

zar's reign and the events of the present lesson.

Verse 22.—Daniel is here the speaker; now an old man of more than eighty years, if the above view is correct. How his time has been spent since Nebuchadnezzar's death does not appear. Vs. 11 shows that he had not, for a time, been prominent as an interpreter, while viii. 27 shows that in the third year of Belshazzar, (viii. 1) he was in the employ of this king. His position was certainly comparatively humble, vs. 16. We find from vs. 10-13, how Daniel came to be called on to interpret the handwriting, vs. 5. But who "the queen" was is not quite certain. It is very natural to suppose it to have been the wife,—at this time, however, the widow of Nabonnedus. She was not a wife of Belshazzar, as appears from her coming in thus, her style of speech, and v. 2. She seems to have been intimate with the affairs of Nebuchadnezzar, as though in his family. If a daughter, and Belshazzar's mother, the account is natural. We mark here the bold, yet courteous fidelity which previous lessons have shown. Here, however, no space for repentance is promised along with the rebuke and exposure. The day of grace was ended, and the king was not saved. Pride, self-sufficiency, the sin. "Thou knowest all this," concerning Nebuchadnezzar's insanity, its cause and termination, vs. 19-21.

Verse 23.—"Hast lifted up thyself," etc., especially in the acts described here and in vs. 1-4, which, however, indicate his permanent character. The temple of the Jews, and the God of the temple were dishonored and treated with contempt, in the contempt shown to the sacred vessels of the temple. This was designed. So now, often is the Saviour purposely insulted in the treatment of his ministers, his disciples, his word, or his house of worship. See the principle solemnly announced by Christ in Matt. xxv. 45. This feast is said, in vs. 10, to have been in a "banquet-house," literally, "house of drinking." The Babylonians were famous above all men for intemperance, especially in drinking. Add to this that the feast was religious in character, as were the feasts generally, the wine which was taken in the sacred vessels being specially dedicated to the gods, and that the presence of the wives and the concubines may, as many think, indicate that, as often in those countries, licentiousness characterized the festival; and we can the better understand how great the dishonor done to the holy God. On the vivid description of the idols, as contrasted with the living God, see Deut. iv. 28. Psalm cxv. 4-8; cxxxv. 15-18; Numb. xvi. 22; Jer. x. 23. The heathen have often met the charge by asserting that they do not regard the idols as the gods, but as the reminders of the unseen gods. Still the charge is practically true.

Verse 24.—"Then," when, and because, the king thus sinned, as in the last lesson, crime and punishment joined together, no space for repentance now. "The part [extremity] of the hand," i. e., the fingers. So in vs. 5. "Sent from him," God. Daniel will have the source of the writing known, that the meaning and importance of it may be known too. "This writing was written" "upon the plaster" (vs. 5.) or rather, in it, by engraving, the customary method, as the multitudes of inscriptions on the bricks still existing, show. The letters were wedge shaped, or cuneiform. The character "is deeply cut in the marble, or the bricks or tile, with an instrument well adapted to the work, and handled with great dexterity and precision." "There was nothing cursive, no flow in the characters. Each stroke made a wedge-like incision, with no other variation than the enlarging of the head, or the elongation of the line. The relative size, number, and position of the strokes made all the difference." "The hand was conspicuous for the freedom, vigor, and rapidity of its movements. There was no ink or coloring. The visibility of the writing was only by the effect of light and shade in the sharp relief of the characters. The miraculous inscription was accordingly made on the lime or cement of the wall, such as is actually found remaining on those ruins where the walls are not lined with slabs." Rule.—It was "over against the candlestick," or chandelier, so as to be more easily seen.

Verse 25.—Here begins the interpretation. The first thing is to tell what the words are. Why none but Daniel could do this, does not appear. The words as here given, are regular Chaldean words, and if written in the customary character and as here given, it would seem Daniel should not have been the only one to make out the sentence, even if he only could give its significance. Speculation is idle however. The sentence, or rather words, would in English read thus: NUMBER, NUMBER, WEIGHT AND DIVISIONS. The v in Upharsin is the conjunction and, and the remainder differs in form from the same word in verse 28, because the former is plural, the latter singular.

