BELSHAZZAR'S FEAST,
OR
THE FALL OF BABYLON.
A DRAMATIC CANTATA, IN TEN SCENES.

I.—THE PALACE HALL.
II.—THE QUEEN'S APARTMENT.
III.—JEWISH PLACE OF ASSEMBLY.
IV.—THE WALLS OF BABYLON.
V.—THE FEAST.

VI.—JEWISH QUARTER,—Evening Devotions.
VII.—JEWISH PLACE OF WORSHIP.
VIII.—THE INTERPRETATION.
IX.—THE CAMP OF CYRUS.
X.—WITHIN THE CITY,—Finale.

COMPOSED BY
GEORGE F. ROOT,

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BELSHAZZAR'S FEAST;
or,
THE FALL OF BABYLON.
A CANTATA.*

By GEORGE F. ROOT,

IMPERSONATIONS.

BELSHAZZAR, KING OF BABYLON.............. Bass.
XITOURIS, QUEEN.................................. Soprano.
DANIEL.............................................. Tenor.
JEWISH MAIDEN.................................... Alto.
HANANIAH............................................. Baritone.
A LORD AND LADY OF THE COURT............ Tenor and Alto.
JEWISH MEN AND MAIDENS, COMPANIONS OF DANIEL,.............................. Bass.
FULL CHORUS OF JEWS, CHALDEANS, AND SOLDIERS. A READER.†

$ = 66. No. 1. INSTRUMENTAL INTRODUCTION.

* The Libretto written and arranged by GEN. B. F. ERMANDO.
† The readings may be rendered by a clergyman, or by the conductor, or a good reader from the choir; and, with due attention to good enunciation on the part of the singers, it is thought they will prove a key to the full understanding of the Cantata, without program.
READER.* (Dan. i. 1-6.)—In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem and besieged it. And the Lord gave Jehoiakim king of Judah into his hand, with part of the vessels of the house of God: which he carried into the land of Shinneh to the house of his god; and he brought the vessels into the treasure-house of his god. And the king spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israel—in whom was no blemish, but well favored—and such as had skill in them to stand in the king's palace, and whom they might teach the learning and the tongue of the Chaldeans. Now, among these were of the children of Israel, Daniel, Hananiah, Mishael, and Azariah.

This event took place in the year of the world 2358, or 606 b.c., and was the commencement of the "Captive of the Jews," of which prophecy had said:—

* If the Cantata be performed without program at the hands of auditors, the Reader or Conductor should announce the changes of scene, (and also the impersonation).

(Jer. xxv. 11.)—And these nations shall serve the king of Babylon seventy years. At this time Daniel was about twelve years old, and it is recorded of him and his companions, that the kings—

(Dan. i. 17, 20; ii. 49.)—inquired of them and found them ten times better than all the magicians and astrologers that were in his realm. And Daniel sat in the king's gate.

Ancient profane history informs us, "That which kindled God's wrath against Babylon was 1st. her cruelty; 2nd. I was willing," says Jehovah, "to punish my people like as a father chastiseth his children; and with a design to restore them as soon as they became more faithful, but Babylon and her princes have added such inhuman treatment as my soul abhors."

"2d. The sacrilegious impiety of her king, and her pride. To the pride and cruelty of his predecessors Belshazzar added impiety that was peculiar to himself.

"Babylon said in her heart, 'I am the queen of nations.'"
SCENE FIRST.* The Palace Hall.

No. 2. NATIONAL ANTHEM OF THE BABYLONIANS. "With high-sounding psalms."

Tenor.

With high-sounding psalms, with music and mirth, Shout, shout we our empire's great glory and praise; We look to O-ko-mas-des for

Alto.

With high-sounding psalms, with music and mirth, Shout, shout we our empire's great glory and praise; We look to O-ko-mas-des for

Soprano.

With high-sounding psalms, with music and mirth, Shout, shout we our empire's great glory and praise; We look to O-ko-mas-des for

* The reader should announce every change of scene.
rally in union, and conquer all foes, We rally in union, and conquer all foes, We rally, we rally in union, and conquer all foes, We rally in union, and conquer all foes, We rally, we rally in union, and conquer all foes, We rally in union, and conquer all foes, We rally, we rally, We rally in union, and conquer all foes.

With rally, We rally in union, and conquer all foes.

With rally, We rally in union, and conquer all foes.

With rally, We rally in union, and conquer all foes.

