

# -WINTER GOODS-

RECEIVED AT

## LOTTIMER'S

dies Fine American Rubbers;  
 Misses and Children's American Rubbers for Spring Heel Boots;  
 dies Jersey Lily Oxford Tie Shoes;  
 adies 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 Homes. . . . . Hall's Book Store  
 The Books of Virgil. . . . . Hall's Book Store  
 The 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

### Caesar.

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

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

The stock of Classics, as you will perceive, 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, Permanent Decline, Errors of Youth, and the untold miseries consequent thereon, 300 pages 8 vo., 125 prescriptions for all diseases. Cloth, full gilt, only \$1.00, b mail, sealed. Illustrative samples free to all young and middle-aged men. Send now. The Gold and Jeweled 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 College 25 years practice in Boston, who may be consulting confidentially. Speciality, Diseases Man, Office, No. 4 Bulfinch Street.



### Our Pulpit.

## The Story of Moses.

No. 9

### TRIALS IN THE WILDERNESS. SERMON PREACHED BY REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday evening, March 3rd, 1889.

"And Moses led Israel onward from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilderness, and found no water."—Exodus xv. 22.

Tonight we are to follow Moses step by step as he leads the people through the wilderness towards Sinai. He has a big task on his hands, one to try all the might of the man, and under God much depends upon his patience and skill whether he will succeed or fail. The cloud of God, it is true, is there to guide, but the cloud does not take either the work or the responsibility of the stupendous undertaking out of Moses' hands. God's work never interferes with our work. Very far from it. Moses has to bear on his heart the burden and wants of God's people, and many a time he is ready to sink under the crushing weight of all he has to bear and do. When the people are discouraged, they go to Moses about it. When they are hungry, he hears of it, and is blamed for it. When they are thirsty, or the water bad it is to Moses they go clamoring, murmuring, fretting, fault-finding. What he has to put up with and meekly accept at their hands! They make it as hard for him as they can, and the more trouble and annoyance they can give him they seem to like it all the better. But his meekness triumphs. The story of his laborious leading ought to be of thrilling interest to us, and I will do what I can to tell it as it was.

#### I. THE WILDERNESS OF SHUR.

You will remember we left Israel a week ago keeping thanksgiving day at the crossing-place of the Red Sea, or near it. The place would be what is called today Aym Musa, the wells of Moses. Those who have been there tell us that it is a lovely spot, well-watered, shaded with palms, and carpeted with verdure. Close by is the gulf, and on the other side rise the bare cliffs of Jebel Atakah, and beyond the land of their bondage on which they have turned their backs forever. Loud and glad is the song of Israel's freedom. Let the Irish poet Thomas Moore sing it for us. It has the right sort of ring about it.

Sound the loud timbrel o'er Egypt's dark sea!  
 Jehovah has triumphed—His people are free.  
 Sing—for the pride of the tyrant is broken,  
 His chariots and horsemen, all splendid and brave,  
 How vain was their boasting!—the Lord hath but spoken,  
 And chariots and horsemen are sunk in the wave.  
 Sound the loud timbrel o'er Egypt's dark sea!  
 Jehovah has triumphed His people are free.

Praise to the Conqueror, praise to the Lord,  
 His word was our arrow, His breath was our sword!—  
 Who shall return to tell Egypt the story  
 Of those she sent forth in the hour of her pride?  
 For the Lord hath looked out from His pillar of glory,  
 And all her brave thousands are dashed in the tide.  
 Sound the loud timbrel o'er Egypt's dark sea!  
 Jehovah has triumphed, His people are free.

Perhaps the people for the time made themselves believe that they were saved, nothing more to fear, no more enemies to fight, no more trials. But alas! their trials are only beginning. They have the wilderness to traverse; Canaan is still afar off. And early next morning the word comes to move forward.

At Aym Musa they are in the wilderness of Shur. As soon as they are across the Red Sea they are in the wilderness of Shur. It is a plain of sand, some eight or ten miles wide, stretching along down the gulf of Suez. On the left are the hills of Raha, and on the right the gulf. It is a treeless waste, excepting where a wady crosses it. It is subject to sand-storms, the blizzards of the desert, and it is as hot as an oven. Such is the wilderness of Shur.

You see yonder the great Hebrew caravan awaking into life and activity in the early morning. Their water-skins are all filled, their asses and camels loaded, and all is bustle and confusion. Over the desert rises the glorious sun, gilding the mountain-tops across the gulf with his glory. The caravan moves slowly, cumbrously, spreading itself wide out on the plain. All the morning hours they trudge wearily forward, some well in advance of the main body looking out for suit-

able feeding-places for the cattle, and halting-places. But if the wilderness of Shur was then what it is now, not many halting-places would be found. For three days they drag along, covering a distance of some forty miles.

