

Reverence due to the House of God.

A SERMON,

PREACHED AT THE CONSECRATION OF
GRACE CHURCH, BALTIMORE,

On Thursday, Oct. 30, 1856.

BY THE

RIGHT REV. THOMAS ATKINSON, D. D.,

BISHOP OF NORTH CAROLINA.

BALTIMORE:

PRINTED BY JOS. ROBINSON.

1856.

Reverence due to the House of God.

A SERMON,

PREACHED AT THE CONSECRATION OF

GRACE CHURCH, BALTIMORE,

On Thursday, Oct. 30, 1856.

BY THE

RIGHT REV. THOMAS ATKINSON, D. D.,

BISHOP OF NORTH CAROLINA.

Yale Divinity Library
New Haven, Conn.

BALTIMORE :

PRINTED BY JOS. ROBINSON.

1856.



Digitized by the Internet Archive
in 2013

ADVERTISEMENT.

At a meeting of the Vestry of Grace Church, Baltimore, held on the night of the 31st October, 1856, the following resolutions were unanimously adopted :

1. *Resolved*, that the thanks of this Vestry be presented to the Right Reverend Thomas Atkinson, D. D., Bishop of North Carolina, for the service so kindly rendered on the occasion of the consecration of Grace Church, and that he be requested to furnish for the press a copy of his most interesting and appropriate Sermon.

2. *Resolved*, that in thus requesting from him an additional favor, this Vestry are influenced not only by a wish to extend the usefulness of so able an exposition of doctrine, but also by a desire to put on record, in a permanent form, the facts stated in the Sermon with respect to the origin of Grace Church, and the sacred interests which its foundation was designed, under the divine blessing, to subserve and promote.

3. *Resolved*, that the Rector be requested to communicate these resolutions to the Bishop of North Carolina.

The above I certify to be a true copy from the minutes.

J. MASON CAMPBELL, *Registrar*.

S E R M O N .

St. JOHN, II. 17.

“The zeal of Thine house hath eaten me up.”

THE disciples of our LORD remembered these words of the Psalmist, and applied them to their Master when they saw Him scourging out of the Temple those that sold oxen and sheep and doves, and pouring out the changers' money, and overthrowing the tables. It was, indeed, a singular event in His life, not only standing apart from the ordinary tenor of His actions, but in apparent contrast to every other manifestation of character which was observed in Him, either before or afterwards. For He was the Lamb of GOD, meek and lowly, patient and forbearing. He had come into the world to suffer, not to avenge, to “save men's lives, not to destroy them.” “When He was reviled, He reviled not again; when He suffered, He threatened not, but committed Himself to Him that judgeth righteously.” He did, indeed, boldly rebuke sin, when sin was seen sitting in high places and audaciously claiming to be holiness, but He left His rebukes to enforce themselves. He neither called for those legions of angels that were at hand to protect Him, if need be, from His murderers, nor did He once raise His own arm against the most shameless blasphemers, the most hardened hypocrites, nor the vilest and most cruel tyrants, as He daily saw them, impiously and despotically lording it over GOD's heritage. There is but one

offence which draws from Him instant punishment, there is but one evil which He cannot bear to leave unredressed for the judgment of a future day, and that is, desecration of the House of God. It must be at once checked by His assumption of an authority which He nowhere else assumed, by His employment of a material force which seems contrary to the general spirit of His mission.

On this occasion, He seems transported by indignation, and He, a humble and almost unknown man, assails the whole body of the buyers and the sellers in that great market, which they had established in the Temple. He allows them no time for delay, He tramples on the instruments of their unrighteous traffic, and scourges them like so many evil-minded and ill-mannered children, out of the sanctuary they had profaned.

