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S E P T E M B E R • 1 9 5 6

BOOK REVIEW

All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.

KERYGMA UND MYTHOS, ed. Hans-Werner Bartsch. Vol. IV: *Die ökumenische Diskussion*. 238 pages. Vol. V: *Die Theologie Bultmanns und die Entmythologisierung in der Kritik der katholischen Theologie*. 172 pages. Hamburg-Volksdorf: Herbert Reich-Evangelischer Verlag, 1955. Paper. DM 10,00 per volume.

Here are 16 essays, all in the German language, on Bultmann's "demythologizing" theory clamoring to be reviewed. To come to grips with any one of them would be a sizable problem; but to wrestle with 16 may seem to be courting inevitable disaster. Yet the reviewing is not as difficult as it may seem. The essays fall into three classes: those that condemn, as do all the Roman Catholic ones, those that damn with faint, or somewhat generous, praise; and those that, at least chiefly, approve. While the discussions move on a high and extremely scholarly level, I came upon at least one humorous touch when an essayist reported on the literary debate between Bultmann and Stauffer. In answer to the latter's strictures, Bultmann replied that he thought the two of them might arrive at a mutually satisfactory agreement, namely, that he, Bultmann, did not know anything about *Realtheologie* (sponsored by Stauffer), while Stauffer was equally innocent of what was signified by "demythologizing" (IV, 34). Another initial note. The reader may find Bultmann's position difficult to fathom. For his and my own consolation, I quote here a remark of Karl Barth's (adverted to IV, 119), who, after saying that he has attempted to understand Bultmann and fears that he has failed, adds: "I have the impression that many, in fact, most people do not know more of this matter than I and merely act as if they knew all about it."

All essayists are of the opinion that Bultmann's often expressed objective to make the Christian Gospel message relevant for the modern man is laudable and, in fact, necessary. "The translation of the New Testament message into the present time and for the thinking of the man living here and now is a never-ending task, the task to preach the Gospel ever anew, a task which constitutes the permanent impulse of theological endeavors as well as the concern and worry of preaching" (V, 39). Is there anyone that disagrees? The great question, of course, is whether the method he has chosen, that of "demythologizing," is the proper one. One of the essayists, J. B. Soucek of Prague, sympathetically gives this account of the aims of Bultmann: (1) He wishes to put into practice the often-enunciated principle that religion and science are two different spheres; (2) he tries to make religion relevant for the modern

man with his definitely scientific outlook; (3) he desires to make his theology one which is "from faith to faith" (Rom. 1:17) and which as such avoids mere intellectualism (IV, 29).

Precisely what Bultmann means by "demythologizing" is stated with desirable clarity by the Roman Catholic contributors. They are spectators rather than participants in the strife caused by Bultmann and feel the need of thorough orientation; from them, though they have their pre-suppositions, we can expect a fairly objective report. Bultmann, so says the Louvain theologian J. de Fraine, submits an interpretation of the Christian message which frees this message of "mythological" ideas contained in it. Matters eliminated by his exegesis are: "The virgin birth of Jesus, the fact that he is God's only-begotten Son, the miracles of the NT, the existence of demons and devils, the descent into hell, the resurrection of Jesus as a real, historical event, and His ascension and His eschatological return, the bodily resurrection of all men, and the new heaven and the new earth" (V, 60). Another writer reminds us that among the things which Bultmann designates as mythological are the teaching of the atoning value of Christ's death, of the work of the Holy Spirit as taught by St. Paul, and of the efficacy of the Sacraments (V, 104). In brief, the modern man, so Bultmann says, no longer believes in the possibility of miracles. Hence whatever belongs to that category must be eliminated, or as Bultmann would say, be given a different interpretation.

If I stopped here in describing Bultmann's position everybody would have to say that the professor of Marburg is simply one of the old rationalists come back to life, as wickedly radical as any one of them ever dared to be. But what has been stated is only one half of the story; Bultmann says what he tries to do is to make the Gospel "existential" for the modern man. What does that mean? He claims to favor the existentialism of the famous philosopher Heidegger in Freiburg and in adopting some of the latter's fundamental ideas Bultmann maintains that the purpose of the Gospel is not chiefly to give us information on miraculous events in the past, but to make us understand the problem of our human existence. He asserts that especially the message of the Cross of Jesus has a meaning for us today which is truly existential, vital, and important because it assures us of the love of God and His forgiving grace. The main thing, so he avers, is not the historical fact of the crucifixion (which he acknowledges), but the *kerygma*, the message of the crucifixion which confronts us with the demand for a decision.

It might be good to set down some of the thoughts of Karl Adam, the well-known Roman Catholic professor of theology at Tübingen, who has furnished a delightfully written and intrinsically valuable contribution to this symposium (V, 103—119). The title of his essay is "The Problem of Demythologizing." Bultmann, says Adam, brushes aside as mythological all the transcendental events enumerated in the Creeds, among them the bodily resurrection of Jesus. But Bultmann differs from the old rationalists

in that he considers Christianity not as a perfectly natural religious movement, but as a one-time saving act of God in Christ. He maintains that men must cease to rely on "flesh" and surrender entirely to the divine word of forgiving grace. While after his fashion he teaches *sola fide* and *sola gratia*, his teaching on God's sovereignty is more Calvinistic than Lutheran. (It should be recalled, this reviewer would observe at this point, that Bultmann has for decades been known as a Barthian.) The resurrection of Christ, as Adam understands Bultmann, must not be viewed as an historical event which proves that Jesus is the heaven-sent Messiah. It is simply a part of the *kerygma* and must be given an existential interpretation. It has an eschatological meaning for us in that when it is proclaimed together with the death of Christ, it is meant to make us here and now decide to accept the message of God's love in Christ. (Eschatology here, this reviewer would again observe, has a different meaning from that which we usually give it, in as far as for Bultmann there is no eschatology in the sense of our dogmatics; the age in which a person lives is for him the eschatological age, that of vital decision. Bultmann holds that the eschatology of the New Testament is part of its mythological warp and woof, and we must not be so naive as to take it literally, but we must interpret it existentially.) What a chasm, Adam points out, separates Bultmann from St. Paul, whose theology he wishes to follow. For St. Paul the resurrection of Christ was a definite, divine and blessed historical fact as is especially evident from 1 Corinthians 15. This, too, was the conviction of the original Apostles. Were they deceived? This raises the old question whether God's intervention in history can ever be proved. In this area belief will always have to face unbelief. For the Apostles of Christ the resurrection was a well-authenticated, historical event, and they preached it as such for the acceptance of their hearers. It was, of course, more than a mere historical event for them; for Christ's life meant their life.

