

Jesus said to his disciples. Whom do you say that I am?

Simon Peter answered and said: Thou art Christ the Son of the living God.

And Jesus answering, said to him: Blessed art thou Simon Bar-Jona; because flesh and blood hath not revealed it to thee, but my Father who is in heaven. AND I SAY TO THEE, THAT THOU ART PETER: AND UPON THIS ROCK I WILL BUILD MY CHURCH, AND THE GATES OF HELL SHALL NOT PREVAIL AGAINST IT.

AND I SHALL GIVE TO THEE THE KEYS OF THE KINGDOM OF HEAVEN. And whatsoever thou shalt bind upon earth, it shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed also in heaven.—S. Matthew xvi. 15—19



"Was anything concealed from Peter, who was styled the Rock on which the Church was built, who received the Keys of the Kingdom of Heaven, and the power of loosing and binding in Heaven and on earth." —TRINITY PRISCIP. xxi.

"There is one God, and one Church, and one Chair founded by the voice of the Lord over Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whatsoever gathers elsewhere, scatters. Whatever is devised by human frenzy, in violation of the Divine Ordinance, is adulterous, impious, sacrilegious." —St. Cyprian Ep. 43 ad plebem.

"All of them remaining silent, for the doctrine was beyond the reach of man, Peter the Prince of the Apostles and the supreme herald of the Church, not following his own inventions, nor persuaded by human reasoning, but enlightened by the Father, says to him: Thou art Christ, and not this alone, but the Son of the living God.—St. Cyril of Jerusal. Cat. xi. 1.

Calendar.

- DEC. 16—Sunday—III S of Adv com S Eusebius B M sim this year.
- " 17—Monday—St Bernardinus Siena C sem 20th May.
- " 18—Tuesday—Expect of Deliv of B V M gr doub.
- " 19—Wednesday—(Em day) St Margaret Queen of Scots widow sem 10th June.
- " 20—Thursday—St Elizabeth Queen of Portugal W sem 8th July.
- " 21—Friday—(Em day) St Thomas Apost dou 2 class.
- " 22—Saturday—(Em day) St Henry Emp C sem 15th July.

DEDICATION OF ST. BRIDGET'S CHURCH.

From a New York Paper, Dec 3.

Yesterday, the ceremony of the dedication of this beautiful church took place. As we stated in a former notice, it stands on the east side of Tompkins' square, and corner of Eight street and Avenue B. It was greatly admired by those who attended the service yesterday. It is a triumph of architectural design and execution, reviving those glorious monuments of other days, which are to be found scattered throughout the old world. There is no other church in the city, of the same construction. Handsome as the building is in the exterior, it is only when you enter it that you see its magnificence. It is of the florid gothic style of architecture, and cost, with the purchase of the ground, \$40,000. There are three rows of windows on each side, of beautiful stained glass, and three magnificent ones in the west end. It was designed by Mr. Patrick Keely, an Irishman. It has one fault—but one over which the architect had no control—it is too short, by about 50 feet, for its breadth and height. There is another fault which it has, in common with so many of our churches—wooden spires, which are so offensive to the eye of every European who has seen the beautiful structures of their native land. It is a perfect anomaly; and far better would it be to have no spires, than those gingerbread concerns constructed of wood. It looks like a sort of make-shift—as if there was not money enough to complete the building with the same substantial materials with which it was begun—and the fine effect of the most beautiful of our buildings is thus destroyed. Notwithstanding the intense cold, the church was filled in every part long before the service began; the spacious gallery, which runs around, as well as the body of the building, had scarcely a spot left to stand in, much less to

sit. There were 1,500 tickets taken at the door, \$1 each.

The service commenced at eleven o'clock. The Bishop Right Rev. Dr. Hughes, robed in full canonicals, with his mitre on his head, and Rev. Mr. Loughlin, of St. Patrick's cathedral, V. G. master of the ceremonies, bearing the episcopal crozier at his side, and a number of other clergymen, in their robes—among whom we noticed Rev. Mr. De Luyn, St. Paul's Brooklyn, Rev. John Kelly, Jersey City, Rev. Mr. McKenna, St. James's, Rev. Mr. Deubresse, St. John's College, Rev. Mr. Murphy, St. Peter's and Rev. Mr. Murphy St. John's College, Rev. Richard Kein, the pastor, and Rev. Mr. Farrell, the assistant pastor with the ecclesiastical students of St. John's College as acolytes—all arrayed in the dress proper to the occasion first proceeded around the exterior of the building in solemn procession, and then appeared at the entrance, where they made a short pause, while they chanted prayer. They then proceeded up one of the aisles, the bishop leading, and singing the consecration service from a book he held in his hand, until they reached the railings of the altar. After a short pause there, and another chant, the bishop ascended the altar, assisted by some of the clergy. He then took a silver ladle and dipping it in holy water, contained in a silver pitcher, carried by one of the priests, sprinkled it all around the altar and the walls, still chanting the service. He next proceeded down one aisle and returned back by the other, after making a circuit of the building, sprinkling as he went along. The bishop then, and the entire clergy and acolytes, arrayed themselves around the altar steps, inside the railing, and after chanting another portion of the service, they proceeded to the sacristy. Shortly after the clergy returned headed by the Turkish priest, Rev. Xeres Lazarion, a man of about 45 years of age, of a fine intellectual cast of countenance, and a dignified bearing. He wore a moustache, but not a beard. His features were of the true Turkish type. Assisted by two of the clergy, he then proceeded to chant high mass, which he did in beautiful style. His voice is sweet and musical, and his accent and pronunciation very correct. The performance of the choir was very fine.

