

TRINITY LUTHERAN CHURCH
Historical Notes
Pastors 15-20, 1885-1918

15. EDWIN S. HOFFMAN (1885-1886)

From February 1884 to June 1885 the church was without a pastor. In late March 1885, Edwin S. Hoffman was invited to come from Wittenberg Seminary, in Springfield, Ohio, when he was completing his seminary course. He preached in Mt. Morris, and on April 12 he was unanimously called (54 votes). But first his salary had to be subscribed or pledged, and that took about a month. The formal offer was made to him by letter after May 11 - he would be paid \$600/year plus whatever more could be raised, and he was to be paid quarterly and in advance. His call was for one year. His letter of acceptance was read to the Council on June 4:

Springfield, O., May 14, 1885

To the Church Council of the Evangelical Lutheran Church
of Mt. Morris, Ill.

Brethren,

I hereby accept the Call tendered me by you to become your pastor at the salary named - six hundred dollars and as much more as you can raise for the year, to be paid quarterly in advance. I will begin my labors with you on the first Sunday in June (7th). Hoping and praying that God will bless our united labors to the upbuilding of his kingdom, I am

Edwin S. Hoffman

It was apparently a hard year. Pastor Hoffman resigned on 25 September 1886 (second parish register says Sept. 26), to be effective on October 12. The congregation seemed to him unable to support a pastor, and he recommended it either merge or disband. During the year overtures were made to merge with Oregon; in August 1886 Brothers Swingley and Tice were asked to go to Oregon to consult with them regarding connecting with Mt. Morris. And for the next four years Mt. Morris was served by the pastor of the Oregon church, Pastor Leander Ford. From 1886-1889 he served as supply preacher, at first receiving \$5 per sermon, later (beginning November 1887) receiving \$150/yr., for preaching every other Sunday afternoon at 2:30 and at night when he could and for providing communion quarterly. From 1889-1890 he served as half-time pastor.

Pastor Hoffman, in recapping the history of the congregation in the second parish register, says this of his resignation:

"The writer cannot give a better statement of the condition of affairs in the congregation during his pastorate than to here transcribe a copy of his resignation, which read as follows, `Inasmuch as the Ev. Lutheran Church of Mt. Morris has for the past several years been growing weaker financially, because of its many losses by removals, until now the financial burden is beyond its ability to carry; and `Inasmuch as these losses are yet continuing and no outlook for the town or church (is evident) whereby she can retrieve her heavy losses & sustain herself, `Therefore, believing that the church has reached a crisis in her history when the serious problem for solution is that of preservation, which, in the pastor's judgment, can only be solved by adopting such a permanent policy of management whereby the gross expenses of the church will come

within its assured income, and if to effect this it becomes necessary to unite with another congregation, then by all means let that be done. For not until such policy is inaugurated by which the expenditures will not exceed the income of the church, as they have throughout this present pastorate, will the congregation have any assurance of permanence. Believing that my resignation is necessary before such economical policy can be inaugurated, I therefore resign as pastor of this congregation to take effect Oct. 12th 1886. That God will bless this action to the good of this people and to that of his servant is my prayer."

During Hoffman's pastorate, there were 10 infant baptisms, 3 adult baptisms, 4 confirmations, 7 additions from Lutheran churches, 1 resoration, 3 losses by death, 7 losses by letter of removal, 12 Sunday School teachers, 75 scholars/students, 30 catechumens...and 80 communicants. Benevolences of \$201.70 were paid out, some to a college in India and some to a hospital in India. Holy communion was celebrated twice (January and April) in 1884, three times in 1885 (August, October, December), and twice in 1886 (April/Easter and August). The number of communicant members listed for 1880-1886 is 126. No further communions are recorded until 1894.

On 25 June 1885 the Council decided to meet monthly on the first Tuesday evening. In March 1884 Dr. D. Newcomer was elected elder for two years (also secretary), and J. E. McCoy and Jacob G. Miller were elected deacons for two years. They served with Lookabaugh, Canode, and Tice. In July 1885 A.E. Canode was elected elder, and F.N. Tice and O.H. Swingley were elected deacons (Swingley was also treasurer). They served with McCoy, Newcomer, and Miller. In July 1886, Canode was elected secretary, S.A. Stech and Upton Miller were nominated for elder, and Ankeny, Benj. Mumma, and Rowe were nominated for deacons. In November 1887, Ankeny and Wm. H. Miller were elected deacons, Canode was held over as an elder because Newcomer refused to serve, Samuel Row(e) was elected president (Canode served as secretary), and Lookabaugh also served on Council. \[First names are included in this narrative when they are recorded or obvious, but sometimes only last names are recorded.\]

In September 1885, Father Stroh was elected delegate to the Synod Convention at Freeport; he had also been delegate to the Synod at Mt. Carroll in 1884. In May 1886, a motion expressed hearty appreciation and thanks for the efficient services of a tenor in the choir (his name is indecipherable); the close of the college year brought the end of his service to the congregation. In August 1886 a plan for the management of finances was adopted; what the plan was is not stated. In September 1884, Millie McGrew was given a card of dismissal so that she could join with a congregation in Eureka, Kansas (which is where Lentz went).

