

The following was found in my father-in-law's possessions in June, 2004 while we were preparing to sell his home. Both he (Stanley Roller Alexander) and my mother-in-law (Kathleen Borden Alexander) had been admitted to King's Daughters Rehabilitative Facility in 2003. Stanley had been diagnosed with Alzheimer's Disease a few years prior and its effects were taking a toll. Kathleen, diagnosed with Parkinson's Disease, had also suffered from multiple falls and unfortunately both were too frail to remain in their home. It's important to note that they had lived in this place for over 50 years, making many improvements during that time. It is also very important to note that many years prior to Stanley acquiring this place, it had served as the Negro schoolhouse in that area, during the time that black Americans were segregated in the school system. One of Stanley's close friends and fellow Salem member, Ralph Coffman, has some photographs of the students from that school. The house is now inhabited by a young family which relocated from nearby Staunton, VA.

This document, although not dated, must have been written soon after 1900. I would guess it was created to chronicle the first hundred years of Salem's existence. You must realize that Salem's congregation was first organized in 1802, and as I write this (September, 2004), the people of Salem have been worshipping together continuously for over 200 years!

There are a couple of interesting points to make. First, many of the names you read and also see in the roll at the end of the document are still common names at Salem even today. Alexander, Coffman, Craun, Croushorn, Foley, Good, Landes, Reed, Root, and Sheets are names listed among the deacons and elders in this document, all of which have descendants still active in the church today.

Furthermore, the name of J.W. Stover bears closer study, as Mr. Stover's daughter, Ida Elizabeth Stover (whose mother was a Link, another name common at Salem), is the mother of President Dwight David Eisenhower. The Stovers moved away from Virginia not too long after this document was written, bound for Kansas. Note in this document that "on January 24, 1854, Rev. Bowman received a class of 17 into full membership of this congregation by the rite of confirmation." Among those accepted was Diana Stover (nee Cook) of Topeka, Kansas. It would be interesting to know if she was a relative of J.W. Stover (maybe sister-in-law?), and the reason for the Stover's move to Kansas was to be closer to relatives.

I have made every effort to recreate the document exactly as it is written, including spelling and punctuation. The various notes in parenthesis, including the occasional 'sic', were added by me when an obvious misspelling was found.

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The History of Salem Evangelical Lutheran Church Augusta County, Virginia

Psalms 126: 5, "The Lord hath done great things for us; whereof we are glad."

We are all history makers, whether it be for the good of the commonwealth and the uplifting of humanity by the influence that we exert upon succeeding generations, the record that we leave, alone will tell.

The study of mankind through the different epochs of the world's history, and God's dealings with the same, is one of the most interesting studies for man. Because by such a study we are brought into closer communion with the Creator, not only of man, but of all things for the good of man, who by the grace of God in whose image he has been created, exercises the rule of government over other created beings. It also brings us to consider the Redeemer of the human soul, for the life of Christ is the centre around which all other history revolves. David in the text rejoices in the "great things" accomplished not by man, but by God in delivering his kindred from their long bondage, and restoring to them the liberty of free citizens. And in the beginning of this brief and imperfect historical sketch of Salem congregation, truly can we say, "The Lord hath done great things for us."

Luther's 95 theses were written upon perishable material, but his heroic confession is graven into human heart and thought and life and civilization, to last forever. "Yonder, before the assembled Potentates of Ecclesiastical and Pontifical governments, gathered to try the hitherto unconquerable reformer, the lone and solitary confessor stands with face upturned, on which victory's face-gleam was already kindling into glory, and with unfaltering heart speaks forth this good confession against the demand of retraction: Here I stand, I cannot do otherwise; God help me!"

In the Augsburg Confession, "in that complete Declaration (sic) of Faith, which came as a new evangel from heaven, and its heroic promulgation, they professed a good profession, which has given directly or indirectly, birth to every Protestant Creed of Christendom."

When Dr. Muhlenberg (note- Muhlenberg Lutheran is located in Harrisonburg, VA, approximately 15 miles north of Mt. Sidney) came to America in 1742 he found no church building at all in Philadelphia, where we now have two large Publication Houses.

Six years later, in 1748, "one Synod, 12 ministers, 33 congregations, and 3,669 communicant members made up the Lutheran forces in the United States. That was 28 years before the Declaration of Independence.

