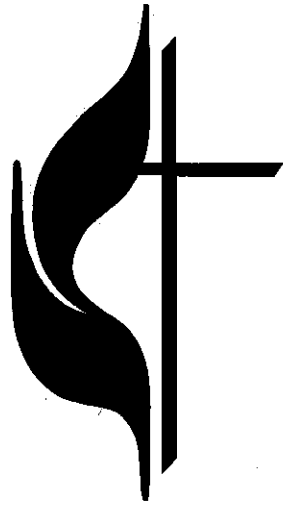


The History of Trinity



Trinity United
Methodist Church
1825-2005:
Reliving 180 Years

INTRODUCTION

By Sonja Wise

PSALM 100

Sing to the Lord, all the world!
Worship the Lord with joy;
Come before him with happy songs!
Never forget that the Lord is God.
He made us, and we belong to him;
We are his people, we are his flock.
Enter the Temple gates with thanksgiving;
Go into its courts with praise.
Give thanks to him and praise him.
The Lord is good;
His love is eternal.
And his faithfulness lasts forever.

Psalms. 100 GOOD NEWS BIBLE

Christian churches are recognized throughout the world by the cross, the spires, the steeple, the pews, and the preacher. Christian churches everywhere are also recognized by the people who are and have been involved in worshipping God and following the teachings of Jesus Christ. We have all heard the children's rhyme:

*Here is the church and
Here is the steeple.
Open the doors and
Here are the people.*

For generations faithful followers of Jesus Christ have established and maintained Trinity United Methodist Church. With the leadership of dedicated clergy and laity, Trinity as we sometimes call our beloved church has grown and flourished as a House of God. In 1784 the Methodist Episcopal Church was established and the North Indiana Conference was called the Northern Branch. From 1824 and 1825 we have the records of our early founding. Indiana had become a state in 1816 and many pioneers had found their way to Indiana. Some ten people with the help of a presiding elder, today called the District Superintendent, and a circuit rider, today called pastor or minister, whose charge

was to ride the range and to preach and sing and pray with the new settlers, came together to worship in a frontier home. From the time when the circuit rider, Hackaliah Vredeenburgh, was appointed as an itinerant preacher until the 1960's when membership peaked at 2,000 until today when the roll is called at about 500, the service to God has been faithful and constant.

HIGHLIGHTS OF THE HISTORY OF TRINITY UNITED METHODIST CHURCH By Jane Nichols

Trinity United Methodist Church has a rich history beginning in 1824 when Hackaliah Vredeenburgh, itinerant Methodist preacher belonging to the Order of Knights of the Saddlebags, a circuit rider, came to "Star City", now Lafayette, Indiana and met with John Huntsinger. John and his brother, Eli called together the Methodists in the settlement and a Methodist service, the first church service of any kind in the area, was held in the Huntsinger home at 5th and Ferry Streets.

In 1825 James Armstrong, presiding Elder, and Hackaliah Vredeenburgh, itinerant preacher, held services in the old log courthouse. Other prayer meetings continued to be held in the Huntsinger home. In 1827 Eli Pearce, a farmer, formally organized the Methodist Church with 10 members: John Huntsinger, Eli Huntsinger, Rheuben White, John Stephenson (Stevenson), John Wilson and their wives. The group continued to worship in the log courthouse until 1830 when the first church building, a 30' x 40' frame structure, was built on Missouri Street (Sixth Street) on the second lot south of Main Street, facing east. The building, costing \$1,500, was the first house of worship erected in the area.

In 1836 the lot on which the church was located was sold. A lot on the northwest corner of Fifth and Ferry streets was purchased for \$400 and the frame church was moved to the west end of the lot. The Methodist society worshipped there until 1845 when a brick church was built on the east end of the lot facing Ferry Street at a cost of \$58,000. The old meeting house was rented out as a school and was finally sold to the Oddfellows for \$300. The new church, known as the Fifth Street Church, was the church home of the society for twenty seven years. The building was sold to First Christian Church in 1874.

The lot #140 at Sixth and North Streets was bought by Henry Taylor and John W. Heath in 1868 for the sum of \$7,000.

