

TRINITY LUTHERAN CHURCH
Historical Notes
Pastor 22, 1924-1942

22. CLARENCE HORATIO HIGHTOWER (1924-1942)

The longest pastorate of Trinity's 150-year history was that of Pastor Clarence Horatio Hightower. This was also a period of great growth, strength, and development. Pastor Hightower is well remembered by some of Trinity's current members. His long ministry here was cut short by illness (heart trouble), which resulted in his death less than a year later. He is buried at Oakwood Cemetery here. His wife Katie died here in 1952. Daughter Bernice lives in Fargo, ND, widow of the late Pastor Fred Ihlenfeld. Ruth Hightower continues as a faithful member of Trinity. She is the widow of Pastor Hightower's son, Keller, who died here in 1990.

Clarence H. Hightower was born on 29 November 1886 at Coffeen (near Fillmore), IL, the only son of William L. and Sarah Dees Hightower (his obituary lists his father as A.J. Hightower, but Mt. Morris Past & Present, p.320, which he helped write, says William L.). He was reared in Hillsboro, IL. He graduated from high school in 1906. He is described as a zealous member of St. Paul's Lutheran Church (Dr. Ezra Keller, Pastor) and active in the Young Men's League, which frequently became a debating society (debate was an art in which he excelled). In 1910, he graduated from Carthage College. The same year, he married Kathryn (Katie) Betebenner. After studying under Dr. Jack Yutzy, of Carthage, a revered scholar of the Lutheran Church, he was ordained in 1916. His first parish was Zion, Mt. Carmel, IL, where he served for 9 years (?). He served for a time also as mayor of Mt. Carmel, his friends held him in such high esteem. Then he became Field Secretary for the Carthage College Library Fund, but in Mt. Morris Past & Present he calls himself "the general secretary of Carthage College."

From Carthage Pastor Hightower came in 1924 to be pastor of Trinity and to begin "the longest and most fruitful period of his ministry." After resigning in 1942 due to failing health, he went as pastor to the Lutheran Church in Chadwick, a smaller church. When his health did not improve, he resigned and went to Fargo, ND, to live with his daughter, Mrs. F.W. Ihlenfeld, whose husband was pastor of St. Mark's Lutheran Church there. He died there at the age of 57 on 7 January 1943 and was buried at Riverside Cemetery, in Moorhead, MN (officiant was Dr. James Dressler, from Northwestern Seminary, in Minneapolis). Later (year ?) his remains were moved to Mt. Morris and buried at Oakwood Cemetery. He was survived by his wife Katie, his daughter Bernice W. (Mrs. F.W. Ihlenfeld), his son George Keller of Mt. Morris, and his son William W. of Coal City.

The Mt. Morris Index, on 15 January 1943, printed the following report:
DR. HIGHTOWER IS CALLED FROM LIFE AT FARGO, N. DAK.

Funeral Services Conducted on Monday
for Former Pastor of Local Lutheran Church

"Word of the death of Dr. C.H. Hightower at Fargo, No. Dak., last Thursday evening was received here the following morning with genuine sorrow by hundreds of friends in all walks of life. To many the report came as a cruel personal blow and the knowledge that the beloved pastor of Trinity Lutheran church for so many years had passed on spread a pall over the entire community.

Death followed a long period of declining health due to a heart ailment which finally exacted its toll. A large stature which to all appearances indicated robust health, belied a delicate physical condition that became evident following a long illness with typhoid fever in early manhood and later aggravated by an attack of diphtheria.

Never given to complaining, Dr. Hightower continued to minister to his congregation until early last summer when he came to the realization that it would be impossible to continue with his work here in the manner in which he had been accustomed, and with this thought in mind he quietly stepped down to take a smaller charge in Chadwick, although few knew the regret he felt in leaving Mt. Morris.

To "High" there was never a halfway course and when it became impossible to do the things he believed were his duty, he not once hesitated in removing himself from the picture. No matter what creed or what church affiliation a friend or even an acquaintance possessed, he visited his bedside in times of illness, whether at home or in the hospital, and his counsel was sought constantly by those of every religious denomination as well as by the unchurched.

For a period of 18 years he was a familiar figure about our town and it truthfully can be said that no Mount Morris citizen in all these years excelled or possibly even equaled his works in all things right and good.

Thus, it is little wonder that word of his death came as a severe shock to all.

