

**ST. JOHN'S  
REFORMED CHURCH**

**1947**

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ST. JOHN'S  
REFORMED CHURCH

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ST. JOHN'S REFORMED CHURCH  
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::

July, 1947

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A HISTORY OF  
St. John's Reformed Church

Formerly

The Reformed Calvinist Church of the  
Upper Part of Palatine  
In the County of Montgomery

By

NORMAN EDWIN THOMAS  
*Minister*

St. Johnsville, New York



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## The Preface

When the 175th Anniversary celebration of St. John's Church was first planned for the Fall of 1945 it was thought desirable that at last a permanent record be made of the great adventure which is her history. Booklets had been printed at odd times such as the occasion of the 150th anniversary in 1920, in 1933, and in 1937 but never has a comprehensive history and membership record been published. This book therefore is long overdue. Yet it cannot be said even now that a full history has been written of St. John's. So detailed is it and so interwoven with the great episodes of the early Mohawk Valley days that it would take many more hundreds of pages to do it full justice. Rather this is a summary. There are innumerable facts left out for want of time and space. For these silences the writer begs to be excused.

Though this book has been well over a year in preparation it was at last published in haste and though it has been checked and re-checked, errors undoubtedly remain. Need for economy caused the alteration of the book's format and forced the exclusion of the 56 pictures of service men and women which had been gathered. Their service records, however, are included.

The writer is indebted to the late Miss Helen Horn for the brief history of St. John's which she prepared for the 150th Anniversary booklet; to the New York Genealogical and Biographical Society for the transcription of our church records and to Royden W. Vosburgh, who edited them; to Lou D. MacWethy for his many publications of early Valley history; to Nelson Greene of Fort Plain for his detailed volumes on the *History of the Mohawk Valley*; to the Rev. W. N. P. Dailey and his *History of Montgomery Classis* and for his several letters; and to the late Howard Shafer and his unpublished *Centennial History* which deals with the history of St. Johnsville from 1938 to 1939.

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The writer is indebted for personal help to Stanley Iverson, editor of the *Enterprise and News* who has made numerous books and pamphlets available; to Mrs. Lester Rockefeller for her assistance in the Reaney Library; to Milo Nellis for his stimulating comments and suggestions, also for several photographs; to Adam Horn and the Reaney Library for permission to reproduce several valuable early photographs; to Edward J. Sheehan at the County Archives Office and his able assistant; to Mrs. Seward Walrath for her detailed write up of the history of the Missionary Society; to Mrs. Luella Mosher and her fund of information concerning the Ladies' Aid; to Mrs. Metta Bartle and many others who like her have shared their memories; and to my wife who has always been ready to listen, to offer helpful criticism, and to encourage.

NORMAN EDWIN THOMAS

St. Johnsville, N. Y.  
July 19, 1947

THIS BOOK IS  
DEDICATED TO  
ALL IN HEAVEN AND ON EARTH  
WHO WITHIN THESE HALLOWED WALLS  
HAVE HELPED REAP  
THE HARVEST OF FAITH

+

*“Grace be unto you  
and peace from God the Father  
and our Lord Jesus Christ.”*



## Chapter I

### IN THE BEGINNING

In the year 1787 the Constitution was adopted as the law of the Land, and the United States was born. In that same year the written history of St. John's Reformed Church began with its incorporation in accord with the then new State Law. Five men, Colonel Jacob Klock, Peter Schuyler, Jacob Fehling, Christopher Fox, and Jacob G. Klock, were elected Trustees of the "Reformed Calvinist Congregation in the upper part of Palatine District in the County of Montgomery," by the people who worshipped in the old log structure which has always been known as Klock's Church.

But the real history of our Church reaches back into time far beyond the year 1787; far beyond the year 1725 when Klock's Church probably was built; beyond the year 1519 when the Reformation began; beyond the medieval centuries; back almost two thousand years to the earthly Life of Jesus Christ our Lord. St. John's Church began when Jesus began to preach the Good News of the Kingdom of God; it began with His healing, His teaching, and His loving of mankind. It began with His dying on a Cross and His rising again. It began on the day of Pentecost when a group of uncertain, disillusioned failures were suddenly captured by a world-conquering Faith. For St. John's Church began when the Christian Church began, the true Church of which Jesus said, "When two or three are gathered in my name, there I am in the midst of them."

The only Church is where Christ is. St. John's has grown out of the many centuries during which men have gathered in His Name. We are a part of the great stream of Faith; we are nurtured by the great men of old, by the Apostles, by the Gospel writers, by Paul, Ignatius, Augustine. They are part of us. We are nourished by their spiritual riches.

We are a Reformed Church, the Church of the Reformation, because the examples of these great followers of Jesus Christ were increasingly ignored by the established Roman church. As the modern era dawned in the 16th century the voices of those who called for Christ were stilled. The Roman institution no longer remembered our Lord as a living Saviour. The grace of God had been supplanted by the bookkeeping of men. Forgiveness of sin was paid for, not prayed for. The divine Love that brought Christ to the Cross was lost to the glitter of gold.

Accordingly, in 1517, a monk of the Roman Church named Martin Luther, nailed to a chapel door at Wittenburg, Germany, his objections to the innumerable vices of Romanism prevalent at that time. A few years later a brilliant young French student named John Calvin voiced the principles of the Reformation by calling for a great advance to the true Church of the New Testament. His book entitled, "The Institute of the Christian Religion" proclaimed the sovereignty of God and the centrality of Christ and won immediate acclaim. Its popularity among the seekers after truth, however, won the unfavorable notice of Roman authorities. Steps were taken to silence him but John Calvin was safe

in Switzerland, where he had found refuge in the city of Geneva. There the seeds of the Reformation bore the fruit of Faith. The Church of Christ was reborn.

Calvin agreed with Martin Luther on many things. Together they laid the foundations of what is known as Protestantism, which means, not "To protest against" as is popularly supposed, but "To testify for," to testify for Christ. This is the meaning and genius of Protestantism. On this basic article of Faith all Protestant churches agree. As years passed the Protestant Church in central and eastern Germany and in the Scandinavian countries took on the characteristics of Lutheranism, with its emphasis on liturgy, while in Switzerland, France, southwestern Germany, and the Netherlands, the Reformed Church with its emphasis on preaching, was the stronger.

The men and women who first formed the congregation of Klock's Church came to America in large part from the Palatine region in southwestern Germany. Thus it is explained why the congregation at Klock's Church called itself, "Reformed Calvinist." We are a Church of the Reformation; we testify to Jesus Christ our Living Lord. We are therefore a part of the true Church, as old and as eternal as Christ is.

Of the five original trustees, only one, Peter Schuyler, bears a truly Dutch name. Although a large majority of the early congregation was of Palatine origin, St. John's nevertheless became affiliated with the Dutch Reformed denomination and it is important to understand how this came about.

When the Reformation sun dawned over Europe in 1517, Holland was a part of the Holy Roman Empire. The Emperor Charles V and his successor Philip II of Spain took vigorous steps to quench the light of the Reformation Gospel. They burned at the stake as many Protestants as they could find. In 1567 Philip sent a large army into the Netherlands under the dreaded Duke of Alva, and it was the Emperor's boast that he beheaded or burned at the stake 18,000 Hollanders. Many thousands more were exterminated by the cruel Spanish Inquisition. The Hollanders banded together under the leadership of William the Silent to resist the persecutors. In 1579 the Dutch Republic was formed, and two years later issued its declaration of independence. By 1594 the Dutch had succeeded in driving the alien armies out and Freedom's first banner was unfurled. The Dutch Reformed Church survived its test of bloody persecution and with its victory nourished the seeds of religious freedom and democracy.

The free Dutch speedily established channels of commerce with the Orient. In 1609, while searching for a northwest passage to the east, the Englishman, Henry Hudson, in the employ of the Dutch, made his famous discovery and a small colony was soon founded at New Amsterdam. The colony was founded primarily for the Indian trade, but as it grew a need was felt for spiritual guidance and in 1628 the first ordained minister, the Reverend Jonas Michaelius, arrived. His little congregation met at first in the loft of a horse-mill, and later the first church was erected near Bowling Green. That little stone church is now the famous Marble Collegiate, the oldest Protestant church with a continuous history in America.

But many of the early Dutch traders journeyed up the Hudson River to settle at Fort Orange, now Albany. There a colony flourished under the patroon-



ship of Killiaen Van Rensselaer, a wealthy jeweler of Amsterdam. In 1642 the First Reformed Church of Albany was established by the Reverend Johannes Megapolensis who subsequently made vigorous efforts to convert the Mohawk Indians to Christ. He learned the Mohawk tongue and frequently journeyed into their valley, to become the first Protestant missionary to the American Indians. He, along with the Dutch traders, almost immediately established friendly relations with the Indian people. In fact, the Dutch usually got along well with their Indian neighbors.

The story of how Domine Megapolensis and his friends saved the life of Isaac Jogues, a French Jesuit Missionary, by helping him to escape from the Mohawks, is often told. Domine Megapolensis hid Jogues and then helped him to board a vessel bound for New Amsterdam, from whence he made his way to France, only to return to Canada to be recaptured and killed. The shrine at Auriesville is dedicated to his memory.

Of perhaps even greater significance in the history of our Valley is the story of the Reverend Peter Tesschenmacher, who also became a martyr for Christ. Peter Tesschenmacher was educated at the University of Utrecht in Holland. He came to America and preached at Kingston; he journeyed to South America as a missionary and then returned to become the first minister to be ordained by the Dutch Reformed Church in America. He preached to the Delaware Indians and then in 1682 came to the Mohawk Valley. The missionary work begun by Domine Megapolensis had been continued by his successors, notably the Rev. Gideon Schaats. During these years a new colony called Schenectady had been established and a Reformed Church was organized. Domine Tesschenmacher was called to this pioneer field and there he labored faithfully for eight years.

But in 1690, on a Saturday night, in the dead of winter, a party of French troops sent from Canada by Count Frontenac, accompanied and guided by a group of traitorous Mohawk Indians who had been converted to Romanism by the Jesuits at Fonda and transplanted to Canada some years before, suddenly attacked the settlement and viciously laid it waste. The church and the homes were burned, the town destroyed, 60 lost their lives, and the few who survived fled during the bitter night through the desolate wilderness to Albany, twenty miles away. Among those murdered was Domine Tesschenmacher. His head was severed from his body, impaled on the end of a pole, and displayed in triumph on the long march home to Canada.

Despite the terrible set-back the town of Schenectady was rebuilt and has grown to be a great city, a stronghold of the Reformed Faith and the home of Union College, founded originally by members of our Reformed denomination. The Dutch continued to prosper and slowly made their way westward into the valley. Although after 1664, when the English wrested control of the new world from the Dutch, the new governors tried to subordinate the Reformed Church to the Anglican Church, they met with little or no success. The Dutch people rallied and established the American way of complete severance of Church and State.

One of the successors to Domines Megapolensis and Schaats as minister at Albany's First Reformed Church was the Rev. Petrius Van Driessen. He



preached there for more than twenty years, from 1712 to 1738. He journeyed frequently through the land of the Mohawks and won many converts and much appreciation. In 1722 he petitioned the King's council at Albany for a license to build a mission church in the Mohawk Country. A few years later in 1725, Hermanus Wendell sold a tract of land, part of the Harrison Patent, to Hendrick Klock and Christian Hauss, "excepting an acre of low land in a square." Upon that same square acre, about a mile east of St. Johnsville, a rude log church was built which we know as "Klock's Church." We do not know when the church was built. We suppose that it was built by the Reverend Van Driessen and his friends shortly after 1725, as a mission to the Indians who lived nearby at Indian Castle, and as a place of worship for the new settlers on the Harrison Patent. Whenever this little church was built and whoever built it, the history of St. John's Church as an individual congregation began with its building.

Thus we see how the Dutch Reformed preachers prepared the way for their German brothers. The foundations for spiritual ties were laid. Many years afterward in 1829, St. John's turned to the Dutch Reformed Church and made it its denominational home.

We now come to the epic story of how the Harrison Patent came to be settled. We shall see who the people were who worshipped at Klock's Church.

## Chapter II

### LET MY PEOPLE GO

Four of the first five trustees of Klock's Church, Colonel Jacob Klock, his nephew Jacob G. Klock, Christopher Fox, and Jacob Fehling came from families which took part in one of the greatest mass migrations in history, the coming of the Palatines from their homeland in south-western Germany to the new world.

The Palatinate was an ancient principality on the Rhine River about two thirds the size of Connecticut. Among its great cities were Manheim, Worms, Spires, and Heidelberg its capital, site of the famous University founded there in 1337. The province abounded in good farm land; the people prospered and were noted for both their hospitality and their culture. Their open-mindedness led to ready acceptance of the principles of the Reformation and made the land a happy haven to thousands of refugees, fleeing from the blood purge of the Dutch Protestants at the hands of the Duke of Alva and his troops. Protestants fled from all parts of the Netherlands, from the Dutch provinces in the north and the Belgic Provinces in the south. It is likely that sometime during these years, among the many families which fled to the Palatinate for safety, at least one, of Dutch origin, was called Klock. The refugees found temporary peace in the new land; their children were educated in the fine schools there; they inter-married with the Germans and in time became Germanized in language and customs. A member of the Klock family named Hendrick, born at Hesse Cassel in the year 1668, is of especial importance to us. For he in mid-life participated in the great migration to America, and after many adventures built a home one mile east of present day St. Johnsville.

A terrible series of wars broke out in Germany, from 1618 to 1648, during which seventy-five per cent of the German people were exterminated and the entire country ravaged. With the signing of the Treaty of Westphalia in 1648, Charles Louis succeeded his father as ruler of the Province and the period of wars turned to thirty years of peace.

In tragic time, however, the peace was shattered once again, this time by the savage enmity of Louis XIV, King of France, whose armies seared the beauty of the land, destroyed its produce and slaughtered its people. The first army came in 1674, a second in 1680; in 1688 a great horde of 50,000 troops reduced the land to a near wilderness. Protestants and Roman Catholics alike were murdered. Another army marched its burning way in 1703, still another in 1707.

The cruelty of the repeated invasions was unhappily abetted by an unusually severe winter in the year 1708. It was said that by November, wood would not burn in the open air. In January of 1709 wine froze into solid blocks of ice, birds on the wing fell dead; western Europe was paralyzed. Even the swift flowing Rhone River was covered with ice and for the first time in recorded history the sea froze sufficiently along the coasts to bear even heavily laden carts. The fruit trees were killed, the vines destroyed. Husbandmen and vine dressers comprised more than half the subsequent emigration.



In their desperate need, in the midst of the desolation caused by war, winter, and heavy taxes, the people turned to the one ray of hope, the new world. They eagerly responded to the many advertisements sent through the land by English companies. Soon the trickle of refugees became a flood. The Rhine roads were dense with weary travellers carrying their worldly goods in carts or bearing it all on their backs. Many travelled down the river by boat. Farmers along the way fed and sheltered them; the people of Holland especially offered them what meagre hospitality they could afford until ships came to carry them across the Channel to England, where they encamped, 6500 strong, on the Blackheath, in London.

The British Government was alarmed by the unexpectedly large masses of German people. Though they dwelt in tents on the heath; were peace-loving, gentle folk; they yet had to be fed and the Royal larder soon ran low. A large group of the refugees was sent to northern Ireland; another group was sent to the colonies, Virginia and Carolina, in the new world. But the problem of settling the remainder seemed to be well solved to the mutual advantage both of Queen Anne's government and the Palatine people, when Colonel Robert Hunter, newly appointed governor of New York and New Jersey, proposed to send a group of 3000 Palatines across the Atlantic to manufacture naval stores. This proposal found favor because Britain's prosperity depended upon her navy; and her navy depended upon a goodly supply of tar, pitch, turpentine, and hemp. In 1696 John Bridger and several others had journeyed to New England and the Hudson Valley and had reported that naval stores could be manufactured there in large quantities. The British Government was greatly concerned because the Swedish Tar Company, the main source of supply, held a monopoly on the trade and increasingly made the stores difficult to obtain. Profiteering prices and unusual trade restrictions, especially in time of war, alarmed the British Government and forced it to seek a secure and sufficient supply elsewhere. Thus it seemed a happy thought to provide the Germans a home and at the same time to engage them in the manufacture of the badly needed naval stores. Another important factor in the minds of the British commissioners was the fact that the French were dangerously encroaching upon English settlements. Albany was weak; Schenectady had been ravaged; Boston was threatened; and the English allies, the Iroquois Indians, had been reduced from 2,800 to 1,321 fighting men, many of whom favored the French. Thus the English saw in the hardy Germans possible buffers against French invasion.

Arrangements were forthwith made for the passage to the New World. A redemptioner covenant was signed which made the Palatines virtual indentured servants. Ten ships were engaged to carry the migrants at the low rate of five pounds, ten shillings per head. At the end of December the ten ships met in the Thames River; the Palatines boarded them and then ensued six long months of misery. For the convoy refused sailing orders and plied the Channel Coast until April 10th, before getting under way. The people suffered from the foul air and vermin; some below deck never saw the light of day. Little children died like flies; the fleet was decimated by ship-fever, a form of typhoid, carried by fleas and body lice. 2,814 Palatines embarked; but 446 died on the way. The first ship arrived July 7th, the last, August 2nd; one was wrecked off Long



## LET MY PEOPLE GO

Island. Upon landing in New York the people met an unfriendly citizenry which feared the dreaded fever. The newcomers were encamped on Nutten or Governor's Island. Living wretchedly in tents, the numbers were further lessened during the summer by 250 deaths. Orphaned children were apprenticed out, most of them never to be seen by relatives and friends again.

In the Fall of 1710, 1,874 Palatines sailed up the Hudson to Livingston Manor, near present day Germantown, and to West Camp across the river. Several sites had been considered, such as the Schoharie valley, but were found to lack the necessary pitch pine trees. The British government already owned the 6,300 acres of West Camp and John Bridger had recommended Robert Livingston's land on the east side. Both tracts were surveyed and five towns were marked out, three on the east side of the river and two on the west. The Germans cleared the ground, built themselves simple huts, and faced their first American winter.

The cruel winter months left them bitter and rebellious. In May of 1711 they protested vigorously, indicated that they would not remain on the Hudson, and insisted that they be allowed to migrate to the Schoharie Valley. Unrest was abetted by the lack of suitable supplies necessary to the manufacture of naval stores and by the absence of the only competent instructor in the industry, John Bridger, who had returned to England. The Palatines were farmers and had no stomach for this alien business in an alien land. Justice was arbitrary; the food became progressively worse and in 1711 Governor Hunter was preoccupied with the second Canadian Expedition, an attacking force which included 300 Palatines in its ranks.

But the decisive factor was the withdrawal of support by the British government, a change in policy which was the result of a change in party, for the Tories had superseded the Whigs and looked with little favor on the project. The government simply refused to pay the large bills entailed in supporting the Palatine people and soon Governor Hunter had spent over 20,000 pounds of his own money. By September 12, 1712, his personal funds were exhausted and he was forced to cast the immigrants adrift. The once promising naval stores enterprise was now a failure. The government turned to the Carolinas in the south for its new supply.

The financially orphaned Palatines were taken by surprise; they faced the winter with great anxiety. Many were forced ultimately to "boil grass" and the children to "eat the leaves of the trees." "I have seen old men and women cry that it should almost have moved a stone. Several have for a whole week together had nothing but welsh turnips which they did only scrape and eat without any salt or fat and bread," wrote the Reverend Haeger, one of the Palatine ministers.

Within the next five years many Palatines moved elsewhere, to Pennsylvania, New Jersey, and Southern New York. Some came to terms with Robert Livingston and settled permanently on his lands. But the larger part yearned for land of their own and determined to defy Governor Hunter. Deputies were sent to the Indians in the Schoharie region who thereupon sold their lands for the third time, as they had in 1695, and again in 1710. In the autumn of 1712, 150

families moved up to Albany and Schenectady; but fifty of them pushed on, cutting a new road to Schoharie, where with the help of the Indians they survived the wilderness winter. The following March the other 100 families followed them, traveling with roughly-made sledges through snow three feet deep. Seven villages were established extending from present day Schoharie to Middleburg. Rude huts were built of logs and earth; bark was used for roofing and skins covered the doorways.

Suffering was intense and would have been fatal had not the Indians guided the hapless pioneers to supplies of wild potatoes and strawberries. Corn was planted and additional supplies came from the Dutch Church of New York which sent liberal gifts of corn, pork, bread, and money. Because the farmers were without tools they ingeniously fashioned their own plows, shovels, forks, mortars, mixers, etc., out of wood. Later, when things were more settled, they manufactured their own household furniture. At the first the hausfrau did all her cooking in outside ovens until fireplaces could be built with the accompanying bar for hanging the pots. Pitch pine knots were used for light; deer and beaver skins were fashioned into breeches, skirts, and caps.

Large families were the rule, often with as many as twenty children; but a large proportion died. The maidens married young, were robust and strong; within one week of their arrival at Schoharie four children were born. Despite the lack of spiritual leadership the settlers were law-abiding and moral under the rule of listmasters, like Christopher Fox and John Conrad Weiser.

In the meantime trouble was in store for the Palatines. Seven Partners had purchased the Schoharie lands from Governor Hunter in Albany and considered the settlers there as mere squatters, without rights. Attempts were made to settle the land, but the Palatines forcibly chased the newcomers away. A sheriff came with a warrant for Weiser's arrest but the women of the community knocked him down, threw him into a hog pen and tied him to a rail upon which he was driven six miles back toward Albany. The Palatines wanted lands of their own. After much trouble a group finally left the Schoharie region for Pennsylvania at the invitation of the governor, to settle near the Susquehanna River. Another group was invited by Burnet the new Governor of New York, to settle on a tract of land on the Mohawk above Little Falls; still another group led by John Christopher Gerlach, was awarded the Stone Arabia patent. Others came to terms with the Seven Partners and remained in the Schoharie valley; but the group that interests us, made up of just a few, led by Hendrick Klock, chose to settle on the Harrison Patent.

Unlike the Stone Arabia and Burnetsfield (Herkimer) Patents, the Harrison Patent was purchased by a group of aristocrats led by Sir Francis Harrison, purely for speculative purposes. They had no intention of settling on the land. The Patent extended from a point east of "Garoga" Creek westward to East Canada Creek, and was purchased from the Indians in 1722 for 700 beaver skins. Hendrick Klock, however, paid 250 pounds for his tract, a great sum in those days, and it is a mystery how he was able to do this, for the Palatines were poor. It is supposed therefore that although Hendrick Klock, now in his fifties, lived for a time with his wife Maria Margaretha and four children among the Palatines in the Schoharie Valley at Hartmansdorf, his real occupation was that of an



Indian trader. Milo Nellis, local history enthusiast, bases this supposition on the fact that Hendrick Klock's family Bible records that he came to America in 1708, a forerunner of the great migration.

At any rate, Hendrick Klock had the means to pay a great sum of money for a large portion of the Harrison Patent. He bought lot No. 11, upon which the so-called Fort Klock was built by his son Johannes in 1750, and half of lot No. 13, which contained the reserved square. Upon this lot he built his home, later inherited by his son, Colonel Jacob Klock. Upon this lot also he was buried in the year 1760 at the age of 92 in the little cemetery beside 'Klock's Church.'

This briefly is the story of the Palatines. Four of the five original trustees were of Palatine origin. A man named Henrich Fahling landed in New York in 1710, lived with the Palatines on Nutten Island and then ascended the Hudson with them. Jacob Fehling was probably a direct descendant. Another man, John Christopher Fuchs, was in the same group, sent as one of the deputies to the Indians. He became a listmaster and then head of one of the Palatine villages in Schoharie. Christopher Fox was probably a direct descendant. During these years Hendrick's eldest son, Jacob, was growing into young manhood.

Years later in 1756 Jacob's brother, George, along with brother-in-law Christian Nellis, who lived nearby on lot No. 12, secured title to the Klock and Nellis Patent, the land in the hills, Youker's Bush and Crum Creek. This land, too, was settled by German families. These for the most part were the people who laid the foundations for our beloved St. John's Church.

### Chapter III

## KLOCK'S CHURCH

As has already been shown, it is probable that Klock's Church, the forerunner of St. John's, was built about the year 1725 by the Rev. Petrius Van Driessen with the help of Hendrick Klock and his friends. But the probability is so uncertain that it remains only a guess; the origin of the old church is shrouded in mystery.

Some have said that the old church was not built until 1756 when, it is supposed, 'old George' Klock, Colonel Klock's brother, built it. Others have maintained that it dates from the year 1770, the year the church is supposed to have been organized and upon which date we have based our recent anniversary celebrations. Still others argue that it was not built until after the revolution, about the year 1787 or 1788 when the church was incorporated. And yet, agreeing that no one knows the facts, it still seems most probable that the church was built long before these latter dates.

We have definite knowledge that the 'square acre' was reserved in Hendrick Klock's deed and that the Rev. Van Driessen sought and secured permission to build a mission station at that time. We know also that some years later he was granted a liberal gift of land by the Mohawk Indians in appreciation of his missionary efforts among them and that this land was in the same general neighborhood, opposite the Indian Castle, extending westward from East Creek. These are facts.

But there are no facts available which point to the year 1756 as the probable date or to George Klock as the builder. This is the date usually given but the tradition seems to be of phantom origin. Neither is there any evidence to support the 1770 theory. The Rev. Albert Dodd Minor, writing in 1881, cited the year 1770 as the year of organization but gave no reasons for choosing that date. Nor was there any celebration of the centennial anniversary in the year 1870, as there was at the Palatine Church, which was built in the year 1770. Even less credible is the year 1787 or 1788, for if the church were but four years old, the consistory in 1792 would hardly have considered overtures to move to Zimmerman's Creek and build a new structure. Neither would the church be decayed and fallen apart by 1812 when Domine Dysslin died, nor would it have disappeared altogether by 1816.

The slight evidence available seems to indicate that 1725 is the most probable date for the building of Klock's Church. No other date seems to be as satisfactory, and we know in addition that Stone Arabia and German Flats (Herkimer) settled about the same time by Hendrick Klock's comrades, saw

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ON OPPOSITE PAGE→

Top Panel—St. John's Reformed Church, built in 1881. Photo by Gregorka.

Insert—The parsonage, built in 1874. Photo by N. E. Thomas.

Bottom Panel—The old white Church, built in 1804; torn down in 1880.

Insert—The old parsonage, built in 1816, now standing on Cottage Street. Photo by N. E. Thomas.









COL. JACOB KLOOCK  
 FLEETING FROM THE  
 BRITISH COLONY IN 1783  
 HE SETTLED IN THE TOWN OF  
 ST. JOHNSVILLE N.Y. O.  
 AND FIRST AND SECOND TO  
 BE BURIED IN THE  
 BATTLE OF KLOOCK'S FIELD OCT. 9, 1800  
 WAS ONE OF THE WITNESSES TO THE  
 SIGNING OF THE FIRST CHURCH ORGANIZATION  
 IN THE TOWN OF ST. JOHNSVILLE N.Y.  
 BURIAL PLACE OF MR. JOHN DYSSLIN  
 AT PIONEERS - THE FIRST COX  
 RE. DR. KLOOCK  
 CAPT. J. KLOOCK  
 REVOLUTIONARY - COL. JACOB KLOOCK  
 HEROES - GEORGE Y. KLOOCK  
 JOHN S. KLOOCK, ABID  
 500 FT. EAST OF KLOOCK TOLL GATE  
 DEMOLISHED IN 1890



THIS MARKS THE SITE OF  
 THE FIRST CHURCH BUILT IN 1786  
 NEAR BY LIES THE REMAINS  
 OF ITS FIRST PASTOR  
 JOHANN HEINRICH DYSSLIN  
 ERECTED BY THE MEMBERS OF  
 ST. JOHNS REFORMED CHURCH  
 ST. JOHNSVILLE N.Y.  
 NOV. 7th 1920



300 FT. NORTH -  
 SITE OF  
**REFORMED CHURCH**  
 1750  
 FIRST CHURCH ORGANIZATION  
 IN TOWN OF ST. JOHNSVILLE  
 SET BY THE  
 HISTORICAL  
 MARKER



## KLOCK'S CHURCH

the building of houses of worship almost immediately. Klock's Church was probably similar to them, built of wood with simple benches within, allowing ample room for the Indians, who lived nearby at their castle.

For some time too, the church was undoubtedly used as a school house. A teacher named Henry Hayes gave the children rudimentary instruction, which in the case of some of them, proved to be excellent training. George Bauder, of Stone Arabia, told the historian Jephtha Simms that he studied there in the church and that he also attended a Service there with his bride sometime before the Revolution. The high standards of the school are seen readily in the correspondence of Colonel Klock. Despite his Palentine background he used the English language easily. He wrote as a well educated man and was not at all the ignorant dolt described so inaccurately in *Drums Along the Mohawk*.

In later years a separate school house was built below the church. Its foundation was uncovered some years ago and Milo Nellis testifies to its location. Church and school served side by side, adjacent to the growing cemetery, close by Colonel Klock's home. The sacred triad was a symbol of the characters of our forefathers. Around the three institutions a new way of life prospered, a life free of persecution, intolerance, tyranny; and for long happy years, free of the scourge of war.

The Palatines were a peace loving people. They had fled from the repeated useless ravages of war to find peace in a new land. As they cleared the lush wild wilderness, built their homes, and planted their crops in the virgin fields, they took care also to make friends with their Indian neighbors. They desired not to rule or exploit, neither to conquer nor destroy; they simply sought to live at peace. Klock's church on the hill, the school, and the home symbolized a new way of life, the American way.

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### ←ON OPPOSITE PAGE

Top Panel, left—Overlooking Klock's Churchyard, site of the first Church, built probably around 1725. Picture taken in 1892, courtesy of Milo Nellis.

Top Panel, right—Bronze plaque marking the site of Colonel Jacob Klock's home, etc., which stands on the front lawn of Joe Capece's home. Photo by J. Kenneth Moore in collaboration with Milo Nellis.

Middle Panel, left—Home built by George Klock in 1760, now the home of Cecil Hildebrandt. Photo by J. Kenneth Moore in collaboration with Milo Nellis.

Middle Panel, right top—Marker near the site of the original Klock's Church. Photo by N. E. Thomas.

Middle Panel, right bottom—The home of Judge Jacob G. Klock, one of the trustees of Klock's Church, now the home of Miss Carrie Kilts. Photo by N. E. Thomas.

Bottom Panel, left—The home built by Johannes Klock, brother to Colonel Jacob, in 1750, now known as Fort Klock. Photo by J. Kenneth Moore in collaboration with Milo Nellis.

Bottom Panel, right—Roadside marker. Photo by N. E. Thomas.



## Chapter IV

### PEACE ALONG THE MOHAWK

One of the truths most difficult for the modern to realize is that there was a well-rounded culture, a crystallized 'way of life' in America before the United States was born. We so readily regard the past as merely a preview of the present that we forget that men were born, grew old, and died in the Mohawk Valley before the days of '76. When we view the dead past of history with attempted objectivity, we too quickly assume that superior air which regards all things past as inferior, as incomplete. We casually view the pre-Revolutionary days as mere stepping stones to the present. We forget that the people who lived in that day regarded their lives, their loves, their joys and sorrows, as all important. Little conscious of their destiny, they lived in and for their day as we live in ours. They were not in their own eyes the forerunners of a great nation; they were that nation.

A culture was established in the valley as closely knit and as definite as our own. The highest circles of society were entertained at Johnson Hall with as much fuss and finesse as may now characterize these same circles. People were rich, poor, middle class, artisans, farmers, boat-men. They loved and hated, and fought and sought, and the little things of life bothered them as much as in our day. There were snobs, back-slappers, agitators, social-climbers. Gossip flowed its swift and careless streams. Men courted and women let themselves be courted. People were people.

Pleasures held sway. The Dutch and Germans were hard drinkers. There were many taverns, several in and about Zimmerman's Creek; each tavern an imbibing place as well as an abiding place. Mugs of beer were quaffed with frequent gusto, as well as glasses of "the hard cider of the Mohawk, potent enough to cause the knees of a modern man to tremble." Ox-carts on the road and 'bateaux' on the river kept the taverns busy and roaring. Crews of from two to eight men operated the large and flat bottomed river boats which handled the bulk of the river traffic. Sharp-prowed, from 16 to 20 feet in length, they could carry as much as several tons of cargo. Nelson Greene tells how "Cleated boards ran along each side of these batteaux on which men stood with faces toward the stern and set poles in the river bottom. Then they walked along the cleats and thus pushed the boat along." Twenty rapids had to be won between Schenectady and Fort Schuyler (Utica).

For the common people along the Mohawk, life was rough and hard, but it had room for recreation. Sports of all sorts were very popular. Fighting was frequent, impromptu, and without rules; horses raced along the public highway each year at Herkimer; foot racing was frequent sport and during the winter horse-sleigh races were held on the river ice.

