

TRINITY LUTHERAN CHURCH  
Historical Notes  
Pastor 21, 1918-1924

21. GEORGE P. KABELE (1918-1924)

George Kabele was unanimously called as pastor on 24 March 1918, he accepted on 4 April, and he began serving on 1 June. He was installed on June 23 (Kabele's Jubilee booklet says June 17) by Dr. John F. Seibert, assisted by Dr. F.M. Keller. He had been born (8 April 1876) in Wisconsin (Platteville), trained at Chicago Lutheran Seminary (Maywood) and ordained (1898) by the Chicago Synod of the General Council, and held pastorates mostly in Chicago. He was president (1917-1919) of the Synod of Northern Illinois (General Synod) when he came to Mt. Morris. He headed the synodical delegation to New York City that fall (12-18 November 1918) when the United Lutheran Church in America (ULCA) was formed by a merger of the General Synod, the General Council, and the United Synod South. He represented the Synod in the first Conference of Presidents of Synods of the ULCA with the officers, executive committee, and representatives of the various boards of the ULCA in New York City on 25-26 February 1919. On 6 June 1920, the congregation voted to join the newly-formed Illinois Synod, which was formed from the Northern, Central, and Southern Illinois Synods and part of the Chicago Synod on June 10-11 at Carthage. The Pastor and Delegate Harry Allen were instructed by the congregation to sign the constitution and by-laws. From 1922-1924, Kabele served as president of the Northern Conference of the Illinois Synod (the "programme" for its third convention, held in Mt. Morris on 7-9 November 1922, lists 22 clerical members and says "the church at Mt. Morris has agreed to entertain the Conference on the Harvard plan").

Pastor Hightower (Kabele's successor) says in his history of the congregation in Mt. Morris Past and Present (p.320): "Under his leadership the church as we know it today began to emerge. His leadership was conservative and his building sure. The congregation became a great influence under the guidance of Rev. Kabele. The building soon became too small for the congregation and a program of rebuilding and enlargement was set in motion. The cost of the remodeling, including a new pipe-organ was \$20,000.00. All this was subscribed before the work was started."

On 14 October 1920, the congregation authorized the Church Council and trustees to rebuild the church and purchase a pipe organ when the estimated cost of \$20,000 had been subscribed. On 25 May 1921, a contract was let to the Max Schuelke Organ Co., Milwaukee, for a pipe organ for \$3,800, exclusive of wind ducts, electrical connections, and necessary carpentry work. The work of rebuilding began on 30 May 1921 with Willis Mumma in charge as superintendent and Frank M. Baker as foreman. The work progressed rapidly without delays. Services for July 10-31 were held in the College Auditorium. The church took a vacation from Sunday morning services in August, and services resumed in the church on September 4. Sunday evening services in July and August were Union services on the college campus.

The work of rebuilding included  
+ an 18-foot addition to the rear end  
+ addition of a coal and boiler room below the first floor

- + addition of two primary classrooms, two toilet rooms, cupboard, motor room, and rear stairway on the first floor with outside entrances on each side
- + addition of a hallway, vestry room, chancel and choir lofts on the main floor with two organ chambers above the rear hallway and vestry room
- + an 11½-foot addition to the front of the church with straight wide stairway to the auditorium replacing two winding stairways
- + addition of two coat rooms
- + using the former hall space, addition of four classrooms (13½' x 17'), two of which could be "thrown" (opened) into the main auditorium and two into the main Sunday School room
- + refinishing of steeple, reshingling of roof, kelling of the exterior, cementing over the foundation
- + adding new art windows practically throughout
- + installing an American Radiator steam heating system for all rooms and halls
- + repainting exterior and repainting and papering interior
- + adding new electric fixtures throughout
- + restaining and revarnishing seats
- + purchasing additional chairs

Kabele notes that this made "practically a new church within and without, now containing besides the main church auditorium and Sunday School rooms, including the commodious kitchen, ten class rooms and a vestry room. The cost was kept below the estimated \$20,000, and when pledges are paid in full it is expected there will be a neat sum left for the future care of the congregation's buildings. The pledges were so well paid in cash that no loan was necessary until in February 1922 when the organ was installed, for \$1,700.00." (Diamond Jubilee Souvenir Booklet, p.9-10)

