



**The 11:15 Sunday School Class answers the question...
Where do I see God at DRC?**
when we sing and listen to the band
when I walk up to children's service
when I go to Sunday school
in my gold fish
on the playground



The 9:30 Sunday School Classes answer the question "What do you like about DRC?"

Playing outside in class. -Jason

We like friends and worship!



Grades 2-3 class)
How kind they are. When my mom was in the hospital, they cared about it and they went to the hospital to help her. -Nathan.

My favorite thing about Sunday School is making crowns. -Blake.

My favorite thing is wearing my heart dress. -Sophia

My favorite things are how DRC helps people who don't have money, and the music in church. -Jaina

What I really like about DRC is how they respond to problems near them and how they help out with people in need. -Ben

I love coming to Sunday School because I love reading the books. -Kate

I love DRC because we can see our friends and there's candy. -Sean

I love DRC because of all the nice people that are nice to you and that we pray for Jesus. -Emmie

The people and how kind they are. I really like going around the church because everybody really knows everybody. You kind of get sucked into the church and then everybody knows you and everybody is kind of friends. -Tommy

They help you when you feel like you need help with something. -Caleb

My favorite thing about coming to church is goldfish. -Ellie



Delmar Reformed Church Growing God's Kingdom for 175 Years





Our newest stained glass window will be made from this piece of art created by Michelle McIlroy.

The stained glass window to be installed will represent our place in the world, as we are in 2016.

On the left side, you'll see symbols representing our local connections: Focus churches, Dutch heritage (tulips and apple blossoms), and loved ones in our greater cloud of witnesses (cardinal). The Hudson River runs through it.

On the right side, we see a reminder that DRC is one church of many in the world- specifically showing our connection to El Castillo, Nicaragua. The San Juan River runs through their community, which ties nicely to our Hudson River community here in the north. Local plants and birds represent the community of our brothers and sisters of Nicaragua, and our mission-focused endeavors around the world.

In the center, we have the reminder of who we all are in this world, rooted in Christ and dependent on the "living water" in all that we do. The tree is colorful- pulling those colors from the water we are rooted in. It references **Jeremiah 17:7-8** "*Blessed are those who trust in the Lord and have made the Lord their hope and confidence. They are like trees planted along a riverbank, with roots that reach deep into the water. Such trees are not bothered by heat or worried by long months of drought. Their leaves stay green, and they never stop producing fruit.*"

If DRC stays connected to Christ, we can look forward to fruitful years ahead, no matter what times we find ourselves in. A tree by the river need never fear the drought.

Michele McIlroy

© Delmar Reformed Church
 Published by: Delmar Reformed Church
 Delmar, New York
 Copyright: April, 2016

Front cover:
 Top photo circa 1900
 Bottom photo 2002

Where does one begin when you've been deeply involved in a faith community from 1983-2014? We feel as though God has been directing, encouraging, sometimes prodding, yelling, pushing us in those almost 30 years to be a part of something bigger than ourselves and to fashion our lives after Jesus' life.

It all started with an "unannounced home visit in the middle of the afternoon" from MaryAnn Wierks in 1982! She persuaded us to become involved and we were soon participating in the life of DRC. Whether it was being on Consistory, being a part of the Stephen Ministry, taking the wonderful Disciple classes year after year, being involved with the Women's Circles, Men's Breakfast, numerous Bible studies (Kerygma, Purpose Driven Life, NOOMA, etc.), leading Happy Voices for 8(?) years, Outreach Team, Education Team and then having the privilege of planning for TGIS and being a part of Alternos for 8 years, playing on the softball team, men's retreats, women's retreats, winter retreats, marriage retreats, canoe trips, Couples Time Out, and finally being able to be involved with the Music Ministry for the last 15 years was the icing on the cake.

DRC has been our life for a very significant part of our entire lives. Philip and I thank God for all the many and varied staff, the dear friends and followers that journeyed with us and that great cloud of witnesses that make DRC a place where the Holy Spirit truly lives. Grateful for all the folks involved in making it a place to grow, learn, love and make a difference in the world.

Our love and gratefulness.
Linda and Philip Drew

From childhood to present, DRC has been a part of my life, a place to go on Sunday mornings to worship God through prayers, hymns, and sermons.

Church has offered me the opportunity to grow in my personal ministry and I am very fortunate to have a congregation of believers whom I learn from, share with, and deeply care about.

As a member of DRC I can continue to grow in my faith, serve others and serve Christ.

Marilyn Spencer



Mr. Fred Hill and Dr. Leroy Brandt circa 1965.

I am quite fortunate that my husband introduced me to Delmar Reformed Church. DRC is the church where we were married in 2011.

At that time, DRC was still new to me and I knew few members of the congregation. As Rick and I prepared for our new lives together, our meetings with Pastor Dave and others, I felt God was with us at every turn; it was quite a magical time for us. Having our family and friends together was a day like no other. But wait, there is more... being part of the DRC church community has awakened a yearning for more God in my life. Berea, Bible study, Sunday sermons, mission trips, Sunday school... it is joyous to witness God at work in the life of the church.

Eileen Howe Bird

God is our Great Healer and I have seen Him at work personally and within DRC as a community. Through several family surgeries over the years, God has provided skilled surgeons to repair what was broken. His loving comfort, shown through a magnificent network of DRC caregivers, helped ease my anxieties during my loved one's surgery and recovery.

Our Omnipotent God was also with DRC collectively when we struggled with ministerial changes. Our congregation rose to face the challenges by first, praying. We acknowledged God's presence and our need to discern His guidance and direction. It was hard and we were hurt but God heard our prayers, knew our need and our pain, and patiently walked us through our dark valley. We emerged victorious because DRC is a praying community and we keep God at the forefront of our lives.

Rick Bird

When I was asked to share a few of my reflections about what the Delmar Reformed Church as meant to me over the years, I was both honored and a little awed about where to begin that journey down memory lane.

My late husband, Merwyn, and I joined the DRC when we moved from Colonie in 1961, at the urging of his Uncle Otto de Heus, who was very active both in the community and the church. DRC was being served by Dr. LeRoy Brandt as Pastor, and it didn't take us long to realize how lucky we were to be part of it.

Our two children, Barbara and Russell, were regulars in the Sunday School program and then the Youth Groups. My husband and several other DRC men even organized and established Boy Scout Troop #260 within our church, which flourished for many years and is till part of fond memories and lasting friendships for my son, who is now 61 years old.

My husband and I both served on Consistory at different times – he as an Elder and Deacon and I served as an Elder. We took our responsibilities seriously, but also had time for fun. DRC members loved to eat and we had wonderful church dinners in the basement, which was then our Fellowship Hall, complete with a little stage.

There was also a group known as the Doubles Club, and we loved the fellowship this provided. One of our ladies, Bea Potter, was very talented, and she wrote many plays that we all took part in. They were such fun and enjoyed by the whole church.

One of her plays, a version of "One Man's Family" was performed at a Mother-Daughter Dinner on May 3, 1963. A program from that play was recently found by Pat Willey, our Church Administrator, in some old

papers in the archives, she gave it to me as my daughter, Barbara, played the "little sister" in the story, our dog, Bobo, even had a part as the family dog. How I wish we had video cameras at that time. That program is now one of my daughter's cherished treasures. Vintage dresses were borrowed from ladies' closets, and credits were given. One of the dresses came from Merwyn's Aunt Bessie de Heus. Really professional.

We enjoyed fireside parties in Bennett Parlors, especially after Christmas caroling and coming back to a warm fire, good food, and fellowship, including a jolly, robust Santa, a/k/a Merwyn Atwood.

DRC was and still is a wonderful place for friendship, but most of all, it provides a spiritual home, constantly giving us the strength, comfort and encouragement we need to get through sorrowful times. We have had many Pastors over the years, and they have all been wonderfully suited to the needs of our church.

When my family experienced serious illness and heartbreak, my church was there to give me the help I needed to get thought it, and also to help me celebrate with you and thanksgiving the happy times. Pastor David Corlett made the wedding of my granddaughter, Lauren Atwood and Russell Yake a beautiful ceremony I will always remember, and we were so happy he could christen my great grandson, Cameron Yake, before he retired. Those beautiful memories will always be associated with the Delmar Reformed Church.

I hope my thoughts and reflections relate how well DRC gives everyone what they need, when they need it, whether it be spiritual guidance, fun, food, fellowship, a helping hand, or sympathy and consolation given with real caring and a warm hug.

