



ONLY KNOWN PICTURE OF THE STONE ARABIA CHURCH  
(Destroyed by Sir John Johnson October 19, 1780).

The above drawing was executed on a powder horn by the artist T. F. which stands for Timothy Frank. The horn is in possession of Frank D. Deuel, genealogist of Schenectady, who kindly made the sketch from the horn. While dated 1753 Mr. Deuel thinks it was carved a few years later as on one side is shown Fort Stanwix which was built 1758. The view of "Stonrapie" includes the church which was destroyed in 1780 by Sir John Johnson and is the only known picture of that early edifice. The sketch is allegorical in that it implies distance without regard to actual distances. The bird over the church indicated north and south by its wings. The bush indicates a trail and the lower house near the river may be the Frey house and the upper house near the river the Ehle house. The house to the northeast may be Johnson Hall or Johnstown and the bush indicates a trail between the two. Mr. Deuel says: "My great grandmother Catharine Folts Dygert, born 1778 was a step daughter of Timothy Frank who married her mother Anna Dygert Folts, widow of Conrad J. Folts as his second wife.—From the St. Johnsville (N. Y.) Enterprise, February 4, 1931.

# Lutheran Trinity Church

of

## Stone Arabia, N. Y.

Two Centuries of Christian  
Worship, Living, and Labor

By

REV. ANDREW LUTHER DILLENBECK, D. D.  
(a descendant of one of the founders of the church.)

STONE ARABIA, N. Y.

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## Foreword

**T**HE writing of the life of Lutheran Trinity congregation has been in the mind of the author for many years. The intention focused in accomplishment, when at the 200th anniversary of the Church in June, 1929, he was asked to present an account of the congregation's history. Out of that paper has come this publication.

The sponsors of the effort are Rev. Stanley Haverly, the present pastor, the Ladies' Aid Society of the Church, and the following named people of the congregation:

John P. A. Failing	Charles Pultz
John Kahn	Myron H. Saltsman
Albert F. Kilts	Mr. and Mrs. William Walrath
Judson S. Nellis	

It is our mutual hope that this history may not only be a matter of fact and record, but also be a continuous inspiration to the generations yet to be so that the congregation may continue into the future until human affairs shall be no more. To the glory of God and the spread of His Kingdom of peace among men and in the name of our Lord and Savior.

A. L. D.

# LUTHERAN TRINITY CHURCH OF STONE ARABIA, N. Y.

BY REV. ANDREW DILLENBECK, D. D.

## The Founders

### "THE POOR PALATINES"

**T**HIS is a phrase used in British and early New York documents to distinguish a certain group of Protestants who came to America through England in 1708, 1710 and the following years. And these "Poor Palatines" were the founders of Stone Arabia. It is a long story, the story of another Pilgrim Band, other Mayflowers, other tyrants, greater sacrifice, sublime courage, deeper faith, a more steadfast purpose—the story of a God-fearing folk seeking liberty and freedom to worship God. They came from the Upper and Lower Palatinates of the Rhine Valley, sections of Germany of varying areas on the ever changing map of Europe of the 15th, 16th and 17th centuries. The two Palatinates derived their names from the official titles of their rulers. The rulers were called Palatines.

Protestantism had taken firm root in Germany, where it eventually divided into two groups the Lutheran and Reformed Churches. In France, too, the seed of evangelical freedom had been sown, sprouted and grown. But, unlike Germany, the new church did not have the continued support of the civil powers. Hence when persecution assailed French Protestants, many found more tolerable conditions in Germany. They suffered, with the native people of the Rhine, the vengeance of the French King Louis XIV.

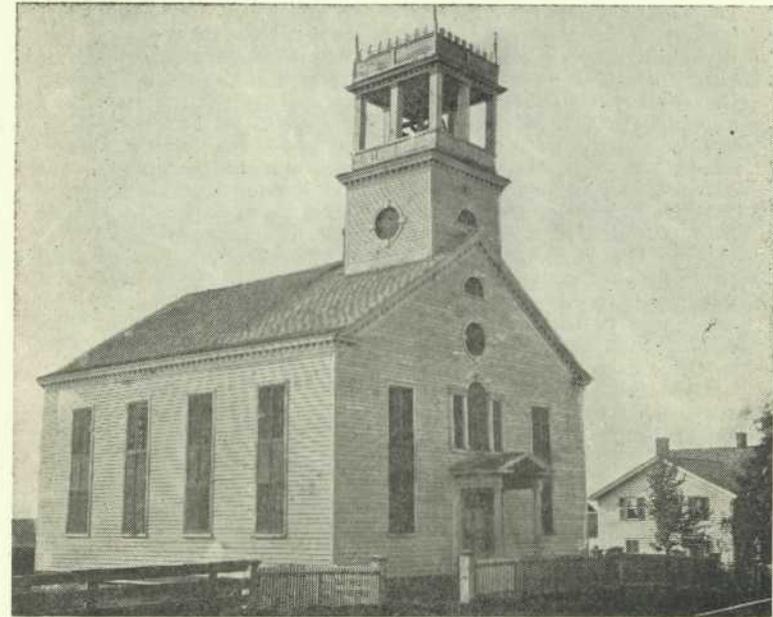
Lest any one think that the Palatines came to America solely for hope of financial betterment as did some who settled in other



PRESENT LUTHERAN TRINITY CHURCH OF STONE ARABIA

In 1860 certain changes were made in the original building and the alteration of the steeple somewhat changed its appearance. The chapel to the rear was added under Pastor W. F. Moot and during the present pastorate (Haverly) a kitchen was added at a cost of \$1500. The parsonage to the rear right has undergone but slight change during the years it has stood there. A monument in front of the church (extreme right) bears a bronze tablet which faces the highway and reads as follows: "Trinity Lutheran Church, Stone Arabia. Site acquired June 2, 1729. Log church built by Lutheran and Reformed Palatines. A later church burned by Tories and Indians 1780. Present building erected in 1792. Oldest Lutheran congregation in the Mohawk Valley. Erected by Church and State of New York, 1929."

colonies, let us look briefly at the background of these people in Europe. It has been alleged that land speculators enticed them to leave the Rhine Valley playing upon their avarice. There is no doubt that political agents and colonial promoters and others who hoped to gain through them did approach them as such do. But the real motive cannot be hidden, nor minimized, nor diminished. People do not leave so fertile a land as the Palatinate for mere hope of gain coupled with unknown dangers and labors such as were before these refugees. They wanted freedom in the religion of their choice and the way opened through English friends and the new country beyond the sea.



LUTHERAN TRINITY CHURCH OF STONE ARABIA, N. Y.  
As it appeared prior to 1860. This Church was erected in 1792

It is not easy to grasp the horrible conditions that prevailed in Europe throughout the 17th century because of religious differences. For a hundred years the conflict raged, rising and falling in intensity with the turn of political and military fortunes. In the 30 Years' War it is estimated that the population of Germany decreased from twenty to fifty per cent. There had been 400,000 people in Wurtemberg. In 1641 only 48,000 remained. Women and children, the unarmed as well as the armed suffered from the brutal ferocity of the enemy. The Palatinate had not recovered from this catastrophe before the last decade in the century when religious intolerance burst forth with renewed fury.

From a true account of the sad condition of the Protestants in the Palatinate in two letters to an English gentleman written in Heidelberg, Feb. 7, 1699 and printed in London that same year we glean a partial picture:

"I agree with you that the Palatinate is one of the best countries in the world . . . But affairs at this time are such, that it cannot be expected that we should see it in that flourishing condition it formerly was when you saw it in your travels. During the war our hopes to have our condition bet-

tered by the peace that should ensue, made us cheerfully suffer, hoping to enjoy our estates and religion as formerly when hostilities should cease. But our expectation proved vain, for though the war is ended, yet the wild boars are ravaging our vineyards. But these bloodthirsty zealots for religion, though they differed from us in opinion, yet we suffered them to dwell among us and were used kindly for requital of which kind usage they are now turning us out of our houses and churches. Those whom we tolerated and protected among us are for extirpating and depriving us of that shelter and countenance that we afforded them; by which means a new fire is kindled here in the Palatinate, so that we Protestants are in as ill a case as the French Reformed are in France; and worse than you were in England under the late King James; in this, that you had only the storm hanging over you, but this fallen on our heads to the extirpating of Protestants, and their religion out of their native country, . . . But what encouragement is there now to live here where promises are violated? The natives that have been frightened from their habitations and scattered into other countries by the war, dare not now return seeing our prince is for introducing popery and its professors . . . as will appear by the following narrative."

Then follow examples of how Popish Holy-days were to be observed by all; Protestant burying grounds were to be held as common; churches and Latin schools and cloisters were given over to monkish orders and for seminaries for Jesuits; ecclesiastical incomes belonging to the Protestant ministers were given to the oppressors; an explanation of the difference between the Lord's Supper and the Mass was forbidden; Protestants were killed and the murderers went unpunished; Protestant almshouses and hospitals were taken from the rightful owners; children with one Catholic parent were compelled to embrace the Catholic religion; and when complaints were properly made the complainants were beaten and sometimes killed.

The treaty of Westphalia, ending the 30 years' war, ordained that the religion of the people in the Palatinate should be Catholic or Protestant according to the situation in 1624. So for nearly 40 years the reigning Palatines were Protestant but in 1685 the last Protestant Palatine died and was succeeded by a Catholic and then began the baiting of the Protestants who far outnumbered the Catholics. French invasions were encouraged. The Palatines plead their own case in a printed paper called "The Palatines' Case, etc.," in which they say, "We the poor distressed Palatines whose utter ruin was accomplished by the merciless cruelty of a bloody enemy the French, whose prevailing power some years past, like a torrent rushed into our country, and overwhelmed us at once, and being not content with money and food necessary for their occasions, not only dispossess'd us of all support, but inhumanly burnt our houses to the ground, where being deprived of all shelter, and were turned into the open fields, and these

drove with our families to seek what shelter we could find, being obliged to make the cold earth our lodgings, and the clouds our coverings." In 1693 the French ravaged the land, destroying countrysides and the cities of Philipsburg, Worms, Manheim, Oppenheim, Heidelberg and over 2000 cities and villages in the neighborhood. Vast numbers of people died in caves and in the woods through hunger, cold and nakedness.

