

Do Not Destroy

**Centennial
Souvenir**

1816

1916

**Milan Township
Methodism**



April Nine to Sixteen

Normalk District
Conference
April 12-13, 1916

1816

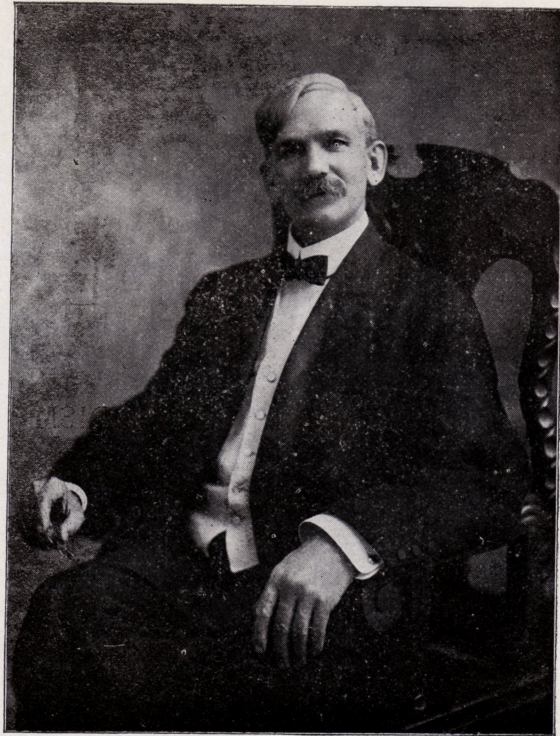
1916

CENTENNIAL
OF
MILAN TOWNSHIP METHODISM



April 9 to 16, 1916

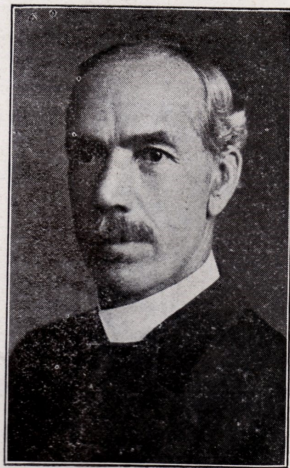
Ledger Printing Co.



BISHOP WILLIAM F. ANDERSON, D.D., L.L.D.



REV. W. H. OSWALT



REV. DR. CHARLES GALLIMORE



CHURCH USED FROM 1843 TO 1892, NOW
KNOWN AS THE STEEPLE MILL



MILAN METHODIST EPISCOPAL CHURCH AT THE PRESENT TIME

CENTENNIAL ANNIVERSARY

APRIL 9 to 16, 1916

SUNDAY, APRIL 9

10:30 A. M.—Sermon Rev. Andrew Pollock, Pastor, 1865-1866
7:00 P. M.—Methodism, Past and Present (Stereopticon Views)

MONDAY, APRIL 10

Epworth League Night

6:30 P. M.

Banquet and Program

Doxology

Story Miss Ruth Oswalt

Solo, "O, Lovely Night" Miss Bessie Wilbur

"Our League: Its History" Leslie A. Weichel

"Our League: Its Work" Miss Olive Wilbur

Boys' Chorus

Pastor's Message

Solo, "Daffodil Song" Miss Faith Oswalt

Social Hour

TUESDAY, APRIL 11

6:30 P. M.—Church Re-union and Home-coming; Banquet and Program.

"Blest Be the Tie"

Prayer

"Fraternal Greetings" Rev. H. C. Cunningham

"Pages from Memory's Book" Former Members

"Recollections of a Preacher's Wife" Mrs. Chas. Gallimore

"Sixty Years Ago" John W. Sisty

"In the Seventies" Rev. E. S. Tompkins

"The Church of the Past" Mrs. Emma Lockwood

"The Church of the Present" A. L. Hoover

"The Church of the Future" E. G. Hinkle

"The Church at Work" Rev. F. E. Baker

"The History of a Hundred Years" Rev. W. H. Oswalt

"The Conclusion of the Whole Matter" Rev. Charles Gallimore, D. D.

