

method which [he] supports with his rationalism as a method of historical understanding" (p. 199).

Merk demonstrates that the common picture of scientific research which describes Bauer as a "student" or "follower" of Gabler (so, among others, H. Weinel [1921], K. Leder [1965], R. Smend [1970], W. J. Harrington [1973]) can no longer be maintained. "Gabler was a late Neologist while Bauer was an historical-critical rationalist" (p. 202). His study has in addition established that Gabler's role as the founder of the purely descriptive biblical theology is vastly overdrawn, because the distinction between a descriptive biblical theology and a non-descriptive dogmatic theology is in evidence as early as 1745, over four decades before Gabler's widely acclaimed inaugural lecture of 1787.

The last chapter (pp. 205-272) surveys Gabler's and Bauer's influence on NT theology to 1970. Merk's major emphasis is placed on those who produced works on NT theology both before and after the rise of dialectical theology in the 1920s. It is somewhat surprising that he separates his treatment of NT theology in the last five decades along Protestant and Roman Catholic lines. A glaring weakness is a mere five-page discussion of NT theology in English-speaking scholarship (pp. 263-286) and virtually no mention of NT theology outside Germany. The contributions of C. H. Dodd, J. A. Fitzmyer, J. Marsh, L. Sabourin, C. Spicq, V. Taylor, B. Vawter, among others, are either totally left out of consideration or are inadequately recognized.

Two appendixes provide a German translation of Gabler's total inaugural lecture (pp. 273-284) and major parts of W. Schröter's memories of Gabler from the year 1828 (pp. 285-288), respectively. They enhance this important work. A rich bibliography and two indexes make the material treated in this monograph easily accessible. Despite the strictures mentioned above, this volume will be used with great benefit by everyone interested in the origin of biblical and especially NT theology. It demonstrates that the hermeneutical problem of NT theology (and OT theology) is still in the grip of the questions of a past age and thus provides a challenge and stimulus to overcome past issues in our age by moving beyond Gabler and Bauer and their influence. From the reading of Merk's monograph, one is convinced that NT theology needs a new starting-point.

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Nauman, St. Elmo, Jr. *Dictionary of American Philosophy*. New York: Philosophical Library, 1973. viii + 273 pp. \$10.00.

This *Dictionary* attempts to cover the major philosophical figures in American thought. Short biographical and bibliographical sketches are given for most, with a few receiving extended treatment. A number of relatively unknown thinkers are included (e.g., William Ames), making the book a valuable aid in providing a more balanced view of the richness of American thought. Some of the details are fascinating: After completing all the requirements for the Ph.D. in 1896 (with distinction), Mary Whiton Calkins was denied the degree for having the misfortune of being born a woman.

Nauman mentions in his introduction that the length of the essays is not indicative of the relative importance of the figures. In most cases, he claims, the shortness of the treatment is due to a paucity of available information. This is one of the book's problems, however. While it is a useful tool, I found the brevity of treatment for many of the thinkers frustrating. It is difficult to believe that Nauman could not have secured more information than he did for some of the major figures.

Also, there are a few glaring omissions. For instance, C. I. Lewis's influence on symbolic logic is never mentioned in an essay that itself takes up less space than the one devoted to Eric Hoffer. All in all, such are minor weaknesses. The book is a useful, even if not an exhaustive, dictionary of American thought. (An erratum was noted: "assitant" for assistant" on p. 49.)

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Rogers, Jack. *Confessions of a Conservative Evangelical*. Philadelphia: Westminster, 1974. 144 pp. Paperback, \$2.65.

Rogers grew up with the narrow and rigid life style and view of the Bible of the typical fundamentalist with an "idealized world of absolutism, idealism, and individualism" (p. 27). Certain experiences in his life helped him to grow in his odyssey from a conservative to an evangelical. Experiences in a work camp in Egypt, an experimental internship with a conservative but authoritarian leader, studying theology under a leading evangelical theologian, serving as pastor of an ecumenical American congregation in Europe, the birth of his children, work on his dissertation, involvement in social issues—all these helped him to grow, learn, and become open. In the crucible of life he discovered that people think and express their thoughts differently and that these people may be thinking more biblically than his own American ways of thinking. He became aware of the need to be tolerant and open, not authoritarian, in dealing with people; and he came to recognize that theology must be done with humility since it is a human venture and liable to human weaknesses, and since there are two levels of approach to Scripture—the central message which is approached through faith, and the supporting often complex material which must be approached through science. He learned that Christians of all backgrounds need each other and that what unites is more important than what divides them; that Gn 3:16 refers to toil and labor, not pain, and demonstrates how through our conservatism we can be locked into our culture; that the Westminster Confession, not Hodge and Warfield, expresses the real Reformation emphases; and that conservative individualism is not consonant with biblical assumptions of community.

His experience is not unique. The experiences of life, especially serious study, have led many a conservative Christian through similar experiences, though the final destination has been different. Some leave the church altogether, others become militant or moderate liberals, and still others move