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" S. S. Marie, Ont., N. Nav. Co.	11.30 a.m.	—Thur-Sun; 3 p.m. Tues.
Ar. Port Arthur, Nor. Nav. Co.	7.30 a.m.	—Mon-Fri.
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Bishop Williams On Church Union

Editor Courier:

Sir,—Will you kindly find space in in early issue of The Courier for the insertion of the enclosed, a section of the Bishop of Huron's charge to his Synod on "Church Union," delivered in London on the 17th inst. It gives the Church of England's position on church union with clearness, force and straightforwardness: not ommitting a wide outlook and hope for the future union of all "who profess and call themselves Christians." I would like to add I have read with pleasure, the charitably, kindly and hopeful sermon of the Rev. C. W. Rose on church union.

Yours truly,
G. C. MACKENZIE.

23rd June, 1913.

"At the outset, let me say a word to remove misconception. It is frequently assumed, especially in the secular press, that because the Bishops of Eastern Canada disapproved of the issue and contents of a certain circular, they have ever led in the movement. What the Bishops deplored was the issue of specific proposals that, in their opinion, were more calculated to divide the Church of England than to achieve unity with others. The result, I think showed that they were right; and I rejoice to see that the new Church Unity League, which we may consider the successors of the promoters of the original circular, has dropped the specific proposals of the circular from its programme and adopted instead the course proposed by the Bishops at the Lambeth Conference of 1908. That is a totally different thing, and so long as they adhere to that course the Bishops will not find fault with it. But if this is only a new and more captivating name to pursue the specific proposals of the circular, then I am firmly convinced that the only practical results that the League will achieve will be to rend the Church of England once more by eternal dissensions, paralyze her work, and set back the clock a whole generation. Time alone will snow whether or not the League will adhere to the aims it professes.

But now that the atmosphere once again is more or less calm, the time seems opportune to set forth as plainly and as inoffensively as I may certain points about Christian Unity which are apt to be overlooked, but which must not be overlooked if we are to reach the bottom of the question.

1. First: Christian Unity is a much more than Canadian question. To attempt a merely Canadian solution without regard to the other branches of our own and other Communions throughout the world would be simply to cut ourselves off from the main stream of Christendom to the great loss of Canadian Christianity. The result would be a Canadian hybrid, diverse from all others and disowned by all. In short, it would be multiplying rather than the healing of divisions.

2. The Church of England in Canada cannot act in this matter except in the fullest harmony with the rest of the Anglican Communion. It must be remembered that there are points which are fundamental to a Communion as well as fundamental to Christianity. In the eyes of any particular Communion, the points are generally identical. Such points must be settled not by one branch acting independently, but by the communion as a whole, otherwise there will be schism in the Communion. In our own case, the Historic Episcopate is such a point: so also is the necessity of Confirmation to full church membership. The General Synod of Canada cannot alter the nature of the ministry or do away with the necessity of Confirmation. It would be a breach of faith on its part if it presumed to alter these points without the concurrence of the whole Anglican Communion. For the solemn declaration on which the Synod is founded states specifically: 'We declare this church to be, and desire that it shall continue in full Communion with the Church of England throughout the world.' Both the points above mentioned are now obligatory terms of communion in the Anglican church. There is not a branch of the communion anywhere in the world without these two notes, or where the notes are optional.

Whatever individual expressions of opinion may have been made by Anglican divines past or present, whatever temporary arrangements the Church may be or has been compelled to adopt through stress of circumstances to supply ministrations to its memers, the Communion as a whole and officially is committed to these two notes throughout the world and in all its history. To surrender them or make them optional would be to surrender two of the most universal notes of the historic Church of Christ and to sever ourselves from the Anglican Communion, both historically and practically. That, I submit the General Synod cannot do even if it desired to do. In fact, as I have stated, we are precluded from doing anything of the kind by the solemn declaration on which the General Synod is founded. In other words we shall and can consider unity only in harmony with the rest of the Anglican Communion.

3. Any scheme of unity that will be worthy of thought or worthy of the name must take into consideration not only the Protestant Communions, but also the Anglican, the Latin and the Greek. Now the last three are united in the retention of the historic Episcopate and the three together number three fourths, possibly four-fifths of Christendom. But the joint committee of Presbyterians, Methodists and Congregationalists in Canada refuse to negotiate with the Anglican church unless the Historic Episcopate were left an open question. For the same reason we imagine that they would refuse to negotiate with the Latin and Greek churches. Now I submit that it is absurd to talk of the unity of Christendom when three-fourths or four-fifths of Christendom is ruled out.

