

St. John's
Low Dutch
Reformed Church



175th Anniversary

1788-1963

ST. JOHN'S DUTCH REFORMED CHURCH
Upper Red Hook, N. Y.



Incorporated July 19, 1799 as "St John's Low Dutch Reformed Church in the town of Rhinebeck, in the county of Dutchess and state of New York."

Renewed January 3, 1817 as Reformed Protestant Dutch Church in the town of Red Hook, County of Dutchess, and state of New York, commonly called St. John's Church."

DEDICATION

St. John's Reformed Church has had a long history of service to the community and to the glory of God through which the light of the gospel has been passed to succeeding generations in obedience to our Lord's command. Therefore it is to all the ministers and laity past and present who through their love, service and sacrifice for Christ and His Church have maintained this witness in the community and made this 175th Anniversary possible that this book is dedicated.

ACKNOWLEDGEMENT

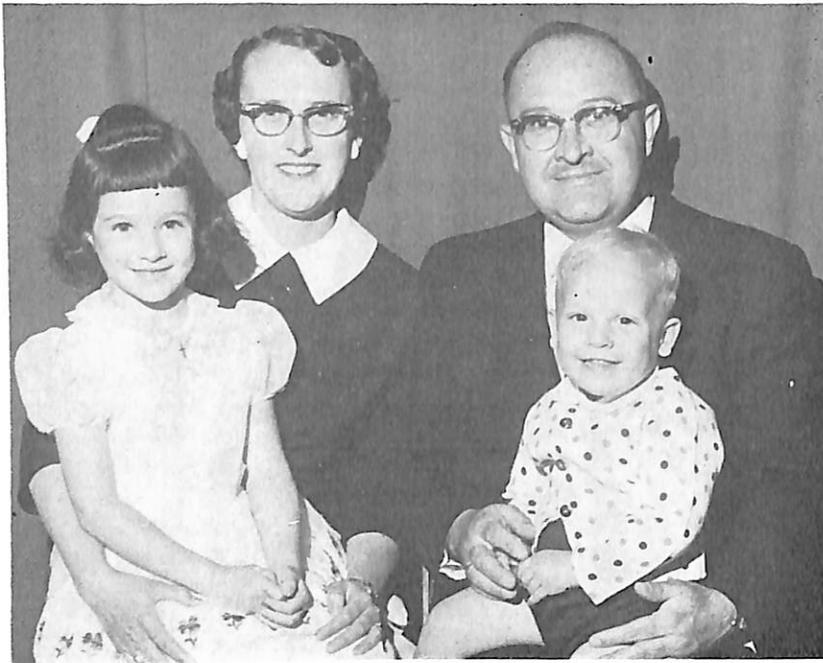
On behalf of both the committee in charge of this undertaking and myself, I wish to express the most sincere gratitude and appreciation to the many from this area and elsewhere, whose cooperation and assistance have made the preparation of this book possible.

Economy of space has prevented the inclusion of many facts and details of great historic interest. These have been omitted with deepest regret.

This same economy of space has also prevented separate mention of so many of the gifts and memorials of which St. John's has been recipient down through the years, and for which the church owes a debt of gratitude that can never adequately be repaid.

As for myself, I can only say that I most sincerely hope that this book will prove a source of both information, and pleasure, through the years to come, and that all who read therein will gain, as I have, a clearer, deeper insight into the life and history of St. John's Low Dutch Reformed Church at Upper Red Hook, The "Church at the Road."

WALTER V. MILLER
Columbia County Historian



Rev. and Mrs. Albert Studley, Sandra and David

PART I THE SILENT WITNESS

Facing Highway 9G, one-time road to Hoffman's Mills and the Camps, on the one side, and looking out at the majestic beauty of the Catskills on the other, the Old Red Church of Tivoli stands today even as it has for more than two centuries past, a witness to the happenings of the countryside.

For more than a century, this witness has been a silent one. Only at rare intervals have the mellow tones of its far-famed silver bell echoed across the landscape, and only at rare intervals indeed have services of any sort been held within the old building during that time.

THE CHURCH AT THE ROAD

A witness, albeit a silent one, this old church may be. However it must be with a feeling of deepest satisfaction and pride that it has fondly watched the growth and development of its

lineal descendant, St. John's Reformed Church of what is now Upper Red Hook, the Church at the Road.

It is the congregation of this last named church that is now joyfully celebrating the 175th anniversary of the founding of that organization in 1788, just a few short years after the close of the Revolution.

Although it can so justly claim the Old Red Church as its parent congregation, the story of St. John's extends even farther into the past, back even to the days of the advent of the first whites in this locality, and the tale forms one of the most interesting chapters in the history of the Reformed Church in this part of the Hudson Valley.

THE EARLY DAYS

Probably no one can definitely state the exact date when the first white settlers made their appearance in what is now the Township of Red Hook. It is also equally probable that no one is in a position to deny that these first settlers were, in all likelihood, of Dutch origin, or ancestry. Paradoxical as it may seem however, it is extremely doubtful if any of these old-timers were located here while their Mother Country owned the land. Settlement of this area seems to have begun after England had taken possession.

The first white man to own land in this area seems to have been Col. Peter Schuyler who, in 1688, obtained from Governor Thos. Dongan a Patent for what is now substantially the Township of Red Hook. To the north of these lands lay the holdings of the Livingstons, and to the south, lands of Col. Henry Beekman.

Some have it that Schuyler did little or nothing with his land and that the Patent lapsed. Be that as it may, we do know that, about the year 1725, the Hoffman family acquired a large parcel of land in the vicinity of the present Village of Tivoli, and the Old Red Church.

According to tradition, settlers were locating in and about what are now Tivoli and Barrytown as early as 1712-13. This, while denoting very early settlement, could well have been the case. The first two decades of the 18th century witnessed much movement of peoples, both to this country from Europe, and even after they had landed here.

It was in the summer and autumn of 1710 that the refugees from the war-torn Rhine Valley, so commonly called "Palatines," reached this country and, after days and weeks of delay, were finally settled on both the east and west sides of the river not too far distant from the Tivoli area.

These Germans had been brought here to make tar for the Royal Navy from the many pine trees so abundant along the river. When this undertaking proved a failure, these colonies began to disperse.

Henry Beekman, co-owner of what is now the greater portion of the Township of Rhinebeck, invited settlement upon his lands, and a goodly number of these Germans from a short distance up-river responded. In fact they responded with such a will that the present name of the Township, "Rhinebeck" is said to have been derived from the combination of the name of their native river, Rhine, with that of the first syllable of the family name of the owner of the land.

Others of these Germans soon spread over areas adjacent to the location of their initial settlements on the east side of the river, branching out over all of southern Columbia and northern Dutchess Counties, the present Red Hook area among others

THE NAME

Many claim that the name Red Hook stems from that of John Reade who married one of the daughters of Robert Gilbert Livingston, and purchased the point of land jutting out into the river from the Hoffmans. Reade started a freighting business that evidently became quite an enterprise, and which is said to have given his name to the locality. However, according to both fact and tradition, the name on the old maps of the area, has always been spelled Rood or Red, and never Reade.

Hoek, in Dutch means corner as well as point, and the idea has also been advanced that the name of Red Hook derives from the large brick tavern erected overlooking the crossroads in what is now Upper Red Hook Village. However the name seems to have been found along the river prior to any settlement inland.

One of the best explanations advanced for the origin of this name is that, for many years, the point of land in question was the dwelling place of a group of Indians, and that these aboriginies, or their descendants lived there even after the advent of the whites

in the area. The plentitude of Indian artifacts, and also evidence of burials that have been found in the vicinity would tend to verify the presence of the Red Men, and the fact that many of the old property deeds refer to the spot at Red Man's Corners, or Rood Man's Hoek, and that the White Clay Kill which empties into the river at the cove nearby, was at one time termed the "Wilden Kill", Dutch for creek of the savages or wild men, would all seem to bear out the above tradition, which seems more than logical to say the least.

THE SETTLERS

During their gradual spread from the site of their original settlements along the Hudson, the Germans, or Palatines, met and mingled with the Dutch who had already settled in the area, and the descendants of these people made up the hardy racial stock of the forebears of so many of the families living in the area even down to the present time.

These two groups of people, coming from nearly adjacent parts of Europe, had many traits in common.

They were quiet, hard-working, and frugal. They were also, in their own way, deeply and devoutly religious, and wherever they went, their Dutch and German Reformed, and Lutheran churches went with them.

Many of the churches established by these people are still serving their descendants in localities where their ancestors settled more than two centuries ago, and the Red Hook and Rhinebeck areas of Dutchess County are no exceptions.

Sometime prior to 1721, these two groups erected a church building, to be used by them jointly, at Pink's Corners a short distance north of the present Village of Rhinebeck, and here German Reformed and Lutherans worshipped for a number of years.

Just who looked after those Germans, and also the Dutch residents of the Rhinebeck area who were followers of the Dutch branch of the Reformed Church during those remote times one cannot say with certainty.

All indications however, point to the Rev. Petrus Vas, or de Vas, of Kingston, who had assumed the pastorate of the Dutch Reformed Church there in 1710.

THE CHURCH AT RHINEBECK FLATS

This man's efforts must have met with success to say the least, for in 1731, he was instrumental in the organization of the Dutch Reformed Church of Rhinebeck Flats, and supplied the pulpit of that organization for the ensuing eleven years.

Vas was succeeded by Rev. George Michael Weiss, "Pastor at Kaatskill and Kocks-Hacki", according to the entries in his own handwriting in the books of so many of the early Reformed Churches of this area.

Weiss was an outstanding figure among the Reformed Clergy of his day. A native of the Palatinate, he spoke German, Dutch, and Latin, and is said to have had a working knowledge of English as well. It was largely through this man's efforts that the German branch of the Reformed Church in America passed into the care of the Classis of Amsterdam.

During this entire interval these two Reformed Churches, that of the Flats and the one at Pink's Corners, had been serving the needs of all members of the Reformed Denomination living in what are now the Townships of Red Hook and Rhinebeck.

Population in the area meanwhile was increasing, and with this increase, new hamlets and settlements were coming into being. A thriving little settlement had grown up around Red Hook Landing, the present day Tivoli, and another thriving hamlet was in evidence in the neighborhood of Zachariah Hoffman's Mills, located but a short distance to the north and east. A change was in the offing, one which would bring another church into the picture, and open another chapter in the history of the Reformed Church in Dutchess County.

INTERNAL STRIFE

All of these events took place at a time when the Reformed Church in America was passing through what might well be termed the most critical stage of its career, and when events were shaping themselves and transpiring that threatened the very existence of the church in this country.

The Dutch have ever been reckoned a very conservative people. At no time during the entire course of their history however, has this conservatism been more manifest perhaps than during the time when the Dutch Reformed Churches in this country were under the direction of the Classis of Amsterdam. With the true,

innate, conservatism of their race, and in the face of a growing opposition in this country, those in charge of the Amsterdam body had decreed that any aspirant to the ministry desirous of filling the pulpit of one of their churches in America, had to come to them for proper ordination, and, in most cases, education and training. True, there were a few rare instances of ordinations taking place here in America during this trying period, but these were few and far between, and looked at askance by Amsterdam.

Matters did not improve with the passage of time, and at length reached a stage where the Reformed Clergy in this country were aligned in two opposing groups. The Coetus, advocating the training and ordination of ministers in this Country, and the Conferentie, who opposed any such move, and held to the old way and the rulings of Amsterdam.

Matters continued to grow increasingly worse until things reached a stage where, it is said, some churches were divided to the extent that they had two Consistories, and violence sometimes flared at the very doors of the edifice.

NEW CONGREGATION

It was sometime after the middle of the 18th century that the residents of the locality in and around the landing and Hoffman's Mills began agitating for a church of their own, located within their own territory.

The result of this move was the formation of a congregation and eventual erection of the building that we of today know as the Old Red Church of Tivoli.

THE CHURCH THEY BUILT AND THOSE WHO LABORED THERE

The exact date when those hardy old-timers of Hoffman's Mills and the Landing erected, what has always been considered the first church to be built within the confines of what is now the Township of Red Hook, has been a matter of tradition and speculation down through the years.

One group has it that the year 1752 marked the completion of the structure. According to Scott's history of the Red Church, the building was standing as early as sometime in 1751. Others have it that the building was not erected till sometime about the year 1759.

On one detail however all of these accounts agree, sometime about the middle of the eighteenth century, or a few years later, the people of the northwestern portion of what was then Rhinebeck, reared the walls of the building that, for more than fifty years, was to be their house of worship, and later to become the Mother Church of St. John's.

Most tales agree as to the prior ownership of the land upon which the church was built. Zachariah Hoffman, owner of the Hoffman's Mills located nearby, is credited with having given a plot of ground, between one and two acres in area, as a site for the building.

Some tales connect Philip Livingston, future Signer of the Declaration, and others of his family, with having to do with the building's erection. Just how much fact there is in this tradition cannot be accurately determined. However, the Livingston name is one that appears often in the records of the old church as well as those of St. John's.

Just to the north of the old church the road is said to have made an abrupt turn toward the west and run down toward the creek as far as the old red inn. A map of the area, made about a century or more ago, shows the remains of this old road and a cluster of buildings still standing near the creek. The present road had been laid out by this time, but the site of the old mill is still designated, and this must have stood well within sight of the present-day junction of Highway 9G, with the road that runs parallel with the course of the White Clay Kill westward and southward toward Tivoli Village.

Such apparently was the general layout of the Hoffman's Mills and Red Church area of the latter 18th century. The old church, the old red inn along the creek, and just to the north, the buildings clustered about the mill. A little self-sustaining community, common enough for its day, but of the sort which we of our time shall never see again.

When discussing the early days of the Red Church, many have raised the question as to why, if erected during the interval of 1751-59 as claimed, the dedication of the building did not take place until the autumn of 1766, some 7-15 years later.

For proper answer to this, one must turn to consideration of the conditions prevailing in Reformed Church circles of the time here in America; the reluctance of the Classis of Amsterdam to

permit ordination of clergymen here, the slowness and uncertainty of communication between Holland and this country, and the resulting scarcity of qualified ministers for the churches of the Reformed Denomination here in the Valley, brought about by such a state of affairs.

The pastorate of George Michael Weiss at the Churches of Rhinebeck had terminated about the year 1745 and for the ensuing eleven years, these churches seem to have been without the services of a resident pastor.

VAN HOVENBERG

In fact the church at the Flats was without a resident pastor until Eggo Tonkins Van Hovenberg came to the field about the year 1751-52.

This man, who was what might truly be termed one of the Stormy Petrels of the early days, had stopped in New York en route to Holland, and home, after serving in the Dutch Colony of Surinam, South America.

The New York Consistory did its best to persuade Van Hovenberg to take a pastorate there, Dominie Du Bois was growing old and help was sorely needed.

The Coetus movement however was gaining headway in the New York area, and Van Hovenberg proved himself a very conservative of conservatives, and flatly refused any offer connected with that group. In fact he became so outspoken in his refusal that he incurred the displeasure of many. He then made his way up-river and served pastorates at Livingston Manor and Claverack before coming to Rhinebeck.

This unfortunate individual seems to have been one of those people who find themselves perpetually in hot water. According to history, "his life was so filled with improprieties that he was finally cut off from the ministry."

We do know that this clergyman baptized a number of children in the Red Hook area, and also that he preached one sermon there. This could well mean that the Red Church was standing when he arrived.

Things during his stay at Rhinebeck must have gone steadily from bad to worse however, for Van Hovenberg, his health rapidly failing, and going to pieces under the strain, suffered censure and

suspension and finally had to witness the appointment of an advisory group to supervise the churches at Rhinebeck Flats and Red Hook. He continued to preach however until 1767.

THE ADVISORS

Named to this advisory group were three men whose names have always been reckoned among those of the ablest Reformed Divines of their day here in the Hudson Valley. Johannes Casparus Fryenmoet, Isaac Rysdyck, and Gerhard Daniel Cock.

FRYENMOET

Fryenmoet, at the time, was serving the churches of Livingston Manor, Claverack, and Kinderhook. This clergyman was a native of Switzerland and at the time of the trouble at Rhinebeck, must have been some 45 or more years of age. He was also one of those rare individuals among the Reformed Pastors of the early days, one who had been ordained in America.

RYSDYCK

This man, at the time of the trouble at Rhinebeck, was working in the Hopewell-New Hackensack-Poughkeepsie area. At a later date, 1769, he is listed as having charge of Rhinebeck and Red Hook for a time. To him belongs the distinction of being considered the most learned theologian in the Dutch Church of his time. He was very well educated, a graduate of Groeningen University, and known far and wide for his ability.

