

Theology on the Web.org.uk

Making Biblical Scholarship Accessible

This document was supplied for free educational purposes. Unless it is in the public domain, it may not be sold for profit or hosted on a webserver without the permission of the copyright holder.

If you find it of help to you and would like to support the ministry of Theology on the Web, please consider using the links below:



Buy me a coffee

<https://www.buymeacoffee.com/theology>



PATREON

<https://patreon.com/theologyontheweb>

[PayPal](https://paypal.me/robbradshaw)

<https://paypal.me/robbradshaw>

A table of contents for *Theological Students Fellowship (TSF) Bulletin (US)* can be found here:

https://biblicalstudies.org.uk/articles_tsfbulletin-us.php



BULLETIN

THEOLOGICAL STUDENTS FELLOWSHIP

JANUARY-FEBRUARY 1984

Vol. 7, No. 3 \$3.50

Mark Lau Branson Editor
Thomas H. McAlpine Managing Editor

ADVISORY EDITORS

Clark H. Pinnock, McMaster Divinity College
Paul A. Mickey, Duke Divinity School

ASSOCIATE EDITORS

Ray S. Anderson, *Systematic Theology*
Fuller Theological Seminary
Stephen T. Davis, *Philosophy*
Claremont McKenna College
Donald Dayton, *News Analysis*
Northern Baptist Theological Seminary
Roberta Hestenes, *Christian Formation*
Fuller Theological Seminary
Robert L. Hubbard, *Old Testament*
Denver Seminary

Stephen C. Mott, *Ethics*
Gordon-Conwell Theological Seminary
Grant R. Osborne, *New Testament*
Trinity Evangelical Divinity School
Donald Tinder, *Church History*
New College, Berkeley

David Lowes Watson, *Evangelism & Missions*
Perkins School of Theology

PERSPECTIVES EDITORS

George Cummings Chicago Theological Seminary
Luis Cortes Eastern Baptist Theological Seminary
Nancy A. Hardesty Atlanta, GA
Thomas F. Stransky Mt. Paul Novitiate
Sze-kar Wan Harvard University

FACULTY CONTRIBUTORS

Bernard Adeney New College, Berkeley
Donald Bloesch University of Dubuque Theological Seminary
Geoffrey W. Bromiley Fuller Theological Seminary
Harvie M. Conn Westminster Theological Seminary
Charles Ellenbaum College of DuPage
Vernard Eller University of LaVerne
Elouise Renich Fraser Eastern Baptist Theological Seminary
David Gill New College, Berkeley
Larry Hurtado University of Manitoba
Susanne Johnson Perkins School of Theology
Richard Mouw Calvin College
Richard Lovelace Gordon-Conwell Theological Seminary
PHEME PERKINS Boston College
Bernard Ramm American Baptist Seminary of the West
Gerald Sheppard Union Theological Seminary
Charles R. Taber Emmanuel School of Religion
Keith Yandell University of Wisconsin
Gregory A. Youngchild New Haven, CT

Jesus, Power, and Gender Roles
S. Scott Bartchy 2

**What is Distinctive about
"Evangelical" Scholarship?**
Donald A. Hagner 5

Reflections on the School of Process Theism
Royce G. Gruenler 7

Christopraxis
Competence as a Criterion for Theological Education
Ray S. Anderson 10

Children (and Others) and Money
Jacques Ellul 14

The Catholic Tradition of Spiritual Formation
Daniel Buechlein 16

**The Wholeness of Evangelism:
A Bible Study (Part B)**
Alfred C. Krass 19

**Christian Witness in the City:
An Annotated Bibliography (Part II)**
Clinton E. Stockwell 20

Recent Conferences:
Society of Pentecostal Studies, Wesleyan Theological Society,
Context and Hermeneutics in the Americas 22

Book Reviews (Itemized on back cover) 25

C. How are relationships "radically altered by the revolutionary demands of God's love"?

D. How are relationships "radically altered by the revolutionary allowances of God's love"?

Prayer

SESSION TWO

Text: Philemon 4-21

Preliminary discussion questions (25 minutes)

1. Can people's attitudes toward others really change?
2. Can people overcome stereotypes of how they ought to relate to others according to stereotypes of status and role?
3. Have you seen examples of the gospel affecting people's behavior in their roles? Their attitudes toward others?

