

with terror. What does Belshazzar see? Fingers like those of a man's hand are writing on the wall! Now does the king tremble with a great fear. He is sober enough now; he calls his wise men, but they cannot help him; they are as powerless as himself. Amuhia now arises in more than queenly dignity: "Let not the king be troubled," says she, "There is a man in thy kingdom in whom is the spirit of the holy gods; let Daniel be called, and he will show the interpretation." As Daniel enters the room his pale, pure countenance seems lit up with an almost supernatural light. The king covers before him as he begs him to read the writing, and offers rewards if he can interpret it. Looking calmly down upon the king Daniel answers, "Let thy gifts be to thyself and give thy rewards to another: yet I will read the writing unto the king and make known to him the interpretation. O thou king, the most high God gave Nebuchadnezzar thy father a kingdom, and majesty and glory and honor, and all people, nations and languages trembled and feared before him. But when his heart was lifted up and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him. And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but has lifted up thyself against the Lord of heaven. Then was the part of a hand sent from Him, and this writing was written, and this is the writing that was written: 'Mene, Mene, Tekel, Upharsin.' This is the interpretation of the thing: God hath numbered thy kingdom and finished it; thou art weighed in the balances and found wanting; thy kingdom is divided and given to the Medes and Persians." Then Daniel sat down in the now quiet room, and hardly seemed to know when they arrayed him in royal robes. But the terrible stillness is soon broken. What means this tramp of many feet? A messenger rushes in exclaiming, "O king, live forever,

the river bed is empty of water, and men are pouring from it into the city!" But before the king can reply the Persian soldiers enter the palace and Belshazzar and his lords were slain together.

Daniel has carried Amuhia to a place of safety. His own house is that place; for very soon fawning courtiers have told Cyrus of Daniel's prophesy, and the Persian king has commanded all people to protect Daniel and show him all honor and respect. Just before daybreak a woman is kneeling in prayer, "O Ahuro Mazdai, Holy God, thou hast let me see thy vengeance on my enemies; if I am worthy take me to thyself and to my darling child. O God of Daniel, there is no God but Thee. I have tried to serve Thee and have suffered for it. I wish not for longer life here; O take me to thyself."

In the early morning Daniel rises from the couch where he has thrown himself for a few moments rest. He turns to the east to pray: when the figure of a keeling woman meets his eye; she is leaning against the wall. He approaches her. Why does he start? He takes her hand; it is cold and stiff. Ahuro-Mazdaï, the holy God, the God of Daniel, has taken home his child.

LYDIA J. MOSHER.

John J. Cornell, an eminent minister of the Society of Friends, from Rochester, N. Y., has been visiting this district chiefly in the interest of the Amendment. He gave very clearly argued views of the case, at Genoa, the Friends meeting, and at Munroe. The audiences were good—and the effect of the "sweetness and light," with which he advanced his addresses was very salutary. On Sunday evening at the Congregational church, the subject of his address was "Love," and some very pungent and practical advice was given, which everybody must profit by if they even try to practise it.—*The Genoa (Neb) Leader.*