

fides et HISTORIA



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SESSION PAPER

FIDES ET HISTORIA AT FIFTY YEARS ... AND COUNTING¹

Paul E. Michelson

INTRODUCTION

In 1966 Richard Millett of the University of Southern Illinois contacted a number of people about organizing a professional group for Christian historians. Informal meetings in New York (December 29, 1966) and Chicago (April 28, 1967) led to the establishment of a Conference on Faith and History Organization Committee, chaired by Robert G. Clouse (Indiana State University) that included Hanns Gross (Loyola University Chicago), W. Stanford Reid (University of Guelph), M. Howard Rienstra (Calvin College), and Harry Rosenberg (Colorado State University).²

The organizational meeting out of which the Conference on Faith and

¹A paper prepared for presentation at the 31st Fall Biennial Meeting of the Conference on Faith and History at Calvin College, October 5, 2018. Principal sources include: *Fides et Historia*, Vol. 1 (1968) to present; *CFH Newsletter* files, No. 1 (February 1973) to No. 31 (February 1994) [Owing to various delays in publishing this series of the *Newsletter*, there are a number of serious information gaps.]; *CFH Newsletter* files, new series, Vol. 1 (1996) to Vol. 23 (2018); Rick Kennedy, *Forty Years Into It: Somewhat Random Thoughts for, and bits from, the Archives of the Conference on Faith & History* (San Diego, Calif.: Point Loma Nazarene University, 2006); and lightly-edited email responses from past and present *Fides et Historia* editors Ronald Wells, William Katerberg, and Donald Yerxa to a questionnaire sent to them in 2018. The focus here is on the editorial side of the journal as such, not an analysis of the contents of *Fides et Historia*, which would perhaps be a logical next step. There have been a number of approaches to this, such as Mark A. Noll, "The Conference on Faith and History and the Study of Early American History," *Fides et Historia* 11:1 (1978): 8-18; and D. G. Hart, "History in Search of Meaning: The Conference on Faith and History," in *History and the Christian Historian*, ed. Ronald A. Wells (Grand Rapids, Mich.: Eerdmans, 1998), 68-87; as well as the series of reflective CFH presidential addresses, such as William Vance Trollinger, "Faith, History, and the Conference on Faith and History," *Fides et Historia* 33:1 (2001): 1-10; Shirley A. Mullen, "History, Virtue and the Conference on Faith and History," *Fides et Historia* 37:2 (2005)/38:1 (2006): 1-9; Douglas Sweeney, "On the Vocation of Historians to the Priesthood of Believers: Faithful Practices in Service of the Guild," *Fides et Historia*, 39:1 (2007): 1-13; Rick Kennedy, "Faith, the Conference on Faith and History, and Aristotelian Historiography," *Fides et Historia* 41:1 (2009): 1-21; Robert Tracy McKenzie, "The Vocation of the Christian Historian: Re-envisioning Our Calling, Reconnecting with the Church," *Fides et Historia* 45:1(2013): 1-13; and Jay D. Green, "Whither the Conference on Faith and History? The Politics of Evangelical Identity and the Spiritual Vision of History," *Fides et Historia* 49:1 (2017): 1-10.

²See particularly Richard V. Pierard, "A Note on the Origins of the Conference on Faith and History," *Fides et Historia* 1:1 (1968): 23-24.

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History was born was held at Greenville College on November 4, 1967. This conference was the first fall meeting of the CFH, though the CFH was not officially chartered until the end of the year. It was also at this meeting that the first steps were taken to establish a periodical publication for the new group, which resulted in the appearance of the journal *Fides et Historia* a year later.

The organization committee circulated in the first issue of *Fides et Historia* [Vol. 1, No.1 (1968)] a proposed constitution dealing with the purposes and intended membership of the emerging Conference on Faith and History.³ The preamble pointed out that "the statement of belief for affiliation with the Conference is ... minimal. As this is not a church organization but hopefully a group of earnest seekers, we felt it would be unwise to make an expanded list of beliefs necessary for membership." The purposes of the CFH were set forth as:

- A. To encourage evangelical Christian scholars to explore the relationship of their faith to historical studies.
- B. To provide a forum for the discussion of philosophies of history and to survey current scholarship and foster research in the general area of faith and history.
- C. To establish more effective means of interaction between historians associated with religiously oriented and non-sectarian institutions of higher learning.

Membership in the Conference on Faith and History was to "be open to all interested scholars" who agreed that "A. The Holy Scriptures are the Word of God, the Christian's authoritative guide for faith and conduct. B. Jesus Christ is the Son of God and through his atonement is the mediator between God and man."

Provisional officers were elected to run the nascent organization from 1967 to 1970, with John W. Snyder (Indiana University) as president, Richard Millett as vice-president, and Richard V. Pierard (Indiana State University) as secretary-treasurer. Pierard, Bob Clouse, and Robert Linder (Kansas State University) deserve full credit for leading, inspiring, and sustaining the CFH to the point where it became a viable entity in academia and in the world of evangelical scholarship. And they did it all as volunteers, putting their faith to work gratis for the benefit of all. The peripatetic Pierard remained the heart and soul of the CFH as secretary-treasurer and general factotum until his retirement from this post thirty-seven years later; Clouse wrote the initial constitution and organized early programs; and Linder served as the editor of journal and newsletter for the first decade, and as book review editor for even longer. Was it serendipity or divine providence that brought this three-headed monster into being at graduate school at the University of Iowa and then blessed the CFH in numerous functions thereafter? You be the judge.

The constitution was ratified at the "first official annual meeting" of the CFH in New York City, December 30, 1968, presided over by John Snyder, with sixty-two members and guests in attendance (out of 202 charter members at 133 colleges, universities, and seminaries in the US and Canada). Bob Clouse and John

³Robert G. Clouse, "Proposed Constitution," *Fides et Historia* 1:1 (1968): 5-7.

Snyder were authorized to incorporate the CFH as an Indiana non-profit organization.⁴

Subsequent CFH meetings continued to be the primary organizational expression of the new society and were held annually from 1969 to 1978, when the CFH board decided that the conferences would be held on a biennial basis in the fall of even-numbered years.⁵ This pattern has been followed ever since. The first numbered fall meeting was the Seventh in 1974, held at Bethel College and Seminary in Minnesota. In 2002 the first student conference was held in conjunction with the Fall Biennial meeting at Huntington College, including both undergraduate and graduate students. In 2006, at the Fall Biennial meeting at Oklahoma Baptist University, the student meeting was changed to the Undergraduate Research Conference and graduate students were included in the regular Biennial Meeting. In the fall of 2018, the CFH held its 31st Fall Biennial conference (even though they were annual for the first ten years).

