

church puts itself in the room of God, and says to men, "I am the one infallible authority on earth. With the magistrate you have nothing to do. With the Bible you have nothing to do. With God you have nothing to do *except through me.*" Whatever I teach, that you are to believe; whatever I enjoin, that you are to do." "Vicar of Christ and his Apostles;" says a churchman of this type, "thou hast received the nations for thine inheritance, and the uttermost parts of the earth for thy possession." This Popish theory of the relation of Church and State, which makes the State an hereditary appendage of the Church, is a magnificent idea, but, as experience has proved, it is an idea grounded on the total prostration of the real liberty of mankind, and totally irreconcilable with the words of the founder of Christianity, that his Kingdom is not of this world. There was no country in Europe at one time that denied this theory, and now there is hardly a single country that admits it.

2. Erastianism, so named from Erastus, its first expounder, goes to the other extreme, and asserts the supremacy of the civil magistrate over the Church. According to this theory, which, however, is held in its extreme form by few in our day, the Church is only an arm of the civil service, deriving all its authority from the State; its office-bearers being merely instructors who fulfil their office by admonishing, and endeavoring to persuade Christians, but having no *power whatever of discipline* unless it is given by the State. Modern Erastianism, however, without denuding the Church of all inherent authority, goes the fatal length of placing it and its office-bearers in a position of subordination to the State, not only in civil matters, but also in matters that are purely spiritual. A still milder form of Erastianism asserts—and such assertions we find in a very strong fashion even in the columns of a portion of the political press of Canada—that the Church is known to the State only as a voluntary society, on the same footing as Insurance Companies, Free Masons, and Odd Fellows, and that throughout the whole length and breadth of its jurisdiction, the Church, like these societies, is liable to be called to the bar of the State to justify its procedure if any of its members complain of the same. This view