

upon the violators of the laws in the causes which are submitted to them?

The penalties which the ecclesiastical tribunals can inflict upon the violators of the laws in the causes which are submitted to them are of two kinds—spiritual penalties and temporal penalties. The spiritual penalties consist in depriving the culpable of the spiritual blessings of which the Church is the dispenser, in striking them with its censures, and in declaring them unworthy of the responsibilities and honours which it confers. The temporal penalties consist in deprivation of the lawful enjoyments of life, of the blessings of fortune, of liberty, etc.

This comes out still more clearly in the answer to the next question:—

"How can the Church exercise its compulsory power—that is to say, assure the execution of these temporal penalties?"

"The Church can assure the execution of the temporal penalties that it inflicts by striking with spiritual penalties those who should refuse to submit themselves to it. It could further do it in the condition of alliance with the State, which ought to be its condition, in consequence of the assistance that secular princes would afford it, armed with the sword of which St. Paul speaks (Romans viii. 4) for the defence of every right lawfully exercised."

What the Catholic dignitaries of our sister Province think of "free thought and free speech," and still more of "a free Church in a free State," can be seen in the following quite explicit and most unmistakable statement:—

"What must be thought of the celebrated maxim, invented by the partisans of the separation of Church and State. 'A free Church in a free State'?"

"This celebrated political maxim—'A free Church in a free State'—is a very false maxim, not only in the sense in which its inventors take it, but in itself; for it is in the first place false that the Church is in the State, since it is a universal society, called by God to unite all peoples in its bosom. It is, above all, false that the State has no duty with regard to the Church and that Christian princes are free to govern their subjects, without having to recognize and to respect all the rights which it holds from Jesus Christ, 'Prince of the kings of the earth,' says Holy Scripture, 'King of kings and Lord of lords' (Apoc. i. 5; xvii. 14). Here are some propositions relative to the necessary union between the Church and the State condemned in the Syllabus (Prop. iv.). 'The Church ought to be separated from the State, and the State separated from the Church' (Prop. ixviii.); 'In our time it is no longer useful that the Catholic religion be considered the only religion of the State, to the exclusion of all the other forms of worship' (Prop. ixvii.); 'also that it is with reason that in some Catholic countries the law has provided that foreigners who resort thither enjoy the public exercise of their special modes of worship.'"

Archbishop Lynch claims to be a liberal, charitable, and most friendly prelate. Might we ask if he repudiates or endorses such teaching? Will he tell the people of Ontario that if its Government did its duty it would help the Church with its "temporal sword" to "deprive" "all violators" of Church law "of the lawful enjoyments of life," of the "blessings of fortune," of "liberty," etc., and that "etc." is the most suggestive and comprehensive of all? Will he tell the people of this Province that the "Catholic religion" ought "to be considered the only religion of the State?" and that "all other forms of worship ought to be excluded?" Will he further say, in the language of the Syllabus endorsed by his brother prelates of Quebec, that it is quite wrong for "foreigners in Catholic countries to enjoy the public exercise of their special modes of worship?"

It is well that we should all know the exact position we occupy, and the exact claim upon us which the Roman Catholic Church puts forth, and which it is prepared to assert *oi et armis* as soon as it can so far secure the co-operation and control of the civil power in this or any other country. If the Archbishop holds by such doctrines let him say so at once in a manly, open, and outspoken fashion, so that Protestants may know that it is the want of power, not of will, that prevents the re-establishment in this Canada of ours of the Inquisition. If he does not hold such opinions, let him repudiate them at once and with all his might.

PRIZE ESSAY ON MISSIONS.

THE wonderful results that have followed the self-denying labours of such devoted missionaries as Livingstone, Duff, and others, have awakened in the hearts of very many new interest in the spiritual welfare of the millions still dwelling in heathen darkness, and have led them to ask: When will the Church awaken to the need of grappling earnestly with paganism in its most deadly forms, and of entering boldly and hopefully upon the fields now open, and awaiting the workers? These questions have taken such a shape that the Board of Adjudicators have been authorised to offer a prize of ONE HUNDRED GUINEAS for the best essay in English on the subject: "The

Heathen World; Its Need of the Gospel, and the Church's Obligation to Supply it."

The essay should contain not less than 200 pages, of 300 words on a page, and not more than 250 pages of 300 words.

The essay should, if possible, consist of a number of chapters, or sections, that, if deemed expedient, it may be published serially, as well as in book form.

The competition for the prize shall be open to any resident in Canada or Newfoundland.

