

Order of Worship

PRELUDE — Hymns on the Carillon
 "Benedictus" — Rowley
 "Toccata in C Minor" — Muffat

David E. Hughson

VOTUM, SENTENCES, SALUTATION

Eugene Ligtenberg

*PROCESSIONAL HYMN No. 13 — "God Himself is With Us" Arnsberg

PRAYER OF CONFESSION (In Unison)

God our Father: we have done wrong, and do not deserve to be called your children. We have turned from your way, and have followed the desires of our own hearts. We have not loved our neighbors as you commanded. Have mercy on us, Lord, have mercy on us, and forgive us; for the sake of your son, our Savior, Jesus Christ. AMEN.

WORDS OF ASSURANCE

SCRIPTURE LESSON — *Luke 16:19-31*

Theodore DeSoto

*THE APOSTLES' CREED

ANTHEM — "God Made Our Hands"

Jackson-Miller

SERMON — "A Ghost Story"

Norman E. Thomas

PRAYER FOR BLESSING ON THE WORD

The Service of Installation

Russell G. Johnson, *Presiding*

*HYMN— No. 520 — "God of the Prophets"

Toulon

INVOCATION

THE EXPOSITION

THE INTERROGATION OF THE CANDIDATE

That it may appear to all here present that you, our brother, are willing to accept this office as thus described, you are to answer sincerely these questions:

Do you feel in your heart that you are called of God's Church, and therefore of God himself, to this holy ministry?

Do you believe the books of the Old and New Testaments to be the Word of God and the perfect doctrine of salvation; and do you reject all doctrines contrary thereto?

Do you promise to discharge your office faithfully according to this doctrine and to adorn it with a godly life; also to submit yourself, in case you should become delinquent either in life or doctrine, to ecclesiastical admonition, according to the ordinance of our Church?

Do you promise to be loyal to the witness and work of the Reformed Church in America, using your utmost endeavor to further her mission at home and abroad?

Will you, with the help of God, strive to fulfill all the duties of a minister of Christ; preaching the Word of God in sincerity; administering the holy Sacraments in purity; maintaining proper discipline in the house of God; and shepherding the flock faithfully? What is your response?

YES, TRULY, WITH ALL MY HEART

CHARGE TO THE MINISTER

Peter N. VandenBerge

Take heed, beloved brother and fellow servant in Christ, to yourself and to all the flock over which the Holy Spirit makes you overseer. Love Christ and feed his sheep. Be an example in word, in conduct, in love, in spirit, in faith, in purity. Attend to reading, to exhortation, to teaching. Neglect not the gift that is in you. Meditate on these things; give yourself wholly to them. Take heed to the doctrine and continue steadfast therein. Bear patiently all sufferings as a good soldier of the Lord Jesus Christ; for in doing this you shall both save yourself and them that hear you. And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

**INTERROGATION OF THE CONGREGATION

Beloved in the Lord, inasmuch as this most solemn procedure involves obligations and duties on your part toward him whom you have called to minister to you in holy things, I ask you before God and our Lord Jesus Christ:

Do you receive in the name of the Lord his servant, our brother, to be your minister?

Do you promise to receive the word of truth from his lips with meekness and love, and to submit to him in the due discharge of his holy office?

Do you promise to encourage and help him in his sacred work, and to labor with him in faith and prayer for the honor of Christ, the well-being of his Church, and the welfare of men?

Do you promise that, as long as he remains your minister, you will provide competent worldly maintenance and whatever else the honor of religion and his comfort among you require? What is your response?

WE DO.

CHARGE TO THE CONGREGATION

Gordon H. Curtis

Beloved in the Lord, receive this your minister in the Lord with gladness and hold such men in reputation. Remember that God himself speaks to you and appeals to you through him. Receive the word which he, according to Scripture, shall preach to you, not as the word of man but, as it is in truth, the Word of God. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief. If you do these things, it shall come to pass that the peace of God shall enter into your houses; and that you who receive this man in the name of a prophet shall receive a prophet's reward; and through his preaching, believing in Christ, shall through Christ inherit life eternal.

GREETINGS

Harold R. Bissett

READING OF THE FORMULA

Gladys DeVuyst

SIGNING OF THE FORMULA

Russell F. Pater

DECLARATION OF INSTALLATION

PRAYER FOR GRACE — General Prayer — Lord's Prayer

*RECESSIONAL HYMN No. 433 — "Christ is Made the Sure Foundation"

Regent Square

*BENEDICTION

Russell F. Pater

POSTLUDE — "Psalm 19"

Marcello

* The Congregation stands

** Members of the Brighton Reformed Church stand

Participants

Harold R. Bissett is employed in the New York State Division for Youth and is Vice-President of Consistory, First Reformed Church, Wyantskill, New York.

Gordon H. Curtis is Resident Manager, St. Marks Terrace, Penn Yan, New York, and former Minister of Brighton Reformed Church.

Theodore De Soto is Principal of Monroe High School and served as Chairman of the Pastoral Search Committee of Brighton Reformed Church.

Gladys De Vuyst is Stated Clerk of the Classis of Rochester.

David E. Hughson is Director of Music at Brighton Reformed Church.

Russell G. Johnson is Pastor of the Second Reformed Church, Marion, New York and President of the Classis of Rochester.

Eugene Ligtenberg is an industrial engineer at Eastman Kodak Company and Vice-President of Consistory, Brighton Reformed Church.

Norman E. Thomas is Provost of New Brunswick Theological Seminary, New Brunswick, New Jersey.

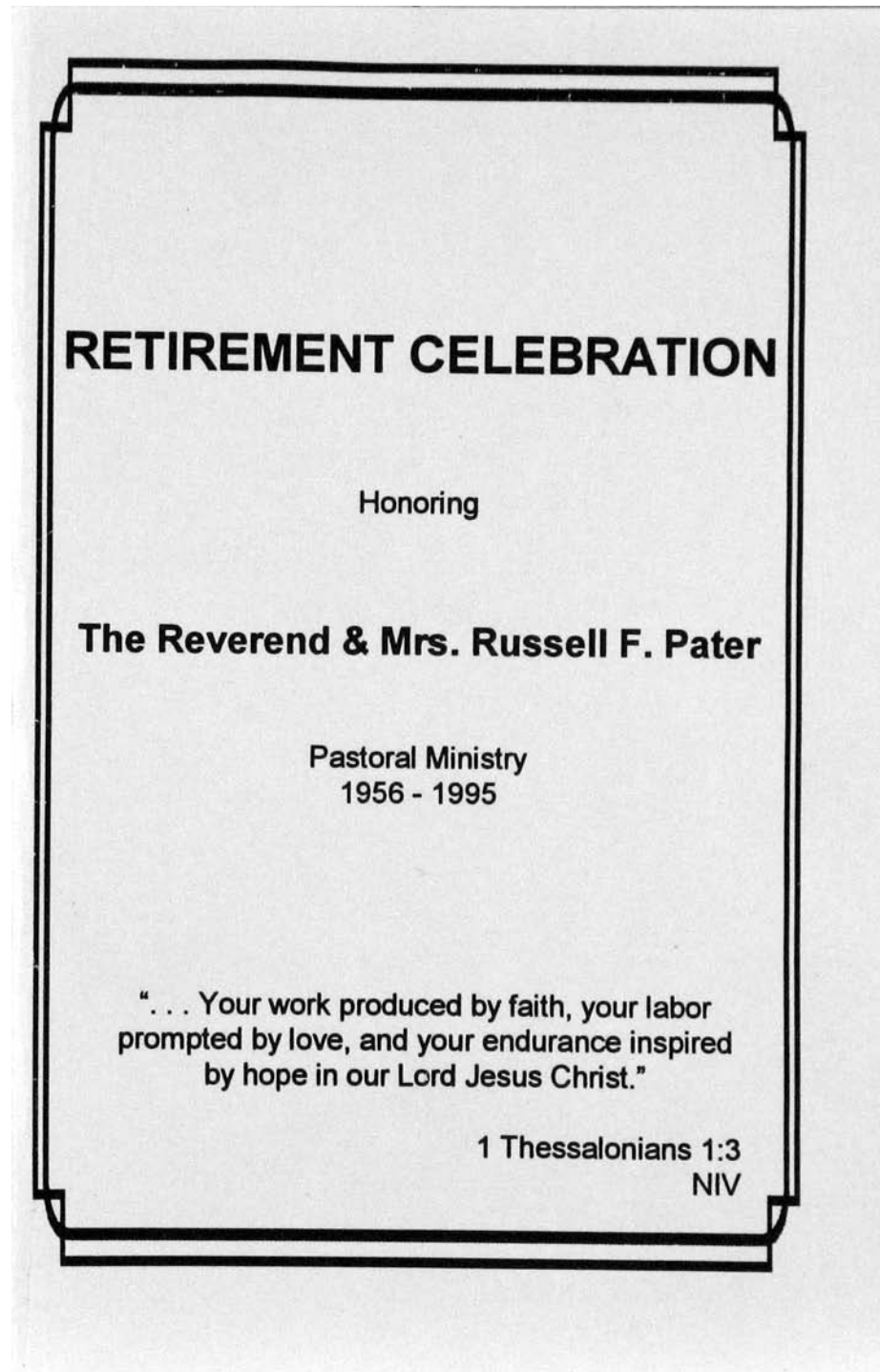
Peter N. VandenBerge is Director of Library Services, Colgate Rochester/Bexley Hall/Crozer Theological Seminaries and has served as classical supervisor of the Brighton Reformed Church.

RUSSELL FRANK PATER

Russell Frank Pater was born in Philadelphia, September 3, 1930. He graduated from Central College, Pella, Iowa, in 1952 and New Brunswick Theological Seminary in 1955. He completed advanced studies in religious education at Union Theological Seminary, New York City, in 1956. Since then, he has been Pastor of the First Reformed Church, Wyantskill, New York. He has served on numerous denominational boards and community agencies.

Mrs. Pater, the former Janet Cooper of New Brunswick, New Jersey, is a graduate of Rider College, Trenton, New Jersey and has taught business education. The Paters have three children — Pamela Jeanne, who is seventeen; David Russell, fifteen; and Carol Christine, fourteen. The family is living in the newly-built parsonage at 7 Tree Brook Drive, Penfield, New York.

The members and friends of the congregation are cordially invited to the reception for the Pater family in Fellowship Lodge immediately following the Service.



Prelude

Welcoming Invocation Rev. Nicholas Vanderweide

Hymn No. 372 Living for Jesus
Verses 1 & 4

Hymn No. 345 Blessed Assurance
Verses 1 & 4

Accolades Mr. John Stratton

Choo Choo Through the Tunnel Taiwanese Mens Quartet
For He's a Jolly Good Fellow

Taiwanese Association Gift Mr. Eric Smith
Presentation

Taiwanese Ministry Mr. Kenneth Hsu

'Tis a Gift to be Simple Miss Rebecca Ennis

"Father Pater" "The Grandchildren"

"Thank You Lord, on this Day" "The Von-Pater Family
Singers"

Accolades Mr. Harry Bissett

Thank You Lord, on This Day

(Tune of "Edelweiss")

Thank you Lord, on this day, for Your many good blessings.

Thank you Lord, on this day, for Your many good Friendships.

Glory to God, may we praise Your name, guide us on forever.

Thank you Lord, on this day, for Your blessings and friendships.

Lord who died, Lord who rose, grant that your way be my way.

Spirit of God, wind that blows, walk with us on the highway.

Glory to God, may we praise your name, guide us on forever.

Thank you Lord, on this day, for Your blessings and friendships.

"Anytime"

1. An-y time_____ you meet the Pa-ters,_____
 An-y time_____ you see them clear,_____
 An-y time_____ you need a Pastor,_____
 That will be the time he's there for you._____
 An-y time_____ your sick or lonely,_____
 That's the time,___ he'll be visiting you._____
 So, an-y time you want some com-for-ting,_____
 Thats the time he'll say a prayer for you.

2. An-y time_____ you've heard Russ preaching,___
 An-y time_____ you've studied the Bible with him,
 An-y time_____ you've been in prayer group,___
 That will be when you're inspired again.
 An-y time_____ you see Jan Pater,_____
 That's the time,___ you'll be seeing a friend._____
 So an-y time you need a leader, cook, or friend
 That's the time she'll show her talents to you.

3. An-y time_____ you need a blessing,_____
 An-y time_____ you need advice,_____
 An-y time_____ you feel downhearted,_____
 That is just when their a-vail-a-ble._____
 An-y time_____ you need good music,_____
 That's the time to call upon them,_____
 So, an-y time you say you don't know what to do,___
 Thats the time they'll help ypu see it through.

4. So don't you dare___ to feel downhearted,_____
 Don't you dare___ to be feeling blue,_____
 Just re-mem-ber all the blessings,
 That you've known the last twenty years or so.
 Just be thank-ful___ you've been here with them,
 Keep the faith, in God and Christ,
 So, an-y time you think you'll miss them here at BRC,
 That's the time to say "well done" to them.

Music by Herbert Happy Lawson, 1921
 Lyrics by Rev. Anne L. Guild-Donovan, 1995

God of the Prophets!

Stanzas 1, 3, 4, 5. Denis Wortman, 1884; alt., 1955
Stanza 2. John Underwood Stephens, 1955

TOUN: 10. 10. 10. 10.
Genevan Psalter, 1551

1. God of the proph - ets! Bless the proph - ets' sons;
2. A - noint them proph - ets! Bold and el - o - quent,
3. A - noint them priests! Strong in - ter - ces - sors they
4. A - noint them kings! Aye, king - ly kings, O Lord:
5. Make them a - pos - tles! Her - alds of Thy cross;

E - li - jah's man - tle o'er E - li - sha cast;
Thy whis - pered word from house - tops to pro - claim,
For par - don, and for char - i - ty and peace!
A - noint them with the spir - it of Thy Son:
Forth may they go to tell all realms Thy grace;

Each age its sol - emn task may claim but once;
E - vil to lash with love's pure chas - tise - ment,
O might, with them, the world, though gone a - stray,
Theirs, not a Jew - eled crown, a blood-stained sword;
In - spired by Thee, may they count all but loss,

Make each one no - bler, strong - er than the last.
The cap - tive soul to free in Je - sus' name.
Pass in - to Christ's pure life of sac - ri - fice!
Theirs, by sweet love, for Christ a king - dom won.
And stand at last with joy be - fore Thy face. A-MEN.

Stanza 2 copyright, 1955, by John Ribble.

Hymn No. 514

In My Heart there Rings a
Melody, Verses 1 & 3

Banner Presentation

Ms. Tamara Ligtenberg
Mrs. Elizabeth Algase

"Anytime"

Rev. Anne Guild-Donovan
Miss Mary Vandebroek
Mr. Jack DeVuyst
Mrs. Donna Birrittella

Accompanied by

"Reflections"

Mrs. Janet Pater

"To Me"

Mrs. Jeanne Lees

Accolades

Mr. William McKie
Mrs Florence McKie

"Doubly Good to You"

Mrs. Donna Birrittella

Gift Presentation

Mr. Eugene Ligtenberg
Mrs. Joanne Ligtenberg

Sharing of Thoughts

Rev. Russell F. Pater

Hymn

God of the Prophets
Verses 1 & 4

Closing Prayer

Rev. Nicholas VanderWeide

Greeters:	Mrs. Carol Ross Miss Sandra Ross
Dinner Invocation:	Rev. Pamela Ennis
Ushers:	Rev. Mark Ennis Miss Rebecca Ennis Miss Leah Ennis Mr. David Pater Mrs. Sherry Pater Mr. John Pater Miss Sarah Pater Mr. Daniel Ross Miss Kristen Ross Mr. Stephen Ross
Master of Ceremonies:	Rev. Nicholas VanderWeide
Organist:	Mrs. Joanne Ligtenberg
Pianist	Mrs. Jeanne Lees
Photographer:	Mr. Eugene Ligtenberg



JUNE 15, 1958

*The Office for
The laying of the Cornerstone of
Brighton Reformed Church*

Walter W. Blakley, *Officiating
Vice-President, Consistory*



GRACE be unto you, and peace, from God our Father, and from the Lord Jesus Christ. Amen.

DEARLY beloved: We are here assembled in the Name of the Triune God, Father, Son, and Holy Spirit, to lay the corner-stone of a house to be erected to His honor and service and praise. Within its walls His holy Name is to be worshiped, His holy Gospel is to be preached, and His holy Sacraments are to be administered. Knowing that our help is in the Name of the Lord who made heaven and earth, let us lift up our hearts unto Him in humble supplication for His blessing.

PRAYER (In Unison)

O ALMIGHTY God, who hast built Thy Church upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief Cornerstone; direct us in this our undertaking with Thy most gracious favor, and further us with Thy continual help, that in all our work begun, continued, and ended in Thee, we may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life through Jesus Christ our Lord. Amen.

PSALM 87

His foundation is in the holy mountains.
The Lord loveth the gates of Zion
More than all the dwellings of Jacob.
Glorious things are spoken of thee,
O city of God.
I will make mention of Rahab and Babylon to them that know me:
Behold Philistia and Tyre, with Ethiopia; this man was born in her:
And of Zion it shall be said, This and that man was born in her:
And the Highest Himself shall establish her.
The Lord shall count, when He writeth up the people,
That this man was born there.
As well the singers as the players on instruments shall be there:
All my springs are in Thee.

1 Peter II: 1-9

WHEREFORE, laying aside all malice, and all guile, and hypocrises, and envies, and all evil-speaking, as new-born babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious: to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious: and he that believeth on Him shall not be confounded. Unto you therefore which believe, He is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and stone of a stumbling, and a rock of offence, even to them which stumble at the word, being disobedient; whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light.

READING CONTENTS OF CORNERSTONE BOX

Isaac Hubregsen

CORNERSTONE LAYING

Rev. William C. Hillegonds

I LAY the Corner-stone of a house to be erected and devoted to the service of Almighty God; in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

Other foundation can no man lay that is laid, which is Jesus Christ. Except the Lord build the house, they labor in vain that build it.

APOSTLE'S CREED (In Unison)

Led by Henry DeRoo

I BELIEVE in God the Father Almighty, Maker of heaven and earth:
And in Jesus Christ His only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary; Suffered under Pontius Pilate, Was crucified, dead, and buried; He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth on the right hand of God the Father Almighty; From thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; The Holy Catholic Church, The Communion of Saints; The Forgiveness of Sins; the Resurrection of the body; and the Life everlasting. Amen.

HYMN - The Church's One Foundation

The Church's one foundation Is Jesus Christ her Lord;
She is His new creation By water and the word:
From heav'n He came and sought her To be His holy bride;
With His own blood He bought her, And for her life He died. Amen.

PRAYER

BLESSED be Thy Name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants to commence the erection of a house, in which Thy Name is to be worshiped, the glad tidings of salvation proclaimed, and Thy holy Sacraments administered. Prosper them, O Lord, in this their undertaking. Keep and preserve by Thy providence unto the end the work which is now begun in Thy fear. Excite the skill and animate the industry of the workmen. Shield them from accident and danger. And grant unto them, and unto all of us here present, the influences of Thy divine Spirit, so that we may become, in soul and body, living temples of the Holy Spirit, and be prepared for that eternal city which hath foundations, whose Builder and Maker is God. All which we ask through the abundant merits of our Lord and Saviour Jesus Christ, who liveth and reigneth with Thee and the Holy Spirit, ever one God, world without end.

(In Unison)

OUR Father who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever. Amen.

BENEDICTION

Rev. William C. Hillegonds

**CONTENTS OF CORNERSTONE BOX**

Revised Standard Version of Bible
with signatures of Consistory
Sunday School Leader's Book
Current Mailing List
Church Directory
Fund-raising Campaign Booklet
Bulletins from Ground-Breaking and
Cornerstone Laying Ceremonies
Attendance Records
Times-Union and Democrat & Chronicle
June 14, 1958
Church Herald
Brightener
Pictorial Budgets-- 1955 - 1956
Pictures of Ground-Breaking Ceremony
Church History and Names of Charter Members
Brighton Reformed Church Annual Report -- 1957
Reformed Church Book on Missions
Upper Room
From the Old Cornerstone:
2 Newspapers -- July 3, 1891
Ordinances of Village of Brighton
Dutch Letter (Bound in glass)
with English Translation
45th and 60th Anniversary Year Book
New York Times--June 8, 1958
Floor Plan of Church

MEMBERS OF THE BUILDING COMMITTEE

Chester Engler, Chairman

Mr. Alex Anderson	Mr. Isaac Hubregsen
Mr. Edward Anderson	Mrs. Isaac Hubregsen
Mr. Marene Asbrook	Mr. Albert Martin
Mr. Mervin Baker	Mr. Rudolph Miller
Mr. Arthur Brouwer	Mr. Paul Nelson
Mr. Edward DeBrine	Mr. John Olyslager
Miss Janna DeGraff	Mr. Carl Pearson
Mr. Clarence DeLyser	Mr. Robert Porteous
Mrs. Clarence DeLyser	Mr. Jacob Scheerens
Mr. John DeRoo	Mr. Marvin Scheerens
Mr. Henry DeRoo	Mr. Gordon Tait
Mr. Wm. DeWitte	Mr. Clarence Talsma
Mr. Jacob DeVuyst	Mr. Ray Tell
Mr. George Field	Mr. Robert Van Bortel
Mr. E. LeRoy Hand	Mrs. William Wahl
Mr. Maylon Howell	Mrs. Alice Zonneville

Architects -- Walzer & Miller
General Contractor -- Cooper & Craib
Electrical Contractor -- Alhart Electrical Co.
Plumbing Contractor -- Lobene & Hayes, Inc.
Heating Contractor -- A. J. Heinzle, Inc.

BRIGHTON REFORMED CHURCH

A THOUGHT UPON ENTERING THE PEW: "The Lord is my light
and my salvation; whom shall I fear! The Lord is the
stronghold of my life; of whom shall I be afraid."

THE ORDER OF WORSHIP 11:00 A.M. April 13, 1958

The Organ Prelude "Pastorale" Lemmins
The Call to Worship
*Hymn No. 279 "O Thou Great Friend"
*The Lord's Prayer and Salutation

The Organ Interlude

The Anthem "For the Beauty of the Earth" K. K. Davis
The Morning Prayer and Choral Response
The Word of God 1 Kings 8:22-30
The Offertory Sentence
The Offertory "Arioso" Bach
*The Doxology and Prayer of Blessing upon Tithe and Gift

The Solo, Barbara Youmans
The Meditation
Silent Prayer

THE SERVICE OF GROUND BREAKING FOR OUR NEW CHURCH
BUILDING

*
(The congregation stands)

Greeting worshippers at the door: Mr. and Mrs.
Marene Asbrook

Ushers for today: Fred Howlett, Gordon Woodhams
Harold Smalley, Edward Anderson

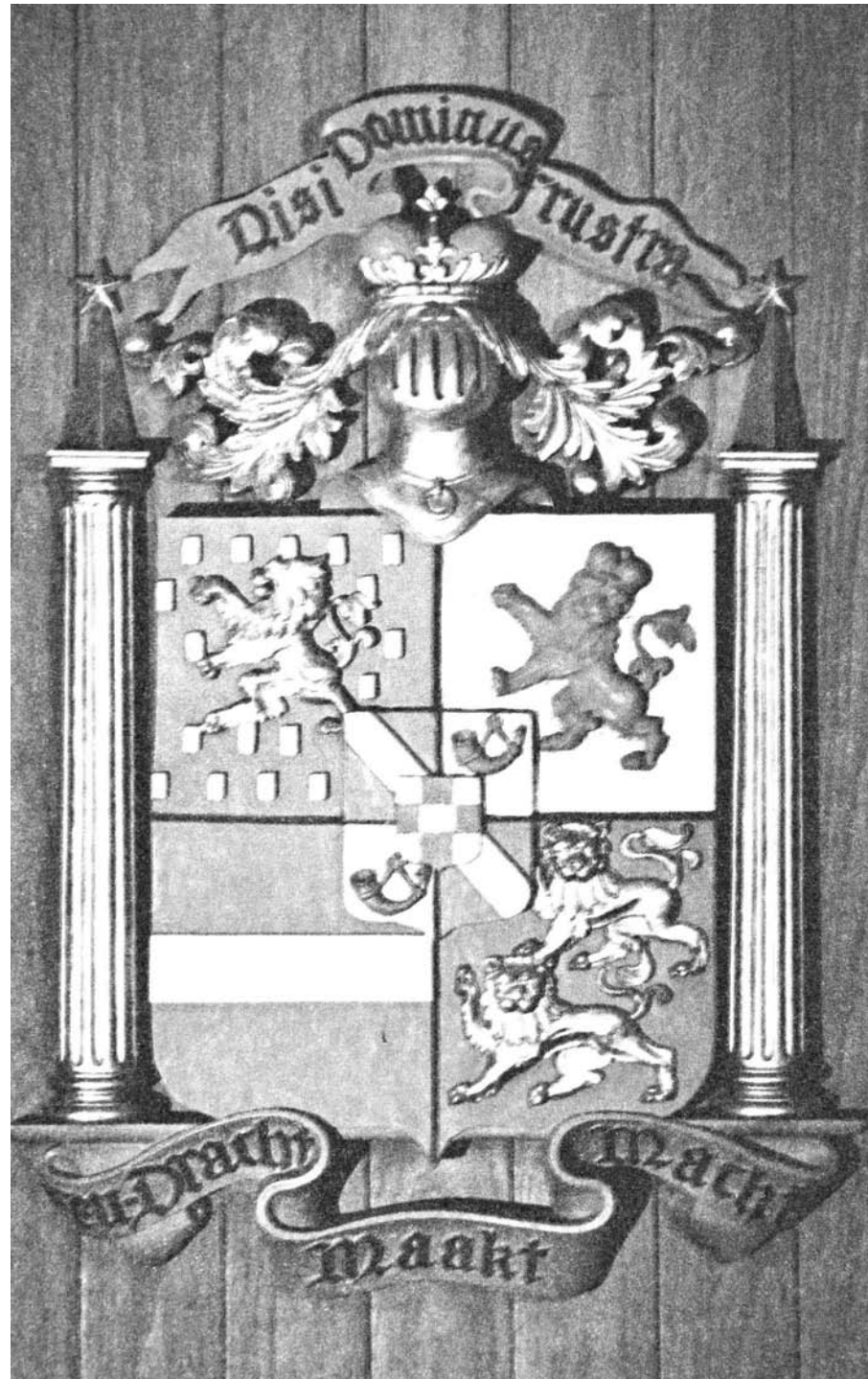
A PRAYER FOR OUR NEW CHURCH

O Master Architect who planned the world
Who drew the vaulted arches of the sky,
Help us to plan a temple worthy of Thee,
Where sacrifice of praise may rise on high.

O Master Builder of the Living Church
Help us to build with more than brick or stone;
May faith support, and love cement its walls,
And welcoming doors swing wide for sad and lone.

Teach us to build a noble edifice,
Unmarred by human faults of life and creed;
Help us to build it broad and large enough
To satisfy the cries of human need!

--Ralph T. Nordlund





Rev. John Van Westenberg
1891 - 1895



Rev. D. Lawrence Betten
1897 - 1910



Rev. Andrew Stegenga
1911 - 1918



Rev. Henry C. Jacobs
1920 - 1927



Rev. Richard J. Blocker
1927 - 1929

Historical Notes

Each one of us leaves some fond memory, trait of character or indelible impression upon certain lives as we meet, learn to know them and then pass on to other fields of our life's work. Pastors, more than most others, leave those impressions by which we build our lives in later years and upon which we construct guiding rules for our children. All the pastors of our church have left untold treasures of living examples of this type. You and I have been impressed in different ways; but each has been led unquestionably nearer to God as these lives have been lived and words of wisdom and love been given to us.

To say any material change stands above other points of service, or that one project outshines another would be unfair, since many effects have been wrought by more than one pastor's efforts. Here are a few of the events occurring during the several pastorates of these servants of God.

Our church corner stone dates the year Rev. Van Westenberg joined us. During his third year statistics show we had the largest annual membership increase in our church's history.

Rev. Betten was first to use the new Winton Road parsonage. Electric lights were installed in the church, and the Classis declared our church self supporting under his guidance.

Rev. Stegenga served us during World War One and during that time organized and taught the largest men's bible class in our history.

Rev. Jacobs guided his flock through the transition from Dutch to English services. During his work here the Far and Near group was organized. Daily Vacation Bible School and Week-day Classes in Religious Education were also undertaken, marking the transition toward the community wide service our congregation supports today.

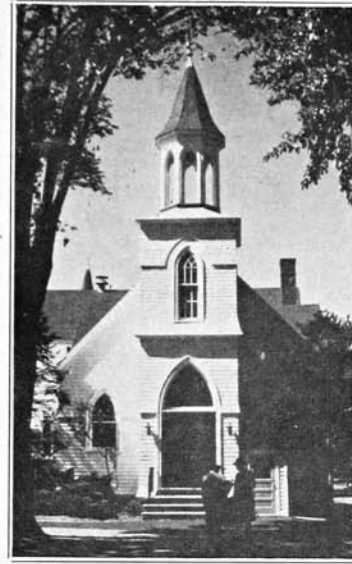
Rev. Blocker will be remembered for developing that social Christian friendship expressed by the enjoyable suppers, parties and mixed group gatherings now characterizing our church as the "Friendly Church."

Following Rev. Blocker's services with us the elders cared for both the pastoral and lay work in a most masterful demonstration of what laymen can do. The new parsonage on Arbordale Avenue stands out as their offering during this period ending in 1930.

The worth of these efforts and the great foresight of all these men is daily being proven by our present pastor as he continues to find more and more opportunities to serve his congregation and the community at large.



Rev. Anthony Luidens,
D.D.



Mrs. Mae Luidens

Our Tribute

"His not to fawn or seek for power
By fashions suited to the varying hour.
True to his vows and prompt to every call,
He watched and wept, he prayed and felt for all."

—Oliver Goldsmith

Samuel Johnson, the English author of Litchfield, writes of Omar son of Hassan, that at the age of seventy-five he began to seek the converse of the wise and the gratitude of the good. This will never be said of our pastor and his wife who, for these many years, have served with such zeal and selflessness that no seeking will be necessary on their part. Without waiting for them to attain that age, many endeavor now to repay in some small way the numerous occasions when invaluable services have been performed.

Dr. and Mrs. Luidens have lived among us these more than twenty years, sharing with all, the joys that came their way and bearing, wherever found,

some burdens from the hearts of others. They have never refused the task of the hour, desiring a more ambitious one to appear.

Their plans have not always succeeded, though endless hours of labor were spent. Their hopes have never faded that some blessing on others might be sent. Cares have never left them free for many hours. Health and strength have been granted them to work today and to pray that another day be given in which some greater task might be begun. In turn, such constant attention has been given to God's work among us, that many, seeing their labor, desire with the poet Hutton, to ask . . .

"Oh, show me where is He,
The high and holy One,
To whom thou bend'st the knee,
And prayest, "Thy will be done!"
I hear thy song of praise,
And lo! no form is near:
Thine eyes I see thee raise,
But where doth God appear?

Oh! teach me who is God, and where his glories shine,
That I may kneel and pray, and call thy Father mine."

PAGE 3



Brighton Reformed

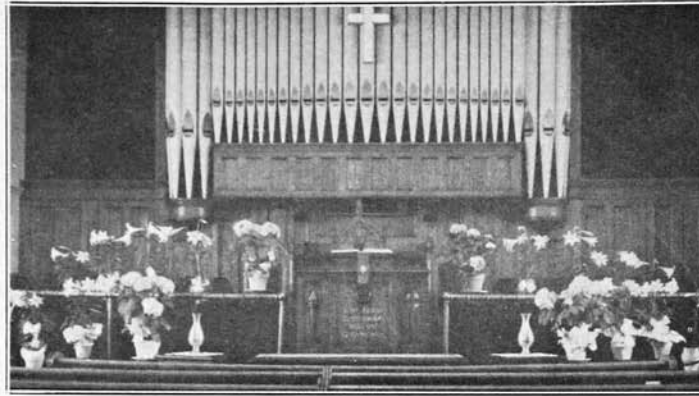
"The Friendly Church"

REV. ANTHONY LUIDENS, D.D., Pastor



**1951
Consistory**

President and Pastor	Rev. Anthony Luidens, D.D.
Vice President and Pulpit Supply	Maylon Howell
Ushering and Sacraments	Mervin Baker
Treasurer	Edward De Brine
Youth Work	George Field
Fellowship Lodge	Leroy Hand
Evangelism and Benevolence Treasurer	Isaac Hubregsen
Publicity and Radio	John Olyslager
Men's Work and Delegate to Classis	Samuel Rounds
Property and Improvement	Harold Smalley
Financial Secretary and Finance Chairman	Gordon Tait
Music and Clerk of Consistory	Clarence Talsma
Boy's Work	Ro'and Woodhams
Sexton	Joseph Steehler



Our Church

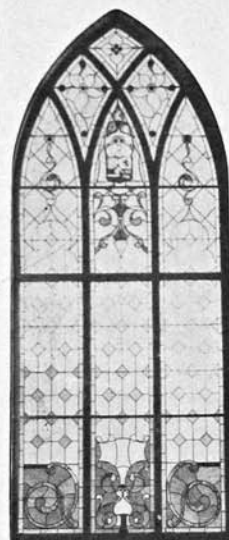
Many common church problems would be eliminated if all church members would realize that the church is theirs. Each member has equal privileges with every other member, and each has his own responsibilities. Some people act like visitors when they go to their own church, and sometimes get their feelings hurt because they are not shown all the courtesies due visitors. This only indicates their attitude toward their church and its work. To have any members of this kind, and we find some in every church, handicaps the work and growth of the church.

A member who has the right conception of his church and its work loves it and is loyal to it in every way. He realizes that if his church is to increase in number and in spirit as it should, he must do his full part. If he has really arrived at the right attitude toward Christ and His church, he will be as slow to criticize the members of

his church as he is the members of his family. He will ever be looking after the church's best interest. His example will be one of the church's assets. He will help by attending the services and inviting others to attend, and will do his part in making his church a friendly church with a warm welcome for all.

The loyal member will support his church, not according to what he has given, nor according to what he believes will appear respectable. He will give all that he is able in the light of God's word and his own conscience. This question is often asked and it is a good one: "What would my church be like if every member was just like me?" A church is always like its members. God always blesses the individual who is loyal to Him and the church. Let us resolve to make our church better and a greater power for good in the community by being better members.





This Book is Dedicated

In grateful tribute to our spiritual forefathers --- founders, pastors and loyal members --- whose faith in God, loyalty to Christ and devotion to His church left us a glorious heritage.

CHARTER MEMBERS

Mr. and Mrs. Jacob Albright
 Mr. and Mrs. Marinus Asbroeck, Sr.
 Mr. and Mrs. Abram Baart
 Mr. Peter Beune
 Mr. Abram Cambier, Sr.
 Miss Elizabeth DeBack
 Mr. Josias DeBack
 Mr. Paul DeBack
 Mr. and Mrs. Jacob DeCook
 Mrs. John DeCook, Sr.
 Mr. and Mrs. Peter DeCook
 Mr. and Mrs. Jacob De Hollander
 Mr. and Mrs. Isaac De Mallie
 Mr. and Mrs. Adrian De Mey
 Mr. and Mrs. Abram De Potter
 Mr. and Mrs. Isaac De Roo

Mr. and Mrs. John Faas
 Mr. Rokus Hallings
 Mr. and Mrs. Leonard Johnson
 Mrs. James LeRoy
 Mr. and Mrs. Peter LeRoy
 Mr. and Mrs. William H. Rowerdink
 Mr. and Mrs. Jacob Van Bortel
 Mr. and Mrs. Adrian VandenBroecke
 Mr. and Mrs. Jacob VandenBroecke
 Mr. and Mrs. John Vanderlinde
 Mr. and Mrs. John VandeWalle
 Mr. and Mrs. Jacob Van Eeden
 Mr. Peter VerMeulen
 Mr. and Mrs. Adrian Versluis
 Mr. and Mrs. John Willink, Sr.
 Mr. and Mrs. Isaac Zonneville, Sr.

A SHORT HISTORY

From the middle of the 19th Century a steady stream of immigrants from Europe came into Rochester. By 1890 it was reported that there were 5000 people from the Netherlands. The Reverend Peter DeBruyn, for 17 years a minister of the First Reformed Church, saw very clearly that a new Reformed Church was necessary in the eastern part of the city. As one of the final acts of his ministry, Dominie DeBruyn organized people, first in homes, later in store buildings and finally in a new Chapel built at a cost of \$3,100. The funds were contributed by the First Reformed Church and people living in Brighton. By 1892 the Chapel was complete.

Convening in Palmyra on May 3, 1892 the Classis of Rochester heard the petition of 70 people desiring to establish a new Reformed Church in Brighton. Formal organization of the First Reformed Dutch Church of Brighton, New York was set for June 9, 1892 at which time 55 men and women became charter members. Their children and children's children are still with us. A few of the family names that appear are: Baart, Cambier, DeRoo, DeHollander, DeCook, DeMey, DeMallie, Hallings, VandenBroecke, VandeWall, VanBortel, Vanderlinde, Asbrook, Zonneville -- and many, many others.

The Reverend John VanWestenburg, who was president of Classis when our church was organized and who was minister at Pultneyville, became the first pastor. He served from 1891 to 1895. The Reverend D. Lawrence Betten, who served from 1897 to 1910 was the pastor when most of our "Fifty Year Members" were received into the church. The Reverend Andrew Stegenga served from 1911 to 1918 during the difficult World War I years.

While the "new" church building was completed by October 1896, there was still reconstruction work to be done on the old Chapel for school and social purposes. A parsonage at 246 Winton Road was purchased for \$2,500. The church, originally financed by a loan from the Board of Domestic Mission (now Board of North American Missions), was declared fully self-supporting in 1907.



50 YEARS

BRIGHTON'S
MEMBERS

Anna Anderson Baart	April 9, 1899
Mamie Zonneville Smith	April 9, 1899
Libbie Jones Zonneville	November 19, 1899
Mary Bodine DeWitt	April 14, 1901
Cornelius J. Baart	April 14, 1901
Nettie Bodine Brandt	April 14, 1901
Isaac VanMeenan	February 12, 1906
Isaac VanBortel	February 12, 1906
Jennie Tierson Minck	December 16, 1906
Jennie VanderBrocke DeHollander	April 12, 1907
Elizabeth Herman Buckley	April 12, 1907
Cora DeCook Vanderlinde	April 19, 1908
Elizabeth Bodine Lash	April 19, 1908
Jennie Cambier Scheerens	April 19, 1908
Carrie Johnville Blaakman	April 25, 1909

Marie DeCook Adams	April 19, 1908
Sarah Cambier	April 19, 1908
Maria Heyboer VanMeenen	August 31, 1908
Mary Merson DeKoker	March 12, 1911
Peter DeBrine	April 16, 1911
Beatrice Brunson Baart	April 7, 1912
Alice Dibble Zonneville	April 7, 1912
Nellie Tierson Menne	May 29, 1913
Marie Van de Putte Blakley	April 12, 1914
Helen DeHollander	November 22, 1914
Lena Tierson DeWolfe	February 14, 1915
Peter Woittiez	February 14, 1915
Helen Hartsen Trost	April 4, 1915
Jacoba VanRiezen Keymel	September 14, 1915

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CERTIFICATE OF CHANGE OF NAME

-of-

THE TRUSTEES OF THE FIRST DUTCH REFORMED CHURCH
OF BRIGHTON, N. Y.,

-to-

THE BRIGHTON REFORMED CHURCH, PURSUANT TO SECTION
40 OF THE GENERAL CORPORATION LAW

WE, ANTHONY LUIDENS and CHARLES A. PHILLIPS JR., being
respectively the President and Secretary of THE TRUSTEES OF THE
FIRST DUTCH REFORMED CHURCH OF BRIGHTON, N.Y., certify:

1. The name of this corporation is THE TRUSTEES OF THE
FIRST DUTCH REFORMED CHURCH OF BRIGHTON, N.Y.

2. The certificate of incorporation was filed in the
office of the Clerk of the County of Monroe on the 12th day of
September, 1895.

3. The new name to be assumed by this corporation is
THE BRIGHTON REFORMED CHURCH.

IN WITNESS WHEREOF, we have made and subscribed this
certificate in triplicate this 7th day of April, 1941.

Anthony Luidens
President

Charles A. Phillips Jr.
Secretary

STATE OF NEW YORK)
COUNTY OF MONROE)SS
CITY OF ROCHESTER)

- On this 7th day of April, 1941, before me personally
came Anthony Luidens and Charles A. Phillips, Jr., to me known and
known to me to be the persons described in and who executed the
foregoing certificate of change of name, and they thereupon
severally duly acknowledged to me that they executed the same;

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-2-

and each, and both, being duly sworn, say that THE TRUSTEES OF THE FIRST DUTCH REFORMED CHURCH OF BRIGHTON, N.Y., a religious corporation, has no corporate seal.

M. Pearl Beeton
Notary Public

STATE OF NEW YORK)
COUNTY OF MONROE)SS
CITY OF ROCHESTER)

Anthony Luidens and Charles A. Phillips, Jr., being duly sworn, depose and say, and each for himself deposes and says that he, Anthony Luidens is the President of THE TRUSTEES OF THE FIRST DUTCH REFORMED CHURCH OF BRIGHTON, N.Y., and he, Charles A. Phillips, Jr., is the Secretary thereof; that they were duly authorized to execute and file the foregoing certificate of change of name of said corporation by the votes of a majority of the members of said corporation present in person and cast at the annual meeting thereof, held upon due notice pursuant to the Constitution of the Reformed Church in America, the by-laws duly adopted by the members of THE TRUSTEES OF THE FIRST DUTCH REFORMED CHURCH OF BRIGHTON, N. Y., and as prescribed in the Religious Corporation Law of the State of New York, at the church, corner of Arbordale Avenue and Blossom Road, Rochester, New York, on the 4th day of December, 1940, at 8 o'clock P.M.

Anthony Luidens
President

Charles A. Phillips Jr.
Secretary

Subscribed and sworn to
before me this 7th
day of April, 1941

M. Pearl Beeton
Notary Public

RECORDED

1941 APR 9 AM 11 27

MONROE COUNTY
CLERK'S OFFICE

1-167
Oct. 10.

CERTIFICATE OF CHANGE OF NAME

-of-

THE TRUSTEES OF THE FIRST DUTCH
REFORMED CHURCH OF BRIGHTON, N.Y.

-to-

THE BRIGHTON REFORMED CHURCH,
PURSUANT TO SECTION 40 OF THE
GENERAL CORPORATION LAW

Dated April 7th, 1941

Original

State of New York,
Monroe County, ss.

I, *April 9th* day
of *April* 1941, at
11:47 of *fourth* hour
at *4:51* of *fourth* hour
Abelton R. Shickles
Clerk

WEBSTER, LAMB & WEBSTER
714 Union Trust Building
ROCHESTER, N. Y.

FILED

1941 APR 8 PM 4 06

MONROE COUNTY
CLERK'S OFFICE

CERTIFICATE OF INCORPORATION OF THE TRUSTEES OF THE FIRST
DUTCH REFORMED CHURCH OF BRIGHTON, N. Y.:

State of New York)
) SS.
County of Monroe)

We, ~~the~~ undersigned, John VanWestenburg, pastor, residing at Brighton, Monroe County, N.Y.; John B. Pike, elder, residing at 101 Park Ave., Rochester, N.Y.; ~~Rokus~~ Hallings, elder, residing at Brighton, Monroe County, N.Y.; William H. Rowerdink, elder, residing at Brighton, Monroe County, N.Y.; William Willink, deacon, residing at 43 Bates St., Rochester, N.Y.; Isaac DeMallie, ^{Albert} deacon, residing at 39 Bates St., Rochester, N.Y.; and ~~William~~ Bush, deacon, residing at Brighton, Monroe County, N.Y.; having been heretofore elected as such pastor, elders and deacons of the First Dutch Reformed Church of Brighton, N.Y., according to the rules and usages of the Dutch Reformed Church within the State of New York, said First Dutch Reformed Church of Brighton, N.Y., having been formed and organized prior to March 8th, 1893, for the purpose of divine worship according to the rites of the Dutch ~~Stork~~ Reformed Church, and having since that time been in existence and using their real estate in the Town of Brighton, N.Y. for church purposes, according to the rules and usages of said church; but not having been heretofore incorporated as a corporation, and we, the aforesaid trustees, having assembled together for the purpose of incorporating themselves, and having determined that the name of such corporation shall be "The Trustees of the First Reformed Church of Brighton, N.Y.",

Now, therefore, we, the said Trustees do hereby certify that the name by which we, and our successors, shall be forever known and distinguished as a body corporate shall be, "The Trustees of the First Dutch Reformed Church of Brighton, N.Y."

Witness our hands and seals, this 5th day of September,
1895.

2.

John Van Westenburg.
John B. Pike
W. H. Rowerdink
Rokus Hallings
Wm Willink
Isaac DeMallie
Albert Bush.

State of New York)
 County of Monroe) SS.
 City of Rochester)

On this 10th day of September, 1895, before me,
 the subscriber, personally appeared John VanWestenburg, John B.
 Pike, Rokus Hallings, William H. Rowerdink, William Willink,
 Isaac DeMallie and ^{Albert}~~William~~ Bush, to me personally known to be the
 same persons mentioned in and who executed the foregoing instru-
 ment, and they severally acknowledged to me that they executed
 the same.



H.D. Phillips
Notary Public

Box 10

*The Sisters of the
Frick Dutch Reformed
Church of Brighton
N.Y.*

Certificate of Incorporation

Religious Inc

Monroe County ss
Recorded on the *12th* day
of *September* A. D. 18*95*, at
3:20 o'clock *P.* M. in Liber *6* of
Religious Inc at page *397*
and examined
K. P. Shedd Clerk

✓
GEORGE E. WARNER,
ATTORNEY & COUNSELOR AT LAW,
ROCHESTER, N. Y.
507 ELLWANGER & BARRY BUILDING.

J. Y. JOHNSTON & CO., 28 MURRAY ST., N. Y.

BRIGHTON REFORMED CHURCH

Rochester, New York

ATTEMPT BIG THINGS FOR GOD....EXPECT GREAT THINGS FROM GOD

October 30, 1956

Dear Friends:

In a matter of two weeks and a few days we shall have a congregational meeting for which the years have waited. After much thought and prayer and work we are ready to ask ourselves what steps we ought to take next to realize the new and bigger and better Brighton Reformed Church building.

This letter is sent to you in the hope that it will do two things. First, it is meant to call attention to the enclosed mimeographed copy of a sermon preached in our church some time ago. I hope you will read it and that it will help stimulate some constructive thinking on the matters touched upon. I do not ask that you agree with everything it says. This would be asking too much. The hope of those who suggested that it be prepared for mailing is that it will serve as the background of our discussion on the night of November 16.

And the second reason for this letter is to remind you again of the date referred to above. We are asking all our members to reserve Friday night, November 16, for this most important meeting. The reports of the Study Groups to be presented that evening contain some rather interesting material. It may be that they will not meet with immediate and unanimous approval. It may be that they will. What we expect from you is a gracious acceptance of them and a fair, honest appraisal of the findings not easily or quickly arrived at. If this is done and our spirit remains Christian we shall have an experience before us that will make us more dedicated, trusting people.

Cordially,

William C. Hillegonds
Minister

ATTEMPT BIG THINGS FOR GOD....EXPECT GREAT THINGS FROM GOD

LET US RISE UP AND BUILD (Nehemiah 2:18) Psalms 84

Someone once said in my hearing that one of the biggest mistakes a minister can make is to apologize publicly for a sermon. To do so is to admit that there are some sermons which need no apology and this is to make a claim for preaching that cannot be honestly made. The one thing that makes a sermon good or bad is not the artistry of the one who preaches. The thing that makes a sermon good or bad is what the people who hear it and the God in whose name it is given do with it.

But having said this I want to apologize for the sermon of the morning. First, because it is quite possible that there are visitors in our midst who would rather hear more than what is a domestic need of our church. To you I say that if you will return next Sunday you will hear something that is meant to be more inspiring and more objective than what you will hear today.

And then I want to apologize to any of you who came to this place this morning looking for the light of God upon a problem or the strength of God for a weakness or the guidance of God because some far reaching decision must be made and soon. The sermon this morning is not one that will speak to you I am sure. Perhaps the responsive reading or the solo or the anthem of the morning or the prayer or one of the hymns has already addressed itself to your need. At least we can hope that this is the case.

And finally, I should like to apologize to those of you who are fixtures in the parish for using this 20 or 25 minute period to discuss something that you would prefer hearing at one of our rather poorly attended meetings of the congregation or you would rather read upon the pages of one of the issues of The Brighton-er.

By now you probably have rightly concluded that the concern of the sermon is this project of the parish that some of you look upon as being the dream of one quarter of a century. This sermon will have to do with a building that we hope will one day house the program of the Brighton Reformed Church.

Fortunately I am not the first person to urge the beginning or in our case the completion of such an undertaking. Beyond our time and the generations of yesterday and the builders of the cathedrals of the middle-ages and the church buildings of the fourth century....before the time of our Lord himself in whose name and for whose glory every church building is erected there stands the heroic figure of one Nehemiah of Israel.

Nehemiah was a Jew of the great exile who like Joseph of Egypt before him had risen to heights of prominence in the court of the land of the exile. Nehemiah had become the cup bearer of the King of Persia. But like every loyal, devoted Jew his heart lay among the rubble of the once proud city of Jerusalem. He served his master faithfully and well, but all the while he was dreaming of that day when his steps would begin to lead home.

At last the opportunity came. Because of the wise, benevolent policy of the Persian rulers some of the children of Israel were allowed to return to Palestine, and in one of the groups of happy pilgrims was Nehemiah.

I can imagine how he felt as he approached the city of which he had heard so much and which in his mind always spoke of a greater day. Jerusalem the mighty was nothing but a city of past glory and present chaos. It was a staggering reminder that men and nations in this life are often confronted by the judgment of God. Jerusalem had grown haughty and evil and Jerusalem had paid with its life. One of less vision and courage and faith would have

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sadly but quickly made his way back to the comfortable, plush halls of the Persian king. But not Nehemiah. In him were the qualities that make for greatness. After receiving the permission of Ezra he stood among the people of the struggling colony of Jerusalem and uttered words that bring cheer to anyone of an adventuresome spirit: LET US RISE UP AND BUILD.

And build they did. In spite of ridicule and intrigue and threats the almost impossible task of restoring the very necessary walls of Jerusalem was completed in 52 days.

It would take more of an imaginative mind than I possess to draw clearly and cleverly a precise analogy between what took place in 445 BC in Jerusalem and what should take place here. The ruins of Jerusalem find no real counterpart here. There is no feeling of hopelessness and despair here either. What we do detect is a general feeling that we should begin implementing the dreams and the plans and the work of the years with something more concrete. And so speaking for the core of this church which is completely committed to this vision of the years this sermon echoes Nehemiah's declaration of faith and courage and resolution: LET US RISE UP AND BUILD.

But there is more to it than just repeating another's courageous words. We are a conservative people both in theology and in practice and therefore more than a few of us want to be shown.

I shall not talk at length about dollars and cents, even though a church building like the fast disappearing 10¢ store or neighborhood tavern costs money to erect. And we have it. This church is not a poor church. It is not a rich church either. I suppose that if all of the facts and figures were known this congregation would be judged average in almost every respect. If it were a matter of getting pledges for the next three to five year period and the getting of these pledges were based solely on our ability to pledge there is no apparent reason why 150 of our listed 375 families could not pledge \$500.00, which over a five year period would amount to slightly less than \$2.00 a week. If figures in my possession are correct there are some 33 families in the parish who are now contributing this amount.

There isn't anyone in this parish who can say with any justification that the membership of this church cannot afford to maintain its present general and benevolent budget and in addition subscribe to a building program that has as its objective the erection of a \$175,000 to 200,000 building. This appears to be easily in reach when one considers that there is already on hand almost \$60,000.00.

Money isn't the real reason we have not done what so many other congregations our size and smaller have chosen to do recently....that being to build a church building that more majestically expresses their faith in God and more efficiently serves the purposes of a parish intent on doing his will. We aren't wealthy enough is an excuse not worth weighing.

How then can we best convince ourselves that we ought to listen to the inspired commission of Nehemiah.

First, we ought to become convinced of our need. The question that must be asked and answered by all of us is, "Do we need this new building?"

Since our arrival in Rochester in late February of last year we have heard three sincere, eloquent appeals for support of the present New Sanctuary Fund. In each of these appeals the need for increased space in our Church

- 3 -

School was stressed. These appeals were more than well worded paragraphs of nonsense. We have in our church school a group of officers and teachers who are as devoted to the task of Christian education as you will find in any church in Rochester. Ten and eleven o'clock each Sunday morning are greeted with prayer and enthusiasm by these persons. So far as devotion and loyalty are concerned we have a staff that is second to none. But we do not have the plant in which to do the job that other churches are doing. In a day when all around us churches are providing the very latest and very best for this investment in tomorrow, which the Church School is in part, we are attempting to carry on a 20th century school in a 19th century building. This isn't fair to our staff and to our children and I shall be so bold as to say to God.

What we need in our Church School are simple but highly suggestive worship centers. We need individual classrooms with maps and wall boards and desks. We need what the public school thinks it needs to carry on an effective program of education.

And then I believe we need a larger, more worshipful auditorium or sanctuary. And I say this not because we want something that is all lace and no body. We shall not get this for \$175,000 to \$200,000. What we want is a church auditorium that is so quiet and so worshipful that to enter it is to become convinced of the living presence of God.

This is not to say that God is not here in this moment. If he weren't nothing that we do now or in any moment will prove effective, for we are Biblical enough to believe that it is the Holy Spirit of God which makes dynamic and lasting what is here attempted in the name of God. But as the writer needs words to convey the thoughts of his mind and the artist paint to capture the summer's sunset on canvas and as God needed the flesh and bone Jesus of Nazareth to reveal his nature and will so most congregations need atmosphere to worship effectively.

You and I can worship in a department store or on a park bench or in the not so quiet solemnity of a church building. We can worship anywhere. But most of us need the atmosphere of a worshipful church building to be at our worshipping best.

But there is one reason for a new building that many of us overlook. I don't know how you choose restaurants when you travel but when nothing is known about the quality of food served our family chooses highway restaurants on the basis of appearance. If the restaurant appears to be adequate and reasonably modern and neat we stop. If not we go on.

I am told that many people choose churches in this same way. Knowing nothing about the program offered on the inside, people with no rigid denominational background choose the church that appears to have the best facilities.

Now I am not interested in getting people into the pews of this auditorium and into the program of this church to swell the membership and attendance figures of the church. I am interested in getting this displaced person so far as home address and church affiliation are concerned into this church because I believe the Reformed Church's interpretation of the Christian faith and life is as good as or better than that of any other church in our community.

The time has come for us to shed what we can call our inferiority complex brought about by the past failures of our denomination. We have a good, sound approach to Christianity, or so it seems to me. We aren't so wide or liberal in our

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theology that we have no depth. And we aren't so narrow and legalistic in our theology and life to be dogmatic or pharisaic. No church ever has a monopoly on truth, but the hour has come when the churches of the Reformed persuasion should humbly and gratefully conclude that they do have something worthwhile to offer the searching and bewildered and sick and lost mind of our time. And if we need a better package in which to wrap this sound interpretation of the gospel, then let's get it.

If we are to make real this dream of the years we must assure ourselves that it is not impossible financially. There aren't many members and friends of this church who can't afford to give at least 5% of their total income to the work of God carried on here....this 5% to be divided equally between the present general and benevolent needs of the church and the building program. Some of the happiest people in this parish, and it doesn't follow that they are the most prosperous, give 10% of their total income to the work of God carried out in his name and in his strength here. We must assure ourselves that the new building is not a financial impossibility if our people are willing to give sacrificially....which means to give up a new dress or a night out occasionally. And then we must convince ourselves of the need there is for a new building. If we can't convince ourselves that we will be able to do God's work better in a more efficient building let's stop talking about a new building.

And then we must have a little more faith or to use a more common word, we must be a bit bolder. We love to be reminded of the great faith of Abraham who having been separated by God for one of the great assignments of the ages went out not knowing where his journey would take him. For this he is called the father of the faithful.

That story has its sequel in the recent history of this church. Four years ago, two men, Mr. Henry DeRoo and Mr. Isaac Hubregsen, went to one of the banks of the city and deposited \$50.00 in what they chose to call the New Sanctuary Fund of the Brighton Reformed Church. I am told that the teller who received this money smiled at the amount, for \$50.00 doesn't buy the hardware found on the front door of a church let alone the door and the rest of the building. The teller smiled at what he may have considered their foolish gesture and God smiled because of their faith.