"God Be With You"

WEDNESDAY and THURSDAY, APRIL 12 and 13

NORWALK DISTRICT CONFERENCE

WEDNESDAY, APRIL 12

7:00 P. M.—Talks Former Pastors

Address Rev. E. L. Waldorf, D. D.,

THURSDAY, APRIL 13

Afternoon and Evening

Addresses by Bishop Wm. F. Anderson, D. D., LL. D.

FRIDAY, APRIL 14

6:30 P. M.—Reception by Official Board to Church, Congregation and Citizens

SUNDAY, APRIL 16

10:30 A. M.—Anniversary Sermon Rev. Charles Gallimore, D. D.,

7:00 P. M.—Easter Cantata.

HISTORY

Of a Hundred Years of Methodism in Milan Township

By Rev. W. H. Oswalt

The first religious work on the Firelands was the establishment of a Mission Station by four Moravian missionaries, David Ziesberger, Wm. Edwards, Michael Yung, and John Weygands, who brought with them their Indian congregation from the Cuyahoga, and, traveling up the Huron River about five miles from its mouth, located their station on the east bank of the river, near the line between Huron and Milan townships. They called the village New Salem. It was the only Mission Station in Ohio at the time, as those on the Muskingum had been abandoned in 1781. A number of cabins were built, a chapel was erected, and the Mission prospered, numbering about 150 Indians in 1790, when another missionary arrived, the Rev. Gottlieb Sensman.

As another war was impending, the Mission was abandoned in 1790. Many years ago the last vestige of New Salem disappeared, but this is indeed holy ground, for here was kindled the first altar fire of the Christian religion on the Firelands.

In 1804, the Moravian missionary, the Rev. Christian Frederick Dencke, a native of Iceland, where his father was a missionary, established an Indian Mission on the spot where Milan now stands, the village being called Pequotting. Rev. Mr. Dencke was a scholarly man for his day, having a library that filled one side of his cabin. These books were brought to Milan, a long distance through the forests, on horseback. These Indians worshipped in a chapel to which they were called by the sound of a bell. About 1809 the Indians were driven back to Canada by the settlement of the Firelands, by the white man.

In 1812, religious services were conducted at Ft. Avery, by the Chaplain, Rev. Milton Badger, a Presbyterian minister. These dates mark the beginnings of religious work in Milan Township, 1787, 1804, 1812. We come now to the date of the introduction of Methodism in this township, 1816.

The little company of pioneers who met in the log cabin home of one of their number, "in the Jeffrey neighborhood," in what is now Milan Township, Erie County, Ohio, some time in 1816, and there had a service of prayer, singing, and testimony, and at the close of the simple service, organized a Methodist "class" and chose Thomas Jeffrey as class leader—that little company little thought that that commonplace event, after one hundred years had passed, would be commemorated with a celebration lasting an entire week, and yet that simple event was worthy of such commemoration, for it marks the beginning of a movement, which, through one hundred years, has touched thousands of lives.

The poet may indulge in flights of fancy, and the dreamer may dream dreams, but the historian must be exact, dealing with authenticated facts. Now, while the "authenticated facts" connected with the beginning of Methodism in Milan Township are not many, there is sufficient reliable data to place us on good historical footing.

From several sources it is learned that the first Methodist Class in the township was organized "in the Jeffrey neighborhood" in 1816. The Jeffrey neighborhood was located between Spears' Corners and Union Corners. The

leader of this class was Thomas Jeffrey, who came from England to this country, settling in what was then Avery Township, now Milan Township, in 1811. Connected with his name in a list of early settlers is the simple statement that he was "a communicant of the Methodist Church." It is also said of him that he was "an ardent Methodist and the leader of many religious meetings." It is stated that some seventy years ago he owned the farm now known as the Wm. Zorn homestead, about one-half mile east of Union Corners, on the township line road between Huron and Milan Townships. Albert Zorn now lives in the house once owned by Mr. Jeffrey.

The year that Thomas Jeffrey came to Avery Township, what is now Erie County, was in Huron County, and the county seat was for a short time one hundred rods south of Squire Abbot's residence, near Abbot's bridge. In those days the people had none of the "modern conveniences." For instance, it is stated that it was necessary in the first years of the settlement of this township to send to Cleveland for a physician.

