

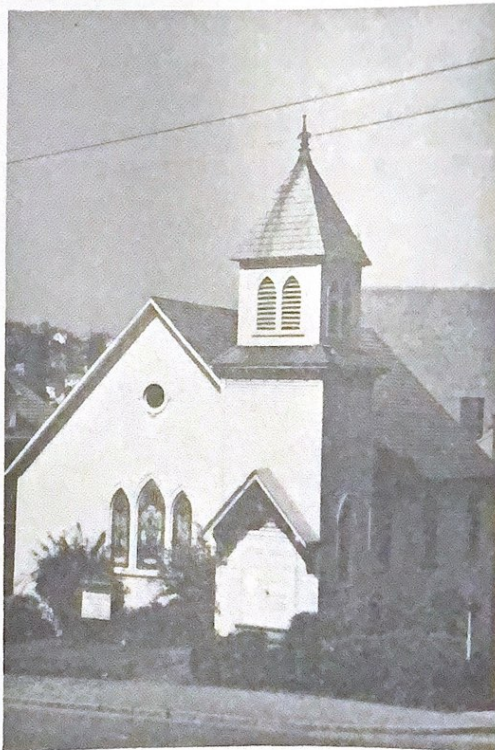
The Sixty-fifth Anniversary

St. Paul Lutheran Church

Morgantown, W. Va.

1897 - 1962

- a history of the church*
- biographical sketches*
- photographs*



GENESIS

Although organized Lutheranism in Morgantown has enjoyed a relatively brief history of 65 years, records suggest that Lutherans shared in the settlement of the city. Just a few years after the Deckers and Morgans moved into the area, Michael Kern, a Dutch Lutheran immigrant, settled here in 1772. Soon other Lutheran families, Swishers, Nuses, Clouses, and Smiths came here to settle, and a Lutheran congregation was established. Kern, however, was an energetic figure, and the ranking layman of Morgantown. He was responsible for building a fort to protect the settlers against Indian attacks, and the first saw mill to operate in the settlement. At the mouth of Decker's Creek he built boats which pioneers, going westward, bought to navigate the Monongahela River to the Allegheny and thence to the Mississippi. But all Christians should remember him as the builder of the first church - a very durable stone structure. While it was Kern's intention to provide a house of worship for Lutherans, he generously opened the building for all other Christians to use. Tradition has it that he also laid out a graveyard.

About the middle of the 1780's, John Stough (Johannes Stauch) came across the mountains from Hagerstown, Md. to Salem, Va. (now Aurora, W. Va.). There he took up residence, and began preaching to mountaineer Lutherans. In his diary, Stough wrote:

"After many prayers and much consideration, and in view of the blessed promises of God that their place of refuge should be the shadow of rocks, bread should be given them and their water should be sure, I formed a fixed resolution by the grace of God I would preach Jesus and trust God for good results. And this is one of the most important decisions I ever made. In a short time I was invited to Morgantown to commence my ministerial life. I went without synodical authority, being of God, after the order of Melchisedec, and ministered to them once in every four weeks. I was soon pressingly solicited to preach for a few Germans in Fayette County, Pa., twenty miles farther west, and in all seventy miles from home."

Stough (though not licensed) began ministering at Morgantown in 1788 and continued to do so for the next eighteen years. During that time, his first wife died and he re-married. He was licensed by the Pennsylvania Ministerium. He moved from Aurora, W. Va. to Fayette County, Pa., and his parish increased to ten churches. In 1806, when he went farther west to establish churches in Ohio, there was no one to follow in his footsteps in Morgantown. Consequently the Morgantown Lutherans were absorbed into other denominations that continued to worship in the old stone Lutheran Church. This is one of the ironies of history.

LUTHERANISM REVIVED

Eighty years went by after the pioneer attempts of Michael Kern and John Stough to establish a continuing Lutheran witness in Morgantown failed. The meager group of Lutherans in Morgantown found a ready and willing friend in Pastor William O. Wilson. In 1886 he came here regularly from St. John's Church, Springhill Township in Fayette County, Pa., where he was pastor. Having an intense interest in home missions, he believed that soon a congregation could be established here. With this in mind he proceeded to purchase a lot for a future church building, and then ask the Pittsburgh Synod to assist Morgantown financially. Since funds were not available, his request was denied and the lot had to be sold. For approximately two and a half years Pastor Wilson ministered to Lutherans here. At least during part of that time, services were conducted at Woodland Chapel, a small building still standing on the Mileground. In 1891 Wilson went to Cheat Haven, Pa. to establish a mission. Still mindful of the needs at Morgantown, he decided in 1897 to have another try at starting a church, and called on the Rev. Jacob L. Smith, mission pastor at Christ Church, Pittsburgh, to give him some assistance. During that summer, the two pastors made a survey of Morgantown that proved quite encouraging. The Lutherans were called to meet at the city hall

on Walnut St. near Spruce on August 12, 1897. Dr. Smith chaired the meeting, at which St. Paul's Evangelical Lutheran Church was formally organized, and four Sunday School classes were formed.

Two weeks later, on August 27, 1897 at Rochester, Pa., the Convention of the Pittsburgh Synod formally recognized the infant congregation, approved the expenditure of mission funds to help it along, arranged for St. Paul's Morgantown and St. John's at Springhill Township, Fayette Co., Pa., to be aligned as a pastoral charge, and appointed Ira M. Wallace, recently graduated from Philadelphia Seminary and to be ordained during the synod convention, as the pastor. On September 26, 1897, Pastor Wallace began his ministry to St. Paul's congregation and conducted services on alternate Sundays in a rented store-room on Chestnut St. The organization of the congregation was consummated in August 1898 with twenty charter members. Three other important items of business were adoption of a constitution proposed by Dr. Smith, the election of W. S. Baker, J. W. Wiles, Amandus Hawk, and William (Wilhelm) Schmidt as the first Church Council, and the appointment of a committee authorized to purchase a lot for a church for \$1,800.