On the third day they arrive at a place where water is to be had, and pasturage for their flocks and herds, and you can imagine with what a joy they come to it after their fatiguing thirsty journey. I see the people hurrying forward to quench their burning thirst. But what a disappointment when it is found that the water is so brackish and nauseous that it cannot be drunk. Instantly murmurings loud and deep on all sides are heard. They are sorry they ever left Egypt. They blame Moses for everything. But he knows what to do. He goes to the Lord with this new trouble, and the Lord directs him what to do. He is to use means to sweeten the bitter waters. God always honors the use of means. He uses means Himself, and He wants us to use means. He points out a tree growing near that possesses the virtue of sweetening the bitter waters. Then the people drink and are refreshed. And better still, their souls are refreshed as well. They have learned something more of God's care and kindness. Moses makes use of it to bind the people to the Lord. "There he made for them a statute and an ordinance, and there he proved them; and he said, If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his eyes, and wilt give ear to his commandments, and keep all his statutes, I will put none of the diseases upon thee, which I have put upon the Egyptians; for I am the Lord that healeth thee."

Oh my hearer, there are Marahs still in the wilderness of our life—bitter waters for us to drink, bitter experiences, bitter trials, bitter tears. But there is a tree now as then which possesses the virtue of sweetening our bitter waters. That tree is the cross, and it is where we are, so that life need not be so bitter to us.

From Marah they proceed to their halting-place which is Elim. Here they find twelve springs of water and seventy palms. It is not easy satisfactorily locating the places mentioned, but probably Ain Hawara is the ancient Marah. It is the first water you come to after leaving Aym Musa. And the water is still tepid and brackish. Elim is probably Gharandel, and is an hour's ride from Ain Hawara. Wady Gharandel has still plenty water. A recent traveller, one of our own ministers says, he counted forty three palms, and eight wells in the wady. A stream of water fourteen feet wide and six inches deep was flowing through it. At this place Israel encamps to rest and refresh themselves before again facing the desert. It is thus a new starting-point.

#### II. THE WILDERNESS OF SIN.

Near Elim the mountains come close to the sea-shore, so that it is necessary for Israel to go inland across wadies. To thread their slow way around the bases of mountains and over passes steep and rugged, to wind in and out and about perhaps all of ten miles to go ahead one, may give us some idea what need Moses has for all his meekness and patience to lead two millions of people, with all their herds and flocks and household effects, through such a tangle of mountain paths. Some places only two or three can go abreast. Other wadies, however, are like great highways. Tayibeh is two hundred feet broad, and beautiful with flowers and shrubbery. On both sides the mountains tower up perpendicularly, and are cut into all sorts of fantastic shapes.

Down Tayibeh probably they make their way to the encampment by the sea, and enter the wilderness of Sin. It is now a month since they set out from Egypt, and their bread is exhausted, and they feel themselves lost among the mountains, and their murmurings are louder than ever. They are sorry they ever left Egypt. They remember how full-fed they were there. The work was hard, but there was plenty to eat. But now they see only want before them. It is here therefore the Lord sends them the Manna: It is a white round substance, not unlike hoarfrost. It falls thinly on the ground during the night, and they gather it, and grind or pound it into a sort of flour, which is baked into cakes and loaves. It cannot be kept long, as it breeds worms. On the Sabbath, however it does not fall, and that day it can be kept from the day before. This Manna continued to fall for some forty years, until in fact they came to Canaan. Thus the Lord cares for His people, feeds them with angels' food.

Here also by the sea the Lord brings them the quails. The bird is migratory, and comes north in great numbers. They are said to take advantage of a south wind to cross the gulf of Suez, as they are weak on the wing, flying close to the water or ground. They are easily captured. The bird looks like a partridge, but is smaller and fatter. The flesh is said to be delicious, and is easily preserved by drying in the sun. Flocks of these birds come up, then, just when the people begin to hunger for

fresh meat, and just when they begin to remember the rich stews they used to have in Egypt. Thus the people are almost indulged in the hungry wilderness. They have not only the necessities of life; they have even the luxuries.

The people journey slowly through this wilderness, stage after stage, now crossing a sand plain, now skirting a mountain, now winding through a wady, now out on the sea-shore, now inland. They would pass near where Egypt had her copper-mines, and they may have stopped at wady Mukatteb to read and write some of the curious and foolish inscriptions found written there today.