They were welcomed in London by Queen Anne, a Protestant. They were housed, given clothing and food, the children were schooled in English. Two German ministers distributed the amounts collected; Kocherthal and Haegar, later to come to America, were probably the clergymen. It is said that 10,000 German refugees reached England in 1709.

It was suggested that the Palatines be sent to South America, to Carolina, to the Jerseys, to New York, to New England, to the Canary Islands, to Virginia and to Ireland. It was said of them while in London, "So that on the whole they appear to be an innocent, laborious, peaceable, healthy and ingenious people; and may be rather reckoned a blessing than a burden to any nation where they shall settle."

So, with the aid of the English government, Pastor Kocherthal came with the first lot of Palatines in 1708 and settled at present Newburgh. He went back at once and brought over in 1710 five shiploads more. They left England in January and the last vessels arrived in New York harbor in June and July. About 4000 had embarked, 1700 died in passage and soon after landing. They were not permitted to land in Manhattan. They were detained at Nutten's Island (now Governors Island) because of the disease and filth accumulated during the voyage. In the fall, those who were in good health were transferred to what is now Germantown, Columbia County, on the east side of the Hudson, and West Camp on the west side of the river. The English plan was to have them make tar and pitch for the British navy. Orphans and sick remained in New York City. The pine trees in the valley were not the right kind for that purpose. Governor Hunter who was instructed from London to carry out the plan did all that man could do to further the project. He bargained with Robert Livingstone to feed the Palatines at the Camps. The Governor lost his whole fortune in befriending his proteges. Food was insufficient in quantity and poor in quality. They lived in huts and the weather and under-nourishment took a tremendous toll. Promises of land, and implements and money, were not kept. Dominic Haeger who was with them writes, on July 6, 1713:

"The misery of these poor Palatines, I every day behold, has thrown me into such a fit of melancholy that I much fear a sickness. There has been a great famine among them, this past winter and does hold on them still, inasmuch that they now boil grass and the children eat the leaves of the trees. Such among them have most suffered with hunger as are advanced in years and are too weak to go out a laboring. I have seen old men and women cry that it should almost have moved a stone. I have given the bread out of my own mouth to many a one of these not being able to behold their extreme want."

300 men went with Col. Nicholson on the expedition against the French (their old enemies) in Canada in 1711. They were promised pay and their arms. They received neither. Many rebelled. Finally in March, 1712, 50 families moved to Schoharie, on land promised them by the Indians. Some undoubtedly came direct to Stone Arabia, others followed into Schoharie until in 1718 there were 170 families and 680 souls there, not including widows and orphans. In that year, there were in all 394 families or 1601 souls, Palatines, in the province of New York. In eight years the 2300 who had survived the voyage had decreased by 700, which speaks eloquently of their sufferings.

In November, 1720 John Wilhelm Scheff, one of the Palatine Commissioners sent to England to secure redress, stated that there were about 500 families and about 3,000 souls in the province of New York plus the Schoharie contingent. If the estimate of Haeger and Kocherthal was correct in 1718 and if Scheff is correct two years later, the period of 1718-20 must have witnessed another influx of Palatines into New York.

But in Schoharie, they were not to be entirely happy. They found that the land had been given by the authorities to others. These others endeavored to secure payment for the land in one way or another. Many families refused.

Gov. Burnet on Nov. 21, 1722 reported about 60 families in Schoharie who were desirous of separating themselves from Schoharie and settling in the Mohawk Valley. He granted their wish, and in all probability these families became in large part at least the Stone Arabia and Burnetsfield (German Flatts) Patentees.

## The Name

PERHAPS, something should be said at the very first about the name *Stone Arabia*. The name first appears in Dutch Colonial history fifty years before the settlers of present Stone Arabia received their grant of land from the King in 1722.

Under a patent dated 19. October 1669, Robert Sanders and Harmen Vedder bought of the Mohican Indians land called by the Indians "Taescameasick", lying on the east side of the North River and stretching along the river "from the Second to the Third Spring which runs over the west side of the river straight into the woods up to the High Falls." 21 August 1670 Harmen Vedder conveyed his interest to Robert Sanders. Reference to this land is made in a lease given by Robert Sanders to Hendrick M. Vrooman, 3 May 1670, wherein it is described as "lying over against the long island."

In 1680, Robert Sanders sells his farm which lies on the east side of Hudson's river obliquely over against the farm of Anthony van Shayk, commonly called "Steen Arabia."

These references determine a "Steen Arabia" on the Hudson.

In the colonial manuscripts Captain Schuyler in his report of his journey to Canada, says, "The 27 of August we went from Albany and came to Stony Arabia 8 miles up the river where we lodged that night."

The editor of the manuscripts, O'Callaghan, in a footnote says this Stony Arabia was the site of modern Lansingburg, or North Troy.

And it is probable that the name was transferred to its new location in the Mohawk Valley in this wise: Robert Sanders was an Indian interpreter for Governor Fletcher in the last decade of the 17th century. He was much in favor with the Indians. He was a merchant in Albany. He probably acted as interpreter for the Stone Arabia patentees in the purchase of Indian land. They probably traded with him. And in some way, the name of his Hudson Valley farm came to be the name of the Stone Arabia Patent. This supposition is strengthened by the fact that in 1765, a son of one of the patentees makes a Robert Sanders, a son of the Robert mentioned above, an executor of his will. This Robert was a merchant in Albany and Conrad Weiser calls him the mayor of Albany in 1753-4.



REV. STANLEY HAVERLY AND MRS. HAVERLY

The present pastor was born near Berne, Albany County. He prepared for the ministry at Hartwick and has occupied fields at Gardnersville, Spruce Run, N. J., and Raymertown.

Mrs. Haverly is the daughter of the Rev. Chester A. Traver, D. D. and actively interested in the work of Lutheran Trinity. We present herewith their pictures.

The old tradition that the name is a Dutch way of saying "pitching or throwing stone", although linguistically possible if we allow for variations in spelling, does not meet the conditions, since the name is earlier than our Stone Arabia, and since Stone Arabia is not especially stony.

It is spelled Steen Arabia, Steen Rabbi, Stein Raby, Stein-repi, and with other variations.

What is in a name? Much or little, we offer the above explanation.

And so our church has been known for 200 years as the Stone Arabia Lutheran Church.

## Date of Founding

IT IS impossible to say how early the first organization was effected. Both the Lutheran and the Reformed settlers were parties in the first congregational organization. The earliest date on record when the common church functioned is 2 June 1729, when a contract for the sale of Lot 20 was made between William Coppernoll, one of the Patentees, and "all the rest of the company." This lot fell into the possession of Coppernoll in the First Allotment, and the congregation paid him 100 pounds for it. The deed was executed 29 May 1732. It reads:

Memorandum of agreement between William Coppernoll and anderes finck Henerich Frey Hans Deterick Casleman John Jerg miller and all the rest of the company of this ( ) the said William Copernoll hath sold to the above said anderes finck Hendrich frey and all Rest of the for said Company a Certain Lot of Land Numbert in our patent Number twenty for a cheicht and other use for the same and no others and the said William Copernoll is therefore paid and satisfiet and the said William Copernoll binds himself his heirs and assigns in the sum of one hundred pounds good Lawfull money of Ney yer to give a good Lawfull Transport for the above said Lot of Land Number Twenty at or before the ninth Day of Aprill one thousand seven hunderd and thirty one as witness my hand and Seale this Second Day of June anno; D. 1729.

his  
William x Copernoll  
Mark

Sealed and Delivered  
In the presence of

Trinity congregation which still worships upon the original site of the first log church can boast of being one of the few congregations in the Lutheran Church in North America which has worshipped on the same site without a break in its organization for two centuries plus two years (202 years).

Fifteen years after this, in 1744, the "glebe lot" now-a-days called church lot was legally divided between the Lutheran group and the Reformed group. A little brook running through the glebe made a natural division and the land on the south side of the brook, with the log church which had been in all probability immediately erected, became Lutheran property, and the land on the north side became the property of the Reformed congregation. Each gave the other party a deed. The deed given by the Lutherans to the Reformed people reads thus:

This Indenture Hade made and concluted this twenty Seventh Day of March in the Seventeenth year of the reign of our Sovereign Lord georg the Second over great Brittain France

and Irland King Defender of the faith etc; and in the year of our Lord Christ one thousand Seven hundred and forty four BETWEEN Martines Dillenbag Johs Keiser Hanis Empie Johs Schuls Jacob Schuls Stovel Schuls Lutwick Kaselman nicolas Stensell andres Besiner William Nelus of Stonrabria in the County of Albany in the province of New York yeomans of the one part and Jost Schnell Severinas Deigart piter Suts William Brower Johanis Krems Dirck Loux Hendrick Loux Hanis Schnell William Kopernol andres finck nicolas Horning piter Deigart of the other part yeomans WITNESSETH that the said Martines Dillenbag Johanis Keiser Hanis Empie Hanis Schuls Jacob Schuls Stovel Schuls Lodwick Kaselman nicolos Stensel andres Besiner William Nellis for Divers good Causes and Considerations them thereunto moving have remised Released and for Ever Quitt Claimed and by these presence for them Selves and thir Heirs and assigns to fully Hearby absolutely Remise Release and for ever Quit claim unto Said Jost Schnell Severinus Digert piter Suts William Brower Johs Krems Dirck Loux Hendrick Loux Hanis Schnell William Kopernol andres finck Nicolos Horning piter Deigart in the full actual possession and Sizen and to thir Heirs and assigns for ever all Such right Estate title or Intrest Claim property and demand whatsoever as they the Said Martiness Dillenbag Johanis Keiser Hanis Empie Hanis Schuls, Jacob Schuls Stovel Schuls Lodwick Kaselman nicolos Stensel andres Besiner William Nellis hath or ought to Have of one cartain Lott of Wood Land Situate Lying and being at Stonrable in the County of Albany in the province of New York abouth three miles into the woods on the north Side of the Mohax River and the said Lott is Known by the name of Lott number twenty and is to be Devided in two Equall parts the northermost half or mojety of the Said Lott number twenty and the said Half Lott of Land is to beginning at the South East Corner of Lott No. twenty two runs from thence south four chains thence west Sixty five chains thence north four chains thence East Sixty five chains to the place whereas first begun containing twenty five acres of wood Land to Have and to Hold the Said Half Lott of Land herein before Recited with all and Singular the Right Libertys, prevelidiges Heridtements provits and appurtenances thereunto Belonging or in any wise appurtaining unto the said Jost Schnell Severinus Digert piter Suts, William Brower Johs Krems Dirck Loux Hendrick Loux Hanis Schnell William Kopernol andres finck Nicolos Horning piter Deigart their Heirs and assigns to the Sole and only proper use Benefith and Behoof of them the said Jost Schnell Severinus Digert piter Suts William Brower Johs Krems Dirck Loux Hendrick Loux Hanis Schnell William Kopernol andres finck nicolos Horning piter Deigart thir Heirs and assigns for ever and the Said Martines Dillenbag Johanis Keiser Hanis Empie Hanis Schuls Jacob Schuls Stovel Schuls Lodwick Kaselman nicolas Stensel andres Besiner William Nellis doth Covenant grant and agree to and with the Said Jost Schnell Severinus Digert piter Suts William Brower Johs Krems Dirck Loux Hendrick Loux Hanis Schnell William Kopernol andres finck nicolos Horning piter Deigart that neather they the Said Martines Dillenbag Johanis Keiser Hanis Empie Hanis Schuls Jacob Schuls Stovel Schuls Lodwick Kaselman nicolas Stensel andres Besiner William Nellis nor their Heirs and assigns nor any other person or persons from them or in their name Shall or will by any manner of ways or means what Soever hereafter have claim challenges or Demand any Estate Right title Intrest

Claim property or Demand of in or to the before granted premises or any part or parcell thereof butt from all and every Action Right Estate title or Intrest claim property and Demand of or to the premisses they and Every of them shall utterly Excluded and Barreth for Ever by these presence In witness whereof the said Martines Dillenbag Johanis Kiser, Hanis Empie Hanis Schuls, Joseph Schuls Stovel Schuls Lodwick Kaselman nicolas Stensel andres Besiner William Nellis have thereunto Set their Hands and Seals the Day and year first above written.

Sealed and Delivered  
In the presence of  
Conrad Huth  
Hendk. Fry

Some time between 1744 and 1768 the Lutherans lost their deed. Just how it was lost, of course, is not known. The Reformed group then questioned the right of the Lutherans to the portion of the glebe conveyed to them by the other group in 1744. The Lutherans appealed to Sir William Johnson for redress. The appeal reads:

#### "PETITION TO SIR WILLIAM JOHNSON"

We the Petitioners of the Lutheran Congregation (.....) of Stoneraby, Martin Nestel, Andrew Dillenbagh Wil(.....) and Dewald Nelles; for and in the Name of the whole Congregation (.....) having Consulted with one Accord to make our humble Suppl(.....) to His Excellency for and Advice in the greatest Distress whereby (.....) Congregation is this present time, for we know not how to Counsel (.....) Selves in this most important Affair with our Enemies the Calvinists in the afore Said place, about our church land which we have had (.....) possession this 35 years without any Disturbance, now it Seems Since all the Old partners of our Syde are Dead, and gone out of this World and none alive but one of the Calvinist Syde Named John Snell (.....) he is going on in Such a Shameful Manner to Destroy our Religion of the afore Said place, with Writings where we never was told of we never had any Such Thoughts Since the Land was Divided and lots drawn by both parties, that there could be any difference afterwards, Since the Land was given by the 28 partners of the afore Said Stoneraby Patten for Church land to both parties for ever now there is but 4 alive of our Lutheran Congregation which have been present this Twenty Years ago when John Snell and Some of our Congregation jointly agreed and employed Hendk Frey, Esqr. Deed to Survey the land, and Accordingly it was done to both parties Satisfaction, now this insurrection arrived of the above named John Snell, and therefore we the Whole Congregation beseeching His Excellency to Grant us this humble request in what manner in this Hour of Temptation we ought to behave, and if it will."

"Dated, March 29, 1768."

(The parenthesis indicate illegible words. Evidently there are a few words missing at the end. The date is written on the back.)

This shows several things: That the division was made in 1733 since the Lutherans had had their land for 35 years; that the di-

vision was made by lot; that the division was made about 11 years before the respective deeds were given; that there was some bitter feeling over the matter; that the original patentees, with the exception of John Snell were all dead. The "20 years ago" is quite likely an approximation.

We rejoice to know that, with the 200 years during which these two groups of Christians have lived side by side in old Stone Arabia, there is now no disposition to dispossess either of their possessions and no feeling that one is the enemy of the other. So the grace of God works in hearts and makes them really Christian.

The application to Sir William who was then the great power of the Crown resulted in the giving of a new deed to the Lutherans by the Reformed Church. This deed is in the possession of the Lutherans today and reads as follows:

This indenture made the twenty nine Day of December in the Year of Lord one thousand seven hundred and seventy BETWEEN Johannes Empie, Jacob Schults, Christopher Schults, and William Nelles, all of the County of Albany of the first part and Christian Dillenbargh and Johannes Schultz of the same place of the second Part. WHEREAS Johan Jost Snell, Severinus Diegert, William Brower, Johannes Krems, Dirck Loucks, Hendrick Loucks, Johannis Snell, William Coppernol and Andries Finck by an instrument in writing bearing Date the seventh Day of March in the Year of our Lord one thousand seven hundred and forty four did for the Consideration therein mentioned Transfer convey and confirm unto Martinus Dillenbargh, Johannes Keyser, Johannes Schultz, Lutwick Caselman, Johannes Empie, Jacob Schultz, Christopher Schults, Nicholas Stensill, Andries Besiner, William Nelles, Johannis Lawyer and Adam Empe and to their Heirs and Assigns in Joint Tenancy ALL that certain Lott of Wood Land situate lying and being in the County of Albany in the Province of New York about three miles into the Woods on the North Side of the Mohawk River and is known by the name Stonerabie and are numbered Lott Number twenty and is to be devided in Two Equal Parts the Southermost Half or Moiety of the said Lott number Twenty and the said Half Lot is to begin at the North west Corner of Lot number seventeen Runs from thence North four Chains thence West sixty five Chains thence South four chains thence East Sixty five chains to the place where it first began containing Twenty five Acres of Wood Land AND WHEREAS Martinus Dillenbargh Johannes Keyser Johannes Schultz Lotwick Casselman Nicholas Stensell Andries Besiner Johannes Lawyer and Adam Empie are since Dead whereby the Lands aforesaid in the Eye of Law became Vested in the Parties of the first Part AND WHEREAS there now stands erected on the Lands a Church or meeting Place to worship God according to the usage of the Lutheran Churches imutato Augustans, Confessoins

NOW THIS INDENTURE WITNESSETH that the Parties of the first Part for and in Consideration of the Sum of five Shillings Current Money of New York the receipt whereof is hereby acknowledged and thereof and therefrom and of and from every Part and Parcel thereof DOTH acquit, release,

exonerate, and discharge the said Christian Dillenbargh and Johannis Schultz their Heirs Executors and Administrators and every of them by these Presents HAVE granted bargained and sold, aliened, remised, released and confirmed and by these Presents DO fully, freely and absolutely, grant bargain and sell aliene remise release and confirm unto the said Christian Dillenbargh and Johannes Schultz, in their actual Possession now being by virtue of a Bargain and Sale to them thereof made for one whole year by Indenture bearing date the Day next before the Day of the Date of these Presents and by force of the Statute for transferring of uses into Possession and to their Heirs and Assigns for ever All that the above recited Southermost Half or Moiety of Lot Number Twenty TOGETHER with all and singular the Buildings, Edifices and Improvements thereon erected and also all the Profits Benefits Privileges Liberties Heriditaments and Appurtenances whatsoever to the said Half Lot or Moiety and Premises or any part thereof belongng or in any wise appertaining and the Reversion and Reversions, Remainder and Remainders Rents Issues and Profits of all and singular the said Premises abovementioned and of every part and Parcel thereof with the Appurtenances AND ALSO all the Estate Right Title Interest Property Claim and Demand whatsoever of them the said Johannes Empie, Jacob Schultz, Christopher Schultz and William Nelles of in and to all and singular the said Premises above mentioned and of every Part and Parcel thereof with the Appurtenances TO HAVE AND TO HOLD the said Half or Moiety of Lot Number Twenty and Premises abovementioned and every Part and Parcel thereof with there and every of there Rights members and Appurtenances unto the said Christopher Dillenbargh and Johannis Schulty, their Heirs and Assigns to the sole and only proper use and Benefit and behoof of the said Christian Dillenbargh and Johannes Schultz their Heirs and Assigns for ever IN TRUST NEVERTHELESS to and for the use of the church or meeting Place aforesaid as also for a Cemetery or Burial Place and the Residue and Remainder of the said Twenty five Acres of Land to and for the use of a Parsonage PROVIDED ALWAYS and these Presents are upon these express Conditions. that they the said Christian Dillenbargh and Johannes Schultz or any or either of them their or any or either of their Heirs or Assigns shall and will not apply or appropriate the said Church or Meeting Place Burial Place or Parsonage to any other secular use whatsoever and the said Johannes Empie, Jacob Schultz, Christopher Schultz and William Nellis their Heirs and Assigns Do Covenant and grant to and with the said Christian Dillenbargh and Johannes Schultz their Heirs and Assigns that they the said Johannes Empie, Jacob Schultz, Christopher Schultz and William Nelles anything having or claiming in the said Premises above mentioned or any part thereof by from or under them shall and will from time to time and at all times hereafter do make and execute or cause to be made, done or executed all and every such further and other lawful and reasonable act and acts thing and things Devise and Devices in the Law whatsoever for the further better and more perfect granting conveying and assuring of all and singular the said Premises abovementioned with the Appurtenances unto said Christian Dillenbargh and Johannes Schultz their Heirs and Assigns In trust to and for the use and purpose aforesaid as by the said Christian Dillenbargh and Johannes Schultz their Heirs and Assigns or their Council learned in the Law shall be reasonably Devised advised

and required. IN WITNESS whereof the Parties to these Presents have hereunto interchangeably set their Hands and Seals the Day and Year first above written.