An excellent speaker, whether in the pulpit or at social functions, he possessed an unusually fine sense of humor that made him a general favorite at every gathering. Deeply religious, his faith was constantly manifest in his endeavors, but it was his great love for all mankind and willingness to be of service whenever called upon for which he will be remembered most in the years to come.

Coming to Mount Morris in 1924 after a pastorate in Mt. Carmel, Ill., Dr. Hightower resigned the local charge July 1 last year to accept a call from the Chadwick Lutheran church. Because of continued failing health he served the Chadwick church only briefly and early in November he and Mrs. Hightower went to Fargo to reside with their son-in-law and daughter, Rev. and Mrs. Fred Ihlenfeld.

At Fargo he was hospitalized for a number of weeks and for a time his condition seemed to improve. Early last week, however, he suffered a relapse and declined rapidly until the end came quietly Thursday evening, Jan. 7, at 11 o'clock.

Clarence H. Hightower was born at Coffeen, near Hillsboro, Ill., on Nov. 29, 1886, the only son of William L. and Sarah Hightower, and at death was 56 years, one month and eight days of age.

He was educated at Carthage College, where he starred in athletics, and was ordained in the Lutheran ministry in 1916. He served the Mount Carmel Lutheran church before coming to Mount Morris. He was widely known in church and educational circles, serving several terms as a trustee of Carthage College, as well as holding numerous responsible offices in the Illinois Lutheran Synod.

In 1910 he was united in marriage to Kathryn Betebenner of Hillsboro, who survives with three children, namely Mrs. Ihlenfeld, Fargo; Kellar, Mount Morris, and William, Coal City, Ill.

Final rites were held Monday afternoon at St. Mark's English Lutheran church in Fargo, following which the remains were placed in a mausoleum to await burial, probably in Oakwood cemetery here, at some later date."

His Synodical obituary says: "Dr. Hightower loved the church and gave himself whole-heartedly to its service. He was President of the Southern and also the Northern Conference of the Illinois Synod, and for twelve

years served on the Carthage Board and recently on the Nachusa Board.... (He was) one of the Synod's outstanding leaders - a man who was not only interested in the local congregation which he served but in the work of the church at large."

Pastor Hightower gave most of his professional life to Trinity. Pastor Kabele was released on 26 May 1924, and Hightower was unanimously called on 22 June (and if he comes, the congregation said, we will have a church vacation for several Sundays until he is able to fill the pulpit). In July the Council voted to purchase a used car for him. There is no record of his acceptance or installation, but by August 4 he was chairing the monthly Council meeting.

Pastor Hightower is remembered as a popular and influential person in town, often seen talking with someone on a park bench or walking through the pool hall. He seems to have had an "upbeat" nature, at the same time to have been given to grave concern. In Congregational Meetings he could comment on the "splendid financial condition of the church" (1925, 1934) or the excellent spirit in the congregation (1935). He said the year 1935 was "a marked success spiritually as well as materially." In 1941 he said, "I've never seen a finer spirit in the people who worship." Four years before his unexpected resignation, he wrote of his years as pastor in Mt. Morris Past and Present (p.320):

Building on the foundations already laid, the congregation has increased greatly in numbers and in influence throughout this part of the state. The confirmed membership is now well over five hundred souls. The church interior has been greatly changed and a new pipe-organ has been purchased. The financial record of this congregation today is an outstanding one in the Illinois Synod. As pastor of the church and writer of this article, I will say that she or any church is great not because of a long line of devoted and capable pastors but because of the consecration of her people. The consecration makes for life. Without it is death no matter what or who the pastor.

At the same time this beloved pastor could express grave concern. In 1925 he told the Council, "We need more of the spirit of the Christ and less of the personal element in our church work." In 1934 he suggested special calls on the "dilatory members" and made 50 new members the aim of the spring membership drive. Frequently in the late '30s he urged campaigns for more faithful church attendance. In 1941 he recommended an Every-Member Visit on the Sunday before Lent to urge heartier support of the church and to distribute pamphlets and other educational materials. The same year, when the average attendance had fallen to 34%, he said, "A great challenge is here," saw it as a general condition existing in the church, the result of carelessness rather than disaffection. He said a revival of interest on the part of people generally was needed and added, "Better preaching would help no little, I am sure." When church attendance continued to decline, he expressed concern, suggested remedies (e.g., add an 8 AM service in the summer - the idea was tabled), and urged visits on the unchurched by Council members and all members. At one of his last Council meetings, he complained that one-third to one-half of the congregation was leaving after communing before the service had ended and also that people were communing and presenting their children for baptism who hadn't been to church for 2 or 3 years.

