

half done. It should be followed up during the week "from house to house," with "many prayers and tears," and then he may surely count on God's blessing and success in his work.

SAMUEL MASSEY.

PARTY.

Party, and Party spirit—familiar terms, but often indefinitely used. Is the formation of a party always wrong? What is party spirit, and is it in all cases unjustifiable? What are the faults connected with party and party spirit? What are its effects? Are they remediable? If so, what is the remedy? Such questions present themselves and ask for solution. It will be impossible to answer them all or give any of them adequate treatment but it is advisable to begin with the definition of the terms—What is Party?

A party is a number of persons united in opinion as opposed to the rest of a community or association, and aiming to influence or control the general action.

What is party spirit? It is the spirit which leads a person to look with favour upon the method of acting through the agency of parties as opposed to independent individual action, and inclines him to accept the dictation of the party to which he belongs, irrespective of what his own judgment may be as to whether the course proposed to right or wrong, wise or unwise. Let me repeat the question—Is the formation of a party wrong under all circumstances? The writer is disposed to say no, not always. Parties exist in politics, science, and religion—though it would scarcely be logical to say They exist, therefore they are legitimate, their continued existence seems to argue for their necessity to a certain extent

A noted authority who was strongly opposed to partyism, the late Archbishop Whately, makes use of the following language :

"And if ever an occasion occurs (for occasions undoubtedly sometimes do occur) which calls for a deviation from our general plan and renders it expedient for the advocates of any right measure or the opponents of any alarming abuse to combine for the purpose of accomplishing their object, we should carefully avoid either assuming any distinctive appellation, or in any other way incurring the risk of giving unnecessary permanence to such a combination."

Hence we learn, that in his estimation parties were sometimes legitimate, but manifestly he regarded them as undesirable and abnormal remedies, as measures to be disliked rather than encouraged. Yet though