Alvin Sprecher, one of the carpenters, worked regularly throughout the summer and donated all his labor. Mrs. Augusta C. Riner, of Kansas City, Mo., in January 1922 donated a new pulpit and pulpit Bible as a memorial to her father, N.J. Stroh, first pastor and founder of the church. A painting of the Ascension of Christ was donated by the Charles Towns, Sr., family and unveiled by Miss Helen Towns on Palm Sunday, 9 April 1922. A year earlier, on Palm Sunday, 20 March 1921, the altar and lectern purchased by the Luther League for \$175 were dedicated. And in April 1920, the Ladies' Aid Society was allowed to put city water and a sink into the church kitchen (basement) at a cost of about \$50. In 1919, new lights were added in the church, and parsonage repairs were needed. In 1918, a hymn board, book racks, and additional lights were put in the church. Insurance on the church and its contents was increased to \$10,000 in July 1921 (from \$7,500 in 1919, when the parsonage also was insured for \$3,500 and the garage for \$150 - all at a premium of \$55.25).

The dedication of this rebuilt church and the new pipe organ was held together with Diamond Jubilee services on 23-30 April 1922. These were delayed by a fire in the organ factory (the 75th anniversary year was 1921). The dedication service at 10 AM on Sunday, April 23 (1922), included a sermon by The Rev. Dr. J.M. Bramkamp, president of the Illinois Synod, on "The True Glory of the Church." At 11:15 AM he also addressed the Sunday School. And in the evening service his sermon was titled "Epistles of Christ." Two choir anthems were sung at each service. Monday, April 24, was Community Night (7:30 PM). An address on "The Church and the Community" was given by the pastor of the Lutheran Church in Forreston, the Rev. Herman A. Wolfe. Greetings were brought by

the Mt. Morris pastors of the Brethren Church (F.E. McCune), the Methodist Church (B.A. Dickens), and the Christian Church (H.H. Hurst). The choir sang an anthem, refreshments were provided by the Glad Hand Club and music by the Sunday School orchestra. On Tuesday evening (7:30 PM) the pastor of the Lutheran Church in Oregon spoke on "An Achieving Church, A Church of Faith," and the choir again sang. On Wednesday evening (7:30 PM), Dr. H.M. Bannen, pastor of Trinity Lutheran Church, Rockford, spoke on "The Vision Splendid," and the choir sang. On Thursday evening (7:30 PM), Pastor L.W. Walter, of St. Paul's Lutheran Church, Dixon, spoke on "The Church's Head," and the choir sang. On Friday evening (7:30 PM), Mrs. S.F. Snyder, of Gettysburg, Pa., gave an organ recital.

Sunday, April 30, was given to celebration of the Diamond Jubilee. At the 10 AM service, the Rev. Dr. Prof. J.E. Whitteker, president of the Chicago Lutheran Seminary (Maywood) and president of the Board of Home Missions and Church Extension of the ULCA, preached on "The Church's Power and Place." He addressed the Sunday School at 11:15 AM. In the evening (7:30), he spoke on "Music As An Avenue of Worship." The choir again sang two anthems at each service. The organists for these services included Mrs. S.F. Snyder, Prof. Grover Stroh, and Mrs. Pearl Buser Rees. The choir and orchestra director was Prof. Francis A. Myers. (Many good pictures are in the Diamond Jubilee Booklet.)

In June 1921, the congregation was incorporated and changed its name. Since 1853, the name had been First Evangelical Lutheran Church. Now the name was changed to Trinity Evangelical Lutheran Church. (The first name proposed at the congregational meeting on June 19 was Grace, but that was amended to Trinity before the vote on the name was taken.) The transcript of the affidavit for incorporation, filed in the office of the Recorder of Deeds of Ogle County, Illinois, on 21 June 1921 at 3 PM as Document No. 173401 in Book Q of Miscellaneous at page 576 (indexed under the name "George P. Kabele" in Grantor Miscellaneous and Release Index E), reads as follows:

"I, George P. Kabele do solemnly swear that at a meeting of the members of the Evangelical Lutheran Church of Mount Morris, Illinois, held at the Lutheran Church in Mt. Morris, in the County of Ogle and State of Illinois, on the Nineteenth day of June, A.D. 1921, for that purpose, the following persons were elected Trustees, William. H. Miller, Frank M. Baker and Edgar Mumma for a term expiring in March 1922, and Benjamin S. Royer, Harvey J. Kable and Benjamin S. Price for a term expiring in March 1923, according to the rules and usages of such Church.

"And said church adopted as its corporate name, the following Trinity Evangelical Lutheran Church of Mount Morris, Illinois.

"And at said meeting, this affiant acted as chairman.