"Then the account for 1899 said that our church had 60 Synods, 6,372 ministers, 11,318 congregations, 1,526,102 communicant members. In this time, 150 years, the population of the United States grew from 2,500,000 to about 70,000,000. In other words our country had reached 28 times the former population; but our Church had advanced to 60 times as many more Synods, more than 500 times as many ministeres (sic), about 350 times as many congregations, nearly 450 times as many members. It may also be stated that the number of baptized children and young people within the congregation may aggregate a number approaching that of the entire membership at this time."

In 1830 the Lutheran Church had 1 member out of every 234 of the United States population. In 1890 she had 1 out of every 55. If we continue to grow in the next 60 years at the same ratio of the past 69 years, in 1960 one-eleventh of the population of the United States will be communicant members of the Lutheran Church.

And when we study the pages of the old records of this congregation, and consider the circumstances surrounding them – the difficulties that our forefathers had to undergo in establishing a permanent (sic) church organization, we should be glad and rejoice with exceeding great joy for what we are today as a Christian Church, under the Providence of a living God.

Mary and Samuel King in the consideration of 4 pounds, granted to this and the Presbyterian Congregation then worshipping here, 2 acres of land on which to erect a house of worship. This grant was made in 1802. The deed or grant is recorded in the clerk's office, Staunton, Va. Just when this old Church was dedicated, we have not been able to learn. But it is still in use as a house of worship. When the present church building was erected, the old church, was sold to the Colored M.E. Church, Mt. Sidney, Va. It is in very good repair.

The first ministerial act, or act of any kind recorded, is the baptism of a child. Samuel, a son of Josiah and Dora Schutz (Sheets). Samuel was born April 3rd and was baptized May 4th, 1803, thus being 1 month and 3 days of age at his baptism. This was only 20 years after Great Britian had declared the United States of America a free and independent nation. Doubtless the Indian warrior with his tomahawk and scalping knife had scarcely ceased to make the valley ring with his war-hoop, when Samuel became a member of the Church by the Sacrament of baptism. And according to Waddell's annals of Augusta Co., at this period there were only 2 four-wheeled riding vehicles in the Co. Thus making it very inconvenient in our modern way of thinking, to bring children long distances to Church.

From 1803-1810, a period of 7 years, 51 children were baptized, and with only 2 exceptions, they were all under two years of age. But by whom these children were baptised (sic), the record is as silent as these hills themselves. In almost every case the parents stood sponsors for their children.

The first Communion was held in 1805 with 27 Communicants. Only one Communion was held each year until a much later date. The first confirmation class was held in 1801 numbering 32 pupils.

In 1811 we find the name of the first permanent Lutheran minister Rev. G. H. Reimensnyder. His name appears on the record only twice. In the year 1811 we find his name in connection with Peter Schutz (Sheets) in a business transaction for the church. His name again appears in 1815 in connection with baptism of his daughter Wilhelmina Catharina, who was born March 7th, 1815 and baptized May 7th of the same year. During Rev. Reimensnyder's ministry from 1811-1820 the record shows 157 baptisms, all under the head of "Infants". He confirmed 98 catechumens, and held 12 communions, with the names of the communicants recorded 1812 he had 48 communicants (*grammatically incorrect*?). I can find only one tomb in the Cemetery that marks the resting place of one buried during Rev. Reimensnyder's ministry here. That is the tomb of Elizabeth Lutz, born in 1779 and died 1815.

The next pastor is Rev. Michael Meyerhoeffer. He became Pastor in 1820 and remained untill (sic) 1832. In the 12 years in which he broke unto the congregation the bread of life, he baptized 264, and only 23 are placed under the head of "Adults". These adults ranging from 12 to 22 years of age. Seventeen of these were baptized Sept. 15th, 1821. Among these we find the familiar name of David Landes, and Elizabeth Kook. The remaining 6 consisting principally of the Fairburn family were baptised (sic) Jan. 13th, 1822.

On Sept. 1st, 1822, among a class of catechumens then confirmed, we find the name of Samuel Schutz, which we have no doubt is the same as the first recorded baptism in 1803. In 1828 he became sponsor for Samuel Schutz (his name sake), the son of Emmanuel and Sarah

Reiss. On the same day there were confirmed Peter Schultz, Daniel Sweitzer, Elizabeth Landes, Anna Willbarger, Elizabeth Stover, whose names so often appear in the communion list from that date forward. In a class of 10 in the year of 1824 none of the names are any longer familiar except Maria Link. In 1826 two classes were confirmed. One numbering 27 pupils, and one 2. In 1831 among the 25 then confirmed, some of us still remember the familiar names of Lydia Houff, Catharine and Sarah Cook, Margaret Shumake, John and Abraham Michael, Elizabeth Cook, and Nancy Ohrboch.