By October of that year the congregation secured a charter from Monongalia County Court and purchased a lot (64 ft. by 116 ft.) at the corner of University Ave. (then Front St.) and Hough St. A portion of the ground at the rear was sold several years later. This was a very desirable location in a residential area just a stone's throw south from the original campus of West Virginia University, and a few blocks from Seneca, in which area worked and lived the craftsmen of a growing crystal-glass industry. Many of these people were Lutherans of German and Swedish background.

St. Paul's mission was declared independent of St. John's Church, Springhill, Pa., on June 16, 1900. This meant that Pastor Wallace's efforts could be concentrated in Morgantown. Soon a Building Committee, made up of F. H. Wotring, William Schmidt, Oscar Gantz, and G. F. Rosenmerkel, was appointed to plan for the financing and construction of a church. Excavation began July 25. Plans for the new church, modeled after a Lutheran chapel at Braddock, Pa., were drawn by the pastor. The building was to be 32 feet wide by 50 feet long, with a tower 45 feet high by 10 feet square, constructed of wood and set upon a stone foundation. On October 7, work on the superstructure was started. The pastor laid the cornerstone with appropriate ceremony on October 21. Throughout the winter work went on. The members themselves contributed time to the project. For example, the Ladies Aid, under the direction of the pastor's wife and Mrs. J. W. Wiles, sewed together the carpet, while the pastor chisled a baptismal font from a block of white sandstone. Gifts and memorials were also presented to the new church from individuals and Sunday School classes in other congregations of the Pittsburgh Synod. Mrs. Wallace's home congregation, Brick Church, Pa., gave a window in honor of her husband. Although the congregation began to use the building on February 10, 1901, the dedication date was set for May 5 at which time Pastor Wallace conducted the dedication service, and Dr. J. L. Smith, who was chairman for the organization, preached the sermon.

Although St. Paul's had contributed generously to purchase a lot and pay for construction of a house of worship, these achievements were made possible only through a six percent loan of \$1,800, from the endowment fund of Thiel College, Greensville, Pa., and secured by a deed of trust on the front half of the church lot and building. Although this does not appear a large sum of money to us, it did place a heavy burden on so small a congregation in a day when wages were rather meager. However, with a building to house the congregation's activities, St. Paul's fortunes improved. In 1901, a Luther League was formed, and the number of communicants totaled forty.

Pastor Wallace's pastorate terminated on October 25, 1903, and thus ended the second chapter of Lutheranism in Morgantown. It was indeed a time of revival, a time of home mission activities. Would this venture have succeeded without the dogged zeal of Pastor Wilson, the unshakable confidence of Pastor Smith, the youthful impatience and vision of Pastor Wallace, and the faithfulness of loyal laymen?

GROWTH AND GROWING PAINS

It would seem that pastoral changes could occur sometimes very quickly in those days. On October 24, 1903, the day that Pastor Wallace announced his resignation, he installed his successor, the Rev. James A. Boord. Although the second pastor remained here for only 19 months, he too brought with him a keen interest in the small, struggling mission congregation. Little is known of the life of the congregation during Pastor Boord's time in Morgantown because there are no records available covering this period. Upon his departure, the church was without a minister for over a year, during which time officers of the congregation and the home mission authorities of the synod directed as best they could its fortunes.

The third pastor, the Rev. John A. Yount of Homestead, Pa., was installed by his father, Dr. A. L. Yount, pastor at Greensburg, Pa., a former president of the Pittsburgh Synod, and began his duties here on October 10, 1906. It was indeed fortunate that the congregation was able to secure Pastor Yount, who had progressive ideas and a penchant for getting things done. Dr. Yount, who is living retired at Pittsburgh, informed this writer that he was assisted by his two brothers (one was organist, the other a soloist and choir-master) and his wife, who was active in the Sunday School and other organizations, as well as effective in evangelism endeavors. Payments were begun on the \$1,800 loan from Thiel College, and, to put financial contributions on a sound basis, an envelope system was established beginning with January 1908. The Ladies Aid helped mightily in contributing to debt reduction. That same year stone steps were placed at the entrance to the Church. In 1909 a pipe organ was purchased for \$1,135 of which sum Andrew Carnegie contributed \$500. The instrument, which was to enhance worship for over 30 years at St. Paul's, was dedicated August 29, 1909. Not long after, an electric blower was secured. The council authorized the construction of an altar, the lumber for which cost a grand total of \$2.50. In 1910, the Church Constitution, adopted the year that the organization of the congregation was being consummated, was printed in a suitable form for the parishioners use. Copies of the Constitution are still to be found in the church. In February 1911, the Council approved the pastor's suggestion to issue quarterly financial statements to inform the membership of their status of giving. The work of Pastor Yount, continued to move smoothly and on January 1, 1911 he was able to report a total of 144 members. Not long after, he issued his resignation which was accepted with reluctance. Pastor Yount's services ended on February 26, 1911 when he assumed the pastorate at Myersdale, Pa.

Inasmuch as St. Paul's was constantly in a tight financial fix, the council agreed that the salary of Pastor Yount's successor was not to be ascertained until they had heard him preach a sermon. It was impossible to determine whether the council held to the agreement. On May 1, 1911, with the coming of the Rev. William E. Brinkman from Warren, Pa., there began the shortest pastorate in the history of this church, for he remained only until September 24, 1911, a period of less than five months. One of the older members of the congregation testifies to Brinkman's being an energetic and capable person. During his brief tenure, he received thirteen persons into membership.

It is a pity that Pastor Brinkman's talents were lost so soon to the struggling congregation, for it was headed for a period of trouble and growing pains. Unrest with the synod broke out immediately after Pastor Brinkman's departure, and is probably the cause of the congregation's being without a pastor for exactly one year. By a very close vote, the congregation plunged into the hasty, ill-advised action of formally becoming an independent congregation of synod. This meant that the synod would no longer be contributing \$500 annually to the pastor's salary. During this interim several leads were unsuccessfully followed up to secure a pastor. One minister in whom the congregation became interested was warned by the synod not to come. The congregation however persisted in its negotiations with him until he accepted the pastorate. The president of conference apparently would not recognize the election of the new pastor. At least, he did not assume the pastorate. The tension between congregation and synod increased. The president of synod first wrote a most conciliatory letter to Morgantown Council in an attempt to pour oil on the troubled waters, then sent Dr. Jacob L. Smith to represent him at a congregational meeting. Dr. Smith you will remember as an old friend of St. Paul's, who had organized the congregation, and later preached the sermon at the dedication of the new church building. At that meeting St. Paul's was recognized by synod as a self-supporting congregation and the Rev. William H. Berry, pastor at Aurora, was elected the new pastor.