The second traditional function of the CFH was inaugurated with the presentation of a panel at the American Historical Association meeting in Toronto on December 29, 1967.⁶ These AHA sessions, coupled with the compulsory conviviality of a coffee time, became a regular feature of the CFH year, and were primarily the brain child of Dick Pierard. After a dozen years of meeting more or less clandestinely at the AHA, following overtures from the then-AHA President, John Hope Franklin, the CFH became an official affiliate member of the American Historical Association in 1979 (though Pierard's habit of bootlegging refreshments into the convention hotel for the CFH coffee hour continued for some time).⁷ Both the fall conferences and the AHA sessions played an essential role in building community among evangelical historians, the importance of which cannot be disputed.⁸

At the fall 1967 CFH meeting, when the provisional officers were elected, a publications committee was also established, headed by Bob Linder and included George Giacomakis, Jr. (California State College at Fullerton), Joseph L. Grabill (Illinois State University), Harold Lindsell (*Christianity Today*), and Robert H. Selby (Letourneau College). This led to the creation of the third indispensable mainstay of the CFH: its journal *Fides et Historia*, the first issue of which, Vol. 1, No. 1,

⁴Richard V. Pierard, "Conference on Faith and History Business Meeting; New York City, December 30, 1968," *Fides et Historia* 1:2 (1969): 22-24.

⁵See Appendix One for the Fall meetings of the CFH.

⁶The AHA gatherings actually date to before the existence of the CFH. Charles J. Miller, "The Conference on Faith and History: Reminiscences about Origins and Identity," *Fides et Historia* 9:2 (1977): 59-63, traces the origins of the CFH to a breakfast fellowship meeting organized by Earle Cairns of Wheaton College at the 1959 AHA meeting in Chicago.

⁷There were some qualms about officially joining the AHA. See Robert D. Linder, "The Conference on Faith and History and the American Historical Association," *Fides et Historia* 3:2 (1972): 1-3. Linder warned of sacrificing "the identity and integrity of our organization for a mess of AHA porridge," if this came "at the price of having to drop our brief doctrinal statement or of abandoning our stated purpose of fellowship as well as scholarship. To do so would reduce us to the status of simply another organization of historians and who needs another one to join in this day and age?" Fortunately, these trepidations proved unwarranted.

⁸On significance of "historical community," see George Marsden, *The Outrageous Idea of Christian Scholarship* (New York: Oxford University Press, 1997); and Jay D. Green, *Christian Historiography: Five Rival Versions* (Waco Tex.: Baylor University Press, 2015).

appeared in fall 1968.

The publications committee for *Fides et Historia* functioned from 1967 to 1971, becoming with Vol. 4, No. 1 (Fall 1971) the editorial board of *Fides et Historia*. Beginning in 1969, a network of regional correspondents from New England, the New York City Area, the Midwest, the Chicago Area, the Upper Midwest, the Southeast, the Southwest, the Northwest, California, and Canada/Great Britain was established to provide news items to Bob Linder for *Fides et Historia* from 1969 to 1973, and then for the *Newsletter* when it began separate publication in 1973. This group ceased to exist in 1980.

From 1973 onward, the *CFH Newsletter* became the fourth traditional pillar of the Conference on Faith and History, and was an important element in the growth and continuity of the organization. Bob Linder served as the *Newsletter's* first editor, but from No. 4 (November 1974) to No. 9 (May 1977) it was edited by George Giacumakis, Jr. and Gerald C. Tiffin (Pacific Christian College). Ronald Rietveld (California State University-Fullerton) took over as editor for No. 10 (December 1977) to No. 14 (January 1980). The *Newsletter* settled down under the successful long-term editorship of Paul D. Steeves (Stetson University) from No. 15 (August 1980) through No. 31 (February 1994).⁹ There was a hiatus from 1994 to 1996, a troubling period for CFH publications as we shall learn, but the *Newsletter* then reappeared in a new series, Vol. 1, No. 1 (Fall 1996) under the editorship of the Huntington College "Gang of Three": Paul E. Michelson, Jack P. Barlow, Sr., and Dwight D. Brautigam. Barlow, also a long-time member of the *Fides et Historia* editorial board, retired in the Fall of 1999 and was replaced by Jeffrey B. Webb (also of Huntington College). Webb served as sole editor from Vol. 9, No. 1 (2004, the year when Huntington became a university by a miracle of academic immaculate conception) through Vol. 19 (2014). As a spinoff of the *Newsletter*, Paul Michelson created the first CFH website at Huntington College, which went live online in 1996 at www.huntington.edu/cfh. The CFH website is now www.faithandhistory.org.

In 2004 the first formal CFH executive office was established at Huntington University, where it stayed for a decade before moving to its present location at Point Loma Nazarene University. In 2014 Rick Kennedy and David Bruno at Point Loma took charge of both the CFH office and website, and the *Newsletter* went all-electronic. Paul Putz of Baylor University replaced Bruno in 2015.

FIDES ET HISTORIA, 1968-2018

Fides et Historia first appeared in the fall of 1968, under the editorship of Bob Linder, who steered the ship through its first decade until Vol. 10 (1978).¹⁰ The journal grew from a 24-page photocopy format combination journal/newsletter (published at LeTourneau College) to a 94-page professionally printed volume (published at Bethel College in Kansas). Linder's views are drawn from the extensive

⁹A final issue of the first series of the *Newsletter* was scheduled for April 1995, No. 32, but it did not appear.

¹⁰See Appendix Two for a listing of the editorships and the volumes of *Fides et Historia* for which each was responsible.

editorial matter in the first ten volumes of the journal.

On page 1 of Vol. 1, No. 1 (1968) Bob Linder announced exuberantly: "The Conference on Faith and History is off to a rousing start! The initial membership roll of 132 names includes a number of very distinguished professional historians as well as a sprinkling of laymen in the field. All of this portends great things to come." He went on to point out that "a mutual enthusiasm for and respect of history and a common bond of faith in Jesus Christ are the two factors which have brought us all together in this venture."¹¹ Linder also wrote:

One of the primary aims of this publication will be to encourage communication, dialogue, and discussion among evangelical Christians deeply interested in the study of history. [However,] for now, its main purpose will be to establish and maintain communications among the members by serving as a kind of bulletin and newsletter. Eventually, I trust we can make it a much larger publication featuring major articles and essays.... Much of this ... is in the future and present plans call for *gradual* expansion to meet genuine needs.¹²

Linder elaborated on the title of the journal:

The name *Fides et Historia* has been chosen for this publication by me in consultation with most of the other provisional officers of the organization. Obviously, this title will appeal to the church historian, medievalists, and historians of Rome in our midst.... Let us work together to build an organization that will be worthy of the high aims of the historical profession and a credit to the cause of Jesus Christ.¹³

In No. 2 of Vol. 1 (1969), Linder touched on a matter that would be a perennial concern of *Fides et Historia* editors. He noted that he had received a flood of manuscripts that

had little to do with the stated purposes of the organization.... The CFH and its organ, *Fides et Historia*, do not intend to compete with such established publications as *Church History* and *The Journal of Ecclesiastical History* in this respect. Rather, the purpose of this bulletin will be to implement the stated aims, present and future, of the Conference on Faith and History ... which will "encourage evangelical Christian scholars to explore the relationship of their faith to historical studies".... Also [it] will attempt to provide a forum for the discussion of the relationship of faith to history and to survey current scholarship and foster research in

¹¹Robert D. Linder, "Editorial," *Fides et Historia* 1:1 (1968): 1.

¹²*Ibid.*, 1-2.

¹³*Ibid.*, 2.

this area ... from members of the CFH only.¹⁴

It was, however, his hope that the scope of the journal could be broadened "at some future date." This was repeated in Vol. 2 (1969), No. 1, where the editor anticipated that "*Fides et Historia* will evolve into a full-fledged journal to meet the needs of a growing and increasingly dynamic constituency. When that happens perhaps an annual newsletter will assume *Fides et Historia's* less scholarly functions."¹⁵ Linder again spelled out the guiding assumptions of the CFH.

