happened to church" when 25 percent of Americans use Internet for religion. In the quest for intimacy, both sex and religion are used to restore a sense of community. Even Bill Gates, the "chief evangelist of technology," is taking his own industry to task for having too much faith in digital solutions, especially with respect to solving the world's problems at a time when mothers are asking him, "My children are dying; what can you do?" He is concerned that computers are put into the perspective of human values, of the reality that the majority are struggling for survival. In conclusion, we can observe that the illusion of progress in light of eschatology raises issues that demand attention and suggests the need for a Seventh-day Adventist approach to cyberculture.

Andrews University   DELYSE E. STEYN

Stewart, David R. *The Literature of Theology: A Guide for Students and Pastors.* Louisville, KY: John Knox, 2003. 164 pp. Paper, $19.95.

Where to begin when you don't know where to begin; this helpful guide to theological reference works can provide an entry point into a new area of investigation. Whether one is a student needing initial information, a busy pastor needing quick and precise information, or a seasoned scholar needing to check out a corollary field, this book gives you a bibliography of the basic reference works in each of the major fields of theological research.

Stewart's work is a revised and updated version of John Bollier's 1979 book of the same title, and the update has been sorely needed. There has been a veritable explosion of scholarship in the theological fields in the last quarter-century, severely limiting the usefulness of Bollier's book of late. Stewart's update includes some 500 encyclopedias, dictionaries, and guides, the vast majority of which have been published or revised within the last decade. The material presented is up-to-date through 2002, and even includes some pending volumes of series and sets of which only initial volumes are currently available. This makes Stewart's book by far the most comprehensive and current annotative bibliography in the field of theology available in English.

Stewart's organization of the material is simpler, and, therefore, easier to navigate than Bollier's. Stewart begins with twenty-two "basic resources," which include the most general and comprehensive references for each of the major fields of theology. He then develops eight more chapters: books about the Bible, Bible commentaries, the church in history, Christian thought and theology, world Christianity, ecumenics, world religions, Christian denominations, practical theology, and Christian spirituality. For the most part, this list of theological areas uses the standard divisions of theology and follows Bollier's divisions with one exception. Stewart has provided a separate chapter for comparative religions and missiology, whereas Bollier merely included these under practical theology. This highlights a recent shift of academic endeavors in the West to include more study of non-Christian religions and non-Western Christianity. Stewart's final chapter, "Christianity and Literature," includes books on poems and fiction of Christ, Christians, or Christian themes, as well as works on the arts and literature seen from a Christian perspective. Works that address the actual writing of Christian literature are also included.

Ironically, in spite of the profusion of new encyclopedias and dictionaries, Stewart managed to keep the number of entries in his book, 535, to just fewer than Bollier's 543 entries in 1979. Inevitably, Stewart has had to leave out some types of entries that Bollier included in order to make room for the great influx of later material, leaving out published bibliographies, indices, style manuals, and library catalogues as entries in favor of an appendix of Works on Theological Bibliography and Research and an appendix devoted to "Literature of Theology on the Web." Since so many of these indices and catalogues are

readily available on the web sites suggested, they are not needed in print. However, their quantity can easily confuse the beginner. Perhaps a suggestion of starting with the *ATLA* for articles and edited books could allow the neophyte guided access to theological research on the web. In a similar vein, the removal of all style manuals seems to leave a gap for a beginner attempting to write her own first theological literature.

A more serious omission is the removal of entries of primary historical works available in English. For instance, Stewart excluded the *Ante-Nicene Fathers*, the *Nicene and Post-Nicene Fathers*, *Ancient Christian Writers*, and *Fathers of the Church* series in his section on the early church. There is a large learning curve when it comes to accessing primary literature. A "leg up" in this area can go a long way toward helping a new student of Christian history to become enamored with what is available rather than frustrated with not being able to find things.

The book is well edited, seemingly free of typos and misspellings. This is of vital importance in finding books and web sites. However, I did find one error that is probably irksome only to a few. In his chapter on Christian denominations, Stewart included the reference works of both the Seventh-day Adventists and the Church of God, Seventh-day under the heading Seventh-day Adventists rather than using a more general heading, possibly Sabbatarians.

David Stewart, thank you for this golden resource; it will be especially useful for the next few years when it includes the latest and best from every field of theology. Here's one reader who hopes that it will not be another quarter of a century before the next update.

Andrews University   JOHN W. REEVE

Sunquist, Scott W., ed. *A Dictionary of Asian Christianity*. Grand Rapids: Eerdmans, 2001. xliv + 937 pp. Hardcover, $75.00.

Since its publication, *A Dictionary of Asian Christianity* (*DAC*) has quickly become a definitive work. As the first-ever basic reference work in its area, it fills a large void that for years has been a source of frustration for teachers and students of Asian Christian history. Scott Sunquist (editor), along with David Wu Chu Sing and John Chew Hiang Chea (associate editors), all professors at Trinity Theological College in Singapore, began the ambitious project in 1990 and completed the volume eleven years later. During its evolution, the project has become a historical event in itself. It involved an ecumenical group of nearly 500 scholars, church leaders, and missionaries from eighteen Asian countries, engendering unprecedented fellowship among Asian church historians.

The 1,260 articles of this epochal volume cover the history of Christianity in areas ranging from Pakistan to Japan and from Mongolia to Indonesia, covering important encounters with Asian political movements, cultural practices, indigenous religions, the roles of particular leaders, and large-scale developments in Asian Christianity during the past two millennia. Maps, cross-references, and bibliographies attached to longer articles enhance the usefulness of the volume.

The *DAC* is particularly strong on biographies and national Christian histories. The volume will make an excellent starting point for research on the spread of Christianity in China, Japan, Korea, and the Philippines. It also contains fine articles on various subjects that are important to Asian Christianity, such as colonialism, the ecumenical movement, ancestor worship, medical work, and Bible translations.

The volume is not without problems and weaknesses. First, the geographical delimitation based on "cultural and historical tests" has resulted in the exclusion of materials on post-seventh-century western Asia (xxiii). Russia is also excluded.