Study of the Text: Philemon 4-21 (40 minutes)

1. List all the nouns in this section which describe relationships among persons.
2. How is Paul related to Philemon? To Onesimus?
3. How is Philemon related to Onesimus? Has there, according to Paul, been any change in that relationship?

4. One scholar has written, "Paul did not call for the abolition of slavery, but he laid a dynamite charge at the very base of the institution." Do you agree?

5. Are there any institutions existing in our own day which the gospel, fully understood and acted upon, would destroy? Can we continue a nominal allegiance to those institutions while working implicitly for their overthrow? Or must we, as Christians, be totally loyal or totally opposed to them?

Summary questions (30 minutes)

- A. Do you think this letter justifies the assertion in the Policy Statement that, "Commitment to Jesus Christ is an event through which relationships with friends, neighbors, and family are radically altered by the revolutionary demands and allowances of divine love"?
- B. Look at the relationships between employers and employees, parents and children, which you see in your congregation. Have they been transformed by the gospel? How can we work for a more complete transformation? Is this part of evangelism?

Prayer

BIBLIOGRAPHY / MINISTRY

Christian Witness in the City: An Annotated Bibliography (Part II)

by Clinton E. Stockwell

This is the second of a two-part bibliography. The first part, "I. The City: The Context of Urban Mission," covered historical development, politics and economics, sociology, and ethnic America. The entire bibliography is available from TSF Research for 50¢; 233 Langdon, Madison, WI 53703. —eds.

II. The Church: The Instrument of Urban Mission

A. General Works on the Urban Church

Cork, Delores Freeman. *Farming the Inner City for Christ* (Broadman, 1980). This is the story of the life of Gladys Farmer and the mission of the Baptist Center of Montgomery, Alabama.

Driggers, B. Carlisle, compiler. *Models of Metropolitan Ministry* (Broadman, 1979). This book portrays twenty churches and how they have ministered in changing communities.

Dubose, Francis M. *How Churches Grow in an Urban World* (Broadman, 1978). A helpful book on "church growth" in the city that mediates between heterogenous and homogenous unit theories.

Ellison, Craig, ed. *The Urban Mission* (Eerdmans, 1974). Though almost ten years old, this book has good chapters on the city, history and theology of urban mission, and portrayals of models of ministry in the city, though some of them are no longer around.

Frenchak, David J. and Keyes, Sharryl. *Metro Ministry: Ways and Means for the Urban Church* (David C. Cook, 1979). These articles represent the best presentations of the first Congress on Urban Ministry. Contributors include Ray Bakke, Anthony Campolo, and John Perkins.

Frenchak, David J. and Stockwell, Clinton E. *The Kingdom of God in the Secular City* (Covenant Press, 1984). This forthcoming book will feature some key articles from the second Urban Congress with other essays on ethnic Americans and urban evangelization.

Greenway, Roger S. *Apostles to the City* (Baker, 1978). A biblical study of urban missionaries including Nehemiah, Jonah, and the Apostle Paul.

Noyce, Gaylord. *Survival and Mission for the City Church* (Westminster, 1975). A manual for the urban church with chapters on "Exploiting Our Resources" and "Options For Downtown Mission."

Ostrom, Karl A. and Shriver, Donald W., Jr. *Is There Hope for the City?* (Westminster, 1977). The authors seek to relate a biblical perspective on the city with the people of God in Urban America.

Rose, Larry and Hadaway, C. Kirk. *The Urban Challenge* (Broadman, 1982). A good collection of articles by Southern Baptists on urban ministry. One hopes that "cooperation" among SBC churches will extend to cooperation with other Christian churches in the city. "Empire" building is very different from Kingdom building.

Sheppard, David. *Built as a City: God and the Urban World Today* (Hodder and Stoughton, 1974). A portrayal of the needs of the city and the response of urban mission. Good theology and strategy here.

Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming the City: Theology, Politics and Urban Policy* (Pilgrim, 1982). This book portrays the biblical vision of "shalom" for the city. The authors then critique urban policy under Carter and Reagan, suggesting policy alternatives for an urban policy supported by the city churches.

Stackhouse, Max L. *Ethics and the Urban Ethos* (Beacon, 1972). A book that focuses on the relationship of theological ethics and social theory in an urban context.

Tonna, Benjamin. *Gospel for the Cities* (Orbis, 1982). Tonna gives statistics documenting the development of large cities throughout the world. The author seeks to integrate sociological analysis with a biblical perspective on urban mission and evangelization.

Webber, George W. *The Congregation in Mission: Emerging Structures for the Church in an Urban Society* (Abingdon, 1964). Webber is interested in a church that can adapt old structures for effective urban mission in the church. Of particular importance is the involvement of lay people and ecumenical cooperation.

_____. *God's Colony in Man's World: Christian Love in Action* (Abingdon, 1960). This is an ecclesiology for the church in urban society based on the author's experience in the East Harlem Protestant Parish.

Younger, George D. *The Church and Urban Power Struggle* (Westminster, 1963). Urban ministry is ministry within the context of economic and political power structures. Younger notes that the church can be effective as a prophetic community amid these systems.

Ziegenhals, Walter E. *Urban Churches in Transition* (Pilgrim, 1978). Ziegenhals writes descriptively and theologically about a common phenomenon in the city churches in transitional communities.

B. Biblical Resources for Urban Mission

Barrett, C. K. *Essays on Paul* (Westminster, 1982). A collection of significant articles by a respected New Testament scholar. Essays mostly focus on the nature of the early church in urban Corinth.

Boerma, Conrad. *The Rich, the Poor and the Bible* (Westminster, 1978). A biblical study on the nature of the poor in the Bible.

Brueggemann, Walter. *The Land* (Fortress, 1977). Brueggemann argues for the importance of "space," portraying a biblical theology of the Land.

DeSanta Ana, Julio. *Good News to the Poor* (Orbis, 1979). DeSanta Ana writes that the gospel is uniquely directed to the poor. The author traces how that worked itself out in the early church.

Gager, John G. *Kingdom and Community: The Social World of Early Christianity* (Prentice-Hall, 1975). Gager relates the church to the social world of the first century. He concludes that at the end of the third century, the majority of Christians were to be found in the cities and towns.

Gladwin, John. *God's People in God's World. Biblical Motives for Social Involvement* (InterVarsity, 1979). Gladwin builds a biblical case for social involvement and ministry to the whole person.

Clinton E. Stockwell is the Director of the Urban Church Resource Center of the Seminary Consortium for Urban Pastoral Education (SCUPE) in Chicago.

