

are only two generally necessary to salvation. The Church of Rome regards them all equally important in their place.

At one time it was a provision of the Canon Law of this Church, that if any person should solemnize matrimony according to the rites of the established Church, except in certain places within proper hours or without declaration of Banns or license, or if any person falsely pretending to be in Holy Orders shall solemnize according to the rites of the Church of England, every person so offending and being convicted thereof should be adjudged guilty of felony and prosecution should commence within three years after the committing of the offence. Now no one except a Clerk in Holy Orders in the Anglican Church is competent to celebrate the sacrament of Holy Communion, no minister of the Methodist, Presbyterian, Baptist, Congregational or of any other religious persuasion would be competent to come into this Church and celebrate that sacrament nor any other sacrament recognized as such by the Church, why therefore should you cavil at the position assumed by the Church of Rome when she asserts that no one is competent to celebrate the sacrament of Holy Matrimony between persons who are baptized members of her Church except a priest who has the care of souls? The Roman Catholic Church has the right to make laws for the governance of her own people as communicants of her Church and this is the only assumption which she has made. The rites and forms of marriage in the Roman Catholic Church are nearly identical with the established Church of England. She does not say that these same persons may not be married according to the Civil Law, and all the consequences that follow, such as the wife's right to dower and the children's inheritance of their father's estate, but she does say to her children, if you are true, loyal and obedient children of the Church you will comply with her laws. It may be that the Civil Law has established between you the relation of husband and wife, but such relation is purely secular and you are living in a state of sin until you have come into the Church and obtained her blessing to sanctify that relation." The real marriage occurs when the parties have come together and agreed to become man and wife; the Church merely says that by whatever form, whether by contract or due process of law they may be legally married, her children must also come into the Church and celebrate their union as a holy sacrament. In France to-day marriage is contracted in the presence of an official of the state and no clergyman of any denomination can officiate so as to create the relation of husband and wife between parties, but Catholics after obtaining their certificates of marriage go before their priests to have their union solemnized according to the Canon Law.

Now you will have noticed that I read to you a statement of the question of dispensation under the decree Tametsi. It was the practice that when a Roman Catholic desired to marry a non-Catholic, he was required to go before the priest if the non-Catholic party required that the marriage ceremony should be performed or officiated at by her own minister, and obtain from the priest a dispensation which he placed in the hands of the officiating clergyman of the non-Catholic party and he would then know that there would be no objection raised by the Roman Catholic Church to this mixed marriage.

Under the decree Ne Temere, notwithstanding that a dis-