Eleanor Atwood

Delmar Reformed Church

Growing God's Kingdom for 175 Years



"...take root downward, and bear fruit upward."
Isaiah 37:31

Preface Pastor Everett Zabriskie	page 3
Brief History of Delmar Reformed Church 1841 - 2016 Marilyn Kaltenborn	pages 4 - 10
The People of the Stained Glass Windows Susan E. Leath	pages 11 - 16
Reflections from the Congregation <i>Over the years, how have I experienced God at Work at DRC?</i>	Throughout document



Senior High Youth Group (RPM's) working in Schoharie 2011.

Having been so active with the church for so many years, people are often surprised that I first heard many Bible stories in the pews of DRC. Ones like Zacchaeus up in the tree, or the woman scrambling around looking for her lost coins. I even think I heard Jesus Loves Me This I Know, that famous children's song that *everyone* knows, for the very first time at DRC when I was in my early 30s. Amazing to see how God has worked in my life through the folks at DRC as I have gone on this journey of faith from a Christmas and Easter type Christian to one who enjoys praying out loud and leading Bible studies.

And this is just my personal journey – it is also amazing to reflect on how God has worked through DRC over the years. What a wonderful, spirit-filled group are the people of Delmar Reformed Church.

Susan Leath

I joined DRC in the early 1960s and have been a member through four senior pastors. I feel the church is my second home, and find it a very caring, friendly church, with very inspiring sermons.

I was much more active in my younger years, having served as deacon, elder, Stephen minister, and at one time in charge of transporting food to the food pantry. I also sang in the choir for 26 years.

I have felt God's presence guiding me all my life and I feel closer to Him now more than ever. He has led me to become more tolerant of others. My current home (assisted living) has opened my eyes to His presence in a new way.

I have felt God through the Caregiving team and all they have done for me.

Betty Clark

For me God has been experienced through fellowship and caring by the DRC congregation over the past 34 years. Prayers offered by the DRC congregation for family members and friends with health issues or serious problems resulted in many answered prayers.

Teaching Sunday School for 23 years allowed me to grow in the knowledge and faith of Jesus Christ. Participation in almost every committee and organization in the church culminating in music has definitely given me the opportunities to grow as a person and a contributing member of society. This has broadened my life experience and my faith.

I'm also very proud of the fact that "my" church sponsors (or houses) so many community activities within its doors! May the church celebrate another 175 more.

Iva Zornow



Pastor Dirk Gieser, Tom Orsini and Scott Carlton, starting playground construction, 2011.

Don and I became members of DRC about 1999, right around the time the Corletts came to our church. We had left an Albany church and visited several local churches but were always drawn back to DRC because of its friendliness. The people I first met at that time are still my friends.

Don liked to sing and always sang in the men's choir. When not in the choir, those around him in the pews so enjoyed his strong singing voice.

I am so impressed with the number of children who come forward for Children's Time and then continue on to Sunday School. Children are the future of our church.

My three great-grandchildren have so enjoyed Camp Fowler these past few years. My great-granddaughter will be confirmed in May.

Belonging to WOW (Women of Wisdom) has given me a chance to meet and get to know other senior women. We share lunch, devotions and a nice social visit.

I look forward to having a new senior pastor and continuing to be a part of a wonderful church.

Ruth Geurtze



Postcard mailed in 1913



Delaware Ave 1939



Building project circa 1999



Ken and I, along with our daughter, Marie, joined DRC when Dr. Brandt was pastor. Our son, Michael, joined later. Marie loved music and sang in the choir for many years.

My memories of DRC are of much caring being shown by both ministers and members. Bob Hess showed special caring when our family was going through a difficult time.

Christian friends have been a life saver. One example would be Charlene Hesse who came to my aid when I broke my shoulder. She got me to a doctor and followed up with home visits to assist me with a brace I was to wear.

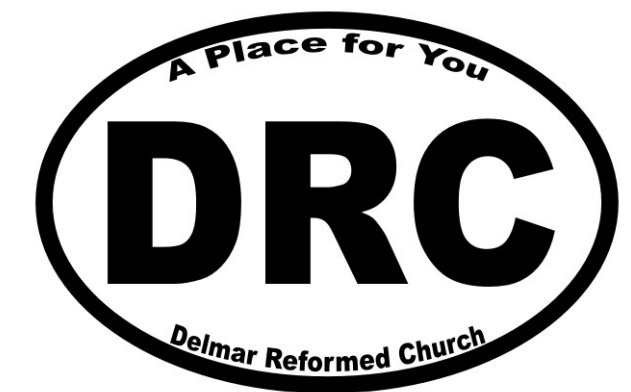
I taught Sunday School years ago – 4th grade boys – a bit of a challenge but rewarding.

Memories include an annual Mother/.Daughter banquet and working with church friends to assemble our newsletter – the Informer.

Today, I attend Bible study on Wednesday mornings, something I've done for years. It has been very meaningful to me and has led to more friendships. Being a part of WOW (Women of Wisdom), a group of ladies, is important to me too.

Ken's death in 2002 was a painful and difficult time, but made bearable by Dave Corlett. He certainly was a source of strength and was helpful beyond words.

Ruth Burns



We were a part of the DRC community for 22 years from 1981 until 2003 when we moved out of the area. During those years we raised our now adult children, Benjamin and Abigail.

Without family in the Albany area, DRC became family to us; a place to focus our lives and affection. The clergy, the staff and fellow members challenged us, shaped us, humored us, guided us and centered us. Over the years, we know we offered the same.

DRC was a huge part of our lives. We will always be grateful; we cherish the many fond memories.

Andy and Mary Miner



Mother's Time Out, about 1997



Children's Time, about 1997.



Happy Voices 1994 ~ Emily House, Andrea Burriesci, Ms. Alison Kurtessis, Hannah Olmstead, Peter Bird, Katie Fruscione

I have many fond memories of the church. My earliest memories are of Dr. Brandt. He was always so kind to us, his sermons so meaningful to someone my age. (I must have been about 10 when church began to mean something to me.) He helped my mom to keep my dad from going off to war again, during the Korean war, by writing a letter to the right people. I remember being in Bennett Parlor and Dr. Brandt was there with some other men when he fell to the floor. I was rushed out of there while they called for an ambulance.

Sitting with my family, always the sixth pew from the front. My dad was at one end, the five of us in the middle and then my mom. We always had to be on our best behavior, standing when we were supposed to even if we couldn't read.

I have memories of other pastors serving our church but none as vivid as Dr. Brandt and Rev. Ratmeyer. I remember when he served as interim minister. I was impressed by him because he not only talked about scriptures, but he tied it into everyday life, things that may have happened the previous week. To me it was very meaningful.

I also enjoy the sermons of Rev. Everett Zabriskie as he will talk about a previous memory. It brings a personal touch to the sermons which makes them real.

Delmar Reformed Church will always be a special place for me.

Merelyn Stewart



An addition to the playground, 2012.

Preface

During my introduction to Denmark in the 1970's Astrid would often explain things I found mysterious. A month before we celebrated her 40th birthday with a big party we were invited to a close friend's equally big 40th birthday party. During the course of one of these large celebrations - always a dinner for 60-100 people - various guests spontaneously offer speeches, skits, music, and other forms of entertainment in honor of the day's featured person. One of these presentations took the form of what appeared to me as almost an insult - at best inappropriate for a celebration. The honoree was a farmer who had been a teacher. The speaker, also a farmer, told a story. When the honoree was a teacher, he had invited the speaker to an entertainment event. The speaker declined, and had been reviled by the honoree. The story was followed with the mildly sarcastic observation that the honoree did not attend entertainments anymore and expressed a wonder as to why. I was mystified on two counts, and worried on one - why so harsh a presentation at a happy event and why was the honoree not upset by it? And did we risk the same sort of unpleasantness at the party we would be holding very soon?!?

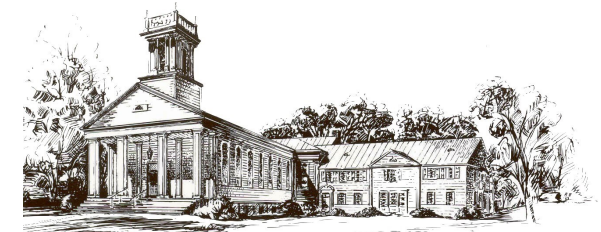
Astrid's explanation became a firm foundation for my 43 years of encounter with Denmark since. She said, "We Danes are excessively polite and excessively private. So we don't confront when offended. We have these parties instead, where the community confirms the person being honored, showing them who, in fact, they are." She went on to explain that as a teacher, the birthday child had all kinds of free time, which was constantly used in entertainments. When his life as a farmer began, there was no more abundance of free time. The speaker, having been a farmer all his career, was complementing the honoree for growing up, learning how real life is, and choosing to be a good farmer rather than indulging a penchant for personal entertainment.

