

TRINITY BAPTIST CHURCH - MARION, OHIO
HISTORY AND DEVELOPMENT

Revised 11/07

THE CITY

April 3, 1822 was the first day that Marion, Ohio could be used to identify a community, small though it was. That was the day that the young state of Ohio accepted a plat prepared by Eber Baker for the town he named after the Revolutionary hero, General Francis Marion- the "Swamp Fox." It wasn't much of a town; one house - a double log cabin - plus a 5 or 6 acre patch of ground occupied by a squatter. And a prime asset - a water source called "Jacob's Well." The rest of the area was in its natural state. But it was a beginning.

The timing of this action was dictated by events, beginning with the Continental Congress' s passage of the Northwest Ordinance on July 13, 1787 - even before that body adopted our constitution (September 17, 1787) .

The state of Ohio had been taken into the union on March 3, 1803 - the 17th state. 41,330 square miles, largely inhabited by tribes of Delaware, Shawnee, and Wyandot Indians. First settlers had arrived in 1788. 1800 census listed 45,365 residents in Ohio territory, but this number began to swell after Congress passed the Embargo Act of 1807, which prohibited merchant ships from leaving America for any foreign port. Resultant job losses on the east coast caused people to move west. But only part of Ohio was even available to them. An Indian War between the American forces commanded by "Mad Anthony" Wayne and a confederation of Indian tribes led by "Blue Jacket" had been resolved - after Wayne's victory at Fallen Timbers -by The Greenville Treaty - August 3, 1794. That treaty, signed by a dozen chiefs, established the Greenville Treaty Line which set off all territory to its northwest for Indians. Land to the south was given to the white men for compensation of some \$30,000.00. This line passed about one mile north of Waldo and Prospect. That made Marion off-limits to settlers, and it stayed off-limits until some time after the Peace Treaty of Ghent brought the War of 1812 to an end - a war in which Great Britain had armed and aided Indians in raiding the western territory of USA. Indian power was greatly diminished when they and their British allies were defeated and their leader, Tecumseh, killed in battle. As a result, they were obliged to sell the land north of the Greenville Treaty Line, the sale identified as "New Purchase." But the land still had to be surveyed before it could be purchased by individuals, and the survey was not completed until 1820; actual sales began of August 20, 1820 - at \$1.25 per acre.

Prior to sales, boundaries had been defined and a name selected for Marion County as of February 20, 1820. But county organization did not take place until March 1, 1824, some time after establishment of the town of Marion, which became the county seat.

One more treaty with the Indians plays a key role in early history. In 1808 the Treaty of Brownsville, Michigan granted permission for a road to be built through Indian territory, connecting Waldo and Fremont. Camped near the Marion site while

returning from a surveying trip for this road, Jacob Foos, one of three chain bearers accompanying three surveyors, became very thirsty. They had made their way through swamps but had no suitable drinking water. In the dark of night, he made a crude shovel with his axe and began digging around a wet spot on the side of a hill -now the site of Rotary Towers - and worked at it until a spring opened up. This became Jacob's Well, which for many years provided ample fresh water to travelers.

THE FOUNDER OF MARION

While all of this was going on, a young man born on a farm near what is now Bowdoin, Maine began a series of events that would eventually link his name with Marion in history. Eber Baker was born April 27, 1780. On June 29, 1802, he married Lydia Smith. They had six children. Following her death in 1843, he married Mrs. Susan Wilson, on January 21, 1845.

During the War of 1812, he enlisted in the army, but, found his assignment to guard and other camp duty dull, and so resigned, hiring a substitute to take his place. In 1813, with his wife and five children he moved west to Wheeling (now West Virginia); then in 1814 they settled in Newark, OH, where his sixth child, Lydia, was born. Much of his time in the next few years was spent exploring the area, and in this he became associated with Alexander Holmes. On March 4, 1821, Baker, with his family, came from Newark as an agent of Holmes to plat the town of Marion. They moved into an unoccupied log cabin he had found on his explorations, a cabin previously occupied by Chandler and Edmond Hanford. The location was on the east side of present Main Street, a few doors north of what was once South Street. The town plat was completed and filed April 3, 1822, and recorded April 18, 1822. And so the town of Marion was born. Alexander Holmes never lived in Marion, but four of his sons did for a time. Eber Baker, on the other hand, made Marion his home, bringing along a brother-in-law, Reuben Smith, in addition to his immediate family. In 1822 he built a 1-1/2 story log house, 20' x 20', and the following year added a frame building with lumber hand sawed by two sons, George and Charles.