Sealed and Delivered  
In the Presence of us

Johannes Emge (L. S.) Jacob Julges (L. S.)  
Christopher Schultz (L. S.)

N. B. The Words SOUTHERMOST HALF in the fifteenth wrote on a rasure.

Theoplulus Engeland.  
Christian Reiss.

## Buildings and Improvements

NO one knows anything definite about the first church building erected for the joint use of both congregations. It was probably built of logs in 1729. Pastor Berkenmeyer says he preached in a building in 1734 that was built jointly by the Lutherans and Reformeds. The story runs (for which no one can vouch though it is quite likely true) that in 1733 the two parties started the erection of a better church on the northern half of the glebe where the Reformed Church now stands; and, that after the foundation was laid there was difficulty in deciding on a name for the church and the Lutherans withdrew to the old building where the Lutheran Church now stands, the original site of the first building, and continued to worship in the log church. The picture on back cover, an engraving on an old powder horn made in 1753 is probably a drawing of Lutheran Trinity Church, since the artist was a Lutheran. It was burned by Sir John Johnson and his Tories and Indians October 19, 1780.

From 1780 until 1788, Trinity Congregation was without a pastor. The devastation of the raid must have disheartened church work. No attempt seems to have been made to erect a new building until after peace was declared. From 1780 to 1792 they had no church building. They probably worshipped at the river (Palatine Stone Church) or in houses in the vicinity. Pastor Grosz came in 1788 and probably soon after they began to think of a new building. It was in 1792 and on Sunday, July 1 of that year solemnly dedicated in the name of the Triune God. There was a great assemblage present. It was to remain forever in union with the Evangelical Lutheran Ministerium of the State of New York. Two texts were used by Pastor Grosz; the first from Neh. 8:10, "For this day is holy unto our Lord; neither be ye sorry; for the joy of the Lord is your strength." And the second was found in I Kings 8:28-29, "Yet have thou respect unto the prayer of thy servant, and unto his supplication, O Lord my

God, to hearken unto the cry and to the prayer which thy servant prayeth before thee today. That thine eyes may be open toward this house night and day, even toward the place of which Thou hast said, My name shall be there." Pastor Grosz declared, "The sermon treated of the dignity and excellence of our house sanctified to public divine service." His dedicatory prayer was:

"O Jesus Christ, Thou Son of the living God, Head of Christendom and Savior of all mankind, praised be Thy compassion, that we now again, the former house of worship having been laid in ashes in the fearful war, have a newly erected, beautiful and comfortable house, in which Thy name shall live.

"Give grace, that I and all future laborers of Thy Word, shall preach Thy holy Gospel in this house, with manifestation of Thy Spirit and Thy power, and dispense with deep veneration Thy Sacraments, before Thy countenance. Give grace that the Word of the Lord may bring forth fruit, for eternal life in all who hear it. Thy Kingdom O King of Glory, come. Awaken all sinners to repentance, comfort all sorrowful, strengthen the weak, and support through Thy Word and Spirit the obedience to the faith. Graciously hear, according to Thy promise, our mutual supplication, prayer, entreaties and thanksgiving. Let teacher and congregation be prepared in the kingdom of mercy, for a glorious Jerusalem, of which the Apostle John says, 'And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it.'

"O my Lord and my God, so I entreat Thee in deepest humility."

This building dedicated in 1792 is practically the same as now in use, having been the place of worship for our fathers and grandfathers for 140 years. Several changes have been made and repairs and alterations made as necessity demanded.

In 1829, the church was painted white inside and out—just a century after the organization of the congregation.

In 1846, it was thoroughly renovated and rededicated. In 1860, the steeple was deemed dangerous. So the following company gathered June 11th to take it down:

Pastor A. Rumpff	George L. Rumpff
John W. Saltsman	Martin L. Rumpff
John S. Shults	Charles E. Rumpff
John Dillenback	Andrew Nellis
Henry I. Saltsman	John Snell
Nicholas Shults	John Coppernoll
Lysander Dillenback	Levi Kilts
Daniel Schuyler	Thomas James
Joseph Showerman	Jacob Vosburg
Peter A. Nestle	Henry Lasher
John C. Rumpff	W. Fraley

Daniel Saltsman and Harvey Dillenback sawed the steeple off

and nearly all the rest present pulled on ropes that had been attached and after great exertions it finally fell toward the east with such force that the iron weathercock penetrated seven feet into the ground while the steeple itself fell lengthwise into the road. The pastor writes, "thus fell the steeple which had been erected by our forefathers in the year 1792, having stood 68 years, and having been regarded ever since as a distinguishing mark of Stone Arabia. Sic transit gloria mundi!"

Nelson Snyder of Canajoharie built the new steeple, the present one. A little basket was found in the old steeple, probably left there by the builders, which was in 1860 placed in the new one.

In the pastorate of Rev. W. F. Moot a chapel was built as an adjunct to the work of the Church. During the present pastorate (Rev. Haverly) the chapel has been enlarged by the addition of a kitchen at a cost of \$1500. In recent years a chancel window memorial to Mrs. L. Belden Dutcher was dedicated. An organ was purchased at about that period. Other memorials have been given.

## Incorporations

6 April 1784, the Legislature passed an act enabling congregations to become incorporated. Under this act Trinity Church was first incorporated. The record (found in Fonda, County Clerk's Office) reads:

County of Montgomery.

Peter Koch and Michael Bader appointed returned officers for the Evangelical Lutheran Congregation of Stone Arabia in the said County for holding an Election pursuant to a Law of Trustees who shall be a Body Corporate for the purpose of the State empowering all Religious Denominations to elect Taking Care of the Temporalities of their respective Congregations do hereby agreeably to the said law certify that Henry Keyser, George Schultz and Henry Dillenbach have been elected to serve as Trustees of said congregation; and that the said trustees and their successors shall for ever hereafter be called, distinguished, and known by the Stile, name or Title of, the Trustees of the Evangelical Lutheran Congregation of Stone Arabia in the County of Montgomery. Give under our Hands and Seals the Eleventh Day of October in the year of our Lord 1784.

Peter Koch.  
Michael Bader."

It would appear, that it became necessary to incorporate once more, for among the papers of the church is found its original

certificate of the second incorporation of the church in 1796 which reads:

We the subscribers being the returning officers of an election held in the Lutheran Church in Stone Arabia in the County of Montgomery on the 29th day of August 1795 agreeably to a Law in such case made and provided for the purpose of electing Trustees to take care of the temporalities of said Church and for other purposes, do certify that John Jacob Shultys, John Dillenbach, Henry Saltsman and John J. Shultys were on said day of election duly elected Trustees of said Church hereafter to be known and distinguished by the stile and name of the Trustees of the Lutheran Trinity Church of Stone Arabia.

Given under our hands and seals this 29th day of Aug., 1795.  
John Sprecher; John Jacob Schuldys.

Acknowledged before Christian Nelles, March 10, 1795. Recorded March 25, 1796.

Again, it became necessary to re-incorporate and we find this record in Montgomery County Church Records, page 80.

At a meeting of the Congregation of the Lutheran Trinity Church of Stone Arabia in the Town of Palatine County of Montgomery regularly called and convened agreeably to Law on the Second day of August in the Year 1824 at 10 o'clock in the forenoon for the purpose of holding an Election to Elect Trustees of Said Church and to be reincorporated that on the day year hour and place last aforesaid the male persons of full age who have Statedly Worshipped with Said Church or Congregation and have formerly been considered as belonging thereto and thereupon Frederick I. Saltsman and Henry I. Shults two of the members of Said Church were duly nominated and by a Majority of the Members present and did preside at such an Election and received the Votes of the Electors and were judges of the Qualifications of the Said Electors and the officers to return the names of the persons who by plurality of Votes were to be elected trustees of Said Church. And we the said Frederick I. Saltsman and Henry I. Shults do further Certify that John F. Empie, John Straher and Andrew Dellenback by plurality of Votes were Elected trustees for the Said Church, and we further certify the Said Church Shall be Called and known by the name Stile and Title of the Lutheran Trinity Church of Stone Arabia.

Given under Our hands and Seals ths 13th day of August, 1824.

Frederick I. Saltsman. Henry I. Shults.  
Acknowledged and recorded August 13, 1824.

## THE LUTHERAN GLEBE LOT

**T**HE 50 acres of the original 100 acres which came to the Lutherans by agreement with the Reformeds has suffered decrease throughout the years. September 10, 1842, the trustees of the church leased to Aaron Vedder 4.62 acres on the west end of the lot for a period of 999 years. This is now a part of the farm until recently owned by Elmer Gramps. This lease expires in 2834 A. D.

May 20, 1850, the trustees leased to John A. Lipe for five years "all of the Glebe lot west of the church orchard and burying ground un to Vedder's piece."

