



---

Volume 45 | Issue 1

Article 8

---

2002

## Resource Reviews

Phyllis Fox  
*Point Loma Nazarene University*

*The Christian Librarian* is the official publication of the Association of Christian Librarians (ACL). To learn more about ACL and its products and services please visit [//www.acl.org/](http://www.acl.org/)

Follow this and additional works at: <https://digitalcommons.georgefox.edu/tcl>

 Part of the [Library and Information Science Commons](#)

---

### Recommended Citation

Fox, Phyllis (2002) "Resource Reviews," *The Christian Librarian*: Vol. 45: Iss. 1, Article 8.  
DOI: <https://doi.org/10.55221/2572-7478.1817>

This Book Review is brought to you for free and open access by Digital Commons @ George Fox University. It has been accepted for inclusion in *The Christian Librarian* by an authorized editor of Digital Commons @ George Fox University. For more information, please contact [arolfe@georgefox.edu](mailto:arolfe@georgefox.edu).

# The Christian Librarian TCL R E V I E W S

**Joshua, Judges, Ruth**, by J. Harris, C. Brown, & M. Moore. (New International Biblical Commentary). Peabody, Mass: Hendrickson, 2000. 398 pp. ISBN 1-56563-214-1

*Reviewed by Frederick Sweet,  
Theological Librarian, Cornerstone  
University, Grand Rapids, Michigan.*

*Joshua, Judges, Ruth* continues the *New International Biblical Commentary* series, edited by Robert L. Hubbard and Robert K. Johnston. Already available are commentaries on *Leviticus & Numbers*, *Deuteronomy*, and the *Minor Prophets I*. The 18-volume New Testament counterpart, now complete, was edited by Ward Gasque. Both series are based on the NIV, written by recognized biblical scholars, and are designed for both general readers and serious students.

The Joshua commentary was written by J. Gordon Harris, professor of Old Testament and director of Doctoral Studies at North American Baptist Seminary. Harris notes that all three books are tied together by a common historical setting—the tribal settlement of Canaan—and all three offer the reader a little of everything: “love and violence, faith and greediness, respect and harassment, sex and war, riddle and fable,” etc. (xv).

While Harris’s commentary is for the general reader and, by design, omits discussion of controversial or critical issues, it does provide “a theological bridge to transport readers from a book about tribal events to current Christian teachings” (3). Harris touches briefly on several themes: worship (and the significance of Gilgal, Shiloh, Shechem, and of standing stones), leadership, land as gift, obedience and God’s grace. Additionally, the author provides numerous additional notes and “excurses” on problem texts.

Cheryl Brown, author of the Judges commentary, works with the European Baptist Federation, where she is involved in theological education. Her insightful commentary provides both thorough historical background and practical theological interpretation. As Brown points out, and as most pastors know who have preached from Judges, this is a book about leadership. Indeed, “The book of Judges is not about judges...The Hebrew can also mean ‘leader’” (123). Brown offers several observations on leadership as she guides us in our journey through Judges.

Though the briefest of the three books, Michael Moore’s commentary is nonetheless a welcome contribution to the literature. Moore, assistant professor of Old Testament at Fuller Theological Seminary in Arizona, emphasizes Ruth’s canonical-historical context. While the book may be “read as a romantic novella, as a human comedy, as a response to nativistic fear about intermarriage, as a messianic preamble, as a Yahwistic response to ancient Near Eastern fertility myths...[these approaches] remain inadequate, not because they are mistaken or misguided but because they cannot answer the questions just posed” (297). With this in mind, Moore approaches the text historically and, as a result, suggests several new insights into its meaning and relevance.

The three commentaries end with an extensive bibliography and a useful subject and scripture index. Though written for the non-Hebrew reader, all three authors are obviously very comfortable with the language and use it judiciously throughout the commentary. Each author writes from a firm commitment both to the Bible’s inspired authority, and to a canonical-historical interpretation. This volume is a welcome addition to the series and to the literature on Joshua, Judges, and

Ruth, and is highly recommended for general readers, pastors, serious students, and for all theological libraries.