16. LEANDER FORD (1886/1889-1897)

Pastor Ford served as supply preacher in Mt. Morris from 1886-1889 while he served as pastor of the Lutheran Church in Oregon. He preached here every other Sunday at 2:30 PM and at night when he was able and provided communion quarterly at a salary of \$150/yr. In 1889 he became half-time pastor here. The congregation had decided (21 November 1889) to call H. Max Lentz to preach on alternate Sundays for one year for \$300 and use of the parsonage, but that call was reconsidered and recalled one week later after negotiations with Ford and the Oregon church. (Earlier that year

three pastors had solicited the pastorate - H. Max Lentz, John H. Link, and J.M. Hantz - but action was deferred repeatedly until enough money could be subscribed to hire a pastor.) On 28 November 1889, Ford was called half-time to preach on alternate Sundays, morning and evening, for one year for \$300 and use of the parsonage (beginning date = 1 November 1889). The next June he was granted a four-week vacation. On 1 December 1890, Ford was called full-time (beginning date = 1 November 1890) for \$600/year and free use of the parsonage. Thus began one of the longest pastorates to date. Like Lipe, Ford seems to have been a "savior" of the church.

The minutes do not note that a new parsonage was built on the lot next to the church in 1890 (picture is found in Diamond Jubilee booklet). The lot was given to the church (the deed, no. 101859, is dated 27 November 1889) by Sarah Maria Newcomer (nee Hitt) and Charles Newcomer her husband "for and in consideration of one dollar." The cost of the parsonage was \$1,200; much of the labor and material was donated. Also in 1890, the church was reshingled, painted, and given a new furnace. Another painting of the church, at a cost of \$175, was completed in 1894.

Also with no reference in the minutes, on 4 March 1891 the Young People's Society of Christian Endeavor was organized. It seems to have lasted about a decade. From later records it appears the Society's objective was "to promote an earnest Christian life among its members, to increase the mutual acquaintance, and to make them more useful in the service of God." Members were young persons as well as older persons who could be looked to for "financial and moral support." The Executive Committee consisted of the Pastor, the Society's officers, and chairmen of various committees. A Lookout Committee sought to bring in new members and introduce them to the work and to the other members. A Prayer Meeting Committee planned weekly prayer meetings, which included discussion of such topics as what we owe our country, the conquest of temptation, seeing God in nature, the happiness of heaven, a good education, some blessings often forgotten, our failures and successes, and our little worries and how to get rid of them. And a Social Committee planned occasional socials "for which any appropriate entertainment, of which the church approves, may be provided." Members were expected to be present and take some part, however slight, at the weekly evening prayer meetings unless they had an excuse which "could conscientiously be given to the Master Jesus Christ." The last meeting of the month was a consecration or experiencing meeting. Here each member was to "speak concerning his progress in the Christian life or renew his vows of consecration"... perhaps "expressing his or her feelings by an appropriate verse of Scripture or other quotations." Three unexcused absences from this special monthly meeting got one stricken from the list of members. The younger children of the church belonged to a Junior Society. When they were 14, they were transferred to the older Society.

In 1896 the Willing Workers Class, the oldest organized Bible Class in Ogle County, was organized.

Ford's call was renewed annually until he resigned in 1897. In 1891, he began to receive \$700/year.

On 28 September 1894, the weekly envelope system was adopted again (cf. 29 March 1873 and 8 August 1880). A special meeting on October 26 introduced the system, which was to begin on November 1. The system was to raise all local church expenses, including the pastor's salary.

Members were encouraged to subscribe/pledge and to pay weekly, monthly, or quarterly. For several years mention is made of continuing the system, which seemed to serve the congregation well. No sign of difficulty in meeting expenses appears until 1897. Penny collections are noted beginning 19 May 1890. Holy communion is recorded four times per year (1894-97), usually January, April, July, and September/October.

