

Jesus said to his disciples. Whom do you say that 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." —TERTULLIAN Preserip. xxi.

"There is one God, and one Church, and one Chair founded by the voice of the Lord upon Peter. That any other Altar be erected, or any other Priesthood established, besides that one Altar, and one Priesthood, is impossible. Whoever 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 Jerusalem. Cat. xi. 1.

Calendar.

- Dec. 9—Sunday—II Sun of Advent com of Oct.
- " 10—Monday—Translation of the II. House of Loreto g. d.
- " 11—Tuesday—St. Damasus I P C doub com of Oct supp
- " 12—Wednesday—(Fast) St. Melchiades P M d com of Oct supp.
- " 13—Thursday—St. Lucia V M com of Oct.
- " 14—Friday—(Fast) St. Eutichianus P M doub 9th inst sup.
- " 15—Saturday—Octave of the Imm Concep of B V M.

THE SCOTTISH KIRK—RESULTS OF PROTESTANTISM.

We have to thank a correspondent for a late number of the *Caledonian Mercury*, in which we find a most instructive letter from Sir George Sinclair to the Rev. Dr. Robertson, dated Thurso Castle, October 29th, 1849.

After forcibly observing "that the encouragements given to sloth, vice, indolence, and recklessness by the compulsory assessment are so powerful as to neutralise, to a great extent, the advantages which Christian education is intended and calculated to produce," Sir George proceeds to examine, at some length, the nature of the remedy, which his correspondent had eloquently and impressively enforced, namely the erection of additional churches and schools in connection with the Established Church.

"On this subject," says he, "as well as on most others, it is natural that men should, to a very considerable extent, be influenced by the result of their own observation and experience. I may presume to take it for granted that your lot, and that of the various members of your own committee, has been cast in localities very differently circumstanced from mine. You probably are the pastors or members of crowded and attentive congregations, at the doors of which thousands are in vain exclaiming, from Sabbath to Sabbath, 'Open also unto us.' But, Sir, during nearly four and a half years, I have never been for a single day absent from this parish. My family regularly attended the edifying instructions of our excellent and exemplary Clergyman, and this has also been the practice of the only other heritor who resides within its precincts. So far, therefore, as our influence or example could go, the Establishment has had every advantage. But all has been utterly unavailing. Our numbers have rather diminished than increased since the secession. The day on which I was

honoured with your communication, was appointed for the Thursday's Fast, before the half-yearly celebration of the Communion, and our worthy pastor had most properly and emphatically dwelt upon the desirability of a full attendance. My imagination had been roused to a state of pleasurable excitement by the perusal of your glowing descriptions of the multitudes who are perishing for lack of knowledge, arising from lack of church accommodation, and whom the Establishment will see flocking into its intended places of worship, as soon as Christian munificence has provided the means for their erection. But, Sir, all my delightful visions vanished like the morning cloud, when I found myself once more seated in that spacious and elegant church, where I have so often, in former and happier days, seen, on similar occasions, at least 1,500 persons assembled—whereas I found, by actual computation, only fifty-two in the gallery, twenty-three (including the Minister and schoolmaster) in the two-thirds of the body of the church which I could see from my own seat, and there might possibly be twenty others in the benches, which I could not discern, making in all somewhat less than one hundred; and on Sunday, out of a population closely bordering upon 5,000, we could only muster one table and a half at the communion service; and there were, exclusive of the Minister and elders, only three male communicants present. I believe, Sir, the case is little, if at all better in any rural parish throughout any of the northern counties; and I really ask you, or any man of conscience and common candour, whether it is possible for me, or any heritor similarly circumstanced, to take any lively interest in the schemes of a Church reduced to the lowest possible level in point of numbers and usefulness, and yet claiming to be the 'Church of our fathers,' when its Communion has been abandoned by nineteen-twentieths of the representatives of those fathers, including the individuals most distinguished by ardent zeal and enlightened piety. I must own that the experience of the last four years has nearly obliterated from my mind any peculiar predilection for any denomination of Christians, whether established or otherwise. I adhere to the ministrations of our very efficient, very blameless, and most peaceable Minister, and am satisfied to remain a communicant in his congregation. But I see that any attempt to win back the seceded por-

tions of our population is utterly fruitless, and that the Establishment, on its present footing, if suppressed, would be scarcely missed.