In his discussion of the historical reality of the resurrection of our Lord, Adam shows convincingly that this triumphant event indeed has existential significance and that it is relevant for the modern man as well as it was for the Apostles. He points out that in this event Jesus meets us as our Lord and Savior, as truly existing and living, to whose loving hands we can without hesitation entrust our presence and our future.

There is a final shot in Karl Adam's essay. Does Bultmann himself avoid everything that according to his terminology has to be called mythological? Does he eliminate altogether the supernatural? How about his emphasis on the Gospel as proclaiming the forgiving love of God! Does not that, too, belong to the realm of the invisible, taking us into the areas where modern scientific approach is impossible?

This review must stop here; otherwise it will become unmercifully long. I hope it has given the reader an inkling of the nature of the

tremendous debate about Bultmann which continues in the world of Biblical scholarship at present and which has to do with the all-important question, Is the Christianity of our Creeds true or not?

WILLIAM F. ARNDT

GREGORII NYSSENI OPERA ASCETICA, eds. Werner Jaeger, John P. Cavarinos, and Virginia Woods Callahan. Leiden: E. J. Brill, 1952. 416 pages. Cloth. 30.— guilders.

The latest critical edition of the great Christian Platonist, St. Gregory of Nyssa, whose *Contra Eunomium* Jaeger edited in 1921 and whose letters George Pasquali edited in 1925, takes another step forward in the publication within two covers (designated as Part One of Volume VIII) of *Περὶ τοῦ κατὰ θεὸν σκοποῦ καὶ τῆς κατὰ ἀλήθειαν ἀσκήσεως* (*De instituto Christiano*), *Περὶ τοῦ τί τὸ τοῦ Χριστιανοῦ ἐπάγγελμα* (*De professione Christiana*), and *Περὶ τελειότητος* (*De perfectione*), all edited by Jaeger, *Περὶ παρθενίας* (*De virginitate*), edited by Cavarinos, and *Εἰς τὸν βίον τῆς δούλης Μακρίνης* (*Vita Sanctae Macrinae*), edited by Mrs. Callahan, in a book that does credit to the editors, the sponsoring Institute for Classical Studies at Harvard, and the publishers. The most exciting part of the book is, of course, the first treatise, which is to all intents and purposes a newly discovered work of which previous editions provided nothing more than a "miserable excerpt" (as the Neoclassical Latin preface describes it). In addition to giving us a philologically sound text, Jaeger has also settled in apparently definitive fashion the mystery of the relation between this treatise and the patchwork "Great Letter" of Pseudo-Macarius of Egypt (namely, that both the "miserable excerpt" and the second part of the "Great Letter," of which the first part, as Dörries has shown, is also spurious, are independent reworkings of the original treatise here reproduced). The theology of the treatise is marked by a basic optimism about the goodness of man (the post-Augustinian West would have called it Semi-Pelagian), by the conception of a γνῶσις superior to πίστις by which the soul can ascend to the transcendent God and by the conviction that monastic asceticism is the true φιλοσοφία. The second work is a treatise written late in the saint's life in the form of a letter to a young friend, Harmonius, in which he shows his Platonizing bent by proving that Christianity is the assimilation of the Christian to the divine nature (which is precisely what Plato defines as ἀρετή). The third treatise, seemingly written even later, has a strongly Christological tone from his inquiry into the significance of the names which the Sacred Scriptures give to our Lord, but the basic thesis is stated in the opening sentence, which equates perfection with "a life according to virtue." Special interest attaches to the treatise on virginity, since the author was himself married; for him virginity is a quality of the soul by which the soul binds together the world of man and the world of God, who is Absolute and Perfect Virginity. The biography of St. Macrina is a charming account of the life

of his paternal grandmother, in whom St. Gregory sees the ascetic ideal embodied. — The prefaces and apparatus are models of precise textual scholarship. The separate work that Jaeger promises a number of times in this volume has since appeared (Werner Jaeger, *Two Recently Discovered Works of Ancient Christian Literature: Gregory of Nyssa and Macarius* [Leiden: E. J. Brill, 1954]). ARTHUR CARL PIEPKORN

OTHERWORLDLINESS AND THE NEW TESTAMENT. By Amos N. Wilder. New York: Hapter and Co., 1956. 124 pages. Cloth. \$1.75.

Harvard Divinity School's new professor of New Testament interpretation voices a profound concern in this book's four chapters — each a lecture in either the Perkins School of Theology's Jackson lectures or Yale Divinity School's Schaffer lectures. The concern is the unhappy justification that exists for the charge made by Christians (especially laymen) and pagans alike that the Christian religion is "otherworldly, escapist and irrelevant to the problems of this life" (p. 6). Orthodoxy, Neo-orthodoxy, and Liberalism alike are culpable. This ought not to be so, poet-theologian Wilder explains. The "mythopoetic images" that the men of the Bible used "should be read as such and not translated into prose nor displaced from their original setting without great circumspection" (p. 9). His vehement condemnation of idealism, private Christianity, false spirituality and false asceticism; his insistent stress upon the basic unity of man and the bonds that link him with nature, family, and clan; his scathing criticism of "devout" religious painting; his italicized conviction that "*the Bible will take care of itself*"; his acute analysis of the shortcomings of the early historical critics; his neat tagging of the subtle drift toward docetism that perennially haunts Christianity; his reminder that "the words and images of the New Testament have become empty for many" and are no longer "like banners or fuses" (p. 95) — all these are warnings for every theologian and preacher to take to heart. Lutherans in particular need to think soberly on them, even while noting with regret the absence of some important affirmations that they regard as integral both to "the Resurrection faith" and "a relevant salvation." — Extra "e's" have made a habit of creeping in: Both references to the composer Aaron Copland call him "Copeland" (pp. 26 and 30) and Ernst Lohmeyer has become "Lohemeyer" (p. 114, n. 11). ARTHUR CARL PIEPKORN

HANDBOOK OF DENOMINATIONS IN THE UNITED STATES.

By Frank S. Mead. Revised edition. New York: Abingdon Press, 1956. 255 pages. Cloth. \$2.95.

