

Lena Dunn, Secretary. The next meeting will be at Mr. Evans' house next Thursday, at sixteen o'clock.

DIOCESE OF ALGOMA.

HUNTSVILLE—The following subscriptions have been thankfully received since November 27th, 1889, by the Building Fund Committee of All Saints' Church, towards the erection of a new Church building:

Church of the Redeemer, Toronto, \$38.25; All Saints' Church, Toronto, congregation, \$25; Bible Class, \$35.50; a friend \$10; H.G., \$100; W.S., \$5; Mr. A., \$5; Mrs. G., \$20; per Rev. A.H. Baldwin: A.W., \$1; H.W., \$10; W.L., \$25; Anon. 31; A.H.B., \$10; Glenroad, \$2; S.G.W., \$20; per G.S.W.: Mrs. F.B., \$5.—Total \$312.75. Amount previously acknowledged \$252.69. Total to date \$565.44.

CONTEMPORARY CHURCH OPINION.

The Church News of St. Louis, Mo., says:

To intensify and broaden the life of the Christian is the central idea and purpose of the Lenten season. It does not mean a difference in kind of Christian experience and activity, but a difference of *quality* and *quantity*; deeper, stronger, wider, quicker in life and more sensitive to spiritual influences and the sense of duty. Nor does it mean that a little extra devotion for forty days will do up one's religion for the whole year; rather it is intended to give us power to live a more spiritual life. The Lenten season is a time when we are to be more than usual, fixed hours for meditation with a purpose, confession, penitence, frequent Communion to bring ourselves closer to the Saviour, worship in God's house, week days as well as Sundays, all of these are means of grace provided by the Church and enjoined by God's Holy Word to help, guide and instruct us in cultivating and enlarging the spiritual affections in bringing the soul into vital inseparable union with Christ the living Head.

The Irish Ecclesiastical Gazette says of the proceedings against the Bishop of Lincoln. The Church of England has always distinguished itself by opposing its most earnest men. So was it with respect to John Wesley in the last century, and so is it now with respect to Dr. King, Bishop of Lincoln. A great deal was made last week of "the manual acts," and the importance of the congregation being able to see them. But it is remarkable that these same manual acts were suppressed as superstitious, in the second and most Protestant Prayer Book of Edward VI. Now, the Church Association, through its Counsel, is arguing that it is essential that these acts should be done so as to be seen by the congregation. It is conceded by Counsel for the prosecution, that the mixed cup may be used, provided the water is added before the service, and the ablutions may go on in the vestry, though forbidden in the church. Really, when the matter is regarded with an unprejudiced eye, it must be conceded that the great legalists and ceremonialists in these matters, are the members of the Church Association, who would lay down a hard and fast line on either side of which it would be impossible to pass. This attempt to enforce a rigid conformity in the conduct of divine service must defeat itself in the

long run, and we shall be greatly surprised if the result of the present action will not be to render more elastic rather than more restrictive the Use of the Church of England in such matters. An increasing tendency is showing itself to interpret the present Prayer Book in the light of those which have gone before, and to take an eclectic view of the ceremonial of the Church of England. It is impossible that future judgments will not be enormously affected by the results one way or the other of the present Lambeth trial, an epochal event as it is in the history of the Church.

MARRIAGES IN LENT.

By THE REV. DR. WIRGMAN, RURAL DEAN.

A paper read before the Ruri-Decanal Chapter of the Rural Deanery of Port Elizabeth, South Africa.