G. D. COCK

Gerhard Daniel Cock, third member of this triumvirate, came to this country in 1762 or '63 in response to a call from the Reformed Churches at the Camp (Germantown) and Rhinebeck. This call was handled by the Amsterdam Classis who duly examined Cock and ordained him to the work in America, his ordination having taken place on Oct. 4, 1762.

This pastor had already served with Fryenmoet on a committee dealing with Van Hovenberg at the meeting of the Conferentie held at Poughkeepsie, June 21, 1764, and thus must have had a better than casual knowledge of the state of affairs existing in the area under that controversial individual's care.

Cock seems to have come from a German background and his services were always in demand in surrounding churches, wherever a Germanic, or Palatine, element was to be found among the congregation.

There are few churches indeed in this area whose books do not boast at least a few entries in his handwriting. This same handwriting is of a nature that, once seen, cannot well be mistaken; highly individualistic, very legible, and carefully written, these entries stand out wherever found.

The books of the Red Church bear entries in the handwriting of this man recording both baptisms and also the reception of members.

Cock apparently made his home in what is now Germantown while serving the church of that place and the German Reformed Church of Pink's Corners, just above present Rhinebeck Village.

Of such mold and ecclesiastical stature were the three men who, sometime during the year 1766, were named to act as advisors and overseers to the churches of the unfortunate Van Hovenberg.

The letter to Amsterdam reporting the naming of this group is dated as of December 22, 1766. One of the advisors' first official acts must have been the dedication of the church that had been erected near Hoffman's Mills a number of years before.

Whether only one, or all three of these men were present at this dedication would be difficult to say. We do know however, that Fryenmoet was very much in evidence at the time and seems to have presided at the dedicatory services.

THE OLD RECORD BOOK

Page number one of the old record book of this church carries the following inscription, written in the Dutch language in Fryenmoet's clear-cut, legible hand:

CHURCH BOOK

for the

CONGREGATION OF THE RED HOOK

beginning

The 5th of October, 1766, when at the same time the

CHURCH

Was blessed by the Reverend Mister
JOHANN CASPARUS FRYENMOET
Pastor of the Manor of Livingston &c
with the words

I Kings, VIII - vs. 30, Whereto God his Blessing gives.

The first groups of names of those received into membership are also entered in Fryenmoet's hand.

The first group of fourteen is entered as having been received by attestation and coming from the church at Rhinebeck Flats.

The next entrant comes from Kingston congregation, and the next two from that of Dominie Cock at Germantown, or the Camp.

All of the above are entered as of 1766.

Fryenmoet also enters four additional members, also by attestation, the following year.

That dedicatory service must have been a red-letter one indeed in the annals of the church at Hoffman's Mills. In addition to the dedication of the building and reception of members, two babies were also baptized by Fryenmoet that day.

Five additional baptisms in Fryenmoet's handwriting are found in the book down to Feb. 15th, 1767.

It is interesting to note that, while the names of those received into membership by Fryenmoet are almost entirely those of people of Holland Dutch ancestry, those of the children baptized and their parents and sponsors show a goodly percentage of German background.

This first page of the baptismal register also carries an entry which greatly resembles the handwriting of Rev. Gerhard Daniel Cock. There is also another entry in an unknown hand.

From September 1768 to mid-August, 1769, entries are all apparently written by the same man. This period corresponds roughly to the interval when Isaac Rysdyck is said to have had charge of the congregation prior to the coming of its next pastor, and these entries could well have been made by him. Rysdyck also apparently baptized children at the Red Church after this date as an entry by him appears in the records as of 1772.

KUYPERS

At the time of their connection with the Red Church, both Fryenmoet and Rysdyck were serving pastorates lying a goodly distance therefrom, and necessitating no small amount of travel on their part in the fulfillment of their duties.

The next man to come to the pulpit of the old church was one who had assumed charge of the Reformed Church at Rhinebeck Flats, Mother Church of the organization at Hoffman's Mills. Warmoldus Kuypers came to Rhinebeck from a pastorate in Curacoa, Dutch West Indies, and seems to have served both the Rhinebeck and Red Hook churches ably and well during the interval 1769-71. During this interval Corwin also credits him with serving at "Upper Red Hook."

Kuyper's entries in the old record book are all in the Dutch language and his handwriting is not easily deciphered, showing as it does, a marked leaning toward the old-time Dutch chirography. His entries however are regular, and denote a close attention to the business of the church and the welfare of his flock.

CHURCH CONDITIONS IN AMERICA

Livingston's Plan of Union may have ended the controversy that had been plaguing his church in this country, but it could do little or nothing to remedy the harm that had already been done. With no provision for American training or ordination, the ranks of the Reformed Clergy in this country had diminished with the passing of the years, and few, if any replacements for vacant charges were to be had in many localities. The friction arising within the church itself from the trouble had also greatly impaired and hampered the efforts of those of the Cloth who were actively serving their charges. It was most certainly not a happy time in the history of the Reformed Church.

MORE TROUBLE AHEAD

The adoption of the Plan of Union in 1771 may well have ended the strife within the church, however by this date, the shadow of another, and far greater struggle was already falling across the land. Relations between the American Colonies and the Mother Country were already beginning to become strained, and even at this time, the wiser and more far-sighted could look ahead and envision the struggle that would, all too soon, plunge

the Colonies into a period of war and unrest, that could only end with a complete break with the homeland.

Just how large a part these conditions played in shaping the history of the Red Church during this trying period would be difficult to say with certainty. It is a matter of record however that, after the termination of the pastorate of Warmoldus Kuypers in 1771, the old church remained without the services of a regular clergyman until well after the termination of the war when Petrus De Witt appears upon the scene in 1788.

SUPPLIES

During this long interval of some 17 years, the pulpit at Red Church was supplied by clergyman from various other churches. Dominie Cock's name appears as both administering baptism and installing officers in 1767, 1787, 1772, and 1777. Dirck Romeyn, pastor of the churches at Marbletown, Rochester, and Warwarsing, supplied occasionally in 1773-74. Stephen Van Voorhis of the Church at Rhinebeck Flats, records both baptisms and reception of members at Red Church in 1775.

THE BIG THREE

Three other clergymen were connected with the old church during this interval. These men, all pastors of churches in the New York area who had been forced to flee northward as a result of the war, were figures whose names loom large upon the pages of the history of the early Reformed Church in this country, and who had also figured, more or less prominently, in the recently terminated Coetus-Conferentie controversy.

LIVINGSTON

Perhaps the most famous of the trio was the Rev. Dr. John H. Livingston, the Peacemaker, the man whose genius and statecraft had been so largely instrumental in the shaping and adoption of the Plan of Union that had ended forever the strife between the two factions within the Reformed Church in America.

This man, the last American aspirant to the Reformed Ministry here in America to have to go to Holland for his ordination, and oftentimes called the man who had extricated the Reformed Church in America from what had seemed an almost hopeless situation, had only recently been designated by the Classis of Amsterdam as the man best fitted to discharge the duties of pro-

fessor of theology at Queen's College, this in connection with the training of Reformed Clergymen here in America.

The outbreak of the war however, changed whatever plans John Livingston may have had, and, toward the close of 1775, he and a number of his brother clergymen in and about New York, had to abandon their fields of labor and move up-river.

Livingston made his way to Kingston whence Philip Livingston, future Signer of the Declaration of Independence, had already transported his family, and it was at Kingston, N. Y., that John H. Livingston, son of Henry Livingston and Susan Conklin of Poughkeepsie, and Sarah Livingston, daughter of the Signer, were united in marriage in Kingston New Church, Nov. 26, 1775.

For a time after their marriage, Rev. John and his wife made their home at Kingston, where Livingston preached and officiated in the church there. This church already having a settled pastor, Livingston and his helpmate were called to Albany in 1776 to labor in the Dutch church of that city.

The Albany winters proved more than Mrs. Livingston's health could stand, and, sometime during the summer of 1779, the couple made their way back down-river as far as the Livingston Manor House at Linlithgo.

This man's name appears in the records of the Red Church on divers occasions during the interval 1772-1783, both as officiating at baptismal ceremonies, and in the reception of members.

DERONDE

Lambertus deRonde was another of the Reformed Pastors of the New York area forced northward by the war.

This man had played a rather controversial part in the recent Coetus-Conferentie troubles, but had apparently reconciled himself to the new set-up with good grace. At the historic meeting of the two factions at the time of the presentation of the Plan of Union, which was destined to put an end to the battle between the two factions, deRonde delivered the opening address to the assemblage.

There are no entries on the Red Church records that can be traced to this man, but Corwin has him representing both Red Hook and Saugerties in the Classis of Kingston as of the year 1780.

LIDLIE

The third member of this trio of New York clergymen, and one who can, in his own right, justly lay claim to a goodly bit of fame, was Archibald Laidlie, the first Reformed Minister to conduct services in this country in the English Language.

Laidlie was a Scot, born in Kelso, Dec. 4, 1727, and perhaps the oldest of the three men. He was a graduate of Edinburgh University and had served a pastorate in Flushing, Holland from 1759-63 before coming to this country, arriving here in March 1764.

This was the man in whose company Dr. Livingston spent the winter of 1765-66, and according to accepted tradition, whose advice and counsel were so largely instrumental in influencing him to make the voyage to Holland to complete his training and receive ordination.

Livingston's opinion of Laidlie is one of the finest tributes that one man can pay another: "He was a very acceptable preacher, bold and authoritative, commanding respect, fear, and love * * * *". This coming from such a mighty figure as the Rev. Dr. John H. Livingston, perhaps the greatest of his time, is no small homage.

In addition to his pastoral duties, Laidlie, in 1770, translated the Heidelberg Catechism from Latin into English, this for use of the church in America. He received his Doctorate from Princeton University.

Entries by Laidlie appear in the old record book of Red Church dated 1775 and 1779. This man made his home somewhere in Red Hook, and remained here till he died in 1780.

CHANGES AFTER THE REVOLUTION

The combined efforts of this group of men, laboring far distant from their home areas, served to keep the congregation of the Red Church alive and functioning during the troublous war years.

The ending of the war and emergence of the new Nation however, witnessed a marked change in both ecclesiastical and secular circles in this country.

This change was to effect the Red Hook area fully as much as any other, and mark the entry of a newcomer in the Reformed circles of what are now Red Hook and adjacent townships. A new church was in the offing.

PART II CHANGE

It has oftentimes been said that "There is nothing so constant as Change," and perhaps no better proof of this remark is to be found than when tracing the movements of the settlers who peopled this section of the Hudson Valley during the early part of the 18th century.

No sooner had they established themselves firmly along the river shores than they began a steady, persistent spread into the interior. This advance was not rapid, but, once it had begun, it never halted, and, ere many years had passed, the entire locality that is now Red Hook Township, and an adjoining portion of the present town of Milan, were dotted with the beginnings of what later became one of the finest farming localities along the river.

LAND TENURE

Prior to the Revolution, many of these farmsteads were held under lease from the holders of the larger land grants, or patents. This system however did not endure in this part of Dutchess County as it did on the Livingston and Van Rensselaer holdings to the northward, and by the time of the Revolution or a short time later, the greater portion of these farms were freeholds, peopled by as fine a racial stock as one could hope to find anywhere.

FARM LIFE

Life on one of these farms of the early days was vastly different from that of the farm of the present time. The farm of the 18th century was almost a complete little community, capable of producing and processing just about everything it needed to sustain itself. The farmer of that remote time had to be even more of a master of all trades than his counterpart of the present time, and same applied to the housewife. The sons and daughters of the house also were trained from childhood to labor for the common weal, there were few idle days indeed on the eighteenth century farm.

HIGHWAYS

With the spread of these settlers also came the establishment of highways, linking them with the landings along the

river, and also with other localities to the northward and to the south.

Communication between New York and Albany also played a prominent part in the setting up of these early roads. The opening years of the century found mail messengers utilizing the land route from New York to Albany during certain seasons of the year, and, in 1772, no less a personage than Sir William Johnson speaks of the weekly mail between Albany and New York, up one side of the river and down the other, as something that had been in operation for some time.

THE OLD POST ROAD

At first this service was by Post Rider. After the Revolution, service by mail coach was inaugurated. Both riders and coaches, in their journeys, followed a route that had been laid out during the days of the British, the road that was called at first "The King's Highway" and later the "Post Road." The soundness of the judgement of whoever laid out this route is amply attested by the fact that U. S. Route No. 9, one of the busiest highways in the State at the present time, follows the original course of this old road for the greater portion of the distance between New York and Albany.

THE NEW COMMUNITY

It was along this same Post Road that a little hamlet must have begun to spring up in what is now the eastern portion of Red Hook Township well prior to the Revolution. Here Jacob Thomas, who also served as a Lieutenant with the American forces during the conflict, had erected a large brick house sometime after 1764. This building, still standing and known for many years as the "Losee House," served both as home, store, and tavern during the early years, and speedily became the center about which other buildings were grouped.

MILITARY VISITORS

According to tradition, this tavern was used as a stopping place by no less a personage than General George Washington at times, and as headquarters by General Horatio Gates.

Almost across the road from this old house was the home of the Lyle family. This building, later known as the Mooney House, and later still as St. Claire's Deaconess Home, is also still standing.

A short distance up the Post Road stood the house erected by Major Van Ness, and later known as the Punderson house. Van Ness conducted a store in this building for a number of years before it passed into the hands of Ebenezer Punderson, sometime during the interval 1790-1800. This old building, said to have been an excellent example of the architecture of the period, is no longer standing.

Still further up the road lived the Heermance and Schermerhorn families.

Such was the general lay-out of the community known at that time as Red Hook, the oldest hamlet in the Township with the exception of the Landing and Mills along the river.

GROWTH

The Revolution had done a great deal toward breaking up the lease-hold system of land ownership in this locality, and new farmsteads were rapidly coming into being.

These people, even as their forebearers who had settled along the river, were also deeply religious and, for a time after moving eastward, had continued attendance at the Old Red Church near present-day Tivoli.

A CHURCH OF THEIR OWN

As time passed however, mention of a church of their own, located somewhere along the Post Road, began to come to the fore.

Just when this desire for their own church became a reality, and the exact date when the congregation of the "Church at the Road" emerged as a group of its own, has always been a subject for speculation and conjecture.

According to an inscription on the fly-leaf of the oldest record book of this organization the date was 1788, at which time St. John's Church of Red Hook was organized and a union formed with the Lower Red Hook Church, meaning the church at Hoffman's Mills.

RECORDS

The baptismal record found in this same book however, begins with the year 1785 at which time, Jacob, son of Peter

Cantine and Nailtje Heermance was baptized with Andries and Marietje Heermance acting as Sponsors.

From this date down until 1791, the entries are all in the same handwriting, the same ink, and seemingly copied at the same time. This would indicate the one-time existence of another book, or the fact that these entries were originally on the book of another church. These entries in the Red Hook volume are said to have been made by Henry Lyle, one-time owner of the old Mooney House.

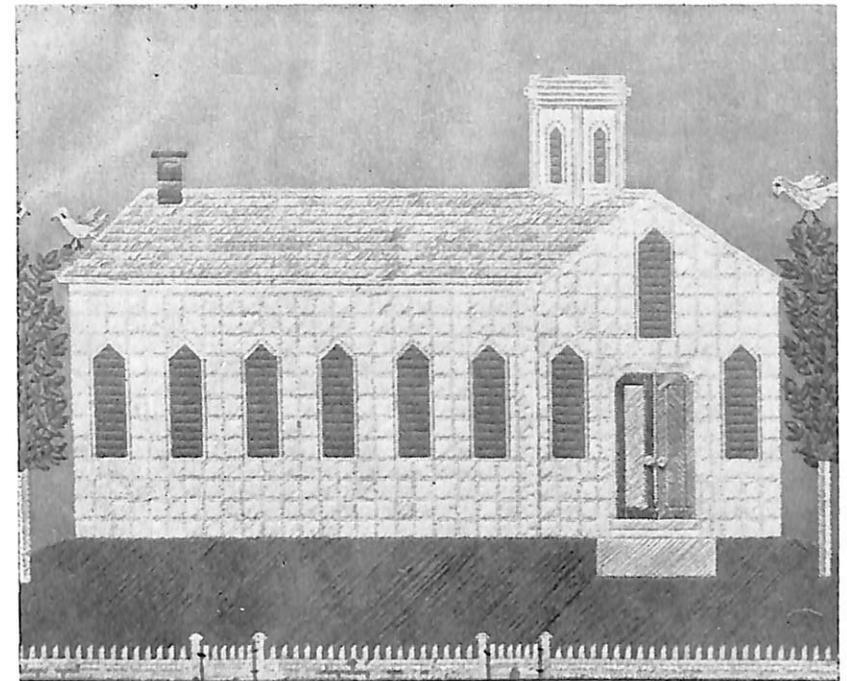
Rev. Petrus De Witt, pastor of the church at Rhinebeck Flatts, was the clergyman working among the people of the Red Hook area at the time, and one of his entries in the book of the Rhinebeck Church reads: "Oct. 8, 1787, children baptized by Do. Petrus De Witt, preacher at Rhinebeck Flatts and Red Hook New Church."

