

-WINTER GOODS-

RECEIVED AT

LOTTIMER'S

- Ladies 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 Horace... 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 Store

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 Store
 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, 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 consulted confidentially. Speciality, Diseases Men. Office, No. 4 Bulfinch Street.

Our Pulpit.

The Story of Moses.

No. 4.

THE GREAT DECISION.

SERMON PREACHED BY

REV. A. J. MOWATT.

In St. Paul's Church, Fredericton, Sunday evening Jan. 27th, 1889.

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward."—HEB. XI. 24-26.

College days are happy days, but like all earthly things there comes an end to them, and while most students are glad enough when they are over, still, when the break comes to be made, and the student has to part with professors and class-mates, and go out from amid the classic shades of his Alma Mater to do for himself in the great world, it costs him more or less of a pang. For perhaps half a dozen, or half a score, of years, Moses had studied at Heliopolis, and so absorbed had he been in his studies, drinking from the sun-spring of knowledge, working to attain the honors there, that he had not thought much of what lay beyond the college walls for him to do. When therefore he had graduated with all the honors the college could heap upon him, he would feel as if he did not know what to do with himself, what use to put his education to. I do not suppose he had ever lost sight of the fact that he was a Jew. Tradition says, that he was accustomed to go outside of the walls, and worship the God of his fathers. Now and again perhaps, all through those years, there had come to him with more or less distinctness a voice, calling him to a life-work in the service of his people, a high and holy destiny of good for the world; still, it had only been a dim indistinct idea, a sort of *bath kol*. As yet, it had assumed no definite practical shape, and for years perhaps it had not made itself heard nor felt much, for the day had not come for him to take hold and do.

I. GETTING TO WORK.

A young man does not always at once find out what he is to be. So often indeed, for years and years, has he to tumble about, trying his hand at a variety of things, before it opens up clearly to him what he is made for. Most young men cannot afford to wait for their life-work to come to them, and perhaps the very poorest way to begin getting to work, is to wait for something to turn up. Let them begin where they are, and with what they can find to do. It may not be what they would like to be at. It may be almost a disgrace to them as scholars to do it. Still, it may open the way to something better, and so, let them swallow their disappointment and high notions of their importance, and take hold, and do it with all their might. The young man who is not afraid of honest hard work, will make a way for himself, and succeed in the best sense.

After leaving college, Moses would return to the court of Pharaoh at Memphis, where, as the adopted son of Thermuthis, he would enjoy some sort of princely position. He would now be a young man of say twenty-five or thirty, tall, handsome, fair. He is said to have been the beau ideal of a young prince. Still, we can easily understand, it would be made very unpleasant for him, as a young man of spirit, to be at Court. Every one knew he was lowly born, the son of a Hebrew slave, and in a thousand ways they would gail him with rude flings at himself, his people, and religion, and it would grow upon him that he could not long remain there as a useless dependent. He must do for himself; he must go out into the world, and work out there his own life-destiny.

There were, at the time, different lines of life open to him, any one of which he might follow with advantage to himself. He might give himself to literature, to science; he might accept a professorship, or something of the sort, and thus turn his learning to some useful account. Or, he might enter the civil service. Great public works were going on at the time, and there would be a dearth of efficient superintendents and overseers. Now, through his influence at court he might have had no difficulty in getting an important government appointment, and thus, step by step, with diligence and energy, work his way up to some such position as his fellow-countrymen Joseph once held and filled so well. But there is nothing to lead us to suppose, that Moses, in his early manhood, gave himself to anything of that kind.

Tradition seems to settle it that he preferred a military career. Ramesses II was at war with the world at the

time, and there is every reason to believe that the distinguished graduate of Heliopolis went to the wars, and made himself a name. And Scripture seems to favor the idea. Stephen refers to his career at this period of his life when he describes him as "mighty in words and in deeds," and there is a military ring about what he says. Most likely he had access to authorities in his day that are now lost. This seems clear, not only from what he says, but also from what the writer of the epistle to the Hebrews says, and still more so from what Paul in one of his Epistles to Timothy says. And it is not wonderful, if books should have been lost between the first century and the nineteenth. Possibly yet something may be discovered to throw light on these Scriptural references to Moses.

