

## THE ONTARIO ARGUS

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## Benefit of the Fair to the County.

A number of prominent men of Malheur County were interviewed this week regarding the value of the county fair. The men chosen were men who have either been connected with the fair or have followed its development from year to year with intelligent interest.

The question was put up to them something like this. The fair is costing the community each year about ten thousand dollars. In your opinion, what is the chief value of the fair to the community, and is it worth the money that the community puts into it?

The answers were of course different as the benefits of the fair appeal to different persons in a different way. All agreed however that the undertaking was worth to the community far more than it was costing, and that it had reached a stage in its development where it could be worth still more.

One of the greatest benefits that has come has been due to the exhibits of corn. For many years people believed that corn could not be grown successfully in this county, the reason given being that the nights were too cold. It was not until some one tried it and got his corn to the fair where others could see it, that the people were convinced, and now, within a few years, the acreage planted to corn has increased to such an extent that it is now recognized as one of the most important products of the county.

Nearly everyone spoke as well of the advertising value, and the chief virtue about this advertising is that it is done with deeds rather than words. If an intelligent farmer is looking for a place to locate, the best plan is to show him something, in preference to talking to him. It is hard to argue against corn that has yielded a hundred bushels to the acre, or against a hundred ton stack of alfalfa that has been cut on an eight or ten acre tract. The fair has doubtless been responsible for bringing many progressive farmers into the county.

The same argument applies to people who are already here. With the same soil and conditions one farmer can do what the other one has done, but the trouble is that ordinarily all are so busy that it is seldom that they get a chance to compare their work with that done by others. The fair is the farmers institute of the county, the clearing house of progressive ideas, and furnishes the inspiration for better work and more of it by everyone.

There is one value of the fair that can scarcely be over-estimated, though it is not so easy to see its significance in dollars and cents. We refer to the development of a community spirit, a general willingness to co-operate in anything that is for the interests of the people of the whole county and state. It is in effect the development of a practical patriotism that can be shown at all times and which will lead to a larger patriotism for the state and for the nation.

Is the fair worth ten thousand dollars a year to the community? We think it is, and ten times more.

## One Year of the War.

A year ago, by Germany's declaration of war against Russia, the greatest war in the history of the world was initiated. That the action taken by the Kaiser's government on that day meant the beginning of a most gigantic struggle was clearly foreseen by every thinking man, and the history of the past 12 months has proven that the predictions as to the magnitude of the conflict were not exaggerated.

But some of the developments are different than expected. Chief of these is the duration of the war. Everyone expected it would be short, and the person who would have predicted in the early stages that the conflict would last a year would have been put down as a wild guesser. Other phases of especial interest, because not foreseen, are: The great use made by new instruments of warfare, particularly the submarine, and the huge guns used by the Germans and Austrians; the violent shaking of established rules of international law, by unusual actions on both sides, which may result in the necessity of redrafting the code of international law when the conflict is ended; and, lastly, the shaking of friendly relations between the United States and the belligerents, particularly with Germany on account of her persistence in attacking vessels with submarines, endangering the lives of neutrals.

That the war has been waged for a year with all its fierce intensity, costing millions of lives, and many millions of dollars every day, is the great, overpowering fact in contemplating the history since the first warlike step was taken on August 1, 1914, together with the fact that

there has been no decisive gain on either side and that no one can hazard a guess as to when it will all end. It is apparent now, as pointed out by Premier Asquith a few days ago, that the contest is one of endurance. It is a hideous fact, hardly of the understanding which calls for advancement made by civilization in this enlightened age that the great nations must continue locked in a struggle to the death until one side or the other finally succumbs through sheer inability to fight longer.

What good has been accomplished by the war? None. What destruction and misery has it entailed? The human mind cannot grasp the immensity of the undertaking which call for the supreme efforts of powerful governments of the big nations of the world. Neither can we appreciate the horror and havoc caused. We know that it is terrible, cruel beyond our ability to recognize, but the most significant fact is that the slaughter is all so wickedly foolish.

The war to date has been a draw, and no human being can give an opinion of who will win that is not a mere guess. The nearest approach is the conclusion that it will continue to be a draw—that the fighting will go on until all sides are exhausted. For several months after hostilities began, and until quite recently, an unprejudiced observer believed that Germany and Austria must ultimately be brought to their knees. That outcome now seems far less likely. On the other hand, it is not likely that the allies will be completely whipped. Germany is ahead at most every point on land, and her submarine activities have ceased to be a joke. But her lead at the front is offset by the loss of practically her entire colonial possessions, and the driving of her commerce from the sea. The chances that the allies would win seemed to rest on the probability that she would be starved into submission. But that probability now seems less likely than at the beginning.

