

dominions. He is also unmindful of the doings of God which had been in the same dominions in the days of his father. But the queen has recollections and knowledge of these things, and she is a stranger to his feast.

Is not the question then with us to be this: Who is the separated one now? Who is going to the king's feast, or who, in the light of the Lord, is separated from it? The present is an easy, self-indulgent, worldly moment. The gods of gold and of silver, of brass, of wood and of iron, are praised. All the capabilities in the world to make a feast are produced, and displayed, and gloried in. Social accommodation and social delights are the great object. Man's works, the fruit of his skill and the resources of his country, adorn and furnish the scene, and are the host of the feast, that which gathers and entertains. Man is providing the joy of this awful hour in the world's history—awful indeed, not in the judgments or sorrows which are upon it, but in the moral principles which are quickening it. The captivity of Zion was heedlessly forgotten by Belshazzar, and the vessel's of God's temple were profaned. The operations of His hands were not considered, but the wine and the tabret were in his feast. So now; the rejection of Christ is by common consent forgotten, that man may meet his fellow, greet him with a common joy and with a common welcome, because they are all of one earth, of the same world, of kindred flesh and blood; and all God's claims on His elect and testi-