

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.

X. 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? (And surely He, according to His promise, has "been with her always.") Who ever heard in Church History of a Bishop's voice being accounted nothing in his own Synod?

XI. When a Diocesan Synod is established, the Church's 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.

XII. In passing a regulation in Synod in opposition to the Bishop, we of the Clergy, or of the Laity, should be resisting an authority given him by God. This consideration might well settle the whole matter.

XIII. 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 the 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.