

This book is the property of the
Trustees of the Dry Society.

Secretary.

Board of Trustees elected Feb'y 16th 97
at a regular meeting of the Society
at Mrs. A. W. Kappers.
Mr. W. W. Kapper
Mr. W. N. Stuart
Mr. E. N. Ackerman
Mr. D. C. Bush Jr
Mr. Martin Ryerson.

March 26th 1897.

Meeting of Trustees held at the residence
of Mr. W. N. Stuart.

Called to order by W. W. Kapper, Chairman.
D. C. Bush Jr elected secretary of Trustees.

Mr. D. C. Bush Jr presented to Trustees deed
for the lot donated by Mr. Martin Van
Katten, which was accepted.

The bill presented by Mr. E. N. Ackerman
for the payment of recording of certificate
of incorporation, approved and ordered
paid, warrant issued.

The bill presented by W. N. Stuart for the
payment of surveying of lot and payment
made to Mr. Van Katten for lot to make
a legal and lawful transaction, was
approved and ordered paid, warrant
issued.

Moved and seconded that the building
committee proceed with the work,
as long as the Treasurer is prepared to
meet all bills, until building is in shape
for the carpenter work. Carried.

The North Jersey
Highlander

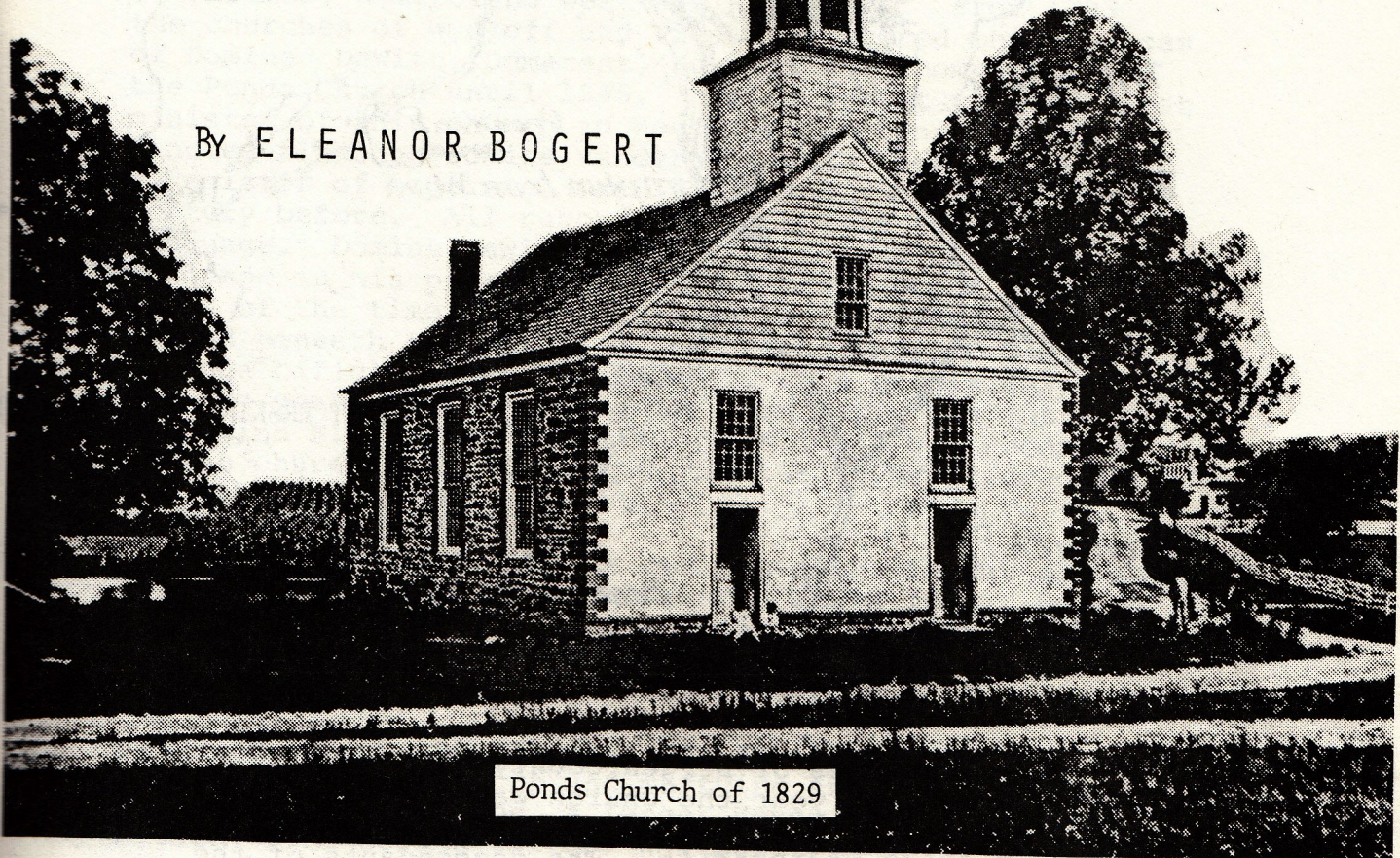


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SUMMER 1978

The Old Ponds Church

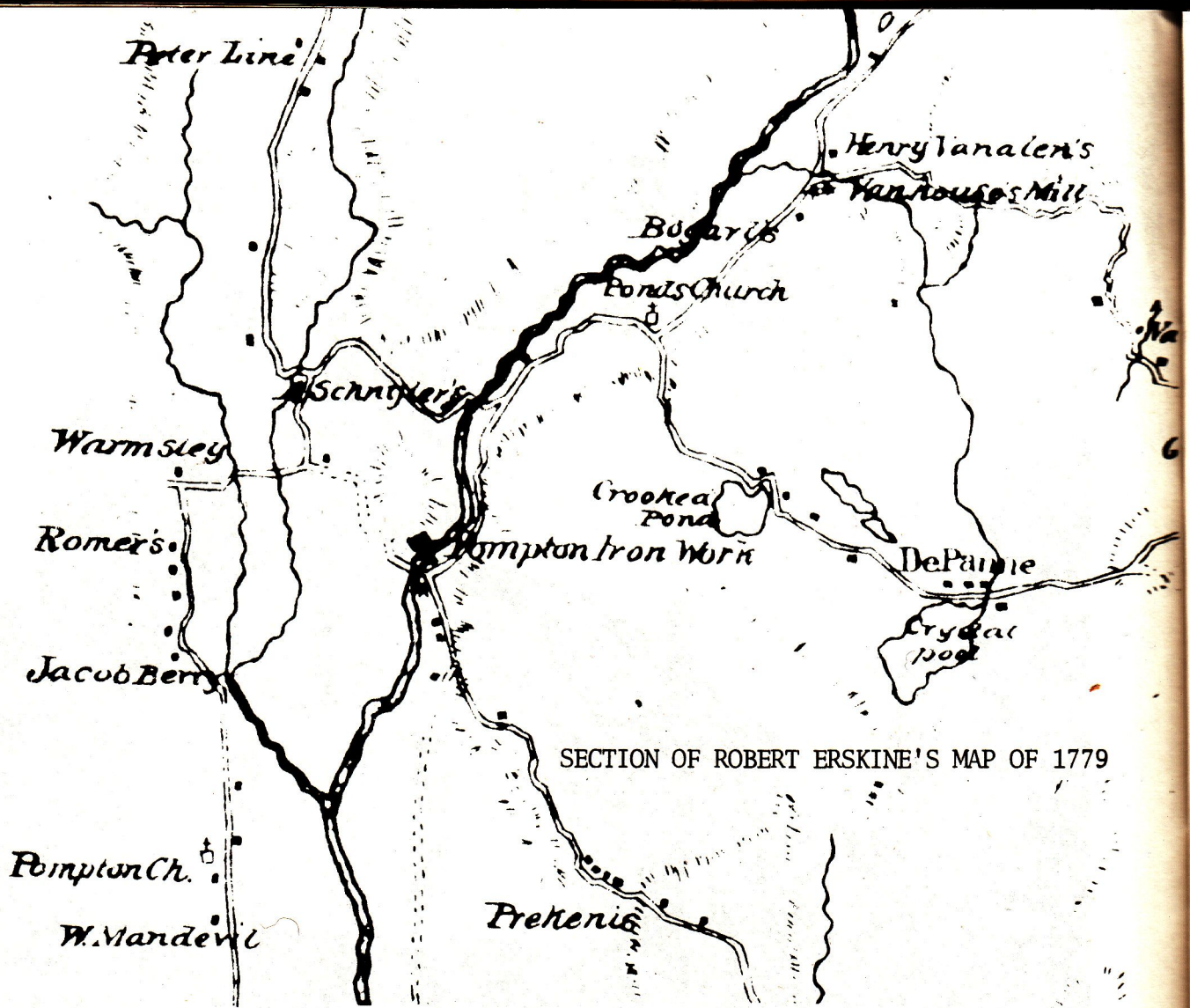
By ELEANOR BOGERT



Ponds Church of 1829

The first Dutch Reformed Church established north of Hackensack and Acquackanonk (Passaic) was founded in 1710 by ten Dutch families. It was the sixth Dutch Church organized in New Jersey and became known as the Ponds Church. Although there was a pond directly behind the church, leading many to assume that was why it was called Ponds Church, that was not the reason for the name. The early Dutch settlers called the area "De Panne" which at that time included parts of Pompton Lakes, Franklin Lakes and all of Oakland. Of the many explanations of the meaning of "De Panne", the interpretation generally accepted is "the Ponds". This is most plausible as there were several small bodies of water in the vicinity.

The first permanent settlers came to this area just before 1700 and the next fifty years introduced the family names that can still be found here well over two centuries later. A few of these names are Ackerman, Berdan, Bogert, Demarest, DeWitt, Doremus, Hopper, Kip, Post, Quackenbush, Ryerson, Schuyler, Van Allen, Vanderhoff, VanVorhees, and Van Winkel.



The boundaries of Bergen County were legally fixed in 1710, the same year the church was founded, at that time its area included all of the present counties of Bergen, Hudson, and Passaic. The descendants of the original Dutch settlers of Bergen County remained by far the principal inhabitants until about 1850. A history of the area states that up to this time the Dutch language was spoken in the homes by the older generation who retained all the special virtues of their ancestors, the industry, cleanliness, love of flowers, and devotion to the church.

The first settlers of our country were almost all children of the Reformation. In this new country there were great difficulties in maintaining the ordinances of religion. Despite all the obstacles, churches began to be organized wherever a few families settled. To have founded these churches in the wilderness and to have kept them supplied with pastors in those early days involved not only great enterprise but strong religious principals. Most of the ministers had to be sought in Holland and this involved great difficulties and expense.

Religious services began to be held occasionally here in the homes. Upon completion of the first church, built of logs, services were held by Domine Guillian Bertholf, minister of the Church of Acquackanonk. From 1710 to 1748 these two churches shared their ministers, Domine Bertholf being followed by Domines Coens and Van Driessen. The next forty-five years saw a sharing of Domines Vander Linde and Leydt's services with churches of Paramus, Ramapo and West New Hempstead. From 1793 the churches of Wyckoff and Preakenss shared the services of Domines DeWitt, Demarest, Kuypers and Thompson with the Ponds Church until 1845. Domine Dewitt was the first minister of this church to keep regular Consistorial minutes although Domine Vander Linde had begun to keep a Register of baptisms, marriages, and membership a half century before. All records were kept in the Dutch language. Domine DeWitt started using the English language in his preaching on the Sabbath about one-third of the time. He died suddenly in 1809 and was buried beneath the pulpit of the Ponds Church, Domine Eltinge officiated at the funeral. The pulpit was empty for two years but in 1810 a new consistory was installed by Domine Eltinge of Paramus. This event was recorded in the church book, the first minutes to be entered in the English language.

The church has had its own pastors, without sharing their services with other churches, since 1845. During the first two centuries the pulpit was vacant from time to time as ministers were unavailable, amounting to about twenty years or one-tenth of the church's existence.

The log church was used for thirty years but with the children growing up and marrying and new families moving into the region, a larger House of Worship was needed. The second ediface was built in 1740, a hexagonal stone church. The first two churches were located near the cemetery and the site of the third sanctuary. This was a large, rectangular, stone structure built in 1829 on the northwest corner of Ramapo Valley Road (Rt. 202) and Long Hill Road. The second church was torn down and the stones used for the new building.

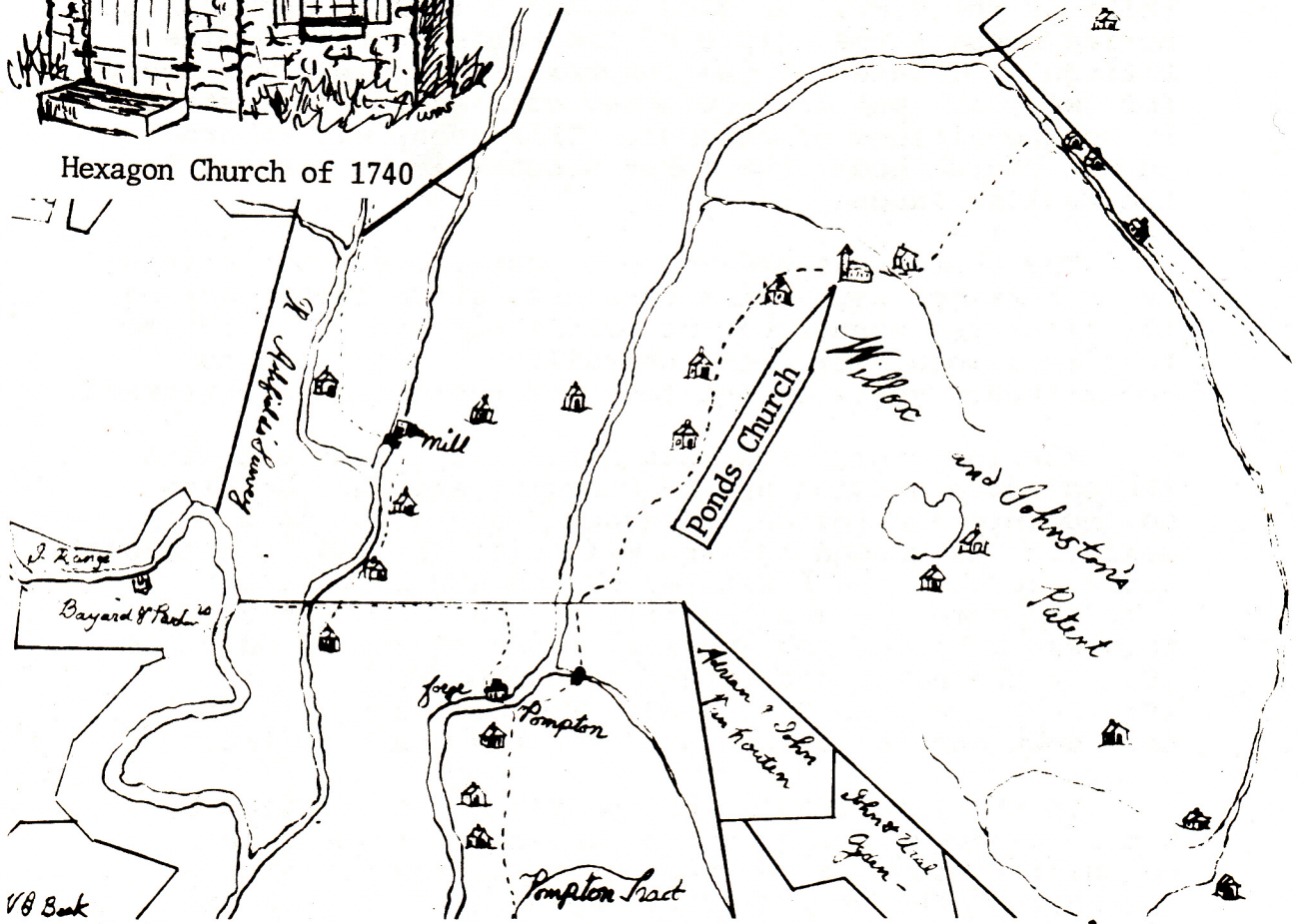
In the late 1880's this church was modernized by Gothic windows replacing the many-paned rectangular colonial windows at the suggestion of the minister of the church, the Rev. Wilson. He offered to give one window if Mr. James Post, an elder of the church, would do the same. Mr. Post agreed and two stained-glass windows were installed. The old residents in the congregation presented windows until all were replaced by 1888. The two separate doorways, characteristic of early Dutch church architecture were changed to a single, centered, arched doorway at the same time.



