

against the will of the Clergy, or against the will of the Laity: he could only withhold his consent to a measure which he conscientiously believes to be not for the good of the Diocese.

II. It must always be remembered that the Bishop's care is over the whole diocese; that of a Clergyman over only his own parish or mission; and a Layman's interest is chiefly confined to his own neighbourhood. How can we, of the Clergy or Laity, with smaller responsibility, wish to force upon a whole Diocese that which he, who is bound to care for all, cannot approve.

III. A Bishop, whose concurrence in the doings of a Synod is not thought essential, will sometimes be placed in the position of one compelled to act in his own Diocese under regulations made contrary to his expressed judgment. In that case he is not a Bishop, but the mere instrument of those *over* whom he is placed, and for the *oversight* of whom he must give account.

IV. It is of the essence of a Bishop's office to rule and to administer the discipline of the Church. At the most solemn moment of his life—his Consecration—he was reminded that he was about to be “admitted to the *government* of the Church of Christ, which He purchased with no less price than the effusion of His own blood,” and most solemnly the promise was demanded of him, before he could receive the Bishop's office, that he would administer the discipline of the Church “according to such authority as he has by God's word, and as to him should be committed.” How can we expect a Bishop to surrender an authority which God has bestowed upon him? How could we afterwards respect one who had relinquished a sacred right, bound upon his office and person by sanctions so awful?

V. The Clergy were asked at the most awful moment of their lives—their Ordination—“Will you reverently