

DOWNLOAD PDF HISTORY OF ST. JOHNS (HAINS REFORMED CHURCH IN LOWER HEIDELBERG TOWNSHIP, BERKS COUNTY, PENNA.

Chapter 1 : History of St. John's (Hain's) Reformed Church in Lower Heidelberg Township, Berks County

The history of St. John's Reformed Church of Lower Heidelberg township, Berks county, Pennsylvania, is the history of the people of that part of the country in those early pioneer days and brings to light the life and character of the people of Eastern Pennsylvania.

Casper, a son of George Arnolt. Sponsors, Casper Haine and wife Margarett. A O Elizabeth, a daughter of John Olthousael and wife. A , a son of Jacob Alpey. Sponsors, John Weber and wife Anna Margarett. Sponsors, Michael Grauel and wife. B John, a son of Jacob Boser and wife. Sponsors, John Roep and wife Susanna. Sponsor, Susana Bosert, wife of Henry Bosert. Sponsor John George Neu Ney and wife. Sponsors, William Fisher and wife. Sponsors, Leonhard Gesell and wife Anna Catharine. Sponsor, John Henry Ermentrout. Sponsors, Jost Hetrich and wife. Sponsor, Thomas Lanciscus and wife Elizabeth. Sponsor, John Hain, son of Frederick Hain. Sponsor, John Peter Lamm. Sponsor, Anna Maria Ruth, daughter of Jacob. F Magdalena, a daughter of Peter Faust and wife, born Mar. Sponsors, Adam Hain and wife. Sponsors, John Fisher and wife. Sponsor, Anna Elizabeth Faust. Sponsor, John George Reichmann. G Catharine Elizabeth, a daughter of Leonard Gesell and wife. Sponsors, Tobias Bechtel and wife Catharine Elizabeth. Sponsor, John Thomas Lanciscus gus. Sponsors, John Eckert and wife. Sponsors, Anthony Antonius Faust and wife. Sponsors, Conrad Hart and wife. H Maria, a daughter of George Hain and wife. Sponsors, John George Groff and wife. Sponsors, John Mohn and wife. Sponsor, Anna Catharine Gaul. Sponsor, John Adam Felnic. Sponsors, Maria Catharine supposed Hart. Sponsors, John Binckle written Pinckle and wife. Sponsor, Elizabeth, wife of William Fisher. Sponsors, Frederick Miller and wife Susanna. Sponsors, Frederick Ermentrout and wife. Sponsors, William Hetrick and wife. Sponsors, Frederick Hain and wife. Sponsors, Michael Busch and wife Anna Maria. Sponsors, Daniel Rieth or Ruth and wife. Sponsors, William Fisher and wife Elizabeth grandparents. Sponsors, William Fisher and wife Elizabeth. Sponsors, Elizabeth Schmehl and John Fisher. K , a son of Frantz Krick. Sponsors, John Krick and the wife of Francis Krick. Sponsor, Anna Catharine Zerbilin Zerbe. Sponsor, Christianna Maria Fitzmeyerin. Sponsor, Anna Margarett, wife of Jacob Risler. Sponsor, Maria Elizabeth, daughter of Michael Ecert. Sponsors, Henry Brensz and wife Lenah. L , a son of Jacob Lauer. Rachel, a daughter of Casper Lerch and wife. Sponsor, John Adam Sponsor, Rosini Miller, daughter of Frederick Miller. Sponsors, Peter Fisher and Apolonia Heckert. M Eva, a daughter of Casper Moser and wife. Sponsors, John Roch or Koch and wife. Sponsor, John Boutz brother-in-law. R Maria Magdalena, a daughter of Adam Rieser and wife. Sponsors, Henry Scherer and wife. Sponsors, John Schaner and wife. S Susanna, daughter of Jacob Sentzenbach and wife. Sponsors, John Orth and wife Susanna. Sponsors, Casper Lerch and wife Anna Margarett. Sponsor, Frederick Miller Miler. Sponsor, Christian Heck Hec. Sponsor, Yost Jost Fox Fuchs. Sponsor, Jacob Sutz and wife Anna Maria. W , a son of John Weis. Sponsor, John Zinbrich or Zinbrech. Z , a son of John Zinbrech and wife. Sponsors, John Weis and wife. Sponsors, Ulrich Michel and wife. Kershner and Adam G. Beaver, Publisher, , pp.

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History of St. John's (Hain's) Reformed church in Lower Heidelberg Township, Berks County, Penna Item Preview.