There was trouble in the choir in these years, and it may have led to Ford's resignation. In December 1892, a special resolution said that to promote and increase the efficiency of the church choir (and to increase, not reduce, the number of choir members) a choir member should be elected chorister (director), election to be by the Council. Brother E. Winders was first appointed...to drill the choir and keep peace and harmony in the choir, and choir members were to attend regular choir practices when possible. (In 1894 Winders became principal of the Public School, and in 1897 he died at the age of 36. A photograph from ca. 1890 in Mt. Morris Past and Present shows him playing trombone in Gregor Thompson's Orchestra. He was the son of one of the earliest settlers in Mt. Morris, Ann Elizabeth \[Knodle\] Winders.) On 1 January 1897 Brother Moats, the chorister at the time, (first appears as elected to Council in January 1894, delegate to Synod in 1895) tendered his resignation, but Council moved to have him and the choir continue their service to the church. On March 26 of the same year, more trouble is noted, this time between church and choir and between pastor and choir. This time Council asked "that Bro. Ford wait upon Bro. Moats and see if they could not come to some understanding..." but also that the Pastor now take full charge of the singing. Four months later Ford surprised the church completely and resigned, though no link to the choir problem is recorded. He resigned on August 22, and at a congregational meeting one week later the resignation was unanimously rejected by a rising vote on an elaborate resolution proposed by Frank Canode:

"Whereas the Rev. L. Ford has been serving as Pastor of the Evangelical Lutheran Church of Mt. Morris for the past eleven years, during which period the church has prospered beyond precedent, and whereas he has always acted his part faithfully and well in strengthening and the upbuilding of the church proper in the Sunday School, in the prayer meeting, in the young folks meeting, in the childrens meeting, and in visiting the sick, and whereas this church has been recently tendered his resignation, which the members of the church and congregation have a right to accept or reject, and whereas such resignation was a complete surprise, was heard with profound regrets, and if accepted the church would suffer an irreparable loss, therefore be it resolved that we deem it inexpedient to accept the aforesaid resignation."

At this same meeting an attempt was made to raise/collect Ford's back salary on the spot. Then it is noted, though no connection is made, that some members (unnamed) tendered their resignations and they were accepted. Financial difficulties continue. The attempt to keep Ford was unsuccessful. The next month Council invited Lipe to visit and preach on October 10 (Ford was to announce it from the pulpit on Sunday), and on October 24, 1897, Lipe (from Sharon, WI) was unanimously elected to serve as pastor, beginning 1 November 1897. Lipe was one of five to apply for the position; the others were E.C. Rees (Silver Lake, IN), Geo. E. Bollingen (Sharon, WI), Robt. Atkin (spelling ?; Uniondale, IN), and M.L. Tate (Minersville \[?\], PA). Lipe's salary was to be \$700/year plus the parsonage.

Council meetings during these years were held at the Parsonage or in the

church parlor, audience room, or basement, usually on the second Monday evening of each alternate month (as moved in March 1890). (On 31 March 1893, Council decided to meet quarterly, on the Friday evening preceding communion.) In 1889, the Council consisted of Samuel Lookabaugh, N.A. (Nathaniel Albertus) Ankney, A.E. Canode (also delegate to Synod), Samuel Row(e), W.H. Miller (secretary throughout this period), and F.N. Tice. In 1890, John E. McCoy was elected deacon for one year. In 1891 two women became members (deacons) of the Council for the first time: Sister Mary (Mrs. Dr.) Newcomer (Mary Shelly Funk), who served as treasurer for most of these years, and Sister Nellie (Mrs. Arthur) Baker. In 1892, Sister Almira (Mrs. George nee Clingan) Sprecher became the third woman-member of Council (she resigned February 1897), and during much of this time there were three. Sister Sarah Strock is listed in 1895 as a Council member. Newcomer became treasurer when discrepancies were noted in Treasurer Row's books in March 1891, a committee was appointed to investigate, and Row resigned from the Council. The investigating committee was dismissed six months later with no report noted. The Council also adopted "Rules of Order" in 1891 and invited Synod to meet in Mt. Morris the following year (but it didn't happen). On 30 June 1893 Levi Bean was removed from membership for "conduct unbecoming a church member." In January 1897 new names appear on the Council: S.P. Mumma, J.G. Miller, Harry Knodle, Gimple, Mrs. Harry Thomas, and Sister Jennie Betebenner.

In 1896 Lookabaugh resigned as sexton.

Many new members are listed in these years:

- + 5/1890 - Bro. John H. Hanstine, who in that year served as delegate to Synod and the next year was elected to Council
- + 9/1890 - Mrs. Catharine A. Beard, Mrs. G.M. Hunt
- + 10/1/91 - Mrs. Sarah Strock (?), Mrs. Harry Zellers
- + 6/30/93 - Fred Frederickson
- + 3/23/1894 - Mrs. Peter Knodle, Mrs. Della Poole, Chas. H. Unger, Mrs. Margaret Granger, Marie Granger, Cicily Granger, Grace Granger, Irma (?) Granger, Maude Zellers, Kittie Powell, Anna Gimple, Susie Baker, Henry C. Bearman, Susy Bearman, Mrs. Samuel Mumma, Kate Miller
- + 6/29/94 - S.P. Mumma, Maude Knodle, Eva Lutz, Mrs. Clifford, Mrs. C.T. Coggins
- + 4/12/1895 - Chas. McCoy, Sol Avey
- + 1/3/1896 - Mrs. Kate Beard, David Beard, Mrs. Anna Beard, Mrs. E.J. Allen
- + 4/3/96 - Wm. Rine makes application for a church letter - granted - ??
- + 10/2/96 - Bindri (?), Amy, Leslie, & Verna Rees
- + 4/15/97 - Mr. & Mrs. B.F. Royer, Lulu Kable, Harry Kable, Harvey Kable, Robt. Buser, Elmer Baker, Ida Wallace, Nellie Thomas, Jennie Baker, Perlle Reese, Roy Beard, Ivy Beard, Vera Canode, Edith Miller, Florence Miller, Minnie Newcomer
- + 7/2/97 - Grace Watts

