

the Church of England in Canada is just and reasonable, and as it appears to me, the division of the Diocese of Toronto is so much desired, that it may be very inconvenient to postpone it. I have to inform you that Her Majesty's Government are prepared to take the necessary steps for this purpose whenever required to do so, and that they will recommend to Her Majesty for appointment to the new Bishopric, such clergyman as you may designate to them after consulting the Bishop and such authorities of the Church of England in the colony as you may think advisable, and taking such precautions as to the sufficiency of the endowment as you may judge necessary. At first, great exertions were made in both the proposed Dioceses in collecting their endowments. Yet even in London, the spirit flagged a little for a time, owing to the delay of the Government in pronouncing definitely on the division of the Diocese, but it was revived with redoubled ardour on the receipt of Sir William Molesworth's encouraging despatch, and had amounted in December last to nearly £10,000, and by a recent report to £10,600 currency, well secured, and which the Governor-General has accepted in the meantime as sufficient to enable him to recommend a clergyman for appointment to the See, but with the clear and distinct understanding that it should, as soon as practicable, be increased to £12,500 currency, and if possible to £12,600 sterling; and I have little doubt but that in a short time this maximum in so rich a Diocese will be obtained and a suitable residence or see-house for the Bishop be erected.

Matters being in so forward a state, it is contemplated, should no difficulty intervene, to call together the Clergy and Lay Delegates within the proposed Diocese of London, for the election of the Bishop, on Wednesday, the 8th of July next. And here it may be proper to remind you that the territory which will be comprised in the proposed London or Huron Bishopric, will remain under the same Episcopal authority as at present, till the new Bishop receives consecration. In respect to the proposed Bishopric of Kingston, the Church members also began with great alacrity, but their proceedings were unfortunately disturbed by various disputes into which I do not enter. It is nevertheless hoped and believed that the unhappy causes of such are now entirely removed, and that the necessary exertions for completing the Endowment will be successfully renewed. To effect this desired object, I am ready and have indeed promised to do every thing in my power in promoting it; at the same time it must be recollected that the proposed Kingston Diocese does not comprise a country so rich in population as that of London; and this fact I thought it my duty to press upon the attention of the Society for Promoting Christian Knowledge, in the hope that a larger donation would have been granted in aid of the Episcopal endowment—but a great diminution of their disposable funds was pleaded in excuse; nevertheless, to shew that the Society took a warm interest in the object, £500 was granted towards the endowment of the See of Kingston. I would very willingly pass on from this portion of my address to some other matters; but, however reluctant, I feel it is my duty to express at this time, and in this public manner, my disapprobation of the reckless manner in which the press has been employed in the question of selecting our Bishops. The subscriptions for endowments should be freely given, without any conditions whatever, and no improper influence through the press, or obtrusive canvassing ought to be used. Every elector should vote, in a case so very sacred and important, in the most conscientious disposition of mind, and as before God. We may not be able to do away with all the evil which has been done, but an expression of decided condemnation may still do

something; and a resolution may be adopted to prevent the recurrence of the like scandal to the Church in future. The most simple, and perhaps effectual remedy that suggests itself to me, is the one practised in Scotland. In that country, it is provided that when a Bishopric becomes vacant, the Synod shall be called together, within fifteen or twenty days, to fill the vacancy. This gives no time for unholy plots or intrigues.

If Christian men, and still more, Ministers of the Gospel, assist any person in becoming a bishop: who is not the friend of God and of the Church, or from any other motive than that he is, according to their convictions, thoroughly qualified in all respects for the office, and the very best man within their reach, they are guilty of a great crime. Even in civil cases, Jethro, speaking by inspiration, commands Moses not to choose any but able men such as fear God, men of truth, hating covetousness. How much more careful ought we to be in choosing overseers of the flock of Christ.

In leaving the Episcopal, I pass to the Sustentation Fund, because they have something of an untoward connexion. Hoping much from the Sustentation Fund in aid of our Commutation, I was eager to begin operations last autumn, but was overruled by many of the best friends of the Church—and persuaded that we could not succeed till the Episcopal Endowment Funds were completed. I confess that I yielded with some repugnance, and the more so because the state of the Kingston Episcopal Fund, unless speedily followed up, may produce a long and inconvenient postponement. But be this as it may, the object must not be relinquished. It is the last great work which, under God's merciful guidance, I seek ardently to promote, and, if spared, I shall seize upon the first promising opportunity to begin the subscription.