**We Are Baptists: Studies for Older Elementary Children**, by Jeffrey D. Jones. Valley Forge, PA: Judson Press, 2000. 113 pp \$16.00. ISBN 0-8170-1342-3

*Reviewed by Jeff Gates, Head Librarian,  
Faith Baptist Bible College and  
Theological Seminary, Ankeny, Iowa.*

*We Are Baptists* presents its material in both a unique and practical fashion. A search on OCLC, Amazon.com, and Barnes and Nobles resulted in only three current resources similar to *We Are Baptists*, but these resources are not designed for teaching. Although intended for those who teach small groups of older elementary children, I used this study guide for family devotions with my children (ages 3 to 16 years) and found it loaded with good ideas. The book has fourteen chapters, but the first six are considered core lessons so that it can be used as a shorter study. The fourteen chapters make it appropriate for a quarterly Sunday School or Children’s Church, giving the teacher flexibility to leave out the lesson he or she deems least relevant to the children’s needs. It has a good usable format - each of the chapters includes Biblical Basis, Objectives, Key Bible Verse, Background for the Leader, Exploring the Biblical Basis, and As You Prepare for this Lesson. The last section (As You Prepare for this Lesson) is further divided into sections of Beginning, Exploring, and Responding and gives approximate times each section should take. The first appendix, (which takes up more than half the book) has illustrated reproducible handouts for each lesson. The handouts include



stories, definitions, crossword puzzles and other type of puzzles, projects, and questions. Each handout has "Message to the Family" for use by families as follow-up. The only criticism of the book's format is that the handouts are not with each lesson.

*We Are Baptists* is written for the laymen and offers more than enough background information for those who use the book for teaching. The author, Jeffrey D. Jones, holds a master's degree in history and is a former pastor and current director of Partners in Discipleship Ministries, Educational Ministries, American Baptist Churches in the U.S.A. Footnotes are included and the second appendix is a one page annotated bibliography of "Baptist Heritage Resources".

As the title suggests, this book is primarily for teaching children about Baptist beliefs, but because of its level it may be used with profit by any evangelical denomination. It contains many creative ideas for teaching. This book is recommended for the Christian education section of any library, and especially a Christian education curriculum library.

**Catholics and Evangelicals: Do They Share a Common Future?** edited by Thomas P. Rausch. Downers Grove, Illinois: InterVarsity Press, 2000. 178 pp. \$12.95 ISBN 0-8308-1566-X

*Reviewed by Kerry Waymon Douglas, Library Director, Bowling Library at Judson College, Marion, Alabama.*

Thomas P. Rausch, chair of the Department of Theological Studies at Loyola Marymount University in Los Angeles, presents a collection of essays concerning the growing cooperation between Catholics and Evangelicals since the Second Vatican Council. In this post-Christian age, Catholics and Evangelicals discover that they have far more in common than not. Representatives from both faiths have been meeting to sort out the boundaries of theological and practical cooperation.

The seven essays seek to find common ground between the two traditions without downplaying the significant differences that persist. The first two essays examine the growing dialogue between Evangelicals and Catholics since the Second Vatican. Two divisive and essential issues emerge in the remaining essays: The doctrines of salvation and ecclesiology. The second pair of essays explores historically the theology of salvation from both the Evangelical and Catholic perspective. The remaining pair of essays covers the views on ecclesiology in the same fashion. The final essay is a testimonial by David E. Bjork, an Evangelical missionary to France whose experiences there exemplify this cooperative trend.

The dialogue produced 1995's *Catholics and Evangelicals: Towards a Common Mission*, which alienated some conservative Catholic and Evangelical organizations. Yet, in broad categories of theology, Rausch shows that their theology may agree far more than that found in the spectrum of liberal/conservative Protestant thought. Both groups believe in the bodily resurrection, the virgin birth and other dogmas long abandoned by liberal churches.