The Reformed congregations were heavily associated with the Lutheran congregations. For a list of ministers see the attached reference. Berks County, Pennsylvania, Part the of Diocese of Allentown, the Catholic population in Berks County began to appear about and by had two congregations which amounted to approximately people. Hence, the protestants of Berks County were leary of the arrival of the Catholic Church arriving in the area. Currently, the Family History Library has few Catholic records. It is best to contact the church or the diocese where the ancestor lived. For many counties copies of court records may be found at the Pennsylvania State Archives and in the FamilySearch collection. Note that within these collections some films may contain the same records, but have different titles. Other titles are not duplicates. See Finding Court Records at other repositories within this section for links to the online catalogs for these two collections. Films at the Pennsylvania State Archives are not available for inter-library loan. Call ahead for availability. Major civil and criminal cases are heard in these courts. Judges also decide cases involving adoption, divorce, child custody, abuse, juvenile delinquency, estates, guardianships, charitable organizations and many other matters. The Common Pleas courts are organized into 60 judicial districts. Berks County has its own judicial district. A president judge and a court administrator serve in each judicial district. The Clerk signs and affixes the Seal of the Courts to all writs and processes, administers oaths and affirmations, and assumes custody of the seal and records of the Courts. The Clerk certifies and distributes orders of the Court. The Clerk also certifies and prepares bills of costs for the defendants and utilizes the computerized financial management system to disburse fines, costs and restitution. Prothonotary The office of the Prothonotary is the custodian of all civil matters in the county. This includes naturalization, immigration, equity actions, judgments, federal and local tax liens, city liens, family court, arbitrations, license suspension appeals, appeals to higher court, commercial code filings, applications for passports and divorce proceedings. The prothonotary does have a website with limited indexes for searching. There are no on-line divorce indexes. Some of their records are stored off site and staff makes one trip a month to retrieve off-site files. It is a good idea to contact the prothonotary before visiting so that, if need be, staff can retrieve the off-site record before your visit. Their website does have e-mail contact available. The staff is very helpful. The name of the Court is derived from the more general definition of "orphan," that being a person or thing that is without protective affiliation or sponsorship. This would include those not capable of handling their own affairs, minors, incapacitated persons, decedents estates, nonprofit corporations and trusts. It is the role of the Court to ensure that the best interests of the person or entity are not compromised. It is believed the name of this court was borrowed from the Court of Orphans of the city of London, England which had the care and guardianship of children of deceased citizens, in their minority.

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Chapter 3 : The History of St. John's (Hain's) Reformed Church

The Reformed Church of Pike township, Berks county, did so on March 2. Thus one by one they left and declared themselves independent. In the "Reading Adler" of June 25, , a number of the members of the Tulpehocken congregation, among them its treasurer, two trustees, three elders, three deacons and 25 members, published a note signed in May.

Beaver" We have not given any references showing the sources of our information, because a great many pages would have been marred by numerous repetitions, but we would express our gratitude, appreciation and indebtedness to the consistory of the Church and to the members of the congregation in their aid in the work; to the Reformed Church Record , Rev. Beaver, Editor, and the men in his establishment; William S. Miller and The Reading Eagle St. They were men of good morals, pure character, honest and upright in their dealings, whose word was as good as their note, with strong and hardy bodies endured to hardship, ever willing to suffer deprivation for the cause of justice, of resolute determination and zealous devotion to the God whom they worshipped. These people came from a country where war and strife held supremacy for centuries, and where no one was safe from molestation. Such men you cannot enslave; you can put them in bondage, but, their minds will ever remain unfettered. If it were not for the latter two classes, humanity could not be made the tools and servants of unscrupulous and tyrannical despots and be hurled against each other in war to their own destruction, and those escaping the ravages of the murderous hand made to restore the devastated land and pay the taxes. For centuries the common people were oppressed by war, but especially when the Thirty Years War broke out; the conflicting armies swept over Germany and the Netherlands like a devastating fire, fighting solely for plunder, and men became like legions of bends unchained from hell When the war ended in , by the Treaty of Westphalia, civilization was almost blotted out. After coming out of all this strife, deprivation and suffering it is but natural that the earliest settlers should endeavor to organize a home rule or government that would meet with their long deferred hopes. With such underlying thoughts and feelings in the hearts of the men, this community was established, a place for good government and pure religion. These very thoughts and motives produced a Thomas Jefferson, a George Washington, and a William Penn, and many others, the founders of our free institutions, and the separation of the State and the Church and the education of the children, for in the country where our people came from the Church and the State were one, a great evil in the minds of our forefathers; hence whenever the State or any organized body tried to bring things back to the old system it met with the greatest opposition, and the people that belonged to the Tory party called them all sorts of names, ridiculed them and spoke of their language in derision, but our people remembered the sufferings, the trials and all the wrong that had been perpetrated under the guise of religion and those who said they were divinely ordained to rule over them. Several of the American colonies, following the example of England, established Churches supported by the State, but the Revolution, which severed the relations between the colonies and the mother country, put an end to these establishments. The success and influence of this publication were extraordinary and it won for him the friendship of Washington, Franklin and other distinguished American leaders. Thomas Jefferson said that every man had two countries, his own and France and the Netherlands, from which he learned many of the ideas which became part of the Constitution of the United States. In the Declaration of Independence, Church and State are separated and the rights of the individual man established. The origin of the birth of the Constitution is found in France, Holland and the Netherlands, which have been the battleground of the world for centuries and which aroused such intense opposition to the Church and State being one and the State the ruler of both, and where- the rulers claimed divine origin, denying the rights of the common people. This is the reason that Jews and Roman Catholics were excluded from holding public office; because they could never divorce their religion from public affairs and the government, and thus they were not considered safe as rulers in a country where free institutions prevailed. Cacoosing Territory By a careful study of the conditions existing at the time those sturdy pioneers

