of the wharves, where the stranger could find entertaining and instructive reading; where the youthful loafers might spend a pleasant hour after supper? A good central drinking fountain might be greatly prized by both man and beast. Who could better check the careless and criminal prescribing of stimulants by doctors, than a woman, who with her sisters had formed a league to oppose the accursed stuff in sick chamber, at parties, in cookery, and in every possible way?

With a few hundred of christian women at work on these lines of labour; pleading with dear ones to give up their bad habits; banishing flavoring liquors from the kitchen; fitting up the fallen girls from degradation; providing a resort where sailors and poor boys might read and rest; distributing Temperance and health-instructing litera-

ture; and patronizing only those professional and business men who are true friends of Temperance, in an incredibly short time the stain would be wiped from our town's fair name, that the great enemy of all good government has put on it. Captain Corning says that 'Yarmouth is not where it was ten years ago and that five more like the past ten will put it beyond recovery.' The county is sound in most parts, but there is a corrupt spot in it, which if let alone will degenerate the whole county. Last year there were over thirty suits brought before the Magistrate, in which persons were charged with selling liquor in violation of our crippled Scott Act. But this represents a very small proportion of the extent of the traffic here in the soul-damning stuff. If it were known how much liquor was sold (the greater part of which was sold so cleverly as to elude the license inspector) last year in this town, the record would be such a black one that as they did in Moncton, so I believe would be done here. I believe the best citizens would haul out the fire engines and wash out every hole in the place, so enraged would they become. When your sons and husbands go into a certain store and ask for a bottle of bay rum with a wink in the eye, and in exchange for a dollar bill receive a bottle of liquor; when doctors give certificates indiscriminately to drunkards, hotel keepers, &c.; when men keep brothels under the guise of oyster saloons where our young are ruined for time and eternity; when the club room is preferred before the domestic circle; when the billiard table is the centre of gamblers; and when many professed temperance men look on all this degeneration of our town and do nothing, I think it is high time that you mothers, and wives, and sisters, and daughters, should lift up your voices against these growing vices, and make your united power felt by this confederacy of evil forces.

Now, my dear sisters I appeal to you to help in this great reform. I plead with you in the name of that blessed Saviour, who redeemed us by His blood, that you will arise and join hands and hearts and work for the salvation of the boys from this direful scourge; for the protection of our little ones, lest the example of the older ones corrupt them, and for the purification of society generally. For the sake of the homes of Yarmouth; for the sake of our dear boys who are just stepping out into the world's busy workshop; for the sake of those dear broken-hearted women whose lives have been made miserable by drink, I have inaugurated this crusade against old Jabin Alcohol. I could hold my tongue no longer, though I knew that I would incur the displeasure of many by my exposure of the dens and dangers. Towards no man have I the least personal illfeeling, but respect every man who is worthy of it. I labour for no one man or set of men, but for the promulgation of those great principles taught in the Word of God, which must be the foundation and bulwarks of all true social conditions of man, and safe government. If men hate me for speaking what others think, then I willingly stand or fall by my cause. I have the approval of my conscience and the Word of God on my side, in the course I have pursued and am willing to leave the verdict to the Judge of the universe and temperance christians. I do not ask you christian women to bear any of the abuse cast on my name by others, but I ask you to take up this work independent of me or my work. Will you not band together, and unite with the great host of hundreds of thousands all over this continent, who are marching forward to the patriotic and conquering strains of

• FOR GOD AND HOME AND NATIVE LAND? •

While the christian women of Jeffersonville, Indiana, were praying and pleading in the saloons, they arranged to have the bell of one of the churches tolled at intervals of every eight minutes to proclaim to the people that with every stroke of the iron tongue, a drunkard's soul had passed into eternity unsung and unhonoured. Oh sisters let that solemn death-knell ring in your ears, for who knows but that your boy may one day be among the lost through strong drink. Soon action may be too late, and to avert such an awful calamity I beg of you in the name of Christ and humanity to,

Arise; for the day is passing
While you lie dreaming on;
Your sisters have girded their armour,
And forth to the battle have gone.

You know there are lonely hearts breaking,
In homes that are shadowed with gloom,
From which the red hand of the tempter
Has stolen all brightness and bloom.

You know there are perishing fathers
And brothers and husbands to save
From the fiend that is luring them downward
To fill the inebriate's grave.

Withhold not your prayers and your labours,
The chains of the captives to break;
Obey the command of your Master,
And work for humanity's sake."

TEMPERANCE NOTES.

This sermon will be placed free in every home in Yarmouth, and in a good many outside the town. Towards this gratuitous circulation the ladies of the town have already subscribed \$10.75, and others have promised to help.

The next published sermon will be preached to men, and will take a wide view of the temperance question. We will try to get it out before the "Yarmouth County Temperance Convention" meets.

If any of our Temperance Friends have a solid fact or two they would like to have published, send it along to Box 25. Nothing will deter the Author of this little paper from ventilating truth that will advance the onward march of the temperance reform.

The temperance lodges of Yarmouth did a great work in the past, but victory led to carelessness, meanwhile the rum fiend has been sapping and mining. Now to arms ye Britons, arise in the might of God and regain lost forts.

There is great need of a Temperance organization in the centre of the town. There is one in the South and North ends of the town, but they are too far to go, especially on a stormy evening. There are rumours that a constitution is in progress for a central society. Mr. W. F. Shaw proposed a central lodge of the I. O. G. T.