That historical vignette is similar to what you are about to read, all of them sharing two decisive characteristics: All history is totally personal, experienced by persons in relationships. All history is 100% universal, telling us something about both the persons we ourselves are and about persons who lived very differently than we. Some

of what you read here may sound mysterious. Some might seem completely foreign. Yet all these stories encompass people, people like us who lived their lives in relationships with joys, sorrows, learnings, and growth. These stories of DRC are all, in some degree, our own personal story as they contribute to the Church we are today. As you read, enjoy, reflect, and live out the coming days and years of DRC, you add to them. More than adding to a local scene, our current stories along with those past written here and many to be written in future form the One Great Story, begun before there was Light, formed by our Creator out of his great Love. It is my great joy and privilege to have been with you on the way for this brief entr'acte.

*Rett Zabriskie
March 1, 2016*

*Pastor Rett Zabriskie has been
DRC's interim minister since September 2015.*



DRC thru the years. Top to bottom: Circa 1900, 1951, 2000.

Brief History of Delmar Reformed Church

1841 - 2016

by Marilyn Kaltenborn

Many thanks to Beatrice L. Potter for the extensive history she did of the Delmar Reformed Church covering the years 1841 through 1991. Her treatise is the source of most of the information for this time period. Consistory minutes are the basis for most of the information from 1991 to present.



DRC and parsonage about 1900.

Delmar Reformed Church's (DRC) can trace its roots back to the earliest days of Dutch colonial America with the founding of First Church in Albany in 1642. More directly, DRC's roots go back to First Reformed Church in Schenectady, Schenectady's oldest congregation whose records go back to 1680.

The Schenectady church had several missionary posts, one of which was a stone church on what is now called Waldenmaier Road. In 1791, the Waldenmaier Road missionary post became the Reformed Protestant Church of Jerusalem, later named the Old Jerusalem Dutch Reformed Church.

In 1825, the Old Jerusalem church was disbanded and two new congregations were formed, one at Feura Bush and one along the Delaware Turnpike. The Delaware Turnpike church was called the Union Dutch Reformed Church. This church served a large rural area, including Adamsville, now called Delmar. The Union church faced two challenges. One, the Delaware Turnpike was a dirt road and travel was difficult in the winter and especially difficult in mud season (when the snow was

melting and the spring rains came). As a result, there were times when people from Adamsville did not make the journey to the Union church. Two, in 1831, the Methodists started a church in Adamsville to meet the needs of the growing community and some of the Dutch Reformed members found it more convenient to attend the nearby Methodist church than to travel to the Union church.

In response to these challenges, the Consistory of the Union Dutch Reformed Church decided in 1841 to build a second church in Adamsville, located somewhere between Adam's Hotel and Clark's Blacksmith Shop. The land for the church was donated by Nathaniel Adams, the owner of the hotel and one of Adamsville's leading citizens. This church was called the East Branch and the original Union church was called the West Branch.

At the time, it was common for church members to buy and subsequently pay annual rent to the church for the pews they sat in. The income from the sale and rental of pews was one of the ways many churches at the time raised money. The Union Reformed Church sold pews at auction to the highest bidder in order to raise money for the new church to be built in Adamsville.

The new church was modeled after a Presbyterian church near where John T. Bullock lived. It is not clear if this is a reference to the Presbyterian church in New Scotland near Bullock Road or another Presbyterian church on Krumkill Road, which more closely resembles the DRC church. The records do not indicate the date of the first church service at DRC or when the church was completed. The minutes of the April 11,



The sanctuary about 1900.

1842 Consistory meeting state, "our house of worship is nearly completed and we believe the Building Committee have the means in hand which will become available within the year to pay for the erection of the same." The Building Committee was discharged on July 2, 1844. Once the East Branch was completed and there were two churches, each congregation chose half



Jonathan Martin,
Neal Wagner



Kacey Quenzer,
Carolyn Schultz



Confirmation class, circa 1995, in "The Chapel". Take note of the windows.

My family and I became members of DRC in the middle 1970s, when Mike and Jen were 8 and 6. It was a time when DRC membership didn't have a lot of young families, but God spoke to us and we knew we belonged here. Not long after, Mary Ann Wierks started "Mother's Time Out" (now MOPS). This drew young families and the church grew.

I remember belonging to a circle of women (there were several at the time) where friendships were born and there were always ways to serve. Three of us from my circle started the Adopt-a-Family program at Christmas, which is still going strong today.

I have always felt led by God to be a friend to our church seniors. I gain as much, probably more, than I give.

When I lost my husband Dick, in 2008, DRC was my rock. I always felt cared for, whether it be a phone call, a hot meal, a visit, a card or a prayer.

And now I feel God has led me to serve on our Search Committee for a new Senior Pastor. I continue to pray for wisdom and guidance and a way to give back to my church, as it has given so much to me.

Linda Miller

I have seen God at work in DRC in many ways. I will always remember the first time I came to DRC. It was an 11:15 service, and I had come by myself. People went out of their way to shake hands with me during the passing of the peace to make me feel welcome. I had planned on sneaking out at the end, but a gentleman who I came to know as Jim Ackerman, was not about to let that happen. He invited me to the coffee hour, and engaged me in conversation. When he found out I had a small child, he introduced me to a member of MOPS, who then invited me to a meeting.

I had visited several churches, and DRC stood out as a warm, welcoming place where people took a genuine interest in one another. My time at DRC has only served to strengthen that opinion.

Another way I see God at work is through the blessing of my position here. Any given week as I am checking on Sunday School classes, I see the care teachers take in preparing lessons, listening to the children and noticing each one of them as special in God's eyes.

To see children learning about not only the love of Jesus and how very important they are to Him, but also about His story and how they are part of it, is special indeed. From the very youngest experiencing worship in the RCA's own Children in Worship, to the Confirmation class, God is present. God is present in and for each small member of DRC's family, and I count myself very blessed to be part of that family myself.

Lisa Rakoczy

Anna E. Bradt Herber (1868-1941) was born in New Scotland, the daughter of Frederick and Margaret. Anna married John Herber (1861-1940) in 1886 and they had three children, John Leroy, Mildred and Edith.

The family joined Delmar Reformed Church in 1906 and John served several terms as Deacon and was also treasurer. John Herber was a well known contractor and developer in the Elsmere area, a trustee of the Elsmere school and involved with Bethlehem's Water Commission in the late 1920s and early 30s. The family lived at #6 Herber Avenue for many years. John supervised the extensive renovations that took place at DRC in 1927.

Anna & John Herber and Margaret & Frederick Bradt are all buried at the Jerusalem Cemetery in Feura Bush.

**In
memory of
Ethel M Dewire
by her
husband
Donald S Dewire
1966**

Ethel Lemmer (1903-1966) and Donald Dewire (1900-1981) were married September 16, 1924 in Wisconsin. Both attended the University of Wisconsin graduating in 1922. Ethel studied music and Donald studied electrical engineering. They had two children, George and Kenneth. By 1928, the family was living in Delmar. Ethel and Donald joined DRC on April 18, 1936 both by confession of faith.

The couple lived for many years on Douglas Road, raising their family and being involved in community life in the Tri-Village area. Donald had a successful career with the telephone company receiving at least two U.S. patents for unique equipment in telephone systems. Ethel was actively involved with the PTA and Delmar Progress Club. Both were musically inclined. Donald was part of the Delmar Men's Orchestra including a stint as conductor from 1946-1958. (The Men's Orchestra became the Delmar Community Orchestra about 1966 when women were invited to join.) He retired from the percussion section in 1968 before moving to Florida. Ethel was an accomplished musician. She was a member of the American Guild of Organists, played with the Albany Symphony Orchestra and the Delmar Community Orchestra. At the time of her death in 1966, Ethel was DRC's assistant organist and member of the choir.

The Dewire stained glass window was made and installed by the Henry Keck Stained Glass Studio of Syracuse, New York. The artist was Ernest Ashcroft. It was installed in the DRC chapel which was part of the former education wing. During DRC's 1999 construction project, the window was removed and kept in storage. Later, Paul Hesse renovated the window and installed it on the second floor.