With
was the son of a former king, Evil Merodach (who was the son of Nebuchadnezzar) and Nitocris, the queen, who raised so many noble edifices in Babylon, and left evidences of a mind and character purer and more kindly disposed than most of her contemporaries.

* In all cases, throughout the Cantata, the music and the readings, in each scene, are to be successively taken up without pause; the singers, &c., noiselessly preparing for their parts during the readings.
SCENE SECOND. Queen's Apartment.

No. 8. SONG. QUEEN.* "Oh! that I had wings like a dove."

(Ex. iv. 6-10.)

Oh! that I had wings like a dove! For then would I fly away, and be at rest.

Lo! then would I wander far off, and remain in the wilderness, yea, in the wilderness, I would hasten my escape from the windy storm and tempest, For I have seen

* Queen Ninoeris is represented in history as good and amiable, though of a heathen nation; and she is represented in this Cantata as "almost a Christian." [This note may be read if desired.]
vi - o - lence and strife in the cit - y. Wick - ed - ness is in the midst there - of. Mis - chief al - so and sor - row is in the midst of

Tempo Primo.

it. Oh! that I had wings like a dove! For then would I fly a-

way, and be at rest, and be at rest, and be at rest.
READER. (Jer. L. 1, 2, 9, 10, 11.)—The word that the Lord spake against Babylon, by the prophet Jeremiah:

Declare ye among the nations, and publish, and set up a standard: publish and conceal not: Say Babylon is taken, Bel is confounded. For lo, I will raise up and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her: from thence she shall be taken. And Chaldea shall be a spoil, O ye destroyers of mine heritage.” This prophecy was uttered, with others relative, ages before the event was accomplished.

During the oppressions and wicked acts of the Babylonians, which kindled God’s wrath, the Jews lived in alternate despair and hope. They had faith in the promises which were also the subject of prophecy.

SCENE THIRD. Jewish Place of Assembly. Daniel and the Jews in Convocation.

$J = \frac{92}{8}$ No. 4. CHORUS. “O Lord, to whom vengeance belongeth.”

(Psa. xciv. 1–5, 7.)

O Lord, to whom vengeance belongeth: O God, to whom vengeance belongeth: Show thyself, lift up thyself, thou

DUET.

Judge of the earth: Render a reward to the proud: Lord, how
No. 7. RECITATIVE.* DANIEL. "For thou hast said by the mouth of prophecy."

For thou hast said by the mouth of prophecy, Thou shalt take up this proverb against the king of Babylon, And say:

* The time of the words to chanting notes should be about as fast as a good reader would read them.
How hath th'oppressors ceased, and the golden city ceased. The Lord hath broken the staff of the wicked, and

also the scepter of the rulers. Ye that fear the Lord, praise Him,

glorify Him evermore. And fear Him, all ye seed of Israel. Fear
him: For he hath not abhorred and despised the afflictions of the afflicted.

No. 8. CHORUS. "O Lord, thou hast ordained afflictions for judgment."

(HABAKKUK 1. 12.)

O Lord, thou hast ordained afflictions for judgment, And, O mighty God, Thou hast established them for correction.

Art thou not from everlasting, O Lord our God, from everlasting,
Art thou not from everlasting, O Lord, our God, the Holy One, the Holy One, the Holy One...

SCENE FOURTH. The Walls of Babylon.

Daniel and Companions on the Watch-tower
No. 10. HANANIAH. "Behold! the Lord of hosts."

(Isaiah xiii. 4, 5. Ps. xxxviii. 8; and cxv. 9.)

Behold! the Lord of hosts, He must'reth the host of the battle; He

must'reth the host of the battle: They come from a far, They come from a far,

from a far country, the end of heaven. The Lord is their
strength, the Lord is their strength, and he is the saving strength of his anointed. O Israel,

DANIEL.

He is their help and their shield,

HANANIAH.

trust thou in the Lord: He is their shield, O house of Aaron, trust in the Lord. He is their shield. O

COMPANIONS.

He is their help and their shield,

He is their help; He is their help and their shield.

ye that fear the Lord, trust in the Lord. He is their help and their shield.

He is their help, He is their help and their shield.
READER.—In Scripture it is recorded:
(DAN. v. 1-4.) The king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine and praised the gods of gold, of silver, of brass, of iron, and of stone.
And ancient history states that—

SCENE FIFTH. The Feast. Banquet Hall of the Palace.