April 6, 1874, Andrew Nellis and Christina, his wife, conveyed to the trustees of the church, Peter Coolman and Jeremiah Saltsman enough land to straighten the south line of the church land.

#### OTHER CHURCH LAND

**I**N ADDITION to the southern half of the Glebe Lot, the church came into possession of land by gift from John Lawyer, Sr., Lot No. 19 in the last division or allotment of the Patent lands. This land lies in the Town of Johnstown, Fulton County and is productive of an annual quit-rent of \$40 which is received by the church.

The land has been leased from time to time. An unrecorded lease dated May 11, 1820, is in the church's possession in which George Saltsman, Christopher Shults, Andrew Dillenbach and Henry I. Saltsman as Trustees leased to Jacob Kack and Abraham Stayle, both of the Town of Johnstown, the 100 acres given to the church by Lawyer. The lease ran for 15 years, expiring April 30, 1835. The rent for the first year was \$16.00, and for the remaining fourteen years \$35.00 annually. The lessees paid the taxes also.

Endorsements on the back of the lease show that the contract was fulfilled up to the year 1835.

In 1832, three years before the expiration of the Kack-Stayle lease, the west part of the lot was leased to Abraham Staley, and the east part of the lot was leased to Jacob Keck each receiving a deed. The deeds are recorded in Johnstown and contain clauses which provide for a perpetual yearly rental. The rental in each case for the first year was to be \$17.50 and afterward \$20.00 annually. Both were signed by Martinus J. Dillenbach and John H. Shults for the church. They were acknowledged and recorded June 30, 1832.

From these leases, the Church derives an annual return, and when the rent is not paid the land reverts to the Church according to the terms in the deeds.

#### THE GRAVEYARD

**W**E WISH we need not speak of this. Shamefully has it been neglected for nearly a century. Pigs and cows have overrun it for years. Tombstones are broken and fallen. An orchard was planted in it years ago and the trees are old and dying. Something should be done. In it are buried one pastor, Rev. Philip Jacob Groz, A. M., and at least one pastor's wife, Mrs. Anna Margretha Ries, wife of the first resident pastor of the Church together with many other ancestors of the present members of the congregation.

In 1914, a list was made of the tombstones with their inscriptions, which we incorporate in this history, here and now:

1. JOHN STRAYER, died 24 Oct. 1800 aged 56 years.
2. PETER REAS, died 6 Feb. 1825 aged 60 years. (A son of Rev. Ries without a doubt).
3. CATHARINE VAN SLYKE, died 7 July 1866, aged 39 years, 4 mos. and 14 days.
4. MALACHI POTTER, died 11 April 1848, aged 69 years and 5 mos. (This is an error, we think, on the part of the transcriber, since there were no Potters connected with the Church, and since the transcriber notes a headstone and footstone next to this one, with illegible inscriptions but which appear to the transcriber as "Bauder".)
5. GEORGE BAUDER, died 21 Jan. 1858, aged 85 years.
6. MARGARET KLOCK, wife of George Bauder, died 15 May 1858, aged 82 years.
7. MARIAH M., daughter of Benjamin and Lany PANGBURN, died 13 Aug. 1851, aged 4 years, 9 mos., 29 days.
8. HENRY LASHER, JR., died 13 July 1878, aged 87 years, 9 mos. and 26 days.
9. NANCY, wife of Henry LASHER, died 28 Dec. 1858, aged 62 years and 2 days.
10. ANGELINE, wife of Walter LASHER, died 28 March 1859, aged 19 years, 8 mos., 2 days. Also an infant daughter Angeline, born 18 March 1859, died 17 July 1859.
11. SUSANNAH, wife of Jacob SARFASS, died 22 March 1844, aged 60 years.
12. LANY KLOCK, wife of Michael M. BAUDER, died 22 April 1838, aged 76 years 4 mos., 28 days.
13. MICHAEL M. BAUDER, died 28 Dec. 1822, aged 60 years, 11 mos., 14 days.
14. MICHAEL WICK, died 13 March 1886, aged 95 years, 9 mos. and 6 days.
15. Catharine, wife of Michael WICK, died 22 August 1860, aged 62 years, 5 mos. and 22 days.
16. Reverend PHILIP JACOB GROZ, A. M. Late pastor of the Evangelical Lutheran Congregation of Stone Arabia and Palatine. Born in Wurtembergh, Germany, who after thirty years' labor in the Lord's vineyard, was in the 62nd year of his age on the first day of December, 1809 suddenly called to our \_\_\_\_\_

17. JACOB HARTMAN, son of J. and Lydia Ann STOVER died 27 August 1840, aged 1 year, 10 mos., 25 days.
18. BENJAMIN, son of Joseph and Margaret ENGLAND, died 21 June 1837, aged 9 years.
19. CATHARINE, daughter of same parents, died 13 May 1839, aged 2 years, 3 mos., 21 days.
20. LAWRENCE son of same parents, died 15 April 1854, aged 6 years, 4 mos., 20 days.
21. KATHERINE EMPIE, wife of John F. Empie, died 14 August 1820, aged 56 years, 4 mos., 8 days.
22. CATHARINE, wife of Daniel A. LIPE, born 10 Oct. 1796, died 29 August 1837.
23. MARY ANN LIPE, born 3 Sept. 1820, died 29 April 1835.
24. MARIA LIPE, born 25 Jan. 1836, died 15 Oct. 1831.
25. JAMES LIPE, son of Daniel and Catharine Lipe died 8 Oct. 1830, aged 4 years, 3 mos., 12 days.

Many of the stones legible in 1914, have disappeared altogether or are now illegible.

#### THE RECORDS

THE first records in the possession of the Church were begun in 1751 by Rev. Johan Fried Ries, the first pastor of the Church to settle within the bounds of the congregation. He began his work December 1, 1751. The first entry in the record of his official ministerial acts is the birth of *Johann Peter Wagener*, son of *Joh. Peter Wagener* and *Barbara Elizabetha*. This boy was the grandson of the immigrant, Peter Wagner, and was born 6 November 1750, and probably baptized more than a year after at which time the birth date was set down.

However, Pastor Ries, did record the marriages and birth date of two individual families, which we find set down on the very first pages of the first volume of records.

The first family so noted was the family of Henrich Tillenbach and wife Anna Margretha Wagner. We can see why he should take special care of this family for he married the oldest daughter of Henrich, who was 16 years old when he became pastor. About three years later he married her.

For family reasons, he also recorded the family record of the family of his mother-in-law, the Wagner family.

When he baptized he recorded only the date of birth. Hence many such dates ante-date his coming to Stone Arabia, from which some have foolishly reasoned that the congregation was organized as early as the earliest birth date set down in his records of baptisms.

There are frequent breaks in the birth and baptism, the marriage and the burial records of the Church. If the pastors kept

them privately they have never been found. This is regrettable. Birth and baptisms are recorded from 1751 down to the present time with one large gap extending from 1780 to 1788. This was the year, (October 1780) of Johnson's Raid and the burning of the Church. Pastor Friderici had left in May. No pastor was procurable until 1788. We have often wondered how the records escaped the fire and destruction of that terrible day.

There are no marriage records from 1751 to 1768; none from May, 1772 to October, 1774; none from 1780 to 1788; none from 1816 to 1826; a few from 1826 to 1833; none from 1830 to 1840.

There are no burial or death records from 1751 to 1768; none from 1770 to 1780; none from 1780 to 1810; none from 1814 to 1844.

Besides the records now in possession of the Church, there are many entries in the Schoharie Lutheran Church Book concerning Stone Arabia Lutheran affairs. (See Chapter on Pastors). No one knows just how often Pastor Berkenmeyer visited the congregation and how much his chronicle contains.

The first record of the congregation that we now have is contained in the Schoharie Lutheran Church Books where the Rev. Peter Nicholas Sommer who was the first Lutheran resident pastor of that Church inserted in the Schoharie record the names of the members of the congregation at Stone Arabia and Canisohare. These names are apparently set down as families wherever there was husband and wife with children in the home. The record is old and the writing in places is illegible and in other places margins have become frayed and torn. The blank brackets and starred line indicate either blank lines in the original or names that are now indecipherable.

Bear in mind that Pastor Sommer arrived in America in 1743. He reached Schoharie 25th May 1743. At once, the Schoharie congregation consented to his desire to minister to the Lutherans in Stone Arabia and Canisohare. He preached his first sermon in Stone Arabia on the 10th day of July, 1743. So it is probable that he made the following list of the Stone Arabia and Canisohare members in the summer of 1743. However, we must not conclude that every name in the list was set down in that year. A close study of the family groups would show that names were added later. For example, Christian Dillenbach appears in the family list and likewise as a family head. Where he appears as a married man with Anna Maria as his wife, the entry is made in lead pencil thus showing a later entry than 1743. All the en-

tries in the record were made before 1751 when Sommer relinquished the congregation of Stone Arabia and Cani-schohare to Rev. Ries.

**Congregational Register of Stone Arabia and Cani-schohare**  
(Names set in from the margin are the names of the children.)

