

-WINTER GOODS-

RECEIVED AT

LOTTIMER'S

dies Fine American Rubbers;
 Ladies Jersey Lily Oxford Tie Shoes;
 Ladies American Oxford Tie Shoes;
 Ladies Oil Pebble Lace Boots;
 Ladies Oil Goat Button Boots;
 Ladies French Kid Button Boots,
 Gents Kid Elastic Side Boots;
 Gents Calf Elastic Side Boots;
 Gents Cowhide Long Boots;
 Gents Kip Long Boots,
 Boys Long Boots,
 Child's Long Boots;
 Gilt Edge Dressing in Barrels;
 Velvet Oil for Oiling and Blacking
 Ladies Boots.

Don't forget to buy your Boots
 and Shoes at

LOTTIMER'S SHOE STORE
 210 QUEEN STREET.

'88. N. B. '88.**UNIVERSITY**

The Books of Xenophon . . . Hall's Book Store
 The Books of Homer . . . Hall's Book Store
 The Books of Livy . . . Hall's Book Store
 Books of Cicero . . . Hall's Book Store

Plato

The Books of Euripides . . . Hall's Book Store
 The Books of Horace . . . Hall's Book Store
 The Books of Livy . . . Hall's Book Store
 The Books of Demosthenes . . . Hall's Book S

Coesar

The Books of Sophocles . . . Hall's Book Store
 The Books of Juvenal . . . Hall's Book Store
 The Books of Thucydides . . . Hall's Book Store
 The Books of Aeschylus . . . Hall's Book Store

The Books of Aristophanes . . . Hall's Book S.
 The Books of Terence . . . Hall's Book Store
 The Books of Herodotus . . . Hall's Book Store

Woodwin's Greek Grammar;
 Allen's Latin Grammar;
 Anthon's Lat.-Eng. and Eng.-Lat. Diction-
 ary;
 Liddell and Scott Greek-Eng. Lexicon;
 Smith's Principia Latina Part IV.

The stock of Classics, as you will per-
 ceive, is complete. The *French Classics* also
 is very large to meet the requirements of
 Colleges and High Schools.

All information from a distance answered
 promptly.

M. S. HALL,

Opposite Normal School, next City Hall,
 Fredericton, N. B.

CLIFTON HOUSE.**Cor. Germain & Princess Sts.**

ST. JOHN, N. B.

This hotel is situated in a most central position
 and has all the modern improvements

Telephone Connection, Electric Bells.
A. N. PETERS, - PROPRIETOR
 Office on Germain Street

Exhausted Vitality.

THE SCIENCE OF LIFE,
 the great Medical Work of
 age on Manhood, Nervous
 Physical Debility, Perma-
 nent Decline, Errors of Youth,
 and the untold miseries conse-
 quent thereon, 300 pages 8 vo.,
 125 prescriptions for all diseas-
 es. Cloth, full gilt, only \$1.00,
 by mail, sealed. Illustrative samples free to all
 young and middle-aged men. Send now. The
 Gold and Jewelled Medal awarded to the author
 by the National Medical Association. Address
 P. O. Box 1895, Boston, Mass., or Dr. W. H.
 BARKER, graduate of Harvard Medical Col-
 lege 25 years practice in Boston, who may be
 consulting confidentially. Speciality, Diseases
 of Man, Office, No. 4 Bulfinch Street.

**Our Pulpit.****The Story of Moses.**

No. 11

DISAPPOINTMENTS.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday
 evening March 17th, 1889.

*"Today if ye will hear his voice,
 harden not your heart, as in the provo-
 cation, and as in the day of temptation
 in the wilderness."—Ps. xciv. 7, 8.*

About May 20, 1490 B. C., the camp
 in the Plain of Er-Rahah is broken up.
 What a moving-day when some two mil-
 lions of people move! The cloud has
 lifted, and so soon tents and tabernacle
 are struck. The order is given, the two
 trumpets sound: "Forward the whole
 line!" and in five great divisions, the
 camp of Judah in the van, the march
 begins. It is hours before the rear
 rank moves, but at last the plain is
 deserted, and Israel is off for Canaan.
 For a year, a year all but eleven days,
 they have camped before the Mount.

