

THE CELEBRATION OF THE QUARTER-MILLENNIAL ANNIVERSARY OF THE REFORMED PROTESTANT DUTCH CHURCH pdf

1: Somerset County NJ Church Records

*The Celebration of the Quarter-Millennial Anniversary of the Reformed Protestant Dutch Church [Collegiate Reformed Protestant Dutch Chu] on www.enganchecubano.com *FREE* shipping on qualifying offers. This work has been selected by scholars as being culturally important, and is part of the knowledge base of civilization as we know it.*

Building[edit] The church is located on a 1. It is a contributing property to the Stockade District. Main, Fair and Wall streets surround it on three sides; the north has some two-story commercial buildings. The old Ulster County courthouse is just to the northwest, across Wall. Amid a cluster of buildings on the south, across Main Street, is the building the current church replaced, now St. An iron fence with stone posts encircles most of the property. Flagstone walks lead to the primary entrance on the south side and around the building, where another one leads from the tower entrance to Wall Street. It consists of a main sanctuary building oriented north-south with an east-west lecture hall wing on the north end and attached multi-stage bell tower at the northwest corner. The gabled roof is clad in raised-seam metal, with a modillioned wooden cornice. It is pierced by skylights corresponding to the exterior windows, currently covered in plastic, just above the roofline. On the east in the center is an engaged buttress added to shore up the wall. A three-bay projecting pavilion on the west supports the bell tower. Its entrance is a single door with round-arched window above and on the sides. Its lowest stage is a three-story masonry tower with wooden cornices separating the stories, topped by three frame ones above a curved cornice. The lower two are octagonal, one featuring a clock and the next louvered round-arched vents. The uppermost stage, the conical steeple, has ribs defining its eight facets and is covered with diamond-shaped wooden shingles. It is a two-story bluestone structure with slate roof, mostly shielded from view by the church and adjacent buildings. Two bluestone steps with iron railings lead up to a pair of slightly recessed paneled wooden doors topped by a fanlight with tracery. The limestone surround is topped with a keystone. Limestone is also used for the corner bases and courses at ground level and continuing the cornice line at that level. Similarly appointed but smaller doors flank the main entrance. Corinthian columns, creating lateral arcades, provide corbeled support to groin vaults. The arcading partially encloses the balcony. A simulated clerestory level is illuminated by the skylights supplemented by electric lighting in the original wall sconces. The walls themselves are plaster on lath with beaded wainscoting ending in a chair rail. It has two front piers that resemble antae. On the wall above the pulpit is a Palladian Tiffany stained glass window depicting the Presentation of Jesus at the Temple framed by gilded moldings and flanked by pairs of fluted Corinthian pilasters. Bronze statues of angels are on either side. It is in a case with another Palladian motif and carvings similar to those in the pulpit, and also framed with fluted Corinthian pilasters. A large swan-necked broken pediment is atop the case. They all face forward on the ground floor except for the two rows in the front. On the upstairs galleries they face the opposite wall. Metal and marble memorial plaques line the walls, and a door on the northwest side leads to the tower vestibule. The stonework on many is detailed and high in quality. Not all graves were marked. The most recent stone dates to He was moved here from Washington in and reburied in a full ceremony. Another large monument to " Patriotism " in the southeast corner honors the volunteers of the th New York Infantry during the Civil War. It was commissioned by George H. Sharpe, a Kingston native and colonel of volunteers for the th. Barksdale Maynard says it "reveals an experienced architect at the height of his powers, broadening his approach beyond the Greek Revival he had done so much to popularize. It also may have been preferred as it made the church building look older than it actually was. The projecting front pavilion on the Main Street side creates the appearance of superimposed gables, much like those on the Church of San Giorgio Maggiore in Venice. The battered piers at the corners give the main block and front pavilion a slight Egyptian Revival feel, as well as adding mass. He used a 3: The current building is its fifth. For the first years of its existence it was the only church in Kingston, and the only Dutch Reformed Church for much of the west side of the Hudson River. Fifty other churches in the region were started under its auspices. Its birth, marriage and death records are complete to, making it one