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made their appearance in the section of territory east of the Tulpehocken region to the Cacoosing creek and made their abode in what is now the fertile Lebanon valley; the reader must remember that the Cacoosing territory was directly east of Wernersville, that is the watershed into the Cacoosing creek, the eastern part of the Lebanon valley, and extended west as far as Cornwall, to the Quito Pahillo and to the South Mountain, eastern part of Heidelberg township and a small part of Spring township; the central part comprised the territory extending westward to the Tulpehocken watershed, and the western part of what was then Heidelberg, to Tulpehocken region, likely as far as the Mill creek. From Schoharie to Tulpehocken The section known as Heidelberg, Berks County, formerly, Lancaster county, was settled by immigrants who left the Palatinate in Germany about the year 1700. They first went to London in response to the invitation of Queen Anne, who had seen their destitute condition in the Fatherland. Owing to the cruel treatment received at the hands of Governor Hunter, and having heard of the unoccupied lands in Swatara and Tulpehocken in Pennsylvania, they left Schoharie and traveled in a southwestern direction through the forest till they reached the Susquehanna river, where they made rafts, loaded them with their families and some household goods, floated down the river to the mouth of the Swatara Creek; thence they worked their way up till they reached a fertile spot on the Tulpehocken creek, where they settled amidst the Indians in the spring. The cattle they drove by land. There were thirty-three families of them at Tulpehocken in 1700. In 1701 there was an important accession. Some of these families remained in the Tulpehocken section, while some moved eastward to Womelsdorf, and still others farther eastward to what was known as the Cacoosie section, among whom were the Hains, Fischers, Spohns and Laucks. Thus the causes that led them to brave the tempests of the Atlantic, the trials and suffering they had to endure at the hands of those in whom they had entrusted their weal and woe; in their defective title to the lands at Schoharie, New York, and eviction out of their homes; their journey through an unbroken wilderness inhabited by wild beasts and savage Indians; their floating down the Susquehanna river on primitive rafts, and on disembarking having nothing before them but again a vast wilderness and the canopy of the heavens; their tedious and weary journey to the place which was to become their abode; the labor, the trials and hardships they had to undergo in conquering the forests and the wilderness to make the land arable and bring about the productiveness of the soil. No wonder that those became a peculiar or separate people, of different thought and mind, than such as had not passed through such fiery furnaces or ordeals of adversities as they had. On the other hand, we have those of the Palatines who came direct from their mother country to the eastern part of the province of Pennsylvania and settled in this section at a later time, who for the sake of religious liberty sought a home where they could worship God according to the dictates of their conscience without hindrance or molestation. There is but a single document which goes back to that early date. It is the petition of the Reformed people in Montgomery county, presented to the classis of Amsterdam, requesting that body to consent to the ordination of John Philip Boehm. Boehm they thus refer to the first German Reformed services in Pennsylvania: If we are to accept any date as the birthday of our Church in Pennsylvania, it ought certainly to be October 15, 1700. At the same time when Boehm was organizing his first congregations and assuming all the rights of a minister, the Reformed people began to congregate in another section. It is an interesting fact, which ought to be emphasized, that almost contemporaneously and yet independently, the beginning, was made in two distinct places, namely, in the Schuylkill Valley by Boehm and in the Conestoga Valley by Conrad Tempelman. The latter began unknown to Boehm and independent of him in 1700, the birthyear of our Church. They were both pious laymen, both were urged to undertake the work by their neighbors and friends, and both were instrumental in gathering many congregations and in saving the Reformed Church from the danger of sectarianism, which threatened to crush out her existence. After referring to difficulties which existed at Oley he continues: This place is about seven or eight miles from the centre in Oley. Goetschi has also presumed for some time to serve this congregation with the means of grace. Services are held with great inconveniences in houses and barns, except at Cacusi, near Oley, where, as I hear they have built a log church for their use. Now concerning the last point, how the congregations are supplied with schoolmasters and precentors, there is as far as I know nobody with fixed position. Boehm reports how the churches of

