

sostom with approval as affirming the episcopal power not to be *αὐθιρία*, or *ἀρχή*; and goes on to say: "At first the episcopal power did only consist in paternal admonition, and correction of offenders, exhorting and persuading them to amendment; and in case they contumaciously did persist in disorderly behaviour, bringing them before the congregation: and the cause being there heard and proved, with *its consent*, imposing such penance or correction on them as seemed needful for the public good, or their particular benefit."

The author of "Reasons" observes, "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." Reasons, 12. And so it might if it were true. And in order to give weight to his argument, (the only weight he can produce,) he quotes from the "Fathers": "The issue then is this; the Presbyters, and Clergy and Laity, must obey, therefore the *Bishop must govern and give them laws.*"

We also shall quote from the "Fathers." Origen saith: "*Sensus nostri et enarrationes sine scripturis testibus non habent fidem.*" "Our judgments and expositions without witness of the Scriptures have no credit."

Therefore, the enquirer after truth may say to the author of "Reasons," in the words of St. Ambrose, "*Ego vocem pastoris inquiero: Lege hoc mihi de Propheta: lege de Psalmo: recita de Lege: recita de Evangelio: recita de Apostolo.*" "I require the voice of the Shepherd, read me this matter out of the Prophets; read it me out of the Psalms: read it me out of the Law: read it me out of the Gospel: read it me out of the Apostles."

Not one word has the author of "Reasons," given from holy Scripture, nor from the history of our own times since the reformation, nor of the working