

Pulpit Criticism.

WITH

ANSWERS TO OBJECTIONS TO THE BIBLE,
A WEEKLY SHEET,
BY DAVID EDWARDS.

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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

which (the "explanation of the ceremonies" proceeds to state) is a sufficient warrant for us to use the name of altar; which also represents the table whereon our Saviour celebrated his last supper with his disciples the night before he suffered."

The flood-gates of private judgment being once opened, persons who read the above-cited passages with their context, will probably feel constrained to differ with the late Cardinal Cullen as to the "freedom from error" which is supposed to characterize "The Key of Heaven." The "explanation" continues, and informs us that "*The Corporal and linen cloths* that cover the altar signify the linen cloth that wrapped the sacred body of Christ when he was laid in the sepulchre.

The *Candles* lighted on the altar signify the light of faith revealed to the Jews and Gentiles; and they advertise us of the great splendor both of faith, of good life, and works required in the celebration of so high and dreadful a mystery.

The *Crucifix* betokens our blessed Redeemer's victory over death, and is placed in the midst of the altar to represent to our mind the death and passion of Jesus Christ, which is there chiefly to be considered and piously meditated on in that holy sacrifice.

The *Chalice* betokens the holy sepulchre of our Lord.

The *Paten* (a circular cover for the chalice), the great stone which was rolled against the door of the same sepulchre." The "explanation" proceeds to describe the meaning which attaches to the vestments worn by the priest during the time of mass, but we propose to reserve these until we next visit a temple of what the Archbishop designates "the true Church." Meanwhile, we will

direct attention to the morning sermon, which was preached by the Rev. Father O'Hagarty.

The Rev. gentleman first read the Epistle and Gospel for the day (Gal. iv, 1-7, and Luke ii, 33-40), and proceeded to base his remarks upon them. The leading thought in the passage from the epistle, is that of the transition from the period of Israel's tutelage, to that fulness of time when "God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, &c.;" the corresponding thought from the passage in the gospel represents the Lord under the care of his "supposed" father and mother, when "the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." The duty on the part of parents, to use all diligence in the education of their children, was enforced, in view of this most illustrious example, and we were told, (though it would not be easy to state on what authority) that of the nineteen kings of Judah, six received a virtuous education; one of the sentiments which escaped the preacher would elicit a hearty response from all sorts and conditions of persons who happen to unite experience to common sense; and that is that pious parents exercise a more beneficial influence over their children, than is likely to result from the children's attendance at Church; we venture to believe that it would puzzle his Grace the Archbishop, and all other "bishops, priests, and deacons," to state what beneficial results accrue to children from being present at such a service as that at which this sentiment was broached, or indeed at any other, than one specially intended for children. "The transgressions of the past year" appeared to loom upon the conscience, not only of this gentleman, but on

that of the Archbishop, to whom we listened in the evening.

His Grace informed us that "forgiveness comes through the man from God"; he quoted his favorite passage from John xx, 23, in supposed substantiation of the statement, and of course did not stop to inquire whether ecclesiastical offences, (rather than personal transgressions) were not the subject of the promise. That the Archbishop himself realized somewhat of the weight of unforgiven sin, was manifest from the touching confession, which, with bared head, and on bended knees, he made, extempore, from the pulpit; in order further to give expression to his feelings on the solemn occasion of passing from one year to another, he read the *Miserere* (Psalm li); we will not stop to enquire how His Grace would propose to "teach transgressors God's ways," or how, by his instrumentality, "sinners might be converted" (v. 13); it shall suffice on the present occasion, to pass over any amount of non-infallible teaching, and to eliminate from amidst heaps of traditional rubbish, germs of truth, such as might put to shame, more than one of our newly-concocted Ecclesiastical systems. "On the altar is raised a cross, with a figure of a dead Christ on it, to bring to our minds, that it was he who died for the sins of the world, and that *there is no other name under heaven whereby we may be saved.*" The "Te Deum" with which we conclude this notice, was read by the Archbishop, from the pulpit, and impressed the writer so favorably as to lead him to request His Grace to put him in the way to possess a copy of it; the loan of "the Key of Heaven" containing it, was the Archbishop's courteous mode of responding to this request.

THE THANKSGIVING HYMN.

