The brightness of the Christian's course:
A discourse from the text:
"The path of the just is as the shining light that shineth more and more unto the perfect day." Prov. IV. 18.

Hymns for worship:
1. 364 Hymn Co. M.
2. 319 Hymn S. M.
3. 336 Hymn S. M.
Nov. IV. 18.

The figures used in 1. 6. to describe the Christian course, & the Christian departure, are quite varied. But among them all none is more common than that which brings to the mind the idea of a pilgrimage, a journey, a walk. Our Savior tells us that the way of Life is narrow, while the road to death is broad. Noah & Enoch walked with God. Paul tells us to walk in the Spirit. We are exhorted also that as we have read, X. Jesus the Lord so we should walk in him.
Zach. & Eliz. walked in all the commandments of the Lord blameless. Those who wait upon the Lord we not only learn shall renew their strength but shall also run without weariness and walk without fainting. Moses in his address to Hobah says we are journeying to that land of which the Lord hath said he will give it us; and Paul to the Hebrews speaking of the Patriarchs says "they confessed that they were strangers and pilgrims on the Earth. For they that say such things declare plainly that they
seek a country.... But now they desire a better country, that is an heavenly; wherefore God is not ashamed to be called their God; for he hath prepared for them a city.”

But while the idea of journeying to Heaven is clearly and undoubtedly set forth by the word PATH in our text, as shown by parallel passages of S. I. quoted, as well as by many others, yet we must be careful to incorporate with it also the idea of Christian character, & destiny. It is in this
Since we are to understand the language of the Apostle when he enjoins upon Christians to walk circumspectly, & when he tells us that those who are in Christ Jesus "walk not after the flesh but after the Spirit," and the path of the just is that in which they walk when walking with God and it means simply "to live in sweet communion with God, having a lively sense of his presence and endeavoring above all things to please him, and to be approved."
and accepted of him. This is also the path in which all God's chosen walk to whom it is promised that they shall be taught of the Spirit. It hence when we are said to walk after the Spirit it is meant that we are led by the Spirit guided by his counsels and motions and that we regulate and order our whole conversation according to the rule and direction of God's Word and Spirit. This is the path of the just. Who then is the just? The word is synonymous with righteous. And
as used here means one who is righteous by the imputation of His righteousness. He is one who as all men, having been under the condemnation of the Law of God, has become acquitted by having the righteousness of Christ set down to his account, and thus has been delivered from all the claims of the Law, set free from the sentence of condemnation of God’s Law and made an heir of Heaven by covenant right through Jesus Christ.
And he is not related to God’s holy law merely in this judicial sense of acquittal from condemnation, but he is now by an inseparable consequence sanctified, i.e., set apart from the service of Satan to the service of God. He is in a state of gradually progressive assimilation to God’s holy image in knowledge, righteousness and true holiness. It is of such an one as this, that the text declares that his path is as the shining light
that shineeth more unto the perfect day. It will be our pleasant task to point out the particulars in which the analogy holds good between the Christian's course and the shining light. In this we shall find material for exhortation, and for consolation.

