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Correspondence.

THE HOLY COAT OF MTZKHETA.

To the Editor of the CHURCHMAN.

DEAR SIR,—Mr. Cust's interesting account of his visit to Trèves reminded me of this same Holy Coat in another part of the world, namely, Georgia. According to the tradition prevalent in the Georgian Church, the Gospel was first preached in the parts about Georgia by the Apostle St. Andrew, who took for his fellow-apostle Simon the Cananite, whose tomb at Nicophia—also called Bitchwinta—in Mingrelia, was shown until lately.

But according to the same tradition, the preaching of St. Andrew had been preceded by the arrival of Elioz, a Jewish soldier, who was present at our Saviour's crucifixion, and to whose share fell "the coat without seam, woven from the top throughout." He brought it to Mtzkheta, the seat of the kingdom, where King Mtzkhetos built a church wherein to deposit the precious relic.

Ever since the sixth century this coat has been emblazoned on the arms of the Bagratides, whose dynasty dates, they say, from David and Solomon. On their arms, the seal of Georgia, were emblazoned (1) the sling that served to kill Goliath; (2) David's harp; (3) a pair of scales, as emblem of the wisdom of Solomon; (4) a lion, on which his throne rested; and (5) the coat of our Lord, with this inscription around it: "Now the coat was without seam, woven from the top throughout." All round this coat of arms is the inscription taken from Psalm xxxii. 2: "The Lord hath sworn in truth unto David, He will not turn from it: of the fruit of thy body will I set upon thy throne."

As there are more than one head of St. John the Baptist, so there may also be more than one Holy Coat. When I was at Mtzkheta some years ago, and went to the cathedral there, I was shown the place where that Holy Coat was kept, and from whence it had been removed many years ago; but nobody could tell me either by whom or whither it was taken; neither could I learn where it is at present. The whole interior of the church had been adorned with frescoes that dated from almost Apostolic times, but were whitewashed all over by an archbishop, who, I was told, lost his see on that account. The process of scraping off the lime was going on at the time, but not without injury to the original paintings.

Believe me, dear sir, yours faithfully,

S. C. MALAN.

BOURNEMOUTH,
March 6, 1892.

Short Notices.

The Resultant Greek Testament. By R. F. WEYMOUTH, D. Lit., Fellow of University College, London. With an Introduction by the Right Rev. the Lord Bishop of WORCESTER. Cheap edition. Pp. 640. Elliot Stock, 1892.

THIS work, when it first appeared five years ago, was reviewed in the CHURCHMAN by Dean Perowne, and was warmly commended. The book enables the student, says Bishop Perowne, "to see at a glance what the present state of the Greek Testament is, as determined by the consensus

of the most competent editors." Dr. Weymouth, in constructing his text, has not only availed himself of the labours of Lachmann, Tischendorf, Tregelles, and Westcott and Hort; he has made use of Alford, the Bâle edition of 1880, Bishops Ellicott and Lightfoot, Weiss, and the Revision Committee. Further, for the sake of comparison, he gives the readings of Stephens, 1550; the Complutensian Polyglot; Erasmus, 1516, etc. The work is, in fact, a marvel; and the accuracy, as well as the completeness of it, reflects the greatest credit on the accomplished scholar to whom all critical students of the Greek Testament are indebted.

The Early Religion of Israel, as set forth by Biblical writers and by modern critical historians. By JAMES ROBERTSON, D.D., Professor of Oriental Languages in the University of Glasgow. Pp. 520. William Blackwood and Sons. 1892.

Have the Biblical writers received fair play? I think they have not. So says Dr. Robertson in his modest and liberal, but pungent, Preface to the Baird Lectures, now before us. He pleads for a criticism that shall start by admitting that the writer possesses ordinary intelligence, and shall interpret his words in a fair and common-sense fashion, and be bold enough, when necessary, to confess its own ignorance. He does not acknowledge Criticism in the sense in which it is sometimes spoken of as if it were some infallible science.