I confess, that when I consider this event in the life of our LORD, I am amazed. It presents Him to us in an aspect in which we are not accustomed to look on Him, perhaps not willing to look on Him, yet in which it is very necessary that we should sometimes regard Him as the LORD, the Righteous Judge, to be revealed at the last great day. A sudden beam of light falls upon Him, and we recognize in CHRIST not only the meek and lowly JESUS, but the awful Jehovah of the Old Testament, "putting on the garments of vengeance for clothing, and clad with zeal as with a cloak." But not only this. It shows us, likewise, the awful sanctity of God's House, the reverence with which we should respect, the honors with which we should adorn this holy place, where He is especially worshipped, and especially condescends to dwell. If, then, JESUS CHRIST be, as we know He is, the same yesterday, to-day, and forever, if the Temple erected at Jerusalem be not in itself, as we may be assured it is not, more sacred than temples erected in Christian lands, under the power of Christian Faith, for the worship of God in CHRIST, then we must see that irreverence toward the House of God, is a sin far

more malignant and far more perilous, than we are accustomed to imagine. It is a sin, the nature and enormity of which, could be made known to us only by Revelation. There are crimes which nature herself protests against; murder, adultery and theft, are condemned by the Law written on the heart, anterior to, and aside from, the prohibitions of the Law proclaimed from the Mount, or of that which is enshrined within the teachings of the Gospel.

With regard to offences of this nature, every man, civilized or savage, unless he be himself the perpetrator, abhors them, anticipates the judgment of heaven against the criminal, and reads the Divine sentence and its fulfilment in whatever calamities afterwards overtake the evil-doer. There are, on the other hand, sins which do not shock the natural man, do not offend his conscience; which need to be expressly pointed out to him, and as to which it requires a certain measure of faith to perceive their enormity and to read their punishment. These are sins directly against God Himself, and not against His creatures. They are such as blasphemy, idolatry, and impiety. Even in a Christian country like ours, these are, by many persons, scarcely regarded as serious blemishes on the character. A man may be habitually profane and irreligious, and yet be regarded as a very good sort of a person. But, if he seriously infringe upon the rights of his neighbor, then a yell of indignation is raised against him from every quarter. Since then, the natural conscience is so torpid as to the duties we owe directly to God, He has filled Revelation with precepts, warnings, threats and examples, to quicken conscience, and to rouse us to a sense of our danger in this direction, in reference to sins of this more subtle and unsuspected nature. As to what is it, e. g., that He declares that His vengeance descends, like an entail, from the fathers to the children, to the third and fourth generation? Is it for a brother's blood shed upon the earth; is it for the peace of a

family ruined by unbridled lusts? No; it is for that thing which we judge so harmless, which many around us do, and we say how devout they are—it is for the bowing down to images! Uzzah dies in an instant, because he irreverently puts forth his hand to the Ark of God. Herod kills James, the brother of John, with the sword, and seeks to kill Peter, and we read of no immediate evidence of the displeasure of the Most High; but when inflated with pride and the fumes of flattery, he makes an oration, and the people cry out it is the voice of a god, and not of a man, *immediately, Immediately* the Angel of the LORD smites him, because he gave not God the glory, and he is eaten of worms and gives up the ghost. When the honor due to God is challenged by man, the lightning flashes out of the cloud in which the Almighty hides Himself, and at once it consumes the impious wretch! Surely we must read Holy Scripture with very little attention, if we do not note this lesson so plainly written upon it, that God is jealous of His honor, and that His wrath burns like fire against all who refuse Him the reverence due to Him.

This reverence, *which is indeed the religious sentiment*, as distinguished from mere morality, in order to be acceptable to God, or profitable to ourselves, must not only be felt, but expressed; expressed in all fitting modes, and on all proper occasions, by worship, public and private; by the language of awe and adoration, by postures of humiliation, by providing for Him churches and sanctuaries, made as far as we can make them, to represent His grandeur, and to express a becoming sense of our immeasurable obligations to Him, and by honoring such temples ever afterwards as palaces of the Great King. Reverence for God will express itself, where it exists by such evidences; they are the outward and visible signs of this inward and spiritual grace. All strong feelings will work themselves out in act. Patriotism dedicates on the altar of the country, life and fortune and sacred honor