Hexagon Church of 1740



Log Church of 1710



Portion of 1767 map by an unknown maker in the N.Y. Historical Society. Note that the Ponds Church is depicted in the conventional style and not as a hexagon, which the records state it was at the time. Also it is located on the 'Willox and Johnstone's Patent'. George Willocks and James Johnstone were land speculators and agents for the East Jersey Proprietors.

After withstanding the elements for almost a century, the condition of the building became a matter of grave concern. The bell tower, built of stone and later covered with a layer of concrete, proved too heavy for the roof. The sagging superstructure and the crumbling mortar of the walls destined the church to be judged unfit for use in 1920.



The modified 1829 church, sagging and abandoned in 1920.

Church services were then held in Ivy Hall which was built around 1896 by the Ivy Society of the Ponds Reformed Church. The hall was used for church meetings and social affairs. After 1904 the borough took it over to serve as a municipal and community building, as well as to provide some much-needed classroom space. It was located on Ramapo Valley Road just south of Veteran's Park. Although the building was destroyed by fire in 1922, part of Ivy Hall's foundation can still be found.

This was not the first loss the church had suffered by fire. On November 30, 1876, Reverend Peter Q. Wilson delivered an historical sermon soon after he had accepted the call to the church. It was the year of the National Centennial. The church was then 166 years old. He told of the old Baptismal records, showing that in early times families came from Wynockie, Pompton Plains, Wyckoff and from beyond the hills of Preakness to attend services here and to have their children baptized. He also stated that the names of many families, once very active here, such as Van Wagener, Schuyler, Manning, Van Cleve, Van Allen and others had entirely disappeared. Soon after the departure of Reverend Wilson, on the night of April 1, 1879, the Record Books of this church were burned when

the residence of Dr. Peter Edward Demarest was destroyed by fire. He was secretary of the Consistory at the time and custodian of the records. These books consisted of the Baptismal and Marriage records, the list of members (begun by Domine Vander Linde in 1748), and Domine DeWitt's Consistorial minutes begun in 1799. This was a terrible loss to history.

With the coming of the New Jersey Midland Railroad (later the N.Y. Susquehanna & Western R.R.) in 1871, followed by the Anglo-American Gun Powder Works in 1890, the center of the community moved about a mile north and away from old Pond's Church. The powder works was an early developer of smokeless powder and a forerunner of the later DuPont Works at Pompton Lakes. The long forgotten plant was just north of the railroad station at the present junction of West Oakland Ave. and Ramapo Valley Road.

Now a real problem had to be faced, whether the people would come to the church or whether the church would be brought to the people. This was a problem for the community as well as the church. Many conferences were held. In 1921 it was decided to erect a chapel nearer the center of the borough which would serve as a "Workhouse of the Lord". The Ponds Church Chapel, a brown-shingled building was completed in 1923 on the present site of the church on Oakland Avenue (now Ramapo Valley Road) closer to "the heart of the town". The old church was abandoned and stood empty for over a decade.

Through the years the church lost members and strength with the growth of neighboring settlements and the building of churches nearer their homes. Thus, the church of Pompton Plains in 1736, Ramapo in 1785, Preakness in 1798, Pompton in 1814 and Wyckoff in 1822 all drew members away from the mother church greatly reducing its congregation, resulting in the weakening of the church.

At the same time of the building of the chapel, sufficient land was acquired for the ultimate erection of the "Old Ponds Church Restored" on this new site. This worthy objective had not been attained by 1934 and in July of that year, the consistory, failing of popular support, voted to close the church which had had a continuous existence of 224 years. It was a sad day.

Quite propitiously there came to Oakland a minister by the name of Rev. Clinton E. Stoneton, M.A., former pastor of the Totowa Presbyterian Church of Paterson. The situation challenged him and at the invitation of the consistory he entered into the work of reviving the church. He began his ministry more in the nature of a missionary than a minister.

In its latest home under the guidance of its new minister Old Ponds Church revived. It took a new life. A flat topped trapezoidal tower was added to the Chapel and the old bell installed. The challenge had been met

and in the fall of 1934 such excellent progress had been made that the consistory felt it wise to extend an invitation to Mr. Stoneton to become resident minister. Mr. Stoneton accepted and became pastor of the Ponds Church on January 1, 1935.

This same year, the 225th anniversary of the founding of the Church, concerned citizens tried to generate enough interest to collect funds for the restoration of the abandoned 1829 building.

This is a poem written by Dr. William H. Rauchfuss dedicated to that purpose.

"PONDS CHURCH"

Dear Church, Thy Spirit sure will live
As in the past, Thy love to give
Unto our blest posterity
The same as Thou hast unto me.

The Church is not of brick and stone
But of the Spirit, that alone
Doth constitute the essence true,
And reverence is but Thy due.

Old Ponds, we love Thy very name!
Why should we not, with Thy great fame?
For patriotic pioneer
So long ago was faithful here.

Let me my memory now brush!
My grandsire, Peter Quackenbush,
Was born at Yawpo Eighteen-three
And as a boy attended Thee.

And so because of sacred tie
Thy praises worthy I would cry;
Thus help, right now, to consecrate
Thy blessed reputation great.

God grant that all will work and see
That you live another century:
Old Ponds, receive all honors due
While those who love You pray for you.

Preakness, New Jersey
September 27, 1935

Appearing in the newspapers of the day, the following article, an impassioned plea for saving the old church, was written by Albert Payson Terhune.

"What is the Answer"

At the crossing of the ways, stood the Church. For many decades it stood there, a beacon to world-weary souls, a refuge for the poor in spirit, for the afflicted, for the heaven-seeking children of God. Generation after generation entered its hallowed portals, to seek closer communion with the Savior, to rise from the Communion Table with the peace of forgiven sin.

In my own early childhood, nearly sixty years ago, I was taken thither, to worship. For the best part of a half-century thereafter, I attended its services whenever I was in this region. To me it was literally, The House of God. As time went on, the men and women who once had knelt there with me passed on to their Higher Reward. The Demarests, the Bushes, the Hoppers, the Foxes, the Garrisons, the Posts, the Goodmans, the Bogarts and the rest. But their descendants continue to hold high the Torch. Even as today they hold it high: and forever will hold it.

At the Portals of the Old Ponds Church halted the dust-smearing charger of George Washington, more than a century and a half ago, while its rider passed humbly into the sacred edifice to pray and to listen to the word of God. In through that door, year after year, trod later Americans, to draw closer to their Creator and to learn more of the Scriptures.

When the Old Ponds Church fell upon evil financial days, my own blameless father volunteered his services, free of all charge, during the summer Sabbaths when he was supposed to be resting from his clerical labors of the winter months in New York; to preach to a congregation he loved. It was his sole way of helping to keep the Torch aglow- that and his money gifts to the Cause.

Today, the building's ancestral roof is sagging. The ancient walls have many loosened stones. The sweet windows, which so long let God's sunlight pour in upon the bowed heads of worshippers, are shattered by vandal hands; the benediction of the elements is turned to a furtherance of the edifice's decay. Into the slimy marts of trade the Building itself has been tossed. "The Glory is Departed." My father's mighty voice is gone. So is the Holy of Holies.

Shall we let those hallowed stones be cast aside, as no longer of worth? Are we to discard the Shrine where Washington knelt in prayer for the salvation of his new-born country? Are the hard-earned sums of money, which our ancestors wrung from the soil and donated to the Church, to be counted as lost?

My friends, the answer is with YOU. Almighty God made his house His Tabernacle. Are we, his children, to permit His Dwelling place to be offered for sale as "A Desirable Business Site"?

Think it over.

Sunnybank
November 1, 1935

Dr. Rauchfuss implied and Mr. Terhune wrote that George Washington worshipped in this church. He may have worshipped here but of course not in the 1829 building that they were trying to save. The only recorded passing of General Washington through the area of the Ponds was on Monday and Tuesday, July 14 and 15, 1777 when he spent one night at the Henry Van Allen house and the Army camped nearby. (See winter 1973 HIGHLANDER, pg. 19)

Mr. Skutt, principal of the Oakland Grammar School and teacher of the eighth grade, tried his best to encourage children to donate their pennies for the restoration of the old landmark. All efforts met with failure and the old church building was razed in 1936. Lest we think too harshly of the seemingly indifference of the congregation and the townspeople of that time, to be fair, we must remember the whole country was in the grip of the Great Depression.



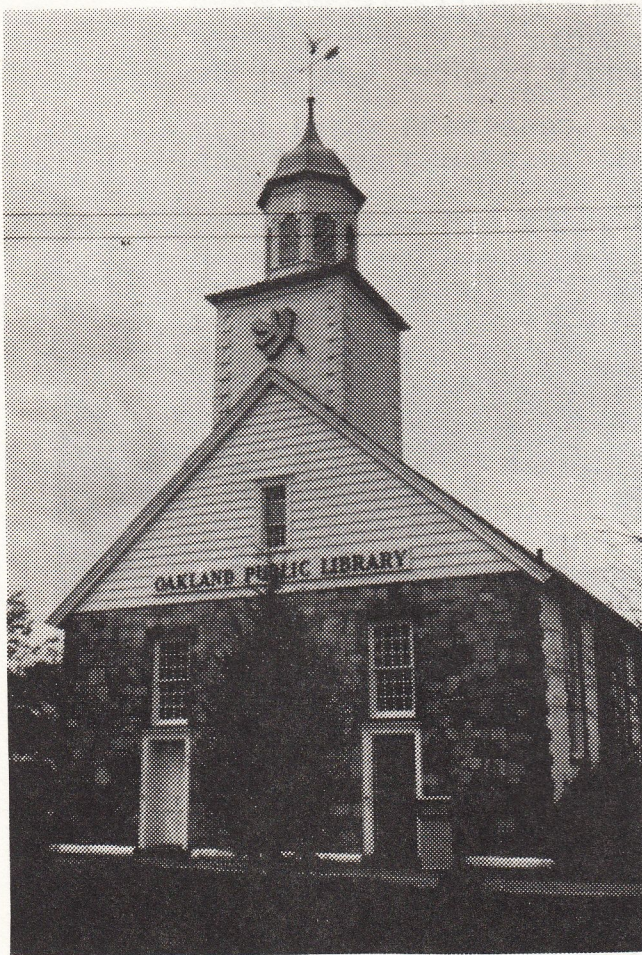
Ponds Church just prior to its destruction in 1936. It stood on a diagonal to the road at the northwest corner of the Ramapo Valley Road and Long Hill Road, at the center of the present parking lot for Molly's Fish Market restaurant, formerly the Hansen House, which can be seen to the right of the old church.

A plaque, mounted on a large boulder beneath a towering sycamore tree, marks the site of the 1829 Ponds Church. It was dedicated by the Women's Club Of Oakland on February 20, 1960. It reads as follows:

THE CHURCH OF THE PONDS

Within this area in 1710 the original Ponds Church was built of logs by ten Dutch families as a place of worship for their Dutch Reformed Congregation. This building then known as "De Panne" also served as the center of politics, education and recreation. Rebuilt of stone in 1740 it served as the County seat for several years in the 1780's.

The Ponds Memorial Building, now the home of the Oakland Public Library, is an enlarged replica of the Ponds Church of 1829. A plaque placed on a large stone in front of the building gives its history.



THE PONDS MEMORIAL BUILDING

Built in 1936 through the efforts of Mayor Clifford F. MacEvoy, an expanded replica of Oakland's Old Ponds Church. The brownstones used in all the corners of this building were part of the church built in 1740 and of the third church built in 1829. The old weather-vane crowns the building. From 1936 to 1961 the building served the town as a civic center. Converted to the use of Oakland's Public Library in September 1961, it continues the cultural and community tradition begun in 1710 when the first Church Of The Ponds was established.

Continued:

THE CHURCH OF THE PONDS 1710-1935 A HISTORY WITH
REMINISCENSES, OAKLAND, N.J. printed by the Bulletin,
Pompton Lakes, NJ 1935

ANNIVERSARY MEMORIAL 1736-1936 FIRST REFORMED CHURCH,
POMPTON PLAINS, NEW JERSEY. By Rev. Eugene H. Keator,
printed by Press of Chauncey Holt, New York 1936.

THE VALLEY OF HOMES, Ryerson Vervaet, printed for
the 50th Anniversary Committee, Oakland, NJ

THE YEARS BETWEEN-A PICTORIAL HISTORY OF OAKLAND,
NEW JERSEY, by Shirley Iten Kern and Eleanor
Steinberger Little, printed for the Tercentenary
1964

Pictures:

Mr. Frank E. Ahlers, Oakland, NJ

Interviews:

Mrs. E. Lloyd (Eleanore Gerth) Bogert, Reddick,
FL, formerly Oakland, NJ

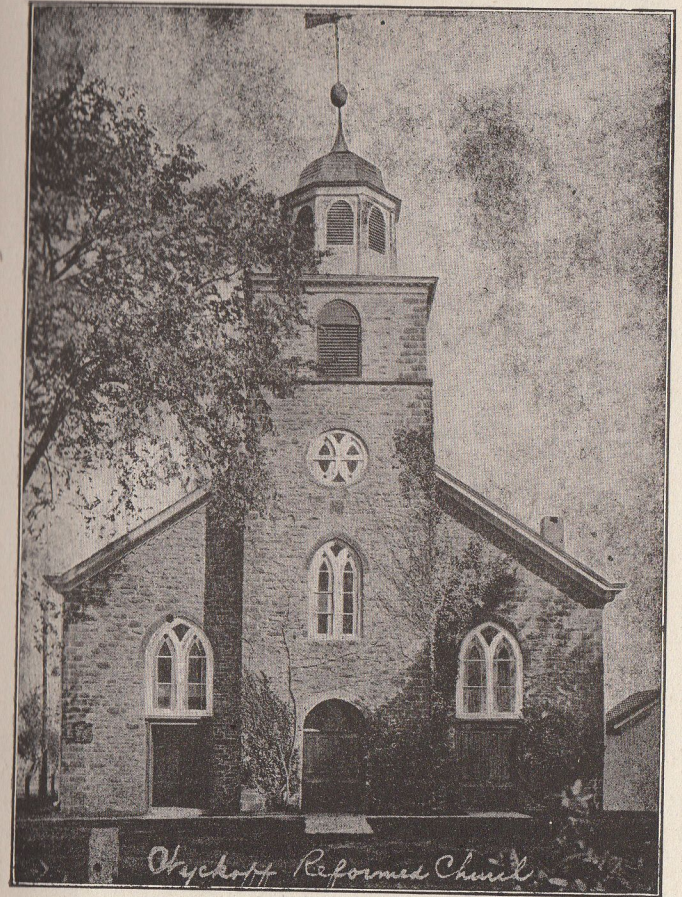
Rev. Robert Marsh, pastor of the Ponds Reformed
Church, Oakland, NJ

We must thank the many people who have worked to make this
issue possible, a few of which are:

Fred Talasco, typing and editorial support.
Emil Salvini, photo half-tones.
John Morrow, mailing.
Eleanor and Charles Bogert, collating & assembly.
Lucy and Karl Meyer, " " .
Ken Hirsch, " " .