But leisure in those days was hard won. Farming, with its endless drudgery of chores, took its toll of time. Life and work were slow-paced. Men spent many days in the fields, planting their corn, wheat, hemp, flax, peas and potatoes,

## PEACE ALONG THE MOHAWK

and accomplished no more than what could be done now in a few hours. Farm tools were crude and usually hand-made; the only machines were wooden; beams were joined with pegs; much of the cloth was home-woven. For the women as for the men life offered little rest.

How much then they must have cherished the old Church with its quiet hours of worship and prayer! The pioneers roundabout, farmers, most of them, from the south, north, east and west trudged many miles to attend the infrequent services. Preachers were scarce in those days and when Domine Rosencrantz or a fellow minister journeyed over the hills from Stone Arabia or Schoharie or Herkimer, the word was sent far and wide and Sunday in Klock's church would find the preacher busy with baptisms, weddings, and belated funerals.

How deeply grateful they must have been, filled as they were with the realization that they were free to worship as they pleased, free to live at peace, far from the terrors of the harassed homeland across the sea! Some of the younger people perhaps took it all for granted, but pioneers like Hendrick Klock must have told them often about the great adventure of coming to the new world. They must have instilled in the hearts of their children a love and thankfulness for freedom.

Perhaps, as Hendrick Klock's oldest son Jacob approached his fortieth year, about 1750, he rejoiced in the security of his home, and, as he thought of his wife and growing family he mused that God had been good to him. Perhaps, as he stood on the sacred hill above his home and looked down at the placid Mohawk, mirroring in its stillness the beauty of a drowsing sun, he thought in his heart that surely he was fortunate because he could look forward to years of peace and contentment. Life seemed so secure.



## Chapter V

### WAR

I have tried to point out the seldom-realized fact that life in the Mohawk Valley during those early years had reached a peak of economic, religious, and social stability. It is wrong to think of these as years of war and transition because once the land was settled, and, after months of back-breaking labor, cleared, the soil was found to be abundantly rich. Farming became well established despite the fact that wolves were so numerous that livestock had to be locked up at night. So rich was the Valley that it became the granary of the American colonies.

And it must be understood also that the mutual friendliness of settlers and the Indians would have endured had it not been for outside disturbances. The stronghold of the Mohawks was located at Indian Castle, a few miles west of Klock's Church. The Indians had thought highly of the old Dutch Dominus Megapolensis, Schaats, and Van Driessen and now they regarded their white neighbors with esteem. Old King Hendrick, Sachem of the tribe, was a personal friend of many of the settlers in the area. When preachers came to the old Church white men and Indians worshipped side by side. They were destined to become enemies, not of their own volition, but through the destructive influence of certain external forces.

One of these external forces was the onslaught of civilization itself. The Indian villages were invaded by the strange demoralizing habits of the white men. The Indian way of life was corroded by the 'acids of modernity.' They caught the diseases of civilization; its guns, its whiskey, and its lust; without catching also in sufficient quantities the vaccinating health of Faith. The Evangelical efforts of the preachers were offset by the few bad examples who practiced the opposite of what the missionaries preached.

A second external alien force was that of the French, spearheaded by the Jesuits at Fonda early in the 1600's. The French fought the Mohawks and the Dutch as much as they were able, as at Schenectady in 1690, but in the 1750's their rivalry with the English assumed precedence, becoming a struggle to the death. The Mohawk Valley, with its settlers, figured importantly in the ensuing French and Indian War. The star of Sir William Johnson was in its ascending sky. He energetically set out to enlist the settlers in the fray and many German Palatines and Dutch, along with hundreds of Indians, were included in the ranks at the Battle of Lake George in 1755 during which old King Hendrick was slain. The next year a fort was built near the Castle, designed for its protection, and Colonel John Butler was put in command. On March 26, 1757, a force of French Canadians and Indians assaulted Fort Bull at Wood Creek, two miles east of present-day Rome. In November of that same year a similar party attacked German Flatts, massacred many of the settlers, and destroyed their homes. The following April another force attacked the south side but this time they encountered stern opposition from the settlers led by Lieut. Nicholas Herkimer.



## WAR

As the strength of the French waned and the might of the English grew the British forces took the initiative and the Valley knew the tread of the marching of countless feet. The first large force to pass through the Valley was led by Colonel Bradstreet who proceeded westward to Oswego to cross Lake Ontario and successfully attack Fort Frontenac at Kingston. The second force, led by Sir William Johnson, marched through in 1759 and continued on to Fort Niagara, where the English defeated the French and captured the Fort. The third army was the largest, made up of 10,000 men led by the great General Amherst, and it marched west and north in 1760 to the conquest of Montreal, the climactic blow which forever ended the tenure of the French Empire in the northeast. Included in these armies were the sturdy sons of the Mohawk Valley, learning the dread arts of war even as their fathers had learned them long before.

All this was but a tragic preview, a dress rehearsal to a drama of death, the outbreak of the Revolution in '75, a war which is regarded generally as the beginning of a new nation but which in the Mohawk Valley marked the end of a prosperous, well-rounded way of life.

To Jacob Klock and his friends, the outbreak of war was not a surprise. For the conflict grew out of a long series of differences caused by the third and most important external force, the activities of the British government led by King George III and represented in the Mohawk Valley by Sir William Johnson. Though it has long been the fashion in this locality to honor Johnson as the 'greatest' or 'most influential' man in the Colonies prior to the Revolutionary War; though he is lauded by his biographers and revered by old and young alike, in truth he and all he stood for was probably the most evil thing to happen in the entire history of our Valley. That he accomplished some good cannot be denied; but a man's goodness and badness must always be measured according to his opportunity.

It is said that Johnson made peace with the Indians but in truth the Dutch and the Germans never had trouble with the Indians until he came. Had it not been for his influence the Mohawk Indians would have stood by their German friends during the War; the Valley would not have been turned into a charred ruin and the bodies of two hundred Palatine sons would not have rotted beneath the August sun at Oriskany. In fact, had it not been for what Sir William Johnson stood for, the Revolutionary War itself might not have been fought.

He represented the medieval spirit of feudalism. He wanted to establish in the new world the privileges of landed estates which he could not attain at home. He wanted to become a feudal lord. He wanted to own a vast estate and he wanted vassals, not free men, to work it. Inevitably, he and all he stood for came into direct conflict with the sturdy Dutch-German valley settlers. They had paid dearly for their land in blood and sweat. They resented the aristocratic pretensions of Johnson Hall. This resentment found a leader in the person of George Klock, brother to Jacob, builder in 1760 of the stone house two miles west of St. Johnsville, now the home of Mrs. Ella Hillabrandt and her son. George Klock bought some land on the south side of the river which Johnson coveted for himself. A legal battle followed during which Johnson accused Klock of every villainy imaginable including fraud and winebibbing. Yet in truth George Klock had paid well for his land while, in direct violation of British law, Johnson had

secured for himself, at negligible cost, title to the 'Royal Grant' west of Little Falls, consisting of many thousands of acres of land. Johnson proclaimed himself a friend of the Indians as he amassed wealth at their expense, devoured their lands, and at every opportunity did his utmost to offset whatever good moral influences the pioneer preachers of the Gospel might have had. His 'friendship' with the Indians was built upon a quicksand of liquor, lust, and blood.

Many of the Indian conferences at Johnson Hall ended as drunken orgies. His military alliances with the Indians depended upon a constant supply of liquor. When rum gave out at Fort Niagara, for example, the Indians deserted en masse. Johnson effectively helped demoralize the red men further by his utter sex abandonment. Legend has it that he fathered a hundred Indian children and the more deeply the impartial historian searches the valley records the less exaggerated this legend seems to be. One of the Indian squaws, Molly Brant, lived at Johnson Hall as his mistress and bore Johnson seven or more children. He took her as he took Catherine Weisenberg some years before without the 'bother' of marriage.

Johnson's encouragement of the scalp business was yet a greater evil. It began during the English conflict with the French. Johnson maintained that if he didn't pay the Indians for French scalps the enemy would pay them for English scalps. There is little evidence of real 'friendship' in this admission. This practice of course paved the way for his son's leadership of the Indians during the war. As a Tory, in company with Joseph Brant, he paid the Indians liberally for American scalps, a custom, incidentally which the settlers seldom indulged in. This then was Johnson's 'friendship' with the Indians, a friendship of liquor, lust, and blood.

Of course, Johnson did some good. He brought some settlers to the neighborhood of Johnstown; he was very able in settling disputes among the Indian tribes. As Commissioner of Indian Affairs in the Colonies for the British Government he was undoubtedly one of the most influential men of his time. But how much more, it seems to the writer, should the name of Colonel Jacob Klock and his neighbors be honored and revered. Instead of regarding him as a dullard and his fellow German farmers as ignorant backwoodsmen, as has long been the custom, they should be upheld as fine examples of the men who made victory in the Revolution possible; men of courage, energy, and principle, men who when all seemed lost yet went on to win. Colonel Klock and his friends are symbols of progressive America. Johnson for all his influence is a symbol of reactionary feudalism.

Colonel Klock and his neighbors, the Nellis's, the Failings, the Foxes, the Bellingers, the Zimmerman's, and the Snells continued in the quest of freedom from all the old-world tyrannies. They were alert to anything which threatened this hard-won freedom and as early as 1774 they proceeded to organize a Committee of Safety to protect the Valley from the possible Tories in their midst, centering around Johnson Hall and Sir John Johnson (son of Sir William who died in 1774). The first meeting was held in a tavern in Stone Arabia; and later meetings were held frequently in Colonel Klock's home. It was this Committee of Safety which protested against Sir John Johnson's reactionary policies and soon formulated one of the most remarkable documents in Colonial History, an



actual Declaration of Independence, 14 months before the real Declaration was proclaimed at Philadelphia in 1776. This Declaration was signed, among many others, by Colonel Klock.

This same Committee of Safety formed the leadership of the militia, the motley group of untrained farmers, which marched to Oriskany to be ambushed by St. Leger, Joseph Brant and his Indian friends. At this battle, during which General Nicholas Herkimer was mortally wounded, Colonel Klock was second in command. The militia fought heroically and though two hundred fell, seven Snell brothers and Klock's son-in-law, Colonel Ebenezer Cox among them, yet the enemy was stopped and the British strategy defeated. St. Leger's forces were not able to push through the valley to join Burgoyne's army coming from the north. Junction of the two forces at Saratoga might have turned that great victory for the patriots into defeat and the course of the war could readily have been reversed. All the men who fought and died at Oriskany August 6, 1777, came from the Valley; most of them were Dutch Germans, many of them were the very men who worshipped at Klock's Church.

But what is also of great importance, yet little realized, is that the war in the valley did not end at Oriskany but rather began there. With General Herkimer dead as the result of his wounds, responsibility for the valley's defense fell to Colonel Klock, then about sixty-five years old. Although Brant's Indians attacked again and again, General Washington nevertheless called repeatedly for more troops. Soon every able-bodied man was gone, either dead or fighting with the regular army. Colonel Klock had to rely on old men and boys both to defend the Valley from the Indians and also to plant, raise, and harvest the wheat and other crops. It was a hopeless task; yet Klock did not give up. He wrote letter after letter beseeching the regular army for troops adequate to hold their own against the enemy. But his pleas were denied. In November, 1778, he gathered his meagre force together and marched through the bitter winter weather to Cherry Valley only to find that the village had been laid waste through the negligent inactivity of the commanding officer. He met jeers and reproaches for his late arrival from the regular army troops who had remained safely within the fort while the farms were laid waste.

And then, tragically, toward the end of the war, with his wife, family, neighbors all suffering from the near starvation caused by the repeated loss of the crops, with many of his friends shot or scalped by lurking Indians, Colonel Klock was forced to undergo the bitterness and shame of seeing one of his own sons turn traitor to the patriot cause and desert to the English forces in Canada. Yet the old man carried on, a bulwark in a barren land. In 1780, the 'Battle of Klock's field' was fought directly in front and to the west of his home. And then, after long agonies, finally came the peace. The land was laid waste; many of the sons of the Valley were dead; the people were destitute. Ridiculed by the many, honored by the few who really knew him, Colonel Klock lived until 1798, and was buried undoubtedly beside Klock's Church. And it is ironical that while the name of Johnson rings plaudits in the land, while a monument stands in the Cherry Valley church-yard honoring the colonel whose folly was responsible for the massacre there; yet the body of Colonel Klock lies forgotten, un-honored, and unknown.



## A HISTORY OF ST. JOHN'S REFORMED CHURCH

This story has been told in some detail because of the writer's belief that a great historical injustice has been done to a great man and a great people. We in 1946 cannot properly appreciate what it means to belong to St. John's Church except we better understand the men who first gathered in Klock's Church on the hill to worship Christ in spirit and in truth. The story of Colonel Klock is in a measure the story of Henry Failing, Christopher Fox, Jacob G. Klock, Peter Schuyler and the other stalwart men and women roundabout whose courage and Faith enabled our Church to stand through the ravages of war. The old Church on its lovely hill, overlooking the beautiful valley with its widely sweeping westward curve, witnessed the burnings, the scalpings, the countless raids, the hurry of flight, the steadier plodding sound of marching feet; and after it all was ended, when the final victory was won, it welcomed the homeless home.

## Chapter VI

### THE FIRST DOMINE

Much of what has gone before is in a sense 'prehistoric,' filled with the blank spaces of uncertainty. Our factual knowledge of the history of St. John's begins with its incorporation, March 13, 1787, as the "Reformed Calvinist Church of the Upper Part of Palatine in the County of Montgomery," and the designation by the congregation of the five aforementioned trustees. This document of incorporation was signed March 20, 1787, by Johan A. Walrath and George Fox, and acknowledged before Jacob G. Klock, Esq., seven days later. Why the Church was not incorporated long before is readily understood when we realize that the State Incorporation law was not passed until April, 1784.

The very next year after its incorporation Klock's Church found itself sufficiently strong to call a full-time minister and the congregation chose a vigorous young man of Faith who had been led in a striking manner to make the ministry his life's work. Born of noble birth in the town of Burgdorf, Canton Berne, Switzerland (the land that cradled and nourished the Reformation), John Henry Dysslin left his homeland for the brighter promises of America. His voyage was interrupted by severe storms, however; he was shipwrecked, and in the mortal danger of the seas he vowed to dedicate himself to God's services should his life be spared. He was saved by a passing ship which landed in New York harbor. He thereupon returned to Switzerland, was educated for the ministry, set out once again for America, and was called, ultimately, to Klock's Church where he served from July 13, 1788, until his death in the Fall of 1812, the second longest pastorate in our history.

On his first Sunday at Klock's Church he baptised John Frederick, the son of Christopher and Catherine Hess Fox, the first of the approximately 683 baptisms he performed. Domine Dysslin served with great devotion and energy, ministering to the countryside roundabout, and in addition to his regular pastoral duties he preached frequently at the Mannheim Church at Snell's Bush and also at the Church at Indian Castle.

The outstanding achievement of his ministry was the erection of the new Church at Zimmerman's Creek in 1804, a move which proved to be farsighted and wise, for although at that time there were as many houses at Klock's Church and at East Creek, as there were at Zimmerman's, yet the village at Zimmerman's was destined to grow and the land upon which the Church was built remains today the loveliest corner in the village. The first step in the erection of the new church was taken in 1792 when Jacob Zimmerman, a soldier of the Revolutionary War, and owner of a grist mill on the creek, offered a large grant of land adjacent to his mill for the use of the congregation of the then aging Klock's Church. This land included within its bounds what is now John Street, West Street, Saltsman, Cottage, and William Streets and was bounded on the east by Church Street, on the south by West Main, on the west by the creek, and on the north by the hills. The trustees of Klock's Church accepted Jacob Zimmerman's



A HISTORY OF ST. JOHN'S REFORMED CHURCH

offer and gave him a note to the amount of \$49.52 dated March 5, 1792. John L. Bellinger thereupon purchased the note as his contribution toward the new church.

The congregation continued to worship at Klock's Church, however, for some years before action was taken. About 1802 John L. Bellinger was elected treasurer and he took the lead in promoting the enterprise. Work was started and after the expenditure of \$1861.05-1/2, a great sum for those days, the new building was ready by January 2nd, 1804, for its first Congregational Meeting, at which Conrad Hellicoss, Andrew Zabriskie, John L. Bellinger, Jacob Zimmerman, Adam A. Walrath, and Henry Beekman were elected trustees; and the eventful step of adopting a new name for the new church was taken. Its official title now became the "Dutch Reformed Congregation of St. John's Church in Palatine Town, Montgomery County."

The church debt was soon liquidated; by 1806 most of the bills were paid. The long list of generous givers includes friends from far and wide, as well as the local farmers and townspeople. The sum of \$146.50-1/2 was received from "several persons in Albany, New York, etc.," and \$88.73 was sent from "several persons by collections at Schohary, etc." The Fort Plain congregation sent the large sum of \$129.75.

Those who gave toward the building of the new church were as follows:

Jacob J. Failing	Frederick Bellinger	Jacob Zimmerman
Gideann Hess	Andrew Shaver	Philip R. Fry
Frederick J. Bellinger	John Youker	Henry J. Faling
Michael Keller	David Fensher	Adam A. Wolrath, Jun'r.
Henry Hase	Lorance Rangel	Jesse & Simeon Daytons
Joseph Bellinger	John J. Faling	John Simerson
John Sponknave	John D. Faling	Caleb Forkener
Henry Beekman	John L. Bellinger	Peter B. Cook
George G. Klock	Adam A. Walrath	John Gibson
Melkerd Porter	Jacob G. Klock	Charles Newkirk
Conrad Hellicoss	Andrew Zabriskie	Michael U. Porter
George Flander	James Van Valkenburgh	Frederick Klock
Henry J. Timmerman	John Berdsley	John J. Klock Jur.
Peter C. Fox	Peter Van Drieson	Henry Bellinger
John Tinqu	Joseph Clock	John C. House
Daniel Fox	Andrew Agident	Frederick H. Bellinger
Jacob H. Failing	Robert Batten	Frederick J. G. Bellinger
Peter H. Nellis	Nathan Christy	Joseph Klock Junr.
Henry Hart	Peter Van Allen	John Hess
Peter March	Peter Moshier	John Van Volkenburgh
Henry Flander	Thomas Scott	George Hawn
Jacob G. Klock, Jur.	Samuel Scott	Catherien Windecker
Jacob A. Keller	Grover Gilliam	Isaac Honeress
Adam Klock	John Cole	Peter Kelts
George Cox	Peter Storms	James V. Valkenburgh
Ludiwick Herring	Benjamin Lyon	Frederick Klock
Christeann Groves	Nicholus Coons	

Many of the incidental purchases, such as shingles, nails, rope, etc., were made at Andrew Zabriskie's General Store. James Wright, Jerard Barnes, J. Gillinad, and Adam Bowers were the chief workmen.

The new white Church faced eastward toward Church Street and stood beside the highway not far from the place where the present church stands. It was built of wood in the pleasant colonial style, with pillars in front. In the interior 41 pews and boxes occupied the main floor and upstairs a gallery filled

THE FIRST DOMINE

three sides. An old fashioned high pulpit stood at the center opposite the two front doors.

In those days the custom of taking weekly offerings at Sunday Services was unheard of. Funds were raised popularly through the sale of the church pews and boxes to members and friends in the congregation. Such a sale was held in June, 1804 when the congregation finally moved from Klock's Church to their new home, with the following results:

Pew No.	1	Deacons Seats	
	2	Joseph G. Klock	\$30.00
	3	Henry Bellinger & Frederick L. Bellinger	42.00
	4	Frederick Bellinger & Andrew Shaver	40.00
	5	William I. Walrath	66.50
Box No.	6	Andrew Zabriskie	50.00
	7	George G. Klock	76.00
	8	Jacob G. Klock	52.00
	9	One half Michael U. Porter; 1/4 Benjamin Lyon; 1/4 Conrad Hellicoss	50.00
	10		
	11	Jacob J. Faling & Thomas Scott	25.00
Pew No.	12	Free	
	13		
Box No.	14	Christeann Groff, John T. Faling, Jacob Flander & Peter H. Nellis	26.75
	15	Peter Kels, John Kring, Jur., Henry M. Smith, Henry Flander	40.00
	16	Jacob & Christopher Fox, each one half	50.00
	17	Frederick Gitman	50.00
	18	Jacob Zemeran	92.00
	19	Jacob H. Faling & Henry J. Zimmerman	98.00
Pew No.	20	John L. Bellinger & Henry Beekman	70.00
	21	Adam A. Walrath	53.00
	22	Conrad Hellicoss & John J. Klock	41.00
	23	Elders Seats	
	24	Free	
	25	John D. Faling	50.00
	26	Peter Storms	32.00
	27	John C. House & Henry Hase	31.00
	28	Frederick H. Bellinger & Henry Bellinger	30.00
	29	Joseph Klock Jun'r., Mechail Keller, Henry Flander & Henry Hart	30.00
	30	John Cole & Samuel Scott	26.50
	31	One half Catharien Windecker & John J. Faling; Christann Groff the other half	25.00
	32	Nicholus Shaver & John Euker	20.00
	33		
	34	Jacob Zemeran, Henry J. Zimmerman & Jacob H. Faling	25.00
	35	Cornelius C. Beekman	25.00
	36	Jacob A. Walrath & Adam Walrath	32.00
	37	John B. Klock	35.00
	38	Andrew Shaver & Frederick Bellinger	37.00
	39	Henry Beekman & John L. Bellinger	39.00
	40	For ministers family	
	41		
GALLERY SEATS			
No.	1	George Flander	25.00

In addition to purchasing these seats the congregation also subscribed toward Rev. Dysslin's salary, pledging money, and some of them wood and wheat in addition. The list of subscribers includes many of those names already mentioned with the addition of John Banker, Melchert Bauder, Peter Isellord, Adolph Walrath, George Youker, Henry Borkdolph, John Vedder, John Ingersoll, Christeann Nellis, Jacob Youker, John Hase, and many others. From these long lists we may see how well supported the Church was in these early days. These pioneer leaders and their minister, Domine Dysslin, enlisted many in the work of Christ and His Church.



## A HISTORY OF ST. JOHN'S REFORMED CHURCH

Much of what occurred during Domine Dysslin's ministry is unknown because two-thirds of the first Church record-book, kept in the German language, is lost, the pages torn out and destroyed. We do know, however, from the Treasurer's account book that the Domine's salary for the year 1804 was \$117.19. It was increased to \$119. in 1806 and to \$120. in 1807. The salary of course was supplemented by sums subscribed toward ploughing the Glebe lands, food, wood, wheat, and other necessities.

We know also that Domine Dysslin made himself completely at home by marrying Anna, Colonel Klock's grand-daughter; that he lived in the old Klock homestead, adjacent to the old church, and that the home was happy with the advent of five daughters and two sons. He was well regarded by the people and was considered by a missionary travelling through the Valley as "A Swiss, and a good character, and a man of learning."

And we know also that at his death in 1812 he was laid to rest in the churchyard on the hill. Tradition persists that his body rests at the site where once the pulpit of Klock's Church stood. No signs remain, no mound or stone; but in 1920 a tablet honoring his memory was placed on a large boulder near by.

## Chapter VII

### WHAT'S IN A NAME?

It seems that the history of St. John's Church is replete with unsolved mysteries. One such is the date of the building of Klock's Church. Another, even more controversial, arises from the uncertainty as to how the village of St. Johnsville got its name.

The name was not adopted officially until 1838, the year Fulton County separated itself from Montgomery, forcing the creation of a new township, St. Johnsville, separate from the Town of Oppenheim across the county line. But the name St. Johnsville goes back to the year 1818, when Henry Lloyd, a West St. Johnsville storekeeper, newly appointed by President Monroe as postmaster, called a public meeting which decided to call the new postoffice by that name.

It would seem to the casual reader that there is little mystery in the selection of the name St. Johnsville, for the only church in the vicinity, built in 1804, and attended and supported by most if not by all of the people present at the meeting, had borne the name 'St. John's' for fourteen years. It would seem obvious that the first post office was named after the Church. And so in fact have many authorities believed. In his *New York Gazetteer*, published in 1860, J. H. French states, as a matter of fact, that the Town of St. Johnsville was 'named from St. John's Church, built in the village at an early day.' In 1880 the Rev. Albert Dodd Minor wrote a brief history of the church and he, too, stated that the town was named from St. John's.

Nevertheless, the matter has been the subject of much controversy which in itself has an interesting history. It began with the publication of Jephtha Simms' famous *Frontiersmen of New York* in which he stated that the new white Church was not built until 1818; and, accordingly, that the name St. John's was not adopted until that time. Simms concluded that the first postoffice was named after Alexander St. John, a road commissioner appointed by the State Legislature in 1811 to supervise the construction of the new turnpike from the highway two miles east of the village to Johnstown. St. John lived in Zimmerman's Creek for several years while the new road was under construction and, undoubtedly, won many friends. Because of the error in setting the year 1818 instead of 1804 as the date for the construction of the new Church it seemed logical to draw the conclusion that the village was indeed named after the surveyor.

This false belief persisted for some years without contradiction because the records of the Church from the year 1795 to 1816 were lost. But the Rev. Philip Furbeck, minister at St. John's from 1888 to 1892, uncovered the Treasurer's account book for that early period and found therein that the white church was erected in 1804, and that the name 'St. John's' preceded the name 'St. Johnsville' by fourteen years.

Another secondary argument advanced to uphold the belief that the first postoffice was named after the road commissioner is that Henry Lloyd, the first



postmaster, and his most influential friend, Christian Groff, were both fast friends of Alexander St. John and therefore took the name St. Johnsville in his honor. This seems superficially credible until one finds that both Henry Lloyd and Christian Groff were loyal supporters of St. John's Church. On July 10, 1816, two years before the postoffice was established, Henry Lloyd pledged \$3.00 toward the salary of the new minister, Rev. David Devoe. It was the custom in those days, as each new minister came, to take such a list of subscriptions. This sum was paid faithfully through the following years and by comparison with the average pledge, was a very generous sum. Christian Groff, Jr., was a member of a family which had long been closely connected with St. John's Church. His parents were married by its minister (Domine Dysslin at Klock's Church) and he was baptised by the same good Domine. When the new church was built, his father purchased several seats. While we do not know whether these two men were members of the Church or not because the records are lost, we are sure that both Henry Lloyd and Christian Groff, Jr., were loyal supporters and probably both were members. Thus, it would seem that whatever friendship the two men had with Alexander St. John during his stay at Zimmerman's Creek, that friendship alone would surely not be uppermost in their minds or in the minds of the people as the determining factor in selecting the town's name when their own church was named St. John's and had been for so long.

It is probable that this controversy would never have arisen had it not been for Simms' gross errors. He wrote that the white church was not built until 1818; it was actually built in 1804. He wrote that Rev. Devoe was preaching in the old Klock's Church in 1815; when in truth, Klock's Church was no longer standing in 1815 and Rev. Devoe did not come to St. Johnsville until 1816.

Simms also cites two men, Jacob P. Fox and Daniel Groff, who were still alive when he wrote his book, as stating that they never heard that the name 'had the least reference to a church.' In honor to the memories of these men we cannot conclusively contradict them. But it must be said that when Simms wrote his book there were many more people in the village who remembered when the postoffice was named. Simms did not trouble himself to enquire of them because of his errors in dates which in his mind made it impossible for the postoffice to be named after the Church. These errors make it necessary to discount his opinion altogether and to rely on the logic of history. We cite therefore the earliest authority, J. H. French, who wrote in 1860; Washington Frothingham, author of the *History of Montgomery County* who wrote in 1892 that 'both theories are plausible, but to that of St. John's Church is given more credence'; and Royden W. Vosburgh, who in 1914 did much original research into the history of the Church on behalf of the New York Genealogical and Biographical Society, and concluded, "I am finally of the opinion that the village of St. Johnsville received its name from this church. Some historians who claim that the village was named after the surveyor Alexander St. John, have been obliged to place the date of the erection of the church as between 1815 and 1818, in order to give color to their claim."

And yet there is no final proof. As it is impossible to say that the postoffice was not named after the Church, so it is impossible to say definitely that it was

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not named after Alexander St. John also. In taking the name of St. Johnsville the people probably intended to honor both the Church and the man. But because in the year 1818 St. John's was the only church in the village; because the Church sheltered the people and the people in turn supported the Church, it is very likely that when they took the name St. Johnsville thoughts of their St. John's Church were uppermost in their minds and hearts.



## Chapter VIII

### STAGE-COACH AND CANAL-BOAT ERA THE JOHN JACOB WACK AND DAVID DEVOE MINISTRIES 1812-1830

In the interim that occurred after the untimely death of Domine Dysslin in 1812 and before the coming of the next minister, Rev. David Devoe, in 1816, the Rev. John Jacob Wack, born at Philadelphia January 14, 1774, minister of the churches at Stone Arabia and Canajoharie from 1805 to 1828, acted in the capacity of supply minister. He preached often at St. John's and on August 21, 1814, installed a new consistory by ordaining Henry Beekman, (second husband to Domine Dysslin's widow), John J. Failing, and Andrew Shaver as elders; and John H. Bellinger, Christian Walrath, and Christian Klock as deacons. 'Minister Wack' incidentally later was called to Ephratah and died there in 1851.

The second installed minister at St. John's was the Rev. David Devoe who was called by the two consistories of St. John's and St. Paul's Church in Mannheim (Snell's Bush) at a salary of \$600. in half yearly payments to preach "two thirds of the time at St. John's and the remainder at St. Paul's." Five months of the year he was to preach two sermons each Sabbath day, half in English and half in German. The call was signed by the St. John's consistory and also by deacons Sufremas Snell and Peter B. Snell, and elders Lorence Zimmerman and John Rasbach of St. Paul's.

St. Paul's Church has always been associated somewhat closely with St. John's. Pastor Devoe and four of his successors, Murphy, Myers, and Knieskern, all preached there even as Domine Dysslin had before them. The first Snell's Bush Church was built before the Revolution on land donated by Suffrenus, Peter, Joseph, and Jacob Snell. It was burned during the Indian raids and later rebuilt to be replaced in 1850 by the present structure. In the year 1801 a missionary, the Rev. Caleb Alexander, while travelling through the country, noted that "Between Fairfield and Little Falls is a Dutch settlement called Manheim: rich farms, a meeting house, and a minister (Domine Dysslin)." The Snell's Bush Church, like St. John's, remained an independent German Reformed body for many years. It was incorporated in 1792 but did not become affiliated with the Dutch Reformed denomination until Sept. 17, 1822. Pastor Devoe was the regularly installed minister there from 1816 until 1822 when a new minister, the Rev. Isaac Ketchum, was called to serve Snell's Bush alone.

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Top Panel, left—The Reformed Church at Ephratah, built in 1838. Photo by N. E. Thomas.

Top Panel, right—The Church at Indian Castle. Photo by J. Kenneth Moore in collaboration with Milo Nellis.

Middle Panel, left—The Church at Youker's Bush, built in 1850. Photo by N. E. Thomas.

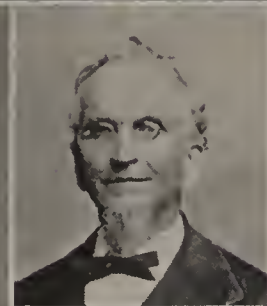
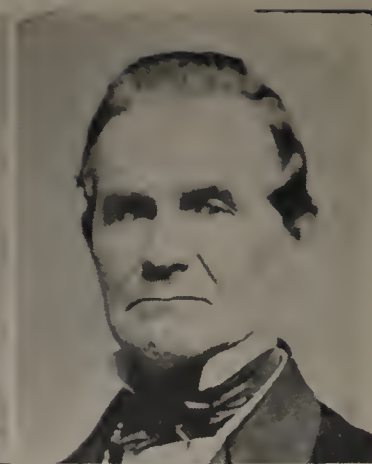
Bottom Panel, left—Originally the first Church at Youker's Bush, built in 1830, now the wagon house on the old 'Franklin Snell' farm. Photo by N. E. Thomas.

Bottom Panel, right—The Snell's Bush Church, built in 1850. Picture taken in 1898, loaned by Miss Mary E. Snell, courtesy of the Rev. Dr. David Davy.











Pastor Devoe also preached frequently at the Indian Castle Church, built in 1769-1770 by Sir William Johnson on land owned by Joseph Brant as a Church of England mission among the Mohawks at the village there. The famous Rev. Samuel Kirkland, missionary and founder of Hamilton College, preached there often in the early years but Sir William was unable to find a regular minister. After the Revolution several denominations held services there on alternate Sundays until 1800 when a Dutch Reformed congregation was organized. Domine Dysslin and Pastor Devoe preached frequently at the Castle Church and numerous baptisms of children from that region are recorded in our Church records. In modern times, however, the Church has been led by Lutheran pastors.