4. There will never be church unity until all have acquired a much more charitable mind and teachable spirit than seems to exist at present. The divisions of Christendom are not accidental. They are but different aspects of the working of Christ in history, and no scheme of unity can be regarded as satisfactory which fails to comprehend and do justice to them all. As has been well said, "The Protestant must seek to appreciate the truths for which the Catholic contends, and the Catholic must seek to appreciate the truths for which the Protestant contends. Each has something to teach, and each has a good deal more to learn from the other." (I hope that it is not necessary to say that by 'Catholic,' the author quoted did not mean only Roman Catholic.) Until therefore, the old communions are prepared to recognize the action of Christ in the non-episcopal communions, and until the non-episcopal communions are prepared to allow that other communions are in possession of truths, which they do not possess, and manifests aspects of the Christ life unrepresented among them, but both of which are necessary to the full compliment of Christian truth and to the full presentation of the Christ-life before the world; until this mind is attained to a much larger extent than at present there is not much prospect of real reunion. For until then the aim is simply to work for the conversion of all who differ to one's own sectional standpoint, on the assumption apparently that one's own communion has a monopoly of the grace of God. But in the final synthesis of Christian truth we need every element; we need the institutional and Sacramental side as well as the personal and prophetic. But the extremes of the Christian world are as yet very far removed from this tolerant and charitable mind.

5. Therefore, whether unity or reunion does come, it will have at least three essential characteristics: (1) It will be world-wide and not merely local. Otherwise so-called unity will only be the multiplication of divisions. (2) It will be on an inclusive rather than exclusive basis. Its aim will be to comprehend and conserve what is true and distinctive in each communion: to include in a large unity whose bond will be love the differences which now separate us. And (3) it will be representative of all Communions of Christians throughout the world.

At the present time there is only one effort being made towards this comprehensive unity, and is the effort to secure a world's conference on faith and order, originated by the Church in the United States. A representative committee has been appointed by our own General Synod to co-operate in the effort, and likewise representatives have been appointed by the Archbishops of Canterbury for the Church in England. Many of the Protestant communions in the United States have also appointed representatives. Such a conference may take a long time to organize. It may take years, perhaps generations before it can arrive at any practical results. But I fell sure that the effort proceeds on right lines, because its aims are world-wide, and embracing all communions. In such a supremely important matter surely the wisest course is to hasten slowly. There are no short cuts to church unity. It has taken hundreds of years to create present divisions. We need not expect that they can be healed in a day. In the meantime our duty is plain: to pray

(Continued from Page 9)

"The Mystery of Agatha Webb"

By KATHARINE GREEN

Copyright, 1900, by Katharine Green

Sweetwater, with a quiet smile calculated to hide his disappointment, went on as if perfectly satisfied.

"Meanwhile John awakes, sees the dagger and thinks to end his misery with it, but finds himself too feeble. The cut in his vest, the dent in the floor, prove this, but if you call for further proof, a little fact, which some if not all of you seem to have overlooked, will amply satisfy you that this one at least of my conclusions is correct. Open the Bible, Abel; open it not to shake it for what will never fall out from between its leaves, but to find in the Bible itself the lines I have declared to you he wrote as a dying legacy with that tightly clutched pencil. Have you found them?"

"No," was Abel's perplexed retort. "I cannot see any sign of writing on fly leaf or margin."

"Are those the only blank places in the sacred book? Search the leaves devoted to the family record. Now, what do you find there?"

Knapp, who was losing some of his indifference, drew nearer and read for himself the scrawl which now appeared to every eye on the discolored page which Abel here turned uppermost.

"Almost illegible," he said. "One can just make out these words: 'Forgive me, James—tried to use dagger—found lying—but hand wouldn't—dying without—don't grieve—true men—haven't disgraced ourselves—God bless'— That is all."

"The effort must have overcome him," resumed Sweetwater in a voice from which he carefully excluded all signs of secret triumph, "and when James returned, as he did a few minutes later, he was evidently unable to answer questions even if James was in a condition to ask them. But the fallen dagger told its own story, for James picked it up and put it back on the table, and it was at this minute he saw, what John had not, the $20 bill lying there with its promise of life and comfort. Hope revives. He catches up this bill, flies down to Loton's, procures a loaf of bread and comes frantically back, gnawing it as he runs, for his own hunger is more than he can endure. Reentering his brother's presence, he rushes forward with the bread. But the relief has come too late. John has died in his absence, and James, dizzy with the shock, reels back and succumbs to his own misery. Gentlemen, have you anything to say in contradiction of these various suppositions?"

