

Gc
974.902
E14h0
1851504

REYNOLDS HISTORICAL
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 02248 3363

5456

PARISH STATISTICS

OF

CHRIST CHURCH,

ELIZABETH, N. J.,

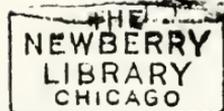
AND

FIFTH ANNUAL ADDRESS

OF

THE RECTOR.

EASTER MONDAY, 5 APRIL, 1858.



~~~~~  
PRINTED BY THE CONGREGATION.  
~~~~~

New-York:

PUDNEY & RUSSELL, PRINTERS,

No. 79 JOHN-STREET.

1858.

D
295326 HOFFMAN, EUGENE AUGUSTUS, 1829-1902.
.3 Parish statistics of Christ church, Eliza-
both, N.J., and fifth annual address of the rec-
tor. Easter Monday, 5 April, 1858. New York,
Putney, 1858.
24p.

2927



NL 33-4025

194
3

13

PARISH STATISTICS
OF
CHRIST CHURCH,
ELIZABETH, N. J.,
AND
FIFTH ANNUAL ADDRESS
OF
THE RECTOR.
EASTER MONDAY, 5 APRIL, 1858.

THE
NEWBERRY
LIBRARY
CHICAGO

Clergy of the Parish.

THE REV. EUGENE AUGUSTUS HOFFMAN, M. A.,
RECTOR.

THE REV. WILLIAM ROBERT EARLE,
THE REV. JOHN MARTIN HENDERSON, B. A.,
DEACONS.

THE REV. CLARKSON DUNN has rendered most acceptable service in the parish during the past year, cheerfully supplying the Rector's place whenever occasion required. He leaves us, to take charge of Grace Church, with the kindest wishes of all the congregation.

PRINCIPALS OF THE SCHOOLS.

HENRY HOPKINS LANE,
CLASSICAL SCHOOL.

MISS HELEN BROWN,
PARISH SCHOOL.

29²¹

OFFICERS OF THE PARISH,

ELECTED EASTER MONDAY, 5 APRIL 1858.

WARDENS.

CHARLES HOWARD EDWARDS,
WILLIAM CHANDLER DAYTON.

VESTRYMEN.

JOHN JOSEPH CHETWOOD,
HENRY SELBY HAYWARD,
FRANCIS BARBER,
JAMES WALDEMAR HAYWARD,
JAMES CARNIGHAN CARTER,
CHARLES R. CORNWELL,
JOHN CLARK DAVIS.

CLERK OF THE VESTRY.

JAMES WALDEMAR HAYWARD.

TREASURER.

CHARLES HOWARD EDWARDS.

DELEGATES TO THE DIOCESAN CONVENTION.

WILLIAM CHANDLER DAYTON,
JOHN JOSEPH CHETWOOD,
JAMES CARNIGHAN CARTER.

The Church.

“ To whom shall we go? Thou hast the words of eternal life.”



Mother! I am sometimes told,
By the wanderers in the dark,
Fleeing from thine ancient fold,
I must seek some newer ark.
Thou art worn, they say, with years,
Quench'd the lustre of thine eye,
Whence no blessed beam appears
Bright with radiance from on high.

Mother! then I humbly say
To the blinded sons of strife,
“ Whither shall I go away?
She hath precious words of life,
She hath watched with tender care,
Led me through life's stormy ways,
Taught me many a hallowed prayer,
Many a fervent hymn of praise.

“ Weeping by the blood-stain'd cross,
She hath whisper'd at my side,
‘ Son! count ev'rything but dross,
So thou win the LAMB Who died!’
She will guide me o'er the wave,
Pointing to the rich reward,
Then, at last, beyond the grave,
Give me, faithful, to her LORD.’”

Mother! can I ever turn
From thy home, thy peaceful ark,
Where the lights celestial burn,
When all else beside is dark?
Rather, those who turn away
Let me seek with love to win,
Till CHRIST'S scatter'd sheep astray
To thy fold are gather'd in.”

REV. B. D. WINSLOW

A D D R E S S .

MY BRETHREN OF THE CONGREGATION:

WE commemorate to-day the fifth anniversary of the organization of this parish. This is my fifth annual address. Not to say that I stand before you with devout gratitude and humble joy for the success which has crowned our efforts in the past year, were to be unfaithful to myself and unworthy of the blessing which God hath bestowed. To have raised the amount of money, which has been raised in this parish within the past year, to pay off an old debt, while we have sustained our current expenses, would have been at any time a great work. But when it has been done in the midst of a commercial crisis, such as never came upon the country before,—falling upon rich and poor alike, destroying confidence, paralyzing trade, checking the wheels of the manufacturer, leaving the harvests to dwindle away in the barns in which they were gathered because there was no one to pay their freight to the market, and crippling everybody and everything,—when it has been done in a year like this, I know not how to speak of it as I ought. I can but leave on record to-day the history of our labors, that we may thank God for His prospering, and that we and others may take courage in every venture for CHRIST and for His Church.

