

through the Sacraments that the appropriate symbolism is provided by which the ideas of inward purity and inward strength (in older terms, of the divine grace in justification and the divine grace in sanctification) are most vividly conveyed,

and by means of which, as we may well believe, they may be most truly realized. As St. Augustine said, the Sacraments are *verbum visibile*, the visible gospel, and there is a unique and moving eloquence in those expressive symbols.

Literature.

REVELATION ICONOGRAPHY.

SCHOLARS of the University of Chicago are seeking to build up a Byzantine corpus of New Testament iconography. Two works had already appeared before the work under review. These were 'The Rockefeller McCormick New Testament' in three volumes (a reproduction in colour facsimile, with history and critical commentary, of a thirteenth-century manuscript—the most lavishly illuminated Greek New Testament known to exist), and 'The Four Gospels of Karahissar' in two volumes (a study of a thirteenth-century codex of the Four Gospels in Greek, illustrated by sixty-five miniatures and introduced by seven decorative arcades). From the University of Chicago Press there has now also come another sumptuous work, in two volumes, *The Elizabeth Day McCormick Apocalypse* (volume I. £6 net, volume II, £2 5s. net; set of two volumes £7 10s. net). The publishers in Great Britain and Ireland are the Cambridge University Press.

The first volume, which is edited by Mr. Harold R. Willoughby, Associate Professor of New Testament Literature in the University of Chicago, reproduces in facsimile the complete cycle of sixty-nine early-seventeenth-century miniatures illustrating the Revelation of John to be found in the Elizabeth Day McCormick Apocalypse manuscript. No other Greek manuscript of the Apocalypse is known to exist with a series of text illustrations. One would have thought the Apocalypse a tempting book for the illustrator, but it was long before the canonicity of the Apocalypse was admitted by the Greek Church.

These miniatures incorporate a wide range of foreign motifs borrowed from Islamic, Slavonic, and occidental art—chiefly Persian, Turkish, Russian, Italian, and German. In this goodly first volume Mr. Willoughby expounds the iconography of the miniatures *seriatim* as well as describes the McCormick codex and discusses generally the McCormick cycle of Apocalypse scenes.

The second volume, which is edited by Mr.

Ernest Cadman Colwell, Chairman of the Department of New Testament and Early Christian History in the University of Chicago, who gave an account in the first volume of the history and the content of the codex, gives the text of the codex, which is a translation of the Apocalypse into the common Greek idiom of the sixteenth-seventeenth century; at the same time it seeks to reconstruct the history of the Elizabeth Day McCormick Apocalypse and thus to make some contribution to the study of seventeenth-century versions of the Greek New Testament.

For the translation into vernacular Greek of the commentary, as well as of the Apocalypse, Maximos the Peloponnesian appears to have been responsible. He is described to us as 'a very industrious and somewhat roving minor ecclesiastic of the Orthodox Church, not uninteresting and considerably capable.' Making translations of this sort into the *koinè* of the sixteenth-seventeenth century is said to have been one of the major activities of his busy life. He does not, however, excel as a translator on the side of accuracy or careful workmanship.

Could we spare the space, we should gladly enlarge upon the uniqueness and the value of the Maximos cycle of Apocalypse miniatures and upon the admirable learning and industry which the editors of this work display. As it is, we must be content with quoting the following sentences from Mr. Colwell as a sort of postscript: 'The most complete contrast to Byzantine nonconcern with the Revelation of John was presented by the great upsurge of late-Greek interest in this book in the immediately post-Byzantine era. Once the Apocalypse was orthodoxly accepted as scripture, once the Greeks under Turkish rule found themselves in a social and political position comparable to that of the early Christians under Roman rule, their attitude toward the Revelation of John changed entirely. Late-Greek interest in the Christian Apocalypse suddenly became as keen and vivacious as it had earlier been dull.'

astically, and psychologically, and it reported in September of last year. Its findings have just been published in a bulky pamphlet under the title, *Kindred and Affinity as Impediments to Marriage* (S.P.C.K. ; 2s. 6d. net). Years ago in every church in England there could be seen a large notice which began : 'A man may not marry his grandmother.' But the problem is not so easy as that, and time and common sense and legislation have united to throw doubt upon some of the items in Archbishop Parker's Table of Affinities which has hitherto been accepted as authoritative. The Commission has heard exhaustive evidence, has asked authorities, like Professor J. B. S. Haldane, for statements on one side of the problem and another, and now issues its findings, with a new Table recommended for use in the Church of England (p. 90). The findings are very cautious, much more so than probably they ought to be. It may easily be felt that after such a long period of gestation the Commission might have come out boldly and said, 'This kind of marriage (with a deceased wife's sister, for example) is perfectly legitimate.' It seems such a waste of time, in view of the modern view of the progressiveness of revelation, to discuss whether the prohibitions in Leviticus are binding on us to-day. However, the members of this body have made a genuinely thorough investigation, and their conclusions will be read with interest in all the churches.

God's Ultimate, by Mr. A. E. Saxby (Stockwell ; 2s. 6d. net), is a forceful argument in favour of universalism. There is, of course, much to be said for that doctrine, but the present writer is altogether

too prone to a hard dogmatism. His argument is elaborately exegetical, but when he assumes that his particular rendering of a text or New Testament word is 'God's meaning' one feels that he oversteps the line. Surely every thoughtful person, not to say devout Christian, must humbly realize that the whole field of the eternal world is too utterly mysterious to be surveyed with assurance, but here all is measured and laid out as neat as a tennis court. St. Paul confessed that God's judgments are unsearchable, but this author claims to have searched them out. His earnestness is admirable but it is impossible to accept his pronouncements with confidence.

Reading the most recent book by the Rev. James Reid, D.D., *Facing Life with Christ* (S.C.M. ; 5s. net), one can easily understand his great reputation as a preacher. These discourses are rich in experience of life. They are the work of a man who understands people, average people with common problems, and their purpose is to help such people to face their problems with assurance and courage. He speaks of fear, anxiety, frustration, suffering, the right use of possessions, the right conduct of personal relationships, and in all these matters of the way to liberty and peace and power through fellowship with Christ. He is an interpreter of life in the light thrown on it by the Cross and victory of Christ. The whole book is the work of a competent, cultured, well-read, devout Christian minister. Its issue will be comfort, in the real sense of the word, a fortifying illumination which has first of all come to the author himself, and which he transmits with confidence to his fellow-pilgrims.

In the Study.

Virginibus Quærisque.

Bread and — ?

BY THE REVEREND STUART ROBERTSON, M.A.,
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'Man shall not live by bread alone.'—Mt 4^a.

'BREAD,' said a small boy, 'is what you put something on.' A very sound remark ! Bread is a necessity of life, and therefore, whatever is dear, bread must be cheap so as to be within the reach

of the very poorest. We can do without chocolates and cakes and meringues ; they are nice, but not necessary. Bread is necessary and we can't do without it ; therefore Jesus set it right in the centre of the Lord's Prayer and bade us pray for 'our daily bread.'

But bread alone is but dull feeding. It is, in fact, 'dry' bread ; and dry bread and water is a prison sentence. It wants something on it : bread and butter for your first piece, if you have been properly brought up. Then bread and jam, or bread and