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# DISCOURSE

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## DUTIES OF CHURCH MEMBERS.

BY

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OF PHILADELPHIA.

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## DISCOURSE.

EPH. II. 19. *Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God.*

Our obligations and duties depend greatly upon our relations to God and one another. We are required to love God for what he is, in himself, but we ought to love him likewise for what he is to us. His being our Maker and Preserver, our Redeemer and Saviour; the Author of our mercies and hopes, and our only expectation in death and eternity, enlarges immensely the measure of our obligation to love and serve him. We are bound too, to love our fellow creatures for what they are, in themselves; but their being of the same race, and in the same circumstances, of the same country and community, of the same fraternity and family with ourselves, greatly modifies and increases their claim upon our benevolent or affectionate regard.

It is proposed in this discourse to consider the duties of a peculiar portion of mankind, arising from their relations to that society to which the Apostle in our text tells the christians of Ephesus, they were no more strangers and foreigners. The Church, the household of God, is that society, and our subject the duties of Church members as such.

These persons may be regarded as members either of the Church universal, or of some particular and local church; belonging to one they belong to both; and as they are viewed in the one or the other of these relations, a correspondent view will present itself of the character and deportment that becomes them. Regarded as members of the universal Church, as fellow-citizens with saints of all ages and places, as of the household of God, embracing his holy family both in heaven and earth,—what manner of persons ought they to be in all holy conversation and godliness—how peculiar, how different in spirit, in purpose, in pursuit, in manner of life, from the world around them, that lieth in wickedness. Am I a member of the Church and General Assembly of the first born which are written in heaven. Am I of God's household; of the same family with Abel, and Enoch, and Noah; with Abraham, and Moses, and Samuel, and Elijah, and all the prophets; with Paul, and Peter, and John, and all the Apostles, and martyrs, and saints in light—men of whom the world was not worthy?—And shall I live amongst men like a citizen of the

earth, minding earthly things, walking after the flesh, and fulfilling sensual aims and desires? No more a foreigner and a stranger to this holy society, ought I not to be as a foreigner and stranger to the world.

But the better way to obtain definite and useful impressions of the character becoming members of the universal Church, is to view these persons as belonging to some distinctly organized portion of that Church, and consider particularly the requirements of that limited connexion. For as in every state—every extended and complicated association of mankind, the good of the whole is not to be promoted but by each man's taking heed to his own private ways in the sphere he is placed in, by choice or providence: so in the universal Church; those who do not worthily behave themselves in their own particular churches, are no better friends to the Church as a whole: and on the other hand, they cannot but be friends of the Church as a whole, if they are useful and worthy members in their respective particular churches. Indeed, as will be shown in its proper place, no one can be a worthy member of a particular church who does not directly and by designed exertions seek the good of the Church universal—the very object next to the glory of God, and inseparable from it, for which all particular churches, were formed. The spirit of those particular churches or members of such churches, that aim principally at their own advancement, neglecting the general good of the Church catholic, is the spirit, not of Christianity but of sect, as different as the spirit of faction from the love of country. Let us then confine our view to a particular church: every purpose will in this way best be answered: our thoughts will fix upon distinct classes of duties, which otherwise would be blended and indistinguishable, and we cannot fail to obtain a juster conception of the obligations arising out of church membership, taken either in the larger or narrower sense.

1. One branch of the duty of every church member as such, relates to the pastor of the church. He is himself a church member, and may claim from his christian brethren, in common with themselves, whatever regard that designation gives a right to. Nor should intelligence, moral worth, and amiableness of manners be unacknowledged in him, more than in another man. But there are special reasons why the members of a church

should hold their pastor in respect. He is to them, and with their own consent, the messenger and minister of Christ, an ambassador of God, whose official acts rightly performed, have their seal and sanction in heaven. Besides, he ought, at least by his own people, to be highly esteemed in love for his work's sake, the object of which is the advancement of their everlasting good, and the measures and methods of which, are, of all other the most laborious and wasting to flesh and blood; including deep and continual meditations, preaching in season and out of season, numberless spiritual conferences with individuals and families, and daily solitudes about the success of his work. Let St. Paul, in two places, instruct you in this respect.—1 Thes. v. 12, 13, "We beseech you brethren to know them which labour among you, and are over you in the Lord, and admonish you, and esteem them very highly in love for their work's sake,"—and again, Heb. xii. 17., "Obey them that have the rule over you, and submit yourselves :for they watch for your souls as they that must give account." The detail of the duties comprised in this obligation thus generally enforced, cannot be necessary. Let it be in the spirit of a church member to esteem his pastor very highly in love, and to obey him in the Lord; and he will need no illumination as to particular duties under this head.

2. The deacons of the church, and those who have been chosen to assist the pastor in government, will receive peculiar regard from every worthy and consistent church member. These men bear office in the church, not for their own sake, but because it is necessary to the order, peace, and spiritual prosperity of the people. They have not taken it upon themselves, but bear it by the church's own election and appointment, according to the will of God—and a church, as well as a state, dishonours itself when it does not hold its own officers in respect—and every church member is divided against his church, and has no due self-respect as a man of principle and consistency, who behaves not himself respectfully towards his deacons and elders, while discharging the duties of their station. These duties, and the correlative ones of the people, are well enough understood. A docile and well disposed mind cannot possibly mistake. This only let me say, that when a member of the church disdains to receive admonition or rebuke from the elders, as occasion requires; or when he speaks of them con-

temptuously, or carries himself proudly towards them in any way, he reproaches his profession and is a scandal to the church.

