

For the Visitor.  
THE CHRISTIAN'S COMFORT.

BY A. WATSON.

What a comfort to be a Christian.  
What a joy on earth below.  
To know that Jesus loves us,  
Where ever we may go.

To feel his presence near us  
In all our joy and pain,  
To know we shall never  
Ask for his help in vain.

To know in all our sadness  
That Jesus feels it all,  
And that he ever listens  
To our most feeble call.

To know in all our weakness  
That his strength will be,  
That he will ever protect us  
From foes we cannot see.

And in our hours of darkness  
When all around looks drear,  
We seem to hear 'the Saviour,  
We feel his presence near.

## Visitor Pulpit.

### ZIKLAG, OR DAVID ENCOURAGING HIMSELF IN GOD.

A NEW SERMON BY REV. C. H. SPURGEON.

"And David was greatly distressed; for the people spake of stoning him, because the soul of all the people was grieved every man for his sons and for his daughters; but David encouraged himself in the Lord his God." "And David inquired at the Lord, saying, Shall I pursue after this troop? shall I overtake them? And he answered him, Pursue: for thou shalt surely overtake them, and without fail recover all."—SAMUEL 30: 6, 8.

We ought to be deeply grateful to God for the inspired history of the life of His servant David. It was a great life, a vigorous life, a life spent in many positions and conditions. I almost rejoice that it was not a faultless life, for its failings and errors are instructive. It is the life of a man after God's own heart; but still, the life of one who went astray, like a lost sheep, and was recovered by the great Shepherd's grace. By this fact he comes all the nearer to us poor, faulty men and women. I would venture to apply to David the description which has been applied to the world's own poet:

"A man so various that he seemed to be Not one, but all mankind's epitome."

Each one may find something like himself, in the long, eventful, and chequered life of the son of Jesse. Among other things we learn this, that *where there is faith there is sure to be trial*; for David though he trusted God so heartily, had good need of all the faith he possessed. In his early days he was hunted like a partridge upon the mountains by Saul, and was constantly in jeopardy of his life. He had so choice a treasure of faith about him, that Satan was ever trying to plunder him of it. Still, the worst trials that David suffered arose not out of his faith, but out of his want of it. That which he did to avoid trouble brought him into deeper distress than ordinary providence ever caused him. He left the country where he was so ill at ease, which was, nevertheless, thy land, O Emmanuel, and he went away into the land of the Philistines, expecting there to escape from further turmoil. In so doing he transgressed, and fresh trials came upon him, trials of a worse kind than those which had happened to him from the hand of Saul. Brethren, the poet said,

"The path of sorrow, and that path alone,  
Leads to the land where sorrow is unknown."

and he spake truly: for "in the world ye shall have tribulation."

Another lesson is this: 'Though we shall be tried, yet faith in God is an available resource at all times. Faith is a shield which you may use for warding off every kind of arrow, yea, even the fiery darts of the great enemy, for that shield cannot be penetrated even by javelins of fire. You cannot be cast into a condition in which faith shall not help you. There is a promise of God suitable for every state, and God has wisdom and skill and love and faithfulness to deliver you out of every possible jeopardy; and therefore you have only to confide in God, and deliverance is sure to come.

Mainly note this, that even when your trouble has been brought upon you by your own fault faith is still available. When your affliction is evidently a chastisement for grievous transgressions, still trust in the Lord. The Lord Jesus prayed for erring Peter, that his faith might not fail him: his hope of recovery lay there. Faith under a sense of guilt is one of those noble kinds of faith at which some are staggered. To my mind the faith of a saint is comparatively easy; it is the faith of a sinner that is hard. When you know that you have walked uprightly before God, and have not stained your garments, then you can trust him without difficulty; but, oh, when you have stepped aside, and when at last the heavenly Father makes you smart under His rod—to cast yourself upon Him then is faith indeed. Do not fail to exercise it, for this is the faith which saves.

Let this stand as our preface, and the whole of our sermon will tend to illustrate it.

We notice: First, David's distress—"David was greatly distressed"; secondly, David's encouragement—"David encouraged himself in the Lord his God"; thirdly, David's inquiry—"And David inquired at the Lord"; and then, fourthly, David's answer of peace; the Lord said, "Pursue: for thou shalt surely overtake them, and without fail recover all."

I. First, then, let us look at

#### DAVID'S DISTRESS.

"David was greatly distressed." His city was burnt, his wives were gone the sons and daughters of his comrades were all captive, and little Ziklag, where they had made a home, smoked before them in blackened ruins. The men of war, wounded in heart, mutinied against their leader and were ready to stone him. David's fortunes were at their lowest ebb. To understand his position we must go a little further back in his history.