With Vol. 2, No. 1 (1969) *Fides et Historia* began to publish articles, the first being Charles J. Miller's "Is There a Christian Approach to History?" The second article was a response to Miller (Calvin College) by Marvin W. Anderson of Bethel College, Minnesota. Spoiler alert: the answer to Miller's question was "Yes." Miller's paper was adapted from a presentation at the Fall CFH conference, a practice that remained a staple throughout the years. A regular book review section began to appear with Vol. 3, No. 1 (1970), though review essays were featured virtually from the outset.

On another front, an editorial comment by Linder in Vol. 4 (1972), No. 2, dealt with the CFH and jobs, which highlighted an early preoccupation of the organization to "play a role in helping qualified evangelicals find teaching positions...."¹⁶

The *Newsletter* was separated from *Fides et Historia* in February 1973, and the first issue of the journal in a professional format without "newsletterish" material was Vol. 5 (1973), Nos. 1-2. Vol. 6 (1974), No. 2, began a "Comments" feature rather auspiciously with a brief response from Arnold J. Toynbee to articles dealing with his work that had been published in Vol. 6 (1973), No. 1. At some point early on, the journal also began to have at least three referees for each submission.

In his closing "Editor's Notes," for Vol. 10 (1978), No. 2, Linder declared, with what I imagine was a great deal of satisfaction:

These ten years and twenty issues of *Fides et Historia* have been exciting, rewarding, and rich in learning for me. There have been many trials and stressful moments. No editor enjoys certain aspects of the work: kook letters, writing rejection letters to friends and colleagues, embarrassing printing errors,¹⁷ and the grinding work of proof-reading each manuscript and galley page. However, the finished project is always a joy, as is the service rendered to the Household of Faith. But perhaps the most rewarding experience of editing this journal for the past decade has been the opportunity to get to know so many of you better and to work with you in this enterprise.... God bless each of you, and God

¹⁴Ibid., 2-3.

¹⁵Robert D. Linder, "Editorial," *Fides et Historia* 2:1 (1969): 1.

¹⁶Robert D. Linder, "The CFH and Jobs," *Fides et Historia* 4:2 (1972): 1-2. This effort was key to initial employment for many young evangelical historians in the 1970s and 1980s.

¹⁷One of these was the amusing substitution of "Donald A. Wells" for "Ronald A. Wells" in a review roasting a book by Wells and Brian Mawhinney in Vol. 8 (1976), No. 2, pp. 5, 97, which Linder apologized for in Vol. 9 (1976), No. 1, p. 5.

bless the efforts of this journal in the future to illuminate the relationship of history to the Faith we all know and love so well!"¹⁸

The editorship of *Fides et Historia* shifted to Calvin College in 1978, beginning what could be called "the Grand Rapids Reformed era" of the journal which lasted until 2011, with pauses between 1984–1988 and 1994–1996.¹⁹ Ronald A. Wells succeeded Bob Linder as editor of the journal with Vol. 11 (1978), No. 1. Let's let him speak for himself:

On becoming editor, I was overwhelmed because, as a young scholar, I hadn't had any experience like this. But, the editor wanted out after starting the journal, and Calvin was the only institution that would support the journal financially. This was the first transition, so we didn't know what to expect. I flew from Michigan to Kansas, where ... [Bob Linder] and associate editor Keith Sprunger were—the former in Manhattan the latter at North Newton. I had a day with each. Both, I learned, were old-time church history people who had no sense at all about what I was interested in: Christian scholarship. Linder gave me one issue going forward "in the can" so to speak. After that I was on my own. In truth, it was a daunting couple of years, as I tried to develop a journal that would engage larger Christian intellectual issues, rather than publishing papers on what was then called "church history."²⁰

What were Wells's goals, hopes, and aims for *Fides et Historia*?

I was a disciple of Kuyper and Schaeffer, that is, seeking a broad Christian intellectual engagement toward history. I wondered what I'd gotten into, as many, if not most, people in the CFH were interested in Church History. There was a journal of that name in the American Society of Church History, so, I wondered, what was the point of another journal if we were just doing a "junior varsity" version of that established one?

Wells's opening "Editor's Notes," for Vol. 11 (1978), No. 1, stressed his intention of preserving continuity with the past, featuring papers from the annual meetings, but also beginning to solicit articles. Bob Linder remained as book review editor. Under Wells's leadership, the journal hit a high point with 159 pp. in Vol. 12 (1980), No. 2. The quality and diversity of articles and reviews continued to expand as well. And Wells's Kuyperian and Schaefferian inclinations were reflected in the

¹⁸Robert D. Linder, "Editor's Notes," *Fides et Historia* 10:2 (1978): 5–6.

¹⁹Cf. Hart, "History in Search of Meaning," 1998, pp. 78ff.

²⁰Ronald A. Wells, Response to *Fides et Historia* questionnaire, August 13, 2018. Respondents to the questionnaire were aware that their comments would be made public; I appreciate their helpfulness and candor.

greatly increased amount of space dedicated to philosophical and methodological issues connected with faith and history.²¹

In his farewell "Editor's Notes," after five years at the helm in 1983, Wells noted:

I am grateful for the opportunity to see the journal through its second generation, and for my own growth in the process. During these five years the Conference on Faith and History has come into a new maturity.... Although "religious history" is still the interest of a majority of members, the work of the CFH encourages historians to discuss the widest possible range of issues from a Christian perspective.²²

What were some of the most rewarding aspects of his editorship? Wells responded in 2018:

The high points were people trusting me with their best work to be published in the journal. It was very exciting, and humbling, to act as a midwife, so to speak, in bringing scholars' work into print, especially young scholars being published for the first time. I felt like I was making an important contribution.²³

There were also a few difficulties along the way. "People sometimes held me personally responsible for a paper rejected for publication. Comically, one would-be writer declared that my reviewer who recommended rejection was "an ass," and that I should stand up to him/her."

Ron Wells was succeeded as editor by James E. Johnson of Bethel College Minnesota for Vol. 16 (1984), No. 1 through Vol. 20 (1988), No. 3. Johnson asked Wells to stay on as associate editor, with Bob Linder continuing as book review editor.²⁴ Johnson commended Wells for handing off the journal with "an ample supply of articles."²⁵ In his second issue, Johnson indicated that the volume of acceptable articles had reached the point where the CFH should consider publishing three numbers instead of two per year.²⁶ Obviously, the man was a glutton for punishment. This became a reality, however, with Vol. 18 (1986), an experiment

²¹ See Wells's review of Barry Hankins, *Francis Schaeffer and the Shaping of Evangelical America in The Journal of Religion* 90 (2010): 417–19, for a discussion of the memorable and the problematic in Schaeffer's work, and an appreciation of how "Schaeffer energized a generation of Christian students." Wells writes: "I was one of those bright, young Christians who welcomed an academic vocation because of Schaeffer's influence.... While most of us later transcended his initial vision, it would be churlish of us not to acknowledge with gratitude how we began our journeys."

²² Ronald A. Wells, "Editor's Notes," *Fides et Historia* 15:2 (1983): 5. He also thanked his family for being "very understanding of the claims on my time, most notably one Christmas Eve, when, to meet the printer's schedule, I was proofreading rather than celebrating."