Moses' Midianite friends have come
 to see him off, and his brother-in-law
 Hobab acts as guide till they are out
 from among the mountains. But they
 have come to where they must say fare
 well. For a year the two peoples have
 been near neighbors, and a close and
 warm christian friendship has grown up
 between them, a friendship they feel it
 hard to sunder. Moses then makes a
 proposal. In the name of the Lord, and
 the people he represents, he invites
 them to join them in this sacred enter-
 prise. "We are journeying," he says
 to Hobab, "unto the place of which the
 Lord said, I will give it you; come thou
 with us, and we will do thee good; for
 the Lord hath spoken good concerning
 Israel.

The proposal is a modest one, a kind
 christian invitation. Hobab is scarcely
 prepared to accept it, and so declines it
 in these words: "I will not go, but I
 will depart to mine own land, and to
 my kindred."

But Moses is encouraged to press his
 proposal. He sees that his good brother-
 in-law is half persuaded to come, and so
 he continues to ply him with arguments.
 "Leave us not, I pray thee, forasmuch as
 thou knowest how we are to encamp in
 the wilderness, and thou shalt be to us
 instead of eyes. And it shall be, if thou
 go with us, yea, it shall be, that what
 good soever the Lord shall do unto us,
 the same will we do unto thee."

I like to hear Moses talk that way.
 His words breathe the very spirit of the
 gospel. He wants others to share with
 him in the blessed good-to-be. We are
 not told that Hobab was won, but we
 know he was. From that time forward
 the Kenite was closely allied to the peo-
 ple of Israel, and for centuries their
 histories run parallel. In later days,
 the days of the Judges, we read of how
 one Jael, the wife of Heber the Kenite,
 no doubt a distant descendant of Hobab,
 in a great struggle fought out at the foot
 of Mount Tabor between the armies of
 Israel and Hazor, slew Captain Sisera,
 as he lay fast asleep in her tent, with a
 tent-pin, and so received honorable men-
 tion for the part she had taken.

The invitation of Moses to the Ken-
 ites is rich in lessons for us, and I can-
 not pass it by without touching briefly
 upon the application to be made of it.
 So many here bear much the same re-
 lation to us that the Kenites bore to
 Israel. We want you to come, then,
 and join with us in this sacred enter-
 prise. It is just now with us the bur-
 den of the work and the way, but there
 is good to be had all the way along, and
 by and by we will come to the great
 eternal good of the Heavenly Canaan.
 Will you not be persuaded to come then?
 Hobab came after some persuasion, and
 you cannot do yourselves nor us a better
 service than to come and cast in your
 lot with us. And just now we are mak-
 ing up a band of new recruits. Delay
 not, for the great opportunities of life
 and privilege never wait. Hobab had
 to come then or never, and he came then.
 And you had better come now.

I. KIBROTH HATAVAH

From Sinai Israel marches in a north-
 easterly direction, halting but little, till
 they come to a place afterwards known
 as Kibroth-hatavah, the graves of last.
 Professor Palmer, a Sinaiic explorer, is
 sure he has discovered the particular
 spot, and the heaps of stones, he tells us,
 are still standing where lies the dust of
 those who died in the plague. The
 Arabs call the place today Erweis el
 Eberrig, and they relate how a great
 caravan perished there long ago. It is
 some thirty miles from Sinai.

At Kibroth-hatavah they pitch their
 tents and set up the tabernacle for per-
 haps a day or two's rest. But alas!
 their stay is almost indefinitely prolong-
 ed by the breaking out of a terrible
 plague which decimated the camp.

The story of it is about like this.
 The people came to be dissatisfied about
 the food provided for them. It began
 with the mixed multitude, the people of

all sorts, who, from various motives, had
 set out with Israel from Egypt, or joined
 them by the way. But the dissatis-
 faction spread wide among the people,
 and it looked serious and alarming.
 They found fault with the manna with
 which they were fed, and they wanted
 something better to eat. They remem-
 bered the fish they used to have in
 Egypt, the cucumbers, and the melons,
 and the leeks, and the onions, and the
 garlick, and now it was nothing but
 manna, manna, and they were sick of it.
 They craved for a change of food, and
 especially fresh meat.

