

The Colonist.

FRIDAY, MARCH 27, 1891.

NOBLE TESTIMONY.

Time deals kindly with the truly great and good men of the world. When strife has ceased, and when the warrior is at rest, even those who were his enemies think of him kindly, and are ready to give him credit for the good qualities he possessed. Besides, it takes time to show what a man's work is worth. It may appear to his contemporaries of little value; they may even judge it to be hurtful in its tendencies. But posterity, if it is really good, see it in a different light, and are in a better position to estimate it at its true worth. Time, too, softens antagonisms, and sometimes changes them into reverence and admiration. Consequently we find men in these days speaking well of the workers and the thinkers of a past age, who in their own time had to contend against a host of bitter enemies, and whose reputation suffered at the hands of a swarm of slanderers and traducers. For instance, who fifty or sixty years ago would expect that in the year 1891 a gifted dignitary of the English Church would write in terms of unqualified praise of John Wesley? Divines of that Church had written bitter and unjust things of Wesley and of the great work to which he had devoted his life, and the influence of their writings and of the bitter denunciations of innumerable members of that Church were still felt. Wesley and "Methodist" and "Dissenter" were half a century ago, and years afterwards, words of reproach and contempt. But Archbishop Farrar's glowing eulogium of the great reformer and Christian hero, in the March number of the "Contemporary Review," shows that there are clergymen of the Church of England who estimate John Wesley at his true worth, and have a proper appreciation of what he suffered and accomplished. No Methodist in the British Empire could have written more sympathetically, more reverently or more admirably of the founder of his church than does Archbishop Farrar. There is not in the archives a single trace of the old antagonism that existed between the Church of England and the Wesleyan denomination, nor the very faintest indication of the contempt which the churchmen of a past generation expressed for dissent and fanaticism. Evidently the reverend reviewer comprehends clearly the nature and extent of the work which Wesley did in his day and generation, and for other days and other generations, and he takes a pleasure in speaking of the talents and the virtues and the sacrifices of the man who did so much, not only for his countrymen then living, but for men in all quarters of the globe and for unborn generations in lands then unknown. He tells how this son of an obscure clergyman, in spite of adverse circumstances and in the face of bitter and powerful opposition, set on foot one of the most wonderful, wide-spread and far-reaching religious movements that the world has ever seen. He speaks of his self-sacrifice, his generosity, his extraordinary courage, his wonderful perseverance and his marvelous capacity for work. We cannot refrain from quoting the concluding paragraph of this brilliant article, conceived in the spirit of truly Christian liberality:

"Such was John Wesley. Exactly one hundred years have elapsed since his death, and now we can judge him aright. He was a man, and therefore by no means exempt from the faults and errors which spring from human limitations; but few men have been more supremely faithful to the best he knew. My object in this paper has merely been to sketch the outline of his life, and to indicate those conditions of his labor and of his character which secured to one who, in genius was not equal to many of his contemporaries, the supreme honor of evoking the dormant religious instincts of millions of human souls. It is not possible in this paper to describe the great revival which roused England from the general slumber, and the widespread godliness of the eighteenth century; but the impulse which Wesley gave has not yet wholly spent its force, and the electric flash which he thrilled into dormant hearts is still potent to kindle the phenomena and the reality of life. The Evangelical movement, the Oxford movement, even the recent enthusiasm of the Salvation Army, are traceable to his example and to the convictions which he inspired. Faithfulness, energy, sincerity like his will never be ineffectual. He out-lived the rage of the vicious world he rebuked, and the jealousy of the negligent, who were shamed by his efforts and envious of his success. He has taken his secure place among the benefactors of mankind, and furnished one more illustration of the truth that

"Good deeds cannot die! They, with the sun and moon, revive their light. For ever blessing those that look on them."

A CAMPAIGN OF EDUCATION.

