

-WINTER GOODS-

RECEIVED AT

LOTTIMER'S

dies Fine American Rubbers;
Misses and Children's American Rubbers for Spring Heel Boots;
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 Homes. . . . Hall's Book Store
The Books of Virgil. . . . 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. 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, by 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. BARKEE, graduate of Harvard Medical College 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. 10

SINAI.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday evening March 10th, 1889.

"And Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire."—Exodus xix. 18.

Tonight we are to tell the story of Moses' life and labors while at Sinai, stretching over almost a year, lacking only a few days. It was a busy eventful year, a year into which was crowded so much of life and effort, a year too of glorious spiritual experiences to himself as well as to the people, a year of close communion with God, a year of planning and organization, a year of law-giving and church-building, a year the results of which reach down to our own time and indeed to all time. Men sometimes live years and years, two-thirds or three-fourths of a life-time perhaps, and they seem to do so little for themselves or others; and then there comes a year that blossoms out and ripens into a harvest of glorious results, a year that amply repays them for all the years of seeming emptiness. Such was the year that came to Moses at Sinai. It was worth his while to have lived four score years for that one year, so full was it of all that was good and glorious.

I. THE SCENE OF HIS LABORS.

Picture to yourself, my hearer, a plain, almost level, with a scarcely perceptible inclination toward the north. This plain is where you would not look for it, in the very heart of a mountainous region, and is to be reached only by long winding and sometimes difficult wadies. It is completely shut in on all sides by towering mountains, terrible in their wild grandeur. This plain is called today Er-rahah, the Rest. It is about a mile wide, and two miles long. Before the plain towers up in his awful isolation Ras Sufaseh. This mountain is not as high as Mount Serbal, nor Jebel Musa, nor St. Katharine, but it has a lonely grandeur they have not, and all who have been there are of one mind that Ras Sufaseh is the Mount of God, the true Sinai. It stands on the north side of the plain, and overlooks it. Around its base is the channel of a mountain torrent, so that you can stand almost under the mountain.

The plain is a sort of amphitheatre, or the vast auditorium of some natural temple, the dome of which is the blue of heaven, the walls and pillars the gray granite mountains enclosing it on all sides, the entrances the wadies, and the pulpit and altar Ras Sufaseh. It is perhaps a somewhat elevated pulpit, 2000 feet above the plain, but it is in keeping with the grand proportions of the temple. Behind this stupendous bema rise Jebel Musa and St. Katharine 6000 feet higher. By steep rugged stone steps today as in Moses' day you may climb, but not without both danger and difficulty, to an area on the top of perhaps twenty feet square. This is a sort of dome or peak thirty or forty feet higher still, but very few travellers have ever attempted to mount the peak. From the area the view is said to be grand. You can see, all around, the great mountains piled up in the wildest confusion. At your feet dotted with tamarisk bushes stretches the plain, and gently rising till it comes to the mountain slopes on the far side. Every part of the plain is visible from the shoulders and top of Ras Sufaseh, and even far in among the recesses of the mountains. It is just the place for such a gathering as that of Israel in the long ago. An eminent engineer, Sir Henry James, has observed—"no spot in the world can be pointed out which combines in a more remarkable manner the conditions of a commanding height and of a plain in every part of which the sights and sounds described in Exodus would reach an assembled multitude of more than two million souls."

I can see in imagination the scene of many centuries ago. I can see the people of Israel filing in by the wadies of the south-west and east, and spreading themselves wide over the plain. It looks as if there is never to be an end of the long columns, and soon the plain is full of a dense population, and the opposite hillsides alive with flocks and herds. It is a busy scene, for they are at work putting up their dark goat-hair-cloth tents, and the hum of a great city rises to the mountain-top. On three sides of the Mount of God are grouped the tents, but well back from it, leaving a great open space in the foreground for a general assembly of the people. Over the mountain hangs the cloud so bright and so dark. Such is the scene of Moses' labors at Sinai.

II. THE GIVING OF THE LAW.

It is the first day of the third month, the month Sivan, corresponding to our

June, when Israel arrives before Sinai. The next day Moses ascends the Mount to hear what the Lord will say to His people. He climbs by the rugged ravine up which struggles the tourist today. Near perhaps where burned the bush Jehovah again addresses him, giving him full instructions as to what he is to do.