It was presented to the Methodist Episcopal congregation for the building of a place of worship. The building was begun under the pastoral labors of the Rev. G. M. Boyd as stationed (appointed) minister and Rev. W. Graham as Presiding Elder. W. G. Brake-man was stationed here in the fall of 1868 and remained until the fall of 1871. During his administration the foundation of the Church was laid, the building enclosed and the contract for the completion of the Chapel was let. The Chapel (present day Par-lor) was completed in 1869. The Chapel was dedicated by Dr. Bowman, Methodist Bishop. The congregation worshiped in the Chapel until the Auditorium (present day Sanctuary) was com-pleted. The entire Church was dedicated on March 23, 1873.

The architect for the building was W. H. Brown, employing Joshua Chew to do the masonry. The carpenter work on both the Chapel and the Auditorium was done by Melton and Alexander. To these gentlemen, the Church is largely indebted for the beauty, design and finish of the building. The beautiful arch and plaster work around the organ, the pew heads, the paneled wainscoting of the Auditorium, and the stairways leading to the galleries were all improvements on the original draft. The vaulted ceiling is sup-ported by hand-hewn walnut beams. The furnaces were furnished by the Burnett Hot Air Company. The frescoing of the Auditor-ium was done by Mr. Wm. Faust of St. Louis. The organ was built by Mr. A. Pompletz of Baltimore, Maryland. The stained glass windows in the Chapel were by Mr. William Nelson of Pittsburgh. The original windows in the Sanctuary were done by Messers. Sutter and Bemith of St. Louis, Missouri. The cost of the building and the lot was \$90,000.

According to a newspaper report in the *Western Christian Advocate* of 1917, Trinity Church had completed extensive im-provements in the building. The repairs consisted of hardwood floors, new carpet and cushions, new windows (by Edna Brown-ing Ruby), the walls refrescoed, the wood work restored to the original color, the choir loft enlarged and other miscellaneous im-provements in the Sanctuary. The front vestibule was also over-hauled. The Sunday-school rooms were enlarged by conversion of the gallery (balcony of the Parlor) into three large second floor classrooms. Alteration of the Parlor was also done to give more space for both assembly-rooms and classrooms. A new roof and a number of other improvements were made to the exterior. All was done without one penny of indebtedness. The church was re-dedicated on February 25, 1917 by Bishop Thomas Nicholson of Chicago. Rev. U.G. Leazenby was the pastor.

A major change was made to the facade of the church in 1928 or 1929. The tall spires or towers on the front of the church were removed. Although some of the majesty of the building was

lost, Trinity continues to be a building of great beauty.

In 1933 the Homebuilders class which had been meeting in the Annex, a building directly south of the church, volun-teered to enlarge the basement. At the time only a space large enough for the furnace had been dug out. By hand digging the entire area of the current basement and carrying out the dirt in buckets, they were able to provide a place for them to meet in the church building. This area is now known as Fellowship Hall, Friend-ship Room and kitchen. The Annex stood where our present day gar-dens are located and was sold in 1940 and became a doctor's office. Trinity repurchased the building in 1982 and demolished it.

A dedication service was held on September 28, 1952 to celebrate the new Moller organ that was installed in memory of Rev. Thomas J. Williams who was pastor of Trinity from 1919 to 1948. This also marked the end of a major renovation in the church. At this time, the altar was moved forward, placing the choir loft behind the pulpit. The walls were painted light green. New carpet and upholstering of the pew cushions were included in the project. The third floor of the church was remodeled to include 3 classrooms and the ceiling was lowered. The total cost of the pro-ject was \$50,000 including the cost of the organ.

Trinity Methodist Church Education Building was completed and its doors opened for the church and the community in December of 1957. The building, located directly north of Trinity Church, was constructed at the cost of over \$200,000. When this building opened, it housed seventeen classrooms, a spacious recreation room, confer-ence room, offices for the pastors and secretaries, a kitchen and two nurseries.

