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Resource Reveiws

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Spiritual Wisdom for Successful Retirement, by C.W. Brister. New York: Haworth Pastoral Press, 2006. 158 pages. \$16.95. Paperback ISBN: 0-7890-2804-2.

Reviewed by W. Terry Martin, Director of Library, Louisiana College, Pineville, LA

This book was written by the late C.W. Brister a retired seminary professor. I was unaware of Dr. Brister's relationship to Louisiana College and the Alexandria, LA area until his obituary appeared in the local paper. Until the first time I opened the book, I was also unaware the book was dedicated to a former pastor of mine. Upon becoming aware of those facts I originally considered returning the book and requesting another for review, but I decided the topic was important enough for a 60-something that I should continue with my assigned title. A decision I do not regret as the book provides excellent information.

While the book makes a good self-help tool with its easy-to-read format and illustrations of real-life people's situations, it is also a book that can function as a text for a class. Each chapter is presented in a way that applies sound principles to solving problems people have as they approach and enter into retirement. At the end of each chapter is "A Summary of Key Points." Maintaining his lifetime pursuit of scholarly research and writing, Dr. Brister thoroughly documents all works cited with twelve pages of articles, books, and websites. I agree with Jane M. Thibault's comments on the back cover in which she states, "A well-balanced biopsychosocial-spiritual approach to preparing for generous and optimistic living ..."

I recommend the book to anyone as a personal retirement planning tool or to anyone wishing to assist others with retirement planning. As for placement in the library it fits as well into an academic library as it does in a church library. As a companion book, I recommend *A Zest for Living*, by Gaines S. Dobbins. Waco, TX, Word Books, 1977.

Academic Turnarounds: Restoring Vitality to Challenged American Colleges and Universities, Terrence MacTaggart, ed. Westport, CT: Praeger, 2007. 129 pp. \$44.95; ISBN 978-0-275-98806-7.

Reviewed by Gregory A. Smith, Associate Dean for Library Services & Institutional Research, Baptist Bible College, Springfield, MO

Recent economic conditions have provided not-so-gentle reminders that institutions of higher education are

fragile. This generalization is perhaps more true of faith-based colleges and universities than their non-religious counterparts. In this context, Terrence MacTaggart's *Academic Turnarounds* is timely reading for many Christian institutions. MacTaggart, formerly a university chancellor and currently a higher education consultant, has assembled a collection of original essays that prescribe a course of responsible action for leaders of institutions in distress.

Contrary to what one might think, indicators of distress are not exclusively financial. But whatever the nature of a college or university's challenges, the turnaround process cannot begin until trustees and executives make a frank admission of the trouble in which their institution finds itself. MacTaggart's turnaround model proceeds through three stages: financial recovery, marketing and branding, and academic revitalization. Each stage is covered in a separate chapter within the book's first section. The latter two sections of the book deal with special topics (financial matters; public institutions) and lessons for leaders (agenda for a new president; advice for trustees, donors, and accreditors).

Academic Turnarounds is appropriate reading for college and university leaders – presidents, trustees, senior administrators, and faculty members. With the exception of the technicality inherent to the chapter on finances, it is quite readable. The work contains an index and each chapter concludes with a limited number of bibliographic references. The contributors' findings and recommendations are based on study of some 40 institutions "that had reputations for having dramatically improved themselves" (p. viii). These institutions represent the diversity of American higher education with the exception of community colleges and for-profit institutions.

This book is highly recommended for those who perceive that their institutions are (or may be) in distress. MacTaggart and his colleagues tackle the subject candidly, having personally observed and participated in institutional turnarounds. Readers who are interested in this book may also consider *Turnaround: Leading Stressed Colleges and Universities to Excellence* (Johns Hopkins University Press, 2009), a longer collection that is less cohesive and readable, but nonetheless offers useful insights.

Tell It Slant: A Conversation on the Language of Jesus in His Stories and Prayers, by Eugene H. Peterson. Grand Rapids, MI: William B. Eerdmans, 2008. 287 pp. \$24.00. ISBN 978-0-8028-2954-2.

Reviewed by Elizabeth Pearson, Library Director, Montreat College, Montreat, NC

Eugene Peterson is one of today's most influential teachers, theologians, and authors. In this fourth volume of his spiritual theology series, he focuses on the way language is used in the parables and prayers of Jesus in the Gospels. He demonstrates that Jesus used language that is personal, metaphorical, particular, and relational. Language, the author contends, is a gift, and by examining Jesus' conversations and prayers, he intends to cultivate a sense of the holiness of language.

The first part of the book explores the stories Jesus tells on the road to Samaria, and the second part is devoted to the prayers of Jesus. Based on the understanding that God reveals himself to us when Jesus speaks, the first section of the book directs our attention to Jesus speaking in parables. Citing Emily Dickinson's poem, *Tell It Slant*, the author suggests that the parables speak to us indirectly but powerfully of the truth. The metaphors Jesus uses, the author notes, break through our defenses and remind us that God is active and present. In these stories of forgiveness, grace, repentance, and resurrection, we recognize ourselves and gain access to an unfolding awareness of God interacting with us.

Six prayers, found in Matthew, John, and Luke, are examined and explored in both their personal and relational dimensions. The point is made that we learn to pray by observing the way Jesus prayed, and, more importantly, by understanding that Jesus actively intercedes for us in prayer. Of particular interest is the commentary on the seven last words of Christ. The author notes that the language Jesus uses is just as personal in his prayers as it is in his conversations.

This book reveals the author's expertise with the language of the Bible as well as his knowledge of authoritative Bible commentary. The material is presented in a clear, engaging style that encourages readers to see the stories of Jesus in a new light. Inspiring and thought-provoking, this book is recommended for church and academic libraries. It is recommended for libraries having the three previous volumes in this series.

Stuck in the Middle: A Novel, by Virginia Smith. Grand Rapids: Revell, 2008. 335 pp. \$13.99

Reviewed by Amy C. Rice, Instruction and Catalog Librarian, Mount Vernon Nazarene University, Mt. Vernon, OH

Joan Sanderson is stuck in the middle. As a middle child, she feels plain and awkward when she compares herself to her vivacious sisters. Her life is in limbo: she has graduated from college, but working at a job that does not make use of her degree; she is living at home and consequently is in the middle of conflicts between her mother and grandmother. On top of all this, Joan is smarting from a breakup with her former high school sweetheart. Joan's reality is certainly not what she envisioned, and she desperately needs a change. The catalyst for change in her life – and relationship with Jesus – comes in the form of Ken, the handsome neighbor next door. Both Joan's personal and spiritual growth recall Hebrews 12:11: "No discipline seems pleasant at the time, but painful. Later on, however, it produces a harvest of righteousness and peace ..." (NIV). While she may feel stuck in the middle, perhaps she is exactly where she ought to be in order to be open to God's leading.