Love hangs around the beloved, every treasure which it can command. And it is observable that powerful emotions are never satisfied with offerings which do not cost us something. Such emotions take us out of ourselves, and constrain us to tear something, as it were, from ourselves, to devote to the objects that have inspired this zeal. We feel that there is something hollow and unreal, or at any rate unproved and uncertain in any passion or affection which demands no effort and no sacrifice. Until our feelings cost us something, we cannot ourselves tell there is anything solid in them, that they are more than illusions of the fancy. To one, then, strongly possessed by any noble and lofty emotion, there is great and positive gratification in evincing the reality and power of that emotion by some sacrifice of lower and less dear objects, of sordid interest or fleeting pleasure. Such was the feeling of the man after GOD's own heart, the loyal and devout David. "I will not," says he, "offer unto the LORD my GOD, of that which doth cost me nothing." And if such were the sentiments of a pious Israelite, who indeed knew and loved GOD, but knew Him only as All-Powerful, All-Wise, All-Holy, the Author of his being, and the Giver of all his blessings; yea, as merciful, gracious and long-suffering,—knew Him indeed as the GOD of Israel, the GOD of His Fathers, Abraham, Isaac and Jacob; yea, as his GOD, but still knew Him *only as a Spirit*, of a Nature altogether different from his own, as thus, in a certain sense, a GOD afar off. If a worshipper thus, and only thus, knowing GOD, could love Him with such a flame of love, that he would count nothing too good or too precious to be expended in His service; nay, that he would disdain a cheap worship of Him; how must it be with a true-hearted, faithful, devoted Christian, who knows GOD as descended from Heaven, that He might exalt him to Heaven, who knows GOD as taking upon Himself the low nature of His poor worshipper, labor-

ing and travailing for him ; suffering and dying for him, and because of his sins, rising again for his justification ; ascended into Heaven as his Forerunner, to prepare a place for him, there, now and ever interceding for him ; pleading in his behalf and for his forgiveness, the merits of His own Agony and Bloody Death, His own glorious Resurrection and Ascension !!

A Christian indeed, a Christian receiving into his inmost soul the precious truths concerning JESUS CHRIST, penetrated by the Faith of the Gospel, and the sympathies of the believer, by the love and the gratitude, the hopes and the fears of one who knows GOD in CHRIST ; surely he must far transcend any poor Pagan, any mere Israelite, in active devotion, in self-sacrificing zeal for the service and the honor of the GOD Whom he worships. Therefore, a Christian must take delight in offerings to CHRIST. Therefore, a Christian *land* must, by a moral necessity, be distinguished from other lands, not only, nor principally, by producing the fruits and flowers of civilization and material prosperity, but by bringing forth, as it were, of itself, the peculiar products of exalted religious sensibility ; the products which reverence for GOD and gratitude to GOD, and love to GOD, and thereby and therefore, love to man, do of themselves spontaneously generate. This natural harvest is, Temples built for the honor of GOD, costly and splendid ; Hospitals for the care of GOD's poor ; Schools for the instruction of the little children whom He loves ; Asylums for helpless infancy and destitute old age. These mark a country in which the Faith of CHRIST has taken deep root downward, and is bearing abundant fruit upward.

An Angel flying on his ministry of duty and mercy across the Heavens, and looking down upon the earth, recognizes a *Christian* city, not by the comfortable dwellings of the people, nor the sumptuous palaces of the rich and the great, nor the strong fortifications which environ it, for these may equally

belong to a Heathen community ; but he knows it by the steeples which point towards the sky, and lift our thoughts upward ; by the towers from which the peal of bells goes forth into the joyful air, calling the worshippers of his Master to those employments in which he delights,—Prayer and Praise ; he knows it by those lofty roofs from beneath which the voice of supplication and adoration is going upward ; by manifold houses of merey where the sick are tended, and the friendless welcomed, and the hungry fed, and the naked clothed, and the destitute sheltered ; he thus recognizes a city where the Glorious and Merciful LORD Whom he adores, is also adored ; and as he hovers over such a city, he invokes a blessing upon it, and he recognizes the human spirits that dwell there as his brethren.

The Church of CHRIST is known, as its Master is known, by its works of Merey and of Piety. When asked “ What art thou ? ” its answer is, see what I do, and go and tell Him Who sent thee, misery is by me relieved, ignorance is taught, innocence guarded, sin rebuked, the Name of GOD proclaimed, His worship diffused and perpetuated.

The devotional, the benevolent, the self-sacrificing spirit of Christianity is shown, as by other evidences, so by this, the erection of Churches, which however faintly and imperfectly, do yet, as far as their builders can accomplish it, represent *His Grandeur*, and invite the beings whom He has created and redeemed, to honor and to worship Him.