The debate on salvation sparked the Reformation. Robert Louis Wilkin in "Salvation in the Early Christian Thought" presents the Catholic view through the writings of the Church Fathers. He concludes that the historical Catholic position views salvation through the agency of the Holy Spirit that dwells only in the body of the Church, implying the Roman Church. Such a position seems to create an impossible gap between the two groups—but not necessarily so.

Gerald Bray counters with the Evangelical position of salvation. They distinguish themselves in believing in the necessity of becoming born again and with the assurance of salvation. The Evangelical doctrine of salvation has historical roots based on the tension of Armenian and Calvinistic interpreta-

tions. Gray traces from there the two theories of atonement: Abelard's example theory and Anselm's satisfaction theory. Bray notes that liberal Protestants have embraced Abelard's theory that Christ died as an example of sacrifice, while Evangelicals and Catholics hold to Anselm's theory that Christ died for the sins of the world. Evangelicals and Catholics have much more in common.

Avery Dulles, in "Church, Ministry and Sacraments," highlights the problems found in the other great divide—ecclesiology. From both perspectives, Dulles explores the historical four attributes of the Church as defined in the Nicene-Constantinopolitan Creed—the Church's: Unity, Holiness, Catholicity and the Apostolic Faith. First, he examines the Catholic doctrine of the Church, which he believes is much more fully developed than the Evangelical position. Though he details some distinctions between the faiths, Dulles sees that there is some general agreement. Dulles believes that troublesome controversies remain over the views on ecclesiological structure and the place and workings of the sacraments.

In "Toward an Evangelical Ecclesiology," Timothy George notes that Evangelicals only lately began to develop a doctrine of ecclesiology, focusing their efforts on other theological debates, conducting missions and scattering their numbers amongst numerous sects, movements and denominations. Yet, both traditions recognize that the Church is Christ's universal body that exists through time and space, thus visible and invisible. From that starting point, Evangelicals and Catholics can join in promoting cultural agendas against such practices as legalized abortion and euthanasia.

The final essay, "When Obedience Leads Us Into the Unknown," concerns David E. Bjork, an Evangelical missionary to France. Bjork's experience exemplifies the book's theme of Catholic/Evangelical cooperation. After



a period of confusion, Bjork concluded that his mission was to serve the universal church and not to plant churches in an already Christian nation. His decision to lead Catholics back to their Church drew fire from the more conservative elements of Evangelical life. Yet, Bjork believes that the universal church is truly universal, including both Evangelicals and Catholics.

Rausch's selection of essays provides a good glimpse into the recent rapprochement between Catholics and Evangelicals. The various authors present their arguments in a logical manner and with sensitivity to the religious debate. Readers need to be aware that Rausch's selection tends to reflect more of the Catholic perspective at times, but not at the loss of the Evangelical view. Undergraduates and general readers will benefit from this introduction to the issue. For more of an Evangelical view, readers should see *Roman Catholicism: Evangelical Protestants Analyze What Divides and Unites Us*, edited by Alister E. McGrath and John H. Armstrong.

**Luke**, Interpretation Bible Studies, Thomas W. Walker, Louisville, Kentucky: Geneva Press, 2001. 114 pp. \$7.95 ISBN 0-664-50075-7.

*Reviewed by John Jaeger, Reference Services Librarian, Union University, Jackson, Tennessee*

Walker's study on Luke is part of the Interpretation Bible Study series, a series that developed out of the very successful Interpretation Bible Commentary series that has been in publication for around two decades. The study series, like the commentary series, provides interesting and insightful focus on key texts of scripture, with an abundance of illustrative material and suggestions for further reading. Each Bible study lesson ends with probing "questions for reflection" that challenge the reader to bring the text and apply it to his or her own context and life.

This particular work is a very good one. Walker divides the book into ten units, each of which address a key passage in a chapter from the gospel. This allows him to do several things: 1) he is able to present the narrative of Luke from the announcement of Jesus' birth all the way to the cross and to the post-resurrection appearance on the road to Emmaus; 2) he can guide the reader into the organizational structure of the gospel by focusing on passages that open to new points or sections contained within it; 3) he can present a large gospel in a manageable format; 4) his format provides flexibility, in that an individual could use the study effectively by reading it through in a single sitting or over a few days, yet a small group could also use the study to do a good ten session study on the gospel.

