

**A History
of Trinity United Methodist Church
Ewing, NJ | 2021**

Introduction

Every organization is a product of the environment in which they are formed and evolve. In order to survive, the organization must remain relevant to its participants. A church is as much of an organization as any other venture be it non-profit as a church is or for profit as businesses are.

While one of our trustees around 2007 was working in our building that housed a nursery school and some offices, he discovered a cabinet with old books and records. They were in a metal cabinet which was receiving full sun. A call was made for a volunteer to work on the history of the church.

One of my first tasks was to move the books into a better environment. Over time they were moved several times. Some of the old family bibles, religious books and a huge three volume commentary are stored in a glass cabinet or on top of it in the current library.

Most of the record books are in long hand some of it quite beautiful although hard to read. Some of the ink had faded making reading near to if not impossible to decipher. Since the books start our history in the 1830's there were also issues with spelling or heritage. One example is the Germanic use of "f" for "ss" in words. I was able to decode that when I got to the word "association".

I have included a chapter on Trenton which includes a section on how Methodism came to Trenton. I have included some tables that indicate what was going on in the United States or the world during the span of time which are recorded history covers. It is interesting to note that there is only one or two references to major events such as a war and no reference to the stock market crash even though the churches were going through tough times in the books.

Letty Wooley, Trinity United Methodist Church Historian - 2021

Chapter One: Trenton

In my personal library I have a signed copy of a book written in 1958 titled *The Story of Trenton* by Eleonore Nolan Shuman. Most of the information in this chapter has been taken from this book. I have since donated the copy to the church.

The first settlers were the Lenape Indians. In the search for a route to the Far East Captain Cornelis Hendrickson came up the river as far as Trenton. “Although Trenton attracted immigrants during three centuries, the greatest influx of foreign born developed during the past one hundred years. Trenton absorbed wave after wave of immigrants until the city has become the proverbial melting pot.”ⁱ

Please remember this quote is from 61 years ago. The Dutch, English and Scots were the first to settle in Trenton. By 1770, the English were the majority.”ⁱⁱ

Hard times following the industrial revolution and political persecution in Europe produced the second great influx of newcomers. Between 1844 and 1850 the Irish population of Trenton more than tripled because of the potato famine in their homeland....The coming of the German ‘fourty-eighters’...brought about changes in the long-established social customs in Trenton.”ⁱⁱⁱ

The Polish arrived in large numbers in the 1870’s.”^{iv}

Many more people emigrated from other countries including Jewish people from Germany and then Russia and Poland. In the following years other groups have joined the city, making for a diverse population. Originally settled into communities by nationality or faith, our communities are more integrated by people of all backgrounds. Although economic issues make some communities less diverse.

Trenton was twice the temporary capital of the United States – 1784 and 1799. It was the location where the Declaration of Independence was first read...”^v

A great change occurred in the city with the building of the Delaware and Raritan Canal – for Trenton began to become an industrial city. The real growth of the city occurred at this time. Trenton led the nation as she became a leader in three great industries. She organized and developed the early iron and steel industry and remained

the leader until 1867; she was the center of the pottery industry until 1883 and was the capital of the rubber industry until 1919.^{vi}

At the time the book was written it was felt that Trenton's economic future was a fact; however, advances in transportation, not having a port and innovation bringing constant changes effected this viewpoint.

Adding to Trenton's demise was the haphazard development resulting in mixed-use residential, commercial and industrial uses in the same neighborhoods.^{vii}

The Trenton Story provides the following information which leads to the relocation, and merger, of two of the surviving Trenton Methodist churches into today's Trinity United Methodist Church, the purpose of this project.

The mixed use conditions, coupled with the natural deterioration of old age and the spectacularly magnified exodus to the suburbs immediately after the close of World War II, were in large part responsible for the sharp change in the community's ethnic, economic and even physical character in the decade straddling the century's mid-point.

Blight spread rapidly during this period, infecting whole neighborhoods and accelerating a general decline.

"In a few brief post-war years, new buildings occupied almost all of the scant remaining vacant land in the city proper."^{viii} Efforts in the ensuing years have brought change but not the economic development and change needed to make Trenton prosper once again.

The book contains many interest facts about the history of Trenton and its place in the world, I would advise you to read it if you would like further information.

The Methodist Church in Trenton

As early as 1739 George Whitfield came to Trenton and preached...evangelist Thomas Webb...and the Methodist missionary Francis Asbury.^{ix}

The First Methodist Church of Trenton has the honor of being the first Church of that faith to be established in New Jersey and probably the third in the whole country. The original frame meeting house was replaced in 1806 at the northeast corner of Academy and North Broad Streets. Later the Methodists moved to an edifice known as Greene Street Methodist Church which stood at the present sight of the First Methodist Church on South Broad Street^x. This church is known as 'the mother church.' It has been called "The Cathedral of Methodism in New Jersey."^{xi}

Chapter Two: Trinity in Ewing: Our Church History

Includes most recently (1950's) the Perry Street Methodist Church and the State Street Methodist Church, which merged to form Trinity United Methodist Church at its current location at 1985 Pennington Road in Ewing New Jersey. In 2015 Cadwallader-Asbury United Methodist in Trenton was forced out of their church building due to roof problems and Trinity welcomed their congregation to worship with us while decision and options were being researched. After the church was condemned 34 of their members decided to join our congregation. It has increased the diversity of Trinity which is probably our most outstanding feature. We are a welcoming community of believers.

