

cuneiform literature in the accuracy of its description of the situation there. Professor Daugherty questions how this material could have been secured if the Book of Daniel had not been written very soon after the events described. Thus what seemed for a long time to be a point against the accuracy and early date of the Book of Daniel, now comes to be a strong argument in its favor.

There are many other questions regarding the Book of Daniel, some of which are still unanswered, and a number of which are entirely outside the scope of these lectures, but this particular point about Belshezzar seems to be a real argument for the early date of Daniel.

Thus ended the New Babylonian Period. Cyrus, the Persian, now became ruler of a greater empire than the New Babylonian Empire had ever been. He introduced a different policy from that which had been followed by the Assyrians. He tried to appear as the liberator of the people from their oppressors and gave a large amount of freedom to the various nations, insisting of course on their subservience to him. He tells in one of his inscriptions that he allowed the gods who had been taken captive from many parts of his empire to return to their homes. Most likely he gave a special edict in each case. In the case of the Jews, there was no idol to be returned to the people, as in so many other cases. Ezra I. shows us that in lieu of this, he proscribed that the gold and silver vessels of the Temple which Nebuchadrezzar had taken from Jerusalem and had put in the house of his gods should be given to the people to take back with them to Jerusalem.

The 44th Chapter of Jeremiah shows that when Jeremiah was carried down into Egypt shortly after the destruction of Jerusalem, he found a colony of his own people which had fallen deep into the religious superstitions of the Egyptians.

One of the most interesting discoveries which have been made