1. The first point of similitude is that as Light shines so does the character and influence manifest itself. It is an inseparable quality of Light to shine. It is inconceivable that there should be
Light and yet that it should not be known by its shining. You may be tingeish it, but then it is no more light but darkness. So long as it is Light—shine it must, it will illuminate every part of that sphere of which it is the centre; filling every portion of that space over which its influence extends. The disciples were called by their Master. The light of the world," he immediately added "a city—that is set on a hill cannot be hid. The Sin
breaks forth from darkness and is visible by his own light. There issues forth from him as from a great fountain, that light that brings all things into the change of vision, it bathes the whole scene in a flood of golden glory. There is no possibility either that the light of the Sun should be hidden. However dark and gloomy the clouds that enshroud his disk, yet such is the change from night to day that all are aware of it, and an eclipse has never yet
been mistaken for night.
Now in all these particulars we behold the Christian exemplified. He is in his natural state in darkness. And although the light of the glory of God may often fall upon this darkness incomprehended yet when the Holy One of Israel sheds this light into his heart he then becomes himself a fountain of Light, which breaks forth amidst a world that is as yet enveloped in darkness, like the glorious King of Day rejoicing in the East.
As he walks forth thus resplendent with the glories of reflected light which fall upon him from the Cross of Christ, he himself becomes a luminary that serves to light the world around him and to display the glory of God. Men thus take knowledge of him that he has been with Christ Jesus, as the light of his example shines among men others seeing his good works are led to glorify the great Father of Lights. It is precisely here that the par
all shall hold most true. No man can possess this light in himself without having it made manifest to all around him. The shining of the inseparable Sun is the evidence that he is in the Heavens. The operation of religion upon the life and heart of the man is the inevitable result of his conversion. If no light, that proves that then is no Sun. If no fruits of religion then there is no religion. "By their fruits ye shall know them." And a
man can no more hide his religion than the sun forbear to shine. Some of course shine with greater brilliancy than others. These are fixed stars, some which are centres of systems, giving light and shedding glory on the lesser stars. But whether stars or central orbs of light, all shine with their proper proportion of light in their appropriate spheres. If you are a Christian it will be known. Tell me of the
Skin having arisen above the horizon and the world being at the same time enveloped in the gloom of night, and then you may tell me of one into whose soul the light of the glory of God has been sent as it shineth in the face of Jesus, and yet that at the same time this individual shall be reflecting no light upon the world around him - as well expect us to believe the one as the other. Each is alike an impossible conception. And
This shining of Christian light is but the fulfilling of God’s design in giving the light to us. For as it would be justly regarded a mark of folly in men to light a candle and place it under a bushel, so it would be blasphemy to attribute to the Great God, a course of dealing with us which would be fitly represented by such folly, as when he had shed into our souls the light of the knowledge of His Glory we should be immediately commanded to hide from the world around.
us the light that is in us. And as men acting under reason, place a lighted candle on a candle stick so that it gives light to all that are in the house, so also it is the will and purpose of God that all who have been enlightened by His Holy Spirit should be equally manifest in communicating light to others. True it is an inseparable accompaniment of all human demonstrations of Christian Light that there are clouds which sometimes come over them, and render the lightsome
what dim for a time. But first there is in the midst of their deepest gloom such remaining trailing evidences of Light that is shining inwardly still reflected in their outward walk upon their onward path, as demonstrates that they are the repositories of a Light not of Earth. And 2. The gloom is not permanent; but to the upright there ariseth Light in Darkness,” I ere long from the misty folds of sorrow’s cloud the Sun of righteousness burst.
in all its native brilliancy &
gladness, showing that it was
obscured but not extinguished.
To remark again upon this point
of similitude we may say that
as the rising Sun is the most
noble & glorious object in the
Natural World, so Xthn XF
is the most attractive &
lovely object of contemplation in the moral World. He
are familiar with this figure. The
radiant glories of the morning
Sun to be understood must be
witnessed. As poet, fancy, or artist.
Pencil can find the language, or the coloring that shall fitly describe or portray the scene. Among all the forms of heathen idolatry the least marvelous and the most execrable is the worship of the Sun. Well may we stay with Eusebius: "I do not wonder at the superstition of the Ancient Magians who in the morning of the world went up to the hill tops of Central Asia and ignorant of the true God adored the most glorious work of his hands. But I am filled with a-
manifestation when I am told that in this enlightened age and in the heart of the Christian world, there are persons who can witness this daily manifestation of the power and wisdom of the Creator and yet say in their hearts, "There is no God." What the Sun is in Nature, the Light of the Gospel is in the moral world. And as the Christian is the receptacle of this Light, the concrete of this abstract, so the Christian as he should be, is the most glorious of the works of God in his Kingdom of Grace in this World of Sin.
Not for vain glory is the Khan thus to be regarded. Let him however only remember that he derives all his glory from Christ the Lord, and then it will at once be seen how it is that he is the most noble of all earthly characters. And the increase of this glory is always in exact proportion to the constancy of his intercession with Christ. Hence the intolerable glory emitted from the face of the Patriarch Law giver after his communion with God upon
the Mount. There is something in the life of the consistent Child of God which commends the religion of the Lord Jesus Christ to the approval and admiration of the whole world. There is no argument so convincing. There is no logic so irresistible. If there be those to whom such a character is odious they must be those who hate the light because their deeds are evil, upon the principle that the gloomy hoisting solitary bird of night hates the glories of the noon.
day Sun. But the noble minded 
who have a native inherent ability 
to appreciate the God the True 
and the Beautiful, cannot 
look upon the life of a godly 
man as it is displayed in all 
his relations to the world. 