The Rev. A. Newton, D. D., an able minister of the Presbyterian Church, in an address made in 1860, refers to the organization of the Methodist class in 1816, and states that in the fall of 1818, "fourteen members were added to the class." Rev. Dr. Newton is also authority for the statement that the Methodist Episcopal Church in Milan was organized in 1825, with seven members. By this statement and others equally reliable, it is possible to establish what is practically a continuous history of Methodism in Milan Township for one hundred years. While there is no record of the seven years between 1818 and 1825, it is a reasonable inference that if the class received fourteen new members in the fall of 1818, it was in a prosperous condition, and that its meetings were continued.

In the first years of the history of Methodism in the township, the following ministers preached in this section. In 1816 the Ohio Conference appointed J. B. Finley, presiding elder of the Ohio District, which covered a large part of the State of Ohio, Western Pennsylvania and a portion of New York State. In 1817 he was re-appointed to this district, and John C. Brooks, his son-in-law, was appointed preacher on Huron Circuit, with which the Milan class was connected.

Says a writer: "Great were the toils and hardships the ministers were called upon to endure this year; the winter was extremely severe, the cold being almost beyond endurance. The country was but sparsely settled, rides were long, roads rough, streams not bridged, the fare hard, provisions scarce, but in the midst of all, God was with them."

Huron Circuit covered all the western part of the Western Reserve. It was divided in 1817, and the Rev. Alfred Brunson, then a local preacher, was sent to Huron Port for the purpose of forming the new circuit. This good man, Alfred Brunson, was the first Methodist circuit preacher on the Firelands. His work extended from the Black River, along the ridge by which Norwalk is now located, to the town of New Haven, thence to Sandusky Bay, Venice and Portland (now Sandusky), through Perkins, east along the lake shore to the place of beginning. It was a four weeks' circuit of twenty-four appointments, with 200 miles to compass it, and the twenty-four appointments had fewer members than this church now has. There was not a church building on the circuit. Rev. Alfred Brunson preached the first sermon ever preached in Sandusky, which then contained a half dozen houses.

As an evidence of the spirit of self sacrifice made by the early preachers, the Recording Steward's book on a certain charge, shows that for the year ending August 13, 1825, the charge paid for the presiding elder and two circuit preachers, the sum of \$46.37½.

Other ministers who preached in Milan Township in those early days, were Nathan and John Walker, True Pattee, James McIntyre, Chas. Waddell, Adam Poe, Elnathan C. Gavitt, John James, Wm. Runnels, John Quigley, Russel Bigelow, Wm. Gurley, and many others whose names are unrecorded in conference minutes or church records. It is stated that the historian, Bancroft, gives but twenty-nine lines to the Life of Bishop Francis Asbury, that magnificent Methodist general, "the man on horseback" who through sacrifices unparalleled since the days of the Apostle Paul, laid in the American forests the foundations of American Methodism; but neither Bishop Asbury nor the pioneer Methodist preacher, needs a Bancroft to inscribe the story of his deeds on the perishable pages of history, for his record is written in the Lamb's Book of Life, and every Methodist Church, whether it be the splendid edifice of the city, or the simple chapel of the country, is a monument to his memory.

Of J. B. Finley, presiding elder of the Ohio District, Prof. R. T. Stevenson in his "One Hundred Years of Methodism in Ohio," says: "On the banks of the Muskingum, by the waters of Lake Erie, in primitive circuits and on well furnished districts, he was a true type of the pioneer evangelist. His stalwart frame surmounted by a crown of bristling hair, his strong voice, his large and kindly eyes, bespoke one who could shake a camp meeting free from all noisy offenders, and yet create most lasting friendships with the most sensitive souls." Of Russel Bigelow, Dr. Stevenson says: "Bigelow's personal appearance was inferior, but his astonishing eloquence enriched the older Methodists of Kentucky and Ohio with oratorical treasures that, in their own words, are "indescribable." Bishop Thompson, who also preached several times (before he was bishop) in Milan Township, said of Bigelow: "Wherever he went he was hailed as a messenger of God, and whenever he departed, it seemed as if an angel were taking leave."

Hon. Rush R. Sloane, writing of "Early Methodism in Ohio," in the Firelands Pioneer of December, 1899, thus described some of the men who preached in this township in early days.