Pastor Berry, a modest, quiet, self-effacing person, entered upon his labors here on September 24, 1912. It was for the congregation's good that a man of such qualities was to guide the destiny of Lutherans at Morgantown for almost six years. With financial assistance from the synod cut off, and faced with the burden of paying off the indebtedness of a new church, the young congregation staggered under the dual burden for many years. The payment of the pastor's salary was always in arrears. Various devices were tried to compel the congregation to more prompt and generous giving. The council in July 1913 authorized the pastor to appoint a collector to receive all unpaid pledges. For this service he was to receive 10% of the monies collected. The following year a church officer proposed that the council secure the services of an 'amateur deaconess' who would assist the pastor, collect money, and visit all the unchurched in Morgantown. It was thought that if she were really capable, she would be able to collect quite a handsome sum. They were to look first in the Lutheran Church for this deaconess. If one could not be found there, then they were to look outside the church. By 1913, the break with the synod which occasioned a good deal of bitterness within the church began to abate. It appears that the congregation was willing to work with a modicum of harmony since mere survival was a paramount issue.

In spite of difficulties, St. Paul's continued to prosper under Pastor Berry. This was particularly true of the Sunday School which increased in size, and achieved high standards. In 1915, the Book of Worship was adopted for the services of the church, forty feet at the rear of the Church lot along Hough St. was put up for sale, and the church building was wired for electricity. The Beaumont Glass Company, which made lamp shades, presented as a gift the number required. Other interesting items are included in the records: Mrs. Berry, the pastor's wife was the organist; since salary payments were four months in arrears, the Ladies' Aid had to help out. Some of our members still can remember those jolly times.

The congregations' relationship with the Pittsburgh Synod continued a prickly question since the sentiment was growing to leave the synod and enter the West Virginia Synod (now four years old). On May 16, 1916 a resolution framed by council to withdraw from the Pittsburgh Synod received congregational approval at a meeting that proved hectic in spite of Pastor Berry's efforts to maintain order. Since St. Paul's was not meeting its apportioned benevolence quota in the Pittsburgh Synod, that body was reluctant to issue it a transfer to the West Virginia Synod. For almost four years, St. Paul's synodical connections were so tenuous as to be virtually non-existent. William Berry continued as pastor for more than two years more. He resigned on August 4, 1918 to go to Glenside, Pa. Again the congregation was without a pastor for almost a year. The Church Council and the Ladies' Aid cooperated to prevent the interim from being a period of disruption.

ATTAINING MATURITY

When the sixth pastor, the Rev. Henry H. Bagger, recently graduated from Philadelphia Seminary, was called to Morgantown, St. Paul's Church was little more than twenty-one years old. We might say that the congregation had at last reached its maturity. Having weathered the painful problems of adolescence, it was beginning to show a readiness to settle down. Pastor Bagger began his labors July 15, 1919 upon condition that St. Paul's be united with some synod as soon as it was practicable. Just prior to the new pastor's coming, the church was re-carpeted and re-frescoed. Now under his vigorous and progressive leadership, a congregational campaign got underway to secure \$500 for repairing the heating system, the roof and the spouts, hanging a new front door, and painting the church's exterior.

Pastor Bagger now turned his attention to the old problem of synodical affiliation which had to be settled according to the conditions of his call. By action of the congregation, the unconstitutional withdrawal from the Pittsburgh Synod of 1916 was reversed and the synodical affiliation was resumed with the understanding that after a reasonable length of

time a transfer be given the congregation to the West Virginia Synod. To this the Pittsburgh Synod agreed in November 1919, and stated its willingness to forego the collection of back apportionments if the congregation would meet its future obligations. The congregation fulfilled the stipulations, and was granted a transfer in June 1920 when the Pittsburgh Synod met at Greenville, Pa. At a meeting of the West Virginia Synod at Bittinger, Md. in October, the transfer was received.

Liturgical reforms were also in evidence at this time. The Common Service Book of the U.L.C.A. was introduced and pulpit, lectern, and altar paraments were purchased. A pouring lip was placed on the chalice used for Holy Communion. This would seem to imply that drinking directly from the chalice was replaced by pouring from the chalice into individual communion glasses. The black preaching robe was worn experimentally but discontinued at the discretion of the Pastor. Congregational sentiments did not yet favor the use of vestments.

The congregation could now boast of 191 confirmed members, of which number 92 were communicants; a Sunday School enrollment of 140, with 18 officers and teachers; and the formation of a Men's Brotherhood. West Virginia University close by the church had 1600 students, of which number 40 were Lutherans. The pastor served as Lutheran student pastor, and the beginnings of a program for Lutheran students was manifested. Pastor Bagger remained here a trifle longer than a year and a half, but his pastorate was quite significant. When he left here on February 1, 1921, he left many accomplishments, and solid guidance that were to be beneficial for years to come.

During the more than two decades that St. Paul's was in existence, there was no church-owned residence provided for the pastor and his family. The congregation now turned its attention toward this need. The services of Elmer F. Jacobs, an architect, were obtained to plan a suitable parsonage, and E. C. Weimer was engaged to build it. On May 1, 1921, the Rev. Will F. Bare arrived in Morgantown from Sparrow Point, Md. to take over the pastorate of St. Paul's Church. Pastor Bare and his family moved into the completed 14 room parsonage that had cost \$15,000, in the summer of 1922. The Synod of West Virginia met in convention at St. Paul's Church that same year. On Sunday, September 17, 1922, the twenty-fifth anniversary of the founding of the congregation was commemorated. At the morning service, the Holy Communion was celebrated and a sermon entitled "The First Church and the Church Today" was preached by the pastor. In the evening, Vesper was conducted, and the pastor again preached on the subject, "Is There But One Church?" As early as 1923, there were some who considered the present church building inadequate. The architect, George C. Baum, of the U.L.C.A. Committee on Church Architecture, was consulted. However, no action was taken. During his four years here, Pastor Bare baptized 46 infants, officiated at 30 funerals, and 41 weddings. Eighty seven persons were received into membership, which indicates the steady, stable growth of the congregation.