For a moment Dr. Talbot, Mr. Fenton and even Knapp stood silent; then the latter said, with pardonable dryness:

"All this is ingenious; but, unfortunately, it is upset by a little fact which you yourself have overlooked. Have you examined attentively the dagger of which you have so often spoken, Mr. Sweetwater?"

"Not as I would like to, but I noticed it had blood on its edge and was of the shape and size necessary to inflict the wound from which Mrs. Webb died."

"Very good, but there is something else of interest to be observed on it. Fetch it, Abel."

Abel, hurrying from the room, soon brought back the weapon in question. Sweetwater, with a vague sense of disappointment disturbing him, took it eagerly and studied it very closely. But he only shook his head.

"Bring it nearer to the light," suggested Knapp, "and examine the little scroll near the top of the handle."

Sweetwater did so and at once changed color. In the midst of the scroll were two very small but yet perfectly distinct letters. They were "J. Z."

"How did Amabel Page come by a dagger marked with the Zabel initials?" questioned Knapp. "Do you think her foresight went so far as to provide herself with a dagger ostensibly belonging to one of these brothers? And then have you forgotten that when Mr. Crane met the old man at Mrs. Webb's gateway he saw in his hand something that glistened? Now, what was that if not this dagger?"

Sweetwater was more disturbed than he cared to acknowledge.

"That just shows my lack of experience," he grumbled. "I thought I had turned this subject so thoroughly over in my mind that no one could bring an objection against it."

Knapp shook his head and smiled. "Young enthusiasts like yourself are great at forming theories which well seasoned men like myself must regard as fantastical. However," he went on, "there is no doubt that Miss Page was a witness to, even if she has not profited by, the murder we have been considering. But with this palpable proof of the Zabels' direct connection with the affair I would not recommend her arrest as yet."

"She should be under surveillance, though," intimated the coroner.

"Most certainly," acquiesced Knapp.

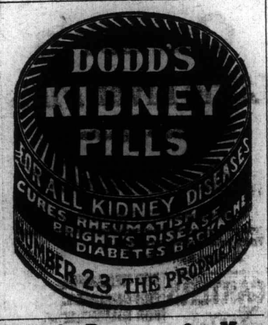
As for Sweetwater, he remained silent till the opportunity came for him to whisper apart to Dr. Talbot, when he said:

"For all the palpable proof of which Mr. Knapp speaks—the 'J. Z.' on the dagger and the possibility of this being the object he was seen carrying out of Philemon Webb's gate—I maintain that this old man in his moribund condition never struck the blow that killed Agatha Webb. He hadn't strength enough even if his lifelong love for her had not been sufficient to prevent him."

The coroner looked thoughtful.

"You are right," said he. "He hadn't strength enough. But don't expend too much energy in talk. Wait and see what a few direct questions will elicit from Miss Page."

(To be continued).



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OF HOUSEHOLD FURNITURE

W. J. Bragg, Auctioneer, will sell by public auction for Mrs. John Chant, on Wednesday next, June 25th, at her residence, 45 Dundas St., Terrace Hill, commencing at 1.30 p.m., sharp, the following goods:

Parlor—1 New Scale Williams upright piano and seat, 1 mahogany parlor table, 1 oak rocker, 1 fire screen, 2 small rugs, ornaments, pictures, curtains and blinds.

Back Parlor—6 dining chairs, 1 sideboard, 1 table, 1 Singer sewing machine, 1 wall mirror, 1 coal heater, 12 yards linoleum, china, silver goods, 6 pair heavy English arch curtains, 1x2 door refrigerator, new pictures and blinds.

Kitchen—1 new Pandora range, high shelf and reservoir; 1 kitchen cabinet, 1 dropleaf table, 5 chairs, 1 rocker, 1 high chair, 1 copper boiler, 1 ironing board, 1 cupboard, 6 lamps, 2 fibre tubs, 1 knife cleaner, 1 meat chopper, dishes, knives, forks and a great many other useful articles.

Shed—1 washing machine, 1 wringer, 1 fall leaf table, 1 Oxford range, 1 child's bath, 1 ice cream freezer, 1 bread mixer, 4 dozen quart sealers, 1 boy's wagon, 3 sleighs, 1 hand cultivator, 1 hammock, tools, 1 barometer, garden tools, etc.

Bedroom No. 1—Iron and brass bed, 1 spring mattress, oak dresser, commode, toilet set, 2 children's cribs, pictures, blinds, etc.