( )  
John Wolfgang Berlet  
Anna Barbara Berlet  
Catharina  
Magdalena  
Eva  
Johan Gotlieb  
Anna Margretha  
Andreas Besinger  
-----  
Ludwig Casselmann  
Margretha  
Johann Dieterich  
Johannes  
Conrad  
Joh. Jacob  
Anna  
Elisabet  
David  
Elisabet  
Sophia  
Johan Wilhelm Casselmann  
Anna Margretha Casselmann  
Anna Margretha  
Anna Maria  
Anna Magdalena  
Elisabet Crems  
Joh. Dewi  
Anna Dewi  
( )  
Elisabet Dillenbach  
Christian  
Anna Maria  
Wilhelm  
Elisabet  
Martinus  
Joh. Dieterich  
Joh. Baltasar  
Joh. David  
Henrich Dillenbach  
Anna Margareta Dillenbach  
Christian Dillenbach  
Anna Maria (.....)  
Johannes Dillenbach  
Magdalena Dillenbach  
Maria Elisabeth  
Johannes Emche  
Elisabet Emche  
Friederich  
Adam  
Johannes  
Anna Maria  
Philip Emche  
-----  
Wilhelm Emche  
Andreas Frenck  
Christina Frenck  
Eva  
Catharina  
Robert Dewig  
Cathar. Dewig  
Catharina  
Henrich  
Anna Maria  
Anna Margreta Fuchs  
Margaretha Frey  
Margaretha Frey  
Nic. Hertzinger  
Maria Sibylla Hertzinger  
Johannes Hess  
( )hannes  
( ) Kayser  
( )arertha Kayser  
( )na  
( )ns  
( )ab Barbara  
( )han Michel  
Elisabet  
Joh. Jurgen  
Johannes  
( )istian Nellis  
( )m Nellis  
Wilhelm  
Adolph  
Anna Elisabeth  
Johannes  
Ludwig  
Henrich  
Maria  
Anna Margareta  
Elisabet  
( )old Pickert  
( )harina Pickert  
( )diah Portman  
( )rgen Resener  
( )aria Catherina Resener  
( )  
Johannes Schultz  
Johan  
Maria Elisabeth Barbara  
Johan Jacob Schultz  
Johan Christopher Schultz  
Henrich Six  
Christina Six  
Elisabet  
Henrich  
Johannes

Philip  
Conrad  
Johannes  
Adam  
Margreta  
Nicolas Stenzel  
( ) Sutz  
Peter Wagner  
Johan Peter  
Maria Elisabeth  
Anna Barbara Walrath  
Christina von der Wercken  
-----  
Johan Jurgen Saltzmann  
Henrich  
Maria Dorothea  
Magdalena  
Michel  
Maria  
Anna Maria  
Julianna  
Elisabet  
Christina  
Jurgen Saltzmann  
Catharina Elizabeth Saltzmann

The following appear as members "At the Fall" the first members of the present Manheim Church (Lutheran):

( ) Baumannen (this a female, note the feminine "en" ending).  
Leonhard Baier and his wife  
Catharina Barsen and her mother  
Johan Jurgen Cast, Senior  
Johan Jurgen Cast, Junior  
Gertrude Cast  
Elisabet  
Conrad  
Friederich  
Maria Catharina Contz  
Jurgen Dachstater  
Johan Leonhard  
Andres Deeck  
Dieterich Demuth  
-----  
Johannes Eiseman and his children  
Eva Ittichs  
Andreas Klebsettel  
Johannes  
Augustinus  
Johan Jost  
Anna Cunigund Meier  
Gustavus Osterod  
Andreas Pfeiffer  
Anna Margreta Rils  
Werner Schafer  
Johan Adam Schafer  
Barbara Weber  
Nicolas Wohlleben

**Rev. Sommer's Register of Baptisms Performed at Cani-schohare and Stein Raby, 1743-1750.**

MARIA ELIZABETH born 2 July 1743, baptized 17 July 1743. Parents ANDREAS BESINGER, MARIA ELIZABETH BESINGER. Sponsors, Johannes Emche and his wife Elisabeth.

ELISAZET, born 22 Aug. 1743, baptized 11 Sept. 1743. Parents, GERHARD MISSELIS, CATHARINE MISSELIS. Sponsors, Elisabeth Teicher and Thomas Killy.

ANNA MARIA, born at Stein Raby 8 January 1744, baptized 22 January 1744. Parents, JOHANNES EMCHE and ELISABET EMCHE. Sponsors, Severinus Teicher and his wife.

JACOB, born at Stein Raby, 31 December 1743, baptized 22 January 1744. Parents FRIEDERICH SCHNELL and ANNA MARIA SCHNELL. Sponsors, Jacob Schultz and his wife.

CATHARINA, born at Cani-schohare, baptized at Stein Raby. Born 26 December 1743, baptized 22 January 1744. Parents, HENRICH DILLENBACH and ANNA MARGRETHA. Sponsors, Peter Wagner, Junior, and Elisabeth Dillenbach.

ANNA MAGDALENA, born at Stein Raby 20 January 1744, baptized 22 January 1744. Parents, JOHAN WILHELM CASSELMANN and MARGRETHA CASSELMANN. Sponsors, Miss Anna Magdalena (.....) and Miss Anna Elisabeth Walrath and Johannes Casselmann.

JOHAN JACOB, baptized at Cani-schohare, baptized 13 August 1744. Parents, JACOB CHRISTMANN and CATHARINA CHRISTMANN. Sponsors, Johan Jacob Fehling and Magdalena. (No record of birth).

JOHAN CHRISTOPH, born at Cani-schahare, 12 August 1744, baptized 21 August 1744. Parents HENRICH ECKLER and MARGARETA ECKLER. Sponsors, ( ) Jung and his wife Margareta Jung.

B( ), a little girl born at the River 23 July 1744, baptized 22 August 1744. Parents JAMES DILLEN and MARGRETH. Sponsors Joh( ) von Evern and Jannetje von E( ).

ELISABET, born at Stein Raby ( ) December 1744, baptized 18 February 1745. Parents, ADAM LAUTZ and CATHARINE ELISABET LAUTZ. Sponsors, Wilhelm ( ) and his wife ( ).

( ) a little girl born at Stein Raby ( ), baptized 18 February 1745. Parents, ANDREAS BESINGER and MARIA ELISABET. Sponsors, ( ) and his wife.

JURGEN, born April ( ) baptized June ( ) 1745. Parents, JURGEN SALTZMANN and CATHARINA ELISABET SALTZMANN. Sponsors, ( ) and his wife.

( ) a little girl born at Canischohage June -----, baptized 18 June 1745. Parents, GUSTAVUS OSTEROD and ANNA MARIA. Sponsors, Utilia Schumacher and Johan Friederich Hess.

LUDWIG, a bastard, born at the Fall. Born ( ), baptized 17 June 1745 of CATHARINA ( ) UNTERMAN. Sponsors, Jon( ) ( ) ewi.

JOHAN HENRICH, baptized 3 July 1746 at Stone Arabia. Parents, DEWALD TEICHER and CUNNIGUNDA. Sponsors, Henrich Dillenschach and ( ) Cramer (birth date not given).

ADAM, born at Stone Arabia, 27 May 1747, baptized 7 June 1747. Parents ADAM LAUTZ and CATHARINA ELISABET. Sponsors, Nicholas Fehling and Elisabet Schnell.

N. B.—A child baptized of ANDR. FINCK.

BAREND FREY baptized 26 February 1749.

N. B.—A child baptized ( ) KILLY.

N. B.—A child baptized of ( ) RESENER.

HENRICH, born at Stone Arabia 1 September 1749, baptized 3 September 1749. Parents, JOH. CHRISTIAN DILLENBACH. Sponsors, Henrich Saltzman and his wife.

MATTHEUS, born at Stone Arabia 23 August 1749, baptized 3 September 1749. Parents, JOHANES WARMUTH. Sponsors, William Warmuth and his wife.

PETER, born at Stone Arabia, 28 September 1749, baptized 30 September 1749. Parents, DANIEL von ANTWERPEN.

A son, baptized at Stone Arabia 1 October 1749 of CHRISTOPHER SCHULTZ.

A little girl of HERMAN HAUS, baptized 1 October 1749.

A little boy of JURGEN HAUS, baptized 9 October 1749.

A little boy of Mr. WOHLGEMUTH, baptized 9 October 1749.

JOHAN PHILIP of PHILIP EMCHE, baptized 10 October 1749.

MAGDALENA of HENR. DILLENBACH, baptized 10 October 1749.

ANNA, baptized 17 June 1750, of WILHELM GERLACH.

JOHAN NICOLAS, baptized 17 June 1750, of ADAM JUNG.

## THE PASTORS

Who was the first pastor of the Lutheran element among the Patentees? It is quite probable that, while they worshipped together for a few years, the same pastor ministered to both groups. In that case Dominie JOHN JACOB EHLE, pastor of the Reformed congregation in Schoharie was the first pastor to minister unto them in holy things. He arrived in Sowengen in 1722 and in Schoharie in 1723, the year in which the Patentees received the charter and right to the fertile fields on which they located. He lived at Schoharie for a time but later moved to the Mohawk Valley where he became an active missionary among the Indians. It is thought that he was of the Reformed faith, but like many other ministers who wished to preach and evangelize in the English colony of New York, he thought it wise to submit to authorization by the Anglican Church of England (Episcopalian). The following reveals what took place:

By these presents, we John by Divine Permission Bishop of London, make known to all persons, that on the 12th day of August A. D. 1722 at the chapel within our Palace at Fulham, in the County of Middlesex, we the aforesaid John, Bishop as aforesaid, representing by the help of Almighty God, the Holy Orders, have admitted and promoted John Jacob Ehle, beloved by us in Christ Jesus, a scholar, abundantly commended to us, as laudable in life, unblemished in morals and virtue, skilled in the knowledge and study of good letters, and sufficiently entitled, and moreover examined and approved by our own examiner, in the sacred order of Presbyter, according to our custom and rite wisely appointed and provided for in this part of the English church; and him we did then and there virtually and canonically ordain Presbyter.

In testimony whereof we have caused to be affixed to these presents the seal of our Episcopate according to the day and year aforesaid, and in the ninth year of our translation.

(Signed) JOHN LONDON.

Notice that the above is not an ordination to the Priesthood in the English church but ordination as Presbyter. He, however, always considered himself an Anglican.

It was probably with his advice that the Stone Arabia Patentees undertook the organization of a church in 1729 when they bought the 50 acre Glebe Lot from Coppernoll, and it is from that date (the earliest that at present can be determined) that both Stone Arabia congregations begin their history. Any earlier date than 1729 is entirely unsupported by facts. That Dominie Ehle continued to minister to the Lutheran congregation after the division in 1733 is extremely doubtful.

