

MAN. however, might
sbyters, and not to
t even the latter is
which though com-
eration, inasmuch as
himself a patriarch of
tury. Now, first of all,
eak for himself, that we
deserves consideration."

tion of his Annals quoted by
Selden published in 1642.
atin translation. It begins:
year of Claudius Caesar
ist abode at Alexandria, that
d the faith of Christ. One day
he city the thong of his shoe
to a cobbler named Hanania, that
the cobbler took up an awl with
his finger instead of the sole, so that
d was shed, with no small pain;
attered at St. Mark; but he said,
eve in Jesus Christ the Son of God.
he healed, And taking hold of his
in the name of Jesus Christ let your
whole; and in that instant it was re-
the blood ceased to flow. Thenceforward
eved in Christ, upon which St. Mark bap-
made him Patriarch of Alexandria. And
ointed the first patriarch of Alexandria."

o can doubt that this precious Annalist "de-
consideration!" Were he only a western
icler of that century, and quoted on the opposite
ide, what triumphant merriment would be made over
his musty manuscript! The learned and candid
Dupen's account of it is: "Tis full of fables and very
vulgar stories." Bishop Pearson says that Labbe ex-
presses the general sense of the learned about
Eutychius at the end of the council of Antioch:

"Moreover, so gross and so numerous are the errors
of the Eutychian Annals, especially in matters of
chronology, that learned readers have hitherto not
set a farthing's value upon his work, since he differs
from Socrates, Sozomen, Evagrius, and the other
approved Greek and Latin writers." "Nor do
(adds Pearson) differ much from this opinion; for as
I have shown at large in the *Vindiciæ Ignatiæ* this
Batriades (the Arabic name for Eutychius) was ex-
tremely ignorant of ancient history, nor could he,
a writer himself of the tenth century, be compared with
the writers of the first ages." (*vid.* his "*De Succes-
sione primorum Romæ Episcoporum*," Vol. II. p.
435). To pass over many palpable errors and ab-
surdities, take the following account of Origen, as
instar omnium: "In the time of the Emperor Justinian,
there was one Origen, bishop of the Mangabenses,
who asserted the doctrine of the transmigration of
souls, and denied the resurrection. Justinian sent
for Origen to Constantinople, and Eutychius, the
bishop of that city, excommunicated him." Origen
wasn't a bishop, and he lived 300 years before Jus-
tinian, and the rest is equally correct. If Eutychius
could muddle the facts of an Alexandrian's history in
this wise, what could he not do with St. Mark? Be-
sides, what possible authority could a writer of that
age be to the facts of the first century? He cites no
authorities, and probably none existed in the tenth
century which we have not now. One has to be sorry
for Bishop Lightfoot who acknowledges in a note,
"The authority of a writer so inaccurate as Euty-
chius, if it had been unsupported, would have had no
weight; but, as we have seen, this is not the case."

That is, Jerome does nothing without a liberal "in-
ference." Hilary gives no help without a misinter-
pretation; and so both need Eutychius; but Eutychius
is so entirely shaky that he cannot stand without
Jerome on one side and Hilary on the other! Now
we can value the quotation dear to the lovers of
parity:—"The evangelist St. Mark appointed along
with the patriarch Hanania twelve presbyters who
should remain with the patriarch, to the end that,
when the patriarchate was vacant, they might choose
one of the twelve presbyters, on whose head the re-
maining eleven laying their hands should bless him
and create him patriarch. This custom did not cease
till the time of Alexander (A.D. 313-326), patriarch of
Alexandria." Bishop Lightfoot adds: "It is clear
from this passage Eutychius considered the functions
of nomination and ordination to rest with the same
persons." And what reply can any rational man
make, but—It is of no consequence in the world what
Eutychius thought! The bishop adds again: "If
this view however be correct, the practice of the
Alexandrian Church was exceptional;" and I may
add—It is very small comfort anti-hierarchical people
can get from it; for if it is correct, Parity was not
primitive, and Patriarchs were apostolical!

I hope the two hacks are sufficiently dissected, and
may now be wisely thrown to the dogs.
Your obedient servant,
J. CARRY.

Port Perry,
27 Jan., 1882.

HASTINGS AND PRINCE EDWARD RURAL DEANERY.

SIR,—As your correspondent's account of the travel
of the above deputation may mislead some of your
readers I wish to state that as incumbent of the
mission of Madoc, I visited L'Amable and surround-
ing districts six times during my stay in the mission
from Sept. 1880 to Dec. 1881, spending nearly a week
amongst them on each visit, and besides holding
services in L'Amable, celebrating the Holy Com-
munion visiting the sick, baptizing and marrying, I
held services and baptisms at Brownsons, five miles
east, at Bagcroft, five miles north, and on the York road
six miles west of Bancroft, and at Thanet on my way
to or from L'Amable. So that the statement
that the people "have had only an oc-
casional visit from the incumbent of Stirling is not
accurate." Several of the former incumbents of
Madoc visited this portion of the mission. The Rev.
Mr. Burke, of Belleville visited L'Amable several
years ago, and had a lay reader appointed, who acted
for nearly a year. There is a stage, carrying the mail
and passengers, etc., leaves Madoc three times a
week for Maynooth, twenty miles north of L'Amable.
Yours, etc.