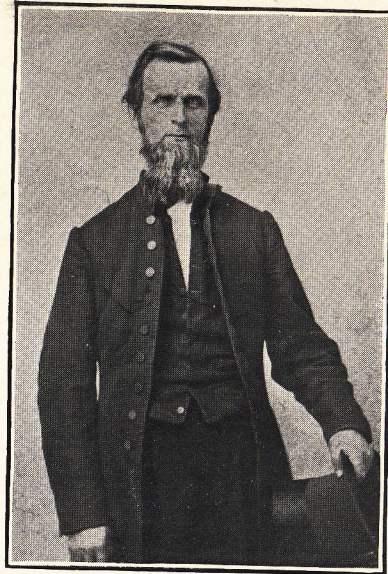
HISTORY OF
WYCKOFF REFORMED
CHURCH
1806-1931

By REV. GEORGE G. HENEVELD



Wyckoff Reformed Church

WYCKOFF REFORMED CHURCH



REV. A. G. RYERSON
1845-1865

We could not get this picture until after this history was printed, hence its insertion in this place.

HISTORY OF THE WYCKOFF REFORMED CHURCH 1806-1931



- 1628-1710—Wyckoff and Vicinity in Pioneer Days.
1710-1806—Early History of Ponds the Mother Church.
1806-1845—Ponds and Wyckoff United.
1798-1808—Peter De Witt, the Emotional Preacher.
1812-1820—J. Demarest, the Business-Farmer Preacher.
1825-1841—Z. H. Kuyphers, the Bachelor Preacher.
1842-1845—W. J. Thompson, the Teacher Preacher.
1845 Wyckoff Independent.
1845-1865—A. G. Ryerson, the Scholarly Preacher.
1865-1869—W. B. Van Benschoten, the Builder Preacher.
1869-1888—S. T. Searle, the Fatherly Preacher.
1888-1891—W. E. Faulkner, the Impetuous Preacher.
1892-1904—A. Westveer, the Dignified Preacher.
1905-1911—P. J. Strohauer, the Organizer Preacher.
1912-1925—A. F. Parker, the Gentleman Preacher.
1925 George G. Heneveld, the Peace Preacher.

THE WYCKOFF REFORMED CHURCH

Dedicated to the Rev. George G. Heneveld

O Church of God
Where saints have trod
We greet thee lovingly!
'Tis here indeed
We learn the Creed
Of Triple Unity.

We are in debt
To all that set
Of faithful dominies
Who showed their love
To God above,
By acts with out surcease.

"The way of Right
Of Truth and Light,
Which leads us unto Heaven.
It is this Church
Where we may search
The Word to us God-given."

They may surround
This hallowed ground
As we recall the past.
How they must gleam
With radiant beam
In glances they now cast!

A century
And quarter! We
Must still work on and pray!
This edifice
Of love and bliss
For centuries MUST stay!

Ah, it was here
The pioneer
Displayed devotion true;
He scoffed at fate,
And trials great;
His work would but renew.

They labored well;
Their works do tell,
Yes, even to this day!
For, ere they went
"A monument
Stood pointing still this way:

Ah, through that door
Our ancestor
Has passed and worshipped here:
They seem to be
Still here and see
This place so old and dear.

God grant that we
Continually
Their work may carry on
Of service real,
So that we feel
On us they smile upon.

Dr. William H. Rauchfuss.
Paterson, N. J. October 11, 1931.

WYCKOFF AND VICINITY IN PIONEER DAYS

The history of The Reformed Church in America dates back to 1628, when Jonas Michaelius, the first pastor, came to the Church in the Fort in Nieuw Amsterdam (New York). This fact makes the Reformed Church the oldest church on this continent. A few others may claim to be a little older, but their history is broken—ours is continuous.

Previous to the coming of the first pastor, the Dutch West India Company had sent two Comforters of the sick to take care of certain spiritual duties among the early pioneers.

In 1624 three hundred families of Walloons (Belgians) came and settled on Staten Island. These all affiliated with the Reformed Church, and the 300th anniversary of their coming was celebrated fittingly in 1924. The early growth of the church was very slow. The first Reformed Church planted on New Jersey soil was Bergen (Jersey City) in 1660 and it was 90 years before it had a settled pastor. Hackensack was a preaching station in 1682, and four years later was organized. Acquackanock (Passaic) dates from 1693, and Tappan, N. Y., from 1694, Bellville (near Newark) from 1700, Ponds from 1710 and Fairfield from 1720. In 1705 there were in all New York and New Jersey only 34 Dutch churches and 12 ministers.

In 1663 the English captured New Jersey and the Dutch lost control of the colonies they had gained by discovery and settlement. The following year the northern portion of New Jersey was given by the Duke of York to two Englishmen, Sir George Carteret and Lord John Berkeley. Later through deaths and transfers, it fell into the hands of twelve proprietors, all of whom were quakers. One of these was the Earl of Perth, as the first deeds given in the vicinity (of Ponds) are by him. The "Johnson and Willcox Patent" given by him, extends from the Big Rock at Small Lots (Glen Rock) to a mile beyond the Ponds Church. The lands south of this tract and on the west side of the Passaic, on which a portion of Paterson now stands, were purchased from the Indians in 1709 by George Ryerson and Urie Westervelt. Sicomac was not included in the sale because, as its name implies, it was a "resting place for the dead."

The dealings of our Jersey Dutch forefathers with the Indians were all honorable and so they never had any trouble with them. Many of our geographical names

are Indian and it shows the friendly relations that existed between the Indians and early settlers.

In 1700 there were not more than ten families in the vicinity of Ponds and about five in Pompton. In 1730 Cornelius Schuyler settled on the north side of Ryerson's Pond (Pompton Lakes). The Van Allens bought 600 acres in what is now Oakland; the Berdan family settled in Preakness, where 400 acres of land were bought at 18 cents an acre. John Stek (Stagg) settled back of Knickie's Pond in 1711; Yan Romaine bought 600 acres, which is now in the MacKenzie estate (Franklin Lakes). Simon Van Winkle, progenitor of five generations of consistory members in Ponds Church, came from Bellville and gained renown because he was the first one in the community to own a wagon. Its wheels had no tires (of iron) and for seventy-five years it was in existence in the community as a curio. In 1720 John and William Van Voor Haze bought of New York City merchants 550 acres lying in Wikehoff (Indian name meaning high ground). The church building stands on this ground. They bought 500 acres and 50 were given them for roads. William, twice married, had five sons and four daughters. He left his land to his sons. A part of his will reads:

"I give and bequeath to my eldest son, Jacobus Van Voorhees, the big bybel, for his first birthright, as being my heir-at-law; and I will that my youngest dater, which I have by myn dear beloved wife, which is named Marytie Van Voor Haze, dat she shale have for her poorshon the sum of £19."

To his other daughters he gave £12 each. Albert lived on a farm later owned by Uriah Quackenbush; Abraham on a farm later owned by Lewis Youmanns; John on a farm later owned by Peter Pulis.

The Albertises bought a tract in Paramus of 550 acres for £165 and leased another 550 acres for which they paid an annual rental of two young fat fowls for every 100 acres to the merchant owners in New York City. Pit Van Blarcom also had a 550 acre tract. The Winters, Courters, Youngs, Storms, Ackermans, Quackenbushes, Van Geiders, and Pulisfelts (Pulis) and Bogerts, also moved in at about this time.

The first grist mill in this section was erected and managed by a Vanderhoff at the entrance of the Yaupough Valley. This was in 1760. This family lived in a cave for some years.

EARLY HISTORY OF PONDS, THE MOTHER CHURCH

The organizer and first pastor of The Ponds Church was Guillian Bertholf. He was for the first 15 years of his ministry, the only Dutch pastor in New Jersey. Before coming to Ponds he was stationed at Second River (Bellville). He had come with other emigrants to Hackensack as a catechizer, voorlezer and schoolmaster. With such great acceptance and usefulness did he discharge his trust that the people sent him to Holland to be ordained, altho there were a few other ordained men here in New York State. It was a long journey made at great expense in order to have the hands of ordination laid upon one's head and this expensive formality was carried on for 75 years.

His field extended from Tarrytown on the Hudson, to Staten Island, to Monmouth, and to Somerville. He was a devoted pastor, teacher and missionary, enduring the rigors of climate and of travelling. He officiated regularly through his whole ministry at all the surrounding churches.

The first preaching at Ponds was by this Patriarchal Pastor and he labored at Ponds for over 20 years. He owned a small farm of 37 acres near Hackensack and it is likely that this was his home. All the Bartholfs in this vicinity are his descendants. They can well be proud of him.

The church building was a log church, located east of the new cemetery near the highway. It was a plain simple building, the first one built on this side of the Passaic. Nothing today is left of it. Neither graves of the dead nor walls of the church are left to tell us what we would like to know.

In the services the pastor was assisted by a voorlezer, a man who led the singing. He sat in a little pew in front of the the pulpit, gave out the hymns or psalms, read the commandments or lesson from the Scriptures and in the absence of the pastor conducted the service by reading a sermon. He also instructed the youth in the catechism and taught the district school which was a church school under the control of the consistory (there being no public schools in that day). They were always very careful to get a good Christian teacher for their school.

Rev. G. Bartholf was followed by Rev. H. Coens, who served Ponds, Bellville, Acquackanock and Pompton.

for five years. The records say that he labored patiently and faithfully.

J. Van Driessen was the next pastor, 1735-1748, not regularly installed, but serving the churches under his care as a Stated Supply. He served the Acquackanock Church, where he lived and also Ponds and Pompton.

Brown in his History of The Reformed Church in America, page 61, says, "The need of ministers and the difficulty of securing ordination in Holland led to the loss of many good and promising young men to the ministry of the Reformed Church, and opened the door for some unworthy ones to obtain entrance to the pulpits of Reformed congregations by the use of unusual methods. So Dominie Van Driessen was able to inflict himself upon some Dutch churches for a period of about 20 years, although the Classis of Amsterdam declared him 'No legal minister of the Reformed Dutch Church . . . because his conduct was then and had been very far from correct: and lastly, because he had . . . presented forged certificates.'" Van Driessen had been ordained by the English Congregationalists at New Haven, Conn., having received his education there.

During his pastorate the old log Church building became so dilapidated that a demand arose for a new building. An effort was then made to build near the residents of Adam Boyd, upon land later owned by John Ackerman (1875). There was a large burial ground here. This plan was afterward abandoned, because John Romaine and Jacob Garrison kindly offered the Consistory a plot of ground near where the Ponds Church now stands. A part of this was used for a graveyard.

The members being scattered over a very large area there naturally was a demand for services in other parts. A small church was therefore erected near the steel works at the junction of Pequannock and Pompton Rivers upon land later owned by John M. Ryerson (1765). This church was dedicated by the pastor on April 7, 1736. This became the Church of Pompton, later becoming the Church at Pompton Plains. In 1739 it had a membership of 72. There is some doubt as to whether worship was conducted in the Ponds Church at this time. If not its discontinuance was brief. The plans at that time did not give satisfaction to the Ponds and Wyckoff people. Steps were then taken to erect a church towards Franklin Lake on land near an old graveyard. This plan was abandoned after about three years.

Plans were then again revived for a new building at

Ponds. Johannes Ryerson gave a half acre which became the burial ground and Jacob Garretse gave the other half acre needed. A stone building was erected, the congregation furnishing the materials needed. It seems to have taken them eight years to build it. The building was hexagonal in shape with roof converging to a point. It had chairs, a high pulpit and a short gallery. It was very plain, as plain as the Dutch people themselves. This building served during the Revolution as a Court House for Bergen County when the Haskensack Court House was burned by Hessians. The sheriff lived in the vicinity and had his jail there (a log structure). The execution of one Tory and a deserter to the cause took place there. The church building stood until 1829, when it was demolished and some of the stones put in the present old Ponds Church building.

It seems as if Van Driessen never preached in the new building. He got into trouble with the Acquackanock Church and left to serve the church at New Paltz. Of the subsequent history of the dominie we know very little. At this time also there was bitter rivalry between Pompton and Ponds and the two churches did not get along very well together. Pompton united with Acquackanock, calling Rev. D. Marinus, who seems to have left a lot of descendants. Ponds Church united with Paramus Church and called Rev. Benjamin Vander Linde, 1748. Paramus church was then twenty-three years old, sixteen of which she had been without a pastor. Neighboring ministers stepped in for occasional services as baptismal records show. The Paramus building was like Ponds, except that it had eight sides instead of six. Both buildings were the accepted style of church building for that day.

Rev. Benjamin Vander Linde, a native of Bergen County, served the Ponds Church from 1748-1788, a period of forty years. He gave one-fifth of his time to Ponds and apparently four-fifths to Paramus. He kept careful baptismal records. Seats in the church sold for twelve shillings, plus an annual rental of three shillings. He married a niece of General Schuyler, and the consistory provided her with a special seat at the services.

During this time the denomination was seriously torn apart over the question of ordinations in the Netherlands. The Coetus party wanted an educated ministry and an independent classis and synod. The Conferentie party were opposed, wishing to remain dependent upon the Netherlands and under the jurisdiction of the

Classis of Amsterdam. The struggle was so bitter that historians wonder that we have any church left.

Rev. John H. Livingston, an Englishman, saw the plight of the Reformed Church and entered it to give his help—a splendid thing to do. He went to Holland to study, kept himself informed as to the progress of events and then came back home with a plan that proved acceptable to both parties. Independence was gained and peace resulted. This struggle is one that we find it hard to appreciate or understand. One consistory at the time when peace came resolved “never again to have church trouble,” a very wise resolution if it could be carried out.

Separation from the mother church in this case preceded political separation. The Revolution was fought during the pastorate of Vander Linde. Nothing of great importance happened in our immediate vicinity. Washington camped one night at Paramus, wounded soldiers were taken care of there and his retreating army also passed through Paterson. Washington also had his headquarters for a very short time in the Ramapo Valley, where the Havemeyer estate now is, then owned by Mr. Bogert. During the war, no part of our country suffered less than did the Ponds community.

After having served Ponds for about forty years the dominie was getting old and feeble. An assistant was secured, Rev. G. A. Kuypers, who after serving ten months, received and accepted a call to the Collegiate Church in New York City. The work again fell to Vander Linde. On July 8, 1789, after forty years of faithful preaching of the gospel and of righteous upright living among his people, he died, loved and respected by all.

He had been the first preacher to be examined by the Coteus (it seemed very revolutionary at the time) and his call approved by the neighboring ministers is still in the possession of the Paramus Church.

The General Synod met that fall in New York City, Oct. 6, 1789, and approved a call of the united churches of Penne, Kekiet and Ramopuck (Ponds, West New Hempstead and Ramapo) upon Petrus Leydt (Peter Light). He passed the examination with great credit to himself. He had received his education at Queens College (Rutgers) and had studied theology under Livingston. The ordination and installation took place the second Sunday in Nov. 1789, in the hexagonal church. It was the first time these folks had seen an installation

service and no doubt the building was packed. Rev. H. Meyers, of Pompton, Fairfield and Paterson, preached the sermon. Dominies Schoonmaker of Acquackanock, and Froeligh of Hackensack, were delegated by Synod to be present.

The young dominie in his prime followed the feeble old pastor. He was eager and willing to work. So many duties were asked of him and so willing was he to do them that the Consistory had to curtail some of the activities. The dominie came from a ministerial family of high standing and ability. The whole family died young. Light's work was too much for him. From Ponds to Kekiet was fifteen miles. Ramapo was on the way but it had no building of its own, the Lutheran Church being used (by courtesy). Light was delicate in constitution and in the summer of 1792-93 a pulmonary affection seized him which proved fatal. At the time of roses in June he was buried in the family burial ground of Andrew Hopper, Esq., along the banks of the Ramapo. When one month old he had lost his mother; two of his sisters had died young, and a brother at twenty-nine. He himself died before his marriage plans could be consummated.