Moses was driven to his wits' end and
 grew impatient. He expected better
 things from the people after all they had
 learned of God at Sinai; perhaps he had
 expected more of them than he had any
 right to expect. That is often the way
 with those who are set over the Lord's
 people. At all events he got out of all
 patience, and said some hard and foolish
 things. He complained that the burden
 of caring for so great a multitude was
 utterly beyond his strength. But the
 Lord pitied instead of punished him, and
 took steps to relieve him. He provided
 a corps of efficient helpers, seventy in
 all, men endorsed with prophetic gifts,
 whose duty it was to bear with him the
 burden and work of the way.

And then the Lord said He would
 give the murmuring multitude flesh to
 eat till they had more than enough. It
 was not good for them. The simple
 manna was the best food in the wilder-
 ness. But they could not see it, and
 would not see it. They insisted upon
 having fresh meat. Moses could not
 understand how it was possible to supply
 such a huge host with all the fresh
 meat they could eat. He asked if their
 herds of cattle and flocks of sheep and
 goats were to be slaughtered, or if all
 the fish of the Elanitic gulf were to be
 spread on their tables. But so soon the
 Lord showed how He could do it, and so
 easily. Again, as once before, the quails
 came up, only in far larger flocks, and
 day by day for weeks, and, as their
 habit is, they flew so low, that it was
 no difficulty to strike down and capture
 all that was wanted, and far more than
 was needed. Up from the sea-coast they
 came in millions, so that day by day the
 camp fairly fluttered with them, and
 everybody left off gathering manna, and
 set to work catching quails, and it was
 quails three times a day. The result of
 such over-feeding on fresh meat, of
 course, led to the breaking out of a
 plague that mowed down the people by
 the ten-thousand. It was a judgment,
 but one they brought upon themselves
 by their gluttony.

Ah! there are Kibroth-hatavahs
 still. We often murmur because our
 tables are so bare, no rich-seasoned
 luxuries; and sometimes we break out,
 and have fatted fowl, and all that is
 rich in the shape of meats and drinks.
 We luxuriate, gormandize. The result
 is, the plague of dyspepsia, the curse of
 eating too much, the torture of indul-
 gence, a horde of diseases sometimes, and,
 at last, an early grave—the grave of
 lust. Let us be content with plain
 simple food. Manna is better than
 quail, oatmeal porridge than oyster
 stews, bread and butter than plum pud-
 ding and brandy-sauce. A plain sub-
 stantial meal is better for work, better
 for health, better for right-living as well
 as long-living. It is in mercy to us if
 God gives us day by day only the plain-
 est sort of fare.

II. HAZEROTH

We cannot locate Hazeroth, but it
 was the next leading halting-place, and
 it will be ever memorable for a new re-
 bellion against Moses, this time on the
 part of his own brother and sister,
 Aaron and Miriam. Among those who
 had fallen victims to the Plague at
 Kibroth-hatavah probably was Moses'
 wife Zipporah, and perhaps one of the
 stone-heaps yonder in the wilderness
 marks the humble grave where lies her
 dust. At all events she is dead, and at
 Hazeroth Moses feels it to be his duty
 to take to himself a new wife. This is
 always a delicate matter for one who
 occupies the position of Moses, and is al-
 most sure to create trouble. But he
 seems to have consulted nobody, and
 whether wisely or unwisely he goes
 outside of his own people, and marries
 a Cushite woman.

Early in his history, I spoke of a tra-
 dition to the effect that he married an
 Ethiopian princess, and this may be the
 ground-work of that story. We know
 nothing of this Cushite woman beyond
 what we have here. We do not know
 where and how he happened to meet in
 with her, what there was about her to
 attract him towards her, and what be-
 came of her afterwards. Some men are
 wise in everything but their love-affairs,
 and here they seem to go it blindly, and
 make for themselves most unhappy mar-
 riages. I am disposed to think that
 neither in his first nor second marriage
 was Moses at all well mated. At all
 events, his second marriage gave mortal
 offence to his friends. Miriam could
 not brook the idea of any other woman
 occupying a higher place in relation to
 the nation than she herself as Moses'
 sister did. And the Cushite woman was
 especially distasteful to her. So she let
 her vexation play havoc with her good
 sense, and went so far as to head a

rebellion against her brother. And
 Aaron was weak enough to join her
 in it. Indignant at the slight that she
 fancied had been put on her, with a
 bitter sneer she asked, "Hath the Lord
 indeed spoken only with Moses? hath
 He not spoken also with us?"

