

investigation it be discovered that the best and most learned men in the Synod were in the minority, and I think we have a case in which the veto of the House of Bishops would be fairly permissible.

But besides putting the whole case unfairly, Mr. Dawson endeavours to fasten a name (rather odious in church matters) on the promoters of the Canon on Confirmation. They are "the innovating party." The charge, however, of being innovators can not be applied in an offensive sense, unless we were trying to change some venerable and long-established usage. The election of Bishops in Canada is a usage about twenty years old. In the year 1857 the Diocese of Toronto enacted a Canon regulating an Episcopal election, but from the circumstances of the case, they could not complete the Canon in accordance with the wishes of many, because our Provincial System was not then in existence—there was no House of Bishops. The charge of *innovating* is therefore an unworthy taunt thrown at men who desire to add a safeguard to the existing Canons of Diocesan elections by providing that the Com-provincial Bishops shall have a voice in the election of one of their own body. We must recollect, however, that similar charges of innovation were flung at the Reformers of the Anglican Church, who all the while believed themselves to be renovators, not innovators.

Mr. Dawson assails the argument from the custom of antiquity and especially that from the 4th Canon of the Nicene Council. He argues that the Canons of that Council are inapplicable and obsolete, and that "general Councils may err." I have no wish to claim infallibility, or perpetual applicability for a Canon of a general Council, but as an English churchman I must defer to its authority. I regard the 4th Canon of Nicœa as a testimony to the practise of the Primitive Church. There is no justification for the Anglican Reformation but the appeal to the Primitive Church, and to the New Testament which owes its Canonicity and consequent Authority, to its acceptance and endorsement by the same Church and age that gave us the Creeds. An appeal to the Primitive Church is the *raison d'être* of the present Church of England. Whenever an apology was demanded for the English Reformation, the