We read in these days of "a campaign of education." The phrase is a good one. Every campaign ought to be a campaign of education. It should set people thinking and enquiring. That is the advantage of having an important issue—one in which the people in general take an interest. The last Presidential campaign in the United States was an educative one. The people were told that they were needlessly taxed for the benefit of a few rich men; that in order to increase their profits, life was made harder for the working man and the man of limited means. It was declared that the necessities of life should not be taxed, and that the system of taxation which made the poor man's food and clothes dear was a vicious system that ought to be abolished. The favored classes raised the cry of protection to native industry, and tried to show the people that the competition with which they would have to contend, if the taxes were lowered, would be ruinous. The controversy was of great interest, and almost everyone to the best of his ability took part in it. The issue was one of

principle, and the effort to master the questions that were raised was educative. It was less a mere party question than any that had been raised for a long time. The men who undertook to instruct the electors, either from the platform or through the newspapers, had to appeal to the reason of the people, and not to their prejudices and their party predilections. Names, whether of men or of parties, did not go for much in that campaign. The effect was, no doubt, good. Many minds were stimulated and many made progress in mental culture and in the acquisition of economic truth. We have no doubt that there is a greater percentage of Americans to-day who can talk reasonably on matters connected with trade and taxation than there were two years ago. It is said, we do not know how much truth, that the results of the elections of last November are attributable to the lessons learned by the American people during the presidential campaign.

In the same way the campaign which has just ended in the Dominion was one of education. Principles were appealed to by both parties rather than prejudices. The people of Canada were required to decide whether the reciprocity which the Liberal Party advocated did or did not really mean annexation, and they were required to judge whether it was better for them to remain connected with Great Britain than to join the United States. Many thought about these subjects that did not before take much interest in politics. The discussions in the newspapers and at public meetings were far more rational and argumentative than election controversies usually are. The merits of the candidates were not discussed, neither was as much as usual heard about Tory and Grit. The discussions were intelligently carried on, and, we believe, with valuable results, from an educational point of view. But a very small proportion of those results have, as yet, been apparent. The popular mind is not quick in its movements, but it retains impressions for a long while. The arguments and appeals made during the campaign are still doing their work. Thought is germinating in many minds and will bring forth fruit by and by, and it may be that many will be surprised at the nature and the quality of the crop. When questions closely affecting the people are made the issues at the polls, the people become a means, and a most valuable means, of education. A political campaign, then, improves the people, intellectually and morally. This is one of the chief uses of democratic institutions. When the people take an active and an intelligent part in the business of the government they can never become brutally ignorant, neither can they, for any length of time, be made the tools of designing and unprincipled politicians. Let all our political campaigns be made campaigns of education.

RECIPROCITY.

The Government, as Sir John Macdonald promised previous to the elections, is determined to do what it can to obtain reciprocity from the United States. Sir John Thompson and Sir Charles Tupper are to proceed to Washington to confer with Mr. Secretary Blaine. They are two of the able men as there are in the Dominion, and may be depended upon to do all that can be done to make the trade arrangements between the two countries satisfactory to the great majority of the people on both sides of the line. Sir Charles Tupper has expressed himself sanguine of success. We hope that he had good grounds for his conclusions. A reciprocity treaty fair to both countries, would be a very great boon to the inhabitants, and if it is obtained by Sir John Macdonald's Government, its popularity would be greatly increased. It is quite a mistake to suppose that the Canadians who would not sacrifice British connection or their fiscal independence for closer trade relations with the United States undervalued reciprocity. They are fully alive to the many advantages to be derived from it, but they believe that the price which the Liberals were willing to pay for them was much too high. It is quite possible to pay too much for even that whistle.

A FALSE ASSUMPTION.

Our evening contemporary thinks that it is a sign of obtuseness to differ from the London Times. Tried by its own test, it must be particularly obtuse, for its estimate of Mr. Parnell, his methods and his aims, is as different from that of the British Thunderer as dark is from daylight. But no one believes the Times to be infallible. Its blunders have been many and great. In the matter of the New Orleans lynching it reasons on the assumption that the murdered Italians were members of the Mafia. This is precisely what has not been proved. Not only has it not been shown that the men who were lynched belonged to that association of assassins, but it is denied by Italians of respectability that the Mafia exists in America. We have not seen anything to convince us that the Mafia in the States is not a mere bogey existing only in the imagination of people who fear and hate the Italians. A conclusion based upon a false assumption, whether it is arrived at by the Times of London or the Times of Victoria, is absolutely worthless.

EDITORIAL COMMENT.

The Times assumes us of trying to make it appear that "Hon. Ed. Blake is a National Policyist." We are afraid that the condition of the organ is worse than we supposed. It surely has not taken leave of all its senses. We never dream of accusing Mr. Blake of favoring the National Policy, although his Malvern speech made it difficult to distinguish between him and the

moderate protectionist of the Conservative Party. The conundrum that puzzles us is the same that has bewildered the editor of the Toronto Globe and thousands of others. Is, Where does Mr. Blake stand on the annexation question? We have given it up. Will our contemporary kindly tell us what its guess is?

