

Historical Sketch,

CONFESSION OF FAITH,

AND

CATALOGUE OF MEMBERS,

OF THE

PRESBYTERIAN CHURCH

IN

BLOOMFIELD, N. J.

PRINTED BY K. KELLOGG,

New-York.

1835.

BX
9211
.365
A5

917
Tappan Presbytery
6-14-45

A BRIEF HISTORICAL SKETCH

Of the Presbyterian Church in Bloomfield, New-Jersey, from the time of its organization, to April 15th, 1834, prepared from the Records of the Presbytery by which it was organized, the Records of the Church, and information obtained from the oldest members then living, by Rev. Gideon N. Judd.

MEASURES preparatory to the organization of the Church whose doings are here recorded were taken in the year 1794, by members of the Churches of Newark, and Orange. As the Presbytery then embraced all the Presbyterian Churches in this part of the State, application was made to that body in the month of May of that year, for advice in regard to the expediency of forming themselves into a distinct congregation. On the 16th of June next ensuing, a committee from the session of the Church in Newark, and a committee from the session of the Church in Orange, met a committee from the Presbytery at the house of Joseph Davis Esq., to consult and decide on the expediency of organizing a new Society. The meeting of this joint committee was opened with a sermon by the Rev. Dr. Rogers, pastor of the 1st Presbyterian Church in the city of New-York, on Rev. 3: 5,—“And I will not blot out his name out of the Book of Life, but I will confess his name before my Father, and before his angels.” After sermon, a prayer was offered for divine direc-

tion. A petition was then presented to the committee of the Presbytery, signed by ninety-eight heads of families, requesting to be organized into a distinct congregation, to be known by the name of the 3d Presbyterian Church in the township of Newark.

This committee made their report the succeeding month, and the Presbytery advised the petitioners to take measures as soon as convenient, to organize themselves agreeably to their request. The congregation was soon after organized. Not two thirds of the individuals who signed the petition for its organization, however, became its members. From the following April, till near the close of the year 1799, the congregation was furnished with frequent supplies by the Presbytery, with the exception of one year, during which, the Rev. Calvin White was a stated supply.

In the summer of 1798, the Rev. Jedediah Chapman, then pastor of the Church in Orange, by appointment of Presbytery, organized a Church consisting of eighty-two members, fifty-nine of whom were from his own charge, and twenty-three from the Church in Newark, and ordained Elders and Deacons. The officers of the Church at the time of its organization were Simeon Baldwin, Ephraim Morris, Isaac Dodd and Joseph Crane.

The Rev. Abel Jackson, the first pastor of the congregation, commenced his stated labors among them on the 1st Sabbath in Jan. 1800, soon after, at

his request, the Church adopted the congregational mode of Ecclesiastical Government.

The first year after his settlement was one of distinguished mercy. The Holy Spirit was shed down upon the infant Church and Congregation and about sixty are supposed to have been "called out of darkness into God's marvellous light."

In the year of 1808, another shower of Divine Mercy descended, and about the same number as in the preceding revival, it is believed, experienced the renovating power of Divine grace; soon after difficulties arose, which, on the 8th of Nov. 1810, resulted in the dismissal of their pastor.

In the month of Feb, 1812, the congregation made choice of the Rev. Cyrus Gildersleeve for their pastor. His installation took place on the last day of the succeeding month; soon after, the church again adopted the Presbyterian form of Church Government. On the 8th day of Nov. of the same year, due notice having been given, the Church proceeded to the election of Elders, when Joseph Crane, Joseph Davis, Ichabod Baldwin and Israel Crane, deacons of the Church, together with David Taylor, Nathaniel Crane, Moses Dodd, John Dodd, Hiram Dodd and Josiah Ward, were chosen, and on the succeeding Sabbath, were solemnly set apart to their office.

About two years after the settlement of Mr. Gildersleeve, the Church and congregation were favored with the gentle distillations of Divine influence. A season of spiritual death ensued, but in

the year 1817, God again revived his work ; during its continuance about 50 are supposed to have been born of the spirit. In the month of May 1818, the pastoral relation between Mr. Gildersleeve and the congregation was dissolved.

