

State is more than all the individuals within the scope of its authority. The State stands ; the parts are in perpetual flux. The State may say, as does the brook,

" Men may come and men may go,
But I go on forever."

There is indeed a sense in which it is true that government exists by consent of the governed. But here we must distinguish things that differ. The form of the Government, or the personnel of the administration is one thing, the State itself is another. The form of Government or the personnel of the administration may be, and often is, changed at the behest of the people ; but the State, or Government of some sort, tense and powerful as that which acts under our own Imperial Constitution, or tenuous and weak as that which rules among the wandering Eskimo of the far north, there must be, and from this not even anarchy itself can set us free.

Again. Is the State founded on brute force? We have been told that civil government, in its first stages, classes rather with the dynamic than with the moral forces. It is the law of the strongest, a mere physical absolutism without any consideration of right whether as due to enemies or subjects. But surely this is idle talk. Government from its very nature cannot begin with the strongest. As between rulers and ruled, the strength is always with the mass of the people. A physical absolutism is absolute absurdity. Men or factions can get possession of the powers of the State only under some pretence of right, under some claim of moral or religious sanction. Take even the case of Parkinson, of New Orleans. His power over the mob, of which he was the leader and inspiring genius, lay in his appeal to the instinct of self-preservation. In substance he said, when the law, or

State, is powerless to protect, the people must resume the original right of self-defence and enforce it, if need be, by the destruction of robbers and assassins. The plea is not, we have the power, but we have the right ; in other words, in the last resort the use of brute force must vindicate itself on moral grounds. As Aristotle long ago said, " men are political animals." There is a pre-existent necessity for the State, and its foundations are laid in the constitution which we received from the hand of God.

Let us not obscure the real issue. The State must be, to use the imagery of John Milton, either a grand Christian man or an atheistic brute. There is, in point of fact, no middle term.

Let us for a moment assume the current secularist theory of the nature and functions of the State and see where it leads. It follows, as a necessary consequence, that there can be no prayer at the opening of the parliament or legislature, no chaplains appointed for the army or navy, or for the asylums or other institutions under the care of the State ; that legislation must proceed on purely non-religious grounds ; that marriage becomes a mere civil contract ; that the Sabbath, if protected at all, must be upon purely sanitary grounds, the absolute necessity for a periodic rest, an interruption of the incessant grind of competition, in order to preserve the physical well-being of the race ; that churches must be taxed because the secular state cannot recognize the Church except as a mere club or fraternity, one among many. There follows, also, the entire secularization of education, so that the very name of God must be excluded from the text books of the public schools ; and finally the abolition of the oath in courts of justice in so far as it implies an appeal to the revising judgment of the heart-searching God, and the sub-