Mead's comprehensive and succinct description of the religious bodies of this country, first published in 1951, is here offered in an improved and enlarged form. Historical developments since the publication of the first edition are duly chronicled. The bibliographies — in connection with which Mead acknowledges his indebtedness to the first edition of the late

Frederick E. Mayer's *The Religious Bodies of America* (St. Louis: Concordia Publishing House, 1954) — have been brought up to 1954. The statistics are as of 1953, as far as the information for this year was available. The list of headquarters of denominations and the very complete index add to the book's value.

The basic objective of the book remains unchanged. It is no comparative symbolics. Mead purposed to produce "not a book of opinion, criticism, or value judgments, but a reference volume interested only in factual truth and in the development of the religious bodies of the United States" (p. 8). Likewise unchanged is the basic organization of the book; denominational "families" are listed in alphabetical order, from Adventists to United Brethren, while individual denominations that do not fit conveniently into a "family," from the African Orthodox Church to the Volunteers of America, are integrated into the same single alphabet. Sometimes the "families" are a little too inclusive, as when, for instance, the rubric "Eastern Orthodox Churches" is made to include, along with the denominations in communion with historic Orthodoxy, two Monophysite bodies (the Armenian Apostolic Orthodox Church of America and the Assyrian Orthodox Church), the "Nestorian" Holy Apostolic and Catholic Church of the East, and the Roman Catholic Uniat Churches! — In any work so encyclopedic, mistakes will occur; thus, for example, on p. 129 the date of the Formula of Concord is given as 1580 instead of 1577; on p. 130 the date of the founding of the New Amsterdam Lutheran congregation is given as 1648 instead of 1649; and the year the English took control of "New York" is given as 1644 instead of 1664.

ARTHUR CARL PIEPKORN

DIE ABENDLAENDISCHE SENDUNG DER OESTLICH-ORTHODOXEN KIRCHE; DIE RUSSISCHE KIRCHE UND DAS ABENDLAENDISCHE CHRISTENTUM IM ZEITALTER DER HEILIGEN ALLIANZ. By Ernst Benz. Wiesbaden: Verlag der Akademie der Wissenschaften und der Literatur in Mainz, 1950. 294 pages, and 17 full-page illustrations. Paper. Price not given.

Franz Xaver von Baader (1765—1841) was a Bavarian polymath who is remembered a century after his death as a distinguished mining engineer, as an original — though unorthodox and unsystematic — mystical philosopher, and as one of modern Roman Catholicism's greatest speculative theologians, who was compelled to resign from his professorship because he was a layman. In addition, he was passionately devoted to the ideal of Christian reunion. Despite his affiliation with the Roman Catholic Church, he was imbued with the ecumenical ideas that marked the era after the defeat of Napoleon and that crisscrossed denominational lines. Noteworthy was his conviction not only that Eastern Orthodoxy deserved to be heard as a *tertia pars* in addition to Roman Catholicism and

Evangelical Christianity, but also that Eastern Orthodoxy had a historic mission to fulfill as the mediator between the other two segments of Christendom. Supplementing the existing materials with the important collection of Baader's letters published by Eugène Susini in 1942, Benz here patiently reconstructs Baader's relations with Prince Alexander Nikolayevich Golitsyn, the Russian minister of cultus under Tsar Alexander I, the fantastic story of Baader's ill-starred trip to Russia and his ecumenical projects during the reign of Tsar Nicholas I. Under the last head Benz evaluates Baader's position over against his own church as well as over against Orthodoxy, notably as illustrated in what Benz calls "the greatest ecumenical work of the nineteenth century," Baader's *Der morgenländische und abendländische Katholizismus*. Although this is basically a highly specialized monograph (and although Benz's enthusiasm may be exaggerating Baader's significance slightly), it will furnish instructive insights to any reader interested in Eastern Orthodoxy, the ecumenical movement, the history of Europe during the first half of the nineteenth century, or the history of Roman Catholicism during the same period. Bibliography, illustrations, and index are first rate.

ARTHUR CARL PIEPKORN

PATRISTIC HOMILIES ON THE GOSPELS, ed. M. F. Toal. Vol. I:

From the First Sunday of Advent to Quinquagesima. Chicago: Henry Regnery Company, 1955. xiii and 503 pages. Cloth. \$7.50.

While the editor-translator of this series — ultimately, it is hoped, to comprise four volumes — has had as his purpose to aid his fellow Roman Catholic priests "in the sacred ministry of preaching," he has with even this first volume placed deeply in his debt every English-speaking denomination which regards itself as an extension of the ancient and purer church, as our Symbols call the church of the orthodox Fathers. His method, Sunday by Sunday, is to reproduce the Gospel for the day (according to the modern Roman rite, which has suffered some dislocations in comparison with the older pericopal system in use among us), with the parallel Gospels printed out in full. Next he reproduces in English the exposition of the Gospel from the *Catena aurea* of the Angelic Doctor, followed by several complete homilies on the text by various Fathers, and, finally, by brief notes devoted mainly to the identification of quotations from the Sacred Scriptures, indication of the original sources, and an evaluation of the authenticity of a particular homily where this has been called into question. Each Sunday thus averages out at around 28 pages of stimulating and often highly quotable material. Taking the Second Sunday after the Epiphany by way of example: The *Catena aurea* (7 pages) quotes extensive paragraphs from the works (mainly commentaries and homilies) of St. John Chrysostom, St. Bede the Venerable, St. Augustine, St. Hilary, and Alcuin. The appended homilies are by St. John Chrysostom, one on the words "Mine hour is

not yet come" (5 pages), and another on "The First Miracle" (2 pages); by the famed fifth-century preacher St. Gaudentius of Brescia on "Christian Life" (5 pages); by St. Augustine on "Christ in His Mystical Body" (3 pages); by St. Cyril on St. John 2:1-11 (3 pages); and by St. Bernard, one on "The Six Watering Pots" (3 pages) and another on "The Spiritual Nuptials of the Gospel" (5 pages). Whether for private preparatory meditation, for "pump priming," for exegetical study of the text, or for understanding the systematic implications of the passage, these materials are of vast value. Properly used they can give preaching a depth that it cannot acquire as easily in any other way. — At least two fervent statements on preaching in this book will strike responsive chords. One is by Dominican Father Michael Browne in the Foreword: "This apostolic ministry [of preaching] is one on which all else depends in the mission of the Church for the salvation of souls." The other is the editor-translator's own in the Preface: "The supreme mission imposed by Christ on His Apostles was to preach the Gospel to every creature. In virtue of this mission, they to whom the command was given, and those to whom it descends, speak with authority and power in the things of God: the power being in the word given them. And this alone do men wish to hear from those so commanded: the word of God in the Gospel of Christ. It is now their birthright: that wherein they hope, the source of faith, the bond of charity." — It is devoutly to be hoped that the Irish and American publishers will make the succeeding volumes of the series available at an early date.

