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A

DISCOURSE

DELIVERED AT THE OPENING

OF THE

WESTMINSTER PRESBYTERIAN CHURCH,

BALTIMORE,

JULY 4, 1852.

BY JOHN C. BACKUS.

DESIGNED BY THE FIRST LITHOGRAPHER, BALTIMORE.

BALTIMORE:

S. GUYTON, FRANKLIN BUILDINGS.

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The following discourse was prepared without the slightest expectation of its being published. Nor is it now submitted to the press, because of any special claim that it has upon the attention of the public generally. The writer is well aware that *whenever interest was awakened on the occasion of its delivery, depended upon the circumstances of the time and place.* He has consented, however, to the request of those with whom he has been so pleasantly associated in the erection of the church, at whose opening it was pronounced, to put it in this more permanent form, because of the hope which they have expressed, that its reference to the founders of Presbyterianism in Baltimore, may help to perpetuate the interest of their descendants in the local ground on which the church is built.

The plan of erecting a church on this ground, was first contemplated in the autumn of 1850. The want of a Presbyterian Church in that part of the city, was beginning to be seriously felt; and when the friends of this movement were holding for a suitable lot, it was suggested that a church might be erected on the grave yard, without interfering with the sacred uses to which it had been appropriated, and so as to prevent the ground from ever being diverted to other purposes. This was felt to be the more desirable, inasmuch as the remains of the founders of Presbyterianism in Baltimore—the early ministers and church officers, and many of the most pious members, and active promoters of that church, lay there. The matter was brought before the committee of the First Presbyterian Church, who had the legal charge of the ground; and it was agreed that the privilege of erecting such a church should be granted, provided that the access of the holders of the lots, to be covered by the building, could be obtained; and provided, also, that the new church should be required to pay a small annual rental, to be expended in keeping the grounds in proper order, and in preserving the vaults and monuments in good repair.

Accordingly, Messrs. Joseph Taylor, Alexander Murdoch, Archibald Stirling, Dan. Holt, William W. Spence, William B. Canfield, of the First Presbyterian Church; and Messrs. Matthew B. Clark, John Polesony, E. H. Perkins, and John Bazum, of the Franklin street Presbyterian Church; with Mr. Aaron Foster, and the Pastor of the First Church, associated themselves together for this purpose. Although the Pastor of the Franklin street Church felt obliged to decline acting on the committee, he continued to afford his valuable counsel and aid, through the whole progress of the undertaking. It was determined not to proceed with the building till the debts of the coat were ascertained. The committee was divided into three sub-committees, on finance, on procuring plans, and on making contracts, &c. Two plans were submitted, and that of Messrs. Dixon, Baldwin & Dixon, was chosen. Owing to the difficulty of finding the representatives of some of the lots, from whom consent was to be obtained, no further steps were taken, except to obtain subscriptions, till the spring of 1851. The ground was broken early in July of that year; and the building was completed early in the next July. Mr. Matthew Clark, who had been one of the most valuable and efficient members of the committee, was suddenly removed by death, in December, 1851; and the other members were left to mourn his irreparable loss. His son, Mr. Matthew B. Clark, was immediately chosen to fill his place. The house was opened for divine service, July 26, and a church organized, July 26, 1852.

Baltimore, July, 1852.

## DISCOURSE.

We are assembled this morning a congregation of the living, in a city of the dead. All around us are the monuments of the departed. Nor is it to us, who are here gathered, common dust that sleeps within these tombs, and beneath these clouds. Here are the sepulchres of our fathers—of those to whom we look with gratitude and veneration as the instruments, under God, of the privileges and blessings that we most prize. This goodly heritage, which, as Presbyterians, we this day enjoy, has descended to us as the fruit of their self-denial, labors and prayers.

You have heard of the Scottish pilgrim, whose pious enthusiasm led him to revisit the graves of his country's martyrs, to fashion the record of their virtues, their sufferings, and their glorious deaths. His pilgrimage, we are told, was from church yard to church yard, and when his eye rested on the fading memorials of those who had virtuously lived, and bravely died, his humble industry was ready to stop the progress of decay, and trace anew the epitaphs of the dead. Nor have we deemed it an inappropriate undertaking, while seeking to extend and perpetuate, by such sacred edifices, the principles inherited from our fathers, to erect, on this hallowed spot, one which shall be an "Old Mortality," to cherish, with filial care, their venerated record, and become a monument, both to perpetuate their memory, and to testify our gratitude. And I rejoice that this pile rises so high, that, from whatever part of this growing city the eye is turned in this direction, a Presbyterian monument telling this story, may be distinctly beheld.

Having, by the good hand of our God upon us, brought this undertaking to its completion, we are assembled for the first time, in this handsome and commodious sanctuary—an emblem at once of our gratitude for the past, and our desires for the

future—to appropriate it to the purposes for which it has been especially created. We do not expect, indeed, by any mystical rites of consecration, or anointing, to invest this building with any such sacred properties, as will render the worship, here offered, more acceptable, or the instructions, here delivered, more effectual, than they would be in a private dwelling, or in the open air. Instead, therefore, of idle ceremonies, we simply announce to men, to angels, and to God, our earnest desire, and solemn purpose in its erection; and, at the same time, humbly implore the acceptance and blessing of Him to whom we thus devote it, as looking up to His throne we plead.

Do thou, Lord God of our fathers, who keepest covenant, and shewest mercy, condescend to look down upon us from thy high and holy dwelling place, as we are assembled for this purpose. We thank thee that thou hast put it into the heart of thy servants to build this house to thy glory; and that thou hast so blessed the labor of their hands, that it has been brought to this successful completion. To THEE do we desire to dedicate it, as a sanctuary for thy worship. Do Thou, in gracious condescension, accept the offering. And although the heaven of heavens cannot contain Thee, much less this house which we have builded, yet, for the sake of our Lord Jesus Christ, have respect to the prayer of thy servants, and put here thy name. May this ever, through thy presence and blessing, be the house of God, and the gate of Heaven, to all who worship here. May a pure Gospel be ever proclaimed from this pulpit. Clothe its ministers with salvation; multiply here the trophies of thy grace; build up thy people in the faith; and extend, far and wide, from this house, the blessings of thy salvation.

Such is our simple, humble, dedication of this church to Almighty God, the Father, the Son, and the Holy Ghost. And now, as we wait here, for the first time, in services of public worship, let us seek to embody the spirit of the place, and our circumstances, in such meditations upon the past, as may, by divine grace, afford lessons to guide us in the future. With

this purpose, I have selected, as the theme of further discourse—

HEBREW XI. 4

HE BEING DEAD, YET SPEAKETH.

It may, indeed, be said of all the dead of whom we know anything, that they yet speak to us; and often, in language more solemn and impressive than when living. The relations between man and man, cease not with life. The dead leave behind them their memory, their example, and the effects of their actions. We enjoy the benefit of their labors; we are surrounded with their works; and are most intimately connected with them by a thousand dependencies. Let us then listen to the voice that comes to us from these tombs.

I. They, whose remains for the most part lie here interred, being dead, yet speak to us in the religious system which they here established. When the founders of Presbyterianism in Baltimore first came to this place, they found the Episcopal Church legally established in the Province. It was even required that the Book of Common Prayer should be used by all assemblies for public worship. With this establishment, our fathers were unwilling to rest in their lot. Although liable to prosecution for so doing, they met together first in private houses, and afterwards in a little log church, to worship God according to the dictates of their own conscience. A very brief historical review, will remind you of the principles which were implied in the stand which they thus assumed.