In the last Sabbath in May 1820, the Rev. Gideon N. Judd, commenced his stated labors and was installed on the 9th of Aug. next ensuing. Before the close of the year, a work of the Holy Spirit, commenced which continued between nine and ten months, and extended to all parts of the congregation ; God's people were humbled and revived, and more than a hundred are believed to have passed from death unto life. Among them were persons of all ages from the old man of seventy, to the child of ten or twelve years. A large majority of them, however, were from among the youth. The work was characterized by order, silence, deep solemnity and pungent conviction of sin. Most of the subjects of it have since given cheering evidence that it was a genuine work of the Holy Spirit.

On the 30th day of August, 1822, the following persons, viz : Caleb Baldwin, Eleazar Baldwin and Zophar B. Dodd, were chosen elders, agreeably to the recommendation of the session, passed on the 15th of the same month, and on Lord's day the 22d inst. were set apart to their work, agreeably to the form of Government and discipline of the Presbyterian Church.

In the spring of 1823, a portion of the Church

was revived, and some souls in the judgment of charity, were brought home to God.

In the year 1825, the Great Head of the Church, again visited this part of His Heritage in mercy, only a portion of the Church however, appeared to feel the influence of the work. During its progress about fifty are believed to have been born of the Spirit. During the summer of 1830, the Lord appeared in the midst of this people, in the power of His glory, and riches of his grace. This visit of divine mercy was continued till the succeeding spring; a portion of the Church, however, seemed not to know that the Lord was among them; others were humbled and excited to importunate prayer, and great activity in the service of God. The subjects of renewing grace during this work, are believed to have been more than one hundred, a large majority of whom were young. With few exceptions they have adorned their profession, by a deportment becoming the gospel.

Another work of Divine mercy commenced in the month of Nov. 1833, which continued till the succeeding spring; this gracious visit from on high, was more distinguished for its sanctifying, quickening and comforting influence upon God's professing people, and those who had previously indulged hope of acceptance with Him, but who had not publicly taken His vows upon them, than by the number of conversions from the world. The latter are believed not to have exceeded thirty or thirty-five; but rarely does the Church experience a season of

more delightful refreshing. The silence of the sepulchre reigned in the frequent and crowded assemblies convened for worship. Daily prayer meetings commencing at sunrise, or before the dawn of day, were held in different neighborhoods during the whole winter. Many of the members of the Church, exhibited an unusual tenderness of conscience, spirit of prayer, and devotion to the service of God.

Since the organization of the Church, there have been added to it on certificate one hundred and forty three ; on examination, five hundred and seventy-five, which added to the eighty-two original members, make an aggregate of eight hundred.

During the same period, two hundred and eighteen have been dismissed to join other Churches ; one hundred and thirty three have died ; seventeen have been suspended, and of thirty-four the records give no account. Those which profess to give the early history of the Church contain strong presumptive evidence, that there have been dismissals or deaths, or both, amounting to that number, of which no entry was made. The present register of members exhibits an aggregate of three hundred and eighty-nine.

Since the organization of the Church, there have been baptised one hundred and fifteen adults, and nine hundred and twenty-three infants ; Total, one thousand and thirty-eight.

In the month of Dec. 1833, the subscriber was appointed associate Secretary, and Agent of the A-

merican Home Missionary Society; while the acceptance of this appointment was under consideration, the Rev. Ebenezer Seymour, a member of the Presbytery of Troy, N. Y., was providentially directed to the place, and engaged to supply the pulpit, while the pastor engaged temporarily in the service of the Missionary Society. In the spring, the importance of the work to which he was appointed, the prospect of improved health, and of seeing his place immediately supplied by the settlement of Mr. Seymour, he deemed it his duty to resign his charge. Accordingly on the 15th day of April, 1834, he was at his own request, dismissed, and at the same meeting of the Presbytery, an unanimous call from the Church and congregation was put into the hands of Mr. Seymour, who, on the 13th day of May next ensuing, was duly installed their pastor.

GIDEON N. JUDD.

Bloomfield, April 15th, 1834.

On the 2nd day of Nov. Messrs Matthias Smith, Bethuel Ward, Elias B. Crane and Eliphalet Hall, were chosen Elders, and were set apart to that office on the 7th day of Dec. 1834.

CONFESSION OF FAITH.

By presenting yourselves publicly in this place, you express a desire and determination to devote yourselves to God, and to unite with his visible Church: Previously, however, to your being thus received, your cordial assent is required to the following summary of Christian doctrine, viz:

ARTICLE I.

You believe, that there is one only living and true God,^a subsisting in three equal persons, the *Father*, the *Son*,^b and the *Holy Ghost*,^c self-existent and infinite in every divine perfection.