3. The members of a particular church ought, if possible, to acquaint themselves with one another. Some churches are so large that it is almost impracticable for each member to make himself acquainted with all the rest; and there are persons in almost every church who, from various causes, some from humility, some from pride and worldliness of spirit, keep themselves so much away from their brethren as to make acquaintance with them difficult; and there are unworthy members, who are yet not liable to excommunication, with whom spiritually minded christians cannot, and ought not, to be familiar; but that members of a church ought to know one another, as a general principle, cannot be questioned. Associated with them in the same pale, and united to one another, like the members of the body, according to St. Paul's illustration, alienation and strangeness, seem almost unnatural. Professing sameness of character, of spirit, of interest, of hope—professing to have their hearts occupied and swayed by that pure love which rules in heaven, and meeting together in the same place several times every week—joining their hearts and voices in prayer and praise—communing together often at the Lord's Supper—co-operating in various voluntary associations for the furtherance of their common cause—mingling thus together continually in holy places and services, how unmeet, and but for its commonness I had almost said unlikely, that they should scarcely know each other's names and countenances. Unrestrained intimacy and familiarity, such as idlers and busy bodies who go from house to house, and other ill-bred persons, practise, is as undesirable and unchristian, as it is vulgar and uncivil; nor is it to be expected or wished, that the lines by which the several classes in society are circumstantially separated from each other, should run into one, and be undistinguishable in the church's enclosure. Though the brother of low degree should rejoice, as being in Christ exalted, and the rich as being made low, yet their different degrees, low and rich, remain. Similarity of condition, education, cast of mind, habits—prescribes rules for classification and intercourse, not less among christians than others; and utility, as well as propriety is manifestly consulted by observing these rules; and

hence there should, and needs must be, circles of different degrees of acquaintanceship in the same church.—But that there ought to be among all the members that kind and fraternal feeling which makes mutual access easy, and gives free scope for the prompt exercise of christian sympathy and fellowship, as occasions may require, and leaves what degree of unacquaintance with each other that may remain among them, resolvable into some other than a blameworthy cause, is clear to every one's sense of right and fitness and duty.

4. The law of brotherly love should have special sway over the members of a church. This law, as being enforced with new and unparalleled motives, was Christ's *new* commandment to all his followers; obedience to which would demonstrate their discipleship to a Master in whom love to them and to all mankind was so illustrious and mighty a principle. And if it be so necessary for all Christians—members of all the churches—to cultivate the love of one another, shall members of the same church neglect it and be guiltless? Shall they meet and sing and pray and commune together, from week to week and year to year, and yet be at heart, cold and strange to one another? If the church be very large, it may be with love as with personal acquaintance, each may not be able to form a warm and vivid and confidential affection for every one of the rest; and members of a certain class, earthly minded and inconsistent members, cannot and should not be the objects of *brotherly* love, which is the love of complacency—delight in Christ's image in his saints. But with these restrictions, if the members of a church are not kindly affectioned toward one another in brotherly love, they are as a community, devoid of spiritual comfort, dignity and strength; forsaken in a great measure by the Holy Spirit, and in danger of irretrievable declension. The true glory and might of the church is brotherly love. It was this affection as exhibited by the first christians, that enabled them to make their triumphant way against the united powers of hell and earth, and extend the kingdom of their Lord before that generation passed away, to the utmost bounds of the civilized world. And it was the want of brotherly love among the professors of christianity in after periods, that led to those divisions and desolations, by which the course of the church, thenceforth until now, has been marked: Nor will the

waste places of Zion be repaired, and her boundaries be enlarged, as prophecy requires, until she again clothes herself in the beauty, the majesty and strength of brotherly love. All observation justifies this remark. Where has there been a revival of religion without a simultaneous or previous revival of brotherly love? How, when the Holy Spirit is poured out upon a church, do christians hasten to compose their differences and unite their hearts together, by confessing their faults one to another, and renewing their covenants of love and fellowship. Brethren, whatever outward advantages we may possess, we are as it respects our spiritual state, most deplorably poor and miserable if we are without fervent charity among ourselves.

5. The members of a church ought to cherish a lively sympathy for one another. If christians should rejoice with those who rejoice, and weep with those who weep, whoever and wherever they may be, much more, certainly, should they exercise this generous fellow-feeling toward fellow members with themselves in the same spiritual body. Persons so related should take a deep interest in each other's happiness; should bear each other's burdens, and enjoy each other's blessings. They should have the same care one for another; and whether one member suffer, all the members should suffer with him, or one member be honoured all the members should rejoice with him. When the members of a church are indifferent toward each other's sorrows, and envious of one another's prosperity; when they will overreach, or in any way defraud one another, they can have but little evidence in themselves of belonging to Him who carried our sorrows and died for our sins; and they certainly give none which is convincing to the world.