Wm. Swayze: "More souls along the southern shore of Lake Erie have gone up to shine like stars in the heavenly sky through the instrumentality of Wm. Swayze, than by any other man living or dead."

James McIntyre: "Noted for his piercing eye."

Adam Poe: "His name is a household word in every Methodist family in old Huron County, a man of herculean frame and an able, earnest, effective speaker."

Wm. Runnels is characterized as a man "Who always rode the best-looking horse on the circuit."

John Quigley: "A man of learning, and practical oratory."

Wm. Disbro, presiding elder, who preached in the old frame church, is spoken of as "A profound reader and thinker, scholarly and polished, warm of heart, and in every way attractive."

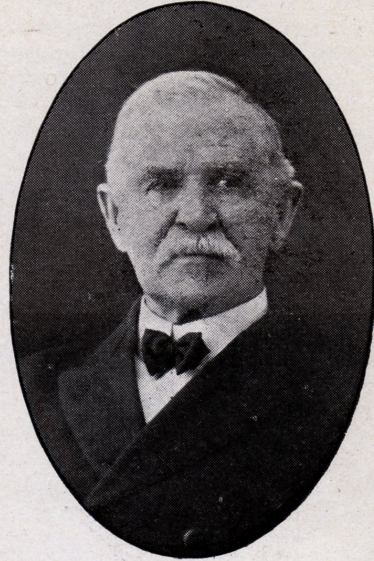
Leonard B. Gurley, presiding elder, was said to be "Eloquent, and his sermons full of pathos, most convincing and even moving to tears."

Connected with early Methodism in Milan Township is the honored name of Wm. Gurley, who was born in Wexford, Ireland, March 12, 1857. In his childhood he was brought under the influence of Wesley's preachers, and was converted at the age of eleven. While engaged in active service as a class leader, he was commissioned to preach by John Wesley. During the "Irish Rebellion," Mr. Gurley was thrown into prison and was twice led out to be executed, but, as he believed, was providentially delivered. Coming to America he settled in Bloomingville, Erie County, Ohio, and in the fall of 1811, in a log schoolhouse,