Perry Street Church was previously several other churches. State Street had the most available records so the information available is greater. An interesting fact to note is that I discovered a record book from the Clinton Avenue Methodist Episcopal church stored with our records. I made note on it not understanding why we had it in our records. While going through the notes, recorded in the book, I found a reference to the Van Horn's. The Van Horn Trust still provides funding for Trinity today. That book has been sent to the New Jersey Conference Center to be put with the rest of the Clinton Avenue documents for safekeeping. The Clinton Avenue Church is closed.

Front Street Methodist Church

The first Trinity Methodist Church in Trenton, New Jersey first recorded record in our archive is 1887 (1832 Front Street). This church was previously known as Front Street Methodist Church.

THE FRONT STREET M.E. CHURCH - 1846

(SUBSEQUENTLY THE TRINITY M.E. CHURCH)

In the year 1846 a group withdrew from the original First Church and purchased the property of the Dutch Reformed Church on Front Street, where was organized and established the Front Street Methodist Episcopal Church. This society began with an initial membership of eighty persons and had grown to three hundred in 1864. About this time the Civil War dissensions threw a dark cloud over this hitherto united and prosperous church and so acute became the crisis that a separation between the two factions took place, resulting in the formation of two separate congregations, Central and Trinity. After eighteen years of united history there thus came about the establishment of two other churches and the elimination of what had been known as the Front Street M.E.^{xii} Church.

What was happening in 1887 in the world. Here are a few fascinating topics from Wikipedia.

- The US allowed the Navy to lease Pearl Harbor as a naval base.
- Construction of the Eiffel Tower was started in Paris, France.
- Anne Sullivan begins teaching Helen Keller.
- Gottlieb Daimler unveils his first automobile.
- The first woman mayor, Susanna M. Salter in Argonia, Kansas.
- Buffalo Bill's Wild West Show opens in London.
- The character Sherlock Holmes appears for the first time.
- Emile Berliner is granted a patent for his gramophone.

The following are transcriptions from various documents contained in the metal storage boxes that are of historical interest to the story of Trinity United Methodist in Ewing, NJ.

Document One: I have opted not to correct missing periods capital etc. and have included alliterations as much as possible. This document was written by Wm. B. Housel as noted at the end of the transcription.

Trinity Methodist Church
History 1846 – 1865

Methodism was well established in Trenton in Revolutionary times. The first Methodist building, which was used by the soldiers as a first aid station during the Battle

of Trenton stood on King St (Greene struck out) on the site of Whitefield's furniture store at Broad and Academy street.

Broad St. was known as King Street, later to be known as Greene St after Gen Greene who took part in the battle of Trenton. The first Methodist Church was later called Greene St M.E. Church, still later to be known as the First Methodist Church of Trenton (and New Jersey).

One Methodist Society cared for the needs of the people for several decades, but about 1835 Trenton had a spiritual awakening due to the preaching of a Mr Osborn who was hired by the Presbyterian of Trenton to conduct a missionary campaign among the "Godless" of Trenton.

As a result of this spiritual awakening the Germans left a house of worship on Front street and affiliated with the German Reformed Church. The building was later taken over by the Dutch Reformed Church, to be totally abandoned in 1846.

During the summer (crossed out)

During the last two years previous to the 1846 thing, had not been going well with the First M. E. church. Quarrels among the members had reduced the membership from 900 to 500. Some of the dissatisfied members of the (so called at this time) Greene st M.WE. and others who felt the need of a second Methodist society in Trenton met early in Sept 1846 to discuss the matter.

Five members of the Greene St M.E. church. Elias Wampole, Chas. Dippolt, Sam'l B Arnold, Sam'l B. Richardson and Franklin S. Mills (Squire Mills father) and a few other interested persons met in the home of Samuel G(Q?) Arnold and discussed the idea of renting the vacant Dutch Reformed church on Front st. (The location of the present St. Francis Roman Catholic Church) which had been unoccupied for several months. At this meeting it was decided that a society should be formed to rent the property from the mortgagee Mr. Ellis Philada. Satisfactory arrangements were made with him and the building was rented for \$400 a week.

The Rev. Wm. Mann a local preacher from Mt Holly was invited to serve as pastor during the organization period and a notice was inserted in the "Daily News" calling the people of Trenton to worship with the newly formed society.

The first service was held about Oct. 1, 1846 some 60 or 70 persons present. A Business meeting was called for Oct 5 1846 which was presided over by Dr. Natl. Burns with Franklin S. Mills acting as secretary. Some committees were appointed particularly a committee of seven (7) (which corresponds to our present day Official Board) The committee continued the arrangement with Rev. Mann and nominated a dentist, Dr Hutchinson to assist him.

The presiding Elder. Rev. Isaac Winner (who was later to become pastor of the church) met with the Brethren at their next official meeting about two weeks later and

was not enthusiastic about the new venture. However before the meeting adjourned he became more interested and expressed his willingness to organize the society into a church. A vote was taken on the matter and he was requested to proceed with the formal organization of the Second Methodist Church in Trenton.

Twenty-six persons joined the next Sunday as church members: James C Taylor, Elias Wampole, Isiah Lanning, Catherine Wampole, Sarah Sweeney, Chas. Dippolt. John Lucas, Natle. Bunn, Lydia Lavine, Mary A Bunn, Franklin S. Mills, Saml. B Richardson, Wm. Britton, Usual H Hyde, Saml. G. Arnold, Hannah Hyde, John P Colmbs, Stanten Jefferies, Susan Jeffries, Alex. H Armour, ClothildaCombs, Lydia Lanning, Ann Jefferies, Eliz Hammell, Posthenia Richardson, Sarah J. Arnol

The presiding Elder then appointed the Rev. Clark Polly a local pastor living in Somerset, near Trenton as Pastor in Charge. He preached his first sermon Oct 25, 1846. He immediately moved to Trenton. Two weeks later 21 more persons were enrolled as members. Isaac Laning was appointed this week as the first class leader of the new society.