The reformation of the sixteenth century, was espoused in England, as you are aware, under the influence of more secular motives. Henry VIII only transferred the title of head of the church from the Pope to himself. No small portion of the people, however, having been led thus to throw off one yoke, were found less ready to receive another; they soon began to assert their inalienable right to think, and act, for themselves, in matters of conscience. Under Edward VI, especially, strenuous efforts were made to promote a real reformation of

religion. His premature death, however, overcast the prospects that had begun to open before the church; and on the accession of Mary, the reformers were driven, by persecution, into banishment. During that exile, disputes arose among themselves, as to the extent to which the reformation of the church ought, in faithfulness, to be carried. Similar differences had existed among the leading continental reformers. For, while both parties among them recognised the Bible as the supreme rule of faith, there were those who, cherishing a sacred recollection of the church, against whose corruptions they protested, desired to preserve, in their new relations, as many of the old forms and practices, as were not forbidden by God's word. Others, however, jealous for this fundamental principle, were not willing to retain anything that this word did not expressly prescribe or clearly warrant. On the return of the exiles, this disagreement, which marks the precise point of the divergence of the non-conformists from the churchmen of that period, led to a severe and protracted agitation, bringing more closely to view those principles which received so glorious a development in the time of the English Commonwealth. The first fruits of these principles may be found in the Confession of Faith, the Form of Government, and the Directory for Worship, of the Westminster Assembly of Divines, which, one century later, these founders of Presbyterianism in Baltimore, formally adopted—in commemoration of which, we have entitled this edifice, erected over their remains, *THE WESTMINSTER PRESBYTERIAN CHURCH.*\*

The fundamental truth that governed the formation of these standards, is thus announced in the first chapter of our Form of Government, as quoted from the Confession of Faith. "God, alone, is Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are, in anything, contrary to this word, or beside it in matters of faith and worship." We shall not claim that this proposition is absolutely

\*The civil bearing of these same principles has found its clearest and most celebrated expression in the Declaration of Independence of these United States, which, by an interesting coincidence, this day (July 4th) upon which our church is dedicated, commemorates.

denied by others, but simply that it is especially implied as a controlling principle in these standards. Nor is it our purpose to prove that our doctrines, government and worship, are its only legitimate development, or alone consistent with its maintenance, but merely to show how the prominence, which the agitations of the times gave to it as a religious principle, in the estimation of our fathers, influenced their views, and imparted its peculiar complexion to the Presbyterian system.

In tracing this influence, it may be observed that the great purpose and scope of revealed religion, is to restore man to that fellowship and communion with the author of his being, which is his highest glory and felicity, but which sin has interrupted. It is very evident that men's views will be not a little affected by the stand-point from which they proceed to investigate its provisions for this purpose. He who approaches this subject, under a deep sense of the vital importance of the principle to which we have alluded, will no doubt find it exerting a very controlling influence upon his views, of the outward institutions and means of religion, its internal doctrines, and its practical duties.

*First.*—Such a one will claim, in respect to the outward institutions and means of religion, to be left entirely free from the doctrines and commandments of men, which are, in anything, contrary to, or beside the word of God in matters of outward worship. I need but allude to that independence of the civil power, involving the question of Christ's headship, in opposition to Erastianism, which our founders asserted when they refused, in coming here, to unite with the existing establishment; and which has been so nobly maintained, in our own day, by our fathers and brethren of the Free Church of Scotland. Happily, we now have little occasion to argue this vital question. The principle, however, may be no less involved in the claims which are set up by authority within the church. And those who are thoroughly under the influence of our principle, will they distinctly recognize that God has instituted a church in the world, and that such institution implies government and officers, to which is entrusted authority to administer



instruction, admonition and censure, will yet claim that this authority is merely ministerial and declaratory, and can be exercised only in accordance with his directions, the regulations and limitations of his word. For everything there must be a "thus saith the Lord." "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." To church officers it is given, not "to have dominion over the faith" of God's people, but to be "helpers of their joy;" not to be "lords over God's heritage," but to be "examples of the flock," "stewards of the mysteries of the gospel," "ministers," "servants." And as christians are warned that there may be "false prophets," "wolves in sheep's clothing;" and to "beware, lest any spoil them through philosophy and vain deceit, after the traditions of men;" "to try the spirits;" to "judge what they say;" and to "search the scriptures whether these things are so;" it is evident that their consciences are not to be subject to the doctrines or commandments of any man, or class of men, whether in or out of the church, but only to the word of God, their sole and sufficient rule. It is true, that christian charity will dispose to proper caution against raising needless questions respecting indifferent matters in the outward regulations of the church. And yet the difference, to which allusion has been made, between a willingness to admit whatever laws and practices the word of God does not forbid, and a refusal to tolerate anything which that word does not expressly prescribe, or clearly warrant, is one of no unimportant bearing, and the tendency of which is to grow wider and wider.

And not only will a deep conviction of the importance of the principle we have been considering, lead to this demand to be left free from all commandments of men, which are contrary to, or beside the word: but it will also bring those who entertain it, to regard even the ordinances which are there expressly prescribed, as prayer, praise, reading and hearing the word, the sacraments, discipline, &c., as but means, appointed by God, to bring the soul directly through Jesus Christ, by the Holy Spirit, to the "alone Lord of the conscience." Where

there is a distinct recognition of our principles, these can never be allowed to come between the soul and God, so as to arrest and detain its regard upon themselves, as ultimate duties. They can be viewed only as means, to direct and encourage the soul in getting near to God, and in living in fellowship with the Father, and his Son Jesus Christ. The function of outward institutions, whether men or services, is not only seen in this light to be limited by the word; but their purpose, also, to be, not to work out salvation for men, but to direct them how to work out their own salvation, in dependence upon divine grace; and their efficacy to depend, not upon any virtue in themselves, but upon the application of the truths they exhibit, and the promises they convey, by the Holy Spirit.

Not will it seem to such less clearly to follow, since church authority is merely ministerial, declaratory, and for edification, and since God's people are required to "try the spirits," "to judge what they say," that no one, whether Pope, Bishop, Vestry, Conference, or Session can intrude upon them, ministers, contrary to their own will. This has ever been claimed by those holding our principle, even when admitting that unhallowed connection with the state which has been so prolific of evil to the church. They will readily admit, indeed, that proper church authorities may formally invest with the ministerial office, those who have evidence of being called of God: but they will not recognize the power of such authorities, or any other, to give to those invested with this office, the right to exercise it over any particular church without its free consent. The people who are to be ministered to, can alone determine by whom they can be best edified.

These claims, our fathers have maintained with inflexible tenacity. And this will account for the simplicity, among other things, of Presbyterian worship. It may, indeed, seem "bald and bare" to some, but it is because it fears to admit into such services anything not proscribed or warranted by God's word. Vestments and ceremonies, Christmas, Easter, Whitsunday, and Good Friday, saints days and fast days, may seem to be innocent innovations, and may have even proved edifying to some christians; but they are still human institutions and appoint-

ments; and the principle is involved, of doctrines and commandments of men beside the word. If the church may appoint one stated season or ceremony, why not any number. And have we not the example of Rome—where church days have assumed a greater prominence than the Lord's day, in the people's regard, and human ceremonies have been so multiplied, that it is impossible to recognise through them the simple rites of gospel worship—*as a warning against the least invasion of the divine prerogatives?*

*Second.* Nor will the influence of a strong conviction of the truth and importance of the principle, that "God alone is Lord of the conscience," &c. be less controlling in the department of christian doctrine. From the earliest period in the history of the church, there have been two great systems of doctrine in perpetual conflict; the one beginning with God as the sovereign cause of all things; and the other with man, viewing him as a responsible agent, regulating his conduct under the influence of free choice. Admitting that both have a foundation in truth, it nevertheless seems inevitable that those, thus starting, should be led, if not to different gospels, yet to very different types of doctrinal and practical religion. It is characteristic of the system, embodied in the Westminster Confession, and embraced by Presbyterians, that it exalts God, and humbles man. Its special mission seems to be (without derogating from that of others) to vindicate the divine supremacy in man's salvation. Some seem to think that it carries this so far, as virtually to deny the essential rights of human nature. But, without dwelling upon this point, what I now desire especially to notice, is, how inevitably in practical experience, a recognition of our principle, will lead to the adoption of this system.

