

settled, before the hills were brought forth, yea before the depths of the sea were formed, or its boundaries decreed. At length the day of our existence dawned. The Great Fountain of Light, by His only begotten Son, formed the worlds. The slumbers of night were broken by the voice of God. His spirit brooded o'er the mighty void, and He said, "Let there light; and there was light." That was the first morning our world ever beheld,—“Now the morning stars sang together, and all the Sons of God shouted for joy;” and the day which followed was one of purity and bliss. Everything displayed the wisdom and goodness of the Great Architect, and then the whole work of His hand was pronounced by Him to be “very good.”

Soon dark and tempestuous clouds arise. Sin enters the world. Pollution defiles the noblest work of God, and night, darkness and death encompass the world. But even while the darkness has fallen, and defiled the fair face of nature, mercy intervenes, compassion triumphs, and a ray of light indicates the coming of another day. At length the glad morning arises, and the Son of God appears in our world, and is manifest in our flesh. Angels introduced this morning with songs, as they did on that first morning, when God said, “Let there be light, and there was light.” The anthem falls on the ears of the astonished shepherds, “Glory to God in the highest, and on earth peace, good will toward men!” The darkness that brooded over man’s heart was dispelled when the Sun of Righteousness arose with healing in His wings. Christ stood as the Sun in its lofty orbit, and exclaimed, “I am the light of the world.”

Now, man’s heart in a state of nature is like the earth before the Great Architect commenced the work of creation,—it is, so to speak, without form, and void, and darkness—the darkness of unbelief—reigns supreme; and in the new creation, like the former, the

first thing wrought in the soul is *light*. In the material creation the light was made by the Word of God’s power. He said, “Let there be light and there was light.” Now, Christ is that Word, the essential, eternal Word—and by Him the light was produced, for in Him was light, and He is the true light, the light of the world. And so the divine light which shines in sanctified souls is wrought by the power of God, the power of His word, opening the understanding, scattering the mists of ignorance and unbelief, and giving the knowledge of the glory of God in the face of Christ, as, at first, “God commanded the light to shine out of darkness,” and darkness had ever been on the heart of fallen man, if the Son of God had not come and given us light.

The figurative way in which Christ speaks of Himself as the “Light of the world” is very expressive; and we not only find Him thus styling Himself, but hundreds of years before He came to be the spiritual light of the world, prophets and holy men of old spoke of Him as the Great Light that should come into the world, and the same expression is used by the Evangelists and Apostles, St. John the Evangelist speaking of Him as “the true Light which lighteth every man that cometh into the world.” As Christ is the Light of the world so is He also the Author of spiritual life to them that believe in Him—“He that followeth me shall not walk in darkness, but shall have the light of life.”

Why then, should any continue to sit in darkness, when Christ is so ready to give them light? To us still the blessings of His grace are offered; but to impress upon us the necessity of laying hold of them without delay, He says to us, “Yet a little while is the light with you: walk while ye have the light, lest darkness come upon you, for he that walketh in darkness, knoweth not whither he goeth.” How alarming are these words to those who may still be neglecting Christ! They were all