At various times the congregation granted him a leave of absence for a

Sunday or two due to his health and at least once paid his doctor and hospital bill (\$250). In December 1938, he left the Council meeting early because he was not feeling well, and his absences became frequent in 1941. Guest preachers became frequent late in 1941. In March 1942 he was offered a 90-day leave of absence, with Dr. H. Grady Davis (from Maywood Seminary) serving as acting pastor. But on April 26 he called a special Congregational Meeting following the services, asked his immediate family to be dismissed, and then tendered his resignation as of that date. It was accepted with great reluctance.

Whereas our pastor has spent the most fruitful years of his life working amongst us and has constantly and thoughtfully ministered to the spiritual needs of this parish and community, and Whereas we individually and collectively feel a sense of debt and obligation that can only be paid in gratitude and continuing affection, therefore

Be it resolved that the members of Trinity Lutheran Church, Mt. Morris, Illinois, unanimously extend to our beloved pastor the most sincere tokens of appreciation for all that he has done for us in the eighteen years of his ministry here and pray God's richest blessing upon his labors in whatever place the work of his Master may call him.

He told the congregation that "during his stay here the church had grown into a great church, perhaps the second greatest in the Northern Conference or Synod." A May 1 article on the front page of the Mt. Morris Index bore the headline: "Beloved Pastor of Trinity Lutheran Church Resigns Here Due To Health." (The article states that he was to preach a farewell sermon on June 28, but no record of that has been found.)

The growth of the congregation during the Hightower years is indicated by the following statistics. In 1925 he listed 394 baptized members, 306 confirmed members, and 250 communing members. At the beginning of 1941 he listed 690 baptized members, 545 confirmed members, and 362 communing members...and an average worship attendance of 45%. Other statistics include:

- 1925 - 394 baptized, 306 confirmed, 250 communing
- 1934 - 32 new members, 10 baptisms, 6 weddings, 10 funerals (the fewest of his pastorate to date); average Sunday School attendance = 214 (cp. 169 in 1933)
- 1935 - 22 new members (including 7 children and 5 adults baptized), 9 weddings, 9 funerals
- 1937 (end of year) - 516 members, 49 new members, 19 children and 2 adults baptized, 21 funerals, 13 weddings, largest attendance = 283
- 1938 (end of year) - 535 members (336 communed, 199 did not), 7 weddings, 15 funerals
- 1940 (end of year) - 690 baptized, 545 confirmed, 362 communing, 31 adults received, 10 children baptized, 19 funerals (10 = members), 12 weddings, 12 transfers out, avg. attend. = 45%
- 1941 (end of year) - 32 new members (12 confirmations, 5 adult baptisms, 6 by certificate or letter, 9 by confession of faith), 13 infant baptisms, 16 funerals, 14 weddings

The first printed annual report of the congregation appears in 1942 (for the year 1941), but it includes no membership statistics. In 1941 the Pastor began written monthly reports to Council on the condition and progress of the church and on his own activities; this report usually concluded with a list of recommendations, which Council then dealt with

at its meeting. These reports make the gathering of all the subsequent history much easier, more reliable, and more complete.

The annual budget grew from \$5,200 (including \$1,200 for Synodical apportionment) in 1926 to \$8,047 (including \$1,810 for Synodical apportionment) in 1942. \[1926 = \$5,200/1,200; 1927 = 5,300/1,275; 1928 = 5,500/1,325; 1930 = 5,450/1,400; 1931 = 5,650/1,450; 1932 = 5,600/1,450; 1933 = 5,675/1,375; 1934 = 5,866/1,216; 1938 = 5,600/1,250; 1941 = 6,366/1,556; 1942 = 8,047/1,810\]

The Pastor's salary started at \$2,340 (or \$45/week) in 1924. In May 1926 it was increased to \$2,600 (\$50/week), and it remained at that figure the remaining years (to 1942). A pension was added in 1928 @ \$770/year. Christmas presents for the staff are noted in 1929.

