

perstitutions by 'Scientific Agnosticism;' for it lies in the deepest fact of man's self-consciousness. The supernatural cannot be put aside merely because it is not subject to mete and bound of science. It remains even if science has no measure for it, and it is to be more and more recognized that it is unscientific to ignore the 'supernatural.'

"And yet Spencer has greatly served us by putting us to the proof of our knowledge of spiritual things. 'Christian Agnosticism' has put wholesome checks on our dogmatism and imposed proper modesty. We no longer undertake to chart and compass Divinity, but we the more devoutly bow our spirits when we know that God is in his temple. The way in which God has used the bad as well as the good, the true as well as the false, in Mr. Spencer's thinking, is stimulating to our faith, and gives assurances anew for the future."

W.O. CARVER.

**Das Aelteste Evangelium, Ein Beitrag zum Verstandnis des Markus Evangeliums und der alten evangelischen Ueberlieferung.**

Von Johannes Weiss, Doctor und Professor der Theologie zu Marburg, Goettingen. Vandenboek und Raprecht, 1903.

This is the most ambitious volume that we have on the origin and character of the Gospel of Mark. Wrede's *Beitrag zum Verstandnis des Markus-Evangeliums* (1901) is chiefly a discussion of "Das Messiahgeheimnis in den Evangelien." Weiss charges Wrede with timidity and lack of critical acumen. The Preface of Weiss is not as modest as it might be, and is chiefly devoted to denunciation of Wrede. But the book itself is an exhaustive discussion of every phase of the problem of Mark's Gospel and must be considered by every student of the critical aspect of the Synoptic problem.

He briefly discusses and advocates the priority of Mark's Gospel, placing it about A. D. 64-66.

The first part of the volume treats the literary and religious character of Mark's Gospel. The second part handles the evangelist and the old traditions. The third part discusses the sources and the author of the Gospel. Weiss holds that it still remains "the best hypothesis for the explanation of our Gospel, that it was written by a scholar of Peter and Paul." He is uncertain, however, whether this Mark of whom Papias also spoke, is the same as the John Mark of Acts 12:12. He thinks that Mark used besides the talk of Peter a collection of discourses of Jesus.

It is significant to see so temperate a book on so vital a theme from Germany. Synoptic criticism is getting upon solid ground at last and is reinforcing the argument for the early date of the Gospels.

A. T. ROBERTSON.

**Die Fugger in Rom 1495-1523, mit studien zur Geschichte des kirchlichen Finanzwesens jener Zeit.**

Von Dr. Aloys Schulte, ord. Professor der Geschichte an der Universität, Bonn. 2 vols. Leipzig, 1904.

Among the great banking houses which rose in the fifteenth and sixteenth centuries perhaps none were more important than the Fugger of Augsburg, in South Germany. Besides their banking business they carried on extensive operations in mining, manufacturing, commerce, etc. They had branch houses and connections in nearly all the countries in Europe, were the companions of princes, bishops, and all the great of the earth. But that which lends special interest to them for us is their important and extensive connections with the finances of the Catholic Church during the first quarter of the sixteenth century. In addition to the local expenses of the Church which was raised by a tax upon its extensive properties, large sums had to be raised for the expenses