THE CHURCH

This was the environment in which Trinity Baptist Church was born, although that name would not be used until 1912. Religious activity at the frontier was different from that of the established communities along the eastern coast. Much of church life there had retained the stiffness of the English state church, but, beginning around 1726, a movement toward emotional involvement of the members and evangelistic preaching directed toward winning new souls to Christ began - the Great Awakening. Baptists, Methodists, Presbyterian, and Dutch Reformed spearheaded this action, although Baptists at first held back - until after 1750. A major factor of this movement was a challenge against strict Galvanism - the doctrine of the elect - predestination. The new doctrine - that Jesus died for all mankind, not just the elect, was called Arminianism after its first leader, Jacobus Arminius, a Dutch Reformed leader.

Baptists split over this issue. The REGULAR BAPTISTS adhered to strict predestination, and the new breed, sometimes called NEW

LIGHTS, more properly called SEPARATIST BAPTISTS, took a prominent role in proclaiming salvation for all who would believe. It was out of this latter group that Benjamin Randall organized the FREE WILL BAPTISTS in New Hampshire, stirred initially by the eloquence of George Whitfield's preaching. He became disillusioned with the lack of fervor in his Congregational church in New Castle, NH, and when his third child was born he could not bring himself to proceed with infant baptism. He arranged for his own baptism by immersion in 1776. He became pastor of a Baptist church in Durham, NH and began there to preach free grace, free will, and free communion. In 1779, he was called before the Regular Baptists to explain his position, and as a result, was disowned by them. He then organized a small group from his own congregation who shared his beliefs into the FREE WILL BAPTIST CONNECTION - on June 30, 1780. It was of this movement that the group in Marion was organized in 1824.

There weren't many members in the new Marion group; there weren't many people in the area. The church was organized by Rev. David Dudley and Rev. Samuel Bradford. Maybe a dozen or so; records list Hezekiah Gorton, Mrs. Higgins, Mr. and Mrs. Smith, Alvin and Betsy Priest, John and Betsy Tompkins. Their meetings were held in a brick schoolhouse located on north West Street (now north Prospect), which also served as the courthouse until a building for that purpose was erected in 1828 - just north of the present site. As other church groups were formed in Marion, they, too, used the schoolhouse for meetings. In 1825, a Baptist revival brought in new members, and by 1828 the group totaled 28.

Earlier Free Will Baptist meetings had been conducted by Elder Dudley in Big Island Township - in 1821. Listed among members were Elder Dudley and wife; L. Southwick and wife; P. Wheeler and wife; John Bates, Sr. and wife; John Bates, Jr. and wife; Dexter Bates; Mrs. J.E. James; Robert Hopkins and wife; Col. H. Gorton and wife; Asa Davis and wife; and others.

A key event in the young Marion church was the conversion and baptism of Eber Baker's eldest son, George, at the age of 24, in 1827. George married Louisa Davis on January 6, 1825, and their first son, Oscar, was born January 9, 1826. Eber was an active and supportive member of the Protestant Episcopal Church. But George became a dynamic Baptist leader. So enthusiastic and intense was his involvement that on May 28, 1837 he was ordained to the ministry by Rev. Dudley and Rev. Wyatt. Although he was limited in education, George was known for his honesty, his simplicity of manner, his ardent faith and belief, and devotion to the good of his fellow men. It was a blow to the church when he moved from Marion to Licking County in 1837. Lacking his driving leadership, with no church building, no auxiliary groups such as Sunday School or youth groups, and no other pastor on hand, the church foundered and almost ceased to exist.

Growth in population of the town and county was slow. In 1825 the town had 17 families:

Eber Baker	John Baker	A.C. Priest
George Baker	John O'Harra	Eber Smith
Benjamin Davis	James Withrow	Elder Bradford
David Tipton, Jr.	Samuel Fish	James Jenkins
Dr. Geo. Holloway	Mrs. Dr. Miller	Dr. Simon P. Couch
Z. Higgens	Col. H. Gorton	

There were also 3 "Taverns." Rates were 6-1/4 cents for lodging; 12-1/2 cents for feeding a horse; 18-3/4 cents for a meal.