David was greatly distressed, for he had been acting without consulting his God. It was his general habit to wait upon the Lord for direction, for even as a shepherd lad it was his joy to sing "He leadeth me"; but for once David had gone without leading, and had chosen a bad road. Worn out by the persecution of Saul, in an evil moment his heart failed him, and he said, "I shall surely fall one day by the hand of Saul." This was a dangerous mood. Always be afraid of being afraid. Failing means failing strength. Do not regard despondency as merely a loss of joy, view it as driving away your spiritual life. Struggle against it, for it often happens that when faith ebbs, sin comes to the flood.

He who does not comfortably trust God will soon seek after comfort somewhere else, and David did so: without asking divine direction he fled to the court of the Philistine chieftain Achish, hoping to be quiet there. See what came of it! When he stood among the ashes of Ziklag he began to understand what an evil and bitter thing it is to learn our own understanding, to forget God who guides us, and to become a law unto ourselves. Perhaps some of you are in distress in the same way: you have chosen your own path, and now you are caught in the tangled bushes which tear your flesh. You have carved for yourselves, and you have cut your own fingers; you have obtained your heart's desire, and while the meat is yet in your mouth a curse has come with it. You say you "did it for the best," ay, but it has turned out to be for the worst. David never made a heavier rod for himself than when he thought to avoid all further discomfort by leaving his true place.

Worse than this, if worse can be, David had also followed policy instead of truth. The Oriental mind was, and probably still is, given to lying. Easterners do not think it wrong to tell an untruth; many do it habitually. Just as an upright merchant in this country would not be suspected of a falsehood, so you would not in the olden time have suspected the average Oriental of ever speaking the truth if he could help it, because he felt that everybody else would deceive him and so he must practise great cunning. The golden rule in David's day was, "Do others, or others will certainly do you."

David in his early days was not without the taint of his times. He became the commander of the body of Achish, king of Gath, and he lived in the royal city. As he found himself rather awkwardly situated in that idolatrous town he said to the king, "If I have now found grace in thine eyes, let them give me a place in some town in the country, that I may dwell there for why should thy servant dwell in the royal city with thee?" Achish appears to have been almost a convert to the worship of Jehovah, and certainly shines brilliantly in the narrative before us. At David's request he gave him the town of Ziklag. David and his men warred with the various tribes of Canaanites who dwelt in the south of Palestine, and took from them great spoil; but he greatly erred in making Achish believe that he was fighting against Judah.

See the fruit of his falsehood! Ziklag burned with fire, his wives are captive; and his men speak of stoning him. If you and I ever get away from living by straightforward truth we shall wander into a maze from which it will be hard to extricate ourselves. We should each feel that we can die but we cannot lie, we can starve but we cannot cheat, we can be ground into dust but we cannot do an unrighteous thing. If it be so, we may count upon the help of God, and may go bravely on under every difficulty. David had left the highway of righteousness, and was stumbling among the dark mountains of craft and deceit. What wonder that David was greatly distressed? Yet was his distress the more severe on another account, for David had sided with the enemies of the Lord's people. He had gone to the Philistines, and their prince had said to him, "I will make thee keeper of

mine head forever." Think of David keeping the head of a Philistine! When Achish gathered the Philistine army to battle with Israel, we read with shame, "And the lords of the Philistines passed on by hundreds and by thousands: but David and his men passed on in the reaward with Achish."

How dreadfully troubled David must have felt in this false position. Think of David who was ordained to be king of Israel, marching his armed band to fight his own countrymen? How gracious was the Lord in bringing him out of that perilous position. The Philistine princes suspected him, as well they might, and said to Achish, "What do these Hebrews here?" They were jealous of the high office to which David had been promoted, and fearful of his turning against them during the fight.

Though the Philistine king, like the true man that he was, smoothed it down, he was forced to send David away. What a relief David must have felt! Well might he pen the words of the twenty-fourth Psalm, "Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we are escaped." What a horror would have been put upon him if he had actually gone with the Philistines to the battle in which Saul and Jonathan were slain. It would have been a stain upon David all his life.

#### THE LORD DELIVERED HIM.

but he made him to feel His rod at the same time, for no sooner had David reached Ziklag, than he saw that the hand of the Lord was gone out against him, desolation smoked around him, and we do not marvel that David was greatly distressed.

Picture the position of David in the centre of his band. He has been driven away by the Philistine lords with words of contempt; his men have been sneered at—"What do these Hebrews here? Is this not David?" When he walked with God he was like a prince, and no man dared to sneer at him, but now he has been flouted by the uncircumcised Philistines, and has been glad to sneak back to his little city ashamed of himself. It is terrible when a man of God falls into such a position that he gives an enemy opportunity to blaspheme God and to despise His servant.

