

Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE,
A WEEKLY SHEET,
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ST. MICHAEL'S CATHEDRAL.

The knell of the departing year led the writer to repair to the shrine of St. Michael in the morning and evening of the 31st ult. As persons advance in the pilgrimage of life, they can hardly pass the successive mile-stones (so to speak) without being in some degree affected by the contemplation of the goal; the writer therefore concluded that he should hear the sentiments of Archbishop Lynch on this subject, if he went to the Cathedral in the morning, but as that was not the case, he wended his way thither subsequently with the assurance that it then would be. During the celebration of high mass, as he was not provided with that "key of heaven, or manual of prayer for the use of the faithful," which has since been kindly lent him by the Archbishop, his mind was partly occupied with speculations as to what would come of an examination of His Grace or the officiating priests, and of the several members of the crowded congregation, down to the smallest acolyte in attendance on the Archbishop. The loan of "the key" has, at least in some small degree, tended to respond to these

speculations, for we gather therefrom that "all the visible rites employed in and about the Sacrifice of the Mass tend to instruction, and to the commemoration of the death and passion of our Lord Jesus Christ, in compliance with his own command, 'Do this in commemoration of me.'" (1 Cor. xi, 24.)

We recognize in the foregoing appeal to Scripture the concession of the right of private judgment, on which we cannot too cordially congratulate that branch of the Roman Catholic Church which has conceded it. "The *Altar*," we are told, "signifies Mount Calvary, whereon Jesus Christ (the only Son of God and the second person of the most blessed Trinity, our Redeemer) was crucified upon a reproachful cross; which very word altar hath relation to sacrifice, which must necessarily be offered to God in that Church where his true faith is professed; and therefore (we learn) this name of altar is mentioned by St. Paul, Heb. xiii, 10:—"We have an altar whereof they have no right to eat who serve the tabernacle;" and 1 Cor. xi, 3, as it is likewise in St. Matt. v, 24; all