Mrs. Wm. Myers and Barbara Withers were dropped from membership in July 1891 because they united with Disciples Church. Letters of dismissal to Brothers Benton Canode and T. Dickoff were given on 6/27/1892. On 1/5/1894 the name of Gregor Thompson was removed at his request. In October 1895 church register revisions are noted, and several members (unnamed) were suspended indefinitely. On 2/7/1896, Mr. & Mrs. A.H. Knodle requested letters of dismissal to unite with the Lutheran Church in Oregon, and Mrs. Maude Dickey did the same to go to Iowa. On 9/24/1897, Sr. Strunck (?) and daughter Mildred were granted dismissal.

Ushers appointed by Council during this period include Freddie Baker, Frank Baker, Virgil Trine, Gimple, Harry Knodle, Sol Avey.

In February 1893, the Brethren Church opened an Old Folks' Home on South Wesley. It continued for 70 years until it was replaced in 1963 by a new facility called Pinecrest Manor. The new facility had room for 122, replacing the old facility which had room for only 25 and was razed in 1975.

17. LUTHER L. LIPE (1897-1903)

Eighteen (18) years after he resigned as pastor in Mt. Morris (for eight years) to go to Dixon and then to Lincoln, NE, Pastor Lipe returned to Mt. Morris from Sharon, WI, for a second term, of six years, as pastor. He was again popular, and the congregation seems to have had good years under his leadership. He began this second term on 1 November 1897 (first sermon = November 7) at a salary of \$700 plus use of the parsonage. (His salary seems to have stayed at this throughout his term.) At first his call was renewed annually (usually unanimously), only once (1898) somewhat threatened by the congregation's slowness to meet its debt. In October 1900 comes the first reference to "installing" him as pastor, and in 1901 (September) the Council recommended that Lipe be extended "a regular call" and installed. The following month the congregation unanimously agreed, and on a Thursday evening in November (14 November 1901), no doubt in place of or following prayer meeting, Lipe was installed in a service conducted by pastors from Forreston (Hartman), Oregon (Frank), and Polo (Hollgieve?). When in 1903 he presented his resignation to the Council and the congregation, to take effect on October 31, it was not accepted. The congregation voted (on 4 October 1903) 21-55 against accepting it. A week later he read a paper listing reasons why he should resign (the reasons are not indicated in the minutes), and again a motion to accept the resignation did not carry. Nevertheless, he left on October 31 or soon thereafter. On December 8, the Council received a communication from Pastor F.S. Delo, of Orangeville, presumably indicating interest in coming to Mt. Morris, and Council extended a call to him.

Lipe had been pastor in 1878 when the second church was dedicated on the lot donated by Robert Hitt. He was pastor again when, in 1899 and 1900, repairs and improvements were made. On 23 April 1899 Council authorized \$600-worth of repairs by the trustees on the 20-year-old church that was "no longer in that condition which should characterize a house of worship." The following repairs and improvements are indicated: fresco decoration of walls and ceilings, cushioning pews as originally designed, carpeting the auditorium floor, repairing and screening all windows, renovating and painting the inside of the pew backs, and placing rubber treads on the stairs. When money for these projects was solicited, \$912.75 was raised and only \$671.78 paid out (as reported on 8/19/1890). The carpet selection committee was four women, and the pew cushions are noted as regular style in velour.

The following June (6/21/1900) repairs and improvements in the church basement were authorized: carpet the floor, put stained glass paper on windows, purchase folding chairs, painting, papering, and make ceiling repairs around the furnace. The estimated cost was \$150-200. Mrs. Lipe

was authorized to solicit and receive the funds. Again ladies were asked to select carpet and paper for the basement, and Mrs. Lipe was authorized to call them together. Pastor Lipe was authorized to order stained paper from Price of Philadelphia, and Secretary-Treasurer W. H. Miller to order seven dozen folding chairs for the basement. Elder Canode and Deacon Price served as the repairs committee. When this work was reported on at the next annual meeting, \$216.50 had been received for it and \$186.79 spent on it. The congregation seems to have done a good job of meeting its expenses during these years. In 1902 it was decided that the folding chairs were not to be loaned out.