A little more than fourteen months since, this Church was encumbered with a floating debt large enough to have broken up a congregation of twice our size. There is no need to enter now on the causes which brought it upon us. I had almost said that no Church debt can be justified, much less one that jeopardizes property consecrated unto God. It harassed and depressed the wardens and vestry. It kept strangers from uniting themselves with the parish. It aroused the worst fears

in the congregation, and it cast a dark cloud over every effort to enlarge our borders, or to increase our usefulness in the Church's cause. One of your vestry and myself met the Bishop, by appointment, to determine what was to be done. After long and anxious consultation the conclusion was arrived at, that we must either make an assignment of the property to the creditors, or else enlist the sympathies of every member of the congregation in one united effort to raise the money, which was required for the liquidation of the debt. The question was laid before the vestry, and not without serious fears as to the result (in consequence of the large sum needed,) it was resolved to make the effort. The congregation were invited to meet in the school room, immediately after the evening prayer, on the thirtieth day of January, 1857. The night was dark and rainy; comparatively but few assembled. Yet, on that night depended, humanly speaking, the very existence of this parish. It were needless to conceal the anxiety with which your Rector and vestry met you on that occasion.

The statement of our wants was laid before you, and a proposition made that all present should pledge themselves to give or collect within one or two years, a specified amount, according to their several abilities. The readiness with which the call was responded to, was as remarkable as the amount pledged. The prosperous gave as God had prospered them; and the widow's two mites, with all their self-denial, were really there. The hearts of all were stirred, the spirit of every one made willing, and they brought a willing offering unto the Lord. No one had even dreamt that there was such energy and unanimity in the parish. And when it was announced that *more than three thousand dollars* had been pledged upon the spot, and the beautiful doxology of Bishop Ken had been sung, with one accord, more than one eye was moist, and many a heart poured forth a thanksgiving to Him to Whom all praise is due.

A plan of monthly meetings of the whole congregation, was then adopted, to be continued until the debt should be entirely liquidated. At each of these meetings further pledges were

secured, and the spirit which manifested itself at first, seemed to increase with the necessities of the case. Money was paid in month after month, and the claims against the parish rapidly cancelled. The floating debt amounted in all to the large sum of \$9257 96; of this, on Monday last, \$7812 86, had been paid into the hands of the Special Treasurer. In order to close the matter before Easter, the balance (\$1445 10) was then assumed by the individuals who had made the pledges, and the Church relieved from all further annoyance in consequence of these claims. It only remains for the individuals who have assumed these claims against the Church, to collect the balance of their pledges, and the parish will be placed in a position where its success and usefulness are beyond a question.

Well may we thank God for the result. Sincerely may we bless His holy Name, that He has put it into our hearts to do this holy work. For beyond and above all that it has insured to the Church, of pecuniary prosperity, and security for our children's welfare, it has been filled with blessings for ourselves. In the appropriate words of our Special Treasurer, "It has taught us self-reliance. It has taught us diligence and earnestness. It has taught us to call upon God more earnestly. It has taught us to love one another more. It has taught us to bear one another's burdens, and so fulfill the law of CHRIST. We have become *one* in heart, and mind, and action. We have labored and struggled together. Shoulder to shoulder we have advanced. The poorest have lent their aid, and the weakest has proved a valuable auxiliary. The drops of water, and the grains of sand, have been gathered together, and the result has been a river of plenty, and a land of rest."*

* It has often been said of this and other Free Churches, that they are supported by a few wealthy individuals. It may not be, therefore, without interest to state that in this case, at least, this is not true; and I have reason to believe that an examination of other cases would reveal a like result. The average amount of the subscriptions for the liquidation of the floating debt, was between *five and ten dollars*; and the average amount of the pieces of money dropped into the plate, at the offerings, is but *ten cents*. The latter may in part be accounted for by a custom which prevails very generally in this parish, of each family dividing

Let us now remember the words which fell from the lips of the Psalmist, when his people offered so willingly for the Temple of the Lord: "Who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee. For we are strangers before Thee, and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding. O Lord God of our fathers, keep this forever in the imagination of the thoughts of the heart of Thy people, and prepare their heart unto Thee."

