

opinion after Israel had, through the medium of the Arabic vernacular, been brought into contact with Greek thought, or what professed to be Greek thought, of different schools and had, for the first time perhaps, become really conscious of the obstacles on the path of belief. A few extracts from this literature are sometimes given in the text by way of illustration.

As a treasure-house of "theological sentiment," we may regard the *Piyutim*, or the hymnological literature of the mediæval Synagogue, aptly described sometimes as a continuation or development of the Psalms and the ancient liturgy of the Synagogue. Nowhere, perhaps, are the teachings of the Synagogue in reference to the close relations between God and Israel and the permanency of the Covenant with the Fathers expressed with greater conviction and more depth than in the hymns recited in the Sabbaths between the Passover and the Feast of Weeks. Again, the doctrines as to the meaning of sin in its aspect of rebellion and its terrible consequences, the efficacy of repentance, and the helplessness of man to obtain pardon and reconciliation without assistance from heaven—all these doctrines receive nowhere a more emphatic expression both in strains of the most exalted joy and of the deepest humiliation than in the mediæval Synagogue compositions for the Penitential Days, especially for the Day of Atonement. This will be found to be the case with other doctrines, such as the inspiration of the Scriptures, the significance of the Commandments as a saving