

of building "a state within the state." The Reglement de Politie et de Guerre is of 1793. This induced them to seek a substitute for the body politic, till then wanting, by strengthening the ties of the church. No war can be waged without money. To raise it, consistories assessed their congregations. Troops had to be levied, cannons and ammunition to be bought, cavalry to be hired, and for this the network of consistories spread over France was made to do service; and, to strengthen the common purpose, its cords were made to run through only a very few hands. Thus things were done in Holland, and thus they were done in France, and in both countries it was a secondary design of political and military interests, and not the claim of the principle of faith, by which the Reformed church was put, as it were, in a strait-jacket within which its life has languished for more than two hundred years.

Nor was this all. The Calvinistic principle, when logically applied, leads to separation of church and state, as soon as the state is not wholly Calvinistic. This principle could not prevail in Geneva. The dissension among the citizens of Geneva, which Calvin quieted, arose not from a difference of confession, but from shameful libertinism. There were no Romanists there. But there were Romanists in France. To assume the consequences of separation, and as a free church pay homage to the independence of civil government: this stage of development in Calvinism had not been reached. Hopes were too sanguine that the other half of the French nation also would honor the Reformation. The question in hand would then drop of itself, and the whole of France be Reformed. When this hope proved vain, and two forms of faith maintained themselves in the state, even then the proper course of action was not discovered. A way of escape was tried in the colonization plan. France would then be Catholic, and its colony Reformed. And when this failed, the other extreme became the watchword. Two states for two