## Some Government "News."

Among many of the activities of the various departments of the Federal government at Washington there are vast quantities of various sorts of printed and type-written documents issued for distribution to the people, copious quantities of which find their way to the desks of newspaper editors throughout the country—and also find their way a good deal more promptly and with equal regularity into the waste paper baskets.

Of course, everything of this sort which is written and printed is not utterly foolish. Theoretically it is for the edification and convenience and general welfare of the people who must ultimately pay the cost, while practically it keeps many a clerk out of mischief, prevents clogging of the cells of gray matter in the brains of a few subordinate officials, and prevents typewriters from becoming rusty.

The foregoing observations are prompted by a glance at a printed document issued regularly by the department of agriculture called the "weekly news letter," in which the leading article in one just received deals with the "harvester thresher" or "combine." The people of this section of the country can judge for themselves of the value and timeliness of this article from the following which we quote without further comment:

"To a large extent on the Pacific coast and in some localities of the plains region, wheat is harvested by means of the combined header and thresher, which is almost universally called by farmers the combine. Until recently these machines were quite large, requiring 26 to 32 horses to draw them, or an engine with equivalent power. For the most part, they have been drawn by horses for two reasons: First, an engine in a ripe grain field gives rise to danger from fire; second, on much of the best wheat land, especially in Oregon, Washington and Idaho, the topography is so rough as to render it impracticable to use a tractor in harvesting wheat.

"Recently a number of smaller combines have been put on the market and interest in them is becoming more general."

## The Greater Ontario

(Being the first of a series of sermons by Rev. D. E. Baker, pastor of the Baptist Church of Ontario.)

Gen. 4:17. "And Cain builded a City."

Luke 19:41. "And Jesus saw the City and wept over it."

1. Men build Cities.—They build cities suited to their nature. Men settle in places where they can carry on business pursuits suited to their inclinations of life.

Cain chose a land. The land of Nod, meaning shaking, trembling. Those that depart from God cannot find rest anywhere else. Cain found no rest afterwards.

2. Cain builded a city.—Cain is a type of the worldling cut off from God, whose all is in this life, and who has no hope of heaven. His thoughts were only a habitation.

We have no record that an altar was erected, or that he ever made another offering unto the Lord.

Cities are often built by fugitives and vagabonds from God. In Milton, Oregon, the saloons were voted out, so they moved just outside the city limits, built and continued their busi-

ness until the people of the new town voted them out.

Cain brought up his family in the city he built. It was in this city that we have the first record of polygamy.

Lot pitched his tent in Sodom and brought up his family there and his wife and children became infatuated with the social affairs of the city, and the wickedness became so offensive that God said to get out, "I will destroy the city." They started and his wife looked back on the sinful recreations which she was leaving, and turned to a pillar of salt. The lives of many have become as salt with the savor gone on account of the sin and wickedness of a city. Man is a social being, and God intended that he should not live a life of mere solitude. It is the duty of the city to build up such social functions that will be for the building up of a better character.

3. Cities are scenes of luxury and vice.—The city is Satan's throne. There are hours in ones ministry when he longs to go back to the country scenes of his boy-hood days. These days are free from the contaminations of city life. "Turn backward, turn backward ye years in your flight, and make me a child again just for tonight."

"Christ beheld the city."

Let us observe:

1. It is our duty and obligation today to see the city.—Most men standing where Jesus did, would only have seen the architecture and beauty of the city. They never would have thought of looking into the status of human conditions from a humanitarian standpoint. Many can only see the city airs, but never behold its moral condition. Cities are noted for specialties. What is the specialty of our city?

It is a person's duty:

1. To look into the sin of his city.—There is a theory abroad that it is better not to know anything of the moral rottenness of a community. That theory is born of a man's indisposition to do his duty toward his city. Men do not like to face the proposition of cleaning up a city. It might hurt their business.

Have you noticed that the people who are most opposed to Christian investigation of the slums in the city are those who are personally solicitous to see the sin continue?

2. It is the citizen's business to see something of the suffering of his city.—Jesus went to the infirmary in the city, the Pool of Bethesda and helped the poor man that had lain there thirty and eight years. Would you emulate his example? It is not enough to act the part of the good Samaritan, but to remove the thieves that are destroying the inhabitants. Are we too busy to be engaged in such a work? Then our haste is our dishonor, our degradation.

When the great Gladstone had all British and Irish interests at heart, he could find time to pray with wayward boys, and visit poor men trying to reform them from drunkenness, and read his Bible to the street sweep in the attic. Surely men on whom press only the lesser burdens of private business, could give some time to personal work for God and their fellows.

This is an unending work that all can find something to do.

II. The Christian who sees the city as Christ saw it will sorrow over it.—He beheld and wept over it. The city is not a soul-less thing. It is not a house without inhabitants. It is not a body untenanted of spirit. It loves, it sins, it suffers, it dies, it goes before God in judgement. For example see the account of the destruction of Sodom and Gomorrah, both of which were destroyed because of their wickedness.