²³ Ronald A. Wells, Response to *Fides et Historia* questionnaire, August 13, 2018.

²⁴ See Appendix Two for a listing of *Fides et Historia's* exceptionally hardworking and patient book review editors.

²⁵ James E. Johnson, "Editor's Notes," *Fides et Historia* 16:1 (1984): 5.

²⁶ James E. Johnson, "Editor's Notes," *Fides et Historia* 16:2 (1984): 5.

that continued through Vol. 19 (1997), when the tumultuous events of 1994–1996 took their toll on the journal.

The editorship returned to Grand Rapids in 1989, with Frank C. Roberts at the helm of the smooth-running "Reformed regime" for Vol. 21 (1989), No. 1 through Vol. 26 (1994), No. 1.²⁷ Roberts signaled that the "enthusiastic support" of Calvin College's Department of History and "solid backing" of institutional administration were important to the work and existence of the journal.²⁸ What can one say about the far-sighted attitude of Calvin College which not only affirmed that "a major calling of the Christian college is the integration of faith and learning," but, incredible as this may seem to us today, put their budget where their credo was by supporting *Fides et Historia* as an excellent vehicle for carrying on this task.

In a subsequent issue, Roberts's plea for a wider diversity of contributions from subject areas beyond the "somewhat narrow" ones of American and Reformation history sounded an all-too familiar note.²⁹ Later, he suggested that expanded review article contributions (dealing with the former Soviet Union, deconstructionism, and other trendy topics) might be a solution here.³⁰ Under Roberts, the journal also began to carry occasional introductory pieces by the CFH president, the first of which was a brief look back at the history and philosophy of the organization and some injunctions for the future by William C. Ringenberg related to talk about "The End of History" and the obviously revolutionary changes of the year 1989.³¹

Roberts concluded his tenure in 1994 by noting that his:

five-and-one-half year stint has passed remarkably fast, and I can say that on the whole the job has been challenging and mostly enjoyable.... One of my goals as editor has been to broaden the representation in the journal of different areas and chronological periods of history. In this the journal has achieved some success... [though] there is, however, much room for improvement.... The new editor of *Fides et Historia* faces the challenge of seeking out essays in areas which so far have been underrepresented or ignored in the past.³²

Roberts seemed optimistic about turning over of the journal in 1994 to Paul L. Gritz of Southwestern Baptist Theological Seminary, where the new group began with many hopes and dreams connected with the return of the journal to Texas. Gritz addressed some "apprehension about a seminary being involved with editing the journal," but pledged "to maintain the standard of excellence, both aca-

²⁷The only minor glitch was a slight delay of an issue in 1991 owing to the sudden resignation of the book review editor because of illness. Frank C. Roberts, "From the Editor," *Fides et Historia*, 23:3 (1991): 3. Roberts had previously co-edited with George M. Marsden, *A Christian View of History?* (Grand Rapids, Mich.: Eerdmans, 1975).

²⁸Frank C. Roberts, "From the Editor," *Fides et Historia*, 21:1 (1989): 3.

²⁹*Ibid.*

³⁰Frank C. Roberts, "From the Editor," *Fides et Historia* 23:3 (1991): 3.

³¹William C. Ringenberg, "From the President: Faith, History, and Revolution," *Fides et Historia* 22:2 (1990): 3–5.

³²Frank C. Roberts, "From the Editor," *Fides et Historia* 26:1 (1994): 4–5.

demically and professionally" and assured readers that the focus of *Fides et Historia* would not be narrowed:

We know that this is not a journal of religious studies, denominational heritage, or ecclesiastical history.... We believe that it should remain a source for historians who are engaged in communicating to secular culture an informed Christian perspective whether in the classroom or through an increasing variety of multi-media channels. We will seek to continue to expand the range of articles and subjects treated beyond the attention usually given to Reformation era, Modern European, and American studies.³³

Unfortunately, this and subsequent issues were delayed by "transitions" in the Seminary and the department. Vol. 29 (1994), No. 2–Vol. 29 (1996), No. 3 appeared irregularly, with the institutional and personal health of the editor eventually prompting his resignation. The viability of *Fides et Historia* began to be questioned.³⁴ Here is what Ron Wells had to say about the events of those years surrounding what he termed "the near-death experience for the journal":

Bill Estep, venerable scholar at Southwest Baptist Seminary, asked that Baptists "have a chance" to show that they could do as well as the Reformed folks in editing the journal. In the event, the politics at the institution changed, Estep was let go, and the young scholar he wanted to mentor was left on his own, with no support to go along with his total lack of experience. It was disaster. The journal declined in quality, it was late in delivery, and even looked poor in appearance. The leadership of the CFH stepped in and relieved the editor of his responsibility. There was even a discussion as to whether the CFH could/might continue without *Fides et Historia*. They appealed to Calvin. Joel Carpenter, newly appointed as Provost, said he would give the financial support. He asked that Frank Roberts and I resume the editorship. It was not a good time for me, as I was just coming out of serious open-heart surgery. But Frank said he'd help as co-editor for two years. We succeeded, and after two years, I went on as sole editor for six more years. *Fides et Historia* was saved, and the CFH didn't have to engage the horrible choice of going on without its journal. But it was the most difficult time imaginable.³⁵

Thus it was that Ron Wells was once more forced to pay for his delinquent

³³Paul L. Gritz, "From the Editors," *Fides et Historia*, 26:2 (1994): 4–5.

³⁴For Paul Gritz's painful account of these matters, see his "From the Editor," *Fides et Historia* 28:3 (1996): 4–7. Though Gritz assumed full responsibility for the problems, it seems fair to attribute a share of the difficulties to changed administration and priorities at Southwestern.

³⁵Ronald A. Wells, Response to *Fides et Historia* questionnaire, August 13, 2018.

younger days by having to serve a second editorship in 1997–2006, with Vol. 29 (1997), No. 1–Vol. 31 (1999), No. 1, being shared with Frank Roberts, and then alone from Vol. 31 (1999), No. 1 to Vol. 38 (2006), No. 1 (a grand total of nearly seventeen years, with a few years off for moderately good behavior).³⁶

One last achievement that occurred during Wells's second editorship was the transition of the CFH under the presidency of Shirley Mullen, Westmont College, to an expanded scope with the adoption of a new constitution in March 2005 that welcomed "members from a variety of Christian traditions around the world."³⁷ The CFH also acknowledged a desire "to learn from scholars outside the Christian tradition," though its "primary goal" would continue to be "to encourage excellence in the theory and practice of history from the perspective of historic Christianity." The purposes remained much the same as under the initial 1968 instrument (encouraging exploration of the relationship between Christian faith and historical study, providing a forum for discussion and advancement of "teaching and research informed by Christian faith commitments," sponsoring regular gatherings, and networking. Membership was now, however, open to anyone who was "interested in and supportive of the stated purposes" of the CFH.

