der, and adoration. For example, He says, "I and my Father are one." "Before Abraham was, I am." "It is I, he not afraid." "I am the door, by me if any man enter in he shall be saved, and shall go in and out and find pasture." "I am the good shepherd." "I am the way, and the truth, and the life, no man cometh unto the Father but by me." "I am the resurrection and the life." "I am come that they might have life, and that they might have it more abundantly." "No man taketh my life from me, I have power to lay it down, and I have power to take it again." "I am the bread of life." "I came not to condemn the world but to save the world." "If any man thirst let him come unto me and drink." "I am the light of the world."

Such are but a few of the inimitable sayings of the Divine Man.

Were the greatest and holiest man on earth, or the highest and holiest angel in heaven, to utter such language, he would be guilty of presumption and arrogance of no ordinary kind. But Jesus only uttered the words of truth and soberness when he said, "I am the light of the world." He delighted to speak about himself in his relation to His Divine Father as his servant on the one hand, and in his peculiarly unique relation to our race, on the other. He delighted to contemplate himself as at once the servant of Jehovah, and the sun of righteousness. Coming as he did to make known his Father's character, and plans and purposes of love and mercy, it is our privilege and our duty to contemplate him as the sun in the firmament of the Scriptures; and the moral luminary of the universe.

There is no object in nature so attractive, or so beautiful as the rising sun chasing away the darkness of the night, and shedding its bright and cheering beams over the whole face of creation. Perhaps the sun was just appearing above the horizon and gilding the distant hill tops with its golden beams, when Jesus said, "I am the light of the world." But be this as it may, the sun is a very significant symbol of the Saviour. As material or physical