

The Weekly Ontario

Morton & Herity, Publishers

The DAILY ONTARIO is published every afternoon (Sundays and holidays excepted) at The Ontario Building, Front Street, Belleville, Ontario. Subscription \$3.00 per annum.

ADVERTISING RATES on application. The WEEKLY ONTARIO and Bay of Quinte Chronicle is published every Thursday morning at \$1.00 a year, or \$1.50 a year to the United States.

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THURSDAY, OCTOBER 28, 1915.

YOU CANNOT DODGE THE BLOW.

Rev. E. C. Currie, pastor of John Street Presbyterian Church, gave an admirable exposition of the doctrine of future punishment in his sermon on Sunday night, and a brief synopsis of his views was published in yesterday's Ontario.

With the general position taken by Mr. Currie, few reasonable people will find any fault. The references in the Bible that apparently refer to future torment, he stated, were now interpreted in a figurative sense. The old-time belief in a hereafter with endless physical suffering and material fire was pretty generally discarded.

Mr. Currie warns us, however, against disbelief in any retribution or punishment whatever. But here he does not seem to draw any clear distinction between known facts and what is pure speculation. The punishment of sin in the present life may be regarded as absolute and certain. The punishment that may be meted out in the life to come is problematical. Mr. Currie would scarcely claim that his conception of a future for the "unsaved" with an intensity of age-long remorse and mental anguish, because of wasted opportunities on earth, is anything more than an interesting theory.

This question of the punishment of sin is one of the biggest problems, not only of the church and religion, but of life itself. And that is why we are devoting considerable attention to it. Our object is not to arouse controversy, but rather to arrive at truth. Many will not agree with what we have to say, but disagreement is better than stupid or thoughtless acquiescence. The knowledge that others do not see matters from the same view-point should not prevent us speaking our mind.

We have probably heard more sermons from the text, "What must I do to be saved?" than from any other passage in the Bible.

Of all theological questions that has been put the oftenest. It is about the most important and the least understood.

A few Sundays ago we heard the subject expounded by one of the pastors in Belleville, and his idea seemed to be that it meant becoming identified with the church.

But what about it? Saved from what? That is the first inquiry.

In the common acceptance of the expression in the sermons we heard in our boyhood days it meant salvation from an endless hell. This has always been assumed by the unthinking. They have not stopped to doubt it, or to inquire into it.

Get this clearly into your mind—there can be no such thing as salvation from the consequences of sin. Become drunk today and you will have a big head tomorrow, just as sure as you are born.

When cause can exist independent of effect, there may be such a thing as salvation from the legitimate effects of wrong-doing.

Christ sought to save his people from committing sins. Such salvation is devoutly to be desired. But Christ never taught that people would be saved from the consequences of their sins. Without the educative influence of suffering we would never learn to let its cause alone.

The progress that man has made in the past in all the departments of human activity has been developed through an agency of painful discipline. We seek to escape an evil by studying its cause and finding out some better way. Punishment, if that is the proper word for the bad results of bad acts, is a kind father who afflicts us to turn us away from our iniquities. Cut off the evil consequences of a bad life and we would gradually relapse into barbarism, if not die out entirely.

To be saved, is to be saved from doing wrong acts. Any other salvation is impossible. Repentance is the first step to reform, and reform saves us, not from the consequences of what we have already done, but from its repetition.

Man goes astray mainly from the promptings of his passions. Yet the passions are as essential to a successful and fully rounded life as the moral sentiments. Salvation, then, consists in keeping the passions under the direct

control and direction of the higher powers of the mind.

Energy and push are essential to success, but, uncontrolled, they, as is the case in war-mad Germany, are wild forces that drive on to disaster. Covetousness and selfishness are but other names for a too extensive desire to save, to accumulate and store up. Covetousness is belittling, soul-searing and dwarfing. Thrift is essential to success in human life. To be saved from the sin of niggardliness and sordidness is to place the acquiring propensity under the conductorship of a high sense of justice, kindness and generosity. To accumulate for legitimate use and humane purposes is one of the noblest aspirations of the human soul, to do the same for its own sake, regardless of the rights and interests of others is one of the meanest.