It is terrible when even worldlings scout the inconsistency of the professed follower of Jesus. "What do these Hebrews here?" is the sarcastic question of the world. "How comes a professing Christian to be acting as we do? Look, he is trying to cultivate our acquaintance, and pass for one of ourselves, and yet he calls himself a servant of God?" They began to point, as they did at Peter—"Thou also was with Jesus of Nazareth, for thy speech betrayeth thee." "What dost thou here, Elijah?" is the voice which comes from God's mouth, and His adversaries repeat it. When the child of God feels that he is in that predicament, and in great trouble too, it is not strange that he is greatly distressed.

At the back of this came bereavement. His wives were gone. He was a man of a large affectionate tender heart, and what grief it must have been to him! Nor was he a solitary mourner; but all those brave fellows who were joined with him were bereaved too. Worst of all he was now forsaken by his followers. Those who had been with him in his worst fortunes now upbraided him with their calamity. Why did he leave the city to go off to help these enemies of the Lord, the uncircumcised Philistines? He might have known better; and they grew indignant, and one said, "Let us stone him"; to which others answered, "Let us do it at once." They were evidently in a great rage. He stands there faint with weeping, a friendless forsaken man, with his life in danger from furious mutineers. Do you wonder that it is written, "And David was greatly distressed?"

There is the picture before you; now let us see a fairer scene as we observe what David did under the circumstances. When he was at his worst he was seen at his best.

#### II. Secondly, let us consider DAVID'S ENCOURAGEMENT.

"And David encouraged himself." That is well, David. He did not at first encourage anybody else; but he encouraged himself. Some of the best talks in the world are those which a man has with himself. He who speaks to everybody except himself is a great fool. I think I hear David say, "Why art thou east down, O my soul, and why art thou disquieted within me? hope thou in God; for I will yet praise Him." David encouraged himself.

But he encouraged himself "in the Lord his God," namely, in Jehovah. That is the surest way of encouraging yourself. Do you feel a wind from the hills? The air blows strong and fresh from the everlasting mountains, now that the man of God is looking to God alone. He is no longer in bondage to craft, but he is a man again, strong in the strength of God; for he casts himself away from

all earthly trust, and encourages himself in the Lord.

He did not sit down in sullen despair, nor did he think, as Saul did, of resorting to wrong means of help; but he went, sinner as he was, confessing all his wrong-doing, straight away to his God, and asked for the priest to come that he might speak with him in the name of the Most High. Brothers and sisters, if you are in trouble, and your trouble is mixed with sin, if you have afflicted yourselves by your backslidings and perversities, nevertheless I pray you look nowhere else for help but to the God whom you have offended. Cling to him by faith; hold fast by him in hope. Say, "Though he slay me, yet will I trust in him." Resolve, "I will not let thee go." Guilty as you are, it is good for you to draw nigh unto God.

Let us try to conceive of the way in which David would encourage himself in the Lord his God. Standing amid those ruins he would say, "Yet the Lord does love me, and I love Him. My experience of divine love is not a dream, I know it is not a myth or a delusion. I have known the Lord, and I have had near and dear intercourse with Him, and I know that he changes not, and therefore He will help me. His mercy endureth forever. He will put away my transgressions." Thus he encouraged himself in the Lord his God.

Brethren, do you need an interpretation of this parable? Can you not see its application to yourself. Are you not saying, "The Lord called me by His grace, brought me out from the love of the world, and made me a priest and a king unto myself, and He leave me? Is not the oil of His Spirit still upon me? Can he cast me off? He separated me to Himself, and gave me to know that my destiny was not like that of the ungodly world, but that he ordained me, and chosen me to be his servant forever—will he leave me to perish? Shall his enemy rejoice over me?" Thus may you encourage yourself in God.

Then he would go over all the past deliverances which he has experienced. I see the picture which passed like a panorama before David's eye. He saw himself when he slew the lion and the bear. Did God deliver him then, and will he not deliver him now? He pictured himself going out to meet the giant Goliath, with nothing but a sling and a stone, and coming back with the monster's head in his hand: and he argued, "Will he not rescue me now?" He cheers himself, as one had done before him, with the inference, "If the Lord had meant to destroy me, he would not have showed me such things as these."

Come now, dear children of God, take down your diaries and refer to the days when the Lord helped you, again and again. How many times has he blessed you? You could not count them, for the Lord has been so gracious and tender that he has aided you ten thousand times already. Has he changed in love, in faithfulness, in power? God forbid that we should indulge such wicked thoughts. He is still the same, and so let us encourage ourselves in Him.