Blinded human nature, as it exists among the heathen, and under corrupted forms of christianity, accustomed to associate religion with its sanctuary, its ministry, and its outward services merely, may seek to obtain the divine favor by ceremonial observances; looking to them for some inherent efficacy, or magical effect. Or if sufficiently enlightened to perceive, that

more outward rites can never constitute the acceptable service of a rational being; and yet not looking beyond the judgment of men, but "measuring themselves by themselves, and comparing themselves among themselves;" some may hope to secure the benefits of religion by performing what are styled, in the world, moral duties, outward acts of virtue and benevolence, what is considered right and useful among men. But let any one approach this subject under an intelligent strong conviction, that "God alone is Lord of the conscience;" that in religion he has to do with Him as his sovereign, and that not mediately through the church, the priest, and the sacraments, any further than these point to God, but immediately, as one who is exercising a particular government over him, and holding him directly responsible; and how inevitably will he be led to the conclusion, that no ceremonial observance, however strict, no outward act, however conformed to morality, can be of any value in the sight of God, except so far as they flow from a pure heart, and are the expression of a right disposition of mind.

But this principle, from which, according to Sir James Melnotte, the most important benefits have accrued to the moral interests of society, and which Luther applied to his doctrine of justification—was the germ of the Reformation, with the principles of which, these Westminster standards are in entire accordance on the doctrines of grace. Nor is it difficult to trace the logical and experimental connection between the principle and the doctrine. For if the moral value of outward acts depends entirely, in the sight of God, upon the disposition and motives from which they spring, how worthless, as means of securing the divine approval, must be all the doings of mere ritualists and moralists. They lack that, without which no services can be acceptable to the "alone Lord of the conscience," viz. a right disposition of mind and heart. He, therefore, who begins to view his conduct in the light of our principle, is soon led in his own experience to the first element in this system of grace, namely, his utter helplessness. For he finds that although he may, by an act of will, or a resolution of mind, bring his outward conduct into conformity with certain divine prescriptions,

yet he cannot bring his heart to take delight in them. As it has been illustrated, a man can, by a vigorous resolution, bring himself to eat wormwood and gall, but he cannot, by such an effort of will, bring himself to love them. And thus, in seeking the divine favor, under the light of our principle, are we led by this knowledge of the kind of service that it teaches us God must require, to this experience of our own utter and absolute helplessness. It needs no demonstration to persuade us; we have only to come to a true sense of the One, with whom we have immediately to do in religion, to be convinced that we are, in ourselves, without strength to do what is acceptable to God.

And further, upon this same principle, that the moral quality of actions depends upon the disposition, and motive, with which they are performed, how evident is it, that a deficiency in one duty, cannot be compensated by practicing more of another; the going to church on Sunday, *s. g.* for serving the world, the flesh, and the devil in week days; or the being amiable, honest, and benevolent, for a thousand other deficiencies in thought, word, and deed. The mere outward act, however useful in society, is of no value as a means of securing the favor of God, who looks at the heart. It cannot, as we have seen, purchase his approval for itself, much less compensate for other deficiencies. But if there be a right disposition, which alone gives moral value to an act, it will lead him who exercises it, to have respect to all God's commandments. The voluntary neglect of any one class of duties, shows that there is a deficiency in this disposition that renders those duties which are performed utterly worthless. As, therefore, the neglect of one duty cannot be compensated by practicing more of another, the mere ritualist and the moralist must find, in seeking the divine favor in these ways, that while they have been going through their ceremonial observances, and moral performances—in themselves imperfect at best, as we have seen—they have been accumulating guilt with terrific rapidity, through innumerable other neglects and transgressions; guilt for which no doings of theirs can ever atone. And thus are they brought to the absolute necessity of an atonement out of themselves.

In this way is the inquirer after salvation often led by his own experience, as was Luther, to deduce from our principle the great doctrines of grace as embodied in these standards, viz. the utter helplessness of man, through the alienation of his heart, and the guilt of innumerable transgressions for which he can never himself atone; and consequently his absolute dependence upon sovereign grace, unmoved by any foreseen good works, which, in the nature of the case, cannot exist, for pardon, regeneration, and complete redemption.

*Third.*—I might proceed to show, further, the influence of an intelligent recognition of the same principle, in the department of practical duty. It is only necessary, however, very briefly to allude to this point. Who needs to be told what will be the influence upon the life, of having the soul brought there in contact with God, in all the perfection of his being, as the "alone Lord of the conscience," and realizing one's-self

"As ever in the great Taskmaster's eye."

How must it quicken the conscience, awe the soul, elevate its conceptions, and render it watchful every way. How must it restrain inward corruptions, check evil thoughts, repress evil desires, and arm the mind against the allurements of the world, and the temptations of the adversary. Most of you are familiar with Masson's celebrated picture of the man of Westminster assembly times. Although he viewed their character under the most unsmooth and exaggerated forms, yet has he truly disclosed the influence of this principle. "The Puritan, he says, was made up of two different men: the one, all self-abasement, penitence, gratitude; the other, proud, calm, inflexible, engaging. He prostrated himself in the dust before his Maker; but set his foot upon the neck of his king. He brought to civil and military affairs a coolness of judgment, and immutability of purpose, which some have thought inconsistent with his religious zeal, but which were, in fact, the necessary effects of it." The truth is, "he sanctified the Lord of hosts in his heart, made him his fear and his dread," and no human, earthly terror could move him.

Fear him, ye saints, and you will then  
Have nothing else to fear.

This feeling absorbed all other considerations. Its intensity subjected to itself, pity, hatred, ambition and fear. Death lost its terrors to such a one, and pleasure its charms; and his mind continued tranquil amid all worldly commotions. But I need not pursue this part of the subject. The influence of no other consideration can be more powerful and controlling than this, that God, in Christ, is the "alone Lord of the conscience."

You perceive, therefore, why this truth seemed so important, and dear to the founders of Presbyterianism in this place; and how the circumstances of this province, when they came here, compelled them so distinctly to assert it, in their first religious acts. They being dead, yet proclaim it to you in the Presbyterian system, which they here established, and which you now enjoy. And they call upon you from these tombs, by all the self denials, and toils they underwent to secure these privileges, to cherish a sense of its importance, and transmit the system unimpaired, as a sacred inheritance, to the generation to come, that they may set their hope in God, and not forget the works of God, but keep his commandments.

II. They being dead, yet speak to us further, and no less impressively, by the results of their labors. Less than one century since, ten or twelve families—then recently settled here—united in forming a Presbyterian congregation. In a few months, they commenced the erection of a log church edifice, somewhat larger, perhaps, than the vestibule of this in which we now worship. They have gone to their rest, and their sepulchres are with us to this day. Now, ten spacious edifices, favorably located in this growing city—capable of holding nearly ten thousand worshippers, and estimated at a quarter of a million dollars, open their doors to the congregations of their descendants. What hath God wrought through their instrumentality? Who can estimate the results of planting that little church? Of how many churches here and elsewhere, has it afforded the germ? How many souls has it thus been the means of introducing into the kingdom of God, and of training for the upper sanctuary? Who can estimate the influences that have gone forth in their prayers, example, efforts, and contribu-

tions? Could that little band, when they first opened their unpretending chapel for public worship, have traced all the results which have flowed, and which shall continue to flow, from that event, what surprise and admiration and joy would have filled their hearts.

