

of the relationship of Church and State, in its wildest and worst form in Switzerland, its moderate form in England, and its mildest form in the Scottish Establishment, prevails in nearly all the Protestant countries of Europe, meeting us under the Democracies, as well as under the Imperialisms, and Monarchisms of the old world.

3. There is a third theory, however, of the relation of Church and State, which we find embodied in the famous axiom of Count Cavour—"A free Church in a free State." This theory grants to the Church an authority within its own sphere paramount to that of the State within its sphere. It is not, however, with Cavour this theory originated. It is coeval with Christ and his Apostles. This same great truth, that will yet revolutionize Europe and Asia, was expressed by Christ in these words; "*Give unto Caesar the things that are Caesars, and unto God the things that are God's.*" According to the word of Christ, his church is a Kingdom with office-bearers, rules, rewards and punishments, which, as long as it keeps within its own province, is as independent of the State, as the State, keeping within its own sphere, is independent of the Church. This great truth was well understood among the early Christians, but when, in the fourth century, Constantine united Church and State on an unscriptural basis, darkness began to come on men's minds with regard to the relationship between the two, the State at times tyrannizing over the Church, and the Church at times tyrannizing over the State, till the great truth, which is now again beginning to emerge, was lost in total darkness.

To the Puritans of England and the Covenanters of Scotland—the men who gave utterance to the words, "God alone is Lord of the Conscience"—belongs the honour of being, along with the Waldenses, the great modern expounders, defenders and martyrs of the old truth, as old as Christ,—that the glory of God and the good of the people demands a *Free Church in a Free State*. On this point we quote the words of an eminent writer of our day.

"For a century Scottish Calvinism and American Puritanism have each been working away at a solution of the apparently practical contradiction of a free Church in a free State. Fettered solely by the English and Erastian majority of the Legislature, the Scottish nation has fought its way to virtual freedom in