

to learn how it had gone with Daniel. *A lamentable voice*; a voice throbbing with anxiety. *Servant of the living God*; who has ears to hear and an arm to save, unlike the dead gods of the heathen. *My God*. The words ring with triumphant confidence. *His angel*. Compare Gen. 24 : 7, 40; Ex. 33 : 2; Num. 20 : 16. Many identify this messenger with the Second Person of the Trinity, who thus appeared before He came in the flesh as the world's Saviour. *Innocency was found in me*. Let a man keep himself unspotted from the world, and God will prove his strong salvation. *No manner of hurt, because he had trusted in his God* (Rev. Ver.); the secret in all ages and circumstances of safety and peace.

Vs. 24-28 complete the story.

### Light from the East

MEDES—Were a people occupying the country south and southwest of the Caspian Sea and northwest of Persia proper. They were divided into a number of small states, each with its city lord. They were augmented by a number of Scythian tribes and

overthrew the Assyrian empire in B.C. 606, but their dominion did not last very long. They were brave and warlike mountaineers, excellent horsemen, and wonderfully skilful with the bow. Their religion was a form of Zoroastrianism, and they left the bodies of their dead to be devoured by wild beasts or birds of prey.

PERSIANS—Were the people inhabiting Persia proper from early time, and were of the same stock as the Medes. They were a brave, witty, and passionate people, and, like the Medes, were Zoroastrians, believing in the equal dominion of good and evil. They rallied together under Cyrus, and after a bloody struggle they conquered the Medes, their masters, in B.C. 558. Then they overran Lydia and all surrounding countries, and Babylon fell before them in B.C. 539. Cyrus did not treat the Medes as a conquered people, but rather amalgamated them: the double title indicates this. The changelessness of their laws was the outcome of their deification of the emperor; to have altered them would have been to admit that he had made a mistake.

### APPLICATION

*Daniel knew . . . went . . . kneeled . . . prayed*, v. 10. Our first obligation is always to God. If one must break with human authority in order to be true to God, then the breach becomes a duty as well as a heroism. If one cannot give attention to prayer without drawing down upon oneself ill-treatment and persecution, then ill-treatment and persecution become the badge of worth. Once in an English dining-room some seventy men were seated around a table from which the ladies had withdrawn. The conversation took a turn which was evil in its suggestion and sneering in its spirit towards Christianity. One young man, who had sat until he could bear it no longer, ordered his carriage, and courteously taking leave of his host, explained his going away by saying graciously but firmly that he was still a Christian. The young man who dared to do that simple act lived to be the famous Sir Robert Peel.

*Cast him into the den of lions*, v. 16. In an old church in the city of London a curious

service has been held for more than 250 years on each 16th of October. The "Lion Sermon" It is in St. Catherine's Cree, Leadenhall St., and what is called the "Lion Sermon" is preached. It came about thus. There was once in the city a very pious man called Sir John Gayer, at one time Lord Mayor of London. When traveling through a desert place in Asia, he found himself alone and face to face with a lion. Everybody in the company who could help him had gone forward. He thought of Daniel, and fell on his knees there before the beast, and shut his eyes, and cried to God to shut the mouth of the lion. His courage in not running away, and his unexpected conduct in facing him on his knees was too much for the lion; and when he opened his eyes, the fierce beast was nowhere to be seen. So when he came back to London, he set aside a sum of money to furnish gifts for the poor and to provide for the preaching of a sermon to tell the generations to come how God heard his prayer and delivered him