

or man for thirty days, save of thee, O King, he shall be cast into the den of lions." Darius, the king, was the willing victim of the conspiracy which was aimed at his most valuable officer. He signed the decree, and thus it became an unalterable law. Its work was soon accomplished. Daniel heard of it. And what did he do? Did he conclude that he would give up praying for thirty days? No! not that. Did he continue his prayers to God only in secrecy and under cover of the night? No! not that. What, then, did he do? Why, he moved calmly forward with the momentum of his devoted life, entering his chamber each day as usual, and praying there as he had been accustomed to pray. He was not the abject servant of consequence. The pressure of an emergency was not to be the occasion of his fall. He was in God's hands. The duty of prayer was evident. He had reached that point—so often reached in public service—when life itself is to be measured against the consciousness of God's approval. This is the crisis of life. Many a man finds that he is not able to meet the requirements of such an hour. For gold, for applause, for preferment, he sells himself. God is forgotten; duty is forgotten; conscience is forgotten; manhood yields; character is broken, and a wreck is left upon the shores of time. Perhaps we shall not err if we say that a crisis like this must, sooner or later, be met by every one of us. We are summoned to prove ourselves. The question of doing right, without reference to personal advantage, is submitted. Oh! how grand a thing it is to pass through such a crisis with fidelity to God, having an abiding confidence that He is ever on the side of what is right and true; that He will surely overrule disaster; that He will ultimately establish the name of the honorable man, and will make it illustrious upon the page of history! This is the heroism of faith. I think that it was Robertson who replied to a sentimental friend who was once chiding him for his indifference to public opinion, and asking him if he knew

what happened to "Don't care." "Yes, madam; He was crucified on Friday." I know that it was Paul who wrote to the complaining church of Corinth, when his conduct was called in question: "With me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self; but he that judgeth me is the Lord."

And that, brethren, is the conclusion of the whole matter: to bring God consciously into life; to live with reference to His approval; to exercise a wise discrimination; to advance calmly, but steadily; to be religious in the marketplace, and in the parlor, as well as in the sanctuary—such are a few of the lessons which we may carry away with us as we turn from the chamber of Daniel, and go again to meet the toil and the conflict of a busy world.

THE HOLINESS OF GOD.

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But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy.—1 Pet. i: 15, 16.

WHAT is the holiness of God? Infinite purity, rejoicing in the purity of His creatures, and exacting purity of them—this is the holiness of God. Why ought the holiness of God to be a reason for *our* holiness?

I. Because holiness is that idea of Himself which God is most intent upon communicating to man. The Scriptures represent God under a great variety of lights and aspects. The first is that of an Almighty Creator. That is the first and most elementary conception that any being gets of an invisible Creator or divine Ruler. The Scriptures start with that. It was the idea with which God made Himself known to Abraham, who was assured that, following divine commands, he should be so kept that the divine promise should be literally fulfilled to him, and the name by which God assured Abra-