What is true of the passion for acquisition is true of every department of a sensuous existence. Prominent among all is intemperance. Salvation from drunkenness is absolutely safe only in the hand that never holds a glass.

Every passion is a propelling power, but, like every other propulsive force, it must be controlled by intelligence and an active moral sense.

The young man who gives loose rein to his passion is like an unruly automobile. It may run safely for a time but its destruction is inevitable, unless slowed up by some intelligent controlling hand.

Salvation from sin consists not in the entire suppression of the passions, but in such control of them as will render them subordinate to a high sense of morality, and make them perform the legitimate and useful functions of life.

Above all, let us remember that we cannot commit sin and then dodge the blow that we have aimed at our own heads.

Sin may be punished temporarily or eternally in the after life. We can form no certain estimate from the figurative and symbolic language of Scripture that seems to bear on the subject. But we do know that in the present existence it is punished with relentless certainty.

All of which leads us back to the position we elaborated in a preceding article, that the clergy and the churches, while they tacitly recognize the correctness of the statement that sin is punished here and now, and that retribution begins to follow just as soon as the wrong act is committed, the clergy and the churches do not emphasize in their preaching this wholesome truth.

The idea that justice is delayed and that we must wait for wrong to be made right in the future life, is very incorrect. The process is going on here all the time.

"This earth is but a desert drear Heaven is my home." are the words of a hymn that voices a sentiment that is very prevalent, and at the same time very mischievous.

The preacher would be infinitely more of a force and a power in the community if he abandoned frankly the habit of looking to the next world to straighten matters out, and became a bigger part in helping along the straightening process that is going on here and now.

It is for this reason, we believe, that present-day preaching does not reach and move the multitude as it might and should do.

The spell of the old belief and the old theology still hangs like a pall over the ministerial forces of our churches even though the doctrine is no longer preached. There is still enough left to prevent very often a clear, ringing, definite challenge to the powers of darkness that constantly assail the individual and society at every turn in life.

The fear inspired by the old belief persists as was evidenced by the three days' debate on the outworn Athanasian Creed and the doctrine of eternal torment in the Anglican General Synod at Toronto less than two months ago. But the church will miss becoming the moving, vital force it should be until such time as it moves out into the clear sunlight of truth and frankly disavows what it no longer believes—until it begins to live for the present, instead of the past or the future.

THE FLAG AGAIN IN DANGER.

We notice that in the Conservative press feelers are being put out from day to day intimating that there is some prospect that the Borden government may take the duty of American wheat coming into Canada. The American duty of ten cents a bushel would then be taken off automatically according to the provisions of the standing offer of reciprocity in the last United States tariff.

We are told by the same Conservative press that the great railway and milling corporations and the banks and business interests of eastern Canada are strenuously opposing the idea.

It is not so stated, but we presume the opposition is due to the fact that it is unpatriotic to sell wheat to those who are willing to pay the most money for it. That at least, was the argument that was used in 1911, and upon that occasion the argument seemed a reasonable one to a majority of the electors of Canada.

If it was unpatriotic to sell wheat to the Americans in 1911, how can it be a loyal proceed-

ing to do so in 1915? Will Robert Rogers please explain.

Is the reason for the changed attitude based on the claim that if something is not done for the farmers of western Canada there will not be a safe Conservative seat between Lake Superior and the Rocky Mountains?

Up to the present the Borden administration has found it safe to ignore entirely the claims of agriculture and pander to the financial patriots who supplied the sinews of war for the campaign of 1911. But there is now a very serious spirit of revolt spreading in the prairie provinces, and with their increased representation it may have been realized as a part of prudence that even cherished principles like Dr. Richards' famous dictum of "no truck or trade" may need a little revising.

In any event the inspired feelers from Ottawa have been sent out and up to the hour of going to press we have not heard of any panic among those who saved Canada and the flag in 1911. If the farmers of the West only grow loud enough and long enough to convince the Minister of Elections that they mean business, it is possible that the said minister will grant free wheat and let the flag take its chances.

Anyway there is a pretty strong argument for free wheat as the following well reasoned article from The Winnipeg Free Press will show.

