

by men, but by the propensity to leave his palace and to take up his residence in parks or groves, anywhere rather than in human habitations. This has not been an uncommon propensity with maniacs, and there is no improbability in supposing that this was permitted by those who had the care of him, as far as was consistent with his safety; and, it is no unusual thing to suppose, that, by long neglect and inattention, his hair would grow long, resembling something like eagle's feathers, and his nails long, like bird's claws; and as this continued on for a period of seven years, he would probably at that time have something of the appearance of a beast about him.

It is not to be supposed that the King was at any time during the period of his insanity left unwatched; his friends would keep an eye upon him, and be constantly watching his movements, no matter where he was. We read that "he was driven from men." This seems a very ambiguous phrase; we have no authority for believing, in the least, that he was shunned and driven away by every human being, but, on the contrary, that he was carefully watched over day and night by his friends. This, "driven from men," has a different meaning from what is ordinarily understood from such a sentence, and would imply that the King himself shunned the presence of human beings, and that it was in his nature, during his madness, always to seek to be alone,—that he drove himself away, not that he was "driven by men." We are told that the King was mad for a period of seven years, and at the end of that time he recovered his reason; and he, himself, relates the facts in a proclamation published on his recovery. The King, it is to be presumed, must have known that he had been a maniac, because, on "lifting up his eyes" (probably the first thing indicating returning reason), he said,—"and my understanding returned unto me;" and finding himself in the deplorable condition with regard to personal appearance, would confirm his convictions. The reflections of the King of Babylon on his restoration were good and just; he lifted his eyes and his heart in praise to the living God; acknowledging his universal dominion and supremacy; but, there is no evidence that he abandoned the gods of Babylon. His belief in a supreme God in no way interfered with the acknowledgment of inferior gods. The admonitions and instructions of Daniel had an influence in leading him to a certain knowledge and confession of the God of Israel; but, when he knew God, he glorified him not as God. The King, Nebuchadnezzar, died about a year after his recovery from his madness; and as at the beginning of his life, so it was at the end—he was still an idolater.