/s/ George P. Kabele

/s/ Clarence S. Haas, Notary Public

On 5 March 1922, a constitution with by-laws was put before the congregation. This apparently amounted to the addition of a set of by-laws (the congregation had had none) to the constitution, the by-laws recommended by the ULCA for its congregations with a few modifications. On March 5, the congregation rejected this new constitution by a vote of 28-41 "on account of some not understanding the different articles." Three weeks later (March 26) another vote was taken: 67-51 for the constitution, 61-51 for the by-laws.

However, in May 1923 the Pastor recommended that a committee draw up a new Constitution. He pointed the following members to the committee; S.E. Avey, F. Frederickson, H. Eykamp, Milo Zimmerman, Antone Pieper, Mrs. Ella Winders, and Mrs. Lulu Longman. These people did their work, and on 24 April 1924 the new

constitution was adopted and 250 copies were printed. The new constitution called for 9 councilmen (rather than 6) to serve three-year (rather than two-year) terms. The Council was to meet monthly on the first Monday, and the annual Congregational meeting was set for May. Standing committees (church property, literature and music, finance, benevolence, auditing, and usher) were to meet monthly. A Bible (Sunday) School was to be maintained. The duties and disciplines of church members were spelled out in considerable detail.

The best indication of the size of the congregation in these years is that in the Diamond Jubilee Souvenir Booklet 304 confirmed and 352 baptized members are named (as of 17 April 1922)... with the note that "some who have long been out of touch with Trinity Church are not included in this roll."

The church functioned with a solid financial base during the Kabele years. The minutes begin to record monthly receipts and balances, and there is always enough to pay the bills and salaries and benevolence apportionment. An every-member canvass seems to have been an annual event. The monthly general fund balance goes as high as \$482 and as low as \$8, but in the latter years it is only once over \$100. The average monthly contributions of the members are \$286, approximately one-fourth (\$73) of which is given for benevolences. Benevolence money is sent mainly to the Synod but often half of that is designated for the United Church (UCLA) budget. In 1917-1918 the church paid an apportionment to Synod of \$425, in the later years it approach \$1,000. On 13 July 1919 the "Pastor reported the sum of \$2928.38 as endowment fund for this congregation," but no more is heard of that fund. Special offerings are sent to the Nachusa Orphanage, Carthage College, Saskatoon College (Canada), Lutheran World Service (1923-1924), the forward movement mission fund (1923), the Japan relief fund (1923), and the Ministerial Fund (1923), and a box of clothing is sent to New York. Among benevolences are also Christmas White Gifts (some sort of special offering).

The use of offering envelopes was begun in 1918, when 175 sets were ordered (in 1924, 210 sets were ordered). These were purchased from an orphanage, Tresslers Orphans Home and later Orphans Industrial School. At least by September 1921 and perhaps from the start, these were bi-pocket envelopes (a pocket for general fund, a pocket for benevolences). A quarterly-statement plan was adopted in December 1918. In July 1923 envelopes were adopted also for the communion services.

IN 1919, the pastor's salary was raised from \$100 to \$120 per month. In 1919 it went to \$150/mo., or \$1,800/yr., and in 1921 it reached \$2,000/yr. The Pastor was granted two Sundays vacation in 1918, and in 1919 he was granted four weeks of vacation.

The Council held regular monthly meetings, usually on first or second Monday evenings, usually at the church but sometimes at the parsonage. W.H. Miller continued as Council member (elder) and secretary to 10 May 1922, when the congregation elected him to be an Advisory Life Member (Elder). He had been a councilman since 1887, secretary since 1888, and treasurer from 1897-1918 (cf. Diamond Jubilee booklet, p.13). Other Council members during these years were Elders L.C. Sprecher (vice president) and B.S. Royer and Deacons H.J. Kable (vice chairman/president, treasurer), S.E. Avey (treasurer), F.M. Baker, E.S. Mumma, Carl Snodgrass, B.S. Price, and Charles Stengel.

Annual Congregational Meetings were held, eventually regularly in May. By 1922 this meeting included the following reports: Audit, Building Committee, Sabbath School, Missionary Society, Mission Circle, Glad Hand Society, Ladies' Aid Society, Luther League, Willing Workers' Class, Brotherhood Class, and Young

Ladies' Class. In 1924 it included the following reports: Pastor's, Treasurer's, Missionary's, Ladies' Aid Society (the president, Mrs. Avey, also read some poetry), Glad Hand Club, Sunday School, Building Committee, Willing Workers, Young Women's Society, Light Brigade, Luther League, and Brotherhood Class. Delegates to Synod included Harry Allen (1920, new Illinois Synod), L.C. Sprecher, Fred Watts, Fred Schnulle, and Lewis Paul.