Following Light there was a vacancy at Ponds for five years. Helmus Van Huysen, teacher of a school at Ponds, had studied theology and was preparing for the ministry. He supplied the pulpit for a while but when asked to become the regular pastor he refused, thinking that they knew him too well. He served three other churches later and was very successful in evangelistic work.

Peter DeWitt seems to have supplied the pulpit at times during the vacancy. He apparently was a minister without a charge for some time. On May 7, 1799, his call to Ponds was approved by Hackensack Classis. He had graduated from Princeton College in 1769, and had studied theology under John Livingston. General Synod in session at Kingston, Oct. 6, 1778, licensed him. While without a call he did missionary work in the neighborhood of Port Jervis. When called to Ponds he lived on a farm at Fishkill Hook, and Ponds farmers got him and his belongings with their wagons. When he died they performed a like service for his family and goods. His ministry of ten years was blessed with 110 accessions to the church. Things went very nicely and folks commenced talking about a new building. Judge J. A. Van Voorhees, A. Stevenson, and others living in the Wyckoff

section had lately united with the church and wished to have it located in Wyckoff. The parish was large and extended from Wyckoff to Preakness. It was finally decided to build in Wyckoff. A site was chosen but for some reason was abandoned as it did not give general satisfaction. The consistory consisting of William Pulisfelt, Conrad Stur, Lawrence Ackerman and James L. Ackerman, chose the present site consisting of one-half acre which they bought of Aaron Ackerman and Albert Van Voorhees for \$7.50. The date of the deed is Sept. 7, 1805. Judge Van Voorhees acted as treasurer and general manager. In November the people began to collect the material, the judge giving them receipts which later were applied to pew rental. Actual building commenced in the early spring of the following year. Daniel Baldwin of Saddle River, did the carpenter work assisted by Thomas Myers, a contractor, who came with his men and helped, donating their services. Daniel and William Van Blarcom of Godwinville (Midland Park) did the mason work. The construction work on the steeple was done by Joseph Baldwin, also of Godwinville. The church had no chimney as no arrangements were made for heating in that day. There was only one main entrance, the central one on the south side. The auditorium was larger than the present one because it included what is now the vestibule. The church had eighty-four pews below and twenty-four in the gallery, all of them equipped with doors. In December, 1807, these pews were sold at public auction, Abraham Forshee, auctioneer, so as to pay for the cost of the building. The pews below were valued at \$3,695 and those in the gallery at \$510. Pews were valued from \$7.50 to \$70. No pew was sold without a premium. James Blauvelt paid for pew No. 3, \$70 plus \$12.50 premium, total \$82.50. Peter Bogert paid for No. 8, \$35 plus \$12.50 premium, total, \$47.50. The smallest premium paid was 50 cents. The sale of pews brought \$4,111.62½ plus \$235.37½ premium. All but six below and three in the gallery were sold, valuation \$328.75. Some were paid for with materials for which receipts had been given by the judge. Others gave notes and some let them run for ten years.

While this building was going on at Wyckoff, the Old Ponds Hexagonal Church was also repaired. The old high pulpit was replaced by one of later design and the old chairs with names on their backs were replaced with pews. These pews served the church a long time and when in 1829 the old church was demolished and a

new one built these pews were again put in the new church building, and served until 1850, when new ones were bought.

Rev. Peter De Witt, the Emotional Preacher

The pastor was now pleasantly situated. The Wyckoff Church was at that time one to be truly proud of and the Ponds Church had been remodeled. Each Sunday he preached in one of the churches, using the English language one third of the time in Ponds and exclusively at Wyckoff. About 1800 English began to be used at Ponds and by 1820 it was used exclusively there. De Witt was an earnest preacher, sound in argument and in doctrine, slow of speech but manifesting deep feelings while preaching so that frequently the audience was moved to tears. Often he wept with them. In social life he was congenial and jovial, a good mixer, as we would say today.

In Oct. 1809, he was taken sick with a fever which proved fatal. On the 4th he made his will and on the 7th he died. His funeral was held on the following Sunday at Ponds, Dominie Eltinge of Paramus preaching the sermon. History tells us that the mourners were mourners indeed. His remains were placed under the church, near the elders' pew. No monument marks the spot, not even a slab. He left his monument in two church edifices and in the living hearts of his faithful people. He had worked very faithfully among his people who paid him for his services \$150 a year and did not furnish a parsonage.

1812-1820 John Demarest, the Business-Farmer-Preacher

A two-year vacancy followed during which time classis took care of the churches. Ds. Eltinge of Paramus ordained the consistory in 1810. On June 25, 1811, the Bergen Classis met at Wyckoff (the first time a classis ever met here) to consider a call made by the two combined churches upon the Rev. John Demarest. It was approved and he was installed at Ponds on the third Sunday in November. The call stipulated that he was to have use of a parsonage, \$270 salary, use of a farm of 64 acres, 60 loads of wood and 50 bushels of grain.

The dominie was born in Hackensack and received his education in Dr. P. Wilson's school there, and his theological education with Rev. S. Froelich, D. D. General Synod licensed him in 1790. For a time he was in

the pastorate, and then left it to give all his attention to farming. He had already earned the reputation of being the best farmer in his community. Ponds and Wyckoff called him from his farm in Tappan.

In talents and business capacity the pastor was unsurpassed. He was very accurate and systematic and kept records carefully. As a preacher he was sound in doctrine, plain and pointed. As a disciplinarian he was strict and severe, especially with his young people and also in regard to baptisms. After he had said no, the consistory could not move him. He always signed his name with V. D. M. (Minister of the Word of God).

In his days there were no stoves in the church. The services were long and we wonder how people could sit through them in winter. Most of the people went to the Judge's house to get warm and then went to the church with footwarmers. How great our comforts are compared with theirs! Would, however, that we could be as faithful in attendance as they were then.

People walked great distances then. To walk to New York City was not unusual. Women sometimes did it with children in their arms. In the summer time the people carried their shoes to church under their arms, stopping at the creek near by to wash their feet before putting on their shoes. During the week everybody walked barefooted.

The Churches Sold by the Sheriff

The first two or three years of the pastorate of Ds. Demarest were peaceful, happy and prosperous. In 1815 trouble commenced in the form of charges against the pastor with refusal to pay salary. Several trials resulted. A synopsis of one is as follows: At a certain gathering the minister shook hands with folks but failed to see one bashful person who stood back somewhat. This act gave great offense. The fact was mentioned to the dominie and he said that he had not seen the man. The complainant then charged the dominie with lying. In the trial that resulted the dominie was acquitted and the complaining member suspended. But this did not end the matter—it was only a good beginning of troubles to follow. The consequences were: refusal to pay salary, debt on the parsonage, refusals to honor notes for pews until the consistory was compelled to mortgage the church property, May 2, 1817, to John A. Van Voorhis, A. Stevenson and John W. Pulis for \$750. In April the following spring the consistory petitioned classis for the

dissolution of the pastoral relationship. The classis did not grant this petition but sent a committee to investigate and to make peace. The committee of classis came to Wyckoff where the meeting was held. A sermon was preached by the Rev. C. T. Demarest, pastor of the English Neighborhood Church on Zech. II, 11. At the conclusion of the sermon the committee of classis called upon all present to manifest their good will by paying salary again and the response was practically unanimous. Everybody thought the trouble was settled amicably. Rev. W. B. Van Benschoten in telling us of this bit of history, remarks that church quarrels are not and never were smoothed over as easily as dominies often think. The flame of discord rose higher and higher. No interest was paid, hence the foreclosure and the sheriff's sale.

During January of 1820 notices were posted in four prominent places in Bergen County advertising the sale of the church property then within the Ponds-Wyckoff district. The sale took place at Hackensack March 27, 1820, Samuel H. Berry, sheriff. John Pulis bought the Wyckoff Church for \$71. Martin Van Houten bought the Ponds Church for \$9 and 10 acres of land for \$70. Messrs. Demarest and Ackerman bought the parsonage and 30 acres of land for \$900. The total sales amounted to \$1,050 and paid all claims and expenses. The Sunday after the sale the dominie came to Wyckoff to preach and found the door locked—the church now being private property and the Consistory no longer having control over it. The owner of the church refused to open it and so the dominie held service outside. The text that day was Matt. 23-37. It was a fine warm winter day and John Willis sat with an umbrella over his head to shield it from the sun. The following Sunday the pastor went to Ponds to preach the same sermon and found the church open. The owner there did not have the heart to refuse to open the church. On Aug. 21, 1821, Mr. Pulis deeded the church back to the Consistory again, after all obligations had been met.

Ds. Demarest was dismissed June 29, 1820, and upon his release returned to his farm in Tappan. Here some further history may prove interesting. Major Andre, who was caught as a British spy during the Revolution in connection with the treason of Benedict Arnold was executed and buried on the farm of Ds. Demarest. Forty years after his burial on this farm two sisters requested the British Government that his remains be transferred

to England. A British man-of-war arrived in the Hudson River in August, 1821, having on board the Duke of York, uncle of Queen Victoria. The British consul at New York, J. Buchanan, joined the Duke and sailed up the river to Tappan. The Duke, the consul and Capt. Paul left the ship and repaired to the lonely grave. Dr. Demarest treated his distinguished guests with proper decorum and Christian courtesy. The remains of Major Andre were carefully exhumed and were taken away with the cedar tree which had grown over the grave. Its roots had closely entwined themselves about the skeleton and both were removed together. Out of appreciation for his kindness, the sisters wanted to send the dominie a valuable communion set, but he preferred a smaller gift. In due time there arrived a beautiful wrought snuff box made of cedar wood of the above tree. The box was covered with red Morocco, lined with satin and velvet and was heavily bound with gold. It bore the following inscription: "From His Royal Highness the Duke of York, to mark his sense of the Rev. John Demarest's liberal attentions upon the occasion of the removal of the remains of the late Major John Andre, at Tappan, on the 10th of August, 1821."

Ponds and Wyckoff were his last charge. At the time that he retired to his farm in Tappan the Secession Movement started and in 1822 he joined the True Reformed Church. This resulted in his suspension in 1824. He died in 1837 and was buried in the Old French Burial Ground in Schraalenburg (Dumont).

In the spring of 1823 it was agreed that the line between Ponds and Wyckoff should be as follows: Beginning at the house of Garret Post, from thence to James Ackerman's; from thence to Abraham Winters', and from thence to Garret Garrison's.

In 1824, September 25th, the Wyckoff Reformed Church was incorporated. Just exactly one month later the Ponds Church was incorporated.

1825-1841 Zachariah H. Kuyphers, the Bachelor Preacher

On February 25, 1825 a call was made to Mr. Kuyphers. He was of Dutch descent, coming from a prominent ministerial family. He had received his education in Hackensack in Dr. Wilson's famous school and his theological education under J. H. Livingston. He had had several charges in Long Island where he had been very successful. He was called by the combined churches of Wyckoff, Ponds and Preakness, giving one Sunday to

each place. Two sermons a Sunday were to be preached in summer and one in winter. The dominie preached from memory, having a delivery that was monotonous and mechanical. The contents were good, but they lacked the necessary emphasis. He loved pastoral visiting and took plenty of time for it, often being away from home days at a time. He was fond of his pipe and smoked it incessantly. He was a good story teller, and the children always listened eagerly to his long, humorous stories of his experiences in pastoral visitation. He was mild in temper and unsuspecting in spirit.

In politics he was a Federalist. In Long Island he had had some unpleasant experiences by dabbling in politics. He discovered then as pastors always do that the gospel makes for peace among the people better than politics does. One Sunday during the War of 1812, in a service in Long Island, he prayed for "Our Blessed Federal Government", and found one-half of his church walking out.

It was during his pastorate in 1829 that stoves were placed in the Wyckoff Church. Up until then people had gotten along with footstoves. In that same year the Ponds Congregation demolished the old hexagonal building which had given service for eighty years, and built a new structure (the present old building) on the identical spot. The builder was Cornelius Demarest (father of John C. Demarest, who with Mrs. Demarest lived to round out nearly a century). John C. Demarest later helped to repair it, and loved to tell of how well it was built. This new building was also equipped with stoves and this greatly increased the comfort and convenience of the worshipers. The pews of the old hexagonal building were placed in this new building and were offered for sale to members on November 17, 1829.

In July, 1829, the steeple of the Wyckoff Church was struck by lightning. If we read history correctly, it was very high at first, and after being struck was shortened somewhat.

The dominie was a bachelor, and it was a good thing that he was, for the \$300 salary that he received (\$100 from each church) was not sufficient to support a wife. During his stay in Ponds and Wyckoff (his last charge) it is thought that he preached from his barrel exclusively, never making a new sermon. He preached them from memory, sometimes finding it a little hard to recall, and always looking to one side while preaching. While here he was getting older, and often when the weather was

bad he conducted no service at all. Towards the last, for long periods at a time during the winter months, the churches were closed. He was dismissed April 5th, 1842. He was without a charge until 1848. He died in 1850 in New York City.

1842-1845 W. J. Thompson, the Teacher Preacher

Things having gone down somewhat under Kuyphers during his last years, the congregation turned now to a young man, with energy and vigor. His name was William J. Thompson. He was a Scotchman whose grandfather had been scalped by Indians near Williamsport, Pa. He was born in Readington, N. J., March 8, 1812. At the age of four a stroke of palsy left his arm crippled for life. In 1834 he graduated from Rutgers College and entered upon a career of teaching, in which he distinguished himself. While tutoring he also decided to study theology, and so prepared himself for the ministry. Through the Rev. J. H. Duryea, he was introduced to Ponds and Wyckoff Churches and soon received a unanimous call to both. Calls bear date of July 20, 1842, and were both attested by Rev. G. C. Schenck of Pompton Plains. The Classis of Passaic met at the Plains Church and approved the calls. Each church promised to pay \$200, making a total of \$400, to be paid semi-annually. He was to preach twice a day in summer, once a day in winter, and to give mid-week lectures. These proved quite popular at this time.

He was installed in each church. The service at Wyckoff was as follows:

Rev. G. Wilson of Fairfield, preached the sermon.

Rev. J. L. Lord of Montville, charged the people.

Rev. H. Doolittle of Pompton, charged the pastor.

Ds. Thompson entered upon his duties with avidity. Services were now held every Sunday, rain or shine. He was very strict and punctual and the people rejoiced. Records were kept with neatness and precision. He was a good preacher and a faithful expounder of the Word. His thought was vigorous, his statements accurate and his expressions were not commonplace. But he was almost destitute of imagination and of oratorical ability.

On the first Sunday in April, 1845, he preached from II. Chron. 29-18 in regard to cleansing the temple. Immediately after a congregational meeting was called and work started. The old pulpit was removed, a more modern one built, inside blinds were put on the windows, new stoves were bought, aisles were carpeted, all at an expense of \$216.32.

BEGINNING OF SUNDAY SCHOOLS

These came into both the churches through the instrumentality of Ds. Thompson, the man who was a teacher at heart. Shortly before his arrival an unsuccessful attempt had been made. In 1833 a young man by the name of Charles Craft, living at Ponds, deplored the lack of religious instruction of the young. While Ds. Demarest was at Ponds he catechized the children every Monday, but it is very possible that with the trouble that he had towards the last, that very little catechizing was done. Ds. Kuyphers toward the last, grew rather old and neglected many of his duties, and it is again possible that instruction of the youth was somewhat neglected. Charles Craft, though not himself a professing christian and a member of the church, was concerned about the matter, and so consulted with the elders about starting a Sabbath School for the youth of the congregation.

The first meeting to discuss the matter was held in front of the old Ponds Church, beneath the shadow of the old trees. Craft met with Romaine and Van Cleave. Evidently there was very little interest in the venture. Even the Dominie absented himself from the meeting, thus showing his disapproval of something that was new. The two elders gave permission to Mr. Craft to go ahead with the school by saying: "Oh well you had better go on with the school."