1. Christ wept because His city's sin had not been forsaken.—How can the Christian be happy so long as unholiness is supreme in his city? Knox prayed, "Oh, God give me Scotland or I die." He listened then repeated twice. Have Christians no such love for our beautiful cities? Will they give a portion of their time to the cleaning up and making better and more wholesome the atmosphere for the bringing up of our children?

2. Christ wept also because the sorrows of His city had not been relieved.—In every city there are many of God's children half fledged in intellect, in hope, out of the nest of the church, with their wings of faith bruised and broken. Have we no time to help? Have we no obligation to restore them to their rightful place, to save them from the horrors of spiritual hunger and dreadful death?

Have we no obligation to God in this interest? It should beget in us a spirit of sorrow, and weep over the city as Jesus did over Jerusalem.

3. Again Christ wept because Judgement was coming to His city, (Jerusalem.)

He saw the end in which the Children of Israel would be slain, or scattered. Men must be saved or every city will come to such an end.

III. Our obligation to the city is to so live as to save it.—It is one thing to live in a city; and another thing to live for a city. There are men in our city who have lived in it for years, and have lived for it twenty minutes. Some may be church men, but not Christ's men. Christ's men will seek to bring the city to Christ. To live in a city just for the gains one may acquire and do nothing to better its condition, is beyond what ought to be the thought and principle of any man.

1. To live for a city one must live in it righteously.—Think of a city without a church. Think of those who do nothing for the extension of Christianity, or the church in the community.

Ten men like Lot would have saved Sodom, but that would not have hindered it from rotting out with corruption.

Lot was saved, but burned out. We have no record that Lot ever gave one dollar to help save his city. Better would it be for some men, especially for their souls that they were burned out. Their wives might turn to a pillar of salt, or die looking back on the social corruption of the city from which God may be sending her. Men live in these cities of rottenness with their children taking up with it, and marrying the people that are propagators of such things.

Oh, that we had men and women that it could be said of as it was said of Geddie when he went to Aneityum, and this was the inscription that was placed upon his tomb, "When he came in 1848 there were no Christians here; When he left in 1872 there were no heathen."

Such could be the case with every citizen, if only they could see the need of a good, clean, upright and wholesome city.

Do we know the time of visitation, Jesus Christ comes to the city, and asks admittance into its affairs. Will we give Him a place in the government and regulations of our city? He seeks for it. He asks for it. Will we give it to Him? May we ask Him in.

There is one city that will be destitute of sin and wickedness. The new Jerusalem that comes down out of heaven to occupy this old earth again. Thank God the cause of wickedness will be removed. Satan shall be chained and be placed in the bottomless pit where he belongs, no more to molest and spoil the character that God has given to man.

## Let the Students Help.

Most of the work in connection with the County Fair is done each year by the business men of the town who for the interest of the whole community, give a great deal of their valuable time. It would be an interesting situation if about fifty high school students who are receiving their education at the expense of the community would volunteer their services and do all the routine work they could and thus relieve the pressure on the people whose time is perhaps more valuable. We also venture the suggestion that they would find this experience quite as valuable as that gained in reading in Latin how Caesar built a bridge so he could get to the other side and butcher up a few more heathen.

## It Is Not So Bad.

The weather has been hot, but, after all, that is what brings the corn, the peaches, tomatoes, watermelons and all the good things the country affords. We wonder sometimes, when we hear complaints about the heat, if people would really rather have cooler weather and do without some of the good things we have to eat, or go ahead as it is and have the satisfaction of living in a country that grows about everything one could desire.

## Roumania Slipping Away.

That the next neutral country to go over to the allies will be Roumania appears to be evident. The only reason she has not yet joined in the conflict is said to be the desire to harvest her grain before trusting her destinies to the result of war.

The crops in all the Balkan states, with the exception of Servia, whose agriculture has been prostrated by the war, are said to be bountiful. Similar consideration, probably, is holding back Greece and Bulgaria, although their problems are more complicated. It is even possible that the latter may continue neutral.

That at least one of the three will join forces with the allies does not seem to be room for doubt, and it does not appear to be within the range of possibility that any one of them will range its forces with those of the Teutonic allies.

The most that the German diplomats hope for is that something will transpire to prevent a coupling with the enemies of the Kaiser.

The initial step toward the adoption of a Pan-American doctrine, to supersede the Monroe doctrine, deemed by Winfield Jones to be necessary to meet changed conditions is suggested by President Wilson in declaring that before according the moral support of the United States to any Mexican faction, the administration wants the moral support of the Pan-American republics.

It is not surprising, even to his admirers, that Henry James, the novelist, has declared himself and has surrendered his American citizenship to become a British subject. He has been an Englishman at heart and residence and in literary work for a generation or so, and where the heart is the allegiance might as well follow. England is welcome to him.