6. It is incumbent on church members to seek each other's spiritual advancement and edification. If any be overtaken in a fault, they who are spiritual ought to restore such in the spirit of meekness, considering themselves lest they also be tempted. If any be in spiritual trouble, they who have endured like conflicts, ought with great tenderness and sympathy to counsel and encourage them. If any are feeble-minded in the faith, the strong should endeavour to confirm them. If any go astray they ought to be sought after by those who observe their wanderings, or who are by character, relation or circumstance, best fitted to reclaim them. And in ge-

neral all the members should pray for and with one another, admonish and exhort one another, consider one another to provoke unto love and good works; and cheerfully employ their graces and gifts for the edification of the church, keeping order as to manner and time, and taking in all respects due heed to themselves. These duties are involved in the relation of church membership; and the member who casts off care for the general good of the church, renounces also his title and claim to any place in the church. Yet have we not to lament that there are amongst us, such unprofitable and unworthy members, who show no manner of concern whether religion flourishes in the church or declines; whether their fellow members walk worthily or unworthily of their privileges; whether the Holy Spirit does or does not utterly abandon them to desolation and destruction? Some are hindered from taking an active part in furthering the church's good by nervous timidity; some by false modesty and diffidence; some by worldly pride; and some by entire want of the life and power of religion; let just discrimination be made; but let all such church members examine well the reasons of their negative mode of existence in regard to the church's spiritual interest, and consider whether the influence which they exert, or do not exert upon their brethren, be connected with any other final recompense than the displeasure of their Judge. The duties now alluded to, are not speaking and exhorting in public, or those obtrusive measures with individuals and families, which some seem to feel themselves bound to take, by conscience; but duties are intended that may be resolved into pure and disinterested regard for the growing spirituality and holiness of the church—duties that will be performed at the sacrifice of self-gratification, and in such times and manners and circumstances, as will comport with order, and show purity and meekness of spirit—duties, I repeat, which to some degree, are obligatory upon every member, male and female, small and great, of the church.

7. Every church member should heedfully avoid and resist all causes of alienation and division among his fellow members; endeavouring as the apostle enjoins, to keep the unity of the spirit in the bond of peace. If it be the duty of christians as much as lieth in them to live peaceably with all men, it is much more their duty

to live peaceably with all christians; and more so still; with all who belong to the same church with themselves. Behold how good and how pleasant it is for brethren to dwell together in unity; but this is not a more agreeable spectacle than that of a divided brotherhood is painful and revolting. A. divided brotherhood of christians, among whom so many peculiar causes require that there be but one heart and one soul! Is such a state of things consistent with the church's progress in spirituality? Are christians growing in grace, or labouring successfully for the advancement of the gospel among themselves, when they are divided against one another in spirit? It is impossible. The heavenly dove has flown away from these contenders: and now what do they gain from the ministrations of the gospel and its ordinances! Alas, they only derive from them, and from all their outward advantages greater and greater spiritual evil, nor can they possibly avoid entire corruption and ruin, but by a radical change of feeling toward one another. How serious, how sacred then the duty of shunning or resisting at the first appearance, whatever has a tendency to produce division in a church; and what greater mischief makers can be found than the authors of such division. There may be indeed such general corruption in a church, that purity of spirit and fidelity of action may be inconsistent with peace—that division must arise if duty be fulfilled: in which case, since the wisdom from above is first pure and then peaceable, the fear of division should not prevent faithfulness—division may be that church's only hope; but even in such a case to faithfulness should be joined meekness and gentleness, and all those kind graces by which if possible, division may be avoided. The demand of duty is the renunciation of that spirit and conduct which in themselves are unfriendly to peace, and this demand is invariable and universal. When members of a church are captious and censorious, when instead of confessing their faults one to another, they carry themselves as if they had no faults of their own, and treat others as if they had nothing but faults; when they withdraw themselves from their own assemblies on the pretext of their not being conducted in the proper spirit; when they secretly alienate their fellow members from the pastor, and those who help him in government; when they aim to nourish a party in the bosom of their church, and intro-

duce or favour measures and proceedings known to be unwelcome ; in all these instances they sow the seeds of discord, and prove themselves the children of contention and confusion.

8. Every member of a church who walks orderly and according to his covenant with God and his brethren, will pay regular attendance on the ministrations of the word and ordinances. Allowance being made for extraordinary and unlooked for hindrances, it is as much the duty of every church member to attend the stated meetings for public worship, as it is the pastor's duty to conduct the exercises of those meetings. In a general view, the truth of this remark is instantly manifest. The stated meetings of a congregation may be too numerous, especially during seasons of remarkable revival, to admit of their being all attended by every member : and when they are so numerous ; every member ought not to be expected to be always present. But when they are not more numerous than custom in all the churches requires ; when there is but one weekly service besides the meetings on the Sabbath ; and that service is deemed so essential by every one, that to omit it would be thought to be extremely unfavourable to the spiritual interests of the congregation, and a good reason perhaps, why some other minister should be chosen ; in such a case habitual attendance on all the stated meetings is not more the pastor's than all the people's duty. For if some may justifiably forsake the assembling themselves together, so may others, and so may all. Strong excuses I know are thought to be urged by some stated absentees. They plead their engagements in benevolent labours and societies ; but if that plea will suffice in some cases it will in others, and our weekly lectures may soon be almost entirely deserted. But that excuse ought in no case to be received. Our benevolent societies must not induce neglect of the soul, and the soul is neglected when the services of the sanctuary are forsaken. The number and labours of those societies instead of justifying us in less frequent and engaged approaches to God in his house, make such approaches more necessary. The business of those societies may be performed without devotion or piety ; and is or doubtless will soon be so performed, if the peculiar services and hours of piety be not solemnly observed. If this business keep us inattentive to our hearts, it will pre-

