

Bishop in the Primitive Church, candidly says, "Whomsoever the people had thus elected a Bishop, they presented to their neighbouring Bishops for their approbation and consent, lest the people through ignorance or affection should choose an unfit or unable man for that sacred office, it being supposed that a Synod of Bishops might be wiser judges in the case. A Bishop thus elected *and confirmed*, is to have his ordination." Mr. Dawson's pamphlet affords also an instance of what Whateley calls the "Fallacy of References," a fallacy which he says, "is particularly common in popular theological works. It is of course a circumstance which adds great weight to any assertion, that it should seem to be supported by many passages of Scripture, or of the Fathers and other ancient writers, whose works are not in many peoples' hands. Now when a writer can find few or none of those that distinctly and decidedly favour his opinion, he may at least find many which may be considered capable of being so understood, or which in some way or other remotely relate to the subject; but if these texts were inserted at length, it would be at once perceived, how little they bear on the question."† It is from passages such as Whateley describes, that Mr. Dawson draws his startling conclusion that in Episcopal elections, "the dominating influence of the Clergy and people may be traced through the whole. It is they *alone* who are concerned in elections, and before the Canon of Nicæa, A.D. 325, there is *no trace* even in ordinations of the assembly of the Bishops and Metropolitan upon such occasions." Surely Mr. Dawson must have overlooked the Cyprianic age. Seventy years before the Nicene Council, an African Synod, held under St. Cyprian, speaks of the mode of election then prevailing as "a Divine tradition and an Apostolic observance." What that mode was we know from the Synodical Epistle.‡ The Council who wrote it had good reason to know what was or was not an Apostolic observance, as they met together about 150 years after the death of St. John. They say, "That a people obedient to the precepts of our Lord and fearing God, ought to separate themselves from a Prelate that is a sinner, and should not mingle with the sacrifices of a Sacrilegious Bishop; seeing that they chiefly had the power either of choosing worthy Bishops or

† Logie, p. 285.

‡ Ep. 67, p. 172.