He returns to the people with his message. He assembles the elders and others, and in the name of Jehovah, his God and theirs, he makes a covenant, binding them to be the Lord's, and basing the demand for such service on their deliverance from Egypt. He wants them to be for Him specially as a people, for Him as no other people were. They hear the covenant and its conditions, and with a voice that reverberates throughout the mountain gorges, they say: "All that the Lord hath spoken we will do."

Once more Moses climbs to the sacred audience-chamber of the Most High with the covenant ratified on the part of the nation. He is then informed that Jehovah will descend upon Mount Sinai, and speak to him in the hearing of all the people so that they may understand the authority exercised by their leader, and accept him as the chosen mouth-piece of the Lord. He is therefore sent back to prepare the people for this glorious manifestation of His presence and power. He is to set bounds and sentinels all around the mount, so that no one may approach the mountain, for it is death to man or beast to do so. These instructions he faithfully carries out. The people purify themselves and prepare to meet with God.

The morning of the third dawn, a lovely June day, and the people are early astir. It is the sixth of Sivan, the day afterwards known as the day of Pentecost, most likely the Sabbath. The people put on their best attire, and assemble in the open space before the mount. They are reverent, and what a congregation! no such congregation will ever be seen together again till the day of judgment. Jehovah Himself is to preach, and when He speaks it is good for His people to draw near to hear. Moses is with them. Before them rises the Mount on which rests the cloud, and every face is toward the summit.

Presently the cloud swells out into awful blackness that envelops the whole mountain-top, and out of the black cloud-folds shoot lightnings and bellow thunders, and a trumpet seems to peal louder and louder. The mountain and plain rock to and fro, and men feel as if the judgment of the GREAT DAY has come. They stand aghast with terror, listening to the loud trumpet pealing forth its weird and awful summons. Moses alone speaks in answer to the trumpet, and a voice is heard out of the thick darkness commanding him to come up. Every ear in that vast assembly hears the voice. From end to end of the plain, and across to the mountain-slopes on the far side is heard the voice. Moses then steps forth, passes with safety the bounds around the mountain that none but himself may pass and live, and is soon lost to view in the thick darkness.

Soon however he returns to charge the people anew not to venture within the bounds. And now the Lord speaks to the people, uttering the precepts that have become the basis of all civil and moral law throughout the civilized world, and that we speak of as the TEN COMMANDMENTS. The people are so terrified that they retire to the far side of the plain, and they beseech that Moses speak to them, and not Jehovah. "Speak thou with us, and we will hear; but let not God speak with us, lest we die."

Moses again enters the thick darkness, and returns with another portion of the law. They give their solemn assent, and the covenant is ratified by the building of twelve altars, and the offering up of sacrifices.

This done, he takes Aaron, and Aaron's two sons Nadab and Abihu, and the seventy elders of Israel, and they ascend the mountain part of the way. All these representatives of the nation had some view of God. They saw His feet resting on what appeared to be a pavement of lapis-lazuli, the deep blue of the cloudless heaven. They enjoyed a feast, eating and drinking as in the Divine presence, but upon none of them laid Jehovah His hand. The glory of the Lord and the thick darkness hung upon the Mount for a week.

Then again Moses is summoned into the Divine Presence, this time for a long period. He leaves the people in charge of Aaron and Hur. He enjoins the elders to remain in the plain where they are till he returns to them. Taking Joshua with him as his assistant and attendant Moses ascends to the summit, perhaps to the heights of Jebel Musa which lies back of Ras Sufaseh, and is there lost to view for more than a month. He is in close communion with Jehovah, beholding His glory, dwelling in His presence, and receiving minute instructions as to the church he is to build. The pattern of it is shown him in all its multifarious parts and particulars, even to the pins and loops. And the Ten Commandments are written out on stone slabs with the finger of God. Thus Moses is with God up on the Mount, and Joshua awaits his

return and a lonely wait it must have been, for he was neither with Moses nor the people.

III. THE GOLDEN CALF.

In the meanwhile let us see what is going on in the plain below. The terrible thunder-cloud, with its blackness, and terrors, and voices, and pealing trumpet-tones, has been lifted from the awful brow of Ras Sufaseh, and the mountain stands there silent, and cold, and mysterious. The people's religious feelings have been deeply stirred, and they want to worship, they want to do something. But Moses is away, they know not where, away perhaps never to come back. So they come to Aaron, and they urge him to make them gods to go before them. Aaron knows the temper of the people, and he yields to their entreaties and threats. He asks for their gold, and they give him their jewels freely. Aaron knows something of casting; so he makes a rude calf-shaped mould into which he pours the liquid gold, and afterwards he helps its shape and appearance with a graving tool. Some think it was wood, or some base metal, and then plated over with gold. Gold-plating was well understood, and especially on wood. At all events, he succeeds in making an idol after the manner of the idols the people were used to in Egypt, and they hold a joyous inaugural festival.

