

purpose to say that because some of the Canons of the Council seem obsolete, *all* are so. The Canon in question is neither obsolete nor inapplicable, since Mr. Dawson's own witness, Dean Stanley says of it, "This Canon is still observed throughout the greater part of Christendom." The main point then is the interpretation of the Canon. Mr. Dawson asserts that the Canon is "a Canon of Ordination and not of election," and he quotes Barrow's reference to Pope Celestine's dictum, "Let not a Bishop be given to the unwilling, let the consent of the clergy and people and order be required to constitute a choice," *Nullus invitis detur Episcopus, cleri, plebis et ordinis consensus ad desiderium requiratur.*" Ep. II, 5. Mr. Dawson says on the authority of Phillimore, &c., that "order" is not intended to mean the Episcopal order, but that it refers to Lay Officials. This seems to me very doubtful. Celestine wrote, A.D. 428, and in order to get at his meaning, let us be guided by an almost *contemporanea expositio* of his language. The 4th Council of Carthage (A.D. 401) has a Canon which, according to Bingham, "comprises the whole practice of the Church in relation to this matter." It decrees that the ordination of a Bishop should always be by the consent of four parties, the Clergy, the Laity, the Provincial Bishops and the Metropolitan, *cum consensu clericorum et laicorum et conventu provincie episcoporum maximeque metropolitani vel auctoritate vel presentia ordinetur episcopus.* I suppose therefore that "the order" of Celestine means the Episcopal order, but even should this be denied, Celestine's authority goes no farther than to assert, what is not denied, that Bishops were elected by Clergy and Laity. Neither Celestine nor Barrow proves that the Nicene Canon was one of ordination as distinguished from election, nor do they assert that the Provincial Bishops had no share in an Episcopal election. The quotation from Pope Leo will not serve Mr. Dawson's argument in the least. It is as follows: "When there is an election of a Bishop, let him be preferred who has the unanimous consent of the clergy and people, so that if the votes be divided by parties, let him by the judgment of the Metropolitan be preferred whose merits and interests are greatest," *cum ergo de summi sacerdotis electione tractabitur, ille omnibus preponatur quem cleri plebisque consensus concor-*