

FINE ADDRESS ON STAY IN ONTARIO

Continued from Page Thirteen.

more ways than one was the crowning effort of Lambton, which for the first time told the world that that western county could raise Baldwins, Spies, Kings, Canada Red, Cranberry Red, Cranberry Pippins and Greenings. Its exhibit of a map of the county in apples won the first place in the eyes of the spectators.

The first county grant having been nearly exhausted, the association requested the county council at the December, 1911, session, for another grant of \$1,000. They heartily responded, which was highly gratifying, indicating as it did their appreciation of the work accomplished.

As the work of the association advanced, some of the prime requirements of the county became more pronounced, namely, "increased population" and "increased aggregate production," the latter being the former. It was found that when propositions were made for more intensive farming and more advanced methods, the answer came, "Give us the labor to carry on the work and we will go ahead." To meet this demand the association, after due consideration, were prepared to recommend a scheme to assist in bringing desirable and specially selected farm laborers from the Old Country to Lambton.

The plan suggested was that of assisting carefully selected farm hands and their families from the Old Country, by advancing them a certain sum of money to enable them to pay their passage over, such sum to be secured by a bond guaranteeing repayment. These laborers were to be secured through the Government railway and emigration agencies existing, acting under our special instructions. The funds to carry out this scheme were to be obtained by the county council. Five thousand dollars was the amount suggested. The association practically asked for a credit of that amount, an advance which was to be returned with interest. Investigation had shown that the scheme would be practically self-supporting.

Taken to County Council. A delegation was appointed, who waited upon the county council and submitted the scheme. Considerable interest was manifested. The question appeared somewhat new to the county council, and it was laid over for further consideration.

Unquestionably the proposition strives to meet a pressing need. The first issue of the publicity booklet is already exhausted, and a new issue is about to be printed. We propose supplementing our general publicity booklet by special pamphlets dealing with subjects such as: 1. Fruit; 2. sugar beets; 3. seed grain; 4. dairying; 5. poultry; 6. mixed farming, etc.

Some of these are now in course of preparation by special committees to compile information, and will soon be issued. We propose to continue our exhibit as a means of buyer and seller together by publishing free lists of farms for sale, and to obtain detailed information from those who require farm labor.

We considered that the scope of the association could be enlarged with advantage. With that end in view we have changed the name to the Lambton Publicity and Improvement Association, and have applied for incorporation, so that we may have a legal status.

We hold executive meetings quarterly. These are held in different points of the county, in order to keep in close touch

with the various sections. These are open to the public.

Great care has been taken in the information of the association, and at the annual meetings of all sections of the county shall be duly represented by calling representatives from every municipality, each agricultural society, each Farmers' Institute and fruit growers' association.

The results of the publicity campaign are already manifesting themselves in various ways. There is a great awakening of interest of the people in the county, a better realization of their home county sources. Their faith in their splendid resources is increasing. There is a greater activity in the sale of property at increased value.

Personal inquiry and extensive correspondence from distant points show we are beginning to more fully realize the opportunity lying at our very doors. The Government has taken action and stands ready to assist any county publicity association to the extent of one-third of their expenditures, provided the total cost on which grants are payable shall not exceed \$1,000.

Other counties are taking notice of Lambton's pioneer work, and are asking for information regarding it and starting publicity associations.

The press are taking the question up, and have been disseminating work in aiding the "Stay in Ontario" campaign.

Let the good work go on.

Ontario.

What is true of Ontario applies to a considerable portion of Ontario. A glance at the map shows the splendid geographical position of Old Ontario; occupying the most southerly portion of Canada, affording a vigorous and healthy climate, surrounded by the greatest system of fresh water lakes in the world, tempering the climate and affording splendid water communication, opening out through the St. Lawrence and extending through half a continent, from the Gulf to the head of Lake Superior, affording water transportation to large cities along bordering on this great fresh water system of five millions, located in the centre of distribution of a large consuming public, containing great agricultural resources and diversified soil and climate, capable of producing a wide range of high grade wheat and barley to the tender fruits and tobacco.

Surely a bountiful Providence has been kind to Ontario.

Yet in the face of these magnificent natural advantages, we find a constant exodus from the land. It devolves upon us to inquire into the cause and in so far as is within our power, by publicity and other means, to try and remedy the condition and bring people back to the land.

Farming is the great basic industry of Canada. It is a great science. The farm, as all. The general prosperity of the village, the town, the city, of the whole country, depends upon the farmer. If crops fail, the hum of the machinery and the sound of the hammer ceases, hard times come and panic reigns.

