

toris, Hong Kong, by the Archbishop of Canterbury. This appointment, however, he was under medical advice compelled to decline. Perhaps the disease which finally took him from us, even then discovered itself to the practical eye of medical science. He had now, however, given himself up in heart to Mission work and would not look back. Accordingly on Bishop Oxenden opening in Montreal, in 1873, his Theological School for the training of candidates for Holy Orders, Mr. Lobley was induced to come to Canada as its first principal. This position he held for four and a half years. I pass over this portion of his life with little remark. They were years of great value to the Canadian Church, so far as the training of men for her ministry was in his hands; and those who were so happy as to come under his training, know, and are eager to proclaim, how much they owe to him. In 1877, our dear first Principal, Dr. Nicolle, was taken to his rest; and God in His great and abundant goodness sent us Mr. Lobley as his successor. He stayed with us seven years and a half; and all who knew him during those years, especially those of us who came into daily, hourly contact with him throughout them all, know how great was our privilege in the gift to us of his personal influence, his teaching, his example.

In the midst of those seven years there occurred an event which I will recall here, because it brought out into striking prominence the singularly noble nature of the man. Mr. Lobley came to us in 1877, for three years on a very small salary, (for we were very poor in those days), little more than one half of what he had been receiving in Montreal. Towards the end of the three years, in 1880, Archdeacon Whitaker resigned his office as Provost of Trinity College, Toronto, and the position was offered to Dr. Lobley. It was a most attractive offer in every point of view—in dignity, in emolument, in the very much enlarged circle of cultured society, in other various advantages to his family to which he was bound to give weight. In a higher point of view it was still more attractive, as affording a much enlarged field for the exercise of those powers, of the possession of which he could not help being conscious. Upper Canada is an English Province: ours is, we know, three fourths French. The number of young men able to avail themselves of an English University Education must be always immensely greater in Upper Canada, and the area of all healthful influences over young men to a man of first rate abilities correspondingly larger. The field for his special work of training the Clergy would be greatly increased as it would be the work of providing clergy, not for the few thousand Church people in the French Province of Quebec but for the hundreds of thousands of Church people in the great English Province of Ontario. But there was something more than even this. The Church in the Diocese of Toronto was then torn with religious dissensions; and the consideration which would weigh most with a man like Dr. Lobley, who was essentially a peacemaker, was the great work to be done there in reconciling the conflicting parties and so restoring peace and prosperity to the Church.

These considerations were all pressed upon him with great earnestness from many influential quarters. I myself was seriously warned of the injury I would do the whole Church, if by trying to keep him here, I stood in the way of so great a mission. In short, not one man in ten thousand would have hesitated to accept the splendid position. But Dr. Lobley, after taking a full fortnight to consider it decided to remain in Lennoxville. This was the greatest and noblest act of self sacrifice that I personally ever knew. And now let me show you in his own words how it presented itself to his mind. In answer to one of the addresses of grateful thanks which were then presented to him he said: "Of the occasion which has led you to make this address to me, I can scarcely yet speak

without emotion. It has been to me for nearly a fortnight the cause of much anxious thought and painfully divided feeling. The invitation to succeed such a man as Archdeacon Whitaker in the headship of such a College as Trinity College Toronto, coming to me as it did unsought, could not but be gratifying to my feelings; and there were certain manifest inducements to lead me to think favourably of it. But when it resolved itself into a question of duty I had to decide for myself whether it was right for one whose best services are due to the Church, in whatever place and in whatever office they can best be rendered, to relinquish such a post as I hold in this University in order to undertake the work of the Provost of Trinity. I confess to you I was dismayed by the importance of the question and its exceeding difficulty. The more, however, I thought of the abandonment of my work here, the more did it present itself in the life of an unfaithfulness. Thus at last, I was able to decide that the balance of duty was in favour of my remaining here. There is no very great self-sacrifice involved in this decision. If it is right, as I trust it is, it is simply an act of obedience to the will of God." Here is the man, the pillar of his life was duty, obedience to the will of God.

Of the work done by Dr. Lobley in our College and University, time would fail me to speak with any fulness. For the first four years he carried on the two Professorships of Classics and Mathematics, toiling early and late to overtake the work, and securing the enthusiastic devotion and gratitude of all the students. For the last three years he had charge of both School and College; but the burden, under his view of what that charge implied and required, was too great for him; he broke down under it, and so we lost him.

