

You all know what *blindness* is, don't you? Alas, I need not describe it; you have seen some one, or maybe many whose lot it is. I hope you all feel tender pity for these. God has taught us that he cares for them. We read in Lev. xix., "Thou shalt not put a stumblingblock before the blind, but shalt fear thy God. I am the Lord." And in Deut. xxvii., "Cursed be he that maketh the blind to wander out of the way?"

The Scriptures mention several instances of wicked persons being deprived for a time of the power of seeing, that the people of God might be protected or delivered from harm: all these show the power of God. We ought to fear to offend Him. They show, too, how safe we shall be, if we have Him for our friend.

In Gen. xix., you will find that the heavenly messenger sent to Lot, struck the Sodomites with blindness. In 2 Kings, vi., you may read how the Syrians, who went to seek for Elisha, were struck with blindness, in answer to Elisha's prayer. I dare say you remember, too, how, once when the Jews in their rage, took up stones, to stone our Saviour, He hid himself from them, although he passed through the midst of them, and went His way.—John. viii.

When Jesus was on earth, He opened the eyes of the blind. Miracles had been performed by Moses and the prophets in old times; but no one had opened blind eyes. You remember the man who had been blind from his birth; told the Pharisees, that since the world began had it not been known that any had opened the eyes of the blind, and they

did not contradict him, they would have done so if they could. The prophets had foretold that Christ, the Messiah, would open the eyes of the blind, and He only did so.

Now what will you say if I tell you that we are all blind? I can imagine I see you turn and look into one another's bright eyes, and make yourselves quite sure that I am wrong.

Well, dear children, be grateful to your Father in Heaven for the great gift of sight, and thank Him for this, as well as His other many mercies to you; but still I think I can show you that what I wrote above is quite correct. *We are all blind.* In Peter's 2nd epistle, at the 9th verse, it is said, "He that lacketh these things is blind." If you turn to Rev. iii. 17., you will see some are called blind. Of course, in these passages (if you will turn to them) you will at once see that it is not the eyes of the body which are meant at all, but the understanding and the heart. The gentle, loving apostle John, says in one of his letters, that "He that hateth his brother, is in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." I think it is clear that the darkness here spoken of is *Sin*.

If I had written that we were all sinners, you would have said, at once, "Oh, yes, we have heard that a great many times."

But why is sin compared to darkness? Because there is some likeness in the one to the other. One born blind can have no idea of the sun, or of the beauties of nature which its light displays to us, or of light itself. Who is the *Sun of Righteousness*? Christ Jesus