Verse 26-28.—The full meaning of these single terms is given. Each applies to the wicked monarch, whose heart and head were intoxicated with his own glory.—Though the king was besieged, if we have not mistaken as to who this king was, yet he felt, and all his mighty city felt, perfectly secure. The forces of Medes and Persians were their derision. According to Xenophon, who describes the taking of the city, "the besieged had within their walls the means of keeping up a supply of provisions for twenty years. When Cyrus heard this, he divided his army into twelve parts, that one part might be on guard each month in the year, but the Babylonians again, when they heard this, laughed yet the more, think how much better protected they were, having Phrygians, Arabs, and Cappadocians for their guards, all of whom they regarded as far finer fellows than the Persians." To every persistently godless man, such a message as that to Belshazzar, in one form or another, will sooner or later come. Each has his kingdom, that on which he relies, which he glories in, as his own and his strength. The night comes when God writes of it MENK, NUMBER. The man has no love to God. TEKEL, WEIGHT. The end is reached, and repentance not even possible. PERES, DIVISION.

Verse 29.—It seems strange that for giving such an interpretation, Daniel should have been rewarded by the king; but the latter had publicly pledged himself to it, vs. 16, 7, and could not refuse. He doubtless also was sure that the prophet was right, and was ready to humble himself. We are to conceive this honor as shown immediately at the feast. That was not only the sole opportunity; but in any event, would have been the most suitable occasion, at such a feast, when his nobles and high officers were assembled.

Verse 30.—"That night," Xenophon writes, that "Cryus heard that there was to be a feast in Babylon, when all the Babylonians would be drinking and making merry the whole night through, according to custom. On that night, therefore as soon as it fell dark, he took many men and opened the ditches to the river. This done, the river emptied itself into them as the night advanced, and in the channel of the river through the city the water sunk so low that men could ford it." Then follows the account of the entrance, of the slaughter of the unarmed revelers, and in particular, of the attack upon the palace, and the feasters there. "They threw themselves into the palace, and as the Babylonians were trying to escape, cut them down right and left, until they reached the king, whom they found standing erect and grasping his sword, but petrified with fear. Gadatas, Gobryas and their men seized him. He, and all they who stood with him, were cut down instantly." Xenophon, who thus wrote, was a Greek and a heathen, and probably knew nothing of the book of Daniel. He died B. C. 355, some two hundred years after Belshazzar, but gathered his materials from traditions and writings then extant.

QUESTIONS.—Of what king did the last lesson treat? Of what one does this? vs. 22. How were they related to each other? Does the son of a person by Scripture usage always mean that person's own child? Matt. i. 1. Ex. v. 1. Compare Zech. i. 1-7. Was this probably the last king of Babylon? vs. 23-31. What has troubled him? vs. 5. At what time? vs. 14. Whom did he first call in? vs. 7. Whom next? vs. 13. By whose advice? vs. 10. What had the king failed to do? vs. 22. Was it from ignorance? What did Daniel remind him that he knew? vs. 18-21. How does knowledge affect one's guilt? How had Belshazzar shown his pride? vs. 23. Why did this use of the temple vessels dishonor God? Matt. v. 33-37. What power has God over us? Whence the hand that wrote? vs. 24. What "part of it"? vs. 5. What were the words written? vs. 25. The explanation of the first? Of the second? Of the third? vs. 26-28. What lesson is this for us? Was the king angry with Daniel? What did he do to him? vs. 29. Why, vs. 16, 17. When? vs. 3. What became of the king? Does verse 31 state that the kingdom was taken the same night? What does this judgement teach us? Scripture Catechism, 83.

SUNDAY, Dec. 1st.—The Conspiracy.—Dan. vi. 4-10.

WHAT DR. BAXTER'S CHALYBEATE WILL DO.—It will cure the imperfect digestion, and assimilation of food—the first step in the development of tubercle in the lungs,—which is known by the distress felt after meals. AVERY, BROWN & Co. Wholesale Agents for Nova Scotia. And for sale by Druggists generally. Oct 23.

Christian Messenger. HALIFAX, N. S., NOVEMBER 20, 1872.

THE TEACHER.

BIBLE LESSONS FOR 1872.

DANIEL AND HIS TIMES.

SUNDAY, Nov. 24th, 1872. The Handwriting on the Wall.—Dan. v. 22-31.

GOLDEN TEXT.—"I will be exalted among the heathen."—Psalm xlvii. 10.

SCRIPTURE SELECTIONS.—Psalm xlvii; Phil. ii. 1-13.

SUMMARY.—"Lo, this is the man that made not God his strength."

ANALYSIS.—I The plain dealing. vs. 22-24. II. The handwriting interpreted. vs. 25-28. III. What followed. vs. 29-31.