Because of the efforts and unflagging faith of these two men and a few others the New Sanctuary Fund is as large and promising as it is.

The time has now come for the rest of us to catch their vision and capture their faith. Now is the hour for the rest of us to think through the questions I have suggested should be answered by us and then take God at his word. If we feel that the will of God for this day of this church's life is to build then our Christian faith should tell us to begin thinking in terms of launching out in a real way, all of us. And best of all God doesn't send us into any avenue of service without making us aware of his sympathy and help. He says to men bent upon erecting a building to his glory as he says to the person bent on regaining his health: ACCORDING TO YOUR FAITH BE IT UNTO YOU.

I think this truth is seen so clearly in the church's experience of Pentecost. When the Master's visible presence departed from among the disciples he said: YOU SHALL RECEIVE POWER.

This was his promise. He assured the disciples that one day soon the might of heaven would be placed at their disposal in order that his mandate to man might be accomplished.

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Now the thing we so often miss in this story is the attitude of the disciples. We don't read that they ran here and there looking and praying for this power. What they did was to meet in an upper room to ask the question: "Men and brethren, what shall we do?" The thing the disciples did was to wrestle with the commission of the Master. How are we going to do this. And as soon as they took this positive view....as soon as they put their hands to the task in a real way the power came.

Which leads Dr. Luccock to write in one of his books: "Power is never achieved when pursued for itself. In the divine economy, as we have glimpses of it in Holy Scripture power always goes with a commission. It came to the disciples at Pentecost: it comes to anyone whenever he squarely faces an undertaking. Churches pray, 'Give us power, and forget that an essential part of the answer is in their own hands.'"

Or hear these words from an article entitled BE BOLD in the May issue of Guideposts written by Arthur Gordon: "Once when I was facing a decision that involved (I thought) considerable risk, I took the problem to a friend much older and wiser than myself. 'I'd go ahead,' I said unhappily, 'if I were sure I could swing it. But.....' He looked at me for a moment and then scribbled ten words on a piece of paper and pushed it across the desk. I picked it up and read, in a single sentence, the best advice I ever had: BE BOLD....AND MIGHTY FORCES WILL COME TO YOUR AID.

I don't know how many of you are familiar with the name William Carey. He was an English cobbler who had a vision of winning the world for Christ in his time. After years of study and prayer he felt the summons of God to leave the cobbler's bench and go to India where he became one of the pioneer missionaries of our era. In a sermon preached to a Baptist Society in England from which he was attempting to elicit support he said these words which express my sentiments completely when it comes to the total program of this church. ATTEMPT BIG THINGS FOR GOD. EXPECT BIG THINGS FROM GOD. AMEN

WELLS ORGANIZATIONS' DIRECTOR'S REPORT
TO THE
BRIGHTON REFORMED CHURCH
ROCHESTER, NEW YORK
BUILDING FUND AND BUDGET CANVASS
LENT 1957

I. Introduction

A. The Canvass Plan set the goal not in dollars and cents but in "how much our God and our Spiritual lives mean to us" - now "how much our Church needs" - but rather "how much we need to give." Those friends and families of the Church who pledged \$131,420.50 to the Building Fund and \$21,847.80 a year to the Budget have expressed how much "our God, our Church, and our Spiritual Lives" mean to them.

B. Wells Organizations and Brighton Reformed Church entered into a contract with a three-year goal of \$100,000.00. During the next two months there should be an additional \$3,000.000, and during the next three years the total amount raised again should be increased by 20%. The additional pledges coming from new members, those who said they would pledge later, from those who have refused to pledge during the Canvass Period, and from increases from those who have already pledged.

It is interesting to notice that 41% of the pledges to the Building Fund are from those families who did not have a giving record last year.

C. Your director is deeply appreciative of the time and effort put forth by men and women who were responsible for the success of the Canvass. Their personal sacrifices of time, talents, and resources has been the reason for the excellent results, both spiritual and financial.

Special words of thanks go to Clarence DeLyser, General Chairman; Jacob DeVuyt, Canvass Committee Chairman; Chester Engler, Initial Gifts Chairman; Jacob Scheerens, Special Gifts Chairman; Roy Hand, Teams Chairman; Robert Ayette, Division Leader; Ray Tell, Division Leader; Robert Porteous, Publications Chairman; Alexander Anderson, Marene Asbrook, John Dixon, Fred Howlett, Isaac Hubregsen, Paul Nelson, Carl Pearson, William Pearson, Canvass Committee Team Captains; Edward Anderson, Ludger Beauchesne, Walter Blakley, Arthur Brouwer, Edward DeBrine, Laverne DeBruyne, Herbert DeGraff, Henry DeRoo, Theodore DeSoto, Donald DeVries, William DeWitte, Carl Dreier, Frank Elliott, George Field, Jacob Fisher, Wilbert Hebing, Maylon Howell, John Johnville, Clyde Jund, George Logothetis, Marvin Lown, John Miller, John Olyslager, Robert Porteous, William Rood, William Ross, Arthur Stickney, Clarence Talsma, Isaac VanBortel, Robert VanBortel, Roland Woodhams, Canvassers.

To Mrs. Clarence DeLyser, Hostess Chairman; Mrs. Maylon Howell, Mrs. Isaac Hubregsen, Mrs. William Wahl, Hostess Vice Chairmen.

To the Mesdames Alexander Anderson, Edward Anderson, Marene Asbrook, Jr., Robert Ayette, Guy Bardwell, Arthur Brouwer, Edward DeBrine, Donald DeVries, William DeWitte, George Field, Jacob Fisher, Wilbert Hebing, Charles Howell, Fred Howlett, John Johnville, Clyde Jund, Raymond Menne, James Mitchell Sr., John Olyslager, Carl Pearson, William Ross, J. G. Sayles, Marvin Scheerens, Carl Trost, Robert VanBortel, John Zonneville, and the Misses Sarah Cambier, Janna DeGraff, Shirley Jean Hand, Nancy Neff as Hostesses.

To Mrs. Chester G. Engler, Arrangements Committee Chairman; and to Mrs. George Bosse, Mrs. Wallace Court, Mrs. John Lauweret, Mrs. Charles Moore, Mrs. Isaac VanBortel and Mrs. Roland Woodhams as Vice Chairmen. Also to all the ladies who helped prepare and serve the Canvassers Opening Dinner, the Report Snacks, and the Victory Celebration Dinner.

To Rev. Hillegonds for his great enthusiasm and faith that the Canvass would be successful. And for the many little things he and Mrs. Hillegonds and their family have done to make your Director feel that he was welcome and a "fellow member."

D. The following facts and figures will show what you have accomplished and what you may expect in the future from the Canvass.

II. The Facts of the Canvass

A. Card counts and listings

1. Total listed at beginning of Canvass	363
2. Additions	21
3. Total actually listed in Canvass as Prospects	
Previous Givers (with previous identifiable giving record)	243
Previous Non-Givers (with no previous identifiable giving record)	<u>141</u>
Total	384
4. Total number pledged (Building Fund)	
Previous Givers	198
Previous Non-Givers	<u>93</u>
Total	291
Total number pledged (Budget)	228

B. Analysis and breakdown of Returns (have been seen and reported no pledge)

1. Refusals (to Building Fund and Budget)	
Previous Givers	21
Previous Non-Givers	30
Refusals (to Building Fund only)	
Previous Givers	14
Previous Non-Givers	2
2. Moved or transferred to another church	8
3. "See Later"	<u>18</u>
Total	93

- C. 1. There are 291 pledges to Building Fund for a total of \$131,420.50.
 2. There are 220 pledges to the Budget for a total of \$21,847.80.

D. Explanation and Analysis 2 Report (Filed with Church Office)

At the beginning of the Canvass there were 228 pledging families in the Congregation. There are now 307.

The Canvass organization pledged \$50,300.00 which was 57% of the suggested giving on 47 pledges. This was also 38% of the total pledged. The balance produced by teams organization was \$81,120.50 which was 30% of the suggested giving and 62% of the total raised. This came from 244 pledges. The total raised was 36% of suggested giving. The families attending the Loyalty Dinner pledged \$100,336.50 which was 76% of the total amount raised. 50% of the families were represented at this dinner.

The average weekly pledge to the Building Fund and Budget is now \$1,274.90. At the beginning of the Canvass your Director stated that budget pledging would remain stable even though we would not ask for an increase or decrease. Your director is happy to announce the pledges to the Budget are within \$5.00 weekly of the previous amount pledged with the same number of pledges, and there are still 18 more families to be visited.

E. Cost of Canvass (see Z-2 Report for Breakdown)

The Wells fee for your Canvass was \$4,500.00 The total cost for local expenses was \$1,956.51. The combined total (Wells Fee and local expenses) was \$6,456.51. A voucher system was used with the Treasurer issuing all checks.

III. Material to be left at Church

A. Master transmittal list (confidential for Church)

B. Miscellaneous Canvass materials

1. Pledge Cards
2. Card Racks
3. Mimeographing paper, etc.

C. Follow-up assignment list (for Follow-up Committee)

D. Supplies for Continuation Program

E. Various Office Supplies and Equipment

IV. Canvass Follow-Up Personnel

A Development Committee known as The Brighton Reformed Development Committee has been formed. Members of this Committee are:

Alexander Anderson	Roy Hand
Edward Anderson	Maylon Howell
Marene Asbrook	Fred Howlett
Robert Avette	Isaac Hubregsen
Ludger Beauchesne	John Johnville
Walter Blakley	Clyde Jund
Arthur Brouwer	George Logothetis
Edward DeBrine	Marvin Lown
Laverne DeBruyne	John Miller
Herbert DeGraff	Paul Nelson
Clarence DeLyser	John Olyslager
Henry DeRoo	Carl Pearson
Theodore DeSoto	William Pearson
Donald DeVries	Robert Porteous
Jacob DeVuyt	William Rood
William DeWitte	William Ross
John Dixon	Jacob Scheerens
Carl Dreier	Arthur Stickney
Frank Elliott	Clarence Talsma
Chester Engler	Ray Teil
George Field	Isaac VanBortel
Jacob Fisher	Robert VanBortel
Wilbert Hebing	Roland Woodhams

The first committees to emerge from the Development Committee will be the Canvass Continuation Committee and is set up as follows:

- A. Monitoring Committee
Roy Hand, Chairman
- B. Collection Committee
Jacob DeVuyt, Chairman
- C. Follow-Up Committee
Edward Anderson, Chairman

V. The Next Three Years

- A. Within the next two months you should receive additional pledges in excess of \$3,000. Over the next 3 years the total amount pledged should be increased by 20% from new members, persons who will pledge later, and those who have already pledged.
- B. If necessary you could borrow a sum equal to the amount of your pledges payable over a 10 year period.
- C. Follow-up
 1. Instructions for follow-up are in the Follow-up booklet and should be completed within the next 60 days.
 2. All cards should be called in and reassigned.
 3. Report to the Wells Organization Clients Department at the end of 30 and 60 days.
- D. Collections
 1. Records - which you already have.
 2. Envelopes to everyone.
 3. Confirmation letters to all pledges and givers will be sent out.
 4. The Collections Committee should meet at least twice a month.
 5. Instructions are all in the booklet.
- E. Monitoring - the long haul
 1. Instructions are in the booklet (which is a summary of instructions in the Follow-up and Collections folder.)
 2. There should be an annual and semi-annual follow-up of all new members and users. Also those who may have pledged tokenly or refused can be resolicited.
 3. Quarterly statements on your progress to Wells Organizations and to the official board of your church.
 4. Publicity in the Church Bulletin on the progress of the Building Plans.
 5. Continuing and integrating the spiritual impact of the Canvass and a continued use of the Wells Way in all future Church fund-raising.
 6. You may send a representative of the Church to Wells School of Budget Fund Raising - exclusively for Clients. It is important that you have somebody attend, to keep abreast of new developments and learn our methods and techniques.
- F. Wells Organizations Clients Services
 1. The Clients Services will analyze your 30 and 60 day reports.
 2. They are at your service for Counsel and guidance on all aspects of your program. The Clients Department is your long-term Wells Director. You may write or telephone Oxford 5-1878, Room 8020, Empire State Building, New York 1, New York.
 3. You will receive Wells Ways magazine and periodic reports on other Client Churches.

VI. Exhibits

- A. "Z" Report
- B. Master Transmittal List

REMEMBER

Prayer, hard work, and sacrifice have made your Canvass a success, but

A SUCCESSFUL CANVASS CAN BE LOST BY POOR COLLECTION METHODS:

Select carefully a dedicated, sympathetic Collections Committee and insist they use the tested and proved methods in the folder.

A SUCCESSFUL CANVASS CAN BE LOST BY INACTIVITY:

Your people have pledged money for Building Expansion and they will expect to see expansion begin. Their paying will be no more rapid or regular than your expansion.

A SUCCESSFUL CANVASS CAN BE LOST BY LACK OF INFORMATION:

Your people are paying the bill; they have a right to know what is going on. See that they get a regular news bulletin. Keep their thinking, and your own, positive.

A SUCCESSFUL CANVASS CAN BE KEPT SUCCESSFUL BY USING THE PROPER METHODS:

If you ever have any doubt what may be the proper method in any given situation, write or call, Wells Organizations, Inc., Client Division, Room 8020, Empire State Building, New York 1, New York - Oxford 5-1878.

Mrs. Clarence DeLyser, President, Women's Guild for Christian Service: That a church may rise here where children shall learn to love God and to be held close to Christ, that they may grow in Christian love and character.

Congregation: WE BREAK THIS GROUND TODAY.

Frank Elliott, President, Men's Brotherhood: That a church may rise here where many shall be refreshed in spirit, redeemed from sin, relieved from pain and made heirs of God.

Congregation: WE BREAK THIS GROUND TODAY.

Rev. Hillegonds: That a church may rise here where the unsearchable riches of Christ shall bear fruit in making our human lives more constant, our homes more Christlike, and our families creative centers of Christian influence.

Congregation: WE BREAK THIS GROUND TODAY.

PRAYER

BENEDICTION AND CHORAL RESPONSE

* * *

ARCHITECTS

Walzer and Miller

GENERAL CONTRACTOR

Cooper & Craib, Inc.

Plumbing Contractors
Heating Contractors
Electrical Contractors

Lobene & Hayes, Inc.
A. J. Heinzle, Inc.
Alhart Electrical Company

GROUND BREAKING
CEREMONY

FOR THE NEW
BRIGHTON REFORMED CHURCH

APRIL 13, 1958



815 Blossom Road
Rochester 10, New York

Rev. William C. Hillegonds
Minister

SERVICE OF GROUND BREAKING

GRACE BE UNTO YOU, AND PEACE, FROM GOD OUR FATHER, AND
FROM THE LORD JESUS CHRIST. AMEN.

HYMN

"The Church's one Foundation"

The Church's one foundation
Is Jesus Christ, her Lord;
She is His new creation
By water and the word;
From heaven He came and sought her
To be His holy bride,
With His own blood He bought her,
And for her life He died.

RESPONSIVE READING

Leader: How amiable are thy tabernacles, O Lord of
hosts!

Congregation: My soul longeth, yea, even fainteth for
the courts of the Lord; my heart and my flesh crieth
out for the living God.

Leader: Yea, the sparrow hath found an house, and the
swallow a nest for herself, where she may lay her
young, even thine altars, O Lord of hosts, my King and
my God.

Congregation: Blessed are they that dwell in thy house;
they will be still praising thee.

Leader: Blessed is the man whose strength is in thee;
in whose heart are the ways of them.

Congregation: Who passing through the Valley of Baca
make it a well; the rain also filleth the pools.

Leader: They go from strength to strength, every one
of them in Zion appeareth before God.

Congregation: O Lord God of hosts, hear my prayer:
give ear, O God of Jacob.

Leader: Behold, O God our shield, and look upon the
face of thine anointed.

Congregation: For a day in thy courts is better than a
thousand. I had rather be a doorkeeper in the house

of my God, than to dwell in the tents of wickedness.
Leader: Make a joyful noise unto the Lord, all ye lands.
Congregation: Serve the Lord with gladness; come before
His presence with singing.

Leader: Know ye that the Lord he is God: it is He that
hath made us and not we ourselves; we are His people,
and the sheep of His pasture.

Congregation: Enter into His gates with thanksgiving,
and into His courts with praise: be ye thankful unto
Him and bless His name.

CEREMONY OF GROUND BREAKING

Whereas, by the grace of God, we are permitted this
day to begin the erection of a church at this place,
with this spade the representatives of our congregation
now break this ground in the name of the Father, and of
the Son and of the Holy Ghost, in order that the building
which shall be constructed here may serve as a place
where our God will record His name, where His honor will
dwell, and where He will come unto His children and
bless them.

(After each statement, the representative will turn a
spade of dirt and the congregation will respond with
"WE BREAK THIS GROUND TO-DAY".)

Chester G. Engler, Chairman of Building Committee: That
a church may rise here in which the precious gospel of
her Lord shall be proclaimed, where the weary and
heavy laden shall find peace which the world can
neither give or take away.

Congregation: WE BREAK THIS GROUND TO-DAY

Mrs. Jacob DeGraff, Charter Member

Miss Bonnie Revier, Newest Member: That a church may
rise here where the aged and youth shall come to
worship, pause to pray and rise to serve.

CONGREGATION: WE BREAK THIS GROUND TO-DAY.

BRIGHTON REFORMED CHURCHTHE ORDER OF WORSHIPJune 15, 1958

The Organ Prelude Chorus - "Water Music" Handel
 The Call to Worship
 *Hymn No. 423 "O Where are Kings and Empires Now"
 *The Lord's Prayer and Salutation

****Organ Interlude**

The Anthem "Send Forth Thy Spirit" Arr. Howorth
 The Morning Prayer and Choral Response
 *Hymn No. 422 "I Love Thy Kingdom, Lord"

The Word of God Psalm 84
 The Offertory Sentence
 The Offertory Air - "Water Music" Handel
 *The Doxology and Offertory Prayer

Organ Interlude

The Meditation
 Silent Prayer and Meditation

*Hymn No. 420 "Glorious Things of Thee are Spoken"

THE LAYING OF THE CORNERSTONE IN OUR NEW BUILDING

* The Congregation stands.

** Ushers to seat those arriving after Call to Worship

Greeting worshippers at the door today are Mr. and Mrs.
 Elmer Bodane.

Ushers for today: Earl Hornberger, Arthur Neff
 Lawrence Faba, William Ross

GOD BUILDS NO CHURCHES

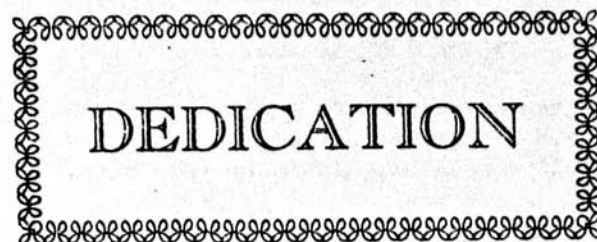
God builds no churches, By His plan
That labor has been left to man.
No spires miraculously arise;
No little mission from the skies
Falls on the bleak and barren place
To be a source of strength and grace.
The humblest Church demands its price
In human toil and sacrifice.

Men call the Church the House of God,
Toward which the toil-stained pilgrims trod
In search of strength and rest and hope,
As blindly through life's mists they grope.
And there God dwells, but it is man
Who builds that house and draws its plan;
Pays for mortar and the stone
That none need seek for God alone.

The humblest spire in mortal ken
Where God abides was built by men.
And if the church is still to grow,
Is still the light of hope to throw
Across the valley of despair,
Men still must build God's house of prayer.
God sends no churches from the skies.
Out of our hearts must they arise.

-- Edgar Guest





MEMORIAL WINDOWS



SEPTEMBER TWENTIETH,
NINETEEN HUNDRED SIXTY FOUR

Brighton Reformed Church
805 Blossom Road
Rochester 10, New York

LITANY OF DEDICATION

Minister: To the glory of God the Father; to the service of Jesus Christ and His Church; to the quickening influence of the Holy Spirit.

People: We dedicate these windows.

Minister: To ever remind us of the teachings of the prophets and psalmists; to keep forever fresh in our hearts and minds the mighty acts of a gracious God.

People: We dedicate these windows.

Minister: To ever keep us in the fellowship and communion of saints, to hold in fond remembrance the lives of dear ones who have passed on to faith's reward.

People: We dedicate these windows.

Minister: For the ministry of art to the soul; for the inspiration of its message to our minds; and for the direction of the thoughts of the congregation in channels of Christian meditation.

People: We dedicate these windows.

Minister: To the faith of Christian martyrs, to the faith of our fathers, to the faith of the Church of Jesus Christ down through the ages and even forevermore.

People: We consecrate ourselves.

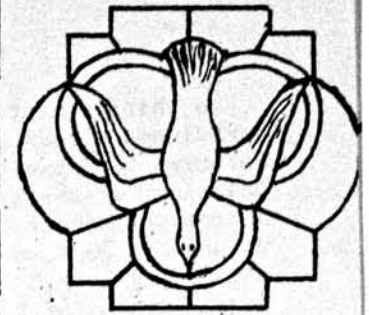
Prayer of Dedication

seven symbols

THE DOVE

John 1:32

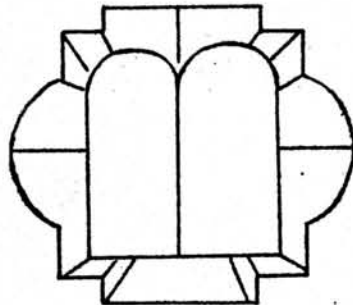
Descent of the Spirit, as a Dove, in Jesus was a sign of his divinity. A symbol of the Third Person of the Trinity.



LAW OF GOD

Exodus 20: 1-17

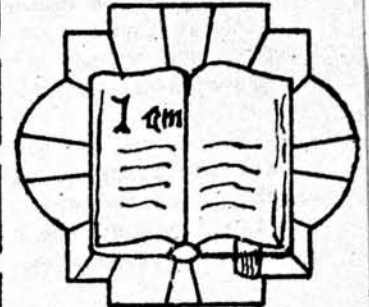
God reveals his requirements of his people through moral law, the commandments.



THE WORD OF GOD

John 1: 1-18

God reveals his requirements of his people through a Life.



BURNING BUSH

Exodus 3: 1- 6

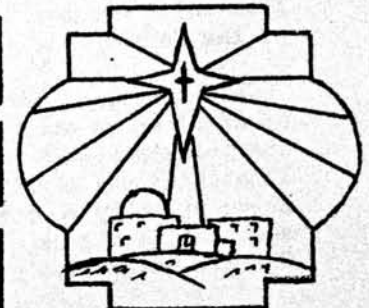
God calls Moses and confronts him as a living God.



THE STAR

Matthew 2: 1-12

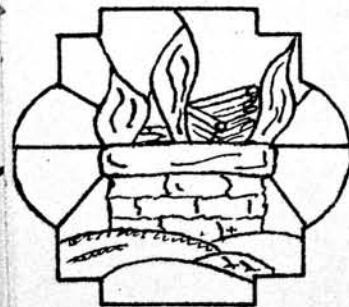
God confronts all men in the incarnate Christ, "born in Bethlehem of Judea".



SACRIFICIAL ALTAR

Leviticus 1: 1 - 9

Sacrifice was a means of access to God, and anticipates the death of Christ on Calvary.



LAMB OF GOD

John 1: 29

Christ, as the Lamb, was the ransom paid for the sins of the world.



CHRISTIAN SYMBOLS

The heritage of the Christian Church is rich in symbolism. Jesus used symbols again and again. He referred to himself as the Good Shepherd, the Door, the Light of the World, the True Vine. The Christian Church throughout the world remembers the night when He ate his last earthly meal, when He said "Take eat; this is my body." And of course the Church's universal symbol of its faith is the Cross.

Symbols are common in every walk of life. Indeed without them we could not easily live. A smile signifies something; a handshake says something. Words are symbols without which we could not communicate.

There are two great values in symbols: devotional and educational. There is devotional value because they help to remind us of the Christian faith; they create atmosphere for worship; they provide something to think about even before the prelude begins.

The second value is educational. It is easier to tell a story by a picture. They are a starting point from which one can launch into greater understanding of the faith.

Christians, no less than others, need to be reminded as often as they need to be informed. Prophets and psalmists were unceasing in recalling for the Israelites the mighty acts of God. Symbols can also serve silently to remind the worshipper of the heritage that is his as a member of the Church of Jesus Christ, one of God's own chosen people.

We hope that they will serve our people as stones of remembrance, for there is indeed a rich heritage to be remembered and for which we must be eternally grateful.

ABOUT THE "IN MEMORIAM FUND"

The policy which governs how "In Memoriam" funds are to be used was established by Consistory November 20, 1962.

"All monies received "in lieu of flowers" at the time of death of any of our friends or members of the congregation, also all monies received from any source with the request of the donor that it be used for a specific purpose in memory of a departed loved one... shall be placed in a fund to be known as the IN MEMORIAM FUND. This fund shall be in the hands of the Church Treasurer and all disbursements shall be by him.

The IN MEMORIAM FUND shall have two separate subdivisions.

(a) The Spiritual Growth. From this fund shall be withdrawn funds to pay for all projects deemed worthy and acceptable and contributing to the spiritual growth of the church, and approved by the IN MEMORIAM COMMITTEE and the Consistory.

(b) The New Sanctuary Thrift Fund. Any funds remaining which are not needed to pay for any specific projects of the Spiritual Growth Fund or which are specifically allocated for this purpose by the donor shall be used to reduce the debt incurred in building the new sanctuary.

When funds are offered by a prospective donor for any purpose not so approved, it shall be first approved by the IN MEMORIAM COMMITTEE and then submitted to the Consistory for its approval."

Legacies in which the Church is a beneficiary and which often designates the use, are not covered by this policy.

Persons who wish to contribute to the "In Memoriam Fund" and to designate how their gift is to be used are referred to the "In Memoriam Committee" or the Pastor. All gifts are acknowledged.

LITTLE BITES OF HISTORY

Last September, in a Junior Sermon, Paul Janssen defined a symbol as "a sign of something that means something else." With that in mind, let us examine the colorful stained glass windows which, in September 1964, replaced the plain, original windows. Great care was taken selecting the seven Christian symbols that grace and beautify our sanctuary.

The three on the east side of the building depict areas from the Old Testament whereas the four on the west side are from the New Testament.

One of those from the Old Testament is the altar of sacrifice, showing red flames and referring to the highly developed ritual among the Israelites of the sacrifice of clean animals without blemish as burnt offerings. The altar of sacrifice points to the great sacrifice made by Jesus Christ in shedding his blood and giving up his life.

The window containing the two tablets symbolizes the Ten Commandments given Moses, which constitute the fundamental law for both Jews and Christians. It has been said that if people obeyed these ten rules, it would not be necessary to have any other laws. These tablets still command us to obey God's laws for our happiness and well-being. Interestingly the oak leaves in the background denote sturdiness and regeneration.

The remaining Old Testament window is that of the burning bush which signifies the appearance of God to Moses, calling him to lead the Israelites out of Egypt and promising a rich land. Let this remind us that God lives among us daily, fulfilling his promises.

The New Testament windows will be discussed in our column, next month.

Doris Wahl

LITTLE BITES OF HISTORY

(Continued from Column 2)

May these symbols serve silently to remind all worshipers of the heritage that is theirs as members of the Church of Jesus Christ, God's own chosen people.

Doris Wahl
History Committee

LITTLE BITES OF HISTORY

The symbol of the dove on the west side of our sanctuary appears in both the Old and New Testaments representing purity and peace. With an olive leaf in its mouth it concerns the flood recorded in Genesis wherein God made peace with man through deluge, victory and an expectation of new life. All four Gospels recount the appearance of the Holy Spirit, descending like a dove, in telling of Jesus' baptism.

The lamb in our window is mentioned by John the Baptist in John 1:29 as he said of Jesus, "Behold, the Lamb of God who takes away the sin of the world." The standing posture suggests that the Lamb of God is triumphant, risen. Two favorite hymns make good use of this symbol: "Crown Him With Many Crowns" and "My Faith Looks Up To Thee."

Next an open book refers to the Holy Bible, the Word of God. This opened book indicates that the Bible is accessible throughout most of the world. Translations of the Bible, or portions of it, have been published in more than a thousand tongues. In all God reveals his requirements of his people.

The four-pointed star is interpreted as forming a cross and its positioning over a city suggests the star in the east which led the Wise Men to Bethlehem and therefore symbolizes the birth of our Lord. A star lighting the darkness of the heavens has been through the ages, and still can be, a symbol of divine guidance.

Parts of the Litany of Dedication used twenty years ago bears repeating here. "These windows are dedicated to the glory of God the Father; to the service of Jesus Christ and His Church; to the quickening influence of the Holy Spirit. To ever remind us of the teachings of the prophets and psalmists; to keep forever fresh in our hearts and minds the mighty acts of a gracious God. For the ministry of art to the soul; for the inspiration of its message to our minds; for the direction of the thoughts of the congregation in channels of Christian meditation. We (re) dedicate these windows."

(Continued in Column 1)

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A N N I V E R S A R Y B A N Q U E T

of the

BRIGHTON REFORMED CHURCH

held at

Spencer-Ripley Methodist Church
Rochester, New York

Ma y 18, 1951

M E N U

VIRGINIA PAKED HAM MASHED POTATOES

HOT VEGETABLE

SALAD

ROLLS

RELISHES

ICE CREAM

CAKE

COFFEE

TEA

MILK

Dinner served by the Ladies of the
 Spencer-Ripley Church

CHAIRMAN
 TOASTMASTER

Henry De Roo
 Carl M. Pearson

PROGRAM

DOXOLOGY
 INVOCATION

Rev. Edwin Luidens

FOR YOUR ENTERTAINMENT

SONG LEADER

Jacob DeVuyst

PIANIST

Mrs. Frances Decker

SOLO

Betty Talsma

SKIT

Reformed Church Players

"IN THE SPRING TIME"

"Mystic Milestones" Rev. Henry Jacobs

"I Remember Way Back When"

Rev. Richard Blocker

"Greetings" from the Parent Church

Rev. John Butyne

"The Road Ahead" Rev. Anthony Luidens

PARTING HYMN Blest be the Tie that Binds

BENEDICTION Rev. Kenneth Stickney

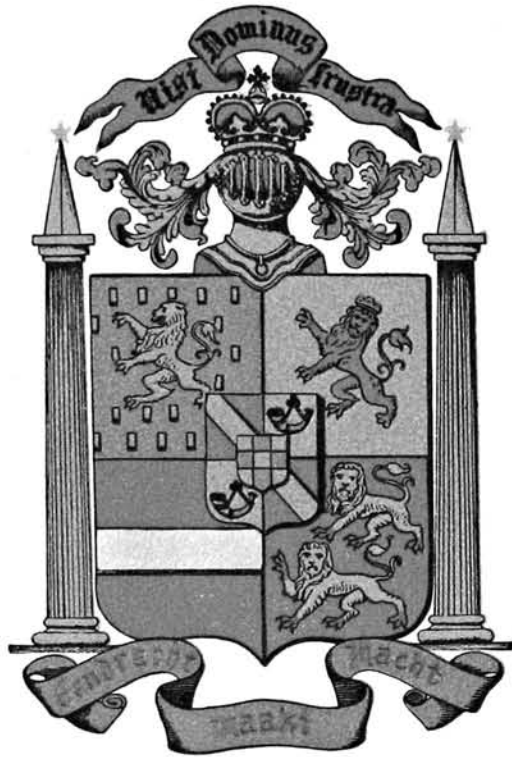
COMMITTEE CHAIRMAN Mrs. Henry De Roo
TICKET CHAIRMAN Mr. Roland Woodhams

COMMITTEES

Miss Sarah Cambier
Miss Shirley Jean Hand
Mrs. Edward DeCook
Mrs. Roland Woodhams
Mrs John Olyslager
Mrs. Jacob DeVuyst
Mrs Carl Pearson
Mrs. Viola DeReu
Mrs Clarence DeLyser
Mrs. Walter Lepsch
Mr & Mrs Clarence Talsma
Mr & Mrs E. LeRoy Hand
Mr & Mrs Maylon Howell
Mr. Raymond Tell
Mr Ronald Hand

Flower arrangements
by the Far & Near Circle

Description of the Emblem



The Emblem of the
Reformed Church in America

THE emblem of the Reformed Church is an adaptation of the coat-of-arms of William the Silent, Prince of Orange, to whom the Netherlands owes her civil and religious independence. The coat-of-arms represents the principalities of which William was ruler, or to which he was in some way related.

The first quarter of the large shield bears the arms of Nassau. It has a gold lion rampant, on a blue field surrounded by seventeen gold billets, representing the union of the ten States of the Netherlands with the seven States of Holland under William. The second quarter represents Katzenelbogen and has a red lion rampant gardant, crowned, on a gold field. The third quarter represents Vianden, and has a red field banded with silver. The fourth quarter has two gold lions passant gardant, on a red field, and is the shield of Dietz.

The small shield is also quartered. The first and fourth quarters bearing diagonal bands of gold on a red field represent the principalities of Chalons. The second and third quarters, with a horn or bugle suspended on a gold field, that of Orange. These martial horns symbolize the courageous leadership of those who took up arms against the Moors and Saracens.

The smallest shield is that of Jane of Geneva, who married one of the Princes of Orange. It is divided into nine squares, five of which have gold, and four blue fields.

The crown which surmounts the shield represents the Emperor Charles the Great, who, while Sovereign of the Netherlands, granted them the right of carrying the imperial crown above the coat-of-arms.

To adapt this coat-of-arms for use as a church emblem, the pillars and stars were added, as were the mottoes, *Nisi Dominus Frustra*, "Without the Lord all is vain," and *Een-dracht maakt macht*, "Union makes strength." The one, taken from Psalms 127:1, fitly expresses hope in God; and the other was the watchword of the Dutch in their long struggle for home and church.

Brighton-Pittsford Post - Thursday, December 11, 1975-3-C

**BRIGHTON REFORMED
HOLDS CHRISTMAS
SERVICE**

The Brighton Reformed Church, 805 Blossom Road will celebrate, as part of the Christmas Season, "A Festival of Lessons and Carols" on Dec. 14 at the 10 a.m. Worship Service.

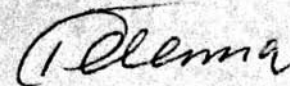
The Rev. Russell F. Pater, Minister, and several members of the congregation will participate in this event.

NEWS RELEASE

The Brighton Reformed Church at 805 Blossom Road will celebrate, as part of the Christmas Season, "A FESTIVAL OF LESSONS AND CAROLS" on Sunday, December 14, 1975, at the 10 A.M. Worship Service.

The Rev. Russell F. Pater, Minister, and several members of the congregation will participate in this event. The senior and junior choirs of the church, with soloists of both choirs, will sing special anthems for this occasion.

Submitted by,

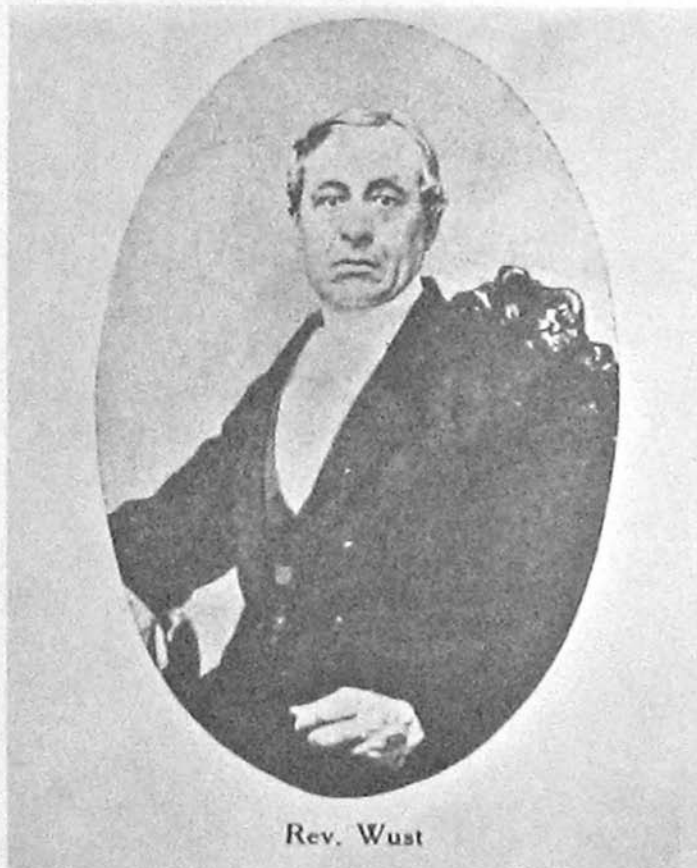


Clarence S. Talsma
Public Relations Director
Business Phone: 262-3020



Historical Highlights

Summer 1983



Rev. Wust

Historical Highlights

Newsletter of the Historical Society of the Reformed Church in America
Vol. IV, No. 2 Summer 1983

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Historical Highlights is a quarterly publication of the Historical Society of the Reformed Church in America and is distributed free to all members of the Society. Memberships are available starting at \$15.00. Inquiries and contributions should be sent to:

Russell L. Gasero
Historical Society of the
Reformed Church in America
21 Seminary Place
New Brunswick, NJ 08901

president's page(s)

By Rev. Jack Klunder

"HELP FROM THE ADVISORY COMMITTEE"

This year at the General Synod held in Pella, Iowa, from June 6 to 10, the Society received some very positive help from the Advisory Committee on Christian Heritage and Communication. They presented an amendment to a recommendation of the Commission on History that urged each congregation to appoint and to pay the yearly membership for a designated person who will act as a liaison between the congregation and the Society. This may greatly increase our membership and our effectiveness as we serve the denomination. The Synod also passed a motion urging congregations to support the Reformed Church Heritage Fund with contributions.

"IT'S WORTH PRESERVING"

Synod President James Cook made some very laudable and much appreciated remarks on the importance of preserving our heritage. Unsolicited and spontaneous, his speech on archival materials and on the attempt to preserve such records reaffirmed in my mind that all the work and worry is worth it. I, for one, am proud to be a part of it. Many thanks to Jim Cook for calling the attention of the denomination to these efforts. It's worth preserving.

"HISTORY LIVES"

A special treat this year at Synod was the appearance of Cornelia Dahlenberg, retired missionary to the Persian Gulf. Cornelia was known in Arabia as "Sharifa", which means the Noble One. She addressed the Synod, thanking them for the honor of being there and for the spine-tingling welcome shown her with two standing ovations. Soon after, she was in Central College's Dining Hall signing her recently published book entitled "Sharifa." This, her autobiography, was sponsored by the First Reformed Church of South Holland, Illinois and is volume 11 of the RCA Historical Series.

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Notes & Queries

by Daniel Meeter

In the Reformed Church in America, "East is East and Midwest is Midwest and never the twain shall meet." Is it true? What about Domine Wust, featured in this issue? What about his church in Lodi, New Jersey? An Eastern congregation, but a place where Van Raalte would have felt right at home.

It is a given that our denomination has two wings, Eastern and Midwestern, which often feel unhappy and uneasy with each other. When I graduated from college in Michigan, and when my new in-laws there learned that I was entering New Brunswick Seminary, with great disappointment they wondered why I didn't choose "our own" seminary in Holland, Michigan.

The split is supposed to be theological, between "conservative" and "liberal". But John Calvin would have consigned both sides to destruction. The theological issues overlay the fact of the great differences between the two immigrations. The East is old Dutch, and the Midwest is new Dutch, or "Hollander". (Canada, of course, is the newest and truest Dutch of all. They have preserved a kind of "observer" status.)

The old colonial "Knickerbocker" Dutch were the very first European settlers in New York and New Jersey. They founded the Reformed Church in America, and today they are "the East." The second group, the "Hollanders," were the Eighteenth Century immigration led by Van Raalte and Scholte, settling mostly in the Midwest. And the only time those immigrations ever mixed was either General Synod or college commencement.

But of course, the story has its wrinkles. The East has its own daughter congregations in Raritan and Fairview, Illinois, and Central Reformed in Grand Rapids. And Hollanders can be found in places like Rochester, New York, and Lodi, New Jersey. So not all Jersey-Dutch are first immigration; far from it. I was born in Paterson, New Jersey as were my parents, full-fledged members of the second immigration group called the "Paterson Hollanders." We immigrant Dutch felt about as little kindred spirit with the old colonial Dutch around us as we did with Scots Presbyterians or anybody else. And we always did wonder why the colonials so constantly and confidently mispronounced their own Dutch names.

- 3 -

gezelschap is what the Scots call a "conventicle," a religious meeting held in a home with the purpose of mutual edification. In the spring of 1839, Wust formally left the Hervormde Kerk [2] (the State Church), and on April 11, 1840, Wust became one of the many Oefenaars [3], or lay-preachers who led worship among those who had seceded from the Hervormde Kerk. Such lay preachers were a long standing feature of Dutch religious life. As the quality of ministers declined, people turned more and more to extra-ecclesiastical or para-church assemblies for religious fellowship and instruction.

Wust was an immediate success as a lay preacher. Several dramatic conversions took place and Wust began to attract both favorable and unfavorable attention. Since King William I wanted to enforce religious uniformity in the Netherlands, such assemblies as Wust led not only were unprotected by law but were declared illegal. Those who took part in them were sometimes severely fined. Mobs led by bullies gathered in the street outside, singing profane and obscene songs, to which the worshippers inside responded by singing Psalms at top volume. On one occasion, the mob not only broke all the windows of the house but rained down the door. The ruckus grew too much for the tender ears of the neighbors and the police made a belated appearance, but only to demand that the worshippers disperse. Wust refused to disperse the meeting and suggested that if the Burgomaster was so fond of peace and quiet, he should do something about the mob. When summoned before that worthy a day or so later, Wust and his friends bluntly told the Burgomaster that they "would obey God rather than man and appeal to the king." Shortly afterwards they organized as a church. The meeting was held in a cellar in order to be less visible, but the mob found out about it and the meeting proceeded to the sound of windows being broken and bricks thumping upon the floor upstairs.

Besides the displeasures of the local authorities and the unwelcome attentions of the mob, the infant church had other problems. They needed the services of an ordained minister to celebrate the sacraments. They wrote to H. P. Scholte (founder of Pella, Iowa) and after long waiting they received a reply that

he could not possibly visit them because of his already over-crowded schedule.

The few ministers of the Seceded churches were indeed overworked. At first there were only five ministers among the Seceders, the Afgescheidenen [4], and a great number of little infant churches, like that of Wust, to guide and nurture. What added to the problem was that the Seceder ministers had made it a firm policy not to ordain men without academic preparation. It was laudable that they wanted a well-trained ministry, but, under the circumstances, it would have been wiser to have been more flexible in this matter.

Had Rev. Scholte found the time to make even one visit to the infant church at Den Helder in order to install the new church's officers and baptize and preside at the Lord's Supper, the little church would have come under the umbrella of the main Seceder denomination (known in Dutch as the Christelijke Afgescheidene Kerk). As it was, the little church had to look for assistance elsewhere.

Now that Scholte had disappointed them, the brethren decided on a local solution. They extended a unanimous call to Wust to become their pastor. W. C. Wust accepted their call, but they found themselves up against the problem of obtaining ordination for their pastor-elect. Some were of the opinion that in their present circumstances their election of Wust would be valid as ordination. Wust agreed with them in principal but did not want to lay himself open to a later charge of being only "self-ordained". When he heard of a certain Wolter Wagter Smitt in the city of Zwolle, Wust wrote to him, asking further information about his movement and explaining the dilemma he and his church were in. Smitt replied that the movement of which he was a part comprised thirty churches and several ministers, the nearer of which, Rev. Flier at Woerden, would be able to "assist him on a legitimate basis."

Wust wrote to Rev. Flier who replied that he felt himself too old and weak to make the trip to Den Helder in the dead of winter. Besides, he could not ordain Wust without an examination

which they could find no orderly exit. Had they been sophisticated people, they might have obtained the services of German or Swiss Reformed pastors, or those of Presbyterian ministers. At least, they might have obtained ordination from them. They were not sophisticated people. When their attempts to obtain the services of Dutch ministers failed, they saw no choice open to them except to try solutions which were not satisfactory to them either. In some churches elders administered the sacraments. Other churches very much wanted a pastor. In some cases, an elder would be called to the ministry and ordained by the laying on of hands by his fellow elders. Others felt that ordination should be by the authority of the combined churches, even if elders would have to do the laying on of hands. This was how Rev. Smitt had been ordained.

But what about Rev. Flier, the man who ordained W. C. Wust to the ministry? If accounts of reliable historians can be accepted, Rev. Abraham Flier can best be described as "self-ordained," and even that may be too generous a term. Abraham Flier was elder in the Church at Woerden. After the church found herself isolated from ministerial services, Flier, who read sermons in the church services began "jawboning" the congregation when he led in prayer. Later he announced that "the Lord had given him freedom and confidence to apply the seals of the covenant." Most of the consistory agreed with this measure, but also announced that a special consistory meeting would be held to deal with any objection to Flier performing baptisms. When a member named Steenwijk appeared before the consistory he was given an unfriendly reception. Flier declared to him that "he had been exercised with this matter before the Lord for a whole year." Finally the Lord had reminded him that "David also ate of the shewbread when he was a hungered." To this Steenwijk replied that Flier should not have "given in to the temptation of Satan." Steenwijk also compared what Flier was about to do to the impious Uzzah's laying hands on the Ark of God. One thing is certain, no formal call was ever extended to "Rev. Flier," and no ceremony of ordination or installation into the office of the ministry ever took place.

It is not to be wondered at that, in 1842 various members of

Wust's church at Den Helder questioned the legitimacy of their pastor's ordination.

On June 5, 1844, Rev. Wust took part in a general conference of the Kruisgezinde churches. The ministerial question was resolved by a mutual recognition of one another's claims to ordination and the agreement that only those now in the ministry might ordain others. A more regular procedure on entering the ministry was agreed upon and a closer relationship between the churches was achieved.

In the long run, Wust did not get along well with his colleagues in the ministry. He displayed a certain amount of nostalgia for the Hervormde Kerk and he wanted to seek reconciliation with the Afgescheidene brethren. At the General Assembly of the Kruisgezinde in 1844, Wust was in charge of the opening devotions. The Assembly spent the whole next day debating what to do with that kind of preacher. The decision they came to was that Wust's errors "were of the head, not of the heart" and he was urged to spend more time in sermon preparation.

In 1846, W. C. Wust accepted the call of a church in Giessendam. This church was founded by the labors of a man named Bastian Sterkenberg who had never formally renounced his membership in the Hervormde Kerk. Sterkenberg had founded a gezelschap in Giessendam and had persuaded them to organize as a church and accept him as their pastor. He called himself "a minister according to Matthew 28:19-20." The peculiarity of Giessendam was that the church was composed mainly of members of the Hervormde Kerk who had formed a Seceder church without formally seceding, which they considered a sin to do.

At a Classis meeting in Rotterdam in 1846, Wust again was asked to lead the opening devotions. His sermon contained the statement that "Thomas was never closer to the heart of Jesus than when he stuck his hand in His side." This homiletical flight of fancy was to cost him dearly. It was decried by the pastor of the Rotterdam church, Cornelis Van den Oever, as "snacking of popery." Van den Oever, sometimes referred to as

"The Pope of the Kruisgezinde," did all in his considerable power, by both fair means and foul, to bring about Wust's removal from the ministry. In 1847, Wust was deposed, although the church in Giessendam simply ignored the deposition.

Wust was sick of all the troubles and bickering in the Netherlands so when a group of his church in Giessendam decided to go to America, he made the decision to accompany them. They settled in what is now South Holland, Illinois, along the Calumet River, and there, on August 11, 1848, he laid the first log for a church building twenty feet wide and thirty-six feet long. Twelve feet of its length served as the parsonage, and the rest as the church building. But Wust was not happy there. "The winter winds blew through the cracks between the logs, the wolves howled at night, and the place was crawling with snakes." Sometimes he had to get by on forty cents a week. Besides that, Wust's congregation was soon joined by non-Giessendam seceders, whose viewpoints were not always harmonious with his. I suspect that Wust found it hard to keep the peace between the Giessendammers who were proud that they were Hervormd, and the non-Giessendammers who were proud that they were not Hervormd.

Wust did not remain in Low Prairie, Illinois, very long. On May 15, 1850, Wust left Illinois for his native Holland. His old congregation in Giessendam had again extended him a call. It was a miserable trip back which "almost drove him crazy," but once more in Giessendam, "he was received in love." Things, however, had not improved in his absence. While he was in America, someone had taught them that they were "free from the law," which had resulted in what Wust considered an un-Christian life-style. One result of their great freedom was that they felt themselves relieved of the duty of supporting their pastor. Wust had to live in the same kind of poverty he had fled from. To be fair to the Giessendammers, the emigration which Wust had led to Illinois left them a much smaller and poorer church. In 1854, the Consistory had to give Wust an honorable discharge. The church could not even pay Wust the meager amount they had offered him. He decided to go back to America and was just barely able to raise the amount for the cheapest passage.

Wust intended to go back to the Chicago area and take up homesteading. Time and distance had cloaked his misadventures with a more desirable hue. He did not intend to be a minister in America. He would still like to preach occasionally but he found the pastorate to be nothing but trouble.

As it now providentially happened, as he passed through Buffalo, New York, he was recognized by two consistorymen of the Reformed Church that had been organized among Dutch immigrants there. He was asked to stay and preach for them the following two Sundays, after which they issued him a call which he accepted. Wust served there until 1856 when he moved to Rochester, New York. Wust's first years in Rochester were happy years but Wust found himself in opposition to the Americanization of the Dutch immigrants. In a sermon he compared Americanization to Adam and Eve hiding from God among the trees of the Garden of Eden. "Even though you call yourself an American, speak the English language and wear American styles of clothing, God sees you as an apostate Hollander and that which was your fathers' will He require from your hands."

In 1864, Wust accepted the call of the Reformed Church of Lodi, New Jersey. J. Whitehead, in his history of the Classis of Paramus, gives Wust the following testimonial:

"Mr. Wust was greatly blessed in his work; he was thoroughly in earnest and a faithful pastor, and as a preacher he always took a positive and uncompromising stand for the truth as he understood it.

As he understood it: that was the catch. Like many of the earlier Dutch emigrants to America, Wust suffered from a "ghetto mentality" in which most of what was Dutch was seen as good and everything that was American was viewed as bad. The Christian religion was Dutch and all that was American was "of the world." The result was a kind of Kulturkrieg which sometimes bitterly divided generations and families.

When the General Synod of 1867 voted to change the denominational name from the "Dutch Reformed Church" to "The

co-pastor in serving the dozen or so churches that looked to Daniel Bakker for occasional ministerial services. Lay readers and lay preachers served these churches on a regular basis, except for the occasions when the minister could be present. No salary was specified in the call but it was agreed that all the churches would share in his support.

During the first year of his ministry among the Ledeboerians, Wust was a very popular and esteemed preacher. After the first year their enthusiasm for Wust cooled somewhat, especially after they found that he was not the least bit hesitant in bringing their sins to their attention. Besides that, the Ledeboerians went in for a morose kind of piety and Wust was too cheerful to suit them. In 1880, things had reached such a point that Wust thought it best to ask for retirement. He was ill and could not attend the General Assembly, but sent a written request. The only response was a soothing letter from Daniel Bakker who had managed to calm the troubled waters.

Nevertheless, in spite of being away from the perils of Americanism, Wust was not happy in the Netherlands and gladly accepted the call his former congregation in Lodi, New Jersey, extended to him in 1881. He had reached the age of seventy-three years, but again crossed the ocean to America. Wust served the Lodi church until 1883, when he accepted the call of a daughter church in Passaic, New Jersey. He served that church until May, 1885, when he and his wife crossed the ocean for the last time. In a booklet written during that voyage (but never published), Wust bade America a final but not fond farewell. In it Wust derides democratic procedures in American churches. He also complains that all persuasions, even the most heretical ones, enjoy equal rights. He sees no future in America for the Reformed faith. He would rather be in the Netherlands, where the blood of the martyrs has flowed freely. But even more than he longs for Holland, he longs for that City above, for he knows himself to be "an anointed believer, whose city and inheritance are above, in the heavenlies."

On November 18, 1886, Wust took possession of his heavenly inheritance.

EPILOGUE

W. C. Wust must have been an interesting man to know. He was better known in the small world of the Dutch immigrants to America in his day than the present ignorance of him would indicate.

W. C. Wust was not made of the stuff of which heroes are made. He is more of an anti-hero. He meant well but he obviously lacked tact, did not bear up as well as he should have under frustrations, and seems not to have been a very stable man emotionally.

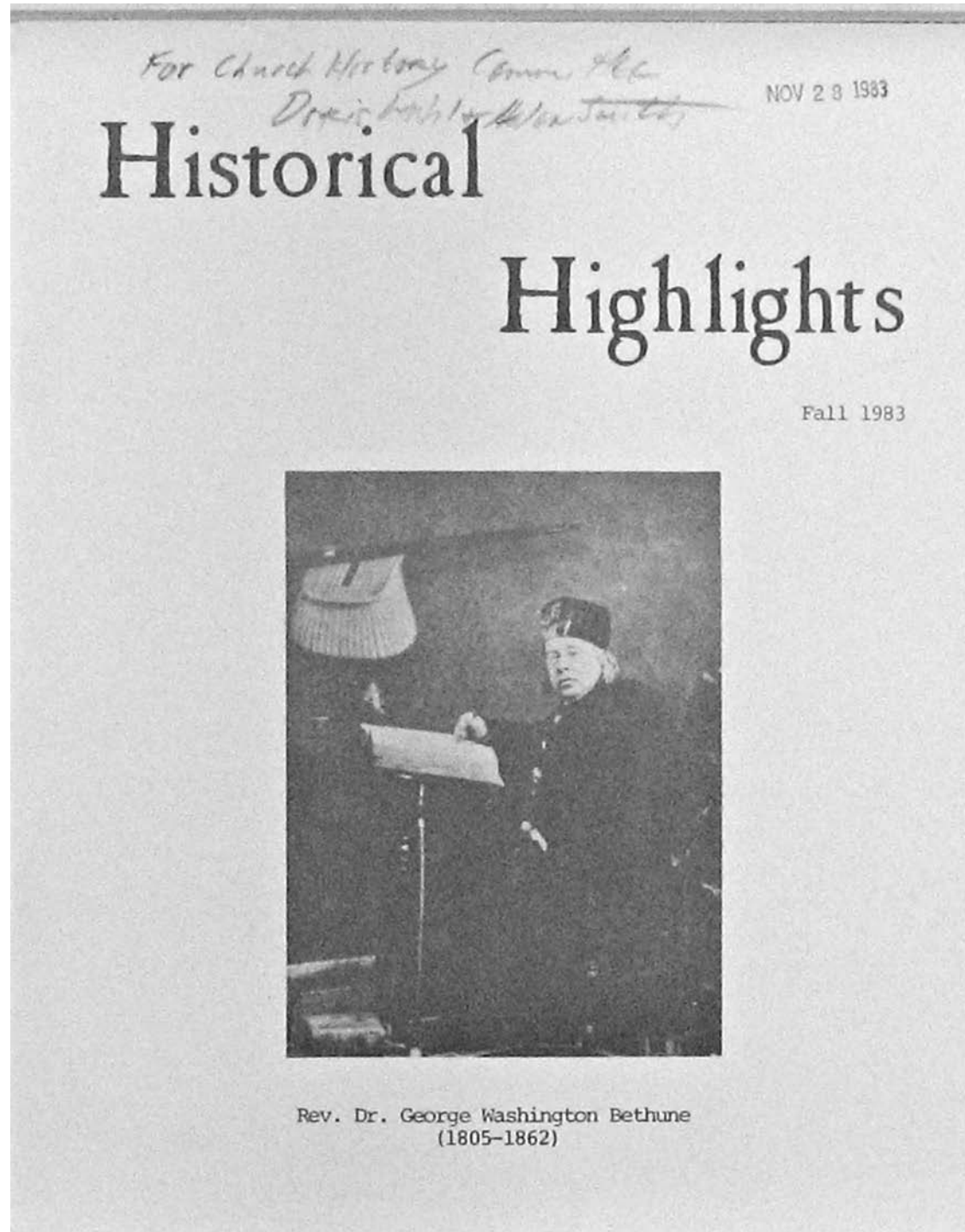
At the same time, it should also be remembered that W. C. Wust labored under the liabilities of a complete lack of academic training, to say nothing of having ministerial credentials of the most dubious quality. Besides that, he always labored under unstable and very stressful situations. He was always a stranger in a strange land in America and equally a stranger whenever he returned to his native land. Through all he did, he sought to be a faithful servant of Jesus Christ. What he did, he did from good motives, even when he was mistaken in his assessment of a situation. The three churches he founded in America are the First Reformed Church of South Holland, Illinois, The Christian Reformed Church of Lodi, New Jersey, and The Netherland Reformed Church of Clifton, New Jersey. He never would have called himself an ecumenical, but he surely was, and in the best sense of the term, for to be truly ecumenical, we must be truly Christian.