By 1830, Marion population had reached 285; the county 6551. In 1840, these numbers reached 570 and 14,765 respectively.

The foundering church didn't die. A rebirth was generated by Rev. Isaac Ditson in 1841. He assembled the fragments - some 10 or 12 of the earlier group - and began meetings in a barn owned by Jacob Ulsh, located about a mile southeast of town. Membership swelled to 90, an enthusiastic and active congregation that soon took action on the obvious need for a church home. Ulsh donated a site, and five men - George Baker, Jacob Ulsh, J.A. Snyder, Adam Sorrick, and Hezekiah Gorton cut timber to build a frame church. It was erected east of town - best located now as near the intersection of Mt. Vernon and Summit Street. The corner stone, bearing the inscription, "FREE WILL BAPTIST CHURCH - ERECTED IN A.D. 1842" has been incorporated in the front of the present TRINITY BAPTIST CHURCH building, south of the arch on the west side.

At about the same time as the church was built, a merger took place between the FREE WILL BAPTISTS and the FREE COMMUNION BAPTISTS, and the combined bodies took the name FREE BAPTIST. Thus, the new church took on the new name, which would be retained until the FREE BAPTISTS merged with the NORTHERN BAPTIST CONVENTION (now AMERICAN BAPTIST CHURCHES U.S.A.) in 1911.

That 3/4 mile distance from town was felt by some to be a deterrent to attendance and growth. Pastor Ditson moved on, and in 1850 George Baker returned with his enthusiasm and dynamic "take charge" manner. Under his leadership, the building was moved into town to a lot donated by his father, Eber Baker, located on the east side of South Vine between Center and Church Streets. This move was not supported by the entire congregation, and many dropped out. With normal attrition due to death added in, membership dwindled to about 20.

On the national scene, another problem for the Baptist churches as well as the nation was brewing. THE AMERICAN BAPTIST HOME MISSION SOCIETY, a member of the TRIENNIAL CONVENTION, adopted a resolution in 1845 that thereafter members should act in separate organizations representing south and north, prompted by the slavery issue. This was triggered by the position taken in 1840 by Rev. R.E. Patterson of Boston, then Secretary of the FOREIGN MISSION SOCIETY, that he would not vote to appoint a slave-holder as a missionary. The south, offended by this action, withdrew and on May 12, 1845 formed the SOUTHERN BAPTIST CONVENTION.

In 1857 Rev. Samuel D. Bates replaced George Baker as pastor, beginning an impressive and productive ministry of 19 years. He was energetic, friendly, full of optimism and hope, and the congregation responded to him. A choir was formed, perhaps tied in with music classes conducted by Philip Phillips, who had visited Marion at the invitation of School Superintendent E.B. Olmstead and presented an evening of song at the Baptist Church - prior to teaching music classes. He returned again, and in 1860 married a Marion girl, Ollie Clark, then made his home here. However, he joined the Methodist Church, the church of his bride. The first choir director at the FREE BAPTIST CHURCH was Allen Baker, George's 2nd son. The first organist was Mary Anna Baker (Mrs. E.G.) Allen, daughter of

George's brother, Charles.

Mr. Bates was so enthused with the choir concept that he urged everyone to join - whether they could sing or not ... Some attended Sunday School in other churches and then came to sing in the Baptist choir. Enthusiasm abounded, and it became a tremendous success. A young Englishman named Varden became director and organist, and enlisted some of the most talented singers in Marion, including Genevra Johnstone Bishop, a most gifted soprano who later sang in concerts all over the U.S. Genevra was a granddaughter of George Baker, daughter of Louisa Jane. The sanctuary was packed for the services when this choir sang.

Also, in October of the first year of Rev. Bates¹ ministry (1857), the women of the church organized "The Ladies Mite Society," forerunner of the "Ladies Missionary Society," which was later formed in 1880.