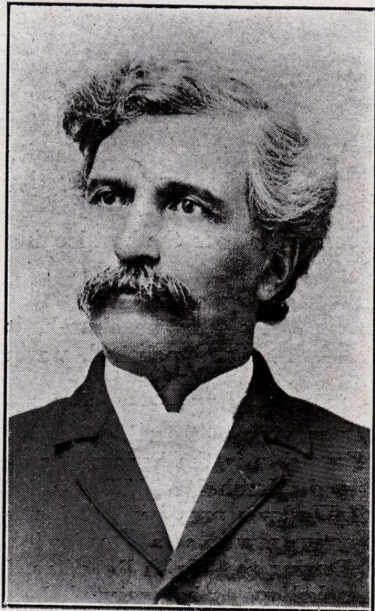
Some Former Pastors of Milan



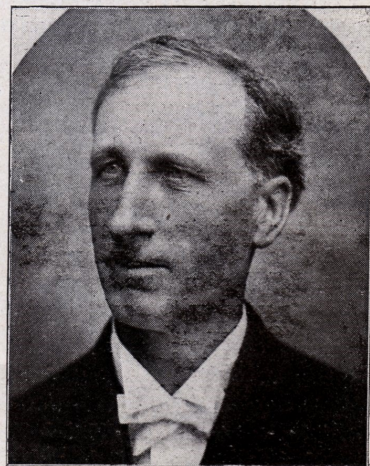
REV. G. W. HOUK



REV. ANDREW POLLOCK



REV. E. S. TOMPKINS



REV. JAMES GRAY

n Methodist Episcopal Church



DR. E. E. LOOSE



REV. AND MRS. J. L. REEDER



REV. G. M. KNAPP

to an audience made up of white people and Indians, he preached the first Methodist sermon that was preached on the Firelands, and organized a Methodist class, the first in the Western Reserve. In 1818, Rev. Mr. Gurley settled near Spears' Corners, in what is now Milan Township. Here he lived thirty years, until the time of his death. The house in which he lived stood on what has been known as the Jarrard place, and from this house it was his custom each week for nearly twenty years, to start out on Saturday, and walk from five to eighteen miles and back "to give Sabbath preaching to destitute places." He preached in Milan, Huron, Perkins, Berlin, Florence, Vermilion, Strong's Ridge, Bloomingville, and Sandusky. He was much in demand for various kinds of services. His son, L. B. Gurley, in the "Memoirs" of his father, states that it is believed that no other preacher of that day preached so many funeral sermons in Erie County. He preached his last sermon when he was about 85 years of age. He died in his 91st year, his last words being, "What a beautiful country is Heaven! I see God." He had the pleasure of seeing two of his sons enter the ministry. One of his sons, W. D. Gurley, was for several years a member of the Official Board of the Milan Methodist Church. Two of his granddaughters, Mrs. J. D. Parker, and Miss Lucinda Gurley, reside at Bogart, this county.

From a historical sketch, written by Wm. L. Curtis, at one time officially connected with this church, it is learned that in 1834 the Milan Methodists met in the "old yellow schoolhouse," "nearly opposite the Methodist meeting house," that is, the frame church. At this time there were fifty members and a good Sunday School. The preacher was the famous circuit rider, Elnathan C. Gavitt. The church at that time, owned the lot on which the frame church was afterward built, and an effort was made to build a small church, but it was not completed. In the winter of 1836 there was "A good revival," but because of lack of a suitable building for church purposes, the work declined until in 1838 and 1839 it is stated there "were only about one-half dozen faithful souls left," but the faithful few kept the work going. It is said that Mary McMillen, Emmeline Brace, Jane C. Patch, Milton Horton, and Selah Robins "were seldom absent." The church was then on Norwalk circuit, and in 1839 Thos. Dunn and Wm. B. Disbro were the preachers.

In the spring of 1840, a meeting was held to consider the advisability of re-organizing the Sunday School. An address was made by Rev. Edward Thompson, principal of Norwalk Seminary, afterward a bishop, and a Sunday School was organized. The scattered books of the former school were gathered up, new books were purchased, and the women sewed calico covers on the books. The school enrolled one hundred scholars, but Mr. Curtis who writes of the school, said it lacked what Sunday Schools often lack—pious teachers.

The need of a "meeting house" becoming more evident every year, a meeting was held on November 10, 1842, in the old schoolhouse, at which it was decided to build a church. There were present at this meeting, the following: H. C. Colegrove, Henry Trauger, Archibald Benjamin, Washington Wakefield, Reuben Patch, Milton Horton, Jos. Strickland, Jas. W. Stoakes and W. L. Curtis. Mr. Curtis states that there was a "clash" over the question as to whether the building should have "10-foot posts and no cornice" or "12-foot posts and a cornice." Says Mr. Curtis: "There were two or three who were headstrong and stubborn, and it seemed we must submit to them or adjourn in disgrace." A compromise was effected by which it was agreed to have "12-foot posts and a cornice," that the building was to be 32 x 42 feet, and that they would not go in debt. Wm. L. Curtis and G. W. Wakefield were appointed a building committee, and to Mr. Curtis was referred "the plans and details, and the work of laying out the frame."

Times were hard, and it required considerable sacrifice to build a church at that time. Following are prices of some commodities in that year, 1842: Wheat, 50c; Corn, 16c; Oats, 8c to 10c; Flour, \$2.50 per barrel; Pork, \$2.00 per one hundred pounds; Beef, 3c to 4c per pound; Eggs, 5c to 8c per dozen; Butter, 6c to 7c per pound.

The building was erected. A great revival occurred, beginning in February, 1843, and lasting until April of that year. About sixty persons joined the church. On Sunday, April 16, forty persons were baptized, eighteen being immersed. At the close of this conference year there were 125 members.

The church was opened for worship on Sunday, December 18, 1843. At 10:30 A. M. Father Gershom Pierce preached from Deut. 30:11: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off." There were class meetings at three and four P. M., and prayer meeting in the evening. These were the dedicatory services. Mr. Curtis traces the history of the church to 1847, and thus speaks of two who were prominently connected with the work:

"Mary McMillen, worthy, faithful and devoted; always present at preaching, class, prayer meeting and Sunday School; always something to give for all the wants of the church."