He had no material and was obliged to use the books and other articles from the day school. About twenty children attended at first and the exercises were not even opened with prayer. He was not able to procure a library either. It was at the time, a very poor school, but it was at least a beginning. Mr. Craft subsequently united with the church as a member, and later on moved to New York, where he did some splendid missionary work. When he left the Ponds in 1835 there was no one to take his place, and the school dwindled down to nothing.

The Upper Campgaw Union Sunday School has records of their organization in 1843. They met in an old stone district school house on Pulis Avenue, which has long since been demolished. The moving spirit in the starting of this school was Mr. Alexander Chisholm, a day school teacher who was tremendously interested in the spiritual and moral welfare of the children. They met for organization on May 21, 1843, at 9:00 A. M., and

Ds. Thompson presided. Mr. William Pulis was elected superintendent and Mr. Chisholm secretary. We wish that our own records were as full and complete at this point as those of Upper Campgaw.

One interesting bit of local history is the love that grew up between the dominie and one of his teachers. The dominie was a bachelor when he came to his combined fields, but he soon fell in love with and married Sophia Ward, daughter of John Ward. She was one of the teachers of this school and a member of this church.

The record of the beginnings of Sunday School work in Wyckoff are very brief. There were four schools and they were held in day schools in the vicinity. Ponds had only one, but a short time later had three. There was one at the church, one in Crystal Lake started in 1876, and one at Pleasant Valley (Ramapo Valley), started in 1867 through the hard work of Mrs. J. P. Storms, who did much personal work, going even into the mountains near by to invite people.

The work of Ds. Thompson was of short duration. On July 14, 1845, both consistories met at Albert Bartholf's and petitioned Classis for dissolution of the pastoral relationship. As a pastor the dominie was beloved by everybody, and nobody wanted him to leave. But he had received a call to become Rector of Rutgers College Grammar School. This work appealed to him, and he could not decline it. During his three years he had received three new members (one of whom was Sophia Ward, his future wife), and he never again had another church. From this time on he gave himself to teaching. In the spring of 1866 he was thrown from a wagon while riding, fractured a limb, and never fully recovered from the accident. He died on March 19, 1867. His son, Ward Thompson, also became a teacher, and was principal of schools for a long time in Montclair.

WYCKOFF INDEPENDENT OF PONDS CHURCH

1845-1865 Abram G. Ryerson, the Scholarly Preacher

Wyckoff and Ponds each decided to be independent. Both felt that each was able to support a pastor. Ponds selected Rev. B. V. Collins, and Wyckoff again selected a young man, one of 29 years, Rev. Abram G. Ryerson. He had graduated from Rutgers in 1839, and from New Brunswick Seminary in 1842. He had been in the pastorate two years in Gorman, Ontario County, New York, and from there he came here. He was considered a superior scholar, faithful in his study and consistent in piety. He did a remarkable piece of work here for twenty years (except two years spent in the army as chaplain). During his pastorate here 101 new members were received. The records kept by him are quite full and accurate.

The call upon Ds. Ryerson was made at a consistory meeting held April 7, 1846, and was moderated by Rev. E. Vedder of Little Falls. Consistory members present were: Elders—Ralph Romaine, Thomas Myers and Henry Stir. Deacons—Abraham Ackerman, Abraham Quackenbush, John Halsted and Abraham P. Winter.

Elder Richard Vander Blake was absent on account of sickness, and signed the call later.

Classis met on June 16, 1846 at 11 A. M., and installed the brother. Rev. John J. Quick of Fairfield, preached the sermon; Rev. Garret C. Schanck of Pompton Plains charged the pastor; Rev. B. V. Collins of Ponds, charged the people.

In the year 1849 two acres of land were bought of Mr. C. Quackenbush for \$200, and the parsonage built on it at a cost of \$1,500.

Two stories of events in the parsonage have come down to us. One tells us of the annual donation parties. The dominie had a colored maid, and the younger men loved to make her stand in the corner some where and throw onions and potatoes at her. She resented this very much, and the dominie or his wife had to make their parishioners stop the practice, a thing which they did not like to do.

The other story is of a colored couple who came to get married by the dominie. As soon as the young bride set foot inside the parsonage, something induced her to change her mind. All parties tried to prevail upon her to have the dominie proceed with the ceremony, but she

remained stubborn. As far as is known, the marriage never took place.

After living in the parsonage a few years the dominie bought some land on the corner of Wyckoff Avenue and Russell Avenue, and built the H. B. Frost house. Farming was carried on here along with pastoral duties. Mrs. Ryerson managed this farm with hired help, while the dominie served as chaplain in the army.

The parsonage was then rented to other parties. One record later makes the complaint that for a long time there were no changes in the present parsonage. For many years they struggled with the debt on it. Minutes of May 28, 1849, report it as being \$1129.87½.

The spiritual condition of the church during most of this time seems to have been very good. Catechetical work was done, the dominie was his own Sunday School superintendent, and in 1849 sent an offering to the Sunday School Union. He had schools in various district school buildings, held various mid-week lectures on the Bible, which seem to have been very well attended.

At a meeting held April 19, 1847, the consistory resolved the following: "That an application be made to General Synod's Board of Sabbath School Union of the Reformed Dutch Church to receive our school into their Union." That a yearly collection be made for such union * * * That the Sabbath School is and hereby shall be constituted an institution of this church and as such claims the attention and support of the church. That so far as practical, it shall be supported by teachers from the church. That these resolutions be read to the church.

In reading over the minutes we discover that there is some complaint about some women who "walked disorderly." We conclude that if the Consistory had consisted of women folks that that decision might have been different. Minutes of February 18, 1861, tell of trouble about the disappearance of a shawl, but that was all settled. In December 28, 1853, a request came down from General Synod asking the churches to decide upon retaining or dropping the word "Dutch" from the official title. The local consistory tabled the matter for consideration, and at a later meeting decided to retain it. On March 23, 1855 Mr. Benjamin Bartholf was recommended for aid, his purpose being to study for the ministry. He is one of three ministers from this congregation, the others being brothers, J. P. Searle and Edward V. V. Searle, sons of a late pastor of the church.

In the minutes of January 29, 1865 we read of a meeting at the parsonage for conference over the welfare of the church and congregation. And among the various subjects which came before them it was mentioned that some persons frequently absented themselves from the Lord's Supper, and others were aiding in erecting a church and abetting the cause of the Methodists within our bounds by unchristian means, to the injury of our church, and thereby disturbing its peace and harmony. Whereupon it was resolved, 1. That a committee be appointed to wait upon the latter and endeavor to get them to return to their duty. Resolved 2. That John Halsted and John Van Blarcom be the said committee. At a meeting two months later it was resolved that the names of those who have left the church and joined the Methodists be erased from the records. The feeling towards the Methodists was bitter, and remained so for some time. Later we find that one person presented a letter from a Methodist Church for membership here, and it was rejected as being too old, and the person received on reaffirmation of faith. Some time after that letters were received from Methodist Churches.

The reports at about this time (1856) show a healthy spiritual condition; two prayer meetings, interest in mid-week lectures. It was decided then to hold these in the various district school houses on Sunday evenings. The Sunday Schools were considered feeble apologies for the name. Attendance at the services must have been good as the sexton was ordered to keep order in the galleries.

On January 1, 1860 there was a case of discipline. Mr. X had been cited to appear before the consistory and explain why he was not doing his duty. He explained that he was not attending church because the pastor had preached in a Methodist Church; that the pastor disbelieved his revelations; that the pastor had said God did not need men to defend his cause, etc., etc. The consistory stood by the preaching of the pastor, rightly defended him, and urged Mr. X to return to his duty. The meeting ended by prayer for God's guidance in duty. The minutes of June 3, 1860 show that the brother was suspended. This case of discipline was the first of a series of difficulties that came up—the people were beginning to get tired of the dominie and were beginning to find fault. About this time there are many references to deficiencies in salary—and usually money was taken out of the box to make up shortages.

In the spring report to Classis Calvinistic doctrines are emphasized. People find fault with the preaching and complain about its Arminianism. People begin to refuse to attend, and minutes of January 29, 1861 tell us they were suspended.

The following year, March 29, 1862, the pastor handed in his resignation, mentioning several reasons for his action, first of which was the evil influences of a tavern on Wyckoff Avenue, and the supineness of the people towards it. The pastor's salary had also not been raised. His resignation however was not accepted—the consistory was anxious to retain him.

This was the time of the opening of the Civil War and the dominie was a loyal patriot. The Twenty-second Regiment of New Jersey Volunteers was composed entirely of Bergen County boys, and Ds. Ryerson was asked to become its chaplain. He accepted this on September 27, 1862, asking a seven months leave of absence, he to pay the supplies \$5.00 out of his own salary. On May 13, 1863, he again asked for the dissolution of the pastoral relationship. The Great Consistory was called together to consider the matter, and Rev. J. F. Harris of Pompton moderated the meeting. It was resolved not to act until the return of the dominie from the army. June 27, 1863, he wrote a letter from camp in Virginia, again asking for dissolution. The minutes of September 26, 1863, are again signed by him. The report for the following spring to Classis shows an unfruitful year. The political situation in the country at this time helps to explain the closing years of Ryerson's pastorate here. The dominie's going into the army as a chaplain was support of Lincoln and the young Republican party. The old families in the vicinity here were all staunch Democrats, and they could not forgive the dominie's support of the Republican party and the war. So all these resignations and the consistory's refusal to accept, was really a struggle of Democratic and Republican strength.

On May 26, 1864, Rev. Harris was again called in to moderate and the dominie's resignation was finally accepted. The reasons given were insufficient support and poor health, and he demanded \$183.00 back salary. He left Wyckoff to go into teaching in Paterson. Two years of his ministerial life had been spent in New York State and twenty here, excepting his army service. He never had another charge. While living in Paterson he kept up his connection with the Classis of Passaic and was a valuable member of it for forty years. The classis

always recalled with pleasure his labors here and cherished the hope that he heard the plaudit, "well done," when he died, February 18, 1887.

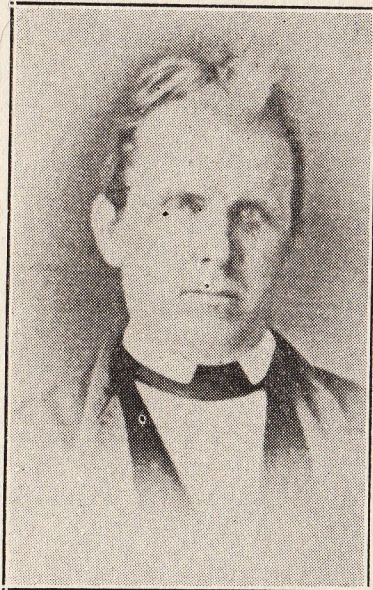
1865-1869, William B. Van Benschoten, the Builder Preacher

The next choice of the people for a pastor was again a young man, thirty years of age and fresh from the Seminary. William B. Van Benschoten had graduated from Rutgers in 1861, and New Brunswick Seminary in 1864. He showed remarkable ability as a builder, a financier and an historian. We are greatly indebted to him for much of our historical material. On Christmas Sunday, 1868 (Church being sixty-two years old) he preached an historical sermon on John 6-10, "Gather up the fragments that nothing be lost." This was printed in the Bergen County Democrat, and is a very valuable historical document. It was included in Rev. P. J. Strohauser's history at the time of the 100th anniversary in 1906.

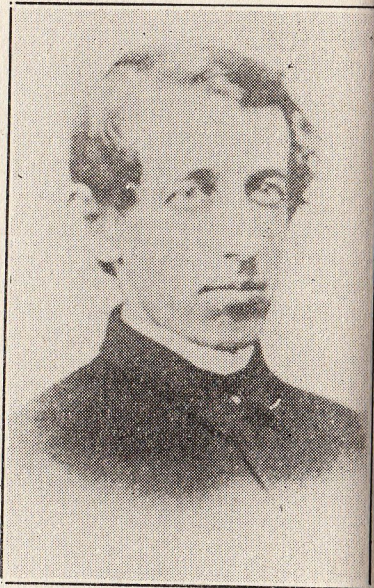
Van Benschoten came here with the vigor of youth and decided to change things. The people apparently seemed willing to follow his youthful and vigorous leadership. At a total cost of \$3127.88, the following extensive changes were made:

1. Church was repaired and remodeled.
2. Windows were altered according to plan proposed (inside blinds very likely removed).
3. Floor was repaired and pews remodeled. Doors were removed from the pews and the material used for wainscoting.
4. Two more entrances were built. Two windows on the south side were made into entrances, inspection showing them today to be different from the central entrance with its cast iron arch.
5. The gallery was lowered and changed. Vestibules were built in. The pulpit was remodeled. A high pulpit was built, with winding steps and brass lamp pillars on either side.
6. Remodeling of chimneys was left to the discretion of the building committee, consisting of John Halsted, Andrew G. Ackerman and C. Vreeland. An effort was also made to have free pews, but this failed.

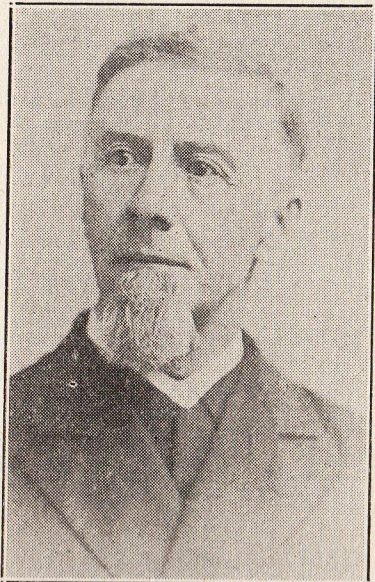
At first the motion to build an alcove for the pulpit was lost, but later it was passed. Evidently there was difficulty here with graves that brought about the hesitancy. But we can see that the youthful vigor and



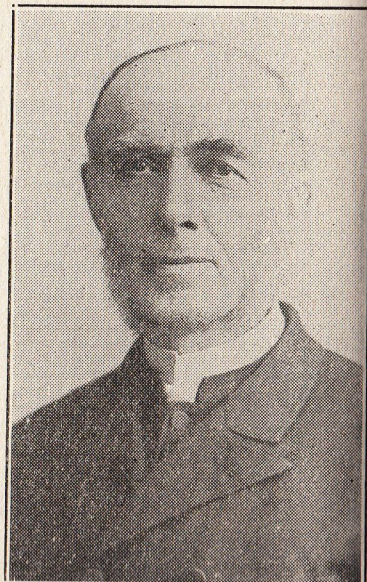
REV. W. J. THOMPSON



REV. W. B. VAN BENSCHOTEN



REV. S. T. SEARLE



REV. ADRIAN WESTVEER

eagerness of the dominie prevailed. Later it was decided to build that alcove and one party objected because of a grave near by. He was cited to appear before the consistory and state his case. The consistory decided to go ahead and build the alcove, and further decided that there were to be no more burials back of the church for twenty feet. This was done so as to take care of any building that might be found necessary at some future date.

Knowing the conservative spirit of the times, one is startled at the innovations made by this youthful pastor. An excellent library costing \$70 was started. Seatings at the communion service were to be by families and no longer by sexes. At a consistory meeting held August 7, 1867, it was decided by the local consistory to drop the word "Dutch" from the official title of the denomination. Very likely only a young dominie could have brought that about.

Spiritual progress is also noted during his days. There was a monthly concert of prayer. Discipline cases received attention. Family visitation was carefully attended to. Services were held every Sunday, audiences were large and attention to the Word was eager. Prayer meetings were held in connection with weekly lectures at homes in the vicinity. There were during the pastorate thirty-one additions to the church. The dominie also served as town superintendent of public instruction.

In the spring of 1869 the dominie received a call from Lebanon, N. J., which he deemed providential, and was led to accept. The local consistory therefore united with him (Rev. J. N. Jansen of Pompton, moderating) in requesting dissolution of the pastoral relationship. This was granted. The dominie stayed at Lebanon three years, and then went to Stone Arabia, N. Y., where he died at the age of forty-five. This was certainly unfortunate, as he was a man of great ability and was gifted with fine Christian leadership.

