

mony against the world are thrown together as what for a season must be passed by, till the feast-day is kept.

Where then, again I ask, is the separated one? Where is Daniel? Where is the king's mother? The feast does not attract either of them, though they may be in different measures of strength. Daniel knew the character of it before the judgment was pronounced. He does not wait for the fingers of the man's hand to put him into his place in relation to it. He is not moved by the mysterious writing on the wall. Sudden destruction, as a thief in the night, does not come upon him. He and his companion, though "a weaker vessel," are, in the spirit of their minds, in the place from whence these fingers were sent—they were "children of light and children of the day." The judgment upon the feast had no terror for them, for they were not at the feast. They had judged it already. Their separation was not sleep. "They that sleep sleep in the night, and they that be drunken are drunken in the night." (1 Thess. v. 7.) But they were no more indifferent to it than taking their pleasure at it. Their separation therefore, as I said, was not sleep. In a divine sense they watched and were sober. (1 Thess. v. 6.) In the separated place Daniel knew the judgment of God about it all, long before the writing on the wall announced it to the world. All this is full of meaning for us.

I am not going to say that the form of evil which