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Editorial.

CHRIST AND CÆSAR.

 ONE of the perplexing questions of our day, which however, is gradually approaching a final solution, is the question of the relation of the Church and State in a free country. This question has been long debated in Europe, but, excepting in two countries, there has not been yet found a true solution.

It is generally admitted among Christians that Civil Government or the State, and Ecclesiastical Government or the Church, are both of divine appointment. It is God's will, as revealed both in the Bible and in Nature, that men should organize themselves into civil societies for mutual protection and material progress; and into church societies for growth in religious knowledge and grace, and for prosecution of Christian work. In every Christian country, therefore, there exist, side by side, two Kingdoms and two Kings—the Head of the State and the Head of the Church; in other words Cæsar and Christ.

Such being the case, it is only what might be expected, that difficulties would arise often as to the exact relationship of these two Kingdoms. Three theories have come to the surface in the course of centuries on this point.

1. Hildebrandism, naming it after the great and inflexible assertor of the supremacy of the sacerdotal order, demands, as its perfect idea of Christianity, that the *State should be subordinate to the Church*. In obedience to that theory, which reached the full height of its daring argument in the last General Council at Rome, the