The demand by the executive committee of the Manitoba Grain Growers' Association upon the Dominion Government for immediate action towards securing the United States market for Canadian wheat is only the first sign of an increasing pressure that will be applied by the people of western Canada to the government as the situation in which the western farmer finds himself is more clearly defined by the development of events.

The grain growers, in their resolution, say that there are in western Canada considerable quantities of low-grade wheat, due to August frost in certain localities, and of tough wheat, the result of the unseasonable weather in the latter part of September. They point out that there is a market in the United States for our low-grade wheat for feeding purposes; while the large mills of the United States, if given an opportunity, would absorb a considerable quantity of our tough, damp wheat at about two cents below straight grade.

It is equally true that we need the United States market for disposal of our high-grade wheat. The premium on United States milling grades in comparison with the Canadian prices for corresponding grades is in itself conclusive proof that there is a market across the line for a considerable quantity of our high-grade wheat at prices better than those which can be obtained at home. If the primary sources of supply for hard wheat are merged, there will result a common price, that price, under ordinary circumstances, will be higher by several cents a bushel than the price in a purely Canadian market. Now that western Canada is well past the two hundred million bushel mark in wheat production, we shall never again see a time when the competition of our Canadian millers for a limited hard wheat crop will put Canadian wheat at a premium over corresponding grades in the United States.

The need for free access to the United States market will be greater this year than ever before. Under the conditions created by the war, the United States producer of wheat can sell his grain in the European markets at a preference over his Canadian competitors. In both insurance and freight there will be a margin in his favor, and, more important still, there is a financial preference in his favor, due to the flotation of the half-billion dollar loan in the United States by the British and French Governments. The Canadian seller of wheat to meet these advantages will tend to lower the price of his wheat, and the spread will tend to widen, until it may absorb the amount of the United States duty—that is, 10 cents a bushel. Once this point is reached, Canadian wheat will go into the United States market, despite the duty against it.

Doctrinaire opponents of free wheat tell us that, while the United States is itself an exporting wheat nation, it is absurd to suppose that Canada can sell wheat in the United States. That assertion has a plausible sound, but, in point of fact, it is not true. The more wheat the United States sells to Great Britain, or other European countries, the more wheat we can sell in the United States. The wheat which is most advantageously placed for purposes of exportation will go to Europe, while the huge domestic needs of this continent will be supplied from the remainder of the crop.

There are powerful special interests in Canada which, in the past, have blocked the movement for free wheat, and will, possibly, attempt once more to prevent the government and parliament from meeting the demands of the west. Their action is dictated by a fear that the opening of the United States market to Canadian wheat may injuriously affect them. This is a short view to take. The experience of the last three years has been wasted if it has not taught our great Canadian interests that they cannot prosper unless the Canadian farmer in the west first prospers.

The western farmer cannot prosper unless he has free access to the United States market for his wheat.

VILLAGE MOBILISATION.

This latest proposal of the militia department to have troops quartered and trained in units of twenty-five or more in all the small villages and towns of the Dominion is about the most fantastic and impractical that Sir Sam's fertile mind has yet conceived.

The men during this period of training are to be quartered in private houses and will be in charge of local officers.

If the object of the Government of Canada, in carrying out its war program, is to make itself solid with "the boys" in the various towns and villages, it could scarcely have hit upon a more admirable plan. Without having to look very far one can see here vast possibilities for patriots of the type of Robert Rogers. The local patronage committees will have a busy winter of it allotting the various contracts and sub-contracts, and distributing the boarders where they will do the most good. As long as the loot lasts the carnival will be a merry one.

But the trouble is that the people will have to pay these bills, and Canada is going to have many more bills to pay before the war is ended.

This war is a pretty serious business, but it seems impossible for the Government at Ottawa to get away from the idea that it is a grand opportunity to make things sure for the next general election.

Of the prodigious sums of public money that have already been wasted and stolen the investigations of the Public Accounts Committee at Ottawa last spring gave us an inadequate notion, when they uncovered one little corner and disclosed members of parliament unblushingly sharing in the plunder. It was the Manitoba system transplanted to Ottawa.