The broadening of CFH explorations to include non-evangelical Christian traditions and even other religious traditions was not universally welcomed by some of the membership who feared that the evangelical leadership of the organization might be imperiled. More than a decade later, these concerns have not materialized. The CFH continues to be led by evangelicals, and its membership is largely evangelical in faith commitments. At the same time, the contributions of other Christian communions to the CFH's consideration of perennial issues of faith and history have been a welcome addition to the dialogue and have significantly augmented discussions at CFH meetings and in CFH publications since 2005.³⁸

In 2006 the mantle was handed off (at least two clichés there) to William K. Katerberg of Calvin College, who edited Vol. 39 (2006), No. 2 through Vol. 43 (2011), No. 1. Let's hear from Will himself. Asked what goals or aims he had had when he became editor and what innovations or changes he had envisioned, Katerberg pointed to his draft of editorial intent in 2006:

In subsequent issues, and over the years, *Fides et Historia* will continue to publish the kind of essays and reviews that it has done so successfully in the past. But, with the help of the

³⁶Wells also found time among all these contributions to *Fides et Historia* to edit or co-edit several volumes that reflected his editorial preoccupations: C. T. McIntire and Ronald A. Wells, eds., *History and Historical Understanding* (Grand Rapids, Mich.: Eerdmans, 1984); Ronald A. Wells, *History through the Eyes of Faith* (New York: Harper and Row, 1989); and Ronald A. Wells, ed., *History and the Christian Historian* (Grand Rapids, Mich.: Eerdmans, 1998). The bulk of these volumes came from the pens of members of the CFH.

³⁷"Constitution of the Conference on Faith and History," adopted March 31, 2005, pp. 1–4.

³⁸For example, the forum papers on "Reconciling the Historian's Craft and Religious Belief," *Fides et Historia* 43:2 (2011) from the 2009 AHA session; the roundtable on "Beyond the Protestant Nation: Religion and the Narrative of American History," *Fides et Historia*, 44:2 (2012), from the 2011 AHA meeting; and the CFH's Latin American Initiative, which resulted in a special issue on "Nineteenth-Century Latin American Protestantism" of the *Journal of Latin American Theology* 6:2 (2011), spearheaded by the CFH's Ron Morgan of Abilene Christian University.

members of the CFH, I also hope to do some new things, such as regular articles on pedagogy and public history.³⁹ I would also like to encourage more inter-disciplinary scholarship and start conversations with Christian scholars in such allied disciplines as political theory, historical sociology, theology, philosophy, biblical criticism, literature, and anthropology. Finally, we might explore how integrating faith and historical scholarship as Christians compares to similar impulses among historians from other religious traditions.⁴⁰

In addition, Katerberg noted that "we started having forums at the annual meeting of the CFH at the AHA and then publishing those forums."⁴¹

There were a number of high points and stress points during Katerberg's tenure. These included being able to "take something that had potential, but was a long way away from being publishable and working with the author and reviewers to turn it into a publishable essay. Or, taking something that was solid and working with the author and reviewers to turn it into a great piece." An "occasionally recurring challenge was wondering whether we'd have enough material to fill an issue." There was also the pain and transition difficulties that ensued when in Ron Wells's last year as editor, Lorrie Menninga, the history department administrative assistant and *Fides et Historia* copy-editor, passed away.

The history department scrambled to find her replacement, and found Sarah Van Timmeren. In her first few months, Sarah not only had to learn to be a department administrative assistant, she had to learn how to copy edit and format a journal. We did not publish an issue in the fall, if I remember it right, but a double issue in the spring—Ron's last issue and Sarah's first. Sarah got a lot of help in that first year from Donna Romanowski, who had worked with Ron in the past in the Calvin Center for Christian Scholarship. So, I took over as editor during the summer of 2006 as a green editor with a green copy-editor. Sarah rose to the challenge, worked really hard, learned fast, and took to the job.⁴²

As for accomplishments, Katerberg still marvels "at the work I got done in 2006–2011. In addition to editing *Fides*, I published a monograph, co-wrote a textbook, and started co-editing a textbook series." He notes:

My years as editor of *Fides et Historia* coincided with a generational transition in the Conference, with the growing presence of younger scholars bringing to *Fides* and the CFH their interest and training in social and cultural history, race and gender, etc. I'm glad to have played a role in that process, along with others who served on the governing board and participated in conferences. This new generation, and the one that has followed it, are

³⁹See Glenn E. Sanders, "Christian Belief and History Teaching: Some New Opportunities," *Fides et Historia* 39:1 (2007): 75–84.

⁴⁰William H. Katerberg, Response to *Fides et Historia* questionnaire, August 27, 2018.

⁴¹Ibid.

⁴²Ibid.

much more thoroughly at home in the mainstream of the historical profession. They did not "need" the CFH and many wondered whether it was worth their time. In the years before I took over *Fides*, the board met several times to ask whether the CFH still had a clear mission or whether it was time to shut it down. We decided to continue the CFH and work to attract a more diverse range of scholars—in terms of race, gender, and religious background—beyond the Reformed and evangelical scholars at the organization's founding in the 1960s.⁴³

In retrospect, Katerberg revealed that his *Fides et Historia* role was probably responsible for his going over to the dark side of academe:

Looking back, I think that serving as editor of *Fides et Historia*, and being part of the board of the CFH, changed the direction of my career much more than I expected. I've spent much of the past five years, now going on six, as a part-time or full-time administrator—chairing departments and working in the provost office at Calvin as an associate dean. I wonder whether that would have happened without having been editor of *Fides*. I realized while serving as editor that helping others succeed in their work was as much fun, as rewarding, as succeeding in doing my own. Working with the board of the CFH, I realized that I enjoyed administrative work (at least some of it). These experiences led me to consider administrative work as something I might want to do, rather than merely take my turn grudgingly, if it came.⁴⁴

As for the future, Katerberg believes:

that the significance of religious diversity—in the U.S., around the world, and at universities—will continue to grow. At the same time, in the U.S. and around the world, this diversity will be part of "culture wars," including sectarian violence and civil wars. We live in a time when civic life and democracy are in peril. I would like to see *Fides*, the CFH, and Christian scholars more broadly embrace inter-religious dialog and civil political discourse as an essential component of integrating faith and history—both what we study and how we do our work and engage with scholars from different traditions, whether religious or secular. If not irresponsible, in-house conversations about integrating faith and history by like-minded scholars seems incomplete, inadequate, missing the intellectual, moral, political,

⁴³Ibid. This reflected the new constitution adopted in 2005, previously discussed.

⁴⁴William H. Katerberg, Response to *Fides et Historia* questionnaire, August 27, 2018.

and spiritual calling of our time.⁴⁵

Donald A. Yerxa of Eastern Nazarene College succeeded Will Katerberg with Vol. 43 (2011) and continues as editor to the present. When he became editor, his goals, aims, and vision included:

a desire to build on past strengths of the journal to make it a vibrant venue of scholarship and discussions of matters related to Christian faith and historical inquiry. I became editor of *Fides et Historia* after editing The Historical Society's flagship publication *Historically Speaking* for a decade. And I wanted to bring some of the features of *HS*, especially commissioned forums, roundtables, and occasional interviews into the pages of *Fides et Historia*.⁴⁶

Yerxa maintains that his editorship was informed by the fact that he was:

a generalist historian with graduate training in military-naval history and mid-career post-doctoral work in the history of science and religion. I was concerned—and still am—by the potential of topics related to American religious history and historiography to dominate the pages of the journal. So, I have been keen to include more think-pieces related to the project of faith and history and reviews of books not specifically related to church history. I also wanted to capture some of the outstanding historical and historiographical perspectives presented at various professional conferences for the benefit of readers who could not attend. This has broadened our faith-and-history conversations by bringing to our pages some scholars not affiliated with the CFH.⁴⁷

What stands out as Yerxa reflects on his editorial tenure (so far) is:

working with associate editor Randall Stephens to feature a number of high-powered forums specifically dealing with questions related to the impact that historians' faith commitments could/should have on their professional historical scholarship. While I am certain that the journal could be much better, I have been gratified by the comments I receive from time to time indicating that the journal is appreciated, presumably because it is addressing questions of interest to our readers.