"Alas," you say, "I have done wrong." I know you have; but he has not. If your confidence were in yourself, that wrong of yours might crush your hope; but since your confidence is in God, and he has not changed, why should you fear? Oh, but I am so sinful. Yes, I know you are, and so you were when he first looked upon you in love. If his love had sought to come to you by way of merit it never would have reached you; but it comes to you by way of free, rich, sovereign grace, and therefore it will come to you evermore. Do you not feel refreshed this morning when you think of what the Lord has done! and do you not feel that after doing so much it would be wrong now to distrust him? Will you not even now encourage yourself in your God?

Perhaps David at that moment perceived that this crushing blow was sent in infinite tenderness to clean him right out of the condition into which he had fallen. The hardest blow that our God ever strikes, if it puts us right and separates us from self and sin, and carnal policy, is a *coup de grace*, a blow of love. It ends our life of selfishness and brings us back into the life of trust, it is a blessed blow. When God blesses his people most it is by terrible thing in righteousness. He smote David to heal him. He fetched him out from the snare of the Philistine fowler, and delivered him from the noisome pestilence of heathen association, by a way that brought the tears into his eyes till he had no more power to weep. Now the servant of the Lord begins to see the wonderful hand of God, and he shall yet say, "Before I was afflicted I went astray, but now have I kept thy word."

I, the preacher of this hour, beg to bear my little witness that the worst days I have ever had have turned out to be my best days, and when God has seemed most cruel to me he has then been most kind. If there is anything in this world for which I would

bless him more than for anything else it is for pain and affliction. I am sure that in these things the richest, tenderest love has been manifested toward me. Love-letters are often sent in black-edged envelopes. The cloud that is black with horror is big with mercy. We may not ask for trouble, but if we were wise we should look upon it as the shadow of an unusually great blessing. Blessed be the Lord, whose way is in the whirlwind, and who makes the clouds to be the dust of his feet. Make some such thoughts as these to help you to encourage yourself in God as David did.

Holloways Pills.—In the complaints peculiar to females these Pills are unrivalled. Their use by the fair sex has become so constant for the removal of their ailments that rare is the toilet that is without them. Amongst all classes from the domestic servant to the peeress universal favour is accorded to these renovating Pills; their invigorating and purifying properties render them safe and invaluable in all cases; they may be taken by females of all ages for any disorganization or irregularity of the system, speedily removing the cause and restoring the sufferer to robust health. As a family medicine they are unapproachable for subduing the maladies of young and old.

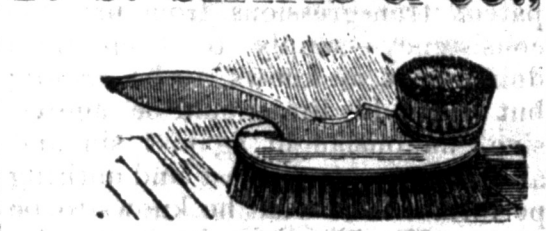
The bulk of the World's writing is done with steel pens. Estabrook's can be procured from any stationer. Robert Miller, Son & Co., wholesale agents, Montreal.

#### HOW WISTAR'S BALSAM CURES.

From Seymour Thatcher, M. D., of Hermon, N. Y.

WISTAR'S BALSAM OF WILD CHERRY gives universal satisfaction. It seems to cure a cough by loosening and cleansing the lung, and allaying irritation, thus removing the cause, instead of drying up the cough and leaving the cause behind. I consider the BALSAM the best cough medicine with which I am acquainted. 50 cents and \$1 a bottle. Sold by all druggists.

### T. S. SIMMS & CO.,



MANUFACTURERS OF  
**All Kinds Of  
Brushes!**  
AND CORN BROOM.

Cor. Union & Carmarthen Streets  
SAINT JOHN, N. B.

### AMERICAN SHOES,

We are now receiving the finest assortment of  
LADIES, MISSES,  
CHILDREN AND GENTS'  
Fine Boots,  
SHOES & SLIPPERS

of very best makes ever brought to St. John.  
Valpey's Shoe Store,  
Corner of King and Canterbury Sts.

### FOR SALE.

THE subscriber offers for sale that pleasantly situated farm on the east side of Bellis Bay, owned and occupied by the subscriber, containing one hundred and fifty (150) acres about half of which is cleared and under cultivation and the remainder is covered with hard and soft wood, and a large quantity of cedars growing suitable for fencing at the present time and mostly all the fence is cedar. A good chance for a crop this year. Any person wanting to purchase cannot do better, as the property has a frontage of ninety (90) rods on the shore, and is free from stone, and cannot be surpassed for the cultivation of produce for the early market. It cuts about 20 tons of hay, will be sold with or without stock as required. For terms and other particulars enquire on the premises of  
THOS. H. BRAMAN.  
Kingston, King's Co., April 23rd, 1881.