All essays must be post-paid to Rev. W. H. Withrow, D.D., Toronto. The time for receiving the essays will expire at noon, 15th, July, 1883. The name of the writer must not appear on the essay, but instead thereof each essay must bear some word or motto by which, after adjudication, the writer may be identified. The essays should be legibly written on one side only, of sheets numbered consecutively, and not larger than letter size. They should not be rolled or folded, but sent flat, for convenience in reading.

Each essay must be accompanied by a sealed envelope, containing the name and post office address of the writer, and bearing on its cover the word or motto of identification of its writer.

The successful essay shall be the property of the donor of the prize, to be by him published in such manner as he may deem expedient. Essays which fail to obtain the prize shall be the property of their writers, and will be returned to them if so desired.

SABBATH SCHOOL TEACHER.

INTERNATIONAL LESSONS.

LESSON XLIX.

Dec. 3;
1882.

AFTER HIS DEATH.

{ Mark xv
38-47.

GOLDEN TEXT.—"Truly this man was the Son of God."—Ver. 39.

TIME.—The afternoon of Friday in Passover week.

PLACE.—Golgotha, or Calvary, as last.

PARALLEL.—Matt. 27: 51-61; Luke 23: 47-56; John 19: 31-43.

Notes and Comments.—Ver. 38. "Vail of the Temple." The curtain dividing the Holy of Holies from the most Holy place. Ex. 26: 31. It was of purple and gold, twenty feet long and thirty feet broad, with figures of cherubim wrought. "Rent in twain:" thus signifying that the way into the very presence of God was now laid open by the death of Christ. Heb. 10: 20. Thenceforth all that hindered our free access to God was taken away. Matthew relates two wonders here, omitted by Mark, a great earthquake, and that by it the graves were opened, and many bodies of the saints come out of the graves and appeared unto many.

Ver. 39. "The centurion:" the officer in charge of the execution. "Cried out." The idea is that he was so deeply impressed with the last cry of Jesus, its confidence in God the divine Father, that he said, "Truly this man was the Son of God," as He had said He was, John 19: 7. Just what ideas the Centurion, heathen as he likely was, associated with this phrase, we can scarcely tell, so Dan. 3: 25, as it is *Lange* says, "The germ is evidently not a superstitious conceit, but a confession of faith."

Ver. 40. "Women looking on afar off:" that rough brutal crowd was no place for women, yet their attachment to the Saviour forbade them leaving altogether, so they remained at a distance, Mary the mother of Jesus had gone away, most likely; the sword had indeed pierced through her heart. "Mary Magdalene:" doubtless so called from her native place, Magdala. She has had great injustice done to her memory by being identified with the sinful women of Luke 7. In fact so thoroughly has tradition stigmatized her, that her name has been given to repentant prodigal women, and the homes of such are also called after her; there is no foundation whatever for the idea. "Mother of James the Less:" wife of Clopas—John 19: 25. (REV.) "Salome:" Mother of James and John.

Ver. 41. "Who also—followed—ministered:" see Luke 8: 2; these noble women with more courage, constancy and devotion than His disciples had not forsaken Jesus in His shame and death; the forerunners of those faithful women who in every age of the church have been its most devoted, self-sacrificing workers.

Vers. 42, 43. "Even:" first evening before sundown. "It was the preparation:" that is, the day before the Sabbath, this coming one in the Passover week was "a high day," John 19: 31. The friends and foes of Jesus, alike, would wish that His body should not remain exposed, the first fearing that fresh insults might be offered, the second because it was a shock to their formalism, polluting the day and place, so "Joseph went in boldly unto Pilate and craved the body of Jesus:" that he might give it decent burial. "Arimathea"—supposed to be Ramathaim in Ephraim, same as Ramah, the birth-place of Samuel—1 Sam. 1: 1; 7: 17; "an honourable counsellor—waited for the Kingdom:" was expecting and looking for the Messiah, Matt. says, "Who also himself was Jesus disciple," Luke "a good man and a just,—had not consented to the counsel and deed of them." John, "a disciple but secretly for fear of the Jews:" he throws aside the secrecy now, and when the disciples of Jesus fled Joseph comes boldly forward to show himself a friend of the crucified one.

Vers. 44, 45. "Pilate marvelled:" Crucifixion was generally a lingering death, hence the surprise of Pilate that it

had come to Jesus so soon. Orders had already been given to have the legs broken, and the bodies taken down. This was done in the case of the two thieves, but Joseph appearing and stating his purpose of claiming the body of Jesus, they left it on the Cross until the result of the application to Pilate was known. It would appear as if the Centurion went with Joseph in the expectation that the request would be granted, which it was, and Pilate thought he had done with this troublesome business. He made a terrible mistake, as all men do who reject Jesus.