 KING Labyrinthus—(which is the name by which Belshazzar is known in profane history)—not only preferred his idols and false divinities to the true God, but fancied he had vanquished his power because he possessed the vessels that belonged to his worship; and that, as an insult to the God of Jacob, he and his whole court drank wine out of those sacred vessels brought from Jerusalem's temple seventy years before.

J = 96. No. II. SOLO (KING) and CHORUS. "Turn we awhile from war's acclaim."
1. Turn we awhile from war's so-clain, To festal joys and mirthful glee; Tho' war without, and fam-bihe, and sing, Here let us gay and jovial be, Here let us gay and jovial be.

2. The gold and silver, ves-sels bring, Which came from Zi- on's tem-ple's shrine; And as we feast, im-fam-bihe, and sing, From them we'll quaff the sparkling wine, From them we'll quaff the sparkling wine.

CHORUS.

1. Here let us gay and jovial be,

AUTO.

Here let us gay and jovial be, With festal joys and mirthful glee, With festal joys and mirthful glee.

2. Aye, aye, we'll quaff the sparkling wine,

ALTO.

Here let us gay and jovial be, With festal joys and mirthful glee, In goblets ta'en from Zion's shrine, In goblets ta'en from Zion's shrine.

Aye, aye, we'll quaff the sparkling wine, In goblets ta'en from Zion's shrine,

* Play prelude, or other piece, between the verses, ad libitum.
A LORD OF THE COURT.

3. Fill Zion's golden goblets high, Drink to the health of our great king, And while the merry moments fly, To him our reverent homage bring, To him our reverent homage bring.

CHORUS.

Yes, to Bel-shazzar homage bring,
Drink, drink the health of our great king, Drink, drink the health of our great king.

[Go to the next without interlude.]
DUET (KING and LORD). "And now the silver flagons fill."

4. And now the silver flagons fill, To drink the health of our good Queen: Nor bid nor free of her speak ill; Far, far her works of good are seen; Far, far her works...
HIGH PRIEST, or KING. "Turn now awhile to Baal's shrine."

5. Turn now awhile to Baal's shrine: To him pour out the generous wine, the generous wine; To him upraise in tuneful rhyme, Your songs, most apt for festal time. Praise be to Baal's gods alone,
SOLO (LADY OF THE COURT). "While war and famine reign without."

DUET (QUEEN and LADY). "Naught but the chains that custom wrought."
custom wrought, Bind me to listen, e'er to listen to these themes.

CHORUS.—Agitato.

TE NOR.

Me-ne! Me-ne! Behold, upon the wall a writing glows! What mystery is this! or base imposition?

SOPRANO.

Me-ne! Me-ne! Behold, upon the wall a writing glows!

ALTO.

CHORUS.

TE NOR. (Ps. Iv. 5.)

Tekel! Behold again, penned by mysterious hand. No mortal's work is here—Fearfulness and trembling are come upon me, And

SOPRANO.

Tekel! Behold again, penned by mysterious hand.

ALTO.
READER. (Dan. v. 8, 9.)—Then came in all the king's wise men; but they could not read the writing, nor make known to the king the interpretation thereof. Then was the king greatly troubled, and his countenance was changed in him: and his lords were astonished. Thus was fulfilled this prophecy of Isaiah—(Is. xlvi. 13.)—Thou art wearied in the multitude of thy counsels. Let now the astrologers, the star-gazers, the monthly prognosticators, stand up and save thee from the thing that has come upon thee. Behold, they shall be as stubble, none shall save thee.*

* For the musical purpose of this cantata a slight departure from historical record will now be made. History fixes the downfall of Babylon on the night of the feast: we shall suppose an interval of a day between the feast and the interpretation, and that the festival was continued.
SCENE SIXTH. Evening, Night, and Morning between the Days of the Feast. Jewish Quarters.

Daniel and Companions, anticipating a Call upon him for Interpretation, implore Heaven's Aid.

No. 12. QUINTET. "O, holy and most high!"

O... ho-ly and most High! Now in thy pres-ence

kneel-ing, We ask thy gra-cious aid, We seek thy deep re-veal-ing: Help us, O Fa-ther, in our need most press-ing. Give us thy
No. 13. SOLO (DANIEL). Evening Devotion. "I will lay me down."

(Ps. iv. 9.)

I will lay me down and sleep, for thou, O Lord, makest...
Lord, maketh me to dwell in safety, In, safety, in, safety.