From 1803 up to this period 1832, the record is altogether in German and written with a goose quill. But now a new epoch in the history of this congregation begins: for in 1836, 14 pupils are confirmed in English, and 15 received the holy communion in the English language. From this date forward, when the Secretary of the Church could not think of the English word to express his thought, he used the German: therefore for about two years we have two languages will mixed both in spelling and wording.

The church when first build on the old site was worshipped in by both the German Reformed and the Lutheran Congregations. Rev. John Brown, the first German Reformed minister's name that appeared on the record, was associated with Rev. Meyerhoeffer. And Rev. F.J. Fetzter was here from 1834-1852.

From 1833-39, the Lutheran minister's name is not recorded at all: but from the recollection of some of our oldest members, the Rev. Hoover was pastor during that period. But this period is by no means an inadequate one: for in this period English began to be used in the church service. And 21 became confirmed members of the church. Tow of these are still living, "Aunt" Catherine Redman, nee Link and "Aunt" Eliza Willbarger, nee Cook. These faithful mothers are now prevented are now prevented from regular attendance at the house of God on account of their advanced age and feeble health. But it is one of the sweetest pleasures of their pastor to visit them at their homes and listen to their words of love for their Savior, and their true devotion to their church. And in addition to their our parents heeded the admonition of the Prophet Joel to "Gather the people, sanctify the congregation, assemble the elders, gather the children;" and as a result of their untiring zeal and faithfulness to their Christian vows our parents have handed down to us God's means of grace by which we became members of the household of God.

The next pastor was Rev. J.J. Reimensnyder, a son of the first permanent pastor of this congregation. His ministry here was brief though interesting in the history of the church. The third and fourth oldest members now living were confirmed by him, viz, "Uncle" Geo. Craun, and Aunt Christina Houff, nee Link. They were properly catechized. They consecrated their hearts to God 61 years ago and still they are as faithful as then, although feebleness of health frequently prevent them from attending church. "Aunt" Christina was confirmed in a class of 15 and is now the only living member of that class. She is a sister to "Aunt" Catherine Redman. Truly "the Lord hath done great things for us" in giving us such noble examples of Christina (sic) fortitude. And it enforces that beautiful Biblical thought, "train up a child in the way that it shall go, and it will never depart from it." Who can estimate the value of private personal instruction given by the Pastor while the young minds are receptive of religious truths? Rev. Reimensnyder became Pastor in 1839 and resigned his work here about the latter part of 1841 or the beginning of 1842. Catharine Link, nee Craun, the mother of a large family, all Lutherans, was confirmed by Rev. R., Nov., 1839, together with Thomas Jefferson and Matilda Bryan, and Mary Hale. And if we are correct John Hale and W.S. Hiser were both confirmed by Rev. R. These two brethren were elders of this congregation for many years, and they never spared either

time or means for the advancement of God's Kingdom. Rain nor cold ever prevented them from attending the services of the church, either week-day or on the Lord's day. John Hale was the father of our esteemed councilman, Daniel M. Hale; and W.S. Hiser was the father of Mrs. J.A. Wise, and Mrs. Jas. F. Bowman, now members of Christ's Lutheran Church, Staunton, Va. Rev. R. was the father of Rev. J.B. Reimensnyder of N.Y., the author of "The Lutheran Manual". And also father of Rev. Jno. M. Reimensnyder, of Milton, Pa.

Rev. Samuel Wagner was Pastor from 1842 to 1844. Of those confirmed by Rev. Wagner to our knowledge only one is now living, Susan C. Wright, confirmed 1844. Rev. Peter Shickle was Pastor from 1845-47. Rev. Peter Suman was Pastor from 1847-49. During this period 38 baptisms are recorded. An average of one and two communions each year. In April 1845 the collection for benevolence summed up \$1.53. What otherwise was accomplished by these three brethren in 8 years, eternity alone will tell, because the records do not.