From Mukatteb they would make their way towards the beautiful oasis of Feiran. This is believed to be ancient Raphidim. Somewhere on this route they suffer from want of water. Tradition has located the spot. A huge piece of rock that has fallen down into the wady from the mountain side is pointed out as the rock Moses struck with his rod. It is fifty-seven feet long, twelve high, and eighteen broad. Down its face is a groove half an inch at the top, but gradually widening and deepening to the bottom. But no water is there today. The rock is called Hesi el-Khattatin.

Travellers tell us what a thirsty region it is. Not far off is the beautiful oasis, but at the time it is in the hands of the Amalekites, the shepherd people of the deserts, and the people of Israel have to encamp where there is no water, and no want in the Sinaitic Peninsula is more terribly felt than that. The people are ready for violence. They strive with Moses. He tries to bring them to reason. But their thirst is maddening, and they will listen to nothing he has to say. Again, as at Marah, and when they entered the desert of Sin where their bread gave out, they cast up Egypt to him, as if Egypt had been a paradise to them instead of a land of bondage as it was. They tell him to his face that it is to kill them he has led them there, so unreasonable are they, and reckless in what they say. Moses cries to the Lord, and the Lord is not slow to hear him. He directs him to take the rod that has been of such service to him in the past, and in the presence of the elders of Israel he is to strike the rock Horeb. This he does, and the water gushes out freely, abundantly. He calls the place in memory of their sin Massah and Meribah.

Some travellers think the stream of water flowing today farther on in the same wady, the finest stream in the whole region, causing the Oasis of Feiran, is the permanent results of that miracle. Others, however, are of opinion that the miracle was special, and that the oasis was there then as well as now.

#### III. THE BATTLE WITH AMALEK.

The Sinaitic Peninsula was peopled at the time by two widely different peoples, the Kenites and the Amalekites. The Kenites were a branch of the Midianites, and were Moses' wife's people. They claimed connection with Abraham through his wife Keturah. They were a peaceful pastoral people, inhabiting both sides of the gulf of Akabah. The Amalekites, on the other hand, were a powerful warlike people. They fed their flocks and herds all over the western part of the peninsula. They moved about from place to place in search of pasture, and at the time of the exodus the main body of the people may have been far inland in the wilderness of Tih. But word is sent to the chiefs of the nation that their country is invaded, and they muster to repel the invaders.

At first they hang on Israel's rear, and cut off stragglers, steal cattle and sheep, plunder the baggage, and annoy and distress the people no little. But at Raphidim or Wady Feiran they resolve to make a stand, and give battle. At the Oasis of Feiran, which is the loveliest spot in the whole region, they may have had a stronghold, a city. The remains of such a city are found there today. From Petra and Gebalene, from Kadesh and En-Mishpat, from the wadies of the Tih and South Palestine, they come with their warriors, to Raphidim. You see them mustering in the valley, those stalwart sons of Amalek, armed to the teeth with bows and arrows, and spears, and clubs, and slings, and shields. Some are mounted on camels, but the main body are on foot. They are trained to fight, and though far outnumbered by Israel's 600,000 fighting men, still their superior skill is more than a match for the superiority of numbers.

The men of Israel are only partially armed. They stripped the dead warriors of Egypt, which the sea cast up, of their swords and shields and spears, but only a few know how to use them effectively. It is to be their first battle, and Moses has his fears for them. He gives his instructions, appoints their officers, but he himself will not head the army. He appoints a rising young man of Ephraim to be field captain, a young man we shall hear more of, a born soldier. His name is Joshua. This is his first battle, but not his last. Joshua is as wise as he is brave, and Moses feels he can trust the battle with Amalek to him. Accompanied with Aaron and Hur, Miriam's

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, Vancorboro, 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, Vancorboro, 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, F. W. CRAM,  
 Supt. Southern 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, 1

FREDERICTON N. B.

H. B. FISHER, Q. J. G. FASO, FISHER, B. J. 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. Sharkey's Block.

### LADIES' DRESS GOODS,

CASHMERE AND OTHER STUFF GOODS

all shades, qualities and prices.

Wool Plaids, Checked Winceys and Meltons;  
 Flashes, Velvets, Shawls, Gossamers;  
 Fur Caps, Kid Mitts, Kid Gloves;  
 Hose and Corsets, Ulster and Jacket Cloths;  
 Prints, Swansdowns, Grey and White Cottons;  
 Tickings, Twellings, 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 Braoses;  
 A large stock of Homespuns, Tweeds;  
 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