For several months St. Paul's congregation was without a regular pastor. However, the Rev. David M. Funk came here on January 21, 1926 from his first pastorate in Oakland, Md. to become our eighth pastor. Although he served for slightly more than three years, he achieved some solid gains. Pastor Funk baptized 45 infants, officiated at 26 funerals, and 31 weddings, and received a total of 101 persons into the confirmed membership of the church. More and more interest and attention were shown to the Lutheran students of the University. Throughout the country, programs for students were being initiated. Certainly we are thankful to the pastors, like the one at Morgantown, who were showing an awareness of this expanding need. Pastor Funk relinquished his labors here in the spring of 1929 to become pastor at Newport, Kentucky.

The year 1929 will be remembered by many at St. Paul's for two reasons: the beginning of the longest pastorate in our history, and the beginning of the Great Depression. When the Rev. W. Roy Hashinger entered upon his duties at Morgantown June 1, 1929, it is doubtful that he or anyone else would have guessed that he would stay on the job for 27 years and 4 months.

A year or so after Pastor Hashinger arrived on the scene, the depression produced a terrible blight here as elsewhere. The congregation entered into what Mrs. Dorothy Stickel describes as the "Dark Ages", and that seems appropriate because a congregational debt of \$6,600 in a closed bank, a membership reduced to 60 active persons, and in one year an income of not more than \$2,600, made for a very dim future. The loyalty and faithfulness of

the active membership to the Lord and His church proved, in ten years, that victory in His work is possible. In 1938, the \$6,600 debt was reduced by the bank receiver to \$2,500. At a council meeting Fred Stickel proposed a working slogan that was to prove prophetic: "Debt free in '43." St. Paul's had in fact wiped out the debt by 1943. That same year the congregation began making benevolence payments regularly for the first time in a long, long while. Later they purchased a Wurlitzer electronic organ to replace the tired, old "Carnegie" pipe organ. A baptismal font was given to the church by Mrs. John Weimer (Mrs. Rhea Kammerer), and finally the black preaching robe was adopted for use at services.

In 1948, as financial conditions were looking brighter, Mrs. H. L. Shelhamer suggested that the congregation set up a building fund. St Paul's aimed at raising \$50,000 over a 10 year period. With a steady increase in membership, together with their generous support of the program, the goal was attained.

During this same pastorate, work with the students at the university received a shot in the arm. Student attendance increased greatly, a Lutheran Student Association was organized and vigorously promoted. Counseling with students, who had problems, became perhaps the most prominent feature of this ministry, while several Student-Faculty Dinners each year easily became the most popular attraction. In addition, Pastor Hashinger increasingly brought to the attention of synod the importance of the campus ministry at Morgantown, so that the churches of West Virginia by their contributions to the synod shared in underwriting the student program. It is difficult to appraise the values of such a program over the years, but many students were unquestionably assisted. At least it can be said that six young men answered to the call of the ministry. Edward McHale, Beryl Maurer, Donald Anderson and Charles Delaney have entered the ranks of Lutheran pastors. Two others answered the summons of their Lord and are serving in other demoninations. They are the Rev. Martin Abraham, Minister of Westminster Presbyterian Church, Paducah, Kentucky, and the Rev. Howard C. Shaffer, Jr., Minister of the Dutch Reformed Church, East Williston, New York. Still a seventh student, Elmer Burrall, who prepared himself in engineering, has been serving Lutheran Missions in India with his technical capacities. This fall he plans to enter Hamma Divinity School to prepare for the ministry.

In 1952, at a special meeting of the synod in Huntington, approval was granted to raise \$50,000 over a five year period for the building of a student center at Morgantown to house the activities of the Lutheran students. By the end of Pastor Hashinger's tenure here, almost all of the funds were in hand.

You may be interested in some of the statistics of the Hashinger pastorate. The congregation raised \$224,970 for general congregational purposes, and another \$22,571 for benevolences. Pastor Hashinger officiated at 228 baptisms and 556 marriages. Although he received 501 members into the church, there was then as now a large turn-over in the church's membership. The communicant membership stood at 165 when he resigned on October 1, 1956. At a farewell party, he was honored as Pastor Emeritus of St. Paul's Lutheran Church.

Although the early years of Pastor Hashinger's ministry at Morgantown were burdened by the depression, the members will not soon forget many rich experiences: the pastor's optimism, generosity and social passion; Mrs. Hashinger's cheerful disposition, her calm, conciliatory manner, and her bright soprano voice in the church choir; and Mrs. Mary George's authoritative but loving control over the choir and organ.

A NEW BEGINNING

On February 1, 1957 Pastor Rife arrived in Morgantown to become the tenth pastor at St. Paul's. Since the old parsonage had immediately before his coming been turned into a parish house and student center, he moved into temporary quarters on Demain Ave. with his family. While it was assumed by many that a new church with student center would eventually be built on the site of the old church, there was growing alarm that the site was unsuitable because parking around the area was becoming difficult, and the church lot was not very large. A sociological study of the city was made to determine the distribution of St. Paul's members around Morgantown and vicinity, and the population trends. It was decided that a new location for the church should be sought in the general area of Evansdale and Suncrest, not only for the above reasons but also because two additional campuses would be developed by the university for the medical sciences, and agricultural and engineering in those vicinities. William Wamsley, the owner then of our present two-acre lot on Baldwin St. at Patteson Drive sold it to the church for \$23,800.