EXPOSITION.—The king.—The order of the succession of the Babylonian kings is ascertained from historians to have been as follows: Nebuchadnezzar, Evilmerodach, Neriglissar, Laborosoarchod, and Nabonnedus. This last, in the fragments of history that exist, has been spoken of as though he were the last king, who would therefore be identified with Belshazzar, whom Daniel seems plainly to make the last. But seemingly trustworthy accounts have affirmed that Nabonnedus went out to meet the army of Cyrus, who defeated him in open battle, and captured him at Borsippa, to which city he fled after his defeat, and that his life was spared and an estate in principality granted him in Carmania, where he died. Daniel has thus seemed to be in conflict with other historians. Colton, in Smith's Dictionary of the Bible writes: "These discrepancies have lately been cleared up by the discoveries of Sir Henry Rawlinson; and the histories of profane writers so far from contradicting the Scriptural narrative, are shown to explain and confirm it. In 1854 he deciphered the inscriptions on some cylinders found in the ruins of Um-Queer, (Ur of the Chaldees), containing memorials of the works executed by Nabonnedus. From these it appears that the eldest son of Nabonnedus was called Bel-shar-azar, and admitted by his father to a share in the government. This name is compounded of Bel (the Babylonian god), Shar, (a king), and the same termination as in Nabopolassar, Nebuchadnezzar, etc., and is contracted into Belshazzar. Rawlinson says: "We can now understand how Belshazzar, as joint king with his father, may have been governor of Babylon, when the city was attacked by the combined forces of the Medes and Persians, and may have perished in the assault that followed; while Nabonnedus, leading a force to the relief of the place, was defeated and obliged to take refuge in Borsippa, capitulating after a short resistance, and being subsequently assigned, according to Berosus, an honorable retirement in Carmania." On this view the words "son" and "father," (vs. 2, 11, 13, 18, 22,) are to be understood as very often in Scripture, not in our usual strict sense, but more loosely of a descendant and ancestor more or less remote. See Ex. v. 1. Compare Zech. i. 1-7; Matt. i. 8 with 2 Chron. 22, etc. Though Nabonnedus was not a descendant of Nebuchadnezzar, his son may have been by marriage into the royal line. Of all the views suggested, this seems the most natural. There was about a quarter of a century between the end of Nebuchadnezzar's reign and the events of the present lesson.

Youths' Department.

THE BOOKS OF THE BIBLE.

In GENESIS the world was made; In EXODUS the march is told; LEVITICUS contains the law; In NUMBERS are the tribes enrolled.

In DEUTERONOMY again We're urged to keep God's law alone; And these five books of Moses make The oldest writings that are known.

Brave JOSHUA to Canaan leads; In JUDGES oft the Jews rebel; We read of David's name in RUTH And FIRST and SECOND SAMUEL.

In FIRST and SECOND KINGS we read How bad the Hebrew State became; In FIRST and SECOND CHRONICLES Another history of the same.

In EZRA captive Jews return, And NEHEMIAH builds the wall; Queen ESTHER saves her race from death These books "historical" we call.

In JOB we read of patient faith; The PSALMS are David's song of praise; The PROVERBS are to make us wise; ECCLESIASTES next portrays

How fleeting earthly pleasures are; The SONG OF SOLOMON is all About the love of Christ; and these Five books "devotional" we call.

ISAIAH tells of Christ to come, While JEREMIAH tells of woe, And in his LAMENTATIONS mourns The Holy City's overthrow.

EZEKIEL speaks of mysteries, And DANIEL foretells kings of old; HOSEA calls men to repent; In JOEL blessings are foretold.

AMOS tells of wrath; and Edom, OBADIAH'S sent to warn; While JONAH shows that Christ should die. And MICAH where he should be born.

In NAHUM Nineveh is seen; In HABAKKUK Chaldea's guilt; In ZEPHANIAH Judah's sins; In HAGGAI the temple's built.

ZECHARIAH speaks of Christ, And MALACHI of John, his sign, The prophets number seventeen, And all the books are thirty-nine.

MATTHEW, MARK, and LUKE, and JOHN Tell what Christ did in every place; ACTS shows what the apostles did, And ROMANS how we're saved by grace.

CORINTHIANS instructs the Church; GALATIANS shows us faith alone; EPHESIANS true love; and in PHILIPPIANS God's grace is shown.

COLOSSIANS tells us more of Christ, And THESSALONIANS of the end; In TIMOTHY and TITUS both Are rules for pastors to attend.