ARTHUR CARL PIEPKORN

A SELECT LIBRARY OF NICENE AND POST-NICENE FATHERS OF THE CHRISTIAN CHURCH: SECOND SERIES, eds. Philip Schaff and Henry Wace. Volume XII: *The Letters and Sermons of Leo the Great, Bishop of Rome*, trans. Charles Lett Feltoe, and *The Book of Pastoral Rule and Selected Epistles (Books I—VIII) of Gregory the Great, Bishop of Rome*, trans. James Barmby; xlvii and 467 pages. Volume XIII: *Selected Epistles (Books VIII—XIV) of Gregory the Great, Bishop of Rome*, trans. James Barmby, and *Selections from the Hymns and Homilies of Ephraim the Syrian and from the Demonstrations of Aphrahat the Persian Sage*, ed. John Gwynn; ix and 433 pages. Volume XIV: *The Seven Ecumenical Councils of the Undivided Church, Their Canons and Dogmatic Decrees*, ed. Henry R. Percival; xxxv and 671 pages. Grand Rapids: William B. Eerdmans Publishing Company, 1956. Cloth. \$6.00 a volume.

With these three volumes the reissue of the Second Series of *The Nicene and Post-Nicene Fathers* is completed. With the ten volumes of *The Ante-Nicene Fathers* already available, there remain to be reprinted only the eight volumes of St. Augustine and the six volumes of St. John Chrysostom that comprise the First Series of *The Post-Nicene Fathers*. Volume XII

makes available a good brief *vita* of St. Leo the Great, a good portion of the 173 letters that have survived out of his correspondence (including all but one of those cited in the Catalog of Testimonies), and approximately half of his sermons (including both of those cited in the Formula of Concord and the Catalog of Testimonies). For St. Gregory the Great we have by way of introduction a good introductory statement of the political and ecclesiastical state of Europe and Africa at the time and a brief biographical sketch, followed by the famed *Liber regulae pastoralis* (written in the great tradition of St. Gregory of Nazianzen's *Second Oration* and St. John Chrysostom's *De sacerdotio*) on the duties of preaching and the spiritual guidance of Christians, plus a generous selection of his most important letters from the first eight books of the *Registrum* (covering the years 590—598). Volume XIII contains additional letters from the remaining six books of the *Registrum*; between the two volumes all but one of the citations from St. Gregory in the *Book of Concord* and the Catalog of Testimonies are reproduced. The balance of the volume offers representative material from two great fourth-century Fathers of the Syrian Church, St. Ephrem and his contemporary, St. Aphraates. Over forty pages of introductory material are followed by literal prose versions of four sets of his hymns — the so-called "Nisibene Hymns," translated by J. T. Sarsfield Stopford, the nineteen Hymns on the Nativity, translated by J. B. Morris and A. Edward Johnston, the fifteen Hymns for the Feast of the Epiphany, translated by Johnston, and the seven Hymns on the Faith, called "The Pearl," translated by Morris — and his homilies on our Lord, on admonition and repentance, and on the sinful woman of Luke 7. St. Aphraates is represented by eight of his "Demonstrations" (we should probably call them instructions) — of faith, of wars, of monks, of the resurrection of the dead, of pastors, of Christ, the Son of God, of persecution, and of death and eschatology. The concluding volume is a gold mine of information on the Seven Ecumenical Councils (and the subecumenical Quinisext Council), their canons and decrees, supplemented with scores of "excursus" on everything from the rise of the patriarchate of Jerusalem and the Communion of sick to usury and the marriage of the clergy. In addition, there are reproduced, with scholarly annotations, the canons of the local synods that received church-wide acceptance through the Ecumenical Councils — Ancyra (314), Neocaesarea (315), Gangra (4th century), Antioch "in Encaeniis" (341), Laodicaea (4th century), Sardica (ca. 343), Carthage (419), Constantinople (394), and Carthage (257). An Appendix contains a dozen selections of canons and rulings not having conciliar origin, but approved by name in the Quinisext Council, from the "Apostolic Canons" to the Encyclical of the Byzantine Patriarch Gennadius. The usual splendid indices make for easy reference.

ARTHUR CARL PIEPKORN

HEAVEN AND HELL: A PRESENT-DAY CHRISTIAN INTERPRETATION. By John Sutherland Bonnell. New York: Abingdon Press, 1956. 62 pages. Cloth. \$1.00.

Here are five textless, illustration-packed sermons on eschatology by the minister of the Fifth Avenue Presbyterian Church. He affirms his faith in personal immortality, because humanity has an instinct for immortality, because man's moral and spiritual endowments require eternity for their perfection, and because the essential worth of man and God's concern for him demand faith in eternal life. As far as heaven is concerned, personal identity survives the experience of death, the "rest" of heaven is not passivity and indolence ("there will be little children waiting to be taught, the weak and faltering needing a helping hand, and poor backward souls hungering to hear 'the old, old story of Jesus and His love'"), nor will its rewards involve monotonous uniformity or commonplace equality. With reference to hell, neither the doctrine of everlasting torment nor that of universalism nor that of conditional immortality "has the right to demand our exclusive allegiance." As far as recognition after death is concerned, it is probable. As far as the resurrection of Christ is concerned, He is not in the cold tomb "with the graveclothes and the habiliments of death. He is risen. From henceforth he is living in the hearts of men and women who will receive Him."

ARTHUR CARL PIEPKORN

BILLY SUNDAY WAS HIS REAL NAME. By William G. McLoughlin, Jr. Chicago: The University of Chicago Press, 1955. xxix and 325 pages. Cloth. \$5.50.