Rev. John F. Cambell became Pastor, April, 1849, and resigned his work as pastor here in 1852. On July 22nd, 1849, in the old church that stood over there, where the silent dead now awaits the resurrection, in a congregational meeting assembled for that purpose, a constitution for the congregation was adopted as follows:

Whereas men exercising the right of private judgment agree in the opinion, that Christianity requires a social connection among its professors and as experiences prove that men will differ in some of their views of doctrine and discipline and as too much difference of opinion would be prejudicial to the objects of the association: therefore reason dictates that those of similar views should associate together, that it is their duty to require for admission to church membership among them and for continuance therein. Such duties as they deem most accordant with the precepts and spirit of the Bible; therefore with the view of giving our cordial assent to the statements set forth in this preamble, and that we may more fully carry out these views; we do hereby adopt the following constitution:

ART. I.

We hereby unite ourselves together under name and title of the E. L. Congregation of Salem Church, Augusta Co., Va.

ART. II.

We do hereby adopt for our government so much of the Constitution of the Synod of Va. and of the Formula for government and discipline of the E. L. Church, as may be applicable to us as Pastor, Council, and members.

ART. III.

The Council of the church shall consist of the Pastor, two Elders, and four Deacons, who shall hold their offices as Elders and Deacons for three years and until their successors are elected and qualified.

ART. IV.

In all elections for councilmen the vote shall be by ballot, and the person or persons receiving a majority of all the votes given shall be declared duly elected.

ART. V.

In case of a vacancy in the council either by death or removal otherwise, the remaining officers or a majority of them at a regular called meeting of the Council may fill the vacancy or vacancies by appointment, or call a special election as they deem most advisable.

ART. VI.

Unless otherwise provided for, the vote of a majority present at any regular called congregational meeting shall be binding upon all the members.

ART. VII.

This constitution may be altered, or amended at the written request of a majority of the members of the church in good and regular standing at any regular congregational meeting, due notice of such intended alteration, or amendment having been publicly given at least four weeks previous to such meeting, by the pastor or a majority of the council.

The members of the congregation at that time signed this constitution and are as follows:

Frederick Kraun, Jacob Kraun, George Shreckhise, Thomas McFalls, Wm. F. Redner, John Craun, sr., Dan'l S. Redner, John Switzer, Wm. S. Hiser, John Hale, Dan'l W. Link, John Craun, Jr., David Craun, Samuel Craun, Elizabeth Craun, Sarah M. Hiser, Diana Cook, Caroline V. Redner, Elizabeth Craun, Wm. Link, Jr., John Link, Nicholas Crousehorn, James Danner, Geo. Craun, Levi Beard, Mathias Kersh, Nancy Rodner, Frances Long, Elizabeth Danner, Mary A. Crousehorn, Louiza Lambert, Mary Hale, Margaret Craun, Elizabeth Root, Susan C. Redner, Nancy Denison, Mary Craun, Rachel Stover, William Link, Sr., John H. Foster, Jane Shreckhise, Margaret Cook, Eliza Wilberger, James Clinedisnt, Mary McCrary, Sarah Rusmiser, Mary Hale, Nancy Houff, Margaret Misner, Esther C. Link, Margaret McCrary, Rebecca Houff, Catherine Redner, Matilda Bryan, Francis Switzer, Elizabeth Stover, Catherine Link, Catherine Redman, Lydia Roller, Elizabeth Hiser, Susan J. A. Cook, John G. Fry, Daniel M. Craun, Serolm Danner, Frederick Kraun, John P. Cook, Peter J. Link, James Jordan, Fred S. Craun, Nancy B. Craun, Esther M. Link, Caroline V. Cook, Sarah E. Danner, Margaret Cook, Margaret Danner, Diana F. Redner, Julia A. Shreckhise, George W. Williams, Joseph H. Craun, Margaret A. Craun, Sarah F. Craun, Mary Ann Link, Emily Root.

The year 1849, might be termed the revolutionary year of the congregation, as from that date forward a little better record is kept.

One of the first ministerial acts recorded by Rev. Campbell on the Church registry is the baptism of one of our present elders, Daniel M. Hale, Aug. 25, 1849. At a Joint congregational meeting of the Lutherans and German Reformed on Sep. 11, 1852, the following resolutions were adopted: Resolved, As the expression of this meeting that the Sabbath should be kept holy in obedience to God's command, "Remember the Sabbath day to keep it holy" and that no secular avocation should be tolerated upon the Sabbath, and no work performed: those of mercy and necessity alone excepted; 2nd, That the custom of teaching singing schools upon the Lord's day is a violation of the letter and spirit of the fourth commandment, calculated in its tendency to dissipate the minds of youth, draw them away from the preached WORD, and foster low views of the sanctity of the Sabbath, its hallowed associations and blessed influences; 3nd, That the

practice of teaching singing schools on the Sabbath in churches dedicated to the Lord of the Sabbath is an aggravation of the sin of Sabbath-breaking, and should be discontinued by every lover of sound morals, and most especially by every friend of the Lord Jesus. To these resolutions we are ready to give a hearty amen.

