

ing from this principle, he himself, as appears from his correspondence, published by Bonnet, assisted in raising money for the German troops who went to France. In this sense also sang "the Silent," "As a Prince of Orange I am free," which meant, I am a sovereign prince in Europe's state confederation, and on this ground he entered the Dutch domains with his troops.

Of the church, let it be noted that Calvin considered the form a secondary importance. If needs be, he takes pleasure in an episcopate, as in England. But his ecclesiasticism was firmly rooted in the laity, ranging between aristocracy and democracy. His church at Geneva was autonomic. He never approved of a church organization of which the congregations were passive members. His synodical system was based upon confederation by voluntary subjection, and shunned every compulsion. And, finally, as to his views on separation of church and state, it is well known that in Geneva the two were closely united. On the other hand, it must not be overlooked that he founded free churches in Poland, in Hungary, and in France, which were in no way connected with the state, and thereby he planted the seed from which the idea of the free state also would of itself germinate, in the struggles of the Puritans.

If then the writings of Calvin contain the first creative utterances of that mighty spirit which started from Geneva, broke out in France, threw from Dutch shoulders the yoke of Spain, in England's troubles unfolded its virile strength, founded America's Union, and thus banished despotism, bridled ambition, limited arbitrariness, and gave us our civil liberties, can it likewise be shown which Calvinistic principle of faith supplies the root of these liberties? For Calvinism was, first of all, a reformation of the faith, and could not create a political liberty except as a sequel to its confession by the power of its faith.