GLOSSARY

1. Gezelschap

This is one of those terms for which the English language has no exact equivalent. The term literally means "a group of

he arrived in Benthuisen he underwent a deeply moving spiritual experience. This experience changed his point of view toward his ministry. He had been a good student at Leiden but now he turned his back on "book learning" and depended on the direct instruction of the Holy Spirit. The results were not always edifying, but a goodly number of his Benthuisen parishioners were deeply pietistic people who esteemed the unquestionable sincerity and spirituality of their pastor. My personal opinion of Ledeboer is that he would have felt very well at home with the Charismatic Movement of today. To a large extent, Ledeboer rejected the academic world and embraced the pietism of the deeply conservative saints of Benthuisen. He tended to be led by his feelings, and for this reason was not always consistent. Nevertheless, Ledeboer was very effective as a Christian leader and pastor. He was very tender-hearted, and had only one concern in life, the honor of Jesus Christ and the promotion of His Kingdom. Organization did not matter to Ledeboer. He had no interest in Church administration. To him these were worldly concerns. But this attitude, which he passed onto his followers has cost them dearly. The subjectivism which he passed onto his followers very easily degenerated to individualism and this individualistic subjectivism resulted in the constant splintering away of his movement. Ledeboer's memory is still honored in the Netherlands. When my wife and I visited the Netherlands, we stayed with a cousin who is married to a Hervormd minister. In his sermon, this cousin quoted Ledeboer. Afterwards, I remarked on this. He told me that Ledeboer is still honored today in the Church that expelled him so many years ago. Not emulated, perhaps, but still honored for his sincere piety and devotion to his Lord.



Historical Highlights

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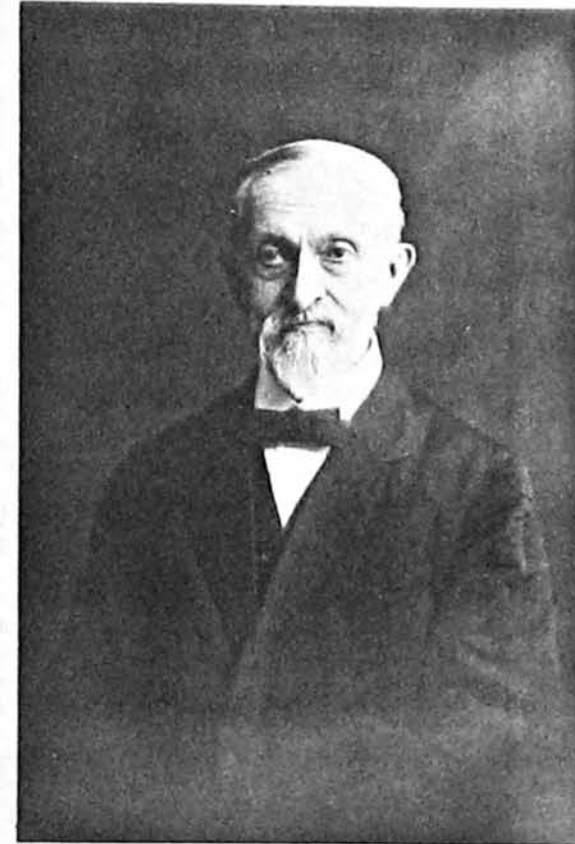
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praises at midnight." The circumstances, doubtless it was, that caught my attention, though I remember no further impression.

The first personal reflection I ever had, was once my mother said "All my children except you were baptized by the Rev. Mr. McAuley. You were baptized by the Rev. Robert Forest," a very godly man, of Hobart congregation. In which I presume I was born on the banks of Odel's Lake in Hobart, which lake is considered the headwaters of the Delaware River, thus taking its name from its rise in Delaware County. This statement made by my mother, who asked me to not forget it, made some impression on my mind. I asked myself, "What is baptism?" I knew it was "into the name of the Father, the Son, and the Holy Ghost." Consequently that must mean dedication to God, and having his name put on one, the recipient ought to be careful not to do anything inconsistent therewith.

This was my first religious conviction, but it led to no result. The first conviction of sin or danger was several years later, in the Reformed Church, West Hempstead, N. Y., where two brothers, Henry Sherwood and Isaac Sherwood, farmers, were Superintendent and teacher. The latter, a very plain man, said with tears in his eyes it would be terrible if any of us were found at the last day on the left hand of the Judge. This impressed me somewhat for a season, and I once prayed during a thunderstorm at night.

Before this, however, two or three important events had taken place in my life. One was an early visit of a year or more to the great city, New York. I must have been about five years old. I went with two bachelor uncles, one on both my father's and mother's side. My Uncle Andrew Ballagh and James Craig kept a store in Bushwick Avenue, Williamsburgh (Brooklyn, NY). They took me there to attend a parochial school in connection with Rev. Dr. Necker's Bushwick Reformed Church. Both Church and School were standing when last I visited U.S.A. seven years ago, and are now used for an Italian Mission. Here, I remember reading in the New Testament, and a copy of Walker's English Dictionary, still in existence, at my New Jersey home, has my name written therein, in my father's well rounded hand, and the date 1838 by which I know



James H. Ballagh at age 83.

product of every thrifty farmer's wife.

I have often heard my mother tell of milking six cows, with me a babe lying on her lap. She did not seem to know of the Indian or Japanese style of strapping their babies on their backs. My father, whilst a vigorous worker, whilst at it in any kind of farming; from his early habits and experience as a cattle buyer preferred that kind of work and being easy in money matters signed papers for other cattle dealers, by which means he lost his good farm, and had to live on hired farms, one of which was the old Craig homestead in Davenport. This for good neighbors and relatives of Benjamin Parker and family was a benefit.

Harper Field had pleasant memories of school life where as a little boy with others and little girls we sat on a low bench beneath the Principal's high pulpit-like desk. Here was a sweet-heart, a Thomas Burleyson, a store keeper's daughter, whose father greatly endeared himself to me for giving me a stick of candy or licorice. I thought him the most liked man in the world. A teacher, a genuine Yankee, was Enoch Hawkins, who might have sat for Washington Irving's Ichabod Crane, though not so amorous. A standing joke on whom was that of a girl cousin of ours who once at table, as he boarded around the district, with a sudden outburst of remonstrance cried, "Enoch Hawkins don't eat up all our vittals!"

Of a better memory was Miss Jane Hotchkiss, a missionary to India, whom I never knew of whom my mother late in life, hearing a converted Brahmin preach in Englewood, N. J. and tell of his conversion through Miss Hotchkiss' labors told her daughter how Miss Hotchkiss had begged her to go to India as a missionary, and she had replied, "No, I will stay at home, marry and raise up missionaries!" I have often wondered if to that conception, myself and younger brother John owe our Christian names?

At Davenport I had a happy school life, checkered with two events neither predictable. The one was a sweet-heart, Letilia Harkness, with whom we had happy times going and returning from school as she lived even farther away than we did. One winter's day, sliding on ice at recess, another boy fell out with me about



1861 - 1911

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*Announcement celebrating the Fiftieth Anniversary
of the arrival of James Ballagh in Japan.*

her companionship; the result was a tussle and both came down on the ice, and neither one would let go the hold in each other's hair till my hair gave way allowing him to be winner.

The other circumstance is one I am heartily ashamed of. Owing to few boys big enough to labor on farms in summer being permitted to attend school, young girl teachers were often employed. One summer I was the only large boy in school, and the teacher a little girl teacher, so I took pleasure in disobeying her, and let her switch my legs, I taking pains to wear my winter pantaloons very much to the mystification of my mother. After her came a fine woman teacher for whom I could not do enough.

SOCIETY NEWS

Once again it is time to elect a President and Vice-President for the Society. The present officers are:

President - Jack Klunder

Vice-President - Nella Kennedy

Both are eligible for re-election. Please send any nominations to the Society by December 15.

Book Review

by Rev. Jack Klunder

On Being Reformed: Distinctive Characteristics and Common Misunderstandings, by I. John Hesselink. Servant Books, Ann Arbor, Michigan. 1983. (to be released in late 1983.)

Dr. I. John Hesselink, President of Western Theological Seminary, has made a significant and timely contribution to the church with the publication of his latest book, On Being Reformed: Distinctive Characteristics and Common Misunderstandings. Drawing on his academic background and his varied exposure to Reformed congregations all around the world, the author discusses what it means to be Reformed from the standpoint of twelve common misunderstandings. He then offers five distinctive emphases of the Reformed tradition.

The book powerfully illustrates the strength of the Reformed position and will stand before our denomination as an encouragement to seek unity without compromising our uniqueness. The author observed something which is common to many in the RCA. He writes, "In general, I discovered that we represent a middle way. We are neither liberal nor fundamentalist. At our best we share many liberal concerns (scholarly openness, social injustice, etc.) as well as fundamentalist doctrines (a high view of the inspiration of scripture, the virgin birth, the second coming of Christ, etc.) We are neither high church nor low church, dispensationalist or latitudinarians. Above all, we take scripture seriously..."

Many of the misunderstandings Dr. Hesselink discusses are, indeed, common to our ears. Among these are that the word "Reformed" refers primarily to the Dutch church (chapter I), that the doctrine of Predestination is a creation of the Reformed tradition (chapter VI), that the covenant concept produces a sense of false pride and exclusiveness (chapter IX), and that in the Reformed tradition the work of the Holy Spirit is ignored (chapter XI). In the process of dispelling these and other myths he has produced an historical critique of the Reformed tradition which takes into account the basis of the various criticisms leveled against Reformed theology.

The concluding chapter on distinctive characteristics of the Reformed tradition is very valuable. He identifies five doctrinal emphases:

- 1) the Reformed tradition is God-centered and thoroughly Trinitarian;
- 2) Reformed people are primarily a people of the Word of God;
- 3) Reformed church order and discipline have guarded against heresy and glorified God;
- 4) Reformed doctrine has a purpose, namely, the promotion of godliness and the edification of the church; and
- 5) the life and world view of Reformed thought has brought all spheres of human existence under the scrutiny of theological reflection.

My only surprise here (and for that matter, my only regret) was the omission of mission theology as a distinctive characteristic of the Reformed tradition. The RCA has, since the late 18th century, pioneered missions in many foreign and domestic areas. It is a rich part of our history and an aspect in which the author has played a leading role in recent history. The significant contributions of the Reformed tradition to the world-wide mission effort, both in theology and practice, are distinctive and ought to be noted as such when identifying major distinctive emphases.

This book will be especially useful for adult study groups. Indeed, it was out of such experiences in local congregations that the seed of the idea for the book germinated and evolved. The author has made every effort to produce a useful guide for lay people. However, some association with the Reformation era would be necessary for effective leadership in an adult study group. The generous usage of quotations from John Calvin's Commentaries and his Institutes of the Christian Religion is an added bonus and is, by itself, a good introduction to Calvin's thought.

Notes & Queries

by Daniel Meeter

I was very happy to receive some queries from Mrs. Ruth Perry Stevens of Ormond Beach, Florida. Her first concerns a region of Dutch settlement that I know very little about, so I'll just pass it along.

Mrs. Stevens writes, "During the night of February 8, 1690, a group of French and Indians, sent from Canada by one Frontenac, swarmed into the frontier village of Schenectady, burning, slaughtering, and taking prisoners. Purportedly, there had been firm orders to spare the town's clergyman, but orders or not, the Indians beheaded him and left his body to burn. (Note: For more gory details see Corwin's "Manual".) This was Dominie Petrus Tassemaker (also Thesschemacher and other variants) who was the very first Reformed Dutch minister ordained in America. He ministered to both the settlers and the Indians and had a devoted following. My question is, was he the only Reformed Dutch pastor whose early frontier service cost him his life?" Does anybody know?

Mrs. Stevens also asks what is the earliest publication among our holdings. I don't know about the Archives per se, but I do know about the Gardner Sage Library in which the Archives are housed. The oldest published book is from 1470, a church history textbook. It is extremely valuable and rare, coming only a decade or two after the invention of printing. The oldest Netherlandic book is a Breviarium (a kind of prayerbook for monastics) published in Brussels in 1480. Such books published before 1500 are called (incunabula), which means "swaddling clothes", that is, books from the infancy of publishing.

Mrs. Stevens also writes that she found the recent columns on church-bells especially enjoyable, "probably because the sound of church-bells whenever I have been in unfamiliar places has induced me to an instant case of acute homesickness. And the few times it occurred at Christmas-time it left permanent scars." So we return to a favorite tune once again, the matter of church bells.

We all sympathize exactly with Mrs. Stevens. But isn't it sad

that we Americans should hear church bells so rarely that they invoke homesickness? We are not the bell-ringers we could be or should be.

But we don't know what we're missing; it takes a trip to Europe to find out. I spent the last summer studying in the Netherlands, and Sunday mornings were always filled with the sounds of bells, calling the people to worship. And they don't ring them for just a minute or two; no, in fact, long enough for you to wait for their signal to leave the front door, walk all the way across the village, and get to church in plenty of time, with the bells still calling as you enter the portal beneath them. It makes for an altogether inspiring walk!

When we returned to America, we brought along an elderly aunt for her first visit to the states. She is the widow of a Netherlands Reformed minister, so she loves churches and their ornaments. And she was distressed by America's lack of bells, not to mention the steeples that hold them.

Steeple are the glory of the Dutch landscape and the badge of every town. How disappointing was my aunt's first three hours in America then, a long bus ride from Chicago's O'Hare Airport, and all that way not a single steeple till the Graafschap Christian Reformed Church! She kept looking and looking, asking "Where are all the steeples?" All of a sudden she lit up and called, "Kijk'ns, een toren!" (Look, a steeple.) Our amusement was mixed with sadness when we told her that it was only Howard Johnson's.

Why so few steeples? Perhaps because we so rarely ring church bells. Bells and steeples are like flowers and gardens—the lack of the first takes the joy out of the second. These days churches that want to look "churchy" content themselves with pre-fab aluminum "spires" that are bolted into the shingles. They don't do anything for anybody.

And neither do church bells condemned to sitting there on display. I used to be quite proud of the big black bell that sits on the floor of the New Brunswick Seminary lobby, and I was quite happy with the big green bell standing out in front of the

Martin (Michigan) Reformed Church. But when I showed both to my Dutch aunt I ended up embarrassed. Her reproachful looks suggested we were treating these bells like useless invalids. She said of each one, "This still could ring."

We have filed bell-ringing under "Memory" and at the same time have given up on real church steeples. We don't think that they are worth the cost involved. But at the same time we churn out "E.T." lunchboxes by the millions, and in a year's time all that metal ends up in sanitary land-fills. No need for bells, but lots of demand for stereo speakers so huge we dare not turn the volume past a quarter. It's a matter of priorities and preferences, and what advertising commands us to consider important.

But the story is not so dark as all that, at least not yet. South River is old-fashioned—we ring bells here, from church to church. And perhaps there are in the Reformed Church some churches that have been praising God with the sound of bells for a couple of centuries without fail. I'd dearly love to know the answer to Mrs. Stevens' last question: "Is any old bell from one of the very early Reformed Dutch churches in America still in existence or use?"

BROOKLYN'S CHURCH ON THE HEIGHTS

(The following is a transcription of the first pages of the minute book of the Reformed Church on the Heights in Brooklyn, New York. All spelling and grammar has been retained as in the original record. ED.)

I will mention the loving-kindness of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them, according to his mercies, and according to his loving-kindnesses.

Before opening a record of the Lord's doings with the "Church on the Heights" of Brooklyn, L. I., and of the business transacted by its Consistory under His divine appointment, the pious reminiscences of many who are now enrolled among its communicants, and the retrospective inquiries of those who will succeed us, require that a brief statement be made of the main facts and circumstances which preceded and brought about its foundation.

The Hollanders who had emigrated to the Island of Manhattan, and its adjacent shores were accustomed to assemble for divine worship as early as the year 1626 when their place of meeting was the loft of a Horsenill, within the Fort Amsterdam, on the south point of the Island, or about the corner of what are now, Broad and Stone Streets, City of New York: the service being conducted by Sebastian Jansen Croll and Jan Huyck, who were not ordained clergymen, but inferior officers recognised by the Church of Holland as "Krank-besockers" or comforters of the sick. Their instructions consisted of reading passages from Scripture and the creeds on Sundays.

The first ordained clergyman in New Netherlands was the Reverend Dominie Everardus Bogardus [this history was written prior to the discovery of the letter by Johannes Michaelius which demonstrated that he was the first pastor in New Netherlands —Ed.], who probably, came over with Wouter Van Twiller, 1633. In 1642 a stone Church was built within the Fort.

The people of the settlements on the Island of Nassau (Long Island): Bruckelen (or Brooklyn, a mile from the "Ferry" inland): Midwout (or Flatbush): and Amersfoort (or Flatlands), attended divine service in the Church of Fort Amsterdam, until the year 1654, when the Reverend Domine Joannes Theodorus Polhemus arriving from Brasil, accepted the pastoral charge of the church of Flatbush, preaching there every sabbath morning, and in the afternoon alternately at Flatlands and Brooklyn. Soon afterwards a small cruciform edifice (this church, the first ecclesiastical structure on Long Island, was about sixty feet long and twenty-eight feet wide was built by a general subscription from Flatbush, and the neighboring villages) for worship after the order of the Reformed Dutch Church, was erected in Flatbush.

In 1660 the Reverend Dominie Henricus Soleyens (sic) came from Holland, and was installed pastor of the Church at Brooklyn, then consisting of one elder, two deacons, and twenty-four members; the population of the Village being thirty-one families, or a hundred and thirty-four souls. The congregation worshipped in a barn until 1666, when a Church edifice was built for their use near the site of the present handsome structure occupied by the First Reformed Dutch Church, between Jeroloman and Livingston Streets, east of Court Street, opposite to the rear of the City Hall. This church building was for one hundred and twenty-five years the only one in Brooklyn. In 1785 the Episcopalians, who up to that time had worshipped in the Dutch Church, built a house of worship, which was "consecrated" two years afterward—the Methodist built their first church in 1794—the Presbyterians theirs in 1822—the Baptists theirs in 1823.

In 1836 the Board of Domestic Missions of the General Synod of the Reformed Dutch Church, having received an encouraging report



*Rev. Dr. Jacob Brodhead
(1782-1855)*

from a committee (Rev. Dr. Jacob Brodhead, Mr. Walter Bicker, and Mr. William R. Thompson) which they had sent to explore the ground, appointed the Rev. John Garretson as a Missionary-Evangelist, to preach in the more westerly part of Brooklyn, with the aim of establishing there a second Dutch Church. He began his labours in the Hall of the Brooklyn Lyceum, Washington Street, near Concord, in October, 1836; and under commission from the South Classis of Long Island, dated February, 1837, he on the 3rd of March following organised the "Central Reformed Dutch Church" of Brooklyn, the first Consistory being Jacob Tallman and Walter Bicker, Elders; Cornelius C. Stryker and Joseph Hegeman, Deacons (Rev. Garretson left the Mission in May 1837 to become the pastor of another church). Notwithstanding various discouraging circumstances, the Consistory on the 2nd of May discussed the expediency of erecting a church edifice, but were too feeble to prosecute the enterprise. Through the kindness of Providence, the Rev. Dr. Cornelius C. Van Arsdale accepted their invitation to preach for them as a stated supply, and such was the success attending his labours, that they presented him with a call to become their pastor, which, after considerable hesitation, he declined. In the month of June, 1839, the Consistory purchased for the sum of \$9,750, a sufficient piece of ground on the eastern side of Henry Street, midway between Clark and Pierrepont Street, where the Rev. Dr. Philip Milledoler, on the 10th of September of the same year, laid the cornerstone of a neat and commodious edifice, which was finished at a cost of \$14,740, and dedicated by the Rev. Dr. Brodhead, to the worship of the Triune God on the 3rd of June, 1840. In the same month the Rev. Dr. Brodhead (Rev. Van Arsdale moved to Philadelphia in 1840, but not until he had by his ministrations and collections greatly furthered the building of the church) received and accepted a call to the pastoral charge of the Central Reformed Dutch Church, and having been installed by Classis, began his labours in April 1841, which he continued with great zeal and success until October 1846, when he resigned the pulpit. This venerable and dearly beloved father in Israel, having attained a green old age, has not felt it his duty to assume another pastoral charge, but still shows his characteristic zeal in manifold labours acceptable and honoured. Long may he be spared, blessing and blessed, to our Reformed

while the congregation were assembled, many lives would have been lost. The interior of the building appeared like a ruin—yet the people thought only of the mercy which had so long preserved them from danger and death. After some discussion, it was determined to repair the house only for temporary use; and as soon as the way was clear, to erect a new church edifice on another site. Dr. Bethune having consented to unite in the new enterprise, steps were taken for carrying it out.

Some reasons prevailed to make it appear more expedient that the new building when finished, should be occupied by another church organization, with a new name. In this decision the members of the Central Church and congregation generally acquiesced; and if not with entire unanimity, certainly without unreasonable or captious dissent. Thus came to be organized the present "Church on the Heights," which entered on the occupation of their new edifice, after they had been constituted by order of the South Classis of Long Island, November 25, 1851: the church building having been dedicated to the Triune God on the morning of the Sabbath previous. The appended documents will sufficiently trace the parts of the history here omitted. It is but proper to state, however, that some few accepted, the communicant members of the "Central Church" passed into the "Church on the Heights," a portion of the consistory retaining a nominal existence until legitimately dissolved by classis.

Thus it will be seen the long arduous and self-sacrificing devotion of those who began and carried to its close the former communion, has not lost its reward. Their church has not perished, but lives with new vigour in the bosom of the new, to which they have transferred their prayers, their pious examples, their brotherly love, and their zeal for the cause of Christ. Other fellow labourers are now united with them; others, it is to be hoped by the blessing of God, will yet swell the number and successive generations supply their abundance when they have entered the joy of their Lord: but it must not be forgotten, whoever may share and however largely in the success of the "Church on the Heights," that to the "Central Church" is due the Christian honour of having first extended our beloved denomination beyond its original limits in the city of Brooklyn.

To the subscribers whose large contributions have so promptly furthered the upbuilding of the beautiful House of the Lord in which we are now permitted to assemble, and to the members of the Building Committee, who have so indefatigably and very liberally executed the work, any words of praise would be far short of the gratitude they deserve. Their best reward is the consciousness of having served for the sake of their divine Master, and not the least proof of their fidelity is the gratifying fact that the wages of no hireling has been unjustly kept back. Every man who has lifted a hammer or a trowel or a brush or a hod, has received his full reward. This has not been done without large advances on the part of the Building Committee, especially of their acting treasurer, John H. Brouwer, Esq., who has spared neither pains or expense for the accomplishment of the scheme to which he, from its beginning, devoted his energies.

Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, Unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end, Amen.

Letter from John H. Brower & Others to Rev. Dr. Bethune.

Brooklyn, May 15, 1850

George W. Bethune, D.D.
Reverend and Dear Sir.

After much reflection and, we trust, under the guidance of the great head of the church, we have considered it our duty to lay before you, in form, the following suggestions and overtures.

You cannot but be aware of having a number of friends who earnestly and sincerely desire your permanent settlement in this city. As a nucleus of these, and to make a basis of action, we have taken it upon ourselves to call upon you in this way, in the hope you may consider our overtures, and that the supreme direction may guide your steps hitherward.

While the city of Brooklyn is proverbial for its many and well supported churches of several denominations, it must be manifest to you that those of our denomination have not been conspicuous nor eminently successful among them. It may not be well to venture upon any reasons for this, but seeing the fact, rather to seek the path of duty, to the end, with God's blessing upon our efforts, that our church may find a more elevated position, and larger sphere of usefulness in the cause of the Redeemer.

We cannot but feel it was through God's merciful interposition, you came to Brooklyn, and for several months past have so faithfully ministered in spiritual things to all of us, and many others, whereby an expiring lamp has begun to burn brightly, and to give promise of still better days. It is true we cannot yet present ourselves to you in the matured strength we could wish; but, remembering that the Saviour took little children in his arms and blessed them—we rely, in faith, upon a blessing in

store for us, if we prayerfully seek it, and for his glory combine our works with our faith.

Our already large and still rapidly increasing population; its marked church going character; and highly creditable observance of the Sabbath and the Sanctuary, seem to lay before us an ample field for our success: therefore, while we aim to include the congregation of the Central Church, we propose, for obvious reasons, to take up an entirely new enterprise and church organisation, under your pastoral charge (if you will authorize it), and without any unnecessary delay, purchase a proper location, procure the necessary plans to be adopted (all with your good counsel and approval), and erect a church edifice. Towards the cost of all this we are prepared to guaranty by our own subscriptions, and of such others as we may be enabled to associate with us, a sum of not less than Twenty five thousand Dollars: and we may add, as the result of our deliberations, we have strong confidence that any debt which may remain upon the property, will be paid off within a reasonable time after it shall be ready for occupation.

We have also deliberated upon the necessary provision to be made for your own support in the settlement proposed, and feel ourselves justified in naming the sum of Four thousand Dollars per annum. If this latter suggestion may seem to you as abruptly approached, or out of place at this early stage of our overture, we pray you will excuse it when we say, we have felt it to be a connecting link in the chain of our duty, to assure you of our disposition and determination to provide a comfortable and cheerful fireside for our spiritual teacher, while a bountiful Providence affords us such to ourselves.

Having now laid the desires of our hearts and purposes of our hands before you, we cheerfully leave ourselves to your prayers and the answer you shall receive from on high. And subscribe

DR. BETHUNE'S REPLY.

New York, May 20. 1850.

*J. H. Brower,
A. L. Reid,
John T. Moore,
Gerrit Smith,
B. B. Blydenburgh,*

Gentlemen,

Gentlemen,

*Your very kind communication
of the 15th inst. reached me on Saturday, and this is
the first opportunity afforded me to reply.*

*I cannot adequately express my deep
gratitude for the friendship and regard shown
me in the overtures which you have made, and*

*Page from the consistory minutes transcribing
Dr. Bethune's response to the call.*

ourselves,

Reverend and Dear Sir,
Very faithfully,
Your friends and servants,
J. H. Brower
A. L. Reid
John T. Moore
Gerrit Smith
B. B. Blydenburgh

Dr. Bethune's Reply

New York, May 20, 1850

J. H. Brower,
A. L. Reid,
John T. Moore,
Gerrit Smith,
B. B. Blydenburgh, Esqs.

Gentlemen!

Your very kind communication of the 15th inst. reached me on Saturday, and this is the first opportunity afforded me to reply.

I cannot adequately express my deep gratitude for the friendship and regard shown me in the overtures which you have made, and the very handsome terms in which they have been transmitted; but must content myself with giving you my hearty and lasting thanks. My pleasure is lessened by a conviction that you have greatly over rated my ability to serve you and a fear, that, should such an arrangement be consummated, you may be disappointed in its results.

At the same time I am strongly disposed, relying upon His blessing without whom we can do nothing and by whose help we can do all things which he asks at our hands, to unite in the enterprise you propose for the advancement of his cause and the glory of his name.

The experience which I have had in affairs similar, warns me that no small patience and energy will be necessary to bring about, under the divine blessing, a successful issue. Especially is it necessary that as little debt (external to the association of those originating the scheme) as possible should remain upon the property, and, therefore, while I highly estimate the generous zeal manifested by your guarantee of the large sum named in your proposal, I am constrained to say that I think it insufficient to put the parties engaged beyond trouble, risk, and embarrassment, though I am prepared to trust confidently in the determined courage and farther liberality of yourselves.

The edifice, with its entire furniture, should be declared paid for before the pews are offered to purchasers. Persons of good means are cautious in entering congregations whose liabilities are considerable. With the sum you name, the debt (including price of land) will be scarcely less than \$15,000 or \$16,000. The original subscribers will acquire a large portion of the best pews in consideration of the sums which they may advance; and beyond them, the balance will require a sale of pews to at least thirty purchasers at an average of \$500 each. The sale of these will probably be slow, and the interest remain chargeable upon the income. From the start the expenses will be large, as it will be, to my mind, indispensable that a considerable annual sum should be appropriated to the music (which must be of the best order), and other essentials of comfort and convenience. If to these and the salary of the minister, be added an interest of a thousand Dollars or more, we shall not for some time at least, I fear, be able to meet the demand from the regular income of the church. The consequence will be a necessity for further loans or donations, and a restriction or encroachment upon those charities to the general cause of religion which constitute a principal part of the usefulness at which we aim in such an enterprise.

Nor can it be doubted that the deficit will have to be raised from yourselves, gentlemen, in whole or in part, and this with a diminished likelihood of reimbursement. Am I not right, therefore, in suggesting that it would be far better to meet the difficulty, which must be met sooner or later, at once if possible. Should my estimate of cost and expenses be correct, the concern must owe some one, or more—whom should it owe? To whom is it most creditable that it should be indebted? Is not the chance of reimbursement far more probable by having the property in the hands of the original projectors and their associates? The moral effect upon the community of such a method would be great enough to carry your plan to success at once.

It may be said in reply that the success of the enterprise is highly probable—still unforeseen as are the events of Providence, there is some risk—who should bear it, but those who make it? And as a business transaction (which in a pecuniary sense it is) will not payment be more advantageous than endorsement? In addition to this my experience tells me that it will be highly inexpedient to hurry the sale of the pews beyond a certain limit. The first rush to a new church does not always include only the most desirable constituency of a church—we had better take time to select as far as possible: if in no other way, by the prices of pews—thus putting the determination of applicants to the test: not forgetting in all this the moral duty of respecting the moderate abilities of many long associated with the present church, all of whom you will desire to have with you. I should hope that ultimately the whole list of pews may bring perhaps ten thousand Dollars, perhaps more, over the entire cost. You should, I think, in your estimate of the value or rather price of the pews, aim as high. Little is gained in church matters by rating too low the eligible pews. You do not propose a missionary church, but a strong church which shall support missions. Far better, therefore, sell slowly to persons who will contribute strength, than fill the pews with others by a hasty cheap sale. In the material building, time must be given for the foundation and the walls to settle as they rise:—so should it be with the church and congregation. Yet if there be any considerable debt, time will cost interest. I have been engaged in two similar enterprises with as good prospects and

should live. The earnest wish of my heart is to preach the Gospel in the power of its simplicity, relying upon the divine blessing vouchsafed to the prayers of his people, whose we are and whom we serve. I can truly, yet with consciousness of my infirmities, say that there is nothing on earth I desire so much as the glory of our Lord in the upbuilding of the church which he has redeemed by his most precious blood. To that branch of his kingdom on earth, to which we belong, my loyalty and attachment is strong, and I earnestly desire to have charge of a church in which all the usages of our denomination may be faithfully maintained. The assurance of your hearty cooperation in such a purpose, is my encouragement to join in the good work which you propose. Let us pray for his blessing and his guidance in our efforts to obtain it for Christ's sake.

I have been compelled to write in haste, not being willing to delay my reply until after my return from Boston, whither I go in the morning. You will, therefore, regard all I have said in the candour of brethren whom I love and trust.

Believe me, my dear friends, with great regard and truth,

Yours in the Gospel of Christ,

George W. Bethune.

Historical Highlights

Winter 1983



Mrs. James Ballagh
(Margaret T. Kinnear)
(1841-1909)

Historical Highlights

Vol. 4, No. 4

Winter 1983

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Historical Highlights is a quarterly publication of the Historical Society of the Reformed Church in America and is distributed free to all members of the Society. Memberships are available starting at \$15.00. Inquiries regarding membership and contributions for publication should be addressed to:

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 21 Seminary Place
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president's page(s)

by Rev. Jack Klunder

As I sit down to write this page it is the dead of winter once again in Michigan. Although we are making plans for events which will come to fruition this spring, for the most part, it is pretty quiet. Personally, I experienced a very gratifying thing this past week, namely, the completion of my Th.D. thesis. The culmination of four years of work was sent off via the U.S. Postal System just a few days ago.

The thesis centered on the subject of Reformed preaching in the Dutch churches of the Colonial period in U. S. history. I chose four primary representatives and, based upon the extant sermons which I was able to locate, I wrote an analysis of the covenant doctrine and the method of application found in the sermons.

Although much of the work is technical (and, therefore, of little appeal to popular readership) some practical things did emerge. One of these was a fresh look at the controversial T. J. Frelinghuysen.

Very briefly allow me a quick summary of my thoughts. First, I believe that Frelinghuysen was not the villain which much contemporary scholarship has made him out to be. If early reports on his work exaggerated the case in his favor, works of late have done so in a negative vein. Secondly, I trace a historical line of thinking to which Frelinghuysen was indebted that arose in Pietistic circles in Europe a century earlier. Thirdly, I try to show that he was simply acting on historical precedent - a precedent with which he had been born and raised. The significance of this perspective is simply that by understanding the historical/theological context of the man a better appreciation can be gained for his motives in his ministry.

Why is that important? Primarily for the sake of good scholarship; but especially at this time in our history, as we prepare to celebrate 200 years of theological education in this country, let us be fair to those who had a vision for this

development. Frelinghuysen was an early proponent of this training and he ought to be recognized for his contribution, in spite of certain theological excesses. Well, all that just to make a point that I feel somewhat strongly about! Next issue I'll be back to relating Society news. Until then, God bless you!

SOCIETY NEWS

ELECTIONS

There were two nominations made for President and Vice-President and they were for the current officers. Both are eligible for another term and so Jack Klunder is nominated for President and Nella Kennedy for Vice President. Votes should be received in New Brunswick by March 31.

WHAT'S HAPPENING IN ALBANY???

The Rensselaerswyck Chapter of the Society will be sponsoring a special program on March 25 at the Albany Institute of History and Art. The program will include a tour of the "Dutch in Two Worlds" (the exhibit from Sage Library, New Brunswick Seminary).

The program will begin at 2:00 at the Institute, located at 125 Washington Avenue, Albany. If you would like further information about the program or would like to attend, contact Rev. Joseph Loux in Guilderland Center, NY, at (518) 861-8031 or Shirley Carman in Schenectady, NY, at (518) 355-2439.

Annual Report 1983

by Russell L. Gasero

There is a saying, "Time passes quickly when you're having fun." Well, this year must have been exceptionally enjoyable because it certainly passed quickly. For the Archives it was a busy and challenging year.

The renovation of the Sage Library was completed and the Archives were returned to their newly designed home. The new storage facilities for the Archives include three separate storage areas and an office/work room. This has resulted in an increase of storage space of approximately two and one half times. The storage areas are now located apart from research areas and the locked doors provide a more controlled access to the records. In addition, new climate control equipment provides a more precise level of temperature and humidity control than was previously possible.

Getting accustomed to the new surroundings, getting the Archives unpacked, and getting work habits back to normal has taken some time, but I am ready to face 1984 with some major programs and activities.

The plans for the Reformed Church Heritage Fund have been worked out and the program will be launched this year. The Heritage Fund seeks to raise a \$750,000 endowment for the archives by the end of 1988. Initial contributions from local churches total \$2,500. This is far from our goal, but it is the funding necessary to begin the drive and we are grateful to the churches which have contributed to our initial asking.

But all has not been well for 1983. For some reason there has been a decline in Society membership. Our committed corps of supporters remains, but total membership has declined for the year past. Nonetheless, the response during General Synod resulted in the largest increase at a single event. We received over 20 new members this year in Pella. So, I think we are still on a firm foundation, but member recruitment remains one of our greatest needs. In a church of 230,000+ active members we should be able to generate a larger membership than 300.

The Archives has taken on a number of additional responsi-

bilities and tasks this past year. Funding has been secured through 1985 with equal shares of support from the General Synod, the General Program Council and the New Brunswick Theological Seminary. In return for this support from the seminary, the archivist is editing New Brunswick's Bicentennial Alumni Directory. This project has also enabled the Archives to begin computerizing some of the work which will greatly facilitate information retrieval in the future. The use of this computer equipment has greatly eased the task of publishing Historical Highlights and will be useful for several upcoming publication ventures.

The newest program to be approved by the Commission on History is the appointment of Regional Associate Archivists. This program was undertaken by recommendation of the General Synod of 1983. In effect we will seek to appoint individuals throughout the denomination who will have the responsibility to assist the archivist in locating appropriate documents for the archives. Most of the work will involve visiting local churches and assisting in the transfer of their records to the Archives.

It has been a exciting year. The changes have been many and the challenges equally great. The future looks bright and the Office of Historical Services will be making a positive contribution to the work of the Reformed Church in America. A major project of 1984, will be the establishment of the Center for Early Dutch American Studies and the publication of the Dutch American Genealogist. The Center will be funded entirely from outside sources and will represent an outreach beyond Reformed Church circles.

Other projects will involve several new publications and a program at General Synod, which will be held in New Brunswick in 1984. Historical Highlights will be publishing more source material as a means of making some of the informational content of the Archives available to researchers. As always, your suggestions and contributions are needed and will be appreciated. By working together we can make sure the heritage of the Reformed Church is preserved and used in a responsible and meaningful manner.

us in bringing us safe to land, by Rev. Mr. Wilson, of the London Mission at Shanghai. He read the 107th Psalm, a portion of which, twenty-three to thirty-one had become very dear to me and indelibly fixed in memory with the experience of a few days previous, the 7th of Nov, when a severe SW gale or tempest lay heavily on us all day, and we but a few miles from a lee shore. Our vessel being small and loaded very deep, with an inefficient crew, we felt our preservation from alarm and danger to have been God's goodness and favor towards us. Well might I feel when mingling with these brethren in a song of praise, a heart too full for utterance, and had I said anything, what language so appropriate as "Oh that men would praise the Lord for his goodness and his wonderful works to the children of men!"

I felt to bear witness to the faithfulness of God, and to say that the charge God had given to the church at home in committing us to his care he had kept! He had brought us from one band of praying Christians and delivered us to another. Our way had been compassed with prayer and in answer to it we had been thus far brought in safety to our desired haven. It was a comforting thought on board ship that friends on shore were praying for us; and during that gale especially did we believe the Brethren here would remember us, and we were assured by them that they had with a great deal of anxiety. Thus has God favored us in bringing us to this land of our desires and future labors.

Since arriving here, we have been most comfortably settled with Dr. Hepburn, and will live with him till the return of Mrs. Hepburn. Our impressions of Japan are, as those of all who have ever visited it, of the most favorable nations. Its beauty is greatly enhanced in contrast with China. Its resemblance, in many respects, to our own Country is much greater - and yet there is no land like our own, our native land. This only appears really beautiful as we fancy some resemblance with scenes at home. Yet as a healthy field of missionary labor it has no equal in the world! It is becoming a great sanatorium of the East. Mr. and Mrs. Wilson, e.g. of whom I have spoken, were ordered home on account of Mrs. W's ill health. They have been here but about six weeks and Mrs. Wilson has become entirely better of her disease, and attained a vigor that was astonishing. They have

now returned to begin a new mission at Hang Kow on the Yangtze, 700 miles inland; and have the prospect of not only a most inviting field of labor, but good health to accomplish it.

The oppressiveness of the damp moist air of Shanghai seems most unfavorable to Missions there. Two families of their Mission who came out with them but two years ago, went home out of health while we were there. And all the Missionaries there complain from the same cause. While it an important part in other respects, and Missions there should be maintained, I think we as a church may congratulate ourselves on the great healthiness, comparatively, of our Mission Stations. Causes also prevail which may change in favor of the healthiness of a station. Amoy was at its first opening considered, I believe, very unhealthy, now it is considered the most healthy of Southern China. We in this land are very favored indeed, having no need of thought of health and the means of delightful exercise so ready at hand.

In respect to the people our impressions are mingled. Sorrow, when we see so civilized and ingenious a people calling so constantly on dumb idols. Hope, when we consider their readiness to receive anything superior to their own customs and intelligence to perceive it. Holy joy, when we consider what a devoted and charming people they would become were they Christians; great joy beforehand, as we look forward to that day when it shall surely be done. Fear, and weak faith, when we consider the long and powerful hold their system of government has had upon them, and the difficulty of any innovation that would weaken it. Christianity, it must be feared, would tend to elevate the lower class and in that case impair the authority of the ruling class, and eventually destroy the feudal system of the empire. Hope and joy, however, preponderate.

At present we have all we can do in the way of preparation and no persons ever had more delightful opportunity for studying a language. Our situation with our Missionary Brethren is most delightful. Mr. Brown's family in its every member, even down to little Hottie, contributing a great part to it; and Dr. Hepburn, with whom we reside, is well known as a noble Christian gentleman, of amiable manners, and a devoted student; a

Mrs. Samuel Robbins Brown



benefactor in his profession, daily having patients come to our house, and of good ability to give counsel and instruction in Missionary operations, from long acquaintance with Missionaries, and experience in pioneer Missions.

Of foreign residence society here, there is sufficient to make it attractive, and useful to cultivate. Our religious privileges are very great. Though we meet in the parlor of the English Consulate, the English Church not yet being erected, we feel that we have a place where God meets with and blesses his people, giving us great joy in uniting and worshiping God with the representatives of so many different nations. The English Minister, Mr. Alcock, is always present when on visit to Yokohama. At

present his body guard and other English soldiers attend, giving it a military aspect. The Dutch Counsel, Americans, English and Scotch, Black men looking as respectable as any, and one Japanese, Mr. Brown's servant. Mr. Brown regularly officiates. Miss Brown plays the Melodian, and the singing would do credit to many of our most favored congregations. During Mr. Brown's absence Mr. Wilson preached.

Yesterday week, 1st Dec. I preached my first sermon in Japan, and on the afternoon of the same day administered the Lord's Supper to our Mission families and this(?) gentlemen besides in Dr. Hepburn's family at Kanagawa. The day was unfavorable or several others would have been over. We have Sabbath...(?)...prayer meetings in Mr. Brown's, and here we have great spiritual feasts, surely we sit together in heavenly places in Christ Jesus. Thursday evenings, also, in the same place. several young men attend from off the English Men of War lying in the Harbor or that do business in Yokohama.

I fear you envy us our rich privileges in this our Nation's day of calamity. But no! We realize all the distress and difficulty at home, and feel that here we know not what shall yet befall us. And yet we feel we are a garden walled around with walls of Salvation and while we long and pray that God would remove all that opposes the progress of his gospel in this land and every land, and would give us strength to do all our might to roll on the car of salvation. Yet while we may not do this, we will seek to pacify our own...(?)...and be drawn in closer bonds with Christ. Our time of trial may come, and we know not how soon. Indeed we dwell in a great deal of insecurity in this land. Nothing but our character and God's governing power makes us dwell in safety.

Last Sabbath was a day of peculiar favor in our privileges. Mr. Brown arrived on Saturday, bringing with him Mrs. Dr. Bridgman and Dr. and Mrs. McCartee. Mrs. Bridgman deeply afflicted in the loss of her husband. When we left (Oct 22d) he was in almost youthful vigor of health. A few days after he sickened and

strong light of day ask, "Am I acting nobly for Christ?" Put the height of the claims of Christ in comparison with any other, "Father or Mother, houses or lands," and the greatness of the glory to be enhanced thereby, and second to the individual self and to others, and what cause will compete with that of the conversion of the world? O, the dignity and favor of being counted worthy to be put into the ministry, of being a worker together with God!

But I wonder, I am carried back in mind to the time when the missionary desire first arose in my own mind, [?] if not antecedent to conversion. And as I know how it was fostered, I would fain turn the mind of some other young brother now to ask that the mantle of the last departed might fall on him. And is it not scriptural? Did not Elisha so meet and with heaven's blessing? Did not the spirit of Elijah rest upon Elisha? Go thou, my brother and do likewise, and a double portion of the same spirit shall rest upon you and "you shall go before the Lord in the power and spirit of Elisha."

Dr. and Mrs. McCartee were en route for home via San Francisco, but by our united request will tarry here awhile at least, to try the beneficial effects of this climate and thus be saved to their mission in China or become missionaries here. Their knowledge of Chinese is invaluable to [?] and is in fact the right way to acquire this language. They are young in spirits, but Dr's health has been impaired by intense application in China. Mr. Brown himself, whom I believe you have never seen, is a great deal changed from when I last saw him at home. He is in good health but has grown older in appearance. He is a most excellent Father in a Mission and is in all this community. Today, it would be safe to say nearly all Yokohama have called to see him. He preached yesterday and all our exercises were very delightful. Enough of sympathy for the beloved widow in our midst to make our hearts tender and us all to feel more the sympathy of Christ in all the griefs that afflict his people. With warmest love to you, and to the many Christian friends who we trust have constant remembrance of us before God, We are most affectionately,

Yours in the service of Christ,
James W. Ballagh

Historical Highlights

Newsletter of the Historical Society of the Reformed Church in America

Vol. IV, No. 1

Spring 1983



JAMES SPENCER CANNON

Historical Highlights

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Out of the Stacks

. . . Notes from the Archivist's Desk

On October 9, 1983, members of the Boylan Family presented an engraving of Rev. John Spencer Cannon to the Archives. Mr. William Boylan was pleased to deposit this framed portrait in its proper home. Rev. Cannon was Professor of Ecclesiastical History, Church Government, and Pastoral Theology at New Brunswick Theological Seminary from 1826 to 1852. During this period he also served as Professor of Metaphysics and Philosophy of the Human Mind at Rutgers College. Dr. Cannon was born in Curacao, Dutch West Indies, on January 28, 1776. He studied theology under Froeligh and Livingston and was licensed by the Classis of Hackensack in 1796. Dr. Cannon was the President of the General Synod in 1813 and in 1820 and served the Six Mile Run and Millstone congregations in New Jersey. The lithograph was produced by Sarony and Major, New York, and dedicated to the General Synod's Sabbath School Union in 1850.

The Archives also accessioned a Psalm book and Catechism printed in 1792 which was a gift from Mrs. Ruth Perry Stevens. Mrs. Stevens, a member of the Historical Society, states that the Psalm book belonged to John Collerd (whose name is engraved on the cover). She was pleased to send it back "to the best home it could possibly have."

These two accessions illustrate the idea of the Archives as the "memory" of the church. Repeatedly, we have received gifts which individuals have sent "home" for preservation. It is a joy to have these documents and artifacts which offer a concrete connection with the saints who have preceded us in the life and mission of the church. The spiritual bond has always been there, but these items make that bond so much more apparent and real.

P S A L M S

O F

D A V I D

P S A L M I.

- 1 **H**OW blest is he who ne'er consents
By ill advice to walk;
Nor stands in sinners ways, nor sits
Where men profanely talk!
- 2 But makes the perfect law of God
His business and delight;
Devoutly reads therein by day,
And meditates by night.
- 3 Like some fair tree, which, fed by streams,
With timely fruit does bend,
He still shall flourish, and success
All his designs attend.
- 4 Ungodly men, and their attempts,
No lasting root shall find;
Untimely blasted, and dispers'd,
Like chaff before the wind.
- 5 Their guilt shall strike the wicked dumb
Before their Judge's face;
No formal hypocrites shall then,
Among the saints have place.
- 6 For God approves the just man's ways;
To happiness they tend:
But sinners, and the paths they tread,
Shall both in ruin end.

B 3

The Reformed Church in Greenpoint, Brooklyn

by Rev. Donald Mader

When the Reformed Dutch Church at Green Point was founded in May of 1848, the Reformed Church as an institution had already been present in the area for nearly 200 years. In fact, the Reformed Church had been a presence in Greenpoint long before there was a community of that name, and there had been a day when all the residents of the area had been its members.

In 1654, Pieter Stuyvesant, the peg-legged governor of the Dutch West India Company's colony of New Netherlands ordered the division of Brooklyn into parishes, probably motivated by his desire to strengthen the colony against British attack by imposing religious uniformity. On one side, Stuyvesant's zeal led to the imprisonment of John Bowne of Flushing, and later, through the Flushing Remonstrance, to the first guarantees of freedom of worship in America; more quickly, it led to the establishment of three Dutch churches in Brooklyn, which

The six Dutch towns of Brooklyn.



previously had none. The three Dutch churches founded in 1654 were Flatbush, Flatlands and Bushwick; until six years later, in 1660, the inhabitants of Brooklyn proper were still expected to row over to the Dutch church in the fort on lower Manhattan. By the time Brooklyn itself had a church, one further congregation—Gravesend—had been organized, and of the five, four survive to this day. Only Bushwick, the parish which concerns us, is gone.

The town of Bushwick, also patented by Governor Stuyvesant in 1660 upon the request of fourteen Frenchmen with a Dutchman, like the parish, covered all of Brooklyn north of a line roughly following first Flushing Avenue and then Broadway, including what is now Bushwick, Williamsburgh, and Greenpoint and parts of Ridgewood and Maspeth. A rural community, the town's center, if it could be said to have one, was the parish church, which stood near what is today the intersection of Metropolitan Avenue, Bushwick Avenue, Humboldt Street and Woodpoint Road. The parish's most famous building, shown in the engraving from a drawing by Cornelia Meeker was popularly termed the "Haystack" because of its octagonal shape and domed roof, a common design for early Dutch churches. The street running across the bottom of the engraving is now Metropolitan Avenue; opening behind the Bushwick Hotel on the left is Conselyea Street; following the fence line to the left of the church is what is now Humboldt Street, and the path with the figures is now Woodpoint Road. After leaving their "Haystack" church in 1829, the congregation worshipped in several other buildings in the area, under the names of Old Bushwick or Woodpoint Reformed Church, until they closed in 1919, with the sour observation to Classis that though they had tried, there were "no longer any of our people" in the area.

Woodpoint Road was the path to Greenpoint proper. The earliest mention of Greenpoint is recorded in the agreement for its purchase from the Maspetches Indians by the Dutch West India Company in 1638. In that day, the area was quite literally a "point", a peninsula bounded on the north and northeast by

Newtown Creek and Dutch Kills and the salt marshes they drained, on the west by the East River, and on the south by a much larger Bushwick Creek, which cut in below Quay Street along North 14th and North 15th Streets almost to Driggs Avenue and a salt marsh that was later drained and filled to become McCarran Park. The point's only attachment to the rest of Brooklyn was a narrow neck of land along the line of Driggs Avenue between what are now Lorimer and Humboldt Streets. Woodpoint Road, which meandered back south from its present terminus at Kingsland Avenue to the eastern edge of the neck, there split into a road crossing the neck to the head of Bushwick Creek and a lane which continued north into Greenpoint, ending among the northerly farms about at Freeman and Manhattan Avenues.

Even as late as the American Revolution, a century after the British had, as Stuyvesant feared, ended his rule, this peninsula



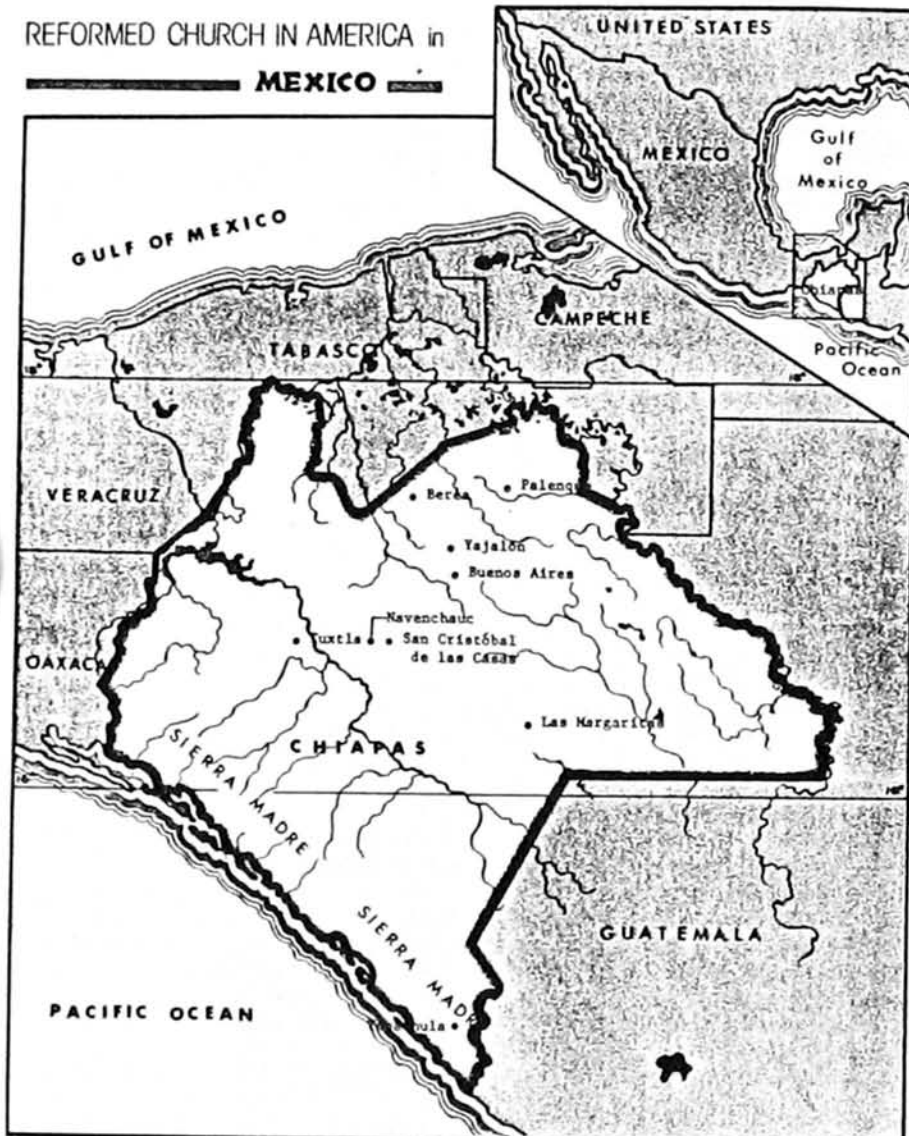
Old Bushwick Church, built 1711; from a drawing by Cornelia T. Meeker.

was home to no more than five families, all of them related and descendants of one of the Frenchmen of the petition. (These "Frenchmen" were actually either Huguenots, members of the French Reformed Church who had fled to Holland for safety, or Walloons, French speaking inhabitants of the southern provinces of the old Netherlands, today the country of Belgium, and an area prominent in the formation of the Dutch Reformed Church, thus not quite as foreign as they may seem.) The first recorded settler in Greenpoint, however, was one Dirck Volckertsen, or Dirck the Norman, a Scandinavian who in 1646 built a home on the banks of Bushwick Creek near the spot where Calyer and Franklin Streets intersect. Norman Avenue commemorates his presence today. In 1653 Dirck sold the northern portion of the peninsula - roughly above Greenpoint Avenue - to Jacob Hay, whose daughter Maria inherited the land. She married Captain Pieter Praa, a man of Huguenot extraction whose family had fled to the Netherlands for religious reasons. Pieter and Maria Praa built their home on the land inherited from her father, near where Freeman Street and MacGuinness Boulevard today cross. Before his death, Praa had purchased all of the Norman's land, and owned most of what is today Long Island City as well.

It is here that other Frenchmen enter the picture, for Praa had no sons, only daughters. One, Elizabeth, married Jan Meserole; a second, Christina, married David Provoost; a third, Annetti, married William Bennet. By 1776, all five families in Greenpoint were descended from Praa through these marriages: Jacobus Calyer (whose wife Janitie was a daughter of Jan Meserole) lived in the Norman's old house; Jonathan Provoost (son of David) lived in Praa's old home; Jacob Bennet (son of William), whose farm was the northernmost in Greenpoint, lived near the intersection of Clay and Franklin Streets; Abraham Meserole (son of Jan) lived near where India and Java Streets end at the East River; and Jacob Meserole (also a son of Jan), whose home between Manhattan Avenue and Lorimer Street near Norman Avenue was demolished in the 1920's for the Meserole Theatre.

(CONTINUED ON PAGE 16)

REFORMED CHURCH IN AMERICA in
MEXICO



working within the context of the
NATIONAL PRESBYTERIAN CHURCH OF MEXICO

Notes & Queries

by Daniel Meeter

All big bells should have their own names. The largest bell in England is Great Paul, and it hangs in St. Paul's Cathedral in London, quite naturally. Great George is in Liverpool, and Great Tom lives in the Cathedral at Oxford. The most famous bell in the world has a right to feel jealous. A great many folk think that the name "Big Ben" refers to the huge clock in the tower that stands above the Houses of Parliament. Actually the clock is unnamed, and "Big Ben" is properly the name of the great bell inside that rings the hours.