## WILHELM CHRISTOPHER BERKENMEYER (1733-1743)

This man was pastor at Lunenburg (Athens) and visited the Lutheran congregations in the Mohawk and Schoharie Valleys as shown in his Diary which as yet is untranslated.

From Belfour's Historical Sketch of St. Paul's Evangelical Lutheran Church in Schoharie we quote the following:

August 2nd, 1734, he (Berkenmeyer) set out on a missionary tour and visited Klinkenberg, Normanskill, Schenectady, Canajoharie and Stone Arabia. In the last place he found Van Dieren doing an evil work and endeavored to counteract it by proper instruction and advice. He was there requested to take with him Mr. Schappius and go around with him among the members of the Schoharie congregation and solicit for

the church in Stone Arabia. This he declined to do, and presented the appeal from the pulpit. August 17th he arrived at Schoharie.

Van Dieren was a Dutch minister advanced in years, but just what he was doing of an "evil" nature we do not know. J. G. Schapius was a Dutch Dominie apparently serving the Stone Arabia Reformed at this time. It would seem from this that the church began in 1733 was not yet completed and an effort was then made to enlist Pastor Sommer and his Lutheran congregation in Schoharie as aids in the erection of the building. The "the pulpit" was the Lutheran pulpit in Schoharie, however, for in later years we find Stone Arabians subscribing to the cost of the Schoharie Lutheran Church.

It is fair to conclude that Berkenmeyer visited Stone Arabia frequently in this decade. And he can fairly be called the first Lutheran pastor of the church. When his diary is translated we may find other items of interest pertaining to the church.

#### PETER NICHOLAS SOMMER (1743-1751)

This excellent man was the next pastor to assume direction of Lutheran Trinity. In his Church Book at Schoharie he records the following which gives us light upon his coming to America:

In the name of the blessed and Holy Trinity, I Peter Nicholas Sommer, born in the city of Hamburg, received the 7th of September Anno 1742 a call to the pastorate of the Evangelical Lutheran congregation at Schoharie and by virtue of the ( ) granted by a consistorium ( ) Trinity Church in London and with its approval I was on the 21st of September in the beloved city of my birth publicly ordained and consecrated as pastor of the said congregation by the Very Rev. Johann George Palm who shortly afterwards died. After invocation of God's gracious protection, I started from Hamburg on the 24th of October and reached London safely and well on the 25th of October in the ( ). But as ships for New York had left, I was obliged to remain there till the 10th of March of the following year. Having left London on that day, I arrived in good health at New York on the 21st day of April and proceeded thence on the 27th of April to Albany and the 25th of May from ( ) and Albany to my beloved congregation at Schoharie, where on the (29th) of May, being Trinity Sunday, I preached my introductory sermon. May the Lord our God henceforth be with me and my entire ( ) in order that the chief and final aim of my important and highly ( ) office namely the glorification of His holy name and the upbuilding, improvement and salvation of the souls entrusted to my care may be accomplished through ( ) the preaching of ( ) Word.  
Amen.

( )—destroyed portions of page.

(Translated by J. F. Van Laer).

We find in St. Paul's Church Book records of Pastor Sommer's work in Lutheran Trinity, set down as they occurred. The Church Council of St. Paul's had given him permission to serve Lutheran Trinity.

ANNO 1743., 7th Sunday after Trinity (July 17), preached and held public divine service at Stone Arabia.

September ( ) I went to Stone Arabia and Cani-Schohare and the 15th Sunday after Trinity preached and administered the Lord's Supper there. I found great disorder and many scandal mongers.

ANNO 1744, January 21. I traveled to my congregation at Stone Arabia and Cani-Schohare and preached and held public communion service there on 22nd Septuagesima Sunday. There were 68 communicants.

August 6 I went to Stone Arabia and Cani-Schohare and held Holy Communion there on August 12, the 12th Sunday after Trinity.

August 11. In the stead of Johannes Kayser and ( ) Schultz, Wilhelm Nellis and Johannes Emsche were chosen as new church elders at Stone Arabia and Cani-Schohare and on the 12th of August publicly consecrated and installed.

ANNO 1745, February 17. I was at Stone Arabia and preached and held communion service in the barn of Wilhelm Nellis. There were about 40 communicants.

June 9, Trinity Sunday. I preached and celebrated the Lord's Supper at Stone Arabia.

ANNO 1746, July ( ), the 6th Sunday after Trinity. I celebrated the Lord's Supper at Stone Arabia and installed Melchior Bader as Church Elder.

ANNO 1747, July ( ) and 8. I preached and held communion service at Stone Arabia.

November 1, the 20th Sunday after Trinity, I preached and celebrated the Lord's Supper at Stone Arabia.

ANNO 1748, February 7, Septuagesima Sunday. I was at Stone Arabia and preached and celebrated Holy Communion there.

September 25, the 16th Sunday after Trinity. I performed my ministerial service at Stone Arabia for the 13th time.

ANNO 1749, February 26, Oculi Sunday. Preached at Stone Arabia. (14th time).

June 14. Celebrated Immigration Day at the River. (This was the 39th anniversary of their arrival at Governor's Island).

ANNO 1749, June 4. As new church elders at Stone Arabia were chosen and installed: John Christian Dillenbach and Henrich Saltzman. And at the River: Christian Nellis and Johannes Hess, junior.

June 26. I went with Mr. Lawyer and Mr. Newberg to the Maquas land, Cani-Schohary, Stone Arabia and the Falls, to take up a collection for our new church building, and July 2, the 6th Sunday after Trinity, I preached at the Falls (11th time).

September 3, the 15th Sunday after Trinity. I preached at Stone Arabia (15th time) N. B. I met there Ludwig Carl Rudolph.

October 1, the 19th Sunday after Trinity. I administered the Lord's Supper at Stone Arabia (16th time).

ANNO 1750, June ( ). I went to Stone Arabia and celebrated Immigration Day at Stone Arabia.

October 1, the 19th Sunday after Trinity. I officiated at Stone Arabia.

ANNO 1751, April 28, Jubilate Sunday. I preached gratis at Stone Arabia. N. B. I there made the acquaintance of Rev. Joh. Aemilius Wernig.

July 2. I married Rev. Aemilius Wernig and Anna Maria Schnell

December 1, First Sunday in Advent. I preached my farewell sermon at Stone Arabia and turned over the congregation of Stone Arabia and Cani-Schohary to Rev. Johan Friederich Ries.

ANNO 1754, August 4, the 8th Sunday after Trinity. I preached at Stone Arabia.

August 6. I married Rev. John Fried. Ries and Margaretha Dillenburg.

ANNO 1758, October ( ) the 22nd Sunday after Trinity. I officiated at Cani-Schohary and thereafter at Stone Arabia, where I administered the Lord's Supper.

ANNO 1759, November ( ), the 21st Sunday after Trinity. I preached and administered the Lord's Supper at Stone Arabia.

ANNO 1761, April 19, Cantate Sunday. I preached in Sir William Johnson's Bush.

ANNO 1763, August 28, the 13th Sunday after Trinity I officiated at Stone Arabia.

ANNO 1765, July 4. I officiated in Albany Bush and confirmed Martin Losler, Michael Lenefelder, Jacob Kuhlman, ( ) Kuhlman and Johan George Kern.

October 27, the 21st Sunday after Trinity. I preached and administered the Lord's Supper in Sir Wm. Johnson's Bush.

ANNO 1766, August ( ), the 12th Sunday after Trinity. I preached in Johnson's Bush.

ANNO 1767, July 19, 5th Sunday after Trinity, I officiated at Stone Arabia.

July 26, 6th Sunday after Trinity. I officiated in Johnson's Bush.

It will be understood, that Cani-schohare was in that day the settlement on the south side of the Mohawk which later was known as the Geisenberg Church. The Falls Church became the Remensnyders Bush Church and later the Manheim Church. Johnson's Bush was about 1½ miles west of Johnstown and later became St. Paul's in Johnstown. Albany Bush was about 3 miles east of Johnstown where tradition says there was once a church building. "The River" means the Palatine Stone Church which built its house of worship in 1770.

Perhaps the reason why Pastor Sommer was such a continual visitor to Stone Arabia even after Pastor Ries took charge, was that he found his wife in good old Stone Arabia. He married Maria Keyser, daughter of Johannis Keyser, an elder in Lutheran Trinity and one of the men who moved from Schoharie to Stone Arabia after the Patent was issued. They were married by Pastor Berkenmeyer at Schoharie 16 May 1744.

#### JOHAN FRIEDERICK RIES (1751-1761).

He became pastor December 1, 1751. He closed his pastorate in the year 1761. He died in 1791, aged 69 years. He is buried in the Churchtown Lutheran graveyard and the notation is made upon the tombstone that he had been Pastor of that church for nearly 30 years. This note precludes the oft asserted statement that he returned for a second pastorate in Stone Arabia. Dr. Kunze was in error when in reporting to the Halle authorities in May, 1785, that Ries was pastor at that time in Stone Arabia. He like Sommer returned

frequently to Stone Arabia after he surrendered his pastorate for he too found a bride in Trinity Lutheran. He married Anna Margretha Dillenburg 6 Aug. 1754. She was a daughter of Henrich Dillenburg and a granddaughter of Martinus one of the original 1710 immigrants, a Stone Arabia Patentee, and a settler in Stone Arabia some years before the Patent was issued.

#### THEOPHILUS ENGLAND (1768-1773)

This man had a varied and checkered career. It is asserted (see Doc. History of Ministerium of Pennsylvania) that he was born in Wurtemberg, became a Catholic in Strassburg, went to the Netherlands and became a Calvinist. In Sir William Johnson's Papers we find him making overtures to the Anglican Church, desiring to enter it and his congregation is there said to be willing to follow him into the Episcopal fold. Although Sir William made efforts to bring it about it never occurred. He had been pastor at Lancaster, Pa. Dr. Muhlenberg was not at all impressed with him and compares him with that ecclesiastical humbug whom Sommer mentions meeting in Stone Arabia. There were a great many false teachers, preachers and leaders abroad in the early days.