It is said "that no nation has ever achieved permanent greatness unless the greatness was based on the well-being of the farming class, the men who lived on the soil, for it is on the soil, that the material or moral, that the welfare of the rest of the nation ultimately rests."

There is invested in farm property in Ontario over one and one-quarter billion dollars, with an aggregate value of yearly dollar crops and live stock sold and slaughtered, of 257 millions of dollars.

indicating that farming is a great industry.

When we realize that Ontario has scarcely touched the fringe of its agricultural possibilities, we will have some conception of the opportunities awaiting energy and capital.

We will take an object lesson from the Dane, who is the best farmer in the world. We will induce people back to the land and increase our production by more intensive farming. The Dane has made his whole country one great model farm. He cultivates it like a market garden. Of the 250,000 farms in the country, 125,000 are less than 15% acres in size.

The Exodus. The exodus from the rural sections indicates that the time has arrived for a rural revival for Ontario to prevent the drain of its rural population, and to draw others back to the land.

The agricultural development of the East is being affected by the trek to the West and to the cities. The West is a great country, but we must not lose sight of what lies at our very doors. We must fully realize what we have and proceed to it. It is time to make some noise about Ontario, where our diversified climate and soil permits us to grow most everything but lemons.

The provincial returns show a gain in population for the past ten years in Ontario cities, towns and villages of some 250,000, and a loss in rural districts of 50,000. School attendance in rural Ontario fell off over 6,000 in 1911.

The census of Canada shows a gain in urban population for the past ten years of 64 per cent, and a gain in rural population of 16% per cent. The increase in rural population has gone to the West. The rural portions of Ontario, instead of showing a decline, should be showing signs of growth and vigor. We are not getting anything like the fullest possible returns from our land. The land is crying for men. Ontario needs more intensive and scientific agriculture. This province will not reach the limit of its possibilities until it has at least ten times the present agricultural population.

A comparison of the population of Old Ontario (the southwestern portion bounded on the north by the Ottawa River and Lake Nipissing) with certain European countries is interesting.

If Old Ontario had the same population in proportion to area as the British Isles it would have 15,000,000.

In comparison with Denmark, 6,500,000. In comparison with Switzerland, 8,000,000.

In comparison with Holland, 16,000,000. In comparison with Belgium, 24,000,000. The southwestern peninsula of Ontario (bounded by the Great Lakes, and extending as far and including the Counties of Ontario and Simcoe), in comparison with Denmark, would have 3,250,000 people; in comparison with Belgium, 12,000,000.

Publicity. As a means of stemming the tide from the rural sections, and bringing others back to the land, and increasing the agricultural products, a vigorous publicity campaign is needed for Ontario, the Garden of Canada.

A short time ago the little town of Camrose, in Alberta, with a population of only 1,800, equipped a special car with the products of the surrounding country, and made a tour of Ontario, for the purpose of attracting settlers. Several of the prominent men of the town accompanied the car. These people seem to be alive, and have afforded us an object lesson in publicity and energy we could well imitate.

We want a live "Stay in Ontario" campaign that will kindle the latent fire of the press and public, to give publicity to the unparalleled advantages of the home province. Distant points are often very alluring. "Far hills look green." We must not look so far away that we forget what lies at our very doors.

We want properly organized publicity. Each county should study its local conditions, find out its particular advantages and needs, and by means of publicity associations make them known. These local associations could again be grouped together for more united action. And all these organizations should work in harmony and unite forces in a central Ontario organization and do some world-wide publicity work.

Let publicity associations and the press turn the searchlight on Ontario and show the world the great possibilities awaiting energy and capital.

Let us have a vigorous "Come to Ontario" and "Stay in Ontario" campaign, waged with energy.

Does Your Back Ache?

If You Have Bladder or Urinary Troubles and Weakness of the Kidneys—Read Below.

Your back aches and fairly groans with the distress of kidney trouble. You're discouraged, but you mustn't give up. The battle can be quickly won when Dr. Hamilton's Pills get to work. These kidney specialists bring new health and vitality to young and old alike. Even one box proves their marvelous power. Continue this great healer, and your kidneys will become as strong, as vigorous, as able to work as new ones.

Remember this: Dr. Hamilton's Pills are purely vegetable; they do cure liver, bladder and kidney trouble. They will cure you, or your money back.

