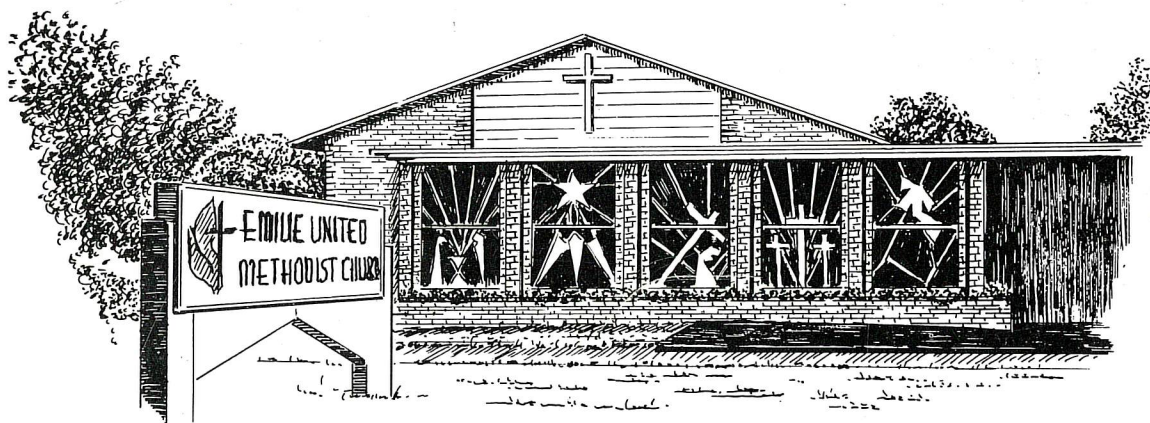


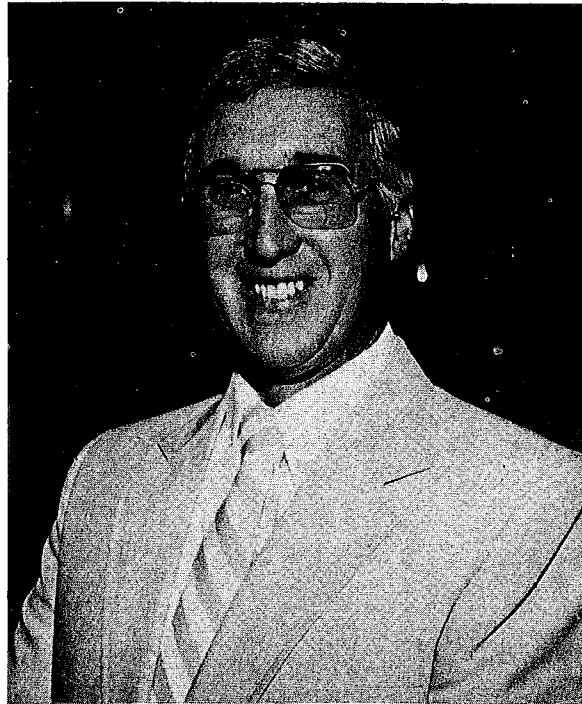
Emilie United Methodist Church
Levittown, Pennsylvania