Other salaries paid are the organist's (which rose from \$185 in 1928 to \$260 in 1942), the choir director's (\$185 in 1928 to \$225 in 1938 and none thereafter), the janitor's (\$120 in 1930, \$200 in 1934 when the job description came to include also cleaning the church \[this had been separate, usually done by one of the ladies, who was paid \$70-\$90/year\], \$300 in 1942). A church secretary was hired to assist the Pastor when his health failed. Mrs. Calvin (Virginia) Balluff began as secretary in June 1941 and in 1942 was budgeted for \$175/year.

The annual Every-Member Canvas (begun when Kabele was pastor if not earlier) is mentioned in November 1924 and seems to have been regularly carried out in the following years. It was an effective way of maintaining and building support for the church. Pledges grew from \$4,736 in 1926 to \$8,105 (\$58 above budget) in 1942. Teams of callers (two to a team) called on the entire congregation in November and requested pledges for two funds, general/current and benevolence. In later years these teams would also deliver the boxes of weekly envelopes. The annual summaries look like this:

for 1926 - 13 teams, 124 calls, 146 pledges, 4,736 (3493/1243) - annual
1928 - 13 teams 5,218 (3753/1466)
1931 - 14 teams, 122 calls 6,986 (5167/1819)
1932 - 15 teams 178 pledges, 6,314 (4691/1623)
1933 - 14 teams, 125 calls, 190 pledges, 5,758 (4299/1459)
1934 - 15 teams, 135 calls, 161 pledges, 5,765 (4593/1172)
1935 - 15 teams, 139 calls, 166 pledges, 5,352 (4340/1012)
1938 - 15 teams, 143 calls, 175 pledges, 6,031 (4784/1247)
1939 - 20 teams, 153 calls, 196 pledges, 6,218 (4892/1326)
1941 - 23 teams, 162 calls, 186 pledges, 7,143 (5778/1366)
1942 - 283 calls, 229 pledges, 8,105

For 1938 the callers delivered 219 boxes of envelopes, for 1939 250 boxes, and for 1941 246 boxes. In 1942 it was decided by Council to send letters to those delinquent on their 1941 pledges "asking them to kindly pay the amount in arrears."

The Sunday School used offering envelopes in 1941 to good effect.

The financial reports for these years show the following (receipts/expenditures):

	building	benevolence	current/general
1927 -	\$2230/2211	\$1837/1725	\$4305/4244

1928	-	1710/1621	2033/1740	3955/4235
1934	-		1216/ 904	4833/5304
1935	-		1345/1531	4798/4316
1937			1463/1677	4818/4407
1938			2260/2118	5534/5488
1939			2353/2395	8560/8535
1940			1814/1772	6515/6502
1941			2957/3109	6147/6041

Fund balances were reported monthly beginning 11/3/24, and complete monthly financial statements began on 2/29/32. Frequently the balance was less than \$100, sometimes less than one dollar, and sometimes even a deficit (only once was there an overall deficit, Nov. 1941, when the church was overdrawn at the bank by \$8.63). End-of-year balances could range from \$2.49 (1934) to \$298 (1935) or more. Internal borrowing was common. Deficits in the general fund (1928-29, 1930, 1931-36, 1938) required borrowing from the benevolence fund; in 1941-1942 the tables were turned and benevolence had to borrow from general to pay the apportionment. External borrowing (as high as \$2,500 in 1939) was authorized to pay for paving, remodeling, etc.

Weekly envelopes and quarterly statements were used. In addition to the Synodical apportionment, key benevolences included Carthage College and Nachusa and the Property & Lot Fund of Synod (Trinity was third-highest in Synod in 1942). Others listed are the Boys' Camp at Dixon, the Murphysboro church (1927), the American Red Cross for flood sufferers and for Kobe Mission Japan, Finnish relief (1940), Lutheran World Action (1940-41), and the 100th anniversary of missions in India. The Maywood Seminary Campaign in 1942 received \$2,764 in pledges (assigned goal was \$2,200).

In April 1940, the church treasurer and financial secretary were bonded as recommended by Synod.

In 1933 the treasurer was authorized to sign a 35% waiver of the church's fund at Citizen's State Bank to support the effort to reopen the bank. Later that year the treasurer was instructed to ask that the waiver at the bank be applied against the note which was due and to renew the note.

Insurance on church property was increased to \$25,000 (including \$4,000 on Parsonage) in 1925. It was increased by \$6,000 in 1927 and by \$5,000 in 1930. A tornado policy for \$23,000 was taken in 1925, and several fire insurance policies were taken in 1937 and thereafter.