All of the above would tend to establish the existence of a functioning group in the Red Hook area, some years prior to the date of 1788 given in the church book at St. John's.

The wordings of the entries of the first Consistorial elections also tend to bear out the existence of a congregation prior to 1788. These entries read: "Red Hook, November 9, 1788, were chosen members of the Consistory the following persons Elder, Peter Heermance in place of Cornelius Swart, who goes out, Deacon Cornelius Elmendorf, in place of David Van Ness who goes out". Right here is proof positive that the Congregation had been functioning for at least one term of official service prior to this election, and that the date of its organization is somewhat prior to that of the 1788 given in the entry of Dominie Kittle on the fly-leaf of the book.

THE FIRST BUILDING

"The Church at the Road" is the designation given St. John's, in an entry made in the old church book late in 1793, and no appellation can more aptly describe the site chosen for the location of the building erected by the loving handiwork of the members of its congregation at what was then Red Hook. The present church of St. John's, while longer, occupies the same site as that of the older edifice, and no one can deny that the judgment of these old-timers would be difficult to surpass when it came to selecting a fitting location for their building.



Sampler of Old Stone Church, "Church at the Road"

According to E. M. Smith, who spent much time in this area while compiling his "History of Rhinebeck", this old church building was constructed of stone which had been quarried from the "Styler Barrick", a stony, rocky hill northeast of the village. Smith's "Styler Barrick" was in all probability, the English rendition of "Steyle Berg" or "Steile Berg", the Dutch or German terms for "Steep Hill" such as one where rocky out-croppings or stones were plentiful.

LIKENESS

About the only likeness extant of this old building is found on an old sampler, worked with loving care by a member or members of that congregation of the long ago. This old piece of needlework, still well preserved, depicts a building well and solidly constructed of stone, and standing in the same relation to the highway as the present church of St. John's.

Six windows, the tops of whose frames are arched in some local craftsman's version of the ecclesiastical gothic so commonly used in church architecture, grace the side of the building, and

three in the gable end, one at each side of the double doors, and one in the peak.

There is no spire shown, merely a squat, square belltower placed at the south end of the roof, just over the gable.

There is one chimney shown at the northern end of the building.

NARRATIVE POEM

It is doubtful indeed if the maker or makers of that old sampler ever gave thought to the service they were rendering those of future generations. That old piece of needlework is the only existing likeness known of the exterior of the original church of St. John's, and as such, is a treasure to be cherished and guarded through the years. It may have been only a piece of "fancy work" to those of the long ago, but to us of to-day, it is an invaluable link with the past.

By such chances are stories woven, a piece of needlework has given us the only likeness of the exterior of the old church, and it is only by another chance that we have had handed down to us a description of the interior of the old building, a description written by one who could well remember that old structure and who also had ample opportunity to talk with that elder generation whose memories could reach well back almost to the time of its erection.

This description is embodied in a narrative poem "Our Yesterdays", written for, and read at the Centennial celebration held at St. John's in 1888, 75 years ago.

This composition is the work of Anna B. Moore, whose services as organist and Sunday School teacher at St. John's began more than a century ago, while the old building was still standing and in use. Space does not permit the inclusion of this entire work by Miss Moore. As a poetical composition it is a masterly piece of work, as possibly the only existing eye-witness description of the interior of the old church, and of those who worshipped there, it is a source of information far beyond price.

The quaint old-fashioned pews, each with its doors opening into the aisle, the high, wine-glass type pulpit, and the inevitable sounding board are all aptly depicted in this old poem:

"The high-backed pew with closely-buttoned door formed
barricade 'gainst idle thought,

And holy hush pervaded all the place as from pulpit high,
With its great sounding board, 'rose Petrus De Witt, the
earliest pastor of the church".

* * * * *

The manner and dress of the folk who gathered there to
worship at this first service under the guidance of this old pastor
of 1788, are also depicted:

"An August morn, one hundred years ago. Behold the
picture!

Mothers in Israel led the pattering feet of little ones across
the sanded floor,

And as they revrent sat, there came to neighboring pews a
fragrance like to ancient gardens;

For fastened in the neatly folded kerchief a sprig of rosemary
or lavender sent out its odors.

While sweet, young girlish faces hidden 'neath the quaintest
bonnets,

Matched, in their dainty coloring, the prim-rose budding in
the country lanes.

With breeches to the knee and brightly burnished buckle
at the toe, the fathers of that day appeared,

And many a powdered head gave courtly air to scenes that
otherwise had barren seemed."

* * * * *

The final tribute to those founders who attended that first
service so long ago is found in the lines:

"Long since these pious souls have voiced their praise
In temple great, not made with hands, eternal in the heavens,
And rude brown stones, with 'Sacred to the Memory',
All overgrown with moss and lichen gray, remain alone to
testify of them".

* * * * *

Here also is what amounts to an eye-witness account of some
of the so-called improvements made to the old church's audi-
torium:

“As pictures come and go at slide of stereopticon,
 So come and go revolving years with their successive change,
 Fashions, e'en in those days, were arbitrary things; yea,
 more, they attacked the pulpit!
 For as the congregation grew, enlargements and improve-
 ments came;
 And each so-called 'improvement' moved the pulpit north,
 then south.

Galleries were built -----”.

* * * * *

Later still this bard of old speaks of:
 “The pillars grained in oak to uphold the galleries”.

* * * * *

The author of this poem was the first organist at St. John's of which there is any record. Her long-time association with the choral portion of the service, and her acquaintance with those of a still earlier day, lends added authenticity to her description of the musical portion of the services held in post Revolutionary times:

“----- and tuning fork and chorister from upper loft
 Sounded their sol, me, doe, behind a curtain, ringed with
 brass and damask woven.

And who shall say whether or no the lads and lasses of those
 days

Were happy most, thus to be screened from public gaze.

Or most in such convenient place for coquette glance and
 covert gallantries?”

* * * * *

Verification of the tradition regarding the absence of an organ during the early days, and also of the plainer style of the architecture of the auditorium of the old church, are to be found in the lines:

“No pealing organ then, no traceried roof to echo and re-
 echo back the strains,

But strings of viol every holy day quivered to stately moving
 melodies;

And often times the pipe of flute joined to its deep voice”.

* * * * *

The poetess then paints a word-picture of the old-time church official, collecting the offering to the strains of such music:

“This too when down the aisles the deacons moved,
 Armed with the long pole on which hung velvet pouch with
 tinkling bell
 Wherein the pence and shillings fell to fill their dear Lord's
 treasury”.

The use of this long pole evidently survived well down into comparatively recent times, according to the reminiscences of the late James Edward Kerley, uncle in fact to many and by courtesy to a host of others of the congregation of St. John's.

This man had it that, even as late as 1875, it was one of the duties of the sexton, during church services, to keep the adults alert by tapping on the shoulder any who slumbered, and to keep the younger element subdued by rapping them on the head with the long rod provided for that purpose.

* * * * *

Another section of Miss Moore's narrative pays tribute to those of the Clergy who had served the pulpit of St. John's during the first century of the church's existence:

“On Zion's walls, during the century, eleven watchmen
 stood,

Beseeking men to come 'out of the darkness into marv'lous
 light.

Nine have had summons from their great High Priest to
 Minister in upper sanctuary.

And we to-day encompassed are with this 'great cloud of
 witnesses'.

Among them stand a Jeremiah, Jacob, Joseph, and Ezekiel;
 And John-disciple well-beloved is also there;—

Two by a quarter century's pastorate were Fathers to their
 flock.

The babes o'er whom the sprinkled water fell in name of
 Father, Son, and Holy Ghost,

By the same hand were joined in wedlock holy,

And later still the peal of marriage bell exchanged for
 funeral knell

And sorrowing heart, as 'Ashes to ashes' fell from quivering lip."

This passage of Miss Moore's work depicts an entire chapter in the life of St. John's, its pastors, and its people. The clergyman coming to the pulpit as a man in his prime, and growing old in the service of the church. The baptismal service, with the babe clad in one of the christening robes which so often were cherished heirlooms passed from generation to generation. The marriage service with the babe, now an adult, and the clergyman with



Top—left to right—Rev. Ezekiel Carmen Scudder, M. D. 1887-1885
 Rev. John William Ward 1841-45
 Center—Rev. Frederick Bodine Thompson 1834-1836
 Bottom—Rev Andrew N. Kittle 1807-1833 Rev. Joseph Scudder, M.D. 1875-1876

visage now beginning to show signs of the passing of the years. The service beside the open grave, with the pastor, his hair now needing no dusting with powder to whiten it, reading the burial service o'er the parishoner whom he had baptized so many years before.

"From cradle to grave, watched over by one shepherd of the flock."

* * * * *

Miss Moore, in her narrative, has it that services at old St. John's began on a morning in August, 1788, so also according to her tale, did they terminate there on an August morn some 83 years later:

"And so one August morn, just seventeen years ago, the people came.

The 'sacred walls' for the last time resound to prayer and praise"—

* * * * *

HER PLACE IN HISTORY

No one knows to-day just what Anna Moore had in her mind when she penned these lines three-quarters of a century ago, but as a contributor to the history of the early days of St. John's Reformed Church of Upper Red Hook, she deserves a lasting place in its hall of fame.

PASTORS OF THE EARLY DAYS

Three men were destined to guide the destinies of the Church at the Road during the greater portion of the first half-century of its existence. The first of these was:

PETRUS DE WITT

This man had charge of the churches at Rhinebeck Flats and Pink's Corners, and apparently had been working in the Red Hook area at the time of the founding of St. John's. According to Dominie Kittle's entry in the old church book, DeWitt must have been pastor of St. John's at the time when the union with the Lower Church at Hoffman's Mills was formed in 1788.

This man served the Red Church till 1791, and St. John's till 1798, and then departed for other fields of endeavor. His entries in the church books at St. John's are the only ones em-

playing the Dutch language, and he was, in all likelihood, the only one of those serving this church to officiate for the greater portion of the time in that tongue.

De Witt had studied under Dr. J. H. Livingston, one-time pastor of the Red Church, and seems to have been an able and competent worker.

JEREMIAH ROMEYN

This Clergyman came from a family whose name fills a prominent place in the history of the Reformed Church of the time. He was a native of New York City, and had studied under both Dirck Romeyn, who also had supplied the Red Church, and Hermanus Meyer of Kingston.

At the time of his call to Red Hook, Romeyn was serving the Livingston Manor Church at Linlithgo, N. Y., and continued to make his home there throughout his pastorate. According to the conditions of his call to Red Hook he was to the three congregations "in the following manner";

He should preach one-half of his time at the church of Linlithgo, and in the afternoon of each Sabbath shall catechize the youth etc., — and the other half of his time, He shall preach alternately at the two churches of Red Hook in such language as the Consistory of each church shall point out—.

Romeyn is said to have been a man gifted well beyond the average, endowed with an imposing personality and an excellent orator. Tradition also has it that this man, almost to the time of his death in 1818, wore his hair long and powdered it white. His connection with St. John's terminated in 1806-07.

ANDREW N. KITTLE

The final, and greatest member of this trio of early day pastors of St. John's was Andrew N. Kittle. Born at Kinderhook in 1785, Kittle was, on the one side, a grandson of Johannes Fryenmoet and on the other, descended from pure Hollandish stock. He had studied under both Froeligh and Livingston and according to all accounts, "was early dedicated to the Lord".

The churches at Upper and Lower Red Hook were Kittle's first charge, and his call to the two pulpits is dated as of Feb. 1, 1807, and bears the approval of the Classis of Poughkeepsie dated

April 15 of the same year. Eleven days later, April 26, 1807, Andrew N. Kittle was ordained in the Lower, or Old Red Church of Red Hook in a ceremony at which Dominies Brodhead of the Church at the Flatts, and Vedder, of Gallatin, officiated.

Rev. Brodhead preached the ordination sermon at the morning service, and Kittle delivered his inaugural discourse in the afternoon. Thus began a pastoral relationship that was to endure for more than a quarter century, and was also to witness the change to the Church at the Road as the pastoral headquarters.

Other pastors were to come to the area and serve both churches, but, after Andrew Kittle had given up the Lower Church and transferred to St. John's in 1815, the clergy worked from there and not from the church at the Landing.

According to the terms of this call, Kittle was to be paid the sum of \$400.00 yearly for his services in the two churches, payment to be made in two half-yearly installments.

One clause in this call strikes a rather ironical note. The congregations promised, in due time, to provide Kittle with a suitable and convenient parsonage and customary supply of wood.

Records indicate that Andrew Kittle did not live in the Church House at Hoffman's Mills during the earlier years of his pastorate, and it is also a matter of record that St. John's church did not acquire a parsonage of its own till well after he had left the area. Just where this man resided before leaving the charge at the Red Church would be difficult to say. We do know that for at least a portion of his stay at St. John's he made his home in the Losee, or Thomas, house already mentioned as the gathering place of the Continental Officers during the Revolution.

DISCIPLINE

This man was an individual of strong opinions and great will power, and had entered upon his work with a determined resolve to become a good and devoted minister to Christ. He was a strict disciplinarian, and one not at all backward in calling his parishoners to account if he deemed the situation merited such a course. According to the usages of the Reformed Church, it was, and still is, the custom to hold a meeting of the Consistory prior to a Communion service. At this gathering it was and is even today customary to question the Consistory individually regarding

the "walk and conversation" of the members of the flock and inquire regarding cases demanding discipline.

These questions may be largely a matter of form today, but at one time, they meant exactly what they implied. In Kittle's time we have record of one of the flock having been accused of neglecting public worship and encouraging gambling and horse racing. When summoned before the Consistory, the hapless member entered a plea of guilty, claiming that his "situation and the worry of a large family" had caused him to do as he had done. The Consistory took a lenient view of the matter, some of them may have remembered the admonition regarding the casting of the first stone, and resolved that the offender be forgiven. He was to be properly anointed with the understanding that the next misstep would mean suspension.

On another occasion a member requested a letter of "honorable discharge" from the church. This man was told that if he would be able to "derive more spiritual and temporal benefit" the letter would be given him. He would be released from the pastoral care of the church, but not from any pecuniary obligations.

Discipline under the pastor was not reserved for the congregation alone. Members of the Consistory also felt its weight at times, especially when any one of the group absented himself too often from meeting.

Things at St. John's must have prospered under Kittle, for in 1813 the records indicate a rather extensive and thorough overhauling of the church.

The fly leaf of the old 1813 record book of the church bears the following inscription in Dominie Kittle's clear-cut hand,

"Memoranda—On Lord's Day, Sept. 26, 1813, A.D., the church of St. John at Red Hook, after being rebuilt, was opened and consecrated by the Rev. Andrew N. Kittle, V.D.M., Pastor Loci, from 2 Chron. 6:18—"But will God in very deed dwell with men on earth, behold, the heaven of heavens cannot contain thee, how much less this house which I have built".

Indications of a really extensive program of alteration are further borne out by the action of the Consistory a short time later. This group voted to "Present our thanks to the Reformed German Church (now St. Paul's of Red Hook) for the use of their church

this summer". Services must have been held there for a goodly length of time by the group from St. John's.

REALIGNMENT

From 1813 onward, Kittle's attentions seem to have centered more and more about St. John's. His entries of members, baptisms, and elections of officers at the Red Church terminate with that year, and his final entry on the Old Church's books is dated Oct. 4, 1815, a final settlement in full of all demands. From that date, all entries appear on the books of the Upper Church, or St. John's. In connection with this realignment of his pastoral duties, Kittle accepted the call from the Livingston Manor Church, now moved to Livingston Village from Linlithgo, and worked with them, in connection with St. John's until 1827, and then continued at St. John's until the termination of his pastorate there in 1833.

This man must have had the pastoral care of a large section of northern Dutchess, and also some southern Columbia Counties during a goodly portion of his stay at Red Hook.

The old records indicate that, at one time or another, his charge must have extended from the Landing at Tivoli, eastward beyond the Turkey Hill section of the Township of Milan, and northward at least to Pleasant Vale, now Elizaville, and Clermont in Columbia County.

REV. FREDERICK BODINE THOMSON

This Clergyman, called to St. John's under date of Sept. 30, 1834 for a period of five years, was a newcomer to the ministerial field. He was installed as pastor at St. John's on Nov. 12, 1834 after having been ordained by the Classis of Poughkeepsie. Whether or not this ordination took place at St. John's one cannot say, but this Clergyman could well have been the first pastor so honored.