At a meeting of a part of the councils of Salem, Zion, and M. Chapel held at the home of Geo. Shreckhise, Feb. 4th, 1854, with Joseph Earman, chairman, and Jacob Hiser, secretary, the aboved named churches formed a pastorate with suitable resolutions for the same. In these resolutions they were to unite in calling a pastor. The pastor was required to preach 22 sermons in each church during the year.

At Salem and Zion all morning services: at Chapel 8 morning services and the remainder in the afternoon. One party of this contract should not be allowed to dissolve the same, without the consent of the other parties.

These resolutions were signed by Samuel Craun and James Jordan from Salem; by Michael A. Coiner and Jacob Hiser from Zion; by Joseph Erman and Gottlieb Gutshall from M. Chapel.

The Rev. W. S. Bowman was the first pastor under this new union of the above named churches.

Between the resignation of Rev. Campbell and the call of Rev. Bowman services were occasionally held by Revs. H. M. Bickle and Richardson and the Sacrament of baptism administered to four children as the record will show. Among these we find the name of our present trustee, David M. Link, baptized by Rev. Bickle, June 11th, 1853. On Jan. 24th, 1854 Rev. Bowman received a class of 17 into full membership of this congregation by the rite of confirmation. Of that class the following are still living; David W. Landes, of Staunton, Va.; Diana Stover (nee Cook), Topeka Kan.; Maggie Harwick (nee Fray), Eliza J. Cook (nee Landes).

On July 1st, 1855, Rev. Bowman preached his valedictory sermon, having been previously advised by Synod to resign this pastorate .

In a congregational meeting held in Salem Church, Nov. 10, 1855, a committee consisting of Rev. Bowman, Fred Redner, and Wm. S Hiser were appointed to procure a suitable site for building the present church in which we now worship. This committee failed to procure a suitable site and nothing farther is recorded of building this church, or even of its dedication, until it is said "a protracted meeting was commenced by Rev. C. Beard in *New Salem Church* on the 28th of Dec., 1860." But we have learned from other sources that this church was dedicated in the Autumn of 1859. Doubtless we owe to some extent to our sainted brother, Rev C. Beard, for our present church building. Rev. Bowman held his last services here May 10, 1856. (Why he remained after his farewell sermon is not given.)

The Rev. K. Bolton accepted a call to this pastorate in 1856. The only record of interest to this congregation is the baptism of an infant, namely, Mary Alice Houff (nee Craun). Rev. Bolton also received into this congregation one of the members of St. James congregation of Mt. Sidney, Va., William R. Landes. Mrs. Margaret F. Root is another member received by Rev. Bolton.

Rev. Bolton was succeeded by Rev. C. Beard who began his pastoral work in June, 1858, and remained with this congregation until April 1st, 1881. The longest that any pastor remained in the history of this congregation.

It is he who moulded the religious views of a large majority of the members of this congregation. He was a great revivalist.

During his long pastorate he received into the church by confirmation, baptism and certificates 226 members; of this number 68 are still living members of our congregation. Some of this large number have remained faithful, some have deserted the cause of Christ, some have gone to reap the rewards of the deeds done in the body. The 68 living members' names will be found in the appendix chronologically arranged. But when we look upon the list of those received into the church, and when we know that some have been unfaithful to the vows here taken before God and man, it brings vividly to our minds the sayings of Jesus in regard to the ten lepers cleansed, one gave thanks, but "Where are the nine?" We leave this to you who are still spared by the mercy of God to answer.

When we contrast the present with the past in late years we find no infant baptisms recorded, while in the early history of the congregation, nearly every child was baptized in early life. And now living in a period of greater advantages, why this Lutheran doctrine founded upon Biblical truths should have fallen into such disuse, we are not able to understand.