Needed repairs were made to the church building as membership and enthusiasm grew. A Sunday School was organized, with Hezekiah Gorton as Superintendent. But the major undertaking was recognition in 1865 of a need for improved facilities, and action was taken to provide them. A lot was purchased on the north side of East Center Street - one block east of the court house. Plans were drawn and a brick structure erected at a cost of \$16,000.00. Provision was made for Sunday School and social activities on the ground floor, with a most attractive sanctuary above. A large chandelier hung from the ceiling with white glass bowls shielding the gas lights, which were later converted to electricity. Three aisles provided access to the two rows of double pews. The church bell weighed 1551 pounds. Slowed somewhat by the Civil War, this new church edifice was dedicated in the fall of 1867, with the dedicatory sermon given by Professor R. Dunn, D.D., of Hillsdale College in Michigan. It would serve well until a new church was built on South Main, occupied in 1908; the final service on East Center was July 26, 1908. The building was then sold for \$11,400.00, and was eventually razed during the summer of 1947 after the entire block was purchased by Pure Oil Company.

In 1872 the first parsonage, located on South Main Street, was purchased and occupied by Rev. Bates. When he left the pastorate in 1876 after 19 productive years, the structure was sold to him and a new one built on East Church. This served until 1902.

For the years 1876 to 1879 Rev. J. W. Parsons served as pastor. His term was followed by Rev. Addison Jones from 1879 to 1880, when he retired because of poor health, and Rev. O.D. Patch from 1880 to 1881. Rev. Patch stimulated the organization of the Women's Missionary Society, with Mrs. E. Durfee as first president providing inspired leadership.

In 1881 Rev. Oscar E. Baker, George's eldest son, began a three year term as pastor. He then went to Roger Williams Church in Providence, RI, succeeded in 1884 by Rev. O.W. Waldron, who organized the Christian Endeavor Society in the church. Five members of this youth group later became ministers - Frank Johnson, Lawrence Idleman, Harry Hemmerly, Edward Gardner, and Fred Langley. The group bought an organ for Sunday School and a memorial window for the church.

From 1887 to 1889 Rev. M.C. Miner served as pastor. He left to serve in India for a time, and then returned to a church in Oneonta, NY. He was succeeded by Rev. W.P. Hale, who served until 1891. Rev. B.F. Zell followed until 1894. From 1894 to 1900 Rev. D.B. Martin provided the church leadership, leaving to preach at the College

Church in Hillsdale, MI. He was succeeded by Rev. George E. Barnard, who served for the next 12 years - 12 exciting and productive years.

In 1901, recognition of need for larger facilities prompted acquisition of a lot on South Main Street for \$4250 and formation of a building committee comprising Rev. Barnard, D.F. Edwards, and Edw. Durfee. Charles F. Schweinfurth of Cleveland, OH was hired as architect. The cornerstone was laid on August 17, 1905, with 300 in attendance at the ceremonies, although construction had begun in June, 1904, with groundbreaking by Rev. Barnard. Cost of the new facility was about \$64,000 plus \$3500 for furnishings. With the structure completed, dedication was held on February 28, 1909, with Rev. W. J. Fulton of Rio Grande, OH preaching the dedicatory sermon in the morning and former pastor D.B. Martin preaching at the evening service. A new Lyon and Healy pipe organ (a \$3000 investment) was heard for the first time with Miss Grace Durfee at the keyboard.

But the congregation did not wait for completion before occupying the new building. As soon as the basement rooms were serviceable, a final service was held in the Center Street structure on July 26, 1908, and all subsequent services were conducted in the new building.

These were active years. In 1902, a new parsonage was purchased, located at 374 South State Street. This served until 1948, when property at 216 South Vine was acquired.

Not all of the congregation's attention was focused on the building project. The town had grown, and need for a Sunday School in another part of town was recognized. Around 1906, after evaluation of possible sites, it was decided to locate at the corner of Davids and Darius Streets. Pastor Barnard provided leadership, and the challenge was accepted by the congregation, most notably Miss Anna W. Fite, owner of the four room cottage which served as the first meeting place. Miss Fite became the first Sunday School Superintendent. The success of this venture is attested by the establishment of Fite Memorial Baptist Church at that location, organized in March, 1913.

Still another home mission project was initiated during this period of activity. Around 1910, the youth group - then still known as the Christian Endeavor Society - began to hold afternoon Sunday School meetings in a rented home on North State Street, north of Fairground. By 1916, attendance was exceeding 100, and plans were made to erect a suitable facility. As fund raising began, the first recorded gift was from then Senator Warren G. Harding. A lot was purchased at the corner of North Main and Fairview, and a new church edifice was dedicated on March 17, 1917. Rev. James Wynn conducted the first service and became the first pastor. The name chosen for this congregation was Emmanuel Baptist Church.

