

and sublimate my natural creative energies? Am I being content to dissipate them in self-abuses and sensual pleasures? What is my mind like? Because I know others cannot read my thoughts, am I indulging in thoughts and imaginings which I would not like others to see? Do I often remind myself that God knows the secrets of my heart? Do I pray to Him to help me keep my mind pure; do I try to fill my mind with pure and beautiful thoughts? Am I honest? Do I try to pose as being better than I am? Do I ever rob God of His glory by letting others think that I can live a good life without Him? Do I give God the glory for being as good as I am; are my good deeds done for my own satisfaction, or for Christ's sake? Do I constantly remind myself that "This is the will of God, even my sanctification"? What am I doing to further the will of God, and to become more wholly holy? Do I realise that there is no hope of peace on earth until all men are seeking to do the will of God, and to sanctify themselves? What am I doing to help others to see this fact? Is my life constructive, useful; or am I one of the thoughtless, and content to leave things as they are? What really definite work am I doing for God? or in what way am I qualifying myself to do work for Him? What active part am I taking in Sunday Schools, Bible Classes, or any other Church Clubs and organisations? Do I support these things as I might? If not, why not? What am I doing instead, how am I spending my spare time? As I a worker for and with Christ, or do I shirk? Am I a dead-weight, or a living member of His Body? Will the world be better for my having passed through it? Am I sincere?

Confess all your sins to God honestly and sincerely; and pray:—O Lord Christ, Thou Perfect Man and Lover of my soul, Who never once turned aside from the will of the Father, and never flinched from the pain of the Cross; help me in my weakness. Make me more sincere,

give me more courage in serving Thee. Take my life and let it be consecrated Lord to Thee; take my moments and my days, and let them flow with ceaseless praise, to the glory of Thy Holy Name. Amen.

Make a habit of Self-examination along these lines; and remember that your vicar is licensed to "The Cure of Souls," and is always ready to help in all difficulties.

MARRIAGE PROBLEMS.

(From the Archbishop's Address.)

(Continued from May.)

Darwell Stone, in his book "Christian Dogma," says: "According to the ordinary teaching of the Christian Church, what is essential to a valid marriage is the formal consent of parties free to contract marriage with one another and this independent of any religious ceremony," and Lord Phillimore says that the declared consent of the parties to take each other there and then as husband and wife contracted, though irregularly, holy matrimony. If the consent to a marriage was obtained by deceit or wilful perversion of the truth, is not the very essence of marriage invalidated thereby?

The Royal Commission on Divorce and Matrimonial Causes appointed in 1909, reported in 1912 and suggested the extension of grounds for a declaration of nullity of marriage, especially where such grounds were "existent at the time of the celebration of marriage." The Minority Report, signed by the present Archbishop of Canterbury and two eminent jurists, Sir William Anson and Sir Lewis Dibdin, was sympathetic to some enlargement of the grounds on which a decree of nullity might be declared.

(2) In view of the fact that the sacredness of the marriage service is often to a large extent lost sight of in the maze of conventional social customs which have attached them-

selves to the marriage ceremony and in view of the fact that the sacramental nature of marriage is largely overlooked, is it not worth while for the Church to consider whether it is expedient that the Church's blessing on a marriage should continue to be allied with the civil aspect of a marriage, performed by an officiating minister recognised by the State, after receiving the State's permission so to act?

If a separate civil marriage was compulsory in every case and the Church was free to bestow the blessing of the Church upon such persons as really and earnestly desire it and had every intention of abiding by its discipline and ideals, might it not serve to emphasise the real meaning and purpose of the Church's marriage service, and help to restore and deepen a sense of the sacredness of the marriage union?

(3) In view of the fact stated in the Lambeth 1930 committee's report on marriage, viz.: "We acknowledge that though the Church has set before her members the highest ideal of marriage, she has done but little to train them for it," does it not behove the Church to consider carefully what steps can be taken by means of literature or in other ways, to impress upon those about to be married the sacred relationship into which marriage admits them and the sacred duties and responsibilities of the married state?

It would be well if the whole Province could take some concerted action in this matter and make use of the same literature.

If such committee could be set up to consider and report upon these and similar questions connected with the very basis of all true and stable family and national life, might it not present its report to the standing committee of this Synod and might not the standing committee be given power to act in such ways as it thought desirable?