Stuck in the Middle employs many of the satisfying (and unsatisfying) conventions that readers have learned to expect from women's fiction, with some surprising twists. The style is engaging and funny, and the characters are well-drawn. The novel is interspersed with moments of poignant spiritual depth; Virginia Smith judiciously integrates faith matters in the lives of her characters without being heavy-handed or didactic. One flaw may be the overuse of the omniscient point of view. The reader does not need to know the thoughts of a character if those same thoughts are later expressed in conversation. Minor annoyances aside, this novel will be a great asset to popular fiction collections. Let us hope the other novels in the series will be the same – or better – quality.

Wonder and Other Life Skills: Spiritual Retreats for Young Adults Using the Creative Arts, by B. Kathleen Fannin. Chicago: Cowley, 2007. 221 pp. \$16.95.

Reviewed by Amy C. Rice, Instruction and Catalog Librarian, Mount Vernon Nazarene University, Mt. Vernon, OH

B. Kathleen Fannin believes that "American culture promotes ... self-absorbed individualism" (6) that impedes development of community, particularly for young adults in college. She argues that moral virtues are developed in community, and community cannot function without moral virtues. How, then, is one to counteract self-absorbed individualism?

As the chaplain of Monmouth College, Fannin proposes spiritual life retreats with a three-fold goal: to promote community (and by extension, moral virtues), to promote interfaith dialogue in a non-threatening environment, and to express spirituality using the creative arts. Nearly half of her book is devoted to explaining the rationale behind spiritual life retreats, and this first half suffers for lack of clear organization and transitions. Despite this shortcoming, the research is well-rounded, and she includes a works cited and additional works consulted.

Ms. Fannin is much better at showing than telling. In the latter half of the book, Fannin describes two retreats she has organized, dispensing advice on how to lead retreats. She recounts students' reactions to their experiences, things that went well, things she will change. This section is a far better way to convey why a spiritual life retreat is important. Appendices include information for organizing a retreat, ranging from sample menus and checklists, to patterns for the creative arts portions, and much more. Perhaps it is not a book meant to be read cover to cover; however, it is an excellent resource for someone involved in planning group activities. Although the retreats are aimed at a college audience, the information has potential for a senior high youth group, with some modification. The index is thorough, referencing concepts, theorists, and scripture references. Although reading the theory section could be tedious, the descriptions and practical information about the practice of leading retreats is really valuable.

Earthen Vessels: Hopeful Reflections on the Work and Future of Theological Schools, by Daniel O. Aleshire. Grand Rapids, MI: William B. Eerdmans, 2008. 177 pp. \$20.00 9780802863614

Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban College, Salem, OR

Education is changing and will likely continue to change through the next decade. How are theological school and seminaries adjusting to this change? In this book, Daniel O. Aleshire offers a reflection on how these changes have impacted and will continue to impact theological schools.

He argues that theological institutions are similar to "earthen vessels." Both tend to be remarkably durable and they can be used for several different purposes, but they are also fragile and can easily be broken. Aleshire argues that theological schools will retain their importance through

many generations if they remain "earthen vessels" and are able to adjust appropriately to the changes taking place in higher education.

One of the most fascinating portions of this book is the portion where he develops his understanding of how libraries play a role in these earthen vessels (i.e. seminaries and theological schools). He argues that libraries in theological institutes play a critical role in teaching and research. With the amount of information that is currently available and the variety of mediums they appear in, faculty and students need guidance in wading the ocean of information that is available. Aleshire convincingly argues that librarians fit that role in theological education.

In his conclusion, the author argues that theological schools should continue doing what they have done all along, serve as centers of learning, teaching, and theological research. These three elements must remain strong in the 21st century, especially in an age where useful and relevant information is critical for congregational life and vitality.

Aleshire's reflection would be helpful to any librarian who works in a Christian college or university, not simply those who work at seminaries or theological schools. He offers some insight into the importance of education from a theological perspective, which could be applied to any institute desiring a Christ-centered education.

Film & Religion: An Introduction, by Paul V. M. Flesher and Robert Torry. Nashville, TN: Abingdon Press, 2007. 306 pp. \$25.50 9780687334896.

Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban College, Salem, OR

Neutrality is non-existent. This is especially true with movies. Movies portray an idea that is embedded in the context. Sometimes these ideas are evident, and at times they are intricately interwoven into the movie so that they are difficult for the standard viewer to seize. Regardless of the movie, a worldview will be presented.

Film & Religion is a great tool to help the standard viewer understand and see some of the issues that these movies portray. Flesher and Torry argue that several of these movies interpret Scripture in a similar way that the Targum interpreted the Old Testament. The Targum, like many movies, often times develops the characters, the plot and the setting more fully

than the Bible does. While targumic additions to the text do not equate with Scripture, they do often times make the text into a fuller story, which is necessary when making a film.

The book covers a variety of movies: everywhere from “How the Grinch Stole Christmas” (both the 1967 and the 2000 edition) to “2001: a space odyssey.” The authors provide a brief overview of the content of each movie for those who may not be familiar with it, then they attempt to uncover what the movie is attempting to portray.

Flesher and Torry argue that movies, regardless of what they are about, are affected by the cultural events of that time. For example, they convincingly argue that “Close Encounters of the Third Kind” reflects the era of the 1970’s and the concept of redemption that permeated the culture of that era. After reading about this movie, one is compelled to view movies from a different perspective. The authors also touch upon a handful of movies that present Judaistic and Islamic worldviews.

Film & Religion should be welcomed in any college or university library. It will compel the reader to see movies and other forms of entertainment as more than something to just sit back and enjoy. It will open their eyes to understand that movies do convey a message and as a Christian, one should be ready and able to address the questions and points of controversy movies arouse.

The Church’s Bible: Isaiah, by Robert Louis Wilken. Grand Rapids, MI: William B. Eerdmans, 2007. 590 pp. \$45.00 9780802825810.

Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban College, Salem, OR

The book of Isaiah holds a legacy as a critical component of Messianic prophecy. Matthew, chapter 1 refers to passages in Isaiah 7, regarding when the Virgin Mary is with child and Luke, chapter 4 also refers to passages in Isaiah 61. The New Testament authors and the early church understood Isaiah as a vital component of the Old Testament.

The Church’s Bible is a commentary designed to present the early church’s understanding of the Old Testament. The Bible, particularly what is now known as the Old Testament, was the critical text that the early church used to develop its doctrine and praxis. This commentary reflects the early church’s understanding of the book of Isaiah.