Committee development was notable during these years. IN 1918 an Activity Committee was appointed - three men and two women, F.M. Baker being the first chairperson. In 1920, the following committees were noted: Building, Music, Sabbath School, and Church Organization - these in addition to the Aid Society, Missionary Society, Glad Hand Club, and Mission Circle. The first mention of Luther League came also in 1920, Harry Allen being the first president. In 1921 the committees were Church Property, Literature and Music, Finance, Sunday School, and Church Societies. In 1922 the committees were Benevolence, Usher, Auditing, Church Property, Literature and Music, and Finance, and they were appointed by the Pastor.

The earliest copy of "Trinity Tidings" (Sunday service folder) we have found is dated 13 January 1924 and identifies, besides Kabele as pastor, Prof. L.M. DeArvil as choir and orchestra director, Mrs. F.G. Meeker as young peoples' choir director, and Mrs. Benj. Hageman as organist. It describes Trinity Church as "a part of the great mother Protestant church, democratic in its government, American in its spirit and has used the English language only since founded in 1846." It gives the order of service for morning worship at 10 o'clock and for evening worship at 7 o'clock (sermonette and communion in the morning, sermon in the evening). It announces Bible (Sunday) School for 11:15 o'clock and Luther League (topic led by Miss Dorothy Niman) for 6:15 o'clock.

The Kable Brothers appeared in these years. They had joined the congregation on 15 April 1897. Harvey J. Kable was a steady member of the Council from Jun 1918. The next month he was the first elected vice chairman; again in 1923 he was listed as vice president. In 1918 he chaired the committee to canvass for pledges, and in 1921 he was a member of the finance committee. Harry Kable did not serve on Council but served in other capacities, such as being treasurer of the 1920 Building Committee responsible for the rebuilding project.

Harry Raymond Allen was the first "son" of the congregation. He graduated from Carthage College in 1923 and from the Chicago Lutheran Theological Seminary in 1926... and was ordained the same year. His example was used in the Diamond Jubilee booklet to ask: "Who will be next? Young man, do you hear that call?... Also, who will be the first among the splendid young women of Trinity Church to consecrate her life to the blessed work of a Christian Deaconess...?" Allen late married Pastor Kabele's youngest daughter, Ruth. Harry Allen died in 1988, Ruth in 1990, the bodies of both were returned to Mt. Morris for burial (by Pastor Schroeder).

Mrs. Nellie Baker (picture in Diamond Jubilee booklet, p. 15) prepared communion for 31 years until 1922, when she asked to be relieved except for providing the wine. Appreciation was expressed for the faithful work of Mrs. Nellie and Lillian Baker. Miss Ella Winders was appointed to succeed Nellie.

Organists namede are Mrs. Benjamin Hageman (1923-24) and Mrs. Ross. Their pay ranged from \$1 to \$1.50 per week.

Choir directors included Mrs. Perley (Pearl Buser) Rees (\$3/wk.) and Prof. Francis A. Myers. (Perley is a man's name.) In 1923, Prof. DeArvil appeared as

"instructor for the morning service" (\$2/wk.) and Mrs. Meeker as "instructor for the evening service" (\$1/wk). The Choir Herald was used for music.

Holy Communion was celebrated four, and in two years five, times per year. In addition to the Sunday morning service, evening services were begun. On 7 June 1918 the Council decided to begin evening services at 8 o'clock, but on 14 April 1919 the decision was made again, services to begin May 1. For two Sundays in August 1920 the church took vacation - there were no services. And during August 1921, when the church was not available due to rebuilding, no services were held.

In 1918 the members were urged to bring hymnals from their homes when coming to service. In 1919 a hymnals' bill of \$192.50 was listed.

Harvest Home Festivals seem to have been held annually, the offerings given to some home mission benevolence.

The first reference to a Confirmation Class appeared on 17 April 1921. The class included Grace Eykamp, Valoria Hoffman, Evelyn Kitzmiller, Ethel Barnhart, Hazel Miller, Nellie Avey, Leroy Dohlen, and Flossie Bamborough. (There are earlier confirmation entries in the registers.)

On 4-5 May 1922, the Ogle County Sunday School Convention was held at Trinity. The Legion Auxiliary and the Women's Club were permitted to use the church for meetings. Apparently the Anti-Saloon League also wanted to meet at the church, the Council referred the matter to the pastor, and the outcome is not reported.