The following spring the Consistory and members of the church set about the procuring of the parsonage so often mentioned in connection with Kittle's pastorate. The property purchased was the house and lot owned by Harris Righter, and located adjacent to the church land. This was secured for the sum of \$800.00.

Thomson's pastorate at St. John's seems to have been a peaceful and happy one, nevertheless this man, after working there a little less than two years, resigned his charge to enter the foreign mission field. His entries in the books at St. John's clearly indicate his deep interest in this phase of ministerial work, and his resignation was accepted with deep regret.

CHURCH REPAIRS

It was also during this interval of 1836-37 that the Church at the Road was given one of the most extensive over-haulings and reconditionings of its entire career.

A detailed list of these changes and repairs has come down to us, and a perusal of this gives one an excellent idea of the general lay-out of the interior of this building, at least at this period of its existence:

The old porch in front of the church was to be removed and replaced with a plain platform, as shown on the old sampler.

Eight feet of the south end of the building were to be partitioned off and used as an entrance hall or porch. This would also give the bell-ringer a place to stand out of sight of the congregation.

Two doors were to lead from the entry-way into the auditorium of the church. This was later left to the option of the committee in charge.

There were to be two aisles at least $3\frac{1}{2}$ feet in width.

There were to be three rows of pews, each 6 feet in length and $2\frac{1}{2}$ feet in width, a double row down the center of the auditorium and one row along each side.

A gallery, six feet wide, was to run along each side wall, and one, eight feet wide, along the north end of the room.

The pulpit was to be placed in the south end of the auditorium, between the two entrance doors.

A floor plan of the room also shows pews at each side of the pulpit.

Floor and floor timbers to be taken up and relaid.

There was to be a new roof and new steeple. Only a belfry is shown on the sampler.

A window to be cut in each gable end, and a window to be set directly behind the pulpit, to let light in from the upper part of the entrance.

Two flights of stairs were to lead from the entrance hall to the galleries.

The outside walls of the building were to be scraped, pointed, and painted.

These recommendations were duly carried out and, when completed, the building was rededicated, the service being held July 19, 1837, with the Rev. J. H. Van Wageningen of Livingston officiating.

JACOB W. HANGEN

Dominie Hangen, who had been serving the church in the nearby hamlet of Germantown, was the next man called to the pulpit of St. John's. According to the conditions of his call, Hangen, who came to Red Hook in December of 1837, was to preach every other Sabbath morning, and alternate in the afternoon. He was also to serve both the Upper and Lower Churches.

This man served the two churches at Red Hook until May 19, 1840 and then was called to a charge in Pennsylvania.

JOHN WARD

Ward, when called, came with the understanding that he was to supply the pulpit for one year, with the congregation paying "all they could". At the end of that time he could be hired as regular pastor if acceptable. This was in 1841, Ward's services must have met with approval for he was hired, and remained at Red Hook until 1845. Ill health however hampered his efforts throughout his entire life.

It was during Ward's pastorate that the Sunday School under the care of the Consistory, applied to the Sabbath School Union of the Reformed Church for admission.

Mention of the Classis of Hudson, instead of the Classis of Poughkeepsie appears in the records at about this time also.

JOHN G. JOHNSON

In the wording of this man's call to St. John's, one finds what seems to be the last mention of the Old Red Church in connection with the Church at the Road.

John G. Johnson, of Glenham, Dutchess County, was called late in 1845, and installed at St. John's March 4, 1846. At this installation, the Rev. John Gosman of Hudson preached the sermon; the Rev. Jacob Fonda of Linlithgo and Greenport gave the charge to the Pastor, and the Rev. Ira C. Boice of Claverack, the charge to the people.

According to Johnson's call, he was to serve the church of Upper Red Hook united with the church known as the Red Church near Upper Red Hook Landing. The pastor was to preach at St. John's two morning and a like number of afternoons every 4 weeks. He was to serve the Red Church two mornings and one afternoon during a like period, and the fourth afternoon was to be spent at Cedar Hill, near Barrytown. His total salary was to be \$525.00 per annum.

LAST REGULAR PASTOR

If the provisions of this call were duly observed, John G. Johnson must have been the last clergyman to have any regular connection with the Old Red Church. John Rudy of the Reformed Church, and Augustus Wackerhagen and William Askam of the Lutheran Church of Germantown as well as Rectors Anthon and McCarty of the Anglican church also held services there, but the old church, Mother Church of St. John's gradually became inactive and remained so until Nov. 11, 1921.

At that time the old bell, its ancient break repaired by a master workman, again sounded its call at 11:50 A.M., anniversary of the signing of the armistice that ended World War I. This call on the old bell was sounded by Howard Ellsworth, 93, of Red Hook, one of the oldest residents of the locality, whose age permitted him to recall the days when the old church had been an active organization.

The gathering in the old building then observed an interval of silent prayer, broken only by the tolling of the old bell, sounded this time by John Downing, veteran of the recent war; this tolling continued as the body of the Unknown Soldier was interred in the National Cemetery at Arlington, Va.

The service was brought to a close by an historical address given by Rev. Dr. Chas. B. Smith of the Upper Church. Thus did the living pay tribute to the heroic dead.

Two years later St. John's Congregation, by a quit-claim deed, conveyed all title and ownership in either the Old Red Church, or the Cemetery, to the Red Church Cemetery Association. Since that time the church has been used for occasional Memorial Day Services. The cemetery, is well kept and now used by all churches of Tivoli. The old church however, in fairly good condition, is now only a landmark, its days as a house of worship are ended.

Interred in both the Red Church and St. John's Cemeteries are the remains of men who have fought in just about every war in which this country has engaged since the time of the Revolution.

JOHNSON'S REPORTS

Dominie Johnson seems to have been a man who had the courage of his convictions, and the ability and willingness to express them. In his annual report of Religion in the Reformed Dutch Church of Upper Red Hook, submitted to Classis, April 17, 1849, he says, in part: "Our Town is deplorably behind most of our County in religious things—Intemperance, Sabbath breaking, and subsequent neglect of the means of grace are lamentably prevalent".

The number of families in the congregation is given at this time as 61. The number of Congregation as 200, and number in Communion, last report, 69.

As of 1851, the resolution was adopted that the pastor "be paid \$400.00 per annum, and 'as much more as may be contributed".

BIBLE CLASS

This organization functioned for part of the summer of 1852, things at the church seemed to be improving. In the annual report for 1853 the pastor notes that the people had attended public service with more than the usual interest during the past season. The effort and worry that this man was expending upon the church were evidently beginning to pay dividends.

IMPROVEMENTS

The year 1853 also witnessed the repainting of the parsonage, repairing of the church building, and erection of a barn on the church property.

The following year additional repairs and improvements to the church itself were in order, and the recommendations for these bear out, in a goodly measure, the changes mentioned by Miss Moore in her poem. The meeting to decide upon these changes was held on Feb. 22, 1854, with the pastor presiding.

At this time it was unanimously resolved that the pews and pulpit be placed in reverse of their present positions, namely the pulpit in the north end of the church and the pews facing it, and that the gallery, at present across the north end of the church be placed across the south end. Windows were to be repaired, and the side galleries lowered. Additional pews, improved tops for the church chimneys, and other necessary matters were also included. Bills later submitted to cover the cost of these changes amounted to some \$1,200.00 or more.

Plans seem to have been underway at this time to check over the old wood-burning stoves used for some years past in the church, and to replace them with the "new type coal burners." Some little time prior to this, the idea of getting rid of the old Franklin stove in the parsonage, and installing one of the newer "closed" stoves had also been given attention. Just how efficient these old stoves had proven one cannot say. However in most of the early churches of this area, those attending worship during the winter months had been compelled to depend largely upon "footwarmers and fortitude" for comfort, so-called, during the hours-long sermons so common at that time.

AGAINST CHANGE

Plans for dropping the word "Dutch" from the Corporate name of the church were advanced at about this time, but met with a very cold reception. The name remained as it had been since the incorporation of the congregation.

CHOIR LEADER

Just when music was introduced into the service at St. John's to assist the *voorleser*, and later the choir leader, in his

task of leading and directing the singing, the records do not indicate. They do however mention the efforts of one who must have been a choir leader of better than average ability and talent. On Oct. 31, 1859, the Consistory enacted a resolution expressing appreciation for the efforts of their "friend and neighbor" B. S. Piers who had acted as choir leader for the past three years "with great acceptance." Mr. Piers was invited to continue with his work, and plans were made for widening the front gallery of the church some 3 feet or more to accommodate both choir and Sunday School.

CHURCH FAIR

Improvements and changes inevitably called for the outlay of money, and a church fair and festival was planned for July 4, 1860. This apparently proved successful for later mention is found of the use of money derived therefrom against church expenses.

ADDITIONAL LAND

It was also during the year of 1861 that additional land for the burial ground was procured. Ten-elevenths of an acre were purchased from Robert Almstead, for the sum of \$200.00. This land, purchased June 15, 1861, adjoined the old burial ground to the eastward.

THE WAR YEARS

The awful shadow of the Civil War had fallen across the land, and the congregation of St. John's felt the impact of the conflict fully as much as any other group or organization. In one of his entries, Dominie Johnson speaks most feelingly of the grief and heartbreak caused by the losses of friends and loved ones.

BETTER TIMES

These things finally came to an end however, even as all things must, and St. John's again looked forward to the enjoyment of the blessings of peace.

In keeping with their policy of retaining their ancient name, the Consistory of the church went on record as being opposed to the dropping of the word "Dutch" from the name of the Reformed Church here in America as suggested by General Synod.

The interval of 1866-70 must have been one of slow but steady growth according to membership figures. No mention is made during this interval of the church building, or the condition thereof.

ANOTHER CHANGE

With the dawn of 1870 however came indications that this old building, erected more than 80 years before, was proving inadequate, and that plans for a new church edifice were under consideration.

On Feb. 2, 1870, the Consistory resolved to call a meeting of the friends of the church, to take into consideration the matter of the erection of a new church building and repairing the parsonage.

This gathering was to be held on the afternoon of Saturday, February 19th, at 2 o'clock.

Another chapter in the history of St. John's was drawing to a close.

PART III THE NEW BUILDING

The gathering held on that afternoon marked the passing of another milestone in the history of St. John's.

With the thoughts of a new church building in their minds, those assembled resolved, among other things, that the new edifice be at least 65 feet in length on the outside, and about 40 feet in the clear on the inside of the building.

A committee was named to confer with builders, and another meeting scheduled for three weeks hence for the submission of a report thereon.

Records here indicate an interval of doubt and indecision regarding the building program. One element of the congregation evidently favored the move, and the other, the repairing and renovation of the old stone building for at least one more time.

This last group evidently voiced so strong an objection to a new building that a committee was named to canvass and as-



REV. GEORGE LYDECKER
1886-1898



REV. CHARLES MAAR
1900-1904



REV. ERNEST CLAPP
1904-1913



REV. CHARLES SMITH
1920-1923



REV. HENRY MULFORD
1913-1918

certain, if possible, how much could be obtained in the line of funds toward the repairing of the old building.

Another meeting was held on March 18, 1870, and those in charge of the canvass reported that they had encountered a "marked indisposition" on the part of the people toward donating money for the repair of the old church, but those who had expressed willingness to help toward the erection of a new building were still in favor of the move. In view of this sentiment, the meeting resolved to reconsider the motion passed at the February assemblage relative to the repairing of the old church.

It was then resolved that the congregation go forward with the building of a new church according to the plan discussed at the meeting of February 19th.

A six man building committee was named at this meeting, and given charge of the undertaking, subject to certain restrictions voted at the time.

On June 19, the Consistory met in conference with the members of the Greater Consistory, and it was resolved that the building committee be restricted to the use of the amount already subscribed, or obtainable, in the work of erecting the new church, and that it was the "sense of the meeting" that no debt be incurred.

LAST ENTRY

The entry regarding this meeting as recorded in Dominie Johnson's handwriting in the old record book, was the last that he was destined to make. Anyone reading the entries made by this man, who had served the church so ably and well for nearly a quarter of a century, cannot but note the progressive deterioration in the quality of Johnson's handwriting during the latter part of his pastorate, toward the end his writing is that of a man apparently far older than his 56 years. His malady, whatever it may have been, must have been making gradual inroads upon his health for some time prior to his passing.

Even as the great leader of the children of Israel was permitted to gaze upon, but not enter, the Promised Land, so was Dominie John G. Johnson of St. John's permitted to witness the beginning, but not the completion of the task of erecting the new

church. The committees had been named and the way had been cleared, but, on the evening of Sunday, July 3, 1870 this pastor, who had served the old church for so long, answered his call to a higher charge. According to the funeral sermon, preached by the Rev. John Mc Clellan Holmes, D.D., of Hudson, N. Y., Johnson died as he had lived, quietly and beloved by everyone.

Funeral services were held from the old church which was packed to the doors by members of the congregation and friends of the deceased, both of clergy and laity.

At the conclusion of the services at the church, the remains were taken to Barrytown Station, and from thence by train to Peekskill and, later in the day, interred in the cemetery there.

HENRY V. S. MYERS

The next pastor to serve St. John's was a young man just entering the ministerial field. Henry V. S. Myers, of Brooklyn, came to the church early in 1871, and was ordained and installed in a service held at the church on February 14 of that year.

Into the hands of this young pastor passed the responsibility of leading the congregation of St. John's in their task of erecting their new church.

Dominie Myers came to Red Hook in January of 1871, and must have lost little time indeed in taking over his duties as pastor. His annual report submitted to Classis as of April 1871 contains the following statement: "Since January, the services on Sabbath have not only been maintained, but largely and fully attended—so much so that on one or two occasions the room, usually large enough, could scarcely contain all who came", evidently this pastor was proving amply equal to the occasion, and also one who could win the goodwill of his people.

It was also in April of 1871 that the building program, stalled for a time by the death of the old pastor, again came to the fore.

The plans and specifications decided upon for the new building had been drawn by J. A. Wood, formerly of Poughkeepsie, and these evidently called for a somewhat greater outlay of cash than had been contemplated.

At this April gathering, it was finally resolved to rescind the former resolution restricting the building committee as to funds, and authorize that body to go ahead with the erection of a church according to Mr. Wood's specifications, excepting the inclusion of a spire and some ornamental tracery on the roof.

THE SPIRE

This matter of whether or not to have a spire for their church soon became an issue of real importance with the people of St. John's. One group argued against the move, stressing additional expense, upkeep, and danger from lightning. Proponents of the matter responded by citing tradition and precedent as evinced by the construction of most churches here in the Valley. The old stone church had not been graced with a spire, merely a belfry according to the old sampler, and the greater number of the folks at St. John's desired that their new church have a spire equal to the best.

Regardless of arguments pro and con, it was the decision of the architect which finally settled the matter once and for all. Mr. Wood flatly refused to erect the building without the spire as included in the plans, and this finally ended the matter.

CORNER STONE

Matters must have proceeded apace after this, the contract for the work was let to Milton E. Cramer of Poughkeepsie, and, on September 12, 1871, the corner stone of the new church was laid with fitting ceremony.

Placed in the Corner Stone by the pastor were: Copies of the "Christian Intelligencer", "Sower and Gospel Field", "Red Hook Journal"; currency of the Country, both paper and silver; names of: The Consistory, Building Committee, Architect, and Contractor.

DEDICATION

That autumn and winter the people of St. John's attended services held in Academy Hall, while the walls of their new sanctuary were being raised by the builders.

Work must have gone forward smoothly, for by March of 1872, one finds mention of properly insuring the new church building.

The formal dedication of this new house of worship took place on May 15, 1872, with Rev. Joachim Elmendorf, D.D. of Albany, preaching the sermon from Genesis, 28-17; and the Rev. Edwin Holmes of Hudson, reading the dedicatory form of the Reformed Church.

According to accounts written at the time, the new building when completed must have been nearly identical with the St. John's Church of to-day.

The plan of the structure was cruciform with the transept being set aside for use of the Sunday School, and the nave for the auditorium of the church.

The tower, or spire, source of so much controversy, was located at the junction of the nave and transept.

The gallery extended only across the rear of the church, and was meant for use of the choir only; the triple galleries, such as had graced the old church, had become a thing of the past. Sunday School rooms and church auditorium were so arranged that, when necessary, they could be converted into one vast assembly hall by merely opening three double connecting doors.

The highly pitched, open timbered ceiling of the auditorium was graced with elaborate tracery, and the panels formed by the exposed timbers painted in dark blue; side walls of the auditorium were gray.

Pew caps, arm pieces, book racks, bases, mouldings, platform, pulpit, and lamp stands were of finest black walnut.

Heating of the new building was accomplished by two portable hot air furnaces.

Total cost of this building was some \$13,000.00. Of this amount, \$10,800.00 had already been subscribed at the time of the dedication, \$500.00 having been pledged by the pastor. Additional pledges were also coming in.