The Symbolism

Except for the "Jesus Window" dedicated to Margaret Vanderzee Bradt, the stained glass at DRC does not contain figures – only designs that include Christian symbols. See if you can find some of those listed below. Visit <http://www.planetgast.net/symbols/symbols/symbols.html> for an excellent online tool with pictures.

Alpha and Omega: The first and last letters of the Greek alphabet, Alpha and Omega refer to the eternal nature of Christ.



Bells: Symbolic of the call to worship and the proclamation of the gospel to the world.

Chi and Rho: An ancient Christian monogram, chi (X) and rho (P) are the first two letters of the Greek *Christos* meaning Christ.



Crown: Symbol of royal authority. Often used for Christ, the King of Kings. Also used as a "crown of life," the eternal reward of the faithful. The cross and crown together symbolize the reward waiting in heaven (the crown) that believers will receive after the suffering and trials of life on earth (the cross.)

Dove: The dove is a symbol of the Holy Spirit as when a dove appeared at Jesus' baptism. Doves can also symbolize purity, restoration and peace as when a dove delivered an olive branch to Noah.



Flame or torch: The torch is primarily used as a symbol of Christ's Passion. Flames often refer to the Holy Spirit.

Fleur-de-lis: A stylized version of the lily, the three part shape of the fleur-de-lis has come to refer to the Trinity.

Grapes: Symbolic of Holy Communion and of the blood shed by Jesus on the cross for the forgiveness of sin. Also symbolic of the fruitfulness of the Christian life.

Lamp: A symbol of wisdom and enlightenment, the lamp can also refer to the Word of God.

Lily: Symbolic of purity. The Easter Lily, a variety that blooms in spring from a seemingly lifeless bulb, has come to symbolize Christ's Resurrection.

Open book: Symbolic of the word of God – the Bible.

Sheaf of Wheat: Symbolic of the bread at the Lord's Supper, the sheaf of wheat can also symbolize having plenty thanks to God's blessing.

of the Elders and half of the Deacons of the combined churches, called a Collegiate Church. That is, the two churches operated under a single Consistory.

The year following the completion of DRC, there was a significant increase in membership. The churches received a total of 93 members that year and 31 more the next year. The two churches were served by one pastor, Rev. Westfall, who made the three-mile journey between the two churches every Sunday and often one or more times during the week. Occasionally, if a person failed to attend church regularly or committed some other offense, the Pastor and the Consistory disciplined the person by ordering that the person could not partake of Communion.

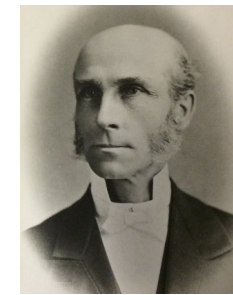
In the early 1840s, it was common for DRC to lack the funds to pay the pastor's salary of \$600 a year. When this happened, the pastor would remind the Consistory that he had his own financial obligations to meet. So, the Deacons, accompanied by an Elder, would go to members of the church to collect money that had been pledged. If they were not able to raise enough money, the Consistory would issue the pastor a promissory

DRC's First Consistory	
Minister of Word and Sacrament	
Rev. John A. Lansing	
Elders	Deacons
Joseph Haswell	James Onderdonk
Peter Hilton	William H. Slingerland
Nathaniel Sawyer	John Van Allen
Leonard G. Ten Eyck	Jacob Winne

note. At one point, the Consistory even resolved to sue delinquent members in Justice Court in the City of Albany. However, even during these dire financial times DRC continued its foreign and domestic missionary work and even took up special collections for this work.

Rev. Westfall resigned from the Union Reformed Church in 1847 to become a missionary to American Indians in Illinois. On January 20, 1848, 25 men and 19 women signed a petition (in separate columns) requesting that the East Branch of the Union church become a separate church. The petition was formally adopted by the Classis of Albany on January 31, 1848, and on February 3 the East Branch was incorporated as the Second Reformed Dutch Church of Bethlehem. The two Elders and two Deacons from the Union church's Consistory who lived in Bethlehem became part of the new Consistory and on February 3 two new

Until the Middle Ages, people stood in churches while worshipping. The modern worship service with a minister preaching from a pulpit began after people started bringing their own bench or pew to church. Churches then started to sell and rent pews to raise money, especially in the United States where churches did not receive government support. Wealthier families often paid more for their pews. Therefore, they were able to sit closer to the front of the church, an indication of the family's higher social status.



The Rev. John Lansing

Elders and two new Deacons were added to the Consistory. The first pastor was Rev. John A. Lansing.

In the 1850s and 1860s, DRC grew rapidly in number of members, amount of land it owned, and the size of the church building.

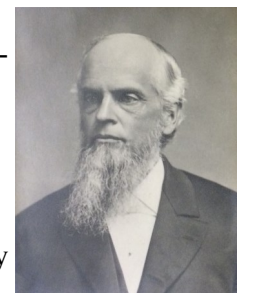
On August 19, 1851, the Consistory gave a one-year note to Nathaniel

Adams for \$187.50 for three-quarters of an acre of land that adjoined the church so it could build a parsonage at a cost of \$1480. The land included a barn which stood until 1921.

In 1853, DRC enclosed the parsonage and barnyard with a fence at the cost of \$42. That same year, Rev. Lansing was invited by the Coxsackie Reformed Church to be its pastor and the Bethlehem church responded by increasing his salary to \$550 per year, to be paid semi-annually. Rev. Lansing stayed.

At a meeting of all pew holders on April 13, 1859, all of those present voted unanimously to enlarge the church by 16 feet to accommodate its growing membership and to surrender their pews to the Consistory so they could be sold to raise money. The enlarged and newly decorated church was dedicated on December 27, 1859.

On January 5, 1860, there was a meeting of the congregation where pews were offered to the highest bidder. The rents ranged from \$2 to \$20 with pews numbered 38 and 39 to be free. In January 1862, one member was taken to court because he failed to pay his pew rent. In 1922, all pews became free.



The Rev. J. Lansing Pearse

In 1862, DRC's membership had grown so much that additional sheds for horses and carriages (or sleighs) were necessary. At the time, the sheds (like the pews) were owned and maintained by the members who used them.

A Typical 1902 Sunday Schedule	
10:00 AM	Sunday School
11:00 AM	Morning Worship
4:00 PM	Junior Endeavor
7:45 PM	Evening Worship

In addition, starting in 1914 and for many years thereafter, DRC was closed for all of August and sometimes for July.

Even with a growing congregation, funds remained tight. There was a time in the early 1860s when each member of Consistory was asked to raise \$10 and each pew holder was issued an assessment to pay salaries.

By 1864, the small cemetery on DRC's grounds was

running out of room. So, the Consistory voted there could be no more interments in the cemetery without the express permission of Consistory. In November 1865, there was a church meeting to discuss purchasing land for a cemetery. The result was the formation of The Bethlehem Cemetery Association. In 1872, DRC requested and received permission from the State Legislature to move the bodies that were in the church cemetery to the new cemetery so new sheds could be built.

In 1863, the railroad came to what was then called Adams Station. This resulted in many families moving to the country from the City of Albany. Once again, DRC's membership grew. By 1869, DRC was debt free even though it had paid \$1,000 for an addition to the parsonage in 1867.

A two-story addition to the church was built in 1884 to accommodate the large Sabbath School and there was a 17-foot addition to the chapel in 1890. In 1900, there were major renovations, including a new steam heating system with radiators and a new carpet.

There is no record of when DRC bought its 900-pound bell, but, because of a crack, it was recast at the Meneely Bell Foundry in Watervliet in 1885 at a cost of \$100. In the early days, when someone died it was tolled once for each year of the deceased's age when the funeral party approached and again when it left the church. While other church bells tolled on June 6, 1944 to announce the invasion of Europe in World War II, DRC's bell was silent. Instead, DRC held an evening prayer service that was attended by 211 people. It was also tolled on July 4, 1976, the nation's bicentennial.

- Contents of Current Cornerstone
- A list of contributors to the 1923 75th Anniversary Fund and the 1927-28 Organ Fund
 - Three years of the church publication "The Announcer"
 - Current newspapers
 - A copy of the sermon that was delivered on the 75th anniversary
 - A copy of the booklet commemorating the 80th anniversary and rededication of the church
 - Ann Washburn's Bible, and her cross and crown pins for six years of perfect Sunday School attendance.
 - Items pertaining to the building project

In 1902, the Consistory gave the Women's Missionary Society (founded in 1894) and the Ladies' Aid Society permission to use the auditorium twice a year for entertainments. For years, the women of the church raised money by putting on suppers, luncheons, and plays.