Mrs. W. U. Rossett, wife of a well-known merchant of Kensington, writes as follows:—

"Ten years ago my kidney trouble started. I suffered dreadful pains in my spine and around my waist; my back feeling as if hot irons were running through it. I couldn't sleep, had no appetite, was pale, thin and very nervous. Cruel headaches and despondency added to my burden. Next week I had used Dr. Hamilton's Pills did I get any relief. They proved capital and helped me immediately. Eight boxes made me well, and now I do my own housework, feel and look the picture of health."

Your complete restoration to health is certain with Dr. Hamilton's Pills of Mandrake and Butterbur. Refuse substitutes. 25c. per box, or five boxes for \$1, at all dealers, or the Catarrh-ozone Company, Kingston, Ont.



The Society of Friends; Its Founder and Central Doctrine

George Fox, founder of the Religious Society of Friends, while a plain man, and the son of plain people, was not above appreciating the worth which is better than breeding. Nor was he unimpaired of the good red blood which goes with a desirable heredity. His father, Christopher, called by his neighbors "Righteous Christen," was a weaver, his son declaring that there was "a seed of God in him." His mother was Mary Lago, of the "stock of the martyrs." In the veins of the Fox family flowed the blood of the "free-necked men," those ancient Englishmen, whose necks had never bent to the rule of a lord.

It is important to consider George Fox in his own setting, that is, as a product of seventeenth century England, and a partaker of all of the limitations of the period. Great as he was, with a far-seeing vision, Fox was by far the best equipped to develop the theological bearings of the new truth. He was a Scotchman, born the very year in which George Fox Logan his active ministry. He was educated in France, spoke the people's language fluently, and wrote in both English and Latin. He may be justly considered the only theologian of the seventeenth century Quaker period. He died in 1690, only forty-two years of age. In his book, laboriously entitled "An Apology for the True Christian Divinity: Being an Explanation and Vindication of the Principles and Doctrines of the People Called Quakers," he deals somewhat elaborately with the fundamental position of the society.

According to Barclay, the light was part of the saving function of Christ. He says, "God hath given to every man a measure of the light of his Son." It is through this light and seed that God "exhorts and strives with every man, in order to save him; which as it is received and not resisted, works the salvation of all, even of those who are ignorant of the death and sufferings of Christ, or of Adam's fall." Barclay did not believe that the light was simply a quality or mind, but that it was a power. He affirmed that reason was given man to direct and rule him in natural

Looking at the matter in this light, we are forced to admit that in the domain of theoretical and applied religion, George Fox was really a perfect candor that it is doubtful if he or any other genius ever really understood the far-reaching character of his own system. It is doubly certain that few, if any of the members of the Society of Friends since the time of Fox, have fully comprehended, or completely applied the logic of the system which he devised.

George Fox began his ministry in a time of social, political and religious unsettlement. England was feeling its way in a rather blundering fashion towards larger civil liberty. The religious ferment was taking its marked Protestantism was taking its own protest so literally as to divide itself into conflicting sects, the dividing line in many cases being more imaginary than real.

At a time when all men's minds were turned towards religion, and rather contentiously concluded that this was the reason why converts to Quakerism were so easily secured. Seventeenth century England was more or less religiously and officially reactionary.

In the midst of the dissatisfaction, unrest and disputation referred to, George Fox went up and down the land from 1647 to 1648 a "seeker." It was really during this "seeking" period that George Fox made the discoveries and reached the conclusions which resulted in the gathering of the people called Quakers into a separate religious society. Nearly all of the stock phrases so universally used by Fox, and which have persisted in the literature of the society, belong to this period. It was at this time that he declared that "being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ." During this period he made the discovery that "there is one, even Christ Jesus, who could speak to his condition." The word "opened" is the key word during the "seeking" season. When a thing had been opened to him, in his estimation the truths involved were not a complexity to an assured position in his mind.

Fox's central idea is in solution in the above quotation, but he repeatedly stated it more explicitly. In his estimation all men were enlightened

IN MEMORIAM

(South Africa, 1899-1901)

The Sons of Mars from London went To Africa's vast continent.

To strike our Empire and our Queen With martial zeal and ardent keen.

Heroes, they march to music's strain. Midst plaudits wild and glad refrain.

With bounding pulse and steady gait Like seasoned troops to emulate.

The one true impulse in them all Is: Duty to their country's call.

And as the Spartan men of old Strong to endure, courageous, bold.

They know no fear, they dread no foe. By day or night whatever they go;

But like a wall of flint they stand A solid phalanx—sturdy band.

Where bullets fly they bravely show, Storming the kopjes high or low.

Whose world-wide victories in the past Have planted freedom deep and fast.