vent the salvation of our souls, though called benevolent. I speak not to the disparagement of benevolence or of its noble associations; but this I say, that there are no inconsistencies in the kingdom of God, no clashing of duties with duties; and since the duties of the sanctuary are by universal consent unchangeable and necessary, those of benevolence cannot require them to be neglected. And therefore is it not to be feared that those of our church members who forsake the assembling of themselves together at the weekly lecture, as the manner of too many is, are actuated by some other cause than that which they suppose controls them, namely, the labours of benevolence. Is it not that they take less pleasure in the gates of Zion, than they do in business that demands no holy seriousness and searching of the heart? As for those of our church members who meet not with us because they are not of us in spirit, but choose other places and other scenes, their inconsistency and irregularity are written in sun beams, and they must be condemned of themselves if their consciences be not seared.

9. It is the duty of every member of a church to bear his just portion of the church's necessary expenses. It is the will of God that they who preach the gospel should live of the gospel, and not follow any secular business as a means of support. Their maintenance therefore, is obligatory upon the church, and a share of the burden falls on every church member; for if one may exonerate himself, so may every one. And why should any one refuse to obey this ordinance of God? Why is not the labourer in this case worthy of his hire? Does he render useless service? Is it useless to watch for souls, and to feed God's heritage with divine knowledge and understanding? If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? And if we give our whole time and strength to the service of the church, whence is our support to come, if the church withhold support? Why should ours be the only case in which recompense for labour should be thought undue? Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?—But besides the support of the pastor, there are other expenses incident to the continuance of a church, which ought to

be distributed in just proportions among the members : the relief of poor brethren ; the keeping the house of God in order ; the justly conducting the sacred music ; attention to the external convenience and comfort of the assembly in time of worship ; demand and ought to receive pecuniary contribution from every church member who does not live by charity. And that member of the church who enjoys the church's privileges, and bears not his part of her burdens, but leaves these to be sustained by others, sets an example of inconsistency, not to say dishonesty, which if followed, would abolish the being of the church.

10. It is binding on every church member to coöperate with his brethren in their exertions for the furtherance of the gospel in the world. This next to the glory of God, is the highest end and purpose of churches. If it may be truly said of private christians, they are the salt of the earth, they are the light of the world, with greater emphasis may it be said of local churches. If a private christian is required by the law and spirit of his religion to spend, and be spent, for the conversion of the world, is not the same thing required of a number of christians associated together in a church, with their minister and their elders? Ought not these christians in their holy and happy pale, to take counsel with each other and devise the best plans for exerting their utmost combined strength for the advancement of the gospel among those who are without it? Surely, a church that contents itself with seeking its own promotion, loses sight of its proper aim and design, and wants in a lamentable degree the spirit of its Saviour and his religion. This is now manifest, and it begins to be generally acknowledged by the churches ; and there are societies in almost all the churches formed to aid in the glorious work of the world's evangelization and renewal : And what worthy church member can refuse to take part in the contributions and sacrifices of these truly christian societies? Can the refuser vindicate his conduct, when if all should imitate his example, the efforts of christendom for the propagation of the gospel would come to an end? He cannot. When he joined the church, he virtually covenanted to co-operate with his fellow members in the necessary exertions for the spread of the gospel, and if he had not so covenanted,

the spirit and precepts of the religion he professes oblige him. But are these societies necessary? They are. Without Bible Societies, how can the Bible be printed and distributed in all the languages of the earth? Without Missionary Societies, how can living teachers be sent among the nations? Without Education Societies, how can men be trained in sufficient numbers for the work of the ministry? Without Tract Societies, how can the mass of the people be imbued with divine knowledge? And without Sunday School Societies, how can the rising generation be rescued from corruption and ruin—All these societies are necessary. God has need of them all. And the demand of God is not met by that member of the church who does not contribute to their support according to his ability.

11. Finally, every member of a church ought to strengthen the influence of church discipline, by withdrawing from every brother that walketh disorderly, and thus concurring in the just censure that may be pronounced against him. Discipline in the church, is designed for the spiritual good, and not for the destruction of those who incur it. It is necessary to keep the church from becoming corrupt, and obnoxious to the divine judgments; but it is also the best means that could have been devised for the benefit of the corrupt members themselves. If such members were not to be delivered over to Satan for the destruction of the flesh, there would be no hope, that their spirit would be saved in the day of the Lord Jesus. What can bring backsliders and scandalous members to repentance, if the severest discipline of the church, solemnly administered, cannot. For church members to impair the power of this benevolent instrumentality by taking part with the scandalous, is cruelty to them as well as rebellion against church order. Scandalous persons—persons whose disorderly walk exposes the christian profession to reproach, are apt in their deadness and stupidity to all spiritual things, to be contemptuous of ecclesiastical censure. And is it worthy of a professing christian to encourage such persons in their fatal infatuation?

Now my brethren, having endeavoured under guidance of the scriptures, in every particular, to declare unto you the duties of membership in the Church of

God, let me very briefly urge in conclusion, some of the considerations which should have special influence to induce you faithfully to fulfil these duties.