1863 – 1988



125th
Anniversary

Today's Spiritual Leaders

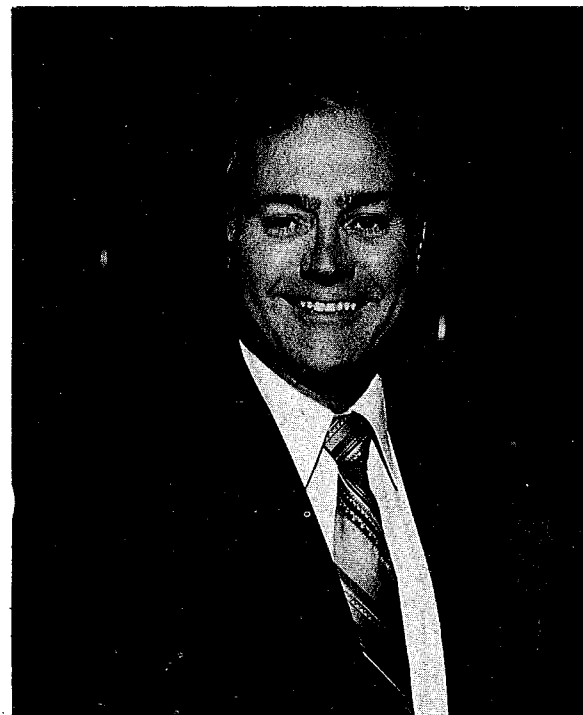


Pastor Paul Dissington

On this historic anniversary year, Charles Wesley's "A Charge To Keep I Have" reflects my thoughts:

To serve the present age
My calling to fulfill;
And may it all my powers engage
To do my Master's will.

I count it a joy and a privilege to serve at Emilie United Methodist Church during this exciting period of its rich history.



Associate Pastor Charles Evans

I rejoice with you on this wonderful occasion of our 125th anniversary. It has been my joy to serve as your associate pastor and to see the light of the Lord shine through Emilie throughout the Lower Bucks County area. I pray that our light will grow brighter and brighter as we work together to spread the Good News of our Lord and Savior, Jesus Christ.

"Remembering the Past to serve the Future."

— Rev. Paul Dissington

PRESBYTERIAN MINISTRY

JOHN ALCORN.....1843-1845

METHODIST MINISTRY

O. R. COOK.....1873-1875
D. F. UNANGST.....1876
(to be supplied).....1877
G. ALCORN.....1878-1879
O. W. MENTZER.....1880-1881
M. H. SISTY.....1882-1884
(to be supplied).....1885
G. H. BONSALE.....1886-1887
N. M. MORGAN.....1888-1889
WILLIAM LUTHER.....1890
T. W. RIDDINGTON.....1891
J. T. COLEMAN.....1892
McCONNELL (from history of about 1913).....?
J. W. HUDSON.....1891
W. D. EVERT.....1894-1895
T. B. TYRE.....1896
W. G. JONES.....1897
JOHNSON (from history of about 1913).....?
COFFMAN (from history of about 1913).....?
F. HAWKE.....1898
FRANCIS HAWKE.....1899
T. J. ELLIOTT.....1900-1901
O. J. RANDALL.....1902-1910
E. B. HERSHBERGER.....1911-1913
CHARLES BURGESS KETCHAM.....1914
R. A. WELKER.....1915-1916
CHARLES D. BRODHEAD.....1917-1918
W. A. SMITH.....1919-1920
L. A. DYER.....1921-1923
F. J. S. MORROW.....1924-1927
CLYDE LEVERGOOD.....1928-1929
W. A. LEWIS.....1930
H. W. SANDERS.....1931-1933
W. H. A. WILLIAMS.....1934-1935
ALEX MACONAGHY.....1936-1938
SAMUEL GASKELL.....1939-1952
L. THOMAS MOORE, JR.1953-1965
NEAL D. BACHMAN.....1965-1980
PAUL W. DISSINGTON.....1980-

ASSOCIATE PASTORS

GERALD H. MILLER.....1961-1964
REED STROUD.....1964-1967
RONALD WEIR.....1967-1971
DALE COWAN.....1971-1972
BRIAN T. L. HUNT.....1972-1978
ROBERT POPE.....1978-1982
CHARLES W. EVANS.....1982-

EMILIE UNITED METHODIST CHURCH

OFFICIARY 1988

ADMINISTRATIVE BOARD

Chairperson.....Grover Friend
Vice Chairperson.....Wanda Eavers
Secretary.....Barbara Buchanan

ELECTED OFFICERS AND EX-OFFICIO MEMBERS

Lay Leader.....Michael Manning
Lay Members Annual Conference.....Doris Morris
J. William Rice
1st Reserve Lay Member.....Jean Jenson
2nd Reserve Lay Member.....Florence Bonner
Membership Secretary.....Lois Fabian
Financial Secretary.....Myrtle Lewis
Church Treasurer.....Richard Williams
Health & Welfare Representative.....Joanne Evans