The Church Council was by this time well-established and well-functioning and brought strength to the ministry of these years of growth and development. With few exceptions, it met monthly, usually on the first Monday evening of the month (as provided by the Constitution), frequently at the Parsonage but also in the church parlors or the basement Sunday School room. The Pastor regularly presided. It consisted now of nine members serving three-year terms, no longer referred to as deacons or elders. The members frequently succeeded themselves until 1931, when the Constitution was amended to say that a member could serve only two consecutive terms of three years each. In 1935 it was amended to say members could serve only one term and thus could not succeed themselves. Then a greater number of members - all male during these years - began to become active in the work of the Council. By 1933-34, the Council was nominating six candidates, and the Congregation three, for the annual

election of three members.

The Council that served in Kabele's last year continued in Hightower's first year: S.E. Avey (secy), Frank M. Baker, Fred Frederickson, Harry G. Kable (vice president), B. S. Price, Benj. Royer, Carl Snodgrass, Charles Stengel, and Milo Zimmerman. In 1925, E.S. Mumma and H.F. Longman were elected to replace Kable and Price, Royer serving as vice president. In 1926, B.S. Price returned (replacing Avey) and was elected vice president and Frederickson was elected secretary. In 1927, George Farwell and Joseph Strite replaced Zimmerman and Snodgrass; Royer was vice president and Frederickson secretary. This continued in 1928, and Price served as treasurer, and Mrs. Julia Miller began service as financial secretary. Throughout these years (to the end of Hightower's pastorate) the financial secretary was paid \$60/year. In 1929, Royer was vice president, Frederickson secretary, Price treasurer, and Mrs. Julia Miller financial secretary. In 1930, three members were re-elected: Baker, Strite, and Farwell. In 1931, two new faces appeared, Oscar Hanke and Earl Diehl (replacing Royer, Longman, and Mumma, who were not renominated); this was the year members of Council were limited to two consecutive three-year terms. Baker was vice president, Frederickson secretary, and Price treasurer. In 1932, three new members appeared: Howard Bronson, D.E. Thompson, and Roland Hartman. Baker was vice president, Hanke secretary; Price continued as treasurer, though not a member of Council, and Julia E. Miller continued as financial secretary. In October 1932, Hartman resigned and was replaced by Charles Edson. In 1933, B.S. Price, Fred Colvin, and E.J. Hyland replaced Farwell, Baker, and Strite; Thompson was vice president, Hanke secretary, and Price treasurer...and Miller financial secretary.

In 1934, Frank Baker, Earl Diehl, and Charles Stengel replaced Thompson, Snodgrass, and Hanke; Diehl was vice president, Edson secretary, and Price treasurer. In 1935, Mark Crawford, Henry Dohlen, and Dallas Baker were elected; Diehl was vice president, Crawford secretary, and Price treasurer. In March 1935, Julia Lundin was financial secretary and continued until August 1935 (Is this another name for Julia Miller? Probably not). In 1936, George Warwick, Frank Mitchell, and Ed Mumma were elected; Diehl was vice president, Crawford secretary, and Price (not on Council) treasurer. The church did without a financial secretary for a time in 1935-36, and on 8 November 1936 Faustina B. Curley (male) became financial secretary. In 1937, three old-timers returned to Council: Ben Price, George Stengel, and Harry Longman; Warwick was vice president, Crawford secretary, and Price treasurer. In December Frank Mitchell resigned from Council due to working nights. Again in 1938 three old-timers were elected: F.M. Baker, Charles Stengel, and Earl Diehl. And John Marshall was elected to replace Mitchell. Baker was vice president, Warwick secretary (Mumma replaced Warwick as secretary on 9/30/38), and Price treasurer. In 1939, Henry Dohlen, Gerald Powers, and Mark Crawford were elected; Stengel was vice president, Crawford secretary, and Price treasurer. In February 1939, Mrs. Gerald Powers replaced F. Curley as financial secretary. In 1940, Dallas Baker, O.A. Hanke, and Emil Thompson were elected; Diehl was vice president and Crawford secretary. In 1941, B.S. Price, John Dohlen, and Reuben Bock were elected; Dohlen was vice president, Crawford secretary, and Price treasurer. In December 1941, Price resigned as treasurer and from Council, and F. Curley began service as treasurer on 12/29/41; Gerald Powers was appointed to fill Price's unexpired term. In 1942, S.E. Avey, Sr., Faustina Curley, and Earl Diehl were elected; Powers was vice president, John G. Dohlen secretary (also Sunday School superintendent),

and Curley treasurer.