The author—whose doctoral dissertation at Harvard in 1953 dealt with professional evangelism—presents his present volume as "a combination of biography and social history" (p. 311). The man Billy Sunday, the tradition of revivalism, and the age in which he lived and worked are the three ingredients of the book. The author rejects the psychological as well as the sociological explanation for the phenomenon called revivalism; he rejects, too, the theological or providential explanation of its occurrence. "It is the purpose of this book," he states, "to show that Billy Sunday's career, considered as a whole, represents a significant religious movement in America which cannot be measured in terms either of mob psychology or of declension and growth of church membership. Furthermore, this book tries to demonstrate that this religious movement was essentially different from the other major revival movements in our history . . . to see it in terms of a critical reorientation in the ideological structure of American life. . . . To understand Sunday's revivalism is to understand better the era in which he lived." (Pp. viii f.) The author has achieved his purposes.

Sunday's career as an evangelist began in 1895; in the decade between 1908 and 1918 he was at the peak of success. He had a staff of 23 mem-

bers in 1918, an increase of 20 over the three he had in 1900. Professional evangelism, the author shows, was a well-organized venture. Sunday's formula relied on a time-tested system which involved "the advance man, the chorister, the guarantee fund, the businessmen backers, the pre-campaign publicity and committee organization, the wooden tabernacle with sawdust floor, the spectacular arrival and opening night, the paid specialists, the delegation system, the trail hitting, the society parlor meetings, the collection for expenses, the buildup for the freewill offering" (p. 262). After 1918 Sunday's popularity started to decline, although he continued active until his death in 1935.

Sunday is described as "a literalistic conservative in his theology" (p. 121). He taught: "With Christ you are saved; without Him you are lost" (p. 123). He believed in the existence of heaven and hell and the devil. He preached the imminent bodily second coming of Christ. Conversion meant to him the completion of man's part of a bargain with God and the acknowledgment of the good life as the way of life. He did not preach the social gospel, but "progressive orthodoxy." He wanted to make "a fighting saint" out of the sinner. He became the champion of national Prohibition. His morality, generally speaking, was the morality of middle-class America.

Even H. L. Mencken spoke of his personal charm. Orator and demagogue, acrobat and actor, leader and friend, Billy Sunday had a tremendous appeal in his day. At the same time, his sermons — "disconnected, irrelevant fragments of thought, strung together by invectives, recriminations, quaint stories, and punctuated always by a jumble of acrobatics" (p. 186) — are not cited as models by professors of homiletics. And despite the headlines the campaigns of Sunday in the long run were not really successful.

CARL S. MEYER

THE BEGINNINGS OF UNITARIANISM IN AMERICA. By Conrad Wright. Boston: The Beacon Press, 1954. ix and 305 pages. Cloth. \$4.00.

This book received the 1954 award of the Carnegie Revolving Fund, administered by the American Historical Association. Its author teaches church history at the Harvard Divinity School. Begun as a doctoral dissertation at Harvard under the direction of Perry Miller, it traces the liberal movement within the Congregational churches of New England between 1735 and 1805. After the latter date, this liberal movement emerged as Unitarianism.

Arminianism, supernatural rationalism, and anti-Trinitarianism were the three doctrinal planks in the liberal platform. Charles Chauncey and Jonathan Mayhew were the leaders of these liberals. Jonathan Edwards (at least before 1758) opposed them, as did Samuel Hopkins and other "New Divinity" men. Traditional Calvinism, of course, and the Covenant

Theology of the Puritans were undermined. The social structure and the influence of Harvard had their part in the emergence of liberalism.

The doctrine of original sin was the first doctrine attacked. The question of the freedom of the will followed. Then the doctrine of justification by faith was perverted; "there gradually developed the concept of justification as a standard to attain, rather than a specific act of God in pardoning individuals" (p.122). Supernatural rationalism (to be distinguished from deism) allowed for revelation and miracles. "The Benevolence of the Deity" is called "the great discovery of the Arminians" (p.184). This discovery, the author says, brought them to universalism, as opposed to the particularism of Calvinism, but they refused to make it the central theme of their preaching. The author concludes that, even though there was no inevitable connection between Arminianism and anti-Trinitarianism, "temperamentally and historically they went together" (p.200). Arianism, not Socinianism, was embraced by these liberals.

The author also discusses the Great Awakening (1734—1745), the right of private judgment, the threat of infidelity posed by Thomas Paine's *Age of Reason* (1794), and the election of Henry Ware as Hollis Professor of Divinity at Harvard.

The developments in theology in New England during the last two generations of the eighteenth century are traced authoritatively in this study. Here, too, is one answer to the question, How does liberalism in theology grow?

CARL S. MEYER

THE CHRISTIAN IMPERATIVE. By Max Warren. New York: Charles Scribner's Sons, 1955. 141 pages, plus indexes of authors and Biblical references. Cloth. \$3.00.

Canon Warren has been a lay missionary to Nigeria, a curate and vicar in the Anglican Church, and a secretary in enterprises for youth work and missions. An earlier book, *The Christian Mission* (London: SCM Press, 1951), traverses some of the same ground as the present volume, which comprises lectures given at the Episcopal Theological School in Cambridge, Mass. He defines the imperative as the compulsion, born of the discovery that God gave Christ for the world, that Christ gave Himself for the church and that the individual lives his life by faith in Christ. His chapters bear the titles "Go Preach," "Go Teach," "Go Heal," "Go Baptize," and "The 'How' of Obedience." Considerable Biblical reference underlies the first chapters, supplemented by pungent observations on special areas of foreign missions. The author views the purpose of healing as involving the total individual, the wholeness of the community, and the wholeness of the church. Interesting is his discussion of the baptism of Jesus, wherein he follows the thinking of Oscar Cullmann. The closing chapter discusses the commitment of love which is necessary to obey the mandate and undertake the imperative. This implies that every Christian is a missionary and should participate also in the foreign mission where his calling takes him to foreign lands.

RICHARD R. CAEMMERER

COME, FOLLOW ME! By Waldo J. Werning. St. Louis: Printed for the Author (6457 Lansdowne Ave.), 1956. 20 pages. Paper. 25 cents.

This booklet contains practical information and suggestions for new church members. Its purpose is stated in a word of welcome:

Your pastor and the members of this congregation wish to assist you to grow in faith and good works. There are ways, however, in which you can help yourself. This booklet tells you briefly what you may expect from the church and what the church expects of you. Its message offers you encouragement to fulfill the spiritual hopes which are in your heart at this time. It also brings information about the work of the church and some practical suggestions for participation. This booklet is given you with the prayer that it may prove helpful to you in your decision to "follow Jesus" and in making the most of your church membership.