Do any of your church bells have names? I imagine that if you do a little digging and dusting-off, you might find that the bell that hangs in your steeple has a name. Be sure to bring a flashlight, and climb up to the bell-chamber, and inspect the outside of the bell itself.

If you have neglected to give your bell a name, well, then you're in for some fun! Tell your consistory to sponsor a "Name the Bell" contest. (N.B. Bells are traditionally given masculine names.) And some future Sunday have a bell-naming ceremony.

Our little church here in South River has two bells hung in its cocky little steeple. Not only do they have their own names inscribed on them, but also the names of their Godparents. (Having Godparents is a matter of great seriousness among Hungarians. Some of my parishioners were concerned for my infant daughter's welfare when my wife and I enlisted no godparents for her.)

Our two bells wear their names proudly. Their names are Hungarian (last name first): Rakoczy Gyorgy is the larger one and Bethlen Gabor is the smaller. I just call them George and Gabriel. Their two namesakes are great heroes of Hungarian

(GREENPOINT—CONTINUED FROM PAGE 7)

Even well after the Revolution these families continued to live a conservative and secluded life. John Meserole, a son of Abraham, had been imprisoned by the British as a rebel during the war, and there had been ceaseures of supplies by British troops, but the war generally passed them by. Sailing down the East River to New York (whose northernmost extremity would not pass the site of the City Hall until two decades into the 1800's) to sell their produce, and walking or riding along Woodpoint Road to the Dutch Church, where their children were baptized and their dead buried, years passed quietly. One source records that until nearly 1800, the Dutch language continued to be used by these families at home and in worship. And, according to Felter's "Historic Greenpoint," all these families remained slave-holders until 1824 when New York State freed all slaves within its bounds.

Thus, for two centuries from its purchase from the Indians until 1838, Greenpoint remained isolated. In the latter year the first highway was driven through Greenpoint, running along what is now Franklin Street. Williamsburgh had grown up to the south, and Astoria was developing to the north; the Williamsburgh and Astoria Turnpike, bridging both Bushwick and Newtown Creeks, would connect them. Within two years a general store and a tavern were built along Franklin Street near Abraham Meserole's home. By the middle of the next decade, a small community had sprung up in the area, requiring its own churches.

(NOTES/QUERIES—CONTINUED FROM PAGE 11)

played, you hear no tunes or melodies, but "changes," that is, infinite variations of bells played in and out of sequence. The bells are properly rung, and not struck, and the effect is altogether different than that of a carillon and beautiful in its own way. The handbells that have become very popular with church handbell choirs were developed so that English "changeringers" could practice their variations without alarming the populace or broadcasting their mistakes.

FLASHES

EDITOR'S NOTE: All in all, eight issues of this Bicentennial Newsletter have been planned. The historical emphases have been focused on successive thirty-year periods, beginning with 1784. Issue Eight will include a "Look Ahead". We thank Dr. Howard Hageman, who contributed articles for Issues One, Two, and Five, and Dr. John Beardslee, who contributed to Issues Three and Four.

WATCH YOUR MAILS! On or about May 1, detailed information describing the gala September Bicentennial Weekend will be mailed to all the people on the Seminary's mailing list. We are sending the information early so that you can plan to be with us for the entire September 28--October 1 period (Fri.-Mon.)!

GENERAL SYNOD IS COMING to New Brunswick in celebration of the Seminary's 200th Anniversary. Special events include a Tuesday evening, June 5, dinner plus a special historical production that same night. Further information and Registration Forms will be mailed to you shortly.



Lecturer, writer, editor of Apuntes, Justo Gonzalez is a recognized historian of Christian thought (particularly past and present Hispanic theology). He has written 30 books and some 250 articles! Don't miss him when he lectures at the Seminary on Wednesday, March 28.

Bicentennial Newsletter published by
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The Rev. Douglas Fromm, Chairperson

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APR 17 1984

Church History Committee



DR. JOHN H. RAVEN
PROFESSOR OF OLD TESTAMENT
CIRCA 1905

**NEW BRUNSWICK
BICENTENNIAL
NEWSLETTER**



**NUMBER
FIVE
APRIL
1984**



FROM THE CHAIR...

Marian Ewing
Women's Auxiliary Representative
To The NBTS
Bicentennial Committee

Since 1952, the Women's Auxiliary of New Brunswick Theological Seminary has been very active in carrying out the goals and purposes for which it was founded. These are to serve as hostesses at social functions and to help improve the living conditions of the students.

In this Bicentennial year, we look back with pride on all the improvements and changes at the Seminary to which we have been able to contribute. Our latest project was providing new drapes for all the apartments in Scudder Hall. The original goals have been stretched to help the Seminary with refurbishing parts of Zwemer Hall - which indeed improves the daily life of the students. Gifts from women's organizations in our churches have provided the funds to make these improvements.

The Auxiliary arranged for the purchase of the Bicentennial Mugs the Alumni/ae are selling for the celebration.

Our own project is selling Armetale plates and bread trays inscribed with the Bicentennial logo. These plates are similar to pewter, but they are lighter, and do not tarnish. They are available at the Seminary Bookstore and will be available at General Synod in June and during the Bicentennial Weekend, September 28-30. The 9 1/4 inch plate is polished and sells for \$15.00. The bread tray is also 9 1/4 inches long, matte (dull) finished and sells for \$12.50. There is a \$2.50 charge for mailing and handling.

We are grateful to the women in the Eastern Synods who have enabled us to do so much for the Seminary. They always seem to be happy to serve as hostesses, and they will be present at many Bicentennial events.

BICENTENNIAL FLASHBACKS

1900-1929

New Brunswick Seminary entered the 20th century with high hopes. It granted its new professor of Old Testament, John Raven, a sabbatical for further study in Europe, the first in our history. Dr. Demarest, the energetic professor of Church History, inaugurated a program for the creation of Memorial Alcoves in Gardner Sage Library with a stained glass window in each. Perhaps best of all, in 1906, "the sea of red mud" known as Seminary Place was paved by the city.

By 1911, however, there was sizable student discontent over what seemed to be an incompetent faculty. Various changes in the make-up of the teaching staff and the addition of guest lecturers did not wholly solve the problem. By 1920, this discontent and the effects of World War I had reduced the student body to 25.

The situation was so serious that in 1922 General Synod appointed a special committee to determine whether New Brunswick should be closed, or else merged with Western or Princeton, or whether some dual program with Western should be developed. In 1923, that committee reported that while the Seminary should be continued, in view of dissatisfaction with the faculty a new Board of Managers should be created and a full-time President appointed. The person chosen was Dr. Demarest, the former professor of Church History, who in 1924 was retiring as President of Rutgers. When he became Seminary President, enrollment had reached an all-time low of 13.

During the 10 years of his administration, Dr. Demarest managed a remarkable revival. The faculty was largely replaced and enlarged by the creation of a chair of Christian Education; an impressive list of guest lecturers was added to the staff; all of the buildings on campus were renovated; the school was incorporated; and, an effective program of continuing education in various centers was organized. Most notably, Gardner Sage Library was enlarged by the addition of the Wessells Building in 1929 (See pgs. 4&5)

--Dr. Howard Hageman

Wessells Memorial and Van Pelt Alcove 1929



Librarian Leroy Engelhardt Describes Sage Renovation

The Gardner A. Sage Library is the recipient of the birthday gifts of the church. As we celebrate the 200th anniversary of New Brunswick Theological Seminary, the gifts have been used to refurbish the library for the benefit of present and future students.

The original library entrance faced Seminary Place. Persons are now directed to a new entrance at the opposite end of the building, which provides easy access to the Bishop Place vehicular entrance.

Inside, one is struck with the clean line, and with the openness and natural light of the building. Just inside the entrance, one can, at a glance, see the major elements that announce the function of the place. The circulation desk dominates the atrium under the skylight. The public catalog stands to each side, providing easy access to library information. The reference area and periodical section are inviting and well used. The technical services and administration offices are conveniently located. The area also includes new rare book space with climate control. This has long been needed for our many aged and priceless books.

On the second floor, the Archives of the R.C.A. have more room, with an office for the Archivist and a large storage area (two more storage areas are on the main floor). The Dutch Room material has been moved to the other side of the second floor to a newly named Dutch Colonial Room. This area promises to become the center for a scholarly emphasis in the near future.

An Audio-Visual Room constitutes the remainder of the second floor, with its added classroom space and additional room for rare books.

To former students, the basement of the Wessells addition will be most interesting. A permanent exhibition area has been created, with study rooms on each side and a comfortable lounge facing a large open patio. There is also a staff lounge surrounded with book stacks, making the area that was once shunned by students a vital part of the library. The decor of sharply contrasting white and black, with rich, light-grained wood in shelving and furniture, makes for pleasant study surroundings.

The familiar main reading room has become just that, with all the staff moved to other parts of the library. Cosmetic changes have been instituted, with indirect lighting. Each balcony alcove has become a semi-private study area.

Its newness points toward the next century. As we also adapt to the computer-aided hi-tech age, closer ties to Rutgers will open vast data bases to serve the church and its world of scholarship into the next century.

What a fitting birthday gift by the Church for the Church!



Renovated Wessells Addition and Reception Desk 1984



REACTIONS TO DR. VIRGINIA MOLLENKOTT:

During the Bicentennial Lecture Series, on January 25, 1984, noted Feminist speaker and author Virginia Mollenkott spoke to clergy and laity about the "resexualizing of the Church's theology." She stressed that the feminine component has been missing in particular in the interpretation of Scripture. Dominant images are typically male, rarely female.

As a participant in the National Council of Churches and a person responsible for the creation of the new "inclusive language lectionary", Virginia Mollenkott clarified the importance of "inclusive" language in the church and its worship life.

As James B. Nelson writes in Embodiment: An Approach to Sexuality and Christian Theology, "language is the symbol system by which a culture articulates its conception of things and events."

Mollenkott's careful scholarship, her willingness to answer all questions with sensitivity, and a frank openness to questions that the church still refuses to address were refreshing and transforming. She helped her hearers with controversial but essential theological tasks that will require a reconciling approach in the decade ahead, in terms of our humanity and our sexuality.

--The Rev. Daniel L. Ogden

SUMMARY OF TWO LECTURES ON "CHRISTIAN-MUSLIM RELATIONS" BY R. MARSTON SPEIGHT

While the Lebanese Army disintegrated in Lebanon, halfway around the world, in the Chapel of New Brunswick Seminary, R. Marston Speight of Hartford Seminary's Islamic Studies Program and the Task Force on Christian-Muslim relations of the NCC presented two lectures on Christian-Muslim relations. Dr. Speight, a veteran Methodist missionary, presented "A Christian Perspective on the Middle East", highlighting the effects of colonialism in the Arab world. During the colonial period, he stressed, the missionary (at the "American Mission") was seen as a carrier of Western culture rather than as an ambassador for Christ. To this day, most missionaries are known first of all as "Americans", and only then as "Christians". Because of vast differences in Christian and Muslim piety, Christians are seen as basically secular people. Israel holds a special place as a political, social, and cultural extension of the U.S. By its "resurgence", Islam is reacting to the complete secularization of life and culture.

It is in light of this background that Dr. Speight addressed "Christians and Muslims in Today's World". Given the presence of two million Muslims in the United States, a suggested way of fostering understanding is to begin with what we have in common with Muslims. Such common ground includes our understanding of God, of resurrection and judgment, of revelation in history, and of missionary zeal. Dr. Speight counsels that only after learning to appreciate each other's faith should we approach our points of divergence.

He reminded us that, in approaching Muslims, we do not witness (successfully at least) by arguing. Rather, conversion, which results in acceptance of the cross of Christ, comes in response to seeing Christian self-giving lived out in the Christian life. Our response to the fastest growing religion in the United States need not be one of fear.

--The Rev. Steven Young



*The Archives
of the
Reformed Church in America*

PURPOSE. . .

The Archives, under the direction of the Commission on History, has the responsibility to preserve, maintain, collect, and make available the official records of the church. This function was entrusted to the Stated Clerk in the 18th century and has continued to the present day.

LOCATION. . .

The Archives are housed in the Gardner Sage Library of New Brunswick Theological Seminary. The Seminary provides space and utilities for storage and office needs. This results in an excellent location for scholars using these records -- within the fine resources of the Sage Library and in short walking distance of Rutgers' Alexander Library. The Archives are open daily, 9 - 4, to those pursuing the history of the Reformed Church, or using the records for personal family history research.

GOALS. . .

Over the years records have been deposited in the Archives from all levels of the church for permanent preservation and to be made available for scholarly uses. As a receiving agency, the Archives accepts and advises on the retention of all church records, preserving those of enduring historical value for the use of future researchers.

Our aim is not merely to save paper for the sake of paper, but to gather those records which reflect the effectiveness of our life and mission in the world in one location. Insofar as this is accomplished, these records can serve as a continuing challenge for greater effort in the future.

COLLECTIONS. . .

The total holdings, at present, include 465 linear feet of archival records as well as 7 file cabinets of materials relating to local churches and RCA ministers. Among the archival records are the following:

Minutes and register books of 135 local churches, most of which are no longer in existence.

Minutes of 48 Classes dating back to 1771.

Minutes and papers of the Particular Synods.

Official records and papers of the General Synod, the earlier Boards (Foreign and Domestic Missions, Educations, etc.), General Program Council, and other agencies of the church during the 350 years of our heritage.

Records of missionaries and correspondence from virtually all areas of our world mission involvement.

The Archives makes these materials available by means of detailed guides and finding aids. In addition, the Commission promotes the study of our heritage through the publication of the Historical Series of the Reformed Church.

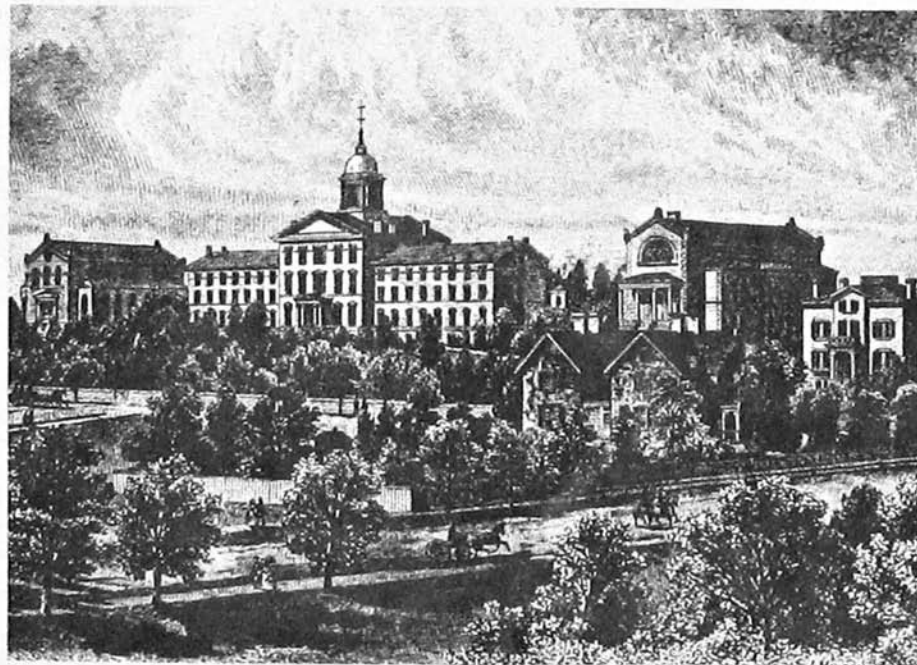
OTHER ACTIVITIES. . .

The Archives is ready to offer consultation on matters regarding records management, the preservation and use of historical materials, and other matters along these lines. In addition, the Archives is ready to receive, on deposit, the non-current records of all agencies, churches, and judicatories for permanent preservation, either through storage in the Archives or by microfilming. Records received will be serviced, inventoried, properly stored, and made available under supervision and within established restrictions to serious students of RCA life and mission. All enquiries from the depositing body will be serviced promptly and efficiently, thus, there is no need to feel these records will be unavailable for your use or needs once they are deposited. Any questions may be addressed to the Archivist at:

21 Seminary Place
New Brunswick, N.J. 08901

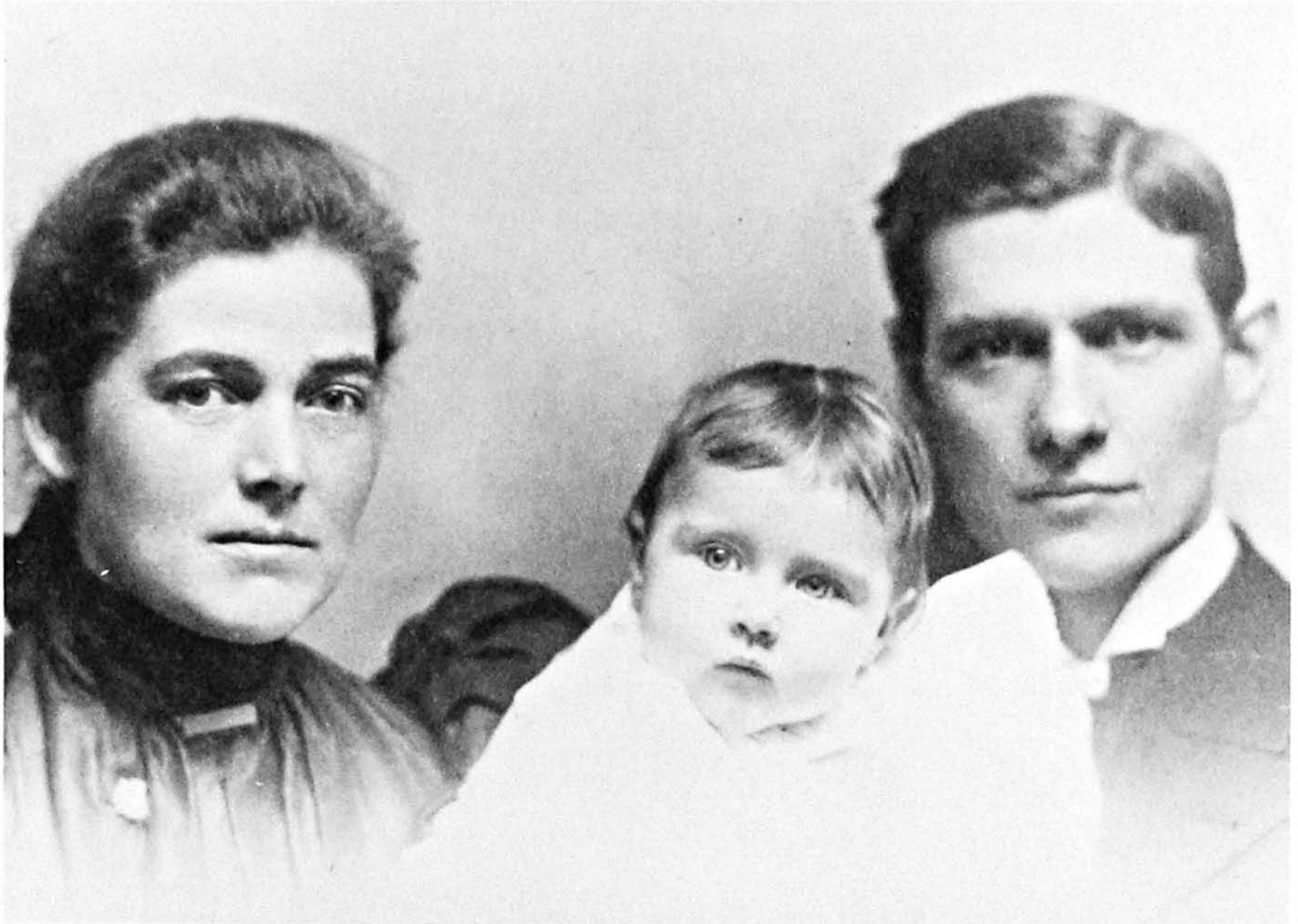
Phone: (201) 246-1779

REFORMED CHURCH IN AMERICA HISTORIC PHOTOGRAPHS

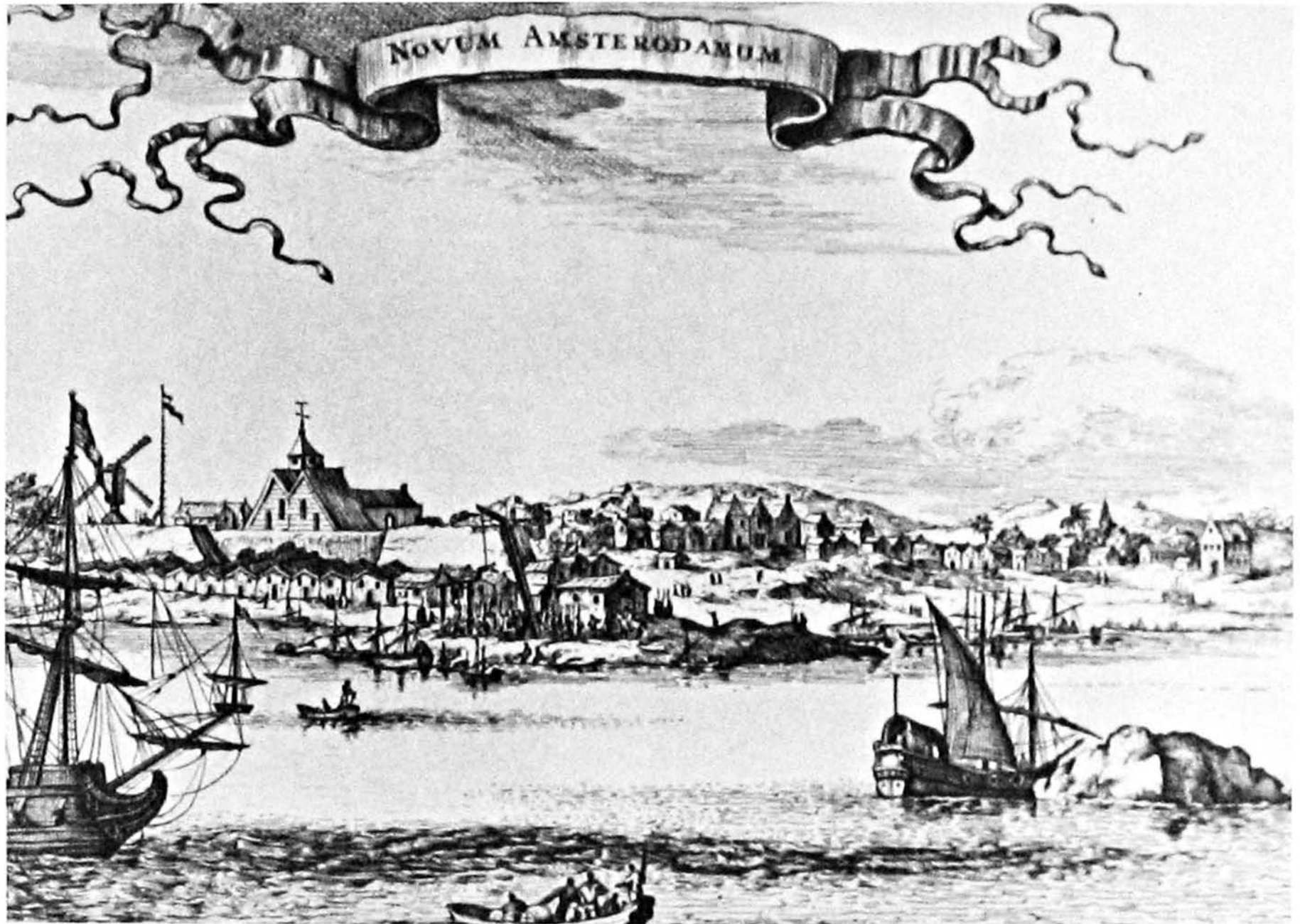




American Indian Visitors to Holland, Michigan



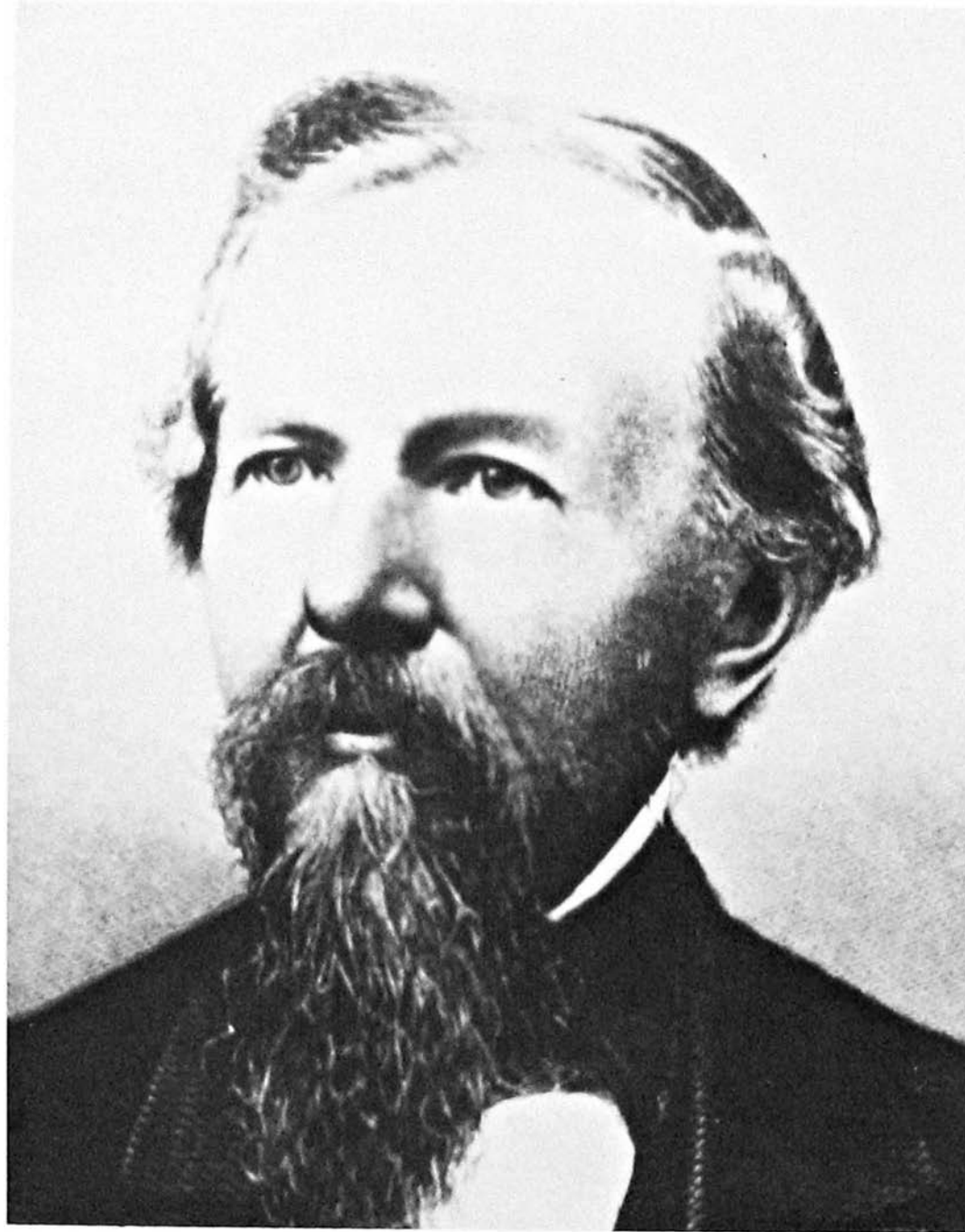
The Rev. Samuel M. Zwemer with His Wife and Child



Church in the Fort



David Abeel (1804-1846)



The Rev. Albertus Christiaan Van Raalte (1811-1876)

6. The Rev. Albertus Christiaan Van Raalte (1811-1876)

While still a student at Leyden University in the Netherlands, young Albertus Van Raalte became identified with the Separatists, who withdrew from the established State Church as a reaction against the reputed corruption of its doctrine and practice. This spiritual climate, added to the desperate economic conditions in his homeland, led him to become an advocate of emigration to the United States. In 1846 he led a band of his countrymen to the shores of Black Lake in western Michigan, where they founded the colony that was to become Holland. Most of the people of the Kolonie followed him into the Reformed Church. Van Raalte was deeply committed to his pastoral duties and the cause of Christian education. He travelled extensively in the East to raise money for Holland Academy, from which Hope College and, later, Western Seminary grew.

10. The Rev. Samuel M. Zwemer with His Wife and Child

In 1889, while a student at New Brunswick Theological Seminary, Samuel Zwemer was influenced by his professor, Dr. John Lansing, to apply for assignment as a missionary to "some Arabic-speaking country." With his classmate, James Cantine, he began to study the language. The Board, however, was unable to undertake this new mission to Arabia because of a shortage of funds. And so, the two young men went out as an independent mission, Cantine going first to "spy out the land", and Zwemer, following the next year.

For his long years of service to the Arabian mission, Samuel Zwemer has been called the "apostle to Islam." His work as a pioneer missionary was followed by extensive travel as fund raiser and recruiter and work as a teacher, counselor, editor and author. His wife Amy Elizabeth pioneered programs with women and children.

5. David Abeel (1804-1846)

In 1829, the Rev. David Abeel, nephew of one of the first officers of the New York Missionary Society, was sent as a chaplain to Canton, China, by the Seamen's Friends Society. A year later he transferred to the American Board with instructions to survey conditions in eastern Asia, particularly in the East Indies. He was compelled by ill health to return to the States in 1833, but his work on behalf of missions continued: helping to found "The Society for Promoting Female Education in the East"; recruiting missionaries; initiating the work in China that was to develop into the Amoy Mission. He is associated with the beginning of womens work in the Far East more than any other missionary.

9. American Indian Visitors to Holland, Michigan

In 1893, the women of the Reformed church, inspired to a new sense of mission to America by the Chicago World's Fair, raised \$4,000 for work among Native Americans. The Rev. Frank Hall Wright, a Choctaw Indian, was appointed to serve in southwestern Oklahoma among the Cheyenne near Colony, the Commanche near Lawton and the Apaches imprisoned at Fort Sill. Among those baptized at Fort Sill was Geronimo, leader of the ancestors of members of the Apache Reformed Church in Apache, Oklahoma today.

This picture shows Mr. Wright (standing left) with two other American Indian visitors to Holland, Michigan in 1904.

STARTING A
LOCAL CHURCH ARCHIVES

Russell L. Gasero

Archives of the
Reformed Church in America

1980

The records of a congregation serve as a valuable asset for the continuing ministry of the church.

As old records they provide an invaluable link to the earlier generations of members who dedicated their lives to bring the church to the point it has reached in the present.

As the memory of the congregation they provide the foundation for consistent decision making and the continuing check for faithfulness in living as a called people.

As the sole documentary source of the heritage of the congregation they look to the future of the church by providing a challenge to increased growth and effort.

The question naturally arises as to what kind of records should be saved and what kind may be disposed. Clearly, not all records are permanently valuable. Indeed, there are only a few major types of records which fit the category of a permanent record. These are:

Consistory Minutes - These are the most valuable and important of the local church records and must be kept in a safe place. It is important to remember to annex all correspondence and reports which are referred to in the body of these minutes. Without this supporting evidence, the decisions of the group tend to lose meaning over the years since the substance of the issue has been forgotten.

Minutes of other groups - Women's groups, Young People's group, Sunday School, etc. They also relate the journey of the congregation during the course of time.

Church Newsletters/Magazines - These would include the monthly (or other) publications of the church which are designed to keep congregation members and friends informed about church activities and news. They serve as evidence of the church's social life and its community ministry as it is interpreted for the readers.

Bulletins, weekly - These may be kept if they include information about what is happening such as evidence other than just an order of

worship and sermon title, scripture lesson, etc. In most cases these bulletins duplicate what has already been recorded elsewhere. Samples of regular bulletins and special events may be saved.

Correspondence - Keep important papers that relate to substantive matters of the congregation and discard routine housekeeping matters and general administrative correspondence after a few years.

Legal records - Retain such items as contracts, deeds, mortgages, loan papers, insurance records, baptism, marriage, and member registers.

Financial records - Retain the general ledger and whatever financial records are needed to insure orderly operation of church accounts.

Photographs - Keep pictures of special events in the life of the congregation, church people, building changes, etc.

Other records (e.g. canceled checks, expired insurance policies, old contracts, general correspondence) may be disposed after their useful life span (generally 3-7 years).

How is all this material kept in some orderly fashion? Most of these records can be segregated into distinct groups following the above outline of record types. Consistory minutes are generally bound or looseleaf volumes and should be arranged in chronological order with the annexed correspondence and reports following the minutes of the meeting. Do not overcrowd the volumes, limit them to a size that can be handled and stored easily. The other records can be kept in standard file folders with the subject and time period printed clearly on the top of the folder.

All records should be stored in acid-free document cases. These are cardboard boxes specially treated with acid-free paper for the storage of archival materials. They are designed both to insure a long life for the records and to protect them from dust, mold, insects, water damage, etc. The standard box is 15½" X 10½" X 5" in size and can be con-

veniently stored on steel shelving units. An extra safeguard would be to use acid-free paper for the original copy of the minutes of the various groups. This type of paper has an expected life span of about 300 years and does not cost much more than a regular bond paper. Both the boxes and the paper (as well as other archival supplies) can be ordered from:

University Products, Inc.
P.O. Box 101 (South Canal Street)
Holyoke, Mass. 01040

(Ask to receive their archival materials catalogue.)

When storing records it is important to keep them in a cool and dry location. The ideal atmospheric conditions are 45-50% relative humidity and 60-70 degrees Fahrenheit (the cooler the better, heat is far more harmful to paper than is cold). If the ideal cannot be obtained, keep the records in a location which is as free from temperature and humidity fluctuation (on a daily and seasonal basis) as is possible. Constant changes with these two variables results in far more damage than high temperatures alone. Keep the storage area clean and free of dust. Steel shelving units are preferable means of storage. Wood shelves tend to emit harmful fumes over time and absorb moisture from the air, thus enhancing the deterioration of the records. If the humidity increases, wood is prone to mold and mildew and the development of dry rot. Steel is inert and does not harm the records. File cabinets can also be used, but they tend to be more expensive than shelving units. Keep the storage area clean and vacuumed. Avoid exposing the paper to sunlight and fluorescent lights. Tungsten lights do not have the ultraviolet radiation which adds to the deterioration of the paper.

In the actual filing of the records, avoid the contact of newspaper clippings (which are highly acidic) with other records. maintain the records in chronological order, keeping

the file folders lightly filled (c. 50-75 sheets per folder). Keep records of a particular type together, i.e. don't mix 1980 consistory minutes with 1980 Guild minutes. Thus, records should be filed as noted in the above mentioned categories.

Photographs are best arranged in a subject classification system. Photos can be quite useful for periodic displays during church special events, or for continuing displays in the entryway (where they serve as a good indication to visitors of what the church has been doing), or as a visual record of the life and mission of the church. Separate the negatives and the prints and file them separately. The negatives can be filed in serial order (e.g. 1, 2, 3..., 46, 46...) with the numbers corresponding to an identical number on the back of the print. Thus, if someone is looking at a print of the 1970 Christmas Eve Service, and wished to have a copy, the number on the back of the print provides the key for retrieving the negative. Thus, the negatives will always be in serial order as they are accumulated, while the photos are kept in subject categories and can be rearranged as desired.

If there are any other questions or needs concerning the proper care and making of records, please feel free to write to the Archivist at:

Archives
Reformed Church in America
21 Seminary Place
New Brunswick, New Jersey 08901

(201) 246-1779

the Consistory your idea of the best combination. Take time to get the full picture and the best counsel.

You can probably do little about the high cost of printing. Try to choose the best duplication process or combination of processes from the galaxy of possibilities. And exercise strenuous quality control over the material submitted for duplication, e.g. error free typed copy, sharp contrast photographs, clear layout instructions. If a printer gives you proof sheets, get help and give them the prompt but painstaking reading and rereading which will correct every error. Having invested much in the writing, you want the best presentation you can afford.

VI. *Promoting its Use*

Offer your history with personal modesty but mix that with a healthy persistence in getting it used. That first public presentation of the finished copies should be a congregational celebration. If the Consistory has directed that the history be sold, move from the celebration with a clearly defined sales procedure. All present and former members should receive an order blank, an addressed return envelope, and plain indication to whom to write a check in payment. Be glad if some copies remain; there should be a continuing use for these with new members and with study groups. Send a free copy to the Archives (see 9. above), to your state and local libraries, to your state and local historical societies, and to the local newspaper most likely to give it a review.

The publication of your history will be a notable event in your church's life. Certainly the preparation of the history will be an unforgettable chapter in your own. Perhaps it will be a very rewarding one.

Writing a History of Your Church

L. C. Rudolph

Reprinted with permission from the *Journal of Presbyterian History*

L. C. Rudolph

Author of HOOSIER ZION, THE PRESBYTERIANS IN EARLY INDIANA, Dr. Rudolph serves on the staff of the Lilly Library of Indiana University and is a member of the Board of Directors of the Presbyterian Historical Society.

Writing a History of Your Church

THERE PROBABLY ARE several good reasons for wanting to write the history of your church. Its life has been long or exciting or both. There is an anniversary occasion of the church or region or nation so the congregation wants to take its place with those who are contributing to the celebration. Some scholarly members have kept insisting that good general histories must depend on good local histories. Also, we Christians believe that God touches this world and its people, holding them in His hand. It may be refreshing to rehearse what God has done and to remember whose we are.

Whatever the reasons, this essay assumes that your church is to have a history prepared and that you have been commissioned to prepare it.

I. Understanding Your Orders

First you will want to "unpack" your commission. If there is an official action of the Consistory which names you to be historian, read that action carefully. Reconstruct the discussion leading to your commission. If the Consistory has no clear image of the history to be produced, are you to present some definite proposal or proposals to the officers for final decision? Has any money been committed to pay for the history or are you to solicit support as well as do the planning and writing?

[Journal of Presbyterian History, v. 53.4 (Winter 1975)]

II. Making the Model

Try to formulate a preliminary goal and model to give shape to the work. If your history is to be an attractive four page leaflet for wide distribution, it will be wise to do careful layout planning first of all. Resist hastening to an early contract for printing but enlist the ideas of some able print designers. You may want your history leaflet to fit into a standard business envelope and form a normal enclosure with a letter of one page. If so you will want to fold some paper samples with an expert, considering the facts about weight of paper and cost of postage. Plan the photographs or art to make the precise impact you want on the receiver and the potential reader. Moving backward from these format decisions, you will arrive at a specific space and word count available for your history. Such limitation may be the basis for delightful discipline, motivating lean copy with the story line of the history as sharp as a television special.

Early layout planning is equally advisable for a booklet or for a larger bound book. What precise purpose is this history to fulfill? If it is to be given away, how large and how well illustrated can you afford to make it? If it is to be sold, how many copies can you expect to sell and what portion of the cost will your potential customers be able or willing to pay?

An excellent earlier history may need only reissue with a supplement. Two or three available manuscripts by former historians may need only expert consolidation, augmentation, and publication. But a sesquicentennial celebration for a church which has no previous history on file may seem to require a heroic plan to fund and produce a new illustrated blockbuster of a history with a hundred pages. Somehow the purpose and occasion of the history needs to inform its size and format. You will plan best and write best if you have in mind the precise book you are preparing and the precise reader group for whom you are working.

III. Doing the Research

Now that you know what you are to produce and for whom, you are ready to start gathering materials. Avoid rigid separation between "doing the research" and "doing the writing." Many a historian has filled a trunk with "research" only to be stopped in cold terror before that first blank page which begins the "writing." A good idea is a precious and fragile thing. When one comes to you during your research, encourage it by writing it into a few paragraphs of your history in first draft form then and there. You can evaluate,

modify, integrate, or even discard these paragraphs later but you will be stimulating your research by doing some of the writing as you go.

Make a few decisions about the mechanics of researching at the beginning. The current edition of the manual for writers of term papers by Kate L. Turabian, or of the manual of style by University of Chicago Press on which Turabian's is based, will give you a form for research writing. Identify every note or quote with its source—author, title, place of publication, publisher, year of publication, page number. For citations from a magazine include also the volume and issue numbers and the date. If the source is obscure you may wish to record in the identification where you were able to locate the copy. Even if you do not intend to document all your notes, quotes, and facts in your printed history, you will want to file one or more completely documented copies for reference.

If you use cards to make research notes, use large cards with room for substantial notes and identifications. Since most modern copy machines produce $8\frac{1}{2} \times 11$ inch sheets, you may find it most uniform and convenient to make and keep all research notes on $8\frac{1}{2} \times 11$ pages instead of cards. The pages are less expensive than cards and the roominess is beautiful. Whatever note stock you use, be sure to write on only one side so that you can find and arrange the notes easily or even divide them by cutting if that is useful.

Put yourself on the spot to produce a preliminary outline for your history almost at once, just as you would if you were submitting and explaining an idea for a book to a publisher. Even if your first outline has only half a dozen points, these will sharpen your hunter's sense for the research and make convenient pegs for numbering and gathering your notes. The outline can be expanded and refined as you study.

Now you are ready to go hunting. You are likely to work best by producing record units—one or several pages of documented notes on a particular subject. It may help to mark the record units with one or more point numbers from your outline. Make record units for such things as (1) the account of the founding of the congregation; (2) each pastor; (3) each church building; (4) interesting members, officers or families; (5) each major church organization, notably the church school; (6) statistics of the congregation's life and work; (7) major fights and reconciliations; (8) ministries offered within the congregation; (9) obstacles faced and overcome; (10) interaction with notable world and local events; (11) evidence of community impact and world impact.

Always note and document the location of an interesting story. If it livened your attention as a researcher it will probably refresh

the reader's interest as well. You may choose to investigate it or to exclude it later but you will save hours of searching if you make a record unit of a story at once. Also keep a register of pictures and illustrations from the very first day of your research; it needs columns to record the type of picture, the scene or persons pictured, and the precise place where the picture can be found.

Since a single church is such a convenient unit for research, you can set your goal high. You can aim to find and study all significant sources which exist, to "leave no stone unturned." You will want to:

1. Find and read all books of minutes of the Consistory and of such official boards as the Deacons and Elders.

2. Read as many of the church files as can be opened to you including correspondence, annual reports of all organizations, church bulletins, church newsletters, pastoral letters, legal papers, financial accounts, membership lists, programs and prayers for special times.

3. Walk in the church's cemetery, if there is one, being alert for dates, family names, and inscriptions.

4. Find and read references to the congregation in local history sources such as files of the community's newspapers, city and county histories, and the resources of city and county historical societies.

5. Cooperate with the pastor and staff to prepare a description of your writing project to be included in a pastoral letter or the church newsletter; then request repeated two line reminders in the newsletter or bulletin so that church members know you want to see documents and hear stories about the church.

6. Interview some older pastors, officers and church members, taking pains to get a faithful transcript of their remarks.

7. Make a list of the classes and synods to which the congregation has been related and read the published histories of these bodies. Scan the published minutes of the appropriate classes and of the General Synod for congregational statistical data and for any other references.

8. If the church was founded or served by home missionaries, see if there is correspondence from these missionaries to mission headquarters.

9. Write for information to the Archives, Gardner Sage Library, New Brunswick Seminary, New Brunswick, NJ—the main depository for Reformed Church historical materials. In writing give your church's name, founding date, and a list of pastors. Ask if they have any records which may help you in your writing. Tell about the projected size and format of your history and ask if they can loan you some histories produced by other churches. Ask for the name of a good book on American church history and a good book on Re-

formed Church history so you can be sure to get and see these for background.

10. Consolidate and preserve the church records you discover.

As you prepare your record units you may feel strongly that God has called out His people to form His great Church and that the Church universal is directly linked to the working out of God's eternal plan. If so, you may want that conviction of faith to be allowed to show in your local congregational history without apology. Such conviction can be flatly stated; it may show in your interpretation of events. But remember that history written in such a context is not exempt from responsible research. You must still get at the truth as painstakingly as ever and document your assertions of fact. And for the "holy history" parts you will want to enlist some especially competent evaluators. It will be doing God no favor to load the history of His Church with any bad Bible exegesis or weak theology.

And if you decide to stay entirely clear of theology, presenting "just the facts," that still leaves room for great care. There is rarely such a thing as an uninterpreted historical fact. History has always been assorted and colored by those who have preserved it. So it is no wonder that stories about the Church and her members have been lovingly shaped to make an impact and an impression. You can rejoice in that impact or impression and pass it along as you wish. But you will help your reader by not being simply naive and by recording your sources carefully.

Weigh carefully as well how far you can accept the common language of evaluation. If a struggling church has ministered to the lives of dozens or hundreds before dissolving, has it "failed?" If a church has existed for one hundred fifty years and paid off a series of mortgages, has it thereby "succeeded?" It may be better to reveal some of the significant heights and depths of the life of the fellowship than to measure it a success or failure by too simple a gauge.

IV. Writing the Story

Moving from the record units to the narrative history will test your writing skill. The record unit is the stuff of your narrative. However you need to do something more than simply string the units together in a choppy continuum of a history or even unite them in a more clever scissors and paste mosaic of a history. Let us assume that you have written the record units without squeezing out the connectors and the transitions and the high interest detail. Even more crucially, let us hope that the very process of research has given you such a command of the story that you can use the

record units freely within the larger unity. By now the story may be compelling you to tell it and you may have written several narrative parts even while doing the research.

The Art of Readable Writing by Rudolf Flesch (Harper, 1974) keeps being reissued because we need its reminders. You may want to scan it before doing your narrative. Other readability guides will do as well; the Gospels are good examples of straightforward writing. Just do not let the heavy concept of "writing history" get in the way of telling your story.

You will be glad and proud and relieved when you get the first draft of your history written. It is also natural at this stage of fulfilled weariness to settle heavily and to resist revision. You will have had more than enough of the hard work of writing. Changing, especially shortening, the manuscript will seem like dismembering your own child. But this is the very time for creative editing. Have your draft manuscript read by two or three able evaluators—not by your mother or by your dearest friends but preferably by people who make their living by editing. They may be more willing to help if you provide them a clean double spaced copy with good margins for them to mark. Be sure they understand that you want professional criticism because your goal is a first rate history. Read their comments or markings when you are in your most receptive mood and follow up with a personal editorial conference where practicable. Be especially sensitive to those suggestions and judgments in which two readers concur. Revising the draft of your history twice may actually make it twice as good.

V. Getting It Printed

If you have planned your format and layout with a model from the beginning and have written your history to fit that plan, you should be in good position now to move to producing the copies you need. But you may still be faced with a dazzling array of possibilities for publication, most of them expensive. Take another look at the sample histories you have accumulated. Your most economical book production may be photocopied or mimeographed pages bound in plastic spiral spines and paper covers. Or you may have a more handsome book printed by a commercial press. If you have pictures or art work to incorporate, inquire early about the possibility of getting sharp reproductions. Once more, your best counselors will be persons who make their living at copying or printing. Do not contract too quickly at the first sales offer or quotation. Explain that you want to get together all the good options and present to

*Edgar Flansburg
410 Princeton*

RESOURCES FOR HISTORY...

Available from the Archives of the Reformed Church in America

How To Write the Local Church History

A packet of suggestions, hints, techniques to help start the writing of the local church history. These papers include a description of how to begin the project, where to look for information, and how to put it all together.

Celebrating the Local Church Anniversary

This brochure offers several suggestions for making the celebration of a church anniversary a significant event in the church year, offering the past as a challenge to the present for the future.

Preserving and Using Local Church Archives and Records

A packet of materials describing how to take minutes, how to preserve the church's documentary heritage, what records to keep or to throw away, how to appoint a local church archivist/historian, and establishing an oral history program.

The above are available for free from the Archives, however, a contribution to cover postage and printing costs would be greatly appreciated.

Also available:

Guide to the Local Church Records in the Archives of the Reformed Church in America and to Genealogical Resources in Gardner Sage Library of the New Brunswick Theological Seminary. \$2.50

This thirty page book offers information about the holding of both the Archives and the library of particular importance to the genealogical researcher. The guide includes a list of all local church records received and stored in the RCA Archives up through 1978.

Boel's Complaint Against Frelinghuisen, translated and edited by Joseph A. Loux, Jr. \$20.00 (\$15.00 to members of the Society).

This is the first English translation of the entire complaint to 1725. This document expresses an extensive theological perspective on the internal issues then confronting the Colonial Dutch Reformed Church. This represents the first "practical theology" to be written by Dutchmen in America.

All of the above are available from:

Archives
Reformed Church in America
21 Seminary Place
New Brunswick, N.J. 08901



HISTORICAL SOCIETY of the REFORMED CHURCH IN AMERICA

Marion de Velder
Membership Chairman

Dear Consistory Member:

Recently I wrote to the ministers of the Reformed Church informing them of an exciting new organization in our midst. I hope by now you are all aware of the establishment of the Historical Society of the Reformed Church in America. We are growing at a steady rate. In the short span of these first few months our membership already exceeds 200.

The Society is offering a membership to the local church as a means of further broadening our base of support and involvement. It is the Society's hope that you would consider sponsoring a membership for your pastor, librarian, historian, consistory clerk, or consistory members. I hope that you might consider a sustaining membership of \$100 per year or, perhaps, a "one shot" life membership for \$500. (Incidentally, considering our rapid inflation, this may be the "buy" of the century.) However, if you feel that your budget is tightly tied up this year, consider a regular membership for these church officers.

I realize that you may be reluctant to support something which has not yet "stood the test of time." Allow me to list a few of our future projects and publications:

Quarterly newsletter which will be helpful in the church's educational program with its examination of our rich heritage.

Occasional papers which treat various aspects of our history in greater depth than the newsletter articles. These specific studies will help to develop a perspective to view how we arrived at where we are today.

Instructional items offering resources for celebrating church anniversaries, how to put on a "Dutch Day", or other type of "Heritage Day," slide and tape resources relating to the history of our church.

Compilation of a tour guide and registry of historic Reformed sites and structure.

Rev. Benjamin Alicea
Rev. Dr. James Z. Nettinga
Rev. Dr. John Stapert
Rev. Peter J. Yll

Membership Committee
Mr. Harold M. Hakken
Ms. Eloise Van Heest
Rev. Wilbur T. Washington

Dr. Beth Marcus
Mr. James Ver Meulen
Dr. Kenneth J. Weller
Ms. Helen Zander

-2-

This is just a small taste of what we hope to be working on in the coming year. Members will have new ideas and new projects to develop as we continue to grow. I feel the Society will make a distinct contribution to the life and mission of our church through the examination of our common past in a responsible and meaningful manner. We will attempt to look at the past and hold it up as a challenge to the present for a healthier future.

I sincerely thank you for taking the time to consider this request and for considering how you might join us so that we might work together.

Yours in Christ,

Russell L. Gasero, Manager

RLG/jk
Encl.

BRIEF GUIDELINES FOR THE PROPER CARE OF CHURCH RECORDS

1. Appoint a church "archivist." This person would have the responsibility for the collection and care of all church records and materials which have historical value.
2. Designate a place in the church where these records can be kept safely. A fire-proof file or safe would be excellent. The designated place should be locked at all times.
3. The following records should be kept and stored carefully:
 - a. all membership, birth, baptism, marriage and death records.
 - b. two sets of church bulletins and newsletters. One set should be bound.
 - c. the legal papers of the congregation: deeds, mortgages, constitutions, contracts, titles to property, etc.
 - d. official correspondence.
 - e. minutes of the consistory, elders, and deacons and all church organizations with the exception of minute books in current use.
 - f. treasurers' records of the congregation and all organizations and the annual financial reports.
 - g. the minutes of congregational meetings.
 - h. photographs of the ministers who have served the congregation and any parish photographs of special events or groups. All pictures should be dated and all persons in the pictures identified.
 - i. histories of the congregations which have been published.
 - j. a translation into English of all early church records which were written in another language.
 - k. bulletins and programs of special events.
 - l. blueprints and drawings of all church buildings.
 - m. newspaper clippings and publicity of all significant church events that appear in local newspapers.
4. The archivist should also be given the responsibility of determining what files and records are to be destroyed after a period of time. Many contemporary records can be destroyed because they have no value in the long run. There is no need to save everything but care needs to be exercised to determine what is worth keeping. The pastor's secretary should not have this responsibility.
5. The archivist can also be the custodian of museum type objects such as old collection plates, communion ware, framed portraits and pictures, pulpit Bibles, unique furnishings, etc.

Attention: Doris Wahl & Helen Smith

NOV 12 1982

THE REFORMED CHURCH IN AMERICA

ARCHIVES — COMMISSION ON HISTORY

Russell L. Gasero, Archivist
Joseph A. Loux, Jr., Secretary,
Commission on History

21 Seminary Place
New Brunswick, N. J. 08901
(201) 246-1779

9 November 1982

Brighton Reformed Church
805 Blossom Road
Rochester, New York 14610

Dear brothers and sisters in Christ:

It was with joy and thanksgiving that I received your contribution to the establishment of the Archives Endowment Fund. Your generosity and support are sincerely appreciated.

In order to keep you informed about activities in the Archives, The Brighton Reformed Church will receive a complimentary subscription to Historical Highlights. This magazine is the quarterly publication of the Historical Society and the Archives. I trust you will find it a useful addition to the church library.

Again, I thank you for your support. I am confident that the Endowment Fund will be successful and the Archives will make a positive contribution to the ministry of Christ's people.

Peace,

Russell L. Gasero
Russell L. Gasero

THE REFORMED CHURCH IN AMERICA

ARCHIVES — COMMISSION ON HISTORY

Russell L. Gasero, Archivist
Norman J. Kensfield, Secretary
Commission on History

21 Seminary Place
New Brunswick, N. J. 08901
JUL 1 1978 (201) 246-1779

Happy 350th Anniversary!

The celebration of the 350th anniversary of the Reformed Church in America has sparked an interest in examining our church "roots", making it a period of renewed "historical consciousness" among many people within the denomination. In order to facilitate the writing of the history of the RCA as well as to provide adequate means of storage and preservation of important RCA documents, the Commission on History and the Archives exist.

It is the task of the Archives to "collect and preserve the official records and documents of the RCA, its churches, judicatories, boards and institutions."

A portion of the basic records of the RCA are assured preservation in the archives at the present time - these records answer scholars queries, provide grist for the historian's mill, establish authority for church action and serve to document legal and administrative decisions. In a sense, they are the "memory" of the denomination. Unfortunately, there are many gaps in the records at all levels. Some of these gaps may be in the files for which you are responsible. Knowledge of the existence of these records, transfer to the archives or reproduction will help to fill in some of these gaps. Transfer to the archives will prevent their loss, or later destruction, by someone unfamiliar with their meaning and significance, and will make sources of research value more accessible to interested scholars.

A short time ago the Commission on History sent a letter to all Reformed Churches asking for pictures of their sanctuaries. The immediacy of the response was amazing. Over one quarter of our churches have already contributed to our still growing file of photographs of Reformed Churches. This file will serve a number of purposes in connection with our historical records. Not least in importance is the fact that it will give us a central location in which information on the historical and artistic qualities of our churches will be recorded.

To those churches that have responded by sending us pictures, we send our heartfelt thanks. It has not been possible, because of our limited office staff and budget, to send individual letters of acknowledgement and appreciation, but we hope that this letter will be taken as the equivalent of a personal letter of thanks to you all.

To those who have favored us with a partial response, we take this opportunity of asking that you do not forget to complete the good work that you have begun, and to those from whom we have as yet heard nothing we ask again for your help.

We would like to have photographs, interior and exterior, of every Reformed Church. Some magnificent color photographs are included among those which we have received, but black and white are more usual, and for archival purposes are quite satisfactory, unless you feel that color is important for showing some particular characteristic of your building that you want recorded.

THE REFORMED CHURCH IN AMERICA
ARCHIVES - COLLECTION ON HISTORY
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Along with the pictures, we hope that those who have not already done so will give us the information indicated below:

Full name of church
Actual location (street, address, etc.)
City and state (province)
Date of completion of building *1959*
Architect's name *Hilger & Miller?*
Features of special interest - historical or artistic
Articles of historical interest in your possession
Dates for which you have church records

The enclosed records inventory form is useful in keeping us informed as to the records in the possession of churches throughout the denomination, warning us of space needs, and noting those records which you feel are of permanent value. To help us develop an archives which accurately reflects the growth and development of the Reformed Church in America, would you kindly inform us of what records your congregation has retained from past years, their quantity and their date. (If more space is needed, please write on a separate sheet of paper. Indicate inapplicable questions by "N/A".)

We appreciate your taking of time to fill out this questionnaire. Please return it to:

Russell L. Gasero, Archivist
Reformed Church in America
21 Seminary Place
New Brunswick, New Jersey 08901

RG/k
Enc.

