

hibit to others out of a good conversation their works with meekness of wisdom. They do not promote darkness: they promote light. They give plain and distinguishable evidence that they have been enlightened: that they are no more darkness. They walk as the children of the light and of the day, have put on the armour of light, making no provision for the flesh, to fulfil the lusts thereof, but putting on the Lord Jesus. Their very path, therefore, their whole course, their walk and conversation, is light. And thus they have light in their dwellings. Wherever the sun is there is light; and wherever a believer is there is light, the light of the knowledge of the glory of God! A believer is attended by that light. It does not radiate on his countenance, or on his person, as when, by a light of his own, on the mount of transfiguration, it is said of Christ that his face did shine as the sun, and his raiment was white as the light; in another place that his countenance was as the sun shining in his strength: but it shines out in his conversation; in his conduct, in his temper, in his preferences, in his pursuits; in his whole christian deportment, or behaviour. He has necessarily therefore light in his dwelling. He has light there, because he has light in himself. His light shines before his household. He exhibits before them a Godly walk and conversation. His desire is to conform his conduct as much as in him lies to the requirements of God's word. Whatever is opposed to these he does not allow. He endeavours to walk holily, humbly, circumspectly. He looks even to the appearance of things, and to the influence which it may have on those around. Much injury may be done by the very appearance of evil; and therefore believers are called to walk in wisdom towards them that are without. They must not let their good be evil spoken of. Their example ought to tell on their household, on their families, on their domestics, and on their neighbours. Wherever it is seen it should do good, and if it is not doing good it will do evil. If it is not directly beneficial, it will for the most part be injurious. How ought we to consider this; and see whether by our own carelessness, our indifference to divine things, our remissness in the performance of religious duty, our evil tempers, our indiscretions, our unguarded speech, our total neglect of what we owe to God and to our neighbour, we are not

doing injury by our example, and casting stumbling blocks in the way of others! It is a solemn consideration, that by our example, we may influence for eternity the souls, the spiritual state, of others. "Am I my brother's keeper?" Assuredly I am. We are undoubtedly responsible for the influence our conduct may have on others.—And, when we remember, that any individual's conduct is a link in a vast and almost endless chain, and that according to the motion communicated, or influence exerted, will be the effect at the remotest link of the chain, in other words that the injury or good done to one may, nay, will communicate itself to others, and through them again to others, without limit,—how ought we to be on our guard lest we should injure the soul of our brother, and to seek rather that the influence we exert be all for good! As an instance of the influence which what is equivalent to a person's example—his writings—may exert on others, we may state a fact in regard to the celebrated work of Philip Doddridge: "The Rise and Progress of religion in the soul." That work was the means of converting the famous Wilberforce. Wilberforce wrote "The Practical view of Christianity," which was so influential in raising the tone of Christianity among the more influential circles of society in his day. This work was the means of converting Leigh Richmond, whose tract, "The Dairyman's Daughter," has been blessed in hundreds of instances to the conversion of the soul. We see how endlessly the circle may widen and spread; and so, our example, either good or bad, may tell on the destinies of hundreds and thousands to all eternity.

There is light in the believer's dwelling, because the worship of God is there. "The voice of rejoicing and salvation is heard in the tabernacles of the Righteous" There is an altar of God there. There is the morning and evening sacrifice there. The word of God is read before the family, "a light of the feet and a lamp of the path"—a "light shining in a dark place"—the word of him who is "the life and the light of men." There is light in the dwelling wherever a family assembles for the holy exercise of worship and reading the scriptures. There is light from heaven there! It is a hallowed, a sacred spot where a family kneels in worship before God. It is a Goshen in the midst of Egypt's darkness! It is like the lamp of