

upon the memory of us all awaits the glorious change, when it shall arise clothed with immortality. We who remain mourn not only the loss of one who was amiable in disposition, nor of one whose example was instructive by an unwearied devotion to the duties of his high and sacred calling and the purity of his life, but we mourn the loss of a father in God, a ruler and guide. Let us bear in mind, however, that under all circumstances and on all occasions the Word of God is ever a light to our feet and a lamp to our path. We are there taught how to improve the loss of honored leaders. On the death of Moses the children of Israel wept for him in the Plains of Moab thirty days, but when that becoming tribute of affection to a departed father and benefactor was paid, the Lord called them at once to proceed to the possession of the promised land. In our conflicts such losses form no ground of despondency. "Behold I die," said Israel to Joseph, "but God shall be with you and bring you to the land of your fathers." "Lo, I am with you always unto the end of the world," is the assurance of the Captain of our salvation. Every departure, then, to His glory, of a chief soldier of Jesus Christ, is but a triumphant call to fresh conflicts, fresh progress, fresh victories. The fulness of our God and Saviour is exhaustless, and it is a growing fulness of blessing that He designs for His people. If Moses be removed Joshua must enter into Canaan. If David die, Solomon's glorious reign must commence, and the temple of the Lord must be built. If our Lord Himself be removed His Church must be established on a rock, against which the gates of hell shall not prevail. If Stephen be stoned the disciples shall be scattered to diffuse blessings through wider and distant regions. The removal of Moses, no doubt, was a great trial to the people of God. He was an eminent servant of the Lord, full of self-sacrificing zeal for their welfare; distinguished for the meekness of wisdom, patience, holiness and devotedness to the Lord. He had been their leader and their law-giver for forty years. He had introduced remarkable changes, and was God's mediator for bringing Israel into a peculiar relation to God as a kingdom of priests, and a nation full of blessing to the earth. But his removal was only a step onward to a fuller triumph of the Church. May it be so now. The Lord enable us all so to improve the affecting Providence and bereavement we mourn, that it may lead us on, as Christians, to new labors and new triumphs in advancing the Kingdom of Christ. May His Spirit be largely granted to us at this time. And now the responsible duty devolves upon us of making the selection of a godly and well-learned man to be ordained and consecrated to the work and ministry of a Bishop in this diocese. Unbiased by fear or favor, let us see to it that in our hearts and consciences we believe him to be replenished with the truth of Christ's doctrine and adorned with innocency of life, that both by word and deed he may faithfully serve God in this office, to the glory of His name and the edifying and well governing of His Church. Having sought guidance where only it is to be found—at the throne of the heavenly grace, in fervent public and social worship, and in earnest closet supplication—we may take the comfort of believing that we have not sought it in vain. Should this be so—and God grant that it may—it cannot fail to be a source of blessed encouragement to our future Bishop, as well as to the people committed to his care, to feel that he has been called of God, and appointed to his sacred charge in answer to prayer.

Rev. Septimus Jones then moved "That Rev. J. McLean Ballard, Rev. Canon Brent, and Mr. Henry Pellatt act as scrutineers to receive the clerical vote for the election of Bishop." Mr. Clarke Gamble seconded the motion, which was carried.

Mr. A. H. Campbell moved, and Dr. O'Reilly seconded, "That Rev. A. J. Broughall, Mr. S. G. Wood, and Mr. G. M. Evans be appointed to take the lay vote." Carried.

The Court on Contested and Doubtful Seats then retired to adjudicate upon the certificates referred to them.

The Registrar moved, "That the Synod adjourn to meet in the Cathedral at 4 o'clock." He said there was no necessity to wait until the report of the Court on Contested Seats was handed in, it

being final. Rev. L. H. Kirkby seconded the motion.

Rev. Dr. O'Meara moved in amendment, "That the time for meeting in the Cathedral be 3.30." The amendment was carried and the Synod arose.

From the school house the members of the Synod repaired to the Cathedral and took seats in the body of the church—the clergy on the right of the chair, and the laity on the left. The seats at the sides and in the galleries were crowded with interested spectators, many of whom were ladies. The Secretaries, Registrar, Chancellor, and scrutineers were seated at tables in the chancel, and further back three places were arranged for the Dean and the Archdeacons. The immense congregation waited patiently for upwards of an hour after the time fixed for commencing the proceedings. The Dean took the chair at five o'clock, when the chancellor announced the result of the Court's deliberations, which was to the effect that all the doubtful seats had been allowed. All the preliminaries for the voting having been arranged, those present, at the request of the Dean, devoted a few minutes to private prayer.

The balloting was then proceeded with. It continued through the week and on Monday and Tuesday, in the usual way. The following is a succinct account of the ballots up to the 20th:

Date.	Ballot.	WHITAKER.		SULLIVAN.		Lost Lay Votes.
		Clerical.	Lay.	Clerical.	Lay.	
Thursday.....	No. 1	80	39	25	54	5
	" 2	79	41	25	50	7
Friday.....	" 3	79	44	24	51	5
	" 4	83	39	21	53	
	" 5	81	41	26	51	7
	" 6	80	42	25	50	7
	" 7	74	40	25	53	5
Saturday.....	" 8	78	42	26	51	7
	" 9	81	42	25	50	5
	" 10	79	42	23	50	6
	" 11	77	39	23	50	5
	" 12	72	40	21	50	4
Monday.....	" 13	81	40	22	51	7
	" 14	78	37	25	50	7
	" 15	80	40	24	53	6
	" 16	78	38	22	53	6
	" 17	76	37	23	55	5
	" 18	75	38	25	54	5
Tuesday.....	" 19	77	41	24	53	4

The Ven. Archdeacon Sweatman received 1 clerical vote on the 1, 2, 3, 4, 5, 6, 9, 10, 11, 12, 13, 14, 16, and 18 ballots; Carmichael, 1 clerical on the 8th ballot; Rev. J. Pearson, 1 clerical on the 2nd and 3rd ballots; Rev. A. J. Dumoulin, 1 clerical on the 9, 10, 11, 13, 14, 15, 17; and Principal Lobley, 1 clerical on the 16th and 1 lay on the 17th ballot.