The standard Christian Old Testament typically comes from the Masoretic text. However, Hebrew and Aramaic were not the primary tongue of a majority of early Christians. Because of this, many believers turned to the Septuagint, an early Greek translation of the Old Testament, or other early translations. The Septuagint is more than just a simple translation. It was likely based on a different text than the Masoretic text. Because of this, there are a number of variances between what a standard Old Testament will read and what this commentary presents. It should be kept in mind that this variance of the Old Testament is what was read and understood by a vast majority of early Christians as Scripture. Wilkin discusses this in his introduction.

The church fathers were drawn to certain passages, while they were less interested in others. Their writings reflected this. Therefore, this book does not cover Isaiah exhaustively, but only covers passages that interested the early church. Unfortunately, the gaps that occur in this commentary are unusual. Students looking for an opinion on a certain passage may be frustrated with this commentary as it may not have the passage they are looking for.

The Church’s Bible would be a great addition to any college or seminary library. However, the variance between the Septuagint and other early translations and the Masoretic text, could be confusing for students not familiar with the differences. However, for a student who is familiar with the variances of the Septuagint and other early translations, wanting to understand how the early church understood the book of Isaiah, this is a great book.

Solomon on Wealth: Modern Financial Wisdom From an Ancient King, by Stan Bullington. Starkville, MS: Bully Pulpit Press, 2008. 158 pp. \$12.95 9780979332227.

Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban College, Salem, OR

Solomon on Wealth provides an overview of Solomon’s teachings on wealth, money, and prosperity. The financial peril of our economy makes this book particularly relevant. Bullington follows the model of Dave Ramsey and the Financial Peace University. He argues and scripturally supports that Christians should do everything within their power to not be in debt, particularly high-interest credit card debt; Christians should be hard workers, providing their best to an employer; and that the believer should trust only in God, not in God’s financial provision.

The author's work reflects the works of many Christians who have attempted to arrive at a Christian theology of finances. His conclusions, like Scripture in many ways, simply make sense: don't spend more than you make, avoid credit card debt, and save money. Many people know, however, that while these are great plans, life and financial planning are not always so cut and dry. Medical bills, job loss, and unplanned family health issues, are just some of the instances that can happen in one's life that can throw a financial plan off track.

While it is not fair to assess Bullington's position on work and how it fits into a spiritual framework from this one statement, it is odd that he argues that diligence is rewarded, but does not provide a good defense in areas where it does not appear to be recompensed. Bullington appears to dichotomize the spiritual and work lives. Many believers struggle with that dichotomy and want a deeper answer.

Although it has its weaknesses, this book provides a brief synthesis of Solomon's teaching on wealth and finances. He provides a brief bibliography that gives individuals, who want to apply his work, the next step.

If your library already has resources by Gene Getz, Larry Burkett, Ron Blue, or Dave Ramsey dealing with finances, this book will provide a brief introduction to these authors and repeat many of the principles these authors teach. *Solomon on Wealth* is brief, yet points one to a biblical understanding of money, credit, debt, and finances.

Engaging Biblical Authority: Perspectives on the Bible as Scripture, edited by William P. Brown. London: Westminster John Knox Press, 2007. 158 pp. \$19.95 9780664230579.

Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban College, Salem, OR

Engaging Biblical Authority provides a helpful look into the questions that are raised when discussing biblical authority. Sixteen authors from sixteen different traditions of faith, including Jewish, Hispanic, and feminist perspectives, compose how their traditions have handled the Bible as the Word of God.

Each author composed their essay from two perspectives: their own tradition of faith and scholarship. Many of the essays provide a narrative explaining how they arrived at the theological position they hold to as scholars. The stories show how interweaved the theology these scholars practice and teach is to incidences that occurred in their lives and their response to them.

This book helps one to see that biblical interpretation is not simply looking at the text and making sense from what it says. Each interpreter has a set of glasses through which they see the text and attempt to make sense of it. Although there are some passages that appear very clear through evangelical lenses, they may not be as clear through the lenses of an Episcopalian, or another non-evangelical group.

Engaging Biblical Authority shows how much the interpreter plays a role in understanding Scripture. Perhaps when disagreements arise over a text, especially among individuals in different denominations, individuals need to examine themselves more closely and how their background, upbringing, and theological education is impacting their understanding of the passage they are interpreting. The text is not going to change, but an individual's perceptions can.

While this book is interesting, its use in a traditional undergraduate Christian college is questionable. The audience that this text seems to be aimed at is graduate level students who are interested in understanding more about hermeneutics and the variety of interpretations that are present in academia. If an institute has a graduate school of religion, this book has more chances of being used. If it only teaches religion at an undergraduate level, this book will likely collect dust.

God and the New Atheism: A Critical Response to Dawkins, Harris, and Hitchens, by John F. Haught. Louisville, KY: Westminster John Knox Press, 2008. 124 pp. \$16.95 9780664233044.

Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban College, Salem, OR

Have you always wondered how the views of atheists like Dawkins, Harris or Hitchens, compare with Christianity (and other monotheistic religions like Judaism and Islam)? Do you have patrons who consistently ask questions generated from readings of these atheistic scholars?

In his book, Haught gives a critical analysis of what he entitles, "new atheism." He convincingly argues that a new atheism has developed that is no longer tolerant of other monotheistic religions. Haught provides a short critique of Dawkins, Harris, and Hitchens and their works that have reached the popular consumer (Harris', *End of Faith* and *Letter to a Christian Nation*; Dawkins', *The God Delusion*, and Hitchens', *God is Not So Great: How Religion Poisons Everything*).

Haught argues that many of these works offer a surface level criticism of Christianity, among other monotheistic religions. He contends that new atheism has accepted its own world view, scientific naturalism, without the observation that it is just as exclusive as Christianity, if not more so.

This book is short, yet scholarly. It exposes the fundamental flaws and fallacies that make new atheism much less impressive than supporters appear to make it.

The quotations and allusions that the author makes in his book are well referenced, adding to its value as a brief but scholarly research tool. The index provides a tool to illumine its use as a potential reference tool when patrons are looking for a quick answer to questions relating to this topic.

Most of Haught's book intentionally attempts to critique these topics objectively. With that in mind, this book would be useful for anyone struggling with Dawkins, Harris, or Hitchens' thoughts, not those exclusively of the Christian faith. In his last chapter, Haught provides a Christian theological response to new atheism.

Haught's book could easily fit into almost any library collection at a Christian college, university, or seminary. It may even be helpful in a public library, using it to counteract the popularity of the new atheism.

The Spiritual Landscape of Mark, by Bonne B. Thurston. Collegeville, MN: Liturgical Press, 2008. 84 pp. \$12.95 9780814618646

Reviewed by Garrett Trott, Instruction-Reference Librarian, Corban College, Salem, OR

The Spiritual Landscape of Mark is a work derived from a series of lectures given to the Society of the Sacred Cross at the Tymawr convent. Thurston provides an analysis of the geographical components of the gospel of Mark and argues that these point to theological themes that tie in with Mark's gospel.