The mass having been concluded, Right Rev. Dr. Hughes then ascended a moveable pulpit, which had been wheeled from the side to the front of the altar steps, and reading his text

from the 121st Psalm of David, proceeded to preach the dedication sermon. He said—Certainly beloved brethren, God does not require for his sake that a house should be built which should be called by his name. The glory of all the heavens is God's, the fullness of the earth is his, and whatever man may do, he can add nothing to the majesty and glory, and infinite happiness of his God. Brethren, we have read of the house of the Lord. It is in connection with it we have the history of our derivation from him as his creatures. There it is our thoughts are lifted up above the earth, and our anticipations go before, to the place where we shall dwell with him for ever and ever. The words of my text are applied by the prophet to the temple which was about to be elevated and consecrated to God by Solomon, his son; but when we contemplate the feeling with which that prophecy was uttered and comprehend its full meaning, we come to the conclusion that it is not restricted to the temple in Zion. No doubt it was the intention of the Psalmist to refer to that temple; but his eye also reached into the future, and, with rapt gaze, beheld that true, one living temple, to which alone the description is applicable, even in its literal sense. We, too, have humbly raised a dwelling to his name; and when we consider the scanty means with which the work was undertaken, we are compelled to acknowledge that this is a monument which demonstrates that faith is not yet extinct upon the earth—a monument of faith that works by charity. It would not be an unusual course, if I were to commence by paying a just tribute, not only to those by whose generous contributions it has been erected, but to those by whose exertions the contributions were obtained—to him who, is the source of the plan—and above all to the pastor, who amidst sunshine and sickness, and his other duties, persevered in the good work with a hope that could not be daunted, till now you see his efforts crowned in this beautiful structure. I might praise him and praise them; but the praise of men is of little account. It is in the praise of God that the works of the Christian are rewarded. Enough for us to know that another temple has been raised to God, to inspire us with some of that enthusiasm that animated the prophet, when he said the tribes of literal Israel, "would go up to the house of the Lord"—which was but emblematical of all tribes and tongues, and

nations, uniting in the supreme worship of the Christian church. There was not in the Jewish temple alone, enough to answer the description of the prophet. What was in it? No doubt, there was in it a magnificence unequalled in the history of religion; but it was in that stage of religion, which though one of great grandeur, was yet but the type and shadow, of the substance that was one day to come. There was in the Jewish temple Aaron's rod that budded, the table of the Lord, and the manna that fell from heaven—all the types of better things. You have now in this building, the true grandeur of the Christian temple, which was foreshadowed by the Jewish. The rod is indicative of the government of the church by a hierarchy; the manna is a emblem of the bread that is offered on this altar to-day for the first time. The table of the Lord is indicative of the groundwork of divine faith. By a beautiful arrangement of God, all the churches on earth are to be regarded as one temple; they may be diverse in their structure, and in a manner of their arrangement; but in the glory and fullness of the Christian religion they are the same. Particular churches may indicate more zeal than others, and have more of material splendor; but in a single church, and that the humblest, are contained the whole wealth and treasures of all the churches on earth. For what does the minister in any church but re-echo the words of Jesus Christ himself, as the foundation of all that is holy in the Christian religion? He does not come to discuss difficulties, or start new theories, but to teach and preach what is already established. He comes as a teacher; but he could not be a teacher unless he were in possession of divine truth. He might be learned; but his learning, by a judgment of God, might lead to utter darkness. Revelation is not learning. It is the teaching of Christ, and that not of his own authority, but from his Father. He declares that he will be with his apostles and their successors in the office of teaching, all days, to the consummation of the world. This is the foundation of the Christian religion. Take away this, and all is doubt. I may have confidence in your veracity; but how can I know that you are not mistaken yourself. The teacher must first learn, and then he goes forth to propagate the one body of doctrine, and transmit it from one generation to another, till it accomplish the object of its mission on earth. Next to this, is the