Moses knew how Miriam was going
 on, and what hard things she was saying.
 But in other days she had been a good
 sister to him, and he bore meekly and
 unarmingly her insults, hoping that
 her usual good sense would come back to
 her. The way Moses bore himself in the
 face of this provocation is especially
 commended. It was enough to drive a
 wise man mad, but neither by word nor
 gesture did he behave in a way that was
 unbecoming. He let tongues wag, and
 himself dwelt in the calm of conscious
 right. And we have this high compli-
 ment paid him: "Now the man Moses
 was very meek, above all the men which
 were upon the face of the earth."

The Lord Himself undertook the
 vindication of His faithful servant, and
 resented their unnatural conduct towards
 him and their unjust aspersion of his
 character. With a suddenness that was
 startling, He summoned the three of
 them before the Tabernacle of the con-
 gregation, and flashing His glory into
 their faces, He sternly rebuked Miriam
 and Aaron, and told them what a poor
 second-rate place theirs was to that of
 their great brother. And then almost
 immediately afterwards Miriam was
 struck with leprosy. Poor Miriam! it
 was a scathing rebuke to her self-assump-
 tion and daring impertinence. I sup-
 pose she had called Moses' new wife
 black, ugly, and all sorts of hard names,
 and now she herself was ugly enough,
 hideous with disease. Aaron then went
 to Moses, and acknowledged how foolish-
 ly he and his sister had acted, and the
 wrong they had done him, and begged
 him to intercede with the Lord in her
 behalf. Moses did so, and the Lord had
 mercy on her. But to humble her, He
 insisted upon her isolation for a week.
 Thus was Israel delayed at Hazeroth on
 Miriam's account seven days longer than
 was necessary.

III. KADESH-BARNEA.

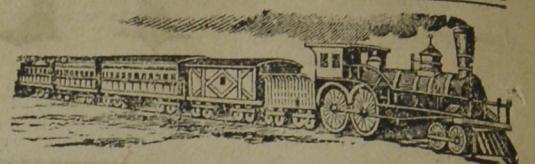
No one today can locate Kadesh-
 barnea, but it must have been some-
 where south of the Negeb, so-called, or
 south country of Palestine. Israel was
 now on the borders of Canaan. Before
 them lay the land of promise, so near,
 and yet alas! so far. It is said to be a
 journey of about eleven days from Sinai
 to the Negeb, but it took Israel about
 three months to do it. Want of faith
 hindered them every step they took, and
 now want of faith is to hinder them here
 again.

It was deemed prudent to send men
 to spy out the land previous to the in-
 vasion, and accordingly twelve repre-
 sentative men—one from each tribe—
 were commissioned to do this, and return
 and report. After an absence of forty
 days, during which time the whole camp
 lay idle at Kadesh-barnea, the spies re-
 turned from their tour of inspection
 bringing some fine specimens of the ex-
 traordinary fruitfulness of the country.
 Their report upon the whole, however,
 was most discouraging. Ten of the
 twelve spies gave a report that caused a
 panic in the camp. They described the
 inhabitants as prodigious in size, as
 strongly armed and warlike. Accord-
 ingly for the third time since leaving
 Sinai, the people were in a state of re-
 bellion. They were on the point of
 stoning Moses, and selecting a new
 leader to take them back to Egypt. The
 Lord interfered, however, and prevented
 them from carrying out such a mad step.
 But this was clear, the people were not
 yet the people to be led against so
 formidable a foe as the warlike tribes of
 Canaan. They were wanting in faith.

This new rebellion in the very face
 of the enemy was an exceedingly bitter
 disappointment to Moses. It was a
 crushing blow to all his hopes. He had
 been counting the hours and miles to
 Kadesh, and every delay there was by
 the way, must have worried and dis-
 tressed him. He was perhaps looking
 forward to, and building upon, rest for
 himself amid the sweet fields of Canaan.
 And when at last Kadesh had been
 reached, and Canaan was only a little
 way off, he may have given expression
 to his joy and hope in some such words
 as these: "No more wanderings in the
 wilderness for me! Almost home! al-
 most at rest!"