The student program has expanded during these years. When the old parsonage was turned into a parish house and student center, the Student Ministry Committee had a tile floor laid on the first floor and secured furnishings from St. Paul's members. A short time later, after he visited Morgantown and was made aware of the possibilities of a sound student program, the Executive Secretary of the N. C. L.'s Division of College and University Work released several thousand dollars for re-furnishing the student center. Since that time both the synod and the division have given unstinting support to St. Paul's for the strengthening of campus work. Collaboration of the synod, division, and local congregation resulted in securing a seminarian for a year's internship at Morgantown, during which time he would reside in the student center, and minister almost exclusively to students. On May 2, 1960 Articles of Agreement for a Student Center Guiding Committee, drawn up carefully by Prof. W. O. Morris of the Law Faculty, were signed by representatives of the three above mentioned bodies. According to the agreement, the synod paid St. Paul's the sum of \$45,000 for the use of the complete facilities of old St. Paul's church and parish house for its ministry on the first campus. While the deed to the property is in the hands of the congregation the assets of the property are under the control of the Guiding Committee. During the summer of 1960 the second floor of the parish house was renovated and furnished to provide an apartment for the intern. Four interns thus far have been named to serve the students under the supervision of Pastor Rife. They are Jerry Robins, Yale Divinity School; Donald Moeser, Gettysburg Seminary; Donald Herdman, Chicago Seminary; and John Deisinger, Philadelphia Seminary.

On October 13, 1957, ground was broken for a new brick and frame parsonage with suitable ceremonies. However, it was not until December that the deed to the new property was signed by all necessary persons. G. W. Moore, with the assistance of Woodrow Moore, and several others built the parsonage under the supervision of H. L. Shelhamer, Lawrence Snyder, and W. B. Moore, who composed the Building Committee. The parsonage was completed at a cost of a little more than \$25,000. The pastor and his family moved into their new home on April 15, 1958. Many hours of voluntary labor went into its planning and building, and work on grounds. Notable contributions were made by W. B. Moore in painting the exterior, and Collins Veatch in seeding and caring for the lawn. Sherlie Fleming presented a power mower.

Other noteworthy or interesting happenings since Pastor Rife came to Morgantown include: the introduction of two Sunday morning services, the use of altar candles, the painting of the interior and exterior of the church, the former made possible as a gift of Mr. and Mrs. Thomas Taylor, Miss Agnes Hovee's gift of a new black preaching robe for the pastor, the appointment of acolytes, the use of the New Service Book and Hymnal, the revival of the old German Fastnacht Social on Shrove Tuesday, the integration of all women's activities into the United Lutheran Church Women largely under the leadership of Mrs. Paul Wiles, and the adoption of a new church constitution.

After the congregation ratified the Articles of Agreement concerning the students' use of the facilities at the old location, and had received the payment of \$45,000, St. Paul's pastor and people determined to press on toward the building of a new church. On October 13, 1960, Mr. Jack Satterfield, of Irwin, Pa., was retained by congregational action to draw up suitable plans for a church. In the spring of 1961 plans were adopted and a pro-

fessional fund-raising canvass was approved to raise the necessary funds to commence construction. By the end of May the canvass was completed, and pledges for more than \$40,000, to be raised over a three year period, obtained. A construction loan of \$100,000 was approved by First Federal Savings and Loan Association of Monesson, Pa., in September. On October 10, 1961 we entered into contract with William Garlick and Sons, of Connellsville, Pa., to construct the church. The total cost of the building with its furnishings promises to be about \$165,000. A service of Ground-Breaking was conducted on October 29. Construction languished during some severe winter months so that the Corner-Stone Laying was delayed until March 11, 1962. At this writing, the building should be ready for occupancy within a few weeks. On September 30 the Service of Dedication will be conducted by Pastor Rife, with Pastor-Emeritus Hashinger assisting, and the Rev. Donald D. Anderson, preaching the dedication sermon.

Over these past 65 years, St. Paul's has weathered many storms and faced up to its share of obstacles. But in advanced age it is not tired out, or seeking solace in its past. Rather it has recovered its second wind, and is ready to make a new beginning by the grace of God, and the faith of its people.

POSTSCRIPT

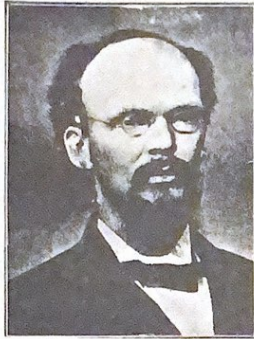
This historical sketch would be incomplete without a brief description of the new church-building. It is of modest size - seating 230 when all pews are in place - and brick construction with white frame trim. The graceful colonial styling is enhanced by a belfry and spire, and portico. On top the spire, there is a fish, the oldest of Christian symbols. It symbolizes the calling of the first 4 disciples to become "fishers of men." Later the fish was used both to hide and reveal the Christian's identity in a world hostile to him. Whenever a Christian met a stranger, he would draw an arc on the ground with his staff. If the stranger was a Christian, he too would draw an arc to complete the sign of the fish. The word for fish in Greek (ICTHUS) is formed by using the initial letter of the Greek words, "Jesus Christ, Son of God, Savior."

The colonial styling is well carried out inside the church, with the tile in the narthex suggesting the old flag-stone floors, the choir placed in the rear balcony, colored plaster and white trim, windows with small panes of seedy-antique glass, and reredos with scroll and urn at the top, the wine-glass pulpit with canopy (a reproduction of the pulpit in Augustus Church, Trappe, Pa. - the oldest German Lutheran Church in America) and a matching baptismal font, the exposed wood floor of the chancel, Windsor chancel chairs, Williamsburg candlesticks, and a 17th Century refectory table to be used as a free-standing altar. The pulpit, table, font, and chancel chairs are cherry with antique finish.

Since red is the liturgical color of the church, the Pulpit Bible, Altar Service Book, Dossal (curtain), the carpeting in the nave, hymnals, and guest book on the lectern in the narthex, and the pads of the offering plates bear this appropriate color.

Excepting for the Sacramental Vessels and the pulpit paraments, the only Cross in the building is the Altar Cross. This was done purposely. The handcarved wooden cross with gold leaf suggests the redeeming, sacrificial love of God revealed by Our Savior. It should not furnish the church with a merely decorative motif. The Sacramental Vessels are handblown leaded cut crystal made in Morgantown, and are representative of the craftsmanship of the local glass industry that brought the Lutheran church here just before the turn of the century.