THE OLD BELL

Although the old church building vanished from sight with the erection of the new, reminders of it were carried over into the construction of the present church. According to the terms of the building specifications, stones from the old walls, stone from

the "Styler Barrick" of yesteryear, were to be used in the foundation, and all suitable timber taken from the old structure could be also utilized.

A further clause stipulated that the builders were to: "Hang the old bell in a substantial manner with the present frame". The "Old Bell" thus referred to, while coming from the old church where it had hung since 1854, was most certainly not the one that had called the worshippers to service at Upper Red Hook in the early days.

This is proven beyond doubt, by an entry in connection with the above date, to the effect that the "balance between the old and new bells" was some \$157.00. This entry also refers to the freight charged on the newer bell.

The name of the maker of the original bell used at St. John's has long since been lost. The bell transferred from the old church to the new however was cast by the Meneely Bell Company of Troy, and toned to the note of "C" sharp. This bell used in the old church, also rendered excellent service in the new and its voice summoned worshippers to service at St. John's until the condition of the belfry and steeple necessitated removal of the tower in the autumn of 1962.

There must have been a slight shift in the area covered by the pastoral field of St. John's at about this time, for one finds the Consistory approving the proposition to abandon the holding of the afternoon monthly service at Barrytown, and to devote instead two Sabbath afternoon monthly services to the group meeting in the Nelson School house, otherwise known as the "Cokertown School" district No. 9.

Dominie Myers's pastorate at St. John's while brief, was a very fruitful and happy one. In his annual report to Classis, submitted in April 1874, this pastor stated that the "last vestage of debt" in connection with the building of the new church had been removed.

NEW MEMBERS

In this same report the pastor mentions one of the largest accession of members to the congregation in recent years, twenty-two people having been received into the fold of the church on March first.

The remainder of this pastoral report tells of a year that began quietly, with well-attended services that ran smoothly and well. Bad weather had hindered many of the year's early activities, but a series of special prayer and praise meetings had been held as soon as conditions permitted.

Soon, according to this report, attendance at both Sunday and mid-weekly meetings had increased markedly and this had led up to the big increase in membership.

In addition to being an able pastor, Dominie Myers must also have been gifted with the ability to win friends for himself wherever he went. One endowed with such qualities could not long remain pastor of a small country church, and later that same year this man was called to the pastorate of the Reformed Church of South Brooklyn.

JOSEPH SCUDDER, D.D.

The calling of this man brought to the pulpit of St. John's one of a family whose name had loomed large in church circles for more than a generation. Joseph Scudder, who came to Red Hook early in 1875, was the son of Rev. John Scudder one of the most famous of the foreign mission workers of the Reformed Church.

This new pastor, whose acceptance of his call to St. John's is dated Feb. 6, 1875, had seen service in the foreign field, as medical missionary, and had also served as Chaplain in the Union Army during the Civil War. His advent brought a seasoned worker to the pulpit at Red Hook.

This man's pastorate was destined to be of tragically brief duration, but during the short interval that he did serve, he became known as an able and wise leader of the flock.

It was during his ministry that the present parsonage at Red Hook was built. According to old maps made at the time, the original parsonage of St. John's, purchased in 1835, must have stood just about on the site of the present building. Some of the structural details of this present parsonage would almost lead one to believe that the older building or parts thereof had been incorporated into the latter one.

This new parsonage was to be the scene of a lovely and tragic interval in the lives of its first occupants.

Before leaving for the foreign mission field Joseph Scudder had deeply loved Anna De Witt of Saugerties. Anna's father however had refused to consent to the marriage. Joseph was considering work in the foreign field, and the elder De Witt would hear of no marriage for his daughter with one so situated.

Some time later Joseph Scudder married a sister of Dr. Jacob Chamberlain, also a worker in foreign missions. After a period of service in India Mrs. Scudder died and Joseph returned to this country, broken in health, and for a time at a loss as to just which way to turn.

Here he again met with the sweetheart of earlier days and, this time, nothing stood in their way. Joseph Scudder and Anna De Witt were married, and came to live in the parsonage just erected at Upper Red Hook.

A wonderfully happy, but all too brief an interval of life and work at St. John's then ensued, before Joseph Scudder was called to his final rest in 1876.

EZEKIEL SCUDDER, D.D.

The burden laid down by Rev. Joseph Scudder was soon shouldered by his brother, Ezekiel, who came to the pulpit of St. John's as of September 1, 1877. According to all record and tradition, this man had been called to St. John's for the period of only one year. He remained however until 1885, and then relinquished his pastoral duties at Red Hook only because reasons of health forced him to seek a milder clime.

This man, even as his brother, had been active in the foreign mission field and had returned from work in India at about the time of his brother's death. He longed for a pastorate, or field, where he might be of use to his church, and at the same time enjoy the company and companionship of his family, three sons and four young daughters, from whom his duties had all too often separated him. He willingly stepped into the pastorate his brother's death had made vacant.

This was also an era when many of the older members of the congregation, stalwarts who had supported the work of the church through thick and thin down across the years, were called to membership in the church eternal, and resolutions of regret at their passing are to be found upon the old record books.

GIFTS

These closing decades of the 19th century were also on an interval when the church was recipient of gifts of many sorts, monetary and otherwise, some in the form of financial bequests to the organization from members departing this life, and others from both members and non-members, of more material things to be used for the welfare of the church itself.

Among these latter were: A pipe organ, a communion table, a piano, real estate, and memorial windows in the church itself.

One of these memorial windows, gift of the congregation and installed at the time of the erection of the building, pays loving tribute to the memory of the Rev. J. G. Johnson, pastor of the church for nearly a quarter of a century.

This window has as its motif, the "Good Shepherd", who is shown standing with his staff, a lamb in his arms, and another at his feet. A fitting and appropriate design indeed to commemorate the name of one who for so long a period, had been shepherd to the flock at St. John's.

The other memorial windows in the nave of the church have been given at various times by members of the congregation, and are excellent examples of the stained glass worker's art.

The window back of the pulpit at St. John's has the Good Saint himself for its central figure, and the beauty of its color and design have never failed to make a deep impression upon all who behold it.

This window was installed in October of 1888, the year of the centennial, and is the work of a famous London studio of ecclesiastical art.

This window, about 5 by 9 feet in size, is double Gothic lancet in styling, with cinquefoil rose top.

The right lancet, or section, of this window depicts St. John, as an old man, scroll and quill in hand, seated on a rock on the Isle of Patmos.

The Good Saint's eyes are raised toward the left lancet of the window wherein is depicted one of the "Seven Angels" in the act of alighting upon the earth. The celestial visitor is surrounded by the traditional cloud of glory.

Above the heads of both St. John and the Angel, and filling the entire upper portion of both lancets, is a vision of the "Holy Jerusalem" lying "four square" with gates, foundations, domes, and spires descending out of Heaven.

The descending Angel, who carries a golden reed wherewith to measure the city, in his left hand points to it with his right.

In the cinquefoil of this window is the traditional Agnus Dei, with the Lamb standing upon the "Book with the seven seals" upon which rests the chalice into which is flowing the blood from the Sacred Heart, "that taketh away the sins of the World".

In 1885 Dr. Scudder resigned his pastorate at St. John's and moved with his family to Texas.

PASTORAL REPORT

A pastoral report submitted in 1881 shows that the congregation had 170 communicants and 120 were in the Sunday School. \$1800.00 was raised that year for congregational expenses, and \$470.00 for benevolences.

G. D. LYDECKER

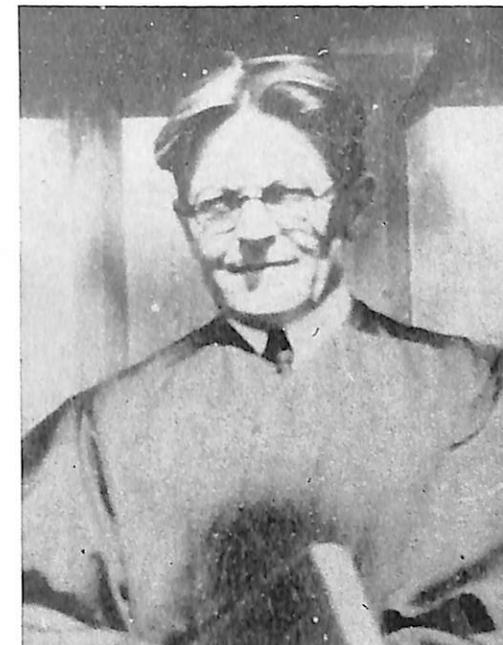
St. John's was without the services of a regular pastor for about one year after the resignation of Dr. Scudder. His successor was Rev. George De Witt Lydecker, who was duly installed September 21, 1886.

Dominie Lydecker's entries in the old record book are concise but complete, and his handwriting of the sort that makes reading of them a pleasure.

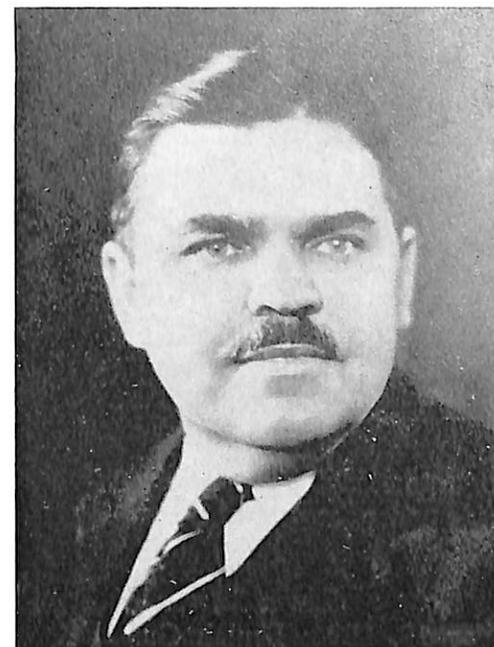
These entries indicate a steady progress and activity on the part of St. John's and its congregation. A new heater for the parsonage, reception of new members, appointment of ushers to act at Sunday Morning Service, and many other affairs connected with the activity of the church are recorded with meticulous accuracy. One of these entries, dealing with his own installation at St. John's, is a model of brevity as well as clarity: "Rev. G. D. Lydecker, having accepted a call presented by this church, was installed as its pastor at the regular fall meeting of Classis. The day was bright, the services were interesting, and the occasion a happy one". A tremendous amount of thought and sentiment packed laconically into a very few terse words.



REV. HENRY SHERWOOD
1924-1928



REV. GEORGE HEROY
1929-1931



REV. LAWRENCE FRENCH
1931-1939



REV. CHESTER McCAHAN
1939-1958

CENTENNIAL OBSERVANCE

It was during Dominie Lydecker's stay at St. John's that the church and congregation completed their first century of existence as a religious organization.

Mention of this coming anniversary and preparations for a fitting program in observance thereof are found in the church records as early as April of 1888.

According to all tradition, the first services at the original St. John's had been held sometime during the month of August, 1788, and it was the sixteenth of that month, one century later, that was selected as the date for holding the centennial services.

Invitations were to be sent to the officers of Classis and also to the neighboring clergy and the record indicates an active and busy summer of preparation for the event. Among these preparations was a united and concerted effort to cancel what ever debt was outstanding against the church at the time.

From all accounts these weeks and months of preparation must have borne ample fruit, and the Centennial program presented St. John's on that sixteenth day of August, 1888, proven worthy both of the event, and those under whose supervision it had been prepared.

These contemporary accounts of the event have it that the day, although beautiful, was "very warm". All of the services were largely attended, and the church was beautifully decorated.

In a portion of his annual report for the year 1890, Dominie Lydecker stated that much of the "financial tension" that has plagued the church during recent years had been eased. He also expressed heartfelt gratitude to the members of the Ladies Social Circle for their support and financial assistance.

CHAPTER OF HISTORY

An entire chapter of local history can easily be reconstructed from a series of baptismal entries made under the date of December 1, 1894.

These entries record the christenings of Edwin L., son of Dr. and Mrs. E. K. Losee, born May 13, 1894; Beulah Gale, daughter of Fred W. Boice and Alice Gale, born May 9, 1893;

Mary Emma Garretson, an adult; and Thomas Jefferson, also an adult.

After Jeffereson's name in the baptismal register, Dominie Lydecker has written, with his characteristic brevity, "(colored) 77 years old—impressive service".

Never was more meaning packed into fewer words than in the above entry. Here you have a picture of the old black man, his age indicating that he could well have been born a slave, and must certainly have been born of slave stock, standing up and receiving baptism on an equal footing with the white members of the congregation. A far cry indeed from the early days when the negroes, owned in body if not in soul by the whites, neither sat, nor consorted with their owners during church attendance, but always kept apart by themselves. This state of affairs became so deeply ingrained into the minds of these people that, even after slavery in the North had long been a dead issue, they still kept very much to themselves, always sitting well toward the rear of the church, and somewhat apart from the white folks.

Incidentally, Thomas Jefferson also made his confession of faith and became a member of the Congregation on the same date as did Mary E. Garretson.

There are records of slave baptisms on the books of the church during the early days, but these entries always carry some indication of the status of the one baptized, and nearly always, the name of the owner.

There is also one entry in the old baptismal register that indicates most emphatically that somewhere in the neighborhood of Old Red Hook Village, a station of the famous Underground Railroad was functioning, assisting runaway blacks to make their way to Canada.

This entry is datelined September 19, 1865, and records the marriage of Albert Talbott, colored, and Jane Thompson, also colored.

The place of residence of the bride is given as Red Hook, Dutchess County. The groom however is listed as having been, "late of Virginia, contraband".

It would be difficult to say with certainty just where this station of the Underground Railroad was located in the Red Hook

area, tradition however places it as having been in the Lyle, (or Mooney), house, or the William Redder home.

In the entries recording marriages of slaves, only the given names of the contracting parties were listed in most cases, with an added note as to the identity of their owners.

Not all the negroes in the area were slaves; in at least one instance the designation "free African" is found in connection with the name listed. The term "free blacks" was also used. In the case of a freedman, a surname is also found listed.

INCORPORATION

It is among the entries made during Dominic Lydecker's pastorate that one encounters what is apparently the first reference to a transaction that must have taken place almost a full century before.

The church had fallen heir to a handsome legacy by provision in the last Will and Testament of one of its more prominent members. To claim this inheritance, proof that the church was properly incorporated was necessary.

From the phrasing of some of the entries in connection with this matter, it would almost appear as if even the members of the Consistory themselves were somewhat uncertain as to the exact status of their organization.

However a committee named to look into the matter reported, after due investigation, that St. John's church was duly and legally incorporated, and that this document of incorporation had also been duly recorded with the proper authorities at the County Seat.

A copy of this old document, entered upon the books of the church, has it that: The Consistory of St. John's Low Dutch Reformed Church in the Town of Rhinebeck, in the County of Dutchess, and State of New York, having met together for the purpose of incorporating themselves agreeable to the several laws of the State of New York— Do by these presents exhibit the following certificate that we, Jeremiah Romeyn, Minister; and Cornelius Elmendorf and Andrew G. Hermance, Elders; and Henry DeWitt Junior and John H. Hermance, Deacons; at present constituting the Consistory of the above named church,

and our successors shall forever hereafter be called, distinguished, and known by the name *stile* and title of the Minister, Elders, and Deacons of St. John's Church, being the Low Dutch Reformed Church at Red Hook in the Town of Rhinebeck, County of Dutchess, and State of New York.

Given under our hands and seals, this ninth day of July in the year of our Lord, 1799.

Jeremiah Romeyn V.D.M. (LS)
Cornelius J. Elmendorf (LS)
Andrew G. Heermance (LS)
Henry De Witt, Junior (LS)

Sealed and delivered in the presence of D. Brooks, proved by the above grantors before Judge D. Brooks on the ninth day of July, 1799."

A church seal, bearing as motif, the date "1799", and the inscription: "ST. J. L. D. R. CHURCH—UPPER RED HOOK, N. Y." was also procured at this time, and an impression therefrom appears in the book accompanying the entry regarding the incorporation of the church. According to record, this is the first and only church seal ever owned by St. John's.

Anyone reading this old certificate of incorporation, cannot help but note the manner in which the names of places have changed with the passing of the years.

Red Hook is no longer a part of the Township of Rhinebeck, having been erected into an independent Township in 1812.

What was once Red Hook is now the hamlet of Upper Red Hook, the change having come about when the Post Office was moved to the then hamlet of "Hardscrabble", now Red Hook Village.

This certificate however does definitely include the name of St. John as part of the legal title of the organization. The origin of this portion of the church's name is not definitely known. In many of the old records the church is referred to as the "Red Hook New Church", the "Upper Church", the "New Church" and "The Church at the Road".