And then came the weary waiting for
 the spies to return. But those dreary
 forty days were lived through, and per-
 haps few knew what they cost him.
 Well, however, the people positively
 refused to be led forward to Canaan, and
 resolved upon choosing a leader to lead
 them back to Egypt, it was almost more
 than even the meekness of Moses could
 stand. Do you wonder that the leader
 himself, and men of like faith with him,
 such men as Joshua and Caleb and
 others, did all that men could to turn
 the people from their mad purpose, and
 to stem the tide of rebellion as it surged
 through the host? But their efforts were
 futile. And when the word came from
 the Lord that the opportunity was lost
 for the next forty years, for that genera-
 tion, and when they were ordered to fall
 back to the wilderness there to seek a

Continued on third page.

**NEW BRUNSWICK RAILWAY CO****ALL RAIL LINE
Arrangement of Trains**

IN EFFECT JANUARY 7th, 1889.

LEAVE FREDERICTON.

EASTERN STANDARD TIME.

7.00 A. M.—Express for St. John, and intermediate points.

8.45 A. M.—Express for Fredericton Junction, Vanceboro, Bangor, Portland, Boston and points West; St. Stephen, St. Andrew's, Houlton, Woodstock, Presque Isle, Grand Falls, Edmundston and points north.

12.50 P. M.—For Fredericton Junction, St. John and points east.

ARRIVE AT FREDERICTON.

11.35 A. M.—From Fredericton Junction, St. John and points East.

3.10 P. M.—From Fredericton Junction, Vanceboro, Bangor, Portland, Boston, and points West, St. Andrew's, St. Stephen, Houlton, Woodstock and points north.

6.30 P. M.—Express from St. John, and intermediate points.

LEAVE GIBSON.

6.50 A. M.—Mixed for Woodstock, and points north.

ARRIVE AT GIBSON.

4.45 P. M.—Mixed from Woodstock, and points north.

H. D. McLEOD, Supt. Southern Division. General Manager
F. W. CRAM, Supt. Northern Division. General Manager
A. J. HEATH, Gen. Pass. and Ticket Agent
St. John, N. B., March 29th, 1888.**FISHER & FISHER**

Attorneys and Solicitors.

OFFICE IN

Fisher's Building, Queen Street,

FREDERICTON N. B.

E. B. FISHER, Q. J. G. FRED. FISHER, B. O. L.

Money to Loan**Jackson Adams**

PRINCIPAL

UNDERTAKER,

COUNTY COURT HOUSE SQ.,

Opp. Queen Hotel.

'88 WINTER '89.

Seasonable Goods, Large Stock and Low Prices at

Owen Sharkey's**Sharke's Block.****LADIES' DRESS GOODS,****CASHMERE AND OTHER STUFF GOODS**

all shades, qualities and prices.

Wool Plaids, Checked Winceys and Meltons
Plushes, Velvets, Shawls, Gossamers;
Fur Caps, Kid Mitts, Kid Gloves;
Hose and Corsets, Ulster and Jacket Cloths;
Prints, Swansdowns, Grey and White Cot-
tons;Tickings, Tawellings, Flannels in all colors
Grey and White Blankets;
Mens Youths and Boys Ulsters;
Overcoats, Reefers, Coats, Pants;
Vests and Under Clothing;Fur Caps in Persian Lamb, S S Seal;
Plush and Astrakan, Woolen Gloves;
Kid Gloves and Mitts, Cardigans;
Silk Pocket Handkerchiefs;
White and Fancy Shirts;
Collars, Ties and Braces;A large stock of Homespun, Twines, etc.;
Diagonals, Cork Screws;
Cords and Overcoating;
Table and Floor Oil Cloths;
Wool and Hemp Carpets;Horse Blankets, Sleigh Robes, Trunks,
Valises, Rubber Coats, Wall Paper, Etc., all
of which will be sold at Lowest Prices for Cash
Remnants of all kinds always on
hand.**OWEN SHARKEY,**

Fredericton, December 5, 1888.

F. W. Robinson,

Main Street, Campbellton, N. B.

**WATCHMAKER
AND JEWELER.****Watches, Clocks and Jewelry**

NEATLY AND PROMPTLY REPAIRED