

be emptied, and free passages with grants be made; then shall we have a Government attending to the real well being of the people, and not until then. God never enjoined upon us the duty of supporting the able bodied man; He only commissions us to take care of the stranger, the widow and the fatherless; for the widower, and the motherless, provision is made, if not in England, in our immense possessions; but having made the mistake by discouraging emigration, and wasting national strength, through the horrors and immorality always resulting from overcrowding. It becomes our duty to rectify this mistake, by providing from the national purse, sufficient to enable these impoverished ones, comfortably to settle in the countries God Himself has given them. The same amount of money we threw away, over ten of our people in Abyssinia, without any "value received," applied in this direction, would be a stroke of real statesmanship, and directly, and sensibly benefit the whole of the country. If the people willed it, no earthly power could hinder it. Heaven would not oppose, because it grieves that it has not been done before.

IDENTIFICATION THE TWENTY SEVENTH.— "BLINDNESS IN PART."

Perhaps one of the most marvellous incidents connected with the history of Israel since they were lost, is that of their "Blindness," their utter ignorance of themselves, it is said of them "His watchmen are blind, they are all ignorant." Is. lvi. 10. They were to accomplish all the wonderful works given to Israel; yet they were not to know themselves, were to be forgetful of the rock that begat them, Paul calls this a mystery and says "I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Rom. xi. 25. In the first verse he glories in being "an Israelite," "of the tribe of Benjamin," and speaks only of Israel, and not of Judah, when he asks "Hath God cast away His people?" And refers to Israel as being the elect Nation, and not a Church, when he says "God hath not cast away His people which He foreknew." He had the authority of Scripture for saying this; for God Himself had said "they shall be as though I had not cast them off." Zech. x. 6. Yes, even in this blind state, they should be the favoured people, not for their own goodness, but that the faithful promises made, should stand; for Paul says "Israel hath not obtained that which he seeketh for; but the ELECTION hath