With the completion of the Education Building space became available in the church building for a Chapel that was built in the northwest corner of the church on the main floor. At the time the Chapel was being built, the Sanctuary was redecorated. The Memorial Chapel was completed May 9, 1960. The memorial organ in the Chapel was dedicated to Nell Harrison who was Reverend Williams' secretary for twenty-five years.

1968 and 1969 were years of change for Trinity. The name of our church became Trinity United Methodist Church after the merger of the Evangelical United Brethren and the Methodist denominations. Plans were made for a centennial celebration of the completion of the first part of the church. September 16 to 21, 1969 was the time for celebrating our Trinity heritage. The week long celebration included a congregational songfest by the choir, a memorial and rededication communion service and a drama group presentation of "Whither Goest Thou." On Sunday, September 21 there were worship services, Sun-

day School, a luncheon social, a history and archives display and the dedication program at 1:00 p.m. A souvenir booklet containing a wealth of information and a record of the original dedication of March 23, 1873 was given to members.

In 1979, bids were accepted for another remodeling of Trinity Church. This included moving the Chapel to the south end of the Parlor where the kitchen had been, changing the stairwell from the main floor to the basement, removing the wooden folding doors in the Parlor and replacing them with vinyl. Many improvements were made in the basement area. Those changes remain today. Each time a change in the church building was made, it was done to accommodate the changing needs of the congregation.

Goulding and Wood, Inc. was given the contract to refurbish the organ that had been installed in 1952. A memorial gift of \$200,000 from Marjorie Taylor, in honor of her husband Frank, enabled the organ committee to proceed with the new organ. The cost of the organ was \$209,260. The additional money for the project was gained from the interest received upon investing the original gift. At the time that the organ was installed, using parts from the old organ, other remodeling and redecorating projects were accomplished.

In recognition of the changing needs of our congregation, an elevator was installed on the north side of the building. The elevator, dedicated to The Glory of God and in loving memory of Mary Holt Ratcliff was given by Dr. Frank W. Ratcliff and Anabel and Wiley Jones in 1999. The addition to the building is so well done that one would never know that it was not a part of the architecture of the original 1869 building.

Trinity has been and continues to be a mission church reaching out to meet the needs in the congregation and community and to spread the message of Jesus Christ with love and compassion. Trinity has supported several missionaries: the Paul Van Buren family in the Philippines; a Congolese Purdue student, Ghislain Kaberit, for four years; and in recent years Kristy Hansen in Romania. Local missionary projects such as Meals on Wheels (now a United Way Agency), The School Breakfast Program (now incorporated into the local schools), Trinity House (now Trinity Mission and a United Way Agency) and Lilies of the Field House (an ongoing mission) all began at Trinity. The founding members of Lafayette Urban Ministries included Trinity United Methodist Church. Elly Pastoral Counseling and the early developmental meetings of Planned Parenthood have used the church facilities. Currently, Concord School, an alternative educational program, the Community Fellowship Meal and Alcoholics Anonymous are outreach missions of our congregation.

Trinity Church has been called the mother of Methodism in Lafayette. In 1849 the Ninth Street (Brown Street) Methodist Episco-

pal church was established. Congress Street Church was formed in 1857. Chauncey Hill Church in West Lafayette also had its roots from Trinity.

These highlights of the history of Trinity United Methodist Church are but a small account of what has been accomplished by the many pastors, associate pastors and parish ministers with the help of the members of the congregation, to make Trinity a cornerstone in the community.

HISTORICAL PERSPECTIVE OF THE TIME OF THE FOUNDING AND THE FOUNDING MEMBERS

By Peggy Reen

One hundred and eighty years ago, our Indiana was almost an entire wilderness. Its wide and entangled forest and undisturbed prairies were haunts of wild beasts and the home of wandering Indians. Here and there were traces of civilization. Its population was determined to struggle with the many hardships of frontier life. They were seeking land and there was plenty.

Kentucky and Ohio, which had but lately been settled, amid all the hardships of border life, and the alarms of savage warfare, were prepared to furnish pioneers to subdue another wilderness. These settlers laid the foundation of our present happiness and prosperity.

