

"Schaff-Herzog Encyclopedia," and in Stanley's "Jewish Church," third series, section 47; *Quarterly Review*, vol. clxvi., pp. 273-308; *Edinburgh Review*, vol. clxix., pp. 58-85.

The value of this study will be found first in its historical bearings. All that can be done in the limits of this article is to point out some salient historical points. Full discussion is not necessary here. It is urged on high authority that "the history neither of the Old Testament nor the New can be fully understood without some acquaintance with the period between the two." It is equally true that on the part of many preachers, to say nothing of private Christians, there is great ignorance of this period, both as to historical events of much significance and the general historic character of the period. We follow the course of Jewish history through the Old Testament from the call of Abraham to the Captivity and Restoration. We take it up again centuries after, and trace it in its connection with the Advent of the Messiah. But what sort of knowledge of English history should we have, if in tracing it we broke off with the death of Queen Elizabeth and resumed it again at the coronation of Queen Victoria, leaving unstudied that gap of centuries? The parallel holds only in a general way, but it is significant. Now the period of Jewish history traversed by the Apocrypha covers much of the interval between the Old Testament and New. It is a body of uninspired literature which links the two together in direct historical connection. Look at some of the great historical events in this time. It has been well said of the Maccabean books that they give us an insight into the second heroic period of the Jewish people. They draw the pictures of Palestine under Grecian rule. Attention has been fixed on the Roman domination to a far greater degree than on the Grecian. And yet it is at least open to question whether the Judaism of this interval was not more directly affected by its Grecian than by its Roman conquests. The preacher should understand both these subjects. It is his duty to know the story of Antiochus Epiphanes as well as that of Herod Antipas. Milman says of Antiochus that he "determined to exterminate the Hebrew race from the face of the earth." If this statement is too strong it is certain that he meant to crush out the Jewish faith and to "substitute for it the gross, sensual paganism of Syria." And Milman closes Book IX. of his "History of the Jews," in allusion to Antiochus and his purpose, with these words: "So near was the Jewish nation, so near the worship of Jehovah, to total extermination." The story of this attempt is told in 1 and 2 Maccabees. It is the story "of lofty patriotism, adventurous valor, daring, and sagacious soldiership, generous self-devotion, and inextinguishable zeal of heroic men in the cause of their country and their God.* We have only to ask ourselves the question, "What if Antiochus had succeeded in rooting out the Jewish faith?" to see the

* Milman, "History of the Jews," vol. ii., p. 9.