### 1880-81.

### International Steamship Co'y.

#### WINTER ARRANGEMENT.

#### Two Trips a Week.

ON and after Monday, November 8th, and until further notice, the splendid "Sea Going Steamer" "FAL MOUTH," D. S. Hall, Master, and "NEW BRUNSWICK," J. Thompson, Master, will leave Reed's Point Wharf, every

MONDAY & THURSDAY MORNINGS at 8 o'clock, for EASTPORT, PORTLAND and BOSTON, Connecting both ways at Eastport with steamer "Charles Houghton" for St. Andrews, Calais and St. Stephen.

Returning will leave Commercial Wharf, Boston, every MONDAY and THURSDAY mornings, at 8 o'clock, and Portland at 6 p. m., for Eastport and St. John. Tickets may be procured at this office and H. Chubb & Co's to all points of Canada and the United States.

No claims for allowance after Goods leave the warehouse.

Freight received Wednesday and Saturday only up to 6 o'clock, p. m.

H. W. CHISHOLM Agent.

ANY AGENT or lady that sends us something free by Mail, that may prove the stepping-stone to a life of success, it is especially adapted to those who have reached the hill. Address M. Young, 17 Greenwich street, N.Y. 200.

### SELECT SCHOOL

No. 27 Peters St.

PRINCIPALS:

MISS DUVAL and MRS. ALLEN

MISS G. A. LOCKE, H. S. Malt Department.

THIS School comprises three classes: study Primary, Intermediate and Social. French, Drawing and Needle Work included in the Intermediate Course.

EXTRAS: German, Painting in Oil and Water, and Art Needle Work. Instrument Three or four boards can be added.

Further particulars made known on application, personally or by mail, to MRS. VALLEY, 27 Peters street, St. John, N. B.

### ACHRISTIE & PLAINING, MOULDING & BUILDERS,

MANUFACTURERS OF SASHES AND BLINDS.

Walnut Picture Frames Made.

POLISHED AND UNPOLISHED.

All Kinds of Turn.

Stair Rails, Balusters, Newel Posts, Jig Sawing, Brackets, etc.

A. CHRISTIE &

5 Waterloo Street, Saint John.

ALEX. CHRISTIE JOHN FERGUSON

C. E. Burnham & S.

WHOLESALE AND RETAIL Manufacturers and Dealers in

Furniture & Excels.

Warerooms—83 and 85 Charles

Factory—Celebration St. Port

The Subscriber takes pleasure in ing his patrons and the public that a nary list he associated with him his two C. W. BURNHAM and S. L. T. BURNHAM the firm name of C. E. BURNHAM & C. E. BURNHAM

St. John, Feb. 8, 1881.

Special Announcement

NEW GOODS

SPRING.

JAMES. MA

Merchant Tailor,

Would announce to his Customers a Public that he has opened a

Splendid Lot of Spring Goods

Consisting of ENGLISH and SCOTCH FINE DIAGONALS, SPRING OVER COATS and a Large Variety of FASHIONABLE GOODS, which have been selected with bought close and on the most favorable terms.

Cash Customers would find it to advantage to call and examine.

mar 2 48 King and 64 German

Removal Notice

My friends and the public: I take this opportunity of returning to you my thanks for the very liberal patronage bestowed upon me during the past few years I have been in business.

I now take great pleasure in informing that I have removed my Stock of Flour, Fruit, and Provisions, to my

NEW STORE

NO 25, KING SQUARE, (North

With increased facilities and promptness to business, I hope to merit a continuance of your esteemed patronage.

My aim shall always be to keep an very best Goods in my line, whether domestic or imported, and to sell at reasonable prices.

Yours respectfully,

GEO. T. PUN

1881. Spring Arrivals.

NEW MILLINERY.

LADIES HATS AND BONNETS

Just received:

First Importation of Spring Hats and Bonnets in the latest leading novelties, viz. Hazel, Sylph, Marina, Alice, Elina, etc.

Lenox, Effie, Belvidere, Endymion, Norma, Coquette, etc.

Also: A variety of Leghorn Hats, Port Hats, Chip and Leghorn Bonnets, &c., &c.

This being the first instalment of the Ladies wishing to have first choice will to their advantage to select early.

INSPECTION SOLICITED

JAMES MANSON

THE PALACE,

12 King Street