"Milton Horton, the mainstay of the church, through the darkest and most discouraging days of its history, always at his post, a faithful member and model Christian."

In 1849 the North Ohio Conference was organized, and from that year to the present year (1916), pastors have been regularly appointed to this church. The complete list is published elsewhere in this souvenir.

The earliest official record in possession of the church, is a book kept by the treasurer of the Sunday School, the first date being 1840—seventy-five years ago. The first record is a list of names of members of the "Sabbath School Society" and the amount each had contributed to the society. The list contains seventy-two names. A. Ordway was superintendent.

The oldest church record begins with the date March 2, 1846—seventy years ago. The first item recorded is the report of a meeting of the parsonage trustees, the following being present: Milton Horner, James Horner, Martin Merry and Henry Trauger, Rev. W. C. Pierce, pastor, was chairman, and Henry Trauger was secretary.

This book contains reports of several meetings held in connection with the building of the parsonage, on what is now Broad Street. The lot was presented to the church by the "Ladies' Sewing Society." The parsonage was built, and in the report of a meeting on March 21, 1850, with J. T. Kellam, pastor, as chairman, and Benjamin Emmons as secretary, this item occurs: "Brother Ordway presented his claim for building parsonage, amounting to \$550, which was allowed by the trustees. Brother Ordway also presented bill for the barn on parsonage lot, amounting to \$75, which was allowed."

This book contains lists of members in the years from 1852 to 1860. Milan was then in the Tiffin district. W. H. Seeley was pastor.

On March 1, 1852, Milan was organized as a station. At the quarterly meeting on that date, Rev. W. B. Disbro was president, and J. J. Penfield was secretary.

At a quarterly conference held July 19, 1852, it was reported that the Sunday School had an average attendance of 130. J. J. Penfield was superintendent and secretary. At this quarterly conference it was reported that a branch Sunday School had been organized at Spears' Corners with H. W.

Johnson as superintendent, W. D. Gurley as assistant, and Moses B. Taylor as secretary and treasurer. The school enrolled fifty-seven members. This quarterly conference passed a lengthy resolution concerning the Sunday School, closing with this remarkable recommendation: "That we recommend that the Sabbath School observe the second Monday evening in each month in a concert of prayer in behalf of the school."

The Sunday School seems to have had its "ups and downs" in those days, as the average attendance dropped from 130 to 35 in one year.

In 1859, and for several years later, Milan was on a circuit with Huron and Enterprise. In 1860 the three churches paid the pastor a salary of \$450. The charge that year received a missionary apportionment of \$100. Milan paid \$250, Huron \$70, and Enterprise \$60.

In 1863, there were four appointments on the circuit—Milan, Berlin Heights, Berlin Chapel, and West Berlin.

At a quarterly conference held January 18, 1864, the pastor, G. H. Hartuppee, was granted permission to teach the "Milan grammar school," provided he could do so, "without interfering with the interests of the work, as regards preaching of funeral sermons."

In the fall of 1871, Rev. Wm. M. Conant, was appointed pastor at Milan, and died in the parsonage on Broad Street, on the night of December 28, 1871. In his obituary, written by G. H. Hartuppee, and printed in the conference minutes of 1872, are these words: "His body rests amid the quiet shades of Milan cemetery and awaits the coming of the Conqueror of death, and the Spoiler of the grave. * * * His religious experience was clear, his convictions of truth and duty, positive, his adherence to the right unfaltering * * * He had entered upon the work of his last charge with zeal and promise. Though but few months had passed, he had already won the confidence and love of his people. It needs hardly be said that, having lived well, he died well. When the coldness came, and the shadows of the valley were gathering around him, the presence of the Comforter was his, and His light illumined the quiet entrance to the grave. Among his last words were these: 'I am very happy.'

It would be a pleasure to tell the story of the faithfulness and loyalty, and the service to the Kingdom of God, rendered by people and pastors through the 70's, 80's, and 90's, but this description is left to the future historian. But one event is here recorded, that of the building of the brick church, the one in present use.

