

duty. But Daniel was too good and too brave a man to do any of these. He knew that his duty was to make the best of his circumstances and to seek the good of the country, for in its good he would find good. Hence though not forgetful of Jerusalem, he was resigned useful and happy in Babylon. His religion taught him honesty towards outsiders and fidelity to his employers, and so well did he discharge his duties that he rose under five successive reigns till he was set over all the realm. It speaks well for a public servant in this country who keeps his position under two changes of government, but you will find Daniel the same faithful open and courteous servant under all his masters. And what a weight of business devolved upon him. "The administration of justice formed no small part of his duty. Before him as he sat in the gate appellant and defendant came. It was his to hear the cause, to weigh the probabilities of evidence, to adjudicate and to execute. On him also devolved the financial administration of the realm. He had to get from each reluctant satrap the tribute assessed upon the province, to check the accounts of the president and to see as the tale was told into the treasury, that the King suffered no damage. "Now when you think of all the business devolving upon this one man, how he was in the language of modern times, Finance Minister, Lord Chief Justice, Home and Foreign Secretary, was Minister and Premier," you will allow that Daniel had enough to do and was perfectly excusable, though he attended only to the matter on hand—at least how many of our men now a days excuse themselves from attending religious meetings through press of business! "O the shop! everything must be sacrificed to that." "But what did Daniel." He neglected not his appointments with God while he performed his secular duties diligently. "Then he must have made but a poor president!" Nay, it was this frequenting his closet that kept him right, his head cool and his hand steady at the helm, while absorption in business has made some merchants imbecile, some statesmen suicides, and many more good only for one thing, but it was prayer that kept Daniel right, his head cool and his heart loyal. that sanctified prudence, wisdom and authority, hence are there two errors here to be avoided. Some busy men will not pray for want of time, though more correctly for want of will; others again pray but neglect prudence, diligence and industry in their calling—not so Daniel; not without fidelity to man while mindful of his appointments with God and he prospered.

But a third trait I bring before you is his *consistence and courage*. Daniel was not without enemies. His very suc-

cess provoked them; but what did they allege against him. "Any mal-administration of office or neglect of business, any personal aggrandisement or distribution of patronage." Such are the charges brought against officials in our day but against Daniel, after all their search, his enemies could allege nought except concerning the law of his God, noble tribute borne by his foes! "Rectitude and piety his sole offence." Had such a president lived in our day "O Daniel live for ever" had been his salutation; but now Daniel must suffer for righteousness and be punished for praying to God. His enemies devise a law that if any one shall petition any God or man for 30 days save King Darius, he shall be cast into the den of lions." Similar enactments have disgraced the statute book of England in the reign of Charles II, that if any one worshipped in a Conventicle or prayed except by the book of common prayer, he would suffer imprisonment. For no other offence did Bunyan lie 12 years in Bedford jail. But of such laws it may be said that passed in the interests of a party and against righteousness, they recoil ultimately against their perpetrators; for thirsting to ensnare Daniel, his enemies fell themselves into the snare they had set. Darius unsuspectingly passed the decree and then they watched for Daniel's breach. Soon it occurred. "Now when Daniel knew that the writing was signed, he went into his house and his windows being open in his chamber toward Jerusalem, he knelt upon his knees three times a day and prayed and gave thanks before his God as aforetime." This is courage. Some would have suggested "allow some time to pass, Daniel, and do not precipitate matters," but Daniel followed not these temporisers. But others more covertly still why not pray in your heart. It would not do to let them know what you are about. Shut down the window and leave the closet but pray in your heart, that will answer as well since God reads the heart and thus you will both serve God and save your life." Yes this is worldly wise counsel serving two masters, but Daniel's conscience would not let him do so and Daniel's God would not have been pleased for he has said, "no man can serve two masters." "Ye cannot serve God and Mammon." And so Daniel did as aforetime. Beautiful are consistence and courage. The Martyrs would have got their lives had they only put a few grains of incense upon Caesar's altar. The reformers; had they only withheld their sentiments about transubstantiation; Christ and Jupiter both Caligula would have worshipped, but Daniel, when he knew that the writing was signed, went to his chamber and prayed as aforetime. Courage and consistence in