Thurston points out six geographical themes that enrich the theology of Mark's gospel: the house and the sea, the valley, the mountain, the city, the cross, and the garden. For example, Thurston argues that the valley in Mark 8:22-10:52 portrays the theme of journeying: "come and see," "follow me," "go and make disciples." Most scholars agree that this passage comprises a critical component to this gospel. However, few observe that in this passage Jesus goes through the Jordan

Valley, one of the lowest places on earth. Thurston argues that the author of Mark uses the geographical location to emphasize the message of discipleship that this passage teaches.

Thurston's work is unique and any study of the gospel of Mark would be enriched by her work. Since this is a work created from a series of lectures, while it is a scholarly work, it also has a devotional overtone. Its brief nature may provide an individual reflecting on the gospel of Mark with some interesting and helpful insight into the multiple layers of meaning that underlie Mark's gospel.

This would be helpful for many libraries, but it would be used primarily by scholars, teachers, and students who are involved with a study of the gospel of Mark, either for a class, an article, or a paper being written. Even though it is fairly easy reading, this is not a book written for a general audience. This book will appeal to those who have a passion for understanding the gospel of Mark. However, for other patrons, it will likely stay on the shelf.

Attentive to God: Thinking Theologically in Ministry, by Charles M. Wood and Ellen Blue. Nashville, TN: Abingdon, 2008. 138 pp. \$16.00. ISBN 978-0-687-65162-7.

Reviewed by Donald Dean Smeeton, Resources and Instruction Librarian, Eastern Mennonite University, Harrisonburg, VA

United Methodist professors Charles M. Wood (Southern Methodist University) and Ellen Blue (Phillips Theological Seminary) challenge ministers and ministerial students to think theologically about their task. For them, theology must not be an abstraction providing answers to questions no one is asking. Theology is how one reacts when one faces a parishioner who associates money with the sacraments, expresses discomfort among other ethnic groups, wants inclusive language, expresses fear of the homeless or desires a "do not resuscitate" document in place in spite of the desires of the family. It is a textbook designed to provoke thought and group discussion. To read it alone might stimulate some personal reflections, but the real expansion of insights will only be achieved by interaction with other ministers-in-training as individuals react to the details of the twenty case studies.

In the introductory chapters, Wood and Blue ask the reader to think theologically by discerning 1) what is going on in the situation; 2) how is God involved in these events; and 3) what is a fitting response of ministerial leadership. Like Jesus,

Wood and Blue seldom offer an interpretation with their parables. By reflecting theologically and practically on only four of the stories, Wood and Blue offer solid examples of insightful understanding but the reader is left with sixteen other stories that require exegesis. Each scenario is so believable that anyone with ministerial experience will be able to recall a similar situation.

Some readers of this journal will feel some disconnect from specific case studies because the authors write from within their own ecclesiastical tradition about the sacraments, inclusiveness, women in ministry and an American flag in the sanctuary. Others will wish for a more serious application of scripture to these issues, but with these caveats aside *Attentive to God* could be a wonderful tool for making what was once erroneously called “practical theology” truly practical.

Like Trees Walking: In the Second Half of Life, by Jane Sigloh. Lanham, MD: Cowley Publications, 2007. 144 pp. \$13.95. ISBN 978-1-56101-209-9.

Reviewed by Donald Dean Smeeton, Resources and Instruction Librarian, Eastern Mennonite University, Harrisonburg, VA

Unless a collection specializes in devotional literature, this book is not destined for the shelf of many academic libraries. On the contrary, it is a book to be read, savored and given away. Each copy deserves a long life of being passed from caring friend to aging friend. The latter category includes everyone.

Jane Sigloh is a retired Episcopal priest but she is also a wife, mother, daughter, poet, vintner, gardener and neighbor – living mere minutes from this reviewer. She walks through the garden of life with aging feet in the dirt, but takes time to smell the roses and to enjoy God. Each devotional essay is a well constructed composition characterized for candor, caring and compassion. Sigloh admits that aging means pain, losses, grieving, change and loneliness. She offers neither sugar coating nor denial, but what she does offer is an attitude of looking for spiritual insights and a framework for acceptance, even if full understanding is denied. Aging is inevitable; attitude is a choice. By drawing from insights of scripture, poetry, fiction and philosophy, Sigloh challenges her readers to use “the second half of life” to reinforce spiritual perspectives, to identify what really matters and look for what God is doing. Relish her insights, and then pass the book to a friend.

Scared to Death, by Christopher Booker & Richard North. London: Continuum, 2007; New York, Continuum, 2007. 484 pp. ISBN 0-8264-8614-2.

Reviewed by Sallie J. Alger, Head of Bibliographic Services, James White Library, Andrews University, Berrien Springs, MI

One hardly knows where to begin reviewing this tome. The authors, who are from Great Britain, have taken on every topic from “Killer Eggs” (p. 36) to “organophosphates” (p. 410) in an attempt to de-bunk what they describe as thirteen major scare tactics perpetuated by world media and other parties.

The authors’ premise is that there are two competing forces at work in the unfolding of any “scare” – the “pushers,” such as the scientists, in whose interest it is to promote the scare and talk it up, and the “blockers,” who try and keep the attention away from their products, or who downplay the situation. (xi) In each of the scares examined, they show how these two forces line up “in opposition to each other.” (x) They also describe our time “as a new age of superstition” (fly-leaf).

Scared to Death is organized in two parts, with a prologue at the beginning of each. In the first part, the chapters all focus on major food scares – such as salmonella in eggs, listeria, mad cow disease, e-coli in beef and cheese, dioxins, etc. The authors use their research to disprove that there ever was a “pandemic” related to each of these food scares.

The second part of the book examines some general “scares,” past and present, that the authors believe were exaggerated – such as the “Millennium Bug,” ritualized child abuse, reducing the speed limit, the results of passive, or second hand, smoke, asbestos, and the current “scare” of global warming.

The book is well researched and well written, as well as fascinating to read, with extensive bibliographies at the end of each chapter. However, the average person may have a difficult time sorting out whether to believe the research of these authors or that of other credible sources. The reader would need to take this book’s message “with a grain of salt!” (and the writers of this book would most likely say that “too much salt is a scare tactic”)

This book would be helpful for an academic library collection. It could be used to counterbalance the viewpoint of the media and other sources.

Journey to the Well, by Diana Wallis Taylor. Grand Rapids: Revell, 2009. 329 pp. \$13.99. ISBN 978-0-8007-3309-4.

