

to what he believed was right, because he felt that he was not sent to please himself but to do the work of God.

When a movement was on foot to destroy the autonomy of King's College and move it to Halifax he set himself uncompromisingly against it, not from mere motives of sentiment, but because he believed that the maintenance of the college was a sacred trust laid upon the Church in these provinces and that to sacrifice it would be unfaithfulness of stewardship. And as he always stood ready, according to his ability, to defend and advance the interests of the college which he so dearly loved, so did he work unsparingly for the people committed to his charge and for the maintenance of true religion and justice.

Referring to the subject of the window the preacher said:—"It represents Theodore, first primate of the English Church, a man conspicuous for the faithfulness with which he discharged the stewardship committed to his trust. Before his appointment the Church of England consisted of disconnected missions, some of them *Roman*, under the jurisdiction of the Archbishop of Canterbury, and ultimately of the Bishop of Rome, and other, quite distinct *Celtic* missions, deriving their authority from Iona and afterwards from Lindisfarne. Difference of ecclesiastical usage and national jealousies hindered their harmonious working. But Theodore was identified with neither of these for he was a Greek, from Tarsus, the city of St. Paul. He was a man of learning and sound judgement, for he was 66 years old when he was appointed and was known as Theodore, the Philosopher. He was therefore peculiarly fitted to

weld together the disjointed elements of English Christianity into one national church, and this he did.

Though the separate Kingdoms of the heptarchy lived for over a century and a half before they were federated into one Kingdom, Theodore saw the various missions under his wise and statesman-like rule organized into one Church, under one primate and metropolitan. Dean Hook quotes the words of the Anglo-Saxon Chronicle. Before this the bishops had been Romans; from this time they were English, adding "in other words this great man converted what had been a missionary station into an established church."

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WHAT the Bible is may best be learned from the Bible itself. Perhaps in our day we read too much *about* the Bible and too little *in* it. We should be less concerned to prove that it says what we have been taught to accept, and more concerned to let it speak directly for itself. Above all, we should be prepared not only to believe certain things contained in it, but to act upon its teaching as a whole. What is wanted is to distinguish between essential Biblical truth and the dogmatic formulation of it. Not seldom when we imagine that we are contending for Revelation we are really only contending for our own interpretation of it. Let a man be honest with himself and with his Bible; let him accept if he will without any misgivings the canon that the Bible must be interpreted "like any other book," and his reward will be to find that by a reverent use of this freedom he becomes assured that the Bible is not like any other book.—*Rev. E. J. Hardy, A. M.*