But while we have done so much for our temporal prosperity in paying off this floating debt, what record has the past year left of practical parochial work? The statistics, which, under such extraordinary pressure of other claims upon our time and means, might naturally be expected to be less than last year, show in every particular a gratifying increase. There have been:

- 98 Baptisms, (11 adults, 87 infants).
- 29 Confirmed.
- 134 Communicants, (no deaths, 6 removed, 38 added).
- 5 Marriages.
- 12 Burials.
- 2 Churchings.
- 25 Sunday-school Teachers.
- 291 Sunday-school Children.
- 50 Children in the Classical and Parochial School.
- 30 Children in the Sewing School.
- 30 District Visitors.

The offerings received during the year have been:

For the Support of the Clergy, and Expenses of the Parish	\$1,388 21
“ “ Poor	549 62
“ “ Sunday School.....	78 50

their offering among all the members of it, that every one may put some thing into the plate; but taken in connection with the preceding fact, proves that our Free Churches are supported by the working classes.

For the Parochial Schools.....	321 25
“ “ Missions of the Diocese.....	36 54
“ “ Domestic Missions of the Church.....	70 50
“ “ Foreign do do	60 25
“ Sundry objects not included in the above.....	318 89
	<hr/>
Total.....	\$2,853 76
For the Floating Debt.....	6,676 59
	<hr/>
Amounting in all to.....	\$9,530 35

The offerings for the poor, through the alms chest, have been considerably larger than in any previous year; and in addition to them there have been many articles of clothing and food sent to the Rectory for distribution. One lady sent us four dozen articles of clothing, made entirely by her own hands; two others have adopted the beautiful custom (of which I would fain see many followers,) of sending each Saturday morning a loaf of bread to the Rectory to be given to the poor; and the Christmas dinner for every poor family connected with the parish was provided chiefly in the same way.

The time would fail me to tell you of the joy which your alms have brought to many sinking hearts. I have never witnessed such scenes of suffering as the past winter has revealed, and I trust we may never look upon the like again. I could have taken you to family after family, who less than twelve months since would have scorned the idea of begging or asking an alms from any one, who were compelled, from want of bread to relieve the hungering cries of their children gathered around a fireless hearth, to sell article after article of their clothing, until they were left with scarce enough to cover their nakedness. A kind Providence sent us a mild winter, which averted open violence from our cities. But, I verily believe, that had it not been for your alms and the unwearied labors of our devoted District Visitors, there would have been cases of death proceeding from cold and hunger, within the sound of our own bell.

The offerings have been distributed in the following manner :

For Provisions.....	\$208 94
“ Clothing and Materials.....	142 34
“ Fuel.....	56 20
“ Stove.....	3 25
“ Work.....	3 88
“ the assistance of poor scholars.....	30 50
“ Bibles, Prayer Books, Tracts, and books for poor children	74 52
“ the Travelling expenses of poor persons.....	1 43
“ Rent.....	6 00
“ Burying the dead.....	27 50
Lent to poor persons to be returned.....	16 00
In cash.....	14 27
To pay balance due last year.....	9 29
	<hr/>
Total.....	\$594 12
Received.....	550 62
	<hr/>
Balance now due the Rector.....	\$43 50

There have also been distributed 200 yards of muslin and flannel, and 584 garments of various kinds,* part of which were made from remnants sent to us by merchants of this place.

In addition to this, a Sewing School for the children of the poor has been opened each Saturday morning. More than twenty of the ladies of the parish have offered themselves as teachers, three of them being present each week in turn; and the school bids fair to be of great use to the children of the class for whom it is intended. Tickets are given to those who are punctual and industrious, and it is proposed to distribute garments to those who have been the most regular in their attendance. A series of interesting and instructive reading is also given to the children in connection with it.

* 28 comfortables, 1 bed-quilt, 2 sheets, 26 sacks and talmas, 51 petticoats, 51 dresses, 135 under-garments, 17 bonnets, 2 cloaks, 13 coats, 18 jackets, 33 pairs of trousers, 11 boys' caps, 3 vests, 81 sundries, 52 pairs of boots and shoes, 15 pairs of stockings.

A service has been held during the past year in the Poor House, for the benefit of its inmates, every alternate Sunday, by the Rev. Mr. Henderson; and I have myself occasionally preached there during the week, as my other duties allowed.

