

The Canadian Independent

Is published every Thursday, and will be sent Free to any part of Canada or the United States, or delivered Free in the City of Toronto, for

One Dollar per Year.

Remittances to be addressed to THE CANADIAN INDEPENDENT, Box 248, P.O. Toronto.
All communications for the Editorial, News of Churches and Correspondence Columns should be addressed to the Managing Editor, Box 248, P.O. Toronto.

TORONTO, FEB. 17th, 1881.

THE LAW OF MARRIAGE.

Without doubt the present tendency of civilized countries is to thoroughly divorce the state from ecclesiastical control. Free churches in free states with the state supreme. Hence the growing opinion that marriage is primarily a civil contract. That the marriage relation lies at the very foundation of social life is scarcely open to question, that the state should exercise control therein must also be unquestioned. Nor will the believer in revelation for a moment doubt that wherever the Bible speaks thereon, to him and to his, even in their relation to the state, that word is supreme. When Rome Papal was supreme arbiter of Europe her forbidden degrees could only by herself be rendered lawful, her power alone could take away the sanctity of the sacrament of matrimony. Did any doubt arise, she was ever ready for a consideration to resolve that doubt as she deemed best, and ambiguity was at an end. Things are not so now, and the marriage question in many respects appears to be hopelessly confused. There is, however, no need of the reinstatement of the Roman Pontifex Maximus as supreme judge in social or religious matters, there is need of calm consideration on the part of all of every nation who desire to build the social fabric upon the abiding principles of true morality; and the Christian Church has here ample opportunity for the diffusion of Christian principles and sentiment, of, in short, forming the sentiments which give character to the state.

Can the majority of people tell infallibly whether they are married (civilly) or not? Jurists write much upon the rights of "domicile," which is defined to be, not citizenship, but the place in which a person fixes his home without any present intention of definite change. A citizen of the United States dwelling here is subject to the law of his domicile, though still retaining citizen rights in his native land. Then there are certain rules laid down, such as the following: A minor follows the domicile of his father, a married woman that of her husband, and these principles have important bearings upon the marriage question in its civil aspect; the true Christian is not regardless thereof. A late case in the British courts will indicate the intent of this article in its cautionary tone. In certain cases French law requires the consent of relatives to a marriage, a young man wooed and won an English girl, crossed the channel without the required consent, conformed to all the requirements of British law, and was married in the house of his bride. French law holds the marriage void, and the decision of the English law also now is that even on British soil the marriage is illegal, the right of domicile being not with the bride, but with the bridegroom.

Endless complications arise in the neighboring States which have their bearing upon us in some instances. Here is a case, remembering that according to the constitution of the U.S., the laws of one sovereign state, as a rule, have full faith and credit in every other state. A man married in Ohio, moved some time after to Iowa, where, with his wife, he lived several years. For some reason he procured a divorce in Chicago, and returned to Iowa, where he married, as he supposed, again settling down with his new love. Wife number one enters, applies to the courts in Iowa, and obtains a decree declaring the divorce null and void. Wife number two obtains a decree in Illinois, declaring it valid, whereby the man in Iowa has a wife he does not want, in Illinois, one he does want; in either case a wife who is not his wife, together no wife at all. Under our own flag, we have similar anomalies; marriages within certain degrees of affinity being lawful in Australia under the Queen's authority and invalid in the British Isles. This latter case, however, is one that is complicated with ecclesiastical law and prejudices, which we shall leave out of our present consideration.

On these tangled knots we would venture a very few practical words to give force to which we have thus far stated these cases. We utter them not lightly, they are worthy of remembrance by parents, guardians and young people contemplating matrimony. Understand, in this, as in every other social privilege, there are corresponding obligations. None live to themselves. Therefore, young men, stand up and be married like men, in the open light, fearing none save God, and young women, ere you give yourselves irrevocably away, see to it that first none of God's laws are being broken, and second only to that, that you are in truthful accord with the powers that be; don't discard, moreover, the advice of older and wiser heads. Parents, guardians, while exercising a prayerful watchfulness over your ward, guard against an iron rule which would tend to foster secrecy. In this, as in all matters, straightforward honesty and truthful modesty have the least to fear. At all events, keep conscience clear and then even bungling laws have little power to confuse or put to shame. Even in the matter of the heart, let all your doings be above-board: obey God's laws first, then will you have little cause to fear the complication of state enactments.

PALESTINE ITS RESTORATION.

That the children of Israel will again dwell in their own country, rebuild Jerusalem, and cause the land again to flow with milk and honey, is a firm belief with many; many shadows forecasting the coming event are being constantly pointed out as confirming that belief and the not far distant fulfilment of this expectation. We do not intend to discuss the question as to how far the Scripture of the Old and New Testaments warrant such a belief, but to put our readers in possession of certain facts which at least may prevent them from building on utterly false foundations, thinking that they have a rock beneath.

