

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

of the central papal government at Rome. The expenses of the curia varied with the tastes of the popes, sometimes reaching enormous proportions as under Leo X. The money to cover these ordinary expenses was raised in the whole of Catholic Christendom and in various ways. It came chiefly from the clergy in the form of special fixed charges for promotions and other benefits obtainable only from the pope; some of it came directly from the laity in the form of Peter's pence; some of it from the endless dispensations from ordinary ecclesiastical rules or customs, granted to both clergy and laity. Toward the end of the Middle Ages a new method of raising money for special purposes or emergencies had arisen in the sale of indulgencies. The doctrine and history of indulgencies is very complex and often shrouded in darkness. The earlier conception was that the temporal *penalty* attached to a sin could be remitted by the Church to a penitent man who had obtained forgiveness for the *guilt* of the sin. The ground of this possibility was the superabundant treasure of good works wrought out by Christ and the apostles upon which the Church could draw in case of need. The authority to grant such indulgencies was not vested in the pope alone, and for a long time they were granted sparingly. But this proved to be an important source of income and gradually their sale became more common and also passed over to the pope alone. Their sale was permitted in larger or smaller territories, for building churches and hospitals, to meet the expenses of war against the Turks or other infidels, etc. They were preached for a definite time, and during this time they were recommended to the superstitious people by all means and by the most eloquent preachers obtainable. One-third, and sometimes more, of the entire income from the sale was transmitted to the papal court at Rome. The sale of indulgencies which moved Luther to post his theses and thus become the oc-

casation of the Reformation was preached to obtain money for the enormous cost of building Saint Peters and the Vatican at Rome. Now, the transmission of these moneys from all parts of Germany, the Scandinavian countries, Poland, Hungary, etc., was itself a great business and during the first quarter of the sixteenth century it was done chiefly by the great banking house of the Fugger. Their extensive connections in all parts of Europe fitted them to do the business. They established a great banking house in Rome, and gradually won a tremendous influence in the counsels of the Church through their great wealth and power in the money market. For many years they conducted the papal mints for the entire state of the Church. They became themselves a corrupting influence and as the Reformation broke over Germany they stood by the old Church and used their influence to crush Luther. When Luther struck at this traffic in indulgences he at once gained the sympathy of the princes who opposed the export of money from their domains, and of pious people who were scandalized by the abuses of the traffic. As one sees the enormous sums of money which were pressed out of the poor, ignorant, superstitious people and sent away to the luxurious papal court, one only wonders that the burden was endured so long. There was an economic as well as religious and political side to the Reformation.

Much of this was known before the appearance of the present work. But the author has ransacked the archives of the Vatican and of many German cities, and has brought together an immense amount of information concerning the great banking house and its doings in Rome. Some of the material had been published before, but much of it is new. The author gives the original sources in Latin, German and Italian. There are 141 entries culled from various archives, and they throw a flood of light on an interesting side of life in that age,

both social and ecclesiastical. In the first volume the author gives a series of studies in the ecclesiastical finances which are wonderfully illuminating. They are based largely on the sources given in the second volume, but extend much more widely. The work is done thoroughly and interestingly after the true German fashion. The book is an important contribution to a better understanding of a very significant side of the Church's life.

W. J. MCGLOTHLIN.

**Our Denominational Outlook, Augustus H. Strong, LL.D.**

Address delivered at the general denominational meeting in connection with the Baptist Anniversaries at Cleveland, O., May 11th, 1904. Published for free distribution. A. B. Pub. So., Philadelphia. 31 pp.

This address has attracted wide attention among Baptists, and deservedly so. The occasion of its deliverance in connection with the recent Northern Baptist Anniversaries was a most fitting one for reaching a wide constituency. Dr. Strong reviews the Baptist Past, surveys the Present, and forecasts the Baptist Future.

The two fundamental conceptions of the address are that Baptists stand first of all for a spiritual church, and that Baptist Theology is necessarily progressive. Both positions are well sustained. The conception of a spiritual church is one way of setting forth the chief Baptist position and perhaps as fundamental as any, though others might regard the matter from some other angle. That Baptist thought is necessarily progressive is to be accepted without hesitation. If not, then we must assume that Baptist creeds since the New Testament are inspired, and that men have perfectly grasped the mind of Christ, which is to undermine His divinity.

Some of Dr. Strong's statements as to Baptist beginnings seem contradictory at first glance. He says: "In general we must say that Baptist history began two hun-