1869-1888 Samuel T. Searle, the Fatherly Preacher

Rev. S. T. Searle came from an old ministerial family on both sides. He graduated from Union College, Schenectady, N. Y., in 1845, and from New Brunswick Seminary in 1848. He came to Wyckoff at the age of forty-four, having had twenty-one years experience in the pastorate. He came here from Leeds, N. Y., and gave Wyckoff nineteen of the best years of his life. Installation took place August 24, 1869. The consistory

at that time consisted of: Elders—Abram G. Ackerman, John Halsted, I. D. Van Blarcom, C. Vreeland. Deacons—H. P. Pulis, John H. Demarest and Jonas Halsted. They decided to pay the dominie \$800 a year and to furnish enough hay to keep one horse.

At his installation service Rev. John Steele preached on the words "Glorious Gospel"; Rev. J. V. N. Schenck read the form and charged the people and Rev. G. J. Van Neste charged the pastor. The day was pleasant, the attendance good and the exercises interesting.

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The following story which has been told us, illustrates the social life of the times. The church needed new pulpit furniture and new carpet. The carpet alone meant an outlay of \$200.00, and that was a large item for that day, and this was the topic of conversation for a few years. The Ladies proceeded with arrangements, Mary Vreeland (later Mrs. Rev. A. Westveer), Charity Ackerman, Mrs. Florance Newkirk, Mrs. Uriah Quackenbush and Mrs. B. B. Van Wagoner the committee. They arranged for a Martha Washington tea party to be held on February 22 at the hotel in the neighborhood. This occasioned a great deal of criticism on the part of some because of the bar in the hotel, and the amount of liquor usually sold. The church had no building suitable for social purposes and so they were forced to use the hotel. The proprietor very kindly and thoughtfully closed the bar for the evening.

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The pastorate of Ds. Faulkner was short, and full of trouble. Some of the pages of the record are pasted together, and it is probably well that we do not know their contents. The consistory placed charges against the brother, but these were later withdrawn. Mr. Faulkner resigned sometime in the spring, resignation to take effect July 1, and he to have use of the parsonage till September 1.

The brother had two other short pastorates, the last one in Newton, N. J. Here he took sick and was removed to the Paterson General Hospital where he died June 9, 1897.

1892-1904 Adrian Westveer, the Dignified Preacher

Adrian Westveer was born in the Netherlands, November 2, 1840. He was reared as a boy in Holland, Michigan, and attended the Academy there. He received his education at Rutgers, graduating in 1865. He graduated from New Brunswick Seminary in 1868. Before coming to Wyckoff he had been rather restless, having had eight short pastorates. Wyckoff called him from the Presbyterian Church. He stayed here twelve years, and

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The records show that the dominie did very good, faithful work here. In his day Wyckoff was a very quiet, peaceful, rural village, and the population was stationary. All pastoral duties were faithfully attended to, and in the twelve years 109 members were added. The minutes of April 5, 1898, refer to the "even tenor of our way," and that fairly well describes the spirit of the times. Consistorial reports are very much the same from year to year.

Several physical improvements are noted at this time. The parsonage was covered with shingles, a new floor laid and other improvements made. Church fairs were held either in some home or else in the church building, and that gave great offense to the dominie. It was therefore decided to build a chapel at a cost of \$2000. Thomas Winters, for many years an elder in the church, did the work. Minutes of June 1, 1896 tell us the chapel was accepted and approved. The Christian Endeavor offered to give the chairs, but we read a little later that the consistory paid the bill. We must however, say for our young people, that it was their initiative and push that made the chapel building possible. They raised the first money for it with a strawberry social. The Jr. O. U. A. M. were soon given permission to use the building for their meetings at \$1.00 a night. On October 3, 1898, it was decided to hold Sunday evening services in the chapel, but this was discontinued two years later. During the year 1897 we notice that they maintained two prayer meetings a week, and that they started to use unfermented wine at the communion services. In 1899 the corners of the church building were strengthened in such a way that the building is very firm today, and will continue so for a long time. Preparatory services were changed from week-days to Sundays from June 10, 1901. The cement walk in front of the church was placed there in 1902 and is the gift of the Ladies Aid.

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Many physical changes were made during the time Mr. Strohauser was here. The Ladies' Aid gave the church a piano. The Rockland Electric Company was given a franchise by the community, and so oil lamps were replaced with electric lights. The old barn at the



REV. PAUL J. STROHAUSER

parsonage was demolished and a better one built. A new communion table was given, the gift of Carrie Frost. A steam heating system was put in the parsonage. Furnaces were put in the church and stoves taken out. This was a tremendously hard undertaking as the old church had been built without a basement. Thomas Winters was again the man to go ahead with this hard and difficult work. In May 24, 1909, the Cemetery Committee was incorporated so that the graves might receive better care. Application was then also made to the Carnegie Foundation for assistance in buying an organ, the choir having started the fund.

The minutes of June 5, 1905 tell us of the death of Miss Charity Ackerman. For thirty years she had been the faithful organist of the church, and when she died she left the church \$500. She never failed to attend the services and a colored lady always accompanied her, sitting in the gallery during the services. She also was a very faithful worker in the Upper Campgaw Union Sunday School.

On September 23, 24 and 25, 1906, the 100th anniversary of the founding of the church was fittingly and appropriately celebrated.

On June 28, 1907, a Fire Company was organized under the leadership of the pastor. Church organizations were also started which no longer function. In 1910 the envelope system of contributions was begun. During this pastorate seventy-seven new members were received.

He resigned December 11, 1911, the Rev. A. B. Church of Riverside Church, Paterson, moderating the meeting of the consistory. Rev. Strohauer then went to take up the work in Churchville, Pa. He is at present in the Presbyterian Church in Franklin Square, Trenton, New Jersey.

1912-1925, Archibald F. Parker, the Gentleman Pastor

Rev. A. F. Parker was called and installed by the Classis on November 20, 1912. He came at the age of forty-seven, and gave thirteen years of his life to the work here. He was born in New York City February 18, 1865. For many years he had been a silk designer, and late in life decided upon the ministry. He did not have the regular literary preparation for the ministry, but was accepted as a special student in New Brunswick, graduating here in 1900. He was a classmate of Rev. Paul J. Strohauer. He had had twelve years' experience before he came here, about half of that in the Presbyterian

Church. At the time of his call to Wyckoff he was serving the Anderson Memorial (Reformed) Church in New York City. While at that church he had taken special courses at Union Seminary.

During his pastorate most of the memorial windows in the church were put in: May 26, 1913, the Home Circle Memorial Window; March 15, 1915, the two windows in the pulpit alcove, J. J. Vanderbeck and Charles Hurves; June 28, 1915, the Bartholf Memorial Window; August 30, 1915, the Jr. O. U. A. M. Window and the Joseph Frazier window in memory of C. E. Frazier; August, 1915, the window given by Daniel Snyder; September 1915, the window given by Mrs. John W. Ackerman.

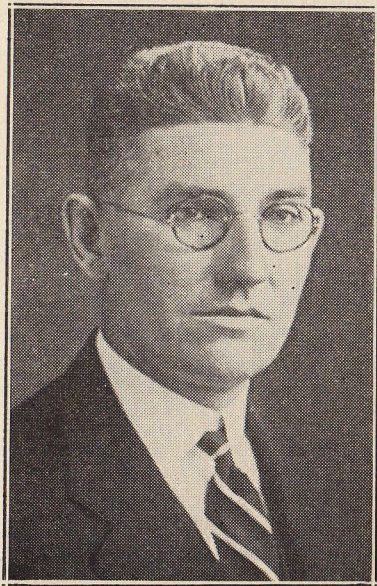
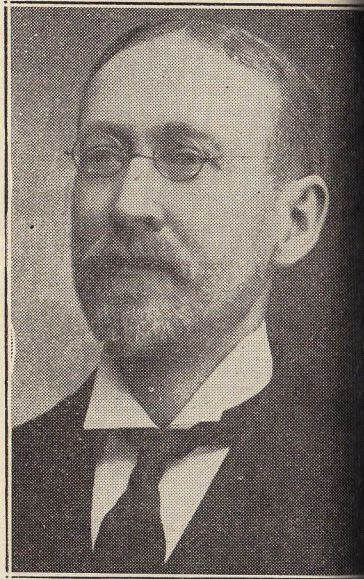
The minutes tell in several places of action taken in regard to an organ. Assistance was given by the Carnegie Foundation. Much of the work was done by J. M. D. Frost and Frank Gallant. The organ was purchased of the Master Organ Company of Paterson, N. J., May 30, 1916, at a cost of \$1800.

During this time the cemetery was badly neglected. Trees and shrubbery grew on the graves. Mr. James A. Graham, a Presbyterian, came to Wyckoff, united with the church, was elected to the consistory, and then appointed on the Cemetery Committee. He interested himself greatly in the cemetery and worked hard to establish an endowment to give graves perpetual care, and was very successful. The result was that the cemetery now presents a fine appearance, and it is to be hoped that the good work will continue.

In 1925 the Ladies Aid asked the consistory for permission to lay a new floor in the church and put in new pews also. The old pews were very straight and uncomfortable. The ladies were gratefully given permission to make the proposed changes. Before the change had been fully made the pastor received and accepted a call to the Greenburg Church, Elmsford, N. Y., March 1, 1925. He served that church for about four years when failing eye sight compelled him to resign. He died October 30, 1930, in the Presbyterian Hospital, in Newark. During this pastorate of twelve years 175 new members were received.

During the vacancy the remodeling of the church was completed at a cost of \$3,500 and the parsonage repaired at a cost of \$1,100.

REV. A. F. PARKER
1912-1925



REV. G. G. HENEVELD
Present Pastor

1925—, George G. Heneveld, the Peace Preacher

At a meeting of the congregation held on August 1, 1925, the Rev. George G. Heneveld of Muskegon, Michigan, was called. Mr. Heneveld was born in Holland, Michigan, March 31, 1890, and received his higher education at Hope Preparatory School and Hope College, graduating in 1913. He graduated from the Western Theological Seminary in 1916. His first charge was at Kilduff, Iowa, for two years, and second charge at the Unity Reformed Church, Muskegon, where he labored seven years. The call bears date of July 8, 1925, and is signed by: Elders—Daniel Snyder, John Duryea, James A. Graham, C. S. Pullis. Deacons: Walter Snyder, Joseph E. Buddick, Albert Van Slot, Charles Mastenbrook. The moderator was Rev. Maurice J. Verduin, of Oakland.

He commenced work September 1, 1925, and was installed by the Classis of Passaic September 9. The following was the program: Rev. A. S. Van Dyck of Wausque, presided and read the form; Rev. M. J. Verduin of Oakland, preached the sermon; Rev. C. J. Fingar of Little Falls, charged the congregation and Rev. John Aetsema of Little Falls, charged the pastor.

At the time of writing this he has served the church for six very happy and pleasant years. There has been peace and harmony. The Church School has had a very fine growth, which is due to new families moving into the community. During the last few years there have been several changes in the community. There is a cleavage between the church school and the church, the people attending the church services in very small numbers, and the church people rarely taking any interest in the church school. This will have to change if the congregation is in the future to be composed of church workers. Plans are under way to remedy this situation.

A consultant has also been engaged to guide the church in planning an addition to the chapel which will make it up to date, as to toilets, heating, dining room equipment and class room facilities. It is expected that as soon as the present depression has passed away, that building will be started.

The pastor started a little church publication, The Buzzer, with a mailing list of 250. This paper is published twice a month, and brings news and inspirational material to members and friends of the church.

The C. E. Society is doing very poor work and is one of the great problems at present. It is expected that something else will have to be substituted for the young

people. This condition prevails in many of the congregations—many of them having abandoned C. E. work for some time.

The Ladies' Aid Society and the Missionary Society are both doing good work, and the members are always very faithful when called upon for any work.

The prospects for the church are good. We have a large area that is being served by no other church except a Full Gospel Church (started in 1923 and flourishing) which appeals to people of a different type than ours and has very few of our townspeople connected with it. There is also a Roman Catholic Church that serves its constituency and is flourishing.

The work of the church however, is very difficult. There is much of modern life that is more interesting to people with the modern mind and spirit. The age is not given to serious or deep thinking, but to amusements, frivolity, auto speeding and the movies. There are many people whose attachment to the church is very loose—merely nominal. They are willing to send their children to the Sunday School, but rarely attend the services themselves. Here is a very large field that must be carefully cultivated.

The firmly established residents of former days are no longer with us. Folks move about a good deal—their work often making it necessary for them to move to a new location. Just at present the Erie Railroad has moved its offices to Cleveland and hundreds of employees have moved, taking thousands of citizens with them from Northern New Jersey. Many of such folks who moved about a great deal do not develop that loyal attachment to the church that characterized the community a generation or two ago.

The need of the church as a social center is no longer felt. A few generations ago the church was the social center and folks went there not only to hear the gospel but also to get the news of the day and meet friends they had probably not seen for some time? We now have telephones, daily newspapers, automobiles, the radio and every social organization finds it very hard to get a good attendance. Of the various social organizations in the community the attendance at the church is by far the best.

Some religious leaders are predicting a revival of religion. These predictions have been made many times of late. The war with its backwash of corruption, moral evil, and business depression, is making the spiritual

work of the church very difficult. We have had so much of this of late that it seems as if the end of it is here now.

The message of the church will continue to be that which she has always preached—the eternal gospel of salvation for sinful men. But it will have to be preached in a larger way than ever before—its social implication and meanings must also be stressed. Race hatred is increasing and this must be offset and corrected by the gospel or we will have to make a surrender to communism which is rising in the land and will have no race prejudice. Militarism is growing due to the last war with its increasing suspicion and instead of giving us national protection as its advocates claim it is getting to be a source of great danger. This must be corrected by the gospel and the messages of Isaiah, Jeremiah and Jesus preached with more conviction than ever before.

As a nation we have adopted prohibition but it is not the success that we had hoped it would be. There is a tremendous clamor for its repeal or change due very largely to the fact that the drys have not kept up their educational work. The message of temperance must be preached also.

The gospel in economic relationships is becoming more and more the subject of conversation day by day. The present business depression which is quite serious is due to the concentration of the wealth of the country in the hands of the few so that ten per cent. of the people own ninety per cent. of the wealth. This too must be corrected thru the application of Christian principles. It is new to many of the people in our day but it was not new in the early days of christianity.

Much truth is being preached by radio, newspaper, magazine and lecture platform today, all of which lessens the influence of the church. Still there is a field that belongs naturally to religion and the church will minister there. Her message will appeal to thinking people who are serious and who will live the full life—not permitting their religious nature to starve.

With that conviction we firmly face the future and do our work. We may have to change our methods because of changing conditions. The mid weeks lectures and prayer meetings are no more. We wish they were but cannot maintain them. The emphasis is being laid on religious education today and a fairly high standard is being maintained. We are looking forward anxiously to our remodeled chapel building which will give us facilities such as the public school has.

EARLY PASTORS AT PONDS

- 1710-1724—G. Bartholf (SS.) with Acquackanock and Hackensack.
1730-1735—H. Coens. With Bellville, Pompton and Acquackanock (Passaic).
1735-1748—J. Van Driessen (SS.) With Pompton. Lived in Acquackanock (Period of the Great Awakening under Jonathan Edwards).
1748-1788—B. Vander Linde. With Paramus. One-fifth of time in Ponds. Period of Coetus trouble in all the churches, 1740-70.
1789-1809—Peter De Witt.
1806 —Building of the Wyckoff Church.

PONDS CHURCH BUILDINGS

1. Log Church. East of new cemetery near highway. Was first church north of Passaic River. No vestige left of it. Tombstones not used for graves and dirt mounds have disappeared.

Van Driessen was last preacher to use this building. Served from 1710-1748.