Sent 75th & Bulletin cover - 1/20/79

<u>Type and Kind of Record</u>	<u>Kept</u>	<u>Years Covered</u>	<u>Quantity</u> (drawers, ft. etc.)	<u>Not Kept</u>
1. Correspondence				
Pastor	_____	_____	_____	_____
Other staff	_____	_____	_____	_____
General church	_____	_____	_____	_____
2. Minutes				
Consistory	_____	_____	_____	_____
Other Groups	_____	_____	_____	_____
_____	_____	_____	_____	_____
3. Birth Records	_____	_____	_____	_____
4. Baptismal Records	_____	_____	_____	_____
5. Marriage Records	_____	_____	_____	_____
6. Membership Records	_____	_____	_____	_____
7. Contracts, Agreements and Legal Records	_____	_____	_____	_____
8. Reports - type	_____	_____	_____	_____
_____	_____	_____	_____	_____
9. Sermons	_____	_____	_____	_____
10. Scrapbooks, news clippings and church publications	_____	_____	_____	_____
11. Financial Items	_____	_____	_____	_____
12. Photographic Items	_____	_____	_____	_____
13. Educational Material	_____	_____	_____	_____
14. Others	_____	_____	_____	_____
_____	_____	_____	_____	_____

-2-

15. Has your congregation placed any of its records in an archives, library or other repository? Yes _____ No _____

16. If yes, indicate what records and to which institution:

17. If no, would you consider sending your records to the RCA archives for permanent preservation or for microfilming or other type of reproduction in order to help document both the history of your church/congregation as well as the history of the RCA.

18. Your name:

Title:

THE REFORMED CHURCH IN AMERICA

ARCHIVES — COMMISSION ON HISTORY

Russell L. Gasero, Archivist
Norman J. Kansfield, Secretary
Commission on History

21 Seminary Place
New Brunswick, N. J. 08901
(201) 246-1779

6 February 1979

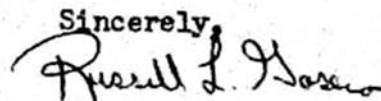
Brighton Reformed Church
805 Blossom Road
Rochester, N. Y. 14610

Dear Miss Horsey:

Thank you for the copies of the bulletin cover and the 75th Anniversary booklet, which are being put into our files. This items will be of use to students and scholars who are interested in the life and work of the Reformed Church in America as evidenced in its congregations.

I hope that you will continue to remember the Archives, and to send us appropriate material. In particular, as your church records become old enough not to be needed for the current operation of church business, you will think of sending them to the Archives (as recommended by General Synod). Here they will be processed and made available to researchers, subject to any restrictions, and permanently preserved. If I can be of any further assistance, please do not hesitate to write.

Sincerely,


Russell L. Gasero

OUR PURPOSE...

The Historical Society brings together individuals interested in the history of the Reformed Church in America. The Society focuses on the preservation and the use of materials which reflect the life and mission of the church. We seek to understand who we are and what we have been doing with the hope that this knowledge will lead to a greater commitment and effort in the future. Members of the Society are aware that the church cannot go forward while remaining ignorant of what it has already accomplished. The Historical Society hopes to fill this need.



*1. Edna Horsey
2. Nel Vogt later*

HISTORICAL SOCIETY
of the
REFORMED CHURCH IN AMERICA

OUR STRUCTURE...

The Society consists of individual members. These members may become actively involved in local chapters. The program of the chapter is determined by its own members while the overall policy and direction is shaped by the Board of Directors. The Board includes members of the denominational Commission on History and those officers of the Society elected by the membership. In this way the Society can remain in close contact with the General Synod and its program agencies and yet still be responsive to the needs of individual members.

OUR PROGRAM...

Recognizing that preserving our records is imperative for an accurate history, the Society will actively support the archival program of the Reformed Church. However, this is just one part of a wide ranging program. There will be activities such as lectures and workshops on the history of the church, local chapter meetings, annual meetings, a quarterly newsletter, publication of monographs and papers touching on some aspect of our heritage, special projects, tours, and restoration efforts. The Society will actively work at increasing the awareness of our common heritage as the Reformed Church in America.

OUR MEMBERSHIP...

Membership is available in the following five categories:

Regular membership	\$10 per year — This entitles you to vote, hold office, attend chapter meetings and events and receive the newsletter.
Family membership	\$15 per year — This entitles your family to the above, except that only one copy of the newsletter will be mailed to each household.
Sustaining membership	\$100 per year — This is offered for those who would like to offer more financial support for the work of the Society. This membership enjoys regular membership benefits and entitles you to receive publications of the Historical Series and the Society at no cost.
Life membership	\$500 once — This will enable you to enjoy the regular membership benefits on a continuous basis as well as receive a 40% discount on all publications of the Historical Series and the Society.
Patron	\$1000 or more — This will help the Society establish a permanent fund. You will enjoy regular membership benefits on a continuing basis, receive all publications of the Historical Series and the Society, and be listed in the Register of Patrons.

Yes, I would like to become a member of the Historical Society of the Reformed Church in America and enclose my check to cover the dues of the following category:

Mail to:

Russell L. Gasero, Manager
Historical Society of the Reformed
Church in America
21 Seminary Place
New Brunswick, N.J. 08901

(201) 246-1779

☐ Regular, \$10 ☐ Family, \$15 ☐ Sustaining, \$100

☐ Life, \$500 ☐ Patron, \$1000

Name

Address

City State Zip

THE HISTORY OF THE R. C. A. IN ONLY 4 1/2 INCHES?

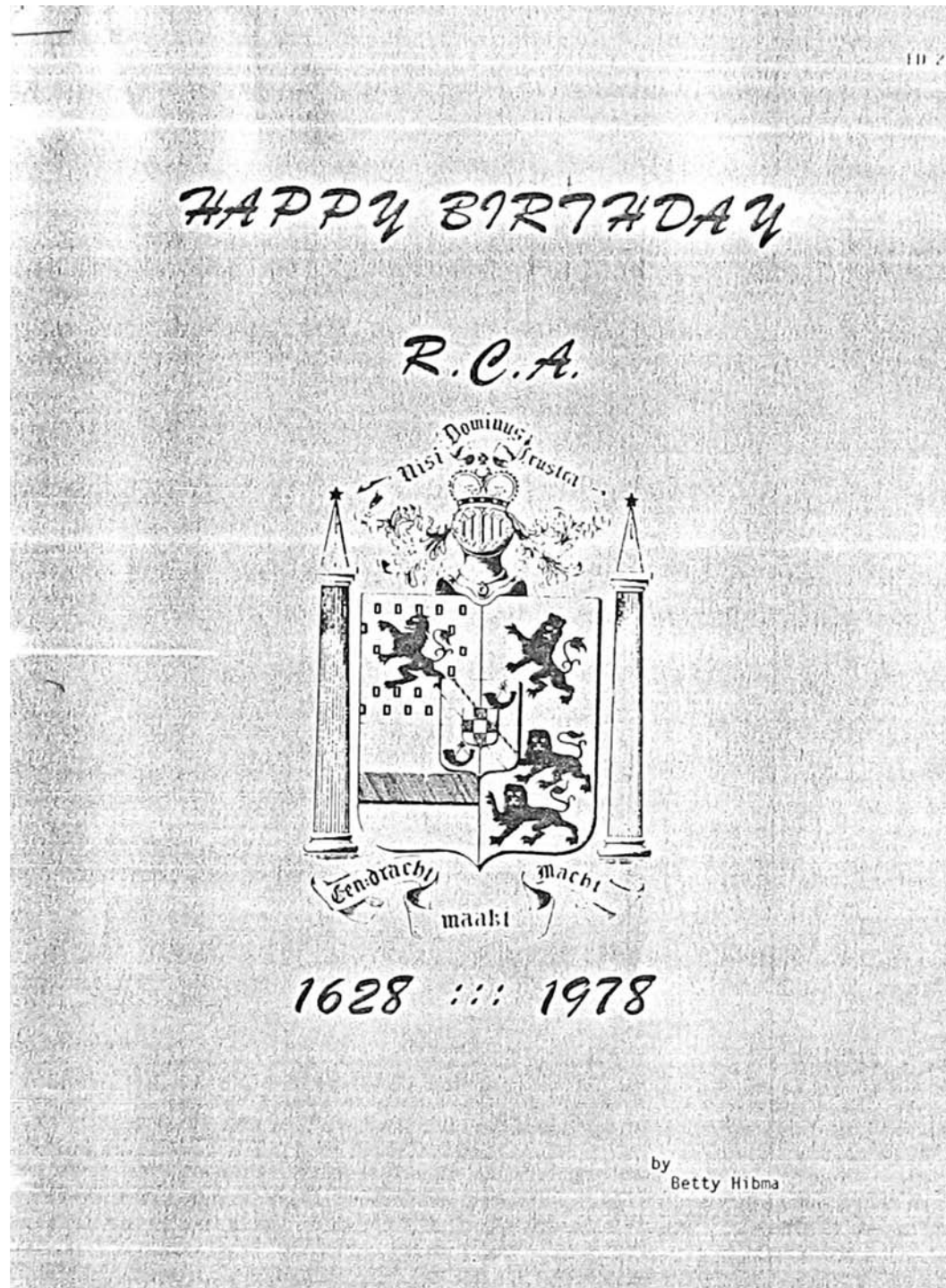
Not a complete history, but a good start. During General Synod, the first seven volumes of the Historical Series of the Reformed Church will be available at a special discount price.

Volume 1	<i>Ecumenism and the Reformed Church</i> , by Herman Harmelink, III	\$2.45
Volume 2	<i>The Americanization of A Congregation</i> , by Elton J. Bruins	\$2.95
Volume 3	<i>Pioneers In the Arab World</i> , by Dorothy F. Van Ess	\$3.95
Volume 4	<i>Piety and Patriotism</i> , edited by James W. Van Hoeven	\$3.95
Volume 5	<i>The Dutch Reformed Church in the American Colonies</i> , by Gerald F. DeJong	\$6.95
Volume 6	<i>Historical Directory of the Reformed Church in America, 1628-1978</i> , by Peter N. VandenBerge	\$15.00
Volume 7	<i>Digest and Index of the Minutes of General Synod, 1958-1977</i> , by Mildred W. Schuppert	\$8.95
Total Price if bought separately		\$44.20

During the week of General Synod, you may order the entire set of seven volumes at the special price of only \$25.00.

These volumes will prove to be an excellent addition to your library, as well as your church's library. Why not order two sets today? When was the last time you could find so much good reading at such a low price?

(All orders will be shipped postage paid when payment preceeds shipment.)



Reformed Church Women

HAPPY BIRTHDAY, R.C.A.

1628-1978

by

Betty Hibma

with lyrics by Camilla Mays Frank

music by Jane Douglas White

Purpose of the program:

1. Praise and thanksgiving to God
2. Celebration: to honor an event
3. To remember the past and look to the future
4. To consider our identity
5. A time of sharing in: fellowship
learning
giving
fun
food

Preparation:

This program leaves room for many kinds of adaptation.

The spoken parts may be done by:

- one narrator
- several narrators
- narration with tableau presentations or pantomine
(costume and stage settings can be added)
- narration alone

The music may be:

- simple guitar with soloist
- with group singing
- piano with voices
- with group singing

MOOD: JOY PRAISE CELEBRATION

More Possibilities:

1. Teach the audience the songs
2. Have one or two people relate anecdotes from Arie Brouwer's book:
The Reformed Church Roots: 350 Formative Years
3. Use the history of your own church in pictures and narrative
4. Use the enclosed questions for audience participation or small group
discussion. (Page 4)
5. Have a special birthday cake and birthday decorations.

THE PROGRAM

STANZA 1 of "The Heritage Song" followed by the chorus

SCRIPTURE: Psalm 119:105-112

NARRATOR:

I am a Reformed Church woman.

We are Reformed Church women in America

Our heritage goes back 350 years.

We are today because of what they were.

Our heritage includes: The Bible we honor and believe.
 The songs we love.
 The catechism we study
 The missionaries who represent us.
 Keeping the faith.
 Telling the Good News.
 Helping those in need.

STANZA 2 - "The Heritage Song"

SCRIPTURE: I Peter 4:10,11

NARRATOR:

Mothers who cared, guided, disciplined, taught by word and example.

Grandmothers who prayed, loved and gave of their time.

Sunday School teachers who studied and shared.

Missionaries who left home for the love of Christ.

Business women who became a light in the darkness.

Guild members who studied the Word, organized financial help, and
 trained to become leaders.

Praise to God the Father;
 to Jesus Christ;
 to the Holy Spirit.

STANZA 3 - "The Heritage Song"

SCRIPTURE: Philippians 3:12-14

NARRATOR:

We look to the future.

Jesus is coming soon. He is waiting for us to:

Accept His forgiveness
Recognize our God-given gifts and talents.
Heal our broken relationships.
Study His Word more intensely.
Welcome the stranger, no matter how different.
Minister to the hurting.
Help the suffering.
Witness and give testimony to what Jesus Christ can do.
Make disciples.
Teach and train the youth.

(Program possibilities (page 1) should be used here, followed by)

PRAYER:

O God, our Refuge and our Strength, who in Christ has brought us into your household, the church, fill us with loving gratitude and praise for every grace and gift you have bestowed upon us and upon all your people from generation to generation.

For the courage of the prophets we thank you. Give us in your church in this day a like spirit of loyalty and heroic zeal. For the testimony of the apostles we give you glory. Help us to continue steadfast in their doctrine and example. For the witness of all the martyrs we sing your praise. Teach us also, O God, to take up our cross daily and follow our Savior with unfaltering steps. For the truth of the Reformers we give thanks to you. Grant us the same spirit of wisdom and understanding in the things that pertain to our external salvation. For those who brought the light of your truth to this land we thank you. Help your church today to hold aloft the light of life, that all may come to know your love in Jesus Christ.

As we gather together here to share in the celebration of the 350th Anniversary of our Reformed Church in America, we give you praise, O Father, for the faith and testimony of those of our denomination who have gone before us in the history of the Reformed Church in America. Of your glory they have told us. Of your goodness they have shown us. Of your love they have spoken to us. You did preserve them in faith and life. Preserve us also, O God. You did keep them in unity of the Spirit and the bonds of peace. So keep us. You did uphold them in many labors and defend them in many trials. So uphold and defend us. You did extend lovingkindness to them in their failures and weaknesses. Even so, forgive us, O God.

When this year of 1978 draws to a close, O Father, we will stand on the threshold of a new era. Help us, O Lord, to move out and claim that future. Help us to take our stand. May we stand before You tall and tell the world we're glad to be alive -- glad to witness in Your Name -- glad to be followers of the cross -- glad to claim the name Christian -- glad to give You our lives.
AMEN.

STANZA 4 - "The Heritage Song"

POSSIBLE DISCUSSION TOPICS

1. Make a composite of what you think is the ideal church.
2. What dream do you have for your church in the next 10 years?
3. What dream do you have for the Reformed Church in the next 10 years?
4. Why do you belong to a Reformed Church?
5. Is the history of the Reformed Church important to you?
6. How do you think the past will affect our future?
7. Which of your personal needs do you look to the church to fulfill?
8. What would you be willing to do as your share?

Order additional copies from:
THE R.C.A. DISTRIBUTION CENTER
18525 Torrence Ave.
Lansing, IL 60438

1500/rc

Lyrics - Camilla Mays Frank
ascap

THE HERITAGE SONG

Music - Jane Douglas White
ascap

1. Three hun-dred fif-ty
2. Our he - ri - tage has
3. We know that Christ will
4. We de - di - cate our

years a - go our he - ri - tage be - gan..... Re -
been sus - tained Through - out the pass - ing years..... By
come a - gain And we have done our part To
lives a - new to meet the task at hand To

formed in spi - rit and in truth, Brave wo - men took their
de - di - ca - ted wo - men who had va - ri - ous ca -
min - is - ter to those in need, to mend a bro - en
wit - ness to God's sav - ing grace, to fol - low His com -

Re-printed by permission
C. Frank & J. White

-/-

Handwritten musical score for a hymn, featuring vocal and piano parts. The score is written on four systems of staves. The first system includes a vocal line with lyrics and a piano accompaniment. The second system continues the vocal line and piano accompaniment. The third system includes a vocal line with lyrics and a piano accompaniment. The fourth system continues the vocal line and piano accompaniment. The lyrics are: "2. Our 3. We 4. We gain..... If you have the faith, God gives the pow'r to help you bear each cross..... Trust-ing in His bound-less love. You'll ne-ver suf-fer loss.....". The piano part includes chords and bass lines. The score is marked with "D.S. al IV" at the beginning and "1600/77/50c" at the bottom right.

D.S. al IV

2. Our
3. We
4. We gain..... If you have the faith,

God gives the pow'r to help you bear each cross.....

Trust-ing in His bound-less love. You'll ne-ver suf-fer loss.....

- 3 -

1600/77/50c



BRIGHTON REFORMED CHURCH

ROCHESTER, N. Y.

BUILDING FUND CANVASS—LENT 1957

Dedication

The pages that follow will open the gates of a new life to us as Christians and a vision of our responsibility for the future of our Church. It will present a challenge for tomorrow. This booklet is affectionately dedicated to the laymen and laywomen of this congregation. By their vision and faithfulness, as well as through their sacrificial giving, they will show their love for God and man.



Canvas Prayer

Father, we know thy love for us is without limit and that Thy leading is always perfect. We know this because of our experience with Thee in Jesus Christ our Lord. Help us to trust Thee completely. Spare us the unwillingness or fear of performing great tasks in Thy name because we allow lesser matters to blind us. Give us the devotion and love and consecration which enables us to do thy will always, through Jesus Christ.
Amen.

A Message From Our Pastor...



Dear Friends:

The story of how the present New Sanctuary Fund was established is well known to every informed member of the Brighton Church. It is a story of vision and faith and whenever these are present in the life of a church great things can be expected to happen.

What is taking place in our parish now is the fulfillment of a dream acted upon by two men five years ago. At that time Mr. Henry DeRoo and Mr. Isaac Hubregsen established the fund which has brought us to an hour in which we have begun to make plans for the erection of our new church building. It would not be right if somewhere in the work of these days an expression of gratitude were not given these men.

It is not for me, nor is it necessary for me, to describe our great need of this new building. To see is to know and most of you have seen. My hope for us all is that we shall make our pledge both to the continuing program of the church and to the new building fund a matter of honest, intense prayer. We believe the God we meet in Jesus Christ is one who can guide our thinking and direct our activity. This is the time for each of us to demonstrate our belief that this is so. Let every one who believes in prayer pray!

Essential to all of this is the construction of a new church building in which to carry on more effectively and helpfully the program of our Lord. And there is something else too. If we pledge as we should we shall be the better persons for it, for to understand the self-giving love of God we must practice it ourselves. If we will agree to give sacrificial giving a try (and the tithe is a good standard for this) we shall find God equal to our trust.

May the years that lie before you as a church be filled with a great sense of accomplishment for Him who has done so much for us.

Cordially,

William C. Hillegonds
WILLIAM C. HILLEGONDS

Our Church History...

OUR FIRST SIXTY-FIVE YEARS

We, of the Brighton Reformed Church, are heirs of a tradition which has been enriched by the devotion and witness of our members and friends through these first sixty-five years. Their prayers and their sacrifices made possible the building of the Church we now call home. This was in a period when material possessions were limited — when cash was scarce — when luxuries we now call necessities were unknown and undreamed of. The Church they sacrificed to build has played a vigorous and strengthening role in the life of our community.

Brighton Reformed has grown with the community. But we know this is not enough. We do not wish to be outgrown by the community of families we are called to serve in God's name.

The Church and congregation had its first beginnings in 1892 when a Chapel was built at a cost of \$3,100. This Chapel is our present kindergarten room. Before this they had met in homes and then in a store building. Classis authorized the formation of our Church and on June 9, 1892 we officially came into being with 55 charter members, one of whom, Mrs. Jacob DeGraff, we are proud to picture on our front cover.

The yearning for growth which has always characterized our church has been evident throughout our history as a congregation. With each succeeding year, and consistent with the demands set upon us, we have moved steadily forward, growing in strength and grace as new challenges were met and conquered. The Chapel, very quickly, became too small and so an addition was built. This was only one of many changes, a parsonage was acquired, on Winton Road North. The basement of the Church was excavated for class rooms, an organ was purchased. In 1930 our present parsonage was built to provide a more modern home

for our minister's family. Our next attempt to meet our growing needs was through the building of the Fellowship Lodge and the acquisition of the Guenther property, upon which we now propose to erect our new Sanctuary and Christian Education building.

"What shall Brighton Reformed do in the future?" This was the question that our former pastor, Dr. Anthony Luidens, asked of us in an article in our Forty-fifth Anniversary year book in 1937. Dr. Luidens wrote then, "The answer to this question is a matter of importance to every member of the church. Your personal answer to that question will decide what the future of the Brighton Reformed Church will be. You can stop with past glory and our church will soon die and pass out of existence. You can be satisfied with the present and remain a church as we are, 'A Family Church,' serving the descendants and close friends of our present congregation and letting the rest of the world go by. Or, we can be a church, grateful to those who have gone before, and asking for ourselves a large share in bringing the blessings of Jesus Christ to all who live in our parish, our community, and in the larger world. Jesus said, 'Go ye into all the world.' Can we, His followers do less and remain Christians? The future of Brighton Reformed is as bright as the promises of God. All things are His. He says also to you and to me, 'All things are yours.' Are we ready to attempt great things for God? He is able. Are you, am I, willing? Upon your answer and mine rests the future of the Brighton Reformed Church."

The question asked so long ago by Dr. Luidens and put so challengingly to us by our pastor, Rev. Hillegonds, in a sermon last fall is the question you must answer now. This is our day of Christian responsibility.

For the Glory of God and in the Service of Man
—LET US RISE UP AND BUILD!

Dear Friends:

There can be no question but that this Building Fund Canvass in which we are engaged is a very real challenge to you and me as Christians; a challenge that cannot be met by hiding our heads in the sand. I could, of course, take shelter in the fact that I have always given what seemed to be "my share" in the work of the Church. But I question if that would give the sense of rightness that I find most important in all that I try to do.

I am convinced that it is my job to work and to give to the spread of the Kingdom of God. I have not heretofore made too deep an analysis of WHY I should give. My giving has been voluntary and was done with a deep regard to the values which worship has brought to me. But to most of us, our giving is a habit we established many years ago. Because habits are strong, too few of us willingly look at our church giving in the light of our present circumstances. The challenge laid upon us by our Canvass to raise funds to build a Church requires that we all give serious, prayerful thought to our personal responsibility.

Not very many of us have had the opportunity to share sacrificially in the building of a church. Yet wherever we may go we can find a Church for our use. These churches exist for us because other Christians made the necessary sacrifices. They sacrificed for their Faith. They built in thanksgiving. Now . . . are we of Brighton Reformed Church a thankful people? Will WE give back to God a part of our treasure?

Our Church has many needs. Not just Brighton Reformed, but the Church at large. We are presently concerned about some of them. But as individuals we must face up to and recognize the GREATEST NEED of all—our own NEED TO GIVE!!!

It has been proven times without number that increased GIVING will develop a greatly increased INTEREST, not only in the church but in our own spiritual welfare. Whether we know it or not, our interest follows our investment. Every family who is privileged to use the Church should look upon this Building Fund Canvass as an opportunity to make the greatest sacrifice of our lifetime for our Faith. The material benefits of these sacrifices will go to all our Church families, both present and future. The SPIRITUAL benefits will come to those who make the sacrifice, BUT . . . it must be a SACRIFICE . . . NOT just a token. Token giving brings very little benefit.



CLARENCE DELYSER
General Chairman

This Canvass is one of the few opportunities for ALL of us to join in the realization of our goal. The Church NEEDS the things we are asking for; WE NEED the benefits which come from a personal act of loving sacrifice. If each of us will, in gratitude for our Faith, make a sacrificial pledge to the Building Fund, we will not only have the happiness of sharing with the Church family in this great achievement, but we will know the heartwarming thrill and spiritual lift that comes from doing our BEST for God.

Yes—this is a challenge to all of us; not just the few. It is an undeniable call to EACH of us to fulfill the two-fold Commandment to love God and our neighbor for the sake of God; an opportunity to discharge the obligations and the responsibilities an all-loving God imposes upon us as HE tests us.

Some will not believe, and, therefore, will not give. They, not the Church, will be the poorer. I urge you to follow your lay-leaders in this exciting and tremendously satisfying endeavor. Discover for yourself the wonderful, priceless feeling that will come to you when you decide to make a self-sacrificing gift to the work of the Church and the Kingdom of God.

Sincerely,

CLARENCE DELYSER

Our Needs...

WE ARE, and have been, a growing Church. This growth presents problems — problems which should bring a measure of joy to us because we are challenged to solve them.

Our greatest problem of growth is in Church Attendance and in the Church School. Not only are our present facilities inadequate and unsatisfactory, but the situation is further aggravated by a crowded condition that is getting progressively worse.

Anyone who has attended our eleven o'clock Sunday morning worship service knows how congested the sanctuary can become. At the present time chairs are needed in the over-flow room, in the aisles and even in the Blossom Road vestibule. And this condition has persisted for some time. In addition to this it is felt by many that we need a more worshipful sanctuary. Our God is one of order and beauty. All of His creation reminds us of this. The place in which His people worship should be suggestive of this order and beauty.

We have reached a point in our Christian Education program where the lack of adequate facilities is seriously reducing its effectiveness. All usable space is presently occupied. Much of it is overcrowded. None of it was planned for educational uses. Inability to separate classes except by means of eight-foot high movable curtains results in constant intrusion of unrelated sound and lesson material into the teaching process. The high noise level and continual distraction of interest to other sights and sounds greatly reduces the effectiveness of teaching skills.

Our church school classes are held in three different buildings, none of which are adequate. For example, our kindergarten children, all twenty-five of them, meet in an entry way, necessitating the closing of the Arbordale Ave. entrance during the Sunday School hour.

There are innumerable drawbacks to proper instruction. Material storage facilities are frequently either poor or non-existent. Sanitary facilities leave much to be desired, as does the lack of adequate and planned space for outdoor clothing. Not the least important are the difficulties of communications and supervision engendered by the wide separation of buildings and quarters housing the Church School.

We have so little time in which to give our children the purposeful religious instruction they must have if they are to be strong, intelligent Christian witnesses in the difficult years ahead. If we are to fulfill our mission as a vital, forward-looking Church—if we are to discharge the clear responsibility placed upon us by our Lord—it is MOST necessary that we provide the proper and necessary tools for the task.

Specifically, these are our needs:

1. A Sanctuary which calls one to the spirit of reverence and of prayer, where we may worship God in the beauty of holiness and in the holiness of beauty, where the focus of attention will be Christian in spirit and in name.
2. A Chapel for private devotions, for small weddings and funerals, for worship of our Church School departments, our Women's groups, our Youth groups—a place of quiet, where the door is always open and welcomes the individual to enter, pray and rest.
3. Church School facilities to meet the highest requirements in Christian Education—for all ages—that our children, our youth, our adults may know the love of God as revealed in Christ Jesus and to learn the ways of God in daily living. Separate rooms for classes, with the necessary furniture, storage space, worship center, bulletin boards, blackboards, and other features incident to the particular age-group and curriculum.
4. A completely renovated and improved kitchen, with all the most modern of conveniences, so that our ladies in serving our dinners and luncheons may be given every assistance for fulfilling these important fellowship events.
5. Church offices for the efficient operation of our Church activities.
6. Off the street parking space.

Those to whom we entrusted the work of study and recommendation have approached the task humbly and intelligently. The results of their studies clearly indicate that we NEED additional and more modern facilities, and that we need them NOW.

The needs of our Church can only be met by each of us making the greatest sacrifice of our lifetime for our faith. If only a few sacrifice, our goal must be reduced and we may well find ourselves losing the battle of Christian witness. If all sacrifice we will reap the harvest of a work well done and a life well spent in the service of God.

Our Church has been richly blessed during its short but full history. We as members of it have been given the opportunity to meet the challenge of our time; and our God will lead us. We cannot meet it in our own strength, just as we could not have progressed thus far in our strength alone. We must pray! We must work together! Our faith and devotion and willingness to sacrifice must be strong! We must be ready to serve with our best efforts and endeavors . . . "lift up thine eyes unto the heavens from whence cometh our strength!"

CHESTER ENGLER
Initial Gifts Chairman

Our Canvass Plan...

In order to raise \$100,000, which is our Building Fund Goal, it has been agreed that we will conduct, between now and April 14, 1957:

AN ORGANIZED, INTENSIVE, FACE-TO-FACE SOLICITATION IN THE HOMES. FOR BUILDING FUND AND CURRENT EXPENSE PLEDGES OVER A 150-WEEK PERIOD, BEGINNING APRIL 28, 1957.

Solicitations will be limited to member-families, prospective church members, parents of our school children, and any other persons and families who consider themselves affiliated with Brighton Reformed Church but are not technically members.

Individual face-to-face solicitation means that there will be no solicitation in groups or meetings. Nor will any solicitations be made by mail. Instead, a sufficient number of our Church men have been enlisted, qualified and organized as canvassers to visit and solicit each family of the Church individually and privately.

The intensive aspect of this Canvass means that we will concentrate our efforts to obtain pledges from every member-family during an intensive twelve-day solicitation period, which will avoid the necessity for a long-drawn-out follow-up program.

This will be primarily a Canvass for 150-week pledges. Families pledging less than \$1,500 will be encouraged to use the 150-week payment method. Contributions and even initial cash payments on pledges will be discouraged during the Canvass period. The use of pledges over a 150-week period is a basic requirement of this Canvass, because it has been proven many times over that the only manner in which the members and friends of a Church of this size can provide \$100,000 for such a program is not by cash contributions, but

by subscription to the payment of SACRIFICIAL amounts over a three-year period.

The Volunteer Canvasser...

During the next few days a volunteer canvasser will call at your home. He will be a member of our Church who has dedicated himself to this effort by making an important pledge to the Building Fund. However, he has extended himself even further. He has accepted the need for FAITH, PRAYER and SACRIFICE so completely that he is also devoting his time and energy as further contributions toward the attainment of our objective.

He is a part of this great effort because he wanted to be. He was chosen for the work because of his dedicated approach to the task. He stands very tall in our Church because he has taken on an obligation, in thankfulness, in hope, and in the deeply rooted belief that what he is doing is the right thing for Brighton Reformed Church.

Prior to making his calls the volunteer canvasser will have spent many hours in training and will have acquired a complete knowledge of the nature of the project we have undertaken. He will be equipped to explain the aims and objectives and to answer your questions.

The volunteer canvasser will be someone you know and have respect for. Look upon him as a friend. His task is not an easy one—it is, however, accompanied by a deep sense of accomplishment—not for himself but for the Church and the Christian Faith.

Welcome the canvasser into your home. He has a very moving story to tell you; he wants to share it with you so that you may catch some of his deep dedication to this cause which is yours and mine.



*Church School
or
Cooking Classes?*

*Inadequate!
Overflow!
Confusion!*



Our Responsibility...

THERE is nothing complicated or "high-pressure" about our financial plan. We are simply asking that every member and friend of Brighton Reformed Church set aside a generous and sacrificial portion of their income each week for a period of 150 weeks, and that they give the Church a true priority on their contributions during that time.

These gifts must be **OVER AND ABOVE OUR PRESENT CONTRIBUTIONS**. The program of the Church **MUST** go on. Any curtailment in our present giving would indeed be shortsighted churchmanship.

Beginning about the time you receive this booklet, every family in any way affiliated with Brighton Reformed Church will be visited and given an opportunity to become a part of this great program to build a new Church Building.

Payments may be planned in accordance with the wishes of the individual subscriber. Since the amount needed for the new Church is a large sum if thought of in terms of cash gifts we would jeopardize the probability of reaching our goal if we attempted to make total gifts in a lump sum. Total gifts can be much larger if weekly payments are kept in mind. Then too, giving is part of the act of worship. Just as we gather together to worship each week so we should get into the habit of giving sacrificially when we worship.

Pledge cards will be presented to members and friends of our Church in their homes. It should be remembered that making a pledge in this Canvass is **NOT** like signing a note for the amount subscribed. We are asking only that you indicate on the pledge card how much you feel you will be able to give during the 150-week period. If your financial circumstances change for the worse, or if you suffer any misfortune which would make the continuation of payments an undue hardship

upon you, your subscription may be reduced or discontinued by notifying the Church Office. However, if your financial circumstances change for the better, we hope you will want to increase your subscription.

It is our earnest desire to provide for future generations—just as past generations provided for us. Each of us must give in proportion to his ability to give sacrificially—each must make a real sacrifice in his giving.

Our greatest need is the **NEED to GIVE**.

We will be successful in reaching our goal to the extent that we have and do **THESE THREE THINGS**:

FAITH . . . in our Church—in our God to bless our work. In ourselves—that we can build a Church. That we will build it by our own efforts, and by God's help.

PRAYER . . . we will pray for the success of our Canvass, because we believe that only through prayer can we draw down strength from the heart of our Father in Heaven to do great things for Him.

SACRIFICE . . . with a strong faith, and continual prayer, we will be ready to sacrifice in order that our dream of a new Church will be realized.

We have been entrusted with a great responsibility. We can do no less than face up to it in the finest Christian tradition. Nothing is impossible with God's help, and nothing is impossible for us at Brighton Reformed Church. This is, indeed, our greatest venture for Christ. Great because it is for our children and the future; great because it calls for greatness on our part, for great sacrifice, for greater giving . . . for the Truth and the Faith we live by.

And giving greatly we gain greatly. What greater satisfaction could we have than that we gave unstintingly to the Church at the time She needed our help most?

Third Grade class meets in basement of present church. Curtains do not keep out noise!



Nursery care provided during the second worship service is now located in the Guenther House. Help us provide these children with a cleaner, brighter, more efficient room.



This 5th grade class meets in former "cold room"—heater on table in back provides needed heat. A Kindergarten class meets in same room during the second worship service.





The Guenther House is used to capacity each Sunday. The Men's Bible Class moved from Fellowship Lodge to make room for growing Junior-Senior High Departments.



Adult Women's class must meet in rear of church auditorium and are interrupted when worshippers come for second service.



Kindergarten class shows crowded conditions with practically no work or play space.

How Much Shall I Give?

THE PARAMOUNT QUESTION is NOT: "How much does my Church need?" It is: "How much do I need to give as a faithful Christian?" The answer comes to us when we gladly accept this responsibility of our Faith as an opportunity for demonstrated Christian Stewardship. The Christian Standard of giving begins with \$2.00 per week for each \$1,000 of gross annual income. In most cases, sacrificial giving cannot be achieved until this standard is met or exceeded. This kind of giving calls for strength of will and courage to sacrifice.

Invariably, this kind of giving strengthens faith and brings an interest that permits a Church to grow and render a greater Christian service. Sacrificial giving is what we do when we think in terms of how much we can give those we love. Selfish giving asks how little we can give and get by.

Sacrificial giving results in a pledge for a larger amount than we thought possible for us. In our Building Fund Canvass our pledge should be for the largest weekly amount we have ever given and, if we are over 60, for the largest amount we can ever expect to give.

Our pledges will reveal our gratitude to God for His blessings. It will also reveal the measure of our appreciation and concern for the work of His Church.

How Much Shall I Give?

The possibility of reaching our financial goal

is entirely dependent upon increasing the Standard of Giving among the member families and friends of our Church. There will be no high pressure solicitation, but we will not pledge more than a fraction of the required amount unless we recognize these basic facts:

1. GIVING IS A HABIT—usually a weak token-giving habit!
2. POCKET-BOOK-PROTECTION IS AN INSTINCT—usually a strong one!
3. OUR INTERESTS FOLLOW OUR DOLLARS—better-than-token giving will help increase our interest in our Church, and even more important, in our own spiritual lives!
4. IT IS EASY TO CRITICIZE, but hard to give sacrificially!
5. UNTIL A CHRISTIAN FAMILY is making a SACRIFICIAL pledge to the Church, they are impoverishing their Christianity every time they use any Church facility. They are content to utilize what others have done without accepting adequate responsibility themselves.

In the final analysis, the amount of our gift, considering our means, comes down to the question of how we feel about God and His Church. We shall know that we have given enough when we feel we do not have to apologize for our gift to God or man.

It is our hope to provide for our Church as we have been provided for. In proportion to our giving ability let us give!

How to Make Your Gift ..

In the careful—and prayerful—consideration of "How much shall I give? we should think of several points, for the size of our pledges will depend upon:

1. Our Christianity
2. Our interest in the church program
3. Our recognition of the need
4. Our financial ability
5. Our method of paying the pledges
6. Our willingness to sacrifice
7. Our desire to encourage others to sacrifice
8. Our willingness to trust God and believe His promise
9. Our faithfulness in prayer.

One of the greatest experiences in the life of a Christian is that of helping to build a church facility—not the edifice alone but "a house not made by hands, eternal in the heavens." To extend the services of his Church in the community is to widen his own horizons of Christian living and fellowship.

Remember that the greatest effect of sacrificial pledging is upon the donors themselves. The spiritual value of sacrifice has been known to man since before Christianity. There would be no Christians today if it were not for the great sacrifices of the early Church leaders. You and your family are requested to begin now giving serious, prayerful consideration to the amount you will endeavor to contribute for our Church.

A fellow member, who has made his pledge, will call at your home between now and April 14, with a card for your pledge.

Your Church does not challenge your ability to give . . . it challenges your willingness to give as a follower of Jesus Christ!

Tax Advantages

The Income Tax Act provides a deduction for church donations up to 30 percent of net income. The tax consequence of your giving will vary from a minimum of approximately 18 percent to a much higher figure depending upon the rate applicable to the highest bracket of your taxable income.

For example: If the highest rate applicable to the family man's income is 20 percent, the actual cash outlay for a gift is reduced to 80 cents of every dollar contributed; if the highest rate applicable is 30 percent, then the actual cash outlay for a gift to the Church is reduced to 70 cents of every dollar contributed, etc.

Also, there are many advantages in contributing property and securities.

If you study this feature as it applies in your own income tax circumstances, you will be surprised how important and worthwhile it is!

This chart may be helpful in deciding on the amount of your pledge.

Weekly Pledge	150-Week Total
\$67.67	\$10,000.00
50.00	7,500.00
40.00	6,000.00
33.33	5,000.00
30.00	4,500.00
25.00	3,750.00
20.00	3,000.00
15.00	2,250.00
12.00	1,800.00
10.00	1,500.00
8.00	1,200.00
6.67	1,000.00
5.00	750.00
3.00	450.00
2.00	300.00

Our Canvass Organization

REV. WILLIAM C. HILLEGONDS

Minister

CLARENCE W. DE LYSER

General Chairman



CHESTER ENGLER
Initial Gifts Chairman

CANVASS COMMITTEE

Jacob DeVuyt, *Chairman*
Chester G. Engler, *Initial Gifts Chairman*
Jacob Scheerens, *Special Gifts Chairman*
E. Leroy Hand, *Teams Chairman*

Robert Ayette, *Division Leader*
Ray Tell, *Division Leader*
Robert Porteous, *Publications Chairman*
Chester G. Engler, *Canvass Treasurer*

TEAM CAPTAINS

Marene Ashbrook
William Pearson
Alexander Anderson
Fred Howlett

Isaac Hubregsen
Carl Pearson
John Dixon
Paul Nelson

ARRANGEMENTS COMMITTEE

Mrs. Chester G. Engler, *Chairman*

Mrs. George Bosse
Mrs. Wallace Court
Mrs. John Lauweret

Mrs. Charles Moore
Mrs. Isaac VanBortel
Mrs. Roland Woodhams

HOSTESS COMMITTEE

Mrs. Clarence DeLyster, *Chairman*

Vice-Chairmen

Mrs. Maylon Howell

Mrs. Isaac Hubregsen

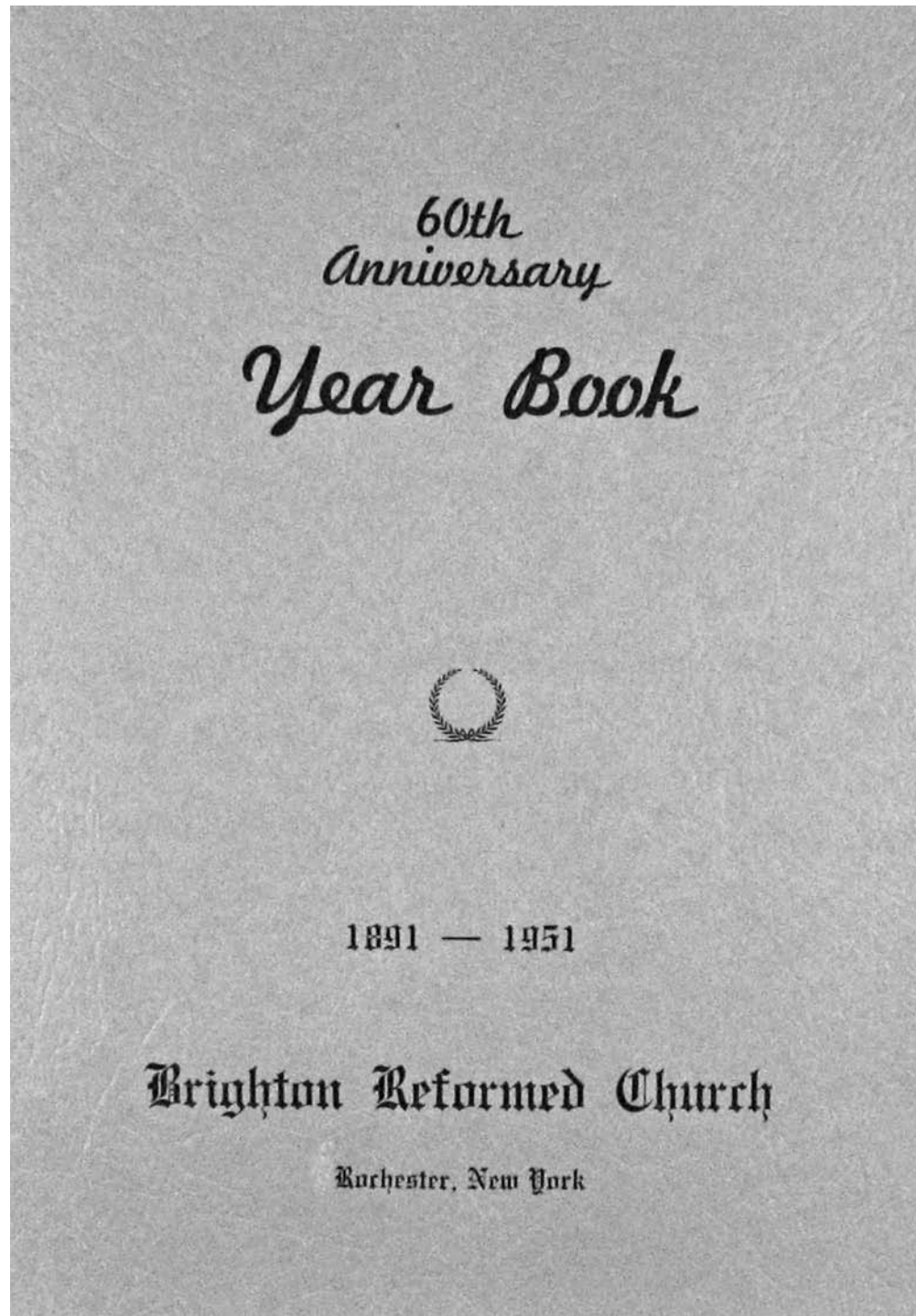
Mrs. William Wahl

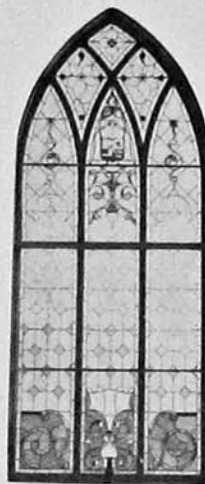
Mrs. Alexander Anderson
Mrs. Edward Anderson
Mrs. Marene Ashbrook, Jr.
Mrs. Robert Ayette
Mrs. Guy Bardwell
Mrs. Arthur Brouwer
Mrs. Damon Burton
Miss Sarah Cambier
Mrs. Edward DeBrine
Miss Janna DeGraff
Mrs. Donald DeVries

Miss Nancy Neff
Mrs. John Olyslager
Mrs. Carl Pearson
Mrs. William Ross
Mrs. J. G. Sayles
Mrs. Marvin Scheerens
Mrs. Carl Trost
Mrs. Robert VanBortel
Mrs. John Zonneville

Mrs. William Wahl
Miss Nancy Neff
Mrs. John Olyslager
Mrs. Carl Pearson
Mrs. William Ross
Mrs. J. G. Sayles
Mrs. Marvin Scheerens
Mrs. Carl Trost
Mrs. Robert VanBortel
Mrs. John Zonneville

Duplicates - Church Bldgs -





This Book is Dedicated

In grateful tribute to our spiritual forefathers --- founders, pastors and loyal members --- whose faith in God, loyalty to Christ and devotion to His church left us a glorious heritage.

CHARTER MEMBERS

Mr. and Mrs. Jacob Albright
 Mr. and Mrs. Marinus Asbroeck, Sr.
 Mr. and Mrs. Abram Baart
 Mr. Peter Beune
 Mr. Abram Cambier, Sr.
 Miss Elizabeth DeBack
 Mr. Josias DeBack
 Mr. Paul DeBack
 Mr. and Mrs. Jacob DeCook
 Mrs. John DeCook, Sr.
 Mr. and Mrs. Peter DeCook
 Mr. and Mrs. Jacob De Hollander
 Mr. and Mrs. Isaac De Mallie
 Mr. and Mrs. Adrian De Mey
 Mr. and Mrs. Abram De Potter
 Mr. and Mrs. Isaac De Roo

Mr. and Mrs. John Faas
 Mr. Rokus Hallings
 Mr. and Mrs. Leonard Johnson
 Mrs. James LeRoy
 Mr. and Mrs. Peter LeRoy
 Mr. and Mrs. William H. Rowerdink
 Mr. and Mrs. Jacob Van Bortel
 Mr. and Mrs. Adrian VandenBroecke
 Mr. and Mrs. Jacob VandenBroecke
 Mr. and Mrs. John Vanderlinde
 Mr. and Mrs. John VandeWalle
 Mr. and Mrs. Jacob Van Eeden
 Mr. Peter VerMeulen
 Mr. and Mrs. Adrian Versluis
 Mr. and Mrs. John Willink, Sr.
 Mr. and Mrs. Isaac Zonneville, Sr.



Rev. John Van Westenberg
1891 - 1895



Rev. D. Lawrence Betten
1897 - 1910



Rev. Andrew Stegenga
1911 - 1918



Rev. Henry C. Jacobs
1920 - 1927



Rev. Richard J. Blocker
1927 - 1929

Historical Notes

Each one of us leaves some fond memory, trait of character or indelible impression upon certain lives as we meet, learn to know them and then pass on to other fields of our life's work. Pastors, more than most others, leave those impressions by which we build our lives in later years and upon which we construct guiding rules for our children. All the pastors of our church have left untold treasures of living examples of this type. You and I have been impressed in different ways; but each has been led unquestionably nearer to God as these lives have been lived and words of wisdom and love been given to us.

To say any material change stands above other points of service, or that one project outshines another would be unfair, since many effects have been wrought by more than one pastor's efforts. Here are a few of the events occurring during the several pastorates of these servants of God.

Our church corner stone dates the year Rev. Van Westenberg joined us. During his third year statistics show we had the largest annual membership increase in our church's history.

Rev. Betten was first to use the new Winton Road parsonage. Electric lights were installed in the church, and the Classis declared our church self supporting under his guidance.

Rev. Stegenga served us during World War One and during that time organized and taught the largest men's bible class in our history.

Rev. Jacobs guided his flock through the transition from Dutch to English services. During his work here the Far and Near group was organized. Daily Vacation Bible School and Week-day Classes in Religious Education were also undertaken, marking the transition toward the community wide service our congregation supports today.

Rev. Blocker will be remembered for developing that social Christian friendship expressed by the enjoyable suppers, parties and mixed group gatherings now characterizing our church as the "Friendly Church."

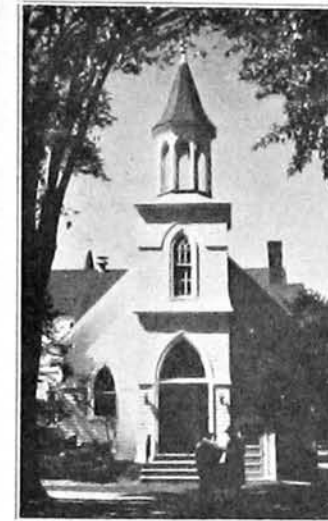
Following Rev. Blocker's services with us the elders cared for both the pastoral and lay work in a most masterful demonstration of what laymen can do. The new parsonage on Arbdale Avenue stands out as their offering during this period ending in 1930.

The worth of these efforts and the great foresight of all these men is daily being proven by our present pastor as he continues to find more and more opportunities to serve his congregation and the community at large.

PAGE 2



Rev. Anthony Luidens,
D.D.



Mrs. Mae Luidens

Our Tribute

"His not to fawn or seek for power
By fashions suited to the varying hour.
True to his vows and prompt to every call,
He watched and wept, he prayed and felt for all."

—Oliver Goldsmith

Samuel Johnson, the English author of Litchfield, writes of Omar son of Hassan, that at the age of seventy-five he began to seek the converse of the wise and the gratitude of the good. This will never be said of our pastor and his wife who, for these many years, have served with such zeal and selflessness that no seeking will be necessary on their part. Without waiting for them to attain that age, many endeavor now to repay in some small way the numerous occasions when invaluable services have been performed.

Dr. and Mrs. Luidens have lived among us these more than twenty years, sharing with all, the joys that came their way and bearing, wherever found,

some burdens from the hearts of others. They have never refused the task of the hour, desiring a more ambitious one to appear.

Their plans have not always succeeded, though endless hours of labor were spent. Their hopes have never faded that some blessing on others might be sent. Cares have never left them free for many hours. Health and strength have been granted them to work today and to pray that another day be given in which some greater task might be begun. In turn, such constant attention has been given to God's work among us, that many, seeing their labor, desire with the poet Hutton, to ask . . .

"Oh, show me where is He,
The high and holy One,
To whom thou bend'st the knee,
And prayest, 'Thy will be done!'
I hear thy song of praise,
And lo! no form is near:
Thine eyes I see thee raise,
But where doth God appear?"

Oh! teach me who is God, and where his glories shine,
That I may kneel and pray, and call thy Father mine."

PAGE 3



Brighton Reformed

"The Friendly Church"

REV. ANTHONY LUIDENS, D.D., Pastor



1951 Consistory

President and Pastor	Rev. Anthony Luidens, D.D.
Vice President and Pulpit Supply	Maylon Howell
Ushering and Sacraments	Mervin Baker
Treasurer	Edward De Brine
Youth Work	George Field
Fellowship Lodge	Leroy Hand
Evangelism and Benevolence Treasurer	Isaac Hubregsen
Publicity and Radio	John Olyslager
Men's Work and Delegate to Classis	Samuel Rounds
Property and Improvement	Harold Smalley
Financial Secretary and Finance Chairman	Gordon Tait
Music and Clerk of Consistory	Clarence Talsma
Boy's Work	Roland Woodhams
Sexton	Joseph Steehler

PAGE 4

Rev. Edwin Luidens
Ruth Luidens
Carol
and
Donnie



Our Arabian Missionaries

Our 60th Anniversary year was brightened immeasurably by the return home from Arabia of Rev. Edwin Luidens and his wife Ruth, with their children, Donnie and Carol. "Ed" and Ruth have held our attention constantly during their years of preparation for Mission Work and news of their activities has been eagerly received while they were in the Near East going about their labor of love in our Lord's work. It was certain then that our groups would plan for them to tell of their experiences in that far-off field. They never disappointed us by being too busy, even though their schedules were full and the physician's caution to rest as much as possible was a real necessity.

Our women's societies have been enlightened by Ruth's reports of her work with the women. Ed. has given us an insight into his work with the men. Kings and princes and paupers alike heard of the Master while receiving some physical service. The esteem in which they are held in that far-away land is evidenced by the fact that a princess, visiting this land last summer for the first time, enjoyed her stay in New York because

of Ed's and Ruth's having known her and her brother while over there.

International conferences, interdenominational delegations and state-wide rallies have all heard the story of the need of the Moslem World and must, we feel, be much more sympathetic with these people now that their personal stories have been told. We are assured by Ed and Ruth that our continued interest in them has given the much needed extra energy and even greater desire (if that were possible) to get back into the new field at Amara to which they have now journeyed.

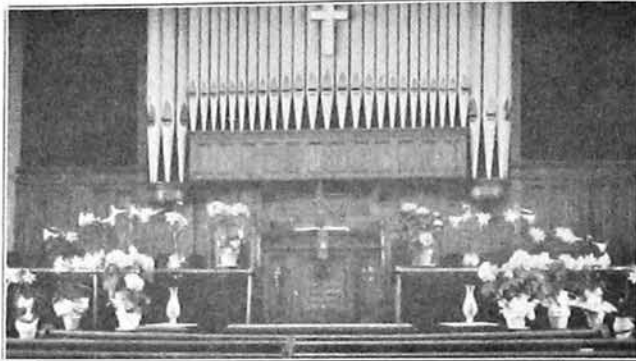
Our Missionaries are sponsored in their work by four churches. Each has given some added funds or equipment. We are glad to have been able to pay \$800 toward the car pictured below, \$200 for a tape recorder with extra rolls, and \$500 for personal needs during the next five years.

May their hearts be lighter and our prayers and works much stronger as we all work together in the Master's vineyard.



New Service Car for Mission Work

PAGE 5



Our Church

Many common church problems would be eliminated if all church members would realize that the church is theirs. Each member has equal privileges with every other member, and each has his own responsibilities. Some people act like visitors when they go to their own church, and sometimes get their feelings hurt because they are not shown all the courtesies due visitors. This only indicates their attitude toward their church and its work. To have any members of this kind, and we find some in every church, handicaps the work and growth of the church.

A member who has the right conception of his church and its work loves it and is loyal to it in every way. He realizes that if his church is to increase in number and in spirit as it should, he must do his full part. If he has really arrived at the right attitude toward Christ and His church, he will be as slow to criticize the members of

his church as he is the members of his family. He will ever be looking after the church's best interest. His example will be one of the church's assets. He will help by attending the services and inviting others to attend, and will do his part in making his church a friendly church with a warm welcome for all.

The loyal member will support his church, not according to what he has given, nor according to what he believes will appear respectable. He will give all that he is able in the light of God's word and his own conscience. This question is often asked and it is a good one: "What would my church be like if every member was just like me?" A church is always like its members. God always blesses the individual who is loyal to Him and the church. Let us resolve to make our church better and a greater power for good in the community by being better members.

Our Church School

General Superintendent	Maylon Howell	Missions Program Chairman	Mrs. Geraldine Jund
Asst. General Superintendent	Leroy Hand	Special Program Chairman	Mrs. Mary Urquhart
Secretary	Miss Agnes Waittitz	Church Nursery	Mrs. Ellen Hankamp
Treasurer	Gordon Tait	Crade Roll Superintendent	Mrs. Ruth VanDeWall
	Missionary Treasurer	Miss Sarah Cambier	

ADULT DEPARTMENT

Superintendent, John Olyslager
Asst. Superintendent, Lawrence Faba

Teachers—

Miss Sarah Cambier
Leroy Hand
Dr. LaMar Hankamp
Mrs. Loretta Howell
Rev. Anthony Luidens
Mrs. Mae Luidens
Mr. and Mrs. Kenneth Mart
Carl Pearson
Arthur Stickney



ADULT DEPARTMENT

JUNIOR-INTERMEDIATE DEPT.