Between 1907 and 1911, the Ladies' Aid Society received permission from the Consistory to install electric lights in the church, the pews were reupholstered, a new carpet was installed, a communion set was purchased, and a new organ was purchased. The organ had to be pumped by hand and young boys were employed to do this. In the early 1900s, the boys were

paid \$.25 a week and were required to do two church services and one choir rehearsal. If two boys shared the task, they split the \$.25.

Other signs of the times occurred in the first part of the 1900s. In 1913, members who owned sheds for their horse carriages turned over the ownership to DRC and rented them. In 1921, two sheds were converted into garages for cars and by 1923 there was a parking problem. The last sheds were taken down in 1936.



A postcard mailed in 1906.

In 1912, Classis granted the church permission to change its name to Delmar Reformed Church, but the name wasn't changed by order of a court until 1927.

In 1927, the church went to a bank to take out a mortgage and learned that its name had never been legally changed. The church wanted a \$15,000 mortgage to help finance a \$20,000 project to enlarge and remodel the church and Sunday School.

In doing a title search of the property, the bank also discovered a clause in Nathaniel Adams' deed that said that if the property ceased to be used for church purposes, the property would revert to his heirs. The effect of this provision meant that if the church defaulted on the bank loan, the bank could only sell the property to another church.

Upon learning of this provision, the bank refused to take a mortgage on the property until all 30 of Adams' heirs released his or her claim. All of the heirs except one signed the release immediately. Then, two years later, Ann Washburn, a 15-year-old girl, obtained the signature of William Adams, the holdout. Sadly, she died the next year and never saw the work completed. The baptismal font was given in her memory and the church cornerstone contains her Bible and a set of cross and crown pins for perfect attendance at Sunday School for six years.

The 1927-28 construction project was significant. The church was gutted and remodeled. The church and Sunday School were raised, the Sunday School was enlarged, a full basement was added, the balcony was

She died March 7, 1911 at age 79. Her father was William Scrafford and her mother was Angelica Douglas. George and Mary had five children, Nathaniel, William, Julia, Mary and Lillian. The stained glass window was given by their son-in-law Samuel A. Nuttall, husband of daughter Julia.

Nuttel was also prominent at DRC serving terms as Elder and as treasurer. A bulletin dated September 14, 1902, notes that "Pews and sittings may be rented of Mr. Nuttall." Pew rentals, or subscriptions as they were sometimes called, were a way to raise funds for the church. Eventually, pew rentals were phased out and the use of pledges introduced.

**In Loving Memory
Of Nathaniel A Blanchard
Killed in the World War France
Nov 9th 1918**

Erected by Grace H Blanchard

Nathaniel Adams Blanchard was baptized at DRC on October 3, 1896 having been born the previous May. His mother was Grace Adams Blanchard, daughter of John R and Louisa Adams, and his father was Clarence Blanchard, Sr. Nathaniel was the great-grandson of Nathaniel and Rhogenia Adams.

He was born and raised in Adamsville/Delmar and worked for the New York Central Railroad in Rensselaer before being called up in 1918 to serve during World War I. He left for Camp Wadsworth in South Carolina on May 24, 1918. A month later his regiment, the 307th Infantry, left for France where he was killed in action shortly before the end of the war.

**Ye Shall Know Them
By Their Works
Affectionately dedicated
To our PASTOR
Rev Henry Bacon Allen**

The Reverend Henry Bacon Allen (1868-1950) was called to DRC on March 12, 1901. The 1905 New York census notes that he and his wife Aimee had three daughters, Marion, Alice and Amy. Marion was born while the family was living in New Jersey. Alice and Amy were both born in Delmar. George W. Ferris, Aimee's father, also lived with the family.

Henry Bacon Allen had a lively nine years at DRC and appeared to be well liked. His name appears frequently in the pages of the *Altamont Enterprise*. The newspaper noted when he officiated at weddings and funerals and spoke at Christian Endeavor meetings.

Often mentioned are the general goings on of the family, like this July 31, 1903, entry: "Reverend and Mrs. Henry Bacon Allen are rejoicing these days over the young daughter that was born to them July 22."

Bacon Allen left DRC for a Reformed church in Ridgefield, New Jersey in 1910 but was invited back to preach, or "occupy the pulpit" as it was usually phrased, several times. In 1941 he attended DRC's 100th anniversary.

Eventually, Bacon Allen's professional career with the Reformed Church in America brought him to Amsterdam, New York. He and Aimee, are buried there at Fairview Cemetery.

A photo of this window is at the top of page 11.

**In Memory of
Margaret VanDerzee Bradt
By her daughter
Anna E Herber**



Margaret VanDerzee (1847-1918) married Frederick Bradt (1838-1920) in 1864 and they had four children, Ella, Martin, Anna, and Harriet.

In the 1880s they were living in the Town of New Scotland but by the mid 1890s they had moved to Albany. The 1900 U.S. census reports that they, along with daughter Harriet, were living on Dove Street and that Fred was a carpenter. By 1904 they had moved to Delmar and Margaret soon purchased property at the corner of Elsmere and Kenwood Avenues, right around the corner from daughter Anna and son-in-law John. On January 2, 1907, Margaret became a member of DRC. Her membership was transferred from Unionville Reformed Church.

Slingerlands for many years but by the 1920 census Charles and Kate were living on Delaware Avenue in Delmar. They had no children. Charles served as a Deacon in 1892 and as an Elder in 1894, 1909 and 1910.

**Wendell Bender
and
Maria W Bender**

Wendell Bender and Maria Winne were married June 23, 1825, under the auspices of the First Reformed Church in Bethlehem. Maria was Wendell's second wife. His first was Margaret Ramsey with whom he had seven children. One of Margaret and Wendell's children was the Josiah Bender memorialized on another DRC stained glass window. Margaret died in 1825, probably from childbirth. The child she died birthing was also Wendell, who sadly died at just two years of age. Wendell married Maria Winne soon after Margaret's death and they in turn had five children, three of whom died very young.



Wendell signed the petition to the Albany Classis in February 1848 requesting the church's separation from Unionville.

Wendell, Josiah and Charles Bender were all direct descendants of Christian Bender (1732-1808) and Elizabeth Cramer

(1739-1806.) Christian Bender was born in Wurttemberg, Germany and came to the colonies at age 14. He later served the patriot cause during the American Revolution with the 3rd regiment of the Albany County Militia under Col. Philip Schuyler. Bender rented 300 acres in Bethlehem in the area of today's Bender Lane. He and Elizabeth raised a large family there many of whom remained in the area.

**In memory of
Nathaniel Adams and Rhoda
B Adams, erected by
John R Adams**

Nathaniel Adams (1802-1892) and Rhogenia* Baumis (1806-1861) were married on September 4, 1825. Nathaniel was the proprietor of the popular Marble Pillar restaurant in Albany. He saw opportunity in the increasing stage coach traffic traveling the Delaware Turnpike and bought land in the area that we know today as the Delmar Four Corners. He established his Adams House hotel here in 1838. Soon the

developing village became known as Adamsville, and Nathaniel Adams was its first postmaster in 1840. Nathaniel and Rhogenia raised their family in Adamsville and donated the land that DRC is built on.

John R. Adams (1834-1905) is one of their sons. He was married to Louisa Haswell (1837-1912) and they had two daughters, Grace and Jessie. In his later years John kept a daily journal. On May 15, 1903, he wrote:

Friday Fair and Warm Dry no rain for a long time. Bill plowing for potatoes. Jim spreading manure. Self in garden & choring. Louise & Grace went to Albany @ 1:09 home @5:30 shopping. Our memorial window for Father and Mother was put in Ref church today – very pretty.

Another record of John R. Adams that is preserved are the stubs of his checkbook. One dated May 22, 1903, indicates a check written to Wm. B. Chapman for \$100 for the memorial window. Chapman's Stained Glass Studio was established in 1898 in Albany and is still in business today. An ad from 1908 describes Chapman as a "designer and worker in art glass."

*In records, the name is most often spelled Rhogenia. It could not be determined why it is spelled Rhoda here.

**In memory of
George C Adams
And his Wife**

Born in 1829, George C. Adams died June 16, 1900. He was the son of Nathaniel and Rhogenia Adams and a prominent member of the Adamsville/Delmar community. Adams was accepted into membership with DRC by confession of his faith on January 30, 1869. Census records consistently list George as a farmer. He owned large tracts of land in what we now think of as Old Delmar. Even today, a title search of property in the area of Adams Place and Adams Street will often show the land was part of George C. Adams' estate. Adams served as Bethlehem's supervisor from 1867-1870. He served many terms as both an elder and deacon at DRC in the 1870s, 80s and 90s.