Walker's study has some unique features that are particularly appealing. One particular feature is how the study uses familiar scriptural passages and provides fresh perspectives on them. For instance the passage in Luke 15, commonly known as "The Parable of the Prodigal Son," Walker notes that actually each son is equally lost. The younger son is entrapped in sin, but the older son is entrapped in his joyless and burdensome obedience. Walker then uses a story from Flannery O'Connor to point out that the plight of the older son resonates with many Christians (perhaps his readers) today. Another excellent feature in Walker's study is the use of striking quotes and illustrations to illuminate the ideas presented. In commenting on "The Rich Fool" in Luke 12:13-21 who kept building larger barns to put his grain in, William Barclay was quoted with regard to what the fool forgot: "he forgot his neighbors; he forgot time, thinking his was unlimited; he forgot God; and he forgot that a man is what he is and not what he has." (p. 59)

Walker's study on Luke is well written, well organized, and is useful both for individual and group study. It provides a fresh perspective on the gospel and brings the readers into close

contact with the text. The study is reasonably priced and is particularly suited for use in an Adult Bible Class or in a Home Bible Study. Beyond this, students can use it for reference and study. Academic libraries with religious collections, as well as seminaries, will want to purchase this work.

**The Renewed Mind: Becoming the Person God Wants You to Be**, Larry Christenson, Minneapolis: Bethany House, 2001. 144 pp. \$8.99 ISBN 0-7642-23917.

*Reviewed by John Jaeger, Reference Services Librarian, Union University, Jackson, Tennessee.*

This book is a new edition of a very popular (250,000 copies sold) inspirational Christian work published in 1974. Larry Christenson, a Lutheran minister, religious author, and motivational/inspirational speaker, provides his positive approach to the life of Christian growth toward godliness with some new material in this updated edition of his work. Two new chapters, "Back to Square One" and "The Notre Dame Football Talk," as well as new study questions for each chapter, have been added to the book.

It is helpful to examine Christenson's book in terms of its structure and format. It is comprised of five major sections which cover different areas of the Christian spiritual life: dependence on God, facing challenges with Christ's authority, patience, discipline, and prayer. These five sections are then further divided into fourteen chapters. All the sections and chapters are linked together by the common theme of the renewed mind. By the renewed mind, Christenson is writing about his method engaging readers in new ways of thinking and picturing their world. He notes that "the chapters of this book present a series of images and parables that have to do with Christian life and growth" (p.7) For "the goal of the renewed mind is not simply a collection of new ideas, but a transformed life." (p. 7)



One strong feature in this work is its emphasis on spiritual renewal and Christian growth. The book challenges and inspires the readers to strive toward godliness. In the Evangelical tradition, sometimes that emphasis is not placed strongly enough. Another good feature is the focus on God's gracious presence and personal involvement in the lives of believers. Much of the positive energy and enthusiasm that exudes from this work comes from this consistent emphasis on divine, gracious presence.

Christenson's book in its new edition is worth reading as Christian devotional work, but it probably will find its primary use in a group bible study setting. In that context, it will be especially useful, in that each chapter can stand alone as a separate study session. Yet the studies, when done over a fourteen week period, link coherently together as a single unit.

Academic libraries with religious studies holdings will want to purchase this book for their general collections. If they have the 1974 edition, however, it is questionable as to whether the supplemental material justifies purchasing the new edition. Seminary libraries also should consider this book a helpful resource in the area of inspirational literature.

**Paradoxes For Living: Cultivating Faith in Confusing Times**, N. Graham Standish, Louisville, Kentucky: Westminster John Knox Press, 2001. 189 pp. \$16.95 ISBN 0-664-22326-5.