COMMITTEES

TRUSTEES

Class of 1988	Class of 1989	Class of 1990
Anthony Freame	James Gladney	Rob Bach
Donald Jenkinson	Renae Contento	George Lyle
Carol Kocher	David McCutcheon	Doris Morris

NOMINATIONS AND PERSONNEL

Chairperson.....Paul Dissington
Lay Leader.....Wanda Eavers

Class of 1988	Class of 1989	Class of 1990
Susan Ermer	Rob Bonner	Diane Bach
William Lowe	Barbara Ebert	Lois Hite
Janet Rugg	George Lyle	Eileen Runner

STAFF-PARISH RELATIONS

Chairperson.....Harold Ermer

Class of 1988	Class of 1989	Class of 1990
Ethel Maywhort	Diane Cochrane	Robert Hansell
J. William Rice	Joan Saxman	Janet Rugg
Harold Vorhees	Oliver Whiteman	Beth Schaefer

FINANCE

Chairperson.....Oliver Whiteman
Pastors.....Paul Dissington
Charles Evans
Lay Leader/Chairperson C.O.M.Wanda Eavers
Chairperson Administrative Board.....Grover Friend
Trustees Representative.....David McCutcheon
Chairperson Stewardship.....Mark Roberts
Financial Secretary.....Myrtle Lewis
Treasurer.....Richard Williams

MEMBERS-AT-LARGE

Class of 1988	Class of 1989	Class of 1990
David Birkhofer	Eleanor Hansell	John Cunningham
Milton Carter	Kenneth Mercier	Frank Fabian
Jane Dibert	Wayne Beck	Shirley Hahn
Robert Haschert	Shirley Brasseur	David Kissinger
Gail Lowe	Rhonda Simpson	Joan Nelson
Jacqui Pearson	Sharon Connors	Robert Rugg, Jr.
Robert Pope	Jenifer Friend	Elisabeth Schaefer
Paul Shemansky	Jack Dillie	David Thornton
	Gail Tomlinson	

HONORARY MEMBERS

Gladys Carlen Edward Hillborn Helen Hillborn

COUNCIL ON MINISTRIES

Chairperson.....Wanda Eavers

Chairperson of:

Church & Society.....
Education.....Susan Cerula
Evangelism.....Jean Jensen
Irene Mead
Mission.....Susan Ryder
Religion & Race.....Paul Dissington
Stewardship.....Mark Roberts
Christian Unity &
Interreligious Concerns.....Tom & Kathy Stuber
Worship.....Jacqui Pearson
Barbara Roberts

Coordinator of:

Children's Ministries.....Susan Lyle
Sandy Thornton
Youth Ministries.....Charles Evans
Young Adult Ministries.....George & Susan Lyle
William & Susan Wheeler
Adult Ministries.....J. William Rice
Family Ministries.....Robert Rugg, Sr.
Communications.....

Sunday School Superintendent.....Eleanor Farrell

Pastors.....Paul Dissington
Charles Evans

With Appreciation to:

Anniversary Committee - Chairperson Doris Morris

History - Donna Jenkins

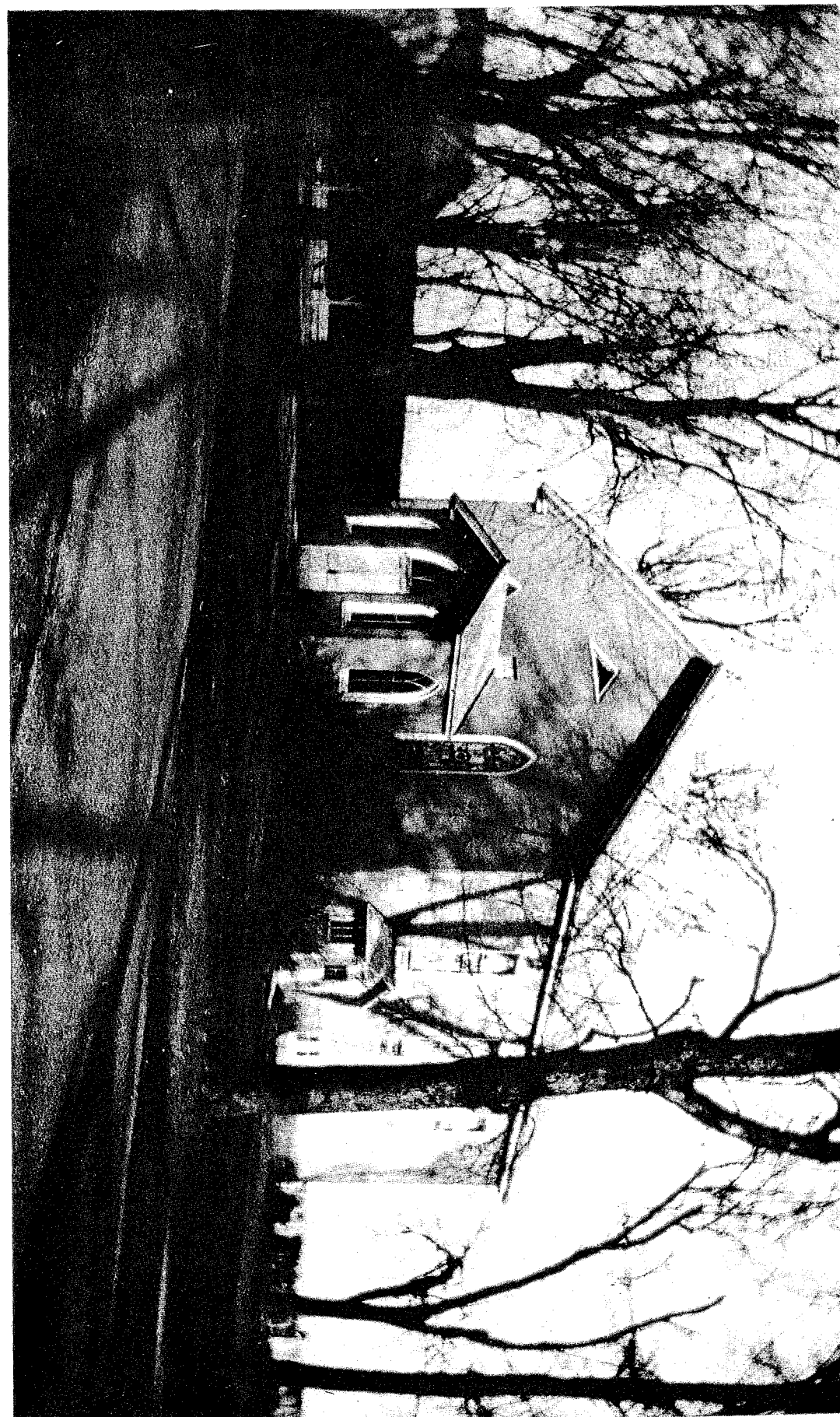
Doris Morris
Donna Jenkinson
Lois Fabian
Bill Kershaw
Eleanor Farrell
Ab. Rissler
Mark Roberts
Paul Roberts
Paul Dissington
Oliver Whiteman

Anniversary Book

Historians - Diane Rittenhouse
Beverly Hansel

Our additional note of appreciation to Dave and Oscar Booz, for their historical records of 1964 prior to the fire which prevented publication.

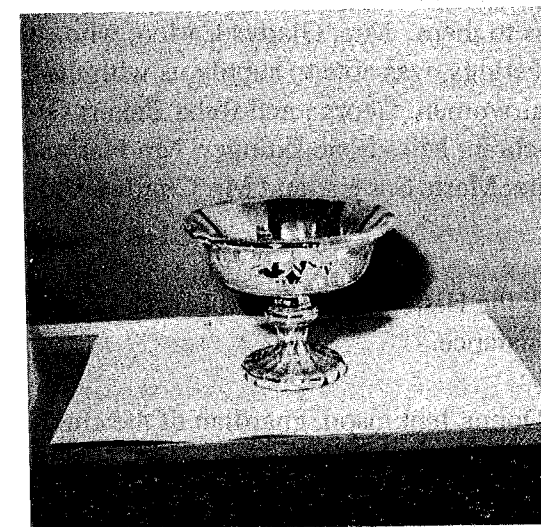
Special thanks to all of those, who so willingly have given their time, talents. They have brought this wonderful anniversary together. Thanks be to the Lord for giving us the strength, faith and patience to accomplish this task. We are grateful for the chance to pass on our message to future members of Emilie United Methodist Church.



