

If the Church really possessed these gifts in the beginning, then what becomes of the continuous progress which he claims for the Church? Most of us, in this case, would be inclined to look wistfully backward rather than forward, as the writer would have us do. On the other hand, if these spiritual gifts had no existence, then the documents which attest them are seriously discredited; yet these same documents are freely used as reliable sources, where they serve the writer's purpose. It might have been better if he had defined his attitude to his sources in detail at the outset. That he does not accept the traditional "inerrancy" of the Scriptures, of course, goes without saying. On page 5 he rejects the Petrine authorship of the Epistles ascribed to him, and elsewhere we read of "Peter"—the inverted commas indicating that he is not the real author of these letters. But the average reader asks: "If Peter was not the author of these letters, how do I know that Luke wrote the Acts, or that Paul wrote any of the letters attributed to him?" Yet both of these assumptions are made by the author without comment. Again, a good deal has been made in the Lectures of the Epistles of Ignatius. Seeing that their genuineness has been challenged and that an admission of their spuriousness would make an immense difference in our conception of Christianity in the early part of the second century, Dr. Carpenter might at least have given this matter some discussion.

We have stated above that justice has not been done to recent work. We may illustrate this by one example. One of the elements that make for progress in recent New Testament criticism is the realization by scholars of the importance of a study of the later Hebrew literature. Yet the author still retains, with regard to this literature, the attitude of indifference which belongs to the earliest years of the century. In fact, he still seems to remain entirely under the spell of Bousset and Harnack. In the present book, for example, on the same page (p. 309), we read of the "brilliant treatise of Bousset" and Harnack's "bold and original view." We should like to dwell on this subject longer, for it is important. The educated classes on this continent get their religious ideas mainly from the weekly sermons which they hear on Sundays. The preachers in their turn have received their instruction in the theological colleges. Now the professors in these colleges—taken as a whole—depend for their inspiration mainly upon German theologians, of whom the most eminent are Harnack and Bousset. In fact, these two enjoy in the field of theology a supremacy which hardly has a parallel in any other branch of study. Now we wish to point out that all Harnack's work is marred by the absence of an adequate knowledge of the Hebrew literature of which we are speaking. Bousset, as befits a leader, is so far in advance of his followers that he has realized the importance of the subject, and written a book called *Religion des Judentums im Neutestamentlichen Zeitalter*, which