Josephus and Artapanus, two ancient writers, the former a Jew and the latter a Greek, refer to the military achievements of Moses, and give details of what he did for Egypt. I give the account as I find it in Josephus. Ethiopia had risen in rebellion against Egypt, and invaded the country, over-running it, taking even Memphis. Reduced to the utmost straits by this Ethiopian invasion, the king and his councillors applied to the oracles to know what they should do, and they were told to trust the safety of the country to Moses the Hebrew. This was at once done. Thereupon Moses at the head of the Egyptian army went against Ethiopia. He did not go by the river which was too well defended, but led his army across the desert. And as the way across the desert was rendered unsafe by the multitudes of poisonous serpents, Moses took the precaution to provide himself with many cages of ibes, birds of the crane species, that live on serpents. Accordingly when he entered Ethiopia where the serpents were, he opened the cages, and very soon the ibes cleared the country of the deadly serpents. He swept everything before him, and pushed his way even to the royal city of Meeroe. This city was all but surrounded by the river Nile and two other smaller rivers, and could not be easily taken. But after a siege of some time, the war came to a happy ending in this way: Moses married the king's daughter, whose name was Tharbis, and so there was peace, and the conqueror returned to Memphis with his bride, covered with glory, where he was received with much enthusiasm, and was honored, as the saviour of Egypt.

But, then, it is clear that the story is fabulous. The Ethiopian invasion did not take place till some five or six centuries after the time of Moses. And the story of the ibes and serpents is too absurd. Moreover travellers tell us that Moses did not need to carry ibes into Ethiopia, for they are as plentiful there as in Egypt. And then his marriage with Tharbis the Ethiopian princess is a beautiful romance. Thus the whole story is a fiction. This, however, is perhaps reliable, that Moses went to the wars of the time, the Hittite wars, and other wars with Asiatic tribes and peoples, and that in those wars he made himself famous by his bravery and skillful generalship, and after a while returned to Memphis with a great name, or as Stephen puts it, "Mighty in words and in deeds," as great in counsel as on the field of battle. It will be granted, I think, that Moses could not have been wholly inexperienced in the leading of armies, else he could not have marshalled Israel as he did, and succeeded as well as he did in leading the Lord's people.

II. THE GREAT DECISION.

There comes a time in every life-history, when, what may be called the great decision, must be taken. Somewhere and somehow there open up to us the two ways, the way that leads upward to God or away from God, the way of life or death, the right way or the wrong, the narrow way or the broad, and, standing at the angle of these two life-ways, men choose, have to choose, this or that, and so little may influence them to take the one or the other. This turning-point in life may come to you in a very different shape from the shape it may come to me. It comes to men differently. It may come to you in the way of business. It may come to another in the choice of a profession. To a third it may come in deciding where to settle. In all sorts of shapes and ways it may come to men. And so often they do not realize in the step they are taking that they are deciding what is to be their destiny. If they did, perhaps they would be humbler and more thoughtful. They would not rush. They would stop and think. They would bow down on their knees, and pray to God for help, so that they might decide right. But alas! so many do not know nor care much which way they take, so long as it seems to promise a present good. They look not to the end of the way they are about to enter upon, the grand results of the life-course they are setting out to live. They see only the now, with its illusions, its dream-land scenes, its follies and pleasures, and they make a mistake, they choose the wrong way.

Now, the time is come for Moses to make his decision. He is of full age, about forty. He has made himself a name, won himself distinction in the

wars, and Egypt and Memphis have welcomed him home with great eclat. His praises are sung by every tongue, and he is honored and feted. He finds himself the idol of the people, and all sorts of pleasures and honors are his to enjoy. And perhaps he gives way, to some extent, to the intoxication of the gay court-life take him in their arms. I am not sure that he did, but I would not wonder if he did. It would be human; it would be prince-like. But if he did all, and the temptation was evidently there, and took hold of him very strongly, as is clear from the text, whether or not he yielded to it;—but if he did, he very soon woke up to the utter emptiness of such a life, and saw with horror the vortex of woe, the hell, that was opening at his feet, and was about to swallow him up, and he fled from it.