1. The strength, prosperity and usefulness of the church, depends under God, on her individual members discharging the obligations which their relation to her imposes and implies. Let church members be faithful, and what is the church herself but a mass of corruption? The light of Zion then, shines, and her glory is come, and the world feels her reclaiming and sanctifying influence, when her sons and her daughters are in all respects, dutiful and true to her, and to one another. But let it be otherwise and the light of the world is quenched; the salt of the earth hath lost its saltiness, and is thenceforth good for nothing but to be cast out and trodden under foot of men! What persons living exert an influence so injurious, or do as much harm, as unfaithful and disorderly church members?

2. You are bound by covenant and contract to perform these duties. Such a contract you have entered into both with the church and with God. Your baptism declares that you are under vows to the Lord, to walk in all his commandments and ordinances; and you renew these solemn engagements whenever you partake of the sacramental Supper. How sacred are your obligations to be exemplary church members: how great your guilt if you are not! "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay." Consider what influence your engagement would have upon you, if it were merely a worldly covenant, lawfully ratified and confirmed, between yourselves and your fellow men. You would not, even in that case, disregard it. The fear of the world's contempt and punishment, if not a sense of probity and self-respect, would make you mindful of your obligation. And will not the fear of eternal contempt and shame, will not love to God, and gratitude to Christ, and the pleasure of a good conscience, and the hope of heaven, keep you from violating the solemn duties to the church, which you are bound, by covenant both with God and man, to fulfil?

3. Your conduct in this regard is the true test of your personal piety. You have no sufficient cause to think yourselves truly pious if you slight your duties as members of the church. What are you the better for calling Christ, Lord, Lord, if you do not the things which he commands you ; or for professing to know God, if in works you disown him ; or for having the form of godliness if you deny its power ; or for walking in the garb of a christian, if you are, in example, enemies to the cross of Christ ? And are you obedient to Christ's commands, do you not disown God in works, do you not deny the power of godliness, are you not practically enemies of the cross of Christ, if you are regardless of the sacred obligations of church membership ? What good evidence of personal holiness can they have, who belonging to the household of God, care nothing for the order, and the peace, and the honour of that household ? Are they not enemies to all righteousness, who thus violate the most awful of all the relations of righteousness ? Who are wicked, who are unprincipled, who are disobedient and to every good work reprobate, who have consciences seared as with a hot iron, if not those members of the church who make light of the responsibilities and duties of members ? What is the religion of such persons, but an abomination, a mockery in the sight of God, and a stumbling block to the world ? Of all persons the most hopelessly hardened, according to both observation and scripture, are unfaithful members of the church. And hence I remark, finally, that,

4. Of all persons these are they whose destruction will be the most fearful. They will not only perish, but perish more terribly than others. They will be cast out of the kingdom of God into outer darkness, where are weeping and wailing, and gnashing of teeth ! This by express declaration of scripture, is the doom of false-hearted and unfaithful members of the visible church. None sin as do they, and none, other things being equal, will be punished so severely. "The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire ? Who among us shall dwell with everlasting burnings ?"

**NAMES OF MEMBERS**  
**OF THE**  
**FIFTH PRESBYTERIAN CHURCH.**

**MAY 18, 1832.**

**A.—18.**

**Robert Adrain, L. L. D.**  
**Mary Albrecht,**  
**Francina Allen,**  
**Mary Allman,**  
**Frances Allison,**  
**Elizabeth J. Allison,**  
**Walter Amos,**  
**Miriam Amos,**  
**Isaac Ashmead,**  
**Belina Ashmead,**  
**Clara F. Ashmead,**  
**Catharine F. Ashmead,**  
**Sophia Ashmead,**  
**Mary Ashbridge,**  
**Mary Ashburn,**  
**Benjamin S. Ashburn,**  
**James Atwood,**  
**Abigail Ayres.**

**B.—56.**

**Eliza Babcock,**  
**Catharine Bachie,**  
**Azel Backus Bacon,**  
**Martha Baggerly,**  
**Catharine Bailly,**  
**Thomas Ball,**  
**Eveline Ball,**  
**Elizabeth Bantleon,**  
**Priscilla Barnes,**  
**Sarah Barnes,**  
**Margaretta Barnes,**  
**Samuel Barnes,**  
**Mary Batts,**  
**Ann Bates,**  
**Maria Beck,**  
**Samuel R. Belville,**  
**Margaret Bettie,**  
**G. A. Bicknell,**  
**Emeline V. P. Bicknell,**  
**Zebulon Bishop,**  
**Eliza Boggs,**  
**James Boggs,**  
**Harry Boggs,**  
**Mary Boggs,**  
**Caroline Boggs,**  
**Matthew Boone,**  
**William L. Booth,**  
**Abigail Booth,**  
**Elliot Black,**  
**George W. Blight,**  
**Mary V. Blight,**  
**Thomas Bradford,**

Eliza Bradford,  
 Benjamin Rush Bradford,  
 William Bradford, Jr.  
 Thomas Bradford, Jr.  
 Lois Bragg,  
 Margaret Braxley,  
 Eleanor Brindle,  
 Elizabeth Briscoe,  
 Rebecca Britton,  
 Sarah Boucher,  
 Maria Brooks,  
 Emeline C. Browne,  
 Charles Brown,  
 Matilda Brush,  
 Elizabeth Bulkley,  
 James Bulkley,  
 Eliza Bulkley,  
 Adeline Bulkley,  
 Jared Bunce,  
 Mary Ann Bunce,  
 Elizabeth Burke,  
 Matilda Burt,  
 Matilda Butt,  
 John L. Burrows.

