

But even here he was beset with a difficulty. The articles were very clear upon the point that among the preferments of which the defendant was to be deprived the incumbency of St. Alban's, Holborn, was "especially" to be taken away. This, however, was overcome by simply leaving out the reference to St. Alban's, and basing the deprivation on the words "all other preferments"! In common consistency, he ought at the same time to have removed the reference to St. Alban's from the charge of "ritualistic practices," when nothing of the original suit would have remained save the "unknown quantity" before alluded to. Then, as usual with such "judgments," we are left in utter ignorance of the full scope of Lord Penzance's decree of deprivation. In the Miles Platting and Prestbury cases deprivation (strictly so-called) was not prayed for—as a matter of fact the P. W. R. Act does not mention "deprivation." In these cases the Church Association prayed that the particular benefices might, in accordance with the Act, be declared void, the three years' "contumacious" disregard of the several inhibitions having elapsed. But here we have no allusion to this, the cases being cited as instances of ordinary deprivation, whereas they are nothing of the sort.

But enough of the legal muddle. The case would not stand ten minutes in a properly-constituted court. Whether the judge feels personally piqued at Mr. Mackonochie's high-handed behaviour or not we cannot profess to know, but certain it is that no little malignity has characterised the conduct of the case. Possibly the fact that Lord Penzance has no pecuniary interest in his position lessens his regard for it. We await the result with no anxiety. There may be an appeal or there may not, it might be successful or it might not. In any case, whatever may happen, Mr. Mackonochie will, we are sure, decide to rest his case on the authority of Christ and His Church. As Lord Penzance's judgments have been treated before so will this one be treated now—viz., with dignified disregard.

#### APOSTOLICAL SUCCESSION.

"CAN any reader of your Magazine refer me to where I can find the proof in support of the Doctrine of Apostolic Succession and can they be stated concisely."—*Ignorant Churchman*.

This question has been asked us several times recently and we quote as reply the following answer by Mr. Place in the *Penny Post Magazine*:

I would recommend *Ignorant Churchman* to get a small tract entitled "Apostolic Succession," by Dr. Littledale, published by Palmer, Queen-street, price 8d. I do not know that I have anywhere seen the points so clearly stated, or so many objections so well answered in a few words. The author starts with this position:—

"I. Every person who sets up a claim to be a minister and pastor of the Christian religion must do so in one or other of these four ways:

"a. He may claim to have been sent directly by God Himself.

"b. He may claim to derive his commission in regular fashion from those whom God did send directly empowering them to send others in their turn.

"c. He may claim to be the elected choice of the congregation to which he ministers, or of the society of which he is a member.

"d. He may simply act on his own judgment of his fitness to be a teacher.

"II. Only in the first and second cases can he be really God's messenger, with a right to speak in His Name. In the third case, he is only man's messenger. In the fourth case, he is nobody's messenger but his own."

He shews how the second way is the "Bible way," taking first of all the Old Testament, then the New Testament. In reference to the latter he writes:—

"VII. Under the Gospel the same principle holds good, though the way of working it is different. Our Lord came to set up a kingdom on earth, and He chose the Twelve Apostles to be its chief officers (St. Matt. x. 1). He also chose seventy of the disciples as inferior officers (St. Luke x. 1). When a vacancy happened amongst the Apostles by the death of Judas Iscariot, the eleven others elected St. Matthias by lot into their company, and set him apart for his office (Acts i. 23, 26). But more Apostles were added later. St. Paul, though especially converted and commissioned by Christ

Himself, and given the power of working miracles, nevertheless was regularly ordained by the other Apostles at Jerusalem, as also was St. Barnabas, who is given the same title of Apostle (Acts xiii. 2; xiv. 14); and later on we find Andronicus and Junia called Apostles too (Rom. xvi. 7)."

Then having pointed out the difference between the Old and New Dispensation in this respect, he writes:—

"IX. For fifteen hundred years after Christ, the body of the faithful everywhere throughout the world retained the three same ranks in the Christian ministry as those named above. Only, in honour of the first Apostles, they soon dropped that title as too sacred for their successors, and gave the highest order of ministers the title of *Bishop*, a name which is sometimes applied in the New Testament to the second order of ministers, the Elders or Priests (Phil. i. 1; 1 Tim. iii. 1). To these Bishops alone the right of ordaining others to their own office or to any lower one in the Church was strictly confined, and just as the regular Jewish Priests born as sons of other priests in lawful wedlock formed the *Aaronic* or *Levitical* Succession, so the whole body of Christian Bishops and Priests, who have been duly set apart for their office generation after generation, form the *Apostolical* Succession."

He then reviews the position of those who do not accept the doctrine, e.g. the Baptists, Presbyterians, &c.; and under XV. he notices the chief objections.

In No. XVI. the writer sums up:—

"a. Apostolical Succession is the doctrine of the Bible.

"b. Apostolical Succession is the unbroken custom of the whole Church.

"c. Apostolical Succession is the law and practice of the Church of England.

"d. Apostolical Succession is not an uncharitable doctrine.

"e. Apostolical Succession is needful for all pastors who do not wish to violate the laws and defy the officers of the Kingdom of Christ."

