

insisted that he who would instruct others in virtue must be "holy in all things, in nothing blameworthy." That he must correct himself first, whose duty it is to admonish others to live well; must offer himself, in fact, as a model to be imitated by those under his charge. This, as the bishop-elect saw clearly, was in accord with Saint Paul's exhortation to his disciples to be "imitators of me, even as I am of Christ"; was, doubtless, an allusion to that particular apostolic precept. Every word, in short, breathed of fervent piety, the piety of one who had studied his Bible, and Saint Paul's epistles to Saint Timothy and Saint Titus, to more than common purpose.

This did not, as a matter of fact, cause him much surprise. Familiar himself, in the best sense, with Holy Scripture, a familiarity which he owed to the loving, prayerful training of a pious mother, he had made the Bible, in Hebrew, in Greek and in Latin, not less than in his mother tongue, the principal, one might even say, the only study of his life. His reading having made the styles of the various ages of Christianity easy of recognition, the present writer he assigned, rightly, as he discovered later, to the early part of the seventh century. He knew, moreover, and, Protestant as he was, he gladly acknowledged how the writers and preachers of the "Dark Ages" had been familiar with Scripture to a degree which put many an "Evangelical" to shame; how Scripture phrases, scriptural allusions, pervaded their writings, and, as he could not but believe, their lives as well. The words he had just been reading, with such reverent attention, merely served to confirm a welcome belief. How should he not read them carefully, prayerfully, seeing that they were as a message from God Himself; a valuable instruction concerning the duties of his new office.'

In due course he went up to London, in order to receive episcopal consecration. The rite was to him, as to so many others, a solemn reality, a consecration of himself anew,