

according to the noble and wide-stretching grace of his Lord. Not so the partizan. He puts his own small measure on every man and every class of men, and divides off society into contracted scraps and parcels—makes a little nest and huddles himself and partizan friends in it, working and only working for *my* views, *my* faith, *my* order of people, *my* policy, *my* standard. His grace is the grace of a miser, that looks squint-eyed upon self. Partyism is indeed only enlarged selfishness.

Trace the goings and doings of the Christian and mark the ways of the partizan, and we need no magnifying glass to enable us to decide that they do not belong to the same family—we require no second sight to perceive that the one is of heaven, heavenly, and that the other is of the earth, earthly. Quite true, there is a tincture of the pure metal in the dross; there is a mixture of some of the items of the Christian religion in the composition of the partizan, enough, usually, to make the counterfeit takeable or acceptable in the community where the partizan compound operates. It would be difficult for the shrewdest sharper to pass a coin of gold and silver without a little of the real metal in it; and precisely as difficult would it be to palm off a system for the Christian religion without a certain per cent. of Christian principle or Christian practice therein. Hence party-makers and party-lovers, from the least of them to the greatest of them, have as much of christianity tacked to their traditions as the scribes and doctors of old had of the Mosaic law while loving and practising the traditionary commandments of their fathers and brother doctors.

Let us be clearly understood. There were genuine Jews—true worshippers according to the law—in the days of John's preaching and during the ministry of our Lord who severely rebuked the Jewish people for their traditions. These were a few among many—the sterling few amid the apostate multitude, but who followed not the multitude in apostacy and stubborn disregard of Jehovah's authority. Their reverence for heaven's law rose above their love of popular customs. They served God in his own courts, and left traditions to those who sought after the good opinion of the multitude more than they delighted in the divine will. Simeon and Anna, Luke ii., were among the faithful of whom we speak. And certainly, unless the world is more corrupt than at the flood, we can now find, even among the ranks of partizans, a faithful few who place the scriptures above earth-born creeds—who delight in the voice of God more than in the