Document Two: the following are taken from the Trustees Minutes Trinity M.E. Church; the records started in May of 1887 to 1938. It is fair to mention that there was much more reported in the minutes, the routine, reoccurring, or of no interest to a reader have not been included.

On motion of Bro Thos Farrel Secty the Trustees purchase the lot adjoining the Church property know as 117 Perry St. and also to execute a bond and mortgage for two thousand dollars on said property. A motion to have congregational singing – carried. An old house on lot to be sold for \$150.00.

Reverend Geo. C Maddock Pastor is listed as the pastor. An interesting note on committees when a woman was part of a committee such as Parsonage and furniture they are only listed as wife. They were only on this committee.

On September 16, 1896 (p 61). Special Meeting of the Trustees. of Trinity M.E. Church. The meeting was called in reference to our changing our title from Front St M.E. Church to Trinity M.E. Church. Appears to be making a previous change official.

Document Three: from the Trinity Board Minutes from 1905 to 1921. There were several papers Inserted at front of the notebook.

Bro. Gaskill moved that the list of church members not contributing last year be handed to the Sexton and all collected he be allowed a percentage of 25%. Pastor and Secretary to draw up rules.

Pastor asked for the permission of the Board to have Mr. Brewer speak on April 1 – on motion the request was granted. A Google search only resulted in a David Brewer an Assistant Supreme Court Justice an author.

Asst Supt Carson of the Anti Saloon League was allowed the privilege of the floor and asked the privilege to present its cause to the church in connection with the pastor. Moved and Granted.

Moved that a person makes application for a letter of removal from the church, that they be referred to the Financial Committee of the church and be required to pay up back dues before a letter of transfer be given them.

Letters of transfer will be issued when paid up.

On motion the plan for a rest room for members remaining between the morning and evening service was adopted.

The committee authorized to procure a list of the offenders who disturb the meetings of the church and ask them to desist and if they continue ask them to resign.

\$15 was donated to the Girls Patriotic League of the church to purchase wool to knit garments for soldiers at Ft Dix. This is the first time I have noticed a mention of the outside world in the minutes.

The Official Board emphatically protest the remodeling of 118 Perry St opposite the church and holding meetings in the hall as it would demean and interfere with our worship.

The matter of having pictures during the summer months was discussed and Bro Wood moved that we give it a try. I am assuming they are referencing movies.

Special meeting. The meeting was called in relation to ten lectures on Americanism. On motion the plan was adopted, and the Treasurer of the church was directed to make contact for same.

The matter of the deeds of the church was referred to Wm. S. Mills to ascertain if anything can be done and report the findings at the next meeting. I am assuming that the actual documents are missing.

April 23, 1924. Congregational meeting. For some time now there has been mentioned of a judge and ballots for the election of trustees. The question of the sale of the parsonage was presented by the Pastor (Rev John Gorley). On motion the trustees to sell the parsonage – the proceeds to pay off the parsonage mortgage, to procure another parsonage and furnishings and then be applied to the bonded debt. Motion carried.

Document Four: a scrap of paper from Mercer Castle No 23 K.G.E. (Knight of the Golden Eagle Funeral Fund) List of Trustees and term for??? On back:

“The Lovely girl with the red hair entered the train and set down beside a youth – the youth (edging away) I must not yet get to close or I shall catch fire. The young girl said do not be alarmed green wood never catches fire.”

Note: there are important papers that were stored among the metal box of documents. It is interesting to note that the seal has been torn out of the document when it has been satisfied.

The current pastor as of 2021, the Rev. Brian Joyce, has the entire contents and is determining what needs to be in a safe deposit box. The following are the noteworthy papers. Duplicates of information presented elsewhere are omitted.

- Manila envelope (Trenton Trust) marked State St Property contained:
- Agreement for sale for the purchase of 1981 Pennington Rd. and related properties. Manila envelope (Trenton Trust) marked mortgages and deeds.
- Bond Front St M.E. Church and Trenton Mutual Association. \$1,600 Dated February 27, 1858.
- Certificate Front Street M.E. Church for insurance. Dated March 29, 1852 with The Bucks County Contributionship for Insuring Houses from Loss by Fire. \$1,000. It is interesting to note that this company still exists with a slight revision to the name.
- Bond between Susan Biles and Emma M. Titus \$1,500 dated May 5th 1882. Record of 4 payments last one May 9th 1884 of \$45.00 each. It is not clear why this document is with the church records, although church members often made personal loans to the church.

Rubber banded documents (Trinity):

- A cancelled mortgage as of March 1, 1929. The property is described as being lot 10 on the plan of lots of William Potts on the south side of Perry Street (formerly Centre Street) and fronting on said street... Being the same premises which were conveyed by Isabella Morton to the Front Street Episcopal Church (now Trinity Methodist Episcopal Church of Trenton).

Section Two: Historical record of Front Street Church 1863-1868

What was happening in the world in 1832

- The Treaty of London creates an independent Kingdom of Greece.
- Otto of Wittelsbach, Prince of Bavaria is made King, beginning the history of Modern Greece.
- Cholera started in Europe.
- Charles Darwin, aboard HMS Beagle, arrives in the town of Salvador in Brazilian state of Bahia.

