

said:—"This language forms part of a most striking analogy. Some commentators fancy that it was suggested by the relationship existing between the sun and our planet. Were a calamity to quench the fires of the chief splendor of the solar system earth would be hopelessly enswathed in endless night. As is the sun to our globe, so is the eye to the body, and were it to suffer an eclipse the entire body would be veiled in darkness. But with due respect to the expositors, the Saviour's comparison is less pretensions than this. He simply likens vision to a lamp, a lamp which may be the hope of some wanderer through a dangerous mountain defile, or the flickering beacon on the shore to guide the wet sailor on stormy Galilee, and which if it goes out leaves the pilgrim and mariner in despair. The terms he employs, however, in contemplating so sad a contingency do not describe actual blindness so much as prove perversion of vision. If the eye is single, if it sees straight, has in view one object and keeps it in view, then the path will be clear and bright, but if it is divergent, looks two ways at once, confusion, indistinctness and obscurity must prevail. Swiftly the application comes that throws light on the figure, "No man can serve two masters." "Ye cannot serve God and mammon."

The careful reader ought to note that the analogy in this passage is double. First, it is between the lamp and the eye; and secondly, between the eye and something corresponding to it within described as "light." To what does Christ refer? It has been held by several writers that the eye of the soul is manifestly reason, which has to see for the whole body. But others insist that as He was discussing ethical principles He must necessarily have meant the conscience. As we are disposed to read our psychologies and metaphysics into the terminology of our Lord, and as there are conflicting schools on these high subjects, naturally enough we fail of agreement. Personally I hold that He did not intend to designate constitutional functions of the intellectual or moral nature of man, but primarily and exclusively the illumination, original or acquired, native or attained, of the soul. If we must find an exact analogy to the eye it exists in the soul itself taken as a whole. That is the seat of all intelligence, knowledge, radiance, brightness. Goethe says, "The eye receives the sun because it is sunny," and so the mind is in a similar manner capable of receiving light because it is light. The Master discloses a most solemn contingency, paradoxical in form, and yet thoroughly philosophical in character. He affirms that the light may be darkness, and hints at the awful and pitiful immeasurableness of such darkness. It is to the force and significance of this teaching that we must look.

AN ENLIGHTENED PEOPLE.—The Great Teacher is thinking of those who prize reason, culture, knowledge and all that goes to make an enlightened people. In addition He is proceeding on the supposition that the inner light governs and determines a man's outward life. What are schools, public libraries, churches and newspapers to us if they are not appropriated and used? The public library only benefits as it is utilized by the mind, nor are books a radiance on our pathway until they have been read. Two sad sights—a blind man stumbling along in the radiance of meridian splendor and a mind confronting the volumes in the library without the least conception of what they mean. Remember, we are governed directly from within, only indirectly from without. As the Deity gazing on this potential planet enveloped in darkness called on light to penetrate the thick blackness, so should every human being, realizing that without it there can be neither grass nor flowers nor beauty, make a way for his soul to be flooded with light. But what if the light be darkness? How is such a thing possible? It is always possible when reason is misdirected. When we stop to consider the part played by the mind of man in civilization and Christianity we are filled with amazement, and while we condemn the worship of reason impersonated in a frail woman at Notre Dame, we admit, if anything human is entitled to such homage, it is reason. And yet when we find it crowning a sinful woman, the sign of folly, viciousness and indecency, we have furnished to hand an illustration of light being darkness. Signs also have we of this grave misarrangement of the highest faculty in the religious mystic who interprets shadowy impressions into revelations from God; in the technologist who devotes himself to the arrangement of impossible or superfluous inventions, in the astronomer who runs into astrology; in the chemist who is secretly hoping to discover the elixir of life, and in the social reformer, who believes that the