

is spiritual judgeth all things, yet he himself is judged of no man." Bishop Taylor's words continue as true to-day as when they were penned: "Men are nowadays and, indeed, always have been, since the expiration of the first blessed ages of Christianity, so in love with their own fancies and opinions as to think faith and all Christendom is concerned in their support and maintenance; and whoever is not so fond, and does not dandle them like themselves, it grows up to a quarrel, which, because it is in *materiâ theologiæ*, is made a quarrel in religion, and God is entitled to it; and then, if you are once thought an enemy to God, it is our duty to persecute you even to death—we do God good service in it."

It is time that trials for heresy, save in the sense of the word as employed in the Scriptures themselves, should cease to be. That a devoted, loving, reverent scholar, whose profession of attachment to the written and the Living Word has been verified by a consistent life; that a teacher of youth in the great revelations of the Scriptures, to whose investigation he has consecrated talents that may well be called extraordinary, and whose fidelity has found attestation in the eager and successful efforts of his scholars to make the truths of those Scriptures the intelligent and cherished possession of others—that such a one should be called upon to stand trial, on charge of heresy, in what claims to be an enlightened age almost passes belief. If the true test of a creed be its moral and spiritual results, then are the fruits of his instructions, as shown in the lives and labors of those who have taken a part at least of their inspiration from him, a sufficient refutation of the charge brought against him.

One thing may be predicted with confidence: that, if divergence of view in regard to non-essentials is to be attended with the risk of deposition, many of the brightest minds in the church of Christ will be lost to its ministry. Men will not consent to face a possible disgrace when they can find abundant oppor-

tunity for service unattended by such risk. Conscious that they hold the truth as it is in Christ Jesus, devoted to His person, desirous of His honor, determined on His favor, eager for His work, they will not give up the liberty to which they have been called, to be entangled in the yoke of bondage to any system that is narrower than that whose limits have been marked out by his Spirit.

### The Power Above Royalty.

THE recent disclosures in connection with the notorious baccarat trial recently concluded in London have not been of a character to give the people of England any marked confidence in their sovereign of the future. On the contrary, with a wonderful independence and an almost absolute unanimity, the press, religious and secular, has voiced the general conviction of the English mind that a radical change is necessary in the character of the Prince of Wales if he is to succeed his honored mother in the occupancy of England's throne. In other words, there is a remarkable illustration of the truth that in the conscience of England is a sovereign superior to the sovereignty of England. Strong as are her prejudices, close as is her attachment to monarchical institutions, yet her love of the purity and the honor and the general worth that go together to make up true manhood is stronger. The time has gone by when she will consent to have a bankrupt in character occupy or sully her throne. The more flagrant seems the conduct of the Prince that he, who is at the head of the State in England, is also at the head of the Church of England, and although that headship may be said to be of a political character, yet is it, at least, suggestive of one more intimate. Perhaps nothing in the way of argument could do more to confirm the growing conviction of the unwisdom of the union between Church and State than the combination of the headship of the two in the person of one so utterly unworthy of con-