PHILEMON Christian friendship shows; Then HEBREWS clearly tells how all The Jewish law prefigured Christ; And these epistles are by Paul.

JAMES shows that faith by works must live, And PETER urges steadfastness; While JOHN exhorts to Christian love, For those who have it God will bless.

JUDE shows the end of evil men, And REVELATION tells of heaven, This ends the whole New Testament, And all the books are twenty-seven. —Sunday-School Times.

"PUT YOURSELF IN HIS PLACE."

In an admirable address on Sunday-school teaching, at Indianapolis, Dr. Eggleston gave this forcible illustration of the value of personal sympathy with children in every effort to gain a hold on and lead them: A half-witted fellow—or a "natural," as the Scotch would call him—found a missing horse, when all other search for him had failed, and a liberal reward had been offered for his recovery. On his bringing back the horse to his owner, the question was asked of the simple-minded fellow: "Why, Sam, how same you to find the horse, when no one else could?" "Wal, I just quitted where the horse was seen last, and then I went thar, and sat on a rock; and I just axed myself, if I was a horse, whar would I go, and what would I do? And then I went

and found him." Sam's putting himself in the horse's place, in the simplicity of his feeble mind, enabled him to go to the horse and lead him back to his right place again. It would be well if every Sunday-school teacher, before sitting down to a class of children, would ask himself, after Sam's sort: "If I was a boy, how would I feel, and what would I want?" He would thus be far more likely to get a hold on those boys, and bring them along with him wherever he pleased to go.—Independent.

CHARITY'S HOME.

When I came to New-York, a few years ago, my wife said to me one morning:—"Israel, we must have a home of our own." Said I: "Charity, it's just impossible; we hain't the means." Said she: "Israel, we hain't the means to pay the rent that the people charge, that's clear." She began washing up the breakfast-things, and off I went to duty. In the evening Charity said to me, as we sat down to supper, "Israel, I've bought a lot." I sprang up from my chair, saying, "You've bought what?" "A lot," said she, "A lot?" said I. "A lot," said she. "Well," said I, and I sat down again, and she went for the tea and biscuit. When I came to, I said to my wife: "Just explain yourself, Charity." "I bought a lot" said she. "Dr. Dodd says the fifty dollars down are satisfactory, and the mortgage may run at six per cent. Twenty feet front, one hundred feet deep—two thousand feet—at ten cents a foot, two hundred dollars. Fifty paid, one hundred and fifty due." "But, Charity, how about the house?" "All right, Israel. I've made a contract with Chips & Cullings; house, shed and fence, fifteen hundred and fifty." "Charity!" "Israel, honey, don't talk, please. You men—" "Charity, are you—" "Deranged, eh? No, love, not a bit." "One hundred dollars cash when possession is given—" "But, Charity!" "Step a minute. You know, Israel, we can never get our large bureau, nor our large sofa, nor our large dining-table, nor our large secretary, nor our wardrobe, into that little four-room house. That's clear, ain't it?" "Well?" "Well, then, we'll sell them all, and the proceeds will meet these two cash payments." "Exactly;" with a little indifference, may be. "Do you see?" "But how can we do without these things?" "As easy as you will do without cigars; as easy as you will be your own barber and bootblack; as easy as we'll both take our breakfast without half-dollar butter; as easy as I'll make all my winter clothes carry me through next winter; as easy as I'll carry you through nice and genteel, on the same principle; as easy as—" "Charity!" "Well?" "As easy as I'll do without a 'nooner' and 'eight-cap,' and my cigars and theatre tickets, and—" "Exactly, old glow-worm!" "Well—well. Suppose we should do without these things, and I should be dead before it is paid; where would our home—my Charity's home—be then?" "Oh, you can get your life insured, and make that all safe." "Darling, here's with you!" I never saw debts squared off so soon. Two hundred, and fifteen hundred, make seventeen hundred, and one hundred and fifty cash off, paid by proceeds of this surplus furniture; leaves fifteen hundred and fifty. Fifty dollars a month pays this off in—no, not in thirty-one months, because the interest and insurance payments put it off somewhat, and the taxes and a couple of commissions keep it running longer, say for three years; and then we had a home of our own, every foot of it worth fifty cents, making a clear gain of eight hundred dollars, and we are—" "Stop, husband; let me tell it. We have a home—a delightful home—and I have a husband who never knew that his soul-debasing indulgences had brought him down so far that none but his own wife denied his fallen state, or hoped to lift him