It is noteworthy that on May 6, 1883, Warren G. Harding, at the age of 17, had become a member of the FREE BAPTIST CHURCH and continued to serve - as a Trustee for more than 25 years - through the transition to TRINITY, through his election as President of the United States, and until his death in office.

The planting of seeds for new churches was accompanied by merging of two existing congregations. To bring this into perspective, we must look at the second body which had its origin in the fall of 1885 with Rev. A.J. Wiant as pastor, known as The FIRST BAPTIST CHURCH. Initially the congregation met in the Calvary Evangelical Church on East Church Street; later they rented an old church building on North State Street which had been occupied previously by a Lutheran

church. During the next 12 years there were eight pastors following the founder: Rev. A.W. Yale; J.R. Downer; J.W. Sith; Thomas Murphy; Will W. Ferris; Hartley; J.W. Hawker; and A.W. Pense. Then, from 1897 to 1904 Rev. J. Tudor Lewis provided guidance which led them to initiate a building fund and purchase a lot on the corner of Vine and Church with intentions to build there. Lewis was followed by Rev. J.P. Currin, who was pastor at the time the two churches united. There were many meetings and discussions of options, involving pastors Currin and Barnard and Rev. C. J. Rose of the Ohio Baptist Convention, as to just how this union might be consummated. The end result of these discussions was effected on September 24, 1911, when the two bodies came together as one in worship, with J.P. Currin preaching the first sermon. The joint congregations chose a new name, TRINITY BAPTIST CHURCH. Formal organization of TRINITY came in April, 1912, as about 150 members of the former FIRST BAPTIST CHURCH joined with about 250 members of the former FREE BAPTIST CHURCH. The two congregations held separate Sunday morning services; then, in the evening, members of the FIRST BAPTIST CHURCH met at the State Street location and marched as a body to the new TRINITY building, where they were welcomed by the TRINITY congregation singing, "Blest Be the Tie That Binds." At the close of the service, the right hand of fellowship was extended to Rev. Currin as representative of the entire FIRST BAPTIST congregation. Rev. Currin also agreed to serve as acting pastor until November 1, the arrival date of the new pastor, Rev. Walter A. King, who would serve until July, 1915.

Early in pastor King's term, the good work of the members who had worked diligently for the success of the Sunday School at Davids and Darius resulted in some 50 members of TRINITY requesting letters transferring their membership to the newly established FITE MEMORIAL BAPTIST CHURCH. A new church building was dedicated and the first pastor, Rev. H.H. Hoyt began his ministry on April 1, 1913.

Later, in 1917, an additional 40 letters were granted transferring membership from TRINITY to the new EMMANUEL BAPTIST CHURCH.

When Rev. King tendered his resignation in 1915, the name of Dr. Thomas H. McAfee was suggested to the pulpit committee by Warren G. Harding. The committee found him, in addition to being a capable preacher, a very congenial individual who inspired many in the congregation to join him in making TRINITY "A Friendly Church." His term extended from 1915 to 1923 but, unfortunately, in July of 1920 he suffered a stroke from which he never fully recovered. He died in July, 1923. During his period of illness, the pulpit was filled by various members of the Marion Ministerial Association and members of the Marion Baptist Association for a time, followed by a short period served by Rev. T.W. Powell of Mt. Gilead, OH. But Pastor Powell died after just a few months. An instructor at Dennison University, R. LaRue Cober, became a co-worker with Dr. McAfee, and during this period was ordained into Baptist ministry through the efforts of Dr. McAfee.

With all of this uncertainty, an assistant pastor was approved and Rev. George Landis called to fill the position. After about one year, Rev. Landis was made active pastor and Dr. McAfee granted a leave of absence to regain his health; however, with no improvement in health, he submitted his resignation to be effective in July, 1923. Death came just one day after the effective date of his resignation. At that point, Rev. Landis was made pastor.

This was indeed a time of sadness at TRINITY. Rev. Powell had died, and now, after 3 years of suffering, Dr. McAfee was gone. But still another blow was to come. While the pulpit was still draped in memory of Dr. McAfee, news of the death of President Warren G. Harding in San Francisco on August 2, 1923 was received. He had become ill while returning from a trip to Alaska. In his memory, his favorite pew - the fourth on the center aisle south side, was draped in black for thirty days. Fresh flowers were placed on it until after his funeral services. Through the efforts of the ladies of the church, the doors were kept open, allowing some 11,000 visitors to register. Some time later, a bronze plaque in his memory was placed on the end of the pew.

