

imputed the power to Beelzebub ; others sought a sign from heaven. Thus the effect was that the heart manifested what was within, and betrayed its real state. All come out because the light of God is there ; and wherever it shines, it brings out all sorts of difficulties, because it forces everyone to show before God what he is. When the heart is stirred, it is like a sink. The more perfect the light, the more the effect is produced. It compels each one to take his side for or against the light. Things find their level in the presence of God. We should desire God to act with all the power of His Spirit, that those who love the light may come to the full perfection of it. If it makes our sins evident, it is that they may be put away ; for He who is light, makes also expiation for sins.

The power of Satan (vs. 21-23) seeks to keep souls in darkness. Are you then for Christ or against Him? A middle course is impossible where He presents Himself ; the heart must decide one way or the other ; and this settles the question of Satan's power, for "greater is He that is in us, than he that is in the world." (1 John iv. 4.) It is not the light which fails, but faith.

In our gospel, however, the light of the body is not that of the sun, but the eye : because the subject matter is the state of him who receives light from God, and not its manifestation in Christ. It is the eye, the organ of our moral vision ; it is the aim and object of the heart. All depends on what is really before the soul when it is a question of