Mass feeling an inward conviction 
of the glory of Christianity 
as thus exemplified. The presence 
and countenance of such a man 
reflects light & blessedness and 
when he is removed, there is a 
feet gloom pervading all his 
former scenes of association.
And under the pressure of this gloom that settles down upon the Church of the land on the loss of one of these great lights, men of God cry out with David in the depth of their awe and anguish of Spirit: "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men"! And hence is suggested another beautiful point of similitude between the shining Light and the Christian character, which is that both are useful. To gaze upon the glories of the risen Sun may excite the admiration of the
refined and noble minded, but there are thousands whose feelings of wonder and delight are never excited by the sight. It has become trite, and common. It is impossible however for the most insensible of mortals to be blind to the fact that the Sun is indispensable to the comfort and subsistence of the animal, vegetable, and mineral kingdoms. He warms into life the torpid, and feeds with his light the sickly plant and invigorates all nature with his cheerfulness, and illuminates all the Earth so that all may go forth to those labors which are
peculiar to the various spheres they occupy. Now nothing more beautifully exemplifies the influence of Christian virtue than this great luminary shining noiselessly, without being solicited, without interruption, without partiality. The good man thus is not only the light of the world, but the salt of the Earth. He may be unconscious of his good influence upon others, but none the less useful on that account. He may be disposed to regard himself as of no use in the world, but others know and feel that he is exerting an influence silent, but potent for good.
Many a child of God has been refreshed by his godly representations of precious truth. Many a child of want has been cheered by his smile and fed by his bounty. Many a son and daughter of affliction have had the gloom of their habitation illumined by his visits. Many a reckless out-liner has been reached by his solemn admonitions. Many an abandoned outcast has been allured from his dreary down-ward way to Virtue's path by his efforts, and many an erring fallen brother has been raised up.
from the deep degradation into which he had sunk, by his kind helping hand. He sounds no trumpet before him. He waits not for the opportunity to do good, but seeks out the occasions to do good of his own good deeds. He wearies not in his well doing from day to day. He asks not if men are worthy before he will do them good, but only is he a man—a sinner, a lost and helpless sinner, a rebel against God? Then is he my Brother and mine, be the task to set him out to do him good.
II. It is characteristic again of both the shining light and sun. If they shine now and more.

The operation of Grace in Christian's heart is described everywhere in the S. S. as gradually progressive. Every metaphor adopted brings these two ideas to view. It's beginning is small, but its growth is certain.