Rev. Landis served from 1921 to 1925. During this time, in addition to the sadness of events described, the church celebrated its centennial - 100 years since it was founded in 1824. He was remembered by many of his congregation for his Bible Teaching ministry - a systematic study of the Word.

In 1925, Dr. Ulysses S. Davis succeeded Rev. Landis and served until 1928. In turn, he was succeeded by Rev. Lawrence A. Wood, who held the leadership for 13 years - through the difficult depression time - from 1928 to 1941. His ministry stressed great faith in God, implicit trust in Him for guidance. During this period need for an educational facility was recognized, but action was deferred because of the general financial problems of the congregation and community.

Rev. J.B. Holloway was called as the next pastor and began his service in February of 1942. But U.S. involvement in WWII had begun with the Japanese attack on Pearl Harbor on December 7, 1941 - just two months earlier. Rev. Holloway felt God's call for duty in the service greater than the need in Marion, and spent the next two years as a Navy Chaplain with service in the Pacific, including a tour on Okinawa. During his leave of absence from TRINITY, two dedicated pastors, Dr. W.P. Behan and Dr. Ambrose Bailey were found willing to come out of retirement to lead our congregation.

In 1943, the property adjacent to TRINITY on the south side was purchased from Miss Clara Kowalke and her invalid sister on a Life Estate Contract (\$7000). In 1945, ownership was fully transferred and an additional \$7000 was invested in remodeling to develop it into a youth center. It was officially dedicated in 1948 as TRINITY YOUTH CENTER.

Mrs. W. J. (Elizabeth) Grills had become a member of TRINITY during the term of Pastor Wood. Some time thereafter, she deeded her home at 216 South Vine Street to TRINITY on a Life Estate Contract. Following her death in 1947, the existing parsonage at 374 South State Street was sold for \$8000 and the proceeds used to remodel this Vine Street home - made ready for occupancy by the Holloways in January of 1948. It served as the parsonage until 1974, when it was sold to Mr. and Mrs. Jerry Ballinger.

In November, 1951, Pastor Holloway's wife, Thelma, passed away. A Memorial Fund was established in her name to assist youth in attending church camps. She is well remembered by those who knew her for her thoughtful and unselfish service wherever a need existed.

As mentioned, need for an educational facility had been recognized during the ministry of Rev. Wood. The YOUTH CENTER in the Kowalke property did not fully answer the need. So, beginning about 1953, plans were initiated to utilize that location for erection of a more suitable structure. A Building Committee was formed, with Frank

C. Robinson as the first chairman and including H. Clay Smith, V.E. Cogan, L. J. Ashworth, Fred V. Smith, Floyd Burtch, B.M. Myers, Mrs. Kenneth Albert, Mrs. T.O McClure, and Rev. J.B. Holloway. Ground was broken on February 24, 1957 - following the morning worship service. The addition was erected as a wing to the south adjoining the main church edifice, at a cost of approximately \$190,000, and was dedicated on May 4, 1958. Substantial funds had accrued through bequests: Dr. C.T. Wiant, C.G. Wiant, Miss Lucy Wiant (all children of Rev. C.G. Wiant, founder of the FIRST BAPTIST CHURCH), President Warren G. Harding, Mrs. Harding, Mr. and Mrs. Geo. Cone, the Ten Eyck family, Mr. Pearl Thatcher, Mr. and Mrs. Scott Harvey, and Miss Florence Durfee.

In 1954 it was decided that help should be provided to carry out the work of the pastor. The first to serve in this capacity was Rev. Warren W. Lindstrom, who was designated Assistant Pastor and Director of Christian Education. He served from 1954 to 1957.

Some time after the untimely death of Thelma Holloway, Rev. Holloway married Miss Doris Stansbury, a long time friend of the family and Director of Children's Work for the Ohio Baptist Convention. The ceremony was conducted at TRINITY. With her charming personality and an abundance of Christian love for all people, plus her experience and training in Christian Education and music, she became an invaluable asset to the work of the church.

Following Rev. Holloway's term interim pastors Rev. Eugene Brown and Rev. John Brizendine filled the pulpit until a new pastor could be found.