INTERLUDE. EVENING.
No. 14. AIR. JEWISH MAIDEN. "Care-charming sleep."

Care-charming sleep, care-charming sleep, Thou silent friend of all our woes, O'er weary hearts with sorrow pressed, Thyself with soothing balm dispense; Let grief and fear be hence afar, Let every restless passion cease, Fall like a
cloud a-round our way, And fill our souls with joy and peace, Fall like a cloud a-round our way, And fill our

Small notes for CHORUS—mouths shut.

Hm.

souls with joy and peace, And fill our souls with joy and peace.

INTERLUDE. MORNING.
No. 15. AIR (DANIEL); CHORUS and DUET. "I laid me down, and slept."

( Ps. iii. 9; Dan. ii. 23.)

I laid me down, and slept, for the Lord sustained me, His mercy is everlasting upon them... that fear Him. I thank thee, O God of my fathers, who hast sustained me, and made known unto me, what we desired of thee. I
laid me down, and slept, for the Lord sustained me. His mercy is everlasting upon them that fear him.

\[ \text{J = 88. CHORUS. "Praise the Lord." (From Various Scriptures.)} \]

Praise the Lord, praise the Lord; He is great, he is great in counsel, and mighty in work. He is great in counsel, and mighty in work. How great are his signs, and how mighty his wonders! How great are his signs, and how mighty his wonders!
DUET, JEWISH MAIDENS. "Our hearts shall rejoice."

Our hearts shall rejoice, Our hearts shall rejoice, rejoice in him, rejoice in him, be-

cause... we have trusted in his holy name, because we have trusted in his holy name.

CHORUS.

Praise the Lord, praise the Lord, He is great, he is great in counsel, and mighty in work, He is great in counsel, and

SOPRANO.

Praise the Lord, praise the Lord, He is great, he is great in counsel, and mighty in work, He is great in counsel, and

ALTO.
READER. (Dan. i. 17; ii. 28, 29.)—And Daniel had understanding in all visions and dreams,—understanding revealed to him, not for any wisdom, more than any living, but for their sakes, that they may know there is a God in heaven and a revealer of secrets.

SCENE EIGHTH. The Interpretation at the Banquet Hall.

No. 16. RECITATIVE (KING) and CHORUS. “My spirit is troubled to know the interpretation.”

My spirit is troubled to know the interpretation—If ye will not make known unto me, there is but one decree—Let all the wise men of the land perish!

CHORUS OF CHALDEANS. “O King, live for ever!”

O King, live for ever! There is none that can show it before thee, except the gods, whose dwelling is not with the flesh.
No. 17. DOUBLE CHORUS. "Great Baal, we cry to thee," and "Jehovah, we worship thee."

Je-ho-vah, we worship thee; Je-ho-vah, we worship thee. O God, thou art ter-rible out of thy ho-ly

Je-ho-vah, we worship thee; Je-ho-vah, we worship thee. O God, thou art ter-rible out of thy ho-ly

CHALDEANS.

Great Baal, we cry to thee; Great Baal, we cry to thee; Great Ba-al, de-liv-er us, for thou art our

plac-es. It is thou that givest strength and power to thy peo-ple, that giv-es strength to thy peo-ple.

plac-es. It is thou that givest strength and power to thy peo-ple, that giv-es strength to thy peo-ple.

ref-uge.

Great Baal, we cry to thee, we cry to thee, to thee. Un-to thee we of-fer up our
TRIO. MAIDENS.

Jehovah, God of Israel, help us, O help us, help us. Happy is he that hath the

Jehovah, God of Israel, help us, O help us, help us. Happy is he that hath the

prayer in our trouble, Unto thee we offer up our prayer in our trouble. O Baal, help us! O Baal, help us!

Lord for his Refuge, and for his Helper the God of Jacob. O happy is he that hath the Lord for his Refuge, There is no wisdom or counsel against

Lord for his Refuge, and for his Helper the God of Jacob. O happy is he that hath the Lord for his Refuge, There is no wisdom or counsel against
Where the word of a king is, there is power, Where the word of a king is, there is power, And who may say to him, What dost thou? And who may say to him, What dost thou?

Who may say unto the Lord, What dost thou? What dost thou? What dost thou? What dost thou?

Who may say unto the Lord, What dost thou? What dost thou? What dost thou? What dost thou?


