

since the times of Christ and his Apostles, was governed otherwise than by a Bishop superior to his Clergy, (unless perhaps during the time of some persecution or short interregnum,) let me forfeit my part of the cause."

Again, (*p.* 244), speaking of the authority of Bishops, he says: "Was this power left by the Apostles or was it not left? If it were left (as else we could have no Church,) was it left with all or with some? With all it cannot, the multitude cannot be thought fit for these affairs. If with some, then whether with one in a city or territory, or with more? If with more, why is the charge then imposed upon one? One Timothy in Ephesus; one Titus in Crete; one Angel in Thyatira; one other in Philadelphia, Laodicea, and the rest; and why are those single persons challengeable for the neglect? And if this power and this charge were, by the very hands of the Apostles, entailed upon these eminent persons, which should by due Ordination therein succeed them, and from them lineally descend upon us, I wonder what human power dare presume to cut it off."

Bishop TAYLOR (*Works*, *vol.* x., *p.* 277. *Eden's Edn.*) "Whether the diocese be little or great, where there is a Bishop and a congregation, there is a diocese, and there is a power of commanding, and a necessity of obeying, because above the Bishop there is no appointment in the whole religion, *it is necessary that the legislative be established in him*," (i. e. that he should have authority to legislate.)

Again, (*Ib.*, *p.* 278,) quoting S. Ignatius, he says:—"It is fit that you obey your Bishop, and in nothing contradict him, for he that does despises not him that is visible, but in him despises the invisible God, for the Bishop hath not his promotion from men but from God."

Again, (*vol.* x., *p.* 281): "Unless you are sure you