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Pennsylvania may be combined and in the most convenient and useful way be served by six ministers. Moreover, we are informed by Spangenberg, the biographer of Zinzendorf, that "many thousands of these people, were so indifferent toward religion that it had become proverbial to say of a man who did not care for God or His Word, that he had the Pennsylvania religion. The two main heretics, who have been driven away from all places C. Beissel and Michael Wohlfohr live at Canastoka and Falknerschwam. Meanwhile it must be feared that if they are not opposed, many poor people will be led astray by them. We hear continually of such who here or there have gone over to them, to our great astonishment, even of some Reformed people. They realized that the thing for them to do was to erect a Church for the glory of God, where they might worship God and have His divine blessing and enjoy the freedom for which they had been struggling for centuries. Therefore, by their united efforts, these various sects were prevented from coming into the territory of this congregation. Grotius, who was well informed as to the conditions of Europe, says that a hundred thousand heretics were put to death in the Netherlands under the edicts of Charles V. Such was the religious record of this people. They were divided into seventeen provinces; this explains the numerous sects found in eastern Pennsylvania, as each province united under their faith because the old form of government was largely destroyed. When the Reformation first broke out, the Reformers of the Low Countries inclined to the theology of Luther. But in time they took up with the teachings of Calvin, and Calvinism in all its fullness was adopted as the creed of the Reformed Church. It is to this doctrine that the free countries owe their liberty, and the United States are the first fruition. It was the Reformed Church of Holland which first planted Presbyterianism in the new world. Subsequently, many adherents of the Reformed faith emigrated to America. Those from the Continent, while retaining the general epithet of the Reformed, prefixed adjectives to indicate their origin; hence the Dutch Reformed, the French Reformed, and the German Reformed Churches; scattered representatives of the Swiss Reformed also were not wanting. From to the German Reformed churches, mostly derived from the Palatinate, placed themselves under the Classis of Amsterdam. To Amsterdam, indeed, all the American Churches that were of Continental origin turned for men and money. The Reformed Church in the United States, while it recognizes all evangelical Christians as brethren, has been noted for conservatism in doctrine, or else this congregation could not have been true to its doctrine for a period of some twenty years without a regular minister; this proves that the early settlers were well grounded in their faith. The elders and deacons are chosen only for two years, although they may be re-elected; but the elder retains the honor of his office for life, and may at any time, although not in the Consistory, become a delegate to the Synods of the Church. The acting may call together all former elders as a Great Consistory for consultation on important matters. Such a meeting was held at the Cacoosing Church, August 29, The same is found in Dr. In order to avoid neglecting any part of divine truth, ministers are required to explain the system of doctrine contained in the Heidelberg Catechism to the youth. The difficulties that encompassed the work of establishing this organization had appeared well nigh insurmountable when Boehm and Weiss began their labor among them. The Germans were poor, and had brought with them from their fatherland their doctrines. Unfamiliar with the language of their adopted country, they were slow to adopt the methods of their neighbors, and in later days a change in language, accompanied by dissension and conflict, is not surprising. These difficulties, however were eventually overcome, as the remarkable growth of the Church shows. Tulpehocken The territory called Tulpehocken was not confined to the present limits of Tulpehocken and Upper Tulpehocken, but embraced all the land along the Tulpehocken creek and up to the Blue Mountains except Bera and a few other townships west of the Schuylkill. The place in which most of the historical events transpired are now comprehended in Heidelberg, Marion, Tulpehocken and Bethel. The settlers spread rapidly over the country and, since part of the now Lebanon valley was looked upon as a promised land and was one of the most noted places in the county at this time for the fertility of the soil and its desirableness for a habitation, it was natural for the Palatines to have a strong inclination to settle there. The Indians never brought charges of fraud and dishonesty against the Palatines, and the German always treated the Indians with strict adherence to honesty and never took advantage of them, and for this reason there is no record of an Indian massacre in this section,