Indiana was a territory in 1810 and was made a state in 1816. Land along the rivers was settled first so the southern part of the state came first. Crawfordsville was the land office where people came to get land in Tippecanoe County. Land was \$1.25 an acre. The land was sold in tiers of townships, beginning at the southern part of the district and continuing north until all had been offered.

Social life was in meetings, singing schools, sugar boilings, weddings, and hoedowns. For many sports requiring muscle, there were lots of wild hogs running on the swamp.

Crawfordsville, May 27, 1825 – Robert Johnson, Esq., the new tavern keeper in the Village, had just returned from surveying a new town on the east bank of the Wabash river, about two miles below the trading house of Longlois, and three or four miles below the mouth of Wild Cat Creek. Mr. William Digby, the proprietor, calls it Lafayette, in honor of the patriotic Frenchman who periled his life and fortune for the success of the American arms during the Revolution. Mr. Johnson says the site is eligible for a fine town, although the ground is very

thickly set with hazel and plum brush, grapevines and large forest trees, which made it difficult to survey. *"Old Settlers" by Sanford Cox*

Digby sold the land to Samuel Sargeant for \$240.00. He kept a small portion and retained the ferry privilege and he later sold that 20 acres to Sargeant for \$60. Sargeant, who was an enterprising down-Easter, soon hit upon the successful plan to bring out his young town. He thought if he could get a few prominent citizens interested in Lafayette, it was more likely to come to something. He soon struck a bargain with *Isaac Elston, John Wilson, and Jonathan W. Powers*, to whom he sold five-eighths of all the odd-numbered lots for the sum of \$130. *"Old Settlers"*

All that wide district of land lying north of Montgomery County, as far as Lake Michigan, was then called Wabash County, and was attached to Montgomery County for judicial purposes. Tippecanoe was officially organized and named a new county January 26, 1826 after the Legislature passed a new law to allow the development of new counties. In May of that year Lafayette was made the county seat. Lafayette at first consisted of two houses in the corporate limits of one-mile square. Main Street was an Indian trail and the site of the public square was heavily wooded. *Source "Old Settlers"*

Soon after the organization of the county, the inhabitants of Tippecanoe, who were like angel visits, "few and far between" began to look around for suitable persons to fill the various county offices. The sparse settlements were confined mostly to the borders of the different prairies and along the rivers and streams.

According to Sanford Cox, an early settler, the banks of the Wabash were green with tall grasses that nodded with the passing breeze and were mingled with wild flowers. The water was so clear you could see schools of fish – salmon, bass, red-horse, and pike, swimming close along the shore. Black walnuts, butternuts, hickory and hazelnuts grew in great profusion, along with a few persimmon bushes and apple trees. There were a great variety of wild fruits and berries.

Methodists were indeed early settlers of Lafayette, as the first meetings of the future Trinity United Methodist Church were held in the old log courthouse in 1824-25. At first, we were called Lafayette Station, then it was Fifth Street and it was not until the present church was built in 1869 that Trinity was chosen for a name. *Source "Window to a Changed World" Personal Memoirs of William Graham*

The first Presiding Elder was Reverend James Armstrong and the first circuit-riding preacher was Reverend H. Vreedenburgh, both

being here in 1825. The district then embraced western Indiana, which extended from the Ohio River northward to the lakes, and the circuit was scarcely less extensive.

These able and beloved ministers of the gospel, with a self-sacrificing devotion to the spiritual interest of their flocks, made it a point never to fail meeting their congregations. They would publish their times and the place of the meeting more than a month ahead.

John and Eli Huntsinger came to Tippecanoe County in 1825 and built a log cabin at what is now 5th and Ferry Street. It was in the home of Eli that the first religious service was held. The church was formally organized in 1827 under Reverend Eli Farmer. By 1828 the society and prayer meetings were held most of time at the Huntsinger home. The membership of the church in 1827 numbered ten which were as follows: John Huntsinger, Eli Huntsinger, Reuben White, John Wilson, John Stevenson and their wives.