Under the pastorate of Rev. G. M. Knapp, at a meeting held on August 14, 1891, it was decided to build a church, and a soliciting committee was appointed, consisting of Rev. G. M. Knapp, Mrs. Geo. Rogers, Mrs. Frank Kelley, Capt. Henry Kelley, and Mrs. C. L. Mason. At a meeting held October 7, 1891, the following were appointed a building committee: Peter Williams, Ira Figggett, Capt. Henry Kelley, Mrs. J. C. Lockwood, and Rev. G. M. Knapp. An indication of the changes made by the passing years, is found in the fact that every lay member of the committee who directed the building of this church, is dead.

The building, completed in 1892, cost \$10,000. It was dedicated on Sunday, December 11, 1892, the dedicatory sermon being preached by Rev. David H. Moore, D. D., then editor of the Western Christian Advocate, later a bishop.

The Epworth League was organized under the pastorate of Rev. G. M. Knapp, and through the twenty-five years of its history, has been a helpful factor in the life of the church. The present membership is 41.

From 1900 to 1916, the church has had a slow and steady growth in membership, and celebrates its centennial with the largest membership in its history.

The following items tell something of the progress of the church, in the past several years:

The parsonage now in use on the corner of Huron and Williams streets, was purchased in 1908, at a cost of \$3,300.

The balconies were put in over the east and north rooms in the summer of 1911, and other improvements were made. The church was re-opened on Sunday morning, November 5, 1911, with a sermon by Rev. Charles Gallimore, D. D., pastor of the church in 1884 and 1886. The pipe organ was placed in the church in the fall of 1911, and formally "opened" on Sunday evening, November 5, 1911, by Prof. Geo. F. Beare, of Sandusky.

The basement, with heating and ventilating plant, was completed in the winter of 1915. The amounts expended for these improvements, are as follows:

Balconies	\$1,298.27
Organ	1,750.00
Basement	6,063.81
Total	<u>\$9,112.08</u>

This shows that a total amount of \$9,112.08 has been expended for church improvements, including pipe organ, in the past five years, all of which has been paid, so that the church celebrates its centennial without a dollar of debt.

The church and congregation raised for benevolent, educational, and charitable purposes in the seven years from 1908 to 1915, \$4,200. Including the amounts raised for the superannuated preachers, which have been paid, largely from the benevolences, and including the amount for benevolences this year, the total amount for benevolences in the eight years will be close to \$5,000.

In the closing years of the century of Methodism in this township, the following features have been introduced in church and Sunday School:

In the church: The disciplinary organization of the official board by the quarterly conference, with regular monthly meetings of the board. Organization of the board of trustees. Adoption of the "budget plan," with the "every-member canvas." Payment of pastor's salary, weekly, by check. The pastor's salary has been increased fifty per cent since the present pastorate began, now being \$1,200, in addition to a good parsonage home.

In the Sunday School: The organization of Cradle Roll and Home Department; the development of organized class work; the teacher training work through which over fifty persons have taken courses of study; the development of work for beginners; the election of department and division superintendents; the monthly meeting of the Sunday School board, with supper, and occasionally, a speaker.

In these years the Sunday School has kept pace with the general forward movement in Sunday School work, and has more than doubled its enrollment and average attendance. The enrollment is slightly over 300, and the average attendance for 1915 was 177. It stands today at the head of the Sunday Schools of Erie County, outside of Sandusky.

The historian of tomorrow will write the story of the active, aggressive church of today, whose faithful, loyal people have made possible the progress of recent years. And they well know that this occasion is not a time to boast of past progress, but, rather, a bugle call to the larger service of Militant Methodism, which today challenges every one of its eight million members to "move into the deeper depths of God and the more heroic service of men."