^a Deut. 6: 4.—Hear O Israel the Lord our God is one Lord. 1 Cor. 8: 4.—There is none other God but One. Jer. 10: 10. But the Lord is the true God, He is the living God.

^b Mat. 28: 19.—Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. 2 Cor. 13: 14.—The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all. 1 John, 5: 7.—For there are three that bear record in Heaven, the Father the Word, and the Holy Ghost, and these three are One.

Heb. 1: 6-8. Ps. 45: 6, 7. Rev. 14: 7, compared with John 1: 3-10.

^c Acts 5: 3, 4. 1 John 5: 7.

ARTICLE II.

You believe that the Bible, comprising the Old and New Testaments is the word of God, dictated

by the inspiration of His Spirit^a and is the only infallible rule of faith and practice.^b

^a 2 Tim. 3: 16, 17. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

^b 2 Pet. 1: 19-21.—We have a more sure word of prophecy, whereunto ye do well that ye take heed as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts; knowing this first, that no prophecy of Scripture is of any private interpretation; for the prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost. Isa. 8: 20. Rev. 22: 18, 19.

ARTICLE III.

You believe that God governs all worlds and creatures according to his own most wise, benevolent and eternal purpose,^c which renders infallibly certain all events which ever *have* or shall hereafter come to pass,^d but in perfect accordance with human freedom and accountability.^e

^c Dan. 4: 35.—He doeth according to his will in the army of Heaven and among the inhabitants of the earth, and none can stay his hand or say unto him, what doest Thou.

Isa. 28; 29, The Lord of Hosts, who is wonderful in counsel and excellent in working.

Eph. 3; 11, According to the eternal purpose which he purposed in Christ Jesus our Lord.

1 Tim. 1; 9, Who hath saved us and called us with a holy calling, not according to our own works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.

^d Eph. 1: 11. In whom we have obtained an inheritance, being predestinated according to the purpose of Him, who worketh all things after the counsel of His own will.

Ps. 33: 11.—The counsel of the Lord standeth forever, the thoughts of His heart to all generations.

e Phil. 2: 13.—Work out your own salvation with fear and trembling; for it is God which worketh in you, to will and to do of his good pleasure. Job 23: 18. Prov. 19: 21. Isa. 46: 10. Acts 17: 26. Job 14: 5. Acts, 27: 22–31 compared.

ARTICLE IV.

You believe that our first parents were created holy,^a that by their voluntary act they sinned against God,^b and that in consequence of this disobedience all their posterity are totally depraved,^c and obnoxious to His eternal curse.^d

a Gen. 1: 26, 27.—And God said let us make man in our image, after our likeness; So God created man in his own image; in the image of God created he him; male and female created he them. Col. 3: 10.—Put on the new man, which is renewed in knowledge after the image of him that created him.

b Genesis 3: 6.—And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat and gave also to her husband with her and he did eat. Eccl. 7: 29.—Lo this only have I found that God made man upright; but they have sought out many inventions.

c Rom. 5: 12.—By one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned. Gen. 6: 5.—And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart, was only evil, continually.

Eccl. 9: 3.—The heart of the sons of men is full of evil, and madness is in their heart while they live. Ps. 14: 1, 3. The Lord looked down from Heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside; they are altogether become filthy; there is none that doeth good, no not one. Jer. 17: 9. Rom. 3: 10–18.

d Ezek. 18: 4–20.—The soul that sinneth it shall die. Rom. 8: 6–8.—To be carnally minded is death, but to be spiritually minded is life and peace; because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be; so then they that are in

the flesh cannot please God. Eph. 2: 3.—And were the children of wrath even as others. Rom. 1: 18—For the wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men. Rom. 2: 8, 9-12.

ARTICLE V.

You believe that through the mercy of God,^a an atonement has been made for all mankind by the Lord Jesus Christ,^b through the merit of whose sacrifice, all who believe in Him are freely justified by grace.^c

a John 3: 16.—For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life.

b Rom. 5: 11.—And not only so, but we also joy in God, through our Lord Jesus Christ, by whom we have now received the atonement. 1, John 2: 2.—And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.

c Rom. 3: 24-26.—Being justified freely by his grace, through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare His righteousness for the remission of sins that are past through the forbearance of God; to declare I say at this time, his righteousness; that he might be just and the justifier of him which believeth in Jesus.

