

him, but this was his purpose. He had bought this eye-salve of Christ, ere he stood among the uncircumcised. And in the strength of the Lord, he and his dear companions stood. The fiery furnace and the lion's den witness the victory of men strengthened by Christ. "Nay, in all these things we are more than conquerors, through Him that loved us." And so at Belshazzar's feast. Daniel entered it as a conqueror, as afterwards he entered the lion's den. He had no affinity with the feast—not a bit. He was, in the day of it, as we have seen, a separated man. But he was called to it, and he entered the banqueting-hall as a conqueror. The king who was there promised to make him "the third ruler in the kingdom." "Let thy gifts be to thyself, and thy rewards to another," said the servant of Christ. He was as much a conqueror in the day of the feast, as he was in the day of the lion's den.

Noble attitude of a saint of God! Could such a man have accepted an invitation to the feast? Morally impossible. And the "eye-salve" which Christ had supplied him with, disclosed its further virtues, as he stood in that palace of the world's enjoyments. There was nothing in the language of the writing on the wall beyond the astrologers of Babylon more than beyond Daniel. Not so much, I might say. At least the words were as familiar to a Chaldean as to a Hebrew. But the wise men of Babylon, the scribes of Belshazzar's court and kingdom were not equal to interpret them. They were morally incapacitated. A single eye to Christ