The Rev. David Devoe was raised in the vicinity of Beaverdam, high in the Helderberg mountains. We first hear of him when the Church at Beaverdam petitioned the Albany Classis to grant him a preaching license despite his lack of training, for it was said, "They are incapable of receiving benefit from the Word and ordinances, unless they be administered in the German language." David Devoe possessed a 'competent knowledge of said language.' After two years of prescribed studies at New Brunswick Seminary the Classis granted the petition and he was ordained in 1812. In May, 1813, he was called to Middleburgh also and he preached at both churches until he came to St. John's.

Pastor Devoe's zeal and energy led to the organization of the Second Reformed Dutch Church of Oppenheim, the forerunner of the present church at Youker's Bush. This new congregation led a precarious existence for some years until 1830 when Lutherans and Reformed combined to build a church on the old Dievendorf farm within the bounds of Lot 33 of the Klock and Nellis Patent, halfway between present-day Crum Creek and Youker's Bush. This church prospered until after 1850 when the congregation separated to start the two new churches at Crum Creek and at Youker's Bush. The church burial ground remains in fair condition until this day and the frame of the old church still stands as the 'wagon house' on the 'Franklin Snell' farm.

In addition to his local preaching Pastor Devoe made a missionary journey westward to organize churches at Fayette in Seneca County and at LeRay in Jefferson County. He covered 1254 miles on horse-back, visited 143 families, and preached 58 sermons.

Toward the close of Pastor Devoe's ministry, in the year 1829, St. John's finally united in full with its parent denomination, the Dutch Reformed Church. At a meeting of the Classis of Montgomery, held at St. John's Feb. 11, 1829, elder Christian Klock presented an application for reception 'under the watch and care of Classis.' The Classis readily assented and as elder Klock signed the prescribed formula St. John's became a full-fledged member of the denomina-

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St. John's Church and the Tower Chimes, installed in 1937. Photo by William H. Thomas.  
 Top Panels—Mr. and Mrs. Joseph H. Reaney, donors of the Chimes; James Bellinger, and George Timmerman who together with the other men pictured here, comprised the building committee which supervised the construction of the new Church in 1881.  
 Middle Panels, top to bottom, left—Elijah Bauder, Wesley Allter, Alvin Saltsman, William Saltsman.  
 Right—Nelson House, Horatio Bellinger, Oliver Snell, and Oliver Smith.  
 Bottom—Morris Klock, Amos Hayes, George Duesler, and Clark Markell.



tion. In later years the word 'Dutch' was removed from the denominational title for the good reason that it was no longer Dutch but American. The official title of our denomination is now "The Reformed Church in America" and the denomination, like our home church, includes within its ranks vast numbers of ministers and members and friends who are not at all of Dutch extraction. Each individual church has had to fight its 'battle of the languages' over the years. In the case of St. John's, even though the name of the Church was 'Dutch' the language was German. But by the time Pastor Devoe took his leave the American language had prevailed and now the name "Reformed Church in America" is entirely appropriate.

While at St. John's Pastor Devoe married 165 couples, administered 900 baptisms, and received 72 new members. Nevertheless, the Church did not seem to prosper and he resigned his charge in 1830. In later years he supplied at Columbia, at Warren, and at LeRay, then at Houseville, in Lewis County. He died in that region in the year 1844.

The years of Pastor Devoe's ministry saw a vast and significant change in valley life for they marked the building of the Erie Canal. While Domine Dysslin lived and when Pastor Devoe came in 1816 life in the valley centered around the stage coach. The highway had been greatly improved in 1800 by the laying of gravel and the raising of the center of the road bed eighteen inches to facilitate drainage. The Utica-Albany stage made its daily run, leaving Utica in the morning to arrive at Canajoharie by night and then to push on to Albany the next day. But at its best, stage coach travel was rough and tough, and one of the main enterprises in the village was the maintenance of taverns and inns for the benefit of wayfarers. Long journeys in those years took days and weeks, not hours as they do today. Life was slow. Industry was hobbled by the speed of the ox-cart, the only means of overland freight transportation. When Pastor Devoe came to preach, therefore, he found a majority of his congregation to be farmers and he himself kept a cow and did the many chores of farming on a small scale. Others in his congregation were millers; farmers could not travel far to grind their grain. Others were tavern keepers from along the highway east, west, and north. All these taverns, of course, served beer and whiskey in those days when there was no soda pop, and water was not a popular beverage.

Many of the congregation were craftsmen: blacksmiths, joiners, carpenters. Men, and women too, were self-sufficient, accustomed to caring for their basic needs in their own way. People did not buy things they needed, they made them. Money therefore was scarce. Pledges to the church of fifty cents a year were very welcome. Farmers who wished a money return for their crops were forced to take their wheat laden ox-carts as far as Albany. Many of the farmers made their annual contributions to the church in the form of food. On certain days the parsonage would be overloaded with hams, quarters of beef, bags of potatoes, apples, flour; and perhaps the busy housewives would add a piece of precious homespun cloth.

The church and the taverns were the social centers; and in the eyes of the people there was no necessary conflict between them. Weddings were seldom held in the church, for example, but were frequently held in the various taverns. People did not of course have the many outside interests that plague us today.

They spent more time at home. The young men and maidens courted one another as always, but people in this vicinity tended to intermarry rather than to go far afield in matrimonial quest. This custom led of course to the occasional marriages of first cousins and other blood relatives. In earlier days this custom was necessary because there were few others to marry except Indians. **1981685**

There was then a tremendous upheaval in the valley when the new canal was undertaken. The influx of contractors and laborers brought many strange faces to the area, different characters, new ideas. It was the influence of the contractors in fact that helped bring about the appointment of the first postmaster, Henry Lloyd, whose store in West St. Johnsville helped fill the need for supplies for the men working on the lock at Minden. When the canal was finished life in the valley was transformed. Soon the drowsy lad sitting atop the tow-path mule, pulling the barge along at the gentle speed of four miles an hour, was a familiar sight. But though it seems slow to us it was to the people in that day an epoch-making improvement which afforded cheap, easy transportation and, even more important, cheap freight transportation. It was as exciting to the villagers at St. Johnsville in that day to take their first canal-boat trip as it now is to us to take our first airplane flight. Many of the barges were elaborately equipped with fancy accommodations, abundant with frills and ruffles.

The completion of the canal in 1825 saw the coming of the Averill brothers to St. Johnsville and the establishment of a new tannery-distilling industry which provided jobs for many. This was especially fortunate for the village because many of the north-side hamlets began to decline when much of the traffic was removed by the canal to the south side. In 1800 for example, before the canal was built, the village at East Creek was larger than Zimmerman's Creek and transacted more business than the village of Little Falls. But after the canal was built the village at East Creek gradually declined as Mindenville prospered. Stores were built on the banks of the canal and barges would pull up to enable passengers to make their purchases. No meals were served on board; passengers were expected to fend for themselves. We can picture the passengers, ladies dressed in their innumerable yards of this and that, men, too, stiff in their high collars, high hats, and boots, chatting or dozing on the barge roof, forced to bend or bow low whenever a bridge was passed, enthusiastically welcoming an opportunity to stretch their limbs at the frequent eating stops along the way.

Reverend Devoe during these eventful years, when he was not engaged in one of his periodic missionary journeys, lived with his family in the new parsonage erected at his coming in 1816 amid surroundings which were ideally suited to the placid rural life of the times. The parsonage stood in the midst of the meadow, at the foot of the hills north of the church. It still stands, near its original location, on Cottage Street; but it has been turned to face northward. It is easy to picture the minister and his family energetically doing the chores, milking the cow, feeding the horses, ploughing, dragging, planting, cultivating, cutting the wheat, husking the corn, digging the potatoes. And we can picture him, too, making his calls on horseback, dressed in black frock coat, bow string tie, Bible in hand, guiding his horse from house to house and on Sundays making his way up the winding road to Snell's Bush or across the river at the West St. Johnsville ford on his way to Indian Castle.



## Chapter IX

### THE IRON HORSE. THE MEYERS, STRYKER, MURPHY, MEYERS MINISTRIES. 1830-1845.

The third ministry at St. John's, from August, 1830, to November, 1831, was that of Abraham H. Meyers, born July 4th, 1801, a graduate of Union College in 1827 and of New Brunswick Seminary in 1830 from whence he came directly to St. John's, bringing with him his bride, Hannah Blanchard, whom he had married while still a student. He was ordained and installed at St. John's October 26, 1830, and left a year later to accept a call to the church at Berne. He baptised 29 infants and adults; married 15 couples, most of them in Youker's Bush, and received 17 new members. We shall see more of Rev. Meyers for he returned to St. John's later and labored successfully for several more years.

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The fourth ministry, almost as brief, was that of the Rev. Herman B. Stryker, from May 1, 1832, to May 1, 1834. Born April 2, 1794, at Port Richmond, Staten Island, the son of a minister there, Rev. Stryker graduated from New Brunswick Seminary in 1822. He was minister at Fairfield, New Jersey, and then at the Union Church at Amsterdam until he was installed at St. John's Feb. 5, 1833. Soon after his coming he undertook an intensive campaign to organize Sabbath schools in the valley and his father, Rev. Peter Stryker, preached in his place. This arrangement continued until 1834 when St. Paul's proposed once again to unite with St. John's in extending a call to a new minister. Pastor Stryker thereupon accepted a call to the Glenville 2nd Church in Scotia where he ministered for several years until 1837 when he was forced to resign because of ill health. He continued to preach occasionally many years longer until his death at Huguenot, Staten Island, Dec. 11, 1871, where he had acted as stated supply the last ten years of his life. During their stay at St. John's the two Strykers, father and son, baptised forty-three infants and adults, married nineteen couples, and received twelve new members.

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The new minister, called by the two consistories at St. John's and St. Paul's, proved to be the Rev. James Murphy, born near Rhinebeck, New York, in 1788, a New Brunswick graduate in 1814. In coming to St. John's in 1834 from his pastorate at the Glenville 2nd Church he exchanged charges with the Rev. Herman Struyker.

St. John's during these years was united with the Second Church of Oppenheim (the original Youker's Bush Church) through a collegiate or joint consistory which included six elders and six deacons, half from each church. This arrangement continued for many years except for the slight change in 1839 when St. John's added one deacon and one elder while the Second Church reduced its

representation accordingly. Pastor Murphy thus preached at three churches and probably preached often at Indian Castle as well.

During his ministry ten new members were received into the church and eight baptisms were administered. Almost a year before he left St. John's his connection with St. Paul's ended through a misunderstanding. He had promised to reside in the parsonage at Mannheim if certain repairs were made; but when they were completed, he found that St. John's wanted his full-time services. It was not for long however, for in 1837 he was called to the church at Herkimer, where he worked with Dr. Spinner in establishing a new church at Mohawk and at Frankfort. He died in Herkimer in 1857 having been honored with the degree of Doctor of Divinity. The Rev. Joseph Knieskern, minister at St. John's, participated in the funeral service.

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Following Pastor Murphy's pastorate the Rev. Abraham Meyers returned to St. John's a second time to remain seven years until 1844. During this second ministry he administered 117 baptisms, performed 86 wedding ceremonies and received 118 new members. His obvious vigor and success testify to his able zeal for Christ. After leaving St. John's he labored long in His service. He returned to Snell's Bush in 1848 for a four year period and after many ministries died at Linlithgo March 9, 1886.

The years of these four ministries, from 1830 to 1844, were years of further change and growth in and around St. Johnsville and throughout the United States. In 1828 the stormy Andrew Jackson burst into the presidential office and a new and turbulent democratic spirit swept the land. In its wake came a surging power that was to revolutionize American life even more drastically than the building of canals. The year 1836 saw the completion of the Mohawk Valley's first bands of steel, the single track of the Utica-Schenectady railroad. As the Erie Canal had overshadowed the stage-coach and the ox-cart so the railroad began to dwarf the importance of the canal. The State legislature sought to protect the canal by prohibiting the railroad from carrying freight except in winter, but the march of progress could not be denied, the iron monsters chugged their ruthless way; the age of speed had dawned.

The first locomotives and passenger carriages seem crude to us today but they seemed modern and streamlined to the people of the 1840's. It was a delight to clamber into a railway carriage, wooden and nearly springless as they were; and, sitting on top in the open air, to feel the swift rush of wind as they flew along at the mad speed of eight, ten, even fifteen miles an hour. For the first time in history a poor man could travel; a man no longer was forced to take a week's time out from work in order to journey a hundred miles.

St. Johnsville prospered during these years of pioneer railroading. The bountiful water of Zimmerman's Creek made the village a regular stopping point and the old wood-burning locomotives induced a thriving lumber industry. Acres and acres of land along the tracks were piled high with logs and cut wood of all sizes. The energy and business acumen of Absalom Thumb brought prosperity to himself and to many others in the village during these years until coal supplanted wood as the locomotive fuel. Because St. Johnsville became a major



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stopping place a large depot was erected east of the present railroad bridge, which throve as a railroad restaurant in the days before dining cars and Pullmans. In 1865, as the nation mourned the death of its great president, Abraham Lincoln, his body was carried in state through the valley on its way westward. The funeral train stopped at St. Johnsville and the restaurant employees were permitted to view his body.

The Mohawk Valley was the gateway to the great open spaces of the West. First on foot, then on horseback, by ox-cart, by stage-coach, canal boat, railroad, the little village of St. Johnsville helped nourish the quickened life blood of the great growing land of the free.

By the close of Rev. Meyer's ministry in 1844 the basic pattern was set for the following decades. St. Johnsville was on its way toward becoming an industrial community.

## Chapter X

### THE DAWN OF MEMORY THE KNIESKERN MINISTRY — 1845-1872

All that has gone before is beyond memory. Now dawns the years of St. John's history which in the year 1947, may yet be heard from living lips. There are those in our midst, Mrs. Loretta Cline, Mrs. Metta Bartle, Mrs. Ai Fox, George T. Snell and others, who remember the venerable minister who preached at St. John's until '72.

Only two pastors at St. John's are honored with the old Dutch ministerial title of Domine. The first was Domine Dysslin; the second was Domine Joseph Knieskern whose pastorate of twenty-seven years forms an epoch in itself; an epoch which included the Mexican War in 1845, the westward expansion of the 1850's, and the tragic Civil War; a span of years that began with the presidency of James K. Polk and ended with that of Ulysses S. Grant.

Joseph Knieskern was born at Berne, New York, (near the birthplace of Rev. David Devoe) April 10th, 1810. He was the first of St. John's ministers to attend Rutgers College where he graduated in 1838. He completed his studies at New Brunswick Seminary three years later. During his student days he was a beneficiary of the Reformed Church Board of Education and, contrary to custom, he resolved to repay the entire sum. By making payments continually over the years he was able to fulfill his resolve; he made the last shortly before his death. Sometime after his graduation from Seminary he married Miss Emily Williams and was ordained and installed as minister of the Second Reformed Church of Berne.

Upon coming to St. John's in May, 1845, the young preacher soon gave evidence of his progressive, effective leadership. Within three years the sum of \$2,055 was raised to repair and renew the old white church. The building was lengthened, four feet in front, six in the rear; it was turned to face West Main Street; the ceiling was lowered, a new roof put on; part of the balconies were removed; and the pews were reversed, placing the pulpit between the two front doors. Another sum, raised by the Ladies' Aid, was used to purchase new carpets, a sofa, stoves, chairs, tables, and lamps.

Five years later, in 1853, a further sum of \$530. was raised to purchase a new organ. The organ itself cost \$500. The additional \$30. was used to cut an arch in the ceiling. Of this amount \$85. was raised by the Ladies' Aid by means of a festival. The following year another fund, of \$441. was raised to paint the church and build a fence. Again the Ladies' Aid helped out by giving \$96.

These were years of progressive activity at St. John's in spiritual channels as well as the temporal. Domine Knieskern conducted a number of revivals and at the climax of one, in March, 1859, received forty-five new members into the church at one time, a record that still stands. During his twenty-seven year pastorate he received 146 new members, married 258 couples and baptised 183 infants and adults.



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His first St. John's wedding was that of 'Mr. Loadwick and Miss Brown' in 1845, the parents of our honored oldest member, Mrs. Loretta Cline. To Mrs. Metta Bartle falls the distinction of being the first living member of St. John's to be mentioned in the church record. A little baby girl, 'Maryette', daughter of Alvin and Caroline Timmerman Saltsman, was baptised by Domine Kneiskern June 5th, 1864. Other living members and friends who were baptised during those years were Katie, daughter of Peter and Anna Fox Nellis; George T., son of Oliver and Kate Ketchum Snell; and Seymour T., son of James and Mary Shults Bellinger.

Mrs. Bartle remembers well the parsonage in the meadow, the domine, his wife, and daughter Helen. The figure of the tall, white chin-whiskered preacher, driving his horse and small carriage through the dusty village streets and the winding country roads was a near landmark of the times. He preached frequently at Snell's Bush and at Indian Castle but was especially busy with the congregation at Youker's Bush, still united with St. John's through the joint consistory. After 1850 the original congregation decided to separate and form two new churches, the Crum Creek Lutheran and the Youker's Bush Reformed. In the years following, both congregations erected church buildings which are still standing on their respective crossroads.

During the honored domine's ministry he too comforted his people through the vale and shadow of war. During the years of the Mexican War in the 1840's every able-bodied man between the ages of 18 and 25 was required to report every Fall for several days' training in the militia. Among the several who served actively was Martin Walrath, captain in the New York State Infantry.

But this was as nothing compared with the furor which resulted from the outbreak of the Civil War in 1861. President Lincoln's call for 75,000 volunteers was answered by 300,000. The response from the young men of St. Johnsville was wholehearted and swift. A recruiting tent was pitched in the small village green at the corner of North Division and Main streets and to the music of fife and drum, hundreds volunteered to serve. Many St. Johnsville men served in the 115th 'Iron Hearted' Regiment, New York Volunteers, which when inducted at Fonda, August 26, 1862, numbered 1400. By the time it was mustered out at Albany, July 6, 1865, fewer than 200 remained. Lack of speedy communication facilities made the people news hungry almost to the point of desperation. The war was brought vividly and bloodily home when a young officer from the village, Major Jacob C. Klock, reminiscent of his famous forbear, Colonel Jacob Klock, was mortally wounded at the Battle of Winchester, and was brought home to die at the home of his brother-in-law on Railroad Street, now the residence of Mrs. Joseph Reaney on the renamed Kingsbury Avenue. The major was wounded in the shoulder, carried to the rear on an army-blanket stretcher, and somehow brought all the way to St. Johnsville by train. As he lay, enduring the weary weeks of suffering, the house was besieged by the families of the men in blue, ready to grasp eagerly at every straw of news. Major Klock's wound, by modern standards, was minor, but in that day, without the modern

miracles of medicine and surgery, he came home only to die in his thirtieth year. There is no St. John's honor roll for the Civil War but we know that the streets of St. Johnsville were almost as empty of young men in those war years as they were so recently in the days of World War II.

Civilians played their part too. Local citizens were responsible for the raising of funds needed for the payment of bounties to enlisting soldiers and their families. Supervisors George Timmerman and Peter F. Nellis led the way in raising these bounties, backed by Justices Martin Walrath, Chauncey Nellis, and Jonathan Mosher. In September, 1864, James Bates, Alexander Don, and Morris Klock were appointed a committee to see that the recruiting quota was met and to raise the needed funds for the bounties.

Thus, as soldiers and civilians alike, men of St. Johnsville and St. John's labored for their country as they were to do again and again in World Wars I and II.

Through all these years—years of war, peace, war again, with its heart-ache, tragedy, and blood; years that saw the greatness of Lincoln and the darkness of his passing, the solemn hushed tribute of heads bowed in mourning as the funeral train stopped briefly by, Domine Knieskern continued to minister to his people in their need. His work as beloved pastor and friend went on year by year with benefit and success to all until a strange, tragic accident befell him. While conducting a burial service on a cold, wet day he contracted a severe cold which did permanent injury to his voice. The injury handicapped his work so much that he felt impelled to resign. He moved to Cortland, where he supplied the pulpit at the Presbyterian Church in Virgil for several years until his affliction made even that impossible. Nevertheless, he continued as teacher of the Men's Bible Class until, two weeks before his death, he was stricken with paralysis of the lower limbs. "He looked toward the end quietly and trustfully," and died September 7, 1895.



## Chapter XI

### YIELDING PLACE TO NEW THE LODEWICK, VAN NESTE, MINOR, FURBECK, AND KINNEY MINISTRIES — 1872-1899

The last quarter of the nineteenth century in America was the age of big business, the hey day of laissez-faire capitalism. The great ingenuity of rail-roading encouraged the growth of tremendous industries, the manufacture of immensely complex machines, the mass production of all sorts of necessary commodities, and the rise of the new giants, oil and steel. The village of St. Johnsville took part in this industrial expansion. A condensed-milk factory was established; and with it the Allter Knitting Mills, the Ferguson Oar and Paddle factory, the Englehardt Piano Factory, and the large beginnings of the Union Mills. The population of the village continued to grow; many new homes were built, many of them on land once owned by the church. This growth brought with it the organization of two new churches, Grace Christian in 1874 and St. Paul's Lutheran in 1895. The years brought change; the old was passing away, yielding place to new. And with the new came a new 'Tower of the Lord' the building of the present St. John's Church.

The minister who was called to the difficult task of filling the gap left by Domine Knieskern's sad leave-taking was a tall young man from the Seminary named Edward Lodewick. Born at East Greenbush, New York, February 25, 1846, he too attended Rutgers College and then New Brunswick Seminary. He too brought his bride with him, Mary Elizabeth Mettler of New Brunswick. He appeared before Classis December 10 and was ordained and installed at St. John's the same evening.

His ministry here saw the sale of the Glebe lands and the construction of the new spacious brick parsonage. The old wooden parsonage in the meadow was found to be in a state of excessive disrepair. The trustees therefore petitioned the Supreme Court for an order to sell part of the church property in order to secure funds to liquidate the church debts and to erect the new manse. The lands north of the church were thereupon sold to the highest bidder for the sum of \$6025, with the rights of the school district excepted and the church cemetery inviolate until the graves should be removed to Prospect Hill. The contract for the new parsonage was then awarded to the lowest bidder, John H. Knieskern. The cost proved to be about \$4000. and it remains until this day a large, well-built residence, which with its renovations of recent years affords a pleasant, comfortable home.

During the two years of Pastor Lodewick's ministry he administered 9 baptisms, and among those baptised was Carrie, infant daughter of Jordan and Anna Timmerman Kilts. He also married 21 couples and received 12 new members. It is interesting to note that few of the weddings took place in the church. Many were held at the parsonage; many at private homes, and many others

## YIELDING PLACE TO NEW

at the various inns: the Shaffer Inn in Upper St. Johnsville, for example, or the Simmon's Inn, the Railroad Depot, Abner Powel's Inn, the Roof Inn, the Smith Inn, Peter Prine's Inn at Little Falls, Z. Cooper's Inn; and then in later years at the Empire House, Kyser's hotel, Brigg's hotel, and the Plank hotel. From 1845 to 1875 only three weddings took place in church; and two of these were at Youker's Bush.

Pastor Lodewick left St. John's to accept a call to the church of Pascack, at Park Ridge, New Jersey, where he remained twenty-nine years. Ill health compelled his resignation and he retired to Bound Brook, where he died September 14, 1909.

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An older, more experienced man came as the ninth pastor at St. John's. The Rev. George James Van Neste was born into an old pre-Colonial Dutch family September 22, 1822, at Weston, New Jersey. He attended the classical academies at Millstone and Somerville and then matriculated at Rutgers where he was found to be definitely hostile to religion. During his college years, however, he was converted to Christ, and he became one of the nineteen members of his class to enter the ministry. Although his studies at New Brunswick Seminary were tragically interrupted by the death of his parents on successive days in November, 1844, he returned later and graduated in 1846, one hundred years ago. During his last year at Seminary he married Margaret Ann Buckelow. After successive pastorates at Bound Brook and Lodi, New Jersey; West New Hempstead, New York, and Little Falls, New Jersey, he accepted a call from the joint consistory of St. John's and Youker's Bush. He was called at a salary of \$1250 to preach at St. John's every Sunday morning and on every other Sunday afternoon or evening. On the alternate Sundays he was to preach at Youker's Bush 'Chapel.' Rev. Van Neste was installed October 5, 1875. The Rev. Peter Stryker, D.D., son of one of Rev. Van Neste's predecessors, the Rev. Herman Stryker, preached the installation sermon.

According to the local newspaper at the time, the *Interior New Yorker*, one of the forerunners of the *Enterprise and News*, "The church was handsomely decorated with evergreens and the pulpit adorned with a large anchor of flowers, upon its front; and upon the wall in its rear, with the cheering word "Welcome" neatly embosomed in a green wreath, while some ten vases of flowers added beauty to the whole. Thanks to the ladies for this timely expression of interest in this occasion. The warm spirit of the services was fully sustained to the end, when the entire congregation, young and old, gave their new pastor a hearty welcome, in the shaking of hands, as they passed out of the sanctuary. Though many were detained by the rain, yet the large number present will never forget the impressions of those solemn services." ". . . On the evening previous to the installation, the congregation surprised the pastor with a cordial reception at the parsonage. A large number were present with their gifts; the citizens' band enlivened the scene with music and after kind words by the pastor and Rev. Dr. Stryker and singing the doxology, etc., the company retired from the very pleasant hour's entertainment."



## A HISTORY OF ST. JOHN'S REFORMED CHURCH

As has been stated it was not the custom in those days to take up weekly offerings at the services. Funds were raised entirely through pledges and the sale of pews. Soon after his coming Rev. Van Neste led the way in inaugurating a systematic program of benevolent giving which called for the taking of an offering the first Sunday of each month solely for missionary purposes. It was during this ministry too that the hour for the Sunday service was changed from 11 o'clock to 10:30 and the Sunday School from 9:30 to 12 o'clock.

Pastor and Mrs. Van Neste were much pleased with the "commodious and handsome parsonage and barn," but were not satisfied with mere personal comfort. He saw the urgent need for a "New house of Worship, which is very much needed in order to further our prosperity." But he was not to see the new House of God rising from the earth; for, after a ministry of only three years, he felt impelled to resign and soon accepted a call to the church at Kiskatom. After seven years there he preached at the Flatbush Church, Ulster County, New York, and then at Pottersville, New Jersey, until 1892. He died January 18, 1898. It was left to another minister to have the joy of working with the people in building the new church; but much is owed Reverend Van Neste, nevertheless, for his courage and his vision.

During his ministry he received 31 new members on confession of faith, and 10 by letter. He baptised 55 infants and 11 adults and he married 21 couples. Among the couples wed were Marshall E. Davison and Nancy C. Fox, May 6th, 1877. Mrs. Davison now resides with her daughter in Mindenville and thus has the distinction of being the first living member whose marriage is recorded in the church record. Among those baptised by Rev. Van Neste were Gertrude, the daughter of Mr. and Mrs. Adam Horn, October 18th, 1875, and Milo, the son of Mr. and Mrs. James D. Nellis, May 31, 1877.

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For the tenth St. John's pastorate the congregation chose a young man, the Rev. Albert Dodd Minor, son of a minister, born in Centzenville, Michigan, January 12, 1850. He graduated from Rutgers College in 1876, but instead of attending seminary he pursued his studies in theology under private tutors. He was licensed, under special dispensation, by the Classis of Montgomery and was ordained and installed October 14, 1879. His father, the Rev. John Minor, preached the Ordination sermon. Pastor Minor was unmarried at the time and remained so until 1886 when he wed Isabella Randolph of Jersey City. In the interim his father, who often preached at Snell's Bush, his mother, and his brother, lived with him in the parsonage. Tall, dark haired, with mustache and side burns, courtly in manner, Rev. Minor made his rounds of preaching and calling, almost invariably riding in the saddle on a large beautiful horse. He was noted also for his fine singing voice.

Reverend Minor was called at a salary of \$750. a year on the same preaching terms as the Rev. Van Neste, to preach at Youker's Bush on alternate Sunday afternoons or evenings. He sought immediately to reduce the burden of the church debt, and within a year, brought it down from \$700 to \$170. At the same time two men were added to the consistory, making four deacons and four

## YIELDING PLACE TO NEW

elders from St. John's and two elders and two deacons from Youker's Bush. Later on in 1884, the Board of Trustees met and dissolved in accord with an act of the State Legislature, and henceforth the consistory had sole responsibility for all affairs of the church, temporal and spiritual. The board of trustees was revived during the ministry of the Rev. H. Curtis Ficken but it was in an advisory capacity only. The consistory remains the sole official board of the church.

With the energy of youth at his command Pastor Minor quickly took advantage of his predecessor's pleas for a new church. A congregational meeting was called in September, 1880, and two committees were appointed; one made up of Elijah Bauder and J. P. Knieskern for construction or repairs, and the other of George Timmerman and Morris Klock for finance. Two weeks later the former committee reported that the church building was 'so dilapidated and going to decay that if more than trifling repairs were attempted, there would be no knowing where to stop.' The congregation voted to build a new church and a committee made up of Alvin Saltsman, Nelson House, and Morris Klock was appointed. Later William Saltsman, Wesley Allter, Oliver Snell, and Jacob H. Markell were added. The demolition of the hallowed white church began March 28th, 1881, and the congregation worshipped temporarily at the old Union Church, now St. Paul's. The former debt had been liquidated entirely by this time and the people of St. John's set out vigorously to support the new enterprise. By April 8, 1882, \$7764.56 had been contributed toward the general building fund, \$4634.80 more for church windows, \$14.00 for a new bell and \$134.12 for the organ's reconstruction and repair.

The beautiful new church was dedicated in the spring of 1882 on the first day of May. The Rev. Isaac S. Hartley, D.D., of Utica, was invited to preach the dedication sermon. The large, imposing red brick church, with its modern appointments, was said to be many years ahead of its time. The building and equipment cost about \$13,000 of which \$10,000 was already raised at the time of the dedication. Of this sum the Ladies' Aid contributed \$1100.

The sanctuary was designed in the popular auditorium style of that day, with its curved seats and sloping floors. It was made notably attractive by the brightly colored stained-glass windows and by the unusual rich wood paneling. In addition, a beautiful as well as useful chapel with stained-glass windows and the same fine woodwork in the ceiling and lower walls, was built adjacent to the sanctuary. The architect of the new structure was Albert Fuller; the builders were the Hall brothers.

Pastor Minor, the members of consistory, and the people of St. John's deserve the highest commendation for their courage in undertaking so great a task. They had ample excuse, because of the various controversies and difficulties that had arisen in the community, to content themselves with a small, cheap building, feeling that they could not afford better. Instead they went all out; they worked, they sacrificed, they gave, in order that their church should rise and remain a glory to God and a tribute to His Son, our Saviour Jesus Christ.



## A HISTORY OF ST. JOHN'S REFORMED CHURCH

A major change was wrought in the life of St. John's at this time by the discontinuing of the preaching services at Youker's Bush. It was felt that evening services were needed at St. John's every Sunday and that the people at Youker's Bush would attend services in the village, if their chapel were closed. After a happy union of over fifty years, therefore, the joint consistory came to an end. The Chapel did not close for some years, however, for it was found that the minister at Grace Christian Church was able to carry on in Pastor Minor's stead.

In the church records for the years of Pastor Minor's ministry many names are found familiar to us all. Among the 68 couples he joined in marriage were Chauncy Brown and Cordelia Schiffer, William Don and Katie Klock; Elroy Bartle and Marietta Saltsman; Charles M. Redfield and Carrie Keller, Melvin Hayes and Ella Decker Hayes, George C. Markell and Mary Elizabeth Dillenbeck, Ai Fox and Lulu Snell, Joseph R. Kyser and Anna Flander.

Pastor Minor administered 83 baptisms, and as might be supposed, some of the children are now well known in our midst: Mabel Hyde, Howard Snell and Lester Hayes. He also received 50 new members into the church.

Pastor Minor's ministry, during which so much was accomplished, came to an end April 1, 1888. His resignation was accepted with real regret on the part of members of consistory. He served at Mohawk and then at Fort Herkimer, but after 1895 he left the ministry.

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The eleventh pastorate at St. John's was filled by a man of broad experience, the Rev. Philip Furbeck. The son of a minister, he was born December 29, 1832, at Guilderland, New York. He attended Union College, class of 1854, and New Brunswick Seminary, class of 1859. His first pastorate was in the Mohawk Valley at Fonda. He then served at Westerlo, Buskirk's Bridge, Farmer Village, and at Little Falls, New Jersey. He was called at a salary of \$900. to preach at two services each Sunday, the first call since 1816 to be extended without the assistance of the Youker's Bush Chapel.