2. Hexagonal church. Served from 1748-1829. Built where present church now stands. Material was of stone provided by congregation. Roof converged to a point. Had chairs, high pulpit and short gallery. Was plain as the old fashioned Dutch people themselves. In 1806 a new pulpit was bought, also pews which were also used in the later building.

Dominie De Witt lies buried under it, near elders pew.

Building served as Bergen County Court House during Revolution when Hessians burned Hackensack Court House.

Building demolished in 1829 to make room for new building on exact spot.

3. Present old structure. Some old material of hexagonal building went into it. Old pews used until 1850 when new ones were bought. Contractor and builder was Cornelius Demarest, father of John C. Demarest.

4. Present chapel.

Classes Having Supervision over Ponds and Wyckoff Churches

- 1710-1800—Hackensack Classis.
1800-1839—Bergen Classis.
1839-1928—Passaic Classis.
1928 —Paramus Classis.

PROPERTY CHANGES AT WYCKOFF

- 1806—September 27, one-half acre bought for \$7.50.
1808—Church built at cost of \$4,205. Church had one entrance, six windows, no stoves, high gallery, eighty-four pews below, twenty-four in gallery, doors on pews, high pulpit, no vestibule. In December pews were auctioned for \$4,111.62½. Nine were not sold.
1817—May 2, property mortgaged to three parties for \$750 debt.
1820—March 25, Sheriff sale at Hackensack. Wyckoff Church sold for \$71 to John Pulis. Ponds Church sold for \$9.00 to Martin Van Houten.
1821—August 21, Wyckoff Church deeded back to Consistory by Pulis.
1824—September 25, Wyckoff Church incorporated.
1829—July, Steeple, then high, struck by lightning. First stoves used.
1846—April, Extensive repairs under Dominie Thompson. New pulpit, aisles carpeted, inside blinds on windows, new stoves. Cost \$216.32.
1848—October 6, two acres of land bought, corner of Clinton, of C. Quackenbush for \$200. Parsonage built at cost of \$1,500.00.
1866—Extensive repairs to Church. Galleries lowered, two windows made into entrances, alcove at rear for pulpit, doors taken off pews and material used for wainscoting. Cost \$3,127.88 Work done under W. B. Van Benschoten.
1875—September, Two more stoves and two new chimneys. Under Searle.
1880—February, Bought land, 60x270 for sheds. Cost \$320.00.
1880—Two new pulpit chairs. Gift of Ladies' Aid.
1880—Parsonage recovered with shingles.
1886—September 12. Motion to build a hall at cost of \$2,000.00.
1897—New floor in parsonage.

- 1899—October. Pointing church walls.
- 1902—Walk placed in front of church. Second-hand furnace in parsonage.
- 1903—April. New bell in church. Old one given to public school.
- 1906—Extensive repairs in parsonage. Furnace under church. Platform modernized. Vestibules and choir loft built. New pulpit. Pipe organ installed at cost of \$1,700.00. Steam heat in parsonage.
- 1912—Parsonage extensively repaired. Architect employed.
- 1913—First memorial window by Home Circle. Last one by P. S. Pulis 1930.
- 1915—Metal ceiling in church. Gift of Ladies' Aid Society.
- 1916—New pipe organ at cost of \$1,800.00. Master Organ Company.
- 1917—Sold some land to Mr. H. Klomburg.
- 1921—Kitchen built to chapel by Ladies' Aid. Also new pulpit chairs.
- 1922—New furnace in church, gift of Ladies' Aid.
- 1924—Motion made to lay new floor and buy new pews. Finished 1925. Both were gifts of Ladies' Aid.
- 1925—Extensive repairs to parsonage.
- 1927—Cement walk and basement floor at parsonage. Gift of Ladies' Aid.

STATISTICAL REPORT BY DECADES

Year	Families	Members	Cate- chumens	S. S. Scholars	Benevo- lences	Congrega- tional
1831.....	78	59				
1841.....	No reports in General Synod Minutes.					
1851.....	132	88	50	120		
1861.....	100	117	50	105	\$115	\$ 100
1871.....	105	121	30	60	170	1,870
1881.....	90	119		80	92	950
1891.....	76	101		121	77	1,630
1901.....	70	137	67	67	118	1,400
1911.....	88	156		185	28	2,080
1921.....	130	185		261	288	2,910
1931.....	165	365		350	767	6,470

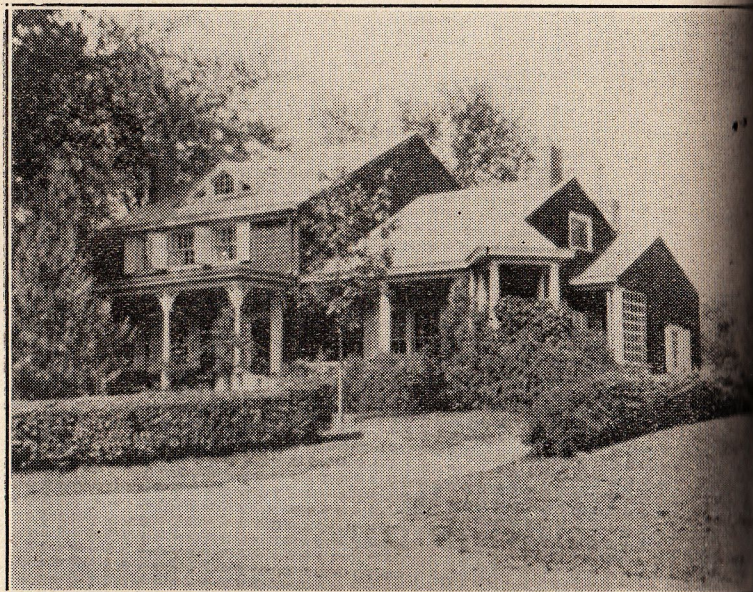
PRELIMINARY MEMBERSHIP FOR RESIDENCE

Professors of Theology, in Union with Friends

Name	Year	Residence	Age	Year	Residence	Age
John De Witt	1778	College of N. J.	20	1778-1806	10	\$120
John Demarest	1768	Livingston	48	1822-1820	8	270
Z. H. Baylors	1771	Fredrich	54	1825-1841	16	300
W. J. Thompson	1812	Rutgers	30	1842-1845	3	400
		N. B. Sem.				
		1841				
Each Church Independent						
A. G. Byerson	1817	Rutgers	28	1845-1865	20	500
W. B. Van Schoten	1835	N. B. Sem.	30	1865-1869	4	500
S. T. Searle	1825	Rutgers	44	1869-1888	19	600
W. E. Faulkner	1848	N. B. Sem.	40	1888-1891	3	800
A. Weestver	1840	Union Sem	52	1892-1904	12	800
P. J. Strothauer	1871	Rutgers	34	1905-1911	6	1000
A. F. Parker	1865	N. B. Sem.	47	1912-1925	13	1000
G. G. Heneveld	1890	N. B. Sem.	34	1925-		1500
		W. T. Sem.				2000
		Hope C.				2500



Consistory of Wyckoff Reformed Church (1931)—Back row—left to right—Charles S. Pulis, Charles Depew, G. Ralph Hendrickson, Harry Snyder, Harold Ramsey, Walter Snyder.
Front row—Isaac Gee, Albert Van Slot, Rev. G. G. Heneveld, Daniel Snyder, Franklin G. Lockwood and John Ackerson.



THE PARSONAGE

CONSISTORY MEMBERS SINCE 1865

Dates given are election years and cover term of service

Arthur Ackerman.....1900-1928	Dr. J. H. Plath.....1930
H. W. Ackerman.....1867	F. H. Porter.....1915
Abraham Ackerman 1867-1868	Charles S. Pulis.....1908-1931
Garret Ackerman.....1870-1872	H. P. Pulis.....1868-1870
John Ackerman.....1889-1918	Harold Ramsey.....1918-1931
John Ackerson.....1928-1931	Chas. F. Risley.....1887-1893
John J. Baker.....1869-1880	George Romain.....1869-1889
Amos Barthoff.....1867-1877	Robert Rothwell.....1918-1920
George Barthoff.....1882-1902	J. E. Ruddick.....1925-1927
John A. Barthoff.....1874-1905	W. H. Shepard.....1911-1916
J. H. Beard.....1870-1878	Albert J. Smith.....1877-1882
J. L. Brown.....1884	John A. Smith.....1870-1874
J. J. De Baun.....1878-1880	Charles Snyder.....1896-1901
J. H. Demarest.....1868-1875	Harry Snyder.....1931
Charles Depew.....1929-1931	Walter Snyder.....1924-1931
Charles E. Duryea.....1898-1920	William Snyder.....1867-1891
John De Gray.....1921-1923	Daniel Snyder.....1883-1931
John Duryea, Sr.....1895	J. G. Snyder.....1866-1870
John Duryea, Jr.....1898-1926	Henry Sturr.....1869-1870
James W. Duthie.....1921	T. Van Blarcom.....1892-1893
David J. Fox.....1878-1896	I. D. Van Blarcom.....1867-1887
J. M. B. Frost.....1914-1918	J. S. Van Blarcom.....1902
Frank Gallant.....1914-1922	C. D. Vanderbeck.....1892-1907
Isaac Gee.....1927-1931	J. J. Vanderbeck.....1897-1924
James A. Graham.....1922-1925	R. J. Vanderbeck.....1872-1907
Wm. V. Greenhalgh.....1927-1930	C. C. Vanderhoff.....1927-1929
John Halstead.....1868-1873	Isaac Van Houten.....1891
James A. Halstead.....1867-1886	James Van Houten.....1886-1908
G. B. Hendrickson.....1931	A. Van Orden.....1866-1886
Edward Holdrum.....1908-1930	Albert Van Slot.....1925-1931
Charles Hopper.....1898-1900	Josiah A. Voorhis.....1900-1901
H. Hopper.....1866-1872	Rodney Voorhis.....1911
H. H. Hubbard.....1906-1924	Louis Vreeland.....1878
W. H. Jackson.....1922	C. Vreeland.....1868-1889
J. H. Lawrence.....1902-1911	B. H. Warner.....1906
John Lammerman.....1918	J. R. Westerveldt.....1869-1871
F. H. Lockwood.....1928-1931	Adrian Westveer.....1909
John Mashey.....1891-1892	Aaron Winters.....1882-1892
Chas. Mastenbrook.....1924-1928	S. D. Winters.....1873-1894
John W. May.....1897-1904	Thomas A. Winters.....1893-1921
J. B. Mowbray.....1895-1899	John L. Yoemans.....1895-1918
Samuel Myers.....1869-1875	Alex Yoemans.....1878-1889
H. D. Peterson.....1880-1881	

**MEMBERS OF WYCKOFF REFORMED CHURCH
(1931)**

Ackerman, Arthur	Conover, Mrs. Alice
Mrs. Maggie De Baun Ackerman	Evelyn Conover
Anna M. Ackerman	Ball, Mrs. Louise Conover
Samuel Ackerman	
Marion Ackerman	Cook, E. R., Jr.
Lois Ackerman	
Ackerman, Mrs. A. Z.	Cooke, Harry G.
	Mrs. H. G. Cooke
Ackerman, Mrs. John	Albert Cooke
Ackerman, Mary E.	Cordes, Otto
	Mrs. Olga G. Cordes
	-Irene Cordes
Ackedman, Warren O'B.	Hans Cordes
Ackermann, Rudolph L.	Dearing, John
Mrs. Viola Wahlers Ackermann	Mrs. Jennie Montenye Dearing
-Mabel Viola Ackermann	Mary Dearing
-Audrey Elizabeth Ackermann	Anna Dearing
	Jennie Dearing
Ackerson, John	-Irene Dearing
Mrs. Lillian Quackenbush	-Jeanette Virginia Dearing
Ackerson	
-Everett Willard Ackerson	Dearing, Charles W.
-Wilton John Ackerson	
Bartholf, Mrs. Verna Vanderbeck	DeBaun, Mrs. Eva Van Blarcom
	-Evelyn DeBaun
Behring, Mrs. Susan Wanamaker	Decker, Edward
-Henrietta Joan Behring	Mrs. Edward Decker
Benson, Mrs. Anna Van Houten	DeCrocker, John
	Mrs. Hattie, Elizabeth Madsen
Benz, Margaret	DeCrocker
	-Iris DeCrocker
Birchenough, Mrs. Jennie	-John DeCrocker
Mastenbrook.	-Erma DeCrocker
-William Birchenough	-Madalyn DeCrocker
-Eleanor Birchenough	
-Edna Marion Birchenough	DeCrocker, Mrs. Margaret
	Hopper
Blauvelt, Miss Jennie	Edith DeCrocker
Burns, David	De Gray, John
Mrs. Florance Dearing Burns	Mrs. Harriet Moore De Gray
-John Parker Dearing	Julian De Gray
-Alice May Burns	Richard John De Gray
Campbell, Delbert	De Gray, William
Chawner, Mrs. T. C.	Demarest, Mrs. A. S. Z.
Chawner, Mary	
Compton, Roy T.	De Medeci, Mrs. Anthony
Mrs. May Vanderbeck Compton	Claire DeMedidci Powell
-Ethel May Compton	Helen De Medeci
-Eleanor Grace Compton	-Lillian De Medeci

MEMBERS — Continued

Mrs. Maggie Ackerman Depew	Frost James Bertram
Mrs. Mary DeWitt	Mrs. Marion C. Manwaring
Mrs. Frank DeWitt	Frost
Mrs. Charles DeWitt	James B. M. Frost
	-Walter Edgar Frost
Mrs. Maria Williamson	Frost, Mrs. Harry B.
	-Catharine Frost
Young, Herman	Gallant, Frank
Mrs. H. G. Young	Mrs. Lena Gallant
Mrs. H. G. Young	
Mrs. H. G. Young	
Mrs. H. G. Young	
Mrs. H. G. Young	
Mrs. Mrs. Frances H.	Gee, Isaac
Mrs. Isaac Gee	Mrs. Isaac Gee
Mrs. Isaac Gee	Richard Gee
Mrs. John Robert Duryea	Goodman, Livingston T.
Mrs. John Robert Duryea	Mrs. Livingston T. Goodman
Mrs. John Robert Duryea	-Jean Goodman
Mrs. John Robert Duryea	-Livingston Goodman
Mrs. John Judson	Gorman, Mrs. Jennie Voorman
Mrs. Mildred Ackerman Duryea	-Charles Gorman
Mrs. A. Duryea	-Edward Gorman
Mrs. A. Duryea	-Frank Gorman
Mrs. John Judson Duryea	-Jennie Gorman
Mrs. John W. Vanderhoff Tuttle	Greenhalgh, William G.
Mrs. John W. Vanderhoff Tuttle	Mrs. Ellen Atkinson Greenhalgh
Mrs. John W. Vanderhoff Tuttle	-Janet Greenhalgh
Mrs. John W. Vanderhoff Tuttle	-George H. Greenhalgh
Mrs. Paul B.	Grelle, Mrs. Louise
Mrs. Paul B.	John Grelle
Mrs. Paul B.	Mrs. Catharine Woodruff Grelle
Mrs. W. G. Grelle	Grelle, Frederick
Mrs. W. G. Grelle	Mrs. Elizabeth Thore Grelle
Mrs. Ella Van Houten	Greenewal, Mrs. Ella Van
	Houten
Mrs. W. S. Hagedorn	Hagedorn, W. S.
Mrs. Kate Veenstra Hagedorn	Mrs. Kate Veenstra Hagedorn
	-Anthony Hagedorn
Mrs. Albert Hanna	Hanna, Albert
Mrs. Louise Quackenbush Hanna	Mrs. Louise Quackenbush
	Hanna
	-Doris Louise Hanna
Mrs. A. K. Harris	Harris, A. K.
Mrs. A. K. Harris	Mrs. A. K. Harris
	-Bernadine Harris