Ver. 46. "Took Him down—wrapped Him in the linen:" In this he would be assisted by Nicodemus, who had brought a hundred pound weight of spices, which would be used for preserving the body of Jesus; the women preparing in the meantime what was needful for the further anointing. "In a sepulchre:" new, John 19: 41; "wherein was never man yet laid;" It was Joseph's "own:" Matt. 27: 60. There could be no doubt as to the identity of Him who rose. "Rolled a stone:" round, like a millstone, the common method of closing tombs. It was heavy and required several men to put it in place. Thus was fulfilled the prophecy of Isa. 53: 9.

Ver. 47. Salome had gone away, but the other two women lingered to see the end, and beheld where he was laid. Luke's statement that the women from Galilee beheld this does not necessarily mean that all did. These were from Galilee.

HINTS TO TEACHERS.

Profatory. If we have taught the previous lessons on the trial and death of Jesus intelligently and faithfully, our scholars should be prepared to study these incidents "after His death" in a spirit of reverent care and solemnity, to understand their appropriate connection, and to receive the lessons they teach. One portion is so intimately connected with another, that carelessness or indifference in teaching one, will leave its evil mark on many.

Topical Analysis.—(1) The supernatural "after His death:" 38, 39; (2) The human "after His death:" 40-47.

On the first topic (taking also the incidents narrated by the other Evangelists, but omitted by Mark), we may show how this appalling crime convulsed nature to its centre—darkness, earthquakes, graves opened. If we seek to understand the meaning of these signs which culminated at the moment of Christ's death, we may find it in the idea that the God of Nature would thus attest the extraordinary character of this death. The darkness was in keeping with all that was passing. It was the hour of the triumph of the powers of darkness. The Son of Righteousness was eclipsed, and the darkness of death lay upon the world. The sun turned away from the scene and nature quaked at the sufferings of her Maker. *The rent veil* was a more blessed symbol. In the Holy of Holies the Shekinah shone over the Mercy Seat; but into that presence none but the high priest might enter, once a year; but now, by the death of Jesus, the way into the Holiest of all was opened. Priestly privileges had forever passed away; for all God's people are priests, and have access, through Jesus the way, into the Holiest of all. *Graves opened:* trophies of his victory over death; the raised not to enter the duties of life again, nor yet, as we think, to return to their graves, but to go up with Him when He ascended; the first ears of the golden harvest to be gathered; forerunners of the whole Church.

On the second topic we may note the great change in the character of Joseph—a disciple before, but secretly for fear of the Jews. That one day has removed all his fear and transformed him into a hero. In this hour of desertion and shameful death such action showed true courage. So it sometimes is—the timid and the shrinking have such a sight of the love of Jesus that all hesitation vanishes, and they are ready to dare and do for the Master. Teach the nobility of souls that will "Stand up for Jesus." There was affection, too: this care for the bruised body of Jesus, this tender taking down from the cross, and reverently laying in the grave, could not have been done by one from whose heart love was absent. And shall not we love Him who loved us, and gave Himself for us. Teach that He is worthy the fullest affection we can give. Do not forget to tell that another ruler—he who came to Jesus by night—flung away his secrecy also, and joined Joseph in the last offices of affection to Jesus, bringing the fine linen and costly spices to enwrap and preserve His body. Strange, indeed, was it, that these last offices should have fallen into the hands of these two men—both "honourable" men, rich, in stations of influence. Few of such had been with Jesus in His life, but in His death these and no other, are found tenderly to care for His body. And so prophecy was fulfilled—He was "with the rich in his death." One more point we must notice, how all was overruled to the proof of His resurrection. It was a *new tomb*. No man had ever yet lain in it; and so, when Jesus rose from the dead there could be no question as to who it was—it was the same Jesus, it could be none other.

Incidental Lessons.—On the first topic the *rent veil* teaches that the way to the presence of God is opened to all by the death of Christ. The real atonement accomplished; the typical abolished.

The Centurion's words show: One of many unbelievers who have been constrained to acknowledge the righteousness of Jesus. The first fruit of the Gentile world, the full harvest will be gathered in.

The *Dead Christ*, the hour of the triumph of the evil one, and the beginning of his destruction. The point of union of men and women who loved Jesus.

The death of Christ a mighty proof of the truth of His Gospel.

On the second topic.—The power of the Cross of Jesus to transform the hesitating and fearful into open, courageous disciples.

The grave in the garden.—The darkness from which the light of the world has gone forth. Darkness has vanished from the grave, Jesus was laid in it.

Main Lesson.—The crucified and buried Jesus is the living Lord, our King, our Saviour, and our Judge.—Acts 2: 23, 24, 32, 33; 5: 30, 31; Rom. 6: 9; Phil. 2: 6-11; Rev. 1: 18; 5: 12-14; 6: 16.