Each year the Pastor appointed standing committees: Church Property (or Property & Buildings), Literature and Music (later just Music), Finance, Benevolence (not after 1924), Auditing, and Ushers. Beginning 1938, a committee on Membership was added; in 1939, a committee on Flowers (later Flowers and Remembrances) was added. In 1940 a committee on Parish Education was added (absorbing the previous year's Auxiliaries Committee). In 1942, the committees appointed were Auditing, Finance, Flowers, Membership and Evangelism, Music, Parish Education, Property and Buildings, and Reception and Ushers.

Mrs. Hazel Zimmerman served as treasurer (1924-26). In 1927 the office of financial secretary was created, and Mrs. Julia Miller filled it @ \$5/mo. From March to August 1935 the financial secretary was Julia Lundin. On 8 November 1936 Faustina B. Curley became financial secretary. And in February 1939 Mrs. Gerald Powers replaced Curley.

The pastor's sons, Keller and William, served for a while as janitors (@ \$10/mo.). Women cleaned the church (until the janitor took it over): Mrs. L.M. DeArvil, Lulu Buss, Bernice Hightower, Nadean Park, Mrs. Mary Grush. In July 1936, a full-time janitor was hired at \$25/mo. (for 8 winter months) and \$18/mo. (for 4 summer months). In 1938, J.Q. Davis became the janitor. The first secretary was Mrs. Virginia (Calvin) Balluff, beginning in June 1941.

Annual meetings of the Congregation were an important feature of these years. In 1925 and 1926, the annual meeting was held in May, once on a Wednesday evening and once on a Sunday morning. Beginning in 1927, the annual meeting was held in January, usually on either a Wednesday or Monday evening. While the Sunday morning meeting produced 120 or more voters, the weekday evening meetings produced 33, 36, and 38 voters. Beginning in 1935, the meeting was preceded by a "scramble supper" (pot-luck) at 7 PM, the meeting beginning around 7:45 PM.

The annual meetings included reports from the organizations, at first the Missionary Society (met 2nd Thurs.), Ladies' Aid (1st Thurs.), Glad Hand Club (2nd & 4th Wed. evenings), Sunday School (beginning in 1940 also Cradle Roll), Missionary Circle or Young Women's Missionary Society (1st Mon. evening), Light Brigade (2nd Mon. afternoon), Brotherhood Class or Men's Class (business meeting 1st Fri. evening), and the Willing Workers' Class. The Luther League gave reports in many years but not all. In 1940, the Pastor recommended giving serious thought to the apparent lack of interest of young people in Luther League, and in 1941 the League was being reorganized, and in 1942 again. In 1933, the Smile Class (Sunday School) was added to the reports. In 1936 there was a Class #13. In 1938, the Irva Moody Society appeared, and in 1940 the Edyth Eykamp Circle and the Children of the Church (apparently a program of child instruction with superintendent and teachers) appeared. In 1940 the Pastor "recommended that the ladies' auxiliaries be extended to include more age groups." In 1941, a Chancel & Altar Class was added to the reports.

Delegates were sent regularly to the Synodical meetings: A. Johnston (`25), Milo Zimmerman (`26), B.S. Price (`27, `28, `34, `38), George Farwell (`29), Charles Edson (`30), Gerald Powers (`40, `42). The names are not given in the Minutes for some years.

The first printed annual report was prepared in 1942 for the year 1941. It included a report from the Council and one from the Pastor and then financial reports from the auxiliaries and organizations...but no membership statistics or other official information.

Nearly every year the annual meeting concluded with the Pastor and his wife retiring (leaving the meeting) and the congregation passing a motion of support, such as:

...that the congregation show its appreciation of the pastor's work and labor by promising attendance at evening services, or
...that the congregation show appreciation toward the Pastor for the amount of work done during the past year by promising regular attendance during the coming year.