O, who may say unto the king, What dost thou? What dost thou? What dost thou
No. 18. RECITATIVE. QUEEN and KING. "O King, let not thy thoughts trouble thee."

QUEEN.

O King, let not thy thoughts trouble thee, nor let thy countenance be changed: There is a man in the kingdom named Daniel, let him be called, and

KING.

he will show the interpretation, for in him is the spirit of the living God. Bring Daniel before me.

READER. (Dan. v. 18, 16.) Then Daniel was brought in before the king, and the king spake, and said unto him:—

KING. (Dan. v. 18.)

I have heard of thee that thou canst make interpretations, and dissolve doubts, Now, if thou canst read the writing, and make known the interpretation, thou shalt be the third ruler in the kingdom.
No. 19. AIR. DANIEL. "O God, thou hast taught me."

"O God, thou hast taught me from my youth, now when I am old forsake me not,

Until I have shown thy strength to this generation, Until I have shown thy strength to this generation.

No. 20. RECITATIVE (DANIEL) and CHORUS. "O King, thy rewards be to another."

"O King, thy rewards be to another. This is the interpretation: MENE! God has numbered thy kingdom, and finished it.

* MENE. TIRIEL. PERES.—the significations of these words are: Number—Wright—Division.
God has numbered thy kingdom, and finished it.

Te-kel! Thou art weighed in the balance, and art found wanting.

God has numbered thy kingdom, and finished it.

Thou art weighed in the balance, and art found wanting.

Perez! Thy kingdom is divided, and given to the Medes and the Persians.

To the Medes and the Persians.

J=38. No. 21. SOLO (KING) and CHORUS. "Woe is me!"

Woe is me, Woe is me, the night of my pleasure hath the
Lord turned into fear; The night of my pleasure hath the Lord turned into fear unto me.

My heart panteth; fearfulness affrighteth me.

Accelerate a little.

KING. (as if in meditation.)

How doth God know? Is there knowledge in the most
High! There is no help in God! There is no help in God! Prepare (again) the table! Watch in the watch-tower! Eat, drink, and let us be gay and merry, Let us gay and merry be; Aye, let us gay and merry
READER.—The Jews had faith in the prophecies, and remembered them in all their afflictions; and they looked for the coming of the "Anointed Deliverer," thus alluded to in prophecy:—

(Ja. xli. 1.)—Thus saith the Lord to his Anointed: I will loose the loins of kings, and open the two leaved gates, and they shall not be shut: I will go before thee, and make the crooked straight: I will break in pieces the gates, and cut in sunder the bars of iron; that thou may'st know that I—the Lord—which have called thee by name—am God of Israel.

Prophecy was also thus made by Jeremiah:—(Jer. i. 29.)—Call together the archers against Babylon: all ye that bend the bow, camp against it round about: let none thereof escape; recompense her according to her works: according to all that she hath done do unto her: for she hath been proud against the Lord, against the Holy One of Israel.

Thus saith the Lord to his anointed.—to Cyrus,—whose right hand I have helden to subdue the nations before them.

Thus was Cyrus mentioned in Scripture, by his name, above two hundred years before he was born.
SCENE NINTH. Camp of Cyrus, about Babylon. Night.

No. 22. ANGEL, Messenger from the Lord to Cyrus. (*Unseen*). "Arouse ye, arouse!"

(Isa. xxii. 5; xiii. 5. Jer. ii. 39, 37; i. 10.)

"Arouse ye, arouse! Arouse ye, arouse! Arouse, ye princes! and anoint the shield," The arms, the God of battle gives ye, wield; The arms, the God of battle gives ye, wield; Awake! your foe is bowed in sleep and wine: The

proud, defiant city shall be thine.

"Make bright the arrows, gather

*As this is to be sung in an ante-room, it may be performed by the singer who personates Nitocris, if desirable.
(Isaiah xiii. 2.)

all the shields; Display your banner's golden blazoned fields; "Shout! shout against her round about her wall;"

(Jer. i. 15.)

Her gates shall ope, and Babylon shall fall; Her gates shall ope, and Babylon shall fall; Her gates shall ope, and

Babylon shall fall. Shout! shout against her round about her wall; Her gate shall ope, and Babylon shall fall.
No. 23. CHORUS OF SOLDIERS. "Sound, sound the warlike clarion!"

FIRST TENOR.

