

Synod will incur the danger of never being enforced, and of falling into contempt. Ought a Bishop to be placed in such a position that he must enforce a discipline which in his conscience, he believes will be pernicious to his diocese.

9. If the Bishop be not deprived of his controlling power, then a free expression of opinion may be expected in the Synod, and not otherwise. A Bishop would be tempted to induce a clergyman, or layman, to think as he does on any proposed regulation. Are there not many, both of clergy and laity, who, having privately learned the Bishop's opinion and wishes from his own mouth, would hesitate afterwards publicly to oppose him in the Synod? Some might hold their peace from fear, or from some other unworthy motive; others only from natural deference to one placed over them by God; but in either case free expression of opinion is endangered. But if the Bishop's own concurrence be needed, he has no inducement to silence discussion, or to bring his influence to bear on either clergy or laity in any secret ways. All the acts passing with his concurrence, he can have no temptation to resent the opposition offered by either clergy or laity.

10. If the Bishop be deprived of this power, we shall be acting unlike the Church of Christ in all ages, and in defiance of all precedents? Who ever heard in Church History of a Bishop's voice being accounted nothing in his own Synod?

11. When a Diocesan Synod is established, the Church authority can only be exhibited in such Synod and its acts; if, therefore, the Bishop have not authority in the Synod, he has authority nowhere.

12. In passing a resolution in Synod in opposition to the Bishop, we, of the clergy and laity, should be resisting an authority given him by God. This consideration might well settle the whole matter.

13. If we deprive the Bishop of this power, we shall be taking the side of those who in former days were always the enemies of our Church and of her form of Government, and opposing ourselves to expressed opinion of the best, the most learned, and the most moderate, of the great divines of our Reformed Church. We must not expose ourselves to the censure nor make ourselves ridiculous in the eyes, of the other branches of that now widely spread communion, the Anglican Church.

To the above may be added the following extracts from the Constitutions of the Synods of the different North American dioceses:—

"No act or resolution of the Synod shall be valid unless it shall receive the concurrence of the Bishop, and of the majority of the clergy and laity present and voting at the meeting." *Article 1 of the Quebec Constitution.*

"No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority both of the clergy and of the laity present." *Article 9 of the Toronto Constitution.*

"No act or resolution of the Diocesan Assembly shall be valid which shall not have received the concurrent assent of the Bishop, clergy, and the laity." *Article 9 of the Nova Scotia Constitution.*

"No rule shall be binding on the members of the Church in this diocese at large, which has not received the concurrent assent of the Bishop, the clergy, and the laity." *Article 11 of the Montreal Constitution.*

"No act or resolution of the Synod shall be valid without the concurrence of the Bishop, and of the majority of the clergy and of the laity present."—*Article 13 of the Ontario Constitution.*

"No act or resolution shall become law without the concurrence of the Bishop, and a majority of the clergy and of the laity present."—*Article 14 of the Huron Constitution.*

(For the CHURCH MAGAZINE).
MISSIONARY RECOLLECTIONS.

The history of George Parsons has long been considered worthy of a record by the present writer. The manner in which the two persons alluded to became acquainted with each other was somewhat peculiar. It