

WAITING.

I open wide the casement,
But the night is cold and still;
And silver lines yet linger
On the far-off eastern hills.

The world still slumbers silent,
And I can not tell the hour,
Though long I wait and listen
For the old clock in the tower.

The stars are shining brightly
In the far-expanse of gray;
But give no sign or warning
Of the near approach of day.

I turn away in sadness,
As a wee voice says to me,
And pleads in patient longing,
"When will the morning be?"

Once more I gaze in gladness,
For I see a golden rim
Rise o'er the far-off hill tops
As the silver growth dim.

I linger for a moment
As the stars fade one by one,
And lose their jeweled lustre
In the glory of the sun.

Then point my darling eastward,
And the blue eyes grow more fair,
The patient eyes ring sweeter,
"Oh, I see the morning there."

Oh, patient hope that waiteth;
Oh, love that trusteth him;
And watcheth for the morning,
Though the night seems long and dim.

Visitor Pulpit.

THE CANDLE.

FROM A SERMON DELIVERED APRIL 24,
1881, BY REV. C. H. SPURGEON.

"Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."—Matt. 5: 15, 16.

Our Saviour was speaking of the influence of His disciples upon their fellows, and He first of all mentioned that secret but powerful influence which He describes under the figure of salt: "Ye are the salt of the earth." No sooner is a man born unto God than He begins to affect his fellow-men with an influence which is rather felt than seen. The very existence of a believer operates upon unbelievers. He is like a handful of salt cast upon flesh; he has a savor in himself, and this begins to penetrate those who are in contact with him. The unobserved, and almost unconscious, influence of a holy life is most effectual to the conserving of society and the prevention of moral putrefaction. May there be salt in every one of us, for "salt is good." Have salt in yourselves, and then you will become a blessing to all around you.

But there is about every true Christian a manifest and visible influence which he is bound to exercise, and this our Lord sets forth under the figure of light: "Ye are the light of the world. A city that is set on an hill cannot be hid." In any case the genuine Christian will exercise the silent and unseen salting influence upon those who come into immediate contact with him; but let him also labor to possess the second, or illuminating influence, which covers a far larger area, and deals more with real light; for salt is for dead flesh, and light for living men. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Three things are in the text. The first is the lighting, the second is the placing, and the third is the shining. The first two are both intended to produce the third. May He who alone can create light illuminate our minds while dwelling on His Word.

I. First, let us consider

THE LIGHTING.

"Neither do men light a candle." What is this lighting up of the souls of men? They are without light by nature, "having the understanding darkened, being alienated from the life of God through the ignorance that is in them." What, then, is this lighting?

It is, first of all, a divine work. God began His creating work of old by saying, "Let there be light," and there was light. And as in the old creation, so in the new, the first thing that God worketh in the heart of man is light; "the entrance of thy Word giveth light." Well said David, "The Lord is my light and my salvation." The Holy Spirit enlightens the understanding, so that the man perceives the despatch of his own condition, and his inability to win salvation by his own works. The Lord pours light into the soul, so that Christ is seen by faith, and at the sight of Him the heart catches fire, and light takes hold upon the inner man, so that he not only sees light, but has light. The light not only shines upon the heart, but from the heart. "Ye were sometime darkness,"—not only in the dark, but darkness,—but now are ye light in the Lord; not only have ye light from the Lord, but ye are light, your souls having

caught the flame. The Holy Spirit alone can accomplish this work. No human being will ever have light within himself till God, who spoke the fiat at creation, shall by the self-same word create light in the soul. The apostle Paul says of all the saints, "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