MEMBERS — Continued

Hartung, Mrs. Charles F.
Elsie Hartung
Cecelia Hartung
Edith Hartung
Amie Hartung

Hartung, Mrs. Edith Hubbard

Hartwig, Mrs. Victoria

Hartwig, Walter W.
Mrs. Edith Seitz Hartwig
-Marion Hartwig
-Natalie Hartwig

Hendrickson, G. Ralph
Mrs. Helene Allison Hendrickson
-Bedford Hendrickson
-Samuel Hendrickson

Heneveld, Rev. George G.
Mrs. Etta Lugers Heneveld
-Robert George Heneveld
-Lowell Dean Heneveld
-Helen Adele Heneveld

Henion, Lloyd

Hoeger, Fred J.
Mrs. Augusta Lentz Hoeger
-Fred J. Hoeger

Holdrum, Edward
Mrs. Nellie Lewis Holdrum

Hopper, Anna May

Hubbard, Mrs. Virginia
-Hazel Hubbard

Jackson, William H.
Mrs. W. H. Jackson

Kamerling, John H.
Mrs. John H. Kamerling
-Evelyn Claire Kamerling

Keyser, Henry
Mrs. Henry Keyser
-Henry John Keyser
John Henry Keyser

-Lawrence Keyser
-Ruth Keyser

Koetsier, William
Mrs. Jennie Williamson Koetsier
-Everett Koetsier
-Rudolph Koetsier
-Henrietta Koetsier
-Richard Koetsier

Laauwe, Leonard
Mrs. Lillie M. Tribout Laauwe
-Robert Laauwe

Lawlin, Richard E.
Mrs. Ida Mowerson Lawlin
Burrit K. Lawlin

Lawrence, John H.
Mrs. Emma Voorhis Lawrence

Lawrence, Arthur J.
Mrs. Edna Decker Lawrence
Irene Lawrence

Lemmerman, George
-Edward Lemmerman
-Robert Lemmerman
-Eleanor Lemmerman
-Margaret Lemmerman

Lentz, Mrs. Ella Burns

Locker, Mrs. Jennie Kivet

Lockwood, F. G.
Mrs. Jean Arthur Lockwood
Baker, Walter James

MacGregor, Ronald
MacGregor, Wallace

Masker, Mrs. Hattie Bell
Margaret Masker

Mason, Mrs. Emily Duthie
-Robert Grant Mason

Mastenbrook, Cornelius
Mrs. Eva L. De Groot
Mastenbrook
-Jean Roger Mastenbrook
-Marie May

Mastenbrook, Charles
Mrs. Lou Dipple Mastenbrook
-Gertrude Mastenbrook
-Carolyn Mastenbrook
-Virginia Ann Mastenbrook

MEMBERS — Continued

Mastenbrook, Mrs. Kate
Mayme Mastenbrook

May, Mrs. Cora Carson
Martha May
Cora May

Moore, Mrs. Clara E.
Marjorie Moore
Adele Moore
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Mrs. Anna Flaker Morrison
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Romaine, Alex
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Ruddick, Mrs. Joseph H.
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Elsie Hartung
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-Marion Hartwig
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-Robert George Heneveld
-Lowell Dean Heneveld
-Helen Adele Heneveld

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Mrs. Augusta Lentz Hoeger
-Fred J. Hoeger

Holdrum, Edward
Mrs. Nellie Lewis Holdrum

Hopper, Anna May

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-Hazel Hubbard

Jackson, William H.
Mrs. W. H. Jackson

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-Evelyn Claire Kamerling

Keyser, Henry
Mrs. Henry Keyser
-Henry John Keyser
John Henry Keyser

-Lawrence Keyser
-Ruth Keyser

Koetsier, William
Mrs. Jennie Williamson Koetsier
-Everett Koetsier
-Rudolph Koetsier
-Henrietta Koetsier
-Richard Koetsier

Laauwe, Leonard
Mrs. Lillie M. Tribut Laauwe
-Robert Laauwe

Lawlin, Richard E.
Mrs. Ida Mowerson Lawlin
Burrit K. Lawlin

Lawrence, John H.
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-Robert Lemmerman
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-Jean Roger Mastenbrook
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-Robert Romaine
Fannie Voorman

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Mildred Ruddick
Joseph E. Ruddick
-Ethel Allaire Ruddick

MEMBERS — Continued

Ryerson, Mrs. Ellen
Martin Ryerson

Schaeffer, Paul
Mrs. Paul Schaeffer
Angela Schaeffer

Scott, Mrs. Myrtle Winters
-Bruce Scott

Sebold, Theodore
Mrs. Theodore Sebold
-Robert William Sebold

Seitz, Fred C.
Mrs. May DeCrocker Seitz
-Warren Edgar Seitz
-Doris Seitz

Shepard, Mrs. W. H.
-Ellen Shepard
-Jack Shepard

Siggelaar, Mrs. Margreth

Smit, Benjamin
Mrs. Alice Williamson Smit

Snyder, Daniel
Mrs. Rachel Ackerman Snyder

Snyder, Harry
-Harold Daniel Snyder

Snyder, Walter

Speaker, Margaret

Stoecker, Harry D.
Mrs. Harry D. Stoecker
-Allan Stoecker

Storms, Mrs. Rachel Blauvelt

Storms, John J.
Mrs. K. Frances Ackerman Storms
-Valentine Ackerman Storms
Elizabeth Frances Storms
-Frederick J. Storms

Telgen, William
Mrs. Ruth Williamson Telgen
-Ruth Telgen
-William Telgen

Temple, Suzanna

Terwilliger, Richard

Terwilliger, George
Mrs. A. Vreeland Terwilliger
David L. Terwilliger
Joette Terwilliger

Thompson, Dr. Lewis R.
Mrs. L. R. Thompson
Lewis R. Thompson, Jr.
Harrison Thompson

Turcott, Mrs. S. E.
Laura Turcott
Fernirma Turcott

Turner, Mrs. Beatrice
Hogencamp

Van Blarcom, W. J.
Mrs. Lulu Lewis Van Blarcom
David Van Blarcom
Roger Van Blarcom

Van Blarcom, Mrs. Sarah A.

Van Blarcom, Fred W.
Mrs. Fred W. Van Blarcom
Robert Van Blarcom
-Catharine Van Blarcom
-Cynthia Van Blarcom
Van Blarcom, Mrs. Irene Kent
-Garret Van Blarcom

Vance, Herbert
Mrs. Lillian Grelle Vance
-Richard Vance

Vanderbeck, John J.
Mrs. Nellie Duryea Vanderbeck

Vanderbeck, Charles D.
Mrs. Minnie Henion Vanderbeck

Van Dyke, Martin
Mrs. Sarah Folley Van Dyke
-Jacob Flaker
-Orrie Van Dyke
-Garret Flaker

Van Hassell, Mrs. C.

Van Houten, Isaac

Van Houten, Mrs. Grace Bush
Mrs. Greta V. H. Schrieber
-Lester Van Houten

MEMBERS — Continued

Van Keuran, J. E.
Mrs. J. E. Van Keuran

Van Slot, Albert
Mrs. Albert Van Slot
-Marjorie Van Slot
-Wilma Van Slot

Vermeulen, John I.
Mrs. Letitia Winters Vermeulen

Voorhis, Mrs. Richard

Voorhis, James A.
Mrs. Mary L. Alyea Voorhis

Walder, Mrs. Mary Vermeulen
-May Walder
-Kenneth Walder
-Vivian Walder
-Marion Walder
-Kermit Walder
-Bernice Virginia Walder

Wanamaker, John W.
Mrs. John W. Wanamaker
Della Wanamaker
-Elsie Wanamaker

Wanamaker, J. Chester
Mrs. Amelia Lentz Wanamaker

Ward, John Buss

Wells, Mrs. B. H.

Wenner, George H.
Mrs. George H. Wenner

Williamson, Rudolph
Mrs. Charity Muys Williamson
William Williamson

Wilson, James
Mrs. Dorothy Wanamaker Wilson

Winters, Peter
Mrs. Peter Winters
Eva Winters

Mrs. C. L. Winters

Mrs. Mary Hopper Winters

Winters, Mrs. Mary Demarest

Woodbury, Sydney
Mrs. Elva R. Woodbury
Ruth Woodbury
-Howard Woodbury
-Evelyn Woodbury
-Edward Woodbury
-Dorothy Woodbury

Woodruff, Eugene
Mrs. Ida Pulis Woodruff
-Ruth Woodruff

Woodhouse, John R.
Mrs. J. R. Woodhouse
Dorothy Elizabeth Woodhouse
-Eleanor May Woodhouse
-John Robert Woodhouse
-William Henry Woodhouse
-Raymond Lewis Woodhouse
-Harold Edward Woodhouse

Yeomans, John L.
Mrs. J. L. Yeomans

Yeomans, Mrs. Alex

Yeomans, Daniel L.
Mrs. Rebecka Yeomans

Yeomans, Mrs. Martha
-John Yeomans

Young, Thomas B.
Mrs. Mabel Patterson Young
-Leynore Young

Zabriskie, Mrs. Grace
Quackenbush
-Marion Zabriskie

(-) Baptized membership.



Rev. C. F. Stonetown.



CHAPEL & CHURCH SITE
1959

RIDGEWOOD, N. J., JULY 30, 1959



Excavation for the new Ponds Reformed Church at the corner of Oak Street and Ramapo Valley Road in Oakland gets under way this week. Photo was taken yesterday afternoon. Construction is due to begin as soon as excavation is completed.

Ponds Reformed Church, Oakland, N. J.



B 3357



Church Shed's Oakland
N. J.

I

CHURCH OFFICERS

ELDERS

Rev. Ilsley Boone

David C. Bush

Ezra M. Terhune

Henry Mollema

DEACONS

Richard S. Terwilliger

Frank Johnson

Joseph Taylor

Alfred Gregory

1710

1923

Laying of Corner Stone

Ponds Reformed Church Chapel

OAKLAND, N. J.

November 4, 1923

1935

Ponds Church to Be Razed, Council Orders Owners

Efforts of Societies to Preserve Historic Structure Fail—
Menace, Council Declares

Efforts of the Wyckoff Woman's Club and others to preserve historic Old Ponds church, in Oakland, appeared futile, when it was learned that the Oakland Borough Council had ordered it razed.

The property on which the 150-year-old edifice stands, has been bought by the Pompton Building and Loan Association, following a foreclosure sale some weeks ago. It was condemned and abandoned several years ago, and the building has been steadily going to pieces ever since. However, despite the fact that large holes are in the roof where shingles have blown off, huge cracks in the stone work, and a sagging steeple, children often play in it, and souvenir hunters venture in continually thus making the council declare it a menace.

Some of the oldest residents in Oakland were christened in the church which figured in Revolutionary War history. Early in October members of the church will celebrate the 225th anniversary of its founding. It is one of the four oldest churches in northern New Jersey.

The Wyckoff Woman's club appointed Mrs. D. H. McGrayne to head a committee to make efforts to preserve the building early this spring.

Old Ponds Church Is to Be Rebuilt In Colonial Style

Congregation Has Dinner to Mark 225 Years Since Its Founding.

Sunday Call Special Service.

OAKLAND, Nov. 23.—Efforts begun five years ago to construct a new edifice for the Old Ponds Reformed Church materialized tonight when Councilman Harry Gale McNamee, speaking before 150 guests at the 225th anniversary dinner of the founding of the church, announced that plans for the erection of a new building of Dutch colonial architecture had been approved. The church will be restored as it was in 1876, and the original stones of the 1740 edifice will be used.

The edifice at Oakland avenue and Oakland road will be torn down and the site made into a historical park. The new church will be erected next to the present chapel near the center of the town.

Today's festivities closed the civic and historic program of the anniversary celebration. A colonial pageant depicting events concerning Old Ponds during the Revolution was presented in the public school this afternoon under the direction of Dr. William H. Rauffuss, curator of the Dey mansion at Preakness. A historical exhibition in the Public Library followed.

Terhune Sends Greetings.

At the dinner in the chapel tonight the speakers were F. C. Koelher, president of the Bergen County Historical Society, and D. Stanton Hammond, president of the Passaic County Historical Society. Sons and Daughters of the American Revolution and local officials attended. A message was read from Albert Payson Terhune, author, whose father often preached in Old Ponds.

Old Ponds, often referred to as the "Cradle of Christianity in North Jersey," has been in continuous existence since it was organized in 1710. The congregation worshipped for 30 years in a rectangular log cabin. In 1740 the cabin was discarded and the members constructed a church of hexagonal field stones.

In 1780, when the British drove the Americans out of Hackensack, Ponds Church was used as the Bergen County Courthouse. By 1828 the building was in such disrepair that a new structure was built on the same site and with the same hexagonal stones. In 1880 the entire interior of the church was remodelled and stained glass windows were installed. The congregation worshipped here until 1920 when the edifice again became so dilapidated that its use as a meeting place was condemned. In that year the present chapel was built.

1936

PATERSON MORNING CALL, MONDAY, AUGUST 24, 1936

BERGEN COUNTY

OAKLAND

New Cornerstone Is Laid At Ponds Memorial Building *(NOW USED AS OAKLAND LIBRARY IN 1985)*

Recognition of the new use of the hallowed stones of old Ponds church was given Saturday morning, when the cornerstone of the Ponds memorial building was laid with impressive ceremony.

A new cornerstone, not the one from the razed church, was used. The old one will be kept by the borough, pending the building of a new church.

The history of the old church, founded in 1710, was touched upon by several of the speakers, Harry Gale McNamee, the master of ceremonies, giving a comprehensive review. Mr. McNamee is a descendant of one of the first settlers of the Ramapo valley, and he has made a lifelong hobby of this subject.

John Borg, publisher of The Bergen Record, was the principal speaker. He complimented W. H. J. Ely, State WPA director, for the way in which he has done his job, and Mayor Clifford F. MacEvoy of Oakland for his civic interest.

Calling attention to the contrast presented by the day and a half of travel from Hackensack to the Ponds in earlier days, as shown in a pageant given on the program just before his talk, and the 25 minutes he had spent driving over the same distance, Mr. Borg pointed to the change in the times.

He indicated that he believed that the Declaration of Independence is the foundation of the United States, and not the Constitution. Turning to the day's event, he quoted from Lincoln's immortal address, saying it is "rather for us to be here dedicated to that unfinished work" than the old stones be given any renewed blessing.

Several hundred persons, many of them having attended the services in the old stone church for many years before it moldered into ruins, attended the ceremony.

The program was as follows:

Concert by the WPA orchestra, Bergen county unit; the national anthem, salute and pledge to the flag; invocation, the Rev. Clinton E. Stoneton, M.A., pastor of the Ponds Reformed church; greetings,

Hon. Clifford M. MacEvoy, mayor of Oakland.

Address, Angelo Renaldi, representing W. H. J. Ely, State administrator, works progress administration; pageant, "Four Episodes in the History of Yawpo and The Ponds," written especially for this occasion by Miss Elsie M. Hubachek and produced under the direction of Mrs. Anne Humphreys; "Battle Hymn of the Republic"; address, "Preserving the Community's History", Francis C. Kohler, president, Bergen County Historical society; address, "Community Spirit," John Borg, publisher, Bergen Evening Record, Hackensack, N. J.

Review of history of the Ponds memorial with presentation of cornerstone and weathervane by Harry Gale McNamee, vice-president, Bergen County Historical society; acceptance and laying of cornerstone, Mayor MacEvoy; "My Country 'Tis of Thee"; benediction, Mr. Stoneton.

A hexagonal building made of stones was put up on the corner where the Hansen House is today about 1740. A landmark during the Revolutionary War, it was torn down and a new building was erected on the same spot in 1829. The stones were the same as those in the second building. In 1935, the third building was taken down and the stones were used to build the Ponds Memorial Building, also known as the Community Building. Today it is used as a recreation and town meeting hall. Until the present Municipal Building was opened in 1955, it was the scene of official town meetings and Police headquarters.







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