ARTICLE VI.

You believe that men are naturally so averse to holiness, and so in love with sin, that no one ever will repent, receive, and rest upon Christ as a Savior, until in the day of God's power, he is made willing.^d

d Rom. 8: 7, 8.—Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. John 5: 40.—Ye will not come unto me that ye might have life. John 6: 44.—No man can come to me except the Father

which hath sent me to draw him. Ps. 110: 3.—Thy people shall be willing in the day of thy power. Acts 5: 31. John 3: 19, 20, And this is the condemnation, that light is come into the world, and men loved darkness rather than light because their deeds were evil. For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be proved.

ARTICLE VII.

You believe that this change in whomsoever it takes place, is wrought by the special agency of the Holy Ghost,^a according to God's eternal purpose of election,^b whereby, of his mere good pleasure, He predestinated them to obtain redemption by Jesus Christ, through holiness as the means.^c

a Tit. 3: 5, Not by works of righteousness which we have done, but according to his mercy hath he saved us, by the washing of regeneration and renewing of the Holy Ghost. John 3: 3, 5, 6-8. Eph. 2: 1. John 1: 13. Acts, 16: 14. 2 Cor. 5: 5. Col. 1: 13.

b 2 Tim. 1: 9, Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began. Rom. 8: 29, 9: 11, 15, 18, 21.

c Eph. 1: 4, 5, According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; Having predestinated us unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will. 1 Pet. 1, Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ. 2 Thess. 2: 13. Eph. 2: 8, 10.

ARTICLE VIII.

You believe that the perseverance in holiness unto eternal life, of all the subjects of renewing grace is secured by the promises of God.^a

d Jer. 32: 40, And I will make an everlasting covenant with them that I will not turn away from them to do them good;

but I will put my fear in their hearts, that they shall not depart from me. Job 17: 9, The righteous shall hold on his way. Phil. 1: 6, Being confident of this very thing, that he which hath begun a good work in you, will perform it unto the day of Jesus Christ.

1 Pet. 1: 5, Who are kept by the power of God, through faith, unto salvation. John, 10: 27, 28, My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. See also Rom. 8: 30, 38, 39. Ps. 89: 28, 35. Heb. 13: 5, 6.

ARTICLE IX.

You believe that the Sacraments of the New-Testament are Baptism and the Lord's Supper, that Baptism is to be administered to those not previously baptized, on the profession of their faith in Christ, and to their households; and the Lords Supper to such only as are members in good standing of the visible Church.

a Mat. 28; 19. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Luke 22; 19, 20, And he took bread and gave thanks, and brake it, and gave unto them, saying, this is my body which is given for you; this do in remembrance of me. Likewise also the cup after supper, saying, this cup is the New Testament in my blood, which is shed for you. See also, 1 Cor. 11; 20, 23, 29. 1 Cor. 11; 28. 1 Cor. 5; 11.

b Acts 8; 36, 37, And the eunuch said, see here is water; what doth hinder me to be baptized; and Philip said if thou believest with all thy heart thou mayest. Acts, 2; 38 39.

Acts 16; 33, And he took them the same hour of the night, and washed their stripes and was baptized, he and all his straightway. 14, And when Lydia was baptized, and her household she besought us &c. 1 Cor. 1; 16, I baptized also the household of Stephanus. Acts 2; 39, For the promise is to you and your children and to all that are afar off, even as

many as the Lord our God shall call. In the 17 chap. of Gen., from the 9th to the 14th verse, God solemnly enjoined upon believers infant dedication under the penalty of a curse; In the 11th chap. of Romans from the 16th to the 25th verse, the Apostle establishes the identity of the Jewish and Christian churches under the similitude of an olive tree. If then the duty was binding in the one case, and the churches are the same, so also is it binding in the other, unless the law has been repealed: but God has not repealed it, therefore it is still binding; and this view accounts for the apparent silence of the New Testament on this subject. There was no need of a father-enactment.

ARTICLE X.

You believe that Jesus Christ will appear at the end of time to raise the dead^a and judge the world;^b when all mankind will receive a righteous and final retribution, according to the deeds done in the body, and when the wicked will go away into everlasting punishment, and the righteous into life eternal.^c

^a John 5; 28, 29, The hour is coming, in which all that are in their graves, shall hear his voice, and shall come forth; they that have done good to the resurrection of life and they that have done evil unto the resurrection of damnation. Acts 24; 15, I have hope toward God, that there shall be a resurrection of the dead, both of the just and unjust. Dan. 12; 2, They that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. 1 Cor. 15.