If the system of village mobilisation centers were as honestly and efficiently carried out as a private business enterprise, the scheme would prove enormously expensive and cumbersome, but with conspicuous waste as the dominant characteristic of every department of government how can we be expected to look for anything but extravagance and favoritism and often dishonesty where the opportunities and temptations will be so great.

What kind of a hodge-podge of training will the men receive in all these little detached units? And yet we are told the men are to be kept for several months amid their bucolic surroundings, or until they are ready to go overseas. We can better imagine than describe the feelings of the commanding officer of a regiment composed of such units when instructed to accompany them to England.

Months of precious time as well as the no less precious dollars will be squandered to carry out this fatuous dream.

Millions have already been spent to provide comfortable quarters for troops in larger centers, but these quarters will go only partly occupied in order to permit this grotesque scheme to be put into effect.

In opposition to all this it is urged that village mobilisation will have a strong stimulating effect on local recruiting. There may be something in that contention, but at the same time we are told from Ottawa that recruits are coming forward faster than they can be provided with rifles and uniforms. After nearly fifteen months of war it should not be possible to make such a statement as that. Our own impression is that General Sam spends for too much time joy-riding up and down the country, making speeches and attending banquets, and too little of his busy life in looking after such unimportant details as clothing for the soldiers and the weapons with which they are to fight.

If the government would only handle this war in a big way, there would be plenty of men waiting to enlist. If, as the Toronto Mail and Empire has suggested, they would issue a call for half a million men, it would strike the imagination of the people, and get them away from the petty idea they have of the war, because of the little dribbles that have been asked for, when the appeal should have been for hundreds of thousands of volunteers to measure up somewhere near the standard set by Australia and the Motherland.

ON GETTING A JOB.

He came and said he needed work And wanted it that day, When shown the task, he stopped to ask How much would be the pay?

Another came and begged a job, "My need is sore," said he. They let him go, he wished to know How long the hours would be.

Still came a third to ask for toil— His pocket-book was flat. He spurned the place, with frowning face, 'He'd do no work like that.

"We've got a job," they told a fourth, "For one who will not shirk;" "I'll stay," said he, "what'er it be, "Just put me now to work."

DELCASSE BITTER AGAINST GERMANY

Ex-Foreign Minister Has Always Warned France

RESIGNATION A BIG SURPRISE

Theophile Delcasse is the Real Author of the Entente With Britain, but His Retirement Warns Not Affect the Co-operation of the Allies—Has a Remarkable Record.

THE war has brought about many astonishing political and diplomatic changes but few of them possess more interest than the sudden retirement of M. Theophile Delcasse from the French Ministry of Foreign Affairs. That M. Delcasse differed from his colleagues in the Viviani Ministry on the Balkan question is clear, and the fact that his resignation came after a visit to London seems to indicate that he sought the support of Sir Edward Grey and the British Government as against his colleagues. Falling to get this support, whatever it may be, he stepped out. Whatever may be the real inwardness of the change, it will not affect the harmonious co-operation of the Entente, ever though M.



M. THEOPHILE DELCASSE.

Delcasse is more than any other Frenchman the creator of the entente with Britain, and strongly Anglophile. His retirement is but another incident in the life of the "stormy petrel of European politics," and just as he came back to the French Foreign Office after an ignominious fall in 1905, so he may be expected to return to the Ministry again in French Ministerial life. Delcasse is too strong a statesman easily to be banished.

A Unique Record of Office.

He has to his credit a record of Cabinet service equalled by no other French public man. After having served three years as Minister of the Colonies, Delcasse became Foreign Minister in 1898, being a member successively of the Brisson, Dupuy, Waldeck-Rousseau, Combes, and Rouvier Ministries in that capacity. As a Cabinet Minister he survived the Entente, the Dreyfus case, the sixth or seventh Deroulade affair, the anti-Loubet campaign, the High Court trial, and the war with the Vatican—a record of stability for French politics. It is not, however, because of his undeniably great services to France in domestic affairs that the ex-Minister has special fame and distinction. Beyond all his other claims to the gratitude of the French people is his work in cementing the alliance with Britain, in assisting in the framing of a powerful opposition to Germany, and in rearranging the sphere of French naval power and enlarging French interests in Northern Africa. Had not France ten years ago cast her lot in with Britain and Russia to form the Entente, it is hard to say where she would have been now. Perhaps she would be utterly crushed under the heel of German militarism, for Germany had sworn to crush her to the dust.

