

therefore some limits can be set on his redactional activity. Additional articles in Part I include E. Earle Ellis, "The Role of the Christian Prophet in Acts"; Floyd V. Filson, "The Journey Motif in Luke-Acts"; A. J. Mattill, Jr., "The Purpose of Acts: Schneckenburger Reconsidered"; Bruce M. Metzger, "Ancient Astrological Geography and Acts 2:9-11"; D. F. Payne, "Semitisms in the Book of Acts"; and Bastiaan Van Elderen, "Some Archaeological Observations on Paul's First Missionary Journey."

In Part II William J. Martin, "I Corinthians 11:2-16: An Interpretation," looks at this difficult passage through the eyes of a philologist and concludes that the woman had a vital role in worship, and to fit her for it she should retain the visually distinctive mark of womanhood, the glory of her hair, as she plays the part of the bride, the church. Leon Morris, "The Theme of Romans," asks what Romans is all about, and concludes that it is about the "kind of God God is" and what God does. He portrays God as paying men the compliment of taking their freedom seriously, not constraining them to serve Him, but when they choose the wrong, seeing to it that they go along with their choice. In "Caesarea, Rome and the Captivity Epistle," Bo Reicke investigates the circumstances under which these epistles were written and in the process calls into question all systematized explanations concerning the stages of doctrinal development. Other articles in Part II include William Barclay, "A Comparison of Paul's Missionary Preaching and Preaching to the Church"; Jacques Dupont, "The Conversion of Paul, and Its Influence on His Understanding of Salvation by Faith"; H. L. Ellison, "Paul and the Law—'All Things to All Men'"; Robert H. Gundry, "The Form, Meaning and Background of the Hymn Quoted in Timothy 3:16"; G. E. Ladd, "Revelation and Tradition in Paul"; A. R. Millard, "Covenant and Communion in First Corinthians"; C. F. D. Moule, "Further Reflexions on Philippians 2:5-11"; R. Schneckenburg, "Apostles Before and During Paul's Time"; and Margaret E. Thrall, "The Origin of Pauline Christology."

In Part III there are articles by Matthew Black, "The Chi-Rho Sign—Christogram and/or Staurogram?"; Donald Guthrie, "Acts and Epistles in Apocryphal Writings"; and A. F. Walls, "The First Chapter of the Epistle to the Romans and the Modern Missionary Movement."

The value of this fine collection is enhanced by two indexes, one for the subjects treated and the other for references cited.

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Gilkey, Langdon B. *Naming the Whirlwind: The Renewal of God-Language*. Indianapolis: Bobbs-Merrill, 1969. 483 pp. \$2.75.

Contemporary man is both more and less secular than popular accounts and slogans would suggest. The theologian must take account of this important fact. Neo-orthodoxy recognized the secularity in a thorough-going way, but gave an answer which could not be made meaningful to a thorough-going secular culture. Process theology made the opposite mistake of

underrating the secularity of modern culture by seeking to appeal to the transcendent within the culture. God-is-dead theologies, because of inconsistency and failure at careful analysis, have not shown themselves to be constructive in the present cultural and theological situation. Theologies, based on linguistic analysis and concerned with the cognitive status of theological statements, have failed largely to recognize an adequate criterion of cognition.

In such an impasse, is there any possibility of moving forward theologically? Can the accomplishment of Friedrich Schleiermacher be matched in our time? Is it possible to construct an apologetic theology which will appeal to elements in contemporary experience and show thereby the meaningfulness of theology by connecting it with present life and concepts?

The clue to theological construction, Gilkey suggests, is to be found in the disjunction between thought and actual existence in the secular present. Here Gilkey criticizes the theological proposals mentioned above for being based on an inadequate analysis of the current situation. The possibility of theology for today rests upon a decisive fact: "secular man *exists* in significantly different terms than are indicated by the secular symbols through which he understands his existence symbolically" (p. 248).

Gilkey's procedure is to examine "actual lived experience" with the question in view, "Is secular man vulnerable to the transcendent?" We must not lessen the seriousness of his secularity but see whether, taking him to the full extent of his professed secularity, he is anywhere open to transcendence. Taking contingency with full seriousness, how can man in his contingency find a ground of meaning for God-language? The method is phenomenological and descriptive—but the process is difficult. We must look for what is not superficial and for what we may not want to see. We must get at the depths of human experience which are usually left unexamined and unconceptualized. Today's appropriate task, if done appropriately, is the bringing into the open of the significance of man's contingency.

This is an important book. While prolix and repetitious and so at times stylistically wearisome (in contrast to the author's *Religion and the Scientific Future*, where content is given to matters here dealt with as prolegomena), the book provides a program which will prove for many a way forward in a difficult time.

It does seem most undesirable, not to say foolhardy in the most insensitive kind of way, to ignore the manner in which thinking is done in the contemporary world. Neither fundamentalist nor Barthian can hope for success (and then wonder why he has none, or so little) if he deliberately and callously by-passes a person's thinking, caring only for the carrying out of his program. Reform and revival come with renewal of understanding—to seek to save one's life is to lose it. Sympathy with another's perspective may be a way of self-sacrifice. But it will be found that to lose the self here will be to find it. A first step on the way is a careful, and that will mean a long and persistent, look at Gilkey's perspective. The next step will be to evolve a practical approach to the contemporary man in the light of this perspective. That is the preacher's job as well as the theologian's. It is to be hoped that some preachers who have authenticity in mind will attempt the task.