Sound, sound the war-like clari-on! On to the bat-tle, her-o-oes, on! To arms! to arms! re-sound on high, The voice of war and

SECOND TENOR.

Sound, sound the war-like clari-on! On to the bat-tle, her-o-oes, on! To arms! to arms! re-sound on high, The voice of war and

vict-o-ry, The voice of war and vict-o-ry. Hasten to the con-flict, for the Lord commands, To gird the conquering sword,

vict-o-ry, The voice of war and vict-o-ry. Hasten to the con-flict, for the Lord commands, To gird the conquering sword,

Led

Led on by such a heavenly cry, Led on by such a heavenly cry, We march to cer-tain vict-o-ry, We march to cer-tain vict-o-ry.

Led on by such a heavenly cry, Led on by such a heavenly cry, We march to cer-tain vict-o-ry, We march to cer-tain vict-o-ry.

Led on by such a heavenly cry, Led on by such a heavenly cry, We march to cer-tain vict-o-ry, We march to cer-tain vict-o-ry.

Led on by such a heavenly cry, Led on by such, &c.
SCENE TENTH. Within the City.

No. 24. RECITATIVE. HANNANIAH. "Still revel and riot."

Still revel and riot the court of the impious king; But des-

Plantatmo—representing distant music at the palace.

struction shall come upon it, For the mouth of the Lord hath spoken it.

CHORUSES. (Soldiers, in the distance, approaching.) "Sound, sound the warlike clarion."

SOLDIERS.

Sound, sound the warlike clarion, On to the battle, heroes, on; To arms! to arms! re-

JEWS WOMEN.

Hark! hark! he comes! he comes, the

SOLDIERS.

Sound, sound the warlike clarion, On to the battle, heroes, on; To arms! to arms! re-
sound on high, The voice of war and victory, The voice of war and victory.

conqueror comes! He comes! he comes, the conqueror comes! The gates of brass are opened, and our help is

sound on high, The voice of war and victory, The voice... of war and victory.

Haste to the conflict, for the Lord commands to gird the conquering

nigh, our help is nigh, our help is nigh. Haste to the conflict, for the Lord commands to gird the conquering

Haste to the conflict, for the Lord commands to gird the conquering

sword,

Led on by such a heavenly cry. Led on by such a sword, the conquering sword,

Led on by such a heavenly cry,

Led on by such a
heavenly cry, We march to certain victory, We march to certain
such a heavenly cry, They conquer, they conquer In triumphant victory, They conquer, they conquer
heavenly cry, We march to certain victory, We march to certain
victory. Sound, sound the warlike clarion, On to the battle,
In triumphant victory, Sound the warlike clarion, ye heroes all, to battle on, Sound, sound the warlike clarion, ye
victory. Sound, sound the warlike clarion, On to the battle,
(Two or three high voices sing small notes.)
heroes, on! To arms! to arms! re-sound on high The voices of war and
heroes, on! To arms! to arms! re-sound on high The voices of war and
READER.—On that night, by the taking of Babylon by Cyrus, was an end put to the Babylonian Empire, after a duration of two hundred and ten years; and prophecy was fulfilled.—And Scripture records—(Dan. v. 30, 31.)—"On that night was the king slain, and Darius, the Mede (known in history as Cyaxares II.), took the kingdom."—This Cyaxares reigned two years, viz. 3466 to 3468, conjointly with Cyrus, who is known in Scripture as Darius the Son of Ahasuerus.

No. 25. RECITATIVE. QUEEN. (At the palace.) "Of a truth is it that God is a God of gods." (Dan. ii. 47. Ps. xxv. 11, 16, 18.

Of a truth is it that God is a God of gods, and a revealer of secrets. For thy mercy's sake, O Lord, O Lord,

 pardon my iniquities, Turn thee unto me, and have mercy upon me, for I am desolate, I am
Look upon my afflictions, and forgive all my sins, and forgive all my sins...

No. 26. SOLO (DANIEL) and CHORUS OF JEWS. "Like as a father pitieth his children."

(Ps cliii. 13-17.)

Like as a father pitieth his children, So the Lord pitieth them that fear him, For he knoweth, he knoweth our frame, He remembereth that we are dust.

CHORUS.

Like as a father pitieth his children, So the Lord pitieth
As for man, his days are as the days of grass. For he knoweth, he knoweth our frame. He remembereth that we are dust.