And who can compute the influences which, as the instruments of God, we this day set in motion; influences which must spread and multiply their effects through the lapse of all ages, and the extent of the whole earth. Of all undertakings to promote religion, by the consecration of our worldly substance, it has been justly said, none can excel that of the erection of churches, where a pure gospel shall be preached, and a simple christian worship maintained. Four great means for administering the religion of Christ, have been divinely appointed: The Word of God—the Day of God—the Worship of God—and the House of God. And this last for the sake of all the rest. Without it, they cannot be upheld. Who then can contemplate the opening of such a church, especially in view of such an example, without the deepest feeling? This building is intended to be the house of God, and the gate of heaven. Here the most important interests of men are to be transacted. Here the noblest feelings of the soul are to be exercised. Here heavenly communion will be enjoyed. Here the Spirit of God will magnify his great power in the conversion and sanctification of souls. And from this place shall go forth holy influences to make glad our city, our country, and our world. Yea, this sacred edifice may even witness their complete redemption; and within its walls may be sung, “the kingdoms of this world have become the kingdoms of our Lord, and of his Christ.”

Do we not too much overlook what the labors of these who have gone before us so strikingly illustrate? viz. how much greater are the opportunities and facilities for doing permanent good in our world, than for doing permanent evil. What organizations for evil have ever lasted as long, and exerted influences as extensive, as have innumerable churches. When ten or twelve Presbyterian families first said in this city, “let us arise and build,” there were, no doubt, influences for evil in



operation, far more numerous and greater, to human appearance, than those for good. But where are they now? The evil, when at work, is more noticed than the good. Some splendid deed of iniquity stands forth to public view with bold effrontery; while beneficent influences are retiring and unobtrusive. It is in the social as in the natural world. When the lightning and the tempest accomplish their work of desolation, they attract the eye and appal the heart. But when the sun, the rain, and the dew effect their quickening, fertilizing work, they operate as powerfully indeed, but silently and unheeded. Even the lightning's and the tempest's path of desolation is soon recovered by these beneficent influences. The fields soon become fertile; the dwellings and towns are soon repaired and swarmed with a happy population. But the results of the good influences themselves, are, on the other hand, constant, wide-spreading and permanent.

A Spanish lady brought a few grains of wheat into the city of Lima. For three years she distributed their produce among the colonists, by giving ten or twenty grains to each. Thus, says a distinguished legislator, she brought into existence more human beings than Napoleon destroyed in all his campaigns. So it is with the planting of an evangelical christian church, every true convert becomes the germ of new influences. There is a vitality and self-propagating virtue in christian principles and efforts, which evil ones, even though more conspicuous, have not. Nor is this like the mere propagating virtue of a grain of wheat. Such churches and converts, not only possess a divine life, but they are co-workers with God: their efforts are identified with his everlasting purposes - with all his schemes of providence and grace. They cannot fail therefore; they must accomplish good, unless the Most High forsakes the throne of the universe, and is himself defeated by the principle of evil.

The progress of such influences, is indeed gradual. Some christians are, like little children, ever digging up the seed they have planted to see whether it has yet sprouted; or, like some children of larger growth, ever giving way to despondency, because their acorn does not become at once a stately oak.

But grass grows not by eruptions; plants leap not to their maturity; nature is gradual in her operations. So is grace; we must be satisfied to do our duty, and wait the issue. "How much," says Cæcilia, "grows everywhere, if we do but wait." Let us then strike out into the true path, seeking to do all our duty, and working on hopefully, patiently, resolutely; neither deterred by difficulties, nor turned aside by temptations nor delayed by vain resolutions; but doing with our might, what our hands find to do, while the day lasts.

Most solemn are our responsibilities. How much more favorable are our circumstances for the promotion of religion, than were theirs who have gone before us. Not only are our numbers and resources greater; but the experience, the helps, the appliances, the organizations of modern times, are how much more numerous and efficient. I had intended to illustrate our present responsibility and duty, with reference particularly to extending our church here, by the history of those who have gone before us; but time will not permit on the present occasion.\* I may, however, respectfully suggest a caution against a danger to which I fear we are especially exposed in our large cities. I mean that of each congregation seeking with too much tenacity to hold its own, that it may accumulate the greatest possible strength, and attain an overgrown size. It is the manifest design of Providence, that christianity should propagate itself. And any policy which does not recognize this in the fullest and most liberal manner, is short-sighted, and must inevitably defeat its own ends. "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet; but it tendeth to poverty."† Should each company of ten or twelve

\* See Appendix B.

† I may quote here, in illustration of this, a quaint anecdote, taken from one of our religious papers, which is, perhaps, more appropriate to a note than to the body of a sermon. It is the story of a man who bought a pair of pigeons, with the intention of raising from them a flock for his future use. He built a fine large house and put them in it. But though the faithful pair reared their numerous offspring, and were as fruitful as any other pigeons, years passed away, and the man had but one pair of pigeons still. "This is strange," said he to a neighbor one day, in relating the fact; "I cannot tell how many that pair have raised; it has been a great number, however; and though I have not killed nor sold one of them, and have fed them abundantly, there is

families now connected with the Presbyterian Church in this city accomplish, with their successive adherents and descendants, what the founders of this church have accomplished, what would be the condition of Presbyterianism in Baltimore one hundred years hence? It would have more churches, church members, and adherents, and would exert a greater influence than all the churches of all the denominations now existing here. And can we not, in our more favorable circumstances, accomplish much more than they did? If this is to be done, we must at once undertake our part. "Let us arise and build." Do not our fathers "being dead, yet speak to us," through the results of their labors, in tones of the greatest encouragement.

III. But I cannot turn from interpreting the voice that comes to us from these tombs, without reminding you that the death itself of all who have gone before us, utters the most solemn and impressive lessons. "The fathers, where are they; and the prophets do they live forever?" Of all who united in establishing our denomination here, less than a century since, not one remains upon the face of the earth. "The places that once knew them, now know them no more." And since that time, three generations have followed them in solemn procession to the grave! as many, probably, as are now in all the Presbyterian churches in this city. What precious dust has been ac-

only the same old pair yet. "What shall I do?" "Build more houses for them," was the reply. "Build more houses!" he exclaimed, "why the house they have is large enough for twenty pairs and there is even room in that for sixteen pairs more. I'll not build a new house till they fill that old one." A year or two more passed, and still he had but one pair of pigeons. The young birds always flew away when they were old enough, and either set up for themselves, or joined some other and larger company. At length he tried the experiment. He built two or three new houses, conveniently and pleasantly located. The young people, on trying their wings, found these apartments convenient and agreeable. The houses were speedily tenanted, his flock now rapidly increased, and fulfilled all his wishes. So should the church do further children; extend her provisions with their extension; build houses and multiply them for the Lord's flock, that both the new and the old may be strengthened and filled. Thus shall she be enabled to say, "The sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord of hosts, my King and my God."

