

the past leads me to believe that you will at all times be ready to uphold my hands in the discharge of the arduous duties committed to me, you may be assured that I do most heartily sympathize with you, and that I am always anxious to do as much as I can to lighten your toil, and to meet your wishes. May the Holy Spirit be with us at this time, directing all our proceedings for the glory of God and the benefit of His Church, and filling our hearts with brotherly love and charity unfeigned.

When I last addressed you from this Chair, we were about to meet on the following day to consider the expediency of holding periodical assemblies of the Bishop, Clergy, and Laity of this Diocese, and I will briefly review our proceedings in this matter. This question was decided in the affirmative, by a vote of 37 to 9 amongst the Clergy, and of 28 to 10 amongst the laity, and I felt that after such an expression of opinion I had no choice but to act upon it. A Committee was at that time appointed to prepare a Constitution, and their report was received, and with some Amendments adopted the next year. It was then determined, that the first Meeting of the Diocesan Assembly duly organized, should be held in 1866, and that thenceforth triennial Meetings should be the rule. In order to maintain as far as practicable uniformity of action, we adopted with a few alterations the Constitution, the rules and regulations, of the Toronto Synod, and if it be found on trial that they are susceptible of improvement, they may be modified from time to time; but the "Declaration of principles" upon which our action is based is to be regarded as definitely fixed and unalterable. And this declaration ought to be sufficient to calm the fears of those, who are anticipating that the Assembly will introduce alterations in our services, and will lead to a separation from our Mother Church. You are aware that contradictory objections have been urged against our Meetings, some asserting that they will increase the power of the Bishop and Clergy, others opposing the introduction of the Laity, whilst some who allow that they are expedient cannot be reconciled to the principle that the joint consent of Bishop, Clergy, and Laity, shall be requisite for the validity of any Act.

That Synods, properly so called, are composed of the Clergy alone, we are agreed, and our own Convocation altogether excludes

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