

with the rest of the commonwealth, that its temporalities would never be in danger or be meddled with. And even if the State encroached upon its liberty (which it could only do by seizing some of its temporal possessions or by persecution), then it is its part to submit quietly, in the confidence that no external coercion can affect its inner life or destroy it, and that it will win by the patient ways of endurance rather than by imitating the aggressor. The salvation and the security of the Church is the remembrance of its Master's word, and its acceptance of it as regulative for itself: "I am among you as he that serveth." "The Son of Man came not to be ministered unto, but to minister"; and His bride must follow in His train. Its ideal is not that of the great and impressive corporation, but that of a lowly handmaiden, grateful for the opportunity to serve. When Dr. Forsyth says that the relation between Church and State is that of "the courtesy of moral peers," he was not only forgetting the history of the State but also the true quality of the Church. Between the modern State and the Church of the New Testament is so great a gulf fixed that even a nodding acquaintance is inconceivable.

7.

The passage from the sovereign State to the federal presupposes a moral revolution. For the sovereign State as we know it chiefly represents the organisation of the self-regarding instincts. It is