Reviewed by Melissa Moore, Reference and Reader Services Librarian, Union University, Jackson, TN

Have you ever wondered who exactly was that Samaritan woman at the well? Diana Wallis Taylor attempts to answer that question in her first novel. Orphaned at an early age, Marah lived with her harsh Aunt Reba in Shechem and dreamed of being betrothed to Jesse, the local shepherd boy. But at thirteen, another asks for Marah and she becomes the bride of the local sandal-maker, an erratic and occasionally violent man. And so it goes, as one husband follows another (usually through death). Marah nearly dies delivering her only, stillborn child. Moments of joy come occasionally (husband number three is Jesse), and consistent dreams of a man, with eyes full of tenderness, extending his hands to her, sustain her through the years as she places her trust in the God Who Sees, until that eventful trip to Jacob's well and her encounter with the Savior.

Taylor beautifully captures the rhythm of life at this pivotal moment in history. Marah's joys and hurts are tenderly portrayed without being overdone, and while she has a lovely servant's heart (nursing two in-laws on their deathbeds without complaint) and a submission to God's will, yet she is a sinner (remember that sixth man who is not her husband?) in need of divine forgiveness and mercy. Jesus' teaching and His impact on the community as a whole, as well on individuals, gives the modern reader a sense of how truly unique His message was (and is). While a few parts of the story seem a little contrived (husband number five turns out to be the living-and-breathing Good Samaritan from the parable, for instance), this does not outweigh the beauty and richness of this tale. This novel belongs on every fiction shelf.

A Passion Denied, by Julie Lessman. The Daughters of Boston, 3. Grand Rapids: Revell, 2009. 463 pp. \$13.99. ISBN 978-0-8007-3213-4.

Reviewed by Melissa Moore, Reference and Reader Services Librarian, Union University, Jackson, TN

The third book in the *Daughters of Boston* trilogy begins three years later – Charity and Mitch are expecting their first child, Faith and Collin are enjoying success in work and marriage, and in the meantime Beth has grown up. The nearly-eighteen-year-old now prefers 'Lizzie,' and she is crazy about John Brady, who works with Collin in his printing

shop. Brady has ghosts from his past which haunt him and effectually prevent romantic entanglements, frustrating Lizzie and leading her to drastic measures to get this man's attention. At the same time, challenges are cropping up in all the other relationships in the family. When Brady's twin brother Michael comes to Boston and turns Lizzie's head, no one is sure how things will turn out.

Lessman is skilled at character development and writing unpredictable story lines. Set in the early 1920's, the story subtly incorporates women's contemporary concerns on many issues, from hairstyles to success in the workplace. The romantic relationships are realistic, full of pain and the need to forgive as well as love and sacrifice. Both Brady and Lizzie's mother, Marcy, wrestle with demons from their past, something with which many readers will identify. This novel continues the display, so marvelously begun in *A Passion Most Pure*, of the necessary control over our passions as Christians, and the beauty of those passions within marriage. Lessman is doing something very rare in romantic fiction, and her books deserve to be shared; fortunately, the story of the O'Connor family will continue in a brand-new series, also to be published by Revell, beginning in the summer of 2010.

I Was Wrong [DVD]. Worcester, PA: Distributed by Vision Video. 2007. \$19.99. 30 min. www.visionvideo.com.

Reviewed by Donald Dean Smeeton, Resources and Instruction Librarian, Eastern Mennonite University, Harrisonburg, VA

The name of Norma McCorvey was in the news again recently because of her active opposition to the confirmation of Sonia Sotomayor as a justice on the US Supreme Court. McCorvey's passionate opposition centered on the fear that, if confirmed, Sotomayor would expand access to abortion. Although McCorvey is not a stranger to controversy and she has been in the news many times, most American's would not recall her name. They would, however, know her by her legal identity as "Jane Roe" of *Roe v Wade*, the landmark case brought before the Supreme Court in 1974. This documentary allows McCorvey to tell her story – the story of lying about being raped, the story about lawyers searching for a test case and the story of the legal battle that expanded access to abortion in America.

The rest of her story is less well known. Although she did not have the abortion that was the subject of the famous court case, she did become a social activist and speaker for the "pro-rights" movement. She was employed by abortion clinics for fifteen years, holding the hands of women as the

procedure was being undertaken. Finally the callousness of the procedure and a conversation with Flip Benham of Operation Rescue National (now called Operation Save America) combined to change her opinion. She became a Christian and “pro-life” activist. “I was wrong,” she says.

Emotionally powerful, the film makes a strong case against abortion and can be used to provoke stimulating discussion in small groups and classes. Certainly some viewers – although opposed to abortion – may feel uneasy with the confrontational methods and rhetoric associated with the name Operation Rescue. (See Grace Veach’s review of Mart Allen Steiner, *The Rhetoric of Operation Rescue: Projecting the Christian Pro-Life Message* in *TCL*, 51/3, 2008, pp. 159-160.) It should also be noted that the organization now led by Benham has expanded its agenda to include criticism of homosexuality, pornography and Islam, including acts of violence against the Qu’an. Perhaps there are other tools to encourage conversation of this emotional issue without the unnecessary distraction of the wider political agenda. Abortion can be addressed with more sensitivity, more compassion, more humility and more willingness to dialogue.

Paul Today: Challenging Readings in Acts and the Epistles (Essential Inquiries, Vol. 1) by Stephen W. Need. New York: Cowley Publications, 2007. 140 pp. 978-1-56101-296-1 and **The Gospels Today: Challenging Readings of John, Mark, Luke and Matthew (Essential Inquiries, Vol. 2)** by Stephen W. Need. New York: Cowley Publications, 2007. 122 pp. 978-1-56101-297-8.

Reviewed by Donald Dean Smeeton, Director of Libraries, Eastern Mennonite University, Harrisonburg, VA

Why did Jesus tell some he healed to tell others, but others he told not to tell anyone? Was Paul really a misogynist? Why do some doubt that Jesus was born in Bethlehem? Why did Jesus commend the “dishonest steward” who manipulated his master’s accounts? Is it correct to call Jesus a prophet? Was Paul’s experience on the Damascus Road really a “conversion?” How can discrepancies between the record of Acts and Paul’s own letters be understood?

These questions are a few examples of the “challenging” issues explored by Stephen W. Need in this two volume series. As an Anglican theologian and Dean of St. George’s College in Jerusalem, Need brings to the task his wide reading of academic materials and his experience as a

teacher in England and the Middle East. His main point is that many of the difficult issues can be considered in fresh ways if one is willing to lay aside the theological formulations that normally guide one’s understanding. Need tries to understand the difficult texts in their original literary, cultural and social contexts. Or as he says, Paul did not read Augustine before writing Romans 5. Unfortunately, the twentieth century reader does tend to see scripture through the lens of Augustine and Luther rather than in the context of the first century.

