

are so false to Him during His absence, going hand in hand with the world which is an enemy to Him to whom they profess to be espoused! O beloved tried ones, be true to your absent Lord. Thus be practically ready for His coming. Soon the marks of sorrow will disappear, and your joy will be full and forever.

He is a present help *now* in your time of trouble. He will help you *now* in your weakness and daily cares. And to know that you have a happy home awaiting you, you can well bear the inconveniences and sorrows of the way. Soon your night of weeping will be over, and the morning of joy will have come; then

"A day without night, you will live in His sight,

And eternity seem as a day,"

"*Seem* as a day," because it will be so blessed to be there. No tedious hours in that day! Yet the Sun of that day will never go down. And it is all of grace, and through that blessed One, who though rich, became poor, and even endured the cross, that we might thus be rich forever. O begin now, even in your sorrow, to praise God and the Lamb. You will do this forever, and no trace of grief to mar your bliss. Your God is "the God of all comfort." Praise Him, praise Him.—DR R. HUTCHINSON.—*The Light Bearer.*

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### DANIEL'S DELIVERANCE; Or, Faithfulness and its Results.

Never were two more sweeping measures passed by any government than those enforced by Darius the Mede, in the days when he had for prime minister Daniel, the Jewish captive. The first prohibited, for the space of thirty

days, all practice of religion whatsoever. The second not only annulled this, but proclaimed the worship of the true God throughout all the one hundred and twenty provinces of this monarch's mighty dominion. Both were published within the course of a week or so.

But as to these measures, what caused their enactment? What led Darius to preclude every petition saving those addressed directly to himself for that period? Again, why did he so quickly strike his pen through his newly-framed bill? The cause in each case was Daniel.

Now this man had, like Joseph before him, been raised to great eminence in a land wherein he was a stranger.—God raised both for the accomplishment of His purposes and for the help of His people.

Daniel was chief president, and placed in authority over all the councillors of Darius. But this fact made him the victim of jealousy. A Jewish premier was, of course, intolerable to the pride of the Medo-Persian nobles. The result was that they plotted his downfall. But where could they find a fault? His administration was blameless, his life irreproachable. They could only find it in the fact that he had not acknowledged their gods. His religion and theirs differed. Theirs was one of form, and allowed infinite latitude; his was one of conscience, and bound his very being to a principle, the maintenance of which was dearer to him than life. Theirs might be held in abeyance or temporary neglect; his was a matter of as much importance as daily food. Theirs connected them with idols; his sustained him in communion with the living God.

Of all this his artful enemies were