The call was issued to Rev. Herschel T. Roper, who began as pastor on Nov. 1, 1961 and continued until September 1, 1973. A project which had been under consideration for some time in the latter part of Rev. Holloway's ministry came to the forefront under Pastor Roper, and he exerted forceful leadership in bringing it to fruition. The residential area known as Fairpark was growing rapidly, and the families moving in were largely young with many small children - a community with a real need for its own church. After overcoming a number of obstacles, arrangements were made to rent the All-Purpose Room at the Fairpark Elementary School. The first service was held on June 10, 1962. Dail Gorman served as Superintendent for 3 months, followed then by Johnny Johnston. In August, 1962, a pulpit committee was formed to secure a pastor who would be carried as Associate Minister at TRINITY but would be assigned full-time to Fairpark. Rev. Gordon Korb accepted this position and began his ministry to Fairpark on February 10, 1963. In June of that year they held their charter service, with 34 charter members including those who elected to transfer there from TRINITY. In July, 1963, Rev. Korb's title was changed to Missionary Pastor.

Arrangements had been made early in the activity for a two acre plot in a future subdivision to be occupied by a new church edifice. Financial needs were answered and the building was completed, including a multipurpose room. This was dedicated on September 11, 1965.

TRINITY was an active and dynamic force in Christian service in the community at this time. It was recognized that the original organ installed about 1908 had served well for some 50 years, but was in need of repair or replacement. Several options were investigated and an order placed for a new organ to be built by Homer D. Blanchard, Organ Builder, Oberlin, OH. The work was completed and it was

installed early in 1965. It is a two-manual instrument and contains three ranks of pipes (reconditioned) from the old organ. The Great and Pedal organs are unenclosed and in the left half of the loft, with the enclosed Swell organ to the right. The pipes, 1027 in number, range in length from about 1/2 inch to 16 feet. The 17 ranks of pipes are controlled by 26 stops. The oak case and grille were designed and constructed by a group of men from the church. Overall cost was about \$30,000. The dedication took place on April 25, 1965, and on May 5, 1965 a Dedication Recital was given with Mr. Lowell Riley of Columbus as guest organist.

On September 1, 1964, Rev. Paul L. Webb II was called to serve as Minister of Music and Education. When he resigned on October 1, 1966 to continue his education at Ohio State University, Mr. Allan Lust, church organist, was made Director of Music.

In the spring of 1967 Rev. Marvin Strom was called as Associate Minister. He served in that position until he accepted a call to be pastor of the First Baptist Church of Loudenville, OH, effective January 1, 1971.

In January 1968 the church purchased a Grotrian Steinweg Concert Grand Piano, manufactured in Braunschweig, Germany. This instrument was dedicated on March 23; a recital of Beethoven selections was presented by Allan Lust, Organist.

Following Rev. Strom's move to Loudenville a search for replacement began. In August, 1971, Mr. John D. Kepler, Jr. was named Director of Christian Education and Youth. During his stay, on August 13, 1972 his service of ordination was performed. Rev. Kepler continued at TRINITY until he received a call from a church in Bellevue, WA, which he accepted as of January 1, 1974.

In 1972, air conditioning was installed in the educational wing. In the same year, the music department acquired a complete set of 42 Schumlerich Hand Bells through the generosity of the family of Mr. and Mrs. S.W. Rinehart.

The 13 year ministry of Pastor Roper to TRINITY came to an end in August, 1973, as he accepted a call to the First Baptist Church of Richwood, OH. His was a ministry of loving care for all who attended services and for the community at large, characterized by sermons filled with gospel truths and their relationship to daily lives. His fondness for TRINITY brought him back to our congregation when he retired from active full time ministry, and he has since served in many capacities including teaching Sunday School and Minister of Visitation, especially to senior members and shut-ins.

Rev. Harold O. McNeil served as Interim Minister following Pastor Roper's departure until April 1, 1974.

On April 7, 1974, Dr. Robert S. Ginn began a 19 year period of devoted service to TRINITY, following his call from Reynoldsburg, OH. Dr. Ginn brought to the pulpit an air of calm dignity reinforced with an intense desire to interpret correctly the Word of God and persuade listeners to do likewise. Not an emotional speaker, he displayed most effectively his love for God and God's children with well chosen phrasing, both in prose and poetry. During his term, missionary work was very high on his list of priorities - and this was transmitted to two of his children, Dave and Gloria, both serving in Eastern Europe.