"Here, however, an admirable opportunity presented itself for testing the value of your panacea for our national declension. When the old congregation joined the Free Church, I, as patron, selected, with the concurrence of the few who remained, a very pleasing, amiable, and highly-gifted Minister. The case was just the same as if a new chapel of ease had been erected, in which there was 'room enough and to spare.' What a field for reclaiming the wanderer, and arousing the careless, and accommodating gratuitously all who chose to 'come to the waters!' and yet the church continues as empty as at the moment of the disruption. There is, I believe, enough of church accommodation for at least nineteen in twenty of the entire population. Bibles are so abundant that our local branch lately remitted their entire funds to the parent society because there was a stock on hand more than adequate to supply the wants of all who were likely to require copies. There are large schools in connection both with the Free Church and with the Establishment, besides I know not how many private seminaries on a smaller scale, and two excellent institutions for the education of young females—a fund by our late worthy townsman, Mr. G. Millar, paying school fees for the indigent—there are elders, Sabbath school teachers, several rural schools in convenient situations—and excellent Ministers of the Establishment, Free Church, Secession, and Independents—a respectable teacher of a Baptist congregation, and an elder who presides over a small Gaelic meeting—there are regular prayer meetings in all the churches—in short, religious instruction is at its maximum, so far as I may be permitted to judge; and yet I hear continual complaints of the demoralising effects of the poor laws, and idleness, drunkenness, and want of forethought are universally admitted to be on the increase. I am therefore justified, so far as my own observations have extended, in reiterating my conviction, that, as the Legislature has destroyed the distinction between thrift and recklessness, and has employed all its ingenuity in enabling the worthless to baffle and browbeat the industrious, it is impossible that the mischief can be encountered by any machinery of Christian education, however complete or however judicious."

The candid admission that where religious instruction is at its maximum, society is daily sinking deeper into the gulf of immortality, is very remarkable, coming from so respectable a Protestant, expressing himself with such calmness and moderation. He unwillingly sums up the whole efforts of heresy in one sentence, and that, its fullest condemnation. This is the melancholy moral to the Reformation, and to this it has come, in a country where it had every worldly means of success, and among a public noted for their industry and love of peace and order.

PROVINCIAL.

LAYING THE FOUNDATION OF ST. GEORGE'S CATHOLIC CHURCH, YORK.—On Thursday, Oct. the 25th, the foundation stone of a new Catholic edifice was laid in this city. About two o'clock the members and friends and scholars left the parish church in procession, in the following order:—The boys of the Catholic school, the girls of the Catholic school; the members of the Sodality of the Living Rosary, wearing their badges; the members of the Altar Society, wearing their badges; the members of the Guild of Corpus Christi, wearing their cloaks and badges; and then the rest of the congregation. In this order they proceeded down Blake-street, Coney-street, Castlegate, Fishergate, through the postern, and then to the ground. The ground is situated in the parish of St. George, having Margaret-street on the south, and Peal-street on the north-east, and was formerly the property of Mr. Charles Woolons. It is intended that the style of architecture of the church shall be of the decorated or middle period, entirely built of stone from the quarries of Messrs. Clifford and Weatherby, the former undertaking the walling and the other the windows and door work. It will be 100 feet long and about 50 feet broad, and covered by three gable roofs. It will have a chancel arch, which indicates the position of the commencement of the chancel. There is a porch on the south side, next to Margaret-street, and three sacristies at the northeast angle. In the interior the nave is divided from the aisles by stone piers and arches, and arches leading into the chancel and south chapel. The present contract simply includes the structure itself, and with reference to the decorations they have not been finally decided upon, but of course there will be rich stained glass windows, carved altars, fronts, and every other requisite, to make it a complete and perfect church. The architects are Messrs. Charles and J. Hanson, of Bristol formerly of York. Mr. R. Weatherby, Micklegate, has been appointed the contractor for the masons', bricklayers', plasterers', and slaters' work; Messrs. Bookless and Asmore, of this city, the joiners', iron, and painters' work. The Right Rev. Dr. Briggs, the Bishop, arrived on the ground about half-past two, accompanied by the Very Reverend J. Rinder, V. G., York; Reverend W. Fraser, York; Rev. Mr. Thompson, of the Convent, York; Rev. Mr. Arnold, Leeds; Reverend Mr. Brown, Leeds; Reverend Mr. Eyre, Bradford; Rev. Mr. Swales, Reverend Mr. Parsons from Sheffield; and the Reverend Mr. Trapps, from Hull. The stone was then laid by the Bishop according to the Ritual, after which his Lordship addressed the people as follows: "Beloved brethren and children of Jesus"