

no one felt this more than he did, which were ever tending to relax and destroy it. The reins of discipline in his hands were never for a single moment relaxed. Every rule once laid down, and as long as it continued to exist, was enforced. And yet how wonderfully he succeeded in making his strictness of discipline consist with gentleness, kindness, love; how wonderfully did he succeed in so enforcing it, as that none fretted under it, as that no sense of soreness and wounded feeling was left behind. No doubt the reason was in part the sense that every one had of the perfect fairness and justice with which he was treated. But there was more than this. No one could come under his discipline without feeling that College life in Dr. Lobley's view was something very sacred. Every student soon came to see and feel that personal interest and personal care as real and affectionate as it was ceaseless—was devoted by the Principal to his spiritual and moral as well as to his intellectual development. This, all the deeper and more generous natures recognizing, became bound to him by a tie of the strongest kind, and submitted to his discipline without a murmur. Dr. Lobley's view of College discipline, undoubted the only true one, to which he so uncomplainingly, so unreservedly devoted his life, never relaxing his watchful care of his pupils, begrudging every hour he spent away from them, living for them and for them only, will I trust be a sacred tradition among the students of Lennoxville, as lasting as the College Brotherhood itself.

Such, brethren, was the lifework done for Bishop's College by its second Principal. There was no department of it which did not grow to something better and stronger under his care and charge; the material fabric, the religious services, the College life and discipline, and the education imparted, all were raised by him to greater excellence; and under his rule Bishop's College gained a higher standing—a very high standing indeed among the Educational institutions of the land. Every one knew what a brilliant scholar, what a great teacher, we had as our Principal; an eminent authority said: "the ablest teacher on the continent,"—and respected us accordingly. But we could not keep him. Under the pressure of great necessity he undertook the additional work of the headship of the School. To this he gave up too much time and energy; and after several years, finding his powers failing under it, he retired.

Of his last three years work in England I have not time now to speak; it was of the same character as his work everywhere, thorough masterly, loving and successful. But disease was undermining his strength. Enlargement of the heart ensued. Finally that great and loving heart suddenly gave way, and God took him to Himself.

Thus have I tried to draw as faithful a portrait as the brief time for preparation permitted, of the eminent servant of God whom we have met to commemorate, though the half of his goodness has not been told. And now, in conclusion, let me briefly sum up what I conceive to have been the main features in a character which, as I read it, was singularly noble and singularly Christian.

And first we must acknowledge to the full God's gifts to him, his rich and rare intellectual endowments, a fine mind, singularly well balanced. But this had been developed into the keen and splendid instrument we knew by a faithful and conscientious cultivation never I believe excelled. Ten talents had indeed been given to him, but surely he had gained other ten talents besides them.

2. Next came his moral qualities; and among them what I think would commend itself most to every one who knew him for any length of time was his fairness of mind, his anxiety to be always fair and just to every one. This was seen in everything, in the considerateness with which he treated everyone, in his anxiety to

see things from the standpoint of others and to do justice to their views. This made him so fair—more than that, so sympathetic to every school of thought in the Church, and while very clear and decided in his own views of Divine truth, yet generously granting, not mere tolerance, but the full right to standing ground in the Church of England to those who differed widely from him in religious convictions. Indeed this, his generosity towards those from whom he differed like his generosity towards individuals morally weak, seemed sometimes to be carried by him almost to a fault.

3. Next, I must place his high sense of the value of truthfulness and candour as the foundation of all that was good in the human character. He was the very soul of truth and honour, and the habitual dwelling place of his own inner life was—if we may slightly alter Faber's beautiful lines:

"Where loyal hearts and true,  
"Stand even in the light,  
"All candour through and through  
"In God's most Holy sight."