The name of St. John first appears in connection with this church in an entry made in what seems to be the handwriting of Dominic Romeyn. This entry, dealing with happenings at a

Congregational meeting relates that this gathering was held at the church on June 26, 1794, two days after the date of the Feast Day of St. John the Baptist. Whether this is design or coincidence as far as the mention of the name of the Saint is concerned, would be impossible to say.

RENEWAL

In 1817, the officers of St. John's under the leadership of their then pastor, Andrew N. Kittle, renewed their act of Incorporation.

In this renewal, the church is referred to as "—the Reformed Protestant Dutch Church—in the Town of Red Hook, County of Dutchess, and State of New York, commonly called St. John's Church".

The usual legal formula common to the times is followed in this document, which bears the date of January 3, 1817, and the signatures of: Rev. Andrew N. Kittle, Minister; Peter Van Alen, Jacob L. Hendricks, and Simon Heermans, Elders; and John L. Pitcher, Jacob C. Elmendorf, and Henry Moffit, Deacons.

The above signatures were witnessed by Ebenezer Adams.

This document was duly recorded on April 3, 1817.

Dominie Lydecker's resignation as pastor of St. John's became effective as of October 1, 1898, and he left to assume charge of a church in Nassau, N. Y.

CHARLES MAAR

Installation services for Dominie Maar, who came to the Red Hook field from Poughkeepsie, were held at St. John's on January 30, 1900.

Dominie Maar's pastorate was of brief duration, terminating in April of 1904. However his stay among the people of Red Hook seems to have been a happy and active one.

This man seems to have had some very original and decided ideas regarding some phases of church procedure.

One of his entries, relative to a coming meeting of Classis to be held at St. John's, contains a statement to the effect that, the Consistory "in view of the coming of Classis in our midst,

have discussed the advisability of an evening public service for the benefit of the local church".

After some other pertinent observations, this entry continues: "It appears that some larger and better use could be made of the semi-annual gathering over and above the transaction of routine business".

Still later in this same entry we find: "An evening session would afford opportunity for a better social acquaintance, and a larger religious profit as between the delegates and the local congregation".

Quite a departure from the usual order of things for that day and age.

Dominie Maar also worked for the painting and redecoration of both exterior and interior of the church.

It was also during this man's pastorate that first steps were taken to place the Red Church Property at Tivoli under the care of the "new adjoining cemetery society".

Dominie Maar's pastoral relationship with St. John's was dissolved late in 1903.

ERNEST CLAPP

This clergyman, whose pastorate at Upper Red Hook was to endure for nine years, was installed April 25, 1904. On this occasion, the visiting clergy and their wives were entertained by the members of the local Consistory and their wives.

Prior to the installation, the infant son of Rev. and Mrs. Clapp, and the infant daughter of Deacon and Mrs. Losee, were baptized.

Hymnals for use in the Sunday School were purchased in the summer of 1904, and a parcel of land opposite the church also secured, this last transfer taking place in March of 1906.

It was also in March of 1906, that talk of the erection of a receiving vault in the church cemetery was coming to the fore.

Individual cups for use in Communion were procured at about this time.

Another matter that had been under discussion for some time past was the purchase of the old Academy Hall property for the use of the church. Committees had been named to look into the matter and, at a meeting held in June of 1906, reported that signatures of 14 of the original 16 shareholders of the property had been secured to sanction the transfer. The property passed to the church late in Oct. 1907.

Improving the lighting facilities of the church, and also repairing the furnace in the parsonage came in for attention.

HORSE AND BUGGY DAYS

Reminders of yesteryear are found in the entries of March 1907. At this time one finds that "two horse blocks are to be built in front of the church". How many of the present-day generation know what a horse block is?

The seemingly eternal question of the church tower is also found in the records of this period. Repairs having been completed thereon in March of 1910.

In April of 1912, the Consistory of St. John's petitioned for the transfer of the church from the jurisdiction of the Classis of Hudson, to that of Poughkeepsie. This request was granted, and St. John's returned to the Classis of which it had been a part in the early days of the organization.

On March 1, 1913, Dominie Clapp, having served the church for nine years, tendered his request for a dissolution of pastoral relationship. This clergyman must have been well beloved indeed by the members of St. John's; his resignation was accepted with deep regret, and he was named Pastor Emeritus of the church that he had served for nearly a decade.

HENRY D. B. MULFORD, D.D.

Dominie Mulford came to St. John's from the Reformed Church of Hudson. His installation service took place in late October or early November of 1913, with Rev. C. G. Mallory of Rhinebeck, President of Classis, presiding.

Two years later the old church sheds along the south edge of the cemetery, relics of a day long gone, were removed, and newer and more up-to-date sheds erected on the newly acquired land.



OLD COMMUNION SETS AND BAPTISMAL BOWLS

Top shelf—1863 silver plate, 1863 baptismal bowl, 1770 pewter plate
 Middle shelf—two 1863 silver plates, two 1770 pewter plates
 Bottom shelf—1863 silver flagon, 1812 silver chalice, 1770 pewter baptismal bowl, 1770 pewter flagon

World War I had broken with all its fury, and a very pointed reminder of the stringent war-time conditions with their attendant rationing of fuels and the like, as well as of the terrific winter of 1917-18, is found in the entry of April 7, 1918 to the effect that, "between Christmas and Easter", no services had been held in the main church. The war-time pinch made itself felt upon the churches, as well as the secular organizations and homes of the land, in far more ways than one.

On August 31, 1918, Dominie Mulford resigned as pastor of St. John's after a stay of some five years duration.

CHARLES B. SMITH, D.D.

Although this pastor came to the church as a Stated Supply in the autumn of 1919, he was later extended a unanimous call

by the congregation, and became pastor in fact as of December 10, 1920.

It was during this man's pastorate that the building and property of the Old Red Church at Tivoli, were transferred to the ownership of the Red Church Cemetery Association in January of 1923.

In December of 1923, the Consistory granted the Red Hook Grange use of the Academy Hall on the afternoon of the third Monday of each month, for meeting of the Juvenile Grange.

Prior to his coming to St. John's, Dominie Smith had been a member of the Baptist Communion. On December 13, 1923, he submitted his resignation as pastor at the Upper Red Hook Church, where he had labored for the past 4 years, to accept a call to a church of his original denomination.

HENRY W. SHERWOOD

By an odd coincidence, the next pastor to come to St. John's was also of the Baptist Communion, and also came as a Supply.

Dr. H. W. Sherwood of Rhinebeck came to St. John's in October of 1924 as pulpit supply, and served the church both ably and well until Rev. George Heroy was called to the pastorate in January of 1929.

Dr. Sherwood was a seasoned and tried veteran of the ministerial field, and things at St. John's progressed smoothly under his guidance.

During his pastorate, the silver Communion Set, used by the church prior to the acquisition of the individual cups, was sent to the Rev. Walter Scudder, presumably the son of Rev. Ezekiel Scudder, D.D., who was serving the Arcot Mission in India.

This gift, made with the hearty good-will and best wishes of church and congregation, again linked St. John's with the Scudder family, so long prominent and active in the foreign mission field.

In January of 1928, the pipe organ was moved from its original place in the gallery, to the front of the church, and at about this time the building committee disposed of the abandoned church sheds.

GEORGE M. HEROY

Dr. Sherwood's name as pastor of St. John's is last mentioned in an entry dated Sept. 7, 1928. For a brief interval after this, Rev. Willard A. Kilmer served as acting pastor and then, in January of 1929, a call was extended to Rev. George M. Heroy of Boonton, N. J., to come to the pulpit of St. John's.

Rev. Heroy's pastorate at St. John's began as of Jan. 20, 1929, with his formal installation taking place on May 8th and for an all too brief an interval of little more than two years St. John's progressed and grew under his leadership.

Death cut short this man's career here on earth in February of 1931, and his sudden and tragic passing while still in the prime of his career proved a severe shock to his host of friends both in and out of the congregation.

One account of his passing has it that: "He was energetic and unwearied in his pastoral labors, and impressive and effective in the pulpit. He took an interest in whatever concerned the highest welfare of the community, and strove to minister to all who needed his aid and encouragement".

His remains repose in honored rest in the cemetery at St. John's.

THE WHEREWITHALL

A church, even as a secular group or a family, must needs be properly financed to function as it should, and the providing of these finances has ever been one of the major problems confronting those responsible for the proper functioning of the organization.

Each period of depression, inflation, or prosperity, has left its indelible mark upon the entire economy of the country and these influences are indicated in the history of the churches as well as those of any other group in the land.

In the earliest days, at St. John's as well as elsewhere, some of this operating expense, at least the ministerial salary, seems to have been paid in produce. Dr. Livingston while serving in this area, was paid partially in shepels of corn; another pastor was paid partially in wheat.

In mentioning currency in the early times, the pound, shilling and pence, come to the fore, and are mentioned well down into the early 19th century in some cases.

Bank money also proved a headache till the stabilization of coinage became a reality.

The note-of-hand was also frequently used as a common unit of exchange. Churches frequently borrowed, and gave their notes in return; these pledges were almost always held by individuals. Individuals, in turn borrowed from the churches.

In one instance a note, given for sale of a pew, was presented for collection and the maker promised payment "this fall after the last running of the sloops".

Subscription papers, for collection of money for ministerial salaries or the like, were frequently circulated and are referred to as "parchment papers" in the old records.

One source of ecclesiastical income from the earliest times, seems to have been the auctioning, selling, or renting of pews, and the last named of these practices is mentioned in the records at St. John's as late as during Dominie Heroy's pastorate. At these old pew auctions, one seat is listed as having sold for \$69.00.

Money, in the days of old, was evidently reckoned on a scale far different from that of the present time. The minister was paid a salary of some four or five hundred dollars per year, and there is one entry in the old books to the effect that Peter St. Paul, the "free African" had been engaged as sexton for a year for the sum of \$8.00, not per week or month, but for the entire period.

Time also in the days of the hour-glass and sundial, moved on a tempo far different from that of today. Consistorial meetings were often called for "early candle light a fortnight from this date", pew auctions were often held on Christmas Day, the incorporation papers of at least one church here in this area were drawn on Christmas Day, sometimes those early Consistory meetings were held only for the purpose of paying all, or part of, the pastors salary.

Time marches on!

LAWRENCE H. FRENCH, Ph.D.

"A great worker, especially among the young people, and one who activated the church", is the characterization given of the next pastor of St. John's, Rev. Lawrence H. French Ph.D. of Teaneck, N. J., whose call to the church at Upper Red Hook is dated Nov. 24, 1931.

This clergyman served the church till May 15, 1939, and amply fulfilled the qualities mentioned in the above statement.

Mrs. French's untimely death in 1935 was a severe blow to both pastor and congregation at St. John's. As a fitting memorial to her memory, the flower bed between parsonage and church was laid out and it was there, beneath the blossoms she loved so well in life, that her ashes were interred.

Special Communion services on Easter, congregational suppers in connection with such occasions, and presentation of religious plays at Eastertide, also marked Dominie French's stay at St. John's.

In the early summer of 1937, Pastor French announced that he had been named by the Synod as delegate to attend the conference of the Universal Christian Council, to be held at Oxford, England, July 12 to 26th. He was warmly congratulated by the Consistory and congregation, and granted leave of absence June 15 to Sept. 1 of that year. During his absence, the pulpit at St. John's was supplied by Rev. Clayton H. Ranck of Philadelphia.

SESQUI-CENTENNIAL

Beyond all doubt the highlight of Dominie French's pastorate as far as the congregation was concerned, was the observation of the Sesqui-Centennial of the founding of St. John's Church in 1788.

This anniversary was marked by a special and impressive service held at the church on Sunday, July 31, 1938. Morning and afternoon services were held, a number of the former pastors were present to greet their friends of other days, and the 150th birthday of the church observed in a manner that will not soon be forgotten.

Speakers at the morning session were Rev. Charles Maar of Albany, who served St. John's 1900-03, and the Pastor, Dr. French.

In his talk Rev. Maar paid fitting tribute to those of the church, who had given so much of their time and effort to its welfare during his pastorate.

Dr. French then delivered an historical address in which he sketched the history of St. John's from the days of the Old Red Church down to the present.

Speakers at the afternoon session were Rev. Charles Smith, D.D., pastor 1919-24, and Rev. H. W. Sherwood, of Rhinebeck, who had supplied the church at one time.

Greetings and felicitations were received from Rev. Geo. E. Hipsley, D.D., representing the churches of Red Hook, and Rev. F. D. Blanchard of Rhinebeck, representing the churches of the Denomination.

A fellowship and luncheon hour was enjoyed at noontime, with more than one hundred gathering on the parsonage lawn where tables had been spread.

Many also availed themselves of this noon hour to enjoy the exhibit of historic documents, and articles, that had been assembled for the occasion.

On April 17, 1939, Rev. Lawrence French Ph.D., tendered his resignation as Pastor of St. John's, this to become effective as of May 15th of that year.

CHESTER E. MCCAHAN, D.D.

St. John's next pastor came to the church as a Supply in October of 1939. This man was later to be called to the church as a full-time pastor, and, over a total period of service which was to be terminated only by his sad and untimely death in January of 1958, was to be a living embodiment of the adage that the flesh is oftentimes weaker than the spirit that drives it.

Chester Mc Cahan had suffered an injury while still in college, his foot having slipped while he was making a high dive.

Apparent recovery followed for a time, but, with the passing of the years, the effects of this old injury returned to plague him

with ever increasing severity. It was not however till a necessary operation was performed some 11 years after the initial injury that he learned he had suffered a broken neck.

Another operation followed in an effort to alleviate a condition that began to become progressively worse. When Dominie Mc Cahan first came to Red Hook he walked with the aid of a cane, this was later replaced by crutches, and these, when surgery proved ineffective, finally gave way to a wheel chair.

This man, who first came to St. John's as a supply in 1939, and then was called as regular pastor in 1943, became known as the "Wheel Chair Preacher", and served his charge at Red Hook for nearly fifteen years in this manner.

Despite the fact that he knew only too well that there could be only one outcome to the struggle with his infirmity, Dominie Mc Cahan's courage and fortitude never faltered.

A neighboring pastor, who knew the Wheel Chair Preacher well, has often said that, whenever he and his wife were feeling discouraged because things did not appear to be going rightly, they would call at the Mc Cahan home. The atmosphere of cheerfulness and uncomplaining acceptance of handicap prevailing in the parsonage at St. John's, would always prove sufficient to renew the faith of any spirit in danger of faltering by the wayside.

In April of 1947, at the regular quarterly congregational meeting, the gathering decided to redecorate the interior of the church. Work was to be done by the Lamb Studios of Tenafly, N. J., and no effort was to be spared to make this renovation of the church a thorough and complete, as well as decorative one.

In addition to the redecoration itself, handwrought lighting fixtures, made at the Lamb Studios, were also to be installed.

It was at this time also that the old pipe organ that had served the church for the past seventy years, was replaced with a fine Hammond electric, the gift of one of the congregation.

DEDICATION

On Sunday evening, November 9, 1947, church decoration and Hammond organ were both consecrated to the service of

Christ, in a dedicatory service held in the newly renovated auditorium.

This period also seemed to be an era of gifts to the church. New brass collection plates, silver bread plates for the communion table, the installation of a new oil burning furnace in the parsonage were presented, all gifts of members of the congregation of St. John's.

THE DOCTORATE

On June 16, 1951, the 91st annual commencement exercises were held at Bard College, Annandale on the Hudson.

At this ceremony 49 seniors received their Bachelor's Degrees and, in addition, 6 honorary degrees were awarded by James H. Case, Jr., President of the College.

Among these six honorary degrees awarded by Bard was that of Doctor of Divinity, bestowed upon Rev. Chester E. Mc Cahan of St. John's Reformed Church, Upper Red Hook, the "Wheel Chair Preacher".

On September 16, 1952, bids were received on the new addition and motion made to proceed with the building of a small additional room.

In June of 1954, the church resolved to assume a half share in the expenses of Miss Bruce's Missionary Work, and in this manner assist still further in the spreading of the Gospel of Christ in the World.

Another addition to the church building became necessary with the growth of the organization, and, in August of 1954, plans were made and approved for the construction of a hall and kitchen, adjoining the east end of the present Sunday School room.

At the meeting of the Consistory held on Nov. 9, 1954, it was resolved that the terms of office of the members of that body should be spaced according to the plan of the so-called rotation system, thus giving each member a year's interval between terms of service which, in turn, were limited to four years duration.

In June of 1955 the church was painted, and, in September or that year, the kindness of a member made possible the construction of a driveway along the side of the building.

It was also at their January meeting that the Consistory received and accepted the gift of new carpeting for the balcony, this from a member of the congregation.