One of Pastor Furbeck's outstanding achievements at St. John's was the organization of the Christian Endeavor, a young peoples' group that met regularly every Sunday. Young folks in those days, before the inroad of automobiles and movies, spent most of their Sunday hours in church. They often had supper there too and remained for the C. E. meeting and the evening worship service. Attendance at the C. E. meetings was often as high as fifty or sixty.

During his four year ministry Pastor Furbeck united 26 couples in marriage, baptised 21 infants and adults and received 78 new members. Among those baptised were Viola Flander Moyer, Earl and Mabelle McKenzie. Reverend Furbeck was himself the father of a large family. One of his sons was Dr. Harry Furbeck who served later on the consistory. Another son, Ransford, was the grandfather of one of our present day active members, Mrs. Leo Walrath, and another, Howard, followed his father into the ministry.

## YIELDING PLACE TO NEW

At a meeting of the consistory held October 11, 1892, Pastor Furbeck requested the acceptance of his resignation after a relationship of four years, "which was pleasant and very profitable to us as a people and pastor." He left St. John's October 31, 1892, for the Reformed Church at West Copake, New York. He served later at Taghkanick until his retirement in 1897. He died July 23, 1899.

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The twelfth pastorate at St. John's was that of the Rev. Charles W. Kinney, called unanimously at a congregational meeting held on January 23, 1893, at a salary of \$900. A medium-sized, sandy-haired man, Reverend Kinney came to St. John's from the Reformed Church at Shokan, New York. He was born in South Berlin, June 5, 1858; was licensed by the Classis of Saratoga in 1888, and served at Westerlo before going to Shokan.

As was often the case since Domine Knieskern's departure, the church found itself in financial difficulties. But it seemed that no system worked as effectively as the old method of selling or renting the pews. The envelope system was tried but the people were not ready for the change. The deacons therefore were admonished to take monthly collections. Nevertheless, St. John's always found a way to pay its debts and in April, 1896, the minister's salary was raised to \$1000.

Youth work continued on a highly successful level. It is often true, despite the popular opinion to the contrary, that older experienced men are more successful with young people than the younger inexperienced ministers just graduated from seminary. At any rate, youth activities were at their peak during these years. In July, 1898, the Christian Endeavor Society through its representatives, Earl Youker and Eugene Flanders, sought permission to re-fresco and re-carpet the church. The young people themselves carried most of the necessary expense.

During the seven years of Pastor Kinney's active and successful ministry he performed 40 wedding ceremonies, baptised 41 infants and adults, and received 92 new church members. Among those wed were Seymour J. Bellinger and Antha Franklin, Howard Flander and Etta Flander, Milton Devendorf and Leah A. McBride, Christopher Fox and Margie E. Snell, Raymond Hillabrandt and Ella A. Frye, George A. Wittenbeck and Anna L. Ruller, and Joseph H. Reaney and Gertrude K. Horn. On Dec. 26, 1944, we knew the joy of congratulating Mr. & Mrs. Bellinger on their golden wedding anniversary. And on Sept. 9, 1946, we shared the same happiness with Mr. and Mrs. Chris Fox. Among those baptised were babies Guy Moyer and Roy Sutherland and adults Etta Hager and Harry Stichel.

On May 1st, 1899, Pastor Kinney, having accepted a call to the Presbyterian church at Hobart, New York, presented his resignation, to take effect the 21st of the same month. He was to return in 1920 to accept the honorary degree of Doctor of Fidelity and to speak on behalf of the former ministers as part of the 150th Anniversary celebration. He served later in the Mohawk Reformed Church and then at Saratoga, where he died April 11, 1931.



## A HISTORY OF ST. JOHN'S REFORMED CHURCH

Thus was the old already yielding place to new. The great nineteenth century was about to end; a century that had seen great things and terrible things; the fiercest wars in history and the highest promises of peace; a century that saw the fall of slavery and the rise of a new life, the industrial way, the steamboat, railroad way. And in the year 1899, the clamor of that new monstrosity called the automobile was already heard in the village streets. The Saltsman carriage shop had flourished for long years, a symbol of an era, the closing battlement of the age old love of a man for his horse; but the approaching dawn of the 20th century was set for its decline and fall. The age of gasoline and oil was approaching and soon men would take to the air.

What better symbol of the constant juncture of Faith and man could there be than the new sanctuary of brick with its tower rising high! The St. John's steeple was a symbol of man reaching always for better things, reaching to touch the hand of the God that made him.

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Top—Men's Bible Class, 1894: No. 1, Herman Vedder; 2, Dr. Furbeck; 3, Alvin Saltsman; 4, Otto Fox; 5, Ervan Handy; 6, Professor F. Yale Adams, teacher; 7, George Butler; 8, Jordan Kilts; 9, William Irvin Walters; 10, John Vosler; 11, Allie Saltsman; 12, John Hadcock; 13, J. H. Reaney; 14, Harry Stichel; 15, Chas. Redfield.

Middle—The Village in 1887 from the South side, showing the old covered bridge and the round house.

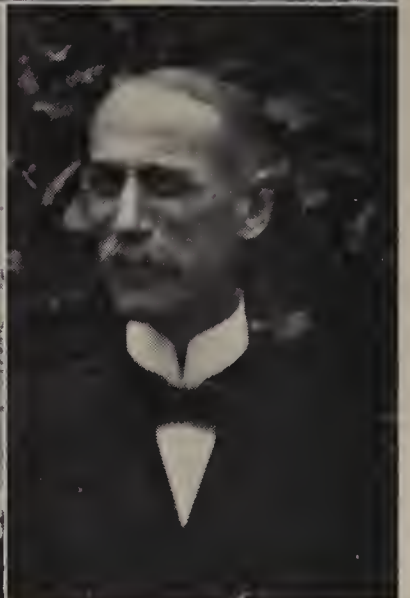
Bottom Panel, left—Church picnic, Chain Swing Woods, 1908.

Bottom Panel, left—Six of the seven Timmerman sisters: Mrs. Jordan (Moriah Ann) Kilts, Mrs. Peter (Sarah) Frye, Mrs. Clark (Ellen) Markell, Mrs. William (Marietta) Saltsman. Kneeling: Mrs. Alvin (Caroline) Saltsman. Standing: Mrs. Salem (Martha) Snell.









## Chapter XII

### THE NEW CENTURY THE HOGAN, PERKINS, AND FICKEN MINISTRIES—1899-1929

It may seem strange to start a chapter in 1899 and end it in 1929. Perhaps it would be better to end it in 1917 or not end it at all by bringing it up to the present day. And yet it seems too that the year 1929 saw the end of an era and the beginning of a new period in United States history and also in the history of St. John's Church. For, as it was with the nation and the world so was it with us; these were years of gradual growing prosperity; a period, which though interrupted by the tragedy of World War I, nevertheless saw more people able to satisfy their physical wants than ever before; and as a sombre corollary, also saw more people unwilling to satisfy their spiritual needs than ever before.

During these years the wheels of automobiles and the whir of wings heralded the age of speed, a new type of war from 1914 to 1918, and a new type of man in the silk shirt, flapper age of the twenties. Here in St. Johnsville the people prospered with the increased employment made possible through the growth of the Union Mills. They knew the disappointment, too, of the closing of the Englehardt piano factory. But in a few years the growing Little Falls Felt Shoe Co. took its place and five or six years later, in 1924, the Palatine Dye Co. came to St. Johnsville with the result that probably more people were employed in St. Johnsville during the twenties than ever before in its history. As the village prospered so did St. John's, in numbers, in financial matters, and in spiritual strength.

It usually takes a congregation several months at least to make up its collective mind in regard to calling a new minister. But the succeeding minister, the Rev. Orville J. Hogan, was invited to candidate the very next Sunday after Pastor Kinney left. He won so many friends through his morning service and his memorial sermon preached in the evening to the Smith Post of the G.A.R. that he was called within two weeks, on June 11, 1899, at a salary of \$900. He was installed as pastor October 3rd.

The Rev. Hogan was born April 4, 1861, at Indian Fields, New York. He was brought up in the region of the Helderberg mountains and he attended the old Guilderland Center Reformed Church. As a boy he suffered a tragic

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MINISTERS, ST. JOHN'S CHURCH FROM 1879 TO 1947:

Top Panels, left to right—Rev. Harry Christiana, 1930-1934; Rev. H. Curtis Ficken, 1917-1929; Rev. Philip Furbeck, 1888-1892.

Middle Panels—Rev. Chas. W. Kinney, 1892-1899; Rev. Peter J. Westra, 1940-1944; Rev. Frederick Perkins, 1909-1917; Rev. Orville J. Hogan, 1899-1909.

Bottom Panels—Rev. Norman E. Thomas, 1944-1947; Rev. Robert A. Geddes, 1935-1939; Rev. Albert Dodd Minor, 1879-1888.



accident when he pulled the trigger of an old Civil War gun, the resulting explosion cost him an arm. The Rev. Hogan and two of his brothers, Jasper and Robert, were greatly influenced toward the ministry by the Rev. Samuel Gamble, minister at Guilderland Center from 1870 to 1885. All three boys pursued their studies and at one time or other held pastorates in the Mohawk Valley. He graduated from Rutgers College in 1890 and from New Brunswick Seminary in 1893. He came to St. John's after a six year pastorate at Rocky Hill, N. J.

Pastor Hogan's ministry is well remembered with affection and joy. Soon after his coming a \$400. note was paid off and the church found itself free of debt. The Ladies' Aid offered to install electric lights in the parsonage; and two new steel furnaces were bought for the church. These same furnaces, old and careworn as they are, still serve us today.

A series of fine gifts were made the church during these years. In 1900 the King's Daughters presented the church with a new individual Communion set. In 1908 two separate \$1000 bequests were left the church, one by Barbara Klock, the other by Julia E. Bellinger. In January, 1909, Mrs. Catherine Bellinger gave another thousand dollars for the purchase of a new organ. Mrs. Metta Bartle thereupon offered another thousand dollars and thus the beautifully toned Bellinger-Bartle organ was purchased which to this day enriches our worship and bids us all join in singing the great old hymns of Faith.

The old organ had served well since its purchase in 1855 but by 1909 it was outworn. All through those years some lucky lad was granted the privilege of ascending back into the organ machinery to pump the blower while the organ was played. Glenn McKenzie, Harold Fox, and many others held this honored position of organ blower and they were paid an annual salary sometimes as high as \$8.00 a year.

During the years from 1855 to 1909 the staid old psalms gave way in part to the newer, more personal hymns of faith. Led by the organ, congregational singing became much easier than in the older days of the pitch pipe and the heavy, slow melodies of psalms set to music. In 1909 the congregation delighted in the skilled playing of Mrs. Myra Englehardt, then in the midst of her wonderful service of approximately fifty years as organist. If there are any now who yearn to hear the older hymns let them visit the home of Mrs. Loretta Cline, who each day on her piano plays the old, old songs in her catalogue of memory.

Pastor Hogan's ten-year ministry was constantly active and consistently successful. He performed 59 wedding ceremonies; administered 91 baptisms and received 117 new members into the church. Among the couples wed were George Nellis and Lina Duesler, Edgar Cummings and Bertha Burley, E. A. Borst and Louise Whyland; John J. D. Cairns and Gertrude Smith; Winfield Duesler and Edna Saltsman; Jacob F. Smith and Carrie Hill; George Walrath and Bertha Snell; Calvin Ashley and Minnie House; Herbert Dodd Allter and Elizabeth Coso; Ed Cook and Laura McAllister, and Henry Sponable and May Duesler. Among those baptised were Lena Sabin, Hazel Fox, Anna Franklin, Roscoe Yoran, Georgiana Nellis, Norman Miller, Mrs. Luella Mosher, Charles Borst, Laura Wick, Odessa Taylor; Marietta Hyde, Roger Nellis, Nellie, Vivian

and Hilda Gray; Kenneth Hogan, George Lampman, Richard Borst, Calvin, Richard and Robert Ashley; Carolyn and Viola Allter.

In March, 1909, Pastor Hogan submitted his resignation. He accepted a call to the Reformed Church at Closter, New Jersey, where he had the privilege of serving twenty-five years. After a long and splendid ministry he retired and now resides with Mrs. Hogan in Florida. In 1945 when St. John's was celebrating its 175th anniversary, Mr. and Mrs. Hogan were celebrating their fiftieth wedding anniversary! The number of members of St. John's who remembered Rev. and Mrs. Hogan with their greetings at that time testify to the warm place they have always had in the hearts of the people here.

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The fourteenth pastorate at St. John's was likewise filled by a man of some years' experience, the Rev. Frederick Perkins, born at Lock Haven, Pa., September 12, 1865. The Rev. Perkins attended Hamilton College and then Princeton Seminary where he was graduated in 1892. He held Presbyterian pastorates at Binghamton and at Lodi, New York, before coming to St. John's, where he was installed December 30, 1909.

It was during this ministry that the age-old custom of raising funds by renting pews was finally discontinued. Pews had been sold each year since 1804, the year the new church was built. The Rev. Minor had tried without success to introduce a different system. But at last, in 1916, the new method of raising money through pledges was adopted. In more recent years members and friends have been accustomed to make annual pledges each year in January through the every-member canvass, which is undertaken by the members of consistory and friends. By this method the congregation pays its pledges either through the use of weekly envelopes or through quarterly or annual payments. Not only is the church supported this way but pledges are made to benevolences also.

Another accomplishment of the Rev. Perkins' ministry was the first action taken toward the organization of a men's club. The consistory sponsored a men's supper April 11, 1911, with J. Gammond as chairman of the committee, assisted by Alvin Saltsman, Alvin Snell, G. C. Butler, Lewis Vosler, J. H. Reaney, and H. D. Allter. Another supper was held Feb. 22, 1912. Three years later D. C. Brown, F. P. Klock and Harold Fox were appointed to lay plans for a men's club which were not to be realized, however, until five years had passed and another pastorate had begun.

In 1911 the Church and parsonage were painted and the church basement was renovated to make it fit for Sunday School use. A new Intermediate department had been organized.

In the year 1913, on February 17, elder Amos Hayes died, after a continuous service of forty-three years as deacon and elder. He was received into the church under Domine Knieskern's pastorate in 1859 and served under eight ministers since that time to share with George Timmerman who served forty-five years, and Wesley Allter who was to serve that length of time also, the distinction of holding one of the longest terms of office in St. John's history.



The spiritual highlight of Pastor Perkins' ministry occurred the same year that elder Hayes died. Forty-three members were received, a number which has not been exceeded since. The preaching of Evangelist Edgar E. Davidson of Newtonville, Massachusetts, for two winter weeks, was greatly instrumental in this achievement. The revival was sponsored by St. John's but it won the support of all the Protestant churches in the community.

During these years John H. S. Putnam, a member of St. John's, was studying for the ministry at Rutgers College and at New Brunswick Seminary. He was graduated in 1916 and then enlisted as a chaplain in the United States Navy.

The year 1913 was successful in every way. Attendance at prayer meeting doubled; the Sunday School averaged 41 per cent higher than the year before; evening congregations increased 35 per cent. During the summer \$750 was spent for re-decorating the church and chapel. A new carpet was laid and new furnishings purchased.

As the years went on the clouds of war gathered in the east and on Mother's Day, 1916, an offering was taken for the mothers of Belgium. In November another offering was given for Armenian sufferers. And on the home front the Ladies' Aid gave \$450. for the installation of the new hot water heating system in the parsonage.

In April, 1917, the thunder of guns and the grim shouts of battle were heard; war was declared 'to save the world for democracy.' And on August 14, 1917, Pastor Perkins resigned to accept a call to the Presbyterian church of New Berlin.

During his eight years' ministry the steady growth begun notably by the Rev. Hogan continued. Pastor Perkins won many new friends for St. John's and left a strong congregation behind him. He received the large number of 131 new members into the church fellowship; he united 39 couples in marriage and administered 75 baptisms. Among those wed were Hiram C. Andrews and Estella L. Snell, George W. Walrath and Georgianna Nellis, Eben Griffiths and Bessie Green, Roland W. Dockey and Anna F. Shaut, Philip C. Furbeck and Mabel A. Fraats, Burrell A. Gardinier and Carrie Rogers, Hilbert J. Smith and Florence M. Stichel, George Failing and Pearl Bellinger, DeWitt C. Brown and Erma Markell, Elmer J. Schiemer and Rena Stichel, Clyde Fitzer and Freda Moyer, William Derocher and Anna Rockefeller.

Among those baptised were Leona Miller, Adam Horn, Myrtle Walrath, Bertram Horn, Martha May Snell, Margaret Wilsey, Richard Ames Snell, Enda Gray, Joseph Ashley, Herbert Dod Allter, Jr., Clayton and Dayton Van Duesen, Ruth Furbeck, Donald Hayes, Howard E. Snell, Jr., Harold Fox, Jr., Alice Ashley, and Muriel Horn.

Three years after he left St. John's Pastor Perkins left New Berlin to become Stated Supply at Binghamton. In later years he wrote to the St. John's consistory, expressed his affection for the Church and its people and requested an opportunity to preach his last sermon from its pulpit. But by the time the letter was finally answered it was too late; Pastor Perkins had left this life.

The period of prosperous spiritual and temporal growth continued very happily during the next, the fifteenth pastorate at St. John's; that of the Rev. Herman Curtis Ficken. Mr. Ficken was born in Brooklyn, August 28, 1873; he attended Bloomfield Academy and then New Brunswick Seminary from which place he was graduated in 1898. He was ordained and installed as minister at Schaghticoke, Long Island. He then served at Lawyersville and later at Hyde Park on the Hudson from whence he was called to St. John's, October 25, 1917.

Mr. Ficken's long and successful ministry saw many notable happenings at St. John's; among them the revival of the Board of Trustees in 1918 to assist the Consistory in its work; and during the same year the celebration of Mr. and Mrs. J. Salem Snell's Golden Wedding Anniversary. The Men's Club was completely organized about this time and became during the twenties one of the most successful groups in the history of St. John's.

But above all, Pastor Ficken's ministry was highlighted by the celebration of the St. John's '150th' Anniversary in the year 1920. The Anniversary began on November 7th with a Morning Worship Service. Mr. Ficken preached on the text, "It shall be a jubilee unto you," (Lev. 25:10) and as recorded in the local newspaper, "His address was impressive and scholarly and was illuminated with references to church life in the early days and the lessons to be drawn from the devotions of our forefathers. The Church was packed to capacity and among the audience were many whose family ties harked back to the days when the church was founded."

At the close of the Service the new Anniversary bronze tablet at the front of the church was unveiled and in the afternoon another tablet was dedicated on the site of the original Klock's Church. In this Service all the participants were direct descendants of the original founders of St. John's.

At the evening service the Rev. George W. Furbeck, son of St. John's eleventh minister, Rev. Philip Furbeck, preached the sermon. The following day was devoted to the history of the church. A number of exhibits of old deeds and colonial antiques was placed on display and the congregation was entertained by the singing of the cantata 'Ruth' by the choir. Tuesday was Organization Day; Wednesday was Reception Day; but the highlight of the week came on Thursday with the presentation of the Birthday Pageant, arranged by the Misses Helen Horn and May Youker.

The pageant consisted of six group scenes, taken directly from the past history of the church, beginning with the arrival of the choir, clad in garments ranging from 1800 to the early '60's, led by Clark Saltsman "resplendent in his long tailed coat and stock collar and fully armed with a tuning fork." The first group portrayed the "Landing of the Pilgrims," a reading pictured with real life impersonations of the pilgrim fathers. Group II was a portrayal of the two missionaries, Van Driessen and Ehl, receiving the charter for the first church. Group III impersonated the five original trustees in 1787. With this group was another of Domine Dysslin, his family, and other leaders of the congregation. The characters of the first pastor and his wife were interpreted by direct descendants in the fifth generation. This was an action scene of a typical wedding



ceremony, complete with bride and groom. In Group IV, "Churchmen of 1804," ". . . actual church records were used and the meeting conducted with the same deliberation as of olden times. The churchmen arrived in tall hats, with lemon grater lanterns lit with tallow candles and gathered around the historic communion table for their deliberations. They gave the pastor a raise of \$2.00 per year in salary, investigated the Poor fund which was rather low, recorded bids for church support ranging from four to six dollars each, some cords of wood and occasional bushels of wheat." Group V represented a meeting of the Ladies' Sewing Society "replete with silks and brocades, lace shawls and paisley shawls" called in 1848 for the purpose of helping with the refurnishing of the church. Group VI, the last, represented the builders of the new church in 1881 and included two surviving members, Wesley Allter and Horatio Bellinger.

Following this a formal document was read bestowing the honorary degree of 'Doctor of Fidelity' upon all St. John's ministers, past and present, and after a response by Rev. Mr. Kinney, who had returned for the occasion, the 150th anniversary came to a happy ending with the cutting of the birthday cake by the oldest members present, Mrs. Stephen Duesler, Mrs. Alvin Saltsman, Mrs. Harlan P. Walrath, and Mrs. Daniel House.

Thus ended the celebration which is still remembered with enthusiastic admiration and pleasure. As far as is known this was the first real celebration of any of the St. John's anniversaries. It was a banner year in every way: New members, 29 in number, were received and 15 baptisms administered; church membership totalled 306 and the Sunday School enrollment was 204. The sum of \$409. was raised for missions; \$283 for other purposes and \$5,977 for congregational expenses.

Other fine things were accomplished in the ensuing years of Pastor Ficken's ministry. In 1921 the sum of \$1500 was raised to repair the personage porches, to lay a cement floor in the garage, to raze the church sheds, and to move the barn to the rear of the lot for the use of the vehicles of the 'country people.' In December, 1923, another \$1200. was raised to redecorate the church auditorium and Sunday School room. Nor was the progressive activity confined to our own needs; for St. John's participated wholeheartedly in the Tricentennial celebration of the founding of the Reformed Church in America, 1628 to 1928, by doing its part in helping to raise a ministerial pension fund of \$1,000,000. St. John's contributed \$1150, making the final payment of \$964.41 in the year 1928, setting a new record of \$1394 for mission giving in any one year.

During his twelve year ministry Pastor Ficken received the record total of 180 new members into the church fellowship, more, it is believed than any one ministry before or since. He also married 43 couples, among whom were Ogden Butler and Hazel Fox, Carrie Chambers and George Planck, Ludwig Keil and Rena Snell, Harold A. Foss and Harriet Jencks, Earl Wood and Elsie Gray, James Butler and Anne Crumb, Charles Guhring and Mildred Foss, Cadet Avery and Nellie Gray, Alvin Berry and Ethel Christman, Wallace Close and Geraldine Gray, Harlin Devendorf and Dorcas Dillenbeck, Arby Green and

Hilda Gray, Dr. George Burgin and Ethel Hodge, Frederick Engelhardt and Myra McBride, and Harvey Nellis and Mabel Kramer.

He also baptised 113 infants and adults, among whom were Mary Lou, Barbara, and James Beekman, Howard Snell Andrews, Richard Grant, Evadna Groff Porter, Margaret and Barbara Bierman, Ralph and Elizabeth MacWethy, Harry S. Huff, Suzanne and Jack Countryman, Mary Elizabeth Horn, Gordon and Ruth Whitney, Francis and June Gray, Margaret Wagner, Odessa Snell, Barbara Butler, Charles Heath, Eltha and Yula Lewis, George and Dorothy Hall, Walter and Audrey Keil, Geraldine Close, Donald Avery, Charles J. Miller, Lois and Louise Snell, Harlow Devendorf, Rosmarie Green, Margaret Cook, Charlene, Dorcas, and Elinor Guhring, Margaret Miles, Constance Miller, James Ogden Bellinger and Marie Countryman.

The year 1929 saw the end of the era. It had begun about 1900, the second year of the Rev. Orville J. Hogan's ministry. It saw the wonder of the automobile grow into a colossus of mass production and highway speed; it marvelled at the first flight of an airplane in 1903; it helped in the laying of great hard-surfaced roads; it accepted, though gingerly at first, the miracle of electricity; it shuddered through the shocking horrors of the first World War; it rejoiced prematurely at the blood-won achievement of lasting peace. But in 1929 the most fantastic era in the history of mankind came to an end with the resounding thud of the fall of the ailing economic system from heights of world prosperity to depths of hunger and want. The closing of the local plant of the far-famed Union Mills, once the greatest organization of knit goods manufacturers in the world, coupled with the economic chaos which prevailed throughout the Mohawk Valley heralded the grim depression years, during which St. Johnsville suffered keenly.

Pastor Ficken resigned his pastorate November 19th, 1929, to close a highly successful ministry. He had accepted the call to the pulpit at Altamont, in the region where Orville Hogan was born, and he has ministered happily there through all the intervening years. As with the world so with St. John's. The era of St. John's numerical and financial prosperity, encouraged during the years of Pastor Hogan's, Pastor Perkins' and Pastor Ficken's ministries, was at an end.



## Chapter XIII

### UNTIL TODAY

#### THE CHRISTIANA, GEDDES, WESTRA, and THOMAS MINISTRIES 1930-1947

The sixteenth pastor at St. John's, the man who was called in February, 1930, to shepherd the St. John's flock through the grim difficulties of depression years, proved to be the Rev. Harry C. Christiana, born August 17, 1897, at Krumville, New York. He had been educated at the Mount Hermon School for Boys, at Syracuse University, and at Union Seminary, where he was graduated in 1924. During his seminary years he was director of religious education at the Flatbush Reformed Church in Brooklyn. In 1924, however, he accepted a call to the Reformed churches at Stuyvesant and Stuyvesant Falls where he served until his arrival at St. Johnsville in April, 1930.

Pastor Christiana's first act was to enlist three capable men to fill the consistorial vacancies left by the resignations of elders F. P. Klock and C. C. Walrath and deacon Alvin Snell the previous winter. A congregational meeting was called immediately and Alvin J. Berry and Murray Duesler were elected elders to serve with J. H. Rowland and R. B. Beekman; and Roy Sutherland, Herbert Dodd Allter, and Fred Guhring were elected deacons to serve with Seymour Christman.

Depression difficulties soon presented themselves. During the twenties notes were taken on the local bank at fairly frequent intervals in order to finance some project or to meet a pressing bill; but means were always found of meeting the notes readily and the notes were liquidated in due course. By the time of Mr. Christiana's arrival, however, a note for \$600 had been taken out and another for \$400 was taken in December, 1930. It was only after great effort that the smaller note was finally met and it was not until April, 1932, that the larger note was paid. Diminished contributions led inevitably to further difficulties, however. So difficult were they by September, 1932, that a motion was passed to close the church entirely, should St. John's be unable to meet current expenses by December 1st. Yet, in spite of all, the financial storms were weathered. Pastor Christiana found time to publish a booklet containing an up-to-date brief history of the St. John's, a complete list of members, and a directory of officers, Sunday School teachers and pupils, consistory members, etc., the first complete directory ever to be published in the entire history of St. John's. In a personal message in the preface to the booklet the pastor wrote, "Now we are all ready to go ahead and do the best we can for these times." He reported an average attendance of seventy at the worship services and a Sunday School 'small but doing nicely.'

Pastor Christiana proved himself to be a youth leader of unusual ability. On his own initiative he started a community-wide Boy Scout troop and estab-

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lished it so successfully that it has continued until this day to be one of the strongest troops in the Mohawk Valley. The troop is now under the able leadership of Scoutmaster Joseph Mancini and boys of St. John's are still in the forefront of its varied activities. Mr. Christiana also organized the Daily Vacation Bible School; which in cooperation with the other Protestant churches in the village, was revived in 1941 during the pastorate of the Rev. Peter Westra.

Pastor Christiana received 21 new members into the church; married 9 couples, among whom were Emerson Monk and Adeline A. Gleason, James Carlton and Gertrude Lenz, Arthur Galusha and Alice Moyer, Karl Kuhl and Martha Snell; and he baptised 32 infants and adults, among whom were John Hall, Richard Bellinger, Nellis Van Slyke, Norman Miller, Fay Guhring, Cynthia Williams, Joan Devendorf, Ellen Guhring, Martin and Mildred Walrath, Gordon Hough, Fred Sullivan, Bernard Avery, Walter and Frederick Wagner, Kenneth and Jesse Watkins, Marietta Hyde, and Richard Borst.

Pastor Christiana presented his resignation and ended his ministry at St. John's December 31st, 1934. He accepted a call to the Reformed Church at Fultonville and ministered there until June, 1947, when he was called to the Reformed Church at Port Ewen, New York.

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The seventeenth St. John's pastorate began on June 21st, 1935, with the ordination and installation of Robert Arthur Geddes, born and raised in the Fort Washington district of New York City, educated at Rutgers University and at New Brunswick Seminary, and called directly to St. John's.

With the worst of the depression years now ended the church began the long climb back to normalcy. By December, 1935, the \$1000. note was paid off and for the first time in several years the congregation was free of debt. The congregation grew in numbers also. A total number of 44 new members were received during Pastor Geddes' four and one-half year ministry.

April, 1936, marked the close of the long and notable service of Mrs. Myra McBride Engelhardt who had held the position of organist forty-nine wonderful years since 1887. All who knew her mourned her passing. It seemed fitting that she should be taken while she sat within the walls of her beloved church. The last thing she saw on earth was the organ she had played so well and so long.

Further sorrow marked Mr. Geddes' ministry. He had brought with him to the parsonage, his parents, Mr. and Mrs. George Geddes. But with the passing of the months Mrs. Geddes was stricken and died. It was left to the minister's bride, Mrs. Irma Heath Geddes, of Highland Park, New Jersey, to carry on. Mr. Geddes, Sr., was of great help to the church during his son's ministry. He served on the consistory for several years as deacon and clerk.

Probably the outstanding event of Pastor Geddes' ministry was the dedication of the tower chimes on Palm Sunday, March 21st, 1937. The chimes were given to St. John's by Mr. and Mrs. Joseph H. Reaney in memory of his mother, Mrs. Margaret Reaney. By 3 o'clock in the afternoon when the dedica-



tion service started, the church was filled to overflowing. Every nook and corner was filled with members and friends and visitors who had come from far and wide to hear the chimes ring out their message of faith. The service as arranged by the minister, the Consistory, and organist Cyrus Van Slyke, included musical selections by the choir accompanied by Mr. Van Slyke and the singing of the dedicatory song, "Come Unto Me," by Mr. Ramon Borroff, accompanied by his wife who wrote it in honor of the occasion. The congregation joined in the sacred act of dedication through the reading of responses and then, as each of the twenty-five chimes was pealed for the first time, it was dedicated by the minister with an appropriate word of Scripture. The dedication sermon, "The Call to Prayer," was preached by the Rev. Dr. John W. Beardslee, Jr., President of New Brunswick Seminary. At the close of the Service the chimes rang out their joyous sound and have done so ever since, playing the age-old, best-loved hymns.

So complex is the mechanism of the chimes with their myriad of motors and gadgets that expert care is needed constantly to keep them in good order. We have been exceedingly fortunate in that Mr. Fred Horn has taken it upon himself to make the needed repairs and adjustments through the years, and his electrical wizardry has solved every problem thus far. Mr. and Mrs. Reaney gave an additional \$2,000 in trust to provide for the upkeep of the chimes but Mr. Horn has consistently refused to accept remuneration.

During his ministry at St. John's the Rev. Geddes joined 21 couples in marriage, among whom were Willard Harper and Helene Lenz, Hugh Brown and Leila Hillabrandt, John Cairns, Jr. and Hilda Pietrocinni, Jack Bickerton and Margaret Bierman, Harold Lasher and Dorothy Bruce, Burrel Ross Kiefling and Marion Hill, John Finch and Marguerite Walrath, Melvin Gray and Mary Sabo, Elvin Dean and Hazel Warn, Harold Countryman and Doris Van Slyke. Among the 23 baptised were Marilyn and Philip Walrath, Corliss Frederick, Doris and Marcia Plank, Richard Dygert, Susan and William North, Helen Lenig, Milford Decker, James Cook, Jr., Lucille Keil, William MacWethy, Kathleen Corte, Shirley Brigeman, John and Loretta Geraldine Laraway, Robert Hook, Elizabeth Blankman, and Jon Guhring.

At a meeting of the consistory on November 16th, 1939, Pastor Geddes tendered his resignation to accept a call to the Reformed Church at Minaville, New York. He left St. John's at the end of December and ministered at Minaville until the fall of 1944 when he accepted a call to the old historic Reformed Church at Tappan, New York.

It may be said that the crises of economic dislocation caused by the depression were now over. Under Pastor Geddes the congregation successfully weathered the storms. Increasing numbers of St. Johnsville residents found employment in St. Johnsville and in several industries at Fort Plain, Little Falls and Canajoharie. By 1940 the corner had been turned.