- Frick, Frank S. *The City in Ancient Israel* (Society of Biblical Literature, 1977). Frick traces the etymology of the word "city" in the Old Testament, describing the function of such settlements in biblical times.
- Guinan, Michael D. *Gospel Poverty* (Paulist, 1981). In a semi-monastic tradition, Father Guinan argues that the pious ones were also poor, giving testimony to the risen Christ in their sharing.
- Hengel, Martin. *Property and Riches in the Early Church* (Fortress, 1973). Hengel notes how a love communism in the New Testament compelled the rich to use their wealth and property in service to the community, especially the poor.
- Jones, E. Stanley. *The Reconstruction of the Church: By What Pattern* (Abingdon, 1970). The church at Antioch was the first urban Gentile church. This book discusses the nature of perhaps the most interesting of the New Testament churches.
- Meeks, Wayne. *The First Urban Christians: The Social World of the Apostle Paul* (Yale, 1983). A significant contribution to New Testament scholarship. Meeks argues that the early church lived and thrived in the cities of the ancient world.
- Pilgrim, Walter E. *Good News to the Poor: Wealth and Poverty in Luke-Acts* (Augsburg, 1981). Pilgrim discusses the relationship of riches and poverty in the Lucan writings, warning of the dangers of materialism and the importance of the example of material sharing in the early church.
- Ramsay, William M. *The Cities of St. Paul* (Baker, 1960). Still useful in portraying the urban settings of Paul's missionary journeys.
- Theissen, Gerd. *The Social Setting of Pauline Christianity: Essays on Corinth* (Fortress, 1982). Seminal essays depicting the social structure of the church in urban Corinth.
- _____. *Sociology of Early Palestinian Christianity* (Fortress, 1978). In this important essay, Theissen argues that not only did early Christianity spread to urban centers, but the new religion was dramatically effected by urban civilization.
- Yoder, John Howard. *The Politics of Jesus* (Eerdmans, 1972). Yoder builds on the jubiliary theme of Leviticus 25, arguing for a literal relationship in the gospels. Yoder builds his case for discipleship, pacifism, with compassionate social concern.
- C. Historical Perspectives on Urban Ministry**
- Abell, A. I. *The Urban Impact on American Protestantism, 1865-1900* (London: Archon, 1962). Urbanization had a dramatic effect on churches in the last few decades of the last century. New forms emerged including "the social gospel," the "institutional church," and "the salvation army"; attempts to deal with the problems of an industrial age.
- Cross, Robert D., ed. *The Church and the City, 1865-1910* (Bobbs-Merrill, 1967). A collection of documents that portray the character of the urban church in the period concerned.
- Dayton, Donald W. *Discovering an Evangelical Heritage* (Harper & Row, 1976). Dayton reveals that evangelicals in the nineteenth century were involved in social issues. Social transformation was wedded to the revivalist impulse.
- Earle, John R.; Knudsen, Dean D.; and Shriver, Donald W., Jr. *Spindles and Spires* (John Knox, 1976). A case history and study of the relationship of churches to labor problems in Gastonia, North Carolina.
- Graham, W. Fred. *The Constructive Revolutionary. John Calvin and His Socio-Economic Impact* (John Knox, 1978). Graham argues that Calvin created a city built around a sense of community and compassion for the less fortunate.
- Greenway, Roger S. *Calling Our Cities to Christ* (Presbyterian & Reformed, 1974). Greenway notes that evangelical concern for the city was once very aggressive. However, this thrust began to wane by the coming of the first world war.
- Magnuson, Norris. *Salvation in the Slums: Evangelical Social Work, 1865-1920* (Scarecrow, 1977). Magnuson documents some of the creative responses evangelicals had to the growth of urban slums.
- Marsden, George M. *Fundamentalism and American Culture: The Shaping of Twentieth Century Evangelism, 1870-1925* (Oxford, 1980). Marsden traces the retreat from society on the part of fundamentalist evangelicals from 1870 to the Scopes trial. Culture played a decisive influence on the development of evangelicalism.
- May, Henry F. *Protestant Churches and Industrial America* (Octagon, 1977). May argues that religiously-motivated reform was an important feature of church life in industrial America.
- Moeller, Bernd. *Imperial Cities and the Reformation* (Labyrinth, 1982). The Reformation succeeded because Protestantism infiltrated the cities of Imperial Germany.
- Moore, Robert. *Pit-Men, Preachers and Politics: The Effects of Methodism in a Durham Mining Community* (Cambridge, 1974). Methodism encouraged political and economic leadership, challenging the paternalism and traditional social structures in Durham, England in the early years of this century.
- Ozment, Steven E. *The Reformation in the Cities* (Yale, 1975). The Reformation, Ozment argues, found fertile ground and had its greatest appeal in German and Swiss cities, though not all the cities. Protestantism was closely related to reform and the hope of social mobility.
- Rosenberg, Carroll Smith. *Religion and the Rise of the American City: The New York City Mission Movement, 1812-1870* (Cornell U, 1971). Rosenberg traces the history of evangelical protestantism in New York City to its gradual professionalization and institutionalization.
- Rutman, Darrett B. *Winthrop's Boston: A Portrait of a Puritan Town, 1630-1649* (Norton, 1965). Boston was to be a "city on a hill" in the tradition of Calvin's Geneva. It remained such only as long as the town was small and homogenous.
