

or the Master of all Creation; Hellenistic phrases, which crept into Jewish literature, but which never received, in the mouth of a Rabbi, the significance which they had with an Alexandrine philosopher, or a Father of the Church,—are all brought forward to give evidence of the great distance which the Rabbinic Jew must have felt, and must feel, between himself and his God.

How strange all this to the Jewish student ! Does the Jewish Prayer Book contain such passages as — “ O our Father, merciful Father, ever compassionate, have mercy upon us. . . . Thou hast chosen us from all peoples and tongues, and hast brought us near unto thy great name forever in faithfulness, to thank thee and proclaim thy Unity in love; blessed art thou, O God, who hast chosen thy people Israel, in love”:¹ or are they Christian interpolations from some unknown hand? Is the Jew taught to confess his sins daily in the following words: “Forgive us, our Father, for we have sinned; pardon us, our King, for we have transgressed . . . blessed art thou, our God, who art gracious and dost abundantly forgive”:² or is this formula borrowed from a non-Jewish liturgy? Has the Jew ever heard his mother at the bedside of a sick relative, directing prayers to God, and appealing to him as “the beloved name, the gracious helper, the merciful Father, and

¹ See *Daily Prayer Book*, edited and translated by the late Rev. S. Singer (1890), p. 40; Baer, *מסד תפילות ישראל*, Rödelheim, 1868, p. 80.

² See Singer, p. 46; Baer, p. 90.