crumbling in this ground during this period? And could no attractions, endearments, virtues, usefulness shield them from the destroyer, and retain them among the living? What a lesson respecting our own mortality, are we taught by this uninterrupted succession of deaths? Are we not in danger of losing sight of it? The process, although so constantly going on before us, is yet so gradual, that it makes but little or no impression upon our minds. The generations of man are now swept away as with a flood; not one by one, like the leaves of the evergreen, which falling by individuals, and being constantly renewed, allows the tree to wear the appearance of unchanging freshness. Communities, civil and religious, have lives of their own, distinct from that which belongs to the individuals that compose them. And we need to be reminded, that while a denomination like this has continued and even increased, all the individuals that originally composed it are gone. And although the probabilities are, that under God, it will continue to exist and even increase: yet all the individuals that now compose it, will soon be gathered to their fathers. We shall all soon die. The death of those who have been before us, tells us so. It was not an unmeaning incident to which the Apostle alludes, when he says: "By faith, Joseph, when he died, made mention of the departing of the children of Israel, and gave commandment concerning his bones;"\* alluding to that touching passage at the close of his history, when "he said to his brethren, I die: and God will surely visit you, and bring you out of this land, unto the land which he swore unto Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying: God will surely visit you, and ye shall carry up my bones from hence. So Joseph died, being an hundred and ten years old; and they embalmed him, and he was put in a coffin, in Egypt.† And thus the bones of Joseph remained before the children of Israel, during all the rest of their sojourn in Egypt, ever proclaiming to them this truth, 'his is not your home: God will surely visit you, and bring you out of this land unto the land which he swore unto Abraham, to Isaac, and to

\* Heb. x., 22.

† Gen. 50, 24-26.

Jacob." "And Moses," we are told, "took the bones of Joseph, with him," when he went out of Egypt. And all through the wilderness, they still preached to that people. And we erect this temple over these bones of our fathers, that we may withdraw betimes from the cares and anxieties of this busy world, and be reminded that "this is not our home;" and that here, holding communion in the ordinances of God's house, with things unseen and eternal, we may prepare, by divine grace, for residence in the skies.

But not only does their death tell us that we too must die; it also casts back, through their graves, the light of eternity upon this present life. Once they were as active, and busy, and interested in the affairs of this world as we now are. What at this time are all their schemes, anxieties and disappointments; their accumulations, achievements and enjoyments? What is it now to them whether they were rich or poor, honored or neglected, in prosperity or adversity? As unimportant as this is now to them, will all such interests soon be to you. Not so, however, will it be, whether you have done good or evil, been useful, useless, or injurious. "Whatsoever a man soweth, that shall he also reap." They are now eating the fruit of their doings. Some of them are now rearing crosses full of stars of rejoicing. Their monuments here may require an "Old Mortality" to repair their decays and to renew their epitaphs. But they have an enduring reward on high, inscribed upon immortal spirits, led by them to glory, and now pillars in the temple above. Such too may you become. You may inscribe it on your generation; you may engrave it deep by your example, your conversation, your prayers, your contributions to train immortal beings in your families, in these streets, in distant parts of our own land, and on heathen shores, for a place at God's right hand.

What a motive to do with our night, what our hands find to do, while the day lasts, working out our own salvation, laboring for the souls of others, the cause of Christ and the glory of God. Truly, they "being dead, yet speak," and the solemn lesson of that voice is, "Behold, I come quickly and my reward is with me."

## APPENDIX.

### [A.]

In 1761, the advantageous situation of the town of Baltimore,<sup>a</sup> induced Messrs John Smith and William Bustaman to remove here from Carlisle, Pa. They were followed the next year by Messrs. William Smith and James Sterne, from Lancaster county, Pa.; and soon after, by Messrs. Mark Alexander, John Brown, Honj. Gillish, Robert Purviance, and Wm. Speer, from different parts of Pennsylvania and Maryland; and Drs. John and Henry Stephenson, from Ireland; and Mr. Jonstean Playman, from England. These gentlemen, with Mr. William Lyon, who had resided for a number of years in the county, were all Presbyterians, and soon came to the resolution of forming a Presbyterian congregation in the town. They assembled at first in private houses, and had occasional supplies. In a few months, they erected a log church edifice on the lot in the rear of that on which Christ Church now stands, corner of Gay and Fayette streets. The Rev. Hector Allison preached to them for several months; and it was proposed by some members of the congregation that he should become the pastor. The arrangement, however, was not completed.

<sup>a</sup> The present site of Baltimore was, previous to 1730, a farm, rented by John Fleming from Mr. Carroll. In that year, the inhabitants of Baltimore county purchased this farm at forty shillings an acre, and obtained legislative authority to lay it out as a town. In 1761, it contained not more than forty or fifty houses, and less than three hundred inhabitants.

Previous to 1710, there was a Presbyterian congregation in Baltimore county, to which the Rev. Hugh Conn, minister of. He came to this country with the Rev. Mr. Orms, and brought aid from Mr. Reynolds, in London, with whom the Presbytery was in correspondence. The location of this church cannot be ascertained with certainty. In the printed record of the first Presbytery, p. 37, it is said, Mr. Gordon having presented a call from the people of Baltimore county, in Maryland, to Mr. Hugh Conn, the Presbytery called for, and approved Mr. Conn's credentials as a preacher of the gospel, and likewise considered, and approved of the call; which being presented by the moderator to Mr. Conn, he accepted. Either in connection with his ministry in this church, or after leaving it, Mr. Conn preached at Bladensburg, where he died.

In the autumn of 1768, the congregation invited Mr. Patrick Allison, a licentiate of the Presbytery of Philadelphia, to become their stated supply for one year, at a salary of one hundred pounds, which invitation was accepted. Mr. Allison was born in Lancaster county, Pa., in the year of our Lord, 1713, and was educated in the College of Philadelphia. He was licensed in March, 1753; and at the same time that he received the invitation from the congregation in Baltimore, he received another from the Presbyterian church in New Castle, Delaware.

At this time, the Episcopal church was legally established in the Province. The Presbyterians were no doubt encouraged in their undertakings by the prevalent desire or wish, which circumstances had brought the establishment. Under the original grant, no religious denomination was established by law. Lord Baltimore, whatever was the motive of his application for a colonial charter, whether commercial speculation, or the enjoyment of religious liberty, was constrained by his circumstances to frame it upon the principle of the largest toleration. A Roman Catholic subject, seeking so valuable a grant from a licensed Protestant Prince—he

in 1773, while preaching in his pulpit. To this solemn event President Davies alludes in two of his sermons.

In 1731, Rev. Samuel Davies wrote to Dr. Hollis, of New England, a letter, which is contained in Gillies' Historical Collections, (vol. ii, pp. 357-358,) in which he says, "In Maryland, also, there has been a considerable revival, (shall I call it,) or first plantation of religion in Baltimore county, where I am informed that Mr. Whitteley is likely to settle. In Kent county, and Queen Anne's county, a number of careless sinners have been awakened, and hospitably received to Christ. The work was begun, and chiefly carried on by instrumentality of that favored man, Mr. Robinson, whose success, whatever I reflect upon is astonishing. He is now in a (1745) time, and who would not choose such an expensive pilgrimage through this world?"

In some MS. notes of the late Dr. Martin, drawn up at the request of the Rev. A. R. Coon, and which contain interesting sketches of some of the early Presbyterian ministers of Maryland, it is stated that Mr. Whitteley, alluded to above, was the original pastor of Skin Ridge Church, now in District Presbytery.

The church of which Mr. Coon was pastor, and consequently perhaps Mr. Whitteley, was not the same with that to which Dr. Allison is said to have ministered for a time in connection with the church in Baltimore. "Dr. Lyon having engaged for the congregation in the town to pay fifty pounds for one-fourth of Mr. Allison's time from November, 1st, 1768." For we find in a MS. history of that church, drawn up in 1798, that this congregation was not formed till 1758. "In 1766, some families removed from Pennsylvania to a place fifteen miles from Baltimore, where they erected a log church, upon a piece of ground, given by Alexander Lawson, and called the church, 'Soldier's Delight.' This church, which had become extinct, was revived in 1841, and is now called 'Mount Zion.'"

could hardly have promised himself success, without distinctly recognizing in that charter, the religious rights of Protestants. It would have been impossible for him to establish Romanism; and toleration was the only principle upon which his own religious rights could have been acknowledged.