- Smith, Timothy L. *Revivalism and Social Reform* (Abingdon, 1957). The revivals of mid-century had a peculiar character. They were urban and social reforms, led by the churches of the holiness tradition.
- Snyder, Howard A. *The Radical Wesley and Patterns of Church Renewal* (InterVarsity, 1980). For Snyder, Wesley's ministry was an urban one, concerned with the needs of the unemployed, the orphans, the poor, and the uneducated.
- White, Ronald C., Jr. and Hopkins, C. Howard. *The Social Gospel: Religion and Reform in Changing America* (Temple U., 1976). The social gospel movement was a crusade for social justice in the pre-World War I era. White argues that the ideals are still important in the modern age among persons like Martin Luther King, Jr.
- D. Theological Resources for Urban Ministry**
- (The following books have been illuminating to me. Many others from a wide range of viewpoints could be added.)
- Bonhoeffer, Dietrich. *The Cost of Discipleship* (MacMillan, reprint). A classic work on the nature of discipleship from the Sermon on the Mount.
- Brown, Robert McAfee. *Theology in a New Key* (Westminster, 1978). This book articulates an appreciation of themes in liberation theology from the standpoint of a North American. Brown is particularly concerned about issues of peace and justice in a "disharmonious" world.
- Brueggemann, Walter. *Living Toward a Vision: Biblical Reflections on Shalom* (United Church Press, 1976). Shalom (peace, prosperity, well-being) is a key biblical term and vision for the world community. The church is called to be a shalom community, for shalom is always shared with others, extending to urban places (Jeremiah 29:7) and creation (Isaiah 65:25).
- Cone, James H. *A Black Theology of Liberation* (Lippincott, 1970). James Cone is the premier Black theologian. Liberation themes are applied to the history of the Black experience. Cone makes good use of the theological meaning of Black spirituals. He is also a good preacher, and deserves to be read and heard by those working in Black communities.
- Costas, Orlando E. *Christ Outside the Gate: Mission Beyond Christendom* (Orbis, 1982). For Costas, Christianity must move beyond mainline and traditional evangelicalism to a more contextual theological and missional model. This book begins with some theological reflection on mission, suggesting that evangelization is for the poor, the whole gospel for the whole world. The bibliography makes the cost of the book more justifiable.
- _____. *The Church and Its Mission: A Shattering Critique From the Third World* (Tyndale, 1974). In this book, Costas critiques both liberation theology and the church growth movement. Costas' critique is from an informal evangelical missiological perspective.
- Cox, Harvey. *The Secular City* (MacMillan, 1965). Cox celebrates urbanization and secularization in the American experience, holding that such is also an agenda for the church. Following Bonhoeffer, Cox hopes that the church would become more secular as a voice for freedom and human potential in the world.
- Dudley, Carl S. *Making the Small Church Effective* (Abingdon, 1978). Dudley is concerned about the health of the church, especially the small urban congregation. He stimulates us to consider anew the importance of congregational history, symbols, memories and dreams. Churches are cultures with resources of characters, time and place.
- Ellul, Jacques. *The Meaning of the City* (Eerdmans, 1970). Ellul's writings are important for their critique of modern culture. The author does such as an individual, a cynic, a biblical scholar and theologian, and sociologist. Ellul's perspective on the city is rather negative. It is "evil," the essence of corruption. Such negativism needs the balance of seeing the city as also a place of possibility, of communion, and of meaningful cultural exchange.
- Greenway, Roger S., ed. *Discipling the City: Theological Reflections on Urban Mission* (Baker, 1979). A collection of essays that do theological reflection from the standpoint of the Reformed (Calvinist) faith. Key articles include "The Kingdom of God and the City of Man," by Harvie Conn, and "Theological Education for Urban Mission" by Sidney H. Rooy.
- Freire, Paulo. *Pedagogy of the Oppressed* (Continuum, 1981). A significant education book that has aided our theological thinking and mission praxis, to respect the integrity of the poor in a more contextual approach (for us) in evangelization.
- Haughey, John C., ed. *The Faith that Does Justice: Examining the Christian Sources for Social Change* (Paulist, 1977). This book is a collection of articles by Catholic authors. The articles focus on a biblical perspective of justice, which proceeds from the faith of the believer.
- Hessel, Dieter. *Social Ministry* (Westminster, 1982). "Social Ministry" is not just one option in mission. Hessel argues that the gospel extends itself to persons, society and culture. Redemption has as its context the whole framework of God's creation.
- Hopler, Thom. *A World Of Difference: Following Christ Beyond Your Cultural Walls* (InterVarsity, 1981). Hopler accepts the reality of an urban, pluralistic world, arguing that Christians need to take seriously this reality if their activities are to be relevant. The author gives some practical suggestions from his own experience for evangelism in an urban context.
- Kraus, C. Norman, ed. *Missions, Evangelism, and Church Growth* (Herald, 1980). A collection of articles from the standpoint of Anabaptist theology and mission.