The next pastor was Rev. A. C. Gearhart who began his pastoral services, April 1st, 1881, and closed June 1st, 1883. During his ministry here the St. James congregation, Mt. Sidney, Va., was organized and the church built. M. Chapel and Pleasant View are also daughters of this congregation and we are justly proud of our daughters.

M. Chapel congregation was organized during the ministry of Rev Cambell and Pleasant View congregation was organized during Rev. Beard's ministry. Pleasant View was severed from the Salem pastorate during Rev. Gearhart's ministry by action of Synod. The Rev. G.A. Long became pastor March 9th, 1884, and resigned July 1st, 1885. There is no history of importance connected with his brief ministry here, except the building of the parsonage at Mt. Sidney for the pastorate. The Rev. D.P.T. Crickenberger became pastor, Nov. 1st, 1887. During his ministry the custom of recording the names of communicants was again revived. And has been continued ever since. The present communion vessels were purchased by Rev. Crickenberger in Feb., 1890. On July 25, 1890, said brother resigned.

Rev. W.B. Oney followed immediately beginning his work, Sept. 1st, 1890, and resigned March 1st, 1897. During his ministry the church was repaired and painted at a cost of \$332.00 in 1892, and 1895, Jan. 22nd, the Salem cemetery was enlarged and very much improved by a good fence and roadway. In May, 1896, the first and only organ this congregation ever used was bought for \$110.

The next pastor was Rev J.C. McGaughey. He served his pastorate from March 1st, 1897 to August 1st, 1899. He was the "Luther" that changed the life current of this congregation. He had the moral courage to say what was right and what was wrong, though it cost him many friends to do so.

The Roman Catholic Duke of Bavaria said to the theologian Eck: "Can you refute by sound reasons this their confession?" "With writings of the Apostles and Prophets, No" replied Eck, "but with those of the Fathers and the Councils, Yes." "I understand", replied the Duke, "the Lutherans, according to you, are in the Scriptures, and we are outside", and here is where our staunch brother stood. Not on the teachings and customs of the past, but on the Scriptures. And the Scriptures are the only infallible rule of faith and practice.

Let others disdain the sufficiency of God's grace, and the power of his word who may,
but not

"My Church! my Church! my dear old Church!
My father's and my own!

On Prophets and Apostles built,
 And Christ the Corner-Stone!
 All else beside, by storm or tide
 May yet be overthrown;
 But not my church, my dear old church
 My father's and my own!
 My Church! My Church! I Love my Church,
 For she exalts my Lord,
 She speaks, she breathes, she teaches not
 But from His written word;
 And if her voice bids me rejoice,
 From all my sins released,
 'Tis through the atoning sacrifice,
 And Jesus is the Priest."

"The Lord hath done great things for us: whereof we are glad." And as a congregation we should rejoice with exceeding great joy, because of the privilege granted to us to have our names written in the Lamb's Book of Life. "Henceforth be no more children tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual workings in the measure of every part, maketh increase of the body unto the edifying of itself in Love."

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Jesus Christ throughout all ages, world without end. Amen".

The following members now living have been councilmen-- Henry Willbarger, J. Harvey Craun, G. Henry Landes, Jno. W. Craun, C. Cranville Craun, David S. Alexander, Chas. C. Reed, Chas. N. White, Lawrence W. Root, Wm. F. Croushorn, Daniel M. Link, Geo. S. E. Craun, Jos. S. Niswander, Deacons; and Jno. C. Croushorn, Elder.

Present Trustees-- Henry Willbarger, G. Henry Landes, Daniel M. Link, elected July 11th, 1886.

The present council, and the office to which they were first elected:

J. W. Stover, Deacon, elected May, 1882
 D. M. Hale, Deacon, elected Aug., 1886
 S.H. Foley, Elder, elected Feb., 1890
 O.M. Sheets, Deacon, elected Sept., 1896
 H.C. Coffman, Deacon, elected Sept., 1896
 S.H. Good, Deacon, elected Sept., 1896
 Geo. N. Croushorn, Deacon, elected May, 1899

Preset [sic] Council

Elders
D.M. Hale
S.H. Foey [sic]
J.W. Stover

Deacons
O.M. Sheets
H.C. Coffman
G.N. Croushorn
S.H. Good

Note: John Hale, Elder, who died Dec., 1889, is the only councilman in the history of the congregation, who has died while in office.

(Please see the file "History_Member_Table.xls". These names were entered in a spreadsheet to more easily allow for searching and sorting.)