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which speaks remarkably well for the early settlers and their peaceable disposition. The secretary produced a number of deeds, in one of which Sassoonan signed a release of "all the land situated between the two rivers, Delaware and the Susquehanna, from Duck creek in Delaware to the mountains on this side of the Lechay Lehigh. Logan the secretary answered that he understood at the time the deed was drawn and since that Lechay hills or mountains stretched away from a little below Lechay or fork of the Delaware to those hills on the Susquehanna that lie about ten miles above Paxton. Farmer said those hills passed from Lechay a few miles above Oley, and reached no further, and that Tulpehocken lands lie beyond them. After a number of animated speeches to discover on whom lay the responsibility of inviting the Palatines to settle on land still in the possession of the Delaware, James Logan, a member of Council, said that he was aware that Palatines had settled there and how they came there he was about to disclose. He then presented a petition directed to His Excellency William Keith, Baronet Governor of Pennsylvania, and signed by thirty-three families. The petition is as follows: About fifteen years ago they were by the great goodness and royal bounty of her late Majesty Queen Anne, relieved from the hardships which they then suffered in Europe and were transported into the colony of New York, where they settled. But their families increasing and being in that government confined to the scanty allowance of ten acres of land to each family, whereon they could not well subsist. Your petitioners being informed of the kind reception which their countrymen usually met with in the province of Pennsylvania, and hoping with what substance they had, acquire larger settlements in the province, did last year leave their settlements in New York government and came with their families into this province, where upon their arrival they applied themselves to His Excellency, the Governor, who of his great goodness permitted them to inhabit upon Tulpehocken creek, on condition that they should make full satisfaction to the proprietor or his agents for such lands as should be allotted to them when they were ready to receive the same. And now your petitioners, understanding that some gentlemen, agents of the proprietor, have ample powers to dispose of lands in this province. And we humbly beg leave to inform your Excellency and Council that there are fifty families more who, if they be admitted upon the same conditions, are desirous to come and settle with us. We hope for your favorable answer to this, our humble request, and as in duty bound shall ever pray. They settled near Tulpehocken, about 50 miles west of the Schuylkill. William Fisher was one of this company and settled in Heidelberg township. Peter Fisher and his son Peter were privates in the Revolutionary war, in the company of Capt. The War of the Palatinate Louis resolved to attack the Confederates, with no other purpose but to destroy them, hence he hurried a large army into their country and laid waste the entire country. Among the places reduced to ruins were the historic town of Heidelberg and a number of smaller towns. Even fruit trees, vines and crops were destroyed, and a hundred thousand peasants were rendered homeless. This gives us an idea of the terrible suffering and poverty of the people that came to the New World to seek shelter and a place where they might enjoy freedom without persecution from religious fanatics. This theory was held as regards kings and the Papacy. According to this theory, they were to take care of the people as a father takes care of his family and provides for them; and under no circumstances is it right for them to rebel against his authority, any more than for children to rise against their father. The king is responsible to God alone, and to God the people, quietly submissive, must leave the avenging of all their wrongs. Kings are the ministers of God. By the misdeeds of kings and Popes the people gradually learned by their deeds that they were not appointed of God, but simply the machination of unscrupulous men. And thus we have the great struggle between the rulers and the people; out of it came the Reformation and all wars pertaining thereto, which pauperized the people, devastated the land and turned the world into a field of carnage.

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Chapter 4 : Berks County PA Marriage Records

Get this from a library! History of St. John's (Hain's) Reformed church in Lower Heidelberg Township, Berks County, Penna.. [W J Kershner; Adam G Lerch] -- Covers the Church's history up through , also including church records.