George C. Adams' wife was Mary Ann Scrafford who joined DRC on May 2, 1863.



rebuilt and enlarged, and a new room was added. The new room was named in memory of Frank Bennett who was a member of DRC for 71 years and whose father, Daniel Bennett, was one of the original members of the East Branch church. New heating and plumbing systems were installed, the electrical wiring was redone, hardwood floors were installed and the building was painted. The front yard was graded. In addition, DRC used various memorial contributions to purchase, among other things, a new organ, a pulpit, pulpit chairs, communion table, communion set, and drinking fountain.

The present cornerstone has two dates, 1841 which commemorates the erection of the East Branch church and 1927 commemorating the significant rebuilding project.

National events of the early 1900s affected DRC. During World War I, DRC gave a pocket testament to each man as he left for military service and DRC wrote a letter of condolence to the parents of Nathaniel Blanchard upon his death in service to our country.

In the 1920s, during Prohibition, DRC allowed members of the Anti-Saloon League to speak to the congregation and to collect money for the League's purposes.

DRC experienced financial hardship in the 1920s and 1930s. Perhaps the treasury's lowest point was in 1922 when there was only \$1.63 in the account with large bills outstanding. The 1929 stock market crash and subsequent depression through the 1930s affected DRC financially. But, even during this time, DRC gave money to missionary work and sister churches.

Rev. Francis P. Ihrman, who was the minister from 1931 through 1937, saw DRC through some very difficult financial times. In the early 1930s, DRC's bills exceed its income, so Rev. Ihrman said he was willing to take a 10% pay cut. In 1935, it was apparent that the 85-year-old parsonage needed to be rebuilt. So with only \$61 in its treasury, the Consistory voted unanimously to mortgage the church so the parsonage could be rebuilt. The parsonage was demolished with the old lumber, pipes, electrical fixture, etc. placed on the lawn for sale. The new parsonage was completed in 1936 at a cost of \$9,400.

In 1941, DRC bought the property that adjoined the church on the Adams Street side from George Adams for \$3,500. DRC rented the house that was there until it was torn down in 1965.

On June 15, 1941, DRC held a rededication service to commemorate the 100th anniversary of the founding of the East Branch.

During World War II, DRC installed blackout curtains in the Consistory room and the Red Cross used the church one day a week for rolling bandages and sewing. By 1947, 113 men and four women from DRC were in military service, each of whom had been given a testament by DRC. Only one DRC member, Clifford Bennett, was killed in action. A service flag hung from the front door of the church indicating how many church members were in service.

Various women's groups were active during the period of the two World Wars and after. They were active in supporting each other during times of war, purchasing items for the church, and giving food and clothing to

people in need both in and outside our community.

DRC experienced great growth during and after World War II. The Rev. Dr. LeRoy Brandt arrived as DRC's minister in 1942 and stayed until January 1968. So many wonderful things happened during his tenure that after 20 years of service the congregation gave Rev. Dr. Brandt and his wife a gift of a trip to the Holy Land.



The education wing was added in 1951.

In 1943, 516 people attended the Easter service and loudspeakers were installed downstairs so all could hear the service. The church was expanded yet again in 1951 by adding a two-story education and office wing. The Endowment Fund Committee was created in 1959. Its charge is to, among other things, fund extraordinary projects such as church capital improvements and give assistance such as scholarships and loans.

In 1950, the Consistory was enlarged to 18 members and the monthly newsletter, now called *The Informer*, was started. The first Christmas Eve candlelight service was held in 1953 and 249 people attended. In the fall of 1956, DRC's membership was an all-time high of 766 and 275 children registered for Sunday School with 30 teachers.

There was another major renovation and repair project in 1964 that included installing a fire escape from the balcony, blacktopping the parking lot, and remodeling the kitchen. In 1969, DRC bought the house at 77 Adams Place for \$20,157. In 1974, DRC undertook yet another renovation project that cost \$72,451. This project included a \$24,430 rebuilding of the organ which had been purchased in 1927 for \$5,000.

In 1970, all of DRC's women's groups were incorpo-

rated into one, The Women's Guild for Christian Service, with Allison Bennett as the first President.

It was not until 1972, when the Reformed Church's Book of Church Order (BCO) was amended, that women were allowed to be on Consistories. DRC responded to the amendment by electing Florence Jackson an Elder and Evelyn Freudenreich a Deacon in December 1972.

In November 1976, DRC hired Joyce deVelder as an Associate in Ministry. She had completed all of the requirements to be a minister but the BCO didn't allow women to be ordained. The Reformed Church in America (RCA) amended the BCO to allow women to be ministers in 1979 and Mrs. deVelder was ordained at DRC on July 15, 1979.

Rev. Robert Hess became the minister in 1979 and during the early part of his tenure nearly every part of the church was remodeled and DRC's membership grew. In 1988, 52 persons were received into membership.

In 1981, DRC hired Mary Ann Wierks as Director of Christian Education. She started the groups "Mothers Time Out" and "Wednesday Morning Off" for mothers of young children. Both of these groups resulted in young families joining DRC and made for a very large Sunday School.

Life at DRC in the 1990s reflected many of the events and changing attitudes that were occurring in the nation. The ordination of women, the autoimmune deficiency syndrome (AIDS) health crisis, and the ever evolving technological changes came to the attention of the nation and to DRC.

A woman, Chrissy Dykes, met all of the academic criteria to be a

Reformed Church of America ordained pastor but she told the Albany Classis she was not willing to say, "Father, Son and Holy Spirit" because she thought it sexist. So, June 10, 1991, Classis decided she could not be ordained. Apparently, some accommodation was reached because Chrissy Dykes was ordained at DRC on May 17, 1992 at 6 p.m.

In the early 1990s, DRC was a sponsor of the Support Ministries for Persons with AIDS, a not-for-profit group that was trying to operate a house for people with AIDS in the village of Waterford. There were several public meetings in Waterford to discuss the operation of the house. In response to public opposition, the village changed its zoning rules so Support Ministries would not be able to open such a house. Support Ministries, with the assistance of the New York Attorney General, among others, challenged the village's opposi-

List of Senior Ministers 1841-2016	
The Rev. Simon V. E. Westfall (shared with Union Dutch Reformed)	1841 to 1847
The Rev. John Lansing	1848 to 1860
The Rev. J. Lansing Pearse	1860 to 1898
The Rev. Clinton W. Clough	1899 to 1901
The Rev. Henry Bacon Allen	1901 to 1910
The Rev. Jacob Van Ess	1911 to 1921
The Rev. George C. Seibert	1922 to 1931
The Rev. Francis Ihrman	1931 to 1937
The Rev. Delbert L. Kinney	1938 to 1942
The Rev. Dr. LeRoy C. Brandt	1942 to 1968
The Rev. Gerard Van Heest	1968 to 1979
The Rev. Dr. Robert A. Hess	1979 to 1998
The Rev. Dr. David G. Corlett	1999 to 2015

tion and in December 1992 the United States Federal District Court for the Northern District of New York ruled the new ordinance invalid and allowed the house to open.

Many technological changes happened in 1993. The pastor received a computer, a system was installed to

help people with hearing aids hear the service better, and DRC's church service was broadcast on local TV channel 31 for the first time.

The congregation was growing. In 1994, the Palm Sunday and Easter services from the Sanctuary were broadcast to the church parlors so an overflow crowd could participate.

An associate minister was hired in 1995. In 1996, DRC formed a Building Expansion Task Force, started a contemporary worship service (with its own music director), and hired a Director of Christian Education.

The late 1990s and early 2000s was a time of turmoil amid some wonderful success stories. Between 1998 and 2002, three of DRC's pastors resigned under a



Postcard circa 1922. The parsonage pictured here was built in 1851 and replaced by the current house in 1935.

Rev. George G. Seibert Pastor

pledge published locally in 1888, "Trusting in the Lord Jesus Christ for strength, I promise him that I will try to do whatever he would like to have me do; that I will pray to Him and read the Bible every day, and that just so far as I know how throughout my whole life, I will lead a Christian life."