After the 19th ballot the Very Rev. the Dean instructed the Registrar, Dr. Snelling, to announce to the clergy and the lay representatives that he had received a communication from the Venerable Archdeacon Whitaker, desiring him to request that no more votes should be recorded for him.

The 20th ballot was: Clerical—Principal Lobley, 70; Dr. Sullivan, 20; Archd. Whitaker, 2; Rev. Mr. Pearson, 2; Archd. Sweatman, 1; Rev. Mr. Carmichael, 1. Lay—Dr. Sullivan, 53; Principal Lobley, 40; Lost votes, 4.

21st Ballot: Clerical: Principal Lobley, 79; Dr. Sullivan, 18; Rev. J. Pearson, 2. Lay—Dr. Sullivan, 51; Principal Lobley, 42.

Church of the Redeemer.—The old Church will shortly be closed, and a spacious stone edifice to take its place is now in course of erection. The congregation regret losing their old place of worship, simple and homely though it be, for it is endeared to them by many holy associations. Indeed the little building with its dark woodwork, small tower and surrounding trees, has a look of country life amidst the surrounding brick and mortar, which is pleasant—but it is falling into decay, and we must bid it farewell. The new Church stands at the corner of Bloor Street and Avenue Road, Yorkville, and it faces the Park. So placed, while it will retain the congregation of the old Church, it will provide accommodation for a growing district of Yorkville. On that main artery, the Avenue Road, and its feeders, the streets and avenues which open into it, new dwellings are constantly rising. These at no distant time will furnish a population, who will find the

new Church of the Redeemer large enough and ready to receive them. A goodly sum has been raised, and the ladies of the congregation propose holding a bazaar in April (at the Easter season), to help on the building fund. They therefore appeal to their sisters in Toronto to send them contributions. It is an increasing custom in England to send Easter cards to friends which remind them by some lines or text of Scripture of that sacred festival. Each lady who reads this appeal is asked to send her Easter cards in the shape of some work or other donation "For the benefit of the Church of the Redeemer," to Mrs. Jones, the Rectory, Bloor Street West, Yorkville.

Feb. 27, 1879.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

FLAMBORO.—On Sunday, March 2, His Lordship the Bishop paid a visit to the missions of Beverley and Flamboro, for the purpose of holding confirmation services. The first service was held in St. Alban's, Rockton, where an unusually large congregation had assembled to witness the solemn rite of laying on of hands. The Rev. Mr. Geoghegan read the morning service, the Bishop acting as Gospeller and conducting the communion service. A number of applicants came forward and received the rite, afterwards remaining for Holy Communion.

In the afternoon a similar service was held in Christ Church, Flamboro. The handsome building was packed to the doors, and the beautiful evening service was rendered in a delightful manner. The singing of the choir was good, and their strength was greatly augmented by the presence of Messrs. Sittler and Fielding, of St. James', Dundas. Twenty-two candidates offered themselves, among which were a number very far advanced in years. Flamboro can be imagined when it is remembered that only a few weeks ago thirty-one candidates were confirmed in the same church, thus making fifty-four altogether this winter. The prospects of this church are very bright. The stone is on the ground to enlarge the nave, a school house is in contemplation, a large sum of money has been collected to purchase an organ, and a noble-hearted lady in the village but recently presented the church with a costly bell.

HURON.

(FROM OUR OWN CORRESPONDENT.)

KETTLE POINT.—Chief David Sawpaw of Kettle Point, Indian Mission, and who was church-warden and lay-delegate for many years, has passed away into his eternal rest in the seventy-fifth year of his age. The deceased was of the Ojibwa tribe, and was converted to Christianity about thirty years ago. He joined the Church of England about fifteen years ago, and has always been a faithful and consistent Churchman and Communicant. He was truly "the pillar of the church at Kettle Point." His illness was only of four days duration, having caught a severe cold, which resulted in inflammation of the lungs. The aged chief was ripe for the Kingdom of Heaven, and calmly fell asleep in Jesus with a hope full of immortality and everlasting bliss on Saturday Feb. 22nd. The funeral services were held in St. John's Church, which was crowded with a large concourse of sorrowing friends. The sermon was preached by the pastor the Rev. J. Jacobs from Revelation 7th chapter, and 13, 14, 15, 16, 17th verses. The congregation were deeply affected. Many could well say on that solemn occasion, "Let me die the death of the righteous, and let my last end be like his."

After the solemn and impressive service, the assemblage proceeded with mournful hearts to the Cemetery on the Hill, and there committed the remains of good Chief David Sawpaw, "in sure and certain hope of the resurrection to eternal life."

SARNIA RESERVE.—The Annual Missionary Meeting among the Sarnia Reserve Indians, in connection with the Church of England, took place in St. Peter's Church on the 18th of Feb. The attendance was very large, the Church being