H. Vreedenburgh was indeed a "Knight of the Saddle Bag" carrying all his worldly possessions on horseback, including his Bible and Hymnbook. He came from Crawfordsville circuit and stayed at the home of John Huntsinger while in Lafayette. He was born May 10, 1790 in New York state, came to Terre Haute, Indiana at the age of 27, was in Missouri and Illinois Conference before coming here. He died January 1, 1869. *Source "History of Trinity Church", by Arthur Wang.*

Eli Huntsinger was born in 1803 in Montgomery County Ohio and his first wife was named Rachel. They had 6 children, Catherine, Abraham, William, Maria, Harriet, and Experience who died at age 2. Rachael died August 30, 1849 and she is buried in the Greenbush cemetery. He married Lucinda Vaughn before the 1850 census. They did not have any children. He was a wheelwright. He was found in the 1830, 1840, 1850 and 1880 census of Tippecanoe. He was also found in the city directories of 1885 living on Cincinnati Street. He died July, 1885 and is buried in the Greenbush cemetery.

John Huntsinger was born 1799 in NC. He came with his parents and brothers and sister to Montgomery County Ohio in 1812 and from there he came to Indiana when he was 22. His wife's name was Marie. He had a will and it named his children as Elizabeth, Louiza,

Martha Ann, Margaret and David. Thomas Cox was the Administrator of the will. John died December of 1842 and his obituary is found in the Tippecanoe Journal and Lafayette Free Press #20 Vol. December 8th, 1842, Page 3 col. 5. It reads: "Died in this place, on Sunday evening last, after an illness of two weeks. Mr. John Huntsinger, aged 43 leaving a wife and 5 children. The deceased was one of the earliest and the most upright and respected citizens. For perhaps 20 years he was a member of the Methodist Episcopal Church, and his daily walk gave striking proof of sincerity of his profession and the sincerity of his faith. He is buried in Greenbush cemetery."

Jacob and Mary Burkett Huntsinger were the parents of John and Eli Huntsinger. Jacob was born in 1766 in Germany and he came to America with his brother Matthias in 1780. He married Mary in Lancaster, PA in 1785. There were 9 children in the family: Mathias, Mary Ann, Henry, Isaac, Daniel, Eli, Elizabeth, Barbara and John. The family moved from PA to NC, to Ohio and last to Indiana. Jacob died in St. Joseph County Indiana in 1848 at the home of his son Henry.

John Wilson was born in 1805 in Pennsylvania and he bought land from Mr. Sargeant in 1826. He was one of the influential men that came first when Samuel Sargeant was establishing the town. He was found in the 1830 census. His wife's name was Emily. He had a will that showed the widow Emily and 8 children: Charles, Blake, Margaret, John, William, Emily, Ports, and Mary. John died August 14, 1846 at the age of 43 and is buried in the city cemetery which is now Greenbush. Emily married David Creek in February of 1850 (MR3 pg 469). Mr. Creek was made guardian of the children.

Reuben White was born October 1789 in South Carolina. He was the son of William White and he was married first to Henrietta Cheeseman (1797-1852) in 1820 in Butler County Ohio. He married Rachel Parcel in 1857 in Clinton County. He was found in the 1830, 1840 and 1850 census and he got a land grant from Crawfordsville Land office in Clinton County in 1840. He had 8 children. He died April 3, 1864 in Clinton County Indiana.

John Stevenson (Stephenson) was born in 1796. He was found in the 1830 census. His wife's name was Elizabeth and they had 4 children. He had a will dated 19 October 1846 that named the children as William

A., Margaret W. Kenndy and John S. John Wilson and Joseph Talbert who was a minister at Trinity witnessed the will. He is buried in Union Township in the Fryback cemetery. His family was found in the 1850 Fountain County Indiana census. Elizabeth married Isaac Martin April 4, 1849.

Other prominent men of the church were Matthias Scudder, a cabinetmaker, William P. and Robert Heath, Henry T. Sample, William Taylor and Albert S. White, who was a representative of Congress and owner of the Lafayette and Indiana Railroad. These men were in Lafayette the same time as the men described above but perhaps they were not at the first meeting. They were Methodists and did become members of the church. So I will give a brief history of each one of them.