The new church member will certainly appreciate this manual. Many pastors will want it to give to the newly confirmed. HENRY G. COINER

CHURCH AND STATE THROUGH THE CENTURIES, eds. Sidney Z. Ehler and John B. Morrall. Westminster: The Newman Press, 1954. xiv and 625 pages. Cloth. \$6.75.

Church and state relations continue to be a vexing and vital problem in contemporary life in the United States as well as elsewhere. Neither our Federal Constitution nor our Lord's directive to "render unto Caesar the things that are Caesar's and unto God the things that are God's" can function as a bill of specifications with regard to all details of church-state relationships. Can casuistry draw a precise line between spiritual and temporal authorities? Will not changing circumstances in every age necessitate modifications? What is history's answer?

This volume is a boon for students both of political philosophy and of history. It is an anthology of primary and official documents, in good English translation, which reflect the leading decisions made since about A.D. 100 at crucial moments in the evolution of the mutual relation between church and state.

Divided into eight sections or chapters dealing with as many historical periods, this book presents 79 documents, the first of which is Trajan's Letter to Pliny, and the last the Communist Czechoslovak Law on Church Affairs, 1949. Each section is preceded by an excellent summary of the characteristics of the period under consideration, and each document in turn has a short introduction explaining its origin, significance, and consequences.

The authors are associated with University College, Dublin. Their purpose in preparing this compilation was not to evaluate decisions made and actions taken in the course of history, but to offer a "documentary record of the success or failure of church polity in the art of state craft." Their book is remarkably free from the prejudices of controversy. They succeeded admirably in keeping the intrusion of personal opinion to a minimum and in allowing the documents to speak for themselves.

A. G. MERKENS

ADVENTURES IN CHRISTIAN STEWARDSHIP. By R. C. Rein. St. Louis: Concordia Publishing House, 1955. 100 pages. Paper. \$1.00.

Surely this is a most valuable and timely contribution which every pastor will deeply appreciate.

It may be described as a manual on Christian stewardship which starts with Christ—and stays with Him. Its theology is thoroughly Christian, written in plain and winsome language. Eight study topics lend themselves for use in Bible institutes, seminars, stewardship schools, Bible classes, and for private and family study. These topics are intensely practical, adding up to a most complete and solid treatment of the basic essentials and scope of Christian stewardship.

Questions for discussion with Scripture references and assignments for further consideration follow each chapter, making this a very sharp and useful tool.

HARRY G. COINER

THAT REMINDS ME. By W. F. Weiherman. St. Louis, Mo.: Concordia Publishing House, c. 1955. 129 pages. Cloth. \$2.00.

"Chief" W. F. Weiherman deserves recognition in a theological journal as one of the church's great leaders in the care of its youth and in the development of a theology of the practical Christian life. This little book reflects some of the keynotes which he has sounded through the years and is garnished with many of the witticisms for which "Chief" is famous.

RICHARD R. CAEMMERER

THE ROSARY: ITS HISTORY AND MEANING (Geschichte und Gebetsschule des Rosenkranzes). By Franz Michel Willam. Translated by Edwin Kaiser. New York: Benziger Brothers, 1953. 216 pages. Cloth. \$3.50.

This volume gives an interesting and readable account of the development of the rosary as a form of devotion which combines meditation upon the "mysteries" with the vocal words of the prayers. It defends the rosary and other "nonliturgical" forms of Roman piety at a time when the liturgical movement in the Latin Church is stressing the supreme importance of the active participation of the laity in the sacrifice of the Mass.

Willam asserts that the rosary was not used in any form in the church during the first thousand years of Christian history (p. 4). The Hail Mary, even in its "short form" (that is, without the closing invocation, "Holy Mary, Mother of God, etc.") was not used until the thirteenth century (p. 21). The rosary is not found in its present "dialog" form before the sixteenth century (p. 82). It is abundantly clear from this book that the most objectionable features of the rosary devotion are comparatively late additions to the earlier forms which apostrophized rather than petitioned the Mother of our Lord. There is a very brief

section on non-Christian use of forms of prayer similar to the rosary (pp. 182—184).

The author's own evaluation of the rosary is that it occupies "middle ground" between the highest and simpler forms of prayer (p. 123). He makes it clear that the rosary is a new type of prayer in the church—the creation of a specific type of medieval piety.

A concluding section, entitled "Reference and Comment," lists the known original sources and published works which give information concerning the history and meaning of the rosary. Not every pastor's library needs this book, but it will be of value for any Lutheran who seeks to understand Roman forms of prayer.

JAMES G. MANZ

THE SURVIVAL OF THE HISTORIC VESTMENTS IN THE LUTHERAN CHURCH AFTER 1555. By Arthur Carl Piepkorn. St. Louis: The School for Graduate Studies of Concordia Seminary, 1956. 123 pages. Paper. \$2.00.

This is a "graduate study" published by the School for Graduate Studies of Concordia Seminary in St. Louis, the first in a projected series of comprehensive and scholarly research monographs. The author is professor of systematic theology at the above seminary and has long been active in studies in liturgics. His purpose in the present study is to sort out in the "folk-lore about vestments" the "hard core of demonstrable fact," track down misleading statements, present available information in chronological sequence, and particularly "consider what historic warrant and justification the combinations of stole-and-surplice and stole-and-gown may possess as normal Lutheran service vesture." The study regards "cassock, gown, biretta, scarf, ruff, bands, and black cape" not as service vestments but as part of the domestic and street garb of the clergy originally and does not discuss them. The author distinguishes four attitudes toward the ancient vestments; (1) that they are to be rejected in favor of a plain black gown; (2) that a white alb or surplice is permissible, but Eucharistic vestments are not; (3) that all vestments are things indifferent (the position of Luther and Bugenhagen); (4) that vestments are things indifferent, but that the retention of some or all is desirable "as a symbol of the unbroken continuity of the Church of the Augsburg Confession with her Catholic past and as a witness against the enthusiasts, Sacramentarians, and other radical reformers" (p. 9). Prodigiously detailed accounts are supplied of the situation in German, Slovak, Hungarian, Scandinavian, American, and Asiatic churches, by centuries, beginning with the sixteenth. Illustrations of close study are the judgments on Toffteen's version of the Swedish Bishops' Agreement of 1583 (pp. 19 and 28), on Sachse's report of the ordination of Justus Falckner in Philadelphia in 1703 (pp. 59—62, 76, 77), and on Drews's reports of the use of the stole in Saxony in the early 19th century (p. 87). Piepkorn's conclusions are that the alb, cincture, surplice, and chasuble "have never

passed wholly out of use" in the various churches of the Augsburg Confession. Cope and amice have persisted in modified use and form. The mitre, maniple, dalmatic, and stole passed out of general use; "where these vestments are currently in use in the Church of the Augsburg Confession, they are restorations, not survivals" (p. 119). "Authentic Lutheranism" did not historically reject service vestments; some of the most orthodox teachers of the church defended their use.