The envelope system was continued during these years...to pay both salary and church expenses. In April 1902 it was decided to send quarterly financial statements to the members. When money for improvements was to be raised, the congregation was divided in thirds: south and west of town, east and north of town, and in town. No holy communions are recorded during this period, but they were probably held quarterly. In 1900 an individual (glasses) communion set with five trays was purchased for \$26.60 (a collection of \$28 was received to pay for it). The first song/service book reference appears in 1900 (10/1/1900) when five dozen Gospel Hymns No. 6 were ordered for the C.E. Society (Christian Endeavor) and the church services - they were in place before 11/30/1900. In 1898 the Council discussed the music committee and the organist and deemed it expedient that the organist voluntarily resign rather than being asked to. Mrs. J.B. Canode resigned three days later and was thanked for her faithful and gratuitous services. In 1901 (September) and again in 1903 (January) there was talk of reorganizing the choir. An organist was secured in September 1901 to be paid \$5/quarter. In 1898, Mr. S.P. Mumma was appointed head usher and asked to secure what assistance he needed.

One Council member is notable during this time: W.H. Miller is the secretary throughout this period (beginning February 1888 and still in May 1905, when this register ends), and during most of it he serves also as treasurer, apparently succeeding Sister (Mary) Dr. Newcomer. In 1897 Miller is joined by A.E. Canode, Knodle, Sr. Newcomer, Sr. Thomas, and Sr. Mrs. Betebenner. In 1903 Miller and Canode continue to serve as elders. But the deacons are S.P. Mumma, Fred L. Watts, C.E. Price, and J.H. Swingley. Others who served as deacons in these years are B.S. Royer and W.H. Jackson. A.E. Canode was a frequent delegate to Synod.

Annual Meetings of the congregation began to be so designated during this time (beginning 3/13/1898). They consisted primarily of reports and election of Council members (elders and deacons, usually one elder and two deacons annually, serving two-year terms). In 1898 reports were given by the Treasurer, the Sabbath School, the Ladies' Aid Society, and YPSCE (Young Peoples' Society of Christian Endeavor).

New members are noted:

+ 4/10/1898 - Mrs. L.L. Lipe, Olive Lipe, J.H. Swingley, Mrs. J.H. Swingley, David Rine, Mrs. David Rine, Olive E. Stahlhut, and by baptism W.H. Jackson, Mrs. W.H. Jackson, C.E. Price, and Catharine Thomas.
+ 10/2/1898 - William Wolf (baptism)
+ 4/1/1899 - Mrs. Grace Swingley Weller, Martha E. Swingley, Mary Niman, Mrs. Charles Weller, and by baptism Harry Longman, Mrs. Eliza Rice, Mary A. Watts, Martha A. Watts, and Edith Rowe
+ 12/31/1899 - Lavina Williams, Dora Stevens, and by baptism Esther Jimmerson (sp.?)

In 1900, the week of October 17, Mt. Morris hosted the 50th annual convention of the Synod of Northern Illinois. One of its members, W.H. Jackson, was elected Synod treasurer for a six-year term. The delegates were "entertained" in the homes of members.

In 1900 (before Synod met here) the fence was removed from around the church. In 1903 the fence in front of the parsonage was removed and sold, and Council decided to look after some needed Parsonage and Church repairs.

On February 6-17, Brother Sieber was invited to come for a series of meetings (revival, evangelism ?).

Recorded in the register and dated 2/3/1902 is a letter written by Pastor Lipe to former Pastor Ford, in Sharon, WI, upon the death of his wife (notice that the letter is one sentence):

Dear Bro.

At our morning service yesterday, after the announcement from the pulpit of the death of Mrs. Ford, who for many years faithfully and lovingly co-operated with you for the advancement of this church, in all its varied activities, the congregation by rising vote requested the Pastor to convey to you on behalf of the church and its individual members the sincerest assurances, that in your great bereavement of a beloved wife, you have their deepest and most affectionate sympathy, and their sure confidence and prayer is that the rich consolations of that blessed Gospel with which you have been enabled to comfort others in like affliction, will afford true comfort and strength to your own heart in this day of heaviest sorrow.

In warmest sympathy. (L.L. Lipe)

18. FRANK SHERMAN DELO (1903-1905)

Pastor Lipe resigned effective 31 October 1903. On 8 December 1903 Pastor Frank Sherman Delo, from Orangeville, was extended the call at a salary of \$700 plus parsonage (he had sent a communication to the church, apparently indicating his interest and/or availability for the pastorate). He remained two years, resigning on 29 October 1905 effective 1 January 1906. The minutes reveal little of these years. Discussions concerned finances, church calendars, and singing and the choir...especially finances: a circular letter was to be sent to the members explaining financial conditions and urging upon them their duty, and a quarterly statement was to be sent to members just before communion. Communion apparently continued to be quarterly, though in 1905 five times are recorded (1/1, 4/23, 7/16, 10/1, 12/31). Delo lived in the parsonage. Other notes indicate that electric lights etc. were added to the church in 1904 at a cost of \$210.

