

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of the Dictionary of the Bible and Dictionary of Christ and the Gospels, with the assistance of John A. Selbie, M.A., D.D., and other scholars. Vol. I., A—Art. New York: Charles Scribner's Sons. Edinburgh: T. and T. Clark, 1908. Pages xxii+903. Price, cloth, \$7.00 per vol. net; half morocco, \$9.00 per vol. net. Sold only in complete sets.

Dr. Hastings is devoting himself to a service for which he already has the gratitude of the world of Bible students and for which he will have the continued and growing gratitude of all students of religion. First he edited the *Bible Dictionary*. Then he set himself to produce the *Dictionary of Christ and the Gospels*, and the *Encyclopaedia of Religion and Ethics*. After six years of toil and patience he and his publishers are able to lay before us this first volume. There are to be "about ten" volumes in all. A wide interpretation has been given to the terms Religion and Ethics, so that it is designed to make this encyclopaedia complete for all students in any of the spheres touching these subjects. The editor has been thoroughly liberal in his choice of writers, seeking to assign each subject to the most competent writer, whatever his country or school. This is a matter in which there may well be differences of opinion, but an examination of the list of nearly two hundred writers in the first volume brings a sense of admiration and satisfaction. Moreover, each article is signed with the name and position of its writer, so that an informed reader will be able to estimate his authority on any given subject.

The volume came to hand too late for any extended examination in detail of the individual articles. It is enough to say that besides the care and skill demanded of the writers, the watchful editing, there is also in each instance a bibliography of the literature of the subject. All this means that we have here just what the student will want and what will be a necessity for any fully equipped scholar and school.

An important question in connection with any encyclopaedia is its sense of proportion. This seems to be exercised with wis-

dom and fairness in the present volume. Of course there will be differences of opinion as to what amount of space should be assigned this or that subject. After all it is far more important that the space shall be used for the fullest information.

We congratulate the student and the editor in the beginning.

W. O. CARVER.

The New Schaff-Herzog Encyclopedia of Religious Knowledge.

Samuel Macauley Jackson, D.D., LL.D., Editor-in-Chief. Complete in twelve volumes. Vol. I., A—Basilians. Funk & Wagnalls Co., New York. Pages 500.

There was much need to revise the old Schaff-Herzog, which had served a good purpose indeed. In Germany Hauck had brought the Herzog up to date in all respects. The American revision is more than just a translation. It is condensation, expansion, rewriting, in order to make it suitable for American needs. It is under the supervision of American scholars of competent ability. Dr. A. H. Newman has the Church History Department. The effort to give both sides on disputed points is made. Thus on the subject of baptism Baptists and Pædo-baptists state their respective positions. It does, however, seem like an anachronism in a modern cyclopedia to read even from a Paedo-baptist what Dr. B. B. Warfield, of Princeton, writes on p. 450. He expresses his opinion as a scholar that no one can tell what the "mode" of baptism was in the New Testament; that no "mode" is there prescribed, and each one is left to decide for himself. And even if Jesus was immersed that would not mean that we should be. This is all very astonishing in such a stickler for Bible orthodoxy as Dr. Warfield. I shall here confess my astonishment as a student of Greek how any scholar can find any doubt as to what the word Baptism means. I can understand, but not approve, the positions of those who waive aside the teaching of the New Testament on this subject, while frankly admitting what it is, as, for instance, in the writings of Principal Marcus Dods, of New College, Edinburgh. But I do not understand the mental process of a modern scholar