

verily, but comparing such sentences with the writings of the Apostles, we are led to exclaim as St. Hilary to the Emperor Constantius, "*Fidem, imperator, quæris? Audi eam non de novis chartulis, sed de Dei libris.*" "Doth your Majesty seek the faith? Hear it, then, not out of any new scrolls, but out of the books of God."

The true position of a Bishop, therefore, in Synod assembled, is to preside, to pronounce the judgment of the Council, and in case of a tie, to have a casting vote, as the chairman, in any other deliberative assembly.

We again refer the reader to the 15 c. of Acts, where we consider this point clearly set at rest by the Apostolic custom, to the law of England where no one Bishop has the power proposed by the author of "Reasons," and to the regimen of the Protestant Episcopal Church in the United States, where the universal practice is different from that sought to be imposed upon us.

"If we deprive the Bishop of this power," says the author of "Reasons," What power? the power to negative any question which he may think proper to put down, shall we not be "taking the side of those who in former days were always the enemies of our Church, and of her form of Government?" And will not the clergy be brought into antagonism with their Bishop, "to the certain peril of violating their ordination vows?" This is begging the question, this is a bugbear worthy only of a narrow mind. There is no class of men on the continent more disposed to be respectful to their Ordinary than the clergy of the Diocese of Montreal. Yet, if the question is between God and man, "ought they not to obey God rather than man?" And does not the very fact of the Diocesan calling together his clergy and their lay Delegates to deliberate upon matters and things touching the inter-