In connection with the offerings, we have received several tokens of interest from friends outside of the parish. A gentleman in Mississippi sent us the money to support two scholars in the Parochial School, and a Prayer Book, which was given at Christmas to the best scholar in the Classical School. An unknown friend in London sent us an offering for the Sunday School. Another, who ratified his baptismal vows at our altar in the Apostolic rite of Confirmation, after his return to England forwarded to us a beautiful quarto Bible, from the Oxford press, which is to be given, at the close of the Trinity term, to the best scholar in our Day Schools, and also, a copy of Boyce's valuable collection of Cathedral Music, bound in full calf, three volumes quarto. And, through the kindness of still another, a teacher has been secured to instruct the school children and the congregation in sacred music. He meets the former on Monday in each week, and the latter every Wednesday, immediately after the evening prayer. I trust that this privilege will be generally embraced by the parishioners; for no congregation can worship God as it ought to do, where all do not audibly join in the responses. Without this, there can be no public worship, and the title on our Prayer Books, "The Book of Common Prayer," is but a name, and nothing more. And yet, this most pleasing feature of our worship is by no means as carefully attended to in our congregation as it deserves. The responses, it is true, have been increasing from year to year; but yet they are very far from what they ought to be, or might be made. Think, how cold and lukewarm our worship would seem to those primitive Christians, of whom Jerome could write, "They echo out the *Amen*, like a thunder-clap;" or Clemens Alexandrinus, "At the last acclamation of their prayers, they raised themselves upon their tiptoes (for on Sundays, and on all days between Easter and Whitsuntide, they prayed standing,) as if they desired that the word

should carry up their bodies, as well as their souls, to heaven." Consider what the worship of that Temple is, to which we all hope to come. There, there is no silent voice, no listless heart. There, no one thinks it enough to stand by, and see others worship, nor yet to feel thankful in his heart. There, "all angels cry aloud, the heavens, and all the powers therein." To God, "the Cherubim and Seraphim continually do cry." And the sound of that worship, as heard by the inspired Apostle, was "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings." They love to worship. They praise God with their whole hearts. Their prayers are set forth as incense. And ours shall only resemble theirs when, with one heart, and with one voice, we "sing unto the Lord, show ourselves glad in Him with Psalms, and worship, and fall down, and kneel before the Lord our Maker."

The parochial schools are at present in a better and more satisfactory condition than they have been at any time since they were opened. They number fifty children; and with two faithful teachers, whose hearts are in their work, they are quietly doing an untold amount of good to the lambs of Christ's flock, which the great day alone will reveal. I commend them to your sympathy and your prayers. The terms of admission, and the mode by which free scholars can be educated, will be found on the back of the cover.

The interest on the funded debt of the parish has been fully provided for by a few individuals; and the offerings will hereafter be devoted entirely to the support of the clergy and the expenses of the parish. Everything is now arranged in admirable working order; the strictest economy is observed in disbursing the money which is received; and I think we may safely say, that there are few parishes of its size carried on at so small a pecuniary cost.

It only remains that we give ourselves, with one heart and one soul, to the work which the Lord hath given us to do, and to do it with our might. The success of the past year must have convinced even the most doubtful of what willing hearts and willing hands can do, if they only *work with a will*.

My beloved, consider the privileges which you now enjoy. The best that our forefathers, in this place, once had, in which to worship God, was a farmer's barn. When our Mother Church, the venerable St. John's, was built, the few that were faithful to the cause had to watch the walls by night, with swords in their hands, lest the work of the preceding day should be destroyed by the enemies of the faith; a thing which, it is recorded, happened more than once. And the time is within the memory of those who still stand by our sides, when there was no priest to break for them the bread of life; when, for several years, the voice of prayer and praise was scarcely heard; when that venerable building in which this parish was brought into life, was turned by the godless dragoon into a stable for his horses; when its grave stones were used as fire-places to cook his food, with fires kindled from the fragments of its seats and floor; the organ pipes melted into bullets; while the faithful few met, with fear and trembling, either at the old parsonage or some private house, to keep up their attachment one to the other, and join, as they could, in the common prayer of their Mother Church.

My beloved, we stand on holy ground. Just one hundred and fifty years before our organization, it was claimed by the church. On Wednesday, the third day of November, 1703, that zealous Missionary, George Keith, preached in this place, at the house of And. Craig, from this text: "And beside this, giving all diligence, add to your faith virtue, and to virtue knowledge." (2 Pet. i. 5.) And when he came again in the next month, he preached twice, at the house of Col. Tounfly, from these words: "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of Him Who hath called you out of darkness into His marvellous light." (1 Pet. ii. 9.) Could we find two more appropriate texts to inscribe upon our Chapel walls? It was in this diocese that Daily Prayer and Frequent Communion were first established "*apud Americanos*," as the brave old John Talbot, the worthy companion of Keith, quaintly writes from

Burlington, in the year 1724. And more than that, so long as the Protestant Episcopal Church, in these United States, shall last, it will ever be remembered that here the Apostolic Chandler lived, and labored, and died. We are but grown up from the seed which he sowed. He labored and we have entered into his labors. And if he could but be here to-day, how his great heart would swell with devout joy, and with what thrilling words he would bid us God-speed in our good work! O that we may inherit his mantle! O that we may possess even a portion of that zeal which burnt in him for the cause of CHRIST and His Church!