I know it is said in opposition to such views as I am seeking to inculcate, that when Christianity was purest, and most fervent, and most victorious, that CHRIST’S disciples worshipped not in stately Temples built by men’s hands, but on the sea shore, in upper chambers ; yea, even in dens and caves of the earth. But while this is undoubtedly true, what connexion is there between the facts alleged, besides the connexion of Time ?

In the first age of the Church, believers did indeed worship in the most obscure spots, because the eye of persecution was upon them, and to congregate in a public and conspicuous manner was needlessly to hazard their lives. But so soon as by their growth in numbers and wealth, and the relaxation of persecution, they were enabled more adequately to express their reverence for the place where they called on the name of the LORD, they adorned that loved and hallowed spot with all the beauty and all the dignity with which it was in their power to invest it. Such, I repeat, is the natural expression of religious affections, and there is no man, whatever his abstract opinions may be, who, when he sees labor and expense and care and thought bestowed upon the erection and decoration of God's House, does not *feel* more sure that God is loved and honored in that place, than when he sees, as too often he may see in our country, expenditure lavished on a man's own dwelling, while the House in which he worships God, is scarcely so decent as the barn in which he foddors his cattle. There are some sins which are open beforehand, and go before us to Judgment. Where the Christian Revelation has been made known, this is one of them. How can any man who deals so irreverently with God's sanctuary, suppose that he is led by the Spirit of CHRIST, whose zeal for God's House did, as it were, devour him.

And it is certain too, that enlightened patriotism and true humanity requires of us, that we should, when we can, embody and proclaim in stone and marble, in fretted roof and long-drawn aisle, our conceptions of the glory and greatness of God. Who can doubt that the grand cathedrals and beautiful country churches of England, have contributed to form the character of the heroic race, who going forth from that little Island have circled the world with their conquests, and carried civilization and Christianity wherever their flag has been borne. Undoubtedly there have been more potent in-

fluences at work than this, in forming their national character. Blood is something; the traditions of a thousand years of daring enterprise, and successfully asserted domination; there are something still more than these; the Church which it is the great glory and happiness of that people to possess; its sublime and stirring Liturgy, its free and open Bible, its pure, primitive and Catholic creeds, debased by no alloy of modern superstitions; its clear, profound, evangelical teachings in its Articles; these have mainly contributed to form the mind and elevate the spirit of that great people, whose achievements throw into the shade all Greek, all Roman fame. But among the quieter and less obvious causes concurring to produce that magnanimity which has made them Lords of Asia, and Arbiters of the destinies of Europe, feared and honored on the remotest isles of the Ocean; among these more subtle influences, one is the influx of elevating and purifying thoughts and feelings from the habitual contemplation of those august structures which they have erected in honor of their God. A great people express themselves in great works, and great works react and go to nourish the heart of a great people. What it is that Church architecture, and the accessories of Church worship can do in elevating the soul, we may learn from Milton, Puritan as he was. This is his own immortal tribute to these high influences:

“ Let my due feet ne'er fail
 To walk the studious cloister's pale,
 And love the high embowed roof
 With antique pillars mossy proof,
 And storied windows richly bright,
 Casting a dim, religious light—
 There let the pealing organ blow
 To the full-voiced choir below,
 In service high, and anthems clear,
 As may with sweetness, through mine ear,
 Dissolve me into ecstasies,
 And bring all heaven before mine eyes.”

The thoughts of God, of religion, of duty, of objects and interests loftier and nobler than lucre or than pleasure, are thereby urged on us and make lodgment in the soul. And precious influences of the religious sentiment remain, even in those in whom the religious sentiment has become weak and is almost extinct, just as the flavor of the wine continues to perfume the cask, from which the wine itself has been withdrawn. Thus the idea of duty which is based on Religion, may continue and be strong, even when the sense of Religion has become weak. In the English mind the idea of duty is the most powerful and prevalent. England, said Nelson to his fleet at Trafalgar, "England expects every man to do his duty." And it was this idea of duty which gave not merely to men of religious minds, such as were Cromwell and Blake, but to such as Nelson himself and Wellington, and those whom they led, the iron will, the indomitable constancy which insured ultimate success. Noble sentiments are not merely admirable in themselves; they are likewise in the long run, the glory, the safety, the wealth of a nation. "The feather," says a brilliant writer, "which adorns the royal bird, serves likewise to support its flight. Strip him of his plumage and you fasten him to the earth."