So oligarchy was overthrown, And strong liberty was sown.

Where Canada's stern sons were heard At the fierce fight at Paardeburg.

Now to the memory of the dead, Whose mortal forms have found a bed

Or distant Africa's broad strand, Which haply now is British land.

This monument we dedicate: To loyal men who bravely fell.

Doing a noble work so well, And may the ages yet to be

Admire their glorious chivalry; And may fair Canada ne'er lack Men who love the Union Jack.

GEORGE W. ARMSTRONG, London, Ontario.

by "the divine light of Christ." It was this light of Christ which enabled men to see their sins. Having the light of Christ, men had his spirit in their hearts. The universal character of the light was affirmed, as well as its existence. He called it various names, the "seed of God," "the witness to truth," etc. This light was not simply something which might come to men from the outside. It was in men, and in all men. He even asserted that the spirit is resident in bad men. In fact the thing which differentiated good men from bad was that the former obeyed the light, or the spirit, whereas bad men grieved and hated it. This was a particularly hard saying to the seventeenth century theologians, and was the sum total of heresy. The prevalent doctrine held that the race since the fall of Adam by nature belonged to Satan. Fox's central idea provided for present divine revelation, an affirmation singularly out of place in the minds of those who sincerely believed that revelation ceased with the closing of the New Testament canon.

George Fox was axiomatic, if not dogmatic, in enunciating what he considered the truth. Short statements, without attempt at proof, when dealing with his central idea was his almost constant habit. It was reserved for the young men who became his converts, and who were much better educated than he, to elaborate his doctrine, and to give it the literary form common to that time. Of this company Robert Barclay was by far the best equipped to develop the theological bearings of the new truth. He was a Scotchman, born the very year in which George Fox Logan his active ministry. He was educated in France, spoke the people's language fluently, and wrote in both English and Latin. He may be justly considered the only theologian of the seventeenth century Quaker period. He died in 1690, only forty-two years of age. In his book, laboriously entitled "An Apology for the True Christian Divinity: Being an Explanation and Vindication of the Principles and Doctrines of the People Called Quakers," he deals somewhat elaborately with the fundamental position of the society.

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things, while the divine light was his priceless possession to direct him in spiritual things. It will not seem strange that from this viewpoint Barclay objected to the extreme Lutheran doctrine of complete justification by faith. Men were justified by following the light, not by assenting to creeds, or affirming doctrines, according to the gospel preached as an intellectual conception, even accepting Jesus as a historic personage, is not enough; there must be a "working of the grace and light" in the hearts of men. Hence salvation may come to those who never heard the gospel outwardly preached, and who are utterly ignorant of the outward history of Christ.

LORD HUGH CECIL

Continued from Page Thirteen.

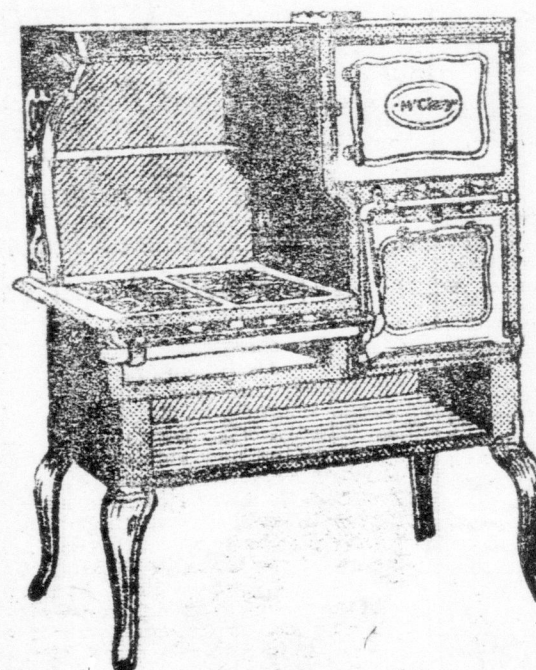
church and that it was being used very well. It was not in the least in excess of the necessities of the case, he said, and what conceivable ground was there for taking it away and devoting it to other objects. Disestablishment would be hailed as a victory for the anti-clerical spirit. He did not think that was the desire or would be to the advantage of Nonconformists. Anything that injured the religious life would sooner or later react upon every religious body in the country. The bill gave no benefit to the



"Did the cyclone last week damage your barn?"
"I dunno. I ain't found the barn yet."

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The Gum Tree flourishes in Central America—That's where we get the raw product—from selected plantations—where it is carefully packed and shipped direct to us.

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