This light is a separating work. When this light comes it separates a man from those around him who are as the darkness. It does not take him away from his surroundings, it does not shut him up in a monastery, but the separation is complete; for to set a division between a candle and the darkness, all that is wanted is to light it. The tiniest spark will by its very existence be distinguished from the darkness. There is no need to label light to prevent its being confounded with the darkness, and there is no need for it to sound a trumpet before itself, saying, "Here am I." What fellowship hath light with darkness? No sooner cometh the light into a man's heart than he is separated from those who are round about him, called by the grace of God to a vocation which at once sets a difference between the called ones and the rest of the sons of men. The darkness could not have created the light, for it does not even comprehend it—"the light shineth in darkness, and the darkness comprehended it not." Those that are round about the Christian man cannot make him out, for his life is hid with Christ in God. Light cannot dwell side by side with the darkness, making covenant therewith, for it is written, "God divided the light from the darkness, and God called the light day, and the darkness He called night," thus giving to each its own distinguishing name, that none might confound them. No man shall ever be able to mingle the two; they are, and must be, forever distinct. The light shall war with the darkness till the eternal light hath fully risen and reached its zenith, and then the earth shall be filled with the light of the glory of God. Till then, ye children of light, see to it that ye have no fellowship with the unfruitful works of darkness. This lighting up of the candle takes place at regeneration, and you perceive it in enlightenment, conviction, conversion. The question is, Have you ever been lit, dear friend? Have you ever received that divine light? Have you ever felt the touch of the heavenly torch of the word by which light has come to you, and now dwells within you, so that you yourself have become a light, and are shining to the glory of God?

I like our translators reading the word candle,—"Neither do men light a candle," for now-a-days a candle is the smallest of all lights. We almost despise a candle in these days of the electric light; yet small lights are useful, and tiny lamps have their sphere. God has many small lights; in His great house He has candles as well as stars, and He would not have even a small light wasted. Even the most twinkling ray of light is of God's kindling; think of that, you who cannot do more than talk to a child, or give away a tract for love of His dear name. You are a little light, but if the Lord has given you even a spark of the sacred fire, He means that you should shine. In this world there are many lights, but none too many. We could not spare the sun, and it would be a calamity if the smallest star were quenched. We cannot spare those modern inventions which so cheer us by turning our city's night into day; but I wot we should miss even the glow-worm from its dewy haunt in the quiet lane. We cannot afford to lose a ray of light in this misty, foggy, all-beclouded sky of ours. The church and the world need all the light that has been vouchsafed, and much more, I, therefore, would press upon all my brethren and sisters here who may happen to have but one talent, the necessity of their putting it out to interest. Your light, my friend, may be but a farthing rushlight, but you must not hide it, for all lights are of God, and are sent with a kind and gracious purpose by the great Father of lights.

Note further, that lighting is a work which needs sustaining. Whilst lighting is a process performed in a moment, it is also, as a matter of fact, prolonged; for the lamp needs to be trimmed, and it would be ill to light a lamp and leave it to itself. The lamp must have fresh oil from time to time, since by shining it consumes its fuel. Do not any of you, therefore, think if you can fix upon a certain time and say, "I was converted then," that you may live as you like afterwards. God forbid! The saints prove their conversion by their perseverance, and that perseverance comes from a continual supply of divine grace to their souls. Judge ye, then, yourselves by this, not so much whether on a certain special occasion you were turned from darkness to light, but are you still "light in the Lord"? Have you oil in your vessels with your lamps? Are you looking unto Jesus? It was well that

you looked; but are you looking? for that is the great thing. Remember, it is a present business,—looking. It is well that you came to Jesus, but that is merely the beginning; it is "to whom coming," coming continually, as unto a living stone. Our lungs must have, as we all know, fresh supplies of air. It will avail me nothing that I breathed yesterday; I am dead, unless I breathe to-day. We must have constant food; you ate yesterday; but could you without hunger and weakness go without to-day? We continually need to be built up as to our bodies, and it is just the same with our souls, and if we neglect this, if we fancy that something done twenty years ago is all that is wanted, we shall make a great mistake. There must be the frequent trimming of the lamp, which is, in effect, a continuation of the lighting.