In February of 1957, a group of the ladies of the congregation, and of the Christian Education Council, began the organization of a nursery service to care for the children of those attending divine service.

A report submitted by the pastor showed that there were 108 families with 203 members, and a Sunday School membership of 117.

By anybody's standards, this year of 1957 was both an active and busy one at St. John's.

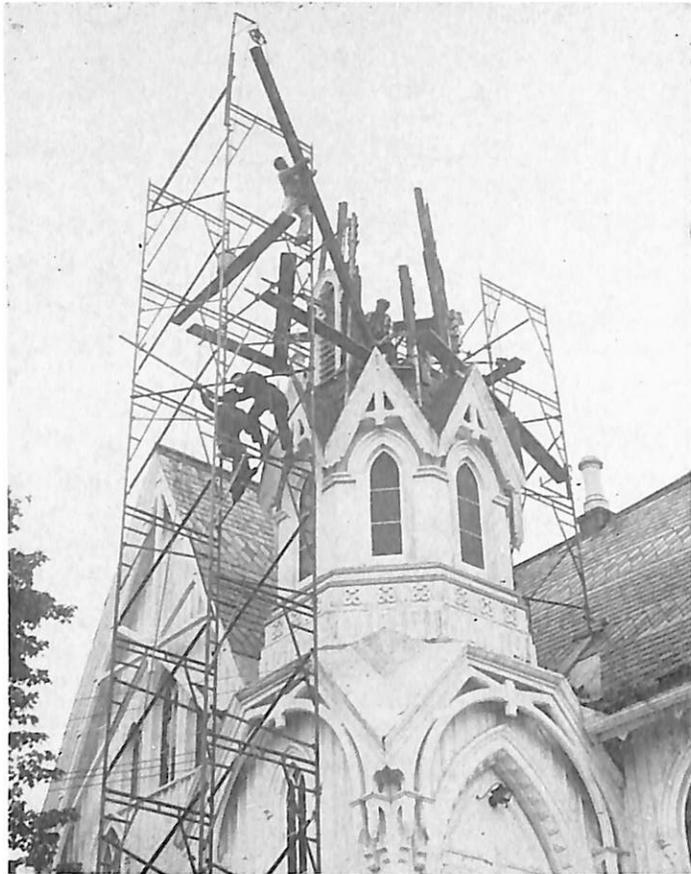
It was also destined to be the last full year of Dr. Mc Cahan's pastorate. On Sunday morning, January 5, 1958, the injured body could no longer contain the dauntless spirit, and the soul of Chester E. Mc Cahan ascended to a pastorate greater than any to be found here on earth. His body was interred in the church cemetery.

ALBERT STUDLEY

Rev. John Arnold, of the Reformed Church of Rhinebeck, acted as spiritual director at St. John's during the interval that elapsed between the death of Dr. Mc Cahan and the calling of another pastor.

On June 9, 1958 a call to the vacant pastorate was tendered Albert Studley, a seminarian about to begin his ministerial career. This call was accepted, and Mr. Studley was ordained and installed as pastor of St. John's on June 2, 1958.

The old question relative to the incorporation of St. John's again came to the fore at a meeting held in February of 1961. Thanks to the research done at the time of the purchasing of the church seal, this question could be answered for the Pastor with very little trouble.



Spire in process of being dismantled

A new set of maps of the lay-out of the cemetery was also made at this time.

In the autumn of 1961 the officers of the church resolved to include an item of Warwick Estate, a retreat and study center maintained by the Synod, in the next year's budget.

Early in 1962 the matter of repairs to the steeple and entry-way of the church came to the fore in a big way. The hand of the elements had fallen heavily upon this part of the building, now approaching its 90th year, and those wise in matters of this sort, viewed the condition of the old timbers with ever growing alarm.

Examination of the framework of this part of the building only confirmed the fears that had been aroused and, in October

of 1962, the old steeple, cause of so much controversy at the time of its erection, was removed and this portion of the roof capped over pending reconstruction.

Plans now underway call for the erection of a smaller bell-tower, and the reconstruction of this portion of the building wherever necessary. In the meantime, St. John's is without the use of the old bell.

In February of 1962, a public address system was purchased with money from the Memorial Fund for use in the church.

In September of this same year, the church decided to participate in the campaign being carried on by New Brunswick Seminary in an effort to raise additional funds.

St. John's has also continued active in the field of foreign missions, and, in November of 1962, voted to transfer their contribution to Missionary Aid to Rev. and Mrs. George Mc Gee, Mr. Carroll De Forest, the former recipient of this bounty having returned from the foreign field.

As all of this would indicate, things are progressing at St. John's, and Dominie Studley's pastorate is proving an active and happy one. Membership in the congregation now stands at 211, and the Church at the Road is entering upon the final quarter of its second century as an active and going concern.

THE CONSISTORY

In addition to the Pastor, this guiding group of the church is composed of: Coral Allen, Robert Totman, Waldemar Deetjen, and John H. Myers, Elders; and Joseph Schiefer, Everett Benet, and Donald Johnson, and Russell Clum, Deacons.

In the capable hands of this group of men rests the responsibility of guiding the future destinies of St. John's and its congregation, even as their predecessors have so ably done for the past 175 years.

CHILDREN OF THE CHURCH

As a fitting and appropriate sequel to the story of the church itself, the tale of the children thereof, members who, growing up in the church, elected in their turn to devote their lives to its

service, and become Workers in the Vineyard of the Lord, would be difficult to equal.

One of the family of the congregation of St. John's gave not one son, but three to the Christian ministry. John Henry, William, and Philip Pitcher, sons of Captain John W., and Catherine Kipp Pitcher, elected to devote their lives to the service of Christ.

Two of these young men, John and William entered the ministry of the Reformed Church here in America. The third, Philip, entered the mission field, and worked in China for many years.

A daughter of this same Pitcher family married Rev. E. C. Scudder, Jr., son of the former medical missionary who was pastor at St. John's, 1877-85. This daughter of the Pitcher family was able to devote but a brief time to the service of the church, dying after only one year's work in India.

Both E. C. Scudder, Jr., and his brother Frank, sons of Ezekiel Scudder, D.D., and Angie and Charles Myers, children of Rev. H. V. S. Myers, became missionaries also.

A record such as this is one of which any church may well be proud.

THE AUXILIARIES

No church history would be complete without mention of the auxiliaries, whose help is so vital to the effective functioning of the parent organization, and of these groups none perhaps is thought of more frequently than the Sunday School, the "Training Ground" of future members of the church.

As is the case with so many of the churches here in the Valley, whose history extends back to Revolutionary times and beyond, the exact date of the founding of the Sunday School at St. John's has been lost with the passing of the years.

It was not until during the pastorate of Rev. John Ward that the Sunday School, under the direction of the Consistory, applied to the Board of Sabbath School Union of the Reformed Dutch Church for admission. This may well be termed the first regular mention of a Sabbath School at St. John's.

During the pastorate of Rev. J. G. Johnson, 1845-70, the Sunday School was active from April through November during most years, and at that time some 60 scholars are listed.

One of the details of the specifications of the "New Church" was room for the Sunday School, which must have been growing with the passing of the years.

With the coming of better roads, and improved traveling facilities, the active period of the Sunday School was gradually extended until it became a year-round organization.

One break in this activity came during the pastorate of Rev. H. D. B. Mulford. The entry referring to this is datelined January, 1917 and says in part, that the Sunday School shows increase in both works and interest considering the serious epidemic of last summer, which interrupted sessions for a period of three months.

During the years of Dr. French's pastorate, a number of workers of St. John's Sunday School availed themselves of the opportunity to attend the Teacher's Training classes conducted according to the plan of the International Council of Religious Education for Church Workers.

These classes were sponsored jointly by the Red Hook and Rock City Lutheran, and Red Hook and Rhinebeck Methodist churches, in addition to St. John's.

Another project during Dr. French's ministry was the study of our mission school in Brewton, Ala., a school for colored children. Dr. French's plan was to correlate all branches of the church services with this project by study in the Sunday School, sending hymn-books and Sunday School lesson material to Brewton, and contributing toward the support of the school.

In addition to work among the colored people of the south, work in the foreign field also came in for its share of attention. Some of these projects were carried out in conjunction with the public school, such as making scrap books for the children of China.

The present-day Sunday School fills a vital and essential place in the program of the church, at St. John's as well as elsewhere.

Newly baptized babies have their names placed on the Cradle Roll, and contact is maintained till the child is old enough to attend Sunday School.

There are seven classes in the Primary Department at St. John's; four in the Intermediate; and two in the Senior Divisions. From the Senior Group it is but a short step indeed to full church membership.

The Home Department of the Sunday School came into being in 1915 with some 40 names, and rapidly increased. This group made it possible for those unable to attend classes to keep in touch with the organization.

VACATION BIBLE SCHOOLS

For a number of years during the summer months, the Reformed Church joined with other religious groups for the training of college youth, to enable them to work among these churches wherein specific projects were to be accomplished.

These young people were formed into groups called Caravan Teams. Their work was to assist churches whatever their need might be; such needs could range from painting church buildings to conducting Vacation Bible schools.

One such team visited St. John's in the summer of 1955 and conducted a two week Bible school. While in this area, the team of five girls lived at the parsonage.

One worker from India wearing native dress, spoke to the members of the Scudder Memorial Missionary Society at one of their regular meetings.

The work of this group at St. John's was greatly appreciated, and, as in other years, the local staff of teachers continued to conduct their own Vacation Bible study classes.

EARLIER BIBLE CLASS

The visitation from the Caravan Team, and the Vacation Bible School, called to the minds of many, memories of the Bible Class organized at St. John's nearly fifty years ago. This group was formed April 2, 1916, and remained active till January of 1924.

This organization was composed of women of the congregation and an entry in their records, dated September 9, 1916, shows that they had voted to:

"Get the men to attend the church; get the church members into active work; and to shut up the saloon."

BARACA CLASS

This group was organized July 2, 1920, during the pastorate of Rev. C. B. Smith, D.D. From a comparatively small beginning, this group grew in membership until it had nearly 40 names of men of the congregation on the rolls, and a part of school house No. 6 was used for a classroom. The workings of this group combined instruction, business, and pleasure, a social hour to which the wives of the members were invited, being part of their program. Entries in their record book cease with Nov. 1924.

SPECIAL SERVICES

During Dr. French's pastorate the Sunday School instituted the Manger Service. This observance, in connection with Christmas, continued for a number of years.

The manger used in the dramatization given by the pupils at the evening service, was always placed near the pulpit. Into this receptacle the members of the congregation dropped their gifts as they filed past.

This plan was continued into Dr. Mc Cahan's time, but called the "White Gift Service". Presents collected at this service were distributed among the needy families of the town.

At a later date, this portion of the program was replaced by a candlelight service, with the entire gathering participating. The offering from the service was applied to the Dutch Reformed Emergency Relief Fund.

During one Christmas observance, the children of the Sunday School presented the playlet, "Nativity Scene", and on another year, an adaptation of, "Twas the Night Before Christmas", arranged from the old time classic by one of the congregation.

Carol singing throughout the community, was also one of the young people's activities during Holiday season.

CHILDREN'S DAY

Children's Day was another high light on the church calendar, with the pupils of the Sunday School conducting morning service. Offering from this service, together with the proceeds from the strawberry festival, were often used to send youngsters to summer religious training camp.

The welfare and happiness of others may have been the theme of a goodly portion of the extra-curricular activities of the Sunday School, but the well-being and happiness of the members of the home organization themselves were also not forgotten.

LAWN FETES

The lawn fetes, sponsored by the church and long a high spot on the social calendar of the organization, were instituted largely for the purpose of raising money to be used for the purchase of presents for the children of the Sunday School. In the beginning these gatherings were held on the school grounds, opposite the church, with the schoolhouse the scene of plays and skits to enliven the program.

The grand old American stand-by, the hot dog, was the order of the day, with other foods also served. Home-made ice cream was very much in evidence. Corn fritters and maple syrup were featured one year, with an old oil stove furnishing the heat. This was used out of doors and, as the saying has it, "It rained", and volunteers were needed to hold an umbrella over both cook and cookstove.

Tables of fancy articles were offered for sale and, on occasion, a gypsy "Fortune teller" and other attractions would lend added interest.

Boys from Camp Rising Sun presented short playlets at a number of these gatherings.

When the coming of the present highway had by-passed the Village, the locale of these gatherings was shifted to Academy Hall until fire destroyed this old landmark.

ANNUAL OUTING

The annual Sunday School picnic with the entire family in attendance, and goodies of all kinds loading the long tables at

noon-time, was another event looked forward to from year to year.

Twin Lakes, Prospect Lake, Lakeville, Rudd Pond, and Lake Taconic all were selected one year or another, and a "good time was had by all".

With the coming of World War II and its gasoline and tire rationing, this annual outing had to be discontinued in favor of a lawn dinner at the church, with games and recreation for the children on the parsonage lawn. This dinner was held on the Sunday nearest July 4th.

THE PAROCHIAL SCHOOL

Those delving into the records of St. John's covering the period beginning with the 1850's, and continuing well up into the present century, find frequent mention of Academy Hall, and of happenings connected therewith.

This famous old building, now only a memory, was so closely identified with the affairs of St. John's that mention must be made of it in any story of the church and its career.

This old building did finally pass into the possession of the church in October of 1907, and was then used as a meeting hall by Church, Grange, and other organizations.

Long years prior to this however, this old structure was famed far and wide as the seat of an excellent school, maintained by the generosity of a number of local people, and later as the seat of what was perhaps the only Parochial School in this locality sponsored by a church of Protestant denomination.

In fact, the church may well be said to have been connected with Academy Hall from its very beginning, for the first name signed to the list of those subscribing funds for the establishment of a school, wherein their children could have opportunity to acquire knowledge in the fields of education of higher order than those afforded by the local school system, was that of Rev. Andrew N. Kittle, then serving as Pastor of St. John's.

The fact that Kittle's name heads this list, and that he was known as an ardent proponent of learning, have given rise to the tradition that he was one of, if not the leading spirit in the move to found the Academy in 1822.



Academy Hall, 1918-1954

Shares in this initial undertaking were valued at \$20.00 each and Rev. Kittle held five of them.

The original Academy Hall was built in 1822 by Philip H. Clum, I, of Clermont, a mechanic of the highest type. Mr. Clum was also the builder of the Clermont Academy, and the design of that building and of the Academy Hall at Red Hook were strikingly similar. School opened at the Red Hook Academy in December of 1822.

This school, which endured as an Academy for about 20 years, was duly registered with the State Department of Education. Locally, this institution of learning was under the direction of 12 trustees, elected annually by the stockholders in the undertaking.

The name of Livingston, in addition to being listed among the shareholders and sponsors of the enterprise, also appears upon the first roll book of the school, and was also carved deeply into the siding of the north wall of the old building.

This school later became inactive for a time, and it was during this interval that the church of St. John's opened its Parochial School there.

According to the old record book, the Consistory met at the Parsonage on Feb. 15, 1858 and, in view of the fact that Parochial Schools were looked upon by General Synod with "high approbation", resolved that they would undertake to establish such a school at Upper Red Hook, in conformity with the regulations adopted by the Synod in their session held at Hudson, N. Y., in June of 1854.

Plans were made to apply to the General Synod's Board of Education for an appropriation from the Parochial School fund of some \$100.00 for the first year's aid in their enterprise.

School was to open in Academy Hall on April 1, 1858, and the local backers were to contribute \$250.00 toward the cost of the first year's activity. Of the \$350.00 thus provided, \$312.00 was to be for the payment of teacher's wages.

An attendance of some 20 or 25 scholars was contemplated.

This undertaking must have functioned for at least two seasons, for, in the minutes of the meeting of March 5, 1859, the Consistory planned to continue the Parochial School for at least another year, and request a renewal of the appropriation from Synod.

Just when this Parochial School ceased activity cannot definitely be stated, but it is known that, in the late 1860's the Academy Hall reopened, this time as a private school known as the Mountain View Academy.

Later still this fine old building was used as a community hall and purchased by St. John's, Oct. 22, 1907.

In July, 1917, it passed into oblivion in a column of flame and smoke.

By mid-August of the same year, plans for the rebuilding of the hall were underway, and the new structure was completed the following April. The builder of this new hall was none other than Philip Clum II, also of Clermont, and grandson of the carpenter who had erected the original structure nearly a century before.

Those in charge desired that the old building be duplicated as nearly as possible, and with the grandson of the original builder directing the work, this plan was carried out to the letter. The new building was nearly a duplicate of the original.

This new Academy Hall, owned by St. John's, and also used by the Red Hook Grange and the local chapter of the Society for the Detection and Apprehension of Horse Thieves, stood until 1954 when fire again levelled the structure.

