

feel and know that the choice of one meet to be a Bishop may be much more safely entrusted to those who are much more capable of judging of the fitness of character, &c., than they can be, who have but little opportunity of discovering the real character of few others than the one who has perhaps ministered in their own parish. If it be a good qualification for a Priest to "rule well his own household," it is certainly a by no means bad qualification for a Bishop to have been a labouring parish Priest, and known ~~well~~ to conduct well his own parish. It becomes therefore a question of consequence to determine whether the interests of Christ's Church, and of ourselves, does not require of us to discharge our own positive duty in the selection of Parish Priests, leaving to the highest court of the Church, the Provincial Synod, the power to elect our Bishops from those Priests.

Fulke, in his commentary on the Rhemish translation of the New Testament, says :

"TITUS i, 5.—*Rhem.* 2. (Ordeine Priests). Though Priests or Bishops may be nominated and elected by the Princes, people, or patrons of places, according to the uses of the time and diversitie of countries and fashions, yet they cannot be ordered and consecrated but by a Bishop himself rightly ordered and consecrated before, as this Titus was by St. Paul. And here it seemeth that he did not only consecrate them whom the people had elected before, but him also made choice of the persons, no mention being here made of any other election popular. Which, though it were long used in the Primitive Church, yet for divers causes, and specially for continual tumults, partialities and disorders, which St. Augustine much complaineth of in his time, was justly taken away, and other better means of their designment appointed."—See Conc. Laodec. caps. 12, 13. S. Augustine de Adul. Coning. cap. 3.

But as an argument in favour of committing the confirmation, if not the election, of our Bishops to the Provincial Synod, we may cite the Canons of Nice and Ephesus, which *prohibit the introduction* of Bishops into Sees, without the consent of the Bishops of the Province, or a majority of them. Consequently when in any province in which there are Bishops a Bishop is introduced, though for a vacant Diocese, or consecrated without their assent, the law of the Church is violated ; the new Bishop is an intruder, and has no Mission, for want of a right to fill the vacancy in those who have undertaken to do so.

The sixth Canon of Nice declares :

"Let the ancient customs be maintained which are in Egypt and Lybya and Pentapolis, according to which the Bishop of Alexandria has authority over all those places. For this is also customary to the Bishop of Rome. In like manner in Antioch, and in the other Provinces, the privileges are to be preserved to the Churches. But this is clearly to be understood, that if any one be made a Bishop without the consent of the Metropolitan, the great Synod declares he shall not be a Bishop. If however two or three Bishops shall from private contention oppose the common choice of all the