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of the oldest such collections in the country and an important resource for genealogists. Jacob Stoll, a local settler, led services for 11 others in his house in the absence of an ordained minister or actual building. The following year it was formally organized, and in received its first dominie , or minister, Hermanus Blom. It was used as a school and court as well, and possibly an Indian trading post. Any structure that did exist was destroyed in during the Second Esopus War. A later history notes that it was extravagantly furnished for the time and place with stained glass windows bearing coats of arms. On the Sabbath day, liquor consumption, discharge of firearms and beating of drums were forbidden, with steadily escalating penalties starting at one Flemish pound. The church itself was unheated, due to fears of fire. Some congregants brought small stoves to warm their feet in winter. They sat in seats on either side of the sanctuary. A Vorleser reader and Vorsanger music leader assisted the minister. There were no books for the audience since many were illiterate. The church did not have an organ since they were considered a work of the devil. The trustees of the Kingston Patent generously funded the church, by transferring to it a thousand acres ha in the north of the town, which the church subdivided and sold. A doop huys, a sort of chapel , was built to handle baptisms , meetings and other consistorial activities. Vas would, three decades later, oversee the construction of a second church building. Surviving prints show a gambrel-roofed meetinghouse two bays wide with a tower on the front. Its siding seems to have been limestone rubble, although the first print shows a material that could be either in a coursed ashlar pattern or parging to mimic coursed stone. Fenestration consisted of three round-arched windows along the sides. It was gutted, but the walls still stood. The congregation strongly supported the Patriot cause throughout the war. He enjoyed his visit enough that he wrote the congregation the letter of thanks currently displayed in its museum. The tower was rebuilt with a cupola and clocks on all sides. In the trustees of the patent decided to sell all their remaining landholdings and dissolve. That same year Kingston was formally incorporated as a village. In the village surveyed the property on which the church proper stood and formally conveyed it to the church. The next year, the church began to break with its cultural roots, holding its last services in Dutch. Its goal was to teach local African-Americans to read the Bible. The church did in this in the context of publicly saying that it looked forward to "the time when people of color will be entitled to the rights of citizenship". A cholera epidemic swept Kingston that year, and as the graveyard filled up quickly the consistory decided against allowing any more. One exception was a woman who died in , possibly the last burial in the churchyard. The original parsonage was torn down and a new brick church with Romanesque arched windows erected. Its roof was damaged by a lightning strike in that tore a large hole in it. No one was present in the church at the time and services were held the next Sunday. This did not adequately relieve the overcrowding. In the church resolved to replace the old building, which was still suffering the effects of the lightning strike. How they chose Lafever is not known, but in they began construction of his church, grounding the building in trenches instead of excavating a full cellar, so as not to disturb the graves in the area. The cornerstone was laid in May. The contractors were paid for work beyond the original scope. It is not known whether Lafever ever visited the site or modified his design while construction was underway. After a few other owners, it became the property of the state, which used it as an armory. When the Civil War started, the church, long active in the abolitionist movement, [7] became the center of parishioner George H. The unit drilled in the armory and fought in battles ranging from Fredericksburg to Appomattox. James Catholic Church In the church closed for ten months in order to erect the current steeple. It was attributed at the time to the lack of a full basement due to the decision to leave the underlying graves intact. In the church started another building campaign to address this and other issues. It was replastered, and the exterior buttress was built. It was lit at first by gas, and later electricity. In , the church held one of the official funeral services following the assassination of President William McKinley. In Franklin D. Five years later, when the church needed to expand its facilities again, the small chapel on the north that had been created in was enlarged to include a second story, with choir room, classroom and kitchen as well.

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2: Middlebush Reformed Church - Wikipedia

