

THE DESTRUCTION OF THE KINGDOM, by H. Gaubert (*THE BIBLE IN HISTORY*, edited by J. Rhymer, Vol. 6). *Darton, Longman and Todd*, London, 1970. 212 pp. £1.40.

It is impossible to state with any confidence quite what public this author had in mind when he compiled his volume of commentary, photographs, charts and maps, but it becomes clearer every day that we are all of us so higgledy-piggledy in our knowledges, having an exact command of some science and hardly the rudiments of another, that any book must simply be accepted as written for those who find it pleasing.

Those will like this volume who enjoy clearly-drawn plans and maps, who require straightforward accounts of battles long ago, and especially those who want to know something of the literary relationships of the scriptural histories, for there are good summaries of the scribal origins of the narratives, particularly of the work of 'the men of Hezekiah'.

Those will be disappointed who are looking

for some help in putting the scriptural histories into relation with contemporary notions of what a history should be doing. There is, for example, no discussion of the religious biases of those who put together the account of Jeroboam's shrines at Bethel and Dan, and no discussion of what we may understand by the sign of the shadow that delighted Hezekiah, and worse than no discussion of the Immanuel prophecy, for we are told to be content that 'theologians state quite clearly that we have here a messianic prophecy'.

This is a book, then, which prompts the Garter-like motto: 'Useful be to him who useful thinks it', and those responsible for its appearance should congratulate themselves that many will think it so.

HAMISH F. G. SWANSTON

MAN'S CONCERN WITH HOLINESS, edited by Narina Chavchavadze. *Hodder and Stoughton*, London, 1970. 188 pp. 35s.

L'ESPRIT SAINT DANS LA TRADITION ORTHODOXE, by P. Evdokimov. *Les Editions du Cerf*, Paris, 1969. 111 pp. 12,50 F.

In our ecumenical age any attempt to present a specific subject in the light of different Christian traditions is of great value. The editor of the symposium *Man's Concern with Holiness* is to be congratulated on his choice of theme, which transcends the narrowing confines of theologoumena and reaches the heart of Christianity, the 'I live, no, not I, but Christ liveth in me'. It is evident that the phenomenon of holiness studied by Orthodox, Anglican, Calvinist, Lutheran and Catholic experts is identical, whether it is defined in the succinct manner of the Jesuit as 'the perfect relationship between creature and Creator', or by the Orthodox as 'the healing of nature' and the saint as the 'new creature', whether the Lutheran speaks of 'participation in the Holiness of Jesus Christ, the Holy One', or the Calvinist refuses to define it: 'Holiness or sanctity means a growing and increasing conformity to what God reveals of his own character, and therefore it can never be defined.' The Anglican only hints at the mystery: 'For holiness is about God giving his life and love to men, and men giving their life and love to one another in a movement of joy which overflows in thankfulness to God the giver.' Yet differences immediately appear when the phenomenon of holiness is under-pinned doctrinally. The Lutheran will write of

justification by faith alone, yet he will correct our too onesided view of his tradition by pointing to the elements of mysticism in the Lutheran Church, that *resignatio ad infernum* which, in human terms, corresponds to the dereliction of Christ on the cross. The reader will share the surprise, voiced in the introduction, at so many unexpected graces in a tradition of which he had only a distorted view: that Catholicism is not merely a juridical system but could produce 'a concise and inspiring apotheosis of charity, of charity perfected in suffering through the indwelling Christ'; that English spirituality, while owing a debt to the Celtic elements in its tradition, possesses 'a profound if hidden affinity with Eastern Orthodoxy'; that prayer at all times is advocated by Martin Luther, and that the Calvinist has much to say about 'the merriment of the Saint'; that finally 'the Eastern Orthodox tradition should be large enough to englobe all these lights and yet in cosmic perspective to transfigure all with radiance from above'. It is here that the Catholic regrets the choice of a Catholic contributor from the ranks of a post-Reformation religious order.

Each writer elaborates the unique aspects of his particular tradition and chooses different saints to illustrate his point. It is the Anglican contributor who seems to realize most clearly