From an intellectual standpoint, it has been a sheer pleasure conceptualizing how various issues will be put together. But editing the journal involves a lot of labor-intensive work. As senior

⁴⁵Ibid.

⁴⁶Donald A. Yerxa, Response to *Fides et Historia* questionnaire, April 23, 2018.

⁴⁷Ibid.

editor of *Historically Speaking*, my assignment was to recruit authors, arrange forums, and conduct interviews. With *Fides et Historia*, I am also line-editor and proofreader. So, I confess that my fond memories of intellectual excitement are mingled with recollections of long hours spent reading manuscripts and page proofs.⁴⁸

Yerxa has also faced a few challenges. These, interestingly, reflect matters raised by past editors as well. And, of course, they represent issues that need to be grappled with in the present and future.

Given the professional demographics of the CFH, it was unrealistic (and perhaps unwarranted) of me to shift the content of *Fides et Historia* too far away from American religious history. At any rate, I have not been as successful in that as I would have liked.

Another challenge has been recruiting reviewers for submissions. I am grateful for those who have been willing to perform this anonymous and largely thankless task, but I do find it stressful to recruit reviewers for some topics. And I fear that some of my most accomplished and skillful reviewers will resent my multiple requests. Given my efforts to publish forums and roundtables, space limitations also mean that I have to be fairly selective in publishing unsolicited manuscripts. And, by far, the worst part of my job is the letters of declination that I have to send out.

On another level, the fact that I am a generalist historian—with the interests, editorial experience, and professional contacts that I have—has been a plus. I have a pretty good sense of the pulse of the profession as a whole. But my lack of expertise in religious history has been a liability, especially when Randall Stephens departed as associate editor.⁴⁹

On the personal front, Yerxa shared some of the pressures involved with service to the CFH in this day and age:

Without getting into details, by far the most stress I have ever encountered professionally was editing *Fides et Historia* during the final years of The Historical Society. Having to shut down *Historically Speaking*, a journal that I loved, and put a professional society to bed, while editing *Fides et Historia*, supervising an

⁴⁸Ibid.

⁴⁹Ibid. For more on Yerxa's personal "noble dream," see Donald A. Yerxa, "That Embarrassing Dream: Big Questions and the Limits of History," *Fides et Historia* 39:1 (Winter 2007): 53–65, along with Ronald A. Wells, "Donald Yerxa's 'Dream'—A Reply," *Fides et Historia* 39:1 (Winter 2007): 67–73.

ambitious Templeton grants program [Religion and Innovation in Human Affairs], and chairing the history department at Eastern Nazarene College generated enormous stress that ultimately convinced me to retire. Our Lord, a wonderfully supportive wife, and my covenant group helped see me through those dark days.⁵⁰

Overall, Yerxa believes he:

succeeded in producing a journal that members of the CFH find rewarding to read. And given the growing number of unsolicited manuscripts from noted historians, *Fides et Historia* continues to be taken seriously in the profession. I'd like to think that Randall and I brought a fresh perspective to an already strong journal. But if that is the case, it is also true that it is hard to remain fresh for an extended period of time. I fear that the approach I have taken with the journal may have already become stale. With that in mind, I have signaled to the CFH board that I will step down as editor in mid 2020, unless they would like to make a change sooner. That would be, Lord willing, a nine-year editorial tenure—any longer would not be healthy for the journal—or me.

Yerxa's final response about the future appropriately brings us to the end of our survey. Asked about the future, he noted:

As an editor, I have always wanted to produce a journal that I would enjoy reading myself. Now that I am approaching dinosaur status, I would like to see the journal reflect the perspectives, interests, challenges, etc. of the next generation of Christian historians, so that the CFHers of the future will look forward to every issue as a source of intellectual stimulation. That said, let me repeat what I stated in my editor's remarks from the Winter/Spring 2018 issue: I pray that *Fides et Historia* will be "distinctive in its examination of questions of faith and history, ... [and] continue to entertain creative explorations of the past that speak to both heart and mind, that neither succumb to the pitfalls of naïve providentialism nor are unduly constrained by fear of academic embarrassment."⁵¹

Amen to that.

Looking back over the fifty-year history of *Fides et Historia* leads to an obvious conclusion: The Conference on Faith and History has been especially blessed by the wise, competent, dedicated, sacrificial, and exemplary editorial leadership of *Fides et Historia* over the years. Let their names be emblazoned on the golden pages

⁵⁰ Donald A. Yerxa, Response to *Fides et Historia* questionnaire, April 23, 2018.

⁵¹ Ibid.

of the (imaginary) CFH Honor Roll. Well done, *Fides et Historia*. Fifty years ... and counting.⁵²

APPENDIX ONE

Meetings of the Conference on Faith and History, 1967–2018

First Meeting: November 4, 1967 Greenville College

"The Historical Heritage of American Protestantism"

Second Meeting, October 34, 1969 Concordia Teachers College

"Themes of God and Country in Western History"

Third Meeting: October 3, 1970 Dallas Baptist College

"Evangelical Christianity, Revolution, and Change"

Fourth Meeting, October 8–9, 1971 Calvin College

"The Protestant Ethic in History"

Fifth Meeting, October 6–7, 1972 Wheaton College

"Christianity, History, and the Meaning of Life"

Sixth Meeting, October 12–13, 1973 Capital University

"Revivalism and Social Change"

Seventh Meeting, October 11–12, 1974 Bethel College and Seminary (Minnesota)

"Civil Religion and Christianity: An Historical Perspective"

Eighth Meeting, October 10–11, 1975 Gordon College

"Christian Perspectives on the American Revolution"

Ninth Meeting, October 8–9, 1976 Biola College

"Moral Judgments in History"

Tenth Meeting, October 7–8, 1977 Greenville College

"Reflections on the Roles of the Christian Historian"

Eleventh Meeting, November 10–11, 1978 Geneva College

"Evidence, News, and the Media in History"

Twelfth Meeting, September 25–27, 1980 North Park College

"Philosophy of History: Some Christian Views"

Thirteenth Meeting, November 11–13, 1982 Indiana State University

"The Christian, Communism, Communalism, and Egalitarianism"

Fourteenth Meeting, October 18–20, 1984 Southwestern Baptist Theological Seminary

"Church and State"

Fifteenth Meeting, October 23–25, 1986 Gordon College

"Christian Perspectives on the Constitution"

Sixteenth Meeting, October 20–22, 1988 Greenville College

"Pluralism in the Global Village"

Seventeenth Meeting, November 1–3, 1990 Cedarville College

"Religion in Revolutionary Situations"

Eighteenth Meeting, November 5–7, 1992 Westmont College

"Christianity and the Clash of Cultures"

Nineteenth Meeting, October 6–8, 1994 Messiah College

⁵²See Appendix Three for a bibliographical description of the first fifty volumes of *Fides et Historia*.