What was happening in the United States in 1832

- Anti-Slavery Society organizes in Boston.
- August 2nd Sauk and Fox Native Americans ended the Black Hawk War in the US.

History of the Rise and Progress of Front St. Church written by Hon F. S. Mills, down to the close of the 1st year of the administration of Rev P. Cline, & transcribed by Rev. J. Varnote. It is included here without corrections or modifications.

In the year 1832, the removal of the Rev. Jas. W. Alexander from the Pastorate of the First, (and, at the time, only,) Presbyterian Church, in the big City of Trenton,

They now felt it was time they should be organized into a Church, and presented their application to the Presbytery of New Brunswick. But fearful that another church might interfere with the old organization, the application was refused. They then applied to the Synod of the German Reformed Church. The application was accepted, and the Rev Mr Davis was the first Pastor.

Mr. Lawluer received a call to a church in Pennsylvania, Mr. Davis had already left and the Society was now agitated about calling a Pastor. After debating the matter for a time, Rev. Mr. Swartz of Philadelphia was called. Mr Swartz did not preach in the German language and consequently, many of the Germans left the organization.

The lot upon which Front St Church now stands was purchased of Mrs. Nice by Swartz, Lanning, the Bauforads, for \$500.

He was followed by a young man named Steiner, who came about the year 1839. He was devoted to his work, & seemed to please his people; but, in consequence of false reports concerning himself became greatly discouraged. Rev. Mr. Berg, a most excellent man, came up from Philadelphia & tried to rally the sinking spirits of Mr. Steiner.

In the house where Mr. Berg stopped, he walked the floor till after midnight, endeavoring to persuade the young man to remain. He said to him "My dear brother, while there is a plank left for you to stand upon, don't give it up." But the young man's

spirits had been broken, & could not be rallied. Mr. Steiner soon left, and the German Reform interest rapidly declined.

Rev. Mr. Smith, (as he was falsely called) followed Mr. Steiner in the year 1840. It would be pleasant to draw a curtain over the history of this man & his connection to this struggling congregation. He was a deceiver, but his real character did not fully come out until after his removal from Trenton. He turned out to be the most accomplished swindler, & was met a few years after, in one of the cells of the State Prison. The most charitable conclusion respecting him was that he was partially insane. He was an old man. His real name was Blair. It is stated of him, that after he left NJ State Prison, he was seen finely dressed, at the Commencement of one of the Eastern Colleges with a full crop of white silken hair, and a florid countenance, he was the observer of all observers. The inquiry passed around the dignitaries and fashionables: "Who is that fine looking old man?" "That" said a gentleman, who had been specially honored with an introduction, "that is the Rev. Dr. Beecher of Virginia."

The news of the infamous character of Smith fell heavily on this infant congregation. Their cup of sorrow appeared to be full, & they felt seriously like abandoning the enterprise. They remained for some time hesitating what to do. Without a pastor, they were sheep without a Shepard. At length there came in 1843 a minister of the Dutch Reformed Church, Mr. Wack, & tried to rally the congregation. He proposed that they should leave the German Reformed Church & connect themselves with the Dutch Reformed Synod. The prospect of finishing the upper part of the church, & being regularly supplied with the preaching of the Word, , & the slight difference existing between the Dutch Reformed and the German Reformed Creed were the indecernments that led to an acceptance of the proposition of Mr. Wack. The church was by a vote of the congregation passed over to the Dutch Reformed Snyod, & Mr. Wack was continued as their Pastor. The upper part of the church was finished & the Congregation worshiped therein. Mr. Wach was a tolerable preacher. What he lacked in other respects he made up in long sermons. He opened a private Seminary for teaching the languages, but met with little success. He often mourned over the difficulty of his position, - his principal complaint being the scanty support he received. For this reason he was compelled to leave, having remained in the City about 3 years.

The church was now completely abandoned. It remained locked up for some months, which brings us to the year 1846.

The Green St. M.E. Church had grown to an unwieldy size, and it became apparent that the members were to a certain extent in each others way. There was also some feeling, growing out of jealousy, that made the communion not altogether pleasant. Those who liked laboring for God, felt themselves shackled. At one time, under the Pastoral term of Charles H. Whiticer, the Green St Church reported over 900 members. The jealousies that quietly burned in the hearts of the breather, from fancied or real, injustices, caused negligence in regard to Proba times, & in a year or two afterwards, under the ??? hook of Rev. Mr. Kidder, the number was reduced to 500.

This decline, & the causes already assigned induced a number of persons to talk frequently of the formation of a new church. The project, however, met with violent opposition. The location was seriously objected to. But for the reasons assigned, the organization of a second Methodist Church became necessary.

It was in the month of September, 1846, that 5 or 6 persons – Elias Wampole, Charles Dippold, Saul G. Arnold, Garret(?) B. Richardson and Franklin S. Mills, members of Greene St. M.E. Church, met in the residence of Saul G. Arnold, by appointment, for the purpose of consulting as to the possibility of renting the Dutch Reformed Church, which had been unoccupied for several months, and offering service there, should the people manifest a disposition to favor such an enterprise. It was with no little trepidation that the first step was taken. After considerable conversation, it was resolved to proceed. The edifice was at once rented of Mr. Ellis, of Philada., who held the mortgage secured by Mr. Swartz. The rent agreed on, was four dollars per week. Rev. William Mann, a local preacher, residing at Mount Holly was invited to occupy the pulpit, in order to test the disposition the people to favor the enterprise. Mr. Mann, having consented to bestow his services for a few weeks, a notice was published in the “Daily News,” that the Church would be opened, and a note sent to the Rev. James Ayars, Pastor of the Greene St Church, with a request that he would announce it from the pulpit. But although he appeared to favor the new movement, he declined to read the notice, & from this time, took a decided ground against it.

