

removed him to his place of rest, to permit him to examine and approve of our proceedings, which were all sent for his consideration, but they did not on that account fall to the ground.

The objects considered were—a division of the Diocese, provision for the new Bishop, the induction of the Clergy, and annual Convocations. Of these, the first three have been obtained. The Diocese has been divided, and the Bishop provided for, the Rectories legally established, and the Incumbents inducted.

The question of the Convocation alone remains in abeyance.

Soon after my Consecration, in 1839, I deemed it my duty to bring it under the consideration of the late gifted Archbishop of Canterbury, and of other Clergymen of high standing and learning in the Church.

The substance of my gatherings from such high authorities, I detailed at some length, in the tenth section of my first charge, in September, 1841; and to which I would request your careful attention.

The opinion at that time was decidedly against a convocation, and more especially the lay element with which it was to be incorporated.

It was agreed, that all the advantages that could reasonably be expected from annually assembling the Clergy in Convocation, might be obtained in a more convenient and effective manner through the usual Episcopal Visitations, the meetings of the Church Societies, and the associations of the neighbouring Clergy for friendly intercourse and spiritual edification.

Now it must be acknowledged, that the division of the Diocese of Quebec into two, and recently into three Bishoprics, and the approaching division of this Diocese into at least two more, make Convocations in some respects far less necessary; more especially as there is no impediment in the way of the Clergy to meet their Bishops in conference, from time to time, on the temporalities of the Church.

But, on the other hand, her rapid growth, and the increase of her Clergy, present many new and urgent arguments for some ruling power to enforce a stricter discipline and greater unity of action than she has yet enjoyed in this Diocese.

So feeling, I resolved again to inquire into the matter, during my last visit to England; and instead of confining myself to the Clergy, as in 1839, I went to the most eminent ecclesiastical law authorities. They received me with the greatest courtesy, and were frank and ready in answering my inquiries; but I was at once met with the maxim, that no Diocesan Synod can be held without leave and license from the Crown. They further stated, that if such could be held, they would be of no sort of advantage without the establishment of Courts to enforce and carry out such rules and regulations as they might adopt for the better conduct of their ecclesiastical affairs.

I then asked, whether such license and Courts might not be obtained, if it could be shewn that it was of the first importance to the further extension and well-being of the Church in Upper Canada, to possess some power within herself to insure obedience in all things lawful on the part of the Clergy, and equal justice on that of the Bishop. I added that some such power would soon become absolutely necessary, as it may indeed already be considered so in the See of Toronto.

When the lay members of the Church in any Colonial Diocese number more than two hundred thousand, and the

Clergy one hundred and fifty, scattered over a vast region, and thus much separated from one another, it must needs be that difficulties and offences arise; and how are they to be dealt with?

The Bishop is in most cases powerless, having indeed jurisdiction by his Royal appointment and Divine commission, but he has no tribunals to try cases, and to acquit or punish, as the case may be.

He therefore feels himself frequently weak, and unable to correct reckless insubordination and sullen opposition, even in matters spiritual.

At one time, he may be accused of feebleness and irresolution; at another, when acting with some vigour, he may be denounced as tyrannical and despotic.

On such occasions, he requires the support and refreshing counsel of his Brethren, and their constitutional co-operation in devising and maturing such measures as it may be thought necessary to adopt for the welfare of the Church.

My advisers replied, that under such circumstances, they did not apprehend any great difficulty in obtaining all we required, more especially as the Colonial Church had already forced itself on the notice of Government, and we could exhibit so strong and urgent a case, that it would not be easy or even gracious to refuse us. But they added, you must proceed with much caution and deference to existing authorities, for your request is new, and pregnant with momentous results to the Church in the Colonies.

Nor must you forget, that you are at present part and parcel of the United Church of England and Ireland, and as much subject to the Archbishop of Canterbury as if you were in England. And above all things remember, that in such matters your proper channel of communication with the Government is through his Grace the Primate of all England.

I have now brought my observations to a close, and have great need to apologize for trespassing so long upon your patience; but the various topics which I have brought under your consideration are all of so great weight and importance, as I trust may furnish an admissible excuse.

Moreover, this is the first time that the whole Church of this Diocese, lay and clerical, has assembled, and it will in all probability be the last, because new sees will soon spring up within its limits.

It is a meeting therefore of much greater consequence than many may at first perceive, and I trust it will pass harmoniously over, and become an example to other Dioceses seeking for the same objects.

Our meeting and proceedings will begin a new era in the history of the Colonial Church, and may be the prelude, not only of Diocesan Synods, but of the ultimate union of all the British North American Bishoprics, to convene at stated times in general Synods or Convocations.

This happy consummation I may not see; but like Moses, overlooking the promised land, I see it afar off, and it will hereafter be a source of great comfort to my more aged Brethren, as well as myself, to have assisted at its commencement on this happy day.

And now my Brethren, having touched, however imperfectly, on all the topics upon which I proposed at this time to address you, I commend you to Him who is able to perfect, establish, strengthen, settle you.

May God replenish you with the truth of his doctrine, and adorn you with innocency of life, that both by word and good example you may faithfully serve Him, to the glory of his name, and the edification of His Church.

FINIS.