

the building, with latticed windows giving free circulation to the air." It was a suitable place to which to retire if one wished to be undisturbed. *Toward Jerusalem.* The Talmud says that the Jews in foreign lands turn toward the holy land when they pray, those in the holy land turn towards Jerusalem, and those in Jerusalem turn toward the temple. (See 1 Kgs. 8 : 35 ; Ps. 5 : 7.) *He kneeled . . . and prayed, and gave thanks ;* better, he continued kneeling and praying and giving thanks. He still kept up his accustomed practice. *Three times a day.* See Ps. 55 : 17.

Vs. 11, 12. *These men ;* the satraps who were jealous of Daniel's place in the kingdom. (See v. 4.) *Assembled ;* a word meaning more than a mere coming together. The margin of the Rev. Ver. translates it, "came tumultuously." *Spoke before the king ;* to speak "before the king" being regarded as an expression of more respect than the more common phrase, to speak "to" a person. *Hast thou not ?* The questioners were not seeking information. They were reminding the king of what he had done, as an introduction to their accusation against Daniel. *Den ;* pit or dungeon. *The Medes and Persians.* These two nations were closely related.

Vs. 13, 14. *Regardeth not thee ;* Daniel's accusers thus showing skill in the presentation of their case. They would make it appear that Daniel's conduct is a personal insult to the king. *With himself ;* a mis-translation. These two words should be omitted, as in the Rev. Ver. *Laboured ;* kept on laboring. *To deliver him ;* to rescue him, the word being different from the one used just previously.

V. 15. *Assembled ;* as in v. 11. *Know, O king, etc.* These courtiers are insistent lest they lose their opportunity against Daniel.

### II. Daniel's Danger, 16-18.

Vs. 16, 17. *Whom thou servest continually.* The king thus recognizes Daniel's consistent devotion. *He will deliver thee ;* rather, may he deliver thee. It is an expression of the king's earnest desire. He had been entrapped by Daniel's enemies. *The king sealed it.* The Assyrians, Babylonians and Persians made use of seals, and large numbers of these have been preserved to our own day. The

idea, of course, was that if any one broke in to attempt a rescue he would be unable to reproduce the king's stamp, and so would be detected.

V. 18. *Fasting ;* as an expression of his anxiety for Daniel. *Instruments of musick.* The meaning of the word used here is very uncertain. Some take the view that it refers to dancers. The point is that the king refused to take part in his usual pleasures.

### III. Daniel's Deliverance, 19-23.

Vs. 19, 20. *Very early in the morning ;* literally, at dawn, in the brightness, or, as soon as it was light. *In haste ;* so anxious was he to find out how things stood. *When he came ;* as he drew near. *With a lamentable voice ;* with pain in his voice. *Unto Daniel ;* hoping that he would be alive to hear.

Vs. 21, 22. *O king, live for ever ;* the words used regularly throughout Daniel in addressing the monarch. *Hath sent his angel.* See Gen. 24 : 7, 40 ; Ex. 33 : 2. *Before him . . . before thee.* Daniel had a conscience void of offence before God and before man.

V. 23. *Exceeding glad ;* the king throughout being represented as distinctly friendly to Daniel. *Because he believed ;* better, as in Rev. Ver., "because he had trusted."

### Light from the East

DARIUS AND HIS RELIGION—There was much to admire in the religion of Cyrus and Darius and their Persian subjects. Ahuramazda ("the Lord Wisdom"), their god, was much like Jehovah of the Hebrews. He was the god of light and truth and purity, all-wise, all-righteous, all-beneficent. By him stood the angels, rank under rank, ministers to do his will. Over against Ahuramazda and his good spirits were arrayed Ahriman, the evil spirit, and all his fiends, rank by rank. And between them went on the battle of the ages. It was a battle to the death. The battle-field is the world, where beneficent powers contend ceaselessly with baleful forces. The battle is one ; every god is in it, ever demon, all the lower creatures and every man. A man is no mere spectator. He is a combatant in the thick of the fight ; on its issue his fortunes, his very existence, depends. And the conflict is a moral conflict. Men and gods battle side by side for