Janitors' pay ranged from \$8 to \$10 per month. The following janitors are mentioned: Ed Shugars, Dallas Baker, Peter Hubert, Mr. Towns, Jane Wingard and sister (\$0.25/hr.), and James. C. Gibbs.

The Diamond Jubilee Souvenir Booklet lists (and pictures) two men who died in the service of their country. George Gerald Dohlen volunteered in October 1917, was assigned to the 199<sup>th</sup> Aero Squadron, serviced in France, where he died on 19 February 1919 of bronchial pneumonia and was buried. A memorial service at Trinity was held on 6 April 1919. Corporal Raymond Gardner Beard was drafted in September 1918 and died of influenza at Camp Grant on 7 November 1918. His funeral was held at Trinity on 19 November 1918, and he is buried at Oakwood Cemetery. Others who served their country included Syril E. Avey, Leon Beard, Clifford Deyo, Henry G. Dohlen, John Dohlen, Clinton Frawert, Harvey Miller, Wilbur Miller, Alfred Schutz, Glen Unger, Grant Unger, Bert Winders, and Mmilo Zimmerman. Ten others who became Trinity members after their years of service were Earl Diehl, Royal Holden, Theodore Horst, Otto H. Huthansel, Edward J. Hyland, Donald Jenison, Adolph C. Jindra, Joseph H. Strite, Charles Towns, Jr., and Wm. Matthew Watson.

Pastor Kabele resigned on 6 April 1924, effective 30 May 1924, to accept a call to Trinity Church, Hays (Ellis Co.), Kansas. His resignation was accepted by the congregation on April 24 "for reasons given by the Pastor." It was at this special meeting also that the new constitution was adopted. Pastor Kabele subsequently served as pastor also at Fremont, Neb. (Salem Church, 1927), Medford, Oregon (Zion Church, 1931), and Fresno, Calif. (First Church, 1936). He retired in 1938 and moved to San Fernand, Calif., united with St. Matthew's Church, in North Hollywood, "where he was of great value to the pastor and the work" (obituary). He died on 20 April 1940 (age 64) at his home in San Fernando is buried in Glendale, Calif. His obituary says: "In spite of possessing talents and ability in a large degree, our brother was a quiet, humble and

unassuming man who considered himself a servant to all to the greater glory of the Lord he loved."

The Mt. Morris Index (10 April 1924) ran this article:

REV. KABELLE RESIGNS AS PASTOR OF LUTHERN CHURCH

Has Been Pastor of Trinity Lutheran Church for Past Six Years. Church as Made Excellent Growth.

After six years of service to this community, the members of the Trinity Lutheran Church were surprised and saddened last Sunday morning when the Rev. George P. Kabele announced his decision to resign as pastor. Following is the essence of the resignation rendered: "In order that I might accept an urgent and unanimous call to Trinity Evangelical Lutheran Church, Hays, Kans., I hereby resign as pastor of Trinity Evangelical Lutheran Church of Mt. Morris, Ill., to take effect May 30, 1924.

"This step is not taken lightly because it means the breaking of many ties that are strong and precious, formed during six years of the most happy and delightful association together as pastor and people; and during twenty-six years - my entire ministerial life - of the pleasantest synodical relations in this territory, which must also be severed. However, I am thoroughly convinced it is the will and leading of the Lord who often works in mysterious ways. First, to make us willing to break our present congenial relations, He makes it impossible for me to labor longer with satisfaction to myself at least, in this climate; and then He calls into the field of His choice for larger service in His kingdom in a climate I am led to believe to be as nearly ideal as possible for my physical well-being, strength and usefulness; and in a community for which my experience here has been a special preparation - another and a larger college town, where there is not only a Roman Catholic Boys' College, but, what concerns me more, a large and rapidly growing State Teachers' College, where our church there shares equal responsibility with the others in that city for the religious life of the students, who, in turn, are to become the teachers of the youth of our land.

"While I am sincerely and deeply appreciative of the fine spirit of cooperation and good-will accorded me during these six years, and greatly regret the severing of the ties that are dear, there is no doubt in my mind as to the divine will, and as to what my duty is, not only to myself and family, but also as to my service in the Kingdom of our Lord.

"I trust, therefore, that this resignation will be accepted, and pray that the congregation will soon be blessed with another pastor who shall, by the grace of God, lead it on even to large growth, and to greater service to the community and in the Kingdom."