Each chapter is about 10 pages in length and explores a specific issue so each may be read as an independent unit. The bibliography is arranged by chapters so the reader who wants to pursue study of the issue can easily identify 8-12 significant sources on the topic. There is also a helpful index in each volume.

Need writes at an introductory level providing an overview of the issues for the student, the busy pastor and the informed layman. He identifies the issues, shows why they are important and summarizes the various ways scholars have addressed the matter. The author’s style is precise with an introduction of each issue, a clear statement of how he will approach the issue, his exploration of the subject and then a concise summary. With this pattern, what he gains in clarity, he loses with repetition – often using the same words or phrases three times in the chapter.

Many readers of this journal will be uneasy with Need’s view of scripture. They may be puzzled by references to “the earliest layers of the Gospel tradition” and speaking of Q as if its content has been established beyond doubt. They will probably disagree that only eight of the 13 letters attributed to Paul were actually written by him. Need contends that Acts cannot be accepted as an accurate historical account.

Obviously, such an approach to scripture leads Need to conclusions that many will find unsatisfying. For example, one chapter explores homosexuality. Need describes sexual relations between men in Greco-Roman culture and in ancient Judaism then turns to the Pauline texts. He concludes that the ancient world knew nothing of “sexual orientation” as we understand it. Therefore, the Bible has nothing to say about a committed, long term, loving, sexual relationship between two men. All the texts normally cited in any discussion of homosexuality are really addressing sexual violence, domination and exploitation. The Bible thus has “little relevance” to the modern debates and Need

concludes that “it is reasonable to surmise his [Paul’s] general outlook might have been more sympathetic to respectful, committed, loving relationships between males than is often made out.” (I, 88).

On the other hand, Need points out that when Christology, ecclesiology and ethics are fragmented into separate disciplines something significant is lost. His thoughtful exegesis of Philippians 2 and Colossians 1 ties Christ, the church and ethical living together in an effective and powerful way.

Probably many libraries will pass on these two books, but Need’s studies could be useful to individuals seeking to understand the contours of contemporary New Testament scholarship. Even if one disagrees with the author, one must acknowledge that he offers readable scholarship in units of modest length.

Can You Believe in God and Evolution?: A Guide For the Perplexed, by T. Peters and M. Hewlett. Nashville: Abingdon Press, 2008. 145 pp. ISBN 0-687-33551-5 & 978-0-687-649297.

Reviewed by Kent T. K. Gerber, Digital Library Manager, Bethel University, St. Paul, MN

Two-hundred years after Charles Darwin’s birth, there is still vigorous debate over evolution and its religious implications. From the original publication of *On the Origin of the Species* to one-hundred-and-fifty years afterward, the metaphor of “battle” between the science of evolution and the religion of Christianity has dominated the public’s attention. Ted Peters (Professor of Systematic Theology, Pacific Lutheran Theological Seminary) and Martinez Hewlett (Professor Emeritus of Medicine and Molecular and Cellular Biology, University of Arizona) tease apart the battle metaphor with explanations of evolution and theology that affirm ways that one can believe in God and evolution. Intended for a broad audience of teachers, students, and church members who are newly or only casually aware of the evolution-religion debate, *Can You Believe in God and Evolution?: A Guide For the Perplexed*, answers the commonly asked questions and clarifies the common misconceptions about this heated topic.

Each chapter begins with one of the questions setting the informal, conversational tone and addresses the core of evolutionary theory within a historical, sociological and theological context. Some examples of the issues addressed are: the role of science, the spectrum of religious and scientific views towards evolution, what is at stake within

this debate, educational implications, and how theological views can specifically coincide with evolution. These questions were chosen because of the authors stated concern that Christians are not entering the field of science and are missing out on a fulfilling exploration of the natural world and depriving the field of a Christian voice (4). By embracing St Anselm’s motto, “faith that seeks understanding”, they argue that Christians can boldly explore science with the assurance that the truth they find will be God’s truth (5). It is this confidence that Peters and Hewlett want to instill in teachers and church leaders regarding the teaching of evolution. The books greatest success is exposing the variety of Christian philosophies towards integration with evolution while it simultaneously disentangles some of the common misconceptions and over-simplifications of the debate that give Christians pause.

Overall, this book is effective as an introduction to the evolution-religion debate because it clearly explains concepts, includes some of the major voices in the debate, and clarifies misconceptions. Current voices of the debate are represented by Richard Dawkins for the atheists, E. O. Wilson for the deists, and Henry Morris and Ken Ham for the creationists although conspicuously absent for theistic evolutionists is Francis Collins, one of the most prominent American scientists who is an evangelical Christian. The question and answer format helps to facilitate dialogue, as does the link to a discussion guide on the back of the book, although including the guide within the book would be more convenient for discussion. The glossary is a helpful feature but the lack of an index and the conservative amount of citations is disappointing. Scholars or readers already familiar with the issue would benefit more from the authors’ earlier, more comprehensive title, *Evolution from Creation to New Creation* or other author’s works such as Keith Miller’s *Perspectives on an Evolving Creation* or Francis Collins’ *The Language of God: A Scientist Presents Evidence for Belief*. This title is useful as a complementary resource to similar titles in public libraries, church libraries, and secondary school libraries.

Nature’s Witness: How Evolution Can Inspire Faith, by D. M. Harrell. Nashville: Abingdon Press, 2008. 165 pp. ISBN 978-0-687-64235-9.

Reviewed by Kent T. K. Gerber, Digital Library Manager, Bethel University, St. Paul, MN

Nature’s Witness: How Evolution Can Inspire Faith is part of the Living Theology series in which theological concepts are explained in an introductory and accessible way. The author,

Daniel Harrell, is Associate Pastor at Park Street Church in Boston, MA and is trained as a developmental psychologist with a PhD from Boston College. As the title implies, Harrell approaches evolution as if it is true and explores how it can be integrated with the Bible. While many books address this topic, this one is a refreshing addition because of its humor and humility. Harrell immediately admits the limits of theology, science and himself while respectfully and clearly stating what they can contribute to the discussion. The book is loosely structured as a conversation between him, his aunt, and his friend, who voices the common Christian discomforts and objections with evolution and lightens the dialogue as vehicles for Harrell's self-deprecating humor.

The main thesis states that the Bible is the source of truth for Christians but not the only one. He argues that nature, God's creation, also provides us with truth about God in the spirit of the common statement "all truth is God's truth" (p. 10). One example of this concept is how recent neuroscience has found how some functions ascribed to the soul can be located in a particular section of the brain. Harrell points out that this does not negate the soul but points out how the body is involved in the soul's existence. He further discusses how completely rejecting evolution is problematic because it implies that God created a world that appears a certain way under scientific inquiry but is different in reality according to the Bible. This presents an incongruous picture of the Biblical nature of a God that doesn't lie (15). Instead of outright denial, scientific facts can be used to provide new insights into theology and allows the reader to marvel at the amazing complexity of God's creative power.

