

"Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented," are the skeleton at many an unrighteous feast.

Then religion consoles us when we are disappointed, and cheers us when we are sad, and makes us conscious of God's help and blessing, and teaches us the great lesson that to *be* is better than to *get*; to possess a noble character is the purpose of our existence. For the offering of a noble character is the best tribute that a mortal can render to God, who creates, preserves, redeems and sanctifies. A great and good man, who carried his religion into the intense activity of a very busy life, once wrote, "And they glorified God in me."

II. As we observe that the windows of Daniel's chamber are open toward Jerusalem, we recognize the attractive power of the redemptive presence. The sacred temple, where the daily and yearly sacrifices were offered, was at Jerusalem. There the glory of God rested upon the mercy seat, which could be reached only through the appointed mediation of the High-Priest. The redemptive idea was thus emphasized. Jerusalem was the city of redemption, because it had the temple. The pious Hebrews, in turning their faces toward the Holy City when they engaged in prayer, announced their faith in redemption. They acted what we now speak. For as we present our requests in the name and for the sake of Jesus Christ, so they sought God's favor through their dependence upon the typical sacrifices. By means of these sacrifices God addressed them. They contained His invitation. When they were offered, the worshipper claimed, and secured, the fulfilment of their promises. As a consequence, the pious emotions of devout men turned instinctively to Jerusalem, where these sacrifices were constantly offered; and their reverential attitude was that of the face toward the Holy City. This custom found its warrant, moreover, in the statements of the prayer of king

Solomon, which was heard at the dedication of the magnificent temple. For then the wise king prayed that especial regard might be manifested toward those who should pray, in their seasons of anxiety and distress, with their eyes turned in the direction of the temple: "If they shall pray unto the Lord toward the city which thou hast chosen, and toward the house that I have built for thy name, then hear thou in heaven their prayer and their supplication, and maintain their cause."

In this connection, we read with peculiar interest our Lord's announcement to the woman of Samaria, when she said to Him: "Ye say that in Jerusalem is the place where men ought to worship." For He instantly replied: "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father." His own death was soon to rend the veil of the temple in twain, and to abolish all local sanctuaries. He would then stand before the world as the one adequate Savior, whose worship is a possibility to faith under all circumstances. "The hour cometh, and now is," He added, "when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." This is His present attitude. Through Him we have access to the Father. His redemption is a constant appeal. Wherever we are, however we may be situated, the promise holds true, that "whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." What is this but a kneeling before the windows, which are open toward Jerusalem? What is this but a confession of dependence upon the sacrificial merits of the Lamb of God? What is this but surrender of one's personal desires to the wisdom, power and grace of Him who "loved me and gave himself for me"? I have no doubt that Daniel experienced the same delightful confidence in kneeling with this recognition of the temple and its sacrifices that godly men do now, when they begin and conclude their prayers with the