

alone can do so to this day—the “eye-salve.” If we test a thing by any test but Christ, we shall misinterpret it. It will appear fair, and good, and desirable, if we try it by its relationship to the welfare of society, or to the advancement of man and the world; but if we look at it in the light of a rejected Jesus, its bloom will be found to be corruption. Standing in the festive hall, Daniel traces the whole scene in Babylon at that hour in relation to God. He rehearses before Belshazzar God’s way with Nebuchadnezzar, and Nebuchadnezzar’s way with God, and then Belshazzar’s own hardness and infidel pride in defiance of Him who had wrought the wonders. This was Daniel’s key to the writing—of course, I know, under the inspiration of the Holy Ghost. But still this was the prophet’s moral apprehension of the king’s feast. He judged it in reference to God—and what could the end be, but awful and sudden destruction? The writing must speak of judgment, though the lords and the captains, the wives and the concubines, sport themselves in the king’s hall.

“Anoint thine eyes with eye-salve, that thou mayest see.” It is blessed so to do, but it is hard. We judge of things in reference to ourselves, and not in reference to Christ. We think rather of the world’s improvement than of His rejection. We talk of human capabilities rather than of human and incurable apostasy. We want the eye-salve, without which we cannot see—we cannot discover the feast, or read the writing on the wall.

The disciples wanted it on the Mount of Olives, as they looked on the Temple. They saw the building, but not with the eye of Christ, not as anointed with the eye-salve. He had seen it, and all that surrounded it, with the eye of God; and costly as it was, and beautiful beyond comparison, He had written the judgment of it; yea, on the very wall He had written the judgment of “that beautiful