He provides support for both his scientific and theological assertions and gives the reader many sources to follow reinforced by two bibliographies, one arranged by appearance in the book and the other alphabetical by author. Each theological issue has an ample amount of Bible verses to help explain and support his view as well as numerous specific sources to make his scientific points assisted by a subject index and a Scripture index.

Overall, this treatment of evolution and its faith implications is thoughtfully, honestly, and entertainingly done. It provides a lot of material for thought and suggests some answers to how a Christian would integrate the findings of evolution into their faith. This title is fitting for libraries supporting introductory courses on science or Christianity, such as seminaries and academic libraries, as well as general readers in church and public libraries.

Where Is God When We Suffer?: What the Bible Says About Suffering, by Lynn Gardner. Joplin, MO: College Press Publishing Company, 2007. 381pp. \$29.99. ISBN-13: 978-0-89900-719-9.

Reviewed by Noelle C. Keller, Technical Services Librarian, Shipman Library, Adrian College, Adrian, MI.

College Press has a series of books entitled, "What the Bible Says About", subjects people care about. Each topic of focus in the series presents a biblical study. Dr. Lynn Gardner's contribution to the series on suffering offers a biblical, scholarly and personal perspective on the topic.

Dr. Gardner has taught in Bible Colleges for 40 years, served as the Academic Dean of Ozark Christian College, and has written numerous articles and books in the areas of the New Testament and apologetics. His personal experience with suffering opens the book and allows him to offer practical counsel to readers examining why people suffer, how to deal with suffering, and what can be learned from suffering.

The first part of the book presents Old and New Testament examples of people who suffered. Part two is a biblical study of how to face suffering with faith, joy, and hope. Part three is a philosophical review of classic and contemporary works on the problem of evil and suffering. The final part of the book presents help for those suffering and those helping and ministering to the hurting. The book concludes with a significant annotated bibliography and scripture, subject and person indexes.

This book is written for Christians to make them students who understand suffering. A second purpose is to serve as a resource for church leaders working with those suffering. It can be read in part or whole as appropriate to the reader's need.

I would recommend it to ministers or Christian counselors for its practical aspects as well as to the Christian wrestling with the intellectual issue of God's presence through suffering. This book would be appropriate to the Christian college library or a church library for study and reference.

Scientific Mythologies, by James A. Herrick. Downer's Grove, IL: InterVarsity Press, 2008. 288 pp. \$23.00. ISBN 978-0-8308-2588-2.

Reviewed by Sylvia Stopforth, Archivist and Assistant Librarian (Reference), Trinity Western University, Langley, B.C.

James A. Herrick has served as Professor of Communication at Hope College in Holland, Michigan since 1984. He has written many books, including *The Making of the New Spirituality* (IVP, 2003).

Herrick states that his primary purpose in writing *Scientific Mythologies* is "to explore the various ways in which the Western world's present spiritual needs are being addressed by a new mythology, an emerging canon of transcendent stories that provides meaning to our lives ... In particular, I will focus attention on the mythmaking work of two powerful engines of cultural influence – speculative science on the one hand, and the works of science fiction on the other" (p. 13). The scope of the text is ambitious, and the result is more a survey of this fascinating topic than an in-depth, analytical treatment.

A great deal of effort has gone into the organization of the book, as is evidenced by the detailed table of contents. Herrick has opted for a topical rather than chronological structure, arranging his chapters around such broad subjects as: "the myth of the extraterrestrial," "the myth of space," and "the myth of the new humanity." Each chapter presents descriptive summaries of ideas promoted by various scientists, writers, and "religious inventors" (p. 260). Herrick's writing style is highly readable, if occasionally somewhat repetitive.

The detailed index and twenty pages of endnotes are useful, but the lack of a bibliography – or list of recommended readings – is disappointing. Some reviewers have accused Herrick of bias, but surely some degree of subjectivity is unavoidable, and the author makes no effort to hide the fact that he is approaching this subject from a Christian worldview. This text would be of interest to those collecting in the areas of contemporary spirituality, science fiction, or popular culture.

Kathryn's Fountain, by David J. Claassen. Greeley, Colorado: Cladach Publishing, 2008. 190 pp. ISBN 0975961993.

Reviewed by Sylvia Stopforth, Archivist and Assistant Librarian (Reference), Trinity Western University, Langley, B.C.

In *Kathryn's Fountain* we are introduced to Kathryn Williams, a childless widow in her eighties who lives in an extended care home alongside nine other residents. She is content and cared for, but feels that life no longer has purpose, that her ability to contribute in some meaningful way has come to an end. Much to her surprise, God visits a miracle upon Kathryn, and through this miracle she is able to help Jasmine, a child living in desperate circumstances.

This book boasts no poetic prose, no complicated or elaborate structural elements; it is simply a straightforward account of an earnest and affirming tale. Claassen effectively describes his protagonist's doubts and inner turmoil as she comes to grips with what is required of her, but at times these accounts are somewhat labored, the language stilted and deliberate. Jasmine's difficult living conditions are conveyed in a roundabout manner, so there is no risk of offending a sensitive reader.

The author appears to be drawing on an intimate knowledge of the elderly, of their challenges and losses. As a result, the reader does come to care for the characters. All the same, it is difficult not to balk at the very neat, predictable resolution – much of which actually occurs "off-screen."

This title would be of interest to those with comprehensive Christian fiction collections. It would also be a candidate for addition to a private school library, at the late elementary or high school level, although schoolchildren might find it difficult to relate to the elderly protagonist.

70 Ways to Beat 70: Keys to a Longer, Healthier Life, by David B. Biebel, James E. Dill and Bobbie Dill. Grand Rapids, MI: Revell, 2008. 233 pp. \$12.99. ISBN 978-0-8007-3290-5.

Reviewed by Donald Dean Smeeton, Resources and Instruction Librarian, Eastern Mennonite University, Harrisonburg, VA

The title and subtitle suggest that this book describes the "keys" to how to age well, but its message is really much broader than that. It is not only about aging well; it is about living well.

The content identifies seventy components that contribute to health and well-being. As one reads, one can almost hear one's mother's voice saying avoid infections, be thankful, don't smoke, mind your mouth and eat well. Some of the "keys" are, in fact, simply common sense, but as some wag has observed "Sometimes common sense is not very common." There is something here for everyone, regardless of age. Some keys deal with attitude: accept your mortality, be content, be thankful, and lighten up. Some are physical: breath clean air, keep an eye on your eyes, stay active, and take a nap. Some are medical: save your skin, feast on fiber, keep your heart smart and love your liver. Some are spiritual: be thankful, pray, love God without being religious, forgive yourself and others. There is no one path to health and happiness; it is the combination of many components.

