

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