

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

to a more enlightened or moderate conservatism. According to Rogers, honesty and openness will naturally lead away from a narrow conservatism. Does this type of conservatism lack integrity, or is it a necessary immature stage from which some must begin? Can one be truly open and remain a rigid conservative? Or does openness lead naturally to the place where Rogers finds himself now? These are some questions that arise out of these confessions.

Teaching today at Fuller Theological Seminary, Rogers still considers himself an "emerging evangelical." Surely his confessions will not be received in the same way by all. Conservatives who have not grown in the manner that he has will surely think he has gone too far, especially in his understanding of Scripture and in his attitudes toward social issues. He seems to be in agreement with the "new evangelicals" described by Quebedeaux (*The New Evangelicals* [New York, 1974]). Has he come to his final destination, or will his openness lead him further to a more liberal stance? Only time will reveal this.

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Von Rad, Gerhard. *Wisdom In Israel*. Trans. by James D. Martin. Nashville and New York: Abingdon, 1972. xii + 330 pp. \$12.95.

It is quite challenging to write something about the history and nature of the wisdom tradition in Israel because of the nonsystematic and basically fragmentary nature of the material available; moreover, a comprehensive study in this field seems almost impossible due to the frequent divergence of primary and secondary sources of Israelite wisdom. In this respect the book of the late Professor Gerhard von Rad, originally published in German as *Weisheit in Israel* (Neukirchen-Vluyn, 1970) and now admirably and felicitously translated into English by James D. Martin, is worth praising, for it successfully overcomes the above mentioned difficulties.

Von Rad's book brilliantly illustrates an historical approach to understanding wisdom literature in ancient Israel, which asks such questions as date and authorship, origin and setting, but which also stresses the theological importance of wisdom, its ideas and values in relationship to the rest of Israelite faith. Following von Rad, the reader is not just studying wisdom as an object, but is associated in a highly creative and original phenomenological enterprise, where the method used and the object studied become one and the same thing. This does justice to Israelite wisdom, which is basically a response to divine revelation found in the world of nature, daily experiences, cult, and metahistory.

The volume is divided into four parts. Part I discusses the forms and sources of Israelite wisdom, the extra-biblical influence and non-influence, the sages themselves and how they saw the world. The author sees the emergence of Israelite wisdom in the period of the early monarchy, when the old Yahwistic faith was challenged by rational discernment, the emergence of human responsibility, and the breakdown of the older sacral world view. The wisdom theology that developed in the Solomonic period had its genesis,