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The eighteenth pastorate at St. John's was also filled by a young man from New Brunswick Seminary. Peter J. Westra was born and raised in South

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Dakota. He took his Bachelor's degree at Central College, Iowa, where he graduated in 1937, but came East for his seminary training. In his second year there he was married and when he and his bride arrived in St. Johnsville in June, 1940, they found a parsonage that had been completely modernized and redecorated. Through the diligent efforts of the Ladies' Aid Society which had the house papered and painted; the many hours of labor given by some of the men, especially Edward Cook and Alvin Berry; the generosity of Mr. and Mrs. Lewis M. Fowler who had new hardwood oak floors laid in all rooms on both floors and a cement floor laid in the cellar; and the generosity also of Mr. and Mrs. Joseph H. Reaney who installed a beautiful all new modern kitchen, a new bathroom, and a new General Electric oil burner, the parsonage was thus renovated and transformed into an up-to-date, pleasant home.

The young minister quickly displayed both initiative and a talent for organization. In the summer of 1941 he took the lead in arranging a two-week Daily Vacation Bible School which has proved to be more successful year by year, now enrolls about ninety children, and enlists the full support of all the Protestant churches. In the fall of that same year Pastor Westra's leadership encouraged the re-organization of the men's club, after a lapse of about eleven years. In 1942 a subscription list was circulated by George T. Snell and the sum of \$737. was raised to paint the exteriors of both the church and the parsonage. In that year also, for the second time in its history, the congregation of St. John's gave more than \$1000 to missions. This achievement was the result of the gifts made by the Missionary Society, by the Sunday School, the church benevolences, and a gift of \$500 given by Mr. and Mrs. Fowler and Mrs. Suits to our "Kentucky Mountain Work."

Another notable gift was that of two beautiful Christian and American flags for the church auditorium by the Rev. Dr. and Mrs. David Davy. These flags in company with the marble baptismal fount given by Mr. and Mrs. Herbert D. Allter in memory of their baby daughter, the pulpit furniture and brass cross, candelabra, and vases given by Mr. and Mrs. Reaney, the palms given by Mr. and Mrs. Fowler, and the flowers which adorn the communion table each Sunday comprise an attractive and meaningful worship setting.

In the fall of 1943 Pastor Westra and the Rev. Franklin J. Schweiger of St. Paul's Lutheran Church together undertook the first Released Time School in the history of St. Johnsville. As provided by New York State law pupils are permitted to leave the public school one hour each week for the purposes of receiving religious instruction. This Released Time School has grown steadily and now in the year 1946-1947 embraces all grades from the second to the eighth. It now demands the energetic efforts of all four ministers.

During his busy ministry Pastor Westra joined 12 couples in marriage, among whom were Deward C. Manclow and LaMoyne Gray, Dr. Bernard Feldstein and Catherine McGinnis, Dr. Martin Mangels, Jr. and Mary Lou Beekman, Burton Cretser and Audrey Hoffman, Charles Britt and June Gray, Virgil Christman and Mary Elizabeth Horn, and Charles McCormick and Evadna Porter.



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Among the 40 infants, young people, and adults Mr. Westra baptised, were Judith and Lawrence Fowler, Edward and Charlotte Ann Blankman, Margaret Bowman, Ann Cairns, Elaine and Allen Walrath, Deborah and Barbara Turpin, Peter Markell, John Alofs, John Paul and Donna Lee Westra, Linda, DeWitt, and Alice Vogel, Garry Beard, Donna Lee Johnson, Katherine Plank, Jerry Czek, Barbara Dunlap, Gail Manclow, Vivian, Marjorie, and Patricia McDuffee, Mary Lou Mangels, Janet Hook, Barbara Doxtater, Jeanine McMahan, Robert Dean, William Gray, and Carole Miller.

Mr. Westra's work at St. John's attracted favorable attention from the Reformed Church Board of Domestic Missions. In December, 1943, he received a call from the Board to go as a missionary to Hammond, Indiana, to start a new church in the fast growing suburb of Riverside Park. He left St. John's in January, 1944, after a three and a half year ministry. His leadership, supported by the faithful consistory, had accomplished many good things. A number of new people had become interested in the Church; many of them were to become members. The outbreak of war of course disrupted the life of the church by taking away most of the young men and some of the young women, but in some ways it served to deepen the sense of need for spiritual guidance.

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The nineteenth and present pastorate began on June 11, 1944, with the ordination and installation of Norman Edwin Thomas. Born in Brooklyn, New York, he was educated at Rutgers University and at New Brunswick Seminary from whence he came directly to St. John's.

Perhaps the outstanding event during the present ministry has been the 175th Anniversary celebration in November, 1945. The Consistory designated Sunday, November 11, as Anniversary Day and invited the Reverend Dr. William Weber, Professor of Religious Education at New Brunswick, to preach the sermon at the morning service. The Anniversary address at the evening service was given by the Reverend Dr. John W. Beardslee, Jr., President of the Seminary, and at that service also, greetings were sent by several former pastors of St. John's and brought in person by fellow ministers in the village, the Rev. Roland C. Updyke and the Rev. L. Alden Smith.

The Anniversary banquet was held on the following Tuesday evening and the Community House was filled with members and friends who greatly enjoyed the chicken dinner prepared and served by the ladies of St. John's. The diners were entertained by songs by Mrs. Harlin Devendorf and Adrian Gray, accompanied by organist Mrs. Clarence C. Lull; by the playing of an original piano composition, "Anniversary Etude," by Mrs. Mildred Walrath; and by the group singing led by Harold Fox. Men's Club president Nellis Smith presided; Consistorial vice-president Vernon Fusmer spoke on behalf of the church organizations; former pastor the Rev. Harry Christiana brought personal greetings; and then the Rev. Dr. Raymond B. Drukker, Director of Kentucky Mountain Work, gave the main address, which proved to be an inspiring call to Christian service.

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Another highlight of the evening was the cutting of the birthday cake. As Mrs. Melvin Hayes, the oldest resident member, was unable to come, the honor of the first cut fell to George T. Snell who, 25 years before, had donated the 150th Anniversary cake. Following him were Miss Carrie Kilts, Miss Mabelle McKenzie, Earle McKenzie, Mrs. Lina Nellis, Mrs. Ai Fox, Mrs. Metta Bartle, Mrs. Elmer Snell, and Harry Stichel.

Another important part of the banquet program was the presentation of the anniversary fund financial report. The congregation had been invited to purchase anniversary years at a cost of \$5. each. Any year could be chosen from 1770 to 1945, the 175 years of St. John's history. The goal of the fund campaign was therefore \$875. Over \$700 of this was spent during the summer of 1945 to defray the cost of painting the interior of the church and also to repair and restore all the stained glass windows. Fund treasurer Earl Hook brought the happy news that the goal of \$875 was more than achieved. In fact, the final tally made months later revealed that almost \$1050 had been received. The list of anniversary fund givers may be found in the appendix. The more than \$300 that remained from the fund after all the anniversary expenses had been met was applied toward the cost of publishing this book.

The 175th Anniversary year was notable in several ways. The sum of \$1860., the highest amount in St. John's history, was given to benevolences. The sacrificial giving of members and friends to the denominational boards through weekly envelopes; the generosity of the members of the Missionary Society and the Ladies' Aid; the hearty response to the emergency fund; and a second gift of \$500 by Mr. and Mrs. Fowler and Mrs. Suits to the Kentucky Mission all together made this high total possible. During this year also 36 new members were received into the church, the largest number since 1913.

During the present ministry several notable gifts have been received. In August, 1944, Mr. and Mrs. Joseph H. Reaney gave \$64,105. to St. John's to be set up in trust as an endowment fund. The money was immediately invested in government bonds under the care of the Oneida National Bank. The consistory voted to set the annual income from this fund entirely aside from current expenses. This is now being done and the first project for which the endowment income will be used will be the installation of a new heating system.

In December, 1944, Mr. and Mrs. Reaney presented the church with another large gift, \$22,750., to meet the pressing need for a new church hall and enlarged educational facilities. A further gift of \$5800. was received in September, 1946. It is hoped that the spring of 1948 will actually see construction of the new building under way. Minimum plans call for a new combination church hall and dining room, a new kitchen, and most important, at least five new Sunday School rooms including large, fully equipped nursery and kindergarten classrooms.

As this is written, in November, 1946, the St. John's congregation is in the midst of another worthwhile project, the Reformed Church United Advance Fund. The denomination has set the sum of \$2,500,000 as a goal to be won by June 1st, 1948, and St. John's has accepted the sum of \$3150. as its quota.



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This fund is to be used for relief in war-torn Europe, China, and India; for repairs and construction in our several colleges and seminaries; for the restoration of our mission facilities destroyed during the war; and for the furtherance of our work among the Negroes in Alabama and the Indians in the West; in short, for the advance of the Kingdom of God on every front. The several organizations of St. John's have agreed to meet \$1500 of this quota. Individual members and friends are asked to give the remaining \$1650. The encouraging amount of \$1652. has been received thus far: \$500. from the Ladies' Aid, \$300. from the Missionary Society, more than half their joint pledge; and \$650, from individual givers. It is believed that this Advance Fund is the greatest single missionary project ever undertaken by the St. John's congregation. It is believed also that through hard work and sacrificial giving we shall achieve our goal.

The present ministry has received 55 new members into the fellowship of the church; has joined 22 couples in holy wedlock and has administered 40 baptisms. Among the couples wed were William Hoffman and Jean Livingston, Barbara Markell and Stanley Kaney, Barbara Bierman and Joseph Pamkowski, Mae Rusaw and Richard Warn, Alexander Nunes and Constance Miller, Frederick Wagner and Doris Bellinger, Betty Jane Snell and Clyde Mosher, Frederick Klossner and Loretta Geraldine Laraway, Corliss Frederick and Eleanor Harris, Gordon W. Davis and Kathleen Corte, Herman Fredericks and Rosmarie Green, Adam Klock and Lois Snell, James Beekman and Mildred Walrath, E. Robert Hall and Joy King, Paul Walter and Charlene Guhring, Elmer Hawkins and Elsie Vosburgh, Martha Savary and ReVere Dockey, and Helen Lenig and Wesley Smith.

Among those baptised were Janet Fowler, James Robbins, Demis Kay and Georgine Lampman, Charles Herning, Dorothy Hoag, Eileen Pitts, Betty Coppernoll, Wayne Maier, Jeannette Cretser, May and Philip Kraft, Margaret Wagner, Gary Jubar, John Cairns III, Carol Manclow, Daniel Dahlen, Louis Roblee, Joya and Jan Noel Ryerson, Leslie and Lois Davis, Jean, Janet and Helen Wheeler, Frederick Pierce, Janis Rae Davis, Toni Elizabeth Beekman, Candice Lee Wagner, Maurice Everett, Douglas Beard, Douglas Frederick, Noel Marie Thomas, and Kenneth and Nanette Fay Mereness.

The present ministry has shared in the spontaneous prayer of D Day, June 6, 1944; it has known the happiness of V E Day; it has wondered at the grim news of Hiroshima and Nagasaki; it has rejoiced at the message of hard-won peace. It has shared in the joy of couples re-united, homes made whole again, the glad return of our young men and women brought home by Providential care unbelievably safe. It has shared also in the sorrow of death: four young men of St. Johnsville did not come back. And underneath the joy and underneath the sorrow it has bowed to the handiwork of God.

Thus we have seen how St. John's Church began, grew, and revived again with the passing of the years. Ours is a wonderful history because it proclaims that despite the frailty of man God does great things in and through him. These pages tell what God, not man, hath wrought. St. John's is no museum

## UNTIL TODAY

of things past, no dry and dusty relic of an outworn creed. St. John's is pulsating Life, a Church, part of the living Body of our Lord Jesus Christ.

The curiosity which first led us to look backward has turned to interest and now to love; love for those who have labored so long and so well, who by offering humble service have been exalted as the hands and feet, the arms, the lips, the voice of God. We cannot know what the future will bring but we do know that all our yesterdays can become preludes to greater tomorrows if we will place our lives and our Church "Into Thy hands, O Lord."



MEMBERS  
ST. JOHN'S REFORMED CHURCH  
1883

In the year 1883 Rev. Albert Dod Minor was authorized to publish a list of "The Members of The Reformed Church of St. Johnsville, N. Y., In Full Communion and in Good and Regular Standing."

- |  |   |
|--|---|
| <p>Received during the year 1823:<br/>Betsey Klock, wife of Jonas Snell.</p> <p>Received during the year 1826:<br/>Polly Campbell, wife of Henry A. Walrath.</p> <p>Received during the year 1831:<br/>Eve Hayes, wife of David Flander.</p> <p>Received during the year 1833:<br/>Henry I. Hayes<br/>Mary Haring, wife of Christopher Flander<br/>Nancy Hess, wife of Daniel Failing<br/>Catherine Snell, wife of Robert Klock<br/>Eve Hess, wife of William Burtis</p> <p>Received during the year 1838:<br/>Julia Ann Flander, wife of Martin Walrath<br/>Maria Hess, wife of Jonas Duesler<br/>George Timmerman<br/>Lany Yoran, wife of George Timmerman<br/>Nancy Smith, wife of Christopher Bellinger<br/>Morris Klock<br/>Mary Hilts, wife of Levi Hayes<br/>Nancy Fox, wife of Nathan Snell</p> <p>Received during the year 1839:<br/>Augustus Smith</p> <p>Received during the year 1840:<br/>Mary Frey, wife of Jacob Weaver<br/>Hannah Thumb<br/>Polly Lasher, wife of David Crouse</p> <p>Received during the year 1842:<br/>Christopher Flander<br/>Gilbert Hayes</p> | <p>Mary Catharine Hayes, wife of Gilbert Hayes<br/>Eliza House, wife of Levi Wood<br/>Mary Ann Flander, wife of Jacob Ackerman</p> <p>Received during the year 1844:<br/>Absalom Thumb</p> <p>Received during the year 1845:<br/>Lovisa M. Tibbits, wife of Charles Huffman</p> <p>Received during the year 1849:<br/>Christian Vedder</p> <p>Received during the year 1850:<br/>Asenath Wade<br/>Martha Cramer, wife of Robert Nellis</p> <p>Received during the year 1851:<br/>Nancy M. Ehle, wife of George H. Kline</p> <p>Received during the year 1854:<br/>Abram Veeder<br/>Magdalene Thumb, wife of Abram Veeder</p> <p>Received during the year 1858:<br/>Irish Fox<br/>Martha Ann Vossler, wife of Amos Hayes</p> <p>Received during the year 1859:<br/>Jacob Vossler<br/>Oliver Smith<br/>Helena Smith, wife of Horatio Bellinger<br/>Frederick Baum<br/>James Walrath<br/>Amos Hayes<br/>Nelson House</p> |
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ON OPPOSITE PAGE→

Top—The Sanctuary as it appeared on Mother's Day, 1946, showing the Bellinger-Bartle organ; the Christian flag, given by Dr. and Mrs. David Davy; the pulpit furniture, brass cross and candelabra given by Mr. and Mrs. J. H. Reaney; the palms given by Mr. and Mrs. Lewis Fowler and Mrs. N. J. Suits, and flowers arranged by the Floral Committee.

The Consistory—Left to right, seated, Elmer J. Schiemer, Chris Fox, Rev. N. E. Thomas, Preston Herdman, Vernon Fusmer, George Planck. Standing, Nellis Smith, Harold Fox, Roy Sutherland, Earl Hook, Stanley Iverson, George Herning, Max Fowler. Photos by Gregorka.











## CHURCH MEMBERS 1883

Esther A. Goodell, wife of Nelson House  
 John S. Vossler  
 Daniel C. House  
 Julia Bellinger  
 Elizabeth Nellis, wife of John P. Kline  
 Christiana Angus, wife of Stephen Hill  
 Mary Flander, wife of Eugene Bellinger  
 John J. Hayes  
 Cyrene House, wife of John J. Hayes  
 Robert Klock  
 Elizabeth Mesick, wife of Charles W. Fox  
 Sarah Jane Pauter  
 Polly Sanders  
 Horace Shaffer  
 Ellen Markell, wife of Horace Shaffer  
 James Bellinger  
 May Margaret Shults, wife of James  
 Bellinger  
 Caroline Mantaney, wife of Rufus Porter  
 Susan Whyland  
 Jacob Sanders  
 Anna M. Moyer, wife of Jacob Sanders

Received during the year 1860:

William H. Saltsman  
 Mariette Timmerman, wife of William H.  
 Saltsman  
 Fanny Wade, wife of Henry Card

Received during the year 1861:

Elijah Bauder  
 James Dyslin Nellis

Received during the year 1862:

Rachel Starin  
 Kate Starin, wife of Russell Rogers

Received during the year 1865:

Cordelia Hoffman, wife of Wm. Beekman  
 Antoinette DeForest

Received during the year 1870:

Stephen J. Duesler  
 Emeline Duesler, wife of Stephen J. Duesler  
 Morena Ingerson, wife of Oliver Smith  
 Mary Lepper, wife of John S. Vossler  
 Catharine F. Fox, wife of Jacob H. Markell  
 Esther Veeder, wife of George Hillegas  
 Anna Maria Eigabroadt, widow of Dennis  
 Smith  
 Caroline Timerman, wife of Alvin Saltsman  
 Kate Kelly  
 Catherine M. Nellis, wife of Norman Miller  
 Margaret Bellinger, wife of David Duesler

Received during the year 1871:

Mary Veeder, wife of John C. Nellis  
 Louisa Schramm, wife of Morris Klock

Received during the year 1872:

Rosana Hayes, wife of Daniel C. House  
 Reuben Bartlet Porter

Received during the year 1873:

Milcena Hillegas, widow of Harlen P.  
 Walrath  
 Frances Emma Hillegas, wife of Horace M.  
 Hyde  
 David Hillegas  
 Lany Nellis, wife of Alpha O. Crouse  
 Clark H. Markell  
 Ellen Timerman, wife of Clark H. Markell  
 Horatio Bellinger  
 Nancy Flander, wife of Elijah Bauder

Received during the year 1874:

Frances B. Duesler, wife of Ezra Flander  
 Herman M. Vedder  
 Kate Klock, wife of Herman M. Vedder

←ON OPPOSITE PAGE

Top—The Congregation, Mother's Day, 1946.

Middle—The combined Ladies' Aid and Missionary Societies. Seated, left to right: Mrs. Gertrude Fox, Mrs. Preston Herdman, Mrs. Hilbert Smith, Mrs. Metta Bartle, Mrs. Ai Fox, Mrs. Adda Brown, Mrs. Seymour Christman, Mrs. Chris Fox, Mrs. George Wittenbeck, Mrs. Seward Countryman, Mrs. Vernon Fusmer. Standing: Miss Ella Schiemer, Miss Mabelle MacKenzie, Mrs. W. S. Hopkins, Mrs. Luella Mosher, Mrs. Charles Porter, Miss Anna Schiemer, Mrs. Stanley Iverson, Mrs. Elmer Schiemer, Mrs. Roy Sutherland, Mrs. Hattie Marsh, Mrs. Seward Walrath, Mrs. Joseph Frederick, Mrs. Eva Carter, Mrs. George Herning, Mrs. Clarence Warn, Mrs. Norman Thomas, Miss Margaret Wilsey.

Bottom—The Men's Club. Seated, left to right: Clarence Warn, Earl MacKenzie, George T. Snell, Chris Fox, Stanley Iverson, Nellis Smith, Preston Herdman, Vernon Fusmer, George Herning, Harold Fox, Alvin Berry. Standing: John Warn, Glen Mereness, Roy Sutherland, Martin Walrath, Max Fowler, Harold Fox, Jr., Charles Britt, Earl Hook, Corliss Frederick, Lewis Fowler, Elmer Schiemer, Duane Horman, Melvin Gray, Dod Allter, Burton Cretser, Arthur Loucks, Ralph Weir, Clarence Gray, Rev. Peter J. Westra, George Planck, Jim Hoffman, Rev. Norman E. Thomas.

Photos by Gregorka



A HISTORY OF ST. JOHN'S REFORMED CHURCH

Received during the year 1875:

Peter Frye  
Sarah Timerman, wife of Peter Frye

Received during the year 1876:

Margaret Nellis, wife of Abram Duesler  
Marietta Hayes, wife of James M. Porter,  
M. D.  
Priscilla Walrath, wife of Menzo Flander  
John Shuster  
Artimitia Hose, wife of Harvey N. Duesler  
Mary C. Hayes, wife of Albert Flander  
Charlotte Duesler, wife of Frederick  
Baum  
Anna Klock, wife of Menzo Lampman  
Eve Wilson, widow of Henry Nellis

Received during the year 1877:

Daniel D. Walrath  
Elizabeth C. Flander, wife of Thomas Finch  
Jordan L. Kilts  
Maria Timerman, wife of Jordan L. Kilts  
Charles Whyland  
Jacob H. Markell  
Stella Flander  
Maria Porter  
Wesley Allter  
Carrie Schiffer, wife of Wesley Allter  
Mary E. Flander, wife of Daniel D. Walrath  
Margery McArthur, wife of Jacob Baum

Received during the year 1878:

Lucinda Snell, widow of Sanford Lepper  
Thomas J. Hazlett  
Julia T. Near, wife of Thomas Hazlett  
Sarah E. Nellis, wife of Henry Hose, Jr.

Received during the year 1879:

Mrs. Margaret E. White  
Adelaide E. White, widow of John H.  
Nelson

Catharine Nellis, wife of Henry J. Hayes  
Kate M. Ketcham, wife of Oliver Snell

Received during the year 1880:

Jane A. Cool, wife of Nicholas Smith  
Horace Milton Hyde  
Carrie Bellinger  
Amelia Saltsman, wife of Augustus L.  
Rumpff  
Emma Timmerman, wife of Stephen Still  
L. Melissa Smith  
Sarah Jane Starin  
Mary Ida Nesmith  
Julia A. Conklin, widow of Rev. Wm. B.  
Van Benschoten  
Mary B. Dod, wife of Rev. John Minor  
Henrietta Shaffer

Received during the year 1881:

Eurilla Crouse, wife of Nathan Briggs  
Catherine Snell, widow of Walter Bellinger  
John Kretser  
Barbara Closby, wife of George Crouse

Received during the year 1882:

Ann Lasher, widow of Lewis Snell  
Delinda Ann Tefft, wife of Sidney Smith  
Sarah A. Plank, wife of Charles Whyland  
Cordelia Schiffer, wife of Chauncy G.  
Brown

Received during the year 1883:

Andrew Wylie  
Eunice P. Bright, wife of Andrew Wylie  
Lizzie Stafford, widow of William J. Wylie  
S. Jennie Wylie, wife of Alvin L. Saltsman  
Josephine A. Bright, wife of Clark Saltsman  
Sadie E. Saltsman, wife of John H. Snell  
Martha Timerman, wife of J. Salem Snell  
Lizzie A. Briggs, wife of Richard Davis  
Mrs. Harriet Trenham  
Herbert C. Trenham

## CHURCH OFFICERS

1787-1947

- Peter Schuyler, trustee 1787—  
Col. Jacob Klock, trustee 1787—died 1798.  
Christopher Fox, trustee 1787—  
Jacob G. Klock, trustee 1787—died 1814.  
Jacob Fehling, trustee 1787—  
John L. Bellinger, trustee 1792—1803; elder  
1804—1812; treas. 1800—1805.  
Conrad Lown, trustee 1792—  
Cornelius Beekman, trustee 1792— ; Elder  
1808—1812.  
Henry Beekman, trustee 1804—1807; Elder  
1814—1816.  
Adam A. Walrath, trustee 1804—1805.  
Jacob Zimmerman, trustee 1804—1805.  
Andrew Zabriskie, trustee and treas. 1805—  
1807.  
Joseph G. Klock, trustee 1804—1810; treas.  
1808—1811; Elder 1812—1818; 1819—  
1820.  
Jacob H. Failing, Elder, Trustee 1806—1814;  
Elder 1828—1830; 1833—1837; 1838—  
1840.  
William Walrath, Trustee 1803—  
John F. Bellinger, Trustee 1812; Elder 1819;  
1828—1825; 1833—1834.  
Conrad Hellicoss, Trustee 1804—1805; 1808—  
1810; Elder 1816—1818; 1825—1827.  
Adam Walrath, Trustee 1804—1823.  
Jacob A. Wolrath, Trustee 1806—1819.  
John Kring, Junr., Elder and Trustee 1805—  
1809.  
John C. House, Elder and Trustee 1805—1809;  
Elder 1818—1821; 1825—1827; 1830—  
1832; 1838—1840.  
Andrew Shaver, Trustee and Elder 1806—  
1819.  
Nicholas Shaver, Deacon 1806—1809; Elder  
1809—1812.  
William L. Wolrath, Deacon 1806—1809;  
Elder 1811—1814.  
Christian Klock, Trustee 1809—1811; 1814—  
1816; Elder 1819—1821; 1824—1826;  
1833—1834; 1835—1836; 1836—1837.  
John H. Bellinger, Deacon 1809—1815.  
George A. Walrath, Deacon 1809—1812.  
John J. Zimmerman, Deacon 1812-1814.  
John B. Klock, Jr., Deacon 1812—1814.  
Christian A. Wolrath, Deacon 1812—1819,  
1827—1833; Elder 1833—1835.  
John J. Failing, Elder 1814—1816.  
Jacob A. Walrath, Jr., Deacon 1816—1819,  
1822—1824.  
George G. Klock, Jr., Deacon 1816—1820,  
1829—1831.  
Peter Klock, Elder 1818—1820, 1823—1825;  
Elder and Treas. 1835-1841.  
Joseph Hees, Deacon 1818—1820.  
Jacob D. Flander, Deacon 1819—1820; Elder  
1834—1836, 1840—1842.  
Henry Hese, Deacon 1819—1821.  
Henry Failing, Jr., Elder 1820—1823, 1830—  
1832.  
Jacob J. Failing, Elder 1820—1824.  
Henry Walrath, Deacon 1820—1822.  
John J. R. Failing, Deacon 1820—1821, 1838  
—1839.  
Frederic Shaver, Deacon 1820—1822.  
Christoffel Fox, Deacon 1821—1822; Elder  
1822—1824.  
Adam A. Walrath, Jr., Deacon 1821—1823.  
William N. Shaver, Deacon 1822—1824.  
Thomas Failing, Deacon 1822—1823.  
Ashbel Lomes, Deacon 1823—1825; Elder  
1826—1828, 1831—1833, 1836.  
John G. Klock, Deacon 1823—1824; Elder  
1824—1826.  
Peter Van Dresen, Deacon 1824—1826; Elder  
1828—1830, 1831—1833, 1839—1841.  
Joseph Kring, Deacon 1824—1826.  
Adam A. Gray, Deacon 1824—1826.  
Nicholas Gray, Deacon 1825—1827.  
Johannes Hese, Elder 1826—1828.  
Anthony Walrath, Deacon 1826—1827.  
John Shaver, Deacon 1826—1828, 1830—  
1832.  
Jacob H. Flander, Deacon 1826—1828; Elder  
1836—1838.  
William Walrath, Elder 1827—1829.  
Adam J. Walrath, Elder 1827—1829.  
Jonas Snell, Deacon 1827—1829, 1833—1837;  
Elder 1839—1877; Treas. 1841—  
Henry House, Deacon 1828—1830; Elder  
1833—1835.  
John D. Flander, Deacon 1828—1830.  
Henry Heese, Elder 1829—1831.



A HISTORY OF ST. JOHN'S REFORMED CHURCH

- Henry J. R. Failing, Deacon 1829—1831, 1834—1835, 1838—  
 Christian House, Deacon 1830—1832, 1838—1839; Elder 1842—1844, 1847—1849.  
 Henry Markle, Elder 1831—1833.  
 John Hase, Elder 1831—1833.  
 Jacob Zimmerman, Jr., Deacon 1831—1833.  
 Joseph J. Kloek, Deacon 1831—1833; Elder 1834—1836.  
 Peter Hase, Deacon 1831—1833.  
 Samuel W. Smith, Deacon 1833—1834.  
 John A. Shafer, Elder 1833—1836, 1841—1843; Deacon 1852—1860.  
 Daniel Groff, Deacon 1833—1835.  
 John Adam Snell, Deacon 1833—1834.  
 John Hays, Elder 1835—1837.  
 John Hays, Jr., Deacon 1833—1834, 1836—1837.  
 John A. Walrath, Deacon 1834—1835; 1836—1837.  
 Peter Hayes, Jr., Deacon 1834—1836; Deacon 1838—1842; Elder 1842—1844; 1848—1850.  
 John Reese, Deacon 1834—1835.  
 Jacob J. Kloek, 1835—1837.  
 John J. House, Deacon 1835—1837, 1842—1844; Elder 1846—1847, 1849—1851, 1854—1860.  
 Peter Flanders, Deacon 1836—1840, 1843—1845.  
 Henry Hays, Elder 1836—1838, 1843—1845.  
 Jenison Giles, Elder 1839—1843.  
 Daniel Leonard, Elder 1839—1841.  
 Edward Leonard, Deacon 1839—1841.  
 John W. Riggs, Deacon 1839—1841.  
 George Timmerman, Deacon 1839—1841; Elder 1841—1885; Trustee 1875—1884; Treas. to 1882.  
 Jonas Dusler, Deacon 1839—1841.  
 Isaac Dusler, Deacon 1840—1842.  
 Elias Saltsman, Deacon 1840—1844.  
 Lewis Benediet, Deacon 1841—1842; Elder 1842—1846.  
 Augustus Smith, Deacon 1841—1843; Elder 1846—1848, 1850—1852, 1855—1857, 1862—1881.  
 George Chawgo, Deacon 1841—1852.  
 Dr. Francis B. Etheridge, Deacon 1842—1844, 1851—1855.  
 Abraham Hase, Deacon 1842—1844.  
 Christopher Bellinger, Elder 1843—1845, 1849—1851, 1853—1855, 1858—1859, 1860—1862, 1863—1869.  
 Christopher Flander, Deacon 1843—1851; Elder 1852—1854, 1876—1880.  
 Hiram W. Anderson, Deacon 1846—1851.  
 Henry J. Haise, Deacon 1846—1848; Elder 1851—1858; Deacon 1859—1863; 1868—1870.  
 Solomon Flander, Deacon 1846—1847.  
 Jonathan Thum, Deacon 1848—1850.  
 Daniel Flander, Deacon 1849—1851.  
 Christian Vedder, Deacon 1850—1858.  
 Nathan House, Deacon 1853—1855.  
 Abraham Vedder, Deacon 1855—1859.  
 Jeremiah House, Deacon 1855—1857; Elder 1859—1863.  
 Elias Haise, Deacon 1857—1859.  
 Jonas House, Deacon 1858—1860.  
 John Y. Edwards, Deacon 1859—1863.  
 Charles W. Fox, Deacon 1860—1877.  
 George H. Kline, Deacon 1860—1862.  
 John J. Haise, Deacon 1862—1868.  
 Nelson House, Deacon 1863—1869; Elder 1869—1882.  
 Elijah Bauder, Deacon 1863—1871; Elder 1880—1882, 1889—  
 Amos Haise, Deacon 1869—1880; Elder 1880—1913.  
 Walter Bellinger, Deacon 1870—1875.  
 James Bellinger, Deacon 1871—1880; Elder 1880—1886.  
 Stephen Duesler, Deacon 1875—1877.  
 B. McNeil, Trustee 1875—1879.  
 J. H. Markell, Trustee 1875—1884; Deacon 1880—1889; Elder 1889—1895; Treas. 1889—  
 David Helligas, Trustee 1875—1884.  
 Lauren Pettit, Trustee 1875—1879.  
 Morris Kloek, Trustee 1875—1883; Deacon 1880—1883.  
 Wesler Allter, Trustee 1879—1884; Deacon 1880—1882; Elder 1882—1923.  
 Clark H. Markell, Deacon 1880—1882; 1883—1885; Elder 1885—1892.  
 Horatio Bellinger, Deacon 1881—1884.  
 Oliver Smith, Elder 1881—1885.  
 Herman M. Vedder, Trustee 1880—1884; Elder 1882—1890; 1894—1920; Treas. 1882—1885.  
 Oliver Snell, Deacon 1897—1899.  
 Robert Klock, Deacon 1882—1890; Elder 1890—1894.  
 John S. Vossler, Deacon 1882—1894.  
 Oliver Suits, Deacon 1884—1885; Elder 1885—1889.