What is here written is an accounting of some of the historical facts. Some were easily discovered, others were not. It is a good thing for a congregation to have some grasp of its history. But the life of the church is not adequately told when it is only a matter of calling ministers, raising funds, buying hymnals, and building a church. Can we ever really tell what goes on in the interior of a church? We can only pray, and strive to fulfill the prayer, "Thy will be done on earth, as it is in heaven."



The Rev. William O. Wilson, Missioner

Born Chester Co., Pa., May 2, 1837; educated at the Academia in Juniata, Pa.; Studied theology under its principal Dr. Thompson. Since he could not accept pre-destination, he transferred from Presbyterian to Lutheran Church. He was licensed by Central Penna. Synod. He founded missions in Millerstown and Cheat Haven, Pa. He also served at Bismarck, N. D., and at Bethel (Washington Co.), Jacob's and St. John's, (Fayette Co) in Pennsylvania. While he served at St. John's, he attempted to start a mission at Morgantown. Later, while living at Cheat Haven, he tried again and was successful. In 1882, was awarded a D.D. Degree. He retired in 1904, and died 1913.

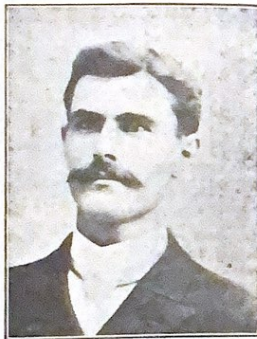
The Rev. Jacob L. Smith, Organizer

Born at Middletown Valley, Md., March 3, 1837. Education: A.B., Gettysburg College, 1863; Gettysburg Seminary, 1864; Phila. Seminary, 1865; D.D., North Carolina College, 1894. Served churches in Erie, Ligonier, and Pittsburgh, Pa., Vandalia, Ill., and Alliance, O. Sec. of Ohio Synod, Board of Directors, Phila. Seminary. Active in home missions, and contributed to religious and secular press. Died 1913.



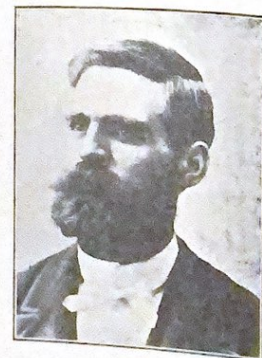
The Rev. Ira. M. Wallace, First Pastor

Born near Williamsburg, Pa., January 1, 1866. Education: Thiel College, 1894; Phila. Seminary, 1897; graduate work, West Virginia University; later received Ph.D. degree. Served St. John's, Morris Crossroads, Pa. for a time while at Morgantown. Other pastorates were Trinity, Verona and St. Paul's, New Kensington, Pa.; St. James, Youngstown, O.; Epiphany, Pittsburgh; Christ, Mozart Park, Wheeling, W. Va., and First, Jersey Shore, Pa. He was correspondent for The Lutheran, and contributed to other Lutheran periodicals. It is interesting to note that he was a cousin to Gen. Lew Wallace, author of Ben Hur. In 1897 he married Alice Schaeffer of Brick Church, Pa. who is currently a guest at the Zeliennople Home. Dr. Wallace retired in 1941, and died two years later.



The Rev. James A. Boord, Second Pastor

Born 1860 near Sardis, O. Attended schools of Sardis and Jumonville Orphan Home School near Uniontown, Pa. Graduate Thiel College, 1888. Attended Phila. Seminary and Chicago Seminary. D.D. from People's University, Atlanta, Ga. Ordained by Indiana Synod, 1890. Pastorates: Colborn, Ind., Jacobs, Fayette Co., Pa., Donegal, Pa., Bridgewater, Nova Scotia, Shenandoah, Va., St. Paul, Morgantown, W. Va., Smithton, Pa., Knox-Salem, Lamartine, Pa., Red Bank, Pa., Villa Heights, Pa., Bluff City, Tenn., Orkney Springs, Va., and Sinking Valley, Pa. Married, and had 6 children. Pastor Boord was zealous for the enterprise of home missions and established a scholarship at Chicago Seminary for students so interested. He died in 1939.





The Rev. John A. Yount, Third Pastor

Born in 1881 at Bridgewater, Nova Scotia. Education: A.B. Roanoke College, 1901; Phila. Seminary, 1904, A.M. West Virginia University, 1910; later earned S.T.D. degree. Ordained by Pittsburgh Synod, 1904. Pastorates: Homestead, Pa., St. Paul, Morgantown, W. Va., Meyersdale, Pa., Chalk Hill, Pa., St. John's, Pittsburgh. Entered Reformed Church, 1928. Served Calvary, Turtle Creek, Pa., and Chaplain at Pittsburgh City-Home Hospital. Married Mary Steele. Pastor Yount comes from a distinguished family of clergymen. One of his ancestors was the pioneer Lutheran pastor, Anthony Jacob Henkel. Has lived in retirement at Pittsburgh since 1950.

The Rev. William E. Brinkman, Fourth Pastor

Born August 6, 1877 at Racine, Wis. Educated at Crete, Neb. and Chicago, Ill. He served at First, Warren, Pa. before coming to Morgantown in 1911. After leaving here he was pastor at Holy Trinity, Seattle, Wash. and St. James, Portland, Ore. President of Pacific Synod, 1922-26; Member of Lutheran and General Ministerial Association of Portland, Died April 6 (Easter Day), 1947.



The Rev. Willaim H. Berry, Fifth Pastor

Born December 29, 1867 near Staunton, Va. Educated at Roanoke College and Gettysburg Seminary. Ordained 1891. Before coming to Morgantown he served parishes at Bruceeton, Mills W. Va., Surprise, Neb., Massillion, O., and Aurora, W. Va. After 6 years at St. Paul's he, served briefly as chaplain in U. S. A., and pastor at Glenside, Pa. for 24 years. Died July 1945 and was buried at Terra Alta, W. Va.



The Rev. Henry H. Bagger, Sixth Pastor .