*Reviewed by John Jaeger, Reference Services Librarian, Union University, Jackson, Tennessee.*

N. Graham Standish provides an interesting and refreshing contribution to Christian bible study and devotional literature with this new book. He provides an eight chapter work that covers a large amount of territory concerning the Christian life and does so in a manner that is suited for a reflective solitary study or a group study setting. His focus is on vital

Christian living today and what that involves, and he approaches this without oversimplifying the faith or ignoring obstacles that are present.

The author notes that Christianity does not have the spiritual koans of Buddhists or Hindus, but they do have paradoxes; he then draws insight concerning the Christian faith through examining it in terms of eight major paradoxes, each addressed in a different chapter. These chapter headings are "to be strong, we have to be weak," "to save our lives, we have to lose them," "pain as the pathway to joy," "to know God, we have to know ourselves," "in trivial things lies greatness," "to become mature, we have to become children," "to live, we have to die," and "to receive, we have to give." Through these paradoxes, Standish points to something of the depth, profundity, and mystery of the Christian faith—themes that perhaps do not receive as much attention as they deserve in Evangelical settings.

A few features in the work stand out as especially helpful. One of these is the "reflective exercises" and "questions for reflection" that close out each chapter. These elements in the text require that the reader practice certain disciplines of self-examination and application of the chapter's ideas before moving onward. Another of these features is the practical instruction offered the chapters. For instance, in the chapter "to become mature, we have to become children," Standish writes of the need for less complicated lives. He notes that complicated living "robs people of the ability to appreciate life" and of "the ability to really trust God." (pp. 114-115) Two appendices at the close of the work are also very helpful. One is "an introduction to spiritual reading," and the other is "a guide for group reflection." The former is helpful for individuals or groups, and it offers suggestion about reading humbly and prayerfully, as well as patiently and trustingly. Other suggestions mentioned are rereading texts and keeping a spiritual journal. The latter is espe-

cially helpful, in that there are group instructions for each of the eight chapters or study sessions.

Standish's book meets a real need in the bible study/devotional literature field. It addresses the Christian faith within complex life situations, yet by doing so in the framework of key paradoxes, it maintains a significant measure of depth and spirituality. This book is well suited for individual and group study, but it can be read from cover to cover as well. Recommended for academic libraries with religious studies collections and for seminaries.

**7 Myths about Christianity**, by Dale and Sandy Larsen. Downers Grove, Ill.: InterVarsity Press, 1998. 156 pp. \$9.99. ISBN 0-8308-1909-6

*Reviewed by Philip Estes, Technical Services Librarian, Mount Vernon Nazarene College, Mount Vernon, Ohio.*

There are two opinions regarding the value of Christian apologetics. One opinion is that apologetics is ineffectual in bringing about the conversion of the sinner, that people cannot be argued into believing, that we must clearly and ardently proclaim the gospel and allow the Holy Spirit to save the lost. The other opinion claims that the logical and reasoned defense of the faith, and giving answers to those who question the validity of Christianity, can be used by the Holy Spirit in leading a sinner to trust Christ for salvation. The authors of *7 Myths about Christianity* are of the latter opinion. They have written a small volume whose purpose is to build a bridge across the intellectual, moral, and ethical chasm that seems to prevent the gospel's being accepted by moderns.

In pursuing their goal, the Larsens deal with seven misconceptions about the nature and purposes of Christianity, noting, "we choose to call them 'myths'...something commonly believed and repeated but seldom examined to see if it is fact" (7). Can the men and women of our day, who



pride themselves on being children of the Enlightenment, who often imply that the Christian faith itself is only a myth, intriguing as literature, but lacking a historical and scientific basis, be guilty of believing in myths? The authors of *7 Myths...* say yes, and show how in our society the claims of Christianity have been distorted to give a false and negative impression of Christian belief and behavior.

Two of the chapters deal with the red-hot issues of moral and ethical tolerance and multiculturalism. In a climate where all cultures are considered equally valid and true, and where Westerners are often quick to acknowledge the superiority of things non-Western, the gospel can be perceived as a curse rather than a blessing. Likewise, those who insist that there is an absolute standard of morality in the universe and that the best expression of this standard is found in Christianity appear to be cramming their morality down the throats of those who don't want it. Imagine an unbeliever challenging you on these issues and you may perceive the helpfulness of such a book as this.