## CHURCH OFFICERS

- Andrew Wylie, Deacon 1885—1886; Elder 1886—1892.  
 Richard Davis, Treas. 1885—1887.  
 Peter S. Fry, Deacon 1886—1891.  
 James D. Nellis, Deacon 1886—1890.  
 Dr. Charles M. Klock, Trustee 1883—1884; Treas. 1887—1889—1891.  
 Horace M. Hyde, Deacon 1889—1895.  
 Edwin Smith, Deacon 1889—1891.  
 Franklin Snell, Deacon 1890—1898.  
 Edward Knight, Deacon 1890—1892; 1899—  
 Jesse Smith, Deacon 1891—1895; Elder 1895—1899.  
 George Markell, Treas. 1891—1892, 1899—1900.  
 Ervin Handy, Treas. 1892—1899.  
 Jacob Lepper, Deacon 1894—1898.  
 Clark Saltsman, Deacon 1895—1897, 1920—1924.  
 Stephen J. Duesler, Deacon 1897—1901.  
 Rcuben B. Beekman, Deacon 1898—1912; Elder 1912—1932.  
 Howard L. Furbeck, Deacon 1898—1904.  
 Alvin Saltsman, Elder 1899—1912.  
 Jordan S. Kilts, Deacon 1901—1913; Elder 1913.  
 Edward R. Hall, Treas. 1900—1903.  
 DeWitt Shiffer, Deacon 1903—1907; Treas. 1903—1907.  
 G. H. McCormack, Deacon 1904—1908.  
 Amon Nellis, Deacon 1907—1911, 1915—1916.  
 Bartlett Porter, Treas. 1908—1913.  
 Herbert Dod Allter, Deacon 1908—1920, 1924—1929, 1930.  
 Frank P. Klock, Elder 1911—1930.  
 Roscoe Yoran, Deacon 1911—1915.  
 Alvin Knieskern, Deacon 1911—1920; Elder 1920—  
 E. A. Briner, Deacon 1912—1914.  
 Charles C. Walrath, Deacon 1913—1823; Elder 1923—1930.  
 Adam J. Horn, Treas. 1913—1917.  
 Ai Fox, Deacon 1916—1924.  
 Melvin Snell, Treas. 1917—  
 Murray Duesler, Deacon 1922—1930; Elder 1930—1937.  
 Calvin L. Ashley, Deacon 1920—1922.  
 Joseph H. Reaney, Deacon 1923—1929.  
 Jacob Rowland, Deacon 1924—1926; Elder 1926—1932.  
 Alvin J. Berry, Deacon 1926—1930; Elder 1930—1933; Treas. 1927—1932.  
 Alvin Snell, Deacon 1929—1930.  
 Seymour Christman, Deacon 1929—1932; Elder 1932—1936.  
 Roy Sutherland, Deacon 1930—1934; Elder 1937—1939; Deacon 1945—1946; Elder 1946—  
 J. Frederick Guhring, Deacon 1930—1933; 1939—1940; Elder 1933—1937, 1940—1942.  
 Chris Fox, Deacon 1932—1933, 1936—1940; Elder 1940—1944.  
 George Planck, Deacon 1932—1939, 1941—1944; Elder 1939—1941, 1944—1946.  
 Earl Hook, Deacon 1932—1939; Treas. 1932—1933; Elder 1941—1945; Deacon 1946—  
 J. Arthur Loucks, Deacon 1932—1935; Elder 1935—  
 W. E. Hayes, Deacon 1932—1933.  
 George Lampman, Deacon 1933—1936; Elder 1936—1940; Treas. 1933—  
 Lewis M. Fowler, Elder 1934—1940.  
 George Geddes, Deacon 1936—1940.  
 Clifford Hoffman, Deacon 1939—1943.  
 Elmer Schiemer, Deacon 1940—1941; Elder 1941—1946.  
 Harold Fox, Deacon 1940—1942, 1945—1946; Elder 1942—1944, 1946—  
 Harry S. Huff, Jr., Deacon and Treas. 1940—1945.  
 Vernon A. Fusmer, Deacon 1942—1944; Elder 1944—1946.  
 Preston Herdman, Deacon 1943—1945; Elder and Treas. 1945—  
 Max Fowler, Deacon 1944—1946; Elder 1946—  
 George A. Herning, Deacon 1944—1946; Elder 1946—  
 Weston Doxtater, Deacon 1946—  
 Nellis Smith, Deacon 1946—  
 Harris L. Dunlap, Deacon 1946—  
 Stanley K. Iverson, Deacon 1946—



MEMBERS  
ST. JOHN'S REFORMED CHURCH  
1947

- |                             |                              |
|-----------------------------|------------------------------|
| 1881—Mrs. Chauncy G. Brown  | Mrs. Calvin L. Ashley        |
| 1887—Mrs. Martin Flander    | Mrs. Daniel DeNure, Jr.      |
| Mrs. George C. Markell      | 1907—Philip C. Furbeck       |
| 1888—Mrs. Melvin Hayes      | 1909—Mrs. Herbert D. Allter  |
| 1889—George T. Snell        | Mrs. George Wittenbeck       |
| Mrs. Harry Bliss            | 1910—Mrs. Elmer J. Schiemer  |
| 1890—Miss Carrie Kilts      | Mrs. Ed Van Slyke            |
| 1891—Earl E. MacKenzie      | James Sheldon Butler         |
| Mrs. Lina Nellis            | Geraldine Ethel Pauth        |
| Mrs. James Emory Brown      | Mrs. DeWitt Chauncey Brown   |
| Milo Nellis                 | Alfred J. Snell              |
| 1893—Harry F. Stichel       | 1911—Mrs. William J. Crangle |
| 1894—Miss Mabel A. Hyde     | Mrs. Adam J. Horn            |
| Mrs. Edgar Cummings         | Adam J. Horn                 |
| 1896—Mrs. Elmer Snell       | Mrs. Duane Horman            |
| Mrs. Ai Fox                 | Miss Lillian Margaret Wilsey |
| Mrs. Marietta Bartle        | Colin Odell                  |
| Miss Mary A. D. Cairns      | 1912—Mrs. Morgan Bailey      |
| Miss Carrie Edick           | Mrs. Clarence Failing        |
| Miss Cora May Hager         | Mrs. Stanley Elkington       |
| Frederick J. Kornbrust, Jr. | Leon J. Walrath              |
| 1897—Mrs. Arthur Cline      | 1913—Mrs. Harold Foss        |
| Mrs. Henry Sponable         | Christopher Fox              |
| 1898—Mrs. Joseph H. Reaney  | Mrs. Christopher Fox         |
| 1899—Mrs. Joseph Kyser      | Harold S. Fox                |
| 1900—Mrs. Edward C. Cook    | Mrs. Bertha Dillenbeck       |
| Mrs. Eben Griffiths         | Howard E. Snell              |
| 1901—Mrs. Nellis Miller     | Mrs. Howard E. Snell         |
| Miss Elena Moyer            | George Failing               |
| 1902—Miss Anna Franklin     | Mrs. Seward Countryman       |
| Lester Melvin Hayes         | Miss Bessie C. Hook          |
| 1903—Mrs. Luella C. Mosher  | Mrs. Loren Cross             |
| Mrs. Alvin J. Berry         | Calvin L. Ashley             |
| Mrs. Seymour Christman      | Mrs. Jay Smith               |
| Mrs. George W. Walrath      | Robert B. Cornue             |
| DeWitt Chauncy Brown        | Mrs. Agnes C. Hayes          |
| Mrs. Frank Nellis, Jr.      | Mrs. E. O. Schiffer          |
| 1904—Mrs. George Failing    | 1914—Mrs. Harold S. Fox      |
| Mrs. Frank Wilson           | Louis Snack                  |
| Mrs. Howard Allter          | Mrs. Aaron Failing           |
| Mrs. Anna F. Kornbrust      | 1916—Mrs. Oliver Hayes       |
| 1905—Mrs. Hilbert Smith     | 1917—Elmer J. Schiemer       |
| Mrs. Arthur Hyde            | Mrs. Vivian Gray Berry       |
| Mrs. Henrietta Lampman      | 1918—Jesse H. Grant          |
| Mrs. George Wright          | Edwin F. Timmerman           |
|                             | Mrs. George Planck           |
|                             | Carleton J. Horn             |

CHURCH MEMBERS 1947

- Mrs. Seward Walrath  
 Mrs. Harlin Devendorf  
 Fred Horn  
 Mrs. Fred Brown  
 Ella Schiemer  
 Henry Taubman  
 Roy Sutherland  
 Mrs. Jesse Grant  
 Miss Renna Rockefeller  
 Mrs. Carleton J. Horn  
 Mrs. Fred Horn  
 Anthony B. Beekman  
 Mrs. Anthony B. Beekman  
 Miss Kathryn B. Groff  
 Miss Jessie M. Van Valkenburg
- 1919—Mrs. Arby Green  
 Mrs. Ludwig Keil
- 1920—Mrs. Claude Bierman  
 Mrs. George T. Snell  
 Mrs. Walter Snell  
 Charles A. Carter  
 Mrs. Charles A. Carter  
 Clinton Phelps  
 Mrs. Clinton Phelps
- 1921—Earl Hook  
 Bertram Horn  
 Harry S. Huff  
 William C. Dart  
 Mrs. William C. Dart  
 Miss Anna Schiemer  
 Ludwig G. Keil  
 Fred Kornbrust  
 Miss Marguerite Kornbrust  
 Calvin Ashley  
 Mrs. Carolyn Allter Boutell  
 Ralph V. MacWethy  
 Mrs. Perry Alfred Bronner  
 Kenneth T. Snell
- 1922—George Planck  
 Alvin J. Berry  
 William Wallace Whited
- 1924—Mrs. William Lenz, Jr.  
 Herbert Dod Allter  
 George Lampman  
 Mrs. Wilson Kraft  
 Mrs. Marion L. House  
 Harold Sheldon  
 Mrs. Bruce Herrington  
 Miss Laura Davis  
 Charles F. Heath  
 Robert C. Ashley, M. D.
- 1925—Mrs. Nicholas J. Suits  
 Mrs. Lewis M. Fowler  
 Mrs. Roy Sutherland  
 Miss Yula Irene Lewis  
 Joseph Ashley
- 1926—Mrs. Harry Huff, Sr.  
 Melvin Gray
- 1927—Mrs. Charles W. McCormick  
 Mrs. Edmund Maier  
 Mrs. Leo Walrath  
 Robert C. Failing  
 Mrs. William Plank  
 Miss Lillian Planck  
 Mrs. John Bickerton  
 Miss Alice E. Ashley  
 Mrs. Horace D. Buck  
 Mrs. Bernice Walters
- 1928—Mrs. Seth Baker  
 Harold Fox, Jr.  
 Mrs. Charles W. Guhring  
 Harold A. Foss  
 Mrs. Harriet E. Myers  
 Herbert Smith  
 Cecil Smith  
 Mrs. Arthur Galusha  
 Mrs. Frank J. Eldridge  
 Mrs. Marshall Davison  
 Mrs. Henry Czeck  
 Charles W. Guhring  
 H. Frederick Guhring  
 James M. Cook
- 1929—Mrs. Charles Flanders  
 Mrs. Alexander Nunes  
 Oliver D. Miles  
 Mrs. Oliver D. Miles  
 James D. Bellinger  
 Mrs. James D. Bellinger
- 1930—Mrs. H. Frederick Guhring
- 1931—Rush Lewis  
 Mrs. Rush Lewis  
 Arthur Loucks  
 Mrs. Arthur Loucks
- 1932—Mrs. Mildred Walrath
- 1933—Mrs. Earl Hook  
 Lewis M. Fowler  
 Mrs. Martin Mangels  
 Miss Alice Hyde  
 Mrs. Stanley Kaney  
 Mrs. Robert Perry
- 1934—Mrs. Virgil Christman  
 Miss Marion Cool  
 Mrs. Elvin Robert Dean  
 Mrs. Myron Charles Ludden  
 Mrs. George D. Snell  
 Mrs. Odessa Nagele
- 1935—Mrs. Charles A. Britt  
 John Arnold Warn  
 Richard W. Warn
- 1936—Mrs. Hattie Bell Marsh  
 Corliss W. Frederick



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- 1937—Miss Gladys Miles  
 Clarence L. Warn  
 Mrs. Clarence L. Warn  
 Mrs. Gertrude Brown  
 Martin Walrath  
 Mrs. James A. Beekman  
 Edward T. Warn  
 Mrs. Fred Durfee  
 Mrs. Walter C. Bowman  
 Mrs. Stanley Kozenewski  
 E. Robert Hall  
 Mrs. Wesley Smith
- 1938—Elvin Robert Dean  
 Mrs. Gordon W. Davis  
 Mrs. Joseph Frederick  
 Miss Ruth E. Smith  
 Mrs. Glen E. Mereness
- 1939—Mrs. Burton Cretser  
 Mrs. Lloyd C. Blankman  
 Mrs. Paul Walter  
 Miss Catherine Warn  
 Norman Miller  
 Nellis Van Slyke  
 Henry Sponable  
 Carleton M. Cooley  
 Mrs. Carleton M. Cooley
- 1941—Harris L. Dunlap  
 Mrs. Harris L. Dunlap  
 Mrs. Lillian Foote  
 Preston R. Herdman  
 Mrs. Preston R. Herdman  
 Vernon A. Fusmer  
 Mrs. Vernon A. Fusmer  
 Mrs. W. ReVere Dockey  
 Mrs. W. Max Fowler  
 W. Max Fowler  
 Hiram C. Andrews  
 Mrs. Hiram C. Andrews  
 Howard Russell  
 Howard Snell Andrews
- 1942—George A. Herning  
 Mrs. George A. Herning  
 Oliver Hayes  
 Mrs. Bietta Hayes Horn  
 Clifford N. Vogel  
 Mrs. Clifford N. Vogel  
 Sidney Cool  
 Mrs. Sidney Cool  
 Mrs. Herman Fredericks
- 1943—Duane Horman  
 Lloyd G. Blankman  
 Mrs. Everett Frederick  
 Weston R. Doxtator  
 William McMahan  
 Jeanine McMahan  
 Weston J. Doxtator
- Mrs. Weston J. Doxtator  
 Mrs. Earl Huff
- 1944—Mrs. Corliss W. Frederick  
 Mrs. David H. Robbins  
 David H. Robbins  
 Stanley K. Iverson  
 Mrs. Stanley K. Iverson  
 William H. S. Hopkins  
 Mrs. William H. S. Hopkins  
 Lt. Janet Hopkins  
 Alvin S. Hopkins  
 Nellis P. Smith  
 Mrs. Nellis P. Smith  
 Mrs. Melvin Gray  
 Mrs. Benjamin Cretser  
 Miss Mary Cretser  
 Richard Carter  
 Mrs. Clarence C. Lull  
 Clarence C. Lull
- 1945—A. Westbrook Popple  
 Harlin A. Devendorf  
 Harlow E. Devendorf  
 Miss Joan M. Devendorf  
 Miss Dorcas J. Guhring  
 Miss Dorothy J. Hoag  
 Miss Barbara D. Turpin  
 Miss Deborah S. Turpin  
 Mrs. Norman E. Thomas  
 Miss Beverley Frederick  
 Charles A. Herning  
 Floyd M. Austin  
 Mrs. Floyd M. Austin  
 Willard S. Beard  
 Mrs. Willard S. Beard  
 Leo Walrath  
 Burton R. Cretser
- 1946—Mrs. Jesse L. Beach  
 Carleton E. Wiles  
 Mrs. Carleton E. Wiles  
 Frederick Wagner  
 Mrs. Frederick Wagner  
 Richard Davis  
 James A. Beekman  
 Charles A. Britt  
 Mrs. Richard W. Warn  
 Robert Vogel  
 Miss Barbara Ouder Kirk  
 Miss Ellen Guhring  
 Miss Mabelle McKenzie  
 Mrs. Oscar O. Lamphere  
 Oscar O. Lamphere  
 Charles T. Porter  
 Mrs. Charles T. Porter
- 1947—Ogden Butler  
 Mrs. Ogden Butler

## THE SUNDAY SCHOOL

No part of the life of our Church is more important than our Sunday School. There is no greater loyalty than that found among our officers and teachers; there is no greater challenge than this: to bring the living Christ home to the hearts of the young.

Long ago, about the year 1833, our Sunday School was organized under the leadership, it is believed, of the Rev. Herman Stryker. The enrollment quickly grew to more than 100 and encouraged the growth of a sister Sunday School in the original Youker's Bush Chapel. Rev. Mr. Stryker devoted much of his time to the organizations of Sabbath Schools up and down the Valley and conventions were soon held annually. In the year 1876, during the pastorate of the Rev. George Van Neste, the County Sabbath School Convention was held here.

After 1833 the Sunday School gradually became the social center of the Church. Large numbers of children, young people, and adults too, attended the elaborate picnics which were held annually in the vicinity. Many walked miles to get to the picnic grounds; many more rode on gayly bedecked hay wagons to the music of the brightly clad brass band which was hired each year to provide entertainment. These affairs were held annually through the remainder of the 1800's and well into the 1900's. Many of our people well remember the bountiful refreshments that were served: the gallons of lemonade, the innumerable chocolate cakes, and the ice cream.

The first available detailed record which we have concerning the Sunday School refers to its activity during the year 1878. Herman M. Vedder was Superintendent at that time and it is reported that the School had raised \$482.02 for a new organ, map, and library, and other expenses; and had raised \$149.00 for missions!

Wesley Allter succeeded Herman Vedder as Superintendent sometime during the eighties; he in turn after 1900 gave way to Frank Klock who continued to serve until 1930. Mrs. Fred Horn took the Sunday School helm at that time and continued to serve until 1946 when Miss Elena Moyer became Superintendent. Mrs. Vernon Fusmer is our Primary Superintendent, and Harold S. Fox is our Assistant Superintendent.

In the history of our Sunday School several class records stand out. One of these was the Men's Class, probably the largest in our history, which was led by Professor F. Yale Adams during the 1890's. Another was the class of boys taught by Edward C. Cook in the early 1900's. Miss Helen Horn is well remembered as teacher of the largest women's class in our history from about 1915 to 1920. The enrollment consistently numbered 60 young women. Wesley Allter taught a class for many years until his death in 1913. Mrs. R. B. Beekman was much beloved by the members of her girls' class. Mrs. Edward C. Cook, Miss Renna Rockefeller, and Mrs. Alvin J. Berry did highly



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successful work in the Primary Department for many years. Mrs. Berry has one of the longest records; she has served as Primary Superintendent and also as Secretary-treasurer of the entire Sunday School.

The enrollment has grown in recent years because of the greater number of children in the village and also because many more are brought in from the country districts round about. In December, 1944, in cooperation with the consistory of the Ephratah Reformed Church, St. John's undertook to send a Sunday School bus to Ephratah and also to East Creek to bring children and young people to our Sunday School who otherwise would be unable to attend. Since that time regular runs have been made each Sunday to these places and also to Indian Castle where no other church facilities are available.

The average attendance at Sunday School at present is in the nineties but under the leadership of Miss Moyer, who comes to St. John's after 18 years as principal of the Sanford School in Glens Falls, and of her exceptionally fine staff, and also because of the additional educational facilities which we hope will soon be available in the new Church Hall it is expected that the Sunday School will continue to grow and to render increasing service to Christ.

The present Sunday School enrollment is as follows:

Superintendent . . . . .	Miss Elena Moyer
Assistant Superintendent . . . . .	Harold S. Fox
Primary Department Superintendent . . . . .	Mrs. Vernon A. Fusmer
Secretary . . . . .	Mrs. Gertrude Brown
Treasurer . . . . .	Mr. Harris L. Dunlap
Pianist . . . . .	Mrs. Mildred Walrath

The Nursery Class—Mrs. Lloyd Blankman, teacher, assisted by Mrs. Ernest Underwood and Mrs. Edward Cook.

Donna Lee Johnson	Patricia Cook	Janice Brown
Barbara Dunlap	Janet Hook	Janet Asche
Bobby Dean	Reginald Underwood	David Dahlen
Gail Manclow	James Robbins	Jerry Saltsman
Wayne Maier	Freddie Pierce	Sandra Plank
Joan Millington	Billy Gray	

The Kindergarten Class—Mrs. Earl Hook, teacher

Garry Beard	Geraldine Cook	Evelyn Jean Millington
Jane Millington	Herky Tuskivor	Richard Green
	Sally Howe	

The First Grade—Mrs. Vernon A. Fusmer and Mrs. Floyd Austin, teachers

Elaine Walrath	Jacqueline Green	Gary Bottomley
Edward Blankman	Karen Van Gorder	Shirley Sponable
Alice Vogel	James Jacques	Larry Ouderkirk
Barbara Doxtater	Joan Huff	

The Second Grade—Mrs. Louise Newman, teacher

Judy Fowler	Helen Wheeler	Ronnie Millington
Patty McDuffee	Arvilla Cook	Warren Howe
Richard Austin	Mary Boepple	Penny Trumbull

## THE SUNDAY SCHOOL

The Third Grade—Mrs. Albert Johnson, teacher

Lois Davis	Jacqueline Kramer	Genevieve Cook
Janet Wheeler	Marcia Plank	Philip Walrath
Betty Blankman	Bobbie Hook	Duane Saltsman
Patty Jacques	Jean Wheeler	Harris Dunlap

The Fourth Grade (Girls)—Mrs. Nellis Smith, teacher

Joan Lenig	Marjorie McDuffee	Beverley Millington
Doris Plank	Donna Van Gorder	

The Fifth Grade (Girls)—Mrs. Harris L. Dunlap, teacher

Shirley Frederick	Betty Boepple	Doris Lasher
Ann Cairns	Joan Austin	Barbara Stone

The Fourth and Fifth Grade (Boys)—Mr. Arthur Loucks, teacher

Charles Smith	Milford Decker	Charles Warren
Raymond Smith	Paul Christman	Rush Emory
	John Cairns	

The Sixth Grade (Boys)—Mrs. Oscar Lamphere, teacher

Leslie Davis	DeWitt Vogel	Philip Stone
Leland Millington	Donald Millington	

The Sixth to Eighth Grade (Girls)—Mrs. David H. Robbins, teacher

Jane Saltsman	Vivian McDuffee	Margaret Davis
Charlotte Carter	Imogene Van Gorder	Marilyn Ouderkirk
Shirley Plank	Linda Vogel	Myrna Kramer
Marilyn Walrath	Janet Settle	

The Young People's Class—Mrs. Stanley Iverson, teacher

Joyce Green	Jeanine McMahan	Charles Herning
Barbara Turpin	Eileen Pitts	Betty Christman
Barbara Ouderkirk	Janice Baker	Phyllis Frederick
Blanche Christman	Eleanor Settle	Ellen Guhring
Elsie Christman	Deborah Turpin	Robert Sitterley
Marion Carter	Edward Duesler	Robert Vogel
	Weston Doxtater	

The Adult Class—The Rev. Norman E. Thomas, teacher

Lloyd Blankman	Arthur Loucks	Mrs. Charles T. Porter
Oscar Lamphere	Harris Dunlap	Mrs. Gertrude Brown
Oliver Miles	Mrs. W. S. Hopkins	Mrs. Arthur Loucks
Nellis Smith	Mrs. Preston Herdman	Mrs. Seward Walrath
	Mrs. Harold S. Fox	

\* \* \* \* \*

## THE MINISTRY OF MUSIC

One of the most taxing of all services in the life of any church is its ministry of music. Loyalty to the choir entails not only a Sunday morning hour but a week day evening as well. Yet, as no other service when faithfully rendered is more taxing, neither is any other service more appreciated or more vital to meaningful worship.



It was the custom in early days for the German and Dutch congregations to sing the psalms without accompaniment. The chorister or song leader was thus the central figure as he set the tone with his pitch pipe. Despite the strangeness of these old psalm melodies to our modern ears our forefathers sang with force and with fervor. When they had little food and less comfort they sang nevertheless and their epic course down the Rhine to Holland, England, and to America was marked by song. Whether at funerals or at weddings, in sorrow or in joy, they sang. In the course of time instrumental music became popular and organs came to take the place of the old pitch pipe. So far as is known the first organ to be installed at St. John's was purchased in the year 1855 during Domine Knieskern's ministry. It is likely that Mrs. William Saltsman was the first organist. Mrs. Saltsman's six sisters sang in the choir during those years and for a long while their father, Elder George Timmerman, sang with them.

When Pastor Minor came in 1879 Horace Shaffer was chorister and then or soon after Miss Carrie Whyland became organist. In 1887 Miss Whyland was succeeded by Miss Myra McBride (later Mrs. Engelhardt) who thereupon served as organist for fifty years, perhaps the outstanding record of service in all various phases of the history of St. John's. Mrs. Engelhardt passed away in 1937 in the very sanctuary where she had played so long. She was succeeded by Cyrus Van Slyke who served faithfully until 1945. The vacancy caused by his resignation was filled by Mrs. Clarence C. Lull.

During most of the years of Mrs. Engelhardt's service as organist she was assisted by Clark Saltsman who acted as chorister and choir leader. This custom was recently revived when the present pastor became choir leader. He was replaced in September, 1946, by Mrs. Harold Settle, who served until February, 1947.

A recent innovation was the addition of Mrs. Mildred Walrath to our music staff as pianist. Her duets with organist Mrs. Lull are enjoyed by all.

Junior choirs have prospered intermittently. During the ministry of the Rev. Robert Geddes organist Cyrus Van Slyke organized a junior choir which for many years proved to be highly successful. It was revived again in December 1944 by the minister and Mrs. Lull and continues to thrive under Mrs. Lull's able leadership.

The real success of any choir is measured by the loyalty as well as the quality of its singers. As we review the history of past years many names come to mind but outstanding among all are altos, Mrs. Fred Horn and Mrs. Lina Nellis, and Mrs. Harlin Devendorf, soprano. Mrs. Devendorf's fine vocal leadership has been the main stay of the choir for many years and has encouraged many of our younger singers. In more recent years outstanding service has also been rendered by Mrs. Preston Herdman, Mrs. Herman Fredericks, and by Adrian Gray.

Grateful tribute is due to all who have answered the call to serve in our ministry of music.

## THE LADIES' AID

One of the most important reasons for the long and happy history of St. John's Church is the Ladies' Aid. Although by constitutional rule membership on the consistory is restricted to men, women have always played a major part in our various activities. At first their services were given individually or in small groups as the need arose. There was no organized society as we know it today. The earliest record of this individual participation mentions the name 'Catherine Windecker' and her contribution toward the building of the White Church in 1804. She contributed generously to the Church through the purchase of half of a pew and also through repeated donations toward the minister's salary. In the year 1820 the name 'Widowe Caty Beekman' is found among the subscribers. In 1821 we find the names, 'Widowe Elisabeth Flander, Widowe Jacob Flander, and Widowe Peter Nelles.' In the list of purchasers of pews in 1835 are the names 'Nancy and Alida Beekman.' Among the pew holders for the year 1846 were 'Widow Klock, Mrs. Scram, Mrs. A. Whyland, and Mrs. Beekman.'

The contributions of the ladies of the church are thus mentioned individually until the year 1848 when they grouped together to raise funds to furnish the newly redecorated sanctuary with 'suitable furniture such as carpeting, sofa, and stoves, chairs, table, lamps.'

The list of subscribers is as follows:

Mrs. Geo. Timmerman	Mrs. E. Whyland	Mrs. Jonas Snell
Mrs. Sarah Snell	Mrs. H. W. Anderson	Mrs. J. H. Egans
Miss Mariette Timmerman	Mrs. C. Crouse	Mrs. F. Etheridge
Mrs. David Helligas	Mrs. E. Fox	Mrs. E. Bauder
Mrs. Delos B. Curran	Mrs. A. Hough	Mrs. Stiles
Mrs. Sarah Carter	Mrs. Henry Failing	Mrs. J. E. Wagoner
Mrs. James Curran	Miss L. Saltsman	Mrs. D. Lodawick
Mrs. Enoch Snell	Mrs. Geo. Crouse	Mrs. J. Crouse
Mrs. Noah Yale	Mrs. Kretser	Mrs. M. F. Wilson
Mrs. Benj. Richardson	Mrs. Stephen Yates	Mrs. John Nelles
Mrs. E. S. Knieskern	Mrs. M. Chawgo	Mrs. Magdaline Lipe
Mrs. C. Kingsbury	Mrs. K. Klock	Misses F. & J. Butler
Mrs. Eve Klock	Miss Anna Lasher	Miss Lucy Klock & sister
Mrs. Robert Nellis	Mrs. Garret Timason	Mrs. J. Mosure
Miss H. Candler	Mrs. Aaron Smith	Mrs. N. D. Smith
Mrs. Burns	Miss Catharine Sanders	Anna E. Smith
Mrs. MGinnis	Mrs. Henry Sanders	Mrs. J. Sanders
Mrs. Peter Schram	Mrs. N. Cox	Miss M. A. Klock
Mrs. S. R. Haight	Mrs. C. Countryman	Mrs. H. Countryman
Mrs. Geo. H. Adams	Miss Anna Snell	Mrs. Jacob H. Failing
Mrs. F. Card	Mrs. A. Powel	

Although there was no organized ladies' aid at this time they succeeded, nevertheless, in raising the then large sum of \$126.75. It was during these years that the custom was begun by which every lady of the church was asked to contribute 10c a month to a separate treasury to be used by the ladies as needed. This system seems to have worked very well. When the new Church was built in 1880 and 1881 the ladies were able to contribute all of \$1,100. of the total



cost of \$13,000. Mere monthly contributions of course were not enough to raise this large sum. Probably most of it was raised by hard work over hot kitchen stoves at church suppers. The records of St. John's are dotted with church suppers, bazaars, and sales of one sort or another. In times of stress and in times of prosperity the ladies have banded together again and again to help meet various needs. And this happy willingness to work still characterizes them. Bazaars have been held year after year in the autumn and this custom was revived again in 1946 after the lapse of the war years. The ladies have put on church suppers beyond numbering which in recent years have culminated in the elaborate banquets at the Community House for Fathers and Sons, for the Basketball teams, and for the Anniversary.

These latter bazaars and banquets have been sponsored by the Ladies' Aid Society with the cooperation of all the ladies of the church. We have record of a Ladies' Aid meeting that dates back to the year 1916 when on April 13 a monthly meeting was held at the Chapel at which Mrs. Elisabeth Gammond was re-elected president. Fifteen members answered the roll call at that meeting. Mrs. Gertrude Cairns was elected president in 1917 and was in turn succeeded by Mrs. Luella Mosher in 1920. Mrs. Mosher served fourteen years during which time she missed only two meetings — and succeeded in almost doubling the membership rolls. Mrs. Seward Countryman was elected president in 1934 and Mrs. Mary Robinson Wilson in 1935. Mrs. Mosher was called to serve a second period of years from 1936 to 1940, when she was succeeded by Mrs. Harold S. Fox. Mrs. Fox served until 1945 when Mrs. Countryman was again elected to be succeeded by Mrs. Preston Herdman in 1946.

In so short a space as this one cannot properly measure the great contribution which the Ladies' Aid has made to the material and spiritual welfare of our Church. The Society has taken complete responsibility for parsonage repair for many years, among other things, and has made frequent gifts toward the church budget, though this has not been necessary in recent years. The Society did an extraordinary thing in 1946 when it gave \$500. to the United Advance. Great tribute is due Mrs. Herdman and all the ladies who have worked so well with her and with former presidents.

Other officers at present are Mrs. George Herning, vice-president; Mrs. Lina Nellis, secretary, and Mrs. Seward Walrath who has been treasurer throughout the history of the Society's formally organized activities and many years before that. With officers such as these and the many who like them are willing to give so much of their time and strength we can say 'There will always be a St. John's Church so long as there is a Ladies' Aid.'

## THE ST. JOHN'S MISSIONARY SOCIETY

The St. John's Women's Missionary Society was organized on February 14, 1894, during the Reverend Kinney's ministry by Mrs. Margaret Zoller of Fort Plain and 'Miss Bellinger' of Herkimer who gathered 16 charter members together and started to hold regular meetings at several of the ladies' homes. Mrs. C. W. Kinney was elected President, Miss Estelle McKenzie, Recording Secretary, Mrs. Allie Thurson, Corresponding Secretary, and Mrs. Clark Saltsman, Treasurer. The Society grew through the year and by October its membership had increased to 30. Its first gifts of \$5.00 each were made toward the building of the new Reformed Church in Johnstown and to the Reformed Church Women's Boards of Domestic and Foreign Missions. In 1895 larger gifts were sent to Indian missions in the west; the first missionary Christmas box was made up; and a meeting of the Montgomery Classis Missionary Union was held here. Since then the Society has sent innumerable gifts of money, sewing, clothing, magazines, toys, etc., to missions all over the world.

The Society has met faithfully through the years and since 1932 its meetings have been held in conjunction with the Ladies' Aid on the first Friday of each month. The Missionary Society prepares the program for the combined groups and often invites an outside speaker to present the needs of the particular mission fields. Among the many men and women who have addressed the combined societies was the renowned 'Desert Doctor' of our Arabian Mission, Dr. Paul Harrison.