No. 2—Bed, spring mattress, dresser, commode, chest drawers, toilet set, 1 stretcher, blinds, curtains and all kinds of bedding and pillows, 20 yards linoleum, at 45 Dundas St., Terrace Hill, Wednesday next, June 25, at 1.30 sharp. No reserve; must go, as Mrs. Chant is leaving for England.

Terms of Sale—Cash, excepting piano, which terms will be made known at time of sale.

Mrs. John Chant, Proprietress. W. J. Bragg, Auctioneer.

NOTICE TO CREDITORS

of Caroline D. Close, late of the City of Brantford, in the County of Brant, Widow, deceased.

Pursuant to Ontario Statute, I George 5th, Chapter 26, notice is hereby given that all persons having claims against the estate of the said Caroline D. Close, who died on or about the 19th day of April, (postage prepaid) to William Hamilton July, A.D. 1913, to deliver or send by post A.D. 1913, are on or before the 6th day of Cherry, Garnet P.O., Ont., the Administrator of the estate of the said deceased, particulars of their claims and statements of their accounts and the nature of the security (if any) held by them.

And further take notice that after the said last mentioned date the said Administrator will proceed to distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims of which he then shall have notice, and he will not be liable for the assets or any part thereof to any person or persons of whose claim or claims he shall not have had notice at the time of such distribution.

Dated this 9th day of June, A.D. 1913.

WILLIAM HAMILTON CHERRY, Garnet P.O., Ont.

By S. E. LINDSAY, Hagersville, Ont., His Solicitor.

CITY TAXES, 1913

NOTICE is hereby given that payment for 1913, according to the Collector's notice, may be made to the Collector or City Treasurer at his office any time on or before July 5th. In case the first instalment is not paid by that time, five per cent. will be added to the instalment then due, and the whole amount of the tax (both instalments) may be collected at once by distress or sale. Persons who pay both instalments on or before the said 5th of July will be allowed one per cent. discount off the amount of the last instalment. Those who pay the first instalment on time will be allowed until the 6th of October (the 5th being Sunday) to pay the second instalment. If not then paid, five per cent. will be added. The Treasurer cannot receive the taxes unless the Collector's notice is brought. Persons entitled to pay taxes, and who have not received the notice will please notify the Collector at once, as duplicates cannot be furnished in the last days of collection.

ARTHUR K. BUNNELL
Treasurer, City of Brantford.

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WATER WORKS NOTICE!

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No person or persons shall be allowed to sprinkle, or use in any manner whatsoever, the water supplied by the Board of Water Commissioners upon Lawns, Gardens, Yards or Grounds of any description, **except between the hours of six and eight-thirty o'clock p.m.**, on Lawns up to and including 5000 square feet; on Lawns over that amount, from **five to eight-thirty o'clock p.m.**, and any person wishing to use the water on their Lawns or Gardens in the morning in place of the evening may do so between the hours of **six and eight o'clock a.m.**, by giving notice to that effect in writing to the Secretary.

It must, however, be clearly understood that the water cannot be used on Lawns or Grounds both morning and evening.

FRED W. FRANK, Secretary.
Water Commissioners' Office.
Brantford, June 14, 1913

SYNOPSIS OF CANADIAN NORTH-WEST LAND REGULATIONS

ANY PERSON who is the sole head of a family, or any male over 18 years old, may homestead a quarter section of available Dominion land in Manitoba, Saskatchewan or Alberta. The applicant must appear in person at the Dominion Land Agency or Sub-Agency for the District. Entry by proxy may be made at any agency on certain conditions, by father, mother, son, daughter, brother or sister of intending homesteader.

Duties—Six months' residence upon and cultivation of the land in each of three years. A homesteader may live within nine miles of his homestead on a farm of at least 80 acres, solely owned and occupied by him or by his father, mother, son, daughter, brother or sister.

In certain districts a homesteader in good standing may pre-empt a quarter-section alongside his homestead. Price $3.00 per acre. Duties—Must reside upon the homestead or pre-emption six months in each of six years from date of homestead entry (including the time required to earn homestead patent), and cultivate 50 acres extra.

A homesteader who has exhausted his homestead right, and cannot obtain a pre-emption may enter for a purchased homestead in certain districts, price $3.00 per acre. Duties—Must reside six months in each of three years, cultivate 50 acres and erect a house worth $300.00.

W. W. CORY,
Deputy of Minister of the Interior.

N.B.—Unauthorized publication of this advertisement will not be paid for.

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