

n days ; long
 ing no one in
 ight from the
 ead of wine.
 looked upon.
 it as to the
 roposed. So,
 e in food and
 and mind and
 rhaps having
 his chief to
 niel's wishes.
 Daniel's plan

5-20.
 irer . . . faller in
 bodily health,
 and activity, a
 ork and capa-
 s the result of
 took away their
 succeeded so
 rews were per-
 of their train-
 directed.

knowledge and
 ental activities
 and by fasting,
 ul servants by
 their powers.
 y proficient in
 aanded of the
 g ; astronomy,
 which Babylon
 wisdom ; power
 had acquired.
 all visions and
 ole of all kinds
 of divine favor.
 d to chs. 2 and
 ret dreams and
 uch sought and
 t East. At the
 Bring them in ;
 e attendance on
 ned with them ;
 to test their fit-

like Daniel, etc.
 reward for their
 he king ; because
 tand before" is

equivalent to our "wait on", "minister to".
Ten times better ; better counselors, better
 informed. *Than . . . the magicians* ; men who
 pretended to interpret dreams, work magic,
 etc. *Astrologers* ; Rev. Ver., "enchanters",
 a name given to charmers of serpents.
 "Babylon was the land of magic. Demons
 or evil spirits were supposed to be active on
 earth, bringing to mankind diseases, mis-
 fortunes and every kind of ill ; the heavens
 were supposed to exercise an influence over
 the destinies of men and nations."

Daniel continued to hold a high position
 in Babylon till the days of Cyrus, that is,
 for nearly seventy years. According to ch.
 10 : 1, he was still active in the third year
 of that king. V. 21.

Light from the East

By Rev. James Ross, D.D., London, Ont.

DEFILE—The food used in a heathen
 palace included much that was forbidden by
 the Jewish law,—pork, and some kinds of
 game, birds and fishes ; and the mode of
 killing them made them unclean. Besides,

APPLICATION

By Rev. F. H. Larkin, B.D. Seaforth, Ont.

*Daniel purposed . . . not defile himself with . . .
 the wine*, v. 8. Strong drink does defile, and
 we may well marvel at the mental squint and
 moral twist that can keep any
 one in ignorance of this fact.

The Defilement
 of Drink

An old Greek philosopher, being
 asked by what means a man may best guard
 against the vice of drunkenness, answered,
 "By bearing constantly in his view the
 loathsome, indecent behavior of such as are
 intoxicated." Upon this principle was
 founded the custom of the Spartans of
 exposing their drunken slaves to their child-
 ren, who by that means conceived an early
 aversion to a vice which makes men appear
 so disgusting and absurd. Surely the sight
 and speech of one drunken man should be a
 sufficient reason why any self-respecting
 person, young or old, should resolve never
 to get into that condition, or anywhere near it.

*I fear . . . the king, who hath appointed . . . your
 drink*, v. 10. Those in high places have
 often set before the common people a dis-
 graceful example of intemperance. Macaulay

every meal at the king's table would begin
 with a libation to his gods, and this rendered
 all the food forbidden, to a strict Jew The
 religion and nationality of the Hebrews were
 at stake on this question of food at that time.
 In the Maccabees many pious Jews submit to
 martyrdom, rather than eat proscribed food
 and thus profane the holy covenant. And
 after Christ came and taught a broader con-
 ception of religion, it took a long, hard battle
 to prevent the Christian Jews from forcing
 the old yoke of ceremonial observances on
 the Gentiles.

PULSE—The Hebrew word means any-
 thing that grows from seed, and might be
 represented by "vegetables". The English
 word "pulse" is the Latin word for pottage,
 and includes all grains that grow in pods, as
 beans, peas, lentils and vetches. Flesh meat
 was used only on rare occasions by the Jews,
 and even yet cereals are the standard food of
 all the common people of the East. Daniel
 wanted to go back to the vegetable diet
 which he had learned by experience was best
 for him.

describes the coarse jollity around the table
 of Charles II., and tells that
 Follow the King's Lead it was no uncommon occur-
 rence for the revelers to be
 laid under the table in the stupor of utter
 intoxication. The Scottish Parliament which
 met in Edinburgh in 1661 is known in history
 as the "Drunken Parliament". "It was a
 mad, roaring time", wrote Bishop Burnet,
 "and no wonder it was so, when the men of
 affairs were almost perpetually drunk." It
 is cause for thankfulness that King George,
 who was crowned a few weeks ago, is noted
 for his temperate life, and that his court is
 the abode of purity. It will be well for his
 people throughout the empire if they follow the
 lead of the king in the matter of temperance.

Prove thy servants, v. 12. Abstinence from
 the intoxicating cup will surely justify itself,
 just as the terrible results of indulgence to

excess will reveal its folly.
 What Drink Money Would Buy Speaking recently in London,
 John Burns said, "The best re-
 medy for the housing evil is for the people to