In 1691, however, after the Protestant revolution in England, the government of the colony was wrested from the proprietor,\* and administered for twenty-four years by officers of the crown. The province was divided into parishes, and a tax was laid upon all the inhabitants for building Episcopal churches, and supporting the Episcopal clergy; and at the same time, all religious assemblies were required to use the "Book of Common Prayer" in their worship.† This naturally excited the dissatisfaction of all dissenters,‡ who were composed chiefly of Roman Catholics and Quakers, with a few Independents from New England. Nor were they long, constituting as they did a majority of the population, in finding a suitable pretext, and an efficient means for resisting these claims of the establishment. The glaring immorality of many of its clergy afforded the one, and the meeting of the colonial legislature, which could divide parishes, and thus reduce the salaries of the ministers, presented the other. A warm contest was commenced between the provincial assembly, and the established clergy. The object of the assembly seeming to be, to starve out the clergy, and of the clergy to maintain their livings, which Dr. Harris says, were the best on the continent.‡

\*In 1684, Lord Baltimore visited England on account of complaints against him of partiality to the Roman Catholics. His government was endangered by Charles II, James II, and at last taken away by William and Mary. In 1689, an "Association to Liberty" was formed for the defence of the Protestant religion, and for asserting the rights of William and Mary to the Province. King William, against whom Lord Baltimore had declared himself, upheld the association, and sanctioned the revolution that they brought about, leaving the government in their hands. In 1691, a royal government was established in Maryland. The first act passed by the Assembly, under the new order of things, was to recognize William and Mary; and the next to establish the Episcopal church. At this time, says Griffith, in his *Annals*, there were sixteen ministers of the church of England in Maryland.

†Harris's *Laws of Maryland*, 1705.

‡It was not till 1702, that the establishment of the church was fully consummated, by obtaining, after a warm opposition, from the Quakers and Roman Catholics, the royal assent to the law enacted for this purpose. In 1715, the Baltimore family returned to the church of England, and had their proprietary rights restored to them by George I. This helped to aggravate the conflict between the established church and the legislature. *Hawks' Contributions*, vol. II, p. 193.

§*Contributions*, vol. II, pp. 226, 229.



The profligacy of the clergy gave great advantage to the legislature, by increasing that popular disaffection, which their being legally established, had awakened. Dr. Hawks says that "this establishment deserved to be despised, and that dislike to it implied anything but dislike to religion, being rather an evidence of the people's virtue."<sup>18</sup>

The Records of the Presbyterian church open with this entry: "The Presbyterian congregation in Baltimore town, feeling the inconveniences which arise in the management of congregational matters, when the general attendance of the society is made necessary on every occasion: resolved to adopt the usual expedient in such cases, viz. to select a certain number of their members as a committee, (wherein, the minister, for the time being, shall preside,) whose immediate business it should be to direct and transact public affairs, in the name of the society, before whom their proceedings are to be laid as often as required, and without whose consent no new regulations, or alterations of consequence, are to take place. They, therefore, convened at the meeting house, (public notice having been previously given,) on Monday, the sixth day of February, 1764, and proceeded to the election of a committee for the aforesaid purpose; when the following gentlemen were unanimously appointed: John Stephenson, John Smith, William Lren, William Buchanan, William Smith, James Sterner, William Spess, and Jonathan Plowman. The committee thus regularly chosen, being called together, the Rev. Patrick Allison, president, nominated Mr. James Kelso, clerk, and agreed to meet at Mr. Kelso's, on the 10th inst., in order to enter upon business." At that meeting, Mr. John Smith was chosen treasurer, and Messrs. William Buchanan and James Sterner, collectors for the ensuing year.

Under date of November 6th, of the same year, we find the following entry: "The committee perceiving the great disadvantages under which this congregation labors for want of a proper and decent meeting house, and sensible how much this must retard their increase, resolve to attempt the erection of one as soon as possible, being encouraged hereunto by the unanimous desire of the society, and the expectation of considerable assistance from other denominations. Understanding that Mr. Alexander Lawson has had very favorable offers for the intended building, which he is willing to dispose of, Mr. William Smith is desired to learn from him on what terms he will vend the same, and report to the committee at the next meeting." At a subsequent meeting, Mr. Smith reported that Mr. Lawson was willing to sell, and they agreed in purchase of him a lot eighty feet front, from the alley † on which it is situated, to Jones' Falls, for

<sup>18</sup>Contributions, vol. II, pp. 287, 289, 299, 319.

† This alley was then called East street. It was consequently widened, and is now called Fayette street. Jones' Falls then ran north, nearly in the

sixty pounds, Pennsylvania currency. Captain Charles Ridgely bought the old meeting house for one hundred pounds, and all the rent due on the lot from the date of the lease, allowing the congregation the use of the house till May, 1766. Application was made to the committee of correspondence, in Philadelphia, for assistance. Messrs. William Smith, William Spear, and Mark Alexander, were appointed undertakers to make contracts for a building of brick, thirty-five feet by forty-five. In the next year, in May, the congregation purchased forty feet more than, for forty pounds. The ground in the rear of the church was laid out for burial purposes, with pew-holds being allowed one lot. Strangers were required to pay ten shillings for a place for one burial, and five pounds for the privilege of erecting a tomb stone over a grave. In 1773, forty feet additional ground, west of the church, was leased of Mr. Andrew Buchanan, and the church enlarged. During the next year, this ground was purchased in fee, for \$257.

In 1785, the congregation met at the church, when it was resolved that it is advisable to procure one or two acres of ground in the vicinity of the town, for a burying ground, for the use of the congregation. Messrs. Abraham Van Riper, David Williamson, Robert Moore, and Jas. Calhoun, were appointed a committee to look out an eligible situation, inquire the price of such ground, and when so found out, to give notice to Dr. Allison, who will call the congregation together to determine thereon. At the same time it was determined that the congregation do attempt the building of a new church on some part of the ground already belonging to the society; and that a committee be appointed to prepare a plan and estimate of a proper building, and report the most convenient spot; and that the above mentioned committee, with the addition of Col. Smith, be appointed for that purpose. On the 31st of October, the congregation convened at the church to hear the report of the committee, which is as follows: "The committee appointed to look out an eligible situation for a burying ground, and a proper place to erect a new church, on the lot already belonging to the congregation, and to prepare a plan and estimate of a suitable building, beg leave to report that they have examined the different situations in the vicinity of the town, and find none so likely to answer the purpose, as one belonging to Col. Howard, at the head of Baltimore street, and to the northward thereof, adjoining Mr. Lux's land, where he has a square of five lots, making about one acre and twenty perches, exclusive of streets, which he valued at one hundred pounds per lot, but has offered the whole square to our society for two hundred and fifty pounds. The com-

direction of Calvert street, and turned East about where Lexington street now is. So that the lot purchased extended from Fayette street, nearly all the way to Lexington street, which, when first opened, was called New Church street.

ministers have also carefully examined several situations for erecting a church, and take the liberty of recommending the following as the one that appeared to them the most eligible. To take down the west end of our present church, and build, from within, twelve feet of East (now Fayette) street, and eight or ten feet from Mr. McMechen's lot, to the north side of the present building, so as to make a house of fifty four feet on East street, and eighty feet deep; East street to be dug — feet in front of the house; to have steps up to the door, which will rise — feet; then continuing that level to the north end, will sink you into the ground, as it now is, about — feet, and will answer to its back windows on a level with the ground; and in a future day, should the earth be removed, will be a proper height from it. This building will cost two thousand pounds, and will leave the old house thirty-eight feet by thirty-five for a school. Subsequently it was determined to remove the old building entirely, and to erect a new one (the present) sixty feet by eighty.