Dr. Robertson's work shows ability, learning, and acquaintance with Oriental ways, together with strong common-sense, and a keen sense of humour. A book of this character can hardly fail to do good service; and certainly it merits a larger notice than in the present CHURCHMAN can be given. Chapter xv., "The Three Codes," is excellent, particularly the passages dealing with the argument from silence and the place of worship. But the whole work, as we have said, is lucid and strong.

Dr. Driver's "Introduction" appeared after nearly the whole of Dr. Robertson's book was in type. But the Preface contains two or three references to it. For instance, Dr. Robertson says: "While concluding that 'the completed Priests' Code is the work of the age subsequent to Ezekiel,' he is careful to add the qualification that 'the chief ceremonial institutions are *in their origin* of great antiquity' (p. 155). Whether he would include in this category as many institutions as König accepts, I cannot gather. . . . Statements such as I have quoted amount, in my opinion, to a set of critical canons quite different from those of Wellhausen; and Dr. Driver would have been no more than just to himself if he had (as König has done) accentuated the difference." Elsewhere (p. 517) Dr. Robertson explains König's position. Thus:

He declares himself an adherent of the view of Reuss and Graf that the Priestly Code is later than Ezekiel; yet he strenuously asserts that the historical order, law and prophets, is to be maintained, and says that the Grafian hypothesis does not involve a denial of this order. His own position is that Moses received a veritably supernatural revelation, that through him God brought Israel in a miraculous manner out of Egypt, and concluded a covenant with Israel at Sinai, where the foundations were laid of Israel's ordinances for religion, morals, worship and daily life (p. 333). As to the extent to which König differs from the prevailing school, it may be mentioned that he defends the Mosaic origin of the tabernacle (*ibid.*), and holds that the absence of mention of the Great Day of Atonement in Nehemiah is no proof that the law relating to that institution was not then known (p. 331).

Prayers for the Home. A month's cycle of morning and evening family worship, with some occasional prayers. By H. C. G. MOULE, M.A., Principal of Ridley Hall, Cambridge. Seeley and Co. 1892.

We heartily recommend this Manual of Family Prayer. In some respects, among the similar books which are sound and generally

acceptable, it stands alone. Thus, as to definite arrangement. On Monday the Church is specially remembered, on Tuesday the State, on Wednesday our children, on Thursday missionary work. We do not remember in any Manual a plan of this sort. On Wednesday and Friday, of course, confession of sin is made prominent, on Friday the Lord's death, on Saturday His burial, on Sunday His resurrection. On Saturday prayer is made for Israel. We should add that the book is admirably printed in large, clear type.

The Autobiography of Isaac Williams, B.D. Edited by his brother-in-law, the Ven. Sir GEORGE PREVOST, late Archdeacon of Gloucester. Pp. 186. Longman, Green and Co. 1892.

On the title-page of this book appear the words, "as throwing further light on the history of the Oxford movement." And undoubtedly the autobiography, with the editor's notes, *does* throw further light on that history, particularly with regard to Newman. Isaac Williams was author of several of the "Tracts for the Times," and his own position among the Tractarian leaders has not been always distinctly marked. The editor's own recollections of the great actors in the movement, especially of John Keble, are inserted, as we have said, in footnotes. The original preface to the autobiography, it may be stated, is dated December, 1851.

Here is a specimen passage (page 103):

The first secret misgiving which arose into something of distrust was when two of Newman's pupils . . . were translating and on the point of publishing the Roman Breviary (with the hymns translated by Newman) without any omissions. On Prevost's earnestly deprecating this, a dispute ensued, and I thought Newman showed some want of meekness.

The writer then refers to Newman's "peculiar temperament," and expresses his conviction that Newman's leaving the Church of England was *not* owing to the treatment which he received from the Heads of Houses at Oxford. "I doubt it," he says. "I think it more owing to his own mind." Upon this, Sir George Prevost, while asserting that "the Heads adopted the line of conduct that was most calculated to goad a sensitive nature like Newman's to desperation," comments thus: "I believe that Isaac Williams may be right in attributing his change *more* to what was working within him—to his natural restless temperament." Again, on p. 97, we read of "fears for the result of Newman's restless intellectual theories." On p. 70 we find that Newman said to H. Wilberforce, "*My temptation is to Scepticism*," a very remarkable confession. Later on he said things in favour of the Church of Rome, which "quite startled and alarmed me," writes Isaac Williams, p. 108. And *after* the publication of Tract No. 90, he said that he thought the Church of Rome was right, "so much so that we ought to join it."