John Scudder was born 1803 in Elizabethtown, NJ. He was the son of John and Chloe Sayres Scudder. He had 4 brothers and 2 sisters. In 1820 he moved with his father to Cincinnati, Ohio thence to Indian Creek, Butler County and then Dayton, Ohio. From Dayton, quite young, he, with his brother Caleb went to Indianapolis. He walked to Lafayette in 1827 carrying his cabinetmaker's tools with him on his back and resided here till his death. He married Margaret Gibson in Indianapolis. His first purchase of real estate was lots number 15 and 16, old town plot, corner of Main and Fifth street where he first carried on shop and where he built a residence. The residence was described as a low frame one story building. He had at least six children: Caleb, William H, Enoch, Sarah, Francis and Emily. Matthias died 7 December 1875 and Margaret died 29 July 1879. They are buried in the Greenbush cemetery. Pall bearers for his funeral were Robert Heath, William P. Heath, L. B. Stockton, H.T. Sample, Cyrus Ball, James Wallace, George Warwick and Thomas S. Cox. These men had passed nearly their whole lives together as friends and neighbors. *Information was taken from the 1840, 50 US census, Obituary printed in the Weekly Journal Friday Dec. 10 1875*

Albert S. White was born 20 October 1809 in Blooming Grove, New York. He was a descendant of Captain Thomas White of Weymouth, Mass., and his father was Judge White of Orange County New York. He graduated from Union College New York in 1822 and studied law at Newburg in New York. He was licensed to practice in 1825. He came to Lafayette in March of 1829. During the session of 1828 and 29, he was in the Indiana Legislature. In 1850 a church was erected in Stockwell and by this time Mr. White had moved to this community. Albert married Harriet W. Randolph 25

January 1843 in Richmond VA. He died in Stockwell, 4 September 1864. *Source of information, Biography of Hon. Albert S. White, the 1878 Tippecanoe Atlas, and the History of Trinity United Methodist church by Arthur Wang, Tippecanoe Journal and Free Press Feb. 9 1843 and obit Lafayette Daily Journal Sept. 5, 1864*

Henry T. Sample was born in Middletown, Ohio 20th day of September 1805. His father operated flourmills in Ohio and later in Indiana. He married Sarah Sumwalt in Ohio. Henry's father was John Sample, a soldier in the war of 1812. He was a native of Ohio and of Scotch descent, and by occupation a Miller. Henry worked as a salesman in the Indianapolis area and the Upper Wabash valley. He moved to Lafayette in the late 1826 and operated a tannery until 1854. He associated himself with Joseph S. Hanna in the business a packing plant for hogs and cattle. He purchased a farm on the Grand Prairie in Benton County in 1858 and began the management of a large stock farm. His son was Robert W. Sample. Henry gave money to build Trinity. Henry died in 1881. *Source Tippecanoe County Indiana Biographies*

Robert W. Sample was born in Lafayette on the 2nd day of September 1833. He was President of the First National Bank of Lafayette. He received his education in its common schools and seminary. In youth he learned the tanner's trade, and when he grew older became interested in business. After his fathers death the packing plant and other business enterprises were disposed of and he devoted his energies to farming and stock raising, operating 3 large farms and breeding and raising cattle extensively, making a specialty of the Hereford variety. Mr. Sample lived at 311 South Ninth Street, where he built the family residence in 1868. He was married 31 October 1855 to Miss Elizabeth M. Anderson and they had 7 children; Candace, Anna A, Elizabeth, Robert W. who died in infancy, Mary S, John G. and Richard B. who was the vice-president of Henry Taylor Lumber Company. Mr. Sample was a trustee at Trinity Methodist Episcopal Church. He died after 1910 as he was listed in the 1910 census. *Source of information was Biographical History of Tippecanoe, White, Jasper, Newton, Benton, Warren and Pulaski counties, Indiana, Ill. Vol. 1 pp 945-948 Lewis Publishing Company, Chicago, Ill 1899. Past and Present Tippecanoe, County In. By DeHart*