In commencing our proceedings on this memorable day, we shall first read the law or charter under which we are now assembled. You will find that it is comprised in two clauses, with a very brief preamble. It passed both Houses of the Provincial Parliament unanimously on the 13th of June, 1856, and, on its transmission to England, it experienced great opposition, and had it not been for the warm and able advocacy of the Hon. John H. Cameron, who happened fortunately to be in London, and the precedent of the Victoria act, there is great reason to believe that it would have failed. Even then the legal advisers of the Crown continued their opposition, and at length it was referred to the Judicial Committee of the Privy Council, and, after due consideration, that body declared that it was lawful for Her Gracious Majesty the Queen to assent to the Bill, and it was done accordingly. It is intitled, "An Act to enable the members of the United Church of England and Ireland, in Canada, to meet in Synod." It was laid before the Queen in Council, on the sixth day of May last, and having received the Royal assent, it came out to Canada, and was published by proclamation by His Excellency the Governor-General, on the twenty-eighth day of May, in the year of our Lord one thousand eight hundred and fifty-seven, and in the twentieth year of Her Majesty's reign.

The object of this Act, as set forth in the preamble, is to confer on the members of the Church of England and Ireland, in Canada, the power of regulating the affairs of their Church, in matters relating to discipline, and necessary order and good government, and to exercise the same rights of self-government that are enjoyed by other religious communities.

The statute contains two enacting clauses. The first confers power to hold Diocesan Synods, to frame constitutions, and make regulations for enforcing discipline in the Church, for the ap-

pointment, deposition, deprivation, or removal of any person bearing office therein, of whatever order or degree, "any rights of the Crown to the contrary notwithstanding;" and for the convenient and orderly management of the property, affairs, and interests of the Church, in matters relating to or affecting only the said Church, and the officers and members thereof, and not in any way interfering with the rights, privileges, or interests of other religious communities, or of any person or persons not being a member or members of the said United Church of England and Ireland: provided always that such constitutions and regulations shall apply only to the Diocese or Dioceses adopting the same. Now, it may be seen that this measure is very comprehensive in its provisions, and gives ample powers to meet all the probable requirements of the Church; and yet the Royal Prerogative is sufficiently guarded, and our connexion with the Mother Church through its head distinctly preserved. 1st. The power of choosing our bishops is substantially but not directly conferred; the sanction of Her Majesty, through her Secretary of State, to the person chosen, is required, and in an extreme case may be withheld, but if ever withheld, it will be salutary and for the good of the Church. In the second place, the Queen preserves her territorial sovereignty in settling the limits of new bishoprics, when required to be established. The second clause of the statute is still more comprehensive, and contemplates Provincial Synods in which all the Dioceses may be represented. Such a provision is absolutely necessary to the salutary extension and well-being of the Church in this great country. Questions will arise from time to time which "will affect the welfare of the Church in these colonies, and will render it necessary, as it is desirable, that the Bishops, Clergy and Laity should meet in Council" under the Provincial, Metropolitan, or Senior Bishops, with power to frame rules and regulations for the better conduct of our ecclesiastical affairs as by such Provincial Synod may be deemed expedient. It should also be divided into two Houses, the one consisting of the Bishops of the several Dioceses under their Metropolitan or Senior Bishop, and the other of the Presbyters and Lay members of the Church assembled by representation." For all this the second clause of the statute amply provides, and its objects will, doubtless, be carried out so soon as the necessities of the Church require.

Such Provincial Synod will answer the same purpose as the General Convention of the Church of the United States, which has been emphatically called its safety-valve against doubtful and unsafe innovation of the Diocesan Conventions, and an effective centre of permanent unity.

Without detaining you longer, I beg to call upon the Secretary to read the Proclamation and the Act of the Legislature, under the authority of which we are now assembled. This being done, the Executive Committee appointed towards the close of our last Session, to prepare, in due form, such matters as any member or members of the Synod—Clerical or Lay—may desire to be brought forward, will make their report, and I trust the same deference and courtesy will mark our present, as they have done all our former proceedings.

The Secretary then read the Proclamation and Bill.

Toronto, Thursday, May 28, 1857

Province of )  
Canada ; EDMUND HEAD.

Victoria, by the Grace of God, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, &c., &c., &c.  
To all whom these presents shall come, or whom the same may concern—Greeting.