This book might appear to be only a reminder of what one already knows, it has several significant strengths that separate it from other "live well" books. This book combines the insights of a minister/educator, a physician and a nurse. The three authors clearly write as a team to address all aspects of life. They make their points using common vocabulary but document the medical studies in the footnotes. Almost every unit is enriched by an example of someone known to the authors who illustrates, positively or negatively, the principle on that chapter. The authors address current controversies such as how much water does one really need and how can Christians, who live an alcohol free lifestyle, make sense of the medicinal benefits of red wine.

While this book is probably not destined for the shelves of many academic libraries, it is certainly worth being read by any Christian who wants a long life that is physically healthy, socially enriching, spiritually balanced and psychologically wholesome. Such a person can expect to beat 70 and even beyond.

The Jewish Approach to Repairing the World (Tikkun Olam): A Brief Introduction for Christians, by Eliot N. Dorff and Cory Wilson. Woodstock, VT: Jewish Lights, 2008. 231 pp. \$16.99. ISBN 978-1-58023-349-1.

Reviewed by Robert Wagner, Reference Librarian, Nyack College, New York, NY.

The Jewish Approach to Repairing the World (Tikkun Olam): A Brief Introduction for Christians, by Rabbi Elliot N. Dorff with Reverend Cory Wilson, uses a Judeo-Christian perspective to explain the ancient Hebrew concept of Tikkun Olam or the process that emphasizes "repairing the world." Dorff,

a Professor of Philosophy at American Jewish University, and Wilson, a Christian minister, carefully parallel Torah commentary and Biblical scripture to underscore key concepts of Tikkun Olam.

While geared toward a general interfaith audience, the authors use basic Judeo-Christian concepts to further emphasize how Tikkun Olam can strengthen interpersonal and familial relationships, help people avoid improprieties, and help the less fortunate and perform social mitzvahs or good deeds.

At times, the work seems overrun with clichéd quotes and reads like a self-help work, e.g.: "People with a good education can express intense feelings without using swear words" [64] or "Men ... find it hard to admit that they need help ... and often resist discussing their problems" [139]. In this green age, readers would logically expect that there would be some discussion about applying Tikkun Olam to environmental issues. However, the author deliberately avoids delving into this area in order to keep the focus on human interactions.

In short, although the work has some noticeable flaws, a general audience would welcome this work, as it demonstrates the value of putting Tikkun Olam into practice in our daily lives. In the end, readers can learn that there are more similarities than differences between Judeo-Christian ideals.

Organizing Your Day: Time Management Techniques That Will Work for You, by Sandra Felton & Marsha Sims. Grand Rapids, Michigan: Revell, a Division of Baker Publishing Group, 2009. 266 pp. ISBN 978-0-8007-3315-5.

Reviewed by Sallie J. Alger, Head of Bibliographic Services, James White Library, Andrews University, Berrien Springs, Michigan.

Do you feel like you never have enough time to finish the projects and goals that you have for yourself each day? This book may be the answer to your dilemma! It was written by two well-known time management and organizational gurus; Sandra Felton, "The Organizer Lady" who is "a pioneer in the field of organizing" and Marsha Sims, the "founder and president of Sort-It-Out" (back cover) The reader will discover how to: "... focus your time on your priorities, when multitasking is helpful and when it is harmful, secrets to overcoming procrastination, tips for managing distractions, interruptions, and time wasters, and how to organize your space to maximize efficiency." (back cover)

The authors elaborate on “ten time management choices that can change your life,” such as dreaming big, focusing on the main thing, doing it now, taking control of your projects, delegating properly, managing interruptions, making and using effective schedules, using the right tools, hanging on to a few powerful habits, and organizing your space. (pp.12 & 13)

Felton and Sims make use of many little stories to illustrate their point, which makes the book easy to read and to apply to one’s own situation. Readers will also find useful checklists, charts, and time management tips scattered throughout the book. There is a good bibliography of resources on time management at the end of the book (pp. 265 & 266) which would be helpful for anyone studying this subject area.

While not necessarily academic, in the sense of the word, this book would be a useful addition to an undergraduate collection in any type of library.

God and the Reach of Reason: C.S. Lewis, David Hume, and Bertrand Russell, by Erik J. Wielenberg. New York: Cambridge University Press, 2008. 243 pp. \$21.99 (pbk). ISBN 9780521707107.

Reviewed by John E. Shaffett, Director of Library Services, The Baptist College of Florida, Graceville, FL.

Erik J. Wielenberg teaches in the Philosophy Department at DePauw University. In this book, Wielenberg attempts to bring C.S. Lewis, David Hume and Bertrand Russell into a conversation, discussing such meaty topics as the existence of God, suffering, morality, reason, joy, miracles and faith. He focuses most of his attention on Lewis because he believes Lewis has been unfairly neglected by professional philosophers.

The first chapter brings Lewis into dialogue with David Hume over the problem of evil. He presents Lewis’s views in an even-handed way and demonstrates a thorough familiarity with Lewis’s writings on the problem of evil. Wielenberg thinks, ultimately, that the suffering of children, while compatible with both the theist and atheist positions is more compatible with the atheistic hypothesis. He does not think this settles the issue. In chapters two and three, he

looks at Lewis’s positive arguments for Christianity. In chapter two, Wielenberg considers three arguments for the existence of God: The Moral Argument, The Argument from Reason, and the Argument from Desire. He thinks Lewis’s argument from reason is the strongest of the three. In chapter three, Wielenberg has Lewis debating with Hume and Russell over the possibility of miracles. He thinks Hume was right in thinking that experience presented a “formidable obstacle to any historical case for the resurrection of Christ,” but not “insurmountable”; “Lewis correctly saw that the historical case could succeed despite Hume’s argument”... (151). In chapter four, the author focuses on areas of agreement between Lewis, Hume, and Russell. He thinks that all three rejected the design argument, and that all three endorsed the separation of church and state.

Wielenberg’s analysis of the philosophical writings of C.S. Lewis is done critically, but fairly. He shows a thorough familiarity with these writings. He admires Lewis’s commitment to follow the evidence wherever it leads. He believes Lewis shared this commitment with Russell and Hume. “Within the writings of Lewis, Hume, and Russell,” observes Wielenberg, “you will find arguments made, reasons offered in support of the positions put forth, and objections acknowledged. You will find a burning passion for truth and respect – indeed reverence – for evidence. This shared passion and reverence not only unites these three intellectual giants; it makes them exemplars we would do well to emulate.” This book is recommended for all academic libraries.

INTERESTED IN REVIEWING A TITLE?

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