Superintendent, Mrs. Frances Tait

Teachers—

Arthur Brouwer
Mrs. Martha DeRoo
Mrs. Frances Faba
Mrs. Susan Quant



JUNIOR-INTERMEDIATE DEPARTMENT

PRIMARY DEPARTMENT

Superintendent, Mrs. Florence Woodhams
Pianist, Miss Ann Tell

Teachers—

Miss Ruth DeRoo
Miss Betty Hand
Miss Ann Tell
Mrs. Mary Urquhart



PRIMARY DEPARTMENT

BEGINNERS DEPARTMENT

Superintendent, Mrs. Nellie Logothetis

Teachers—

Mrs. Margaret Anderson
Mrs. Mildred Cole
Miss Evelyn Hubregsen
Mrs. Mae Hubregsen
Mrs. Clara Ross
Mrs. Gladys Sayles



K. W. CLASS

Teacher	Mrs. Loretta Howell
President	Mrs. Gladys DeVuyst
Vice President	Mrs. Carol Scheerens
Secretary	Miss Lucille Marson
Corresponding Secretary	Mrs. Nellie Logothetis
Treasurer	Mrs. Grace Revier



SENIOR

Advisor Kenneth Mart
President Ronald Hand
Vice President Harlan Fisher

"C. E'rs"

Secretary	Evelyn Porteous
Treasurer	Kay Minnema

MEN'S BIBLE CLASS

Teacher	Dr. LaMar Hankamp
President	Henry DeRoo
Secretary-Treasurer	Ray Tell



GOLDEN RULE CLASS

Teacher	Miss Sarah Comber
President	Mrs. Ruth Hand
Vice President	Mrs. Frances Faba
Secretary	Mrs. Elsie DeBraal
Assistant Secretary	Mrs. Laura Mitchell
Treasurer	Mrs. Marjorie Fiach
Assistant Treasurer	Mrs. Ruth VanDeWall
Mesdames Sunshine	Mrs. Ethel Baker
	Mrs. Mae Hubsgeren



SPEAKER Rev. Carlton Harrison
TOASTMASTER Chester Engler



SARAH CAMBIER
Feted for many years of C.E. work.

SUNDAY NITE CLUB

President	Roland Woodhams
Vice President	George Field
Secy.-Treas.	Mr.-Mrs. John Lauweret
Program Chairman	Jacob DeVuyst



MEN'S CHORUS
and
LAYMEN'S SUNDAY SPEAKERS



DAILY VACATION BIBLE SCHOOL

Superintendent Mrs. Elsie Rehberg
 Assistants: Mrs. Mildred Cole, Miss Harriet Jones, Mrs. Janet
 Langlois, Mrs. Doris Wahl, Mrs. Florence Woodhams.



Fellowship Lodge



COMMITTEE

Rev. Anthony Luidens
Arthur Stickney
Leroy Hand



CONTRACTORS

Nicholas Koper
Rudolf Sassenhausen
David Ferguson
James DeWitte, Sr.
Thomas Koper
Elmer Lerch
James DeWitte, Jr.

Fellowship Lodge

Fellowship Lodge is the realization of several years of planning and working so that Brighton Reformed Church could offer a service center for all types of community activities sponsored by the organized groups in our church.

Along in 1943 Miss Mattie Guenther, living across the street from the church, also saw this need and offered the 3 1/4 acres of ground on which she resided as a site for this work. Her offer was accepted and the deed for the property transferred to the church at a total cost of approximately \$2800. This amount was to pay off the mortgage caused by pavement assessments.

Ground was broken in the Spring of 1949 with

Koper Builders as general contractors, assisted by volunteer manpower under Jacob DeVuyst. Arthur Stickney was the architect. The building progressed sufficiently to hold the 1951 Daily Vacation Bible School classes in June, followed by a Consistory meeting in July, then Sunday School class meetings, parties, and the C. E. 60th Anniversary Banquet on October 5th. The first public use was Sunday, July 20, on the occasion of the dedication service for Edwin and Ruth Luidens' car to be used for Foreign Missions work in Arabia. Thus its first use indicates the desire of those who contributed toward its erection and equipment to be of service to others that they might learn to do likewise.

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FIESTA TIME



HENRY DE ROO and ROLAND WOODHAMS, Co-Chairmen
GORDON TAIT, Treasurer JOHN OLYSLAGER, Editor

Fellowship Fiesta Time

The energy within our group of church organizations was demonstrated during Fellowship Fiesta Time. Doing for the other fellow is always a lot more fun, even if hard work, than seeking personal gain.

Most of us remember our parts in the events. We list several of the activities: individuals performed no small task in laying out the Searles Park grounds, erecting the booths, providing and collecting materials and equipment, policing the property and caring for and returning all borrowed items; some women provided the food for the tables or baked goods and the Far & Near group served them; Cubs and parents sold pop and chili; men roasted hots and hamburgers; C. E.'ers attended games; Young Adults had kiddie rides; the Golden Rule class served waffles and ice

cream; the K. W. Class sold peanuts, popcorn and candy; the Ladies' Aid served doughnuts, cake and coffee; the Missionary Society offered plants and flowers; individuals demonstrated trinkets and gadgets; these efforts were announced to the public ear by the P. A. booth, and to the eye by the ticket committee activities and by the "Community Call" bulletin, which was prepared by others of the Young Adults, ably supported by enthusiastic ad canvassers from all groups, and by the Boy Scouts and Cubs in charge of distribution.

All these, along with a most responsive and generously cooperative community spirit combined to make the Fellowship Fiestas of 1949 and 1950 real successes. The proceeds approximating \$3500 were used in the erection of Fellowship Lodge.



PAGE 11

Our Women's Groups



LADIES' MISSIONARY SOCIETY

President Mrs. Carrie Bloakman
 Vice President Mrs. Gertrude Clow
 Secretary Mrs. Ethel Baker
 Treasurer Mrs. Ann VandenBroecke
 Assistant Treasurer Mrs. Mary DeCook

LADIES' AID SOCIETY

President Mrs. Mayme Smith
 Vice President Mrs. Gertrude Clow
 Secretary Mrs. Nettie Brant
 Assistant Secretary Mrs. Wm. Butts
 Treasurer Mrs. Alice Zonneville
 Assistant Treasurer Mrs. Irene DeGraff



FAR AND NEAR CIRCLE

President Mrs. Ruth Delyser
 Vice President Mrs. Evelyn Madera
 Vice President Mrs. Martha DeRoo
 Secretary Mrs. Ada Atman
 Cor. Secretary Miss Nellie Underhill
 Treasurer Mrs. May Fisher
 Sunshine Treasurer Mrs. Margaret Hegeman

PAGE 12

60th ANNIVERSARY BANQUET



Mrs. Mae Luidens

Rev. Anthony Luidens

Henry DeRoo
(Chairman)

Mrs. Signe Pearson

Carl Pearson
(Toastmaster)Mrs. Martha DeRoo
(Co-Chairman)

BANQUET SPEAKERS AND THEIR WIVES

Mrs. Jacob DeGraff
Charter Member

Rev. Jacobs - Rev. Blocker - Rev. Luidens

Mrs. Libby Willink
Charter Member

"THE REST OF US"



BETTY TALSMAN



GIRL SCOUTS

JEAN KUBITZ, Captain
MRS. GRACE HEBING, Committee Chairman

CUB SCOUT PACK No. 74

ROLAND WOODHAMS, Cub Master
ROBERT GLASER, Asst. Cub Master
STANLEY ALBRIGHT,
Chairman Pack Committee



BOY SCOUT TROOP No. 74

JAMES WHITLEY, Scout Master
EDWARD PLANT, Asst. Scout Master
ARVID SEABLOM, Committee Chairman

EXPLORER SCOUT TROOP No. 74

WALTER BLAKELY, Explorers' Advisor



"The Field is the World"



OUR COMMISSION

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."

St. Matthew 13, Verse 38

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Anthony Lunders

This collage consists of 24 individual black and white photographs arranged in a grid-like fashion. The photos capture a variety of social and community moments:

- Top Row:** A group of women in formal dresses; a man in a suit standing with a group; three young boys in athletic wear; and three women in long, light-colored dresses.
- Second Row:** A large group of people seated at a long table outdoors; a person in a costume with a large feathered headdress; and a man and a woman standing on the steps of a building.
- Third Row:** A group of people on a hillside; three women in dresses standing together; a wooden structure with the year "1891" painted on it; and a man and a woman in formal wear on a porch.
- Fourth Row:** A group of seven women posing for a portrait; a small church steeple; a group of people in costumes; and three men in suits.
- Fifth Row:** A group of people at a table; a group of people in costumes; a group of people in costumes; and a group of people in costumes.
- Sixth Row:** Three women in dresses; a man in a suit holding a certificate; a group of people in costumes; and a group of people in costumes.

KNOW Your Reformed Church Missionary



REFORMED CHURCH IN AMERICA - *Board of World Missions*
475 Riverside Drive, New York, N. Y., 10027

Rev. Edwin Luidens
Ruth Luidens
Carol
and
Donnie



Our Arabian Missionaries

Our 60th Anniversary year was brightened immeasurably by the return home from Arabia of Rev. Edwin Luidens and his wife Ruth, with their children, Donnie and Carol. "Ed" and Ruth have held our attention constantly during their years of preparation for Mission Work and news of their activities has been eagerly received while they were in the Near East going about their labor of love in our Lord's work. It was certain then that our groups would plan for them to tell of their experiences in that far-off field. They never disappointed us by being too busy, even though their schedules were full and the physician's caution to rest as much as possible was a real necessity.

Our women's societies have been enlightened by Ruth's reports of her work with the women. Ed. has given us an insight into his work with the men. Kings and princes and paupers alike heard of the Master while receiving some physical service. The esteem in which they are held in that far-away land is evidenced by the fact that a princess, visiting this land last summer for the first time, enjoyed her stay in New York because

of Ed's and Ruth's having known her and her brother while over there.

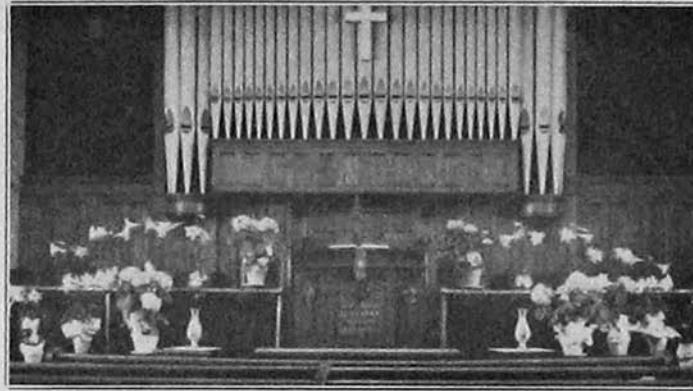
International conferences, interdenominational delegations and state-wide rallies have all heard the story of the need of the Moslem World and must, we feel, be much more sympathetic with these people now that their personal stories have been told. We are assured by Ed and Ruth that our continued interest in them has given the much needed extra energy and even greater desire (if that were possible) to get back into the new field at Amara to which they have now journeyed.

Our Missionaries are sponsored in their work by four churches. Each has given some added funds or equipment. We are glad to have been able to pay \$800 toward the car pictured below, \$200 for a tape recorder with extra rolls, and \$500 for personal needs during the next five years.

May their hearts be lighter and our prayers and works much stronger as we all work together in the Master's vineyard.



New Service Car for Mission Work



Our Church

Many common church problems would be eliminated if all church members would realize that the church is theirs. Each member has equal privileges with every other member, and each has his own responsibilities. Some people act like visitors when they go to their own church, and sometimes get their feelings hurt because they are not shown all the courtesies due visitors. This only indicates their attitude toward their church and its work. To have any members of this kind, and we find some in every church, handicaps the work and growth of the church.

A member who has the right conception of his church and its work loves it and is loyal to it in every way. He realizes that if his church is to increase in number and in spirit as it should, he must do his full part. If he has really arrived at the right attitude toward Christ and His church, he will be as slow to criticize the members of

his church as he is the members of his family. He will ever be looking after the church's best interest. His example will be one of the church's assets. He will help by attending the services and inviting others to attend, and will do his part in making his church a friendly church with a warm welcome for all.

The loyal member will support his church, not according to what he has given, nor according to what he believes will appear respectable. He will give all that he is able in the light of God's word and his own conscience. This question is often asked and it is a good one: "What would my church be like if every member was just like me?" A church is always like its members. God always blesses the individual who is loyal to Him and the church. Let us resolve to make our church better and a greater power for good in the community by being better members.

"The Field is the World"



OUR COMMISSION

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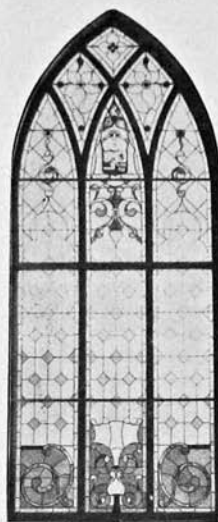
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Anthony Luidens

Please Identify . . .





This Book is Dedicated

In grateful tribute to our spiritual forefathers --- founders, pastors and loyal members --- whose faith in God, loyalty to Christ and devotion to His church left us a glorious heritage.

CHARTER MEMBERS

Mr. and Mrs. Jacob Albright
 Mr. and Mrs. Marinus Asbroeck, Sr.
 Mr. and Mrs. Abram Baart
 Mr. Peter Beune
 Mr. Abram Cambier, Sr.
 Miss Elizabeth DeBack
 Mr. Josias DeBack
 Mr. Paul DeBack
 Mr. and Mrs. Jacob DeCook
 Mrs. John DeCook, Sr.
 Mr. and Mrs. Peter DeCook
 Mr. and Mrs. Jacob De Hollander
 Mr. and Mrs. Isaac De Mallie
 Mr. and Mrs. Adrian De Mey
 Mr. and Mrs. Abram De Potter
 Mr. and Mrs. Isaac De Roo

Mr. and Mrs. John Faas
 Mr. Rokus Hallings
 Mr. and Mrs. Leonard Johnson
 Mrs. James LeRoy
 Mr. and Mrs. Peter LeRoy
 Mr. and Mrs. William H. Rowerdink
 Mr. and Mrs. Jacob Van Bortel
 Mr. and Mrs. Adrian VandenBroecke
 Mr. and Mrs. Jacob VandenBroecke
 Mr. and Mrs. John Vanderlinde
 Mr. and Mrs. John VandeWalle
 Mr. and Mrs. Jacob Van Eeden
 Mr. Peter VerMeulen
 Mr. and Mrs. Adrian Versluis
 Mr. and Mrs. John Willink, Sr.
 Mr. and Mrs. Isaac Zonneville, Sr.



Rev. John Van Westenberg
1891 - 1895



Rev. D. Lawrence Betten
1897 - 1910



Rev. Andrew Stegenga
1911 - 1918



Rev. Henry C. Jacobs
1920 - 1927



Rev. Richard J. Blocker
1927 - 1929

Historical Notes

Each one of us leaves some fond memory, trait of character or indelible impression upon certain lives as we meet, learn to know them and then pass on to other fields of our life's work. Pastors, more than most others, leave those impressions by which we build our lives in later years and upon which we construct guiding rules for our children. All the pastors of our church have left untold treasures of living examples of this type. You and I have been impressed in different ways; but each has been led unquestionably nearer to God as these lives have been lived and words of wisdom and love been given to us.

To say any material change stands above other points of service, or that one project outshines another would be unfair, since many effects have been wrought by more than one pastor's efforts. Here are a few of the events occurring during the several pastorates of these servants of God.

Our church corner stone dates the year Rev. Van Westenberg joined us. During his third year statistics show we had the largest annual membership increase in our church's history.

Rev. Betten was first to use the new Winton Road parsonage. Electric lights were installed in the church, and the Classis declared our church self supporting under his guidance.

Rev. Stegenga served us during World War One and during that time organized and taught the largest men's bible class in our history.

Rev. Jacobs guided his flock through the transition from Dutch to English services. During his work here the Far and Near group was organized. Daily Vacation Bible School and Week-day Classes in Religious Education were also undertaken, marking the transition toward the community wide service our congregation supports today.

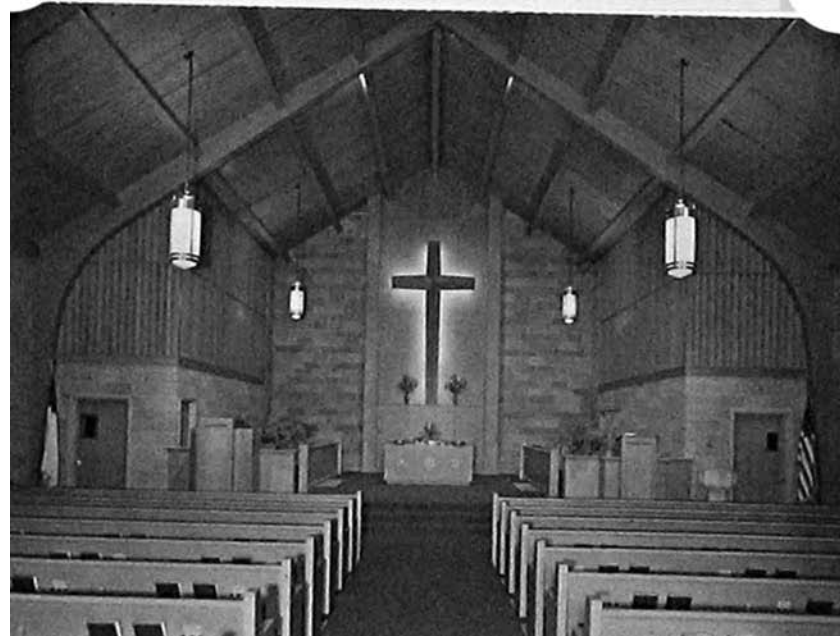
Rev. Blocker will be remembered for developing that social Christian friendship expressed by the enjoyable suppers, parties and mixed group gatherings now characterizing our church as the "Friendly Church."

Following Rev. Blocker's services with us the elders cared for both the pastoral and lay work in a most masterful demonstration of what laymen can do. The new parsonage on Arbordale Avenue stands out as their offering during this period ending in 1930.

The worth of these efforts and the great foresight of all these men is daily being proven by our present pastor as he continues to find more and more opportunities to serve his congregation and the community at large.

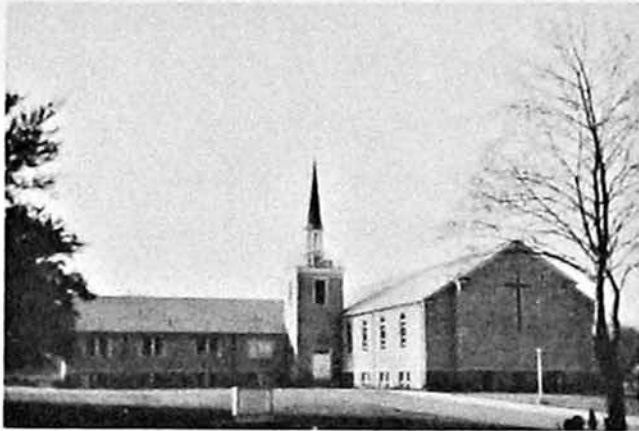
THE CONSISTORY
of the
BRIGHTON REFORMED CHURCH
cordially invites you to attend the
Service of Installation of
THE REVEREND GORDON HOWARD CURTIS
as Minister of the Brighton Reformed Church
805 Blossom Road, Rochester, New York
on Friday Evening, December 2, 1960
at 8:00 P. M.

RECEPTION FOLLOWING THE SERVICE
IN FELLOWSHIP LODGE.



You are cordially invited to an informal reception immediately following the Service.

It is hoped that you will make yourself known to our Pastor and his family.



THE CONSISTORY

ELDERS

Clarence DeLyser
Isaac Hubregsen
Marene Asbrook
Roland Woodhams
Robert Porteous
E. Leroy Hand
Robert Ayette
John Johnville

DEACONS

Henry DeRoo
Edward DeBrine
Ludger Beauchesne
Donald DeVries
Robert VanBortel
George DeRue
Robert Litsinger

THE SERVICE OF INSTALLATION
BY THE
CLASSIS OF ROCHESTER
OF THE
REVEREND GORDON HOWARD CURTIS
AS MINISTER OF
The Brighton Reformed Church
ROCHESTER, N. Y.



Friday Evening, December 2, 1960
EIGHT O'CLOCK

Service of Worship

The Rev. Robert Zap, Presiding

Williamson Reformed Church

Stated Clerk, Rochester Classis

Organ Prelude — "Sheep May Safely Graze" Bach

Invocation

Hymn No. 437 "The Church's One Foundation"

Scripture Lesson — 1 Peter 2

Rev. Robert Zap

Williamson Reformed Church, Williamson

Prayer

Rev. Donald DeBraal

Interlaken Reformed Church, Interlaken

Anthem — "O King All Glorious" Willan

The Sermon — "THIS CHURCH OF JESUS CHRIST"

Rev. Charles J. Boonstra

First Reformed Church, Rochester

Hymn No. 27 "Ye Servants of God"

Office for the Installation of a Minister of God's Word

The Invocation

Statement Regarding the Office of the Minister of the Word

Interrogation of the Candidate

The Charge to the Minister

Rev. George M. Flikkema

Second Reformed Church, Rochester

Interrogation of the Congregation

The Charge to the Congregation

Dr. Anthony Luidens, Holland, Michigan

Pastor Emeritus, Brighton Reformed Church

The Declaration of the Existence of Pastoral Relations

The Prayer for Grace and Guidance

The Lord's Prayer

Hymn No. 434 "Glorious Things of Thee are Spoken"

The Benediction

Choral Amen

Organ Postlude — "Little Fugue in G Minor" Bach

Participants

Harold R. Bissett is employed in the New York State Division for Youth and is Vice-President of Consistory, First Reformed Church, Wyantskill, New York.

Gordon H. Curtis is Resident Manager, St. Marks Terrace, Penn Yan, New York, and former Minister of Brighton Reformed Church.

Theodore De Soto is Principal of Monroe High School and served as Chairman of the Pastoral Search Committee of Brighton Reformed Church.

Gladys De Vuyst is Stated Clerk of the Classis of Rochester.

David E. Hughson is Director of Music at Brighton Reformed Church.

Russell G. Johnson is Pastor of the Second Reformed Church, Marion, New York and President of the Classis of Rochester.

Eugene Ligtenberg is an industrial engineer at Eastman Kodak Company and Vice-President of Consistory, Brighton Reformed Church.

Norman E. Thomas is Provost of New Brunswick Theological Seminary, New Brunswick, New Jersey.

Peter N. VandenBerge is Director of Library Services, Colgate Rochester/Bexley Hall/Crozer Theological Seminaries and has served as classical supervisor of the Brighton Reformed Church.

RUSSELL FRANK PATER

Russell Frank Pater was born in Philadelphia, September 3, 1930. He graduated from Central College, Pella, Iowa, in 1952 and New Brunswick Theological Seminary in 1955. He completed advanced studies in religious education at Union Theological Seminary, New York City, in 1956. Since then, he has been Pastor of the First Reformed Church, Wyantskill, New York. He has served on numerous denominational boards and community agencies.

Mrs. Pater, the former Janet Cooper of New Brunswick, New Jersey, is a graduate of Rider College, Trenton, New Jersey and has taught business education. The Paters have three children — Pamela Jeanne, who is seventeen; David Russell, fifteen; and Carol Christine, fourteen. The family is living in the newly-built parsonage at 7 Tree Brook Drive, Penfield, New York.

The members and friends of the congregation are cordially invited to the reception for the Pater family in Fellowship Lodge immediately following the Service.

The Installation

of

RUSSELL FRANK PATER

As Minister of

The Brighton Reformed Church

Rochester, New York

in the

Classis of Rochester

Reformed Church in America



Sunday Afternoon, September 14, 1975

Four O'Clock

Order of Worship

PRELUDE — Hymns on the Carillon
 "Benedictus" — Rowley
 "Toccata in C Minor" — Muffat

David E. Hughson

VOTUM, SENTENCES, SALUTATION

Eugene Ligtenberg

*PROCESSIONAL HYMN No. 13 — "God Himself is With Us" Arnsberg

PRAYER OF CONFESSION (In Unison)

God our Father: we have done wrong, and do not deserve to be called your children. We have turned from your way, and have followed the desires of our own hearts. We have not loved our neighbors as you commanded. Have mercy on us, Lord, have mercy on us, and forgive us; for the sake of your son, our Savior, Jesus Christ. AMEN.

WORDS OF ASSURANCE

SCRIPTURE LESSON — Luke 16:19-31

Theodore DeSoto

*THE APOSTLES' CREED

ANTHEM — "God Made Our Hands"

Jackson-Miller

SERMON — "A Ghost Story"

Norman E. Thomas

PRAYER FOR BLESSING ON THE WORD

The Service of Installation

Russell G. Johnson, Presiding

*HYMN— No. 520 — "God of the Prophets"

Toulon

INVOCATION

THE EXPOSITION

THE INTERROGATION OF THE CANDIDATE

That it may appear to all here present that you, our brother, are willing to accept this office as thus described, you are to answer sincerely these questions:

Do you feel in your heart that you are called of God's Church, and therefore of God himself, to this holy ministry?

Do you believe the books of the Old and New Testaments to be the Word of God and the perfect doctrine of salvation; and do you reject all doctrines contrary thereto?

Do you promise to discharge your office faithfully according to this doctrine and to adorn it with a godly life; also to submit yourself, in case you should become delinquent either in life or doctrine, to ecclesiastical admonition, according to the ordinance of our Church?

Do you promise to be loyal to the witness and work of the Reformed Church in America, using your utmost endeavor to further her mission at home and abroad?

Will you, with the help of God, strive to fulfill all the duties of a minister of Christ; preaching the Word of God in sincerity; administering the holy Sacraments in purity; maintaining proper discipline in the house of God; and shepherding the flock faithfully? What is your response?

YES, TRULY, WITH ALL MY HEART

CHARGE TO THE MINISTER

Peter N. VandenBerge

Take heed, beloved brother and fellow servant in Christ, to yourself and to all the flock over which the Holy Spirit makes you overseer. Love Christ and feed his sheep. Be an example in word, in conduct, in love, in spirit, in faith, in purity. Attend to reading, to exhortation, to teaching. Neglect not the gift that is in you. Meditate on these things; give yourself wholly to them. Take heed to the doctrine and continue steadfast therein. Bear patiently all sufferings as a good soldier of the Lord Jesus Christ; for in doing this you shall both save yourself and them that hear you. And when the chief Shepherd shall appear, you shall receive a crown of glory that fades not away.

**INTERROGATION OF THE CONGREGATION

Beloved in the Lord, inasmuch as this most solemn procedure involves obligations and duties on your part toward him whom you have called to minister to you in holy things, I ask you before God and our Lord Jesus Christ:

Do you receive in the name of the Lord his servant, our brother, to be your minister?

Do you promise to receive the word of truth from his lips with meekness and love, and to submit to him in the due discharge of his holy office?

Do you promise to encourage and help him in his sacred work, and to labor with him in faith and prayer for the honor of Christ, the well-being of his Church, and the welfare of men?

Do you promise that, as long as he remains your minister, you will provide competent worldly maintenance and whatever else the honor of religion and his comfort among you require? What is your response?

WE DO.

CHARGE TO THE CONGREGATION

Gordon H. Curtis

Beloved in the Lord, receive this your minister in the Lord with gladness and hold such men in reputation. Remember that God himself speaks to you and appeals to you through him. Receive the word which he, according to Scripture, shall preach to you, not as the word of man but, as it is in truth, the Word of God. Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account; that they may do it with joy, and not with grief. If you do these things, it shall come to pass that the peace of God shall enter into your houses; and that you who receive this man in the name of a prophet shall receive a prophet's reward; and through his preaching, believing in Christ, shall through Christ inherit life eternal.

GREETINGS

Harold R. Bissett

READING OF THE FORMULA

Gladys DeVuyst

SIGNING OF THE FORMULA

Russell F. Pater

DECLARATION OF INSTALLATION

PRAYER FOR GRACE — General Prayer — Lord's Prayer

*RECESSIONAL HYMN No. 433 — "Christ is Made the Sure Foundation"

Regent Square

*BENEDICTION

Russell F. Pater

POSTLUDE — "Psalm 19"

Marcello

* The Congregation stands

** Members of the Brighton Reformed Church stand

A housewarming was scheduled in June 1930 but was postponed "because the grass was not hardy enough". In October 300 people came to visit their new pastor and his family and to inspect the new manse. Succeeding ministerial families (that of Rev. William Hillemonds, 1955-1960 and that of Rev. Gordon Curtis, 1960-1974) lived in the Arbordale Avenue parsonage until 1972 when it was rented to a tenant at the mutual decision of the current pastor and Consistory, because the pastor wanted to purchase his own home. At a meeting on August 12, 1973, Consistory took the action of selling the Arbordale property for a sum of \$30,200.

THE THIRD PARSONAGE

When negotiations were undertaken to call the current minister during the Spring of 1975, Consistory was faced with the decision of providing a suitable residence. It was agreed to offer the new pastor the option of purchasing his own home with a stipulated housing allowance or the church purchasing a parsonage. A desire for a 4-bedroom residence was expressed and, after much prayerful deliberation, the Pater's chose the option of a church-owned parsonage, with a future opportunity to buy the residence. With dispatch, a Parsonage Committee was appointed under the enthusiastic chairmanship of Elder Roland Woodhams and, after looking at a number of properties, Consistory adopted the recommendation of the Committee on June 17, 1975 to purchase a property in Forest Park, 7 Tree Brook Drive, Penfield, at a cost of \$49,400. A \$25,000 mortgage for 30 years was authorized by the Consistory. In addition, gifts of nearly \$2000 were generously donated by the congregation and \$3500 in low interest church notes were pledged. Rev. Russell F. Pater and his family moved into the current residence during the last week of August 1975.

DEDICATION SERVICE AND OPEN HOUSE
FOR THE PARSONAGE
OF THE BRIGHTON REFORMED CHURCH
APRIL 11, 1976 - 3:00 - 5:00 P. M.

WELCOME

SCRIPTURE LESSON: Matthew 7:24-27

PRAYER OF DEDICATION

TOUR OF PARSONAGE

FELLOWSHIP AND REFRESHMENTS



It is the prayer of both Pastor's family and congregation, that this milestone celebration of the Dedication of the new parsonage on Palm Sunday, April 11, 1976, will motivate us to be living, loving and loyal members of Christ's Church in years ahead.

SOME HISTORICAL FACTS ON MINISTERIAL RESIDENCES

OF THE BRIGHTON REFORMED CHURCH

THE FIRST PARSONAGE

There have only been three parsonages in the eighty-four year history of the congregation. Before accepting the call, the first pastor of the Brighton Reformed Church, Rev. Van Westenburg, who served from 1892-96, was informed that once the membership reached 150 the congregation would be in the position to buy a parsonage. Apparently our small church rented the first parsonage located at the corner of Winton Road and Heather Streets, for when the Rev. D. Lawrence Betten arrived in September 1897, he was a bachelor. At a social in October 1898, Consistory minutes noted that Domine Betten introduced them to "De juffrouw", and the pastor's house was a cheerful and inviting home. The grim financial struggle was highlighted in a note appearing about 1901. A \$75 payment on parsonage rent had not been made for that current year, nor was a payment of \$75 made in arrears. As Rev. Betten wrote:

"This was not quite as discouraging as it might first appear to one unacquainted with the facts. The owners of the building used as a parsonage were not disposed to push a matter in which they themselves were financially concerned...."

Three Consistorymen who built the house in 1895 and rented it to the church, offered to give one dollar for every \$10 contributed by members to help pay the debt.

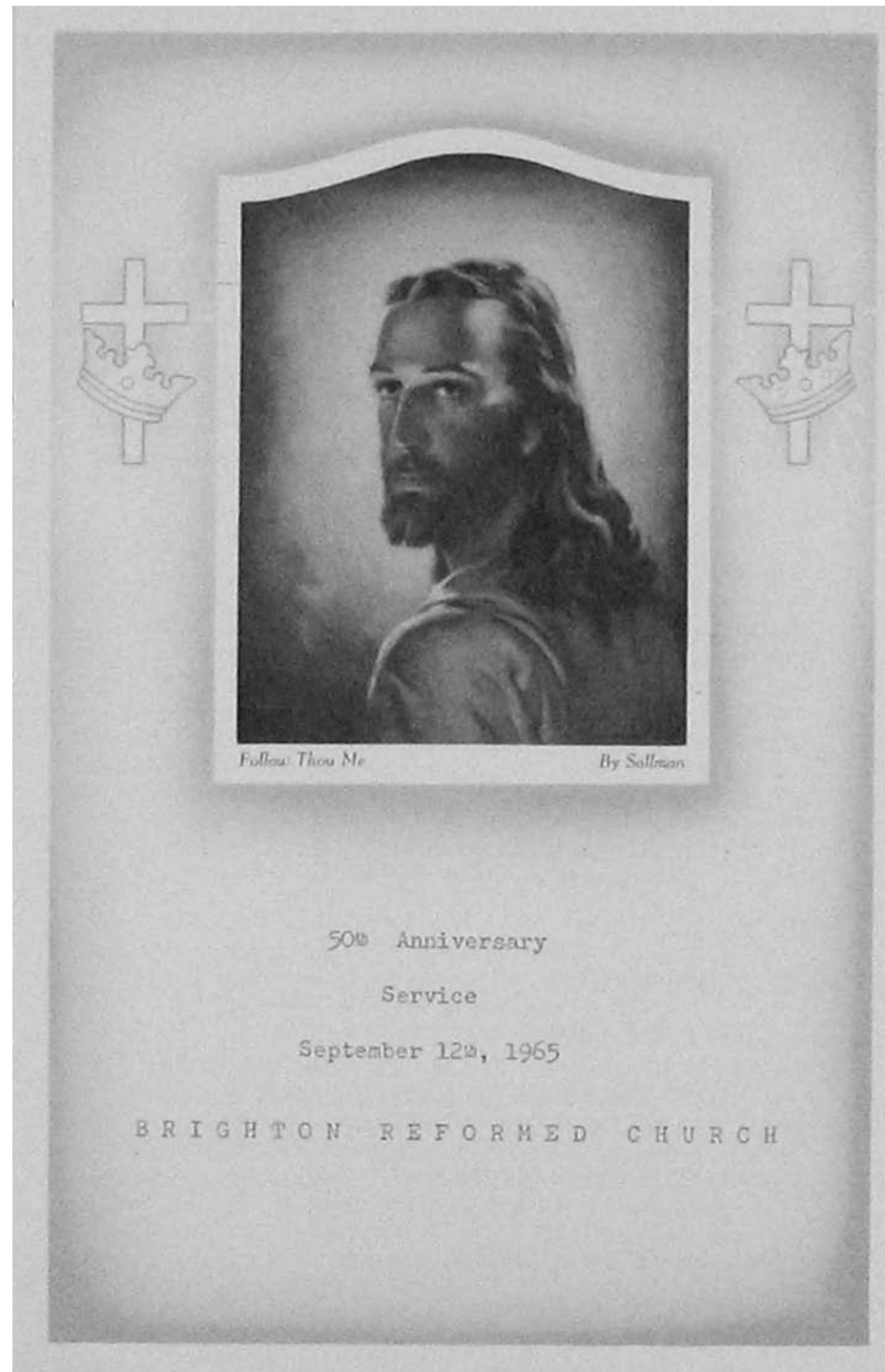
This parsonage, rented at a cost of \$150 per year, was a constant drain of manpower and money. The house originally cost \$3500 and the owners generously offered to sell it to the congregation for \$2500. Promissory notes and generous stewardship enabled the church to take ownership of the parsonage on February 1, 1904.

Acquisition brought upon the congregation the usual problems of home ownership: ignored kitchen repairs, sooty furnaces, plugged chimneys and painting. To complicate matters, new water mains were installed along Winton Road in 1905 at a cost of \$189 to the church. Bathroom facilities were installed in the parsonage, while it was felt they were not necessary in the church. A short time later blasting for the city's newly expanded sewer system along Winton Road caused cracking ceilings and falling plaster in the parsonage which caused a bill of \$8.75 to be challenged by the faithful guardians of the church's treasury. Electric lights were installed in both the parsonage and church in 1907 after a long and searching study by the Consistory on the comparative costs with kerosene. With a special collection by the ladies, the congregation rejoiced when the last \$300 payment was made on the indebtedness of the manse.

THE SECOND PARSONAGE

In 1928, a felt-need for a new parsonage saw the appointment of a new building committee. Because the aging parsonage was causing immediate headaches it was decided to dispose of it and purchase a new home. A minimum sales price was established but no buyer was found. Despite a concern for parking space also, around the church and expanding church facilities, Consistory decided to build a new parsonage in 1929 at 219 Arbordale Avenue. This was a pleasant location removed from the noise of trolley cars and traffic. Eventually, the old Winton Road property was sold for a minimal amount.

Rev. Anthony Luidens was installed by the Classis of Rochester on March 13, 1930 as pastor of the Brighton Church, commencing the longest pastorate in the history of the church. The Luidens lived in the new parsonage for a quarter of a century.



Brighton Reformed Church

Anniversary Sunday 10:45 A.M. September 12, 1965

PRELUDE

"Prelude"

Franck

*HYMN 433

"Christ Is Made the Sure Foundation" Regent Square

*SENTENCES - SALUTATION

PRAYER OF CONFESSION (In Unison)

Have mercy upon us, O God, according to Thy loving kindness; according to the multitude of Thy tender mercies, blot out our transgressions. Wash us thoroughly from our iniquity and cleanse us from our sins. For we acknowledge our transgressions and our sin is ever before us. Create in us a clean heart, O God, and renew a right spirit within us. Cast us not away from Thy presence and take not Thy Holy Spirit from us. Restore unto us the joy of Thy salvation and uphold us with Thy free Spirit; through Jesus Christ our Lord. Amen.

KYRIE ELEISON

WORDS OF ASSURANCE

* * * * *

AN AFFIRMATION OF FAITH

Minister: As members of the Christian church let us affirm the things most surely believed among us, that we may apprehend with all the saints what is the length and breadth and height and depth of the love of God that passeth knowledge, and that we may open our lives anew to the riches of the everlasting gospel. We believe in one God, the Father almighty.

PEOPLE: We believe in one God, Maker of heaven and earth. Lord, we believe; help thou our unbelief. May the unity of God, righteous and loving, unify our broken lives. May the fatherhood of God establish us in true sonship. May the creative love of God flow through our human works.

Minister: We believe in Jesus Christ, his only Son, our Lord.

PEOPLE: Lord, we believe; help thou our unbelief.

In the life of Christ help us to seek our true humanity.

In the Cross of Christ may we die to self and the world.

In the resurrection of Christ may we share his victory over sin and death.

Minister: We believe in the Holy Spirit, the Lord and Giver of life.

PEOPLE: Lord, we believe; help thou our unbelief.

By the spirit of holiness we would be cleansed of all unrighteousness.

Minister: We believe in the Holy Catholic Apostolic Church.

PEOPLE: Lord, we believe; help thou our unbelief.

In the Holy Church may we recover our wholeness.

In the Catholic Church may we share our partial insights in love.

In the Apostolic Church make us witnesses and servants of all mankind.

Minister: We believe in the life everlasting.

PEOPLE: Lord, we believe; help thou our unbelief.

May life eternal fulfil and transform our passing days.

May the Resurrection hope give us victory over despair.

May the life everlasting bring us into unbroken fellowship with thee.

(Children leave for Classes)

*HYMN 348

"Faith of Our Fathers!"

St. Catherine

SCRIPTURE LESSON

Luke 1.5-25

A SHORT HISTORY

From the middle of the 19th Century a steady stream of immigrants from Europe came into Rochester. By 1890 it was reported that there were 5000 people from the Netherlands. The Reverend Peter DeBruyn, for 17 years a minister of the First Reformed Church, saw very clearly that a new Reformed Church was necessary in the eastern part of the city. As one of the final acts of his ministry, Dominie DeBruyn organized people, first in homes, later in store buildings and finally in a new Chapel built at a cost of \$3,100. The funds were contributed by the First Reformed Church and people living in Brighton. By 1892 the Chapel was complete.

Convening in Palmyra on May 3, 1892 the Classis of Rochester heard the petition of 70 people desiring to establish a new Reformed Church in Brighton. Formal organization of the First Reformed Dutch Church of Brighton, New York was set for June 9, 1892 at which time 55 men and women became charter members. Their children and children's children are still with us. A few of the family names that appear are: Baart, Cambier, DeRoo, DeHollander, DeCook, DeMey, DeMallie, Hallings, VandenBroecke, Vandewall, VanBortol, Vanderlinde, Asbrook, Zonneville -- and many, many others.

The Reverend John VanWestenburg, who was president of Classis when our church was organized and who was minister at Pultneyville, became the first pastor. He served from 1891 to 1895. The Reverend D. Lawrence Betten, who served from 1897 to 1910 was the pastor when most of our "Fifty Year Members" were received into the church. The Reverend Andrew Stegenga served from 1911 to 1918 during the difficult World War I years.

While the "new" church building was completed by October 1896, there was still reconstruction work to be done on the old Chapel for school and social purposes. A parsonage at 246 Winton Road was purchased for \$2,500. The church, originally financed by a loan from the Board of Domestic Mission (now Board of North American Missions), was declared fully self-supporting in 1907.



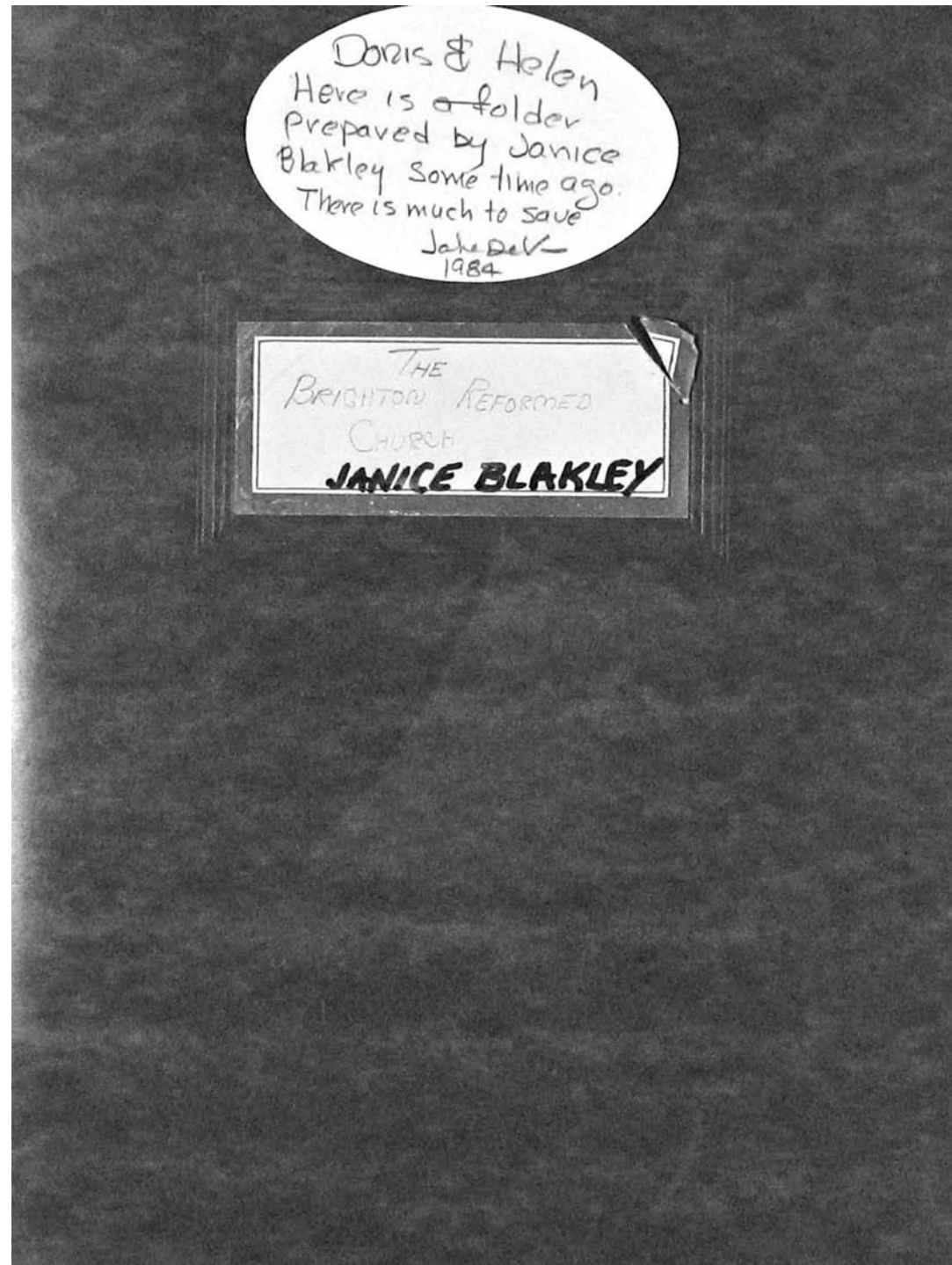
50 YEAR

BRIGHTON'S MEMBERS



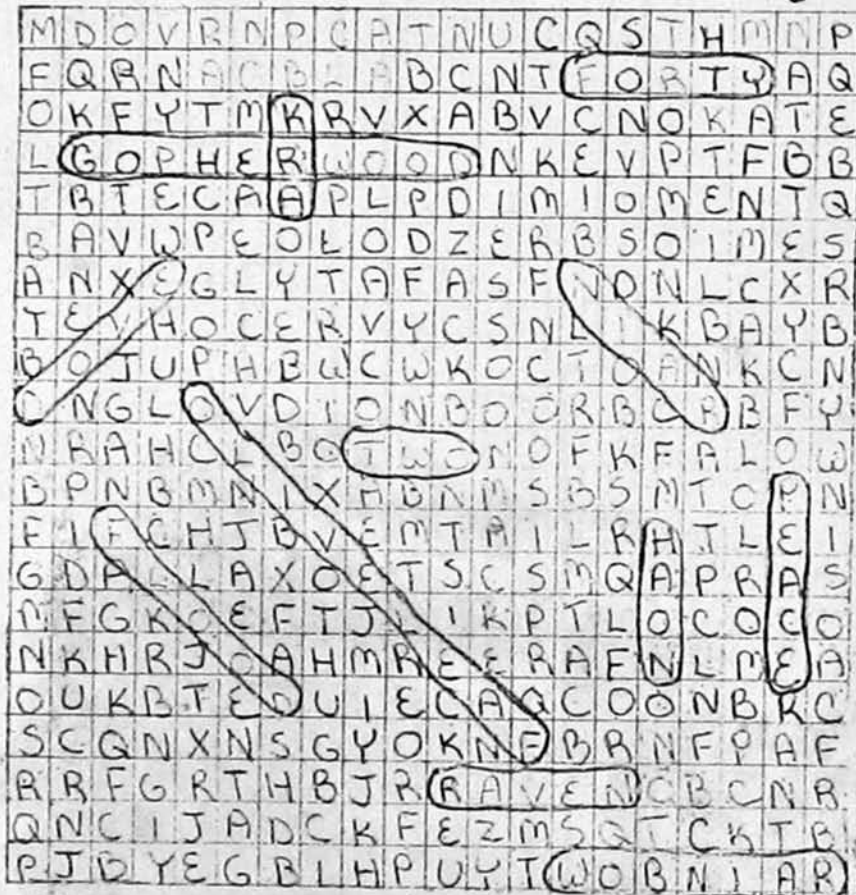
Anna Anderson Baart	April 9, 1899
Mamie Zonneville Smith	April 9, 1899
Libbie Jones Zonneville	November 19, 1899
Mary Bodine DeWitt	April 14, 1901
Cornelius J. Baart	April 14, 1901
Nettie Bodine Brandt	April 14, 1901
Isaac VanMeenan	February 12, 1906
Isaac VanBortel	February 12, 1906
Jennie Tierson Minck	December 16, 1906
Jennie VanderBrocke DeHollander	April 12, 1907
Elizabeth Herman Buckley	April 12, 1907
Cora DeCook Vanderlinde	April 19, 1908
Elizabeth Bodine Lash	April 19, 1908
Jennie Cambier Schaeerens	April 19, 1908
Carrie Johnville Blaakman	April 25, 1909

Marie DeCook Adams	April 19, 1908
Sarah Cambier	April 19, 1908
Maria Heyboer VanMeenen	August 31, 1908
Mary Merson DeKoker	March 12, 1911
Peter DeBrine	April 16, 1911
Beatrice Brunson Baart	April 7, 1912
Alice Dibble Zonneville	April 7, 1912
Nellie Tierson Menne	May 29, 1913
Marie Van de Putte Blakley	April 12, 1914
Helen DeHollander	November 22, 1914
Lena Tierson DeWolfe	February 14, 1915
Peter Woitticz	February 14, 1915
Helen Hartsen Trost	April 4, 1915
Jacoba VanRiezen Keymel	September 14, 1915



WORD SEARCH

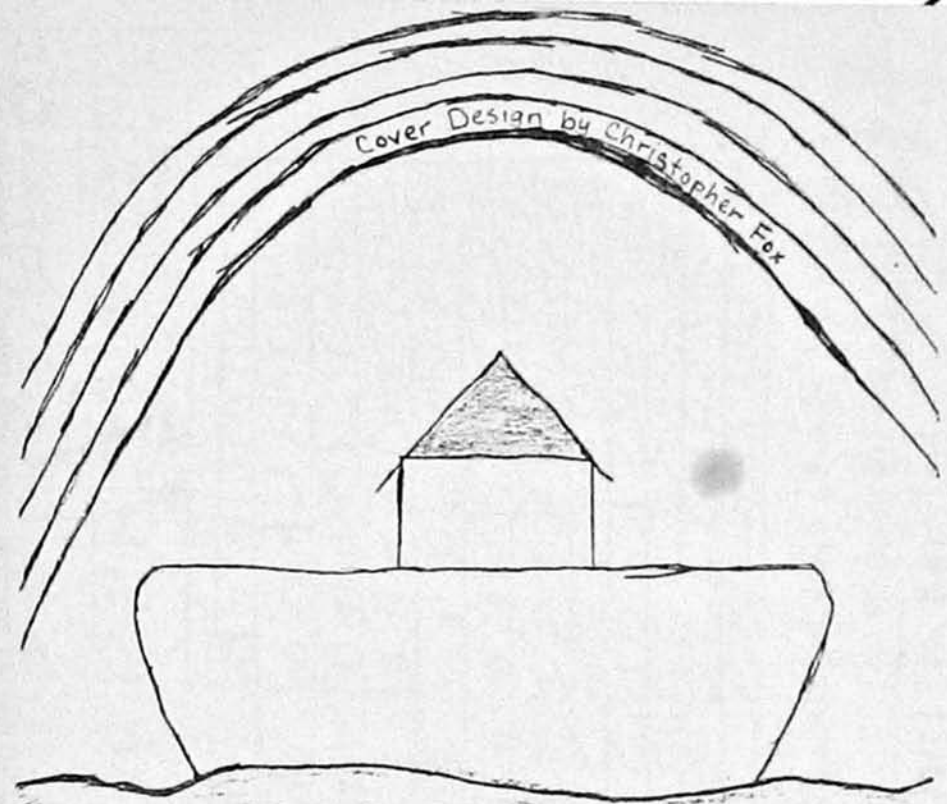
Answer Key



All scripture is inspired by God
and profitable for teaching, for reproof,
for correction, and for training in righteousness,
that the man of God may be complete,
equipped for every good work.

II Timothy 3:16,17

-11-



Children's Day

Contents : Bible Games
and Puzzles
and Verses

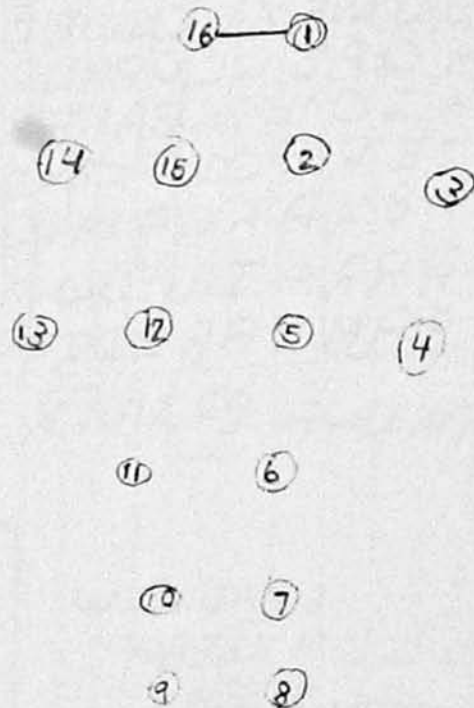
From Our Weekly Lessons
Mrs. Ziegler's Class.

- 2 -

DOT-TO-DOT

by Jamie VanBortel

Follow the dots from 1 to 16 to complete the surprise picture.



Answer
Key on
page 9.

4 "Hear, O Israel: The LORD our God is one LORD; 5 and you shall love the LORD your God with all your heart, and with all your soul, and with all your might."

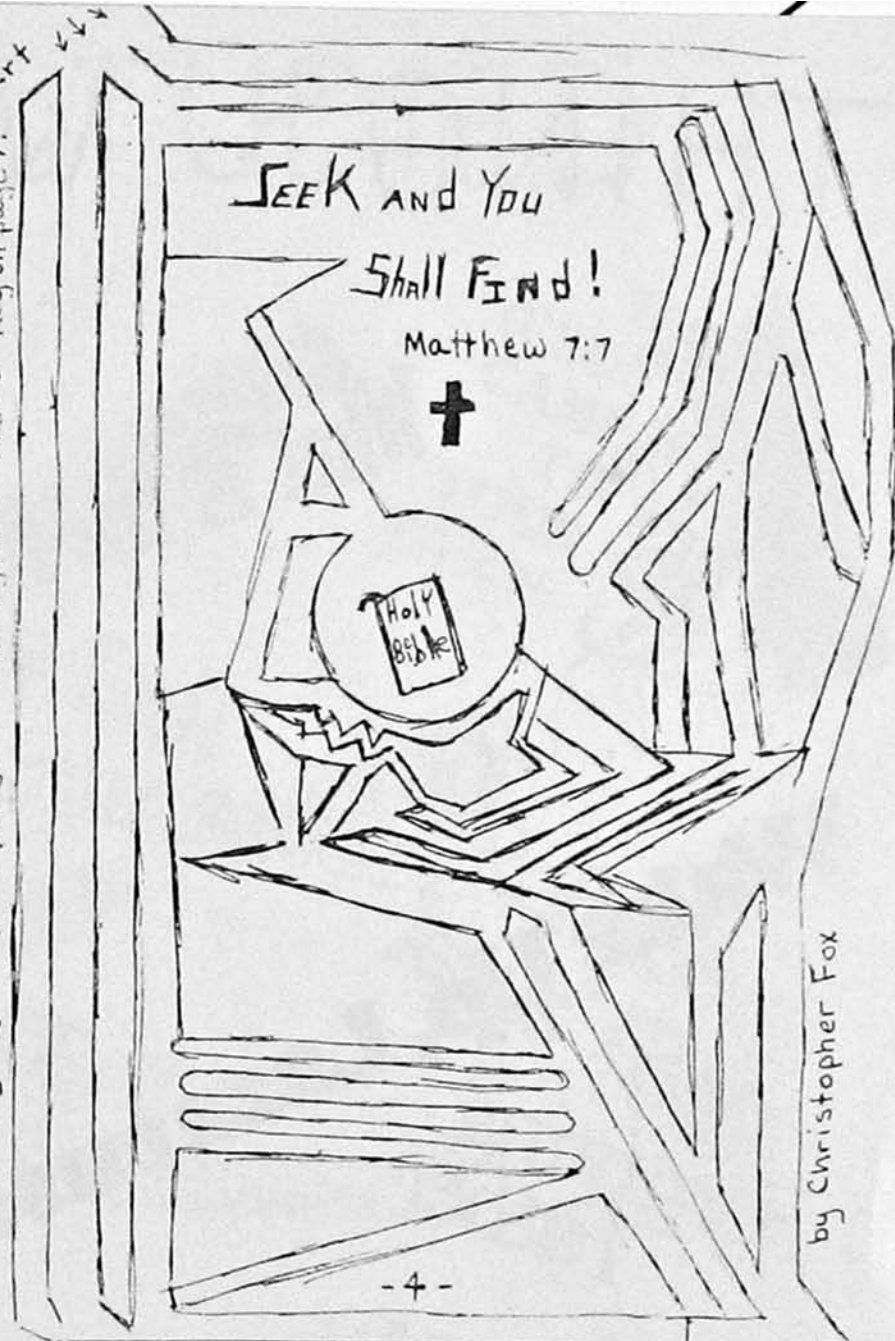
Deuteronomy 6:4,5,

- 3 -

Start ↓ ↓ ↓

Without crossing any lines, can you get to the Holy Bible? Answer key on page 7.

Get To The Holy Bible



by Christopher Fox

- 4 -

THINGS WE STUDIED-



how to live Christian lives

What is the Kingdom of God?