Sarah Capp,  
 Mary Ann Carolus,  
 Miles N. Carpenter,  
 Elizabeth Carr,  
 Rachel Carson,  
 Elizabeth Carson,  
 Rebecca M. Cash,  
 Elizabeth Cash,  
 Mary C. Cash,  
 William Slater Charnley,  
 Mary Chandler,  
 William Chalmers,  
 John Cheavens,  
 Catharine Cheavens,  
 Charles Cheavens,  
 John Cheavens,  
 Sarah Clark,  
 Elizabeth Clark,  
 Jane Clarkson,  
 Curtis Clayton,  
 Margaret Clayton,  
 Jane Clendening,  
 Barbara Clinton,  
 Catharine Ann Cline,  
 Mary Cogill,  
 Richard Cole,  
 Jane Cole,  
 Rhoda Colton,  
 Delia Colton,  
 Sabin Colton, Jun.  
 Rhoda B. Colton,  
 James Crowford,  
 Matilda Crothers,  
 William S. Crothers,  
 William Cunningham.

**C.—40.**

Mary Elizabeth Cannon,  
 Samuel Candler,  
 Eleanor Candler,  
 Samuel M. Candler,  
 John Charles Capp,

## D.—29.

Margaret Dale,  
 Mary Dale,  
 James W. Dale,  
 John Dale,  
 William Darrach, M. D.  
 Margaretta Darrach,  
 Sarah A. Daveis,  
 Sarah Davis,  
 John W. Davis,  
 Elizabeth Day,  
 Charles Deal,  
 Ann Delehay,  
 Eliza Denman,  
 Sarah Denman,  
 Matthias B. Denman,  
 Georgiana Dennis,  
 Hannah Ann Derr,  
 William S. Dillingham,  
 Catharine Dougherty,  
 Samuel Douglass,  
 Phebe Dowdie,  
 Maria Downing,  
 Hugh Downing,  
 Margaret Downing,  
 Peninnah Dudley,  
 Elizabeth Dunlap,  
 Mary Dunlap,  
 Eliza L. Dwight,  
 Caroline Dyball.

## E.—21.

Robert Earp,  
 Rebeeca Ann Earp,  
 Louisa Eckel,  
 George Eckart,  
 Mary Edelman,  
 Abner Elmes,  
 Maria Elmes,  
 Lazell Elmes,  
 Mary E. Elmes,  
 Thomas Elmes,  
 Lydia Elmes,  
 Caroline K. Elmes,  
 Maria Elmes,  
 Phebe S. Elmes,  
 Thomas Elmes, Jun.  
 Angeline Jane Estill,  
 Sarah Evans,  
 Hannah Evans,  
 Abigail Evans,  
 Letitia Evans,  
 Robert Evans.

## F.—23.

Joseph Farren,  
 Mary Faren,  
 Jane Faris,  
 Sarah Femorick,  
 Eliza Fenton,  
 Frances F. Fiarburn,  
 Ann Filson,

**Eliza Finley,**  
**John Fiss,**  
**Hannah Fiss,**  
**Francis E. Fiss,**  
**Catharine Fisler,**  
**Thomas Fitch,**  
**Olivia Fitch,**  
**Rebecca Flanagan,**  
**Catharine Forrester,**  
**Mary Ann Francis,**  
**Jane Franks,**  
**Jane Frankford,**  
**Hathem Freeland,**  
**Martha Fry,**  
**Elizabeth Fry,**  
**Eliza Fulse.**

**Hetty Matilda Gray,**  
**Mary Græff,**  
**Frederick H. Greenough,**  
**Elizabeth M. Grogan.**

#### H.—49.

**Martha Hale,**  
**John Hanson,**  
**Catharine Hanson,**  
**Ann Louisa Hankin,**  
**Rebecca Harbert,**  
**Emeline Harbert,**  
**Elizabeth Harbeson,**  
**Jane Hare,**  
**Hannah Harlan,**  
**Sarah Harrison,**  
**Sophia Hart,**  
**Susannah Hart,**  
**Mary Ann Hart,**  
**Hannah Harris,**  
**Margaretta B. Harbert,**  
**Lilburn Harwood,**  
**Sarah Ann Harwood,**  
**Joseph Harvey,**  
**Lydia Ann Harvey,**  
**Sarah Harvey,**  
**William L. Hasbrouck,**  
**Anthony M. Hall,**  
**Mary M. Hall,**  
**Catharine Haverstick,**  
**Christiana Haverstick,**

#### G.—17.

**Mary Gallaher,**  
**Thomas Garson,**  
**Susan Garson,**  
**Ann Garner,**  
**William F. Geddes,**  
**Henry Gibbs,**  
**Ann Gibbs,**  
**Sarah M. Gibson,**  
**Margaret Gibson,**  
**Mrs. Gilmore,**  
**Rebecca Gillespie,**  
**James Gray,**  
**Ellen Gray,**

William M. Haverstick,  
 Martha Hebbert,  
 Charles Hebbart,  
 Eliza Hedderly,  
 Stephen Henry,  
 Catharine Hight,  
 Elizabeth L. Hill,  
 Joel Hinkley,  
 James Hook,  
 Mary Ann Hodgdon,  
 Eleazer Holt,  
 Elizabeth Holt,  
 Mary Ann Holmes,  
 Eleanor Holmes,  
 Eliza Holmes,  
 Catharine Hopkins,  
 Ann Horn,  
 John Hossinger,  
 Eunice Hossinger,  
 William Hossinger,  
 Samuel R. Houston,  
 William Hughes,  
 Catharine Hughes,  
 Rebecca J. Husband.