It is not always re-assuring to trace

newspaper paragraphs to their foundations, religious journalism is no exception, nor, alas, is the pulpit. Brown and Jones surmise, Brown tells Smith, Smith enlarges to Black, Black to White, White tells Jones who eagerly listens to the wondrous story which, having passed through so many hands, he does not recognize, and now must most certainly be true. Here is a sample: Somebody surmises that if the Jews are to return to a regenerated Palestine modern civilization must move there too, and eventually the following appears in a so-called religious journal, (we in our simplicity have ever associated religion with ordinary care in the collecting of information regarding facts):—"A railroad stretches over a part of the Holy Land, the scream of the iron horse echoes among the hills and valleys where the prophet long ago uttered his prediction of a chariot that on the great preparation day of the Lord would run like lightning. There are also two hundred and fifty Protestant churches worshipping among the sacred hills; seven hundred and sixty children in the Sunday Schools of Palestine ring out the very hymns and songs that our children know and sing here in America. Baron Rothschild, at the time of the last loan of 200,000,000 francs made to Turkey, accepted a mortgage on the whole of Palestine. Owing to the Jewish immigration, the population of Palestine has more than doubled during the last ten years."

All this sounds very encouraging and has the ring of well founded news, but a late U. S. Consul at Jerusalem reading this, writes a comment as follows:

"There is not a railroad in all Palestine nor an American missionary; but one Protestant church in Jerusalem, another outside the walls, and one at Nazareth. The Jewish population has increased during the last few years, but the population of the country has more rapidly decreased. The Jews go there to die, not to live. Baron Rothschild has no mortgage on Palestine. No Jew around Jerusalem owns or cultivates an acre of land."

If men resident there are to be credited rather than manufacturers of history far away, the only emigration of Jews thither is that of Jewish paupers. It would seem that orthodox Jews now pay the ancient temple tax in the shape of alms to their poor brethren in and around the Holy City. During the past ten years some 5,000 have found their way thither to partake of this really pauper fund, and as the mirm die, and many of the more robust eventually tire of the strict rules enforced by the rabbis, the number remains about stationary. It is said that in Jerusalem with 25,000 inhabitants there are sixty charity associations. Sir Moses Montefiore and Baron Rothschild have taken an active interest in the work of the regeneration of their brethren and the country, but results as yet have been anything but assuring. The "Alliance Israelite" formed by the Parisian Jews has met with no better success. That there are agricultural possibilities in the land is undoubtedly true, though even these may be overrated seeing that the terraces on the hills have been neglected, leaving little else now but the barren rock.

To put it very mildly, statements as to returning fruitfulness and Jewish emigration thither may be taken *cum grano salis*.

On the other hand, it is true that a few years ago in South Germany there arose a number of Christian men, enthusiasts, who believed they were called upon to prepare Palestine for the second advent of our Lord. They believe in a glorious regeneration of the promised land and its being peopled, not by Israel according to the flesh, but by Israel according to the spirit, and they work in expectation of the Saviour coming to inaugurate His millennial reign. If any class of men appear likely to succeed in what to anything but enthusiasm appears a hopeless task, the "Friends of Jerusalem" are certainly that class; they are religious enthusiasts in industrial works, having, since 1868, established four colonies, that of Jerusalem, Jaffa, Haifa, and Sharin. They till the soil and work with a will. What men can do they are doing; yet to a keen business eye the work seems next to hopeless. True, in 1878, the imports of Palestine were \$375,000, and the exports \$1,500,000; but the fuel question in a land where waterstreams are not, practically settles the industrial question, and there are no forests of Lebanon. Yet he is a bold man who would say Palestine cannot be regenerated, only we warn our readers against the glowing accounts of the present Jewish emigration thither, and of the mortgage held by wealthy Jews which, foreclosed, will place Israel in possession. What at present is being done toward the restoration of Palestine is, for the most part, being done by men who are working for the second advent of our Lord, and whose lineage is avowedly not that of Israel according to the flesh, unless, indeed, they belong to those "lost ten tribes," whose wanderings have been traced from the Ohio mounds of this western continent to that wondrous race, the ingenious Japanese.

THE HEART WILL SPEAK.

We cut the following from the *N. Y. Independent*. It proves, as we have often seen before, how sceptical theories break down at the critical test, and how those who can turn away with scorn from revelation when the skies are clear, when the sun is shining, and all around is pleasant, are fain to fall back on its teachings, its comforts, and its very words in times of darkness and bereavement:

"George Eliot was the most distinguished literary exponent of the great Agnostic party in England. At her funeral the representatives of the party were present in force and took charge of the services. As these are the men who have been telling us that we can know nothing of any personal God or of a life to come, that the alleged miracles of Christ are incredible, and have given the whole force of their teaching in support of practical Atheism, it is interesting to observe how they spoke in view of the extinction of the existence of one who will have an immortal fame, if she did not have an immortal soul. Dr. Sadleir, one of their leaders, made the chief address, which is said to have 'accorded well with the feelings of all present.'