Lord of Nature

**IF JESUS
CAME
TO
YOUR
TOWN:**



**Old
Testament**

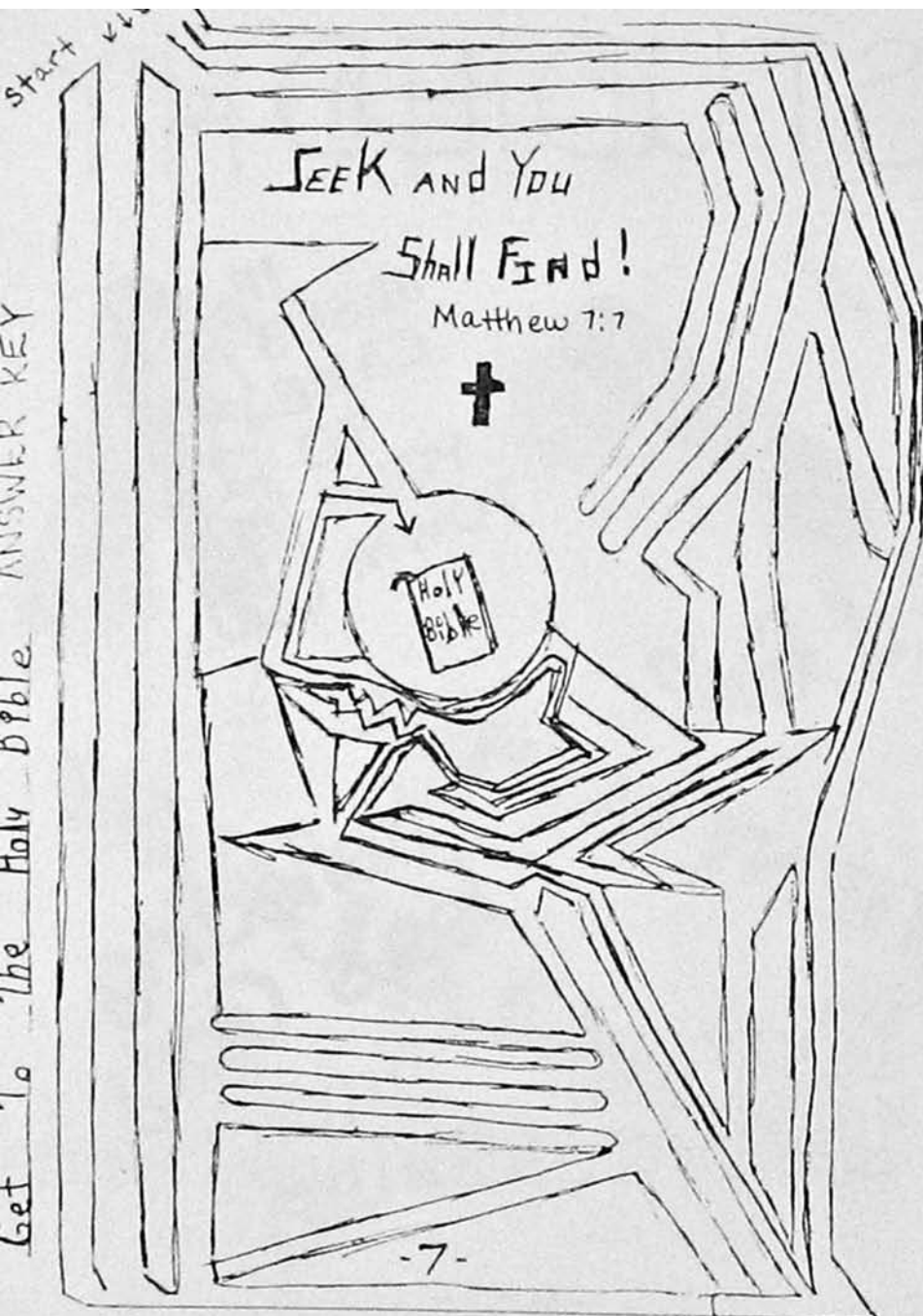
Wake Up, Lazarus!

**The
Forgiving
Father**

THE PATIENT FATHER

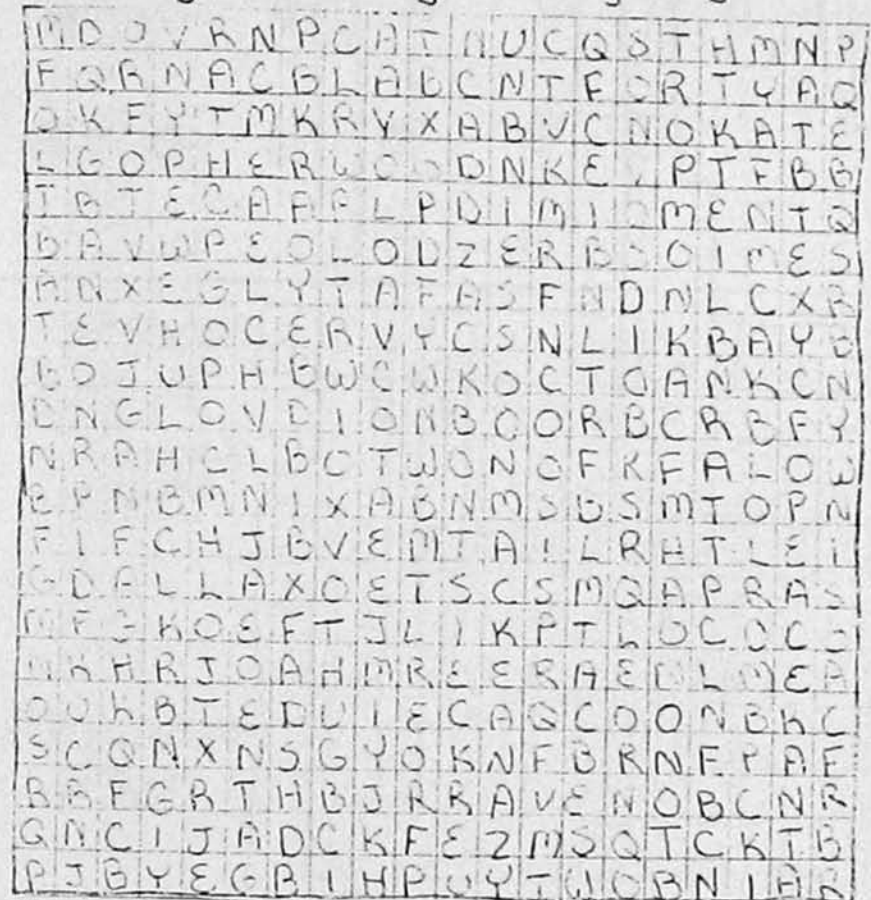
**New
Testament**

**Reflecting
Jesus' Glory**



WORD SEARCH

The hidden words are listed forward, backward, vertically, horizontally, and diagonally.



Find these words: NOAH, GOPHER WOOD, ARK, TWO, RAIN, FORTY, FLOOD, RAVEN, DOVE, OLIVE LEAF, RAINBOW, and PEACE.

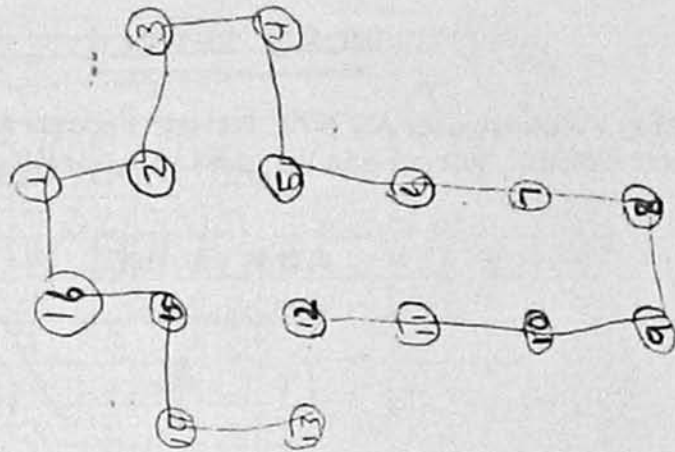
by June Hsu

Answer Key on page 11.

-8-

But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name. John 20:31

DOT-TO-DOT

ANSWER
KEY

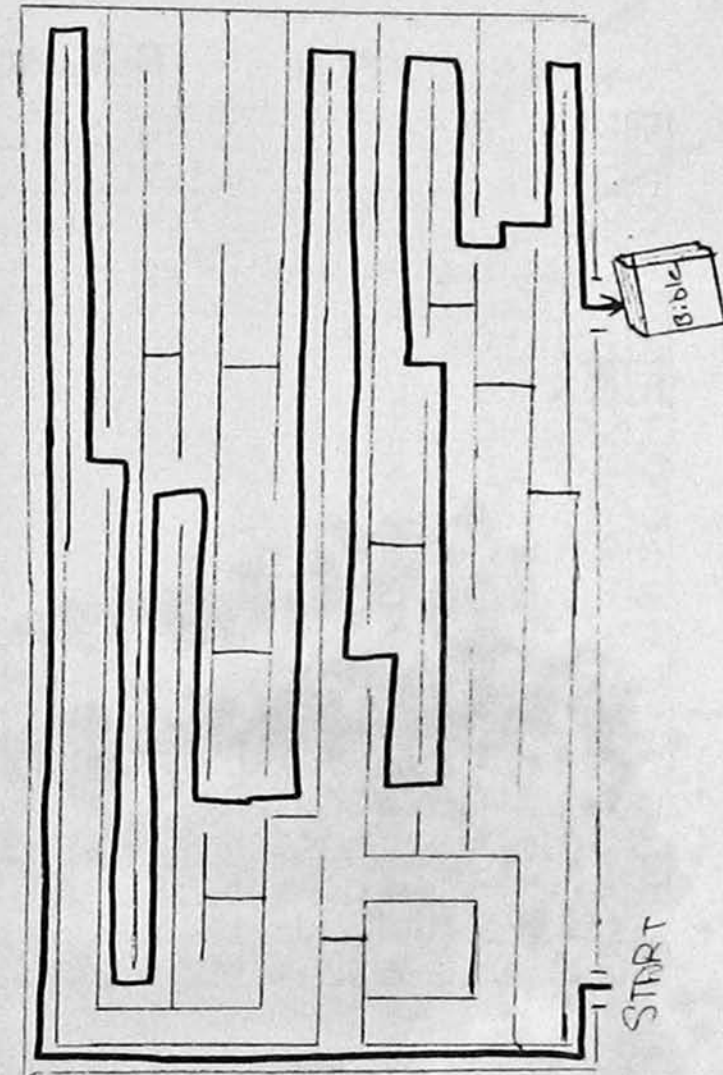
A	Z	K	S	E	A	P	O	A	N	I	M	A	I	S
Q	O	H	M	Q	R	P	S	A	B	C	E	F	C	
K	R	A	Z	H	I	K	J	M	K	O	T	L	M	
L	N	O	K	N	O	A	H	T	K	F	T	S	J	
A	Z	K	T	S	M	Z	O	A	K	I	M	Q	O	
L	S	T	R	Q	V	W	T	V	X	O	X	V	U	
Y	E	K	N	O	D	M	S	K	L	O	Q	W	T	
M	K	H	C	K	Q	P	E	H	C	D	P	M	N	
F	R	A	C	K	Z	O	N	M	L	B	A	K	E	
O	M	W	A	T	E	T	E	O	K	F	L	F	Y	
H	Z	B	A	F	D	K	A	L	A	A	X	A	M	
R	N	K	O	P	T	R	A	I	N	B	O	W	H	
K	N	O	B	R	A	I	N	L	A	B	E	D	Z	

Noah's
Ark!!word
searchANSWER
KEY

-9-

GOT TO THE BIBLE

ANSWER KEY



He has showed you, O man, what is good; and what does
the Lord require of you but to do justice, and to love kind-
ness, and to walk humbly with your God?

Micah 6:8

-10-

Just for Kids

HIDE 'N SEEK

Hidden in the manger scene to the right are the following: a candy cane, a Christmas tree, a star, a bell, an angel, a gift-wrapped Christmas present, an ice skate, a Christmas stocking, and a bird. See if you can find and circle them all. Then, if you'd like, color in the picture.



ANSWERS ON PAGE 9.

WORD SEARCH

The Christmas words listed below, on the right, are all hidden in the puzzle on the left. By searching horizontally, vertically, forward, backward, and diagonally, see if you can find them all.

T W E N Y J E S U T R E I O U
 K R A L R E B N E C E D C E Q
 W D N E E P H C H R I S T M A
 I R G G I M A R Y D N A C Y G
 S E E N N P I G Z T D E C E T
 E H C A D S A N T R E N O F W
 M P Z A T F O B R S E W J C E
 E E N E B N K A M E R Y E V N
 N H A S A N T A C L A U S D T
 A S N H T S L W B J D I U R Y
 T E G E R A J O F K O M S H F
 S H E N A C Y D N A C S L A I
 G Q L E X J R U S E J X E G F
 H U F T R E G N A E D H B P T
 P I S V E T A N D W R K I C H

Jesus
 Christmas
 Reindeer
 Manger
 Candy Cane
 Shepherd
 Wreath
 Star
 Joseph
 December
 Twenty-Fifth
 Wisemen
 Tree
 Angel
 Santa Claus
 Mary

Massom Seniors

For Halloween some of our members made cupcakes. It was a nice surprise to have with our sweet cider. We wore pumpkins as name tags - made by Dora Plant.

We welcome our new member, Vera Reynolds.

Our recent white elephant sale was a great success with Dora Plant as our auctioneer. We have this sale to put money into our treasury and it really helps. The merchandise was all of a good quality -- and the bedding was nice and high on some articles!

Our President, Frank Ernisse, made clothespin name tags for everyone to put on their coats in the cloakroom. We hope this will prevent us from taking the wrong coat - which has happened.

We are looking forward to the holiday season and we have many treats in store for all. Our annual Christmas party/luncheon will be held on Tuesday, December 14, at noon. This is always an enjoyable, well-planned event and is very well attended.

We will not be having meetings on December 21 and 28, but will resume again on January 4, 1983.

Ethel Shea

DIVORCE SUPPORT GROUP

The December meeting of the Divorce Support Group will be held on Saturday, December 11, at 7:30 p.m. in the church parlor. A continuation of the "Holidaze" discussion will be the evening's program. Members are requested to bring a party-type treat (sandwiches, cookies, pastries, etc.) to share. Punch will be served.

College and Careers

Our college students with December birthdays are:

Miss Kristin DeSoto
Dean-Eaton Hall
St. Lawrence University
Canton, NY 13617
December 4

Mr. David Pater
245 Chesterfield Road
Pittsburgh, PA 15213
December 9

Miss Yvonne Swink
170 Penn Creek Drive
Webster, NY 14580
(Cornell University)
December 20

We will be helping with church decorating and making luminaries for Christmas on Saturday, December 11.

Anyone who wants to help cut the Christmas trees on Saturday, December 4, should contact Rev. Pater.

We will light the luminaries before the service on Christmas Eve. We need help! Please contact Sue DeVuyst (586-7109) if you are able to assist.

Save Saturday, January 8, for our winter party. We hope to reserve a cabin in a park.

Sue DeVuyst

PLANETARIUM CHRISTMAS SHOW

A portion of The New Christmas Show at the Strasenburgh Planetarium features a multi-media presentation of stained glass windows in Rochester area churches. BRC is one of the churches featured! The show will run until January 2, 1983 and begins each evening at 8:00 p.m. (Saturdays and Sundays at 2:00 and 3:30 p.m. also.)

Reformed Church World Service is the emphasis this month. Arthur Simon, founder of "Bread for the World," an organization of 40,000 Christians, suggests one solution to solve the world's food problems is to influence the policy makers of the nation.

"A single action by Congress or one decision by the President can undo--or multiply many times over--the dollar value of all our voluntary contributions combined. To make an offering in church for world relief and quietly leave the big decisions up to political leaders only encourages them to make wrong decisions. Our silence is taken as indifference or hostility when policies are hammered out, - hungry people become victims." Thus, we need to write our legislators, give generously and pray.

Reformed Church World Service responds to crisis situations by aiding victims of natural and man-made catastrophies: --- earthquakes, floods, tornadoes, famine and wars. It also supports long-term programs to help developing countries throughout the world.

HERE 'N THERE

(Continued from Column 2)

Other Regents Scholarship winners from BRC are Eric Briner and Eric Leete. Congratulations to you both!

Julie Ligtenberg has been awarded a scholarship by the Eastman Kodak Co. Congratulations, Julie!

A reminder that your Lenten Denial Folders may be placed on the offering plate at any of the services during Holy Week. All denial gifts are designated for the Albany Synod Mission, encompassing Camp Fowler and the various nurture and support programs of our Regional Center...Other special offering envelopes, such as Holy Thursday and Easter, are placed in our church's benevolent goals for 1982.

We were happy to welcome into our church fellowship on February 28th the following new members. Anna and Frank Uhlig on Re-affirmation of Faith. The Uhlig's are active members of the Blossom Seniors in which Anna serves as the Treasurer, and reside at 110 Yarmouth Road. Gladys VanDussen serves as their sponsor. Alice Stratton by letter of transfer from the United Church of Christ, Honeoye Alice, prior to retiring to Florida with her late husband, a former Dean of the Evening School at R.I.T., was a member of BRC for many years. Alice now resides at the Town Gate East on 2006 Five Mile Line Road, Penfield, and is sponsored by Roland and Florence Woodhams

A special word of appreciation is offered to Loretta Biller, who accepted the logistical responsibility of organizing the housing of the Hope College Chapel Choir; to our RCW members who served them an evening meal and to all the host families. Their sacred concert was truly a memorable event.

A fifth Sunday evening Lenten travelogue is being scheduled for Palm Sunday night, April 7th at 7:00 p.m. in the Chapel. The Paters will show their tour through some of the places Saint Paul the Apostle walked in Athens and Greece.

Our congratulations to Lynn Alphenaar and Walter Fray on their engagement. Lynn is the daughter of Art and Laura Alphenaar and now resides in Massachusetts.

Congratulations to Kris DeSoto. Kris recently won not only the county but the New York State cross-country ski title. Kris has also been awarded a New York State Regents Scholarship.

(Continued in Column 1)

Just for Kids

WHOZIT?

Using the clues given, can you identify the 10 people below who were part of Jesus' last days on earth?

1. This person denied Jesus 3 times.
2. This person was the governor who sentenced Jesus to be crucified.
3. This person helped carry Jesus' cross.
4. The governor sent Jesus to this person to be judged.
5. This person brought spices for the burial of Jesus.
6. This person betrayed Jesus for 30 pieces of silver.
7. This person was the prisoner the crowd wanted released instead of Jesus.
8. Jesus was buried in this person's tomb.
9. This person was the high priest who tried Jesus.
10. This person told the disciples about Jesus' resurrection.

ANSWERS ON PAGE 9.

PIC-LETS

The puzzles below represent some April holiday words. By adding and subtracting letters, using the letters and pictures given, see if you can solve these.

1.
$$\begin{array}{c} N \\ W \rightarrow E \\ S \end{array} + E + R = \underline{\hspace{2cm}}$$

2.  - L +  - opposite of young =

3. C +  - E +  =

4.  - T +  - N +  -  =

CAMP FOWLER

Camp Fowler needs lay people. Lay people, acting in the role of volunteer cabin counselors. Camp Fowler would not have the powerful impact it has on the lives of our campers if lay people, like yourself, were not involved. Please call Carol Barton at the Regional Center (518-374-4573) and volunteer today.

Brochures outlining the summer program at Camp Fowler are now available in the Sunday School Office. Included in the brochure are details of several adult conferences scheduled this summer. They range from week-end to week long events. Conferences for children include both in and out-of-camp events. Registrations should be submitted as soon as possible to ensure your choice of weeks.

As of May 1st, Bill Faulkner will be leaving the Camp Fowler Directorship and going to a similar position with the Warwick Conference Center. Uncle Bill will be missed by all, but we do wish him and his family well in their new position.



Chef Charles
tasting his
superb French-
Onion Soup.

FELLOWSHIP CLUB

On April 24th at 6:30 p.m., the doors of the exclusive Chez Brighton Cafe, located on the lower level at 805 Blossom Road, will open. The tastefully decorated Cafe features a candlelight atmosphere and excellent cuisine for a mere \$5.50 per person. The management requests that reservations for the opening night gala be made no later than April 20th, by calling 288-5649. The evening's menu will include: hors d'oeuvres, soup, salad and Steamship Round of Beef prepared by Chef Charles and his capable kitchen staff. The menu is topped off with dessert. Make your reservations early for this four-star event.



Members of the congregation are invited to assist the ladies in the Spring Cleaning of the church facilities. They will be meeting at the church during the week of April 5th. Please contact Donna Valenti (482-6165) if you can be of assistance.

ANSWERS TO KID'S PAGEWHOZIT?

- | | |
|------------------|---------------------|
| 1. Mark 14:72 | 6. Matthew 27:3 |
| 2. Matthew 27:26 | 7. Mark 15:15 |
| 3. Mark 15:21 | 8. Matthew 27:57-60 |
| 4. Luke 23:6-7 | 9. John 18:24 |
| 5. John 19:39 | 10. John 20:18 |

PIC-LETS

1. Easter
(East + e + r)
2. Egg
(Leg - L + gold - old)
3. Cross
(C + rose - e + spear - pear)
4. Jesus
(Jet - t + sun - n + shoe - hoe)

FESTIVAL OF DISCIPLESHIP

The Division of Christian Discipleship of the General Program Council, RCA is holding a Tri-Synod Festival of Discipleship at Lafayette College, Easton, PA July 19-22, 1982.

Emphasis will be on the experiential in skill building, resourcing, worship, Bible study, and fellowship. Workshops, continuing small groups, street theater, and music of all kinds will be prominent. Each of the days will focus on a verb phrase of the definition of discipleship.

The costs for the family festival are: \$95.00 per adult, \$30.00 to \$45.00 per child under eleven. The Festival includes leaders from all areas of the denomination, including Rev. Richard Otterness and his wife, Carolyn, from Sodus Reformed Church. Further details may be obtained from Rev. Pater or the church office. Registration deadline: July 1st.

FOOD SHELF

Food contributions being collected in the entrance to our church, for the two weeks prior to Easter, will be taken to the Gospel Tabernacle Mission instead of the ABC Food Cupboard. (Monetary contributions are also welcome, to be received in the church office.)

We are also requested to remember that no proper storage facilities are available here for perishable food items. Also, home canned items are also not acceptable.



...A sincere thanks to all members and friends of Brighton Reformed Church from Wayne, Jean and Christopher Fox for your prayers, cards and calls on the death of Jean's father, Richard S. Barclay, in February.

...Alice Ramsay wishes to say "thank you" to all her friends throughout the church and the Blossom Seniors for the cards, prayers and telephone calls to her daughter while she was in the Highland and Strong Hospitals. They really meant a lot to her. May God bless you all!

BIRTHDAYS

A belated Happy Birthday to our new member, Alice Stratton, whose birthday was March 8th.

APRIL 8: Martha Zecher
27: Mae Hubregsen

ANNIVERSARIES

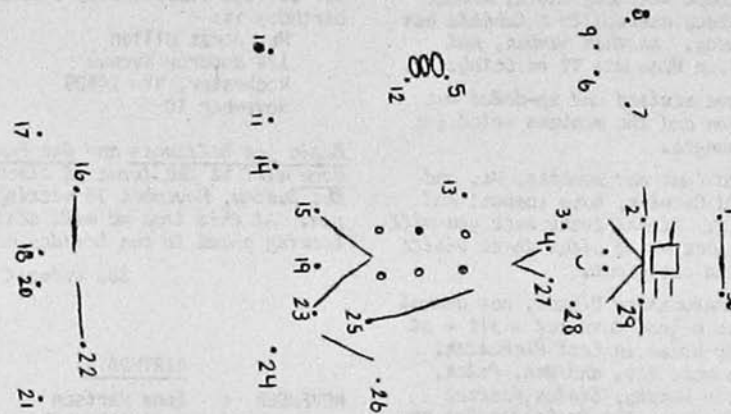
APRIL 9: Arthur & Marian Teamerson
20: Edward & Dora Plant



Just for Kids

DOT-TO-DOT

Connect the dots from 1 to 30 to form a November character.



ANSWERS ON PAGE 9.

SCRAMBLED SUPPER

Are you all set to sit down to a delicious Thanksgiving feast? After you've given glory and thanks to God for all His blessings, see if you can unscramble the words below. They are all food items we enjoy at Thanksgiving time.

1. FITSFUNG
2. BRACRYERN EACUS
3. VARGY
4. KNUPMIP EPI
5. HASMED OSTOPATE
6. KRUYET
7. SAQUSH
8. WESTE EATTOSPO
9. TENACEMIM IPE

HAPPY NOVEMBER!

* * * * *

HAPPY THANKSGIVING!

the song



Kids


Answers to KID'S PAGE

Pic-Lets:


1. Pig + House - Us - Pie + Star -
Ar = Ghost
2. I'am + Balloon - MBA + Week - One
+ Tent - KT - T = Halloween
3. Cup - C + Stump - T - US + Kite +
No - Toe = Pumpkin



re and words represented by the
n form three October words.



-  + 

2.  BA +

s	m	t	w	t	r	s
u	o	u	e	h	r	a
n	n	e	d	u	i	t

- 1 +  - KT - T = _____

3.  - C +  - T - you & me +

 + opposite of yes -  = _____

ANSWERS ON PAGE 5.

- 8 -

Blossom Seniors

Our September Birthday table had Rev. Russell Pater and our president, Frank Ernisse, so we sang a special Happy Birthday to them and then to our group celebrants. President Frank even baked the Birthday cake for the table!

We lost another member in August, Martha Stadtmiller. We gained one new member, Wilma Soucie. Welcome, Wilma!

We are in the process of revising our constitution. It needed to be up-graded and Leonard Love has the job. The members will vote on the changes when it is completed.

Brighton Bowl wants Senior Bowlers. If you are interested, contact Barb Goodrich.

We had five visitors at one meeting, recently. It is always a pleasure to have them visit our group. After three visits they can become members.

Our annual banquet is coming up soon and we always have a good turnout--plus good food and fine fellowship.

Bernice Leo and Margaret Heberle are the co-chairwomen of our Pinochle Tournament. Our players are always ready for a good card game.

Our September 28 meeting was a Colonel Sanders' chicken dinner. With our crafts and cards the Lodge is always a hub of activities on Tuesdays. Even the book exchange is great, and looks like a mini library some weeks.

Marie Hanss reports weekly on our sick members and sends her get well cards to them after they are signed by the members. She also sends flowers to any members who are hospitalized and we all contribute to the flower and sick fund.

Ethel Shea



College and Careers

Our College students with October birthdays are:

Mr. Bruce Alphenaar
Trinity College
P.O. Box 1532
Hartford, Conn. 06106
October 19

Mr. Paul VanderHorst
Box 278
Niagara University, NY 14109
October 27

Mr. Richard VanderHorst
St. John Fisher College
Huffey Hall, Box 330
Rochester, NY 14618
October 27

Two activities have been planned for the College and Careers Group during the month of October.

Our social activity for the month will be on October 3 -- an Autumn Picnic. We will meet at the church at 1:00 p.m. and go to Wild Winds Farm in Naples, NY, to view the fall foliage. Bring walking shoes for nature hikes. New members are most welcome!

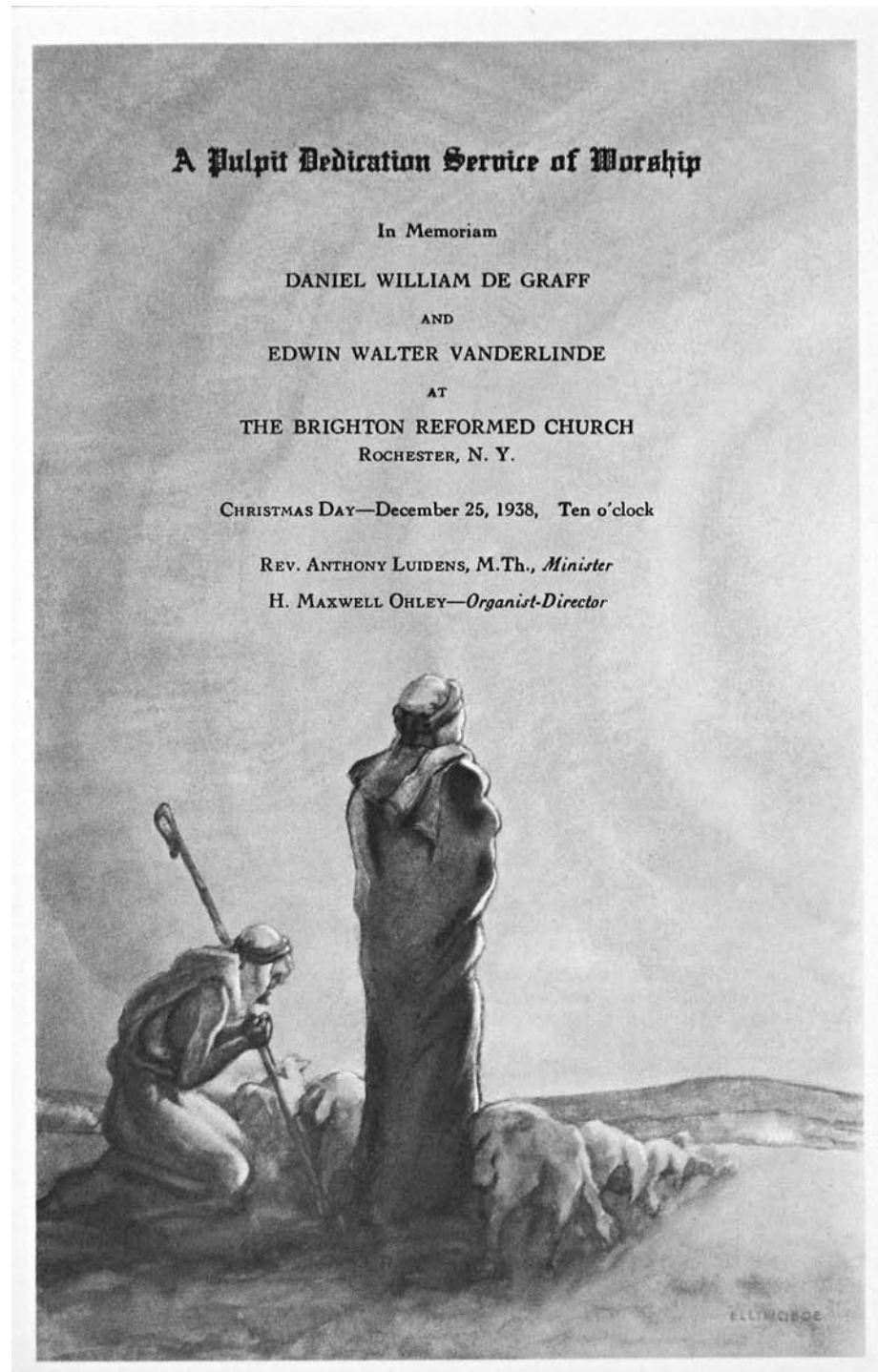
On Sunday, October 17, at 7:00 p.m., we will hold our discussion meeting in the Church Parlor. The meeting will be led by Nancy Duffy.

Sue DeVuyt

JUNIOR CHURCH NEWS

Betti Abbas, Junior Church Leader, tells us that a special Thanksgiving musical presentation is being prepared. She hopes to see all of our Junior Church people each Sunday morning. You won't want to miss it!

Also, during December plans are being made for a special craft project during the Junior Church hour. If at all possible, children should be present each Sunday, in order to complete the project.





BORN
OCTOBER 11, 1901
BRIGHTON, N. Y.

DIED
July 6, 1929
BRIGHTON, N. Y.

DANIEL WILLIAM DE GRAFF

Daniel William De Graff was the son of Mr. Jacob De Graff and Mrs. Janna De Lyzer De Graff. He was presented to God in Baptism on December 1, 1901. The Reverend A. L. Betten was minister at that time. He made a public confession of his faith on April 2, 1917. He attended Indian Landing School, Brighton, N. Y. He entered the East Rochester High School in 1915 and studied there for three years. He completed his secondary studies in the Preparatory School of Hope College, Holland, Michigan.

In 1918, under the preaching of the Reverend Andrew Stegenga, he definitely decided to study for the Christian Ministry. He was a wide but discriminating reader. In one of his papers he says: "Read all you can, when you can,—but not whatever you can. Choose your books well and wisely. Become acquainted with the great authors of the past and present and listen to their philosophy."

In Hope College he joined the Knickerbocker Society, served as an associate editor of the Milestone, was editor in chief of *The Anchor*, the college official publication, and was a leader in the College Y.M.C.A. work of his days.

An attack of influenza in 1908 undermined his health. The completion of his college work was denied him.

In one of his books are written these words:

*"God laid upon my back a grievous load,
A heavy cross to bear along the road.
And thus, through all my days, from that to this,
The cross, my burden, has become my bliss.
Nor ever shall I lay my burden down,
For God, some day, will make the cross a crown!"*



BORN
JULY 3, 1913
ROCHESTER, N. Y.

DIED
May 28, 1936
ROCHESTER, N. Y.

EDWIN WALTER VANDERLINDE

Edwin Walter Vanderlinde was the oldest son of Mr. Edward Vanderlinde and Mrs. Cora DeCook Vanderlinde. His baptism took place in the Brighton Reformed Church on Sunday, November 16, 1913 with the Reverend Andrew Stegenga officiating. He united with Brighton Reformed by confession of faith on April 10, 1927.

After graduation from East High Edwin entered the University of Rochester. He was an honored member of Theta Delta Chi. While a Junior he received the John Dows Mairs prize for the best work in concentration in the department of economics. He was elected to the Iota Chapter of the Phi Beta Kappa Society on April 7, 1933. He was recommended for a residence scholarship at Columbia University by Dean W. E. Weld of the U. of R. In his letter to Edwin's parents Dean Weld wrote, "The professors in the department of Economics were particularly interested in his career and believed that he would become an economist of distinction. In recommending him for a scholarship at Columbia University I ventured to make this prediction."

Frederick C. Mills from the National Bureau of Economic Research Inc., writes of Edwin in the following terms "Those of us who were associated with him at Columbia had respect for his intellect and admiration for his courage. Above all, we felt real affection for a fine human being."

The roots of a noble life lie in religion. As Carlyle said "A man's religion is the most important thing about him."

An anonymous writer says of Edwin "His personality grew out of the depths of a great spiritual soul patterned after that of Jesus which gave it the qualities found to be the best in life. These shall continue to be an inspiration and challenge to those who knew and felt the touch of his personality."

Remembering the Faith and Ideals of these two sons of our Church, we dedicate this Pulpit to the Glory of God, the complete preparation of youth for high Service, and the enrichment of faith and life to all generations.

Preludes—"A Carpenter is born" *Edmundson*
 "Divinum Mysterium" *Candlyn*

Call to Worship

Processional, Hymn 115, "O Come, all ye faithful"

Invocation with Lord's Prayer and choir "Amen"

Responsive Reading 60 "Te Deum Laudamus"

Scripture Lesson, Isaiah 9,1-7; 11,1-9

Anthem—"Bethlehem" *Bowker*

The Dedication of the Memorial Pulpit

Reading of letter of gift
 written by Mr. and Mrs. Edward Vanderlinde, Donors

Reading of letter of acceptance
 written by Freelon Kerry, Clerk of Consistory

Brief Life Sketches of
 Daniel William De Graff
 Edwin Walter Vanderlinde

The Prayer of Remembrance

The Unveiling of the Pulpit by
 Janna De Graff
 Robert Vanderlinde

The Interpretation of
 The Cross
 The Torch
 The Trefoil

The repeating of The Apostles' Creed

Anthem—"Glory and Honor" *Rachmaninoff*

The Offertory Hymn, 112—"Joy to the world the Lord is come"
 (selected by the mothers of these two young men)

The Offertory Prayer

The Dedicatory Sermon—"The Lord is my light and my salvation." Psalm
 27, verse 1

Prayer for blessing

Parting Hymn 246—"Oh Master, let me walk with Thee"
 Sung at Edwin W. Vanderlinde's graduation, June 11, 1933

Benediction

Postlude—"Gloria in Excelsis" *Harrison*

The Brighton Reformed Church

Rochester, New York

"A Family Church"

219 Arfordale Ave.

Calver 4285

Rev. Anthony Luidens, M. Th.
Minister

To Mr. and Mrs. Edward Vanderlinde and family:

The Brighton Reformed Church accepts, with deep gratitude, the gift of a memorial pulpit, presented and received in remembrance of Daniel De Graff and Edwin Vanderlinde, who, having ended this earthly life during student years, have bequeathed to this congregation a vision of youth consecrated to the high aims and purposes of Christian living.

This memorial pulpit, bearing the torch, the symbol of learning and of seeking after truth; and the cross and the crown, the symbol of sacrifice and eternal victory, will always challenge the young people of Brighton Reformed Church to combine these ideals, to seek truth and to make those sacrifices which are, in themselves, as in the lives of these two young men, unforgettable and eternal victory.

With acceptance of this gift the members of the consistory bind themselves to receive and to use this pulpit in the customary Sabbath worship, either in the present church building or in a new building to be erected.

We have further resolved to place a copy of this letter of acceptance and assurance in the hands of the donors and also in the minutes of the consistory.

Freelon Kerry
Clerk

after 12/24/38

The Brighton Reformed Church ~~Consistory~~ ^{presented & received in remembrance} accepts, with deep gratitude, *Mr. Baker*
the gift of a Memorial Pulpit, ~~memorializing the life and spirit of~~

Daniel De Graff and Edwin Vanderlinde, who having ended this earthly
life in student years, have ~~left~~ ^{bequeathed} to our congregation a vision of

Youth ~~devoted~~ ^{consecrated} to the high purposes of Christian manhood. The pulpit,

bearing the torch, the symbol of learning; and the ~~cross~~ and crown, the
symbol of sacrifice and eternal victory, will ever be a challenge to

the young people of Brighton Reformed to combine these ideals in

learning and life. In accepting this gift the Consistory do bind themselves

and their successors to so construct and so accept the Pulpit

^{Sunday}
that its use for the customary church worship, in the present

old building or in a new building to be erected in the future,

shall be assured. Further be it resolved that a copy of this agree^o

ment be placed in the hands of the donors and that a copy be spread

upon the minutes of our church

Anthony Luidens
Anthony Luidens, chairman

Mervin S Baker
Mervin S Baker, Clerk

Rev. Anthony Luideus, M. Th.
Rochester, N. Y.

My dear Mr. Luideus:

On behalf of myself and family
will you kindly accept for the Congregation
and members of Brighton Reformed
Church this Pulpit Desk as a memorial
to both, my son Edwin Vanderlinde
and my brother Daniel De Graff.

May its symbolism of Light
and Salvation united in the Trefoil
be an inspiration to all who wish
to worship here.

Devotedly yours.

Edw. Vanderlinde and family.

December 24, 1938.



MR. H. C. POFAHL, JR.

Older than most of the missionaries on a first overseas assignment Harry E. Pofahl, Jr., saw military service in India during World War II. In the years following the war he often said that he would like to go back to see India again because "it is a country that you never

forget." India called him back—as a missionary.

Born in Grand Haven, Michigan, he is one of a family of three children. His childhood and the depression years was a time when "we didn't have many of the luxuries but God provided enough." As a boy he joined the Boy Scouts, was active in Sunday School and church and went to confirmation class every week. At fourteen he was confirmed and made a full member of the St. Paul's Evangelical and Reformed Church in Grand Haven.

In high school he took an apprenticeship course offered by the State Vocational Board. Tests showing that he had ability with tools and mathematics he then decided on tool and die making. He graduated in 1940 and thought of going to college, but war was in the air, most of his friends had already gone into service and tool makers were desperately needed. Finishing his apprenticeship he went to work for Continental Motors in the experimental tool room to build liquid cooled aircraft engines. Then he joined the Air Force as a mechanic, and was sent to India.

On his return from service he met Janet Start who was to become his wife. They were married in July 1946 and now have three children.

For three years he was engaged in the work of tool design and product design for the Norge, Borg Warner Corporation in Muskegon, Michigan. Meanwhile his brother had started the Profahl Electric Company. In 1949 Mr. Pofahl joined the business. It grew and prospered, forcing them to move to larger quarters several times until they finally built their own building. Mr. Pofahl designed and prepared the plans for it.

Mr. Pofahl had long been active in the work of his local church, the First Reformed Church of Spring Lake, Michigan. He served as deacon and as Sunday School teacher.

For two years he and Mrs. Pofahl debated whether they should volunteer for missionary service. "God had kept me and blessed me all through the years," he said, and now he felt "the need for deeper things in Christ." Then his pastor showed him the appeal from the Church of South India, through the R.C.A. Board of World Missions, for someone to teach basic electrical methods in India. Mr. Pofahl had found his mission.

* * *



MRS. H. C. POFAHL, JR.

Quiet, pleasant Janet C. Pofahl has enjoyed taking care of children ever since she can remember. Her love for her own three, Jerry Lee, Sandra Jane and Susan Kay, will expand, as it always has to embrace whatever number become her charges in her new home in India.

Born (September 24) in Spring Lake, Michigan, Mrs. Pofahl has two brothers who were 18 and 16 at the time of her birth. "Coming along so late in the lives of my parents and brothers," she claims, "I was thoroughly spoiled. But my parents did know the Lord and always saw to it that I went to church and Sunday School. Dad loved the Lord and served him in the church as elder and deacon."

After leaving school Mrs. Pofahl worked taking care of children. Later she became a cashier at the Federal Department Store in Muskegon. A new experience for her, the job gave her much enjoyment. In it she "met a variety of people," she says, and it "broadened my outlook on life."

Mrs. Pofahl continued to work after her marriage until the birth of their son, Jerry. Sandra came along two and a half years later, Susan four years thereafter.

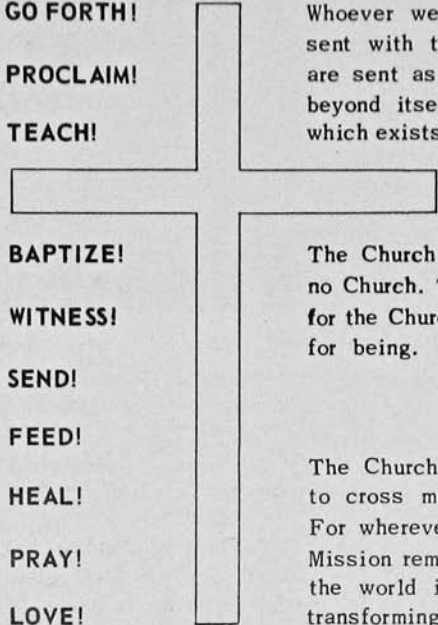
When Susan started Sunday School, Mrs. Pofahl was asked to teach the beginners' class. It proved to be "a wonderful experience," she says. She could "hardly wait for Sunday to come" so that she could "tell them about Christ and see their little faces shine." When classes were over she "hated to give them up because they had become a part of me."

Indeed, when the call to missionary service came, Mrs. Pofahl gave up her work in her home church with great regret. "I am happy here teaching God's Word and living for him," she said. But "if this is what God wants I know I can serve him in India also."

Mrs. Pofahl likes music, goes to concerts when she can and enjoys playing recordings. Her husband's favorite recreations are reading, fishing, bowling and baseball; hers are entertaining, camping and hiking, which they enjoy together. When Mr. Pofahl is busy at his hobbies, wood-working and photography, she pursues sewing and gardening.

In addition to her church work Mrs. Pofahl has been active as a Girl Scout leader, in a Home Extension Group, a Woman's Service Club and the Parents Teachers Association.

After pre-field orientation, Mr. and Mrs. Pofahl and their three children left for India in the Spring of 1963 for study at the Bangalore Language School in preparation for his assignment to teach electrical work at Katpadi Industrial Institute.



GO FORTH!

PROCLAIM!

TEACH!

Whoever we are, wherever we are—we are sent with these imperatives of Christ. We are sent as part of a community that looks beyond itself . . . as part of a fellowship which exists for its Mission.

BAPTIZE!

WITNESS!

SEND!

FEED!

HEAL!

PRAY!

LOVE!

The Church is a missionary church or it is no Church. To be in Mission is not a choice for the Church or its members. It is its reason for being.

The Church—all Christians—are called upon to cross more than geographical frontiers. For wherever the Church is established its Mission remains the same: to know and love the world in order to speak a saving and transforming word to the world.

TO KNOW OUR MISSIONARIES is to discover through them the wider fellowship of our fellow Christians abroad, in many countries, of many races. It is not only to meet their needs but to share their struggles and to work with them for their goals.

TO KNOW OUR MISSIONARIES and their work is to learn that in a constantly changing world new and dynamic ways of witnessing must be found—where they are . . . and where we are.

TO KNOW OUR MISSIONARIES is to remember that throughout all the world "God has highly exalted him and bestowed on him the name which is above every name, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Christ is Lord to the glory of God the Father."



THE
RATMEYERS

UNA

ROLAND

Birthplace and Date:
New York City, N. Y.
November 2

Freeport, Illinois
March 18

Education:
Hope College, B.A., 1959
Rutgers University, New
Brunswick, N.J., graduate
work in Education

Central College, Pella, Ia.,
B.A., 1959; New Brunswick
Seminary, New Brunswick, N.J.
B.D., 1963

Marriage Date: December 19, 1959

Children: John E., Oct. 12, 1961; Pamela J., June 6, 1963

Work Experience:
Secretary; Student Teacher,
Holland, Mich.; Caravanning;
Summer Work, Jicarilla Apache
Indian Mission, Dulce, N.M.;
Internship Program at Hope
Reformed, Los Angeles, Calif.

Farming; Caravanning; Student
Pastor, Wayne, N.J., Nyack,
N.Y.; Summer Student Assign-
ment at Jicarilla Apache
Indian Mission, Dulce, N.M.;
Intern, Hope Reformed, Los
Angeles, Calif.

Present Assignment:
Called to serve in House-Church, Julia Lathrop Homes,
Chicago, Illinois

BOARD OF NORTH AMERICAN MISSIONS - REFORMED CHURCH IN AMERICA
475 Riverside Drive, New York, New York 10027

ROCHESTER, N.Y., WEDNESDAY, DECEMBER 5, 1984

NO.

Dutch Immigrants Formed Church



Brighton Reformed Chapel was on Arbordale Ave. between Blossom Rd. and Birch Ter. (now Heather St.). The medical building is now at the site.

Late in the last century, the Dutch immigrants felt more comfortable in a church using the Dutch language. Most were from the Main St.-Henackey Park (now Akron St.) area or from the Dugway-Landing Rd. area. However, the five-mile trek to the First Reformed Church on Main St. was too far to walk. The minister of that church, Rev. Peter DeBruyn, encouraged the beginning of the new church on Arbordale Ave. and Blossom Rd.

The founders hired architects Gordon and Bragdon, who designed an Italianate chapel, which was built in 1891. Heated with coal and lighted with kerosene lamps, the rented pews were more expensive in the middle of the chapel -- the front row was free! In 1896 the church bought the adjacent lot and added a new sanctuary, using the chapel for an entry way and for Sunday school rooms.

ern Gothic brick building at 805 Blossom Rd. The sanctuary can seat 400 people.

On Sunday, April 29, 1984, the church celebrated its 25th anniversary in its present location by dedicating a history room, complete with photographs of the early church and its members. Anyone who has items of interest to donate may contact the Brighton Reformed History Committee by calling the church office at 288-5649.

A "bellows boy" was needed to pump the organ. Horse sheds were constructed to the west of the building. Electricity was installed in 1907; city water was piped in 1912.

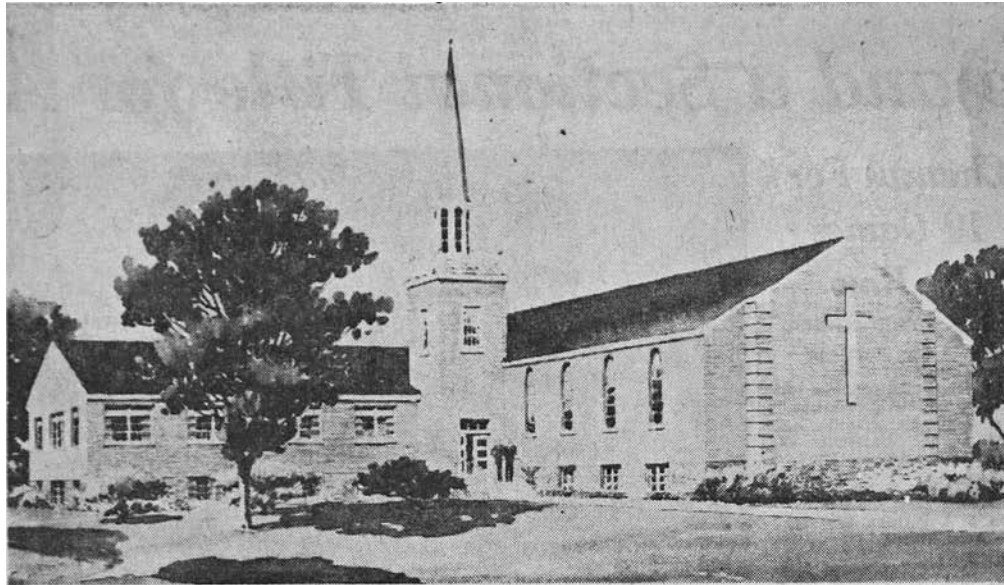
A farsighted decision in 1892 gave the vote to women in the church. Although far from unanimous, it was not as volatile as the language issue. In 1892 the "Holland" language was used for the morning service, and English for the evening service. In 1912 English was used the 1st and 3rd Sundays of the month and Dutch the 2nd and 4th, with the 5th Sundays carefully divided. Not until 1927 was English used for all services.

The parsonage was at the corner of Winton Rd. and Heather St. from 1895 until 1929. Rev. Anthony Luidens, minister for 25 years, moved into the new parsonage at 219 Arbordale Ave. in 1930. The parsonage was sold in 1972.

In 1943 Mattie E. Guenther offered her 3½-acre nursery site and home to the church. A non-member, she had lived across from the church for years and knew many members well. Her house was later moved to the corner of Shirley St. and the south side of the church driveway.

The Fellowship Lodge was built in 1949 on the Guenther property. It was used by the active Boy Scout Troup 74, which was started in 1925, as well as many other church and community functions. Today it is used for elections and church functions, as well as meetings for various groups. An active group of about 100 Blossom seniors meets there weekly.

By 1957 the church was filled to overflowing, its seating capacity of 230 extended by seating people in the entryway and aisles on Sundays. In 1959 the church dedicated its mod-



BRIGHTON REFORMED CONGREGATION will build this modified Colonial church, designed by Architects Walzer and Miller, on site opposite the present church on Blossom road, starting Apr. 15.

Dream Building Nears for Parish

Brighton Reformed congregation plans a new church on a 3½-acre site across the street from its present site in Blossom road. Estimated cost is \$225,000.

Construction is scheduled to start the middle of next month and it is hoped to have the building ready for Easter 1959.

According to the Rev. William C. Hillegonds, minister, overflow attendance at Sunday services and inadequate Sunday school facilities make the new building necessary.

The new L-shaped church, of modified Colonial design, will be faced with brick and stone. The ground floor will contain a 400-seat sanctuary, a chapel seating 90, parlor, church offices, and toddlers' and crib rooms. A lower level will provide 28 church school rooms, several large assembly areas, a kitchenette, church school office and choir room.

• • •
BRIGHTON REFORMED was founded in 1891 by Dutch farmers in the Atlantic avenue dugway area. The 65 charter members built a small frame church and the Dutch

language was used at all services until 1922.

One charter member survives, 92-year-old Mrs. Jacob De Graff who will participate in ground-breaking ceremonies for the new building.

Worshippers now use an addition, constructed early in the century. The original building houses the Sunday school.

Over the years, complexion of the congregation has changed greatly. Now many nationality and denominational backgrounds are represented.

THE NEW CHURCH is the dream of many years. Plans came to a halt in the depression of the 1930s. They were revived after World War II and in a 1952 campaign \$70,000 was raised. Another canvass last year brought in \$135,000.

Before the Rev. Mr. Hillegonds took over the pastorate two years ago, Brighton had been served for 25 years by the Rev. Anthony Luidens, now retired.

Chester G. Engler is chairman of the building committee.



ROCHESTER DEMOCRAT AND CHRONICLE
Monday, April 14, 1958 19



BREAKING GROUND — Mrs. Jacob DeGraff of 305 North Winton Rd., flanked by the Rev. William C. Hillegonds and Bonnie Revier of 503 Humboldt St. prepare to break ground for new church building.



GROUND BREAKING

Charter Member Helps Turn Sod for Church

The oldest and newest members of the Brighton Reformed Church—Mrs. Jacob DeGraff, 91, and Bonnie Revier, 13—were star performers at yesterday's ground-breaking ceremonies for the new church building.

Mrs. DeGraff, only living charter member of the church, and Bonnie, who was received into church membership on Maundy Thursday, struck a gold-painted shovel into the ground and intoned:

"That a church may rise here where the aged and youth shall come to worship, pause to pray, and rise to serve."

"We break this ground today," responded members of the congregation, standing in the warm sunlight around the ground-breaking patch.

The new building, across the street from the present church at 815 Blossom Rd., will be constructed in a modified colonial style with brick and stone facing. It is expected to be finished by next Easter.

Other participants in the ground-breaking ceremonies voiced hopes for the church. Chester G. Engler, chairman of the building committee: "A church . . . where the weary and heavy laden shall find peace which the world can neither give nor take away."

Mrs. Clarence DeLyser, president of the Women's Guild for Christian Service: "A church . . . where children shall learn to love God and to be held close to Christ."

Frank Elliott, president of the Men's Brotherhood: "A church . . . where many shall be refreshed in spirit, redeemed from sin, relieved from pain and made heirs of God."

The Rev. William C. Hillegonds: "A church . . . where the unsearchable riches of Christ shall bear the fruit in making our human lives more constant, our homes more Christ-like, and our families creative centers of Christian influence."

The Brighton Reformed Church was founded in 1891 by a group of 65 Dutch farmers and until 1922 all services were conducted in Dutch. The membership now is about 500, with approximately 300 youngsters.





Church Sets Sod Turning

Ground will be broken tomorrow by Brighton Reformed Church for construction of a new church edifice in Blossom Road. Following a brief service at 11 a.m., the congregation will go to the new site for the ceremony.

Participating in the ceremony will be the only living charter member of the church, 92-year-old Mrs. Jacob DeGraff, and Miss Bonnie Revier, who was received into membership in the church last Maundy Thursday, the oldest and newest members.

Elder Walter Blakley, vice president of the Consistory, will officiate. Others will be Chester G. Engler chairman of the building Committee; Mrs. Clarence DeLyser, president of the Women's Guild; Frank Elliott, president of the Men's Brotherhood, and the minister, the Rev. William C. Hillegonds, who is president of the Consistory.

Church Drive Passes Goal

A Brighton Reformed Church fund drive to raise \$100,000 in pledges for the construction of a church-school building yesterday hit a total of more than \$130,000.

The Rev. William C. Hillegonds, minister, said he hopes construction can be started late this summer with the aim of finishing the structure by next Easter.

The building, a modified Gothic church with a wing for a school, will be erected on a 3½ acre plot opposite the present church at Arbordale Avenue and Blossom Road.

Some 50 persons canvassed the 550-member parish yesterday afternoon. A "victory dinner" will be held tomorrow at 6:30 p.m. in the Fellowship Lodge, a recreation hall on the parish grounds.