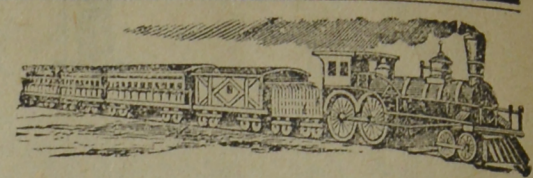
Perhaps he takes a walk out, shortly after he returns from the wars, to see his good old mother. She would be still living, an old woman of perhaps eighty or eighty-five, and how glad she would be to see her great gifted son. Perhaps she would hardly know him, so tall and strong and sun-browned he would be, as he stood before her. But when he would say, "Mother!" with an exclamation of glad surprise she would take him in her arms, and with tears of joy thank the Lord for his safe return. And then they would sit down, and have a long long talk of where he had been, and what he had seen, and of so much that was of interest to them both. And his mother would want to know if he had been true to the faith she had taught him, and the prayers she had prayed for him. And perhaps Moses would not have much to say, for, it may be, he was halting, and hardly knew where or what he was. I think his mother's faith would be a rebuke to his, and her earnestness a coal of fire upon the head of his carelessness and coldness. I see him returning to the palace towards evening, and he is ill at ease. Perhaps a great ball is coming off given in his honor, or a grand banquet, and he must be present. But he feels now as if he would as soon be excused. A new life is waking up in his soul, and the gayeties of society are insipid, frivolous, utterly unworthy men and women who have a purpose of life to live for. The giddy fools and flirts do not know what to make of him, so little interest does he take in the joy of the honor. They wonder to see him go apart, and lose himself in thought. They do not know that a holy life-purpose is being born in him, and shaping itself before his mind, and that he is coming to the great decision. But so it is.

I know not how long he was in making up his mind to break with the honors of Egypt, to renounce the sonship of Pharaoh's daughter and all it may have meant to him, to fling from him the pleasures and pomps of the world, and to cast in his lot with the people of God. It may have cost him weeks of a fearful struggle with himself. Egypt had done much for him. And Egypt's princess had been all that a mother could be to him. She had taken him into her care when there was no other to care for him, and she had thrown around him theegis of her protection, and she had never broken faith with him. She had stood by him, risked herself for his sake, and believed in him when intrigue and jealousy and hate were plotting his life. And now he was about to cast her off, perhaps in her old age, and be untrue to her. Was it the right thing to do, he asked himself, the manly thing to do? Could duty to God, duty to himself, duty to his people, duty to the faith of his fathers, demand this sacrifice?

And then, there were other things, and he was not above their influence, not dead to their charms, and they must be given up, if he should carry out the great decision. There were his honors as a soldier, his degrees as a scholar, his titles as a prince of the land, his position in society, the pleasures and pomps of the gay life he had been leading, and, not the least perhaps, his income;—these things, and so much else, he would have to part with. It is easy enough to say, "Give up the world, have faith in God, let the people of God be your people." But when it comes to be a practical question, and has to be done, it is no easy matter, and it tests all the manhood of a man, all the principle in him, the strength of his character, the reality of his faith.

Moses might have reasoned it out in his own mind, and come to the conclusion that it was wisest and best for him to remain as he was and where he was. I can imagine him putting it before his conscience in some such shape as this: "I can do more for Israel where I am than if I were where they are. Here at the palace, as the adopted son of Pharaoh's daughter and a prince of Egypt, I can have the ear of the king, and perhaps secure better terms for them, and do for their interests, as I could not, if I should turn my back on all this, and identify myself out and out with my oppressed fellow countrymen. Here I have influence; there I could have none. Here I am honored, and my counsels listened to and sought after; there I would be despised. And then, why cannot I be as good a man where I am as I could be were I an Israelite?"

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, 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.

H. B. FISHER, Q. C. G. FRED. FISHER, B. C. 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,

CASIMERES AND OTHER STUFF GOODS

all shades, qualities and prices.

- Wool Plaids, Checked Wineys 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, Tjwellings, Flannels in all colors;
- Grey and White Blankets;
- Mens Youths and Boys Ulsters;
- Overcoats, Reifers, Coats, Pants;
- Vests and Under Clothing;
- Fur Caps in Persian Lamb, S S Seal;
- Flush and Astrakan, Woolen Gloves;
- Kid Gloves and Mitts, Cardigans;
- Silk Pocket Handkerchiefs;
- White and Fancy Shirts;
- Collars, Lies and Braces;
- A large stock of Homespun, Tweeds;
- Diagonals, Cork Sorews;
- 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