The Larsens do not merely generalize; they provide numerous, vivid examples. A school official in New York City, challenged regarding the distribution of condoms to students, objects to what he sees as arguing about religious abstractions claiming "This is not an issue of morality, it [the threat of AIDS] is a matter of life and death" (15).

Who can benefit from this book? Both the honest unbeliever and the sincere Christian will find value here. I can imagine the Holy Spirit using the cogent arguments presented by the Larsens to prompt unbelievers to reconsider such long-held prejudices and easy assumptions as, for example, that which maintains that Christians fear science. Not only is that assertion false, but "...it was the Christian worldview of an orderly universe...that made modern science possible" (77). And certainly in the face of the world's strident claim that Christians and

Christianity are anti-intellectual, believers can use the assurance that Christianity is indeed intellectually respectable.

In addition to those mentioned above, Dale and Sandy Larsen deal with the charges that Christianity suppresses women, has caused the ecological crisis, destroys native cultures through missionary activity, has done terrible things in the name of Christ, and is arrogant in its claim to exclusiveness. This heavy rap is reminiscent of the circumstances of the early church, when believers were accused of treason, human sacrifice, and, of all things, atheism. The more things change, the more they remain the same. This book can assist us to live and witness without being overwhelmed by secularism and unbelief.

*7 Myths about Christianity* is recommended for academic collections as well as personal and church libraries. Neither its size nor its popular approach should obscure the fact that it is filled with solid content. While it lacks an index, the chapters are specific and focused. A bibliography suggests additional resources, and is keyed to the chapters/topics. Endnotes for each chapter direct the reader to the sources of the quotes and incidents the authors use to illustrate their ideas.

**Show Me Your Way: The Complete Guide to Exploring Interfaith Spiritual Direction**, by Howard A. Addison. Woodstock, VT: Skylight Paths Publishing, 2000. 208 pp. \$21.95. ISBN 1-893361-12-8.

*Reviewed by Philip L. Estes, Technical Services Librarian, Mount Vernon Nazarene College, Mount Vernon, Ohio.*

The headline at the top of the promotional notes that accompany this volume questions, "Would the Pope ever seek spiritual advice from the Dalai Lama?" (Accompanying promotional flyer, 1). Next we are asked whether we can "imagine that a rabbi would seek spiritual direction from a

nun" (accompanying promotional flyer, 1). This work, written by a "prominent Conservative rabbi and spiritual leader of a large congregation in the Philadelphia suburbs" (accompanying promotional flyer, 1) purports to show "how people can find inspiration from other faith traditions without leaving their own" (accompanying promotional flyer, 1). How broadly the "other faith traditions" is conceived is evidenced by the variety of spiritual guides that appear in this book: such as Protestants and Catholics, as well as those of the Jewish, Islamic, Buddhist, and Hindu faith.

*Show Me Your Way* illustrates Addison's claim that the United States has become a "spiritual supermarket" (10) with a "new eclectic religious attitude" (10). The author cites incidents in both Biblical and Asian religious history to show that "borrowing, mutual influence, and adaptation are part of an ongoing dynamic in the development of faith traditions" (12). Although that may be true, we might ask whether such eclecticism is warranted. Another term for such mixing of theological ideas is syncretism.

Sarah's story, in chapter two, gives a sense of the direction we are taking. Sarah was born into a Roman Catholic family and attended a parochial school. In her late teens she longed for an intense religious experience, but didn't want to become a nun and feared she could not be satisfied as a Catholic laywoman. Thus she began to explore other religious philosophies, and eventually discovered what she sought in a Sufi Muslim teacher from Sri Lanka. Addison does not require or even recommend such radical crossing over. He claims "...ninety percent of all people actually belong in the faith of their birth" (xi).