The Brightoner

April 30, 1958

Page 3

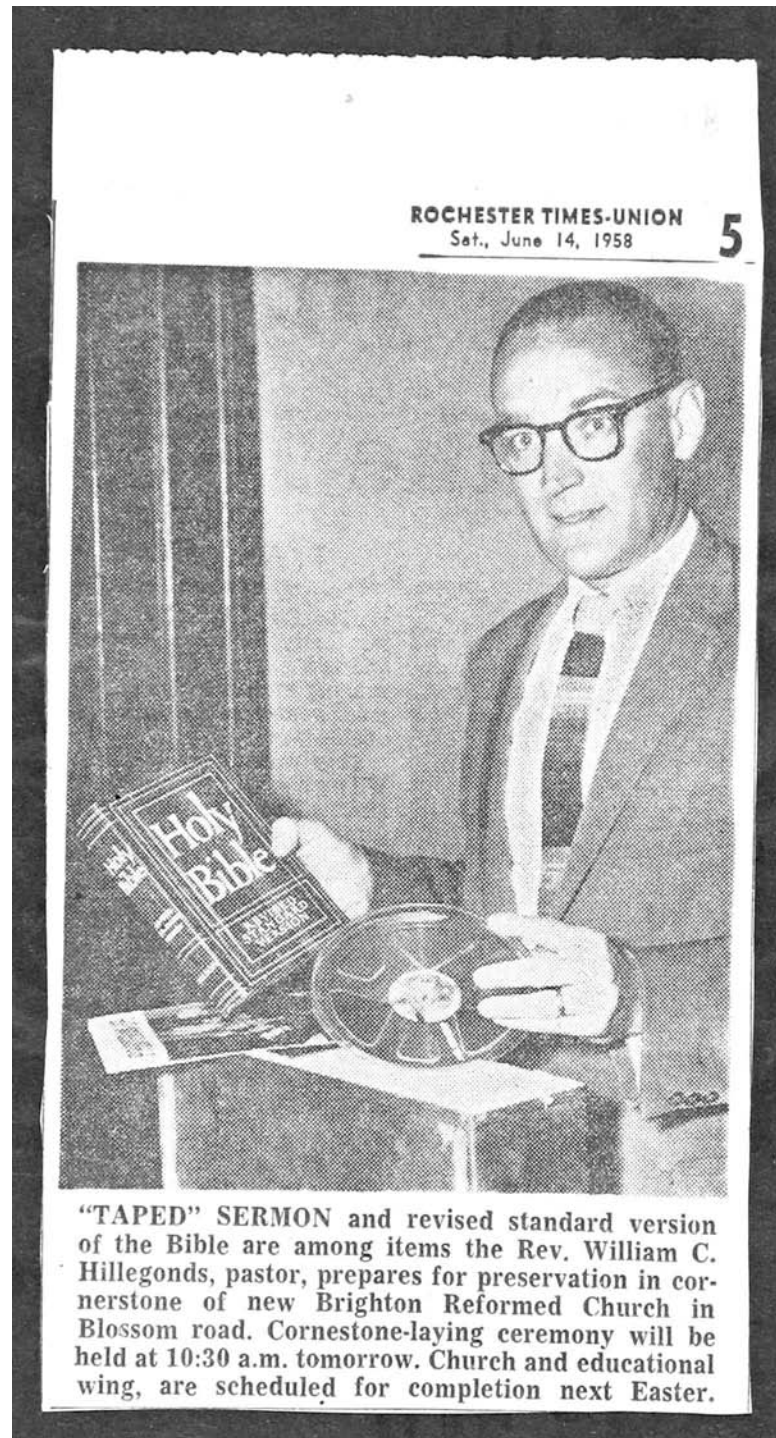
CORNER STONE BOX OPENED IN CEREMONY

In a brief and informal ceremony held in Fellowship Lodge, Consistory opened the box that was contained in the corner stone of the original Brighton Reformed Church. Walter Blakley, vice president of Consistory, officiated.

The contents, placed in the box at the corner stone laying on July 4, 1891, included time-weathered documents that had begun to crumble with age.

The first item in the copper box was a letter written by the Dominie (pastor) of the First Reformed Church of Rochester in which he tells the history of the early Dutch settlement in this area. Many newspapers had been carefully folded and placed in the box along with other interesting data about the times.

A committee of Consistory will make a study of these documents and a digested form of their contents will be presented in the next issue of The Brightoner.



Brighton Reformed Plans Two Dedication Services

Brighton Reformed Church will dedicate its new church and educational building, one year in the making, at special services tomorrow, with a community program to follow next Wednesday.

The minister, the Rev. William C. Hillegonds, will lead the congregation in the Litany of Dedication and preach the sermon at the 10:30 a.m. service. The choir directed by Nelson A. Abeel will offer dedicatory music, with Harold Harper playing the new electric organ.

At the evening service tomorrow the guest preacher will be the Rev. Norman Thomas, minister of First Reformed Church at Albany, oldest Reformed church in the nation. Also participating will be three former Brighton Reformed ministers—the Rev. Henry C. Jacobs, Richard Blocker and Anthony Luidens, D.D.

In the community service at 8 p.m. Wednesday the new building's keys will be presented to Consistory, the church's governing body. Chester G. Engler, general chairman of the building committee, and Jacob P. DeVuyt, Consistory vice president, will have a part in the program, while the preacher will be the Rev. Robert E. Slaughter, D.D., of Immanuel Baptist. The Roberts Wesleyan College Choir will provide music.

The new building, across Blossom Road from the old site, will provide seating for 90 in its chapel and 400 in the nave. The basement contains 22 classrooms. Following the trend of providing off-street parking, a paved area adjoining the church can handle 100 cars. The original structure, which still stands, was erected in 1891.

New

BRIGHTON REFORMED CHURCH

Blossom Road at Arbdale Avenue

SERVICES OF DEDICATION

10:30 A.M. Service

"THE CHURCH OF CHRIST"

The Minister preaching

8:00 P.M. Service

REV. NORMAN THOMAS

*Minister, First Reformed Church
Albany, New York
Roberts Wesleyan College Choir*

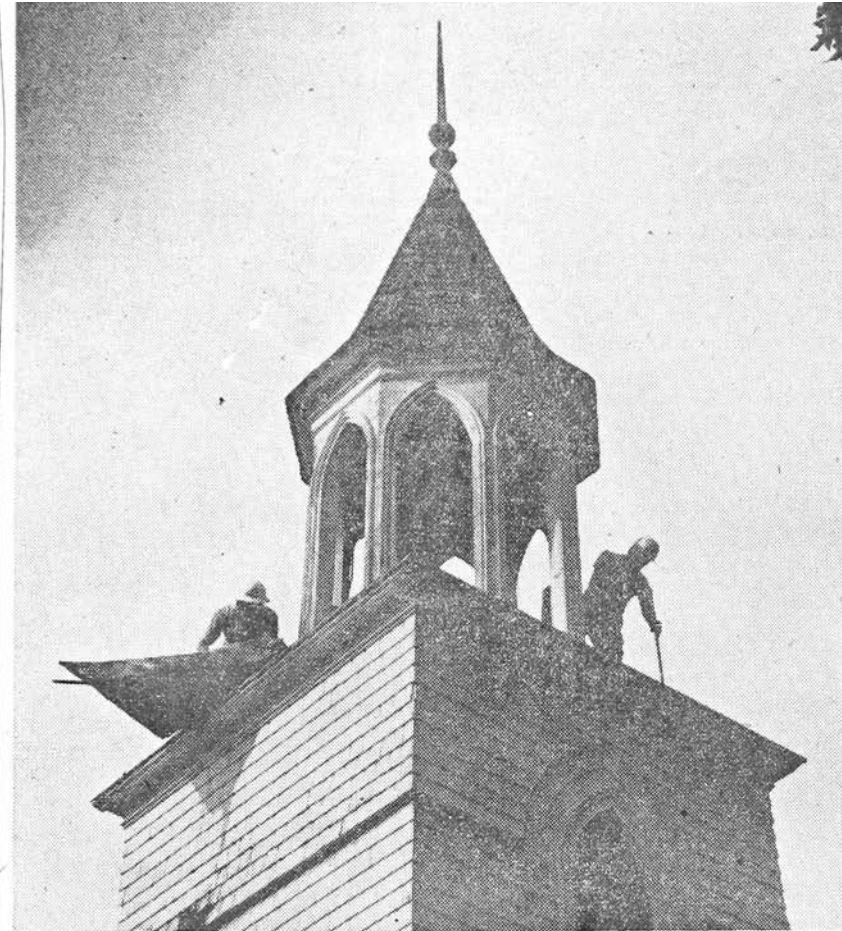
Wednesday, 8:00 P.M.

COMMUNITY SERVICE of DEDICATION

REV. ROBERT E. SLAUGHTER, D. D.

*Minister, Immanuel Baptist Church
Special Music*

Rev. William C. Hillegond, Minister



RAZING THE ROOF—Workmen from Damico Wrecking Co. launch demolition work on old Brighton Reformed Church, 780 Blossom Rd. Built in 1891, later enlarged, church has been unused since May, when congregation moved into new quarters across street. Clad in white clapboard, old church had capacity of 230, compared with new structure's 400. When built, it was located in largely-unsettled Brighton; now, it is within city limits, in old residential area.

D & C Wednesday, Sept 30, 1959



April 7, 1977

Religion

Good Friday, Easter services announced by churches

Christian churches on the eastside will celebrate Easter in special services this weekend.

Church of the Annunciation, 962 East Avenue, will have services at 9 a.m., 2:30, and 7:30 p.m. Friday; 9:30 a.m. and 10:45 p.m. Saturday; a midnight Easter Liturgy and noon Agape service Sunday.

The Lutheran Church of The Incarnate Word, 597 East Avenue, will have 11 a.m., 1 and 7:30 p.m. services Good Friday; 9:30 and 11:15 a.m. services Easter Sunday.

New Life Community Church, 243 Rosedale Street, will have a 7:30 a.m. Easter breakfast, followed by worship at 10 a.m.

A joint communion service at 8 p.m. Friday will be held at the **Christian Reformed Church**, 373 New-castle Road. A 10:30 a.m. service of celebration will be held on Easter.

Asbury First United Methodist Church, 1050 East Avenue, will have a noon service Good Friday and 9 and 11 a.m. service on Easter.

Third Presbyterian Church, 4 Meigs Street, will have 9:30 and 11 a.m. services Good Friday; a celebration breakfast at 9 a.m. Easter morning and services at 9, 9:30, 10:30, and 11 a.m.

The First Universalist Church of Rochester, 150 South Clinton Avenue, will have a 7 p.m. service on Good Friday and a 10:30 a.m. Easter service.

South Congregational United Church of Christ, at Alexander and Pearl Streets, will have an 11 a.m. service on Easter.

St. Thomas Episcopal Church, 200 Highland Avenue, will have a noon to 3 p.m. service and a 7:45 p.m. Chancel drama Good Friday; with 7, 9 and 11 a.m. services Easter Sunday.

The Downtown United Presbyterian Church, 121 North Fitzhugh Street, will have a choir concert at 4:30 p.m. Saturday, and services at 8, and 10:45 a.m. Sunday, with a family breakfast at 9 a.m.

St. Thomas More Church, 2617 East Avenue, will have a 3 p.m. Good Friday service and Stations of the Cross at 7:45 p.m. Holy Saturday Mass will be at 7:45 p.m. Easter Sunday Masses will be at 7:30, 9, 10:30 and noon.

Blessed Sacrament Church, 359 Rutgers Street, will have 3 and 7:30 p.m. services on Good Friday; 7:30 p.m. service Holy Saturday; and masses at 7:45, 9:15 and 10:45 a.m. and 12:15 p.m. Easter Sunday.

Immanuel Baptist Church, 815 Park Avenue, will have a 10 a.m. Easter Sunday service.

Bethel Full Gospel Church, 321 East Avenue, will have services at 9:45 and 11 a.m. Easter Sunday, with a musical drama at 7 p.m.

First Unitarian Church, 220 South Winton Road, will have a Godspell worship service at 8 p.m. Good Friday; 9:30 and 11 a.m. services Easter.

Brighton Presbyterian Church, 1775 East Avenue, will have a noon service on Good Friday, and 9:30 and 11 a.m. services on Easter Sunday.

Brighton Reformed Church, 805 Blossom Road, will have a service at 10 a.m. Easter Sunday.

Church of the Reformation, 33 Grove Street, will have spoken communion from 11 a.m. to 3:15 p.m. Good Friday and a prayer service from noon to 3 p.m. at St. Luke's Lutheran on Cumberland Street. A 10:30 a.m. Easter Festival service will be held on Sunday.

The Alliance Church, 550 Meigs Street, will have a united Good Friday communion service at 7:30 p.m. at the Gates Alliance Church, 2295 Lyell Avenue. Easter Sunday services will be at 11 a.m. and 6 p.m.

St. Paul's Episcopal Church, 13 Vick Park B, will have services from noon to 3 p.m. Good Friday; 8 and 10 a.m. and noon Easter Sunday.

3-31-77

Religion

Christian churches plan Holy Week services

Eastside churches will begin observance of Holy Week on Palm Sunday, April 3, in preparation for Easter services April 10. Among those services:

Blessed Sacrament, 259 Rutgers Street, will have a children's penance service at 9:30 a.m. April 2. A solemn Blessing of Palms will be held in the school hall at 11:50 a.m., Sunday, followed by a procession with palms and balloons to the church for 12:15 Mass.

Holy Week Evensong will be held at Blessed Sacrament at 7:30 p.m. April 4 and 5. A communal Celebration of Penance will be at 7:30 p.m. April 6, with concelebration of the Lord's Supper at 7:30 p.m. April 7, followed by procession and adoration of the Eucharist in the convent chapel. The service of Christ's Passion and Death will be at 3 p.m. Good Friday, with Stations of the Cross at 7:30 p.m.

Holy Week services for **Immanuel Baptist Church**, 815 Park Avenue, will include a Maundy Thursday service at 7:30 p.m. April 7, celebrating the Last Supper with choir and soloist accompaniment.

The Sanctuary Choir of **Bethel Full Gospel Church**, 321 East Avenue, will be featured in a production of the "Alleluia" Easter Cantata by the Bethel Sanctuary Choir at 10 a.m. Palm Sunday on Channel 10. A children's crusade with the Puppet Tree Gang will be featured at 9:45 a.m. services that day, followed by children's church at 11 a.m. A 7 p.m. evening service will be offered for the entire family. Children's services will be held at 7 and 8:15 p.m. Monday through Wednesday.

A Godspell Worship Service has been scheduled at **First Unitarian Church**, 220 Winton Road South, for 8 p.m. Good Friday.

Special music will be featured at 10:30 a.m. services Palm Sunday at **Brighton Presbyterian Church**, 1775 East Avenue, including the cantata "Olivet to Calvary." An 8 p.m. service on Maundy Thursday will include Holy Communion with special music. A community service will be held from noon to 1 p.m. Good Friday.

Palms will be distributed to all worshippers at the 10 a.m. service April 3 at **Brighton Reformed Church**, 805 Blossom Road. A 7:30 p.m. Maundy Thursday service will include Holy Communion.

The 10:30 a.m. Palm Sunday services at the **Lutheran Church of the Reformation**, 33 Grove Street, will

include a Faure Requiem with choir, soloists, strings, and organ. Holy Communion will be included in 7:30 p.m. services April 6 and 7. Spoken communion will be offered from 11 a.m. to 3:15 p.m. Good Friday.

Abundant Life Services will be offered at the **Alliance Church** week-nights at 7:30 p.m. from March 31 to April 3 and Sunday at 11 a.m. and 6 p.m. The Rev. Nathan Penland, a noted soloist and speaker, will be featured. A United Good Friday Communion Service will be offered at 7:30 p.m. April 8 at the Gates Alliance Church, 2295 Lyell Avenue.

A benefit concert by Bonnie Boyd for World Hunger Relief Program will begin Holy Week activities at **St. Paul's Church**, 13 Vick Park B, at 8 p.m. April 2. Eucharist services on Palm Sunday will be offered at 8 a.m. and noon, with a Confirmation and Eucharist Service with Bishop Spears at 10 a.m. A Eucharist and Healing Service will be at noon April 5. Services at noon, 5:15 and 8 p.m. will be offered on Maundy Thursday. Good Friday services will be held from noon to 3 p.m.

Palm Sunday services at **St. Thomas More Church**, 2617 East Avenue, will include a 9 a.m. procession and blessing of palms. A 7:45 p.m. service will mark the opening of the Holy Week Retreat with a rosary, sermon, and benediction.

A retreat mass and homily confession will be offered at 7:45 p.m. Monday through Wednesday, in addition to regular masses at 6:45 and 8 a.m. and 5:15 p.m.

A Mass and Procession to the Repository at St. Thomas More will be at 7:45 p.m. on Holy Thursday, with adoration until 11 p.m. Readings, prayers, veneration of the cross, sermon and Communion will be offered at 3 p.m. Good Friday, followed by stations of the cross at 7:45 p.m.

28 The Times-Union
Sat., Jan. 22, 1977

Religion Notes

His Grace Bishop Iakovos of the Detroit Diocese of the Greek Orthodox Archdiocese of North and South America is visiting the Green Orthodox Church of the Annunciation, 962 East Ave., this weekend.

Bishop Iakovos will celebrate Great Vespers at 7 tonight followed by an open forum discussion with parishioners at the parish hall. Tomorrow morning at 10:15 he will celebrate the Hierarchical Divine Liturgy. Tomorrow night at 7 at the Americana Hotel Bishop Iakovos will attend a celebration in honor of the local head priest of the parish, Father Athanasios Demos.

Dr. Wallace B. Smith, prophet-president designate of the Reorganized Church of Jesus Christ of Latter Day Saints, will preach at the 11 a.m. workshop service tomorrow at the new church building at 5611 Pittsford-Palmyra Rd., Pittsford. He is a great grandson of Joseph Smith, Jr. who organized the church in 1830.

In observance of the Week of Prayer for Christian Unity, the congregations, of St. John the Evangelist's Church and the Brighton Reformed Church will share in a musical program tomorrow at 7 p.m. at the Brighton Reformed Church, 805 Blossom Rd. The choirs will perform and a fellowship period will follow.

• • •
The four Reformed Churches of America in the Rochester area will participate in a combined Ash Wednesday service at 7:30 p.m. Wednesday at the First Reformed Church, E. Main and Alexander streets. Other churches represented will be Brighton Reformed Church, Trinity Reformed Church and Lakeview Community Church.

Christmas Program Listed At Church

Brighton Reformed Church will hold a festival of Christmas Music by candlelight on Dec. 19 at 5 p.m. Included will be Bring Your Torches, A Boy Is Born, I Wonder as I Wander and Love Came Down at Christmas.

The Christmas Eve candlelight service will begin at 7:30 p.m. and the Service on Sunday, Dec. 26 will be at 10 A.M.

EUGENE LIGTENBERG, 52 Marble Dr., vicepresident of the Consistory of the Brighton Reformed Church, has been appointed a delegate to the General Synod of the Reformed Church in America, to be held at Fairleigh Dickinson University, Madison, New Jersey from June 14-18, 1976.

Brighton Reformed Church, 805 Blossom Road, will have a service of special music at 10 a.m. on December 21, with a sermon entitled "Christmas Reappraised." At 11 p.m. on December 24, a candlelight service will be held.

BRIGHTON REFORMED CHURCH

805 Blossom Road

Russell Pater, Pastor

"Christmas Reappraised"

Sunday Worship and Junior Church: 10 a.m.

Church School 11 a.m. Jr. and Sr. High Youth Groups 7:00 p.m.

Phone 288-5649

Nursery Care provided

City East - April, 1976

BRIGHTON REFORMED CHURCH Russell Pater, Pastor
 805 Blossom Road "Happy are the merciful"
 Sunday Worship and Junior Church: 10 a.m.
 Church School 11 a.m. Jr. and Sr. High Youth Groups 7:00 p.m.
 Phone 288-5649 Nursery Care provided

Page 6 The Eastsider, Wednesday, June 29, 1977

ORIENTAL RUGS
 FOR SALE
RUG REPAIRING
AND CLEANING
 - Established 1920 -
Rochester Rug Works
 1960 Main St. E. 482-1866

BIBLE SCHOOL SET
 Brighton Reformed Church, 805 Blossom Road, will conduct Vacation Bible School from July 18 through 22. The goal of Vacation Bible School is to involve all children of the community in a Christian program of instruction and worship. Registration is free and deadline is July 1.

PATRONIZE OUR ADVERTISERS

BRIGHTON REFORMED CHURCH Russell F. Pater, Pastor
 805 Blossom Road Sunday Worship • 10 A.M.
DAILY VACATION BIBLE SCHOOL
 July 12-16 9:00-11:30
 4 year olds through 6th grade
 Free registration Phone 288-5649

Eastsider - 6/14/76

BIBLE SCHOOL SET
 Brighton Reformed Church at 805 Blossom Road will conduct a daily Vacation Bible School from July 12 thru July 16 from 9 - 11:30 a.m. All children from four years of age thru sixth grade level are welcome. Registration deadline is June 21. There is no registration fee required.

Neff-Ziegler Wedding Held



MR. and MRS. EDISON ZIEGLER

Mr. and Mrs. Arthur C. Neff of 197 Wisconsin St. have announced the marriage of their daughter, Linda Louise, to Edison G. Ziegler son of Mr. and Mrs. George E. Ziegler of Zephyr Hills, Fla., on March 18 in Brighton Reformed Church.

She is employed at Eastman Kodak and he is employed at Wegman's. They will live at 66 Balsam St.

Purchasing Agents Honored By City



City Manager Elisha Freedman (center) is shown presenting certificates of appreciation to (left) Kurt Weinbach, C.P.M. (Rochester Telephone); Clarence S. Talsma (First Federal Savings & Loan Association) and Francis X. Sheller, C.P.M. (Eastman Kodak Company), while the City's Director of Purchasing, Joe Macsuga, looks on. Joe is also a member of PAAR. Absent from the picture is committee member Ed Kartlick (Eastman Kodak).

Recently the City Council unanimously passed a resolution commending the role of the Purchasing Agents Association of Rochester in the reestablishment of a City Bureau of Purchasing. The resolution read:

RESOLUTION

In Appreciation To The Purchasing Agents Association of Rochester, Inc.

Whereas, the City of Rochester undertook to re-establish its own City Bureau of Purchasing on July 1, 1975;

Whereas, the City had neither established staff nor established procedures for performing such purchasing functions;

Whereas, the City requested the Purchasing Agents Association of Rochester, Inc. to "assist the newly created City Bureau of Purchasing,

Beresford area residents concerned about zoning

Good fences make good neighbors, the poet said, and that is one of the things neighborhood residents are asking for if the city decides to rezone and sell some of its land for industrial expansion.

Four industries want to purchase three and one half acres of land bounded by Beresford Road, Halstead Street, Shirley Street, and the New York Central railroad tracks on the east side of Winton Road. The city-owned land is zoned R-1 for residential use and the industries are requesting a zone change to M-1, light industrial use, before they

buy it.

Speakers at last week's informational hearing, called by the Planning Commission, were generally opposed to the change.

But if the zone change is approved, anyway, they are asking for assurances that it will not damage their neighborhood and property values.

"My yard backs up to that property and I don't want to look at cars in my backyard. The fence there now is in pretty bad shape, leaning inward. I want a high redwood fence so I don't

have to look at a parking lot," Donald Froehler, 55 Beresford Street, said.

The city had proposed shrubbery to screen off the property which Key Drugs, Ron Ink, Alexrod Hardware, and Rochester Polychrome want to use for building expansion and additional parking lots.

"Why not use both a tall wood fence and trees," asked Ada Hammer, 41 Beresford Road. "We need a good shield behind our properties."

A possible increase in truck traffic was of concern to other speakers, who

also complained about the current traffic on Beresford Road which Key Drugs delivery trucks use by mistake. The Key Drugs address is Beresford Road, a dead end street, but the warehouse entrance is actually on Hallstead Street.

Stephen Phillips, 42 Beresford Road, suggested that Key Drugs change its address "to prevent drivers from coming down Beresford," and then back up the length of the one-way street.

(Continued on Page 5)

East Side

Beresford...

Continued from Page 1

Mr. Robertson of Key Drugs said that could be done, but several people in the audience muttered that they had been asking him to do that for years.

Industry representatives from Ron Ink, Rochester Polychrome, and Axelrod Wood said they did not expect any more traffic due to their expansion. Mr. Robertson of Key Drugs said he may have a 10 per cent increase in employees and additional deliveries. He said a maximum of 20 trucks a day deliver currently.

Gail Dodd, 27 Brentwood Street, said that Rochester Polychrome had purchased four houses on Hallstead Street which "are not kept up and look terrible." She asked if they would be torn down for even more expansion.

Robert Tucker of Rochester Polychrome said he thought the houses "were in better shape than before we bought them," and that he did not know what would be done with the houses.

When pressed for an answer, he said, "We bought them as possible future expansion." Halstead Street is deteriorating now, he said.

"The reason Halstead is deteriorating is because of the light industry on it," said Jean Boyle, 64 Beresford Road. The audience applauded.

The area around Halstead Street is "the kind of residential area we want to keep in the city," said county legislator Nan Johnson. "I would like to see a broader consideration given to the whole area and stricter code enforcement."

Later in the meeting, Mr. Tucker warned that if it is made "too untenable for industry, they will move out of the city."

Casper Guarino, 55 Beresford Road, also cautioned residents: "Over the last 20 years we've had some battles with that back lot, and we could do worse than this."

Don Miller, 41 Beresford Road, asked what alternatives there are for the property and was told by city director of redevelopment, Dan Benitez, that it was unlikely that a housing developer could be found for that property. "Not in this depressed housing market," he said.

The city would make \$80,000 on the sale of the property and would increase the tax base. After the Planning Commission makes its recommendation, City Council will hold a public hearing on the subject.

18 Rochester, N. Y.,
Wed., Mar. 25, 1959

The Man in the Pulpit

Nazi Camp Made Him Cleric

VIEWING one of Germany's infamous concentration camps shortly after it had been overrun by American troops swung the Rev. William C. Hillegonds toward his future vocation.

He recalls this conviction when, a soldier in World War II, he first saw the Ordruff camp:

"As I looked upon the emaciated bodies of hundreds of men and women whose greatest sin was not to be part of the 'master race,' it struck me with real force that God never intended life to be lived this way.

"Men were not meant to die like unwanted beasts. It seemed then that the answer to the predicament of men lay in a new understanding and bolder acceptance of what is involved in Christian love."

Before enlisting in 1942, the Rev. Mr. Hillegonde, now pastor of Brighton Reformed Church, wasn't at all interested in the ministry. Business management was his goal.

In the years between enlistment and the sudden decision at Nordruff, he was a sergeant in the 357th Regiment of the 90th Infantry Division. He received five battle stars and was awarded a Bronze Star for meritorious service in the Battle of the Bulge.

After leaving the Army he was graduated from Hope College, Mich., a school of the Reformed Church in America; and Western Theological Seminary. At Hope College, he played varsity baseball three years.

The Rev. Mr. Hillegonds' first pastorate was a small Christian-Congregational Church in Michigan. He went to a Chatham, N.Y., church and came to Brighton in 1955.

The pastor and his wife and



REV. W. C. HILLEGONDS

two sons, Paul and Tim, live at 219 Arbordale Ave. The boys are pupils at School 46.

YOU'LL see him once a week — if you are a steady churchgoer. But even if not, you'll be sure to see him in times of trouble, times when you need friendly advice, words of encouragement. Who is this man, your pastor? This is the last of a series on personalities of Rochester clergymen printed during the Lenten period.

Brighton Reformed Plans Two Dedication Services

Brighton Reformed Church will dedicate its new church and educational building, one year in the making, at special services tomorrow, with a community program to follow next Wednesday.

The minister, the Rev. William C. Hillegonds, will lead the congregation in the Litany of Dedication and preach the sermon at the 10:30 a.m. service. The choir directed by Nelson A. Abeel will offer dedicatory music, with Harold Harper playing the new electric organ.

At the evening service tomorrow the guest preacher will be the Rev. Norman Thomas, minister of First Reformed Church at Albany, oldest Reformed church in the nation. Also participating will be three former Brighton Reformed ministers—the Rev. Henry C. Jacobs, Richard Blocker and Anthony Luidens, D.D.

In the community service at 8 p.m. Wednesday the new building's keys will be presented to Consistory, the church's governing body. Chester G. Engler, general chairman of the building committee, and Jacob P. DeVuyt, Consistory vice president, will have a part in the program, while the preacher will be the Rev. Robert E. Slaughter, D.D., of Immanuel Baptist. The Roberts Wesleyan College Choir will provide music.

The new building, across Blossom Road from the old site, will provide seating for 90 in its chapel and 400 in the nave. The basement contains 22 classrooms. Following the trend of providing off-street parking, a paved area adjoining the church can handle 100 cars. The original structure, which still stands, was erected in 1891.

Brighton Reformed Church Dedication Set

Brighton Reformed Church will dedicate its new \$300,000 church at a ceremony at 10:30 a.m. tomorrow.

The Rev. William C. Hillegonds, minister, will lead the congregation in the litany of dedication and will preach on "The Church of Christ."

At an evening service, three former ministers, the Revs. Henry Jacobs, Richard Blocker and Anthony Luidens, D.D., will be guests. The Rev. Norman Thomas, minister of First Reformed Church, Albany, the oldest Reformed church in America, will speak.

A community service of dedication is scheduled for 8 p.m. Wednesday. At that time the keys of the new building will be presented to the church's governing body. Chester G. Engler, building committee chairman and Jacob P. DeVuyt, vice president of the consistory, will participate in the service.

The Rev. Robert E. Slaughter, D.D., minister of Immanuel Baptist Church, will preach.

The congregation will worship in the new sanctuary, completed this week, for the first time tomorrow. The sanctuary seats 400, and 90 more can be accommodated in an adjoining chapel which can be opened to the main portion of the church. There are 22 church school rooms.

Features of the building are an illuminated tower and a stained glass window in the form of a cross which will be illuminated throughout the night by a lighting system operated by a photo electric cell. The light will go on automatically each day when the sun goes down.

The Times-Union
Wed., Apr. 9, 1969

3B

Henry DeRoo Dies; Long GOP Worker

"This year I'm going to quit," Henry DeRoo would say after every election. "I ought to let a younger man take over."

Henry DeRoo had been up to his ears in politics most of his life, as town and county committeeman in Penfield and as captain of the 12th election district in Penfield.

"No, Henry," Richard Rosenbaum, Republican county chairman would always answer, "you're the youngest man I have."

With his death yesterday (April 8, 1969) Henry DeRoo, 70, of 504 Thomas Cove, Penfield, finally left politics. He was a sheriff's deputy serving as a County Court attendant.

"His vocation was cabinet making," Rosenbaum explains, "but politics was his avocation. He loved it, loved to talk about it, loved to be in the middle. If there was any sort of contest, Henry was in the middle."

It was DeRoo who started Rosenbaum along the political trail.

Rosenbaum became a Republican committeeman in the fall of 1960 and met Mr. DeRoo at his first meeting. Shortly afterwards a five-way race developed for Penfield town justice.

Mr. DeRoo stopped Rosenbaum on the courthouse steps one day and told him to run for it.

"I didn't have any idea how to go about it," Rosenbaum explained, "so Henry organized it, brain-trusted it and I won it. He has been a political father to me ever since."

"He was a great man," offered a courthouse official. "He loved people, and loved to deal with them. You couldn't get him to stay away from the job."

He had been working until his death.

Mr. DeRoo was the son of Isaac and Cora DeRoo, two of the earliest settlers in Brighton. He was schooled in Brighton and when he was 21, went



HENRY DE ROO

into the floor contracting business at first with a partner and then later alone.

Later he went into partnership with Edward DeCook, and formed the general building contracting firm of DeRoo and DeCook. But when Mr. DeCook died, Mr. DeRoo retired after 40 years in the business, was sworn in as a deputy sheriff and took the post as court attendant.

Mr. DeRoo was also active on the board of Gospel Tabernacle and was a life member of the Brighton Reformed Church. He was a member of Penfield Union Lodge No. 154 A.M. and Penfield Grange 730.

He is survived by his wife, S. Martha Barney DeRoo; sister, Mrs. Nellie Ward; brothers, John and Andrew DeRoo; and several nieces and nephews.

ROCHESTER DEMOCRAT AND CHRONICLE
Monday, April 14, 1958

19



BREAKING GROUND — Mrs. Jacob DeGraff of 305 North Winton Rd., flanked by the Rev. William C. Hillegonds and Bonnie Revier of 503 Humboldt St. prepare to break ground for new church building.

Charter Member Helps Turn Sod for Church

The oldest and newest members of the Brighton Reformed Church—Mrs. Jacob DeGraff, 91, and Bonnie Revier, 13—were star performers at yesterday's ground-breaking ceremonies for the new church building.

Mrs. DeGraff, only living charter member of the church, and Bonnie, who was received into church membership on Maundy Thursday, struck a gold-painted shovel into the ground and intoned:

"That a church may rise here where the aged and youth shall come to worship, pause to pray, and rise to serve."

"We break this ground today," responded members of the congregation, standing in the warm sunlight around the ground-breaking patch.

The new building, across the street from the present church at 815 Blossom Rd., will be constructed in a modified colonial style with brick and stone facing. It is expected to be finished by next Easter.

Other participants in the ground-breaking ceremonies voiced hopes for the church.

Chester D. Engler, chairman of the building committee: "A church . . . where the weary and heavy laden shall find peace

which the world can neither give nor take away."

Mrs. Clarence DeLyser, president of the Women's Guild for Christian Service: "A church . . . where children shall learn to love God and to be held close to Christ."

Frank Elliott, president of the Men's Brotherhood: "A church . . . where many shall be refreshed in spirit, redeemed from sin, relieved from pain and made heirs of God."

The Rev. William C. Hillegonds: "A church . . . where the unsearchable riches of Christ shall bear the fruit in making our human lives more constant, our homes more Christ-like and our families creative centers of Christian influence."

The Brighton Reformed Church was founded in 1891 by a group of 65 Dutch farmers and until 1922 all services were conducted in Dutch. The membership now is about 500, with approximately 200 youngsters.



65 - 100

D&C, 'Tues Aug 24, 1971

Deaths**Luidens, Dr. Anthony and
Mae De Pree**

Dr. Anthony and Mae De Pree Luidens who died last week in Holland, Michigan. They are survived by one son, Rev. Edwin M. Luidens, Teaneck, N.J. and three grandchildren. Dr. Luidens was pastor of Brighton Reformed Church for 24 years. Friends are invited to attend a Memorial Service Tuesday evening at 8:00 o'clock at Brighton Reformed Church, 805 Blossom Rd.

From Shirley Jean Hand

Roch D&C 8/19/71



MRS. MAE LUIDENS
... in 1954 photograph

Mae Luidens, Cleric's Wife

Mrs. Mae Luidens, 82, the wife of a former pastor of Brighton Reformed Church, died Tuesday in Holland, Mich.

Mrs. Luidens is survived by her husband, Dr. Anthony Luidens, who was pastor of the Blossom Road Church from March 1930 to December 1964.

She also leaves a son, the Rev. Edwin Luidens, an executive with the World Council of Churches in New York City.

ROCHESTER DEMOCRAT AND CHRONICLE Sunday, August 22, 1971

3E

Rev. Luidens Dies 3 Days after Wife

A former Brighton minister died Friday in a Holland, Mich., hospital, three days after the death of his wife.

The Rev. Anthony Luidens, 85, had been pastor emeritus of the Brighton Reformed Church almost two decades. He was pastor of the Brighton church 24 years. Mrs. Mae Luidens, 82, died Tuesday in the Michigan community.

The Rev. Mr. Luidens came to the Brighton church from New Jersey in 1930.

He twice was elected president of the Pastors Union of Rochester.

In 1942 he was honored by his alma mater, Hope College in Holland, Mich., at a convocation where he was presented an honorary degree of doctor of divinity.

The college noted his educational work in the Reformed Church of America.

For six years he served as a



REV. ANTHONY LUIDENS
... in 1955 photograph

member of the board of trustees of Northwestern Junior College in Orange City, Iowa.

In 1951, acting on behalf of his congregation, the Rev. Mr. Luidens sent a resolution to

President Harry S. Truman expressing disapproval of President Truman's appointment of an ambassador to the Vatican.

"It is a violation of our doctrine of separation of church and state," the Rev. Mr. Luidens said at that time.

Four years later he was named president of the Federation of Churches of Rochester, now the Rochester Area Council of Churches.

The Rev. Mr. Luidens delivered his final sermon at the Brighton church Jan. 6, 1957. He had retired as pastor in 1954.

He was a native of Holland, Mich. and a graduate of the New Brunswick Theological Seminary in New Brunswick, N.J.

The Rev. Mr. Luidens was a member of the 25-year club of the Rochester Kiwanis Club.

He is survived by a son, the Rev. Edwin Luidens, an executive of the World Council of



REFUGEE PROJECT

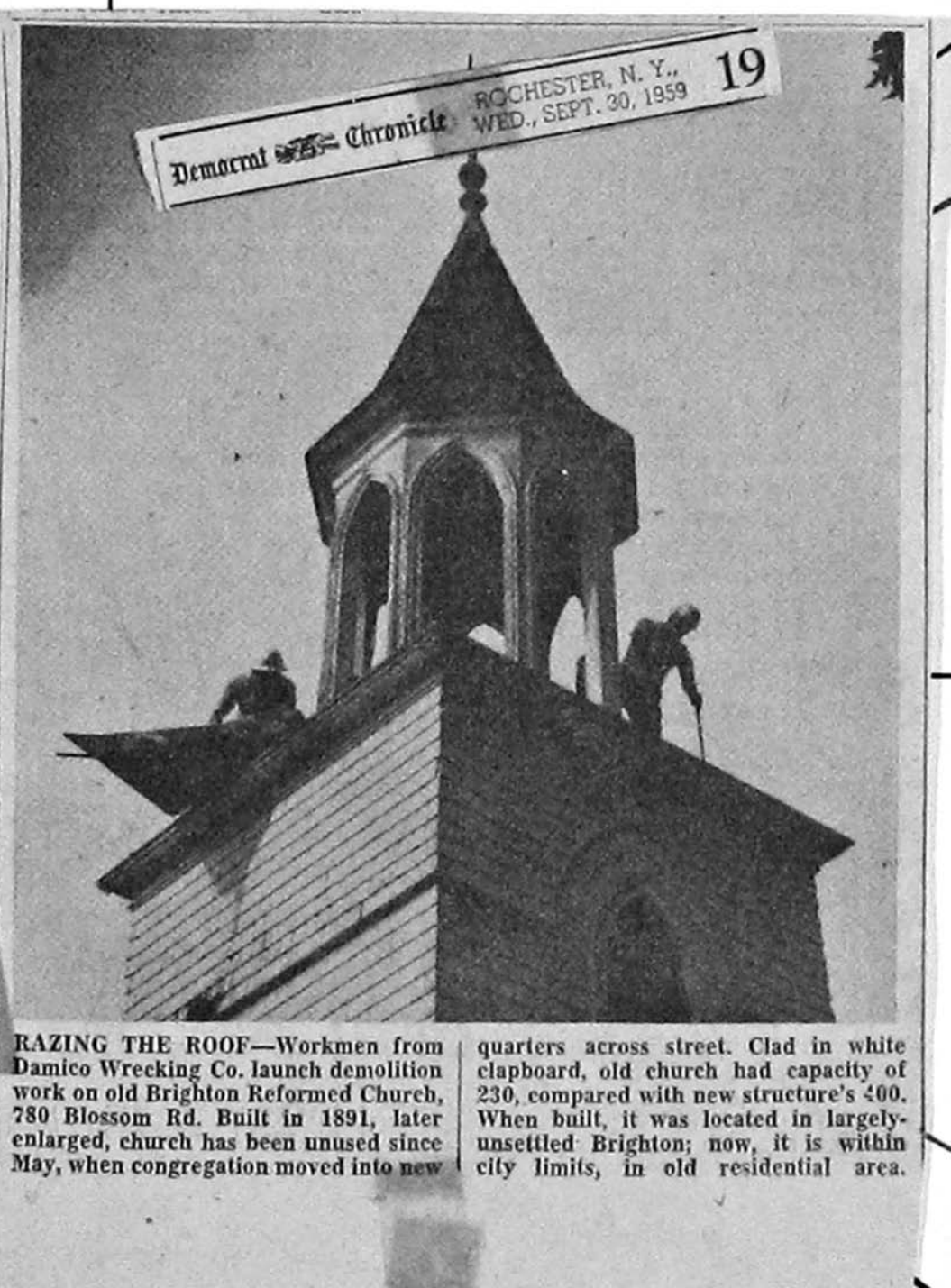
The Senior Christian Endeavor Society of the Brighton Reformed Church in Rochester was sparked by an article in the *Church Herald* to consider the problem of World Refugees.

They built a shack on the lawn in front of their beautiful new church building (shown above). They also made use of flyers, bulletins, a model shack inside the church and a thermometer in promoting this endeavor.

The members and friends of the congregation responded generously and a substantial gift was made to the Reformed Church World Service to help those who are in desperate need.

RAZING THE ROOF—Workmen from Damico Wrecking Co. launch demolition work on old Brighton Reformed Church, 780 Blossom Rd. Built in 1891, later enlarged, church has been unused since May, when congregation moved into new

quarters across street. Clad in white clapboard, old church had capacity of 230, compared with new structure's 400. When built, it was located in largely-unsettled Brighton; now, it is within city limits, in old residential area.



PASTOR WILL PREACH FINAL SERMON HERE

Rev. Henry C. Jacobs Going to Iowa Pastorate—
Special Baptismal Service at Brighton Church.

The Rev. Henry C. Jacobs of 246 Winton Road North, pastor of the Brighton Church of Rochester, corner Blossom Road and Arbordale Avenue, has accepted a call to become the pastor of the Second Reformed Church of Pella, Iowa.

The Rev. Jacobs will preach his



H. C. JACOBS
H. C. JACOBS

farewell sermon on Sunday evening, May 22. The family will motor to Michigan and then on to Iowa. A special baptismal service has been arranged for Sunday morning for those who wish their children baptized before Mr. Jacobs' leaving. Twenty-five names of children have been presented, as follows:

Wesley Edmond Myers, Mary Irene De Brine, Allen Joseph Verdun, John Jacob De Vuyat, Philip Osterling, Richard Carl Baart, Frederick Peter Osterling, Betty Esther Randall, Robert Wesley Wahl, James Robert Du Bois, Henry Jacob Ross, Margaret Ruth Ross, Gloria Jeanne Owellen, Edna May Johnville, Janette Joan Zonneville, Elizabeth Mersen, Eunice Louise Mersen, Ruth Roberta Baart, Henry Floyd Terborg, John Alfred Terborg, Elaine Terborg, Eileen Terborg, Chester Everett Raymond, Floyd Martin Raymond, Bernice Francis Raymond, Howard Vandermallie.

Pella, Iowa, to which Mr. Jacobs is going, is a thriving Iowa town in the heart of one of Iowa's richest agricultural districts. Central College is located there, which was formerly a Baptist institution and now has been taken over by the Reformed Church in America. The Girls' Glee Club and the mixed quartet have stopped in Rochester on their eastern tours.

Brighton Reformed Church Member 1956 Marks Birthdate

Mrs. William Brouwer, Kansas Street, who for a half century has been a member of the Ladies Missionary Society of the Brighton Reformed Church, celebrated her 87th birthday, Sept. 3.

Mrs. Brouwer, the former Jennie Hess, is the daughter of an immigrant Dutch father who served as a soldier in the Civil War for four years. Following the war, he came to Brighton to live. He was the first baptized adult member of the Brighton Reformed Church.

Mrs. Brouwer is a charter member of the first Ladies Aid Society, founded in 1890 in the home of Mrs. Bristol, of East Avenue.

The children of Mrs. Brouwer attending the birthday celebration were: Mrs. Daisy Schilstra, Fairport; Mrs. Peter Woittiez, Mrs. Elizabeth Taillie, Mrs. Beatrice Steinmuller, all of Rochester and Mrs. James DeGraff, Brighton.

*First adult member baptized
in Brighton Reformed Church*

Dutch Immigrants Formed Church



Brighton Reformed Chapel was on Arbordale Ave. between Blossom Rd. and Birch Ter. (now Heather St.). The medical building is now at the site.

Late in the last century, the Dutch immigrants felt more comfortable in a church using the Dutch language. Most were from the Main St.-Henackey Park (now Akron St.) area or from the Dugway-Landing Rd. area. However, the five-mile trek to the First Reformed Church on Main St. was too far to walk. The minister of that church, Rev. Peter DeBruyn, encouraged the beginning of the new church on Arbordale Ave. and Blossom Rd.

The founders hired architects Gordon and Bragdon, who designed an Italianate chapel, which was built in 1891. Heated with coal and lighted with kerosene lamps, the rented pews were more expensive in the middle of the chapel -- the front row was free! In 1896 the church bought the adjacent lot and added a new sanctuary, using the chapel for an entry way and for Sunday school rooms.

ern Gothic brick building at 805 Blossom Rd. The sanctuary can seat 400 people.

On Sunday, April 29, 1984, the church celebrated its 25th anniversary in its present location by dedicating a history room, complete with photographs of the early church and its members. Anyone who has items of interest to donate may contact the Brighton Reformed History Committee by calling the church office at 288-5649.

A "bellows boy" was needed to pump the organ. Horse sheds were constructed to the west of the building. Electricity was installed in 1907; city water was piped in 1912.

A farsighted decision in 1892 gave the vote to women in the church. Although far from unanimous, it was not as volatile as the language issue. In 1892 the "Holland" language was used for the morning service, and English for the evening service. In 1912 English was used the 1st and 3rd Sundays of the month and Dutch the 2nd and 4th, with the 5th Sundays carefully divided. Not until 1927 was English used for all services.

The parsonage was at the corner of Winton Rd. and Heather St. from 1895 until 1929. Rev. Anthony Luidens, minister for 25 years, moved into the new parsonage at 219 Arbordale Ave. in 1930. The parsonage was sold in 1972.

In 1943 Mattie E. Guenther offered her 3½-acre nursery site and home to the church. A non-member, she had lived across from the church for years and knew many members well. Her house was later moved to the corner of Shirley St. and the south side of the church driveway.

The Fellowship Lodge was built in 1949 on the Guenther property. It was used by the active Boy Scout Troup 74, which was started in 1925, as well as many other church and community functions. Today it is used for elections and church functions, as well as meetings for various groups. An active group of about 100 Blossom seniors meets there weekly.

By 1957 the church was filled to overflowing, its seating capacity of 230 extended by seating people in the entryway and aisles on Sundays. In 1959 the church dedicated its mod-

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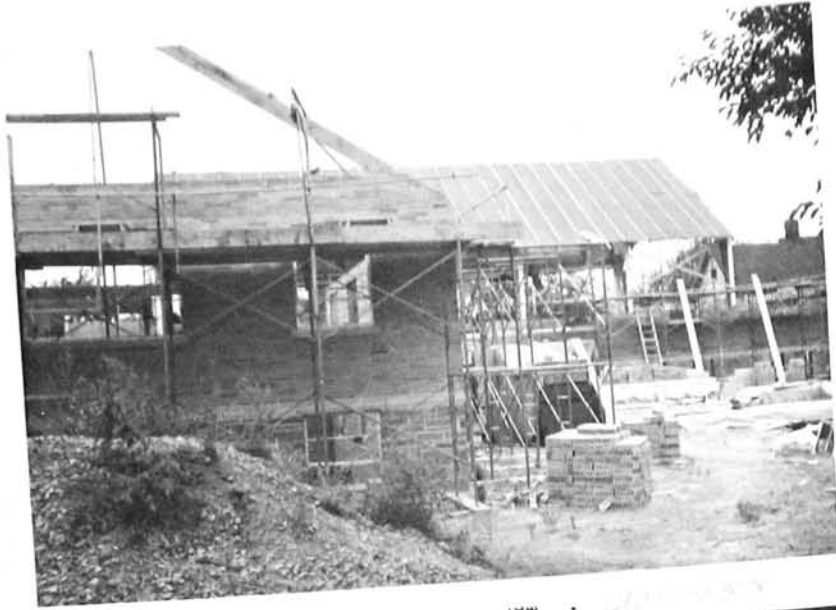




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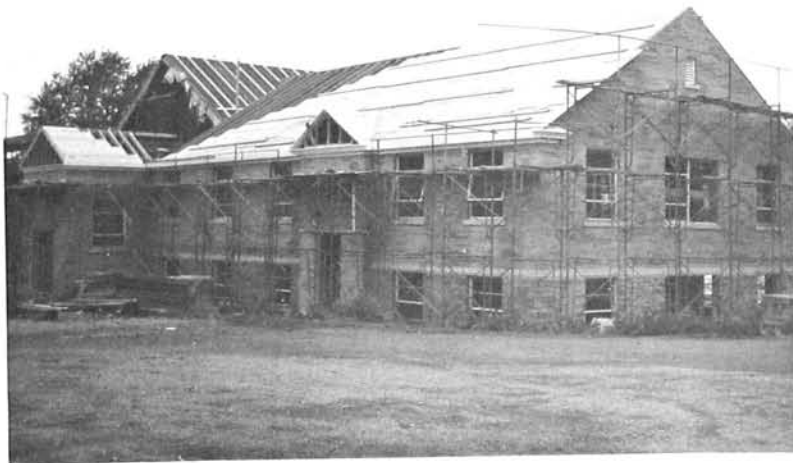
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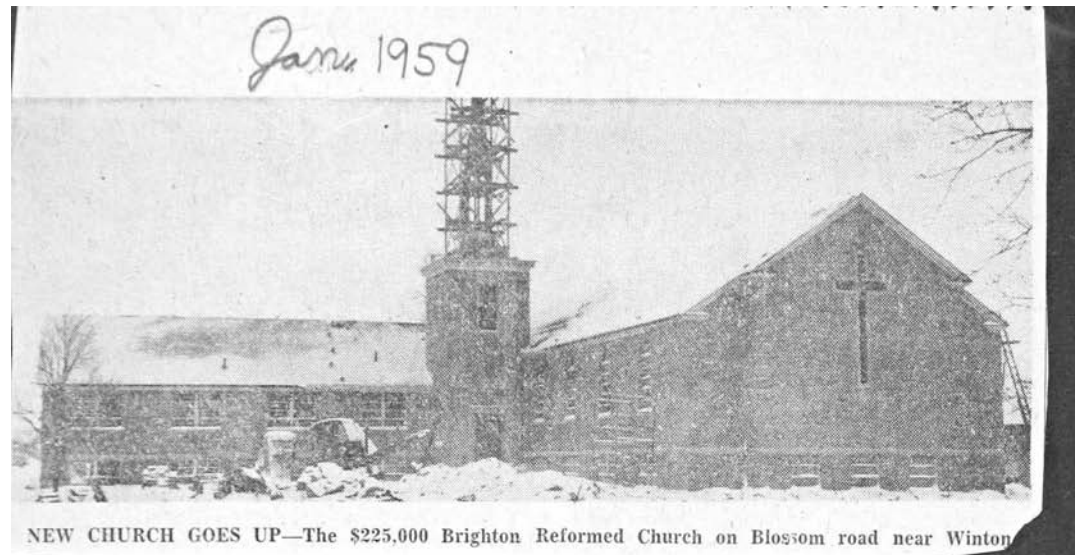
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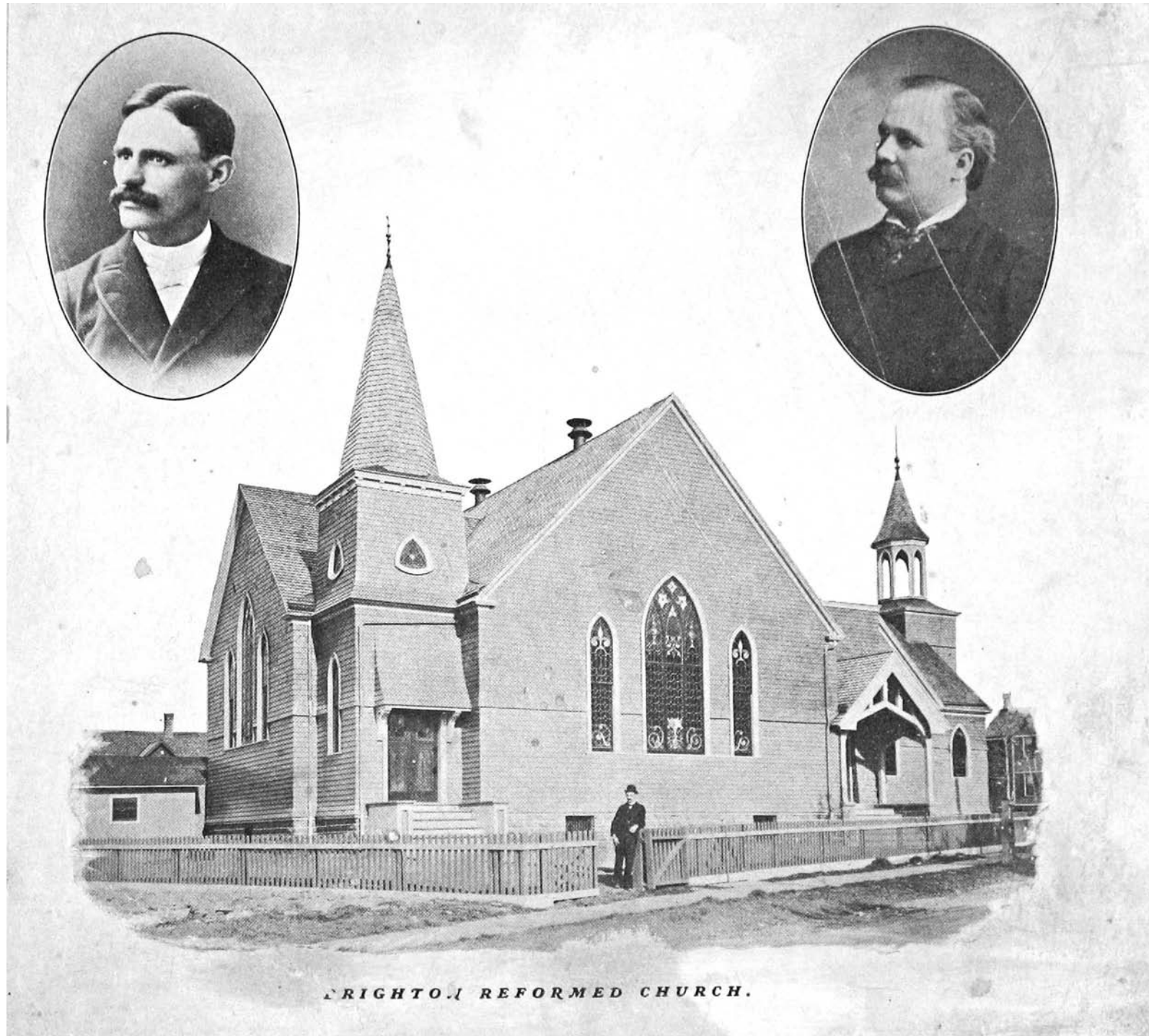
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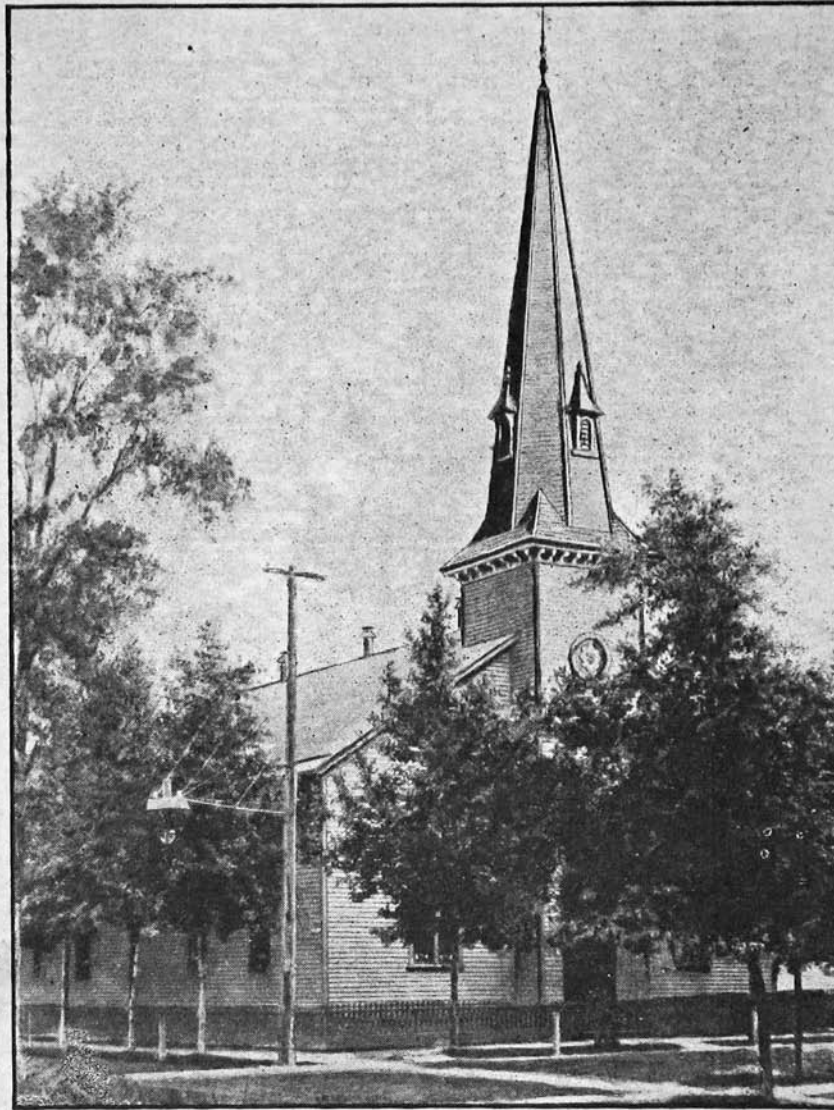








BRIGHTON REFORMED CHURCH.



First Dutch Reformed Church of Rochester, N. Y. Organized 1852.