The following additional developments are noteworthy during this period:

1. A mimeograph machine was purchased (\$116) in 1924 to publish a weekly church calendar and bulletin. The earliest bulletin found from these years (apparently Lent 2, 1925) is 8½x11, 4 pages, with a picture of the church on the front, called Trinity Tidings (the name of the monthly newsletter still today). Above the heading are these words: " This congregation is a part of the great mother church of the reformation. As such she accepts and teaches the Bible as the correct rule of faith and practice. We invite all of like mind to unite with us in our program for the salvation of man." Prof. L.M. DeArvil is identified as the choir director, Mrs. Harold Ross as organist, B.S. Royer as vice-president of the Council, Mr. S.E. Avey as secretary, and Mrs. Milo D. Zimmerman as treasurer. Officers of the following church organizations are identified on the back cover: Missionary Society, Missionary Circle, Ladies' Aid, Glad Hand Club, Brotherhood Class, Luther League, Sunday School, and the Light Brigade. A mimeographed service folder for 24 September 1939 (Sixteenth Sunday after Trinity) identifies Mrs. Worthington Thomas as organist and Mr. Milo D. Zimmerman as music director. By 1941, bulletin covers were being purchased regularly, 250 in number. An addressograph was purchased in 1930. Letterheads and envelopes are first mentioned in 1937 (June 7).

2. The Pastor began a monthly reporting of calls and official acts in October 1924.

3. At first there were Sunday morning (10:00) and Sunday evening services. In 1925 concern was expressed for getting music for Sunday evening. On 1 May 1932, the Sunday evening service was discontinued. In 1935 the summer service time was changed to 9:30 AM. In 1940 the service was to be at 9 AM mid-June through Labor Day, but later that year the decision was made to hold the service at 10 AM year-round and to add an extra earlier service if necessary. In 1941, Lenten services were held at 4 PM Sunday (was this a change of time or the first time for Lenten services?). From 1926-1940 it appears to have been at least frequent if not regular that the congregation took a summer vacation of two weeks (sometimes the first two Sundays of August, sometimes the last of Aug. and the first of Sept.), the Pastor taking his vacation at this time. After the vacation of 1940 the Council determined not to close the church during the vacation period but to get a pulpit substitute.

4. Holy Communion was celebrated regularly four times a year (typically January, Easter, July, October). In 1941, the decision was made to celebrate holy communion also on Epiphany Sunday, Ash Wednesday, Maundy

Thursday, Easter, Holy Trinity Sunday, the first Sunday after Labor Day, and Reformation Sunday. It was thought more people would commune if it were available more often. People needed to be discouraged from communing and then leaving before the conclusion of the service.

5. A new organ was installed by the Moeller Organ Company in September 1925, apparently at a cost of \$3,000, which was paid off in September 1926. In 1930, some remodeling of the organ was done by John Byington @ \$510.

6. Choir robes and pulpit chairs were purchased during this time. In 1939, the decision was made by Council to discontinue loaning choir robes to outside organizations due to the wear. The Carthage College Choir came to sing annually for at least a few years (1931-33). A paid singer (\$1.50/Sun.) sang regularly on Sunday morning beginning in 1941 - Mrs. Ruby (James) Smith.

7. A Sunday School picnic is first mentioned as being held on 4 July 1931.

8. Devotional booklets were mailed to members in 1941. The Gleaner (news of Synod and church-at-large) was mailed to all members beginning in 1942. Ecclesia Plantande was subscribed to for the Council, the auxiliary presidents, and the Pastor.

9. Mrs. C.H. Stengel served as superintendent of the Church School Beginners' Department for 17-18 years, ending in 1942.

10. In May 1924, Nellie Baker was appointed archivist.

In Feb. 1928, Mrs. Nellie Baker and Miss Lillian Baker were recognized for their long service of taking care of the communion set. Nellie died late in 1930.

The first reference to the Council of Churches appears on 7 January 1941.

In May 1941, the Council recommended the Course of Religious Instruction provided in our local high school and resolved to stress its importance to the parents of the church.

The first reference to VBS is found in August 1937.

Between 1924 and 1936, Pastor H.E. Zimmerman frequently did pulpit supply once or twice a year @ \$10.

11. The Principle of the Illinois Conference Field Day was approved.

12. A Preaching Mission Week was scheduled 29 Nov. to 6 Dec. 1936 in observance of the church's 90th anniversary.

13. An Annual Testimonial Dinner for Workers of the Church School was started in September 1934 and continued regularly thereafter. It involved a meal and an inspirational speaker.

14. From 1932-38, the Cradle Roll report shows 84 homes visited and 84 certificates issued.

15. The Girl Scouts were permitted to meet in the church basement. The Lutheran Boy Scout troop was allowed use of the church in 1932.