The Society makes annual pledges to both domestic and foreign boards which it is able to meet through the payment of individual dues by the members and through the sacrificial hard work entailed in preparing suppers, luncheons, elephant sales, cake sales, rummage sales, and other such projects. Since 1894 almost \$7,000 has been raised and given to missions, including an annual scholarship of \$20. given in memory of Mrs. Mary Horn. In 1945 the Society was able to give \$75. to each of the Mission Boards over and above its pledge and in 1946 has recently given \$200. to the United Advance Fund again in addition to its regular pledges.

It is the pleasant custom of the Reformed Church Mission Boards to award a life membership certificate to a member which the local Society designates, in exchange for every \$25. gift. The first such awards were made in March 1917 to Mrs. R. B. Beekman and to Mrs. Seward Walrath. More were awarded in 1918 to Mrs. Fred Horn, Sr., Mrs. Herman C. Ficken, Mrs. Bertha Dillenbeck, Mrs. Ella Handy, Mrs. Alvin Snell, Mrs. Alvin Saltsman, and Mrs. Sadie Snell. Two more were awarded in 1924 to Mrs. Priscilla Dillenbeck and to Mrs. Charles Bowman; and in the year 1945 six more were awarded to Mrs. George Wittenbeck, Mrs. Metta Bartle, Mrs. Luella Mosher, Mrs. Joseph H. Reaney, Mrs. Seymour Bellinger, and Miss Anna Franklin.

The history of the Society is unusual in the long terms of service of many of its officers. Mrs. Seward Walrath has been Recording Secretary since 1900; Mrs. R. B. Beekman held the office of Corresponding Secretary from 1896 until



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1931; Mrs. E. L. Dillenbeck was Treasurer from 1911 until 1924; Miss Margaret Wilsey was Treasurer from 1925 until 1935; and Mrs. George Wittenbeck has been Treasurer since 1935. Mrs. Stanley K. Iverson now heads the Society as President and Miss Mabel Hyde is Vice-president.

*Presidents of the Missionary Society, 1894-1946*

Mrs. Charles W. Kinney . . . . .	1894-1899	Miss Helen Horn . . . . .	1930-1932
Mrs. Philip Furbeck . . . . .	1899-1910	Mrs. Harry Christiana . . . . .	1932-1934
Mrs. George C. Markell . . . . .	1910-1911	Miss Helen Horn . . . . .	1934-1937
Mrs. Frederick Perkins . . . . .	1911-1913	Mrs. Seward Countryman . . . . .	1937-1938
Mrs. Fred Horn, Sr. . . . .	1913-1921	Miss Mabel Hyde . . . . .	1938-1944
Mrs. Herman C. Ficken . . . . .	1922-1929	Mrs. Stanley Iverson . . . . .	1944-

ON OPPOSITE PAGE—>

Top Panel—The Sunday School, Junior, Intermediate, Senior Department. Left to right, front row: Leland Millington, Jon Cairns, Philip Stone, Donald Millington, James Horn, Linda Vogel, Barbara Stone, Charlotte Carter, Betty Boepple, Vivian MacDuffee, Shirley Plank, Joan Austin, Shirley Frederick, Marilyn Walrath, Leslie Davis, DeWitt Vogel, Joe Hudson, Raymond Smith, Charles Warn.

Second Row: Oliver Miles, Marion Van Gorder, Lloyd Blankman, Blanche Christman, Oscar Lamphere, Catherine Sponable, Arthur Loucks, Marion Carter, Nellis Smith, Phyllis Frederick, Betty Christman, Betty Coppernoll, Ruth Coppernoll, Eleanor Settle, Jane Settle, Deborah Turpin, Barbara Ouderkirk, Barbara Turpin, Harold Fox, Ellen Guhring, Joyce Green.

Third Row: Mrs. Floyd Armstrong, Mrs. Norman Thomas, Robert Vogel, Jane Saltsman, Marilyn Ouderkirk.

Fourth Row: Edward Duesler, Eileen Pitts, Charles Herning, Mrs. Mildred Walrath, Jeanine McMahon, Elsie Christman, Mrs. Gertrude Brown.

Fifth Row: Mrs. George Snell, Mrs. Oscar Lamphere, Mrs. Alvin Berry, Mrs. Preston Herdman, Mrs. Seward Walrath, Mrs. W. S. Hopkins, Mrs. Stanley Iverson.

Middle Panel—Left to right, front row: Mrs. Vernon Fusmer, Mrs. Lloyd Blankman, Richard Ouderkirk, Evelyn Millington, Donna Lee Johnson, Freddie Pierce, Gary Beard, Judy Armstrong, Gail Manclow, Elaine Walrath, Jacqueline Green, Mrs. Albert Johnson, Mrs. Floyd Austin.

Second Row: Mrs. Marion Newman, Bonnie Huff, Karen Van Gorder, Patty MacDuffee, Judy Fowler, Alice Vogel, Joy Armstrong, Jean Millington, Jimmy Jacques, Eddie Blankman.

Third Row: Joan Lenig, Betty Blankman, Jane Millington, Donna Van Gorder, Joey Heath, Lois Davis, Arvella Cook, Mary Boepple.

Fourth Row: Patty Jacques, Genevieve Cook, Helen Wheeler, Jean Wheeler, Marjorie MacDuffee, Janet Wheeler, Jenny Hudson, Doris Plank.

Fifth Row: Philip Walrath, Richard Austin, Bobbie Hook, Kermit Abel, Duane Saltsman, Paul Christman, Milford Decker.

Lower Middle Panel—Left: Some of the members of the Youth Fellowship: Seated, left to right: Deborah Turpin, Barbara Ouderkirk, Joan Devendorf, Barbara Turpin. Standing: Charles Herning, Richard Davis, Glenn Chandler.

Lower Middle Panels—Right: Mrs. Fred Horn and Miss Elena Moyer.

Bottom Panels—The Junior Club. Front Row: Jean Wheeler, Doris Plank, Donna Van Gorder, Genevieve Cook, Janet Wheeler. Second Row: Milford Decker, Charles Warn, Betty Boepple, Barbara Stone, Shirley Plank, Jon Cairns, Leslie Davis. Third Row: Raymond Smith, Donald Millington, James Horn, Philip Stone, DeWitt Vogel, Leland Millington. Back Row: Joan Austin, Marilyn Walrath, Shirley Frederick, Linda Vogel, Vivian MacDuffee, Charlotte Carter, Jane Saltsman.

Bottom Panel—Right: The Sunday School bus, left to right: Allen Hudson, Duane Saltsman, Clark Able, Jean Wheeler, Freddie Pierce, Mrs. Oscar Lamphere, Lois Davis, Ruth Coppernoll, Janet Wheeler, Leslie Davis, Janet Settle, Helen Wheeler, Eleanor Settle, Betty Coppernoll, Paul Christman, Edward Duesler, Jane Saltsman, Joe Hudson, Elsie Christman, Jenny Hudson.









## THE MEN'S CLUB

St. John's has long upheld the proposition that 'it is always fair weather when good men get together' through its flourishing Men's Club which was first organized in the fall of 1918 during the ministry of the Rev. Herman C. Ficken. Need for such a group had long been felt. As early as May, 1915, Pastor Perkins appointed a committee consisting of D. C. Brown, F. P. Klock, and Harold Fox to lay plans for a Men's Club of some kind. The plans finally materialized three years later under the impetus of Pastor Ficken's leadership. He called a meeting at the parsonage for the "express purpose of forming a club . . . to stimulate interest in the church, to play a leading part in the welfare of the community, and to enjoy fellowship and good speakers." The organization's first president was Calvin L. Ashley; Harold Fox was elected vice-president, Howard B. Hodgson, secretary, and Adam Horn, treasurer.

At first the meetings were held twice a month from October to April at the various homes of the club members but by the fall of 1919 the year old Club had grown too large and meetings were thereupon held in the Church. The two monthly meetings were designated "Speaker's Night," and "Fellowship Night" respectively. In 1920 monthly meetings were inaugurated; each meeting was assigned a season and the year ended in the spring with the annual outing. The club membership reached the 100 mark early in the '20's; there were never less than 60 men present, and not a single meeting was omitted during Pastor Ficken's entire ministry.

Other presidents who served from 1918 to 1929 were Harold S. Fox, George H. Hall, and Lou D. MacWethy. Herbert D. Allter served both as secretary and vice president; Irving H. Devendorf served as secretary for a time and Fred Guhring as treasurer.

Entertainment was provided by a men's quartette which consisted of

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Top Panel—The Choir in 1937; the Junior Choir; bottom to top, left: Joan Devendorf, Dorcas Guhring, Eleanor Guhring, Charlene Guhring; right: Fay Guhring, Katherine Warn, Rosmarie Green, Shirley Brigeman.

The Choir—Front row: Mary Elizabeth Christman, Hazel Warn, Millie Walrath, Unknown, Barbara Pamkowski, Helen Smith, June Britt.

Second Row: Alice Kozenewski, Ella Handy, Margaret Van Slyke Bertina Curtis, Doris Countryman, Ethel Leonard, Helen Mereness, Lois Leonard.

Third Row: John Warn, Richard Warn, Alma Carter, Ethel Grant, Renna Rockefeller, Helen Hall, Dorcas Devendorf.

Fourth Row: Melvin Gray, Harold Fox, Art Carter, I. S. Devendorf.

Back Row: Corliss Frederick, Cyrus Van Slyke, organist, Leland Durfee.

Middle Panel—the Senior Choir: Dorothy Hoag, Joan Devendorf, Mildred Walrath, Gilberta Lull, organist, Clarence Lull, Thelma Herdman, Dorcas Devendorf, Rosmarie Fredericks, Adrian Gray, Hilda Green, Lina Nellis, Blanche Christman, Barbara Ouderkirk.

Bottom Panel—The Junior Choir, front row: Milford Decker, Joan Lenig, Jacqueline Green, Mary Boepple, Karen Van Gorder, Alice Vogel, Donna Van Gorder, Patty Jacques, Richard Austin, Patty MacDuffee, Elaine Walrath.

Second Row: Shirley Plank, Philip Walrath, Joan Austin, Doris Plank, Betty Boepple, Marjorie MacDuffee, Charlotte Carter, Marilyn Walrath, Vivian MacDuffee, Jon Cairns.

Back Row: Linda Vogel, Mrs. Clarence C. Lull.



Messers Mather, Fox, Ficken, and Hodgson; by George Planck's and Loren Cross's orchestras, and by H. Fred Kornbrust's Melody Boys.

Among the outstanding personalities who addressed the Club through these years were Judge Charles E. Hardies of Amsterdam, Surrogate Fox Sponable of Nelliston, Judge Don Beekman of Schoharie, Dr. William M. Collier, president of George Washington University, Paul B. Williams, editor of the Utica Press, Dr. J. Addison Jones, president of the General Synod of the Reformed Church, and many others.

As may be expected a large and vigorous men's organization such as this could not help but contribute much to the church. It provided a never failing source of spiritual inspiration, social interest, and fellowship. It contributed much in material ways also. At the close of World War I it raised funds to render gifts to the returning soldiers of the church; it raised large sums to purchase shrubbery for the church grounds and it made several contributions toward the operating expenses of the church.

All that has gone before may be described as the first half of the club's history for with the close of the Rev. Ficken's ministry in 1929 the club's activities subsided. Eleven years later, on September 9, 1941, the Rev. Peter J. Westra appointed Harold Fox, Vernon Fusmer, and Earl Hook as a committee to look into the possibility of organizing a new Men's Club. The first meeting of the new club was called for October 14. Vernon Fusmer was elected president and under his leadership the club undertook a well rounded program highlighted by a Fathers and Sons Banquet, held at the Community House early in 1942 which was acclaimed by all as an enjoyable and inspiring affair. The speaker of the evening was the Rev. Dr. Milton J. Hoffman of New Brunswick Seminary, formerly a Rhodes scholar, whose forceful address was seconded by a fine talk by 11 years old Charles Herning who spoke on behalf of the sons present.

Vernon Fusmer was succeeded as president in turn by Harold Fox, Clifford Vogel, George Herning, Nellis Smith, by Harold Fox a second time, and now by Earl Hook. George Snell has long served as treasurer; Robert Failing is now secretary, and Adam Horn is vice-president.

In March 1945, during George Herning's presidency, the Men's Club held the first Basketball Banquet in honor of the Varsity and Junior Varsity teams of the high school. The dinner, held at the Community House, and served by the ladies of St. John's, was enjoyed by 152 men of the community who were addressed by Coach Bob Lannon of Syracuse University. The second annual Basketball dinner was held in April, 1946 during Nellis Smith's presidency. Max Fowler headed the Banquet committee. Again every seat was taken at the banquet tables and the men enjoyed a talk given by Coach Reaves H. Baysinger also of Syracuse University. A third sports banquet was held in June, 1947 at which Coach Andy Kerr of Colgate University was guest speaker.

An outstanding event sponsored by the Men's Club was the address given by Vadabonceur, well known radio commentator, during Harold Fox's first presidency. Another address was given by a fellow commentator, H. R. Ekins, in April, 1945. The club itself has enjoyed talks by the Rev. Dr. Luman Shafer,

## THE MEN'S CLUB

secretary of the Board of Foreign Missions; Chaplain Floyd Armstrong of the Army Air Forces; Chaplain Luther K. Hannum of Sing Sing prison; Miss Catherine Faber of The Netherlands, and many others. The final meeting of the 1945-46 season was a spaghetti supper in honor of the veterans returned from the war. The church dining hall was filled with men and former pastor, Rev. J. Westra, returned to present to the assemblage an inspiring, forceful message.





## THE ANNIVERSARY HONOR ROLL

- 1770—To honor the year when Klock's Church was organized. By the Reverend Dr. William A. Weber.
- 1792—In memory of his great-grandfather's brother, John L. Bellinger, who in that year bought and gave to the congregation at Klock's Church the land upon which St. John's now stands. By Mr. and Mrs. James D. Bellinger.
- 1803—In memory of the Reverend John Henry Dysslin who when the first St. John's Church was built on its new site at Zimmerman's Creek moved into the village to live in the new parsonage which still stands on Kingsbury Avenue and is now occupied by them. By Mr. and Mrs. Adam J. Horn.
- 1813—In memory of Elisabeth Walrath's marriage to Jerg Henrich Waggoner, his great, great grandparents. By Mills Walrath Waggoner of Shelton, Conn.
- 1853—In memory of the birthday of her mother, Mrs. Emma Roscoe Yoran. By Mrs. Laura Yoran Peck, Englewood, N. J.
- 1855—In memory of the birthday of her father, Charles H. Rider. Mr. and Mrs. Oliver Hayes.
- 1858—In memory of the birthday of her mother. By Mrs. Leah Beach.
- 1862—In memory of the marriage of her parents, Mr. and Mrs. Alvin Saltsman, by the Reverend Joseph Knieskern. By Mrs. Marietta S. Bartle.
- 1864—In memory of the year the Horn Brothers started their feed business in St. Johnsville. By Mr. and Mrs. Carleton Horn.
- 1865—In memory of the birthday of her mother, Mrs. N. J. Suits. By Mr. and Mrs. Lewis M. Fowler.
- 1880—In memory of the marriage of her parents, Mr. and Mrs. Alvin L. Saltsman. By Mr. and Mrs. W. Stephenson Hopkins.
- 1881—In memory of Mr. and Mrs. Henry Zimmerman. By Miss L. Margaret Wilsey.
- 1882—In memory of his grandfather, James Bellinger, who participated actively in the construction of the present St. John's Church which was dedicated in 1882. By Mr. and Mrs. James D. Bellinger.
- 1886—In memory of the marriage of his parents, Mr. and Mrs. R. B. Beekman. By Mr. and Mrs. Anthony Beekman.
- 1887—In memory of his grandparents, the Reverend and Mrs. Philip Furbeck. By Mr. and Mrs. Philip C. Furbeck, Rockingham, N. C.
- 1887—In memory of the year of her marriage. By Mrs. Elizabeth Markell of Schnecktady, N. Y.
- 1888—In memory of the birthday of her brother, Roscoe Pardee Yoran. By Mrs. Laura Yoran Peck.
- 1889—In memory of the year he joined St. John's Church. By Mr. and Mrs. George T. Snell.
- 1889—In memory of the service of her great-grandfather, the Reverend Philip Furbeck, as minister at St. John's and also in memory of the birthday of her parents, Mr. and Mrs. Philip Furbeck. By Mr. and Mrs. Leo Walrath.
- 1890—Two years in memory of their marriage by the Reverend Philip Furbeck on December 24th. By Mr. and Mrs. Alva W. Frye, Gloversville, N. Y.
- 1893—In memory of the birth of her daughter, Erma. By Mrs. Elizabeth Markell.
- 1893—In memory of her first coming to St. Johnsville. By Mrs. Seward Walrath.
- 1893—In memory of his happy participation in the Christian Endeavor and Sunday School at St. John's Church. By Earle E. MacKenzie.
- 1894—In memory of the year she joined St. John's Church. By Miss Mabel A. Hyde.

THE ANNIVERSARY HONOR ROLL

- 1895—In memory of the year of the marriage of Henry L. Corte and Miss Nellie Wegerth. By Henry L. Corte.
- 1896—In memory of her enjoyment of the work of the Christian Endeavor and the Sunday School. By Miss Mabelle M. MacKenzie.
- 1897—In memory of her marriage. By Mrs. Seward Walrath.
- 1897—In memory of her marriage to George Foote. By Mrs. Lillian C. Foote.
- 1897—In memory of the year she joined St. John's Church. By Mr. and Mrs. Henry Sponable.
- 1898—In memory of the year her father, the Reverend Clarence Edward Hastings, was ordained into the ministry of the Methodist Church. By Mr. and Mrs. Clarence C. Lull.
- 1898—In memory of the year she joined St. John's Church. By Mrs. Lina Nellis.
- 1898—In memory of the year he came to St. Johnsville. By Henry Taubman.
- 1899—In memory of the year of his marriage to Miss Bertha P. Youker which was solemnized at the Youker homestead by the Reverend Charles W. Kinney, assisted by the Reverend Byron E. Fake, D.D. By the Reverend Dr. David A. Davy.
- 1899—In memory of the coming of the Reverend Orville J. Hogan to St. John's Church. By Mrs. Anna E. Kyser.
- 1903—In memory of the year she joined St. John's Church. By Mrs. Seymour Christman.
- 1903—In memory of the year she joined St. John's Church and two other undesignated years as well. By Miss Myra E. Klock.
- 1903—In memory of the year he joined St. John's Church. By DeWitt C. and Erma Brown.
- 1903—In memory of the year she joined St. John's Church. By Mrs. Mary Robinson Wilson.
- 1903—In memory of the year she joined St. John's Church. By Mrs. Luella Mosher.
- 1903 to 1907—In memory of the years of their association with St. John's Church. By Mr. and Mrs. G. H. McCormick, Galt, Canada.
- 1904—In memory of the year she joined St. John's Church. By Mrs. Hulda Smith DeNure of Broadalbin, N. Y.
- 1905—In memory of her marriage to Wilfred Earl Youker in St. Johnsville. By Mrs. Lena Sabin Youker of Mt. Vernon, N. Y.
- 1910—In memory of their wedding date. By Mr. and Mrs. Vernon A. Fusmer.
- 1910—Five years, all in memory of their marriage by the Reverend Frederick C. Perkins. By Mr. and Mrs. Eben Griffiths of Brooklyn, N. Y.
- 1911—In memory of the year of their marriage. By Mr. and Mrs. Charles T. Porter.
- 1911—In memory of the year of his birth. By Mr. and Mrs. Harris L. Dunlap.
- 1911—In memory of the birth of her son. By Mrs. Lillian C. Sponable.
- 1912—In memory of the year of their marriage, in memory of her sister, Addie Rogers, and in memory of her uncle, Dr. Adam Walrath. By Mr. and Mrs. Burrell Gardinier.
- 1912—In memory of her first Communion, on Easter Sunday, April 7th. By Elizabeth M. Hayes of Detroit, Michigan.
- 1913—In memory of the birth of their son. By Mr. and Mrs. George Failing and Robert Failing.
- 1913—In memory of the year of their marriage. By Mr. and Mrs. Harold Fox.
- 1913—In memory of the year she joined St. John's Church. By Mr. and Mrs. Seward Countryman.



## A HISTORY OF ST. JOHN'S REFORMED CHURCH

- 1913—In honor of the long years of loyal service of Mrs. Margaret Countryman to St. John's, the equivalent of three years. By Mr. and Mrs. Lewis M. Fowler and Mrs. N. J. Suits.
- 1914—In memory of the year of her coming to America. By Mr. and Mrs. George Herning.
- 1914—In memory of the year she joined St. John's Church and in memory of her teacher, Mrs. R. B. Beekman. By Mrs. Wallace (Geraldine Gray) Close, Fort Plain, New York.
- 1915—In memory of the year of her birth. By Mr. and Mrs. Harris L. Dunlap.
- 1915—In memory of the birth of her daughter, Evadna. By Mrs. Florence E. Crangle.
- 1915—In memory of the year of their marriage. By Mr. and Mrs. Elmer J. Schiemer.
- 1916—In memory of the year of his birth. By Harold S. Fox, Jr.
- 1917—In memory of the year of their marriage. By Mr. and Mrs. Jesse H. Grant.
- 1917—By Mr. and Mrs. Fred Horne.
- 1917—In memory of the year of their marriage. By Mr. and Mrs. Roy Sutherland.
- 1918—In memory of the year she joined St. John's Church. By Miss Kathryn B. Groff of West Hempstead, N. Y.
- 1918—In memory of the year he joined St. John's Church. By Mr. and Mrs. Edwin F. Timmerman.
- 1918—Two years in memory of the year she joined St. John's Church. By Miss Jessie Van Valkenburg of Schenectady, N. Y.
- 1919—In memory of the year he was discharged from the army and came to St. Johnsville to live. By Mr. and Mrs. George A. Herning.
- 1920—In memory of the pastorate of the Reverend Herman C. Ficken and the 150th Anniversary celebration. By Mr. and Mrs. Harry Huff.
- 1920—In memory of the 150th Anniversary celebration of St. John's Church. By Mr. and Mrs. Edward C. Cook.
- 1920—In memory of the year of their marriage. By Mr. and Mrs. Duane Horman.
- 1920—In memory of the 150th Anniversary of the organization of St. John's Church. By the Reverend and Mrs. Herman C. Ficken, Altamont, N. Y.
- 1920—In memory of the 150th Anniversary celebration. By Mrs. Ella Frye Hillabrandt and Cecil Hillabrandt.
- 1921—In memory of the year of their marriage. By Mr. and Mrs. Edwin F. Timmerman.
- 1921—In memory of her husband, Mr. Nicholas J. Suits. By Mrs. N. J. Suits.
- 1922—Two years in memory of the year of their marriage and in memory of the pastorate of the Reverend Herman C. Ficken. By Mr. and Mrs. Lewis M. Fowler.
- 1923—In memory of the birth of their daughter, Barbara, who "brought them so much joy and happiness." By Mr. and Mrs. Ogden Butler of Bronxville, N. Y.
- 1924—In memory of the year he joined St. John's Church. By Mr. and Mrs. Charles F. Heath, Schenectady, N. Y.
- 1924—In memory of the year of their marriage. By Mr. and Mrs. Alvin J. Berry.
- 1924—In memory of the year they met. By Mr. and Mrs. Preston R. Herdman.
- 1925—In memory of the year he joined St. John's Church. By Mr. and Mrs. Joseph M. Ashley, Hamilton, Ohio.
- 1926—In memory of their daughter, Arlene Mabel. By Mr. and Mrs. Lewis M. Fowler.
- 1926—In memory of the year of their marriage. By Mr. and Mrs. Earl Huff.
- 1926—Two years both in memory of the year of their marriage. By Mr. and Mrs. Earl W. Hoag.
- 1926—In memory of their daughter, Shirley Louise. By Mr. and Mrs. Nicholas E. Ouderkirk.

THE ANNIVERSARY HONOR ROLL

- 1927—Five years all in memory of Dr. Charles P. Wagner. By C. Graham Wagner, Mrs. Margaret Wagner Kraft, and Mrs. Mary G. Wagner.
- 1927—In memory of the birth of their daughter, Rosmarie. By Mr. and Mrs. Arby W. Green.
- 1929—In memory of her father, Richard W. Sutton. By Mrs. N. J. Suits.
- 1929—In memory of the birth of her son, James. By Mrs. Florence E. Crangle.
- 1930—In memory of the pastorate of the Reverend Harry Christiana. By Mr. and Mrs. Lewis M. Fowler.
- 1930—In memory of the year of his birth. By Richard Davis.
- 1931—In memory of the year of their marriage. By Mr. and Mrs. Earl Hook.
- 1932—In memory of the year of her marriage. By Mrs. William Lenz, Jr.
- 1932—In memory of their father, Leonard G. Walrath. By Miss Mildred Walrath (Mrs. James Beekman) and Martin Walrath.
- 1933—In memory of her mother, Mrs. Mary Horn. By Mrs. Gertrude Elkington, Hudson, N. Y.
- 1935—In memory of her father, Professor Benjamin P. Austin. By Mrs. Mildred Walrath.
- 1935—In memory of her husband, Fred Brown, and his long years of service to St. John's Church. By Mrs. Adda Brown.
- 1935—In memory of the pastorate of the Reverend Robert A. Geddes. By Mr. and Mrs. Lewis M. Fowler.
- 1935—In memory of the year of his ordination and installation as minister at St. John's Church. By the Reverend and Mrs. Robert A. Geddes, Tappan, N. Y.
- 1936—In memory of her first and most memorable trip to Florida. By Miss Emily E. Hyde.
- 1936—In memory of the year she joined St. John's Church through the influence of Miss Helen Horn. By Mrs. Hattie B. Marsh.
- 1936—In memory of the year of their marriage. By Mr. and Mrs. John D. Cairns, Jr.
- 1937—In memory of the year she joined St. John's Church. By Mrs. Gertrude Brown.
- 1937—In memory of the birth of their twin sons on Good Friday of that year. By Mr. and Mrs. Nellis Smith.
- 1937—In memory of his first association with the people of St. Johnsville. By Mr. and Mrs. Lloyd Blankman.
- 1937—In memory of the death of her mother. By Miss Bessie Hook.
- 1937—Forty years all in memory of the year during which the Chimes were dedicated. By Mr. and Mrs. Joseph H. Reaney.
- 1937—In memory of the year of their marriage. By Mr. and Mrs. Paul D. Dahlen.
- 1938—In memory of the birth of their son, Harris. By Mr. and Mrs. Harris L. Dunlap.
- 1939—In memory of the year he joined St. John's Church. By Mr. and Mrs. Henry Sponable.
- 1939—In memory of the year of their marriage. By Mr. and Mrs. Max Fowler.
- 1940—In memory of the year of their marriage. By Mr. and Mrs. Stanley Iverson.
- 1940—In memory of the ministry of the Reverend Peter J. Westra at St. John's Church. By Mr. and Mrs. Lewis M. Fowler.
- 1941—In memory of the year their son united with St. John's before his induction into the army. By Mr. and Mrs. Hiram Crego Andrews, Syracuse, N. Y.
- 1941—In memory of the year of their marriage. By Mr. and Mrs. Seth Baker, and Mrs. Hilbert Smith.
- 1941—In memory of her husband, Mr. C. M. Redfield, who died in that year and was buried in St. Johnsville. By Mrs. C. M. Redfield, Malone, N. Y.



A HISTORY OF ST. JOHN'S REFORMED CHURCH

- 1941—In memory of the year they adopted their two children, Barbara and Philip. By Mr. and Mrs. George Stone.
- 1941—In memory of her aunt, Mrs. Caroline Walrath, and her cousin, Dr. George Walrath who died in that year. By Mrs. Burrell Gardinier.
- 1942—In memory of the birth of their daughter, Barbara. By Mr. and Mrs. Harris L. Dunlap.
- 1942—In memory of his graduation from high school and his matriculation at Purdue University. By Adrian C. Gray.
- 1942—In memory of the year she joined St. John's Church. By Rosmarie Green.
- 1944—In memory of the year of their coming to St. Johnsville. By Mr. and Mrs. Claude M. Bottomley.
- 1944—In memory of her sister, Lena, who died in January of that year. By Miss Kate Nellis.
- 1944—In memory of Mrs. Elizabeth Gammond. By Mr. and Mrs. Lewis M. Fowler.
- 1944—In memory of the year they bought their new home and moved into the town of St. Johnsville. By Mr. and Mrs. Oscar Lamphere.
- 1944—In memory of the year of their marriage. By the Reverend and Mrs. Norman E. Thomas.
- 1944—In memory of the year during which the present pastorate began. By Mr. and Mrs. Lewis M. Fowler.
- 1945—In memory of the homecoming of her grandson from the war safe in mind and body. By Mrs. Leila Snell Bliss, Oneida, N. Y.
- 1945—In memory of the year she joined St. John's Church. By Eleanor Elizabeth Harris (Mrs. Corliss Frederick).
- 1945—In memory of the declaration of peace and the soon return of all service men and women. By Miss Renna A. Rockerfeller.
- 1945—In memory of the year he joined St. John's Church. By Charles A. Herning.
- 1945—In memory of the year which saw the end of the war and brought their son, Brooksby, home. By Mr. and Mrs. Clarence Gray.
- 1945—In memory of her daughter Barbara's wedding which took place at the Church on June 30th. By Mrs. Edith S. Bierman.
- 1945—In memory of the year the war ended and 'the boys began coming home.' By Mr. and Mrs. Daniel Reese.
- 1945—In memory of the year which saw the end of World War II and which brought to so many families the return of normal living. By Mrs. Charles W. McCormick.
- 1945—Because "We have so much to be thankful for." By Mr. and Mrs. William C. Dart.
- 1945—Because "This is the year the World War II ended." By the Misses Ella and Anna Schiemer.
- 1945—In memory of their father and mother, Mr. and Mrs. George MacKenzie, and of their sister, Estella, to whom the church ministered greatly. By Miss Mabelle M. MacKenzie and Earl E. MacKenzie.
- 1945—In honor of the 175th Anniversary celebration of St. John's Church. By Mrs. Ella Frye Hillabrandt and Cecil Hillabrandt.
- 1945—In memory of Mrs. Marion Rhines, 3 years. By Mr. and Mrs. Lewis M. Fowler and Mrs. N. J. Suits.

Additional undesignated years were purchased by Mr. and Mrs. George Planck, Miss Lillian S. Planck of Huntington, Long Island, two years by Jessie and Mary D. A. Cairns of New York City; by Mr. and Mrs. Carlton Wiles, by Mrs. Myra S. Flander, by Mrs. Ednah Klock Brown and Mrs. Cordelia Brown of Washington, D. C., 2 years by Mr. and Mrs. Howard Snell, by Mr. and Mrs. George Lampman, by Mr. and Mrs. Chris Fox, and by Mr. Richard Borst.

## THE ST. JOHN'S HONOR ROLL



### WORLD WAR I

G. W. BEEBE, M. D.	ERNEST MOSHER
ANTHONY A. BEEKMAN	LESTER MOSHER
WILLIAM A. BOLSTER	CHAP. J. H. S. PUTNAM
OGDEN BUTLER	ELMER J. SCHIEMER
JAMES S. BUTLER	L. EUGENE SNELL
RAYMOND COUNTRYMAN	GUY SNELL
SILAS LELAND DINGMAN	FRANK VAN ALSTYNE
ALEC DON	LEON J. WALRATH
EDWARD EVERHARDT	CLYDE WELLS
ALTON FLANDERS	PEARL WELLS
RANSFORD FURBECK	LEONARD H. M. WITNEY
EDWARD HOOK	GEORGE H. HALL
CLIFFORD H. LAMPMAN	C. REXFORD HALL
CARL LIEBER	GEORGE C. BUTLER
LEO POMEROY	JOHN CORNELIUS DEVENDORF
HARRY C. KELLY	EARL CORNUE
ROLAND L. SMITH	ALBERT CRAMER
ALFRED J. SNELL	ROY C. SNELL
HARRY McMAHON	



### WORLD WAR II

HERBERT DOD ALLTER was inducted into the Army December 4, 1942, and was assigned to Fort Eustis, Virginia, for basic training. He accompanied his unit to Camp Kilmer, New Jersey, but was stricken there and hospitalized. He received his medical discharge November 12, 1943.

RALPH ANDERSON was inducted into the Army May 3, 1943. He took his basic training at Camp Shelby, Miss, in the Field Artillery. He was there hospitalized at the recurrence of an old leg injury and was honorably discharged November 24, 1943.