Charles Jacobs,  
 John Jarden,  
 Grace Jarden,  
 Mary Jarden,  
 Leonard Jewell,  
 Mary Jewell,  
 Rebecca Jenkins,  
 Ann Johnston,  
 Sarah Johnston,  
 Julia Joy,  
 Deborah Jones,  
 Mary Elizabeth Jones,  
 Ann Jones,  
 Jane Justice.

#### I.—2.

Elam Ives,  
 Louisa Ives.

#### J.—16.

Mary Jackson,  
 Ann Jackson,

A\*

#### K.—18.

Alida V. R. Kane,  
 Sarah Keel,  
 Jacob Keim,  
 Mary Keim,  
 Henry Keim,  
 Mary Ann Keifer,  
 Elizabeth Kelley,  
 Mary Kemble,  
 Mary Ann Ker,  
 Elizabeth Kibler,  
 Hester Kibler,  
 Robert Kirkpatrick,  
 Mary Kitler,  
 Catharine Knox,  
 Rebecca Krider,  
 Ernest Kroll,

Deborah Ann Kroll,  
Ellen Kuhlenburg.

Maria Lowry,  
Samuel B. Ludlow,  
Nancy D. Ludlow.

**L.—30.**

Mary Ann Labbe,  
Rebecca M. Laning,  
Anna S. Laning,  
Ann Lane,  
Sarah Lawrence,  
Mary Legget,  
Henry Lelar,  
Mary Lelar,  
Elizabeth Lemon,  
Mary Jane Lemon,  
Margaret Lemon,  
James Lewis,  
Rebecca Lewis,  
Elizabeth Lewis,  
Sarah Lewis,  
James Lewis, Jr.  
Mary Lewis,  
Jane Lewis,  
Matilda Lewis,  
Isabella Lewis,  
Rebecca Lewis, Jr.  
Jane Anna Linnard,  
Catharine Linnard,  
Nicodemus Lloyd,  
Samuel Lloyd,  
Anna Maria Lloyd,  
Elizabeth G. Lobdel,

**M.—70.**

Ann Mack,  
Agnes Mackie,  
Robert Malony,  
Mary Mann,  
Mary Ann Manson,  
Susannah Martin,  
Mary Martin,  
Hannah Ann Martin,  
Catharine Martin,  
Catharine Martin,  
David H. Mason,  
Elizabeth A. Mason,  
James Mason,  
Zelotus H. Mason,  
Amanda Maria Mason,  
Rachel Massey,  
Mary W. Mathivet,  
Kesiah Elizabeth May,  
Mary Meade,  
James C. Meekes,  
Rebecca Meeks,  
Clara Meigs,  
Jane Miles,  
Sophia Mills,  
Mary Miller,  
Rebecca Miller,

Dorothea Miller,  
 John Miller,  
 Catharine Miller,  
 Cath. Elizabeth Miller,  
 Ann Miller.  
 Caroline Miller,  
 David Milne,  
 Ellen Milne,  
 Eliza Milne,  
 Eliza Mingle,  
 Ann Molineux,  
 Joseph Montgomery,  
 Harriet Montgomery,  
 Isabella Montgomery,  
 Mary Montgomery,  
 Adelaide Montmollin,  
 Sarah Morrison,  
 Phebe Moore,  
 Cornelia Moore,  
 Sarah Moore,  
 Deborah Ann Mott,  
 Catharine Murray,  
 Samuel Murphy, M. D.  
 Charles Myrick,  
 Joseph McBride,  
 Rosannah McBride,  
 George W. McClelland,  
 Jane McClelland,  
 Isabella McClelland,  
 Margaret McClelland,  
 Catharine McClelland,  
 Elizabeth McClelland,  
 Jane McCoy,  
 Margaret McCullouch,  
 Emma McDaniel,  
 Ebenezer McDowel,  
 Rebecca McDowel,  
 Ann Eliza McDowell,  
 Archabel McElroy,  
 Sarah McFee,  
 Richard McGregor,  
 Eliza McJimsey,  
 Ann McMasters,  
 Rosannah D. McMullin.

## N.—15.

Benjamin T. Neal,  
 Alice Neal,  
 Harriet B. Neal,  
 Sarah Newton,  
 Agnes Neisser,  
 Acsah Nevins,  
 Mary N. Newton,  
 Susanna Newman,  
 Harriet Newhouse,  
 Rebecca Ann Nixon,  
 Deborah North,  
 Margaret North,

Ann Nowland,  
Mary Nowland,  
Ellen Nowland.

