

Douglas, J. D., ed. *New Twentieth-Century Encyclopedia of Religious Knowledge*, 2d. ed. Grand Rapids, MI: Baker Book House, 1991. xv + 896 pp. \$39.95.

The *New Twentieth-Century Encyclopedia of Religious Knowledge* is in the tradition of the *Schaff-Herzog Encyclopedia of Religious Knowledge* (1886) and the *Twentieth Century Encyclopedia of Religious Knowledge* (1955). Like its predecessors, the new work seeks to provide broad coverage in its approximately 2,100 articles. While attempting to treat most areas of twentieth-century religious knowledge, Douglas' work is especially strong in its coverage of theology, biblical studies, church history, and comparative religions.

In line with the model set by the 1955 updating of *Schaff-Herzog*, Douglas' work is limited to the twentieth century. It covers pretwentieth-century developments only where necessary to explain twentieth-century events and movements. Some of the 1955 entries, especially biographical sketches, have been repeated, but all appear to have been rewritten and updated.

While the 1991 version is similar to the 1955 work, it also differs from it. Most notably, Douglas' volume is not a supplement to *Schaff-Herzog*, as was the 1955 update. Thus the reader does not need to have access to the original thirteen-volume work in order to use the *New Twentieth-Century Encyclopedia* to full advantage. A second difference is that, as one might expect from a Baker publication, the 1991 volume is intentionally more evangelical (broadly defined) than the 1955 supplement. Beyond that, the 1991 volume claims to be less American in its orientation.

This latest addition to the *Schaff-Herzog* line of works is helpful in many ways. For one thing, because of its delimitation to "contemporary religion," it has space for topics left out of other reference works in religion. That appears to be especially true for many of the biographical sketches. Secondly, the most important articles have updated bibliographies. While those bibliographies may not be as extensive as in some reference volumes, they still give the researcher a place to begin.

Douglas' work appears to be strongest in church history, with special strength in biography. The biographical contribution appears to make up an even larger proportion of the book than in the 1955 supplement.

The greatest weakness of the work has been determined by its very nature. That is, most of the articles are extremely brief. On the other hand, that brevity is a trade-off for breadth of coverage.

All in all, the *New Twentieth-Century Encyclopedia of Religious Knowledge* is an important contribution to our understanding of recent and contemporary religion. It does not attempt to be a replacement for the 1955 volume; rather, the two form a complementary whole. As such, Douglas'

work will fill a needful place on reference shelves next to its two widely-used predecessors.

Andrews University

GEORGE R. KNIGHT

Eskenazi, Tamara C., Daniel J. Harrington, and William H. Shea, eds. *The Sabbath in Jewish and Christian Traditions*. New York: Crossroad Publishing Company, 1991. xvi + 272 pp. \$24.50.

This volume contains the papers first presented at a symposium entitled "The Sabbath in Jewish and Christian Traditions," held at the University of Denver in 1989. The papers were organized into the following sections: Biblical Perspectives, Rabbinic and New Testament Perspectives, Historical Perspectives, Theological Perspectives, Liturgical Perspectives, and Legal and Ecumenical Perspectives. Each section, except the first and last, includes one or more responses to the main papers.

The symposium delegates included representatives from different segments of American Judaism, along with Protestant and Catholic theologians representing both Sunday and Sabbath-keeping communions. As a result the volume introduces a plethora of views regarding the Sabbath. As happens with most such symposium volumes, the book does not attempt to develop a thesis or succeed in reaching any consensus.

For example, in the biblical section Samuel A. Meier proposes that the Sabbath originally had to do with seven-day purification rites which served to resanctify Israel. Heather A. McKay, on the other hand, posits that the earliest biblical evidence regarding religious festivals allows a more important role for the new-moon day than for the Sabbath day, suggesting that the latter was merely a day of rest from physical labor. These alternatives set the stage for much of the rest of the volume.

Robert Goldberg examines the Sabbath in Rabbinic Judaism and concludes that the original and present emphasis is on the joy generated by this day. He adds that the Sabbath has done more to preserve Judaism than Judaism to preserve the Sabbath over the centuries (43). Even so, tensions emerged in early Jewish Christianity between a sense of obligation toward the Sabbath and the invitation by Jesus to emphasize good deeds on this day. According to Daniel J. Harrington, such tensions have always surrounded Sabbath observance.

The paper by Samuele Bacchiocchi, "Remembering the Sabbath: The Creation-Sabbath in Jewish and Christian History," offers the most comprehensive and programmatic contribution to the book. It traces the origin of the Sabbath to the creation of the world; follows the history of its interpretation through Scripture, Judaism, and the Christian church; and concludes that due to its promised benefits of physical, spiritual, and