Thus the 2nd M.E. Church of Trenton was out, on the great Sea of Experiment. A more devoted and courageous membership, it would have been difficult to find. When the more timid would tell of the approach of threatening clouds, the fearsome would be dispelled by the confident, & some cheering reply, - “the Master is on board, & even the winds and the leaves are subject to his will!”

We have thus traced the history of this church, through the brief period of five years, during which time, the Second M. E. Church in Trenton struggled for existence. Time would fail us,

The year 1860, was one of intense political excitement, & unfortunately, it's influence began to be felt in the church., impairing its efficiency and power, notwithstanding all efforts

Pastoral Record

- 1847 – Supplied
- 1848 – Clark Polley
- 1849 – J. M. Tuttle
- 1850 – R. Winans
- 1851 – J. O. Rogers
- 1853 – C. S. Vancleve
- 1855 – A.K. Street
- 1857 – George Hughes

- 1858 – Philip Cline (another name appears in small writing directly above his –unreadable)
- 1860 – Charles E. Hill
- 1862 - Isaac Winner D.D.
- 1863 - J. Vannotte
- 1865 – E.H. Durell
- 1866 – B.S. Sharp through 1869

The following notes were from the Trustees Front Street Methodist Episcopal Church minutes. It covered the years 1854-1866.

On July 7, 1856 the Trustees discussed purchasing a lot at head of Quarry St. to build a schoolhouse. It should be noted that the churches were the first to offer schooling to children away from home. At a Special meeting of the Trustees on December 4, 1865, a loan obtained from the State Public School Fund.

In 1857 only male members over 21 were able to vote for members of the Trustees. That same year they accepted money raised at a fair from the ladies.

In the notes from 1860, each class is to raise a total of \$850.00 by subscription. At least \$0.05 to be collected per week from each member. In addition, members of the congregation and friends of the church be invited to cooperate in this plan. In addition, each collector who is successful to be offered a premium. It appears that this was in place of the tithing system currently in place in churches.

In 1863 a privy to be added to the church property. A slate roof is to be installed at a cost of \$336.00 for 4,800 sq. ft. A deed for a burial lot in Mercer Cemetery for the poor of the church was presented to the Stewards of the church in 1860.

Some interesting notes include a sexton in 1863 was paid \$12.50 per month. In 1864, notices to be put in vestibule and yard prohibiting persons standing or congregating there during services.

Conflicts arise in all organizations including churches. During a meeting on March 13, 1865, Bro James Arhart(?) resignation laid on the table for the present. “It being understood from certain quarters that an effort was being made to turn out the present board of trustees was to get possession of church property to sell the same for the benefit of the party going off to start in organizing a new church on Broad St. The president of the board was instructed to have the same transferred by deed of trust to Deacon Brook in trust: for the use and benefit of that portion of the membership of the church and congregation who desire to keep up the same.”

Over the next few meetings several options were discussed regarding a possible sale of the church building first to the St. Francis Society then the German Catholic Society. A decision was made to sell the church to the German Catholic Society for \$11,000. As in a lot of real estate transactions there was offers and counter offers between the parties.

In 1866 in a joint meeting of the Official Board and the Trustees it was decided to offer the parsonage for sale for \$5,000. It was ordered to sell the Perry St. Houses on the Johnson lot.

March 12, 1866. Joint meeting of the Official Board and Trustees. Name to be changed to Trinity. This name change was not officially made till years later.

In the front of the book is inserted the following: Front St. M.E. Church, Quarterly Conference Minutes recorded from 1855-1868.

In 1855 the 4th Quarterly Conference meeting. A committee is appointed to look at a place of worship and Sabbath School in Lumberton. In 1856 three School locations mentioned. More books of greater variety needed at first school.

A committee is assigned to write a history of Front St Church, which is included in this chapter.

Discussion of the future church on Broad St. was held. March 8, 1866. 4th QC meeting. The parsonage is nearly completed. "Whereas the Front Street M.E. Church of this City has had very much to contend with from its organization to the present time and a great deal of it owing to the unfavorable location accommodating, but a few of the members and rendering it a hard and laborious Change to the Pastor. Therefore Resolved, that this Quarterly Conference do here by most heartily and unanimously approve of the sale of said Church, as effected by their Trustees during the past week." The minutes are not complete. Mention of selling the parsonage property on Front Street and the buildings on church property on Perry Street. Obviously, the church was experiencing ongoing stress.

It appears the church is finished, but is it? Remember there was talk of a split among the congregants and a renaming of the church (not done officially). The history continues in the First Trinity Methodist Church chapter

Chapter Three: State Street Church

What was happening in 1859 when they started this church?

- The Codex Sinaiticus was rediscovered at Saint Catherine's Monastery at the foot of Mount Sinai.
- The first Zoological Society was issued a charter in Philadelphia.
- Ground was broken for the Suez Canal, in Egypt.
- Big Ben in London started and later in the year was rung for the first time.
- A solar storm, the largest on record knocked out telegraph communication.
- The Origin of Species by Charles Darwin was published.

The first minute book was a State Street Quarterly Report from 4/1/1859 to 1878. Reverend George W. Buckholder appointed by the NJ Conference as Pastor. A year later the church is not entirely finished.