- Key articles include a critique of church growth theories, contextualization, and urban evangelism.
- Kraybill, Donald B. *The Upside-Down Kingdom* (Herald, 1978). An important book for those interested in the church, the nature of the Kingdom, discipleship, community, justice and the movement of the gospel "down" to the poor.
- Mouw, Richard J. *Called to Holy Worldliness* (Fortress, 1980). Mouw is a lay theologian, arguing for the importance of lay ministry in the world.
- _____. *Politics and the Biblical Drama* (Baker, 1983 Reprint). Mouw's Calvinism assists him in his attempt to understand God's purposes in the world, transforming unjust systems, unmasking powers toward a "redeemed" society that exhibits a concern for justice and the poor. Mouw's book is in dialogue with John Howard Yoder's *Politics of Jesus* in this discussion.
- Niebuhr, H. Richard. *Christ and Culture* (Harper & Row, 1951). A classic. Niebuhr typifies five approaches to civilization and culture, including "Christ, The Transformer of Culture" (Calvinism), "Christ and the Culture in Paradox" (Luther); and "Christ Against Culture" (Anabaptism). The best chapter may be "A Concluding Unscientific Postscript."
- _____. *Social Sources of Denominationalism* (World, 1929). We are just now beginning to appreciate the impact of culture and economic status on our theology and religious lifestyle. This book is a significant help.
- O'Connor, Elizabeth. *Journey Inward, Journey Outward* (Harper & Row, 1968). This book is a portrayal of how one church adapted to a changing context in Washington, D.C. O'Connor dramatically impacts one's understanding of the nature of the church, spiritual gifts, Christian community, and covenanting for mission.
- Pasquariello, Ronald D.; Shriver, Donald W., Jr.; and Geyer, Alan. *Redeeming The City: Theology, Politics and Urban Policy* (Pilgrim, 1982). The authors note how a biblical theology of shalom guides them to think creatively about the church's role in the formulation of urban policy, wholly lacking in the present administration.
- Perkins, John. *With Justice for All* (Regal, 1982). In this book, Dr. Perkins gives the three R's of the quiet revolution (redistribution, reconciliation, and relocation) concrete expression. The gospel "burns through" racial, cultural, and class barriers.
- Rauschenbusch, Walter. *A Theology For the Social Gospel* (Abingdon, 1945). Rauschenbusch's significance is that he recognized the importance of the Kingdom of God, and the effect of evil systems and corrupt institutions. In the urban context, individuals are sinners, but they have also been sinned against.
- Sider, Ronald J., ed. *Evangelicals and Development: Toward A Theology of Social Change* (Westminster, 1981). A renewed concern for poor, hungry and oppressed on the part of evangelicals has led to a proliferation of evangelical development agencies. Ron Sider and others think theologically and biblically about development and social transformation.
- Snyder, Howard A. *The Problem of Wineskins: Church Structure In A Technological Age* (InterVarsity, 1975). A significant work on the nature of the church by a free Methodist urban pastor. The author is particularly interested in the importance of spiritual gifts, and the church's call to be a community, a fellowship of sharing with the poor and needy.
- Scott, Waldron. *Bring Forth Justice* (Eerdmans, 1980). An important work for conservative evangelicals. Evangelism cannot be separated from justice and peacemaking.
- Stott, John R. W. and Coote, Robert. *Down To Earth: Studies In Christianity and Culture* (Eerdmans, 1980). These exceptional articles tackle the relationship of theology, evangelism, conversion, mission, and culture.
- Wallis, Jim. *The Call To Conversion: Recovering The Gospel For These Times* (Harper & Row, 1981). The editor of *Sojourners* magazine redefines conversion as an ongoing process that reshapes the whole of our values. A test of the depth of our conversion is found in our commitment to peace and to justice for the poor. A powerful book.
- Webber, George W. *Today's Church: A Community of Exiles and Pilgrims* (Abingdon, 1979). Webber uses the verse, "Seek the Shalom of the City" (Jeremiah 29:7) to build what amounts to a theology of urban mission. Many important theological themes are found in this little book.
- Winter, Gibson. *The Suburban Captivity of the Churches* (MacMillan, 1962). Winter argues that the church's suburban flight from the city demonstrates a rejection of the church's call to mission, a diluting of church's identity, a denial of the interdependence and the essence of humanity, and reflects an impoverishment of theology. One fears that he may be right!