RICHARD R. CAEMMERER

UNFINISHED BUSINESS: SHORT DIVERSIONS ON RELIGIOUS THEMES. By Halford E. Luccock. New York: Harper and Brothers, 1956. 191 pages. Cloth. \$3.00.

The author warns that these short pieces "start, but they do not finish." Both their starting and their stopping are peculiarly helpful. Dr. Luccock suggests a situation or develops a contrast that does start your imagination moving. His stopping is equally helpful—you will know the satisfaction of working out the idea for yourself. If the result is to be a sermon, it is to be hoped that these items will not tend to become texts. The preacher's mind should move at once for the passages in which God comments on the subject. This material will then move down into its proper place as support and illustrative material for a good sermon.

GEORGE W. HOYER

NO WINGS IN THE MANSE. By Betty Frist. Westwood: Fleming H. Revell Company, 1956. 159 pages. Cloth. \$2.50.

HOW TO BE A PREACHER'S WIFE AND LIKE IT. By Lora Lee Parrott. Grand Rapids: Zondervan Publishing House. 120 pages. Cloth. \$2.00.

Mrs. Frist's autobiographical sketch is crowded with anecdote and provides witty, yet respectful glimpses of parsonage life from the point of view of child and parent. She has been on the staff of Presbyterian churches and groups.

Mrs. Parrott, who has previously published several volumes of recipes from parsonages, presents a condensed but quite comprehensive manual for the pastor's wife. She has had journalistic experience.

Both women are products of parsonages and wives of pastors.

RICHARD R. CAEMMERER

RUSSIAN ICONS. By Philipp Schweinfurth. New York: Oxford University Press, 1953. 61 pages, including fourteen full-page plates in color and twelve in black and white. Boards. \$6.50.

The value of this volume—first of a new series of the handsome "Iris Books" edited by Hans Zbinden—lies in the beautifully reproduced, individually tipped-in illustrations and in the quality rather than the

quantity of Schweinfurth's succinct and scholarly introduction and plate-by-plate iconographic commentary. In point of time the examples range from the eleventh (or twelfth) century icon of Our Lady of Vladimir to the seventeenth-century Central Russian "Death of the Virgin" from the Hann Collection in Pittsburgh. Whether the reader is a connoisseur of this characteristically Eastern art form or someone who is venturing for the first time into a realm of religious expression radically different from what we are accustomed to in the West, the time he spends with this superbly designed and executed book will be richly rewarding.

ARTHUR CARL PIEPKORN

THE CHURCH AND THE PUBLIC CONSCIENCE. By Edgar M. Carlson. Philadelphia: The Muhlenberg Press, 1956. 104 pages. \$1.75.

The author is known for his *The Reinterpretation of Luther* and his competence especially in contemporary Swedish Lutheran theology. In this volume he directs these and other insights to the vexing problem of the church's duty toward the citizenship of its members and toward the state and community in which it lives. He respects government as a structure of society under God and applies to it Luther's thinking on the calling. His judgments concerning Billing and Wingren are healthy, as is his suspicion of the objectivity of a natural law. In the spirit of Aulén he accords more scope to the church in its obligation to preach the Law to government and community than is customary in this reviewer's tradition, but his reasoning is sound, his accent on the internal conflict within the church between flesh and Spirit realistic, and the style with which he sets forth the relation between the Christian hope and the Christian task is glowing and moving.

RICHARD R. CAEMMERER

POWER TO MANAGE YOURSELF. By Harold Blake Walker. New York: Harper and Brothers, 1955. 232 pages. Cloth. \$3.00.

The author, a former journalist, is now a highly successful preacher. One is tempted to say that this volume reports in the flavor of the syndicated column on the subject of mental adjustment rather than digs down for a theologically correct insight into the problems of self-management.

K. H. BREIMEIER

HOW TO OVERCOME NERVOUS TENSION AND SPEAK WELL IN PUBLIC. By Alfred Tack. Minneapolis: T. S. Denison and Co., 1955. 242 pages. Cloth. \$3.00.

Alfred Tack is best known as the director of a successful public speaking school. This book presents his tested formula for overcoming tension and speaking effectively in public. The "minute technique" for relaxing is simple and easy to master, but it must become habitual. While a large portion of the book deals with the step-by-step writing of a speech, it is generously interspersed with timely and refreshing instructions for delivery.

Instead of being padded with pages of anecdotes, witticisms, and extracts from lengthy orations, the book on every page contains a lesson that will stimulate and at the same time teach the right way to speak in public.

JOHN C. PFITZER

UNCOMMON PRAYERS. Collected by Cecil Hunt, ed. John Wallace Suter. Greenwich: The Seabury Press, 1955. 182 pages. Cloth. \$3.00.

The prayers of this collection are distinguished by their beauty of thought and content. They reveal, too, that beauty need not suffer by being coupled with symmetry and form. Many of the prayers are familiar; some are passages from Holy Scriptures, notably from the Psalter, and some are hymns. We were disappointed to discover that too small a proportion makes any mention of our Lord or of the Holy Trinity; not a few might well be spoken by pagans (in fact, several were penned by Unitarians and pagans). No prayers by Lutherans have been included. Noted divines of certain Protestant denominations were slighted as well.

WALTER E. BUSZIN

BEGINNING AT HOME. By Mary Perkins. Collegeville, Minn.: Liturgical Press, 1955. 158 pages. Cloth, boxed. Price not given.

A beautifully printed, interestingly presented manual on the development of really Christian homes. Study questions and discussion topics follow each chapter. Its goal is thus stated: "We should try to train the children to make the thoughts and words and actions of daily life the signs of their love of God, able to be offered with our Lord's sacrifice in the Mass." The very practical discussions for accomplishing the first half of that sentence in the text are colored by the Roman stress contained in the sentence's last half.

GEORGE W. HOYER

THE HISTORICAL JESUS. By Leroy Waterman. New York: Exposition Press, 1955. 148 pages. Cloth. \$3.50.

