

Big Fall Fair at St. Martine

(Concluded from page 11.)

Hon. Sydney Fisher, who is even more of a farmer than Mr. Morris, was an excellent Minister of Agriculture and knows how to speak.

And it's probably as good stagecraft to put the South Bruce election a month later than Chateauguay.

Now listen to one of the Liberal talent from Montreal expound that Hon. Sydney Fisher's agriculture at Brome is as practical as James Morris' farming and carving tombstones at St. Chrysostome.

"Believe me," he says, "Fisher knows how to take off his coat and plow a headland or chuck sheaves on to a waggon."

"Oh, Fisher's a son of the soil, all right," says a good agrarian Grit.

By two o'clock, the hour of nomination, the forum-hall of St. Martine was crowded in. By some magic the two candidates and their chief supporters were landed there from mud-heavy buses over from Howick way. The returning officer popped out upon the steps and read the nomination papers. In five minutes out came the two candidates sleek and favourable; Farmer Morris in a well-pressed grey suit, grey tie, brown fedora and high rubbers; Hon. Sydney Fisher, agriculturist from the county of Brome, in striped ultramarine blue, black and red tie, high square hat—and high rubbers.

Then began the long, winding march over to the fair grounds; candidates, oratorical lieutenants, local dignitaries, townsmen, farmers, newspaper men and all. The first judges' stand that came handy was seized by the talent. The crowd swung round facing the sun—five hundred electors or less as the case may be. Buggies and buses shoved in among them. All the pipes were lighted; all the raw-hide tobacco pouches came out. Not a very big crowd to start a movement for saving Canada from either permanent contribution or a separatist navy. Not even a village band to strike up "O Canada" or "The Maple

Leaf." Not a cabinet minister. No spectacle, no excitement, not even a cheer; not a flag or a yard of bunting; no bouquets to present, no babies to kiss. No stage manager handy to be told what Henri Bourassa might have done to beat up a national spectacle even with miles of Chateauguay mud. But of course there's a difference. St. Martine is not all French, neither is the county of Chateauguay; and a nomination meeting is not supposed to be hilarious. Except for the French prologues to the speeches the whole thing might have been done in an Ontario town about the size of Hespeler.

The chairman announced that an hour and a half speaking would be allowed to each side. Candidate Morris came first; honest, plain "Jim," son of the soil and the boy from the grand old county of Chateauguay; after a somewhat disjointed but very sincere, Cromwellian speech, followed by gentlemanly Mr. Fisher dignifiedly lambasting Mr. Morris. The home-made candidate from St. Jean du Chrysostome said he was no stranger within their gates. Mr. Fisher replied that neither was he, and for that matter once upon a time Mr. Morris had stepped back to make way for a stranger at an election. Mr. Morris spoke as though he would be needed at Ottawa for the sake of good roads and an ungerrymandered Chateauguay. Mr. Fisher retorted that if public works bribes and gerrymander methods were to be the methods of Conservatives, he would be more necessary to safeguard the interests of Chateauguay at Ottawa than Mr. Morris. He also alluded to the "Tory jingoes from Ontario so arrogant and overbearing," and to the misguided Nationalists who had been swallowed by the Conservatives at Ottawa.

And it was very evident that to candidate Morris there was but one main consideration—Chateauguay. To Hon. Sydney Fisher, Chateauguay is a pawn in the game.

Disciples of Christ

DURING last week the Disciples of Christ were represented at Massey Hall, Toronto, by a large number of delegates from all over America. The Disciples do not believe in conventions, but they held one. They do not believe in church organization, but they have found it necessary. They do not believe in church co-operation, but they find it necessary for two reasons: First, to impress the Christian churches with their desire for church unity, and secondly, to carry on their missionary work. The whole convention was a parcel of contradictions, and none realized it so fully as the devout men and women who were present as delegates.

Early in the last century the Campbellites were barred out of the Presbyterian Church of Pennsylvania, and the Patonites out of the same sort of presbyteries in Carolina. They adopted the name of "The Disciples of Christ" and thrived on congregationalism to the extent of 10,000 ministers and two million members. They believed in the reformation of Luther and the restoration which seemed inevitable as the nineteenth century duty. Their creed was a catholic name, the Disciples; a catholic Christ; a catholic Bible, the whole Bible and nothing but the Bible; and a catholic form of baptism, namely immersion. Just why they tacked on the latter no one seems to know. But there it is. Immersion and the weekly memorial supper are their particular forms of ecclesiasticism.

Aside from their affection for immersion and the weekly supper, as primary requisites in Christianity, they believe in missions and in ultimate church unity. Their "men and millions" movement does not overlook the need for Christianizing the foreigners who come to America, the Orientals who have settled in our midst, or the providing of churches for the newer districts of the Great West of the United States and Canada. They believe in foreign missions, but do not underestimate the home mission work, thereby differing materially

from Mr. J. Campbell White and the Layman's Missionary movement which he has misled.

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THE Rev. George A. Millar, President of the American Missionary Society of the Disciples, was one of the speakers who most strongly painted the difference between ecclesiasticism and rationalism, and the objection to creeds. The latter crystallize the thought of their day, make it binding in future generations and impede religious progress. The Disciples stand between the dogmas of yesterday and the license of agnosticism. He made a plea for the mission and church extension work, as did others who followed him.

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ABOVE all the Disciples stand for Christian unity. They deprecate the difference in church names among Christian people and the difference in dogmas. They would sweep away these petty differences and unite all Lutherans, Calvinists, Wesleyans and other Protestants in one grand Christian church based on a love of the church and a belief in God. They would follow up the "reformation" of Luther and Calvin and Wesley with the "restoration" of the simple gospel of Christ and His disciples. They would establish a universal Protestant church with the simplest of simple theologies.

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ONE of the agencies on which the Disciples rely for converts and general extension is the Bible school. Mr. Hunter, of Chicago, pointed out that more converts had been secured by this means than any other. The school was also an important feature in the Home Mission programme. The foreigners must be uplifted through the education of their children; hence these schools should be increased in number in the dense foreign localities in the larger cities. There are already about three thousand Bible schools under the control of the Disciples, and these gave last year \$50,000 for "American" missions.

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