My beloved, consider the work that lies before us now. Watch the city that is gathering about our doors. See how the congregation already begins to press for more room. Think of the population which must be leavened with CHRIST, or perish with Satan. Think of the souls which are to be saved. Think of your children, and your children's children, to whom this altar may be the savour of life unto life. Remember that the great Apostle hath said, "If any provide not for his own, (in spiritual as well as temporal things,) and specially for those of his own house, (or as the margin of the Bible has it, *those of his own kindred*,) he hath denied the faith, and is worse than an infidel." And see to it that you are as faithful to those who shall come after you, as Keith, and Brook,* and Vaughan,* and Chandler were to you.

But the question is often asked, because our plan is not yet generally comprehended, "How can a congregation which has neither pew rents, nor endowment, support its clergy and pay the current expenses which are incident to public worship?" And the reply, which may as well be made now as at any time, is, that we adopt the Divine plan; we rely simply and solely on the Apostolic mode, believing that GOD knows best how His Church ought to be supported, and will send His blessing

* Faithful and zealous Missionaries in this place, under the appointment of the venerable Society for the Propagation of the Gospel in Foreign Parts, to which, under God, the Church in this country is indebted for "a long continuance of nursing care, and protection"

to those who faithfully persevere in it. We dare not sell the exclusive use of any portion of His house to individuals, no matter how well it may, in a worldly sense, be said *to pay*; much less will we resort to worldly trickery and worldly devices, to grasp from others what we ought to give out of that which GOD hath lent to us; nor do even so-called "charity sermons," when, at some special gathering, "the popular preacher of the day" is induced to use his gifts to extort from Christian men and Christian women that which they will not give from love to GOD, find much favor here. We are not willing so to conceal from Christians the duty which they owe to us, and to the world, for their LORD'S sake. We have a simpler way. We have a better plan. We have a wiser system. It may have been forgotten or concealed from view, by long established worldly usages and mistaken principles, and cost us labor to bring it forward, and demand our faith to wait until men will give heed; but we know it to be Divine, and we believe that those who walk by faith in the way of Holy Scripture and the Church, are much surer to find GOD'S blessing than those who seek out for themselves by-paths of their own choosing.

The great Apostle Paul, as though his prophetic eye foresaw what would come to pass in these latter days, has left on record in his Epistles, which are the heritage of the Church for all time, frequent allusions to the principles which ought to govern Christian liberality and Christian charity. And no man can read them, or hear them in our offertory sentences, with the most ordinary attention, without being struck with the difference of his views and those which now-a-days so commonly prevail. And lest we should rest in vague generalities, and forget to put his principles into practice, he takes care to lay down the precise rule for our adoption. It is contained in less than five lines; yet, it comprises the whole of our duty, and sets forth the three great canons, or rules, which should govern Christian liberality—*the time, the persons, and the measure*. He is writing to the Church in Corinth. And you will observe, he is not proclaiming his private opinion, nor giving

his advice, nor exhorting them to adopt a plan which he believes to be the most expedient. He speaks by authority; he gives order as to what is to be done. Hear his words:

“NOW, CONCERNING THE COLLECTION FOR THE SAINTS, AS I HAVE GIVEN ORDER TO THE CHURCHES OF GALATIA, EVEN SO DO YE.

“UPON THE FIRST DAY OF THE WEEK, LET EVERY ONE OF YOU LAY BY HIM IN STORE, AS GOD HATH PROSPERED HIM, THAT THERE BE NO GATHERINGS WHEN I COME.”

And O, if Christians would but let this simple direction sink deep into their hearts, and make it the rule of their Christian liberality, what a change would come over the Church! “The discovery of the law of gravity did not produce a greater change in the philosophy of the world, than the obedience to this simple rule would produce in the moral condition of the world. The discovery of steam, with all its wondrous powers, and extraordinary effects, and wondrous changes, would not match the results of this one simple principle, were it only carried out into the conduct of professing Christians.” The wretched, beggarly appeals for CHRIST, and for His poor perishing souls, which now fill our religious papers, and take up so much of the time of your pastors from their spiritual labors, would never more be heard. The poor would be cared for; the naked clothed; the hungry fed; the sick visited; the school, the hospital, and the infirmary be clustered around every Church; the clergy be supported in reality, as well as in name; the Bishops no longer go bending and faltering to their work, lest the simplest ventures for CHRIST should involve them in debt; and the Church, as of old, go forth, conquering and to conquer, “fair as the moon, clear as the sun, and terrible as an army with banners.”