Robert Heath was born near the town of Belmont, Belmont County, Ohio the 6th of June 1805. In April of 1828, he with his family started for the

wilds of Indiana, finally getting here June 30th 1828. He opened business as a watchmaker and a repairer, and he died 27th of August 1882. His sons, Robert and William, were engaged in the dry goods trade for 25 years and then Ralph took the place of William. All of these men were members of the Methodist Episcopal Church and Robert acted in the capacity of trustee and Stewart for Trinity. **William P Heath** was born in 1809 and married Frances Whetston and their son was **John W. Heath** who gave land for the present Trinity. William died 20 August 1878 and is buried in the Spring Vale Cemetery in Lafayette, IN. *Source of information 1878 Tippecanoe County Atlas, Tomb stone in Spring Vale Cemetery*

John W. Heath was born 25th of December 1839 in Lafayette, IN. He graduated from Indiana Asbury University in 1860 and returned to Lafayette to become a banker and business leader. In 1876 he formed the Lafayette National Bank. He married Mary Alice Hanna 2nd December 1869. They had 4 children, Mary Frances, Alice H., William P. and Sarah. He died 4th of September 1890 leaving his widow and the 4 children. They are all buried in the Spring Vale Cemetery Lafayette, IN. *Source Heath Family Monument, Spring Vele, 18980 us census for Tippecanoe IN., W. P. A. original Records marriages 1850 to 1920*

Henry Taylor owned a lumberyard in Lafayette, Indiana. He was born in Hamilton County, Ohio in 1826 and attended Miami University. Taylor prepared for a career in law but abandoned his studies due to bad health. He came to Lafayette in 1852 and entered the lumber business. Henry married Isebella Sample, daughter of Henry T. Sample. Henry Taylor gave land costing \$7000 along with John W. Heath to build the present Trinity church in 1863. He had a daughter named Sarah (1860 census). Henry died in 1864 and is buried in the Spring Vale cemetery. Henry's parents were William and Mary Taylor. William was born 20 December 1791 in Hamilton County Ohio. William and Mary had 6 children. William got a land grant for land in Tippecanoe county in 1828 so he was among the first settlers of the county. William died 27 January 1875 and is buried in the Greenbush cemetery. Mary died in 1870.

William Graham wrote in 1868 "In the latter part of this Conference year the enterprise of building Trinity Church of La Fayette was begun, to take the place of the Fifth street church. Two young business men of enterprise and push, **John W. Heath and Henry Taylor**, took the initia-

tory steps to build the church by donating the land. The enterprise was timely. The church members were becoming old and less inclined to new measures. They were willing to give their money and influence for a large and expensive church building. Among those noble men of means to whom the church is indebted for the Trinity house of worship were **Robert Stockwell, William P. and Robert Heath, Rudolph S. Ford, Henry T. Sample and others.**"

NEW ROAD

By Pastor Kim Reisman

New Road, an unconventional modern approach to worship, is the result of the vision of Trinity United Methodist Church which recognized that over the years the mainstream church had lost its appeal for many people. Trinity's lay leadership realized that "church" was often only understandable for people *on the inside*; to others it felt artificial and foreign and was no longer relevant to their everyday lives. New Road is Trinity's effort to present the message of God's love in ways that people can understand, regardless of their faith background (or lack of it). Those involved with New Road strive to make "church" relevant, particularly for those who have no church experience. New Road is a deliberate effort to reach out to those who may find "regular" church to be a turn-off, to open our arms to anyone who has never even been to church, and to offer everyone an opportunity to explore spirituality and faith.