^b 2 Cor. 5; 10, We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Acts 17; 30, 31, Because he hath appointed a day; in the which he will judge the world in righteousness, by that man whom he hath ordained.

^c Mat. 25; 46, And these shall go away into everlasting punishment, but the righteous into life eternal.

John, 5; 22, 23. Rev. 20; 12. Rom. 2; 11, 12, 16. Jude 14: 15. 2 Thess. 1; 6, 10.

To this summary of Christian doctrine you cordially assent.

Administration of Baptism.

COVENANT.

Having thus professed your faith, You do now solemnly covenant, and promise in the presence of God, His holy angels, and this assembly; seriously, deliberately, and forever, to surrender yourselves to the Lord Jehovah, the Father, the Son, and the Holy Ghost, choosing him for your God, your Father, your Savior, and your sanctifier; solemnly covenanting with him, to separate yourselves from the world, as long as you live, and to walk in all His commandments and ordinances, in the sanctuary, in the family, and in the closet,—in a word to discharge all those duties by which God may be glorified, your souls profited, and the religion of the Bible, extended and established among men.

You likewise covenant with his people, that you will submit yourselves to the order and discipline of the Church of which you are members, and in turn watch over them in love. With a humble reliance on the grace of God, and with a solemn belief that the vows you here make, are recorded on high, and will be reviewed on the great day of final account; these things you solemnly covenant and promise. What is your answer?

Covenanting with God, is not only permitted, but required and encouraged by him in His word.

It may be *personal*, as where an individual formally dedicates himself to God; or it may be *social*.

in which a greater or less part of a nation, or where a particular church, enter into a solemn engagement to devote themselves to the Lord. A few references are here made to each of these forms of covenant.

Isa. 44: 5, One shall say, I am the Lord's, and another, shall call himself by the name of Jacob, and another shall subscribe with his hand unto the Lord, and surname himself by the name of Israel. Ps. 119: 5, I have sworn and I will perform it, that I will keep thy righteous judgments. Ps. 66: 13, I will pay thee my vows. Ps. 116: 16, 18, O Lord, truly I am thy servant. I will pay my vows unto the Lord, now, in the presence of all his people. Gen. 28: 20. 2 Cor. 8: 5. Jer. 50: 4, 5, In those days they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, come, and let us join ourselves unto the Lord in a perpetual covenant, that shall not be forgotten. 2 Chron. 15: 12, 14, and they entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul; and they swore unto the Lord with a loud voice. See the whole chapter. 2 Cor. 8: 5, They first gave their own selves unto the Lord, and unto us by the will of God. See, also Ex. 24: 7. Deut. 5: 2, 3, also 26: 17. Ezra 10: 3. Neh. 9: 38. 10: 29.

ADDRESS.

In consequence of the professions and engagements you have now made, we declare you members of the Christian Church, and particularly related to this branch of it; and as such you are entitled to share in all its visible privileges. We welcome you affectionately to our communion; and on our part, pledge to you all that fidelity and attachment, which your covenant expresses toward us.

Should God in his providence call you to remove to an inconvenient distance from us, it will be your duty to *ask*, and (if your Christian character be unimpeached) it will be ours to *give* you a recommendation which may place you under the watch and care of that branch of Christ's Church where you may reside: for hereafter you can never withdraw from the communion of the saints, or live in the neglect of Christian ordinances without breach of covenant.

CATALOGUE
OF
OFFICERS AND MEMBERS,
APRIL 1, 1835.

A brace } connects the names of husband and wife. When the wife only is a member of the church, the husband's name for convenience in distinguishing persons, is included in a (parenthesis). An appended *w*, denotes that the person is a widow. An appended *c*, denotes a person of color.

PASTOR.

EBENEZER SEYMOUR, installed May 14, 1834.

ELDERS.

ICHABOD BALDWIN , appointed	Nov.	8, 1812.
ISRAEL CRANE ,	"	Nov. 8, 1812.
MOSES DODD ,	"	Nov. 8, 1812.
ZOPHAR B. DODD ,	"	Aug. 30, 1822.
CALEB BALDWIN ,	"	Aug. 30, 1822.
ELEAZAR BALDWIN ,	"	Aug. 30, 1822.
BETHUEL WARD ,	"	Nov. 2, 1834.
ELIPHALET HALL ,	"	Nov. 2, 1834.
MATTHIAS SMITH ,	"	Nov. 2, 1834.
ELIAS B. CRANE ,	"	Nov. 2, 1834.

