

the dear God": or was it some Christian neighbour to whom he was listening? Are the millions of worshippers in the synagogue addressing themselves directly to God, the king and creator of the universe, the Father in Heaven; or do they, in their thoughts, substitute for all these terms the Memra or the Logos, or some other abstraction, of which the writer of those prayers was unaware? For, according to what we are told by many theologians, God is too far off, the King of the Universe too cosmopolitan, and the Father in heaven too high for the mind of the Jew, and is thus an impossible object for worship. These are questions which readily suggest themselves when one, for instance, reads Weber's book, *System der Altsynagogalen Palästinen-sischen Theologie*, which has within the last decades become the chief source of information for the great majority of the writers on this subject. The thesis which Weber sets himself to prove through all his work is evidently that of the predominance of the legalistic element in Jewish theology, which was so overwhelming that it crushed even God under its oppressive burden, or, what is the same thing, removed him out of the world. Hence the strange arrangements of subjects in Weber's work, treating first of nomism (or legalism), then of the character of the oral law, the authority of the Rabbis, etc., and last of all, of the Jewish notion of God. The general impression conveyed by such a representation is that this Jewish God is not the God from whom the Torah has emanated, and on whom