

Early History of the Reformed Church in Pennsylvania – Bk2968

References to Hain's Church, Hain Family, or George Hain will be found on pages 26, 32-33, 46, 48, 76, 99, 125-126, 146, 208, 215-16, 219 and in the index on page 276 and 280.

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Page 26: “In his report of 1739 Rev. Mr. Boehm states that the people at Falkner Swamp, White Marsh, Oley and Philadelphia had no churches yet. Services were held in houses and barns. He states that the people at Gagushi (**Hain's** in Berks county) had a little wooden church.”

Page 32, 33: “Another Reformed church organized at an early date in the Tulpehocken region is the well-known **Hain's** church near Wernersville. It is stated that the organization was effected in the nearby dwelling house of Conrad Kershner, the ancestor of the present pastor, Rev. W. J. Kershner. The second house on the Kershner farm was erected in 1755, and is still standing. It is a most substantial stone building, whose chimney above the roof is five feet wide. The first church here was erected in 1730 by Reformed Palatines on five acres of land, which was donated by **George Hain**, by whose name the church is still known, although the proper name is St. John's. The congregation never received a deed for the five acres of ground. The first church was used as a fort for the protection of the people against the Indians, who were numerous in the region. During the Indian war the people took their arms with them to the church, and whilst some of them were at worship inside, others stood on guard outside. The church was also used for school purposes. The **Hain** church was from the beginning exclusively Reformed, and has ever remained so.”

Page 46: “Nearly all the early Reformed churches were surmounted by weather-vanes having the form of roosters. Such was the case of ... **Hain's**, etc. Because of the rooster weather-vane on top of **Hain's** church, erected in 1730, the church was often called 'the rooster church.’”

Page 48: “One of the remarkable facts in connection with the location of the early churches is that with rare exceptions none of them became centers of population. The present churches stand isolated in the country as did the first houses of worship. Only in a few instances did villages spring up around them. This appears strange. We cite the following instances of isolated churches--... **Hain's**, ... in Berks County; “

Page 76: “It has frequently been represented that the conference was held in **Hain's** church, then known as the Cacusi church, but this is evidently an error.”

Page 99: “In 1771 **Hain's** church in Berks county complained that Rev John Waldschmid 'had been somewhat lazy and negligent.' For this reason the church attendance had decreased.”

Page 125, 126: “During the war people were always in danger of being surprised and shot down by the Indians. Everybody went about armed, not only to their daily toil in the fields, but also to church. Thus many men carried their rifles with them to church, and whilst the larger number were in the churches engaged in worship, others remained outside on guard against the Indian foes. Such was the case at **Hain's** church in Berks county,...”

Page 146: “The people in Tulpehocken region in Berks county were ardent supporters of the cause of American freedom. The Reformed **Hain's** church was organized about 1730 by Palatines who had come from Schoharie, N. Y. Over the door of their church they placed a stone with this inscription: 'Alle, die hier gehen aus und ein, Sollen Gott und dem Konig unterthan sein.' This couplet indicates their loyalty to England. But during the Revolution their sentiments had been changed, and the inscription had become an eyesore. A certain Mr. Ruth declared: 'That king must come out.' He procured a chisel and hammer and effaced the word king. In this mutilated for the inscription remains to this day.”

Page 208: “**Hain's** church, near Wernersville, Berks county, was also organized by Palatines who came to the Tulpehocken region in 1723, viz., about the same time as the Host congregation, 1727. The proper name is St. John's, but it is known as **Hain's**, because **George Hain** donated the land, for which no deed was ever given. It was originally known as Cacusi church.”

Pages 215, 216: “For a long time many churches were known by names different from those now attached to them. Practically all of these early names are now understood. Cacusi is the **Hain's** church; ... It is remarkable how many of the early churches were known by streams flowing near by them. Thus we have the Tulpehocken church, which was located near the stream bearing that name; Cacusi church, now **Hain's**,”

Page 219: “A number of these churches had bells, and a few had small organs. Some of these churches had galleries on three sides, and in some instances the fronts of these galleries were finely finished. The church in Reading, erected in 1761, had much fine wood carving. The gallery fronts of the historic **Hain** church in Berks county, erected in 1766, was in panels which contained a number of carved scenes from the Bible. The first one represented the Garden of Eden, with figures of Adam, Eve, the tree and the serpent. When the church was rebuilt in 1878, these interesting embellishments were destroyed. How much they would be cherished by some people had they been preserved.”