

now venture to propose a method of solving the difficulties and of ensuring, so far as human foresight can ensure, the election of wise and good bishops, and of reconciling all our differences. The solution is to be found in the adoption of the scriptural and primitive principle, that no act of importance shall be done in the Church without the concurrence of Episcopal sanction. *Nil sine Episcopo*. However the successor to Judas may have been appointed, it is quite clear that the eleven Apostles concurred in and sanctioned the choice. However Timothy and Titus, and Clement, and Polycarp, and Ignatius may have been selected for their high offices in the Church, no man can doubt that it was with the active concurrence of already existing Bishops. Let this same principle be adopted by ourselves, and all difficulties respecting equal rights of clergy and laity will at once disappear.

How this Episcopal concurrence is to be obtained is a matter of minor importance. It might be sufficient to provide, that in the event of different candidates being elected by the clergy and the laity, the choice between the two should be left to the Bishop or Bishops of any dioceses formed out of the present diocese of Toronto; or, if it be preferred, of all the Canadian dioceses. With this addition I should be prepared to vote for the proposal of the Delegates from Hamilton.

But this might sometimes impose upon these Bishops a hard and invidious duty, and there is, I think, a better and safer plan. And whenever the Clergy and Lay Delegates of my own division of the Diocese assemble for the election of their first Bishop, I shall be prepared to move that you, My Lord, shall be requested to designate a clergyman, who shall then be proposed to both houses simultaneously, and that upon his obtaining a majority in both he shall be declared elected. Should he fail in obtaining such a majority, a new nomination would of course be requisite. At any future election the nomination to proceed from the Bishop or Bishops of the Dioceses formed out of the present Diocese of Toronto, or from the Bishops of all Canadian Dioceses, which may have obtained the privilege of electing their own Bishops.

By adopting this course we should meet all the objections which have been stated to exist against the present proposals.

1. The Clergy and Lay Delegates would enjoy a perfect equality of rights.

2. No difficulties between the two orders could possibly arise.

3. In the event of the vote being different in the two houses, neither would be called upon to give way to the other; for no Bishop could be elected, who did not obtain a majority in both.

4. While it is certain that you, My Lord, and all other Canadian Bishops, would give the preference to a Canadian Clergyman, where it might be expedient, there would be no bar to the election of one from among the clergy of our Mother Church. Considerable discussion arose at our late meeting, as to whether the clergy or the laity were the best judges of the merits and qualifications of different candidates. But I presume, My Lord, that we should all be ready to admit, that your Lordship is the best judge of all. You, My Lord, have tested the merits of every clergyman upon whom you have laid your hands in ordination, or whom you have admitted into your diocese. You, My Lord, observe each one of us with watchful eye; you have visited us in our homes and our parishes, and can judge us, not only by our eloquence on the platform of public meetings, but by our usefulness as parish priests, by our zeal, our diligence, our learning and our discretion. And I repeat, My Lord, that while you would be anxious to name for the Episcopate any among your own clergy, whom you might think worthy of so high a dignity and so awful a responsibility, you would be able, in default of such an one, or in the event of circumstances arising, which would make his election inexpedient, by means of your own knowledge of the most distinguished among the clergy of the Mother Church, and by means of those sources of information which are at your Lordship's command, to take care that no one would be nominated, who is not eminently qualified for the office.

5. All canvassing and party interest would be entirely prevented.

And, lastly, we of the Clergy should be relieved from the temptation of seeking popularity, rather than of obeying the dictates of our conscience, and the rules of the Church.

My Lord, Reverend Brethren, and Gentlemen, I have stated with all plainness of speech, and, I trust, in all fairness as well as in a Christian temper, the objections which I entertain, to