Addison appears to have two admirable goals. One is to build bridges between conflicting religious traditions and the other is to help individuals find personal spiritual satisfaction.

*Show Me Your Way* raises challenging questions and can be used as a



source of additional information on the pluralistic attitudes that a Christian faces in our culture. Academic libraries should consider it only as an optional purchase.

**Blinded by Might: Why the Religious Right Can't Save America** (2nd edition), by Cal Thomas and Ed Dobson. Grand Rapids, MI: Zondervan Publishing House, 2000. 285 pp. \$12.99 ISBN 0-310-23836-6

*Reviewed by Lowell A. Walters, Access Services Librarian, Liberty University, Lynchburg, Virginia.*

"How does God view nations, and does he favor some over others? Many have taught that he does. Does he? Does God need sinful, fallen humanity to advance his plan for the world and individuals?" These questions are posed to the reader in the preface of this new soft cover edition of the 1999 work of the same title.

On June 12, 1989 Rev. Jerry Falwell stated the following upon the dissolving of the Moral Majority... "When I founded the Moral Majority, my goal was to engage the religious right and, in return, to change the direction of the country on its moral and social dilemmas. Ten years later, we feel that our mission is accomplished." To readers of both the first chapters of this book and current news media, it is evident that the change of direction in the country has certainly not been a turn of 180 degrees.

Former Moral Majority insiders, Cal Thomas and Ed Dobson claim that the nation must be changed from the bottom up. Morality cannot be legislated. Morality can blossom only as local churches and ultimately individual Christians practice Biblical and sincere Christian disciplines. *Blinded by Might* does not call Christians to forsake political responsibilities and aspirations. Instead, the work demonstrates that morality does not stem from a change in legislative representation and influence. Morality grows from a

change in the hearts of individuals.

This book, which includes interviews with national political and religious leaders such as George McGovern, John Ashcroft, Pat Robertson and Jerry Falwell, is highly recommended to academic and church libraries as well as public libraries that serve populations interested in political science and/or Christian ministry.

**Jesus: An Interactive Journey**, by Ray Vander Laan. Grand Rapids, Mich: Zondervan Publishing House, 1997. CD-ROM. \$48.99. 0-310-67888-9.

*Reviewed by Jule L. Kind, Director of Off Campus Library Services, Indiana Wesleyan University, Marion, Indiana.*

This CD-ROM provides a fascinating interactive software trip back into the time of Jesus, reliving in full color, voice and history the life and times of Christ. It allows the user to migrate through the software depending on the needs of the user, studying the historical, geographical and cultural background of the Gospel. The "Scroll Room" is the central access point to over 180 different avenues of travel through the life and times of Christ. Each user can identify themselves and bookmark their stopping point as they travel through the world of Jesus. In addition to encyclopedic kinds of information, there is a concordance, study questions and of course scripture from the appropriate Gospel books. This tool is very appropriate for home or school use for in depth audiovisual understanding of the Gospels. Gives detailed, accurate reference information for anyone wanting a better understanding and appreciation of the time of Christ. It is appropriate for ages 8 through adult.

The software is compatible with Windows 3.1 and Windows 95 and higher operating systems. It requires color, audio, 3MB hard drive space, a minimum 2x CD-ROM drive, 8 MB (W 3.1) and 16 MB RAM (W 9x)

Mr. Vander Laan is founder of That

the World May Know Ministries. His organization mission is to enable people to understand the Jewish cultural significance of the Bible in today's culture. He is a high school and seminary teacher and resides in Michigan.\*

## WANTED: Book Reviewers

Please contact  
Review Editor, Phyllis  
Fox, with your selec-  
tion of titles from the  
resources listed in  
"Resources Received."

You will receive the  
item, along with  
guidelines for writing  
a review and a dead-  
line for submission.

Your review will be  
printed in the next  
issue of *The Christian  
Librarian*.

*Phyllis E. Fox*  
*Point Loma*  
*Nazarene University*  
*3900 Lomaland Drive*  
*San Diego, CA 92106*  
*619-849-2387*  
*FAX 619-849-7005*