You wonder perhaps that the people so easily turn back to idolatry. You wonder that right there before the Mount, where Jehovah Himself in thunder-tones had positively prohibited the making and worshipping of graven images, the people should have honored a calf as their god, and bowed down before it. But we must remember that in Egypt they had grown up in the midst of idolatry, animal-worship, and it was so easy for them to give way to it.

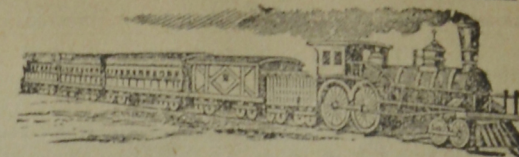
You see them yonder before the calf Aaron has been induced to set up, holding a religious festival, eating and drinking, shouting and singing and dancing, and having a gay time of it. Perhaps not a quarter of the people have a hand in it, but then the three-quarters do not stop it, and so it is their sin as well as those who shamefully bow the knee and dance the lewd heathenish dances. Ah! it is evil to wink at sin as well as commit it.

Up on the Mount the Lord tells Moses to repair forthwith to the people, because they have turned aside from the covenant they had solemnly ratified. Moses is sorry to learn of it, but there and then he puts in a plea to God for them. Taking in his hands the two tables of stone containing the terms of the covenant, he hastens down. Joshua is awaiting him midway, and is glad to see him, and the two descend together, Joshua leading the way considerably in advance. Coming to a shoulder of the mountain, all at once he hears an unusual hubbub in the plain below. His first thought is war, and he tells his fears to Moses. Presently he concludes it is not war, for it is neither the shout of the conqueror, nor the shriek of the conquered. It is revelry he hears, music and dancing, the loud levity of a silly people.

But now they are on the plain, and before them stands the calf of gold, and the wild hilarity is still going on, unchecked even by the presence of Moses himself. Oh how wicked and senseless it seems to him straight from the presence of the Glorious Living Lord God Himself! Do you wonder that a holy anger fills his great soul? Out of his hands with an awful violence he casts the tables of stone containing the covenant, and they are broken into fragments. Some have condemned his conduct as an unseemly exhibition of temper. But what the Word of God does not condemn, we had better not condemn. Years afterwards Moses speaks of what he did with approbation rather than with disapprobation. It was to impress the people with the enormity of their sin he did it, and to show them how utterly they had nullified the covenant by their idolatry.

Then he took the calf, and ordered it to be burned—the wood about it, and the metal to be reduced to powder, and cast into the stream of water that the people had to drink from. He appraised his weak brother for the part he had acted. And as the unhallowed levity was still going on, he called out in stentorian tones: "Whoso is on the Lord's side, let him come unto me." And the sons of Levi hastened to his side. He then ordered them to gird on the sword, and fall upon the wicked people. It was a terrible act of retributive justice. The Levites did so, and 3,000 fell before their sword. Thus the day that began in unhallowed levity ended in tears and blood, and the sun went down on a sad scene. But it was necessary. Better 3,000 victims than 600,000, or 2,000,000 perhaps, the whole people. Sometimes it comes to that, and the few are taken to save the many. It was a time of much anxiety to Moses. Next day he brought the enormity of their sin before the people, and told them he would go up to God and learn what He would do about it. And he went up, and with a breaking heart laid the whole matter before Him.

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, Vancboro, 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, Vancboro, 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.

FREDERICTON N. B.

T. B. FISHER, Q. C. 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

'Sharkey's Block.

LADIES' DRESS GOODS,

CASHMERE AND OTHER STUFF GOODS

all shades, qualities and prices.

Wool Plaids, Checked Winceys and Meltons
Pushes, Velvets, Shawls, Gossumers;
Fur Caps, Kid Mitts, Kid Gloves;
Hose and Corsets, Ulster and Jacket Cloths;
Prints, Swansdowns, Grey and White Cottons;
Tickings, Towellings, 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, 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