

**Das Ich der Psalmen Untersucht** von Lic. theol. Emil Balla, Privatdozent a. d. Univ. Kiel, Vandenhoeck & Ruprecht, Göttingen, 1912. S. 155. May be had of Lemcke & Buechner, New York.

Smend in 1888 sought to prove that practically all of the psalms in which the singular pronouns "I," "my" and "me" occur were psalms in which the congregation of Israel was the real speaker. Thus with one stroke all individual psalms were eliminated. Several scholars have gone almost as far as Smend in interpreting the "I" as referring to the community of Israel, notably Cheyne in *The Origin and Religious Contents of the Psalter* (1891), and *The Book of Psalms* (1904). Balla, in the monograph before us, lays down as his thesis the following: The "I" psalms in the Psalter and in the remaining books of the Old Testament are as a whole to be understood as individual, except those in which through express statements in the text another understanding of the "I" is necessary. The proofs adduced are convincing. The arrangement of the material is admirable and the style is singularly clear and pleasing.

JOHN R. SAMPEY.

**The Poets of the Old Testament.** By Alex. R. Gordon, D. Litt., D.D. Hodder and Stoughton, New York, 1912. Pp. 368. \$1.50 net.

Dr. Gordon has a felicitous English style that makes it a pleasure to read in his books. He has a keen appreciation of the literary beauties of Hebrew poetry. He is also alert to indicate the spiritual values of the different poetical books.

The author offers the following succinct account of his method: "A brief sketch is first offered of the general characteristics of Hebrew poetry. Then the growth of the literature itself is traced from its roots in the old folk-poetry of Israel to its full flower in the Psalter and Wisdom books like Proverbs and Job. The aim has been throughout to catch the heart and spirit of the poetry. Thus questions of Introduction are treated only incidentally, and by way of approach to the center. Translations are also given of the most characteristic passages, as far as possible in the rhythm of the original."

The author has made much use of the textual apparatus in Kittel's *Biblia Hebraica*. The English translation of selected passages is often quite felicitous. The book will contribute to the recognition and appreciation of the literary beauty of the Old Testament.

JOHN R. SAMPEY.

**Pentateuchal Studies.** By Harold M. Wiener, M.A., LL.B. Biblithoea Sacra Company, Oberlin, O., 1912. Pp. 353.

Mr. Wiener is a Jewish barrister in London. For the most part, Jewish scholars have done less than Christian students in the defence of the authenticity and trustworthiness of the Hebrew Scriptures. In the volume under review Mr. Wiener appears more in the role of an attorney for the prosecution than he has in previous books. He arraigns Dr. John Skinner severely, and also pays his respects to Drs. Driver, Briggs and Gordon. Being a Jew and not a Christian, an attorney and not a professor of Biblical exegesis, Mr. Wiener sees things from a new angle. He is aware of the marked differences between himself and the men whose processes and conclusions he is testing: "The very first things that strike me about a word are usually points that have never been noticed at all by our lexicographers. In fact, here, as elsewhere, I am separated from the higher critics by differences of training, of temperament, and of scholarly ideals."

We must confess to a preference for the chapters in which the able barrister deals with the arguments of the critics rather than their personal character. Mr. Wiener has the linguistic and legal equipment that qualifies him to test the processes of Pentateuchal criticism at every point. He cannot be ignored by the followers of Wellhausen.

JOHN R. SAMPEY.

**The Book of Judges.** By Edward Lewis Curtis, Ph.D., D.D. The Macmillan Company, New York, 1912. Pp. 201. 75 cents, net.

Professor Curtis died before he had completed the manuscript for the volume on Judges in "The Bible for Home and