MEMBERS.

A.

Aikin, Eliza, *w.* Robert

B.

Baker, Matthias	}	
Baker, Mary	}	
Baldwin, Joanna, Ichabod		
Baldwin, Simeon	}	
Baldwin, Elizabeth	}	
Baldwin, Squier		
Baldwin, Moses		
Baldwin, Isaac	}	
Baldwin, Phebe	}	
Baldwin, Jemima, Eleazar		

- Baldwin, Mary, Caleb
 Baldwin, Joseph, c.
 Baldwin, Zenas }
 Baldwin, Prudence }
 Baldwin, Joseph H.
 Baldwin, Lydia
 Baldwin, Mary, *w.* Samuel
 Baldwin, Hannah, (Matthias)
 Baldwin, Elizabeth
 Baldwin, Rebecca
 Baldwin, James, c. }
 Baldwin, Jane }
 Baldwin, Artemas N. }
 Baldwin, Charlotte }
 Baldwin, Warren S.
 Baldwin, Betsey, *w.* (I. Allen)
 Baldwin, Charlotte
 Baldwin, Sarah
 Baldwin, Harriet P. (Wm.)
 Baldwin, Frances W.
 Baldwin, Hannah
 Baldwin, Jane T.
 Baldwin, Elvira M.
 Baldwin, Susan M. (Caleb)
 Baldwin, Ephraim
 Ball, Sarah, *w.*
 Ball, Jane, (Amzi L.)
 Ball, Jane, (Moses)
 Ball, Emeline
 Ballard, Aaron E. }
 Ballard, Sally }
 Ballard, Sarah
 Bedell, Martha
 Benjamin Hannah
 Blake, Priscilla
 Brown, Hannah G. (Abraham)
 Brown, Thomas
 Cadmus, Maria, *w.* (Thomas)
 Cadmus, John A.
 Cadmus, Hermon }
 Cadmus, Sally }
 Cadmus, Cornelius
 Cadmus, Rachael
 Campbell, Ira }
 Campbell, Jane }
 Campbell, Ann
 Clark, Joanna, *w.*
 Cockefair, Phebe
 Collins, Jane, (Isaac)
 Collins, Maria, (Thomas)
 Collins, Joseph }
 Collins, Maria }
 Condit, Rachel, (Moses W.)
 Condit, William D.
 Crane, Aaron }
 Crane, Tabitha }
 Crane, Joshua

Crane, Josias
 Crane, Anna, Elias B.
 Crane, William P.
 Crane, Mary
 Crane, Hannah, w. Nathaniel
 Crane, Elizabeth, w. Jeremiah
 Crane, Sarah, w. Joseph
 Crane, Abby
 Crane, Sally
 Crane, Matilda, (Timothy)
 Crane, Zenas S. }
 Crane, Maria }
 Crane, Sally, (Moses)
 Crane, Ira }
 Crane, Margaret }
 Crane, Linus
 Crowley, Charles E.

D.

Davis, Anna, w.
 Davis, Sally, (Moses F.)
 Davis, Hannah, (Caleb S.)
 Davis, Mary
 Davis, Henrietta
 Deming, Friend A.
 Dickinson, Zebulon B.
 Dodd, Abijah }
 Dodd, Mary }
 Dodd, Daniel }
 Dodd, Esther }
 Dodd, Isaac, jr. }
 Dodd, Catharine }
 Dodd, Nathaniel }
 Dodd, Lucy }
 Dodd, Jane, Zophar B.
 Dodd, Nathaniel, jr.
 Dodd, Samuel }
 Dodd, Eliza }
 Dodd, Alvin H. }
 Dodd, Mary }
 Dodd, Moses W.
 Dodd, Moses, jr.
 Dodd, Isaac, N. }
 Dodd, Mary K. }
 Dodd, Jairus
 Dodd, Abigail, w. John
 Dodd, Margaret, Moses
 Dodd, Rhoda
 Dodd, Mima
 Dodd, Ann, (Ira)
 Dodd, Jemima, w. (Samuel)
 Dodd, Polly (Amos)
 Dodd, Phebe
 Dodd, Betsey (James)
 Dodd, Abby
 Dodd, Charlotte, w. Abner
 Dodd, Phebe
 Dodd, Charlotte
 Dodd, Catharine K.
 Dodd, Susan, w. (Wm. B.)
 Dodd, Phebe P.
 Dodd, Louisa

Dodd, Emma F. (Doctor
Jos. S.)