On Tuesday, November 5th, 1755, the committee met at Mr. John Sumner's, when it was ordered that William Smith, James Calhoun, and Dr. Boyd, be a committee to prepare the draft of a petition to the legislature for a law to enable the Presbyterian Society to hold two acres of ground for the purpose of a burying ground, intended to be purchased for the use of the congregation.

On Saturday, November 4th, 1755, the committee met, and entered the following minutes: "No bargain having been yet concluded with Col. Howard, respecting the square we treated with him about, for the purpose of a burying ground, William Smith, John Boyd, and William Patterson, were appointed to make purchase of the same, on the best terms they can. Ordered, further, that the gentlemen who make purchase of the lots from Col. Howard, get a deed for the same, drawn in the names of the following persons, *viz.* Robert Gileson, William Patterson, David Stewart, Samuel Smith, James McHenry, John Spear, and Christopher Johnson. Resolved, that the committee appointed to treat with Col. Howard, for the purchase of the lot aforesaid, be authorized to give their bond for whatever deficiency may arise, of the sum to be collected for the payment of said lots, from the subscription made for that purpose. And in case of their executing such bond to Col. Howard, the members of the committee are to consider themselves as securities for the discharge of said obligation." It was further resolved, that, provided the intended purchase of the lots above mentioned is made, Mr. Calhoun, the treasurer, be authorized to get them enclosed, as soon as possible, with a good post and rail fence, and have it executed in the best manner, *i. e.* provided money sufficient for the purpose can be collected from the subscribers for lots in said intended burying ground."

In January, 1757, the committee appointed to treat with Col. Howard for the purchase of a lot for the burying ground, reported that they had

effected the said purchase, for one hundred and fifty pounds, and that they had obtained a deed for the same from Col. Howard. In 1789, it was resolved that the committee take measures to enclose the new burying ground, as soon as funds can be procured—the front with a brick wall, and the other part with post and rail. In July, of the same year, Messrs. James Calhoun and David Williamson were appointed a committee to execute the intended enclosure of the new burying ground, at the upper end of Baltimore street. Messrs. William Smith, Robert Gilmer, and Christopher Johnson, agreeing to guarantee them the payment of such sum as they contract to pay for executing said enclosure.

On Monday, November 19th, 1787, it was resolved, that notice be given to the contributors for lots in the new burial ground, from the pulpit, on Sunday next, that they should on the following day, at eleven o'clock, at the church, to draw for the choice of their respective lots; and Messrs. Calhoun, Parvianse, and Johnson, were appointed to mark off the lots, and fix such posts to distinguish them as they may deem necessary."

It was not till 1798 that the congregation determined to reduce the ground adjoining the church, to such a level as would render it fit to be improved. Persons having interments there, were then requested to have the remains removed as soon as convenient, seeing a general removal would soon have to take place. The congregation also expressed their approbation, at this time, of the committee consenting to widen North lane, on obtaining a reasonable equivalent from persons interested in the same, and in making such agreements and arrangements generally, respecting their property between East (Fayette) street and Jones' Falls, (cutting then out where Lexington street now is,) as might appear most advantageous. During the next year, North lane and New Church street were opened, and the ground adjoining the church restored to its present level, and all the remains that were in the old burying ground removed. In 1806, the old passage, which stood partly on North street, fronting the south, was removed, and the present passage of the First Church commenced. The expenses connected with these undertakings, led the congregation to dispose, first of the vacant or reserved portion of the lots purchased of Col. Howard, in front of their burial ground, on Market or Baltimore street extended. The first two lots, of twenty-five feet each, were sold to Mr. Clegg, in 1805, for four thousand three hundred and sixty dollars. In 1807, another was sold for fifteen hundred dollars. And finally, all the lots on Baltimore street were sold, and the burial ground reduced to its present dimensions. In 1813, the lots on North street, back of the church, were disposed of.

The present building of the First Presbyterian Church, was completed in 1791. When the congregation had become settled in the new church, the committee prepared an address upon the general condition of their affairs, in which they state that, since the formation of the congregation—a period of little more than twenty-eight years—three church edifices had been erected, one had been enlarged, a parsonage had been built, the fees for these buildings had been bought, one burial ground had been purchased, two enclosed, the annual salaries had been collected with unusual accuracy, and inferior expenses defrayed, without applying to the congregation, or to the public fund. “And your temporalities,” says the address to the congregation, “are now in a flourishing state.” While this church was in process of erection, in 1790, an application was made to Presbytery to organize a second Presbyterian congregation. After Dr. Allison had relinquished “Soldier’s Delight,” where he ministered one-fourth of his time, he was accustomed to preach frequently on the Point, where a portion of his congregation resided. As the First Church had very much increased, and demanded all of his time, he was not able to go as frequently to the Point. This, probably, led to the desire for a new church in that section of Baltimore. This project, however, was not carried out at that time. But in 1801, Dr. Allison’s health declined, and the congregation resolved to elect an assistant. The Rev. Dr. Archibald Alexander, late of the Theological Seminary in Princeton, was first elected. He having declined, another election was held in February, 1802, when the Rev. Mr. Inglis was elected, by a small majority, over Dr. Glendy, then residing in, or near, Staunton, Virginia. The minority being dissatisfied with the election, and much pleased with Dr. Glendy, who was warmly recommended by Thomas Jefferson, erected and built the Second Presbyterian Church, in Old Town, on the corner of Baltimore and Lloyd streets.

No other effort was made for church extension till 1822, when the Third Presbyterian Church was organized in Euter street. This church was at first very small. It enjoyed an extraordinary revival in that year, but being injudiciously managed, made but little progress till Dr. Musgrave was called to it in 1830. He had been led, some short time previous, through the influence of Dr. Norris, and Dr. John Breckinridge, to undertake to gather a church near Cook’s Factory, in Old Town. The failure of Mr. Cook, soon after, led to the abandonment of that enterprise, and Dr. M. was induced to take charge of the Third Church, then in a very feeble and struggling condition. Since he became its pastor, it has been three times enlarged, and has become, under his able ministrations, one of the most united and industrious churches in our city. In 1831, an effort was made to purchase the First Baptist Church, in Sharp

street, which was then for sale under a mortgage. The desire was to call Mr. John Harris a licentiate of this Presbytery. Some leading members of the Baptist Church, however, came forward, and relieved their church; and before steps could be taken to erect a new building, Mr. Harris went to New Orleans, and the enterprise was abandoned. As soon, however, as the Third Church was becoming permanently established, under the energetic and judicious management of Dr. Moagrove, some members of the First Church turned their attention to the western part of the city. And in 1833, the present Fourth Presbyterian Church was undertaken. It was determined to erect a small building, as a Sabbath School, and when a sufficient nucleus was gathered, to erect a church. Messrs. Alexander Brown and Alexander Fridge gave the lot and a subscription was immediately opened for the erection of a building. Those who took charge of the enterprise, had the house made much larger than was contemplated, and in other ways greatly increased the cost, so that it remained unfinished for some time; Dr. Nevins having been taken sick, and obliged to leave Baltimore for some months. A church was gathered there, however, in 1835, and in 1837 the present pastor was called, and the building nearly finished. In 1835, the Rev. Dr. Hanover, who had been successfully laboring for several years, in Frederick Town, Maryland, removed to Baltimore, and commenced preaching in a room on the corner of Hanover and Camden streets. His zealous labors soon gathered a congregation, and he was soon enabled, principally through his own private liberality, to erect the large and commodious church in Hanover street, near Lombard, in which the congregation has gone on to increase ever since.