Once again, let me say that this work of lighting is a work which when it is done upon a man consecrates him entirely to the service of light-giving. A candle once lit, if it continues alight, will be all consumed in giving light. It is what it was made for, not to be laid by in a glass case and looked at, but to be burned away. Blessed is the man who can say, "My zeal hath consumed me." You will say that in the case of the lamp, the lamp itself is not consumed. No, but it is consecrated to the one purpose of lighting the house, and it contains the supply of oil by which the flame is fed. The whole of the lamp, whether it be of gold or silver or clay, or whatever it may be, is dedicated to the one purpose of giving light; and if God ever comes and lights you, my dear brother, you are henceforth separated from all other purposes, and appointed to the one calling. You may be a great many other things according to your human calling, but these must be subordinate. I wish that some men kept earthly things much more subordinate than they do. The first thing in a Christian is his Christianity. The chief business of one whom God has called is that he should live as the elect of God. Look at Christ Jesus! He was a carpenter; but I confess I seldom think of Him as such; it is as the Saviour of men and the servant of God that He comes before my mind. Even thus a Christian man ought so to live if he be a carpenter that the Christian swallows up the carpenter; and if he be a business man, or a man of letters, or an orator, he ought so to live that the most conspicuous fact about him is that he is a Christian. He is a lamp, and his one business is to shine. When seeking to instruct and save his fellow-man, he is where God would have him, and then all the beauties of divine grace are manifested in him. Let us take care then about this lighting, that it be lighting from above, that it be a lighting such as makes the light our own, and that it be a lighting which takes possession of us, and consecrates us entirely, and is perpetually sustained by the visitation of the Spirit of God. So much on that first point.

II. We will now, in the second place, consider

THE PLACING.

"No man lighteth a candle and putteth it under a bushel." It is a great point, this placing of a man,—it may hide his light or send it farther afield. The chief matter is the lighting him, and getting him to have light to give; but the next most important thing is where to put him when he is alight. For some men when they first find Christ are in the wrong place altogether. How can a light shine if it be dropped into a river? After the conversion of certain persons their removal becomes necessary. It is significant that when God called Abraham He did not let him stop in Ur of the Chaldees; the place for Abraham to shine was not even in Haran; but he must go into the chosen country and wander as a shepherd prince; for only there, and in that character, could Abraham shine to the glory of God. Most men will be wise to stay where they are and shine; but others must undergo a great change of position before they will be able to scatter their light to the extent which the Lord intends for them. That may account, my friend, for your having more trouble since you were converted than you ever had before. You have been left to lie still till now; but you are wanted, and so you are fetched out from your hiding. It did not matter where you were when you gave no light; you were just as well behind a box or in a closet as anywhere else; but now that you are lighted you must be put on a lampstand, and hence you are undergoing processes of providence that are somewhat painful to you. Our placing, whether it has necessitated removal or not, is largely done by the providence of God; one man is placed here, and another there; and it is well for us to look to our position from this point of view. God puts us where we can best serve his cause and bless our age. If you had your choice, perhaps, if you had to be a street lamp, you would like to be a lamp in Hyde Park, to shine upon the nobles

who pass that way. But the poor souls want lights far more down that blind alley, down that den of a court, where wild Irish are quarrelling, or drunkards murdering their wives. He that loves God, if he had his choice, might sooner choose to shine in the worse place than in the better. "Oh that I lived in the midst of a warm-hearted church!" says one. If you are an earnest, thorough-going man, I am glad that you are placed in that dreary village where the people are pretty nearly starved for spiritual life. How often a place which appears undesirable will become desirable if we regard it in this light. Providence puts us where we can give the most light, and if our lamp is set up in the midst of darkness, where else should it be?

But though I have thus spoken of Providence, a good deal of our placing is in our own hands. There are ways of placing yourselves—for instance, that mentioned in the text—which may be as ruinous to our influence as if a candle were placed under a bushel; or you can put yourselves in a place of advantage, as when a lamp is set upon a lampstand.