His days are as the grass, as a flower, as a flower of the field, so he flourisheth; For the wind passeth over it, and it is as a flower; For the wind passeth over it, and it is.
Repeat Chorus, "Like as a Father."  \( j = 122 \) Allegro.

gone, and the place thereof shall know it no more, Shall know it no more. But the mercy of the
gone, it is gone, and the place thereof never more, shall know it never more.

Lord is from everlasting to everlasting up on them that fear him.

Piano e Staccato.

But the mercy of the Lord, But the mercy of the Lord is on them that fear him, upon them that

But the mercy of the Lord is from everlasting last ing upon them.

fear him, But his mercy and love is lasting, and is ever up-
No. 27. SOLO. QUEEN. "Rejoice! O Daughter of Zion!"

Rejoice! rejoice! rejoice!... O daughter of Zion! Shout, O... shout, ye daughter of Je-
Jerusalem, Be glad according to the day wherein ye have been afflicted, Be glad... and rejoice with all... the heart.

Again shall be heard... in Jerusalem, the voice... of joy... and the voice... of gladness. And the voice of them that say,
Praise the Lord of Hosts, awake, awake, Put on thy strength, awake, Put on thy strength, O Zion, gladness and thanksgiving, and the voice of melody shall be found in thee, shall be found in thee.

For the Lord hath comforted his people, He hath comforted his chosen,
For the Lord hath comforted his people, He hath redeemed his chosen.

First Time.

O captive daughter of Jerusalem, Loose thyself from the bands of thy neck, O

Repeat here the Section, commencing, "For the Lord."

captive daughter of Jerusalem, ye shall be led forth in peace.
Again shall be heard... in Jerusalem... the voice... of joy... and the voice... of gladness, The

voice... the voice of joy... the voice... the voice of joy... the voice... The


The voice, the voice of joy... And the voice of them that say... Praise the Lord of Hosts...
READER.—Upon the death of Cyaxares, Cyrus, being left to act his pleasure, united the kingdoms of Babylon, Media, and Persia, and founded the Empire of Persia. In the first year of his reign over that empire (546 B.C., or 536 B.C.) Daniel convinced him by showing him that he, “the anointed,” was the one designated as the instrument, through whom the Almighty intended to show his mercy to captive Judah.

Cyrus, having made Daniel second in the kingdom, ordered an edict of freedom to the Jews to be proclaimed. Thus putting an end to the seventy years’ captivity, and fulfilling prophecy, which was as follows.

(Ex. x. 4.)—Thus saith King Cyrus: The Lord God of heaven hath charged me to build him an house at Jerusalem. Who is there among you of all his people? his God be with him. And let him go up and build the house of the Lord God of Israel. And whosoever remaineth in any place let the men of the place help him with silver and gold beside the free-will offering for the house of God which is in Jerusalem.

No. 28. GRAND CHORUS. (Jews). FINALE. “Magnify, glorify, extol and exalt the Lord.”

(From Various Scriptures.)

First Time.

Magnify, glorify, exalt and extol the Lord; Magnify, glorify his holy name for evermore.

Magnify, glorify, exalt and extol the Lord; Glorify, magnify his name for evermore.

Magnify, glorify, exalt and extol the Lord; Glorify, magnify his name for evermore. Our

the Lord; exalt and glorify, &c.
feet shall stand within thy gates, O Jerusalem! We will rejoice, we will rejoice, rejoice in thy salvation; Our

Repeat the first Section, "Magnify," &c.

feet shall stand within thy gates, O Jerusalem! shall stand... within thy gates, Jerusalem!

feet shall stand... within thy gates, O Jerusalem! shall stand within thy gates, O Jerusalem!

Second Time.

Exalt him that rideth upon the heavens by his name, Jah! Exalt him that rideth upon the heavens by his name, Jah!
We will rejoice in thy salvation, and in thy name will we lift up our banners, and come again with singing unto Zion,

and obtain gladness and joy. Magnify, glorify, exalt the Lord;

We will rejoice in...thy salvation. And in thy name will we set up our banners,
Magnify, glorify his holy name for evermore, Magnify, glorify, ex-

And come again with singing unto Zion, And obtain gladness, gladness and joy, We will rejoice in thy salvation,

tol and exalt the Lord, Glorify, magnify his name for ever-
tol and exalt the Lord, Glorify, magnify his name for ever-

And in the name we will set up our banners, And come again with singing unto Zion, And obtain gladness and


joy, Hallelujah, &c.