Recent Conferences

Society of Pentecostal Studies

by Gerald T. Sheppard

Around the theme, "Pastoral Problems in the Pentecostal-Charismatic Movement," more than three hundred registrants with the Society of Pentecostal Studies (SPS) met in Cleveland, Tennessee, November 3-5, for the thirteenth annual meeting. Dr. Harold Hunter, First Vice-President and program chairperson, graciously hosted the meetings at the Church of God School of Theology, one of a growing number of relatively new pentecostal seminaries.

The majority of the scholarly presentations reflected the unfinished effort to recover and to understand the significance of the social, class, racial, and theological roots of the pentecostal/charismatic movements which find their origins in the late nineteenth and twentieth century. For this reason, an increasingly sophisticated level of historical-theological work tended to dominate the discussions.

This orientation in the papers was reflected at the outset by the impressive presidential address of Cecil M. Robeck on "Name and Glory: The Ecumenical Challenge." Robeck drew upon the now familiar scenario of how some predominantly white pentecostal denominations came to adopt fundamentalist perspectives and negative attitudes toward Christian unity in order to prove their orthodoxy to those who had previously and publically condemned them. Against this background Robeck explored the recent tensions between pro-ecumenical pentecostal leaders (e.g., British leader Donald Gee and pentecostal ambassador at large David du Plessis) and those

who have been actively opposed to such fellowship (e.g., Thomas F. Zimmerman, General Superintendent of the Assemblies of God). Robeck stressed the older pentecostal visions of unity intrinsic to the conception of the Spirit as the presence of God which is opposed to denominational divisions. He described numerous instances in which pentecostals had aggressively sought to bear witness to their unique spirituality as participants within the larger church family, including some who were actively involved in the World Council of Churches (WCC).

We were reminded that, at present, several pentecostal denominations from Latin America, including, for example, a Chilean pentecostal group, have joined the WCC. In a bold appeal at the end of his paper, Robeck observed that, "Pentecostals and evangelicals alike have criticized the WCC for replacing evangelicalism with social action, and they have essentially labeled them as non-Christian by making the basis of fellowship into a declaration of beliefs far beyond the earliest Christian creed, 'Jesus is Lord.'" Citing the statement by "Evangelicals at Vancouver," from the last WCC meeting, and noting other invitations to the SPS for participation in ecumenical dialogues, Robeck affirmed these new opportunities with the assurance, "We are being asked, not to compromise, but rather, to give to them from our distinctiveness."

Of course, one of the gifts and liabilities of such a historical-theological approach to pentecostal traditions lies in the mix of both laudable and less attractive elements which it must acknowledge. Immediately after Robeck's paper, Grant Wacker, Jr., assistant professor at the University of North Carolina, presented his paper on "Primitive Pentecostalism in America: A Cultural Profile," which documented the tendency toward disunity and splits among pentecostal groups in the early generations of the movement. If the richer theological resources of early pentecostals were often co-opted by funda-

These reports were written by Mark Lau Branson (General Secretary of TSF), Donald W. Dayton (Associate Professor of Historical Theology at Northern Baptist Theological Seminary), David M. Scholer (Dean of Northern Baptist Theological Seminary), and Gerald Sheppard (Associate Professor of Old Testament at Union Theological Seminary, New York).