Thus the grain of mustard seed, the smallest of herbs, becomes so large it umbrellas a tree in oriental sands that it furnishes a shelter for the birds of the air. And that waning harvest that burdens the field...
was first the grain, then the blade then the ear before it became the full corn in the ear. And the leaven was small in proportion to the 3 measures of meal in which it was hid, yet it spread by degrees until the whole was leavened. So the morning light. At first a faint grayish beam is seen in the East scarcely distinguishable from the reflection of starlight, then it brightens gradually, we become use sured that the darkness is past & the true light is appearing. And
as we gaze (to borrow Everett's description) "the time approach of twilight becomes more perceptible; the intense blue of the sky begins to soften; the smaller stars like little bees go first to rest; the sextoors of the Pleiades soon melt together but the bright constellations of the West and North remain unchanged. Steadily the wondrous transfiguration goes on; hands of angels hidden from mortal eyes shift the scenery of the Heavens; the glories of night dissolve into the glories of the dawn. The blue
The sky now turns more softly gray; the watch stars now shut up their holy eyes; the East begins to lurid. Stains streaks of purple soon blush along the sky; the whole celestial concave is filled with the inflowing tides of morning light which comes pouring down from above in one great ocean of radiance; till at length, a flash of purple fire blazes out from above the horizon, and turns the dewy tear drops of flowers and leaf into rubies and diamonds. In few seconds, the everlasting gates
of the morning are thrown wide open and the Lord of day, arrayed in glories too severe for the gaze of man, begins his state. It is just as certain, just as striking in the case of the Khan that he too shines more and more. More frequently than otherwise the dawn of his light is faint and feeble. His vision is obscure; he sees men as bees walking. He is a tabe in Christ. While possessed of every limb and member belonging to the race of man and thus presenting
Specimen of a perfect human being is distinction from one imperfect and deformed. That first born babe is the feeblest and most dependent of animated beings. Life is faint and slight in its manifestations, yet all may see that life is there. And to the newly born child of God, exhibits the vitality of grace in every part of his moral nature. "Old things are passed away, all things have become new. And no case of this kind has the germ been found to die in"
its meekness but it continues to grow and ripen. The race begun, he sits not down to rest. The hand put to the plough he looks not back. The enlistment having been made in the Holy War he seeks no discharge. The seed planted continues to grow. The leaves is ever working in the soul. The leaves soon make their appearance on the branches, are followed by the fruit. The race is run with ever increasing zeal and eagerness.
The business is followed with unflinching industry. The hero of the good fight never thinks the victory won so long as he marches through the enemy's country, but fights on to the death and until he can say with Paul: 'I have fought the good fight, I have kept the faith. I have finished my course; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge will give me at that day: and not to me only but to all that love his
appearing. "There is significance in the figure of the Sun's light adopted to set forth the Xian xter. For you perhaps may conceive that the coruscation of some meteor light blazing in midnight gloom alhwart the sky & dazzlig the beholder with its glory might better deffit the luster of so noble & glorious xter. But while the opinions professions of reputed conversion which so often are witnessed may find their prototype in the meteoric glare because they are sudden, the
cause they come not from the upper heavens but from the dark vapors of the Earth beneath, because they die out in the moment of their brightest effulgence, leaving the soul in profound gloom than before they ever flashed with their brief lustre across its sky. Let us never forget that the only true anthem of Kho to is the shining light of the glorious Sun, because it continues to shine more and more, a chie man ever witnessed the rising of the Sun that did climb to
gradually to its meridian point.
So also is it true
that both the "Shining Light" & the xter. shine more
more unto perfection.
The art of Day halt not on
his radiant pathway, but
is as a bridegroom coming
out of his chamber and re-
joiceth as a strong man to
run a race. His going forth
is from the end of the Heaven
and his circuit unto the ends
of it, and there is nothing
hid from the heat thereof.
It is carefully to be noted here that the comparison is only portion of the course of the Sun that passed over from the dawn to the twilight, as it is said to shine more and more to the perfect day. The remaining portion of the day would indicate only decline, it is not to be used in this analogy. There is indeed a sense in which the Christian resembles the Sun on his declining path; it is in his mortal, physical life. That decays and sinks gradually until like the Sun it becomes
lost obscured behind the occident of the grave. But as the Sun remains but a brief night unseen and then re-appears in the East in the tabernacle of the Heavens set for Him by the Great Creator, more glorious than at his setting, so the Xtrian, buried in the grave sleeps away the night of death and on the morning of the Resurrection, bursting from the temporary gloom, shall arise re-animated with the glory of the celestial body and shine forth as the Sun.
the Kingdom of His Father. Yet although this be true, it is not to this similitude we are now invited. For we learn that "though our outward man perish, our inward man is renewed day by day." The Spirit is waxing stronger and stronger. He holds on his way. None of his steps shall slide, because the law of his God is in his heart. He is becoming daily stronger in faith, love, and patience, and is renewed more and more into the holy image of God." He forgets the things that are behind, presses...
on to the mark for the prize of the high calling of God in Christ Jesus. He lays aside every weight and the sin that doth most easily beset him, and runs with patience the race set before him, looking unto Jesus the Author and the Finisher of his faith. By and by come trials. And when he is ready to sink under them, he hears the voice of his great Leader: "In the world ye shall have tribulation but be of good cheer; I have over come the world." Again, the
day of temptation comes. Clouds encompass him. His light burns a little dim. But either the cloud passes quickly from him, the light of his religion, the brighter for the temporary gloom. Or if he suffers an eclipse of his faith for a time under the intervention of some foreign body between him and the great central Sun, he speedily emerges by repentance and faith and the light shines on yet once more, brightly and gloriously and amidst many fears and conflicts.
sorrows, and temptations, he closes his career like the morning star,
"Which goes not down behind the darkened west, Nor hides at stupendous]