Thus has God welded together that which is right, but apparently unpractical, with that which is practically most expedient. The men who so freely expended time and treasure in the erection of Westminster Abbey and the Cathedral of York, were not merely honoring God with their substance, but unconsciously perhaps, advancing their country's power and their country's happiness. I have been endeavoring to show that the erection of noble Churches, (and this in which we are now assembled, I consider a noble and beautiful Church,) the erection of such a Church as this, is an act called for by the religious sentiment, where circumstances permit it, is in accordance with the spirit of Revelation, and

is favorable to the best interests of a community. It was under these convictions, mixed, no doubt, with lower, but still lawful motives, such as regard to personal convenience, and that of a family in attending public worship, and the desire to embellish the city, and especially this quarter of it, it was under these convictions that the erection of this Church was resolved on, commenced and completed. The design, after all, originated with that man of large heart, and far-reaching wisdom, the late Bishop Henshaw, while Rector of St. Peter's. He labored earnestly for Church extension in this city, and as one method of attaining it, he wished the erection of such a Church as this in lieu of that older and much plainer one, occupied then, as now, by the congregation to which he ministered, and in the ministry to which I succeeded him. He was called to a higher sphere of duty, before he could accomplish this object. I followed up his line of action in this, as in many other respects. After several efforts, and the city in the meantime rapidly increasing, it became evident to me that it was, in all respects, better and easier, instead of substituting a new Church for an old one, to build the new and retain the old, thus forming two congregations where before there had been but one. By the zeal of the congregation of St. Peter's, a zeal the more commendable on the part of many, in that it was purely unselfish, they not designing to avail themselves of the advantages, what ever they might be, which the new congregation would possess; by this admirable zeal on the part of that old Church, to which our whole Communion in Baltimore owes so much of its growth and prosperity; by this, and by most important and timely aid and co-operation furnished by members of other congregations in the city, especially, I may remark, of that of the venerable man, who has so long been the senior and the leading Presbyterian of the city and of the Diocese; encouraged, too, as we were, by the warm and frequently expressed ap-

probation of the Bishop, the work was completed ; the Church was opened to a joyful crowd of worshippers, and a new era thereby inaugurated, we may humbly hope, of rapid advancement of the blessed cause of Scriptural Truth and Primitive Order in this great and growing city. Did I say, the work was then complete? It was an error. Much has since been done under the direction, and urged on by the ardent zeal, and sustained by the tried ability, of the present Rector, whom it is my privilege not only to have as my successor, but as my friend, and it would be difficult for me to express how auspicious the event seemed to me to be, when he was chosen as my successor, and consented to occupy the post. Much has been done under him for the extinguishment of the debt, and the improvement and decoration of the building. But much yet remains to be done. A Church, of all things, must most carefully avoid the very appearance of caring only for itself.

A body of Christian believers, such as is accustomed to assemble within these walls, numerous, wealthy, influential, must not only provide for themselves a suitable house of worship, but must “remember the words of the LORD JESUS, that it is more blessed to give than to receive.” They must have schools for the instruction of the young, not only on Sundays, but throughout the week, giving general instruction, and especially instruction in the doctrines of the Gospel, *as this Church has received the same*, remembering again, oh Christians, the words of your Master, “Feed my lambs.” A Church without schools, is like a dwelling-house without a nursery, a token of barrenness and an omen of extinction. There ought also to be a home for the Pastor, so that he may not have, in addition to his other cares, anxiety in regard to a roof to shelter him and his family. Again, such a Church ought to have those adjuncts which the spirit of the Gospel has ever caused to grow up in the spots which the Gospel vis-

its and fertilizes—asylums for orphanage, for desolate old age, for unfriended sickness. Such as these are the fruits of faith, where the Gospel is truly preached, truly received, and truly followed. Such as these are necessary to make this Church and any Church a mirror in which to see reflected the life and character of the LORD, to Whom it is dedicated, and Whose glory it is established to set forth. May His grace ever be with this people, who come up to worship in these sacred walls; may He provide them with priests and teachers after His own heart; may He bless and prosper whatever they undertake for His glory and the good of souls; may He supply all their defects; may He inspire their counsels and direct their actions, so that they shall serve Him faithfully, with glad minds and willing hearts here on earth, and at length, as faithful servants, enter into the joy of their LORD. And now unto the King Eternal, Immortal, Invisible, the only Wise GOD, be praise, honor and glory forever. Amen.