Margaret Patrick,  
David Paynter,  
Agnes Paynter,  
Mary Jane Paynter,  
Mary Pearson,  
Samuel H. Perkins,  
Mary F. Perkins,  
Sarah Perry,  
Lydia Peterson, absent,  
Charles J. Peterson,  
Sarah Smith Phares,  
Elizabeth Phillips,  
Jane H. Phillips,  
Julian Philson,  
Charles Pierce,  
Frances V. Pierce,  
Mary Primrose,  
Mary Jane Porter,  
Joseph Pogue,  
Jane Pogue,  
John Pogue,  
Maria Prall.

O.—7.

Mary Ogilby,  
Catharine Oldham,  
Elizabeth Orr,  
Thomas Orr,  
Susan Orr,  
Euphemia Orr,  
Ann H. Olney.

Q.—1.

Martha Quinton.

P.—25.

Eliza Panis,  
Hannah Parker,  
Eliza Parris,

**R.—21.**

**Ann Rabeau,**  
**Mary Ragan,**  
**Sarah Ray,**  
**Eliza Read,**  
**Marvin Read,**  
**Ann Read,**  
**Thomas Reece,**  
**Mary B. Renshaw,**  
**Ellen Bourke Renshaw,**  
**Catharine Rhorman,**  
**William Ritchie,**  
**Mary Ann Riley,**  
**George Robertson,**  
**Sarah Ross,**  
**Sarah B. Ross,**  
**Juliet Rosebery,**  
**Elizabeth Rush,**  
**Mary Rute,**  
**Elizabeth Ruth,**  
**Abigail Rutter,**  
**Mary Rutter.**

**S.—58.**

**Mary Ann Sanders,**  
**Sarah J. Sandfor,**  
**Thomas Crawford Sample,**  
**Joseph Scevers,**  
**Ruth Ann Seabolt,**  
**Jane Shelmerdine,**  
**Julian A. Shewell,**  
**Mary B. Shewell,**  
**Julia Ann Shermer,**  
**Catharine Shermer,**  
**John Shermer,**  
**William Sherer,**  
**Theresa Shoemaker,**  
**Elizabeth Short,**  
**Charles W. Shulze,**  
**Patience Simons,**  
**Mary Ann Singer,**  
**Catharine Singer,**  
**Mary N. Singer,**  
**John Singer,**  
**Henrietta Singer,**  
**Frances L. Skinner,**  
**Charlotte Skinner, absent,**  
**Maria L. Skinner,**  
**Oliver Smith,**  
**Catharine Smith,**  
**Ann Smith,**  
**Catharine Smith, Jr.**  
**Elizabeth Smith,**  
**Margaret Ann Smith,**  
**Thomas Snowden,**  
**Sarah Snowden,**  
**Margaret Snodgrass,**  
**Sarah Snyder,**  
**Lewis S. Somers, M. D.,**  
**Mary C. Speakman,**  
**Elizabeth Spicer,**  
**John A. Stewart,**  
**Margaret Stewart,**  
**Susannah Stewart,**  
**Ann Stewart,**  
**Margaret Stewart,**  
**James V. Stewart,**

Mary Magdalena Stinglin,  
 Eliza Stockley,  
 William Stockley,  
 Sarah Stockley,  
 Eveline Story,  
 Curwin Stoddart,  
 Margaret Stoddart,  
 Newton D. Strong,  
 John B. Stryker,  
 Harriet Stryker,  
 Ann Stryker,  
 Elizabeth Sullivan,  
 Ann Suter,  
 Ann Suter, Jr.  
 Lewis Summerl, M. D.

Mary Ann Thompson,  
 Harriet Thompson,  
 Frances L. Thompson,  
 Mary Jane Thompson,  
 Joseph P. Thompson,  
 Mary E. Throckmorton,  
 Joseph W. Throckmorton,  
 Harriet Tiell,  
 Hannah Tisdale,  
 Andrew Toy,  
 Hannah Toy,  
 Susanna Tustin.

# V.—6.

Amelia D. Van Amringe,  
 Elizabeth D. Van Amringe,  
 Susan B. Van Amringe,  
 Mary Vance,  
 Eliza A. Vaughan,  
 Mary Vaughan.

# T.—17.

Eliza Tash,  
 Alfred Thacher,  
 Isaac Thompson,  
 Helen Thompson,  
 Ann Thompson,

## W.—37.

Wilhelmina Washingshaw,  
 Edith Watts,  
 Margaret Watson,  
 Jehu M. Watson,  
 Rebecca Ann Watson,  
 Barbara Welsh,  
 Benjamin Wells,  
 Mary Ann Wells,  
 Maria Kane Wetherill,  
 George W. Wheeler,  
 Henry Whelan,  
 Mary Whelan,  
 George S. Whitehill,  
 Hannah White,  
 John Widdifield,  
 Christianna Widdifield,  
 Mary Wier,  
 Rebecca Wile,  
 Christianna Wiley,  
 Ann Wiley,  
 John Wiegand,  
 Hannah Wiegand,  
 Elizabeth Williams,  
 Ann Maria Williamson,  
 Jane Wilson,  
 Mary Wilson,  
 Susan Wilson,  
 Mary Wills,  
 Elizabeth Caroline White,  
 Susan Woods,  
 Sarah Wood,

Elizabeth Woodbury,  
 Mrs. Woodruff,  
 Margaret Worrell,  
 Eliza Worrell,  
 Mary Wynkoop,  
 Angelina Wynkoop.

## Y.—3.

Jacob Yocum,  
 Mary Yocum,  
 Mary Ann Yocum.