First, the time is specified—UPON THE FIRST DAY OF THE WEEK. It is founded upon that proverb of good management: “To everything there is a season, and a time to every purpose under the heaven.” It assumes the duty; it fixes the time, and makes it so frequent,—every LORD’S day,—that it may shut out spasmodic efforts, and special appeals. The Apostle was a wise master-builder. He knew full well the effect of sudden

excitement on the human mind. The duty was too important to be forgotten. It must be kept ever before the Church. He felt for our poor humanity. Mark the day chosen. It is "*the first day of the week.*" The LORD's holy day—the day which He hath made, and on which every Christian heart rejoices, and is glad. The giving of our substance is a religious duty; and the Apostle would connect it with our worship. He chooses the time, when, like St. John the divine, we are most likely to be "in the spirit," when we are told of the mercies of redeeming love, when the mind is under the best influences, when heaven is brought down to earth, and our hearts are drawn up to heaven. How much better than to leave it to be done at any, or no time. How much wiser to trust to the steady work of principle, than to excitement. How much easier to give one dollar a week, than twenty-five at the end of six months. How much surer to fill the Church's treasury. And how much safer to remember the duty, week by week!

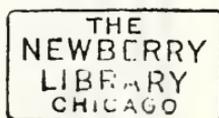
Secondly, our attention is called to the persons on whom this duty falls—LET EVERY ONE OF YOU—that is to say, every one to whom the epistle is addressed—*i. e.*, "to them that are sanctified in CHRIST JESUS; called to be saints, with all that in every place call upon the name of JESUS CHRIST, our LORD"—every one to whom the gospel is preached, and for whom CHRIST made Himself poor. It is as though he had said, your very profession of Christianity binds you to be liberal towards GOD. If you belong to CHRIST—if you have pledged your all to Him—if you value the souls which He came to save, you are bound to make every sacrifice you can to save them. It is a spiritual duty binding on all who are His; the testimony of your hearts and hearts how highly you prize His salvation; the obligation resting on each one to do what he can for the support of the gospel. Say not that your mite will make no difference; think not your offering too small to be accepted by the Church. As well might the dew refuse to fall, because it does not fill the rivers; or the drops of rain remain in the clouds, because each one does not swell the sea. It is the very reason why *every one* should give. The everlasting hills were

piled grain upon grain ; the ocean fills by the little rills that trickle down their sides ; and continents have been built by little coral insects. If each one would do what he could, there would be enough, and to spare.

And thirdly, we are told the proportion :—“LET EVERY ONE OF YOU LAY BY HIM IN STORE AS GOD HATH PROSPERED HIM.” How simple the rule ! How easily determined ! How tender it is of the necessities of the poor, while at the same time it opens a channel for the rich. How wise is the spirit of God ! Let not our hearts raise difficulties, where there are none ; nor make objections against the very simplicity of the gospel. You may have the wealth of the Indies, or you may be compelled to live from hand to mouth. It makes no difference. The rule is the same. It is as applicable to the one case as to the other. It bids you add up at the end of the week, (or if your business is such that this is not possible, as often as you can,) how much God hath prospered you ; and then having fixed upon the proportion which it is your duty to give, be it the tenth or more, to devote it carefully and conscientiously to Him. It is systematic, as everything else in religion is. It works by rule. It is founded upon fixed principles. It takes you just as you are, comes down to your every-day life, applies itself as readily to the farmer as to the merchant, and stands by your side from youth to hoary age, lest mammon should gain possession of your hearts, and worldliness grow up in them, as you grow in age, and grow in wealth. It will stand in the way of self-indulgence. It will clash with selfishness. It may, at times, be irksome to the human heart. But blessed be the man that walks by its rule. He will find the blessedness of giving ; he will be delivered in the time of trouble ; what he layeth out shall be paid him again ; and to his heart the windows of heaven will be opened to pour out a blessing.

Need I say, that this is precisely the plan which we pursue, and to which, more than all else, we owe our outward prosperity ? On the first day of every week, the treasury of the Lord is opened, that every one may lay by him in store—the store where moth and rust doth not corrupt, nor thieves

break through and steal—a portion of the bounty with which God hath crowned his lot. We ask it not as a gift. We make no demand. The Church, as the Gospel, is free to all, who have souls to be saved. We merely bid you to your duty *for your own sake*. In those few sentences of God's own Word, read to you in the Offertory, we simply remind you of Zacchaeus, who gave the half of his goods to the poor; of the necessity laid upon those who preach the Gospel to live of the Gospel; of the love which God bears to the willing heart; and of the good foundation laid up against the time to come in eternal life, for those who are ready to give and glad to distribute. What could be simpler? What could be easier? What could be more certain? What could be more beautiful? Stewards, you are, of the LORD of heaven and earth. Freely He has given to you; freely give to Him. "As ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also. For ye know the grace of our LORD JESUS CHRIST, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." It is His own appeal. You know what He has done for you: and now, what will ye do for Him? Oh, blessed privilege! He will accept from us that which is His own, and pour it back into our bosoms an hundred fold, and then receive us with His own dear welcome, "Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy LORD." Grant it to us, and to all the Church, God of our salvation, for Thy dear Son JESUS CHRIST's sake. Amen.