HOWARD SNELL ANDREWS enlisted in the Army and was inducted April

14, 1941. His first years of service were spent at various posts in the United States, at Camp Eustis, Va., Camp Stewart, Ga., Camp Crook, Neb., Camp Clairborne, La., Camp Swift, Texas, and Camp Van Dorn, Miss. He shipped overseas to the Pacific theatre in the Engineers' Corps and participated in the campaigns at Guam, Okinawa, and Saipan. He returned to this country and was honorably discharged as technical sergeant December 21st, 1945.

FLOYD R. ARMSTRONG was inducted into the Army Air Force Chaplains Corps in January, 1943. As an ordained minister in the Disciples of Christ denomination he was commissioned 1st Lt. and



## A HISTORY OF ST. JOHN'S REFORMED CHURCH

took his indoctrination course at Harvard University. He was first assigned to Jefferson Barracks, Missouri, and then for a longer stay, to Chanute Field, Illinois. He spent fifteen months overseas in Italy, in the city of Foggia and also at other Air Force bases but since has returned to the United States and is now chaplain at Mitchell Field, Long Island. He holds the rank of captain.

CALVIN L. ASHLEY, JR., was inducted into the Army November 19, 1943, and was sent to Fort Belvoir, Va., for basic training. In June, 1944, he was sent to Camp Reynolds and then on July 23 he embarked for England with the 179th Engineers Combat Battalion. He fought with the Engineers, attached to General Patton's 3rd Army, in France, Luxembourg, Germany, and Austria. He returned to this Country on October 28, 1945, and was honorably discharged as pfc. November 2nd at Fort Dix. He wears three battle stars on his numerous overseas ribbons.

DR. ROBERT ASHLEY volunteered and entered the Army Medical Corps as a 1st lieutenant on September 23, 1942. He reported to Westover Field, Mass., for indoctrination and then spent six months at the Army Air Base at Richmond, Va. He embarked for England in April, 1943, with an engineers aviation battalion and was there attached to the 137th General Hospital at Elsmere. Except for a brief assignment in some of the German concentration camps he remained in England until he returned to America in July, 1945. He was separated from the Army at Fort Dix on March 11, 1946, with the rank of major.

CECIL SETH BAKER was inducted into the Army December 7, 1942, and was sent to Camp Lee Va., for basic training and for schooling in mechanics. He had further training at Bloomington, Illinois, and then spent some time at Camp McCoy, Wisconsin, after which he was transferred to Camp Tyson, Tenn. He participated in maneuvers in August but October found him stricken and hospitalized. On December 1st he was sent to the Kennedy General Hospital where he was medically discharged December 27th, 1943.

JAMES ANTHONY BEEKMAN entered the Navy October 2, 1942, and was

sent to Newport, Rhode Island, for boot training. He then served at the Norfolk air station until November, 1943. After further training he was assigned to an amphibious tender and in March, 1944, began a tour of duty in the South Pacific. He participated in the Northern Solomons and the Philippine campaigns and was in the Far Pacific during the closing months of the war. After VJ Day he took advantage of several opportunities to visit north China and Korea. He returned to San Diego in January, 1946, and was honorably discharged as bs'n. 2nd mate, at Lido Beach, Long Island, February 4. He is entitled to wear two battle stars on his overseas ribbons.

CLAUDE M. BOTTOMLEY, JR., was inducted into the Army in June, 1944, and received his basic training with the Field Artillery at Fort Bragg, North Carolina. After a year's intensive training his unit was sent to the far Pacific and participated in the Luzon campaign. He returned to the United States in May, 1946, and received his honorable discharge at Fort Dix, New Jersey, May 17.

CHARLES A. BRITT was inducted into the Army September 24, 1942. He was sent immediately to New Orleans and then to Panama where he served throughout the remainder of the war with an automatic weapons unit as sergeant in charge of an anti-aircraft gun crew. After thirty-six months of service he returned to this country and was honorably discharged as sergeant November 26, 1945.

E. CURRIER BROWN enlisted and was inducted into the Army in February, 1942. He was sent to Fort Eustis, Virginia, for basic training in anti-aircraft. At Camp Davis, North Carolina, he won the opportunity to study at the Officers' Candidate School and upon graduation received his commission as Second Lieutenant. He remained at Camp Davis until January, 1944, as instructor in automatic weapons and was then assigned to Camp Edwards, Massachusetts. He left there in April for Mitchell Field, Long Island, Fort Dix, New Jersey, and Camp Livingstone, La. He shipped overseas to Leyte in August, 1945, attached to the Far Eastern Air Force. He returned in December, 1945, and was honorably discharged as captain, January 1st, 1946.

## HONOR ROLL WORLD WAR II

DOCTOR FREDERICK C. CAIRNS was inducted into the Army as a commissioned officer August 14, 1942. He was assigned to Fort Jay, Governor's Island, for indoctrination and then to the Armed Forces Depot at Schenectady where he remained eight months. A period of basic training followed at the Medical Field Service School, Carlisle Barracks, Pa. He was transferred to the 7th Service Command Hdqs. at Fort Omaha and in May, 1943, he was sent to Fort Snelling, Minn., for a seven months' stay. On January 11, 1944, he embarked from Norfolk, Va., on the long trip east through India to the Upper Assam Province and over the great Himalaya Mountains to the Province of Yunnan, West China. He spent most of his time there in and around the town of Mengtze carrying on liaison work, conducting schools, and instructing the Chinese people in the care and feeding of animals. A small part of his two years' stay in China was spent at the infantry school at Kunming. He returned home to the United States, arriving in St. Johnsville on Christmas Day, 1945, and was honorably discharged as captain March 25, 1946. In addition to his several theatre ribbons he was awarded the unusual honor of the Grand Star of China.

JOHN D. CAIRNS was inducted into the Army December 1, 1943, and was assigned to Camp Shelby, Miss., for basic training. He shipped overseas to Italy July 9, 1944, and was attached to a reconnaissance company of the veteran, battle-scarred First Armored Division. He then participated in the Rome-Arno, the Upper Apennines, and the Po Valley campaigns in central and north Italy. In the midst of the first campaign on October 31, 1944, he was seriously wounded in the stomach. He was later awarded the bronze star because, though wounded, he saw to another wounded soldier's comfort and safety before his own. August, 1945, found him on shipboard bound for Manila. As his ship approached the Panama Canal news of final victory was received, the ship was turned back and was the first troopship to enter New York harbor after VJ Day. He was honorably discharged as private first class October 26, 1945. In addition to the Bronze Star he wears three battle stars on his overseas ribbons and was awarded the Purple Heart and the Combat Infantryman's badge.

RICHARD F. CARTER was inducted into the Army March 5, 1945. He was assigned to Fort Bragg, North Carolina, for basic training. He was transferred to Fort Meade, Md., in August and in September to Camp Stoneham, California. He arrived overseas at Seoul, Korea, in October 29, 1945, and was stationed there as personnel clerk in the orderly department. He returned to this country in November, 1946, and soon received his honorable discharge as technical sergeant.

BERTRAM WILLARD CASLER was inducted into the Army August 10, 1940, and was sent to Fort Totten, Long Island, for basic training. On December 7, 1941, he was transferred to the Brooklyn Navy Yard, in January to Bronx River and in March to Camp Upton. He shipped overseas to England in August, 1942, and after three months' further training landed at Oran, Africa. On September 9, 1943, he landed on the beach at Salerno, Italy, on D Day with the 141st combat team. He participated in the major campaigns in central and northern Italy and he knew the bitterness of long periods of wintry mountain fighting. He was twice hospitalized with malaria and three times with trench-foot. He left Italy September 11, 1945, arrived at Newport News a week later and was honorably discharged October 1st. He wears a bronze invasion arrowhead on his ETO ribbon.

CLAUDE CHRISTMAN enlisted in the Navy and was inducted July 26, 1945. He was sent to Sampson for his boot training and was then assigned to the U.S.S. Oakland on which he cruised in the western Pacific, landing in Japan and in several other ports. He was attached to the Oakland until he returned to this country and was honorably discharged in August, 1946.

JAMES M. COOK received his commission as ensign in the Naval Reserve in June, 1943, and in July was ordered to Recognition School at Ohio State University, Columbus, Ohio, for a two-months' course. He was ordered to Naval Air Gunner's School at Purcell, Okla., in September and in November went to Minneapolis, Minn., as gunnery instructor. He was transferred to St. Mary's Pre-Flight School, Cal., in October, 1944, where he remained until July 12, 1945, when he was sent to the



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Photo-Lithographic School, Washington, D. C. His long awaited overseas orders finally came at the close of his studies there. In October, 1945, he went to Guam as officer in charge of production of the "Navy News." He returned to America and was honorably discharged as lieutenant junior grade at Los Angeles, March 31, 1946.

BURTON R. CRETSER was inducted into the Army October 16, 1943. After a stay at Camp Upton he was assigned to Camp Crowder, Missouri, for basic training and was assigned as cook to the 253rd Engineers Combat Battalion. He was stationed at Camp Campbell, Kentucky, for some time and was then transferred with his unit to Camp Myles Standish, Mass., where he embarked for England. He had been injured at Camp Standish, however, and was immediately hospitalized upon his arrival in England, from November 10, 1944, until February, 1945. He then returned to the United States and was again hospitalized at Camp Dix and Camp Upton where he was medically discharged as corporal October 16, 1945.

LOREN N. CROSS was inducted into the Army October 27, 1942. After a period of basic training he was assigned to the Armed Forces Induction Units with which he served two and one half years in the Albany and New York City divisions. After further service with the 36th Division in Texas he was stricken and sent to Rhodes Hospital. He received his medical discharge as private first class from the Tilton General Hospital, Fort Dix, New Jersey, October 7, 1945.

BERNARD DAVIS enlisted in the Army Specialized Training Program and was inducted September 8, 1945. He studied at the North Georgia College until March 1, 1946, and was then transferred to the Aberdeen Proving Grounds for basic training in the regular Army. He was sent, in June, to the Vint Hill Farm School, Va., for further training and remained there until October 15, 1946. He was then stationed at Arlington Hall, Va., and was honorably discharged from Fort Dix in December 1946.

GORDON W. DAVIS was inducted into the Army July 17, 1941, and was sent to Camp Davis, North Carolina, for basic

training. In February, 1942, he was shipped to Hawaii with an anti-aircraft outfit. He returned to Camp Davis in March, 1943, and then attended radio schools in Kansas City, Missouri, and Fort Bliss, Texas. He returned to Camp Davis a second time for training in radar. December 4, 1943, found him at Camp Haan, Cal., and March 8, 1944, saw him on shipboard bound for New Guinea. On January 10, 1945, he participated in the D Day invasion of Lingayan Gulf, on Luzon, and his outfit was in training for the invasion of Japan when the happy news of peace came. He landed in Yokohama on VJ Day and remained there until September 26 when he started home. He was honorably discharged as corporal at Fort Dix on October 17th, 1945.

ELVIN ROBERT DEAN was inducted into the Army Air Forces December 23, 1942. He was sent to California for training as air radio operator and after assignments at several schools and air bases within the United States shipped overseas in March, 1944, to Africa and the following month went over to Italy. Attached to a B-24 Liberator Bombing Squadron of the 15th Air Force he flew a near record eighty-five missions over France, Germany, Poland, Roumania, Austria, Hungary and Bulgaria. Among his targets were the famed oil refineries at Ploesti and the flying bomb factories at Friedrichshafen in southwest Germany. Though his B-24 "sitting duck" ships were frequently hit by the thick anti-aircraft cover and by enemy fighters he managed to escape even when shot down. He endured the terrible ordeal safely and flew thirty-five missions more than the total thought to be sufficient for any man to stand. He returned to the United States in October 1944 to spend a year at the Air Forces rest camp at Corning, New York. He was honorably discharged as technical sergeant in October, 1945. Among his many awards and ribbons is the Distinguished Flying Cross for "extraordinary achievement."

HARLOW E. DEVENDORF enlisted in the Navy and was inducted May 22, 1945. He took his boot training at Sampson and remained there until August 22 for extra training. He was then transferred to the physical education and recreation center at Floyd Bennett Field, Brooklyn. He was honorably discharged July 31, 1946.

## HONOR ROLL WORLD WAR II

LELAND DURFEE enlisted and was inducted into the Marine Corps June 23, 1943. He was assigned to Parris Island, South Carolina, for basic training but while there was stricken and hospitalized. He was medically discharged August 8, 1943.

WILLIAM FORSTER enlisted in the Seabees and was inducted June 25, 1942. After a period of training at Norfolk, Virginia, he was sent overseas in September, 1942, with a sea base construction unit to New Caledonia and then to Guadalcanal, in the thick of the early Pacific fray. He remained there over a year until December, 1943, when he returned to the United States. In September, 1944, he went back to the Pacific, first to the Caroline Islands, to Guam, and then with the Third Fleet, on to the Philippine Islands. He participated in the battle of Okinawa doing picket duty off the beaches in a small ship. He left there in August and returned to the United States in September via Guam and Pearl Harbor. He received his honorable discharge as chief motor machinist in November 1945.

WILLIAM MAX FOWLER was inducted into the Army April 3, 1945. He was sent to Camp Blanding, Florida, for basic training and was then assigned to the payroll division of the Army Ground Forces Redistribution Depot at Camp Adair, Oregon. His final stay was at Camp Pickett, Virginia, where he was honorably discharged December 15, 1945.

CORLISS FREDERICK was inducted into the Army Air Forces October 27, 1942. He was sent to Miami Beach for basic training and then to teletype school at Camp Crowder, Missouri. After a two months' stay in New Orleans he journeyed north-eastward to Camp Kilmer, N. J., and in October, 1943, embarked for England. He landed in Normandy on July 4, 1944, and was attached as messenger to the 877th Signal Co. He subsequently saw service in Belgium, Luxembourg, Holland, and Germany, as well as in north and central France. On May 22, 1945, he suffered a broken shoulder as the result of an accident on a German highway and was soon flown home to Michell Field, L. I., to convalesce. He was honorably discharged as corporal October 24, 1945. He wears four battle stars on his overseas ribbons.

J. VINCENT FREDERICK was inducted into the Army Air Forces January 1st, 1943. He took his basic training at Miami Beach and from March, 1943, until April, 1944, he was an instructor in "Vehicle Operation and Maintenance" at Chanute Field, Illinois. He was stationed at Keesler Field, New Orleans, from April until June when he shipped overseas to New Guinea with the 303rd Emergency Rescue Squadron. In the ensuing 18 months he was stationed at the Netherlands Indies, Leyte, Luzon, Ie Shima and Japan. His unit rescued over 5,000 men from the broad Pacific waters. He returned to this country and was honorably discharged as corporal December 1, 1946. He wears five battle stars on his several service ribbons.

CHESTER L. GETMAN was inducted into the Army on September 10th, 1943. He was sent from Camp Upton to Fort Totten for basic training and remained there until he was honorably discharged as over age March 25th, 1944.

RICHARD J. GRANT enlisted in the Army Air Forces and was inducted at Albany on September 8, 1941. He was sent from Camp Dix to Camp Jefferson, Mo., and then to Lowry Field, Denver, Col. In January, 1942, he was graduated from the Air Corps Technical School there and then sent to MacDill Field, Florida. September, 1942, found him at the Pre-Flight School, Maxwell Field, Ala., and when his studies were completed there on November 22, he was sent to the Primary Training Base at the Mississippi Institute of Aeronautics at Jackson. In January, 1943, he went on to Courtland, Ala., for basic training and in April he began his final lap in advanced training at Craig Field, Selma, Ala., where on May 28, 1943, he received his wings as pilot and his commission as 2nd lieutenant. The next day he was ordered to Randolph Field, Texas, for a brief course at the Central Instructor's School and in June he was assigned to Bainbridge Field, Ga., as instructor in basic training. He remained there until August, 1944, when he went to George Field, Ill., for special training as pilot on C-47 transports. He went overseas to France January 1, 1945; remained in Europe almost a year and returned home in December. He re-enlisted for one year and was ordered to Greensboro, North Carolina, to



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Champaign, Ill., and then to San Antonio, Texas, where he was honorably discharged as 1st Lt. in November, 1946.

BROOKSBY GRAY enlisted in the Seabees and was inducted January 26, 1943. He was sent to Camp Perry, Va., for his boot training and then to Camp Endicott, Mass., where he embarked for Oran, Africa, April 23. He remained in Africa until January, 1945, when he returned to Camp Endicott. He left there on July 5 for California from whence he sailed for Hawaii, the Caroline Islands, and Okinawa. He arrived back in Rhode Island October 14 and was honorably discharged as carpenter's mate 1st class soon after.

MELVIN W. GRAY was inducted into the Army March 5, 1943, and went to Miami Beach, Florida, for basic training. He suffered an accident while training there and was hospitalized at Key Field, Mississippi, until he received his medical discharge July 8, 1944.

GEORGE H. HALL, JR., enlisted in the Navy and was inducted October 12, 1942. He was assigned to Newport, Rhode Island, for boot training and in December was transferred to the sub-chaser training center at Miami, Fla. In March he was sent to Norfolk, Va., and in May he boarded the Destroyer Escort USS Decker (No. 47). He saw duty in the Mediterranean Sea during the African campaign and later, on June 6, 1944, participated in the epic adventure of the invasion of Normandy. His ship plied the waters of the English Channel for eleven months before returning home. After several brief assignments he was honorably discharged December 24, 1945, as bs'n's mate. He is entitled to wear one bronze star on his ETO ribbon.

EDWARD ROBERT HALL was inducted into the Army October 12, 1942, and was sent immediately to Fort Ontario for training in the Military Police after which he was assigned to Camp Polk, La., for basic training. He sailed for England September 19, 1944, and soon after landed in France with an armored infantry unit. He fought through the campaigns in France and went into Holland and Belgium, where he received a battlefield promotion to staff sergeant. He was wounded in Germany and sent back to France for hospitalization. He rejoined his

unit after his recovery and continued on into Czechoslovakia and Austria from whence he returned to the United States in August, 1945. He received his honorable discharge as staff sergeant November 20th, 1945. He wears four battle stars on his ETO ribbon and was awarded the Bronze Star and the Purple Heart.

ALVIN S. HOPKINS enlisted in the Navy and was inducted in February, 1942. After a period of boot training at Newport, Rhode Island, he studied radio at the Naval Training School in Boston and was then assigned to the Air Force as radioman. He had further training at Norfolk, Virginia Beach, and Banana River, Florida, and flew as radioman in PBY's and PBM's over the Caribbean Sea and also over the Pacific area with headquarters at Galapagos Is., off the coast of Ecuador. In November, 1944, he was assigned to a new Martin Mariner which soon took off for the far Pacific and saw service in the Philippines and off the China coast. He returned to the United States September 1st, 1945, and was honorably discharged as air chief radioman October 18th, 1945. He was extraordinarily honored with two Distinguished Flying Crosses and two Air Medals.

JANET S. HOPKINS enlisted in the Army Nurses Corps as an anaesthetist and was commissioned 2nd lieutenant in February, 1942. After indoctrination and training at Fort Mead, Maryland, she was sent overseas to England in July and was stationed for almost two years at the 2nd General Hospital, Oxford. She landed in Normandy soon after D Day, 1944, and served there for five months before she was further assigned to a hospital at Nancy. She returned home to America in October, 1945, after three years and four months overseas duty to volunteer her services again for a further army assignment. She was sent to the Walter Reed Hospital for eight months and is now stationed at the Letterman General Hospital, San Francisco, Calif. Miss Hopkins now holds the rank of first lieutenant.

EARL HUFF, JR., enlisted in the Army Air Forces and was inducted August 24, 1946. He was sent from Camp Dix to Camp Polk, La., for his basic training which he completed in November. After a brief furlough he was ordered to Camp Stoneman,

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Cal., from whence he shipped overseas to Korea where he is stationed at the present time.

ALICE CATHERINE HYDE volunteered for service in the Navy Nurses Corps and received her commission as ensign October 27, 1942. Her first assignment was at the Naval Hospital in Brooklyn. In March, 1943, she began a ten weeks' stay in Bainbridge, Md., which was followed by one and one-half years at the Navy dispensary, the Navy Department, Washington, D. C. October 9, 1944, found her at the Navy Hospital at St. Albans, Long Island, where she remained a year. Her last assignment was at Sampson Naval Training Station. She was honorably discharged as lieutenant senior grade December 27, 1945.

BURRELL ROSS KIEFLING enlisted in the Navy and was inducted September 9, 1942. He spent one month at Norfolk, Va., two weeks at Camp Bradford, and then went to Camp Perry where he remained until July, 1943, when he was ordered to Camp Davis, Rhode Island. Soon after he was again transferred to Camp Holiday, Miss., for amphibious and rifle training. He shipped overseas on the USS West Point to the South Pacific as part of the 113th Seabee construction battalion. After 19 days at sea he arrived at New Caledonia and then went on to Port Moresby, New Guinea. He participated in the Finschhafen invasion, the Hollandia invasion and in the invasions of Leyte and Mindora Islands. He left the Philippines September 1st, 1945, arrived in the United States and was honorably discharged as cbm at Sampson October 25, 1945. He wears four battle stars on his overseas ribbons.

ADAM AMOS KLOCK enlisted in the Marine Corps August 12, 1943. He was sent to Paris Island, South Carolina, for his basic training; and then to Cherry Point. December found him at the Ordinance School at Norman, Oklahoma. After another brief stay at Cherry Point he journeyed to El Toro, California in April, 1944. He left Miramar, Calif., December 26 after a month's stay for the overseas trip to Enweitok Atoll in the Marshal Islands. He remained there until November, 1945, when he returned to Cherry Point. He received his honorable discharge as corporal April

23rd, 1946. He was awarded a Presidential Unit Citation.

LIPE KLOCK, JR., enlisted in the Marine Corps and was inducted June 10, 1942. He was sent to the Marine base at Cherry Point, South Carolina, for basic training and on August 4 was assigned to New River, North Carolina. He participated in maneuvers at Camp Elliott, near San Diego, California, and after a further stay at Camp Pendleton, California, went overseas to New Zealand. He arrived at Guadalcanal in July, 1943, and on November 1st, participated in the invasion of Bougainville. He was wounded there on November 24 and was returned to Guadalcanal for hospitalization. He was up and around by January 2nd and on July 21, 1944, had the distinction of being one of the first three men to "hit the beach" on D Day at Guam. He remained on Guam until May 17th when he returned to New York. He was stationed at the Brooklyn Navy Yard until June 16, 1946, when he was honorably discharged as corporal. He was awarded the Purple Heart, a Presidential Unit Citation and a Navy Unit Citation, and is entitled to wear three battle stars on his Asiatic-Pacific theatre ribbon.

HERBERT G. KRAMER was inducted into the Army August 25, 1942. After a brief stay at Camp Upton, Long Island, he spent five months at Pine Camp and was then assigned to Camp Sibert, Alabama. He remained there until he was honorably discharged May 26, 1943.

DONALD LENIG was inducted into the Army April 30, 1941, and was assigned to Fort Ethan Allen, Burlington, Vt., for his basic training. He was hospitalized there, however, and received a medical discharge June 25, 1941.

RALPH V. MACWETHY was inducted into the Army August 25, 1942, and received his basic training at the air corps base at Atlantic City, New Jersey. He then studied at the armament school at Lowry Field, Colorado, and upon his graduation was assigned to the air base at Clovis, New Mexico. On August 2, 1943, having volunteered for foreign duty, he shipped overseas in company with fellow villager, Clifford Nellis, to Chabu, Upper Assam Province, Indian, where he was stationed as an office machinery and maintenance specialist.



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RICHARD S. ZEITLER enlisted in the Coast Guard and was inducted at Albany August 13, 1942. He was sent to Manhattan Beach Station for his recruit training and upon its completion was sent on to Montauk Point, Long Island, for patrol duty. In May, 1943, he was sent to the Marine Hospital at Stapleton, Staten Island, for a surgical operation from which he recovered speedily and returned to Montauk Point in July. He volunteered for work in "sick bay" at the Dutch Plains Station there and though he had had no formal training, he passed his exams and was advanced to Pharmacist's Mate 3rd Class. He remained at Dutch Plains until March, 1944, when he was transferred to Floyd Bennett Field, Brooklyn. On August 4, 1944, he was ordered to report for duty aboard the USS

Newell, Destroyer Escort No. 322, which then journeyed on convoy duty to Bizerte, North Africa, and twice to Oran. In April, 1945, his ship returned to the east coast for assignments at Norfolk, Va., and at Jacksonville, Fla. In June, 1945, his ship was reconditioned for service in the Pacific and sent down through the Panama Canal to Balboa for submarine duty. He remained there through the war's end until November, 1945, when his ship returned for decommissioning at Green Cove Springs, Fla. He was then assigned in January, 1946, to the Coast Guard Separation Center in Brooklyn where he remained until his honorable discharge after three years of service, as ph. m. 3rd class, April 10, 1946. In addition to his several awards he is entitled to wear one battle star on his ETO ribbon.

## STATISTICAL RECORD

Year	Church Families	New Members	Dismissed	Dead	Baptisms	Total Members	Inactive	Adherents	Sunday School Enrollment	Marriages	Funerals	Missions	Other Objects	Congregational Expenses
1830	125	8	2	2	14							\$	\$	\$
1832	165	18	1	3	18	135								
1833	165	7	2	2	26	137								
1834	165	2		3	12	136								850
1835	165	3		2	10	127								850
1836							No Report							
1837	165	12		4	12	145			60					800
1838	150	48	1	2	27	190			80					750
1839	150	15	3	2	16	200			140					750
1840	130	12	7	1	11	203			80					650
1841	130	6	2	4	18	202			85					650
1842	130	33	1	1	16	233			*150					650
1843	130	11		4	10	240			110					650
1844							No Report							
1845	125	1	4	1	9	183								620
1846	130		3	2	15	178								650
1847							No Report							
1848	176	1	2	2	9	174								
1849		4	6	2	6									
1850	130	4			10	178			90					700
1851	130	1	3	2	5	173			80					700
1852	130	4	2	2	10	170			*100			38		700
1853	130	1	2	2	8	167			100			27		700
1854	130	2	2	3	5	164			100			30		700
1855	100				13	164			100			35		
1856	100				15	164			110			64		
1857	100	2	2		7	164			120					
1858	105	46	1	2	16	145			130			79		
1859	105	16	2	3	8	154			150			69		
1860	105	1	1		4	154			100			115		728
1861	105	2	2	1	6	153			100			61		675
1862	105	4	3	3	9	151			100			102		675
1863	100	2		3	3	150			100			75		700
1864	100	2		4	2	148			100			131		782
1865	95	4	5	3	4	144			100			155		796
1866	95	2	2	0	0	140			110			143		1030
1867	95	1	1		7	110			100			182		900
1868	95	0	4	1	5	105			100			185		1240
1869	95	19	2	2	8	114			100			180		800
1870	95	3		3	0	114			100			236		782
1871	95	4		1	3	117			100			496		853
1872	95					117								
1873	97	9	4	3	8	124			*280			166		1834
1874	90	3			6	100			150			200		4568
1875	110	8	6	2	26	100			190	3		154		1478
1876	110	16		5	17	109			133	5		304		1821

\*Includes both Youker's Bush and St. John's.



A HISTORY OF ST. JOHN'S REFORMED CHURCH

Year	Church Families	New Members	Dismissed	Dead	Baptisms	Total Members	Inactive	Adherents	Sunday School Enrollment	Marriages	Funerals	Missions	Other Objects	Congregational Expenses
1877	115	16		6	9	118			94					
									139	9		215		1606
1878	115	2	3	2	15	115			81	7		106		1155
1879	115	9	5	2	5	152			102	2		21		1383
1880	108	10	1	6	7	155			145	9		157		1120
1881	118	4	3	4	5	152			150	7		101		9803
1882	125	16	3	5	11	160			175	4		101		4842
1883	125	4	1	6	4	157			127	6		96		1360
1884	125	9	1	5	4	160			152	5		90		2826
1885	110	3	2	1	6	160			175	11		127		1491
1886	110	10	3	4	6	163			175	12		109		1235
1887	113	11	5	3	16	166			131	5		87		1029
1888	112	31	6	2	15	189			137	7		37	60	1500
1889	115	26	2	1	11	212			175	9		211	86	1375
1890	115	18	5	4	24	216			170	8		66	100	1292
1891	115	8	3	3	5	217			175	5		64	70	1554
1892	121	7	3	1	7	217			141	4		46	6	1025
1893	123	8		4	3	221			160	4		25	16	1334
1893	123	8		4	3	221			160	4	18	25	16	1334
1894	125	20	2	3	6	208			195	5	10	60	18	1637
1895	135	23	3	5	14	223			204	10	23	49	100	2045
1896	135	22	4	8	11	233			200	2	13	67	22	2456
1897	130	15	4	5	6	238			202	14	24	85	19	1832
1898	130	5	2	1		240			240	5	30	93	170	1764
1899	140	6	8	2	3	216			220	1	15	193		2295
1900	150	21	4	1	10	232			246	5	17	277	82	1880
1901	150	14	1	4	9	241			217	3	16	301	41	1968
1902	150	19	4	2	8	258			175	13	12	196	16	2016
1903	167	16	8	5	11	260			195	11	18	205	19	2176
1904	162	16	16	8	5	252			176	5	23	191	27	2029
1905	177	12	5	4	18	255			184	6	16	366	6	1977
1906	167	3	7	4	10	248			152	6	13	319	44	1909
1907	158	2	6	8	7	189	61	97	128	7	19	445	39	1835
1908	154	6	7	5	3	187	56		131	2	24	263	64	1742
1909	155	17	3	2	8	187	56	90	150	1	7	177	45	3384
1910	161	17	2	2	3	223		90	187	5	10	314	3	1830
1911	162	9		5	6	227	50	96	192	4	18	233	19	2283
1912	179	41	4	7	20	257	50	80	218	9	20	252	8	2250
1913	189	11	2	6	11	260	50	43	246	6	19	230	28	2630
1914	188	18	3	3	11	272	50	37	246	6	11	266	40	2070
1915	180	5	6	7	4	250	64	39	189	5	17	199	5	2073
1916	179	14	7	6	8	250	60	35	214	0	13	281	40	2467
1917	179	30	12	1	17	267	60	40	190	3		272	140	3025
1918	180	6	8	3	9	270	52	40	190	3	16	307	245	3000
1919	180	18	7	5	11	283	45		190	0	5	460	325	5200

\*Includes both Youker's Bush and St. John's.

STATISTICAL RECORD

Year	Church Families	New Members	Dismissed	Dead	Baptisms	Total Members	Inactive	Adherents	Sunday School Enrollment	Marriages	Funerals	Missions	Other Objects	Congregational Expenses
1920	190	29	3	3	15	306	45	50	204	9	5	409	283	5977
1921	190	11	2	4	6	311	43	50	206	4	15	492	235	6017
1922	190	8	1	4	4	314	42	45	200	6	10	323	265	4369
1923	190	12	9	3	5	314	40	45	181	4	12	476	250	5575
1924	190	16	2	3	9	325	38	40	170	7	16	469	337	5284
1925	185	9	3	3	4	328	35	40	170	1	15	412	194	4500
1926	185	9	3	3	7	328	30	40	150	1	12	340	87	5350
1927	185	25	4	7	11	342	30	40	125	3	16	1394	150	6625
1928	190	18	4	7	16	350	25	40	125	2	14	403	125	5607
1929	190	3	1	12	5	225	50	40	70	3	18	357		3534
1930	150	5	13	5	8	212	70	70	63	2	14	238		3156
1931	150	4	12	6	7	200	70	70	76	3	12	211	107	4109
1932	140	1	4		7	180	90	20	68	1	14	243	15	3952
1933	100	7	3	3	9	150	100	50	70	1	12	123	1	3050
1934	99	6	2	6	2	148	88	52	59	2	10	79		2675
1935	101	5		3	1	150	98	45	45	3	11	58	167	3266
1936	108	2	2	7	1	125	113	50	60	4	14	108	15	2588
1937	100	14	3	4	6	115	120	50	68	6	10	124	13	3048
1938	104	10	3	3	11	120	105	45	75	4	9	161	25	2569
1939	104	12	15		4	120	105	45	75	4	9	317		*2824
1940	108	13	5	9	7	128	167	37	92	1	7	265		*6631
1941	138	7	2	4	16	166	118	46	78	5	10	460		3200
1942	136	11		7	11	134	148	47	87	5	13	1022	10	4272
1943	103	12	2		10	145		34	84	1	10	618	113	3919
1944	125	0	2	2	4	153	150	75	110	2	8	587		4147
1945	138	36	9	6	14	207	101	60	140	3	20	1864	24	5501
1946	138	17	6	6	14	212	101	50	140	14	12	2452	28	5683

\*Includes both Youker's Bush and St. John's.



MAY THE GRACE OF OUR LORD  
JESUS CHRIST AND THE LOVE OF  
GOD AND THE COMMUNION OF THE  
HOLY SPIRIT BE WITH YOU ALWAYS

—*Amen.*













