

tion. It was necessary that she should arouse herself. As an affectionate parent she has sought her children, who are an integral part of herself, on whose safety depends in a great measure her own. Translations of the Bible and the Liturgy have been made into various languages, but this should not be all. Ministers must be sent forth to expound them, for without efficient pastors the spiritual interests of the people can never be duly consulted. In almost all our colonies there have been some clergymen, but there has been no presiding and controlling power. In some cases, indeed, success has attended the efforts of the clergy, but this has been the success of individuals, not of the system. There has been no voice of authority to defend the clergy—no counsellor for them in their difficulties—no one into whose bosom they might pour their private difficulties, their pastoral trials, their personal dangers. There was no chief minister to cement the clergy into one influential body—to promote "the unity of spirit in the bond of peace." There was no one to confirm the young, to send out additional clergymen, and under such circumstances it was impossible to hope for any measure of success.

The Right Rev. Prelate concluded his sermon by an eloquent appeal to the newly-elected Bishops. He warned them of the difficulties they would have to encounter, in the discharge of their high and holy duties. He trusted that they would assert the Apostolic character of the Church, and maintain her catholicity—that they would imbibe her scriptural principles, and prepare the way for a stricter discipline, and union uniformly as far as practicable. He trusted that they would be firm, yet tempering it with mildness—cautious, without timidity; that they would be examples of their own injunctions, and cherish souls through love for the Redeemer; and as He died for all, so they would labour for all. Many a prayer would be offered up for a blessing on their labours; many a heart would wait on their progress; and they would be cheered by the promise held out to all faithful ministers, that God would be with them, "even unto the end of the world."

The sermon was listened to with the most breathless attention, and many of the congregation, and more especially the Bishops elect, were deeply affected. At the conclusion of this most admirable sermon, the Bishops elect retired into the Chapel of Chichester and Barbadoes, for the purpose of being vested with their rochets. Meanwhile the Bishops of London, Winchester, and Rochester, (forming the Archbishop's Commission,) advanced to the front of the altar, and seated themselves.

In a few minutes the Bishops elect returned to the choir, habited in their rochets, and accompanied as before. The Bishops of Chichester and Barbadoes then led Archbishop Parry forward to the Commissioners, the former saying—"Most Reverend Father in God, we present unto you this godly and well-learned man, to be ordained and consecrated Bishop." The Bishop of London then denominated that the Queen's mandate should be read, which, having been done by Mr. Dyke, the customary oaths of allegiance to the Queen, the oath of supremacy, and that of obedience to the Archbishop, were administered by Mr. Hodgson, the Archbishop's Secretary, to each of the five new prelates, after which the Bishop of London read the Address and Litany.

At the conclusion of the Litany, the Bishop of London addressed the Bishops elect, collectively, in the several modes required by the ritual; to all of which the responses were given in the usual manner. A final prayer having been offered, the Bishops elect again retired in the same manner as before, to put on the remainder of their Episcopal habits, and, returning into the choir, the preceptors (the Bishops of Chichester and Barbadoes) advanced within the sacristian, and seated themselves with the three Bishops forming the Commission, the new prelates kneeling in front of the altar.

The Bishop of London now rose, and read the first verse of the anthem, "Veni, Creator Spiritus," which was immediately taken up by the organ.

The anthem concluded, all the Bishops laid their hands on the head of Archbishop Parry. The Bishop of London then read the ordination prayer, and, delivering a Bible, addressed the new prelate as follows:—"Give heed, unto reading, exhortation, and doctrine, &c.," and the same form having been respectively administered to each prelate, the ceremony ended, and all those who did not partake of the sacrament left the choir. There were, however, a very large number of communicants present, and the very service did not conclude until after three o'clock, when the Bishops retired in their order of precedence to the Jerusalem Chamber. The money (£113) collected at the ordination was placed to the account of the fund for the erection and endowment of additional bishoprics in the colonies and dependencies of the British empire.

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Your Excellency cannot be ignorant of the course I pursued on the question of the Union,—a step which I did, the great danger to Upper Canada, and the great means of its safety, and I am most anxious that it should be rendered, if possible, productive of every advantage to both sections of the Province. But I do not see how it is possible to arrive at this desirable end, without the concert and co-operation of the French and the English. It is the duty of the French and the English, and the course which the late Governor-General is stated to have pursued, with respect to the Elections, has aggravated every feeling of hostility. The cutting of the suburbs from the city, and the removal of the French, has not been done, persons in opposition to the Union would ultimately have resented; and I cannot imagine how it could ever have been done, if the grossest harmony could be produced by an act of the grossest injustice.

I would not hide from your Excellency that the Conservatives of Upper Canada view some of the late appointments as utterly indefensible, and as evidence that the Government was inclined to the political principles of the French, and that it was inclined to British supremacy in these Colonies.

On the question of Responsible Government, I have already explained to your Excellency my views of its dangerous tendency; and the more I reflect upon its nature, the more I am convinced that it is a principle dangerous to the most virtuous and sensible act of a man's public life may deprive him and his family of their bread, by placing him in a minority in an Assembly where faction, and not reason, is not unlikely to prevail. If I accepted office, I should think it ought to be in my power to look to my language, and I am here in the discharge of a public duty, responsible to God and to my own conscience for the right and proper use of my faculties. With respect to my tenure of office, I expect to hold it so long as I may discharge my duty to the satisfaction of my constituents; and to retire when Mr. Hincks shall have no longer occasion for my services, or when a sense of duty to my country prompts me to that course. But while I continue in office, I shall act upon principles which I believe to be right.

Although there are Members in the Executive Council with whose principles I cannot altogether coincide, still, as they have never been identified with the movements of any party, I could not desire joining them; and it becomes a question, if my acceptance of office is consistent with that of an individual whose name has been mixed up with the unfortunate occurrences which have taken place in Upper Canada,—and who has been the apostle of the movement party,—and who, up to the very moment of the outbreak, defended the conduct and justified the proceedings of Papineau and Mackenzie. I justified the proceedings of this individual who runs my character as a public man; I should bring no influence to your Excellency's Councils, and only be a hindrance to your Government. It is unnecessary that I should trouble your Excellency with certain details, but I cannot place under your Excellency's eye, and to retire when Mr. Hincks shall have no longer occasion for my services, or when a sense of duty to my country prompts me to that course. But while I continue in office, I shall act upon principles which I believe to be right.

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It is in contemplation to found several other colonial bishoprics; among the first of which will be those of Ceylon and the Cape of Good Hope.

THE CHURCH.

TORONTO, FRIDAY, SEPTEMBER 30, 1842.

The accounts which we hear of the progress of the Church Society are such as to gratify every lover of pure and primitive Christianity, and to inspire the hope, that the support tendered to it at a season of great peril and pecuniary embarrassment will be doubled and trebled when better days shall dawn upon the depressed and gloomy state of our public and commercial affairs.

We earnestly request accounts of the various Meetings, whether of District or Parochial Associations, that have recently been held. If our friends would condescend the resolutions, or merely refer to those of a similar character already published in this paper, the value of their communications would be enhanced, and less of our space would be occupied with repetitions. Among the most cheering circumstances of our editorial position, and among the truest signs of the advancement of the Church, is the great increase of *Canadian Ecclesiastical Intelligence*.

Sunday, the sixth of October, is the period about which the Lord Bishop of Toronto requested that a collection should be made at the various Churches and Stations in this Diocese, on behalf of the Society.

We know that the