Committee to be formed for School attendees who do not attend our church. "In pursuance of a recommendation of a meeting held in Green St Church for the advancement of Methodism in this city, a committee was appointed to co-operate with similar committees of other M.E. Churches in this city."

Sunday school report through Brother McPherson that the school was greatly in need of teachers. "Brother Wm. L. Huchinson tendered his resignation as Steward, which was not accepted."

December 1, 1871. 3rd QMC. William Pearne Pastor listed as pastor. In February Pastor Pearne spoke at length over his labors not yielding much with weather, infirmaries, poor attendance.

Rev. S. Vansant Pastor who intends to see all the members of the church is appointed. The next Quarterly reports that rent from pews for 1 year \$3,200. A Committee for the poor formed in 1875.

New Pastor in 1875 Rev. J. L. Sooy Pastor.

In the minutes of the trustees from 1859-1879 the following was related. In the front of the book were several documents relating to the current Trinity United Methodist Church in Ewing. I have included them with Trinity's history. There was a receipt dated 1895 for \$150 to furnish a deed. The beginning of this book includes a summary of how the church came to be.

November 25, 1858. Included is a description of the formation of a pew system church and the purchase of the property.

January 19, 1859. Property has been purchased. Subscriptions are to be taken.

January 26, 1859. Meeting held at Bethesda Church. Plans for the building are presented.

February 1, 1859. Notice had been given regarding a meeting to elect Trustees. The cost of the edifice to be \$17,280 or \$15,760 (with basement).

February 4, 1859. Effort to raise \$25,000 to build a church, parsonage and buy the lot are begun. The building is to be similar to Philadelphia Greene Street Church.

June 14, 1860. Church is dedication.

Pew rents discussed 8% of purchase price with 12% of that to go for the purchase. Each trustee plus one other non-board member to solicit for shares of church. A widow's intention to make good on her husband's offer to provide lumber is included.

A clock to be purchased so the preacher can see the time. He was running over his time...Chorister resigned which caused the Choir to be disbanded. Measures are to be taken for a new organization.

On October 29, 1875, the front access to the church for carriages discussed.

The State St. Quarterly Conference Minutes from 1878 to 1892 are next.

In 1878 The Publishing Committee started a Monthly publication, The Trenton Methodist. Enough advertisements have been secured to justify the project. A few months later advertising had been taken out of the bulletin.

In December 1889 there is talk of sickness which according to Wikipedia was a worldwide outbreak of influenza.

In 1890, Rev. Dobbins is to be given a vacation during the months of July and August and as much of September as necessary for the completion of his trip to Europe. The motion carried. The Board of Trustees are requested to make good on the deficiency arising from the sale of the gazette.

On October 6, 1890, John B. Box and B. Clayton were appointed to associate with the Pastor to conduct the election of women to the Electoral and General Conference. A monumental moment I would say.

The Pastor's salary is set at \$2,500 in 1891. Sunday School membership is at 420 with 250 average attendance.

O.O. Bowman, one of the trustees, compiled two Scrapbook Summaries of State M.E. Church. The second scrapbook is in fragile condition.

The Inside cover of the good scrapbook has a diagram of the inside of the sanctuary with a total of 123 pews.

The church was located at State and Stockton Sts. in Trenton NJ. There are 3 pictures of the church with different appearances. 1860-1902 – pointed steeple. 1902 -1912 steeple replaced by statue. 1912 Statue and top section removed.

The State St History of June 14, 1886 is the first entry. We have several original copies. Picture of David W Bartine D.D., 1867-1870 (sepia) on card stock included with the history.

A pamphlet on Mary Ashton by Rev. Frank P. Parkin, D.D. – A New Jersey Missionary Heroine (Deaf and Blind) 1899. In the death of Miss Mary A. Ashton, which occurred at Ocean Grove, Tuesday August 22nd. State Street Church lost one of its most consecrated members, and the cause of missions one of the most remarkable workers it has ever had. A suitable memorial service will probably be held within a few weeks. She was deaf and blind, born in Frenchtown and living in Trenton. Wanting to be a missionary to China she was denied due to multiple health issues. She supported women missionaries by hard work and donations from others. In her 10 years devoted to the missionary work she was able to collect and donate \$12,500. A sizeable amount for the time. It would be worth \$393,948.80 in 2021 dollars.

A newspaper article by Rev. J.D. Fox "Would hang Anarchists" written a week after Pres. McKinley was shot.

October 19-24, 1902 is set for a program for the 43rd Anniversary and Jubilee. State Street M.E. Church. Rev John D. Fox D.D., Pastor. Sunday Pastor Fox; Monday Rev. J. B Graff, D.D. Pastor 12th Street M.E. Church Philadelphia PA; Tuesday Rev. John Y. Dobbins, D.D. Pastor M.E. Church Montclair NJ; Wednesday Rev. Wm. H. Morgan Pastor Central M.E. Church Newark NJ; Thursday Rev. S. F. Upham D.D., LLD Drew Theological Seminary Madison NJ; Friday Rev. George Gaul D.D. Pastor Tabernacle M.E. Church Philadelphia PA. Included on the back of the program were the following facts: Organized February 1, 1859, Cornerstone laid July 21, 1859, Dedicated June 1, 1860, Parsonage 1865, Organ 1871, New chapel 1883, Original Members 72, Current members 475, Sunday school 386, Value of church and parsonage \$125.00, Total debt \$7,000 subscribed.