*Ignorant Churchman* will find Perceval's "Apostolical Succession," and Chancellor Harrington's work on the same subject, quite sufficient for his purpose. Courayer on English Ordinations is also useful. The Roman Catholic Church claims to possess Apostolical Succession, and from St. Augustine to the era of the Reformation the English Church had ordination through bishops in communion with Rome. At the accession of Queen Elizabeth, Archbishop Parker was consecrated to Lambeth; many years after the Jesuits in England raised a doubt as to the validity of Parker's consecration, which has been well answered many times; but if his consecration had been imperfect it would not affect us now, since we could claim through Archbishop Laud, one of whose consecrators was Antony de Dominis, Archbishop of Spalatro and Dean of Windsor, whose orders the Roman Church cannot impugn.

#### OBITUARY.

THE REV. T. P. HODGE.

WE have to record this week the loss to the diocese, of another of another of its older ministering servants.

On Tuesday, 24th ult., was called suddenly to his rest, the Rev. Thomas Peter Hodge, who had only within a day or two of his summons hence, resigned the temporary charge of the Batteau and Duntroon mission.

Mr. Hodge was an Englishman and was educated at Codrington College and Oxford. He served as Chaplain to the British embassy in Denmark, and as Rector of Santa Cruz, West Indian Islands. He came to Canada in 1856, and his first charge was the parish of Southampton in the diocese of Huron. In 1860 he entered the diocese of Toronto, where he has resided ever since, having had charge successively of the parishes of Credit, York Mills, Holland Landing. He retired from active duty, in broken health, about two years ago, but has been taking occasional duty at Collingwood; and for the last twelve

months, pretty hard duty for so infirm a man, in the Batteau mission. Having just given up his labor (on the appointment of the Rev. Mr. McCleary) Mr. Hodge had again undertaken the charge of Collingwood during the vacation of the Rev. Mr. Kirkby, and had performed the full duty on Sunday the 22nd ult., but on Monday evening he was stricken down by a sudden attack of heart disease. He rallied for a few hours, but early on Tuesday morning a second and most severe attack carried him, in a moment, beyond the toils and troubles of this life.

The writer, who has known him intimately for twenty-three years, can hardly close this notice without bearing testimony to the extreme amiability and kindness of his character. He was a man of unwavering loyalty to the Church and to the Catholic Faith as set forth "whole and undefiled" in the various services of the Book of Common Prayer. Hence, of course, he was delivered from the trial of having all men speak well of him at all times, and was called to know something about cold suspicion and unworthy doubts from those who should have been his foremost friends. In this, however, he was only as his Master, and those who knew him well and intimately knew his good heart, and heartily respected his unswerving honesty of purpose and his churchly love. As a preacher he was earnest, scriptural, sound in doctrine, and always plain and intelligible to all. "Christ," was his constant theme, and the sacrifice of Christ the object of his exaltation always, as it was certainly the object of his own trust and hope.

#### JOTTINGS FROM ALGOMA.

(Continued)

On Monday evening, a meeting of several of the most active and prominent members of the congregation was held at the Parsonage, in accordance with notice given, for the purpose of discussing the question of the erection of a church. Great interest was manifested among those present, and the belief confidently expressed that now that the Land Investment Committee in Toronto have granted the Bishop's request for permission to sell their lots, there will be no difficulty in realizing from the sale a sum sufficient with the contributions already made by the members, amounting, as they will by the time operations are actively commenced, to \$1,500, to erect a church large enough to meet all the requirements of the congregation for some time to come. Resolutions were accordingly passed providing for the sale, for the preparation of plans (to be submitted to the Bishop for his approval, according to the newly introduced rule of the Diocese) and for the appointment of a building committee to look after details.

On Wednesday, 20th, a visit was paid to the township of Oliver, where Mr. McMorine has maintained services for several years with indefatigable zeal, and at the cost of some physical exertion, involving many a time a walk of fifteen miles from the Landing to his destination in the forenoon, then an afternoon spent in tramping from one farm house to another giving notice of the service, then the next morning the fifteen mile walk home again. On the present occasion the journey occupied five hours, with all the attendant comforts of a hot sun, jaded horse, bad road, and perfect *nimbus* of black flies and mosquitoes, in keen pursuit of the episcopal "purple." The service was held in the house of Mr. W. Squires, the largest and most central in the neighbourhood, and was attended by the residents for miles round, irrespective of religious associations. At its conclusion, the Bishop preaching, a meeting was held to discuss the question of a church building, \$40 being contributed on the spot, with an offer of two acres at a central point for the church and cemetery, as a guarantee of the people's desire to give permanence to the self-denying efforts already made for their spiritual welfare. After some further discussion the subscription list was placed in Mr. Squires' hand with a view to a general canvass, the Bishop promising some assistance from diocesan funds conditionally on the people giving a fair proportion of money and labour.

On Thursday evening a conversazione was held in one of the rooms of the Town-hall at the Landing, at which the Bishop had the opportunity of meeting the members of the congregation socially, and saying a few words of encouragement suggested by his own experience during the two years following the great Chicago fire, and pointing out that disasters for the time being are converted oftentimes, in the strange alchemy of God's providence, into fountains of blessing, alike to individuals and congregations; reminding them also that the whole Christian Church in the apostolic age was gathered into a chamber not larger probably than that in which they were then assembled. Shortly afterwards the proceedings, which had been varied by vocal and instrumental music, closed with the benediction.