When a custom, based on the Canons of the Primitive Church, comes down to us with the universal consent of the Church from primitive times to the present day, we conclude that the Church has *proved the value* of that special rule or custom, and we cannot, as loyal Churchmen, reject what the practical experience of eighteen centuries has sealed with its approval and consent. There are certain canonical regulations with regard to the observance of Lent, which come down to us with the approval of the Church from primitive times to the present day. The Church has proved the value of that special rule or custom, and we cannot, as loyal Churchmen, reject what the practical experience of eighteen centuries has sealed with its approval and consent. There are certain canonical regulations with regard to the observance of Lent, which come down to us with the approval of the Church from primitive times to the present day.

clearly expressed in the words of the 52nd Canon of the Council of Laodicea, which forbids Lenten marriages. After forbidding public games during Lent (Canon 51) it forbids the celebration of birthdays and marriages during Lent. Birthdays in the fourth century were kept with a grand birthday feast, which was out of place amidst the solemnity and self-discipline of the Lenten season. Marriages involve a time of rejoicing and a marriage feast, innocent enough in due season, as our Lord's presence at the marriage feast of Cana indicated, but, like the birthday feast, out of place in Lent. Here is the common sense reason which has made the Laodicean Canon forbidding Lenten marriages the universal rule of Christendom.

We have now to deal with this Canon as it affected the Church of England. Our National Church did not accept the whole body of the Canon Law of the Western Church. The local councils of the Church of England passed Canons which supplemented the universally accepted body of Primitive Canon Law, and which were locally binding. In the year 1003 the National Church held a council at Eynsham, in Oxfordshire, under St. Alphege, the courageous Archbishop of Canterbury, who was murdered shortly afterwards by the Danes. England was in daily peril of Danish invasion, and the lines of ecclesiastical discipline were drawn tighter by the imminent danger of the Church and nation. The Laodicean prohibition of Lenten marriages was extended and amplified by forbidding marriages from Advent to the octave of Epiphany, and from Septuagesima to the octave of Easter. The good Archbishop laid these additional restrictions on the Church of England in a special time of public distress and calamity. And these restrictions of the Council of Eynsham find a place in the Canon Law of Lynwood, our great

English canonist, and also, as is well known, in the rubric of the Sarum Manual. But St. Alphege and his bishops had no primitive warrant for these restrictions. There is a doubtful Canon of the Council of Lerida, A.D. 524, forbidding marriage from Advent to Epiphany, and also during the three weeks preceding the festival of St. John the Baptist.

But if we frame rules upon the authority of a doubtful Canon, we run the risk of "teaching for doctrines the commandments of men," instead of following the undisputed law of the Church.

We have now to deal with the Post-Reformation usage of the Church of England with regard to Lenten marriages. Although the Sarum rubric specifying the "prohibited times" was not re-enacted, the Lenten prohibition remained as an unwritten law of the Church. The other "prohibited times" were also in some cases observed and Bishop Cosin desired to re enact them in 1662. Although this was not done, the Lenten prohibition was considered to be in full force, so far as the usage of the Church went, and, although the period of the Commonwealth had relaxed all Church discipline, this prohibition was generally observed.

The Church of Ireland, in 1632, in its Canon on Marriage, contained these words as to "prohibited times": "Neither in the time of Lent, nor of any public fast, nor of the solemn festivities of the Nativity, Resurrection, and Ascension of our Lord, or of the Descent of the Holy Ghost." The Irish Church thus adopted a more stringent rule than the Church of England of the same day, as it is expressed in the rubric of the Book of Common Prayer. In 1633 the Irish Church also forbade marriages during the time of Lent. The Irish Church thus adopted a more stringent rule than the Church of England of the same day, as it is expressed in the rubric of the Book of Common Prayer. In 1633 the Irish Church also forbade marriages during the time of Lent. The Irish Church thus adopted a more stringent rule than the Church of England of the same day, as it is expressed in the rubric of the Book of Common Prayer.

More we cannot say, and a fierce insistence upon rules that are not primitive, will undoubtedly endanger the observance of the one primitive prohibition.

There is no rule without its exception, and *exceptio probat regulam*. There are cases which may occur in which immediate marriage, as an act of reparation, is the only course open. A marriage under these circumstances is without its feast or outward merriment and should be solemnized merely in the presence of the witnesses required by law. Such a marriage as this, by leave of the bishop, might and ought to be celebrated in Lent.