

was of "Evangelical" tendencies, to say the least. But as to his sincerity, there could be no doubt at all; he possessed, moreover, a power to influence for righteousness all with whom he came in contact, no matter how widely they might differ from his theological views. There was only one thing that the most captious "Protestant" could, by any perversity of bigotry, bring against him: his brother had turned "Papist;" was a "Romish priest," and yet the Principal, so far from expressing regret, had been heard, on more than one occasion, to say that Wilfred had only obeyed his conscience, as every Christian is bound to do. How trust a man who could find specious excuses for apostasy?

His Grace of Canterbury, at all events, seemed free from any such hyper-sensitive "odium theologicum," otherwise Protestant bigotry. He asked the Reverend Theodore Johnson, as a personal favor, to accept the vacant episcopal charge, and the Rev. Theodore Johnson, after taking counsel of God in prayer, as was his wont in all matters, great or small, ultimately consented. That it would be no light or easy charge, he was well aware. Also, that though like Saint Paul, he might do his best to please all men, so that he might win them to Christ, there must be many whom, by his faithfulness to truth, as he understood it, he must grievously, perhaps hopelessly, offend. Yet, knowing this, he accepted the proffered responsibility. Perhaps, had it been otherwise, he might have hesitated or even declined, since none could say of him that he had ever sought his own ease, his own comfort or advantage. Rather, the exact contrary, to an extent rarely found outside the one Church: not always within Her sacred pale.

Having arrived at the conviction that God called him to be a shepherd of souls, one who, on that account, must, one day, render to the Chief Shepherd a reckoning more grave and weighty than that demanded of others to whom less is given, he began, on his knees before God, to study the