

them. This we believe to be the proper *principle*, and as to the details in carrying it out, they must be of a nature not to clog the machinery in its working. As to the influence a Bishop can use, beyond the right of consent, will depend, and very properly depend, upon the moral power and sound judgment he possesses; and truly it will be a great assistance to him, if he can realize that his position is a *sacred* TRUST.

Another subject which has engaged attention is that relating to the system of

### ELECTING BISHOPS.

We shall not dwell upon this, although deserving much attention. We know of no system which, in the exigency of the Church, can be made to supplant the elective one. It is open to improvement by purifying the system of its political character, and disarming any aspirant to the office of such means as would enable him to coerce an elector by intimidation, or obtain his franchise through the unlawful use of patronage. The only practical method would seem to be that of purging the Synod of the leaven of centralized power, so that each member will be free to follow a conscientious conviction of duty, without prejudice to himself in any way. More than this will be beyond legislation to accomplish, and it must depend for moral improvement upon that agency which wrought effectually on the day of Pentecost. The sphere of legislation is to protect men so that they *can* do their duty: it is only the constraining influence of Christ's