HISTORICAL NOTES.

Grace Church, in the city of Baltimore, was originally organized on the 15th of February, 1850, and incorporated on the 30th day of May, same year, under an amended charter: *Messrs.* William Stevenson and John Duer, Jr., being Churchwardens, and *Messrs.* G. R. Gaither, J. S. Gittings, J. H. Thomas (M. D.) W. Woodward, A. Aldridge, A. B. Gordon, W. W. Taylor and J. M. Campbell, the original Vestry.

On Saturday, the 20th of July, same year, the corner-stone of the Church was laid, on the ground at the corner of Monument and Park streets, by the Rev. Dr. Atkinson, Rector of St. Peter's Church, under whose auspices the work had been undertaken. The Bishop of the Diocese was unavoidably absent, but the form set forth by him was employed in the solemnity, and the address was made by Dr. Atkinson.

In the cavity, beneath the stone, was enclosed a box, containing the date of the event, and also—

1. The Holy Bible. Edition of the New York Bible and Prayer Book Society.
2. The Book of Common Prayer. Edition of the Bishop White Society.
3. The Church Laws, and Diocesan Journal.
4. The True Catholic, Banner of the Cross, Church Advertiser and Church Almanac of current dates.
5. The name of the Bishop of Maryland.
6. The names of the Wardens and Vestrymen of Grace Church.
7. The name of the President of the United States of America; of the Governor of the State of Maryland, and of the Mayor of the city of Baltimore.

There were present of the Reverend Clergy—*Messrs.* Killen, Leakin, Berger, Piggott, Hall, White, Moore and Stewart, with a respectable assembly of other members of the Church, and friends of the undertaking. The day was remarkably fine, and a quiet impressiveness marked the entire solemnity.

Architects, *Messrs.* Niernsee and Nelson.

The Rev. Dr. Atkinson accepted the Rectorship October 25, 1852.

The Church was first opened for divine service, on Sunday, the 12th of December, 1852, being the Third Sunday in Advent; on which occasion, the Rev. Dr. Atkinson entered upon his duties as Rector of Grace Church.

On the 17th of October, 1853, the Rector of the Church being consecrated to the Episcopate of North Carolina, the rectorship became vacant. During the rectorship of Bishop Atkinson, he was assisted by the Rev. J. C. White.

On the 23d of December, 1853, the Rev. A. Cleveland Coxe, then Rector of St. John's Church, Hartford, was chosen Rector of Grace Church; and on the 2d of February, 1854, he entered upon his duties, first officiating on the following Sunday.

The Rev. S. R. Sargeant, Rector of St. Mary's Hall, kindly supplied the place of the Rector during the following Lent, assisted by the Rev. E. B. Tuttle.

For two years, from May, 1854, the Rector was assisted, in his pastoral duties, by the Rev. John Brainard, deacon, who was succeeded by the Rev. A. P. Stryker, deacon, in 1856.

During the month of August, 1856, the Church was closed for repairs, which had been rendered necessary by the defective drainage of the roof, and for improvement in other respects, preparatory to consecration. The walls were re-coloured and pencilled throughout; the drainage remedied, by the substitution of massive copper sheathing for tin, in the eaves-troughs; and besides divers minor repairs, the choir gallery was prepared for a large organ, by the addition of a commodious and highly ornamental balcony. The pulpit, lectern, chancel-rails, and the enclosure and railing of the Church were gradually completed, subsequent to the spring of 1854.

The organ, built by Messrs. Hook, Boston, was set up in the Church and publicly tried, preparatory to the consecration, October, 28, 1856. Its cost was \$3,500.

Grace Church was consecrated on Thursday, the 30th of October, 1856, by the Rt. Rev. Dr. Whittingham, Bishop of Maryland; assisted in the solemnities, by the Rt. Rev. the Bishop of North Carolina, and the Rt. Rev. the Bishop of Mississippi, and divers of the clergy.