#### PHILIPP JACOB GROTZ (1774-1775)

This was his first pastorate. He began Sept. 18, 1774 and closed November 20, 1775. He was born in Wurtemberg. According to Prof. Grabner, he was pastor for a short time at Reading, Pa. From 1776 to 1787 he was pastor at West Camp. He supplied Hillsdale from 1780 to 1786; also the church at Pine Plains from 1780-1787. He supplied Germantown, Churchtown, and Tarbush (Manorton) in the years when Ries seems to have been absent. In the fall of 1787 he was recalled to Stone Arabia where he remained until his death in 1809, December 1. He dedicated the present Trinity Lutheran Church building in 1792. With the other neglected graves of his congregation he lies buried in the churchyard. It is hoped that the stone may soon be taken into the church for preservation. He died suddenly in his 62d year after a ministry of 30 years. It would appear from a comparison of this tombstone statement with others made above that he retired for a few years from active work before he came to Stone Arabia for his second pastorate. His will is found in the Montgomery County Archives.

#### CARL FRIEDERICH SALOMO FRIDERICI (1777-1780)

He assumed charge 7 December 1777 and relinquished the field 4 May 1780. This man was not an ordained minister. He resided at Easton, Pa. He served congregations in Pennsylvania without the authority of the Ministerium and was not welcome there nor here. However, he served Trinity Lutheran well and kept neat and orderly records. So we include him as one who acted as a pastor.

#### PHILIPP JACOB GROTZ (1788 to 1809)

(Second term of service; see above).

#### PETER WILHELM DOMEIER (1810-1826)

He entered the field as pastor 21 October 1810. Just when he discontinued serving Trinity Lutheran is not easy to definitely determine. He was under suspicion for a number of years because of charges preferred against him. The charges were not proven but the congregation was divided over the matter and he resigned Stone Arabia and Minden (Geisenberg) in September, 1826. Palatine Church was reported vacant as early as September, 1822. His records in Geisenberg cease with May, 1824. He was in charge of Johnstown (St. Paul's) as late as 1825. He resigned from the Ministerium of

New York in 1829. He was suspended at the Synodical meeting in 1827. He was later reinstated, and evidently his resignation of 1829 was accepted by the Ministerium in 1833.

After his severance of pastoral relations with Trinity Lutheran he continued to serve wherever his services were demanded by the friends who were loyal to him. He was very active in the Dillaborough Church (Lutheran-Reformed) and probably continued in its bounds until his death about 1834.

He was a very active pastor, baptizing and preaching as far west as Niagara County, in the Black River country, south of the Mohawk and in Fulton County, while living in Stone Arabia.

#### JOHN DEPEYSTER LAWYER (1827-1830)

He was installed New Year's day, 1828 at meeting of Western Conference in this church. This man was a native of Schoharie and a graduate of Hartwick Seminary.

Charles A. Smith	1830—1839
Henry I. Smith	1844—
Anton Frederick Adolphus Rumpff	1845—1854
Sylvander Curtis	1854—1856
Anton Frederick Adolphus Rumpff	1857—1865
Nicholas Wirt	1865—1877
W. W. Gulick	1877—1887
Byron E. Fake, D. D.	1888—1892
Frederick W. Moot	1892—1895
Rev. W. F. Whittaker	1895—1899
L. Belden Dutcher	1899—1911
Delbert A. Wright	1911—1915
F. Louis Wagschal	1915—1919
J. C. Fassold, Ph. D.	1920—1923
Stanley Haverly	1923—

#### LUTHERAN TRINITY'S CONTRIBUTION

Lutheran Trinity is in a very large sense the Mother of Lutheranism in the Mohawk Valley. The early pastors serving it also served other Lutherans over a wide part of the state. Of course, Palatine Stone Church, has always been a part of the Stone Arabia pastorate, except for a very short time when the Classis of the Reformed Church undertook to look after it. But that did not continue very long.

Lutheran Trinity pastors at various times served Riemensnyder's Bush (Manheim); St. Paul's, Johnstown; the Geisenberg Church (Hallsville); the Tillaborough or Dilleburg Church, northwest of Ephratah. Pastor Domier covered more ground than any other visiting and baptizing in Currytown, Indian Castle, Utica, Freys Bush, Junkers Busch (Youkers Bush), New Deutschland, Lowville on the Black River, Snells Bush, Canossarake, Oppenheim, Sharon, Johnstown, Whitestown, Stubende, Charlestown, Remsen, The Squack, Johnson's Bush, in Madison County, Albany Bush, Tonawanda in Niagara County and Shelby in Orleans County.

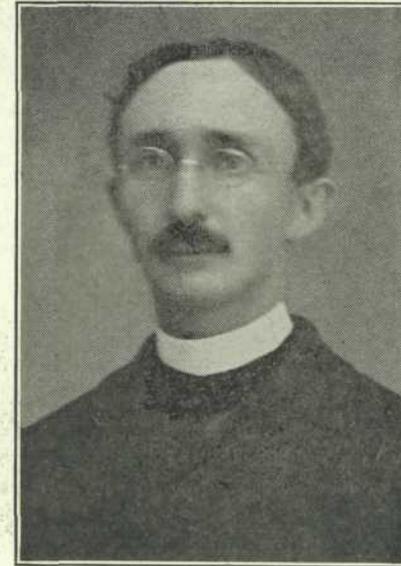
Members from Lutheran Trinity have moved to the River towns and cities and have contributed much to the growth of the churches in these places. There are those who remain and maintain the church for the generations ahead to continue. May the fire on the altar of the old church never die out!

#### TWO HUNDREDTH ANNIVERSARY, 1929

On June 2 and 3, 1929, the congregation celebrated the 200th anniversary of the organization of the church. A suitable bronze marker was placed on the lot jointly by the State and congregation. On Sunday, June 2 two living sons of the congregation addressed the large audience. Dr. A. L. Dillenbeck spoke on "Two Hundred Years of Church History." Rev. Mr. Paris spoke on "Stone Arabia's Contribution to the Lutheran Church of America." Dr. George L. Kieffer spoke in the afternoon on Monday, June 3. Dr. Alexander Flick, State Historian, spoke on the "Palatine Influence in American History."

#### MINISTERIAL SONS OF THE CONGREGATION

Rev. James Shults, son of George and Elizabeth (Nestle) Shults was born in Stone Arabia 9 July 1810. He attended Canajoharie Academy, taught school, attended Hartwick Seminary, was licensed by the Franckean Synod in Richmondville in 1837, ordained in 1840, became Missionary Superintendent in 1837 for the Franckean Synod in the western part of New York State, working in Clarkson, Leicester, Groveland, Moscow, Perry, Rush, Sodus, Arcadia, Shelby, Royalton, Niagara Falls, Avoca, Kenona, East Hinsdale. He then came east to Palatine and taught school in the Town of Ephratah, No. 5 and No. 1 in Town of Palatine. Then removed to New Bremen, Lewis county and was a Colporteur for the American Tract Society. He then engaged in keeping store in Avoca, N. Y.



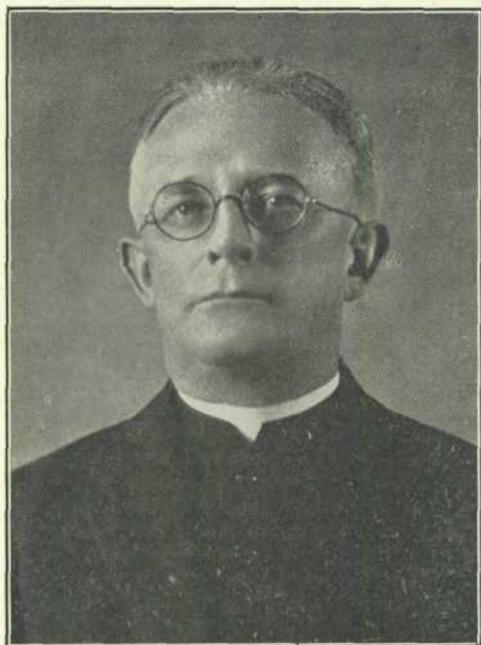
REV. NICHOLAS PARIS, JR.

Son of Nicholas and Mary Jane, was born in the Town of Palatine, on the 27th of May, 1872 and baptized 4 October 1873 by Rev. Nicholas Wert. He received his education in the public schools of Palatine, Union College and Hartwick Seminary. He served pastorates at Gallupville, Poestenkill, Ancram, Valatie and is now pastor of Gallupville and Argusville, living in Oneonta.

#### SOURCES

The church records of St. Paul's Evangelical Church of Schoharie, N. Y.; of Trinity Evangelical Church of Stone Arabia; The Colonial Documents of New York; The Documentary History of New York; The Ecclesiastical History of New York; Sir William Johnson's Papers; the Synodical Minutes of the various church bodies now merged in the United Evangelical Synod of New York; The Early Records of Albany, etc.

The publisher kindly loaned many of the cuts of maps and photographs illustrating certain features of the record.



REV. ANDREW L. DILLENBECK, D. D.

Was born in the Town of Palatine 11 November 1878 by Luther and Helen (Van Wie) and was baptized January 30, 1780 by Pastor Gulick. He attended the district school in District No. 1, graduated from the Teachers' Training Class in Canajoharie high school; taught one year in District No. 5 (Nestle District) and three years in No. 1, his home district. He then completed his high school work at Hartwick Seminary, graduated from Gettysburg College in 1905, completed the Theological Course at Hartwick Seminary in 1907 and has served the church at Ghent, Central Bridge, Mt. Carmel, Pa., Hollis, Lockport and Johnstown.