fullest extent, it would not enable the Bishop to carry any measure, or to perform any act whatever. At the utmost, it can only have the effect of preventing any alteration, and therefore it ought to be highly valued by those who fear that the Synod may do too much, and introduce novelties. Again, those who fear that they may be outnumbered and outvoted in the Synod, ought to prize it, for it can only be exercised in fevour of the

minority under any circumstances.

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It has been said that discussion becomes a farce, if the Bishop can, by his vote, prevent the adoption of a resolution approved by both Clergy and Laity. Now this objection is by no means peculiar to Synods,—it applies to all deliberative bodies. We all know that after long debates in the House of Assembly, Bills passed there have been rejected by a majority of one in the Council, so that the one man could be pointed out, upon whose decision the fate of the measure had depended. I would ask, where, in civil governments, a legislature can be found, without the safeguard of a veto, lodged in some person or persons? It may be said that the veto of the Sovereign is never actually exercised, with respect to the Imperial Parliament, but there are certainly many irstances of the disallowance of Colonial Acts, which have been passed after full discussion by the Legislature, as, for example, in Prince Edward Island, last year. Only there is this great difference in favour of our system; the Colonial Secretary, in Downing Street, knowing comparatively little of the condition and circumstances of the Colony, annuls the decisions of its own representatives; whereas, if the Bishop should feel constrained to withhold his assent from the decision of the other two orders, there is the satisfaction of knowing that he has been present, and has heard all the arguments that could be advanced in support of it, and that the objections to the proposed measure, according to his judgement, are serious and insuperable.

As some persons will persist in maintaining that the