Thee, sovereign God, our grateful accents praise:
We own thee Lord, and bless thy wondrous ways.
To thee, eternal Father, earth's whole frame
With loudest trumpets sounds immortal fame.
Lord God of Hosts! to thee the heavenly powers
With sounding anthems fill the vaulted towers.
The cherubim thrice-holy, holy, holy, cry,
Thrice "holy" all the seraphim reply,
And thrice-returning echoes endless songs supply.
Both heaven and earth thy majesty display;
They owe their beauty to thy glorious ray.
Thy praises fill the loud apostles' choir,
The train of prophets in the song conspire.
Legions of martyrs in the chorus shine,
And vocal blood with vocal music join.
By these thy Church, inspired with heavenly art,
Around the world maintains a second part,
And tunes her sweetest notes, O God, to thee,
The Father of unbounded majesty;
The Son, adored co-partner of thy seat,
And equal everlasting Paraclete.
Thou King of glory, *Christ*, of the Most High,
Thou co-eternal filial Deity:
Thou, who, to save the world's impending doom,
Vouchsafedst to dwell within a virgin's womb;
Old tyrant Death disarmed, before thee flew
The bolts of heaven, and back the foldings drew,
To give access, and make the faithful way;
From God's right hand thy filial beams display.
Thou art to judge the living and the dead:
Then spare those souls for whom thy veins have bled.
Oh, take us up among the blessed above,
To share with them thy everlasting love.
Preserve, O Lord, thy people; and enhance
Thy blessing on thine own inheritance.
For ever raise their hearts, and rule their ways:
Each day we bless thee, and proclaim thy praise.
No age shall fail to celebrate thy name;
Nor hour neglect thy everlasting fame.
Preserve our souls, O Lord, this day from ill;
Have mercy on us, Lord! have mercy still.
As we have hoped, do thou reward our pain;
We've hoped in thee: let not our hope be vain.

CAVE OF ADULLAM.

Seeing that public worship is supported by not a few ostensibly pious persons, whose ways bring no slight discredit on Christianity, we shall introduce some such persons "who seem to be pillars," to our "cave" from time to time, until they find their way to prison, or are otherwise reformed; we will begin with "an eminent Irish barrister"—"To all whom these presents may concern"—Our friend, albeit he is eminently pious, has no objection to accept a retaining fee, and *that* regardless of the non-fulfilment of the obligation to plead; his defence is that this proceeding is in accordance with the practice of the legal profession; it may be in accordance with the practice of their *patron saint*, but we hope the profession will resent such a statement on the part of their "eminent" member, as libellous.

This eminent Irish barrister may be expected to echo the sentiments of the Lord Chancellor (in *Iolanthe*) in the following strain:—

When I went to the bar as a very young man, (Said I to myself, said I)
 I'll work on a new and original plan, (Said I to myself, said I)
 I'll never assume that a rogue or a thief
 Is a gentleman worthy implicit belief,
 Because his attorney has sent me a brief, (Said I to myself, said I)
 I'll never throw dust in a juryman's eyes, (Said I to myself, said I)
 Or hoodwink a judge who is not overwise, (Said I to myself, said I)
 Or assume that the witnesses summoned in
 force,
 In Exchequer, Queen's Bench, Common
 Pleas, or Divorce,
 Have perjured themselves, as a matter of
 course, (Said I to myself, said I)
 Ere I go into court, I will read my brief
 through, (Said I to myself, said I)
 And I'll never take work I'm unable to do,
 (Said I to myself, said I)

My learned profession I'll never disgrace,
 By taking a fee with a grin on my face,
 When I haven't been there to attend to the
 case, (Said I to myself, said I)
 In other professions in which men engage,
 (Said I to myself, said I)
 The army, the navy, the church, and the
 stage, (Said I to myself, said I)
 Professional license if carried too far,
 Your chance of promotion will certainly mar,
 And I fancy the rule might apply to the bar,
 (Said I to myself, said I)

"HOLY AND REVEREND IS
 HIS NAME." Ps. iii, 9.

E. Blake
S. D. S. shall.
 Popery and protestantism have united in one achievement—that of stealing the titles of the Most High from the throne of the universe, and appropriating them to themselves; ambition, like covetousness, is increased by what it feeds on, hence it is not to be expected that men should long be content with a *positive* "Reverend;" bloated Episcopacy has long ago gone in for "Very Reverend" and "Right Reverend," Popery for "Most Reverend," and now we hear of the malady extending to Presbyterianism; there is a case at Kingston, at present outside the walls of the asylum, where the Principal of a College has actually appropriated that ludicrous distinction—"Very Reverend."

What if the Episcopals should prosecute this delinquent for *petty* larceny.

The circumstance of the Editor having been obliged to change his printer, entailed upon him so much extra labour during the first week of the year, that he is under the necessity of asking the indulgence of his readers, in relation to the postponement of the issue of the CRITICISM until the present date.

In the event of any irregularity occurring in the delivery of this publication, the Editor requests that he may be addressed respecting it.