Doremus, Charlotte (Geo. H.)

Doremus, John C. }

Doremus, Mary K. }

Downs, Eunice (Israel)

Downs, Eliza (Araspes)

Durling, Nathaniel

E.

Earl, Sally (Abraham)

Egbertson, Jane, *w.*

Exley, John }

Exley, Mary }

Exley, Thomas }

Exley, Betsy M. }

F.

Fairchild, Josiah }

Fairchild, Sally }

Farrand, Cornelia Ann B.
(Moses)

Frame, Grace, *w.* (Andrew)

Franklin, Hannah, *c.*

G.

Garrabrant, Mary
 Gildersleeve, Frances Caro-
 line, Rev. C.
 Gillespie, Esther, *w.*
 Graham, Emma (George)

Harrison, Catharine, (Jared
 E.)

Hayes, Sally, *w.*
 Holt, Warren
 Hopper, Susanna, *w.*
 Howe, Delilah, *c.*

H.

Hall, Joseph }
 Hall, Amelia }
 Hall, Electa, Eliphalet
 Hall, Richard

Hagar, Maria (Jesse)
 Hagar, Jotham M.
 Hagar, John H.

Hanly, Hannah Wm.

Harris, William H. }

Harris, Phebe }

Harrison, Mary, *w.* (Isaac)

Harrison, Jane, *w.* (Caleb)

Harrison, Sally, (Moses)

Harrison, Margaret, (John)

Harrison, Maria

J.

Jackson, Elizabeth, *c.* (Thos.)

Jacobus, Isaac }

Jacobus, Sarah }

Jacobus, Margaret

Judd, Catharine, Rev. G. N.

Judd, Mary Elizabeth

K.

Keene, Alfred }
 Keene, Phebe }
 Kelly, Phebe, w.
 Kent, Ellen (Peter)
 King, Betsy, w. (Henry)
 King, Sarah, (Aury)
 King, Lorinda (Isaac)
 King, Ann, w. John J.
 King, Margaret

L.

Lang, Robert
 Leonard, David }
 Leonard, Mary }
 Little, Mary, (Elias)
 Little, Hiram
 Luke, Rachel, w.

M.

Mahar, William
 Mahn, Electa (Wm.)
 Mather, Sarah H. (Edward)
 McGarry, Betsy (Charles)
 McGee, Samuel }
 McGee, Eliza }
 Mead, Jacob K. }
 Mead, Patty }
 Mead, Caroline
 Mingis, Abigail (John)
 Monroe, Silas
 Morris, Sarah w.
 Morris, Joseph }
 Morris, Susan }
 Morris, Stephen }
 Morris, Catharine }
 Morris, James }
 Morris, Matilda }
 Morris, Margaret (Albert)
 Morris, Martha (Ephraim)
 Morris, Truelove (Jacob)
 Morris, William }
 Morris, Harriet }
 Morris, Esther (David)
 Morris, Emeline
 Morris, Joanna
 Morris, Adelia Sophia
 Moore, Martin S. }
 Moore, Caroline O. }
 Moore, Rachel, Stephen, C.
 Munn, John }
 Munn, Eunice }
 Munn, Rhoda
 Munn, Harriet

N.

Oakes, Rachel *w.*
 Oakes, Abigail H. (David)
 Oakes, Sarah
 Osborn, John H. }
 Osborn, Rhoda }
 Osborn, Elias
 Osborn, Harriet
 Osborn, Polly, *w.*
 Oughpletree, Martha (Daniel)

P.

Perry, Margaret *w.*
 Perry, Jane (George)
 Pier, William
 Pierson, Joanna *w.* David
 Pierson, Aaron }
 Pierson, Mary }
 Pitt, Samuel }
 Pitt, Sarah }
 Post, William C. }
 Post, Catharine }

O.

R.

Riker, David }
 Riker, Joanna }
 Riker, Samuel }
 Riker, Dorcas }
 Riker, Israel }
 Riker, Mary }
 Riker, Margaret (Matthew)
 Rogers, Jane *w.*
 Rutan, Samuel H. }
 Rutan, Hannah }

S.