Burbrook, 5th Feb., 1882.

J. CHRISTIE.

ALGOMA.

SIR,—On the occasion of my last hurried visit to
Toronto, to aid in carrying to their last resting place
the remains of our beloved Bishop, I called on some of
the clergy to help us. As the only one of Dr.
Fauquier's clergy, who could be present on that day,
I was all the more affected by the beautiful and
solemn service, and while reverting to our anticipa-
tions that the Bishop would have distributed the gifts
to the children of our school from the Christmas-
tree, and cheered us by presiding at many a meeting,
I determined that as far as lay in my power, and so
far as our Heavenly Father would permit, I would see
that the work in which the Bishop had taken such
delight and interest should be pushed forward. My
appeal was in reference to our Christmas-tree, a
minor matter some may think, but really, in these
days, of vast importance in connection with evangeliz-
ing work. The Revs. Langtry, Rainsford, and Jones
at once promised or gave assistance; and the various
contributions, which were most liberal and handsome,
enabled us, backed by the efforts of our own congre-
gation, to furnish a tree such as Bracebridge had
never seen before. I beg to thank those whose names
I know for assistance most timely and encouraging;
but as many of the donors are unknown to me, I can
only mention Mrs. Kerr, Mrs. Hughes, Mr., Mrs. and
Miss Harcourt, Miss Reed, Drs. Hall and James, Mr.
and Miss Radford, Mrs. Williams, Mrs. Jones, Mr.
Smith, and the Misses Novirri, and Mr. Hamil-
ton. As Churchmen we must believe that the true
principles on which Christ founded His Church, and
would have it supported and extended, are taught in
our Sunday-schools; and I would ask what better
commentary on Scripture any man can possibly
possess than the Church Catechism itself?

Yours truly,

Bracebridge,
Jan. 7, 1882.

J. ROLL.

BEST CHOIRS.

DEAR SIR,—If your Winnipeg friend is an "enthu-
siast," at least he has good Christian warmth of
heart, and love for God's house and service. If it is
not true that our Sunday-schools are a "disgrace,"
it is less harmful to say so than to apply to ourselves
such high-sounding flattery, as Mr. Chance says. We
always lack, and in this we lack much.

On the question of music.—It is only those who
think of it from the standpoint of an artist, rather
than as a means to an end, i.e., the beautifying of the
worship of God and the leading of the worshipper to
identify himself or herself with that worship, who
will deny that the grand old tunes which were by the
"greatest musical composers," are those which are
enjoyed heartily by the majority.

The main object of many choirs at the present day,
seems to be to choose such new-fangled tunes, or to
introduce such new-fangled variations in the old
ones, that they may keep as many of the congregation
from singing as possible. It is difficult to recognize
those gladdening strains which we sang of old time,
that flowing from thousands of children's voices filled
the vast St. Paul's with echoes of praise; or the sim-
ple hymn tunes that led by one childish voice make
the old cathedrals and churches of our mother-land,
still linger in our memories, as the nearest we can
think of to the peaceful holiness of heaven.

Those who, from education or refinement, love
this new style of music, which to an outsider seems
to be a striving after harmony by a mingling of dis-

and was con-
ing witness to Jesus.
as Christians are every one of
his witnesses, to teach His truth,
friends what great things He has done for
us, and has had compassion on us. To show to all
the world that we are settled in the faith as we sit
humbly at Jesus' feet. That we are clothed with
His righteousness, by cleaving steadfastly unto Him,
and following the footsteps of His most holy example;
that we are in our right mind at last, and are swayed
now by no unclean spirit of lust or pride, or avarice
or anger.

Biblical Notes and Queries.

Answer:

In answer to the question of A.M., "Did Jacob's
wrestling, or was it his prayer which prevailed with
God? Or does wrestling represent self-righteous-
ness?"

Undoubtedly it was Jacob's prayer which prevailed
with God. The Prophet Hosea says, "He wept and
prayed to him." These words indicate the nature of
the conflict, the weapons with which he conquered.
All Jacob gained by wrestling was a dislocated thigh.
He wrestled with God in the form of a man, in which
he is signally defeated. He importunately supplica-
ted God in prayer, in which he prevails as a prince of
God, receiving the blessing of a new name and a new
development of spiritual life. A celebrated writer
has said:—"I hold that wrestling with God repre-
sents self-righteousness—the very thing we are
to give up, and I believe that very much self-right-
eousness has been promoted in godly minds, by a
mistaken view of this wrestling. Forced exercises,
prolonged through the night, have been practiced by
Christians, as if there were a merit in this so-called
"agonizing." They have unwittingly been imitating
Jacob in the very thing where he was wrong. Ear-
nestness, whole-heartedness, perseverance, and true
emotion should mark prayer, but these should be the
product of faith or confidence in God, which faith
tends not to struggling, but to calmness of soul."

P. TOQUE.

Correspondence.

All Letters will appear with the names of the writers in full
and we do not hold ourselves responsible for their
opinions.

THE OTHER HACK DISSECTED.

SIR,—In my former letter on this subject I gave
Bishop Lightfoot's quotation from Hilary the Com-
mentator: "In Egypt the presbyters seal if the bishop
be not present." Against the use of the word "seal"
the learned Bishop explains it to mean "ordain or