The author is the octogenarian professor emeritus of Semitics at the University of Michigan. His book is a frank and forthright plea for a this-worldly Gospel, for a belief in the Jesus of history, a return "to him" and not "of him." The method is to trace the bankruptcy of apocalyptic, which is variously styled "wishful thinking," a "mirage," a "deep-seated delusion," from the Old Testament through the intertestamental period to the New Testament and the modern age.

Although the author is manifestly an expert in the field of Jewish and apocryphal apocalyptic, there are certain basic convictions that color his scholarship even there. These are a denial of any valid concept of the "chosen people" and the Messiah, a refusal to treat revelation as other than experiential, a failure to view sacred history *sub specie aeternitatis*. For the Old Testament this involves a supreme reliance upon the prophets

of the 8th century and a thoroughly negative criticism of not only Daniel but the post-Exilic prophets. Indeed in these books the author sees the outstanding examples of false prophecy in the Old Testament.

Much of the New Testament is a hopelessly contradictory book for Professor Waterman. The optimistic apocalyptic hope of the earlier disciples in a Messianic reign on earth is mingled with the pessimistic apocalyptic of St. Paul and his view of the final Judgment. But the greatest and saddest error was that "they committed the founder of their faith to their own and opposing views" (p. 70). Much of the latter section of the book is an indictment of historic Christianity for perpetuating the deep-seated delusion of apocalyptic and losing touch with the historical personality of its founder.

Only the teachings of Jesus, the author feels, are the hope of the world, and we arrive at that basic ethic of love by stripping away the bankrupt and contradictory apocalyptic. On the one hand, the author seems to deny that we can know what Jesus really taught, but then again the author is quite certain that the patient historical critic can penetrate behind the Gospels to the sure fact that Jesus not only did not claim to be the Messiah but also sought to dissuade the disciples from such a false hope. In a sense we have here the skepticism of Bultmann enclosed in a liberal faith. One cannot help feel that Waterman's error begins at the cross.

Although most Christians will reject not only Waterman's conclusions but also many of his supporting arguments, nevertheless we must admit that historic Christianity has not always carried out the will of Jesus Christ in this world. For this sin judgment continually begins at the house of God. Moreover at a time like ours when there are many tendencies also in theology toward an unbiblical pessimism and an over-emphasis of eschatology torn from its rootage in Christology, soteriology, and ecclesiology, this book may be a useful corrective. The church can learn, howbeit negatively and sometimes positively, even from extremists and errorists.

HENRY W. REIMANN

BOOKS RECEIVED

(The mention of a book in this list acknowledges its receipt and does not preclude further discussion of its contents in the "Book Review" section.)

The Dead Sea Scrolls and the Originality of Christ. By Geoffrey Graystone. New York: Sheed and Ward, 1956. 117 pages. Cloth. \$2.50.

Science, Democracy and Islam and Other Essays. By Humayun Kabir. New York: The Macmillan Company (London: George Allen and Unwin), 1956. 126 pages. Cloth. \$3.00.

The Call of the Cloister: Religious Communities and Kindred Bodies in the Anglican Communion. By Peter F. Anson. New York: The Macmillan Company (London: SPCK), 1955. xvi + 641 pages. Cloth. \$8.50.

Maria oder Christus? By Otto Semmelroth. Frankfurt: Verlag Josef Knecht, 1954. 159 pages. Cloth. DM 5.80.

Das Mariengrab. By Clemens Kopp. Paderborn: Verlag Ferdinand Schöningh, 1955. 46 pages. Paper. DM 1.50.

Das Geheimnis der Jungfrau-Mutter Maria nach dem Kirchenvater Ambrosius. By Josef Huhn. Würzburg: Echter-Verlag, 1956. 289 pages. Paper. DM 12.50.

Ich bin euer Tröster: Rundfunkpredigten. By Hans Rottmann. Porto Alegre: Casa Publicadora Concordia (St. Louis: Concordia Publishing House), 1956. 287 pages. Cloth. \$2.80.

The Writings of James Arminius. Translated from the Latin by James Nichols and W. R. Bagnell. Volume I; 669 pages. Volume II; 538 pages. Volume III; 570 pages. Grand Rapids: Baker Book House, 1956. Cloth. \$17.50 for the set.

Rediscovering the Words of Faith. By Charles T. Sardeson. Nashville: Abingdon Press, 1956. 128 pages. Cloth. \$2.00.

Missionary Health Manual. By Paul E. Adolph. Chicago: Moody Press, 1954. 141 pages. Cloth. Price not given.

Glory Awaits Me. By William Goulouze. Grand Rapids: Baker Book House, 1956. 112 pages. Cloth. \$2.00.

A New Apologetics: An Analysis and Appraisal of the Eristic Theology of Emil Brunner. By Paul G. Schrotenboer. Kampen: J. H. Kok, 1955. 224 pages. Paper. 5.90 Dutch guilders.

Christian Perfection and American Methodism. By John Leland Peters. Nashville: Abingdon Press, 1956. 252 pages. Cloth. \$4.00.

Schriften des Theologischen Konvents Augsburgerischen Bekenntnisses, Volume 9. By Peter Brunner, Wilhelm Maurer, Ernst Kinder, and Friedrich Karl Schumann. Berlin: Lutherisches Verlagshaus, 1955. 136 pages. Paper. DM 10.40.

Der Symbolbegriff in der neueren Religionsphilosophie und Theologie. By Hans Loeff. Cologne: Kölner Universitäts-Verlag, 1955. 208 pages. Paper. DM 14.00.

Die christliche Bildmeditation. By Alfons Rosenberg. München-Planegg: Otto-Wilhelm-Barth-Verlag, 1955. 302 pages. Cloth. DM 16.80.

Der Einsetzungsbericht Lk. 22:19, 20. By Heinz Schürmann. Münster: Aschendorffsche Verlagsbuchhandlung, 1955. xii + 154 pages. Paper. DM 10.80.

Christus und Maria: Dogmatische Grundlagen der Marianischen Frömmigkeit. By Herman Volk. Münster: Verlag Aschendorff, 1955. 27 pages. Paper. DM 1.50.

Tägliche Andachten (Vol. XIX, No. 141: July 28 to September 18, 1956). By Otto Nieting. St. Louis: Concordia Publishing House. 64 pages. Paper. 10 cents.