16. In 1941, a testament was given to every member in the military service, and it was noted that each should also get a gift box and a

monthly personal letter. That same year the Pastor was commended by the Council for his fine sermons on our responsibility to the nation.

17. Organists: Mrs. Ross resigned as organist in April 1926. Mrs. Ben Hageman, who had played since December 1922, was asked in September 1927 to resign immediately for the good of the church. Nellie Avey served as organist for a time. Mrs. W.H. (Lorraine) Thomas became organist in 1932. In July 1934 she was replaced by Joyce Longman, but early in 1938 Mrs. Thomas was back as organist.

18. Choir Directors: In April 1927, Mr. L.M. De Arvil resigned, and Mr. Fred Colvin was appointed (continuing until 1932). Milo Zimmerman seems to have been involved with this (e.g. 1929), and in June 1941 he was sent a letter of appreciation for his "faithful performance of duties connected with the music department of the church services." Mr. J. Leslie Pierce was employed as choir/music director on 1 Sept. 1932 @ \$25/mo., replacing Fred Colvin. A note in 1937 spoke of the need for a clear understanding with Franklin Lundstrom regarding the choir. Mrs. Ben Hageman was thanked for training the Junior Choir in June 1927. In Nov. 1940 there was talk of assembling a Junior Choir; in 1942 there was trouble with Junior Choir discipline, and it seems to have been solved by seating the choir at the rear of the church.

19. In 1931, a remodeling of the church took place, including interior decoration, electric fans, plaster repair, carpenter work, wallpaper, and repair and painting of the exterior stucco work. This was mostly done by the Buser Construction Co. (July to November). In 1936, the Building Committee was asked to dispose of the outbuilding at the rear of the church. In 1937, redecoration of the front hall was completed during the August vacation; locks were ordered on north and south doors, keys were given to Pastor, Janitor, and Building Committee chairman; also a stoker was installed (cost = \$527, including coal shipment). In 1938, the parsonage roof was resingled with red cedar shingles @ \$228. In 1939, new carpet was installed in the aisles of the main auditorium, and a renovation of the interior took place: wash walls, sand floors, lay linoleum downstairs.

20. In 1934, the boiler was repaired, and a new furnace was put in the parsonage. In 1941, there was redecoration of the parsonage and church basement rooms - washing, painting, and papering.

21. As the congregation grew, so grew the Sunday School, and throughout these years there is evidence of a shortage of space, particularly for Sunday School. In 1940, the Council looked to rent some nearby houses for Sunday School, but none were found. They thought of hiring an architect to plan an annex or parish house. In June 1940 the Pastor recommended a parish education building as a 100th anniversary project (1946). Again in March 1941, he urged laying plans for a fitting centennial celebration in 1946 including, for example, dedicating a much-needed addition. These developments eventually led to the building of the third church at a different location in 1952.

22. A paving program was completed in front of church and parsonage in June 1927 at a cost of \$1,411, which required borrowing from the bank.

23. In April 1925, there was a small pox quarantine that disrupted Easter plans and services, which were postponed until the situation cleared. A woman attending a Ladies' Aid meeting ("at the home of the Misses Watts

last Thursday") was later found to have small pox, and all who were present were quarantined. The Pastor asked: Why pick on the Ladies' Aid? Everyone in town has been subject to the infection. The ladies were active in preparing the children for Easter and also in the preparations of the choir, which included a cantata for Easter Sunday evening; besides, "the fact that people are justly `skittish' in the presence of contagious disease will probably cut our attendance to the quick."

We are willing to bow to circumstances over which we have no control when these circumstances come unavoidably. However some questions arise in our minds. One of them is this: Why pick on the Aid or any organization in the church? Carriers of Small Pox germs have walked our streets and gone into our stores and worked in the plant until as acknowledged by one of our officials, `Everyone in town is subject to the infection.' For this condition someone is responsible and it is not in the province of this article to place the blame but it is our right to raise the question of good judgment and common sense when at this time and in the manner in which a thing is done it becomes prejudicial to the best interests of the Church and the Community. One of the recommendations of one of the officials responsible for this is that he is `hard-boiled.' If in the administration of the affairs of State being `hard-boiled' must take the place of common sense and good judgment and a kindly concern for the welfare of others, then may the Lord pity our Common-wealth.

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.