

much higher truth (a truth that would raise politics to a noble height, if recognized) is this truth, "That parties in politics is a great evil." There was a time as the poet tells when men were, so honest and just that there were no parties in politics.

For Romans in Rome's quarrel,
Spared neither land nor gold,
Nor son, nor wife, nor limb, nor life,
In the brave days of old.

Then none was for a party,
Then all were for the state,
Then the great man helped the poor,
And the poor man loved the great.

If such was the condition of things in the "brave days of old," why should it not be the case in the "good times coming?"

Whatever may be said of the older countries of Europe where the *nobles* and the *people* are yet employed in finishing up old scores, on this side of the Atlantic there is no excuse for the same party lines. The people have it all their own way here, and yet, because of party and party cries,

"Roman is to Roman
More hateful than a foe,"

"Men give up to party what belongs to mankind." As the love of party strengthens, the love of country relaxes:

As they wax hot in faction,
In battle they wax cold.

Is this the highest attainable state of things? Is this the stone in the upward march on which we are to write "Rest and be thankful?" Some of our ablest political papers tells us it is even so. But the better instincts of our hearts tell us it is not so. Questions of greater moment than the questions of party politics are rising on us and crying aloud, "Who is on the Lord's side? Who?" There will be two parties yet for a time, but these will be not the "party that is in power" and "the party that is out;"

not parties about local, trifling, and dead issues, but parties about great national, living issues. The great living questions of our day which are even now in the case of many intelligent men fast pushing aside the paltry questions of the stump, and the club, are the questions: Is Canada going to be a Christian or Anti-Christian (Popish) country? Is the order of the day to be Temperance or Intemperance? Are our public schools to be with God or without God? Is the Sabbath of the Dominion to be after the grand old Puritan type, "holy to the Lord," or is it to be the Parisian Sabbath, consecrated to the goddess Pleasure?"

Such are the questions that are coming to the front. In the solution of these great questions quite a host of minor questions will be solved. Let our country be out-and-out-Christian; let strong drink be banished from our hotels and our homes, let the education of our youth be the broad basis of the Bible which belongs to no sect or denomination, let the Sabbath be honoured in city and country, and it matters little "who is in" or "who is out" in our political system, then indeed as the Rev. John Skinner humourously puts it,

"Let Wig and Tory all agree,
To drop their Whigmegmorum."

But if these higher issues are blinked, or neglected, or sold, then each political party, no matter what name it bears, will be only like the flies of the fable, —the newer to the office the hungrier for the spoil.

Whether or not these higher issues occupy any prominent place in the public heart and conscience, one can judge by noticing the progress and prospects of one newspaper in this Dominion that has made the most of these questions the planks in its platform. The *Montreal Witness* is on the highway to be the "Times" of the