The Morocco Affair.

When Delcasse took the Foreign Office in 1908 he saw how indispensable was the British alliance. He had to stamp out the members of the Fasboda incident, and this he did by making Morocco the pivot of negotiations. Since France had failed to cooperate with Britain in 1881 against Arabi Pasha in Egypt, French interests on the Nile had died. Delcasse bargained to withdraw definitively from Egypt for a free hand in Morocco. Spain was conciliated by control of the Tangier coast; Italy by a free hand in Tripoli. Germany at first acquiesced in the Anglo-French arrangement, but suddenly the Kaiser's Government in Germany was being too much ignored. It happened that Russia had been disabled by the Japanese War. The Kaiser's emissary, Henckell von Donnersmarck, whispered in Premier Rouvier's ear: "What about German interests in Morocco? Are they to be ignored?" Delcasse recalled that the German Chancellor had said Germany had no interests in Morocco, but the Kaiser's ultimatum was accompanied by a rattling of the sword. Delcasse still stood firm, protesting that Britain was behind France. He declined Prince Buxlow's suggestion of a conference. But Berteaux, Minister of War, declared France could not fight the army was in pitiful condition. The Kaiser was insistent, and, humiliated though it was, the Rouvier Cabinet decided to sacrifice Delcasse. France groveled before the war lord to avoid the war for which she was entirely unprepared.

Cheese Sells At F

Cheese which has had a rapid advance the past week, was sold at the Belleville Board at 70c at this price and the buyers were Messrs. Sprague, Alexander, Saturday the local cheese reached 16 1/2. Today's boarding: Shannonville, 80c; Bronk, 60; Massassaga, 45; Silver Springs, 30; Union, 50; Eclipse, 35; Holloway, 50; Hyland, 100; Sidney, 90; Acme, 65; Wooler, 40; Rosebud, 60; Sidney Town Hall, Bayside, 35; West Huntingdon, Melrose, 60; Zion, 60; Foxboro, 50; East Hastings, 50; Mountain, 50; Plainfield, 30; Moira Valley, 30; Premier, 25; Reslin, 25; Mountain View, 50; Pine Grove, 25; Frankford, 70; Rogers, 70; Moira, 50; Kingston, 30; Swock, 25; Tweed, 25; Otter Creek, 25; Godard Creek, 70; Wieklow, 100; Goddington, 60; Vonbank, 45; Messeymore, 25.

Big Island Man

George Mayes, who lived with Mr. J. A. Big Island, was received by Mr. J. A. Big Island, who was living at South St. Marie, Mich. and was regarding the death of the late Mr. Mayes. The following is a statement by Mr. Mayes' body in the water across the water, proprietor of the Hotel, expressed the drawing was accident that is upheld by the authorities. Mr. Law was a sober and young man, always to his work, while the late Mr. Mayes was a drunkard and a gambler. Mr. Law is at present employed at the Hotel—Pictou Times.

Albert College Generous

The faculty and staff of Albert College were loyal in the British Red Cross. They have contributed the fund being raised of Ontario. Subscriptions are as follows: A. O. C. \$20 has since the war. Mr. O'Brien \$100 for the British Red Cross. Mr. J. W. Johnson \$100 for the British Red Cross. Mr. A. R. Walker \$100 for the British Red Cross.

Belleville Patriot

The Treasurer begs with thanks the following amounts added to the fund for the British Red Cross: D. E. Fisher \$100; Dr. Geo. Clinton \$100; F. W. Millard \$100; E. O'Brien \$100; W. N. Bell \$100; W. C. Springer \$100; Mr. and Mrs. S. D. E. V. Brown \$100; C. M. Reid \$100; Customs House staff \$100; J. W. Johnson \$100; A. R. Walker \$100.

Fine

The proprietor of the Belleville Board has fined \$50 for admitting 15 years of age.

Often what appears trivial occurrences of the most momentous, passed to regard a caution, and this neglect most serious ailments of suffering. Drive coughs with Bickie's live Syrup, the recognized affection of the throat.