This second conflagration led to the building of the new church hall dedicated March 27, 1955.

YOUNG PEOPLE'S SOCIETIES

In addition to the Sunday School, various other Young People's groups have functioned at St. John's down through the years.

In May of 1888, a Christian Endeavor Society was organized with 16 active, 4 associate, and 1 honorary member. This group continued active through Dominie Lydecker's pastorate.

In the early 1920's, while Dr. Smith was at St. John's, this Christian Endeavor Group was again activated, but this time included some members beyond this age group. This organization was very active, and its program included many social times, showers for young brides-to-be, and the like.

In the early 1930's Dr. French headed another active Young People's group, and spent much of his time taking these young folks to conferences throughout the County, holding weekly meetings and parties and field trips.

Some of the activities of this group included trips in the Catskills and to other points of interest, parties and dances in the old Academy Hall and at members' homes, and trips to Radio City, and other parts of New York. All this in addition to the regular meetings and devotional services.

The years 1950-58 of Dr. McCahan's pastorate also found an active Christian Endeavor Group working at the church, with Kenneth Doxey, Jr., as the pastor's right-hand man.

This group took part in all branches of the C. E. program, not only went to Camp and County Conferences, but also attended State Conventions, and enjoyed many wonderful talks and exper-

iences, in addition to having joint meetings with other young people's organizations in the County.

In 1951, this group instituted the Dutch supper, a project which grew both in size and responsibility till taken over by the church in 1958.

Social affairs included skating parties, both roller and ice, swimming parties, picnics, hikes, dinners, and hayrides.

When Mr. Doxey was transferred to Kentucky, Mr. and Mrs. Herbert Petz took over, and did a fine job with the young folks at St. John's.

For a number of years, the young people have put on the Easter Sunrise Service, and the breakfast that follows. In 1960, the Couple's Club, formed among the young married couples by Dominie Studley, helped with the breakfast.

In June of 1961, the Christian Endeavor and Christian Education Groups became part of the Reformed Church Youth Fellowship of the Reformed Church in America.

At Christmas time this group decided that, instead of exchanging gifts among themselves, they would each contribute a gift to be sent to the children of our mission church in Astoria, L. I.

THE CHOIR

For information regarding the beginning of the choir at St. John's one must rely solely upon tales and tradition as related in the poem by Anna Moore, and, in days gone by, told by some of the oldsters of the community. No one can rightly place the date of the choir's inception, but the organization is probably almost coeval with the congregation itself.

We have been told that, in the beginning, this group sang with only a *voorleser*, or chorister, to lead them and that, at a later date, viol and flute accompaniment was added.

Anna Moore was the first organist of which there is record of any sort, and she filled the place ably and well for many years, in fact her resignation from the post does not appear upon the church books until December 1, 1900 during Dominie Maar's pastorate.

At one time John Cole of Jackson Corners, town of Milan, served St. John's as organist, his period of service covering the years 1911-12. Cole was a young man of great musical talent, and a member of the Reformed Church of Gallatin.

The manner in which this man journeyed to and from his home in Jackson Corners, to St. John's every Sunday is one sufficient to make those of the present-day era of automotive transportation think twice when they hear mention of the difficulties of modern travel.

Each Sunday morning at Jackson Corners station this musician would board the train, a branch of the Central New England which ran from Silvernails to Rhinecliff. He would then travel as far as Cokertown, located some two miles east of Upper Red Hook. Here he would be met by members of the Fulton family. With these people he would complete the journey to church.

After service the organist would be given his dinner at the Fulton home, and this family would drive him to the Cokertown station at four o'clock in the afternoon when the train would return Cole to his home. He lived about a mile from the station and walked this final distance to his home.

Other organists at St. John's have been: Mrs. Mary Potts Kerley, Raymond Randall, Mrs. Ethel Boice, Charles Heisch, Mrs. Arthur Traver, and Mrs. Robert Grieg.

Two members, Mrs. Raymond Brenzel and Mrs. Clarence Coons, have given 30 years of service in the choir at St. John's.

A Junior Choir was organized at the church by Mrs. Clarence Coons, and continued with the aid of Mrs. Ernest Sigler. In 1931, the Church of the Messiah donated their junior choir gowns to St. John's and later the ladies of the Upper Red Hook congregation made gowns for their growing choir.

Other leaders of this choir have been Kenneth Doxey, Jr., Mrs. Craig, Mrs. Albert Studley, and Allen Fischer, with Mrs. Clinton Gallagher as pianist.

Those who attend worship at St. John's to-day cannot but enjoy the rich, full tones of the Hammond organ, which now supplies the music for the choral portion of the service.

The old pipe organ however calls to mind memories of days and happenings at St. John's that will not soon be forgotten.

Divine Worship, weddings, funerals, all have been held in the old church, and this organ supplied music for all.

Some of the older members can remember the days when that old organ had to be pumped by hand, the work usually being done by a lad for the princely sum of \$10.00 per year, and can also remember full well how, at times when the "organ boy" was caught off guard, the organ would wheeze and groan.

The advent of the electric blower for the organ was hailed with joy by the congregation, with the thought that this mechanical "organ boy" would not be caught napping. Consternation reigned however when it became all too plain that electric power, and motors, could fail on occasion.

THE LADIES AID

The records of this group reach back to the 1890's, and tradition regarding them extends even further back into the history of the church that they have served so long and so well.

In January of 1890 the Ladies Social Circle, as the forerunner of the Ladies Aid was known at the time, contributed the greater portion of the face amount of a note due against the church. According to the pastor's report to the Classis for this particular year, this organization rendered financial aid to the church every season.

Later this group is referred to as the Ladies Aid Society. Regardless of name however the make-up and objectives of the organization have remained constant down through the years, a group of ladies devoted to the welfare of their church, giving of their time and effort in its behalf and for its welfare.

In the 1890's much of the money raised by this group came from the proceeds of the socials held at various homes of the congregation. Some of these homes, most frequently listed were: Nelson, Lydecker, Cotting, Potts, Kerley, Vosburgh, Teator, Boice, and Fulton.

In the early 1900's came lawn parties, held at the parsonage.

The ladies then began holding suppers in Academy Hall, perhaps the most noted of which were the clam chowder and oyster suppers.

In addition to proving successful socially, these affairs must also have turned a goodly profit for, in 1920 these ladies contributed handsomely toward the wiring of the parsonage, and, two years later, gave heavily toward financing new cushions for the church pews.

During the 1920's this group sponsored the presentation of an annual play, given by some outside group and presented in Academy Hall.

In addition to receiving one-half of the door receipts, the ladies served ice-cream and cake, the sale of which added handsomely to their profits.

When the new Sunday School room was made available upstairs in the church, the group financed the undertaking in 1930 and purchased new carpet for the church.

This group remained active as such until during Dr. McCahan's pastorate when they were replaced by a planning committee composed of the Consistrymen and their wives.

SCUDDER MEMORIAL SOCIETY

In Reformed Church circles here in America, the name of Scudder is almost invariably associated with foreign missions, and work in the mission field. Members of this family have been active in church work since the early years of the 19th century, and almost all of them have been connected with the work of the church in foreign lands.

This family name has been connected with many mission undertakings. In no one instance however has the name been borne by any group more entitled to use it than by this Society of St. John's, organized as a mission group more than 85 years ago when one of the Scudder family was serving the pulpit of the Church at the Road.

This missionary effort at St. John's may be said to have stemmed directly from a talk, given by Rev. Jared W. Scudder to the congregation on Sunday, October 26, 1876.

Records have it that, at the close of Rev. Jared Scudder's talk, a number of the ladies of the congregation resolved to band themselves together into a society working for the cause of foreign

missions, the initial step in the organization of the Scudder Memorial Society.

This was followed by a meeting with the Pastor, the program of the organization was tentatively mapped, officers elected, and all seemed in readiness, when the sudden untimely death of Dr. Scudder left St. John's without a pastor.

In January of the following year, these ladies met again in an effort to complete their plans and launch their organization upon a program of work. Mrs. Joseph Scudder, widow of the pastor, met with the group, a formal constitution was adopted, and the Scudder Memorial Missionary Society, named in memory of their late leader, became a reality.

One of the first projects of the organization was a resolution to set aside an annual appropriation to be used toward the education of a girl in some mission field. This child was selected by Rev. Jared Scudder and named Anna Josephina in honor of Dr. and Mrs. Scudder.

At a later date, they decided that this annual appropriation be set aside toward the training of a Bible Woman, to work with members of her sex in the foreign field. Also a personal contribution was made each year toward the education of a boy in the school at Vellore, India.

Mrs. Joseph Scudder continued to act as president of the group for some five months, and was succeeded by her sister-in-law, Mrs. Ezekiel Scudder, who headed the work of the group most efficiently for the ensuing eight years.

It is extremely doubtful if anyone living to-day can recall the pastorates of the Brothers Scudder, Joseph and Ezekiel, at St. John's. However, some twenty-two years ago, Miss Jennie Fulton, who could well recall these two clergymen and their work, and who was an active member of the society, told the younger members: "You who have reverence for the great past will never let that name die out". In making this remark, Miss Fulton was speaking both of the Scudders themselves, and also of the society and what it, and its name, meant to St. John's.

The coming of World War I and with it a set of conditions different from those of the past decades, brought about a change in the program and aims of the Scudder Memorial Society. In-

stead of working entirely for foreign missions, the group altered its program to afford the members opportunity to work for both foreign, and domestic, needs of the church.

The ladies knitted sweaters for the soldiers, they also began quilting and the making of clothing during their meetings. Boxes of used clothing were prepared for shipment to the foreign field where needed.

On October 2, 1941, the Scudder Memorial Missionary Society celebrated the sixty-fifth anniversary of its inception. This meeting was held at the parsonage, the organization that had begun its career with 21 charter members, now boasted 35 names on its membership roll.

At this gathering Miss Jennie Fulton added some reminiscences of the days ago, in which she told of the times when travel was limited to horse and buggy, and of the manner in which members of the group of that time traveled over Columbia and Dutchess Counties in a horse drawn bus, to attend missionary conferences.

In February of 1942, representatives of the group journeyed to Poughkeepsie to attend the 3rd annual meeting of the "Dr. Scudder Group" held at the Y.W.C.A. Dr. Ida Scudder, niece of the founder of the Red Hook group was present at this gathering.

Despite the advent of World War II with its attendant upheaval and confusion, missionary packages continued to be sent overseas wherever needed. Gifts, cards, Bibles, and the like, were also sent to the boys from the Red Hook area serving in the armed forces.

Toward the close of the war, the society began sending supplies to the Japanese Relocation Center, and the Queen Wilhelmina Relief Fund. This continued for a period of two years.

The annual meeting for 1945 was the last to be held at the home of Mrs. Harvey Losee, who had been hostess for all annual meetings for the previous 39 years.

1959 saw increased contributions toward the salary of the overseas missionary, a regular part of the budget of the group, increase in the gift to domestic missions, and also contribution toward the support of the County Jail Chaplain.

In the autumn of 1959, the Society was informed that General Synod and their own Classis were requesting the Ladies' Organizations of the church to unite in one group, or Guild. As a result the Scudder Memorial Missionary Society became the Scudder Memorial Circle, a part of the Church's Guild for Christian Service. Activities continued as usual with the meetings held monthly, the Scudder Circle meeting four times annually with the women of the newer "Evening Circle," a group formed in 1960 to give working women, or those with small children, opportunity to participate in the work of the church. In this group's three year history, they have sponsored an annual Mother-Daughter Banquet, sold commemorative church plates, made gifts for Northern Dutchess Hospital, Warwick Estates and for our Domestic Missions Christmas box.

In April of 1962, two ladies of the Scudder Circle attended the National Triennial of the Reformed Church in America held at Hope College, Holland, Mich. This same month the members of the Circle started the prayer pal plan. At Christmas \$1.00 per member was sent to Rev. Geo. McGee, the Church missionary in the foreign field. This money enabled Rev. McGee to purchase a typewriter, something badly needed by one who must do a great deal of writing.

At present the Scudder Memorial Circle, as part of the Guild and Church of St. John's, is about to enter upon a new field of study, The Covenant Life Curriculum. This, added to the increased need of help to others, would indicate a busy and active future for the members of the Circle.

In 1955 the women of St. John's joined with those of other churches in this area in the formation of a Council, this to meet three times yearly at various churches in the area, on World Day of Prayer, World Community Day, and May Fellowship Day.

CLAM-BAKE

Social activities for the purpose of fund raising at St. John's have not always been confined to the ladies of the congregation; men having contributed their share at times when needed. In 1910 when the congregation decided upon the redecoration of the interior of the church, the men sponsored and staged a pit clambake in an effort to raise funds. With the exception of an experienced baker, who directed the affair, all of the work in connection with this undertaking was done by the men of the

congregation. The baking pit was located in what is now the church parking lot, and tables were set under tents in the school yard. During the interval from the 20's into the 40's the men of the congregation also put on a number of very successful, and profitable, clam chowder suppers.

DONATION

Sometimes it was called the "Congregational Gathering" other entries termed it the "Annual Congregational Visit", but some can best recall this event by the term "Donation," and later still, the "Donation Supper". These gatherings were held in the parsonage or the home of some member. The Dominie and his family would be guests of honor, and a bountiful supper would be served.

Everyone attending these gatherings would bring a gift of some sort for the use of their pastor and his family. These gifts would range all the way from articles of food, fruit and vegetables by the bushel, potatoes by the barrel, and sugar by the hundred-weight, to monetary contributions. Even the pastor's horse would not be forgotten for sometimes a load of hay would be one of the articles donated.

This practice at St. John's continued well down into the present century. Dominie Maar, who came in 1900, agreed to accept a salary of "\$700.00 and donations".

CONCLUSION

One Hundred-seventy-five years have passed since Petrus De Witt "Rose up" in that pulpit high in old St. John's, and called upon his followers to unite in praising God. More than two centuries have rolled away since Dominie Van Hovenberg preached his single sermon to the people in the vicinity of Red Hook Landing.

During that interval the hand of time, gentle but relentless, has wrought many changes in and about the area served by the Old Red Church and the Church at the Road. No longer do the powdered heads and brocaded coats of the landed gentry lend grace and elegance to the Sunday morning gatherings. Long years have passed since last a horse-drawn mail coach made its way up the Old Post Road. The tenant farmers of that time have been succeeded by the freeholders of to-day, and what was once

referred to as the "back country" by the people of the landing, is now one of the finest farming and fruit raising sections of the entire Hudson Valley.

Throughout all of this time of growth and change, St. John's, the Church at the Road, has stood, a bulkwork of strength to, and faithful servant of, so many of those whose toil and effort have made such growth and change a reality.

Even as years have already gone, others will vanish with the passing of time, and St. John's and its congregation will face additional growth and change with their passing.

If these changes of the future are met even as those of the past have been, many additional years of service to its people are in store for St. John's.

Could the ancient, silent witness at what was once Red Hook Landing but speak, its remark anent the Church at the Road would without doubt be a hearty and fervent "Well Done".

Recognition is given Fred Sass, Red Hook, N. Y. for his original photography of the Studley family, the sampler, the communion sets and the church spire.

ONE HUNDRED SEVENTY-FIFTH ANNIVERSARY CELEBRATION PLANS

The committee for this event has suggested that this be a time of reviewing the past for inspiration and an opportunity of looking to the future with added incentive toward greater growth. Therefore they have planned a three-fold program (1) celebration, (2) rededication, (3) growth.

The celebration will start at four o'clock on September 22nd, with a historical review presenting events in church history portrayed through pantomime and tableaux and a ceremony honoring members of long standing.

From five to seven o'clock an informal social hour and buffet supper will be enjoyed.

The keynote address of the anniversary service to be held that evening at seven, will be given by Dr. Marion de Velder, Stated Clerk for the General Synod of the Reformed Church in America, an able and challenging speaker.

Old records, books, communion sets and photographs will be on display during the afternoon and evening.

A rededication service is scheduled for the following Sunday, September 29th at eleven o'clock with the hope that as a result of the inspiration received throughout the celebration the members of the congregation will rededicate themselves to the service of Christ and His church.

COMMITTEE CHAIRMEN

Steering Committee: Mr. & Mrs. Herbert Petz, Mrs. Clinton Gallagher, Mrs. Lester Donerly, Mr. Carol Allen and Rev. Albert Studley.

General Chairmen	Mr. & Mrs. Herbert Petz
Church History	Mrs. Lester Donerly
Historical Review	Mrs. Robert Totman
Historical Display	Mrs. Kenneth Doxey
Publicity	Mrs. Herman Mandell
Flowers	Mrs. F. Palmer Hart
Buffet Supper	Mrs. Arvine Bathrick
Old Members	Mrs. Leslie Coon Mrs. Roscoe Williams