A December 13, 1909 newspaper article in the Daily State Gazette, Trenton, NJ Monday Morning. The title was The Sign of the Times Discussed by Rev. Fox – Champion Cause of the Bible Subtopics were Things Commercial, The Industrial World and Moral and Religious. This article based on a sermon given to the congregation was

followed shortly thereafter with a replacement as officials were desiring a change. This was announced in a newspaper December 31, 1909. He had served State Street M.E. Church for nine years. Obviously, there was some controversy with what he said.

Six songs written for the retirement of O. O. Bowman, who had served as a trustee for many years.

The State Street Church Trustees significant events from 11/1882 to 3/1908 comes next.

In 1894, Trustee meeting after Official Board meeting for discussion was not increasing costs due to the general depression in all kinds of business. The church committee were instructed to notify the Trenton Passenger Railroad Company to remove their pole from the front of the church and to place the same on the corner of the street without further delay.

In 1896, discussion was held on the new pastor Rev. Doyle.

From the Trustees Report of State Street ME Church during 1908 to 1916. An interesting turn of phrase that is often in the minutes "The report was ordered spread on the minutes."

They decide in 1908 to advertise in the press that Dr. Joe E. Smith will be preaching on Sundays May 24th and 31st, He is to be paid \$40 plus expenses for each Sunday.

In May of 1909, it is decided that a special collection to be taken May 23rd payable before April 1, 1910 or interest to be charged after that date. Note this interest is to be incurred by church members.

In August of 1910, the improvement committee decides to change gas fixtures to electric and a hot-air system of heating is to be installed.

Pastor Dr. Isaac L. Woods is noted as pastor in 1911.

A resolution to oppose Senate bill #135 regarding roads over and along non navigable streams was made in 1916.

A second scrapbook by O.O. Bowman was started in 1908. This is a listing of a few of the items included in the scrapbook, which is in very bad (crumbling) condition. The book includes meeting announcements and sometimes order of service not being noted here. Included are many articles regarding the appointment/or not of pastors.

Pennington School – 107 - year 1944 Reverend J. Lawrence Pitt former pastor of State Street UMC is Assistant Headmaster.

April 30, 1909. Newspaper article. Mrs. C.H. Elder has smallpox, wife of pastor of Trinity M.E. church. April 30, 1909. Another crisis of this disease, she died May 4 and her burial followed.

June 9, 1909 – Dr. Seely to attend Leipsic University Celebration. He will sail Next Saturday.

In 1909, Capital Park Management agrees to only music and swings on Sunday. Eliminating the merry-go-round, chutes, and the figure-eight.

August 3, 1908. A 2+ page article. Written by General James F. Russel L.L.D. from the Methodist Quarterly Review – The Hymns of the Ages.

No date. Article. By Rev. Fr. Conway on the Infallibility of Pope of Rome.

September 15, 1910. A letter from Pastor Isaac Wood's welcoming members back and asking for their attendance during the weekly 3 services and Sunday School and to bring a stranger.

Board of Trustees minutes covering 12/1916 - 03/1934.

In 1918 a letter inserted from the Young Peoples Society of the church for permission to use the facilities for visiting soldiers. Placed on file (no action taken). Sunday night concerts in 1921 are more than paying their way. Talk of having a church choir to back up the 2nd quartet that is to be formed. The Music committee's suggestions were carried.

A tower to be built according to the will of former member Nathan R. Ivins.

The church has adopted the method of electing a Treasurer by a Congregational meeting, as provided by the legislature and automatically becomes a member of this Board. Ira. W. Wood's resignation not accepted at this time.

May 10, 1924 A list of ministers from the time of dedication to February 6, 1924:

1. 1860 - George W. Batchelder, Memorial Table
2. 1861 – C. H. Whiticar
3. 1862 – Isaac W. Wiley, subsequently Bishop
4. 1863 – William H. Jefferies
5. 1865 – Thomas Hanlon
6. 1867 – D. W. Bartine
7. 1870 – to be supplied
8. 1871 – W. H. Pearne
9. 1873 – Samuel Van Sant
10. 1876 – J. L. Sooy
11. 1878 – J. S. Chadwick
12. 1879 – to be supplied
13. 1880 -- S. Van Benschoten
14. 1882 – John Y. Dobbins
15. 1885 – J. L. Sooy
16. 1888 – John Y. Dobbins
17. 1891 -- Joseph E. Smith
18. 1896 – J. H. Boyle

19. 1899 – Frank P. Parkin
20. 1901 – John D. Fox
21. 1911 – Isaac I. Wood
22. 1916 – Heber D. Ketchum
23. 1921 – D. T. Stephenson
24. 1923 – J. Perman Shook (24,25,26,27,28)

In 1931 the minutes mention a decline in receipts, currently less than \$100 a week.

The following year Senator Cramer's history of the church laid upon the trustee's minutes.

Dr. Pender is the pastor.

US Post Office notified the church in 1934 that the Church Bulletin is in violation of postal regulations for 2nd class mail. At least 50% of the material must be of a general nature

Newspaper cutting of Dr. Chamber's untimely death at 56 from infection.

On June 22, 1942, a Congregational Meeting the name change adopted – dropped Episcopal from name.

In 1945 a check given to endowment fund by Mr. & Mrs. Van Horn. Mr. and Mrs. Chauncy Van Horn donated \$6,000 set of electrically operated bells.

The next series of notes is from the State Street Woman's Aide from 1925-1942.