amid the tempests of the sky, but melts away into the light of Heaven!" There then the finishing touch is given to the gate of the Xian. The crown of glory that faded away is placed upon his head, and his soul being made perfect in holiness, immediately passes into Glory," where no sin nor sorrow ever more shall enter it."
My fellow-disciple of Jesus! Let me ask you how your own experience tallies with this description? Be it known to you, it is the Word of the Lord which thus describes the path of the just. If we therefore cannot trace a resemblance to it in our career, let us conclude at once that we are defective in some prime requisite of Jesus. Remember unless we shine, we shine more and more; we have no reason to conclude ourselves to be the chie of God. We are of the world.
to whom our Lord having committed talents we have only buried them in a napkin and them in the earth. Re member the fate of such rest it befall us. God does not require all to shine with equal brilliancy to be conspicuous equally far throughout the world. But he does expect of us to improve our talent, and shed some light around us. Alas! that there should be any of us who profess...
to be Christians who yet live to so little purpose that the world is not at all profited that we have lived, and no one will miss us when we die. Oh when we think of the 1000 who will not half our advantages have blessed the world by their lives of labor in the cause of Christ, left the track of life illumined wherever they have gone, and departing have left behind them a bright train of heavenly light in their ascent to Gloryhow
should we feel stirred to
the exertion of every power
to the achievement of some
worthy deed in the great
Enterprise of the World's an
quest to the dominion of
our Lord? It is thus our path
shall be "as the Shining Light
which shineth more and more
into the Perfect Day," and while
we shall be content to labor
on, toiling in the Master's
vineyard so long as it shall
be His Pleasure we shall
carelessly look for the period
of our release to depart the
with Jesus. Ours shall be the
feelings of the Khan Pilgrim, who
would not be always on the journey.
Not always on the journey when the
home, the place which is pre
pared for his abode stands open
to receive him when he comes,
the exclaims
Why shd I wish to linger in the
wild, when thou art waiting, Father
to receive thy child. This is a
weary way & I am faint, I want
for purer air & fresher springs,
O Father take me home, there is
a taint, a shadow on Earth's
purest, brightest things; this
World is but a wilderness to me, there is no rest, my God, no peace apart from thee.

Come gentle Death, whom I have feared thee long, and thou art dreadful still to mortal sense, come, thou art stingless now, I did thee wrong, thou shalt but aid me to escape from hence, come, I can meet thee, for the Conqueror's arm upholds my shrinking soul and shields me from alarm. Shrink not, oh human spirit, the everlasting arm is strong to save. Look up, look up frail nature. Put thy trust...
In him who went down mourning

to the dust, and overcame the grave.

On west immortal on, through

endless space, and stand with

thy Redeemer face to face.

And stand before thy God,

life's weary work is o'er, thou art

of Earth no more, Here no bootless

wrest, The City's name is Rest,

Here shall no fear appall,

Here Love is all in all,

Here shalt thou win thy ardent

soul's desire, Here clothe thee

in thy beautiful attire. Lift, lift

thy wondering eyes, Yonder is
Paradise. And this fair shining hand. Are spirits of thy land. And these that throng to me there are Thy kin, who have awaited thee redeemed from sin. The city's gates unfold, enter both enter in.