In 1837, on Dr. H. J. Breckinridge's return from Europe, a spirit of church extension was awakened up throughout the Presbytery, chiefly through his influence. On his return, committees were appointed to visit various portions of the Presbyterial bounds, for the purpose of strengthening feeble churches, preaching and preparing the way for the organization of churches in desolate places, and in other ways promoting the cause. The influence of this movement was especially felt on the Eastern Shore of Maryland—the cradle of Presbyterianism in this country—that territory having been, on the division of the church in 1837, annexed to the Baltimore Presbytery. And in a few years, old extinct churches had been revived, new ones organized, and Presbyterian places of worship erected in from fifteen to twenty different places within the bounds of the Presbytery, but out of the city of Baltimore. These efforts, however, were not confined to the regions round about. It was soon felt that the most strenuous exertions were necessary to keep pace with the rapidly growing population of our city. Both the First and Second Churches contemplated colonizing. Before, however, any definite plans were matured, it was feared that rival efforts would fail, and it was agreed that it would be best for the two churches to unite at once upon

the enterprise in Old Town, where there was a large population, and a wide extent of rapidly improving territory, with only one Presbyterian Church. Accordingly, in the autumn of 1842, a meeting of the pastors, elders, and deacons, of the two churches, was held for this purpose, in the parlour of the First Presbyterian Church, Dr. Beechledge in the chair. After some consultation, a subscription was opened upon the spot, a building committee appointed, and all the necessary steps taken for proceeding at once to the erection of the Asquith Street Church, which was completed in 1844; all the officers, of both churches, taking an active and energetic part in the work. Before, however, this church was completed, two other enterprises were entered upon; the Franklin Street Church, by members of the First Church, and the Broadway Church, by members of the Second Church; the latter being completed in 1846, and the former in 1847. So successful has been the Franklin Street Church, under the very able ministry of Dr. Plumer, that it has been able to send off a very considerable colony to the present enterprise. These few facts, in the history of church extension in our city, it is thought, may not be uninteresting to those who have taken an active part in this work. The lessons which they illustrate, it is not thought best to dwell upon in this place. It is enough, perhaps, in the present state of feeling in our churches on this subject, to state, that every effort of this kind has strengthened and disposed the denomination for new undertakings.

On which the WESTMINSTER PRESBYTERIAN CHURCH is built, with the ascertained the present

51 Isaac Canale.	52 James Ross.	53 Wm. Wad. Jr., Robt. Davidson.	54 Wm. Lowry.	55 Robert Oliver.	56 Joshua Barney.
57 N. Smith.	58 Jas. Gibson, Thos. Coulson.	59 John Henry, Thos. Watson.	60 A. Wallace.	61 Samuel Street, James Street.	62 J. McClure.
63 Wm. Bryson, J. Edwards.	64 R. Nelson.	65 H. Williamson, Jas. Inglis, Sud. Parker.	66 H. Miller.	67 John Street.	68 Jno. Street.
69 J. Cooper.	70 H. Payson.	71 W. Wilson, D. Harris.	72 J. Brown.	73 Jos. Mathie.	74 E. Robinson.
75 D. McIntosh, J. Hunter.	76 John Gold, J. Robinson.	77 And'w. Key, K. Dalser.	78 J. Hayden.	79 J. O'Donnell, Dr. Crawford.	80 J. O'Donnell.
81 John Scroggs.	82 Dr. Rev. Allan.	83 John McGee.	84 A. Martiey.	85 Thos. Mann.	86 C. Crookshanks, S. McClellan.
87 M. Swan.	88 W. Duncan, A. Stirling.	89 W. Eddy.	90 Jas. Swan.	91 John Swan.	92 Chr. Johnston.
93 T. Ranky, A. Haysert.	94 John Murray.	95 Jos. Williams.	96 J. Angel.	97 J. McFadon.	98 G. Salmon, J. Meredith.
99 W. Cochran.	100 Wm. Duncan, Jr. Sam. Scott.	101 J. Pigeon.	102 George Poo.	103 J. McKim, Jr.	104 J. McKim, Jr. A. Finster.
105 John McKean.	106 H. Alroy, J. West.	107 H. Westing.	108 A. Van Bibber.	109 J. Allen.	110 J. Caldwell, Stewart Brown.
111 J. McDougall.	112 A. Frazier, John Scott.	113 W. Taylor.	114 G. Dogan.	115 J. Baxter, J. Fraser.	116 Robt. Scott, J. Kirkpatrick.
117 H. Graham.	118 H. Crenay, Dr. Smith.	119 W. Anderson.	120 H. McCarty, G. Hunter.	121 N. Andrews, W. Buckler.	122 John Davis.

PAYETTE STREET.



### GRAVE YARD

Names of the original Owners of the Lots; and so far as they can be proprietors of the same.

2	3	4	5	6	7
David Ross, Hugh Neill	Jas. Burnett	A. Gallagher	A. Hunter	Sept. Tustin, John Mackinnon	Jas. Brown, John Beattie
8	9	10	11	12	13
Wm. Mathews, Bala. No. 10.	Robert Lyon	Wm. Buchanan	Thos. Reddy	John Muir, James Muir	David Brown
14	15	16	17	18	19
Wm. Keith	Dr. John Boyd	Dr. P. Alcock, Inf. Professor	Arch. Fox	John Muir, James Muir, Muir	Oliver Thomson
20	21	22	23	24	25
Jas. Colman	A. Boney	Mrs. Morrison, J. Morrison	John Farnell	Joseph Hill	Jas. Strick
26	27	28	29	30	31
J. A. Buchanan	Jas. Clouston, Mrs. Buchanan, Inf. Secy.	Berjamin May, Singer Imp.	R. Parkison	John Finlayson	G. McCullough
32	33	34	35	36	37
Geo. F. Keppel	James Cairns	C. Dagan	Dr. Geo. Brown	David Finlayson	Edw. Finlayson
38	39	40	41	42	43
Paul Houston	A. Cairns	James Linton, W. McCallum	A. Murray	David Stewart, G. Armstrong	Robert Muir
44	45	46	47	48	49
S. Wilson	Robert Smith, Wm. Matthews	John Houston	Wm. Speer	Wm. Patterson, Wm. Fowler, Dr. Foster	James Smith
50	51	52	53	54	55
James Allen	Jas. Smith	John Smith, Jr.	John Speer	Wm. Patterson	James Smith
56	57	58	59	60	61
F. Fudge, G. Pollock, Marg. Anderson	James Brown	C. Clarke	J. W. McCulloch	John Holman	T. McMillan
62	63	64	65	66	67
TV. King	George Smith	T. Houston, Dr. Clingan	And'w. Cairns, J. C. Stewart	Robert Smith	John McHenry, James McHenry
68	69	70	71	72	73
Arthur Barr	John Caldwell, Jas. Smith	And'w. Cairns	J. Fleming	J. P. A. W. Bell, J. McCulloch	S. Brown
74	75	76	77	78	79
A. Cairns	J. Brown, J. McNeill	K. Cairns	B. Cairns	John Barr	John Gordon
80	81	82	83	84	85
Barclay & McNeill	W. Winchell	John Kennedy, Dr. Gibson	Dr. Taylor	W. W. Taylor	B. Van Kamp
86	87	88	89	90	91
Edw. Finlayson	J. Caldwell	A. Baggis	W. Phillips	J. P. Kays	Dr. McDowell

ENTRANCE.