First note the word in the negative—"Neither do men place it under a bushel." A bushel is a good and useful article. In almost every eastern house there was a corn-measure, here called a bushel, though it did not generally measure much more than a peck; this measure was commonly in every house, because they ground their own corn, and so were generally dealing with the neighbors. That useful corn-measure to me represents the pursuits of ordinary life—the proper and natural avocations of the household. Many men and women hide the candle that God has lit under the bushel of business and domestic cares. But you ask, Is not a housewife to be a housewife? Certainly; but not so a housewife as to conceal her godliness. Is not the laboring man to work with his hands? Certainly, but not so to work for the bread that perisheth as to miss life eternal. Is not the man of business to give his best attention thereto? Of course he is, but he must see to it that he do not lose his own soul, or injure the souls of others. Keep your bushel; nobody asks you to burn it; but do keep it in its place. Subordinate all worldly things to the glory of God. Suffer not your possessions or your desires, your pleasures or your cares, to act as a bushel hiding His light. This happens with a great many. I must ask conscience to be so kind as to preach for me for a minute or two. Will you look at home, dear friends, and see where you place your business and your religion? Which is uppermost? Which is foremost? Is religion your business, or is business your religion? Does your candle shine upon the bushel, or does the bushel hide the candle? I will not dwell upon the question, because it will be well for you to answer it in quiet, each man for himself. I know some Christians who put their light under a bushel by being excessively bashful and shamefaced. They are not so dreadfully retiring when five-pound notes are to be made; but if anything is to be said for Christ, then they blush and stammer. Oh that they could overcome this hindrance! Others put their light under the bushel by inconsistency. They do not act as Christians should act, and when people see their bad works they do not glorify God. God forbid that in the house our darkness should be more conspicuous than our light. Some, I fear, cover their light under the bushel of indifference; they do not seem to care how things go with the cause and kingdom of Christ. They look well to the state of their flocks and herds, but for the house of the Lord they have small concern. I pray you, dear friends, do not hide your light in any way. Let not your lawful callings, your relationships, your sicknesses, your literary pursuits, or your personal sorrows become so exaggerated as to conceal the divine light within your soul.

The text is, however, positive. Put yourself on a candlestick or on a lampstand. What must that be? A candlestick is an appropriate exhibit of the light; and each man should make an appropriate confession of his faith. The best way is prescribed in God's Word. It is written, "He that believeth and is baptized shall be saved." Take care that when you have faith you declare it in the ordained manner; for he that with his heart believeth, and with his mouth maketh confession of Him, shall be saved. O lamp, do not say, "I will shine, but I will lie upon the floor and do it." No, your place is on the stand which is provided. Dear Christian friend, join the church that you may be placed where you will be in order with the arrangements of the divine household. A lampstand should also be something which makes the lamp sufficiently visible. If you do not come out and diffuse your light willingly and cheerfully, it is very likely the master of the house will fetch you out. Providence will arrange that the light shall not be hidden. See what the Lord did for his church years ago; He allowed her to be perse-

cuted into publicity. What a lampstand was found for Christianity in the martyrdoms of the Colosseum, in the public burnings by pagans and papists, and in all the other modes by which believers in Christ were forced into fame. When there was no printing-press, when there were scanty opportunities of making the gospel public compared with those of to-day, the Lord caused his witnesses to stand before rulers and kings, and there publish in the most public places the word of his salvation. Persecution built the lighthouse, and the divine love set up aloft the burning and shining light of sacred truth. You may find that God will make such a candlestick for you. You shall be forced into testimony in your family by the opposition of those about you, unless you take other and happier methods. We ought to be valiant for the truth, and speak of it with all prudence, but without stint.

I long for the day when the precepts of the Christian religion shall be the rule among all classes of men, in all transactions. I often hear it said, "Do not bring religion into politics." This is precisely where it ought to be brought, and set there in the face of all men as on a candlestick. Yes, and bring religion into your business, and let the light shine in the factory and in the counting-house. Then we shall not have quite so much china clay in the calicoes wherewith to cheat the foreigner, nor shall we see the meanest articles described as of best quality, nor any other of the dodges in trade that everybody seems to practise now-a-days. You tradespeople and manufacturers are very much one like the other in this. There are tricks in all trades, and one sees it everywhere. I believe everybody to be honest in all England, Scotland, and Ireland until he is found out; but whether there are any so incorruptible that they will never be found wanting, this deponent sayeth not, for I am not a judge. God grant that the day may come when the mischievous division between secular and religious things shall no more be heard of, for in all things Christians are to glorify God, according to the precept, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God."

III. Our time has gone, but I must detain you a little while I speak upon the

SHINING.

"Let your light so shine before men." When a candle shines it is because it cannot help it. Shining is the natural result of possessing light, and I want you, dear brethren, to exert a holy influence upon others, because the grace of God is really in you. Some men make desperate attempts to appear good; they would be far more successful if they would seek to be good. Grace must be in a man as a living fountain, and then rivers of living water will flow from him. The natural result of a renewed heart is a renewed life, and the natural result of a renewed life is that men see it and glorify God.

