
Black, in conjunction with twenty-five United Methodist clergy from twenty-one different cultures, introduces the reader to ethnic and cultural traditions, patterns of worship and liturgy, and rites of passage such as weddings and funerals, from twenty-one cultural groups found in North American United Methodism: Native-, Ewe-, Hispanic-, and African-Americans, and seventeen other immigrant groups.


*What to Expect in Seminary* examines various facets of theological education: the call to ministry, expectations about classroom learning and field education, financial realities, and time management challenges. Cetuk encourages students to reframe challenges as growth opportunities.


More than twenty-five years in preparation, *Exodus 1-18* provides a form-critical exploration of the structure, genre, setting, and authorial intention, followed by suggestions for interpretation.


Cooper explores both the movement for inclusive language and scriptural references to God. From his study of masculine and feminine references to God, he concludes that “gender-inclusive language for God and the biblical-historical Christian faith are incompatible” (8). Cooper, however, encourages the usage of “female imagery for God within its traditional, biblically based pattern of speech” (8).


The Free Churches have historically been identified with Reformed or Zwinglian concepts of the Supper. Twenty-seven presentations from the Eleventh Believers' Church Conference show how much detail and variety there is beyond those generalizations. The papers are grouped under headings: historical, biblical, theological, special, denominational, and ecumenical. Views represented include African Methodist Episcopal, Baptist, Brethren, Churches of Christ, Disciples of Christ, Mennonite, Methodist, Moravian, Orthodox, Quaker, and Seventh-day Adventist.