The History of St. Charles Augustus Pauli The Pauli family is somewhat noted in the Reformed Church as having furnished a long succession of men to minister at her altars. His parents were the Rev. He was early baptized, and in mature years instructed in the Heidelberg Catechism and received by confirmation into full communion with the Reformed Church in Reading, of which his sainted father was then pastor. He prosecuted his literary course in the Academy of his native place, and afterwards, in , commenced the study of theology under the Rev. At the meeting of Synod held in Philadelphia in the autumn of he was examined, licensed, and on the evening of September 29th ordained to the holy ministry. Soon after this Mr. Pauli took charge of the St. These, with some interruption, he served for a period of seven years. When, in , his elder brother, the Rev. Very few ministers of the gospel by outward appearance showed the pastoral office as plainly as did Mr. Pauli, while at the same time being of easy approach by the most humble of his parishioners. In him was truly the character of the lowly, great Nazarene Teacher. He appeared unobtrusive and at the same time carried the dignity and firmness which should always be a part of the person ordained to serve his Master for the redemption of the souls of His people. At the time that Rev. A small number were allured to Rev. Herman, but likely on account of his brother Frederick, who had served from to A strong sentiment, however, prevailed against him, making it impossible for him to be elected to the pastorate. Leinbach, one of the other of the trio who served the congregation after Rev. He met with considerable opposition; to such an extent that it was apparent he could not carry a majority vote to become the pastor of the congregation, and thereupon delivered his farewell sermon and severed his connection with the congregation. Dubbs, would undoubtedly have been the choice of the congregation, but an all-wise Providence decreed otherwise by calling Rev. Hautz from his labors hereon earth. The congregation was thereupon without the choice of a pastor at the close of the year Thus the year opened, the congregation without a pastor and divided Rev. Charles Augustus Pauli into factions and all but peace and harmony prevailed. The proposition being tendered, Rev. Pauli, after due consideration consented to accept, remarking if the salary should fall below a sufficient amount he would not be obliged to continue, but could stop at any time after the expiration of the year. He preached his first sermon February 2, , and after the first year strife, discord and ill feeling among the members ceased to exist and the congregation entered upon an era of prosperity. He was never elected as the pastor of the congregation, but continued to serve until the end of his life. That such an early reconciliation of the members of the congregation was brought about must in a great measure be attributed to Rev. Pauli, who did not take sides with any of the factions, avoiding friction among the members as much as possible. He preached the gospel, but always refrained from participating in anything relating to the buildings or other matters pertaining to the Church. Sometimes members of the consistory would endeavor to have him express his views, but invariably they failed, his general answer being: Pauli was always dressed neat and clean in a conventional clerical suit, and in early life traveled on horseback in the performance of his duties. Later he had a carriage, which he used, and in the latter part of his life he never went alone. He then had a contract with some liveryman at Reading, who furnished the team and a regular driver whenever he had occasion to use it. His team, a purely clean white horse hitched in a clean, low rockaway carriage, was a familiar figure known over all the principal roads and byways within a radius of eight to ten miles from Reading. The carriages came in vogue about to The hearse came in use about the year Before that date they used what is called the Conestoga wagon in bearing away their dead. During confirmation the girls all wore confirmation lace caps, which were made of fine lace. The boys were all dressed in black. On the 30th of August, , Mr. Pauli was married to Miss Maria L. They never had any children. During his ministry of some forty-six years he baptized 6,, confirmed 2,, buried 2,, married 2, couples, and preached about 4, times. For some years Mr. Pauli did not stand in any connection with the

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Synod. Some difficulty occurred between him and the Lebanon Classis. He stood aloof for several years, when his name was erased from the list of ministers. His personal character, so far as we know, was unexceptionable. In the discharge of his pastoral duties he manifested considerable zeal, and his labors were not without good fruits. He always remained faithful to the Reformed standards, carefully instructed his people in the Heidelberg Catechism, and confirmed them according to the custom of the Church in which he was raised. In fact he was always exact in his catechetical instructions, laying stress on the fall of man-kind and the redemption by having the catechumen commit such passages of the Scriptures which had direct bearing on the subject. In the confirmation and admission into the Church he always spoke with deep feeling, and always had a certain custom that he followed. This was also the case during communion services. The opening of divine services was always the same. At funerals in giving the biography of the deceased he had a certain form, from which he never deviated. A funeral in those days was held on the third day. They were not advertised, as there were no daily papers, only weekly. Accordingly notice was given by persons going from place to place. Pauli was a well disposed man, of pleasant address, and possessed of some talent for preaching. He was faithful in the discharge of his duties, and, by his genial spirit and kindly bearing, had gained for himself many warm and devoted friends. During the last several years of his life he was a constant sufferer. His last illness commenced about two months previous to his decease. After patiently suffering the will of God, he fell asleep gently at his residence in the City of Reading, Berks county, Pa. His funeral took place on the 11th of October, when a suitable discourse was delivered by the Rev. Bausman on these words, chosen by himself: Church Remodeled In the year it became evident that it was necessary to make more than ordinary repairs. The congregation decided to remodel the church. The brick floor was taken up, and George See was awarded the contract to superintend the work. The interior was entirely renovated. The bricks were ground to sand by Mr. The stone over the door on the south side, containing the inscription and date of building, was also attended to. The inscription on this stone was in German and is as follows: All who here go in and out Should be subject to God and the King. But during the Revolution their sentiments had been changed, and the inscription became an eyesore. The word "king" was, at the direction of the Building Committee, erased with chisel and hammer by Jonathan See, a son of the master carpenter. It was then repainted—the letters in black and the stone white. The work being fully completed, the church was re-dedicated on Christmas of the same year. Pauli, the pastor, was assisted by Revs. Herman and Samuel Seibert in the dedicatory services. The church was then without a steeple, and in the congregation agreed to have a bell. On September 26, , a bell was hung in the new erected tower, the weight of which was 1, pounds. The bell was dedicated October 19, On June 6, , the congregation celebrated in a suitable and appropriate manner the centennial anniversary of the erection of the church in commemoration of their ancestors and to the glory of God. An immense concourse of people was in attendance. Leinbach took part in the services. Pauli had prepared and read a historical sketch of the congregation, alluding to the principal families who were at the time when the church was built inhabitants and members of this congregation. Kershner and Adam G. Beaver, Publisher, , pp.