Upon arriving, Dr. Ginn elected to purchase his own home; therefore, the parsonage at 216 South Vine was sold.

In 1980, the former Marion Public Library Building, which had opened for public use in 1907, became available as the new Public

Library at Church and Greenwood opened. This was purchased for \$125,000 and remodeled into our present Christian Center.

In 1990, a small room to the northeast of the Church Parlor was set aside as a History Room where the numerous items of significance in our past have been accumulated and placed on display.

In 1992, the concept of CARE GROUPS was first introduced to the congregation, an outgrowth of material presented at the annual convention in Toledo, with the success of such a program at the Kenwood Baptist Church in Cincinnati offered as a model. After further consideration and training of the necessary Care Pastors, this program was put into use at TRINITY later in the year. It has now attained a role of major proportion.

As he neared the conclusion of his full time ministry, Dr. Ginn presented a series of sermons dealing with the heart - emphasizing his fond hope for realization of the concept of "A Church with a Heart." In May, 1993 he retired to a new home in Fayetteville, NC.

In 1984, Rev. William A Smart was called to serve as Youth Minister. He remained with TRINITY until 1995, having been elevated to Associate Minister during that period. Much of his effort was directed to youth programs and Christian Education. He became a strong force in the administration of Care Groups. He resigned in the spring of 1995 to accept a position with a large church in Wichita, KA.

Following Dr. Ginn's retirement, the pulpit was filled by a dynamic and enthusiastic speaker, Rev. Arthur G. Daniels as Interim Minister.

After a lengthy search, the Pulpit Committee brought to TRINITY Pastor Steven E. Boothe, from the Central Baptist Church of Naperville, IL. His initial sermon was preached on August 21, 1994. Before the end of that year, in conjunction with the Associate Pastor, he conducted a survey of the congregation on just what the church would like to be doing in the foreseeable future. The responses were condensed into a tabulation of goals and objectives presented to and approved by the Official Board in January, 1995. Many of the elements found universal acceptance, but the concept of moving toward "Contemporary" worship style rather than the "Traditional" style had proven to be divisive. The objective is to promote increased interest and attendance, particularly among the youth of the community. After 11 years of service as Senior Pastor, Steven Boothe resigned in May of 2005 and he and his wife Sherry returned to Illinois to pastor Crossroads Church in Rochelle.

On October 22, 1995, Anthony L. Jones was called to TRINITY to serve as Pastor of Youth and Young Adult Ministries. He resigned in August of 1999.

In March of 2000 Trinity extended an invitation to Steven Roper to be pastor of Adult Ministries. Steven had grown up at Trinity, and his grandfather Herschel Roper had been Senior Pastor from 1960 - 1973. Steven graduated from Ashland Theological Seminary in the fall of 1999. He filled the pulpit during the one year period between Pastor Boothe's resignation and Interim Pastor Lawrence Cook coming in February of 2006. He is leader of the Praise Team which leads the congregation in worship during the second service.

In April of 2000 Trinity called Jerry Funston to be Youth Pastor. He was a young pastor that loved and related well to the youth of Trinity. He provided sound spiritual leadership and innovated ways to reach out to the youth of the community. He resigned in December 2005 following Pastor Boothe to Crossroads Church in Rochelle, Illinois.

Pastor Lawrence Cook was interim pastor from February 2006 until March of 2007. He lives in Wadsworth Ohio and made the 2 hour drive 3 to 4 times a week while he served at Trinity. He played a key role in the transitional time between Senior Pastors.

Also in February of 2006, the board of Trinity Baptist Church appointed Anthony Gualtieri as Interim Youth Director, until a youth pastor could be found. Tony did such a fine job, and had such a rapport with the youth that the board removed the interim title and appointed him Youth Director. He is taking courses from Liberty University and plans to remain in the ministry full time.

In March of 2007 Rev. Richard Farmer accepted the invitation by Trinity to be their new Senior Pastor. Rick came with his wife Kim and son Joshua from Fairmont, West Virginia. Soon after his arrival he finished his Doctoral Studies from Pittsburgh Theological Seminary. Dr Farmer has extensive experience as a counselor and has eagerly assumed the roles and responsibilities of the Senior Pastor.