The Council consisted of Canode, Mumma, Price, Watts, Miller (secretary, treasurer), and Swingley. It met often at the office of W.H. Miller (he was the village undertaker). In 1904 John Dohlen replaced either Price or Swingley as deacon. In 1905 Henry Bearman and August Hartje were elected deacons.

A letter of dismissal (11/30/1904) for Mrs. Aurelia Hartje from the Reformed Church of West Grove to the Lutheran Church of Mt. Morris includes this sentiment: "We are sorry to loose you from among our

number at the Grove. But these are matters of spiritual welfare and people must judge for themselves. Wishing you Godspeed in your new relation I am yours in Christ, H.C. Blosser (pastor)."

Pastor Delo was born 12/9/1865 in Elkhart, IN, son of David Delo and Sarah Jane Stewart. He attended public schools in Wheeling, West Virginia, graduated from Wittenberg College in 1891 and Hamma Divinity School in 1894, and was ordained by the Miami (Ohio) Synod on 14 October 1894. Sometime in this period he studied one year at Wyoming University, Laramie, WY. He received also the MA degree from Wittenberg. Areas of concentration were psychology (physiological and educational) and ancient history (eugenics). On 27 June 1901 he married Ina Salome Colburn at Topeka, KS. Their children were David Marion (born 12/20/1905) and Frances Margaret (born 9/25/1909).

His first pastorates were in Xenia, Ohio (1892-97), Pleasantville, Pa., (1898-1900), Roaring Springs, Pa. (1900-1901), Orangeville, Ill. (1901-1903), Mt. Morris (1903-1905), Hutchinson, Kansas (1905-1907), Dakota, Ill. (1907-1909), Fillmore, Ill. (1909-1913), Paxton, Neb. (1913-1917). Thereafter he held pastorates also in Oxford and Tiro, Ohio, and Laramie, Wy., and Hardy, Neb., where he retired in 1942.

\[He held pastorates in Ohio (Xenia, Oxford, Tiro), Pennsylvania (Pleasantville, Roaring Springs), Illinois (Orangeville, Mt. Morris, Dakota, Fillmore), Kansas (Hutchinson), Nebraska (Paxton, North Platte, Hardy), Wyoming (Laramie).\]

A note written by him in 1920 calls his professional life "checkered": "Health broke at Xenia, O. Starved out at Pleasantville, Pa. (\$450); Kicked out at Roaring Springs (preceded by a sensationalist). You may wonder at these short pastorates. When things won't move, I move. I preach to please my God not the people. These pastorates as a rule are small, obscure places. Nobody has ever made them go. At Fillmore, Ill., a woman had run 5 Pastors out. I ran her out & then left. My strong point has been development of Benevolence and Missions. Mt. Morris from \$148 to \$300. Fillmore, Ill., as much Benevolence in 2 yrs. as in previous 20 years. Brought Paxton to self-support and full appropriation. Built parsonage & repaired two churches. Laramie's Benevolence = 1917 = \$81 1920 = will approach \$450, if not more. Will raise more on appropriation this year than in the four years preceding my coming. Expect to resign by July 1, Dissatisfaction of older members. No sympathy with my policy. They have been on the Board for 35 years, and do not want to get off. Will let the next man take up the work when I quit.

He served some time as secretary of the Synods of Northern Illinois (1903-1905) and Central Illinois. While a student at Wittenberg he joined the Student Volunteer Movement (1886) and during his senior year founded the Children's Missionary, which he edited for three years. His obituary in the Lutheran notes that he had an illustrated lecture on mission work in India and Africa which he presented 250 times and that he was "the first Lutheran pastor to adopt these modern methods to more impressively bring the message of foreign missions to the local congregations."

Having retired earlier "on account of impaired health and the need of financial help" and re-entered the ministry, Pastor Delo retired finally, it seems, in 1942 at Hardy, Nebraska. His wife died in 1946. He died on

30 August 1948. The funeral was held at Grace Church, in Lincoln, and he is buried in Manhattan, Kansas.

19. LEANDER FORD (1906-1911)

Pastor Ford had been pastor in Mt. Morris from 1889 to 1897 (8 years). He had been a popular and successful pastor and surprised the congregation by his resignation in 1897. He was followed by Pastor Lipe, who returned for a second term of six years. After Lipe came Delo (two years), and then Ford returned for a second term of five years (1906-1911). He had apparently spent the interval of 7-8 years as pastor in Sharon, WI.