Born at Brooklyn, N. Y. about 1892. Graduated from Muhlenburg College with A.B., Philadelphia Seminary with B.D., and University of Penna. with M.A. He received a D.D., Gettysburg College, and an L.L.D., Muhlenburg College. Ordained 1919. After serving his first parish at Morgantown, he was pastor at Butler, Pa., President of the Pittsburgh Synod, Pastor of Holy Trinity, Lancaster, Pa., and President of Philadelphia Seminary. Served also on Executive Board, U. L. C. A., National Lutheran Council, Commission on Relations to American Lutheran Church Bodies, Court of Adjudication, U. L. C. A., and as delegate to Lutheran World Federation Assembly at Hanover, Germany.





The Rev. Will F. Bare, Seventh Pastor

Born March 2, 1870 in York County, Pa. Educated at York County Academy, Gettysburg College, and Gettysburg Seminary. During his seminary days, he was instrumental in establishing Messiah Church, East York, Pa. After he was ordained in 1896, he was pastor at Steelton, Dallastown, and York, Pa. He served as Eastern Field Secretary of the Lutheran Laymen's Movement, and then was pastor at Sparrow's Point, Md. From there he was called to Morgantown. He left here to serve as pastor at St. Matthew's, Lebanon, Pa. He lived in retirement from 1939 until his death in 1955. He was married, and had 2 children, one of whom is the wife of Dr. Luther Gotwald, Secretary of the Board of Foreign Missions, U. L. C. A., and more recently Exec. Secretary, Div. of Foreign Missions of the National Council of Churches.

The Rev. David M. Funk, Eighth Pastor

Born April 5, 1893. Educated at Grove City College, Gettysburg College, and Gettysburg Seminary. Ordained 1922. Before coming to Morgantown, he served as Chaplain in U. S. A., and pastor at Oakland, Md. When he resigned here, he went on to pastorates at Newport, Ky.; Muscastine, Ia.; Manly, Ia.; and Sedalia, Mo. He also was Secretary and President of the Kentucky-Tennessee Synod, President of the Eastern Conference, Iowa Synod, and Secretary of the Iowa Synod. Since 1958, he has lived in retirement at Fairfield, Ia. but has been in demand as a supply pastor. He is married and has 2 children.



The Rev. W. Roy Hashinger, Ninth Pastor

Born at Williamson, Pa., May 12, 1889. Educated at Gettysburg College and Gettysburg Seminary. Ordained 1918. He was pastor at Clarksburg, W. Va., and was later employed by Clarksburg Trust Co., and West Virginia University Extension Service. He was pastor at St. Paul's from 1929 to 1956, when he was retired, and honored as pastor-emeritus. He was awarded a D.D. by Gettysburg College in 1952. He was a member of various boards and president of the West Virginia Synod. He served the community through the Board of Family Service, Municipal Recreation Commission, and the Kiwanis Club. He was married to Urilla Fosnocht, and has 4 children.



The Rev. Richard C. Rife, Tenth Pastor

Born at Harrisburg, Pa., September 7, 1916. Educated at Gettysburg College (A.B.), Gettysburg Seminary (B.D. and S.T.L.), and additional graduate studies at Temple University. He served pastorates at St. Clairsville and St. Thomas, Pa., and at Baltimore, Md. He was Secretary of the American-United Lutheran Ministerium, Baltimore, initiated the Ministry to Migrants in Franklin Co., Pa., member of the School Board, St. Thomas Township, Pa., and a member of the Christian Education and Liaison Committees of the West Virginia Synod, President of the Morgantown Ministerial Association. He is married to the former Doris Keller of Philadelphia, and has 3 children.



SONS OF THE LUTHERAN MINISTRY



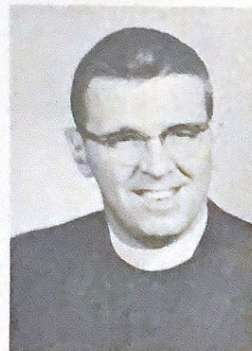
The Rev. W. Edward McHale was born and reared in Morgantown. Education: Morgantown public schools; grad. West Virginia University 1932; grad. studies W.V.U., 1933; Lutheran Theological Seminary at Gettysburg, 1936. Pastorates: First Church, Annville, Pa. and historic Hill Church, Lebanon Co., Pa. 1936-1942; St. John's Steelton, Pa., 1942-1953; Muhlenberg Memorial, Philadelphia, Pa., 1953-1962; St. John's, Scranton, Pa., 1962-. Other activities: Examining Committee of Penna. Ministerium, Synodical L.W.A. Committee, and Chairman of sub-committee on L.W.R., Lutheran Social Mission Society of Phila., Pres. of Lutheran Pastors' Association of Phila. Pastor McHale is married, has 3 children, and resides at 423 Jefferson Ave., Scranton, 10, Pa.

The Rev. Beryl B. Maurer was born March 5, 1920 at Morgantown. Education: Morgantown public schools; B.S. West Virginia University; 1941; B.D. Lutheran Theological Seminary at Gettysburg, 1949; M.S. University of Tennessee, 1953; Ph.D. Penn State, 1959. Pastorates: St. Johannes, St. Clara, W. Va., 1947-1952; and supplied churches in Tennessee and Pennsylvania. Other positions: Sec., W. Va. Synod, Director of W. Va. Synod Youth Camp., Exec. Committee, Board of Directors of Gettysburg Seminary. Research ass't and instructor, Univ. of Tenn.; Grad. ass't., Penn State; Director of Research and Development, Central Penna. Synod, 1957-1962. He has written articles in rural sociology for various publications. Residence: Box 375, Dillsburg, Pa.