4. His modesty and humility deserves a very conspicuous place. This, in a man of such brilliant parts and acknowledged success, and in a self-made man too, was remarkable. He could indeed assert his rightful position with quiet dignity when it was his duty to do so, but I never knew a man so free from mere self assertion and with so little apparent care for standing well in the judgment of others. When you grew to know him better you discovered that this singular modesty arose from two causes; first from his true Christian humility his own estimate of himself was lowly, and secondly, from the fact that his mind was always thinking of others—too much occupied with care for them to think of or care for himself. This, the highest of all Christian graces, the grace of humility and meekness, was, by the Grace of God, wonderfully developed in our dear Principal. 5. No less conspicuous and attractive was his gentleness, his sweetness and attractiveness of manner, which at once drew you to him and won your confidence, when you found it to be not a manner cultivated, but the natural outcome of a gentle and genial heart. 5. His devotion to duty I have said above, was the pole-star of his life. To it he sacrificed everything, lived for it, indeed it is evident that we must now add, his devotion to duty cost him his life. I have spoken of his wonderful power of work unexampled in my experience, and of his quietness, absence of hurry, restfulness of manner, under this heavy pressure of work, never saying anything about it, so that he never seemed to have too much to do. Here was the secret of it. His work was his duty; and his duty was his life; was, in his view, what he was made for, what he was sent into the world to do. And to do it as perfectly as possible so as to please God, was everything to him.

And lastly, his life itself, quite apart from anything he did, was itself a power for good. Its transparent honesty, integrity and truthfulness, its charity and kindness and liberality, and its fairness and justice, and its wonderful freedom from prejudice and party spirit, and joined with all this, its religious, its deeply devotional character. That powerful intellect, we all knew, had examined with candour every thing the opponents of supernatural religion have to say, weighed it all, and still found ample grounds for looking up to Jesus Christ and saying, "My Lord, and my God." Surely that we ourselves actually possessed here such a believer in Jesus Christ for seven years, must ever be a mighty help to the weakness of our faith!

Yes, his religion was real. He was, we knew, a man of prayer. And we knew the proofs and pledges he had given of the reality of his faith, how he had resigned all his splendid prospects in England to come out as a Mission-

ary to this Canada of ours. We knew how near the Missionary cause was ever to his heart, how steadily he kept it before our eyes. But we see in him "a great man and a Prince has indeed fallen in Israel." We have indeed to mourn, for we have lost a friend. But his life, his work, his example remain our heritage for ever. This we will cherish as his most precious gift. We will surely, in the words of the great Apostle, "Remember him who had the rule over us": and considering the issue of his life, we will, by the Grace of God, imitate his faith.

RULES, PRAYERS, ETC., FOR VESTED CHOIRS.

In the hope of assisting those who are engaged in the good work of vested choir training, we publish below a set of rules, prayers, ect., with a brief notice of the benefits accruing to choristers of our Church. The rules are the result of much and varied experience in many choirs. The prayers, too, are especially good, and can be strongly recommended for use. A perusal of the first part, or "Declaration," will show that it is intended to be signed by the Rector, Choirmaster and the chorister, who thereby signifies his intention to abide by the rules. We would add a word of caution: do not adopt the rules unless you intend to enforce them. Such a proceeding would be injurious to the choristers.

S ——— CHURCH CHOIR.

ESTABLISHED ———

FIRST SERVICE RENDERED ———

RULES AND REGULATIONS.

.....  
having passed the required examination is, this day, admitted a member of S.....Church Choir.

Cleveland, O.....18....

.....Rector,

.....Choirmaster.

I.....having carefully read the Rules and Regulations of S..... Church Choir, do hereby agree to faithfully abide by them during my choristership, and to do all in my power at Services, Rehearsals, in Sunday-school, and on all occasions, towards furthering the interests of the Choir and upholding the high position of Chorister.

.....Chorister.

RULES.

**Admission.**—That candidates shall be admitted from the Probationer's class by examination in reading music, voice production and ear exercises; the admission to be subject in all cases to the approval of the Rector.

**Payment.**—That members shall be paid a certain sum per month according to agreement.

**Attendance.**—That members shall attend all rehearsals of the choir and services of the church in which they are required to sing, each attendance to be registered in the choir register-book.

**Punctuality.**—That members shall be in the vestry room five minutes before the time for commencing rehearsals and services; and after robing for services, absolute silence shall be observed.

**Behavior.**—That quiet and reverent behavior shall at all times be required.

**Absence.**—That members prevented from attending the rehearsals or service, must send word as early as possible to the Choirmaster.

**Supervision.**—That the choir shall be under the immediate supervision of the Choirmaster.

**Music.**—That all music shall be at the ultimate choice of the Rector.

**Penalties.**—That members misconducting