[ABSTRACT.]

Dr. JAMES C. CARTER, SPECIAL TREASURER, in Account with CHRIST CHURCH, ELIZABETH, N. J. Cr.

1857. To Cash received from sundry persons upon Feb. 3 subscriptions, &c.,*	\$6,062 80	1857. By Cash paid sundry Creditors of Christ Church, and Vouchers herewith.....	\$5,979 88
to		By Balance.....	82 98
1858, April 3.	\$6,062 80		\$6,062 86
1858. April 3. To Balance, Cash in hand, this day,.....	\$82 98		

The items of the above account deposited, by order, with James W. Hayward, Clerk of the Vestry.
Elizabeth, N. J., April 3d, 1858.
JAMES C. CARTER.

We, the undersigned, having been appointed Auditing Committee to examine the Report of James C. Carter, Special Treasurer of Christ Church, having examined his accounts; with the Vouchers herewith, beg leave to report the same to be correct.

CHAS. HOWARD EDWARDS,
WM. CHANDLER DAYTON.

Elizabeth, N. J., April 5th, 1858.

* The difference between this amount and the one mentioned on page 7 of the address, is owing to the fact, that the Special Treasurer has not included in his statement a claim of \$1,750, held by the Senior Vestryman against the Church, and which he cheerfully relinquished.

E. A. H.

APPENDIX.

TABULAR VIEW OF STATISTICS, 1854-8.

	1854.	1855.	1856.	1857.	1858.
Baptisms.....	48....	7....	38....	78....	98
Confirmations.....	15....	12....	5....	22....	29
Communicants.....	49....	64....	78....	102....	134
Marriages.....	2....	3....	5....	3....	5
Burials.....	7....	12....	9....	25....	12
Churchings.....	0....	0....	3....	0 ...	2
Catechists, (Sunday-school).....	13....	16....	18....	20....	25
Catechumens, (Sunday-school).....	150....	172....	152....	220....	291
Classical and Parochial School.....	0....	40....	41 ...	55....	50
Sewing School.....	0....	0....	0....	0....	30
District Visitors.....	0....	0....	17....	18....	30

Offerings.

	1854.	1855.	1856.	1857.	1858.
For the support of the Clergy, and current ex- penses of the Parish.	\$245 93	\$449 63	\$685 89	\$1245 58	\$1388 21
For the Poor.....	223 55	328 21	122 29	457 64	549 62
For the Sunday-school.	38 72	40 79	75 03	132 06	78 50
For Parochial Schools.	10 00	76 23	304 29	93 02	321 25
For the Missions of the Diocese.....	....	66 24	10 85	10 00	36 54
For Domestic Missions.	58 42	43 20	156 50	217 50	70 50
For Foreign Missions.	31 50	63 20	1 00	22 00	60 25
For the Episcopal Fund of the Diocese.....	76 90	14 29	....	42 50	....
For Infirm and Disabled Clergy of the Diocese.	....	24 41	....	6 33	....
For N. Y. Bible and Prayer Book Society..	....	13 88	....	....	....

	1854.	1855.	1856.	1857.	1858.
For the P. E. Tract Society.....	....	13 88	....	....	....
For the Gen. Prot. Epis. S. S. Union, & Church Book Society.....	....	....	....	30 00	....
For Grace Church, Elizabeth Port.....	....	.. .	....	20 00	....
For Sundry objects....	20 00	31 78	9 64	400 00	348 89
For the Building Fund and Floating Debt...	950 00	552 12	5 07	1136 27	6676 59
Total...	\$1655 02	\$1707 68	\$1370 56	\$3812 90	\$9530 35
Amount of offerings, deducting sums specially offered for the Building Fund, and Floating Debt.....	\$705 02	\$1155 56	\$1365 09	\$2676 63	\$2853 76
Average weekly offerings for the support of the Clergy, and current expenses.....	5 91	12 75	14 91	23 76	27 21
Average weekly offerings, exclusive of the Building Fund.....	13 51	22 22	26 25	51 47	54 88

Parish Dates.

1853.

27TH MARCH.—(Easter Day.) The Parish organized in the Sunday School Room of St. John's Church, by the election of two Wardens and seven Vestrymen from that congregation, the meeting having been called by the rector of the Church, the Rev. R. C. Moore.

5TH APRIL.—The Rev. EUGENE AUG. HOFFMAN unanimously elected Rector of the newly organized Parish.

10TH APRIL.—Second Sunday after Easter.—First service of the parish by the Rector elect, in the Lecture Room of the First Presbyterian Congregation.