The Foreign Church Chronicle and Review is a little Quarterly to which we have always been pleased to invite the attention of our readers (R. Berkeley, 29, Paternoster Row). The March number opens with an "In Memoriam" article on Bishops Harold Browne and Harvey Goodwin, Archbishop Heykamp (Utrecht) and Professor Damalas (University of Athens). It contains an extract from the paper on Dr. Cheyne in a recent CHURCHMAN, in connection with the "Declaration on the Truth of Holy Scripture." In an article on "The Later Jansenism," based on M. Séché's valuable History, the *Chronicle* says: "There is one question which the consideration of the *Petite Eglise* forces upon us. What has "M. Hyacinthe Loyson done for these simple folk? They are walled round with prejudices, granted, but they have much in common with a "protest against Rome, which is, at the same time, Catholic. Has any "effort been made to gather them round the eloquent ex-Carmélite? If not,

"why not? Has M. Loyson made any steady and persistent effort to "attach to himself the members of the *Petite Eglise* in the Isère and La "Vendée? If not, why not?" From a reference in the *Chronicle* to this Magazine we may with all modesty quote as follows: "Anyone wishing to know the sober views of thoughtful English Churchmen may well read the CHURCHMAN each month."

The fifth volume of the new issue of Maurice's *Lincoln's Inn Sermons*, in six volumes, has now reached us (Macmillan and Co.).

The Clergy List for the present year, admirably arranged, and altogether an excellent directory, is published by Messrs. Kelly and Co., 51, Great Queen Street, Lincoln's Inn Fields, E.C. To the completeness and accuracy of the work we bear witness with much satisfaction. The editor, Mr. Hailstone, is evidently careful as to the smallest details. It is a handy volume, very well printed.

THE MONTH.

THE Clergy Discipline (Immorality) Bill was introduced into the House of Lords by the Archbishop of Canterbury, but an inquiry in the Lower House drew from Mr. Balfour the statement that it is still a Government measure. It has been read a third time.

The Government persevered with their proposal to vote £20,000 in aid of preliminary surveys for the Mombasa railway; and the majority was encouraging.

The *National Church* has an excellent article on the useful debate on the Church in Wales. The Solicitor-General's speech was indeed "closely reasoned." The speech of the First Lord of the Treasury was also eloquent and effective.

Amongst the signatures to the Counter Declaration in the matter of the Dublin Ordination appear the names of the Deans of Canterbury, Llandaff, Lichfield, Ripon, and Norwich.

Mr. Eugene Stock and the Rev. R. W. Stewart (of Foochow) are the two members of the C.M.S. deputation to Australia.

At some of the things said by speakers—Conservatives—in the majority on the Eastbourne question we confess we were surprised. The lawlessness of the Salvation Army at Eastbourne has been scandalous. The *Guardian* says:

We do not deny, of course, that occasions may arise from time to time which compel men to choose between obedience to the law of the land and obedience to the law of God, and if there had been any prohibition of Salvationist preaching in the Act our sympathies would have been wholly with General Booth. But when the Salvationists claim to be the sole judges, not merely of the end they propose to themselves, but of the methods by which that end is to be attained, the case is different. To set the authorities at defiance for the sake of beating a big drum is to our minds wholly incompatible with the respect which every good citizen owes to the laws under which he lives.

An appeal from Irish Nonconformists to their brethren in England and Wales is an address against Home Rule, on the ground that "almost every one of the 990 non-Episcopal ministers in Ireland" is opposed to "any scheme which would establish a Parliament in Dublin possessing legislative and executive authority."

Bishop Oxenden's autobiography was reviewed in a recent CHURCHMAN. The good Bishop died at Biarritz.