

single expression, "and this we ask for Jesus' sake." He, as some one has suggested, resembled the Hebrew spies who walked in front of the rich clusters of the grapes of Eschol, while we resemble the spies who walked behind them. He had glimpses of redemptive truth, read the truth in promises, caught his inspiration from types and symbols; while we behold "the truth as it is in Jesus," read the incomparable life of Him who has made Bethlehem and Calvary forever sacred, obtain our inspiration from the facts of a clear and satisfactory history.

The redemptive element in the divine character is always attractive. "We love him because he first loved us." Men do not get very near to God, nor do they ever keep very near to Him, unless they feel the constraint of redemptive love. "And I, if I be lifted up from the earth, will draw all men unto me." "He that hath seen me hath seen the Father." Who but the Redeemer could have used such words? Upon His lips they are profound wisdom, which has its witness in every age. We may speculate and philosophize about God; we may grope in the darkness, and think that we shall be able to find Him; but, my friends, if we only listen to the voice of Christ, the Redeemer, we shall learn that God is seeking us, and that He cannot be very far away; if we only yield to the requirements of Christ, the Redeemer, we shall find that we are with God, enjoying a Father's protection, eating a Father's bread, receiving a Father's benediction. The world grows old; civilizations change; America is not like Babylon; Daniel would present a strange appearance upon our streets; but the common faith of the ages is still influential. Christ, the Redeemer, continues to exert His magnetic influence, which draws mankind from selfishness, impurity and vice to sweet and holy contact with goodness, purity and love. Have you felt that influence? If so, have you yielded to its constraint?

III. As we learn that Daniel is accustomed to kneel in his chamber three

times each day, we are impressed with the necessity of frequent and stated seasons of prayer. Let us not forget that we are standing at the open door of a statesman's private room. This man, who thus retires to his room for prayer three times each day, is at the head of one of the largest of the ancient monarchies. He finds time, however, for prayer; and he has respect unto the important principle of routine observance. Every day, and three times every day, Daniel is at prayer.

There are two points here which deserve attention. The one is the frequency of prayer, and the other is the regularity of prayer. Both are important. One man may say that he will only pray when he feels like praying; and another man may pray by the clock, at stated hours and on stated days. The value of prayer will not be known by either one of them, although the latter will gain more than the former. For the man who makes prayer a matter of feeling will be apt to find that many of his days are prayerless, because his feeling does not incline him to pray. He is in the midst of some very engrossing occupation, or he is on a journey, or his mind is diverted, or his necessities do not press him. He forgets to pray. By-and-by he loses the habit of prayer. I wonder if I am speaking to any persons who have become thus negligent, out of whose lives prayer has dropped completely! They were taught to pray in childhood. Who would think of bringing up a child without teaching him to repeat his "Now I lay me down to sleep"; or his "Our Father which art in heaven," each night before going to bed? No parent would do such a thing as that. For the prayers of childhood are a blessed reality in every home. Yet there are instances, and not a few, which give prominence to the painful fact that men and women are living without prayer. They excuse themselves by saying that they have got out of the way of it. They are not unbelievers; they are not godless; but somehow they have failed to keep in exercise the good habit which they early