

heart, for they shall see God," or, as it is rendered in the Greek (makarios), "Happy are the pure." This text has a counterpart which reads, "Unhappy and anathematized are the impure in heart, for they shall never see God eye to eye and face to face." We have in Joseph a splendid example of the reward of purity, how he resisted temptation in its most subtle form, and how, though he suffered for a time, God opened up his way before him, and made him prime minister over all Egypt. How different is the case of David, who when he committed a crime against decency and violated God's law was punished with scorpion stripes and so humiliated that he was weary of his life, his punishment at last having its culmination in the mournful cry, "Oh, Absalom my son, my son! would God I had died for thee, Absalom my son, my son!"

Again, the reward is seen in God's dealings with Daniel and others of the children of the captivity at Babylon, when they refused the king's meat and wine because it stimulated their passions and was not conducive to virtue, and with their pulse and water were fairer and purer than any who stood before the king; a strange contrast to Nebuchadnezzar, who