The clergy, in their surplices, entered the Church, with the bishops, in their robes, and the xxvth Psalm was recited as required by the rubric, followed by the singing of the *Gloria Patri*.

The instrument of donation was presented by Charles Gilman, Esq., on the part of the vestry, and was read by the Rector.

After the consecrating prayers, the sentence of consecration was read by the Rev. D. H. Buel, of Cumberland.

Then followed the Consecration Anthem of Dr. Boyce—1 Kings, viii. 13, &c.

Morning Prayer was read by the Rev. Messrs. Nelson, Rankin, Swope and Harrison, and the Rev. Dr. Balch, of the Diocese of Maryland; besides whom, the Rev

Dr. Wyatt, and the Rev. Dr. Mason (of North Carolina) and Messrs. Morrison and Crane, took part in the services.

In the Ante-Communion, the Epistle was read by the Rev. Dr. Wyatt, and the Gospel by the Bishop of Mississippi.

The Sermon was preached by the Bishop of North Carolina, from St. John's Gospel, ii. 17.

The Holy Communion was administered by the Bishop of the diocese, assisted by the two attending prelates, and the Rev. Dr. Wyatt.

Gloria in Excelsis was chanted without the organ, under the leading of the Rev. Mr. Rankin.

The day was remarkably fine, and the attendance of clergy and laity was large, including most of the clergy of the city and its vicinity. The musical part of the service was performed with great effect—Mr. Petri being leader of the choir, and Mr. Barrington presiding at the organ.

The alms, at the Offertory, were devoted to a free Church for coloured persons, in the city of Baltimore, under the direction of the Bishop.

The Church is built in the decorated style of pointed architecture, of brown free-stone, from the quarries of Portland, Connecticut. It consists of a nave, with clere-story and aisles, and an apsidal chancel. It has a tower, disengaged, (yet incomplete,) and designed to be finished with a lofty spire; and also a vestry room, at the extremity of the nave, entirely disengaged, but communicating, by a passage, with the chancel. The front entrance is through a porch of 16 feet square, surmounted by a gable and cross, corresponding with the gables of the roof. A side entrance is furnished through the tower, which flanks the front, and is 22 feet square, with a turret communicating, by a staircase, with the organ gallery.

The interior dimensions are as follows. Length of nave, 101 feet; of chancel, 18 feet; entire length, 119 feet. The breadth of nave and aisles together, is 62 feet; that of chancel, 28 feet. The vestry is of octagonal form, with conical roof, surmounted by a finial, and is of 16 feet interior diameter. Externally, it presents the appearance of a chapter-house, or a baptistery, rather than that of a sacristy; but, on the whole, is a pleasing feature of the building.

The roof is of open construction, richly decorated, and consists of seven bays. All the furniture, and the wood-work generally, is of black walnut. The organ gallery extends across the Church over the front entrance, and has an ornamental balcony, of octagonal form, projecting over the middle alley, in which the singers are accommodated. The organ itself is of beautiful architectural finish, surmounted by a cross, with the figure of a dove beneath, in a quatre-foil, as symbolical of the Divine Giver of Grace. It was first used on occasion of the consecration of the

Church, and is a superior instrument. It is to be regretted, that its position nearly destroys the light and effect of the large front window. The stained glass, throughout, is not specially meritorious in design or execution.

The altar is a large and solid table of black walnut, supported on heavy standards and a massive plinth, richly carved and decorated, with three crosses between the standards. The desk is moveable, in the fold-stool form, carved and ornamented. The pulpit, on the Epistle side of the altar, is supported by the pier of the chancel arch. It is richly carved, and is surmounted by a canopy of beautiful construction and decoration. The railing which divides the chancel about equally, is of iron, coloured and gilded in harmony with the prevailing colours of the windows of the apse, which light the chancel. The dimensions of the chancel are greatly deficient as to depth, and afford but scanty room, whether within or without the rails.

The first cost of the Church, exclusive of the ground, was \$60,000. It has since been improved, at an expense of several thousands more.

LAUS DEO.

С. ПЕТЕРБУРГ
ВЪ ПЕЧАТНІИ
ПЕЧАТНИЦѢ
ИЗДАВАНІИ
С. ПЕТЕРБУРГ
С. ПЕТЕРБУРГ