

Provincial Synod of Antioch (A.D. 341), adopted as its own and explained the 4th Canon of Nicæa. The 19th Canon explained the meaning of "*cheirotonia*" in the 4th Canon of Nicæa, and shows plainly that the latter Canon is one of election and not of consecration merely. It provides that a Bishop shall not be elected, without (first) a Synod, (second), the presence of of the Metropolitan, (third) the presence of the fellow-ministers of the Metropolitan in the province, to be summoned by letter, or without at least the consent of a majority of those absent, signifying their vote by letters. We should not then be surprised at finding that in many cases the Canons of Councils were broken through ignorance. It was by means of Provincial Synods that the Canons of General Councils were promulged, and oftentimes this took a long time to effect. The great Augustine confessed that when he was consecrated, he disobeyed the Canon of Nicæa, which forbade two Bishops to be in one city. He says, "I was ordained Bishop and sat with him (Valerius) which I did not know was prohibited by the Nicene Council, nor did he himself know it." (*Episcopus ordinatus sum et sedi cum illo, quod concilio Nicæno prohibitum fuisse nesciebam, nec ipse sciebat.*)* He transgressed too the 23rd Canon of Antioch, which forbids a bishop from appointing his successor, as he designated Eradius to succeed him, with however the consent of the Clergy and people. His namesake of Canterbury did the same thing, and both were influenced by the fear of a troublous election after their death. So disgraceful were popular proceedings in episcopal elections, that Nazianzen complained that in them, "It was evident who excelled the rest as much as the sun the stars, at least to the purest part of the people, the Clergy and our Nazarites, to whom chiefly or wholly such choice should be referred, and not to the richest and greatest, and to the mercy and indiscretion of the multitude, yea, even to the basest persons among them."† St. Augustine nominated his own successor for this very reason, because says he, "I know that after the deaths of Bishops, churches are disturbed by ambitious or contentious men." (*Seio post obitus episcoporum per ambitiosos aut contentiosos solere ecclesias perturbari.*)‡

* Ep. 110.

† Bilsen's, perp. gov., p. 448.

‡ Ep. 110.