Not much is recorded about these years. No substantive notes are found in the Diamond Jubilee booklet of 1922, and the Mt. Morris Index (8/22/1929, p.19) says of these years only that Ford returned for a second time "and remained in charge of the church from 1906-1911." The Council minutes record only one (occasionally two) meetings per year in addition to the annual congregational meeting, and these minutes record little more than the elections. In 1909 the church was painted (bids were for \$60/job or \$2.50 or \$2.75/day). At the start 135 communicants are listed, at the end 108. Holy communion was held regularly four times per year.

Ford resigned on 15 October 1911 and preached his farewell sermon on 29 October 1911. Less than two years later, on 9 September 1913, he died of rectal ulcers at his home in Mt. Morris. He had been in the ministry for 50 years and was 76 years, 10 months, and 17 days old. He was buried in Oregon on September 11.

Ford was born in Orleans, NY, on 23 October 1836. After graduating from Hartwick Seminary, he held pastorates in Black Lake, NY (1866), Sharon, WI (1868), Argusville, NY, Minlen, NY, Frey's Bush, NY, Oregon and Mt. Morris, IL, Sharon, WI (again), and then Mt. Morris a second time. He was pastor at Mt. Morris for 13 years and in the Northern Illinois Synod about 25 years. His obituary characterizes him as "a useful, zealous, pious, humble, and faithful proclaimer of the truths as they are in Christ Jesus" and "an aged pioneer of the gospel ministry in this part of the Lord's vineyard."

Wm. H. Miller continued as secretary and elder all through this time, and meetings were often held at his office. He began his service as a deacon in November 1887. He was secretary from 24 February 1888 to 10 May 1922, more than 34 years. Other elders during this time were A.E. Canode (died 1/18/1907) and Lewis Sprecher. Deacons included Samuel Mumma, John Dohlen, Henry Bearman, August Hartje, C.E. Price (beg. 1907), A.V. Johnston (beg. 1909), John H. Swingley (beg. 1910).

20. HORACE EHRMAN ZIMMERMAN (1911-1918)

Pastor H.E. Zimmerman came to Mt. Morris from West Virginia in 1911 and left Mt. Morris for Kansas City (Mo.) in 1918. Though the record is slim, significant things seems to have happened in these 6+ years. Pastor Hightower (in the 1938 revised edition of Mt. Morris Past and

_Present, p.320) says that during Zimmerman's years "the parsonage was repaired and the church generally renovated. The church at this time showed a large increase in membership." Indeed, on the latter point, 108 communicants are listed for 1910-1911, and 238 members are listed for 1918-1923 (the lists are not strictly comparable, but the figures very likely indicate what Hightower refers to; Pastor Zimmerman did not keep a record of communicants).

Zimmerman preached a trial sermon here on 22 October 1911 and the following Sunday was unanimously elected pastor. He began his services here on 17 December 1911. In 1912, new furnaces were installed in the church and the parsonage at a cost of \$400. In 1914, metal walls and ceiling and oak floors were installed, and the interior of the church was repainted at a cost of \$800. In 1917, the old parsonage was torn down and a new one built, and cement walks were laid in front of church and parsonage (costs unknown). The new parsonage committee consisted of L.C. Sprecher, August Hartje, S.E. Avey, and J.H. Swingley. In 1918, a garage was built, additional cement walks were laid, and concrete curbing was placed in front of church and parsonage on Seminary (a cement walk and curb had previously been put in on the Main St. side) at a cost of \$4,800, which was practically all pledged before the construction was started.

In 1913, the Glad Hand Club was started, and it continued for 54 years (until December 1967). It was organized by Lilly Zimmerman, the pastor's wife, at the home of Mrs. Grace Baker for the women of the church. The purposes of the Club were to further the social life in the congregation and to extend a "glad hand" to visitors and strangers and to do such charity work as the Club might determine from time to time (such as supporting a child at the Nachusa Orphanage). Meetings were held every other Wednesday from 7 to 10 PM at members' homes. Refreshments served were "limited to three things." Regular dues were 10¢ per meeting. In 1920 sixteen members were listed.

Zimmerman preached his last sermon here on 27 January 1918, accepted a call to Memorial Lutheran Church, in Kansas City, Missouri, and preached his introductory sermon there on 3 February 1918. In April and May 1918, Dr. T.F. Dornblaser, of Chicago, served as supply preacher at Trinity.

During these years meetings and minutes were sparse. Three meetings (2 Council and 1 Congregational) are recorded for late 1911, none for 1912, one each (Council and Congregational) for 1913 and 1915, two Council for 1914, 2 Council and 1 Congregational for 1916, 2 Council and 1 or 2 Congregational for 1917, and two Council and 2 Congregational for 1918. It appears that an annual congregational meeting usually only elected Council members, and one or two Council meetings per year sufficed. Members of the Council (two-year terms) during these years included W.H. Miller (secretary), L.C. Sprecher, J.G. Dohlen, B.S. Royer, Harvey J. Kable, August Hartje, Frank Baker, and S.E. Avey.