Come ye brave women of Yarmouth and hoist that flag
"FOR GOD AND HOME AND NATIVE LAND"

THERE WILL BE A PUBLIC MEETING OF THE LADIES OF THE TOWN SOON TO CONSIDER THE ADVISABILITY OF ORGANIZING A "WOMAN'S CHRISTIAN TEMPERANCE UNION" IN THIS TOWN. LET THE MEETING OF JANUARY 20th BE REPEATED, IN REGARD TO NUMBERS AND ENTHUSIASM.

Most of the Pastors of the town churches have expressed their approval of the work of the Union, and have consented to address the meeting. Sisters, look out for posters announcing the time and place of the meeting. Pray that the good hand of God may guide in this movement. Oh that He would put it into the heart of a good whole-souled woman to lead in this work. It is encouraging to know that many are thinking, and suggesting certain sisters for the Presidency, but they do not offer themselves. O for a spirit of consecration that will lead us to lay OUR ALL ON THE ALTAR

CHURCH NOTES.

BIBLE MARKERS AND MEMORITOR'S UNION.

We began this year with a new plan of studying the wonderful Book. It is not to take the place of the chapter read at family worship, but to train young believers to study the bible topically. One truth runs through all the verses for the month, which like a golden cord holds all the passages together. On awaking fix the verse on your mind, then underline it or bracket it at side. At breakfast table each one recite the passage before eating. Carry the thought with you through the day and it will germinate in a warm heart. To get one inspiring verse into the heart, is better than trying to hold the substance of a whole chapter. A chapter for the family, but a verse for the individual is a good and practicable rule. Reserve Sabbaths for the Golden Text of the S. S. lesson. Use following inks. Where Blood, Atonement, Redemption, or Sacrifice occur use RED ink: Heaven, Hope, Promises, use BLUE: Love, Affection, use VIOLET: Faith, Believing, Trust, use green: Divinity, use Gold: History, & BLACK. Care and practice enable one to underline cleanly. Come brother or sister join us in this task of bible study. We will furnish a list every month.

JANUARY. NEW THINGS.

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| 1. New Mercies—Lam. 3, 22:23. 17. | New Commandment—John 13:34. |
| 2. " Creature—2 Cor. 5: 17. | " Tongues—Mark 16: 17. |
| 3. " Heart—Ezek. 36: 26. | 18. " Song—Psa. 98: 1. |
| 4. " Spirit—Rom 7: 6. | 19. " Golden Text. |
| 5. " Life—Rom. 6: 4. | 20. New Song—Psa. 149: 1. |
| 6. Golden Text. | 21. " Covenant—Heb: 8: 8. |
| 7. New Song—Psa. 40: 3. | 22. " Fruits—Cant. 7: 13. |
| 8. " Things—Matt. 13: 52. | 23. " Tomb—Matt. 27: 60. |
| 9. " Habes—1 Pet. 2: 2. | 24. " Name—Rev. 3: 12. |
| 10. " Doctrine—Mark 1: 27. | 25. " Song—Rev. 5: 9. |
| 11. " Testament—Heb: 9: 15: 25. | 26. Golden Text. |
| 12. " Way—Heb. 10: 20. | 27. New Heavens—2 Pet. 3: 13. |
| 13. Golden Text. | 28. " Earth—Rev. 21: 1. |
| 14. New Song—Psa 96. 1. | 29. " Jerusalem—Rev. 21: 2. |
| 15. " Man—Ephes. 4: 24. | 30. " All Things New—Rev. 21: 5. |
| 16. " Fair—1 Cor. 5: 7. | 31. |

FEBRUARY. THE BLOOD.

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| 1. 1 Peter. 1. 18-19. | The key-thought. |
| 2. Rom. 5: 11. | The At-One-Ment. |
| 3. Golden Text. | |
| 4. Heb. 13: 20. | The everlasting agreement. |
| 5. Luke 22: 20. | The New Covenant. |
| 6. Heb. 9: 22. | No remission of sin without Blood. |
| 7. Gen. 4: 4. | Earliest intimation of this doctrine. |
| 8. Gen. 22: 13. | Another illus. of this doctrine. |
| 9. Lev. 17: 11. | Central doctrine in Tabernacle. |
| 10. Golden Text. | |
| 11. Acts. 20: 28. | Purchase price of the Church. |
| 12. Heb. 9: 11-12. | Crimson pathway into Holy Place. |
| 13. Heb. 10: 19-20. | How sinners must approach it. |
| 14. Acts 2: 36-37. | The blood and conviction of sin. |
| 15. Rom. 5: 9. | The blood and justification of sinner. |
| 16. Col. 1: 14. | Forgiveness depends on the blood. |
| 17. Golden Text. | |
| 18. Col. 1: 20. | Peace comes through the blood. |
| 19. Ephes. 2: 13. | Nearness to God through the blood. |
| 20. 1 John. 1: 7. | The divine panacea for sin. |
| 21. Heb. 9: 13-14. | How to get the conscience cleansed. |
| 22. John. 6: 53-54. | Soul's reception of this truth and life. |
| 23. John. 6: 55-56. | Soul must eat this truth to be nourished. |
| 24. Golden Text. | |
| 25. Rev. 1: 5-6. | Believer's titles through the blood. |
| 26. Rev. 12: 11. | How the saints overcome the devil. |
| 27. Rev. 7: 13-14. | How and where the believer is perfect. |
| 28. 1 ev. 5: 9-10. | Grand final Hallelujah chorus. |

P. S.—This number is the first monthly issue of a sermon and notes. We ask our many friends to subscribe at once for the whole year. Send all communications and remittances to H. F. Adams, Box 25, Yarmouth, N. S.