

Judah and Babylon.

A STUDY IN CHRONOLOGY.

BY THE REV. E. ELMER HARDING, M.A.

I. KINGS OF JUDAH.	II. CONTEMPORARY PROPHETS.	III. KINGS OF BABYLON.	IV. KINGS OF MEDIA.
Josiah, 641-610 Jer. i.-xii., xxii. 15-17.	Zephaniah, 640-609 Jeremiah, 629-586 Habakkuk, 612-598		Cyaxares, 634-594 = Ahasuerus. Dan. ix. 1.
Jehoahaz, 610 Jer. xxii. 10-14.			
Jehoiakim, 610-599 Jer. xiii.-xx., xxii. 13-23. xxiii., xxvi., xxv., xxxv. xxxvi., xlv.-xlix.	Daniel, 608-534	Nebuchadnezzar, 607-561 Jer. xxv. 1. Dan. i. 1, ii. 1.	Astyages, 594-538 Son of Cyaxares = Darius the Mede. Dan. v. 31. Last King of Media.
Jehoiachin, 599 Jer. xxii. 24-30.	Ezekiel, 595-572 Obadiab, 588-583 [Isaiah xl.-lxvi., very doubtful.] Lamentations of Jeremiah, 588		
Zedekiah, 599-588 Jer. xxii. 1-9, xxiv., xxvii. xxviii., xxix., l., li. xxxiv., xxxvii. xxx.-xxxiii., xxi. xxxviii., xxxix.-xliv.		Evil-Merodach, 561-559 Son of Nebuchadnezzar. Jer. xxvii. 7.	
Final Captivity, 588 (Cf. 2 Kings xxiii. 31-xxv. end.)		[Neriglissar, 559-556 Usurper, some say = Nergal Sharezer, Jer. xxxix. 3. Laborosoarchod, 556 Son of Neriglissar. Jer. xxvii. 7 omits].	
		{ Nabonedus, 555-538 Son of Nebuchadnezzar. Jer. xxvii. 7. Belshazzar, 559, 538 Son of Nabonedus. Dan. vii., viii., v. Fall of Babylon, 538	
Return from Captivity, 536 Zerubbabel, Prince of Judah. Ezra i. 8.	Haggai, 520 Ezra v. 1.		V. KINGS OF PERSIA.
[Esther in Persia, 484-475] Between Ezra vi. and vii. is an interval of 57 years.	Zechariah, 520 Ezra v. 1. Zech. i.-viii. [460-458, Zech. ix.-xiv.]		Darius "received" (R.V.) the kingdom won by his grand- son. Cyrus, Dan. i. 21, 536-529 Ezra i. 1, iv. 5. [Cambyses, 529-522 Pseudo-Smerdis or Gomates, 522] Not mentioned, Ezra iv. 5. Darius, son of Hystaspes. A Persian noble raised to the throne 521-486 Ezra iv. 5, 24. v., vi.
Ezra's Return, 458 Nehemiah's Return, 445-433	Malachi, 433-400		Xerxes, 486-465 = Ahasuerus of Esther. Artaxerxes, 465-423 Darius Nothus, 423-404 Neh. xii. 22.

The Ethiopian and the Old Testament.

ACTS VIII. 26-40.

BY THE REV. GEORGE ADAM SMITH, M.A.

THIS is the story of an Ethiopian, who had been at Jerusalem to worship. It was a far cry from Ethiopia to Jerusalem. The capital of Queen Candace lay on the remoter Nile, over 1200 miles from the capital of Judah. More than the distance, however, was what came between. 1200 miles would be nothing to a man in search of religion, especially if he were of the patient and inquiring disposition which we see in this Ethiopian. But

the wonder was that the greater extent of these 1200 miles lay across Egypt—the most religious and fascinating civilisation of the time. Hosts of pilgrims sought Egypt from distances greater than Ethiopia: the study of her mysteries was fashionable in the great centres of Western civilisation. Her temples still spread their unbroken splendour across her sunny provinces: their vast walls covered with acres of sacred writing; their roofs, the platforms