**In Loving Memory of
Rev Lansing Pearse
Pastor of the church
1860 – 1898**

Jacob Lansing Pearse was born in Niskayuna, October 5, 1829. He served the Second Reformed Dutch Protestant Church of Bethlehem (today's Delmar Reformed) from 1860 until his death in November 1898. Pearse, and his wife Mary, had four children, Edgar, Anna, Margaret and Elizabeth. DRC records indicate that daughters Anna, Margaret and Elizabeth all joined DRC by confession of their faith at about age 12. Interestingly, DRC records do not indicate that Jacob, Mary or son Edgar were members.

Unveiled in December 1901, the stained glass window was described as "something beautiful" by a reporter to the *Altamont Enterprise*. Pearse was DRC's longest serving pastor – 38 years.

**Dedicated in Loving Memory of
Mary A. Pearse
By the Woman's Missionary Society**

Mary A. Pearse, wife of Rev. Lansing Pearse, was a founding member of the Woman's Missionary Society. The society was organized in June 1894. It met monthly, raised funds for mission work

both locally and abroad, organized social events at church and supported missionaries and Christian educators. The group kept going until about 1970 when DRC's women's groups were consolidated into the Woman's Guild for Christian Service. The society's minutes of December 13, 1901 note the following: "Voted that the society place a window in the church in memory of Mrs. Pearse – ten dollars from her two daughters to be used in the purchase of same." The window was installed in 1902. Mary Pearse was born in 1830 and most likely died in 1901.



**Erected by
John J Maher
and family**

John J. Maher was born in 1836 in Berne, NY the son of Michael and Mary Maher. Michael was a native of Ireland while Mary was born in New York State.

John J. Maher married Etta Miller in 1866 and by 1870 the couple resided in Bethlehem with their three-year-old son, James. John was a successful farmer active in the Albany County Farmers League. A March 1890 report to the *Altamont Enterprise* notes that John Maher's farm had 70 head of ewes and 50 lambs as well as 43 head of hogs. The Maher's Valley View Farm was in Slingerlands and is remembered in the Maher Road name.

John and Etta Maher joined DRC on February 5, 1876. The September 19, 1902 issue of the *Altamont Enterprise* states that "Mr. John Maher and family, of Slingerlands, has presented the Reformed church with a beautiful window, which adds much to the looks of the church." John served several terms as both Deacon and Elder and was highly regarded.

After his death in April 1911, Consistory published a resolution honoring him. It reads in part, "having served our beloved church faithfully for many years as an elder in the official board, giving his time, means and influence generously for the support of the Lords' work." Etta died not too long after John in November 1911.



**In memoriam
Josiah Bender by
Charles H Bender**

Charles H. Bender honored his father, Josiah Bender, with a stained glass window in 1902. Josiah (1816-1879) and wife, Maria Hilton Bender (1825-1891), had a 103 acre farm in New Scotland where they raised a family that included their oldest son, Charles.

Josiah was one of the founding members of the Second Reformed Church of Bethlehem and signed the petition to the Albany Classis in February 1848 requesting the church's separation from Unionville. He served on Consistory on and off in the 1850s, 60s and 70s.

Charles H. Bender (1848-1931) was married to Catherine (Kate) Creble (1847 - 1922) in 1875. They lived in

The People of the Stained Glass Windows

(Including notes on the Christian symbols depicted)

By Susan E. Leath

Introduction

If you are like me, as you sit in the sanctuary on a Sunday morning, sometimes the mind begins to wander. My mind often settles on the stained glass windows, especially on a day when the sun is shining. As the colors glow and the reflections sparkle, my eye drifts to the names inscribed in black near the bottom of many of them. I start to wonder, "Who are those people?" and especially, "Who is the "and Wife?" That one really bugs me. Well, now I know. Read on to find out.

The People of the Windows

Presented by the Choir
1903

As early as 1871 DRC had both an organist and a choir. The first mention found in Consistory minutes is dated March 20, 1871. First comes a simple appointment: "It was resolved that Mrs Twichel be continued as organist for another year from April 1st that her salary be \$75." Then the next paragraph hints at controversy. "Mr. John McHarg on the part of the choir of the church appeared and offered the resignation of the whole choir in case it was deemed necessary by the consistory." Consistory's timeless response... to appoint a committee. Frustratingly, that is it. Reading the minutes both before and after, there are no remarks on why the choir might have to resign.

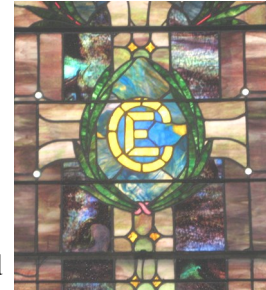


When this window was installed in 1903, it was in the Sanctuary where the double doors to the narthex are today. It was moved during the major renovations of 1999.

Junior
C E
For Christ and the Church
and
C E

The two Christian Endeavor stained glass windows are next to each other in the Sanctuary. While each design is different, both windows have the letters C and E on a cross in the center.

The window on the left includes the word "Junior" and the motto "For Christ and the Church."



Buried among DRC's old documents is a hand written journal for the Flower Committee dating back to 1897. Beginning July 9, 1897, the journal indicates Christian Endeavor provided many bouquets. A few years later, a September 14, 1902 bulletin lists both the Young People's Society of Christian Endeavor and the Junior Endeavor Society as "Departments of Church Work." Christian Endeavor appears to have been active at DRC at least through 1938.

A simple search of the *Altamont Enterprise* for Christian Endeavor turns up thousands of entries. The earliest are from the societies organizing at the Lutheran church in Knowersville and the New Salem Reformed Church in 1888. The last entry for an active group comes in 1960 from the Christian Endeavor at Knox Reformed Church. A charming entry dated October 25, 1895 notes "Will Higgins took a load of Christian Endeavorer's to the convention held at Delmar. All reported a good time."

The first Young People's Society for Christian Endeavor was started by Dr. Francis E. Clark in 1881 in Portland, Maine. The original constitution states that the mission of the society is "to promote an earnest Christian life among its members, to increase their mutual acquaintance and to make them more useful in the service of God." Within a few years, the organization became not only interdenominational but international. Started as a youth movement, the association came to include all age groups and numbered in the millions.

While there is no longer a single Christian Endeavor organization, there are hundreds of CE derived organizations worldwide. Some, like Endeavor Ministries, have a crisp, modern program. Others, like Christian Endeavor Mid-Atlantic, have continued the essential style and programs of the 19th century Christian Endeavor. Modern organizations share the CE name but comprise a diverse offering of programs across theological, cultural, national and denominational lines.

One hopes that on some level they all subscribe to this

cloud. There was a lot of pain and confusion in the congregation and quite a few people left the church. But, at the same time, DRC completed a \$1.2 million renovation and expansion of the church which included the addition of the current Fellowship Hall. Interestingly, as the \$1.2 million capital campaign was entering its final stretch, DRC received a \$175,000 bequest from Mary Lindsay's estate which allowed DRC to pay off the \$140,000 remaining on the mortgage.



The contemporary worship band, Alternoyz, 2000
Brian Axford, Kevin Thompson, Kristie Joedecke, Tom Lanahan.

In 2002, DRC had its first Prayer Labyrinth during Lent, was becoming involved with the Interfaith Partnership for the Homeless, and participated in the CROP (Communities Respond to Overcome Poverty) Walk. The 2002 budget was \$445,000 and Consistory approved a \$93,000 campaign to fix the organ which was built in 1927. By late fall, pledge income was \$60,000 short of the budgeted amount and Consistory was trying to figure out what to do. Then, at the end of November, DRC received news that it was going to receive an additional \$105,000 from the Mary Lindsay estate. Interestingly, DRC's budget for 2003 was \$463,177, \$18,000 more than 2002. By 2012, DRC had 294 active members and its budget was \$508,000.



Mission Trip to New Jersey, 2003: Rev. David Corlett, Phil Drew, Charlene Hesse, Bruce Hawley, Andy Miner, Tom Corniel, Marcy Corniel, Roseann Lohrey, Nancy Pierson, Linda Olmstead, Mary Miner, Linda Drew, and Laurie Hawley.

Thanks for the 50 plus years recognition. Although I am living in Alabama I try to stay in touch with Church events through my Dad and attend services when I travel north to see him.

I have fond memories of growing up in the old Church house which now has a playground and Church expansion in its place. My Dad may have some old pictures of the house. I remember going to Sunday school, participating in youth fellowship, Singing in the choir, taping services for the shut-ins And helping out with taking up collections and counting The money after the services. I also participated In youth Sunday and helped out with diners from time to time.

The experiences were priceless as I'm sure many of The other 50 plus year parishioners will attest.