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Chapter 5 : RARE St. John's Hains Church Berks Co. PA History, Genealogy Book BY PASTORS | eBay

Soon after this Mr. Pauli took charge of the St. John's Church in Robeson township, Berks county, Pennsylvania, which he served about one year, when he accepted a call from the Angelica congregation, and afterwards from the Schell's and Wenrich's, in Dauphin county, Pa.

The History of St. He was born in Tulpehocken township, Berks county, Pennsylvania, May 12, His parents were in moderate circumstances. The richest dowery they left him was his early consecration to God in the ordinance of holy baptism, and the heaviest loss he sustained was the early death of his father and mother, leaving him, when only five years old, a homeless orphan. A kindly-disposed uncle, Mr. Jacob Stetler, was appointed over him as guardian. He attended, as well as he could, to his early education. At the age of fourteen he was thoroughly instructed by his pastor in the doctrine of the Heidelberg Catechism, and after sustaining a very creditable examination he was confirmed and received into full communion with the German Reformed Church. It was while attending this blessed instruction that a desire of becoming a minister of the Gospel was awakened in his youthful breast. His heart was deeply affected and his mind powerfully exercised in this direction, but there were great difficulties in the way of realizing these fond wishes. In his very soul he had consecrated himself to the blessed work of preaching the Gospel, but how to prepare himself for the sacred office he knew not. The call to the ministry he felt and acknowledged, but there was neither friend nor money to educate him for the solemn and responsible work. After exhausting all his own resources, and doing all he could to improve his mind and prepare himself for his future calling, he providentially made the acquaintance of the venerable pastor of the German Reformed Church in the city of Baltimore. He was generously encouraged to come to the city in order to pursue his studies, and thus prepare himself for the holy ministry. Receiving some assistance from a pious and benevolent maiden lady, he started off with a glad heart and a thankful spirit for the city of Baltimore, and there prosecuted his theological studies under the care and tuition of the learned and accomplished Dr. Mayer was presented to Synod. A committee, consisting of Revs. Rahausen, Faber and Helffenstein, Sr. The examination being satisfactory, he was formally licensed and ordained to the holy ministry. On the 24th of June, , he preached his introductory sermon in St. On the 23d of April, , he was married to Miss Esther Diffenbacher. He lived with the partner of his life in this holy estate about forty years. This union was blessed with six sons and three daughters. His wife and four of his children preceded him to the eternal world. To the end of his life did his soul rejoice that he had at least one son, the Rev. His long life and ministry are fraught with deepest interest. He served quite a number of congregations, and some of them for nearly half a century. He preached to the following congregations in Berks county: When he commenced his labors in the ministry in Schuylkill county, the country was yet a wilderness. Many a rough and uncultivated region had to be encountered. The country was infested with wild beasts and the numerous streams were without bridges. These streams had to be forded at all seasons. During winter the ice had to be broken, and frequently his life was endangered in crossing the swollen streams. Wet, cold and shivering, he often had to enter the church where there was neither stove nor fire. Sometimes he heard the screams of wild beasts prowling along his pathway and seeking his life. Those were trying times and required brave hearts in the men who were to go about these wild districts. On the 10th of July, , after a brief illness, Father Mayer peacefully closed his earthly career and gently fell asleep in Jesus, aged 87 years, 1 month and 28 days. He is buried at Orwigsburg in the Reformed cemetery. William Pauli, the son of Rev. In the year his father removed to Reading, Pa. Her young Pauli grew up and prosecuted his studies under the direction of his father, who was a man of learning, and had opened a select Latin and French school in the place. In the year young Pauli was licensed to preach the Gospel, and in ordained to the office of the holy ministry, having succeeded his father, who died in , in the pastorate of the Reading charge. In this field he continued to labor, in connection with the Synod of the Reformed Church, up to the year , when his name was stricken from the list of ministers. It not only endorsed revivals but attacked their opposers. Bucher, the pastor at Reading, was

