

Septuagint (from the Latin septuaginta, seventy, because that was supposed to have been the number of translators employed), was made at Alexandria in Egypt between B.C. 280 and B.C. 130. The copy of the prophet's writings from which the officer read would be made by hand on a roll of parchment. *The Spirit said.* The angel (v. 26) had withdrawn, but the Holy Spirit was always present (see ch. 1 : 8) with his inward impulse and power. *Join thyself to this chariot ; keep near it, follow it.*

II. A Conversation, 30-35.

Vs. 30, 31. *Ran thither ;* showing Philip's eagerness to obey. *Heard him read ;* listening, for a time, unnoticed. *Understandest thou... ?* Do you know the meaning of what you are reading ? The question in Greek expects the answer "No." *How can I, etc. ?* The man was an inquirer, anxious and bewildered, but earnest and teachable. *Besought Philip to... sit with him* (Rev. Ver.). There is great humility and earnestness in this request.

Vs. 32, 33. *The place of the scripture ;* the contents of the scripture passage. *As a sheep... like a lamb.* So unresistingly and silently did Jesus suffer his enemies to lead him to the cross. *In his humiliation ;* when he humbled himself to endure sufferings and death. *His judgment was taken away ;* the fair trial which was his due, was withheld. *Who shall declare his generation ?* Who can describe the wickedness of those who could inflict such sufferings on an innocent victim ? *His life is taken, etc. ;* by a violent death.

Vs. 34, 35. *Of whom speaketh the prophet this ?* Isaiah and the other prophets had given two pictures of the Messiah, one representing him as a conquering king, the other as a lowly sufferer. The Jews could not reconcile these two pictures ; but each is a true picture of Christ. *Opened his mouth ;* a phrase introducing an important utterance. *Preached... Jesus.* Philip would likely apply the entire passage to the Messiah and show its fulfilment in Jesus. He would tell the story of the crucifixion, and point to the redemption through his death.

III. A Convert, 36-40.

Vs. 36, 37. *A certain water.* Tradition places the eunuch's baptism at Bethsura, two

miles from Hebron. Dr. George Adam Smith thinks that it took place near Gaza. *What doth hinder me to be baptized ?* Doubtless Philip had explained that those who believed in Jesus, were admitted to the church by baptism. V. 37 is omitted in the Rev. Ver., as not found in the best Greek manuscripts of the New Testament. But the words may well have been Philip's answer to the eunuch's question. To believe with all the heart in Jesus as Saviour and Lord is to be saved and therefore fit to be baptized.

Vs. 38-40. *Baptized him ;* as a sign that he had accepted Jesus as Saviour and was pledged to his service. *The Spirit... caught away Philip.* As a divine impulse had brought Philip to the eunuch, another impulse of the same kind caused him to depart. *At Azotus ;* the Ashdod of 1 Sam. 5 : 1. It was 20 miles northwest of Gaza.

Light from the East

THE ABYSSINIAN CHURCH—The Nile valley to the south of Egypt is known as Nubia. The southern mountain country between Nubia and the Red Sea is Abyssinia, while the lands stretching to the west of Nubia are known as the Soudan, and we often make the latter name include Nubia. It would seem that Nubia was inhabited 2,000 years ago by negroes, but the people of Abyssinia were Semites, like the Arabs and Hebrews. The ancient Greeks had one name for all the lands south of Egypt ; they called them all Ethiopia. The eunuch was probably a Nubian, for the only queens of the name "Candace" seem to have been queens of Nubia.

It was perhaps before the eunuch's time that Jews scattering through the world found their way to Nubia and Abyssinia. And Jewish influence lived on into Christian days. The Abyssinians observe as the Sabbath not the first day of the week but the seventh ; and the eight days' rest of the weeks' after Easter is likely due to Jewish Passover customs.

Christianity found its way to these parts by the 4th century, but it has had a pitiful history. After the Moslem conquests of the 7th century there was no Christianity left in Nubia. The Soudan to-day is the home of a barbarous and fanatical Mohammedanism.