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Open space begins to break up the urban fabric here, in contrast to the denser development of downtown. The only contributing property to that district also listed individually on the Register, the Palace Theatre , is a block to the north, across Clinton U. Across North Pearl is a small grassy traffic island separating Orange and the onramps to Interstate , which runs along the river. In some places the bricks are three and a half rows deep. The church is six bays wide and two stories high. The east front facade is topped on either side by identical three-stage towers. The tripartite main entrance has a stone face and arcade of three round arches supported by smooth columns with Corinthian capitals. Behind them the actual entryways are recessed. At the top of the stone there is a decorative cornice with "Reformed Dutch Church " carved into it. At the apex of the gable is a weathervane. The roof itself is clad in copper. Atop the arch is a single string course of projecting brick. A simpler molded cornice sets off the beginning of the towers. Above it is a metal section with two smooth Ionic columns in the corners and a round-arched louvered vent with a keystone. Broad overhanging eaves set off the next section, the base of the cupola , with a shingled face and oculus. Above another set of eaves is a small domed top with an acorn-shaped finial. Corinthian columns support the ribbed vaulted ceilings, and a smaller arcade of five round arches with gilded tracery sets off the west wall of the chancel. In the rear there is no apse , just a wing with offices, vestry and lecture rooms. A minister was called, elders and deacons were elected. The settlement around the fort was renamed Albany. Worship continued unimpeded at the church, even as the Dutch briefly assumed control of the colony again during the Third Anglo-Dutch War. In , the city was incorporated under British sovereignty as the capital of the Province of New York. Its founding document, the Dongan Charter , gave the church title to the pastures then south of the city as partial payment for a loan; the church rented the lots out to local farmers. It continued for almost 50 years and baptized over converts. In the church built a larger, hip-roofed stone church around the blockhouse church, then dismantled the older building. Around the same time, the church began holding its first services in English, which would totally overtake Dutch as its liturgical language within eight years. It would be part of the Classis of Albany established in In , the process of building the current church began. The windows were set with plain leaded glass. Its handcarved pulpit was preserved and reused in the new church. Five years later a second church building was completed and opened on Beaver Street, known as the South Dutch Church. Hooker, in his sixties, was consulted by John Boardman, the architect of the expansion. Included with the plans is a memorandum from him with a sketch. In the last vestiges of its colonial past ended with the sale of the remaining pasturelands. Two years later a board of trustees was established to manage the church. Finally, in , another renovation and expansion took place. The Romanesque front was added and the windows changed to stained glass. Inside the vaulted ceiling was added, as well an enlarged organ. Central heating and new lecture rooms were also added. She began programs there that continued for almost 50 years. A decade later the interior was redecorated following plans by Tiffany Studios. Green stained glass windows were added, along with green stenciling on the walls, new chancel woodwork and a wood-glass screen in the rear. The elders, deacons and trustees all jointly approved its first annual budget. This paved the way for the church to merge with the Second Dutch Church 20 years later, making them a single organization again after over a century apart, now known as the First Church in Albany. To accommodate the combined congregations, the old lecture hall was replaced with a new parish house the next year. In the interior was again redecorated. The sanctuary was repainted, a dark red oak reredos installed in the chancel, and the choir loft widened. On the outside the walls were sandblasted , the towers widened and the roof redone. Thus renewed, the church welcomed then-exiled Queen Wilhelmina for its th anniversary celebration in Some was set aside for use as a

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small urban park. The next year Cleve Park was dedicated as the church marked its National Register listing, and summer drive-in worship, in which attendees remain in their cars while the minister conducts services from an outdoor pulpit, [9] began. In the parish house would be expanded with new offices, a lobby and an elevator. Programs and services[edit] The church holds an hour-long service every Sunday morning, followed by Sunday school and an hour of coffee and conversation. In the summertime a drive-in service is held an hour before the regular service, and afterwards there is a "lemonade lull. Food and other grocery items made available to those in need are donated at services by members of the congregation. It is supplemented by special programs for children around the end-of-year holidays. Congregants also take part in the annual CROP walk for world hunger. In the summer First Church operates a one-week day camp for local children. Alcoholics Anonymous meets in the church parlor once a week. A local couples-counseling organization has an office in the church. In collaboration with other RCA churches, First Church sponsors the missionary efforts of a couple who work with members of the Roma community in Eastern Europe.

3: Old Dutch Church (Kingston, New York) - Wikipedia

The celebration of the quarter-millennial anniversary of the Reformed Protestant Dutch Church, of the city of New York, November 21st, in the church, Fifth Avenue and Twenty-ninth Street.

4: First Church in Albany (Reformed) - Wikipedia

The music, under the direction of Dr. S'. Austen Pearce and Mr. W. E. Beames, rendered by several combined choirs, numbering over seventy trained voices, aided by the organ and appropriate brass instruments, was of a very high order of merit.

5: Catalog Record: The celebration of the quarter-millennial | Hathi Trust Digital Library

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6: Samuel Merrill Woodbridge - Wikipedia

The celebration of the quarter-millennial anniversary of the Reformed Protestant Dutch Church, of the city of New York, November 21st, In the church, Fifth Avenue and Twenty-ninth Street.

7: Wynantskill Genealogy (in Rensselaer County, New York)

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