

In sacred Scripture the ministry of the Gospel, and indeed spiritual gifts and graces in general, are often described by figures taken from light, its adjuncts, and modes of manifestation. *Light, lamps, candlesticks, stars, day*; and *to light, to shine, and to be of the day*, are terms frequently used in reference to Christians, the discharge of their duties, and the developement of their character; and light, as pure, pleasant, and an entire contrast to darkness, is an appropriate emblem of moral goodness. Of the Divine Being, as perfectly holy, just, and good, it is said "God is light, and in him there is no darkness at all;" and as the source and giver of holiness, he is represented as "the Father of lights, with whom is no variableness, neither shadow of a turning;" but who ever shines with the same brightness and glory. And Christians as renewed and sanctified by the Spirit of God, "following holiness, without which no man shall see the Lord," are described by similar figures, and their duties are enforced in corresponding terms. "Ye are the light of the world," said the Saviour to his disciples—"let your light so shine before men, that they may see your good works, and glorify your father who is in Heaven."—(*Matt. 5, 14, 16.*) The Apostle describes to the Philippians the corruption and ungodliness of mankind, "among whom," he adds, "ye shine as lights in the world, holding forth the word of life."—(*Phil. 2, 16.*) To the Ephesians he writes—"Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light;" and to the Thessalonians—"Ye are all the children of the light and of the day; we are not of the night nor of darkness."—(*Eph. 5, 8: 1 Thess. 5, 5.*) And the Christian's course, as he grows in