- "Religion in Its Social Context"
 Twentieth Meeting, October 10–12, 1996 Calvin College
 "Historiography and the Christian Faith"
 Twenty-First Meeting, September 24–26, 1998 David Lipscomb University
 "Globalization and the Historian's Craft"
 Twenty-Second Meeting, October 19–21, 2000 Point Loma Nazarene University
 No general theme
 Twenty-Third Meeting, October 10–12, 2002 Huntington College
 "Tradition, Confession, Perspective: Tools & Communities of
 Interpretation for the Christian Historian"
 Twenty-Fourth Meeting, October 14–16, 2004 Hope College
 "Christian Faith and the Historian's Vocation"
 Twenty-Fifth Meeting, September 21–23 2006 Oklahoma Baptist University
 "Faithful Historians, Faithful History, & the History of the Faithful"
 Twenty-Sixth Meeting, September 17–20, 2008 Bluffton University
 "World History and History that Changed the World"
 Twenty-Seventh Meeting, October 6–9, 2010 George Fox University
 "The Search for Peace, Justice, and Equality"
 Twenty-Eighth Meeting, October 3–6, 2012 Gordon College
 "Cultural Change and Adaptation"
 Twenty-Ninth Meeting, October 24–27, 2014 Pepperdine University
 "Christian Historians and Their Publics"
 Thirtieth Meeting, October 19–22, 2016 Regent University
 "Christian Historians and the Challenges of Race, Gender, and Identity"
 Thirty-First Meeting, October 3–6, 2018 Calvin College
 "History and the Search for Meaning"

APPENDIX TWO

EDITORS of *Fides et Historia*, 1968–2018

- Robert D. Linder, Kansas State University
 Vol. 1 (1968), No. 1–Vol. 10 (1978), No. 2
 Ronald A. Wells, Calvin College
 Vol. 11 (1978), No. 1–Vol. 15 (1983), No. 2
 James E. Johnson, Bethel College (Minnesota)
 Vol. 16 (1984), No. 1–Vol. 20 (1988), No. 3
 Frank C. Roberts, Calvin College
 Vol. 21 (1989), No. 1–Vol. 26 (1994), No. 1
 Paul L. Gritz, Southwestern Baptist Theological Seminary
 Vol. 26 (1994), No. 2–Vol. 28 (1996), No. 3
 Frank C. Roberts and Ronald A. Wells, Calvin College
 Vol. 29 (1997), No. 1–Vol. 31 (1998), No. 1
 Ronald A. Wells, Calvin College
 Vol. 31 (1999), No. 2–Vol. 38 (2006), No. 1
 William H. Katerberg, Calvin College

Vol. 39 (2006), No. 2–Vol. 43 (2011), No. 1

Donald A. Yerxa, Eastern Nazarene College

Vol. 43 (2011), No. 2–present

Book Review Editors of *Fides et Historia*, 1968–2018

Robert D. Linder, Kansas State University

Vol. 1 (1968), No. 1–Vol. 17 (1985), No. 2

Joel Carpenter, Calvin College

Vol. 18 (1986), No. 1–Vol. 21 (1989), No. 2

Russell Bishop, Gordon College

Vol. 21 (1989), No. 3–Vol. 23 (1991), No. 3

D. G. Hart, Wheaton College IL/Westminster Theological Seminary

Vol. 24 (1992), No. 1–Vol. 27 (1995), No. 3

Douglas A. Sweeney, Yale Divinity School/Trinity Evangelical Divinity School

Vol. 28 (1996), No. 1–Vol. 36 (2004), No. 1

Steven Pointer, Trinity International University

Vol. 36 (2004), No. 2–Vol. 43 (2011), No. 2

Brad Gundlach, Trinity International University

Vol. 44 (2012), No. 1–present

APPENDIX THREE

Fides et Historia, Bibliographical Description, 1968–2018⁵³

Vol. 1 (1968), No. 1–Vol. 4 (1972), No. 2

photo-lithographed, 5.5" x 8.5" stapled format

published by LeTourneau College

Vol. 1, No. 1, Fall 1968, 24 pp.

Vol. 1, No. 2, Spring 1969, 40 pp.

Vol. 2, No. 1, Fall 1969, 58 pp.

Vol. 2, No. 2, Spring 1970, v + 82 pp.

Vol. 3, No. 1, Fall 1970, v + 108 pp.

Vol. 3, Supplement: God and Caesar, January 1971, vii + 140 pp.

Vol. 3, No. 2, Spring 1971, v + 74 pp.

Vol. 4, No. 1, Fall 1971, x + 113 pp.

Vol. 4, No. 2, Spring 1972, viii + 125 pp.

Vol. 5 (1973)–Vol. 12 (1980), No. 2

typeset, 6" x 9" perfect bound format

published by Mennonite Press, Bethel College, North Newton KS.

⁵³The standard practice below was to count only numbered pages. Usually unnumbered pages were advertising pages, but sometimes advert pages were numbered. There are some difficulties created by volume dates, since until 1986 volumes overlapped years, e.g. Vol. 1, No. 1, was published in Fall 1968, Vol. 1, No. 2, was published in Spring 1969, etc. In what follows each number is shown separately with the date. Dimensions vary slightly sometimes within publisher, but the general dimensions for each publisher are usually constant.

- Vol. 5, No. 1-2, Fall 1972/Spring 1973, 140 pp.
- Vol. 6, No. 1, Fall 1973, 88 pp.
- Vol. 6, No. 2, Spring 1974, 83 pp.
- Vol. 7, No. 1, Fall 1974, 65 pp.
- Vol. 7, No. 2, Spring 1975, 96 pp.
- Vol. 8, No. 1, Fall 1975, 96 pp.
- Vol. 8, No. 2, Spring 1976, 101 pp.
(erroneously labelled "Fall 1976" on cover)
- Vol. 9, No. 1, Fall 1976, 64 pp.
- Vol. 9, No. 2, Spring 1977, 96 pp.
- Vol. 10, No. 1, Fall 1977, 108 pp.
- Vol. 10, No. 2, Spring 1978, 94 pp.
- Vol. 11, No. 1, Fall 1978, 83 pp.
- Vol. 11, No. 2, Spring 1979, 110 pp.
- Vol. 12, No. 1, Fall 1979, 120 pp.
- Vol. 12, No. 2, Spring 1980, 159 pp.

Vol. 13 (1980), No. 1-Vol. 16 (1984), No. 2
typeset, 5.75" x 8.75" perfect bound format, slightly taller standard height
published by Calvin College

- Vol. 13, No. 1, Fall 1980, 94 pp.
- Vol. 13, No. 2, Spring/Summer 1981, 96 pp.
- Vol. 14, No. 1, Fall/Winter 1981, 96 pp.
- Vol. 14, Nr. 2, Spring/Summer 1982, 94 pp.
- Vol. 15, Nr. 1, Fall/Winter 1982, 108 pp.
- Vol. 15, Nr. 2, Spring/Summer 1983, 120 pp.
- Vol. 16, Nr. 1, Fall/Winter 1983, 108 pp.
- Vol. 16, Nr. 2, Spring/Summer 1984, 119 pp.