Again, thanks for the recognition and may God bless The 175th anniversary of the DRC and fellow 50 plusers.

Bruce Erhardt

God works in so many ways to do His will. Among them is His church. A church is a faith community made up of sinners on a journey of faith, growing toward imitating Christ and allowing Him to work in their lives. A church through its pastors, leaders and members challenge us to put our faith into action in all areas of our lives and support us as we work at that.

In 1996 we stepped out in faith and left our comfort zone of a loving church community of DRC, our home in Delmar and our family, all over the country. We went to Oman and served in mission for over three years. It was an experience that grew us and our faith tremendously as we were challenged living in the Muslim world. Since coming home, we have served with mission teams to bring hope to those in need after a disaster or assist a church in restoration of its building.

We owe a debt of gratitude to our church home, DRC, which challenged us through the preaching and teaching of the Word to put hands and feet under our faith and step out in mission. Then DRC stepped up and supported us throughout the last 20 years with prayer and financial support as well as bringing Mission Teams to sites all over the world to work alongside of us. It has been a tremendous partnership and we thank you for it. As I said, God works in many ways and we have had a front row seat in seeing that happen so often over the years.

May God bless DRC as you grow forward in mission. Congratulations on the past 175 years of doing His work.

Blessings,
Laurie Hawley

Since 2000, DRC has bought new furnishings for Bennett Parlor, repaired the front steps with mahogany (to be historically accurate), refurbished the parking lot, renovated the Adams Place parsonage, developed a personnel manual, had an audit of the books by a CPA firm, repaired the steeple, repaired and insulated the sanctuary roof, became a covenant member of FOCUS Churches of Albany, developed a strategic plan, provided a gluten-free alternative for communion, developed a strong relationship with a church and its people in El Castillo, Nicaragua, became a sponsoring church in Family Promise, sponsored several mission trips (including to Schoharie to help cleanup after severe flooding there), renovated the third floor, and started a bell choir with bells that were donated to DRC by the Slingerlands Untied Methodist Church which closed. But, after studying the matter, Consistory did not install solar panels on the church roof.



Softball Team circa 2010



Women of Wisdom (W.O.W.) 2009
Cynthia Galloway, Mary Roberts, Eleanor Atwood, Alma Humphrey, Faith Reed, Jean Marriott, Ann Alden, Eva Warren, Betty Clark, Ruth Geurtze, Ruth Burns, Louise Jameson,
Front Row: Roseann Lohrey, Dot Wilson, Shirley Winne



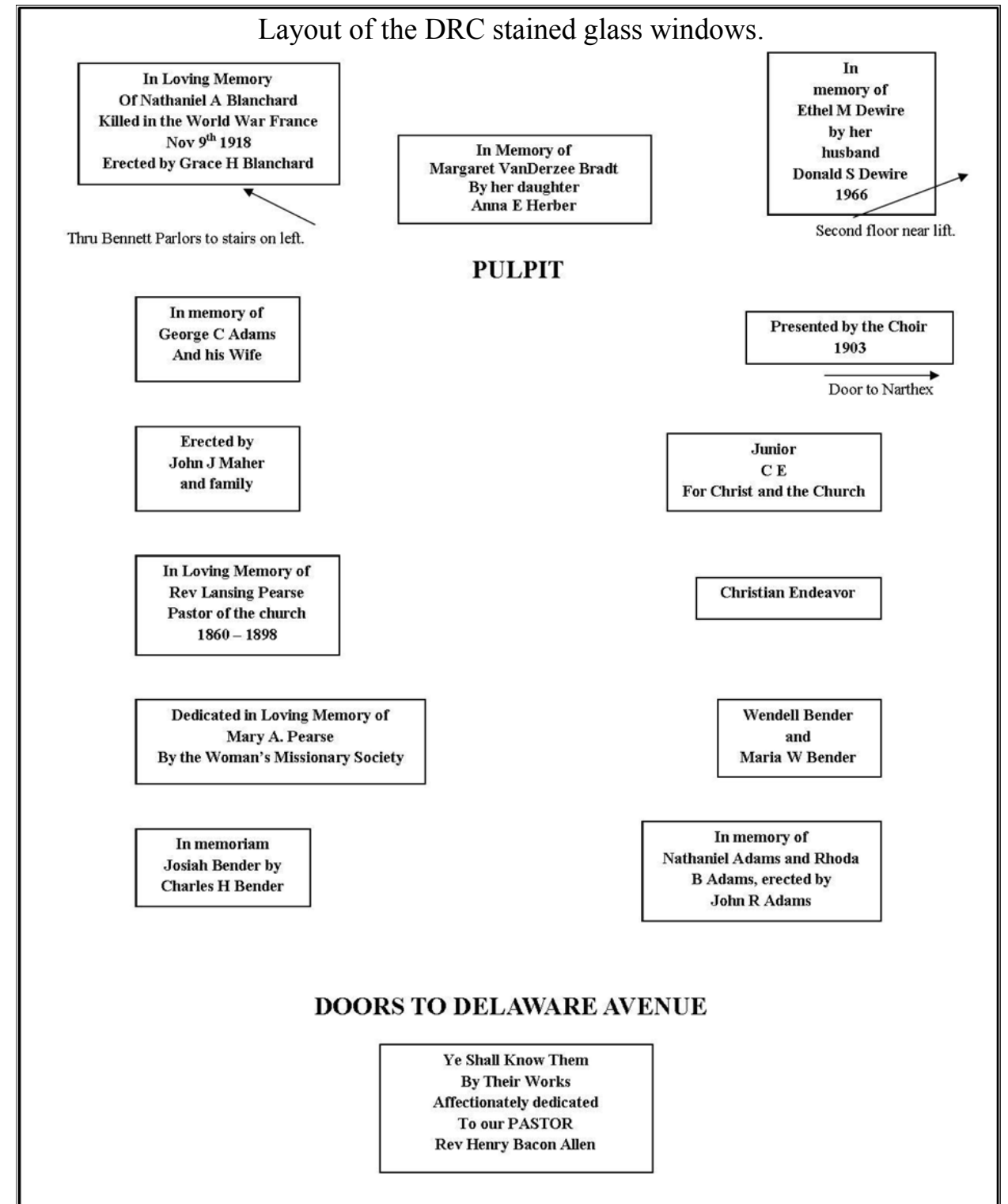
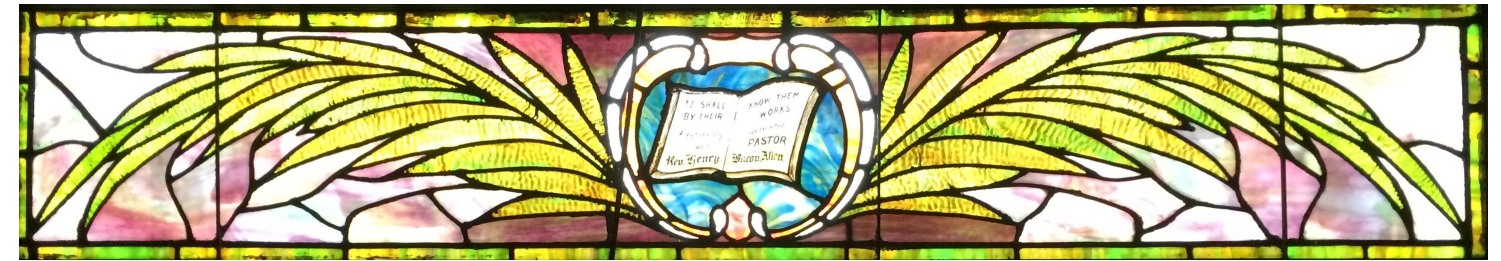
Rev. Gerry Van Heest and Mr. Joe Gerber, organist circa 1970.



MTO (Mothers Time Out) 1985

Sources for DRC History 1841-2016

- "History of the Delmar Reformed Church from 1841 to 1991" by Beatrice L. Potter
- The following websites
www.1streformed.com/mod/entity-information/
www.unionvillechurch.com/our-history/
www.delmarmethodist.org/page_to_print.cfm?id=336
www.thesecondlectic.blogspot.com/2012/12/churches-without-chairs-how-christians.html
www.tomstuart.org/2011/08/10/the-box-pew-mentality/
www.manpace.com/blog/2012/12/05/pew-rental/
- Court case Support Ministries v. Village of Waterford, 808 F. Supp. 120 (N.D.N.Y. 1992)



Layout of the DRC stained glass windows.