CHURCH OFFICIARY—1915-16

Bishop Wm. F. Anderson, D. D., LL. D.
 District Superintendent Charles Gallimore, D. D.
 Pastor W. H. Oswalt

ORGANIZATION—CHURCH BOARDS

TRUSTEES

President A. L. Hoover
 Secretary J. C. Dorr
 Treasurer W. F. Ohlemacher

OFFICIAL BOARD

President Pastor
 Secretary George Sprang

TRUSTEES

Alfred Thurston	A. L. Hoover	Charles E. Ewell
W. F. Ohlemacher		Fred Hoffman
A. E. Oakley	J. C. Dorr	David Limbird

STEWARDS

W. D. Daugherty	Alfred Mills	M. P. Ewell
Louis Hoffman		George Sprang
	Recording Steward, E. G. Hinkle	
C. R. Strong	E. G. Strong	Henry H. Ohlemacher
Mrs. Emma Lockwood	Mrs. Katie Harris	Mrs. Leora Baker
	District Steward, A. L. Hoover	

USHERS

	C. E. Ewell, Chairman	
Louis Hoffman		George Sprang
Henry H. Ohlemacher		C. R. Strong

SUNDAY SCHOOL

Superintendent A. L. Hoover
 Assistants W. F. Ohlemacher, George Sprang, E. G. Hinkle
 Secretary Leslie A. Weichel
 Assistant Dean Baker
 Treasurer James Limbird

WOMAN'S FOREIGN MISSIONARY SOCIETY

President Miss Lottie Thurston
 Vice President Mrs. Hannah J. Hoover
 Recording Secretary Mrs. Leora M. Baker
 Corresponding Secretary Mrs. Carrie Oswalt
 Treasurer Mrs. Elma Ohlemacher
 Mite Box Secretary Mrs. Harriet Hoover

BUSY MAIDS AND MATRONS

President Mrs. Leora M. Baker
 Vice President Miss Alice Wolverton
 Secretary Mrs. Marian Mason
 Treasurer Mrs. Katie Harris

EPWORTH LEAGUE

President Dean Baker
 First Vice President Leslie A. Weichel
 Second Vice President Miss Bessie Kelley
 Third Vice President Miss Annabel Cole
 Fourth Vice President Harold Gordon
 Secretary Miss Winifred Cole
 Treasurer Lloyd Mason



Avery Oakley	J. C. Dorr	Fred Hoffman	W. F. Ohlemacher	C. E. Ewell	George Sprang
Earl Strong	Henry Ohlemacher	E. G. Hinkle	Alfred Mills	A. L. Hoover	Rev. W. H. Oswalt
	Rolla Strong	W. D. Daugherty	M. P. Ewell	Alfred Thurston	

OFFICIAL BOARD OF MILAN M. E. CHURCH, 1916

Pastors of the Milan Methodist Episcopal Church from 1840 to 1916

- 1840—W. J. Wells, C. Sawyer.
1841—D. Gray, W. B. Dishro.
1842—J. McMahon, T. Cooper.
1843—D. M. Conant, D. Dodge.
1844—Thomas Barkdull, W. C. Pierce.
1845—J. Jones, W. C. Pierce.
1846—H. S. Bradley, J. L. Johnson
1847—W. M. Spafford, C. Johnson, O. Mitchell.
1848—J. T. Kellam, L. W. Earl.
1849—J. T. Kellam, J. Evans.
1850—Lewis M. Pounds, G. W. Collier.
1851—G. W. Breckinridge, S. M. Beatty.
1852-3—Wm. H. Seeley.
1854-5—Alfred Wheeler.
1856—J. C. Lewis.
1857—T. J. Gard.
1858—T. J. Gard, Phineas D. Pelton.
1859-60—J. R. Jewett.
1861—Elmore Y. Warner.
1862—Homan Safford.
1863—Gaylord H. Hartupee.
1864—Luke S. Johnson.
1865-6—Andrew Pollock.
1867-9—P. B. Stroup.
1870—G. H. Hartupee.
1871—Wm. M. Conant, E. H. Dissette.
1872-4—Wm. Kepler.
1875-6—M. D. Chilson, J. R. Jewett
1877-8—F. S. Tompkins.
1879-81—A. K. Owen.
1882—S. R. Clark.
1883—G. W. Houk.
1884-6—Charles Gallimore.
1887-8—C. A. Westenberg.
1889-93—G. M. Knapp.
1894-5—James Gray.
1896-7—J. W. Thompson.
1898-1900—E. E. Loose.
1901—W. R. Read.
1902 to June 26, 1904—J. L. Reeder.
June 26, 1904, to September, 1908—Fred E. Baker.
1908 to present time (April, 1916)—W. H. Oswalt.