Vol. 17 (1984), No. 1-Vol. 20 (1988), No. 3
typeset, 5.25" x 8.5" perfect bound format
published by Bethany Fellowship Press, Bethel College, St. Paul, Minn.

- Vol. 17, No. 1, Fall/Winter 1984, 109 pp.
- Vol. 17, No. 2, Spring/Summer 1985, 109 pp.
- Vol. 18, No. 1, January 1986, 93 pp.
- Vol. 18, No. 2, June 1986, 95 pp.
- Vol. 18, No. 3, October 1986, 112 pp.
- Vol. 19, No. 1, February 1987, 112 pp.
- Vol. 19, No. 2, June/July 1987, 111 pp.
- Vol. 19, No. 3, October 1987, 96 pp.
- Vol. 20, No. 1, January 1988, 110 pp.
- Vol. 20, No. 2, June 1988, 96 pp.
- Vol. 20, No. 3, October 1988, 112 pp.

Vol. 21 (1989), No. 1–Vol. 26 (1994), No. 1
 typeset, 6" x 9" perfect bound format
 published by Calvin College

- Vol. 21, No. 1, January 1989, 104 pp.
- Vol. 21, No. 2, June 1989, 94 pp.
- Vol. 21, No. 3, October 1989, 110 pp.
- Vol. 22, No. 1, Winter/Spring 1990, 111 pp.
- Vol. 22, No. 2, Summer 1990, 104 pp.
- Vol. 22, No. 3, Fall 1990, 110 pp.
- Vol. 23, No. 1, Winter/Spring 1991, 125 pp.
- Vol. 23, No. 2, Summer 1991, 128 pp.
- Vol. 23, No. 3, Fall 1991, 110 pp.
- Vol. 24, No. 1, Winter/Spring 1992, 128 pp.
- Vol. 24, No. 2, Summer 1992, 112 pp.
- Vol. 24, No. 3, Fall 1992, 151 pp.
 (erroneously labeled "Fall 1993" on cover and title page)
- Vol. 25, No. 1, Winter/Spring 1993, 130 pp.
- Vol. 25, No. 2, Summer 1993, 160 pp.
- Vol. 25, No. 3, Fall 1993, 151 pp.
- Vol. 26, No. 1, Winter/Spring 1994, 173 pp.

Vol. 26 (1994), No. 2–Vol. 28 (1996), No. 3
 typeset, 6" x 9" perfect bound format
 published by Southwestern Baptist Theological Seminary

- Vol. 26, No. 2, Summer 1994, 106 pp.
 (erroneously labelled "Winter 1994" on cover)
- Vol. 26, No. 3, Fall 1994, 105 pp.
- Vol. 27, No. 1, Winter/Spring 1995, 126 pp.
- Vol. 27, No. 2, Summer 1995, 115 pp.
- Vol. 27, No. 3, Fall 1995, 136 pp.
- Vol. 28, No. 1, Winter/Spring 1996, 130 pp.
- Vol. 28, No. 2, Summer 1996, 107 pp.
- Vol. 28, No. 3, Fall 1996, 137 pp.

Vol. 29 (1997), No. 1–Vol. 43 (2011), No. 1
 typeset, 6" x 9" perfect bound format
 published by Calvin College

- Vol. 29, No. 1, Winter/Spring, 1997, 119 pp.
- Vol. 29, No. 2, Summer 1997, 118 pp.
- Vol. 29, No. 3, Fall 1997, 117 pp.
- Vol. 30, No. 1, Winter/Spring 1998, 120 pp.
- Vol. 30, No. 2, Summer/Fall 1998, iii + 131 pp.

- Vol. 31, No. 1, Winter/Spring 1999, iii + 185 pp.
 Vol. 31, No. 2, Summer/Fall 1999, v + 169 pp.
 Vol. 32, No. 1, Winter/Spring 2000, v + 170 pp.
 Vol. 32, No. 2, Summer/Fall 2000, iv + 172 pp.
 Vol. 33, No. 1, Winter/Spring 2001, iv + 172 pp.
 Vol. 33, No. 2, Summer/Fall 2001, v + 136 pp.
 Vol. 34, No. 1, Winter/Spring 2002, v + 178 pp.
 Vol. 34, No. 2, Summer/Fall 2002, iii + 170 pp.
 Vol. 35, No. 1, Winter/Spring 2003, v + 164 pp.
 Vol. 35, No. 2, Summer/Fall 2003, v + 186 pp.
 Vol. 36, No. 1, Winter/Spring 2004, v + 170 pp.
 Vol. 36, No. 2, Summer/Fall 2004, v + 170 pp.
 Vol. 37, No. 1, Winter/Spring 2005, v + 162 pp.
 Vol. 37, No. 2, Summer/Fall 2005/Vol. 38, No. 1, Winter/Spring 2006
 (double volume, mislabeled on the spine as "37:2, Summer/Fall 2005;
 38:2, Winter/Spring 2006"), v + 289 pp.
 Vol. 38, No. 2, Summer/Fall 2006, v + 153 pp.
 Vol. 39, No. 1, Winter/Spring 2007, vi + 159 pp.
 Vol. 39, No. 2, Summer/Fall 2007, v + 158 pp.
 Vol. 40, No. 1, Winter/Spring 2008, v + 142 pp.
 Vol. 40, No. 2, Summer/Fall 2008, v + 139 pp.
 Vol. 41, No. 1, Winter/Spring 2009, vi + 152 pp.
 Vol. 41, No. 2, Summer/Fall 2009, v + 144 pp.
 Vol. 42, No. 1, Winter/Spring 2010, vi + 134 pp.
 Vol. 42, No. 2, Summer/Fall 2010, v + 131 pp.
 Vol. 43, No. 1, Winter/Spring 2011, vi + 128 pp.

Vol. 43 (2011), No. 2–Vol. 48 (2016), No. 1
 typeset, 6" x 9.25" perfect bound format
 published by Point Loma Press, Point Loma Nazarene University

- Vol. 43, No. 2, Summer/Fall 2011, vii + 171 pp.
 Vol. 44, No. 1, Winter/Spring 2012, vi + 144 pp.
 Vol. 44, No. 2, Summer/Fall 2012, ix + 189 pp.
 Vol. 45, No. 1, Winter/Spring 2013, viii + 184 pp.
 Vol. 45, No. 2, Summer/Fall 2013, ix + 172 pp.
 Vol. 46, No. 1, Winter/Spring 2014, vii + 132 pp.
 Vol. 46, No. 2, Summer/Fall 2014, viii + 163 pp.
 Vol. 47, No. 1, Winter/Spring 2015, viii + 221 pp.
 Vol. 47, No. 2, Summer/Fall 2015, x + 215 pp.
 Vol. 48, No. 1, Winter/Spring 2016, vii + 219 pp.

Vol. 48 (2016), No. 2–present
 typeset, 6" x 9" perfect bound format
 published by Pepperdine University Press

Vol. 48, No. 2, Summer/Fall 2016, vii + 204 pp.

Vol. 49, No. 1, Winter/Spring 2017, vii + 179 pp.

Vol. 49, No. 2, Summer/Fall 2017, vii + 126 pp.

Vol. 50, No. 1, Winter/Spring 2018, xi + 182 pp.

Vol. 50, No. 2, Summer/Fall 2018, v + 177 pp.