Sanderson, Charlotte
 Sayre, Abby
 Seymour, Eliza *w.*
 Seymour, Mary, Rev. E.
 Shelly, Phebe, (Samuel)
 Sherrill, Franklin }
 Sherrill, Mary Ann }
 Sindle, Thomas
 Smith, Jemima, Matthias
 Smith, John
 Smith, Jane *w.*
 Smith, Nancy (E. jr.)
 Smith, William }
 Smith, Harriet G. }
 Smith, Mary Ann
 Spear, Thomas }
 Spear, Margaret }
 Spear, Wm. P.
 Spear, Rachel A.

T.

Taylor, David
 Taylor, James H. }
 Taylor, Mary Ann }
 Thomas, Marquis D. }
 Thomas, Lydia }
 Thompson, Betsy (D. W.)
 Tichenor, Thomas S.
 Tucker, Benjamin }
 Tucker, Jane }

U. V.

Vanderlyn, James A. }
 Vanderlyn, Highly }
 Vandyke, Jane *c.*
 Van Giesen, Jane
 Van Houten, Lydia *w.*
 Vreeland, Sally *c.*

W.

Ward, Caleb S. }
 Ward, Eunice }
 Ward, Abiathar }
 Ward, Nancy }
 Ward, Eleazar D. }
 Ward, Urania }
 Ward, Rhoda, Bethuel.
 Ward, Linus D. }
 Ward, Julia Ann }
 Ward, Susan *w.*
 Ward, Josiah S.
 Ward, Thomas S.
 Ward, Hannah
 Ward, Israel C. }
 Ward, Almeda }
 Ward, Sarah Elizabeth
 Ward, Alexander S.
 Ward, Emily Theresa
 Ward, Uzal D.
 Ward, Caroline
 Ward, Catharine *w.* Stephen
 Ward, Lydia *w.* Nehemiah
 Ward, Keziah
 Ward, Lucy *w.* Jos. S.
 Ward, Phebe
 Ward, Phebe (Jotham)
 Ward, Elizabeth J.
 Ward, Polly *w.* Robert
 Ward, Charlotte
 Ward, Catharine (Chas. V.)
 Ward, Moses D.
 Ward, Eliza
 Ward, John
 Wharry, Elizabeth (Charles)
 Wheeler, Lydia
 Wheeler, Isaac B. }
 Wheeler, Harriet }
 Whelpley, Sarah *w.*
 Williamson, Margaret *w.* Wm. Zeek, Abraham
 Williamson, Ann *w.* (Alexr.)
 Woodruff, Abigail *w.*

X. Y. Z.

Persons removed without regular dismissal.

Arden, Moses G. }	Provost, John
Arden, Ann Eliza }	Riggs, Rebecca
Bacon, Elizabeth (Wm.)	Rively, Mary (Hubbard)
Church, Sarah (Benjamin)	Rolison, Christian
Clay, Ralph A.	Ross, Julia (John)
Corby, Fanny (John)	Sanderson, John }
Dey, Mary c.	Sanderson, Olive }
Dodd, Jane w. Parmenas	Sherwood, Jonathan H.
Dodd, John	Shotwell, Lydia Rev. Nathan
Doremus, Henry I.	Spear, Matilda
Freeman, Eliza (Cyrus)	Suydam, Ann
Johnson, Ellen c.	Thompson, Betsey c.
Kelly, Phebe (David)	Tobias, John c.
Kent, Catharine (Joseph)	Tompkins, Phineas
Mingis, Robert	Tuttle, Samuel L.
Murray, Christiana (Wm.)	Tuttle, Elizabeth, Jacob
Oliver, David	Vreeland, Frederick
Perrine, Fanny Rev. H. M.	Wilson, Alexander

Questions for Self-Examination.

1. Do you attend upon the ordinances of God's house ?
2. Do you worship in your family ?
3. Do you pray in your closet ?
4. Do you instruct your children in the truth, pray with and for them, and educate them for Eternity ?
5. Do they attend regularly and punctually the instructions of the Sabbath School or Bible Class ?

6. Have you a lively hope of salvation ?

7. Do you cultivate a fervent affection for your Christian brethren and acquaintance with them ?

8. Are you doing any thing for Christ and the souls of men ?

“ Blessed is that servant, whom the Lord when he cometh shall find so doing.”—Luke 12: 43.

N. B.—Please read these questions every Sabbath.