Let me now try to bring out some of the main features of his work.

First of all was the actual work done as an educationist, the work done in developing and training the mental powers of his pupils, of imparting to them exact knowledge on every subject studied, and above all of developing their own powers of going on to gain ever more and more such knowledge for themselves, and of knowing how to impart it to others. And here his talents were of the highest order. His power of imparting what he knew was as perfect as his knowledge was exact. And when we add to this the remembrance of his conscientiousness and painstaking in everything he undertook, we shall feel how great a work he did for the College and its students simply viewed as a teacher.

2. Then, next, during those years, the entire curriculum of the University studies was remodelled by him, and arranged upon the basis of the latest English University experience. He rewrote and recast also the whole Body of the College Statutes, digesting them into one uniform and consistent system. 3. The College Library had been destroyed by the fire of 1876; and the entire work of laying out the scheme for the new Library, which his extensive knowledge of literature enabled him to do as no one else available could have done, dividing the money in hand for the purpose fairly between all the departments, ascertaining the best existing works in each department, selecting the books—over 7000 vols.—purchasing them—which involved an immense correspondence, and arranging the books in the library in the beautifully simple and methodical way in which he did arrange them, was all done by him in his leisure hours in addition to all his other work. 4. Side by side with this great work, he took in hand and finished the addition to the College Chapel finished as a memorial to his predecessor, the walls only of which were up when he came. The burden of collecting the greater part of the money to pay for it was borne by him. 5. The Chapel being finished, he proceeded to provide the organ which has done so much

for the dignity and attractiveness of the Chapel services; himself collecting the whole of the large sum of money which it cost. All this immense amount of extra work he did so quietly and unobtrusively, that every one took it as a matter of course, no one of us, I fear, busied as we were each with his own task, thought anything of it—thought how our dear Principal was in all that ceaseless toil really *laying down his life* for the College. I believe there never was a man who excelled him in his capacity for doing an enormous amount of work without any outward show of hurry or burden, and this reminds me of what was said of him by Bishop Oxenden to the corporation which elected him:—"Mr. Lobley will do more work in the same time than any man I ever knew, and he is never in a hurry." 6. Next he proceeded to develop the Chapel services, introducing the surpliced choir and the choral services, copying out nearly all the extra music with his own hand and spending so much time and effort upon the perfecting of the singing that his voice, once so powerful and clear, was quite ruined. 7. To him also we owe what is far more important, than all accessories of Divine Worship. I mean the celebration of the Holy Eucharist on every Sunday and other Festival. What pains he took in arranging all the details of those Eucharists so as to make them as reverent and edifying as possible! How instructive, how devotional, how hopeful was the Divine Liturgy of the great Sacrament as conducted by him! Who could help feeling profoundly moved by the cadences of his voice in the prayer of Consecration! Who could fail to feel what a help it was to receive the Sacred Elements from hands so clean, to hear the words of administration from a heart so pure, so honest, so loving, so profoundly devoted to God. 8. And what shall I say of the power and instructiveness of his *preaching*? How finished was everything that fell from his lips? How immense the variety, nothing ever repeated during those seven years. With what freshness and force were old truths invested. How living did his expositions make the scriptures which he unfolded. How did he win our reason as he distinguished things that differed, separating between the Divine Oracles themselves and human theories about them. With what convincing power did his words come home to the conscience as he reasoned with his hearers of "righteousness, temperance and judgment to come;" how piercing were they as he rebuked sin, how ugly and repulsive he made to look everything that was bad and base, and how wonderfully did he bring before us the beauty of goodness. And how humiliating is it not, Brethren, as we look back over all that great experience in our lives, that we were not all—and if my voice could reach all, now passed out from among us into the great world around, who during those years came under the spell of that wonderful preaching, how eager would everyone of them be to give his sorrowful assent to what I now say—made better men, immensely better than we were, by being brought for so long a period under the power of that wonderful teaching, brought home as it was to our hearts, made luminous, by what was ever before our eyes, the still more wonderful beauty and helpfulness of his daily life. But perhaps that life and teaching, now that his voice is silent in the grave, will help us, by the mercy of God, not only to resolve to be, but really to be, the men which we heard we ought to be in his words and which we saw in his example.

(To be Continued.)

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