SUNDAY NOT SATURDAY.

It was Mr. Ennos, in my former letters, are found unanswerable arguments in support of the Christian Sunday Sabbath, and my object in trespassing so soon on your crowded columns is, to prove that since the days of Christ no one is obliged to keep the old Saturday Sabbath. The Mosaic law made nothing better (Acts xiii-30, Rom. ii-20, Gal. ii-16, Heb. vii-9). The old law was "the Schoolmaster (guide) to bring us to Christ the end of the law" (Rom. x-4, Gal. iii-24). The Apostle distinctly states (Rom. vi-14, Gal. iv-5), Christians are "not under the law" of Moses, and Christ says (Mat. v-17) "He came not to destroy," but to fulfill the law. Thus Holy writ, sacred and secular history, defend the observance of Sunday and shut the mouths of vain babblers who prefer "Peck's Bad Boy" and the effusions of Bob Ingersoll to the call of the church which is the keeper and interpreter of the Scriptures.

In your correspondence, who object to my Scriptural authority, we find men who never knew religion and are willing to live and die without the Gospel. Referring to the letter of J. B. Chandler, who gives six days to his employers and, perhaps, devotes the seventh to domestic duties and superintends his country ranch, I can understand his objections to the Sunday bill. This man says he has a large white elephant in his hands, who is a very large audience, who is listening to his Lordship and he tells us he is "kind, amiable and loving."

There is another who should judge better of these "high" and "lofty" qualities. He places too much value on his suffrage when demanding the withdrawal of the Sunday bill as the price of his vote. "One of the crowd" (at Campbell's corner, I presume,) is in error. It is high time to stop hunting, fishing, gambling and idleness. Sunday is a day of rest and pleasure, but it will prevent him setting out with his rod and gun and enjoying himself at the inconvenience of his better disposed neighbors—that is all.

I am much amused (not surprised) at the Times correspondent styling himself "Fair Play." He has treated us (gratuitously) to his mode of applying Scripture, and tells us he has learned logic. There can be no apology demanded for making a faithful example from his style of arguing thus:

"Fair Play" has two legs. A goose has two legs. Therefore "Fair Play" is a goose. Your readers can see this individual's logic and Scriptural statements are equally balanced. Perhaps he is the man who has \$1,000 to "bet" that the Scriptures fail to prove the Christian observance of Sunday. If not now, he will be in a position to do so in the future. He has treated us (gratuitously) to his mode of applying Scripture, and tells us he has learned logic. There can be no apology demanded for making a faithful example from his style of arguing thus:

SAFEBLOWERS CAPTURED. The Man Who Robbed the Port Townsend Post Office in Custody—Both Residents of Seattle.

Two young men, residents of Seattle—George Suffer and James Finnigan—are now in the county jail in that city for cracking the safe, two weeks ago, of the Port Townsend post office. Thursday night Suffer and Finnigan were located in the residence of the mother of the former, Mrs. Louis F. Suffer. Search warrants were procured for the reason that it was confidentially believed that a good portion of the money, wages and valuables would be found secreted in this residence.

It was decided to make the descent upon the house about daylight, Friday morning, and, accordingly, shortly before 6 o'clock in the morning Chief of Police and Deputy Sheriff Jack McDonald and James Wells went to the residence and put both Suffer and Finnigan under arrest. Both were sleeping soundly when admitted and demanded. The premises were searched, and much of the property taken from the Port Townsend post office was found secreted in different parts of the building. All such effects were taken to the sheriff's office and then sent to the county jail. The most serious charge concerning the affair was maintained during the day, as other important developments were expected.

KAMLOOPS.

(Correspondence of The Colonist.)

The Episcopal church narrowly escaped destruction by fire on Monday evening. It would appear that some of the coals left burning in the stove after the evening service on Sunday, fell out, and set fire to the flooring in the vicinity. Fortunately, it is of frame, and the windows were closed, and the lack of ventilation prevented flames. A hot glare, and the issuance of smoke from the chimney attracted the attention of the night watchman, who promptly "raised the alarm." Mr. J. A. Mars, M.P., whose residence almost adjoined the church, heard the alarm, and running up his coachman, sent him to ring the church bell. This, with the mill whistle, soon brought the fire brigade to the scene. The door of the church was burst in, and a stream of water was soon playing on the burning timbers. The fire was got under in a few minutes. It was detected just in time to save the building, which is of frame, and the windows were closed, and the lack of ventilation prevented flames. 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