HOW NEW ROAD CAME TO BE

Inspired by the vision of Senior Pastor Phil Emerson, Pastor Kim Reisman launched New Road in September, 1998. Integral to New Road's initial success were the efforts of Tom and Susie Everett, Linda Erwin, and Music Minister Kelly Sellers. Credit for the name *New Road* goes to Tom Everett who also created the banner under which we began New Road's ministry – *Seeking fulfillment in a new time, walking with Jesus on a new road.*

In anticipation of New Road's launch date, the congregation was also asked to seed the service by committing to attend faithfully for three months in order to provide "critical mass." Unfortunately, the response to this appeal was negligible, with only five families from Trinity participating regularly in those early months. These families are rightfully considered "founding members" – the Tom and Susie Everett family, the Van and Linda Phillips family, the Brett and Michelle Horton family, the

Dave and Alison Camillo family and the Linda Erwin family.

New Road continues to be a mainstay ministry of Trinity United Methodist Church. As of November 15, in 2004 265 people had attended New Road, with 46 attending regularly. While numbers should never be our focus, they do provide evidence that New Road is a significant ministry, indicating that at least 46 individuals are committed to Trinity as seen through their regular worship attendance at New Road.

New Road has several significant strengths as a ministry of Trinity. There is a strong sense of community and prayer support. Folks attending New Road feel free to publicly share their joys and concerns during our prayer time. Many of the people who attend New Road are also actively involved in ministries of service at Trinity and beyond and are also committed financial supporters.

New Road has clearly been blessed by God as an integral part of Trinity's overall ministry. Persisting against great odds, encountering resistance, and persevering in its mission to make God's love known to those who have not yet experienced it, New Road has provided a lasting legacy of faithful service to God and others on Trinity's behalf.

UNITED METHODIST WOMEN

By Norma Singley

The first record of an organized women's society was found in Trinity church minutes in the year 1870, one year after the present church was built. The first organized group was called the Woman's Foreign Missionary Society.

According to one account, "The missionary group soon was carried on with proper procedures and dignity. A president, a vice president, a secretary and a treasurer were elected. Meetings were opened with prayer; the members sang hymns, and gave testimonies. They paid established dues, kept mite boxes, held thank offerings. The minutes were written in good composition form with correct spelling and punctuation, and good English was used throughout." These minutes were often written on single sheets and pinned together with common pins. Many pages were written in pencil and faded through time and became illegible. Meetings were held in the homes, the church chapel (now known as the parlor) and occasionally in the parsonage. Records of the years 1884-85 lists 44 members and showed that some of the meetings were held in conjunction with the Baptist Woman's Society. The emphasis of the Society

was largely India and China. Occasional mention is made of funds being sent to the countries. This organization continued to function until 1940 with a couple of name changes, such as the Home Missionary Society and the Ladies' Aid Society.

In 1940, this group was given a new charter and became the Woman's Society of Christian Service. The charter meeting of the WSCS was held in Trinity's sanctuary, September 11, 1940. There were 271 charter members and these were divided into 16 groups, later called "circles." Each group was given a financial quota to meet and were expected to participate in the various activities of the local church as well as to support foreign missions.

The Woman's Society of Christian Service functioned for 29 years. In May, 1968 the Methodist Church and the evangelical United Brethren Church joined together and became the United Methodist Church. In keeping with the new name of the church, the WSCS became known as the United Methodist Women.

As United Methodist Women (UMW) we continue to support the Indiana Methodist Children's Home, Lucille Raines Home in Indianapolis, Lafayette Urban Ministry, observe World Day of Prayer, keep mite boxes, give thank offerings and work in food pantries.

In the same spirit of those who formed the first Woman's Society, Trinity United Methodist Women continue an outreach in the local community, the state, the nation and the world.

CLOSING

By Sonja Wise

Trinity's growth has been like the travels of a steam locomotive. Although churches are recognized as buildings on a certain corner in a certain town, first and foremost a church is the body of Christ and a body of believers. A church is its people in communication with God. A church is its heritage of the past, rich happenings in the present, and dreams of what can be in the future. Like a steam locomotive is fired up for travel, a church is born with the first puff of smoke and in maturity swells to a full head of steam. So it is with the history of Trinity United Methodist Church, begun with ten faithful souls in the wild frontier town of Star City, Indiana (later to be called Lafayette). Just a puff of smoke. But in the 180 years since, the sound and the sight of this mythical steam locomotive has been seen and felt and heard all around the town of Lafayette and beyond.