23D APRIL.—The Parish duly incorporated under the name of "The Rector, Wardens and Vestrymen of CHRIST Church, in Elizabeth Town."

There were at this time connected with it twenty-five communicants, fourteen Sunday School teachers, and forty children.

4TH JULY.—A lot purchased for the Church, on the corner of Jersey and Bridge streets, at a cost of \$4,500.

9TH JULY.—Richard Upjohn & Co. appointed architects.

23D AUGUST.—Corner-stone of the Chapel, or School-house, laid by the Bishop of the Diocese.

1ST SEPTEMBER.—A Classical School for boys opened by the Rev. JAMES ADAMS.

1854.

27TH FEBRUARY.—The plan of Free Seats unanimously adopted by the Wardens and Vestry.

1ST APRIL.—The Rev. JAMES ADAMS resigned, and was succeeded by the Rev. FRANKLIN BABBITT.

A temporary wooden School building, twenty feet by fifty, erected on the Church lot, at a cost of \$1,000.

13TH JULY.—The Chapel dedicated by the Bishop of the Diocese, assisted by the Rt. Rev. JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of New-York. The service used was set forth for the occasion. The corner-stone of the Rectory laid at 6 P.M., by the Bishop of the Diocese, with an appropriate service.

14TH JULY.—The Rev. EUGENE AUG. HOFFMAN, M.A., instituted, by the Bishop of the Diocese, into the Rectorship.

Morning and Evening Prayer said daily in Chapel, and three services each LORD'S day.

1855.

2D JANUARY.—Parish School for girls opened by Miss M. G. DERRY.

1ST APRIL.—H. E. PHELPS, M.A., appointed Principal of the Classical School.

29TH APRIL.—HOBART CHETWOOD ordained Deacon.

19TH NOVEMBER.—The Rev. JOS. S. MAYERS appointed Rector's Assistant.

1ST DECEMBER.—The plan of District Visiting adopted.

1856.

1ST JANUARY.—CHARLES S. SPENCER appointed Principal of the Classical School.

1ST MAY.—Miss ELLEN COLLINS appointed Principal of the Parish School.

1ST SEPTEMBER.—H. H. LANE appointed Principal of the Classical School.

1857.

13TH OCTOBER.—WILLIAM ROBERT EARLE ordained Deacon, and appointed to assist the Rector.

19TH NOVEMBER—Advent Sunday.—Weekly Euchrist established.

1858.

1ST FEBRUARY.—Miss HELEN BROWN appointed Principal of the Parish School.

28TH FEBRUARY.—JOHN MARTIN HENDERSON ordained Deacon, and appointed to assist in the Parochial work.

6TH MARCH.—Sewing School for the children of the poor established.

Public Services in the Chapel.

THE SEATS ARE ALL FREE.

DAILY.

9, A. M. The Morning Prayer. 7½, P. M. The Evening Prayer.

SUNDAYS.

- 10½, A. M. Divine Service, Sermon, and Holy Communion.
3, P. M. Sunday School, in the Chapel and Parish School Rooms.
4½, P. M. The Evening Prayer, and Catechising "openly in the Church."
7½, P. M. [7½ in the Summer months.] The Second Evening Service, and Sermon.

HOLY DAYS.

CHRISTMAS, CIRCUMCISION, EPIPHANY, ASCENSION AND THANKSGIVING.

10½, A. M. Divine Service, Sermon, and Holy Communion.

ASH-WEDNESDAY AND GOOD FRIDAY.

10½, A. M. Divine Service, Sermon, and Ante-Communion Service.

DAILY IN THE HOLY WEEK.

- 12, M. Litany, Lecture, and Ante-Communion Service.
7½, P. M. Evening Prayer, with a Lecture.

SAINTS' DAYS.

- 12, M. (Litany, on proper days,) Lecture, and Ante-Communion Service.
A Lecture or Sermon, every Friday, after the Evening Prayer.
Teachers' and Bible Class every Thursday, at 8, P. M.

SCHOOLS.

The Day-Schools, in connection with the Parish, are open throughout the year, with the exception of Christmas and Easter week, and the month of August.—Children are received at any time.

The Classical School is limited to *thirty scholars*, and the charges are from Five to Eight Dollars per term, according to the studies pursued.

The Parish School for Girls, receives also Boys under ten years of age. The charges are \$1 50 per term, or *fifteen cents* per week, in either case payable in advance.

Vocal Music is taught in both Schools by competent instructors, without extra charge; and no effort is spared to fit the children to do their duty in that state of life unto which it shall please God to call them.

Free Scholars may be placed in either School at the lowest terms above named.



MAY 75



N. MANCHESTER,
INDIANA