Rev. Kabele informs us that Hays is located on the high and dry plains of western Kansas in Ellis County. It is the largest city on the Union Pacific between Salina, Kan., 103 miles east and Denver, Colo., 350 miles west of it, and it is the educational and cultural as well as chief business center for the western half of the state. About 1400 attend the summer school half semester of the College during July and August each year, as its altitude of 1000 feet, not too high, but high enough to make it cooler, makes it an ideal place for summer school work. The army post when located there proved to be the healthiest in the United States. On account of the dryness of the region, about the only produce the farmers there can raise with advantage is winter wheat, which, if there is sufficient moisture in the spring, will ripen before overtaken by the dry summer.

At an unknown date, Kabele wrote a Lutheran Monograph, What Lutherans Believe - One Hundred Questions Answered, published by the Lutheran Publication Society of Philadelphia. In 1930 he earned the degree of Doctor of Divinity (his obituary calls it an honor rather than earned) from Webster University.

On 25 October 1899, he married Rosina Weigel at Fond du Lac, Wis., and they had four children: The Rev. David R. Kabele, the Rev. Martin George Kabele, Mrs. Celeste T. Lyness, and Mrs. Ruth Margaret Allen (wife of the Rev. Harry R. Allen). See Fifteenth Decade for report on death and burial of Harry and Ruth Allen.

George Kabele was born in Platteville, Wis., on 8 April 1876 to Wm. Kabele, a farmer (born in Alsace, Germany), and Margaret Carl (born in Platteville). He graduated in 1894 from Platteville High School and in 1898 from Chicago Lutheran Seminary, Maywood. He received his Bachelor of Divinity (B.D.) degree on 26 April 1899 while pastor of St. Matthew's, Chicago. He did some post-graduate work at the Divinity School of Chicago University in 1904-05. He was pastor of St. Matthew's church, Chicago (5/1/1898 to 3/1/1903), (organized First English Church, Platteville, in 1902), of First Church, Goshen, Ind. (5/1/1903 to 8/8/1904), of People's Church, Chicago (7/1/1905 to 6/1/1918), and of Our Savior's Church, Chicago/Riverdale (10/14/11 to 10/1/15). He claims the following as churches built under his pastorate: 1898, St. Matthew's, Chicago; 1907, People's, Chicago; 1913-14, Our Savior's Riverdale; and 1921, Trinity, Mt. Morris, rebuilt.

The Diamond Jubilee Booklet also gives the following information:

- + **Willing Workers' Class** - org. 1896 - women  
Oldest organized Bible class in Ogle County meets with Sunday School and on first Friday nights
- + **Lutheran Brotherhood Class** - men  
Largest men's Bible class in Ogle County meets with Sunday School and on first Friday nights
- + **Women's Missionary Society\*** - org. 1904  
Meets second Thursday afternoons
- + **Young Ladies' Missionary Circle\*** - org. 1914  
Meets first Tuesday evenings
- + **Light Brigade\*** - org. 1921  
Meets first Sunday afternoons
- + **Glad Hand Club** - org. 1913  
Bi-weekly Wednesday evenings
- + **Ladies' Aid Society** - org. 1918 (successor to Ladies' Mite Society)  
First Thursday afternoons

\*these three all women's missionary societies

In the Jubilee Booklet, Trinity is described (p.32) as a moral and religious force in Mount Morris and vicinity

- Benefits the community
- Promotes respect for law and order
- Helps to make business secure and profitable
- Exerts a purifying influence in society
- Is a character builder
- Safeguards the home and family
- Deserves your encouragement and support

Trinity is part of the Grand Old Church of the Reformation, with about seventy-five million baptized members in the world and fifteen million in America.

Trinity is a Twentieth Century Church, with a twentieth century message, and twentieth century methods.

Trinity is American in spirit, and has used only the English language in its seventy-five years of history.

Trinity is pre-eminently a church for men. Is founded on the divine Man, Jesus Christ. Is promoted and supervised by an energetic, loyal, generous



company of men. Women and children have a no less important place and part in the life and work of the church.

Trinity is not bigoted. Recognized every true believer in Jesus as "the Way, the Truth and the Life" as a brother in Christ. It is friendly disposed toward all truly Christian churches and is desirous of co-operating with them in the work of our common Lord.

Trinity is thankful to the man friends who are contributing in any way to her progress.

Trinity is grateful to Almighty God for his providential leadings and bountiful blessings.

Trinity invites you to her services and would welcome your co-operation in her various activities.

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