

theme was also studied in separate sections. Here discussion—all too briefly reported in pp. 190ff.—revolved around justice in society, encounter with non-Christian religions, the struggle against racism, the handicapped in society, and differences in culture. The issues selected are examined in the light of the constitutional purpose of the Faith and Order Commission, and conversely, in each case the question is asked how our common understanding of the unity of the church could be illuminated, sharpened and challenged by our experience of situations where human individuals are divided on such bases as social commitment, race, and cultural differences.

Many will regard the conclusions reached at Louvain less as a new theme than as a new aspect or a new viewpoint from which to examine Faith and Order's historic task. There remains, however, little clarification, if any, of the habitual terminology, such as the distinction between unity and mission, church and world, unity and diversity, doctrine and ethics, and the notion of the "boundaries of the church." The value of the book under discussion lies in the way it brings together the issues which confront the churches today, and in the tentative assessment made by the Faith and Order Commission at the Louvain meeting. While the purposes and structures of the World Council of Churches are being progressively revised, Faith and Order seems convinced that it should intensify its involvement in a theology of life and action. Whatever path it will eventually choose, the Louvain meeting will probably be memorable for the courage with which the Commission faced the questions of its future.

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Gasque, W. Ward, and Ralph P. Martin, eds. *Apostolic History and the Gospel*. Biblical and Historical Essays Presented to F. F. Bruce on his 60th Birthday. Grand Rapids, Michigan: Wm. B. Eerdmans Publishing Company, 1970. 378 pp., 1 Plate. \$7.95.

These collected essays presented to F. F. Bruce on his 60th birthday provide a fitting tribute to a great biblical scholar. The volume opens with an impressive *Tabula Gratulatoria* and continues with a statement of appreciation by G. C. D. Howley which provides insight into the personal and professional life of Bruce. Next there is a selected bibliography of his writings, the 14 pages of which demonstrate his phenomenal literary output.

The 24 essays themselves are arranged into three parts according to subject. Nine are related to Acts, twelve to Paul, and three are on miscellaneous matters. Part I begins with an article by E. M. Blaiklock, "The Acts of the Apostles as a Document of First Century History," in which he deplores the little use made of NT documents as reliable historical sources and even argues for Luke's narrative being written in the early 60's A.D. A. J. B. Higgins, "The Preface to Luke and the Kerygma in Acts," argues that Luke's preface was intended also for Acts, and that Acts, like the Gospels, is susceptible to form-critical analysis. I. Howard Marshall, "The Resurrection in the Acts of the Apostles," reasons that the main lines of Luke's resurrection account are dependent on primitive theology and that

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