Mrs. Apgar was to be reimbursed for the balance of her loan of \$50. The current Trinity United Methodist Church in Ewing had a member named Mrs. Apgar. She was a great supporter of the church. I have noticed that these societies seem to function better when the President takes the time at least annually to thank the members for a successful year. They were primarily focused on the social, social action and raising money for the church.

In 1935 the depression is mentioned and that in the light of the Society meeting all of its financial goals and obligations of the church. Of note blank ink used is fading to green. Plans were made to serve a 150 luncheon to women who attend the Missionary Union on November 12th. Incidentally, this organization was organized in our church 50 years ago.

In 1940, the new organization for women in all Methodist church was explained. It was decided to accept the plan. Dr. Pitt will discuss it further on Wednesday during the reception to honor their staying with us another year. A new magazine for Methodist Women was discussed as worthwhile. A subscription is \$.50 a year.

At the May 6, 1942 meeting it is noted that five boxes sent to soldiers.

The next group is Kum Joy Nus Class from 1936-1948.

They were a study group who included doing things for the disadvantaged. Mrs. Algiers mentioned previously often played the piano. In addition, Mrs. Potts name comes up. Mrs. Potts was a member of the current Trinity as well.

In 1942, a letter from Richard Potts thanking the class for sending boxes to the fine boys in the service.

October of the same year \$10 will be given towards Christmas gifts for our own soldier boys. January's meeting was cancelled due to transportation difficulties and the rush of war work.

At the December 1943, it was decided to assist with the YWCA entertainment program for the soldiers. Taking on the responsibility of the food was impossible. Mrs. Algiers's loaned the amount to send Christmas gifts for our soldiers.

In 1945 it was decided to restart the church suppers that were stopped during the war. This group disbanded in 1954 and merged with the United Group for social fellowship.

The last group that there are notes for is the church Youth Fellowship from 1947 to 1956.

In the 1953-54 year our very own Lea Roberts is to be President. The following year she is treasurer.

Early in this project I asked for memories from the originating churches. One of our current members, Carol McVeigh, graciously provided these fond memories of State St. Church.

Children memories include Sunday School, Day Programs, Junior choir, Church picnic in Cadwalder Park and riding the merry-go-round and a Sunday school teacher Mr. Marlatt.

Choir included her Dad and the senior choir and the choir processional. The narrow stairs leading to the choir loft.

Church suppers including her mother paring potatoes and helping to serve the dinners. Bazaars and Rummage sales held to raise money.

Chapter Four: Clinton Ave Methodist Church

Clinton Ave Methodist Church Minutes Ladies Aid – 1886-1908

It is interesting to discover how this book made it into our church's archives, since Clinton Ave. Methodist Church was not part of our history. After noting the more important or unique items in a file, the book was forwarded on to the Conference for record keeping purposes.

The Van Horn family must have been a member at Clinton Ave. Methodist Church and brought the record book with them. The Van Horn name first appeared at a 1906 meeting to plan a social event. The Van Horn's left a trust to 3 parties (organizations) of which Trinity is one of the recipients. The name appears in the State St. Church once Clinton Ave. Church closed.

Many times, through the years, most notably in 1908, the Women's Society loaned money to the Official Board for bills. I could find nothing other than the unrest that led to World War 1 to explain the difficulties.

Most of the entries in the minutes were general in nature regarding the administration of the organization and the events and socials that they planned.

An Afterward from the Pastor

We people called Methodists have always been deliberate in our respect and understanding of history, ours and that of others. John Wesley began the movement as a reformation in the Church of England but the Revolutionary War that created the United States Changed Methodism's course. From the beginning we have kept detailed records and this tradition continues through the present.

Methodism is organized around records, the Journals from our Quadrennial General Conferences and nine Jurisdictional Conferences, the Journals from the 50 Conferences in the nine Jurisdictions that meet annually, and each church's yearly report from either the charge or church conference. This book is a rich addition to the history of our congregation Trinity United Methodist in Ewing NJ, but this is unique. Among the thousands of reports, as I said we like detailed records, of meetings some of our most precious history, the personal stories get lost. This is in part because those who hold these stories die and memories fade. What is preserved here in this book is history in amazingly personal details. Trinity is richer for the multi-year work that Letty Wooley has done. I have been enriched by it. My hope is that you have too, my dream is that you are reading this in 2050 or 2100, and that you have a better understanding of how your church got to where it is.

I am in my tenth year as pastor here at Trinity and it is to you, the young pastor in 2056 or the Trinity Historian in 2070 that we leave this record. Please treat our story with kindness it was preserved in love and hope that Trinity will remain a beacon of hope.

The Rev. Brian Joyce, Senior Pastor - 2021

-
- ⁱ Eleonore Nolan Shuman, *The Trenton Story*, (Trenton: MacCrellish & Quigley Company, 1958),
Preface
- ⁱⁱ Schuman, *The Trenton Story*, 361
- ⁱⁱⁱ Schuman, *The Trenton Story*, 362
- ^{iv} Schuman, *The Trenton Story*, Preface
- ^v Schuman, *The Trenton Story*, Preface
- ^{vi} Schuman, *The Trenton Story*, 377
- ^{vii} Schuman, *The Trenton Story*, 377
- ^{viii} Schuman, *The Trenton Story*, 367
- ^{ix} Schuman, *The Trenton Story*, 367
- ^x Now know as Turning Point United Methodist Church
- ^{xi} Schuman, *The Trenton Story*, 367
- ^{xii} Edwin Robert Walker and Clayton L. Traver, *A History Of Trenton, 1679-1929* (Princeton, Princeton University Press) 1929