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charged by some of his members with departing from Reformed custom by having revival, the Classis most decidedly upheld him and sharply rebuked his opponents. It went farther than this. It ordered prayer meetings to be introduced into the congregations. William Pauli refused, he was disciplined for contumacy. His name was finally dropped from the Classis. Pauli was quite popular in his day. Though no longer a member of Synod, he continued to preach in some country congregations up to the time of his death. He died at his residence in Reading, May 20, , aged 63 years, 2 months and 11 days. Pauli belonged to a priestly family, not only his father and younger brother, but also his grandfather, Ernst Ludwig Pauli, having been ministers in the Reformed Church. Hendel was a son of Dr. He was born October 14, , His father made provision for the education of his son. After he had finished his preparatory studies he entered Columbia College in New York, where he passed through a regular collegiate course. After he had graduated he entered the Theological Seminary at New Brunswick, New Jersey, from which institution he also received the degree of Doctor of Divinity at a later period of his life, about the year On the 17th of October, , he was examined by a committee of Synod, and on the 30th of April, , he was ordained to the holy ministry by Synod at its meeting in Lancaster. On the 11th of October, , he preached his introductory sermon in the Tulpehocken Church, and soon afterwards also in the several congregations associated with it in that pastoral charge. Here, during a period of over twenty-nine years, he experienced joy and sorrow; passed through seasons of sunshine and storm, and saw good and evil days. During the latter portion of his ministry here, especially, many opposed him violently and persecuted him in a most unrighteous manner; and this, with few exceptions, simply because he took a deep interest in missions and in the establishment of a Theological Seminary. Instead of allowing this opposition to dampen his ardor or lessen his interest in such benevolent enterprises and check his activity in the work of the Lord, he concluded to resign his charge of the Tulpehocken and Millbach congregations, under the conviction that it was his duty to serve God rather than man. He was a regular attendant upon ecclesiastical assemblies of the Church and was a very useful and influential member of Synod at its meetings. It is said by Father Gerhart, who was present, that when, during the meeting of Synod at Bedford in , the question on the establishment of a Theological Seminary was taken, the vote was a tie. Hendel, who was president, rose and with much feeling and emphasis gave the casting vote, saying: Hendel was married to Miss Hahn, of Falkner Swamp. He left no descendants. His wife preceded him to eternity some years. Hendel died at his residence in "Womelsdorf, Berks county, Pa. His age was 77 years, 8 months and 27 days. On Tuesday, the 14th, he was buried in the Womelsdorf cemetery by the side of his wife. Herman was a son of the Rev. For some years he was settled as pastor of a number of congregations in and around New Holland, Lancaster county, Pa. In or he, in connection with some others, left the regular Synod and constituted the so-called "Free Synod. He died in Turbotville, Northumberland county, Pa. He died October 30, , in the 54th year of his age. They were pious God-fearing people. He was the youngest of a family of seven. Having been baptized in early infancy, his parents were very anxious that he should be properly instructed in the doctrine and duties of our holy religion. In an unfinished autobiographical sketch he gives the following account of his early Christian training: On Sunday, when there was no service in the church, we were required to spend the forenoon in religious study, but whenever it was possible we went to church and listened to the preaching of the Gospel. After we returned from church and had taken our dinner, the Bible was brought and the chapter from which the text was taken, read and commented upon. When this was done, we were allowed to enjoy a little innocent recreation. When his father saw him resolutely bent on attaining his object, he agreed to assist him, and rejoiced to see his son a worthy minister of the Gospel. He prepared for the ministry under Dr. Herman, who had a number of students. In he was licensed to preach the Gospel, with special authority to administer the sacraments. He was ordained at a Synod held at Kutztown in September, The following experience of Mr. The Church had just received from Squire Brook the gift of a stove, an article which was almost unknown in the churches of those days and which in some localities was regarded as a new and dangerous innovation. The good people of Limerick offered no objection to having the stove in their Church, though they may have regarded it as a piece of useless luxury, but in this instance it was a source of very little comfort. The stove,

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unfortunately, had no pipe, as it was found difficult to get one sufficiently long to meet the wants of the case. Things were suffered to remain in this condition for a considerable time. Fire was made in the stove before every service and the smoke permitted to take care of itself. Of course, the Church was so full of smoke that the people could hardly see the preacher. There he preached his first sermon amid the coughing and sneezing of the people. Dubbs was twice married, the first time, in , to Susan Getz, a daughter of Nicholas Getz, of Berks county; the second time, in , to Mrs. The first marriage was blessed with three childrenâ€”one son and two daughtersâ€”one of whom, Rev. By the second marriage he had two sons, the younger dying in childhood; the other, Rev.

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