Shining, however, is not altogether a thing of necessity so as to forbid our attention to it, for the text demands care of us. "Let your light so shine." I must ask the printer to put the two letters—s, o—in very large capitals. "Let your light SO shine—let it so shine that men may see your good works, and glorify your Father which is in heaven." You will not shine in the best manner though you may have grace in your heart, unless you abound in prayerful, watchful, earnest care. You must guard heart and lip and hand, or your light will not so shine before men as could be desired. Your light will need trimming. Neglect it not.

The shining which comes from the Christian is here described as "good works." Good talk is very well, but it takes a great deal of talk to light a room. Good works are the splendor of the light of God. What works are good works? I would answer—upright actions, honest dealings, sincere behavior. When a man is scrupulously true, and sternly faithful, all right-minded persons admit that his works are good works. Good works are works of love, unselfish works, works done for the benefit of others and the glory of God. Deeds of charity, kindness, and brotherly love are good works. As also careful attendance to duty, and all service honestly done, together with all courses which promote the moral and spiritual good of our fellow-men. Works of devotion in which you prove that you love God and His Christ, that you love the gospel, that you desire to spread the kingdom of Christ,—these may not be so highly valued by ordinary people, but are eminently good works. Let these good and true things abound in you, and shine out from you; do them not out of ostentation, but still without shame.

The object of our shining is not that men may see how good we are, nor even see us at all, but that they may see grace in us and God in us, and cry, "What a Father these people must have!" Is not this the first time in the New Testament that God is called our Father? Is it not sin-

gular that the first time it peeps out should be when men are seeing the good works of His children? The Fatherhood of God is best seen in the holiness of saints. When men see that light is good they bless the source of that light, and seeing that it cometh from the Father of lights, they glorify His name.

VEGETINE.

Says a Boston physician, "has no equal as blood purifier. Hearing of its many wonderful cures after all other remedies had failed I visited the Laboratory, and convinced myself of its genuine merit. It is prepared from the most carefully selected and refined vegetable roots and herbs, each of which is highly effective, and they are compounded in such a manner as to produce astonishing results."

VEGETINE.

Is the great Blood Purifier

VEGETINE.

Will cure the worst case of Scrofula.

VEGETINE.

Is recommended by physicians, and apothecaries.

VEGETINE.

Has effected some marvellous cures in cases of Cancer.

VEGETINE.

Cures the worst case of Canker.

VEGETINE.

Meets with wonderful success in Mucous Diseases.

VEGETINE.

Will eradicate Salt Rheum from the System.

VEGETINE.

Removes Pimples and Humors from the face.

VEGETINE.

Cures Constipation and regulates the Bowels.

VEGETINE.

Is a valuable remedy for Headache.

VEGETINE.

Will cure Dyspepsia.

VEGETINE.

Restores the entire system to a healthy condition.

Vegetine.

Removes the cause of dizziness.

Vegetine.

Relieves Faintness at the Stomach.

Vegetine.

Cures Pains in the Back.

Vegetine

Effectually cures Kidney Complaint.

Vegetine.

Is effective in its cure of Female Weakness.

VEGETINE

Is the great remedy for General Debility.

VEGETINE

Is acknowledged by all classes of people to be the best and most reliable blood purifier in the world.

Vegetine.

IS THE BEST

Spring Medicine.

VEGETINE IS SOLD BY ALL DRUGGISTS.

CUSTOM

TAILORING

I have just received hand have now open for inspection my spring stock of

CLOTHS,

in which will be found the latest patterns in

ENGLISH,

SCOTCH,

and CANADIAN

Tweeds.

TRUSERSINGS, SUITINGS, DIAGONALS,

AND

FANCY WORSTED COATINGS, &c.

All of which will be made to order in the

LATEST STYLES,

At the

Lowest Possible Prices.

AND A

Perfect Fit Guaranteed.

Also in Stock a full line of

Gents' Furnishing Goods,

HATS, CAPS, TRUNKS, VALISES

&c., &c., &c.

At less than City Prices.

C. B. Pidgeon,

Main Street,

INDIANAPOLIS.

DEAF
HEAR

MAKES the only patented
TIT LAL KAL DR. MISC. Cus-
tioned, Ventilated, Comfort-
ing, and unobtrusive, and re-
sulting in the highest recovery
of hearing. For details, send for
Circular, and for Dr. Stinson's
Sole Remedies. Treatise mailed free.
H. P. K. PRICE, Agent,
115 Nassau St., New York.