In 1911, the move was made to pay the janitor \$6/mo. for four winter months and \$5/mo. for the summer months. In 1917, Dallas Baker was employed as janitor at \$8/mo. In 1914, a member-to-member canvass was made very successfully for increasing funds in the treasury. In September 1918, it was decided to take up an evening offering (probably the evening service before this had been without offering). An organist was paid \$2/week and the pastor \$20/week. A water meter was installed at the parsonage. The church was insured for \$4,000 and the parsonage for

\$1,000. A Finance Committee was established with the following members: Harry G. Kable (chair), Aug. Hartje, and S.E. Avey. In December 1914, much opposition arose in the different churches to the planned Union revival meetings, but since the arrangements were all made, the Council thought it unwise to withdraw (no subsequent report). In April 1915, the following repairs to church property were proposed: dig out cellar and make cement floor, place filter in cistern, wire for electricity, and repair grape arbor and steps at parsonage. In 1916, L.C. Sprecher was a delegate to the Synod meeting at Washington on October 17, and \$18 of benevolences were appropriated for the Campaign Lot Fund. At the time of Zimmerman's leaving the treasury had a deficit of \$145.24

H.E. Zimmerman was born on 20 April 1867 at Johnsville (near Hagerstown), Md., to Luther M. Zimmerman and Louise A. nee Saltzgiver. He attended Roanoke College, at Salem, Va. In 1889 he received his B.A. from Gettysburg College. In 1892 he graduated from Gettysburg Seminary and was ordained by the Maryland Synod. He served pastorates in Tannersville, Pa. (1893-99), Clarion, Pa. (1899-1900), Bolivar, Oh. (1900-1903), Dillsburg, Pa. (1903-5), Dickenson, Pa. (1905-7), (he was at U.P.P.R. Co., Omaha, in 1907-9), New Haven, West Va. (1909-12), Mt. Morris (1912-18), Children's Memorial Church, Kansas City, Mo. (1918-21), and Fairmont, Mo. (1921-23). He retired in 1925 due to impaired hearing, then wrote religious articles and edited a monthly publication. While in Mt. Morris (in later years, after his retirement), he worked as a copy editor for Kable Brothers Co. and editorial writer for the Mt. Morris Index. On 3 November 1893, he married Anna Elizabeth Doub, who died on 7 October 1894, having just given birth (10/7/1894) to Milo D., who remained a prominent member in Mt. Morris and a Kable executive for many years. On 28 June 1898, he married Lillie Lee Sanders, and they had a daughter named Anna Lee (Reich). On 23 August 1955, Pastor Zimmerman died at the age of 88 at his Kansas City (Mo.) home, having been ill for several years. He was survived by his wife, son, daughter, brother, and two sisters.

Beneath his picture in Mt. Morris Past and Present, 1938, p.318, is found this biography:

Horace E. Zimmerman was pastor of the Mount Morris Lutheran Church from 1911 to 1918. He was the son of Dr. Luther M. and Louisa A. (Saltzgiver) Zimmerman and was born April 20, 1867, at Johnsville, Md. His boyhood days were spent at Myersville, Md., where his father practiced medicine. After completing the grade school, he attended the Avis Academy at Middletown, Md., and entered Roanoke College, Salem, Va., in Sept. 1885. Next he attended Gettysburg College, Gettysburg, Pa., graduating in 1889, and then received his theological training at the Lutheran Theological Seminary at Gettysburg, and graduated in 1892. He served charges at Tannersville, Pa.; Clarion, Pa.; Bolivar, Ohio; Dillsburg, Pa.; Dickinson, Pa.; New Haven, West Va.; Mount Morris, Ill.; and Kansas City, Mo. He then gave up ministerial work because of impaired hearing, and since has been in the employ of Kable Brothers Company in an editorial capacity. For a number of years he has been a contributor to a wide range of periodicals. His hobbies are music and the collection of curious photos from all over the world, many of which are used to illustrate his articles. Rev. Zimmerman was married in 1893 to Anna E. Doub, who died when she gave birth to their son, Milo D., in Oct., 1894. He married again in 1899 to Lillie L. Saunders and they have a daughter, Anna Lee (Mrs. John Reich). The Zimmermans are now living at 1601 Broadway, Kansas City, Mo.

NOTE: These historical notes, covering the first 150 years of Trinity's history, were made in 1995-1996 by Pastor Phil Schroeder from the church's records and minutes and earlier historical accounts. Other potential sources that have not been thoroughly studied are the monthly newsletters and the weekly service folders. These, of course, are not available for the early years, and for the latter years primarily the minutes and the annual reports were studied carefully. It is requested that no extensive printed use be made of these notes or their information without the courtesy of a review by their author.