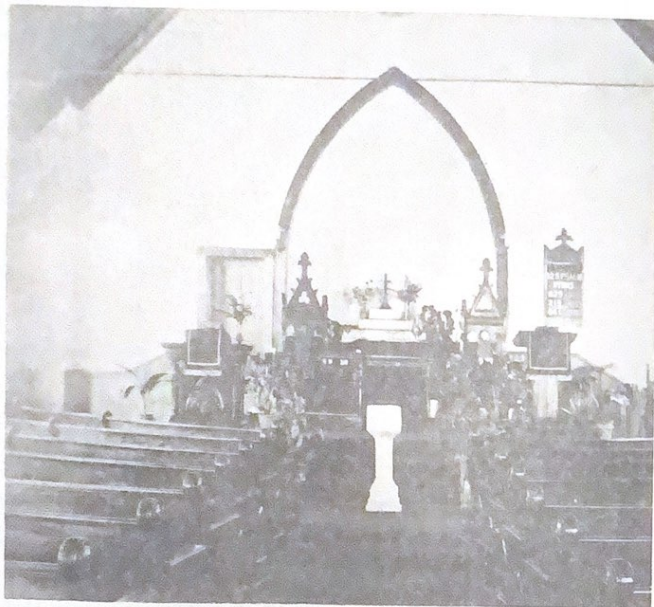


The Rev. Donald D. Anderson was born December 16, 1922 at Morgantown. Education: A.B. West Virginia University, 1949; B.D. Lutheran Theological Seminary at Gettysburg, 1952. Pastorate: Trinity, Keyser, W. Va., 1952-. Other positions: Armed forces, World War II; Pres., W. Va. Conference; Sec., W. Va. Synod; Pres. W. Va. Synod; Home Missions, Executive, and other committees of synod. Pastor Anderson is married, has 2 children and lives at 76 N. Davis St., Keyser, W. Va.

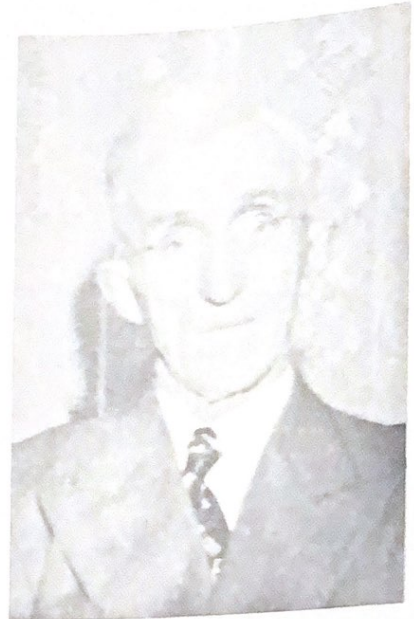
The Rev. Charles L. Delaney was born at Clarksburg, W. Va., August 1, 1925. Education: public schools of Clarksburg and Morgantown; B.S. West Virginia University, 1950; graduate studies, W. Va. U., 1951; B.D. Lutheran Theological Seminary at Gettysburg, 1954. Pastorates: Assistant, Christ, York, Pa., 1954-1956; Hellam, Pa. Parish, 1956-1959; St. Luke, Beckley, W. Va., 1959-. Pastor Delaney is married, has 2 children, and lives at 317 Crescent Rd., Beckley, W. Va.



PHOTOGRAPHS



Easter Day - many years ago!



*J. W. Moore, who is
our oldest former
member of council*



*Mrs. Noah Yarger
& Mrs. Florence Fleming
— our oldest members
Received Sept. 1906*



Front St. in 1910

PHOTOGRAPHS



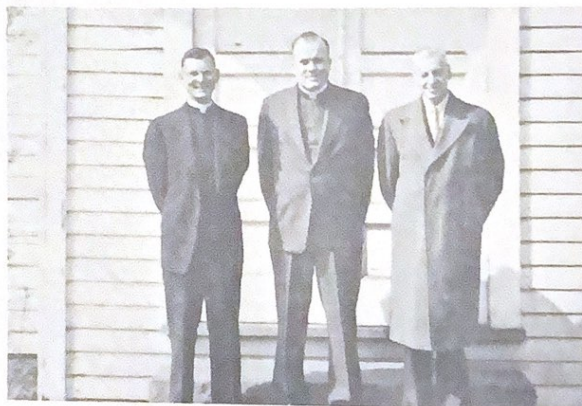
H Picnic - 1910
Pastor Berry at extreme right. The little boy
beside him is C. P. Bungard.



Mrs. Mary George
Faithful organist
for over 30 years.



"Glad to have you with us."



Pres. Weirick, assisted by pastor-emeritus,
installed the new pastor - 1957



Food and Fellowship



Can too many cooks
spoil the broth?

PHOTOGRAPHS



Confirmation - 1951



*last class in the old church
1962*

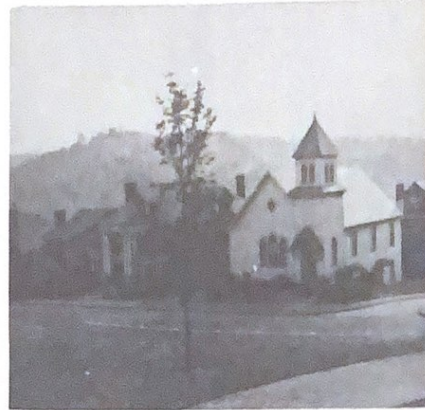
*The class in 1960. It was
instructed by the 1st intern,
Mr. Jerry Robbins.*



PHOTOGRAPHS



Confirmation - 1949



This one caught the old parsonage. What, no traffic?

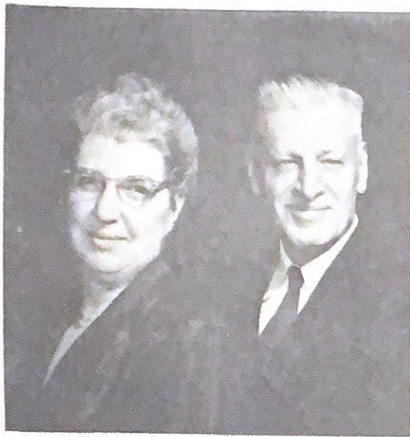


Almost forgot a picture of Johannes Stauch, venerable pioneer pastor, who labored here from 1788 to 1806. He went into Ohio and was the 1st President of Ohio Synod.

This was Palm Sunday 1961



PHOTOGRAPHS



Dr. & Mrs. Washinger



The Parsonage Family



*← New Parsonage
Completed in April 1958*



*Church Council
for 1962*

*Building
Committee
minus
Keyke*



PHOTOGRAPHS



Under Construction - April 1962

A week before we moved in

Laying the Corner-stone - Sun., March 11, 1962