“For where two or three are gathered in my name, there am I in the midst of them.”
Matthew 18.20

DEDICATION “To all the men and women throughout the years who built “Emilie” from its very meager beginning as a small Presbyterian congregation in the tiny white church on a country road, to the more than one thousand member Methodist congregation now worshipping in our contemporary brick structure located on the main thoroughfare of one of the largest suburban communities in America.”

From the 100th anniversary brochure, never completed.



EARLY BAPTISMAL CUP
Used for Years at Emilie

PHOTOGRAPH PRECEDING PAGE - OUR LITTLE COUNTRY CHURCH Original Church Building and Horse Sheds. Also noteworthy is the vestibule on the front of the church. Erected in 1914 at a cost of \$500, the vestibule was donated by financier Effingham B. Morris. Photograph by General Charles Humphreys Cox, Brigadier General (Retired).

PREFACE

As new family members often look to older members for guidance, for support, and for the retelling of their mutual history, the authors of this current work on Emilie United Methodist Church have looked to earlier chronicles. First of these is the sermon given by Rev. O. J. Randall in 1903 on the occasion of our 60th anniversary. His engaging account was used as the basis of subsequent histories over the next few decades.

Then in the early 1960's, several of our members banded together to undertake the monumental task of sifting through the records then available - not only in our own archives but also in those of Old St. George's Methodist Church in Philadelphia- in hope of producing a commemorative booklet for our 100th anniversary as a Methodist church. Sadly, their work was ended by the fire in June of 1964 which destroyed so many of our books and records. A large portion of the manuscript completed to that point does survive, and has been instrumental in the creation of the present text.

We would therefore like to thank those who worked on the 100th anniversary committee and acknowledge our indebtedness to them. Mrs. Gladys Carlen, who served on that committee and retains the minutes of their meetings, was able to supply us with the names of the members. They are: Mrs. Helen Hillborn, Chairwoman; George and Reba Baker; Oscar and Jane Booz; Elwood and Gladys Carlen; Mr. James Cochran; Miss Elsie Ettinger; Mr. Harlan McNinney; Mrs. Catherine Moore; Mr. Abner Rissler; Mrs. Marie Subers; and Mr. Charles Thompson. Mrs. Booz undertook the research in Philadelphia.

We would also like to thank the Historical Society of Bucks County and the Historical Society of Pennsylvania for their kind assistance.

Special thanks must go to Donna Jenkinson, guardian of the church archives, for her invaluable help.

Diane C. DeKelb-Rittenhouse Beverly Hansell

OUR PROUD HERITAGE - THE HISTORY OF A LITTLE COUNTRY CHURCH

"In one year and one month after the standard of the Gospel was planted in this place by a Presbyterian minister, a substantial and commodious church edifice was erected..." from an old record book, believed to have been destroyed by the fire of 1964.

In the summer of 1842, while governor David Rittenhouse Porter valiantly fought to keep the keystone state solvent, while Philadelphia was yet the Athens of America and eastern Pennsylvania yet our country's breadbasket, the tight-knit community of Centreville in Bristol Township, Bucks County, Pennsylvania, took the first step in establishing a Presbyterian church.

It cannot have been the easiest of times for them to do so. Nationally, theological differences were tearing the Presbyterian church apart along Old School vs. New School lines, in a battle that would reach the courts and temporarily weaken the entire denomination (at least one historian claims that the very reason the Centreville church was organized was to help support a parent congregation in the area). At the same time, churches across the land were embroiled in the long arguments for and against slavery that would split many denominations asunder over the next two decades, (Methodism and Presbyterianism within the next two years). On the economic front, farming was still twenty years away from the period of its greatest prosperity which would begin at the close of the Civil War.

We are separated from these events not only by the distance of one hundred and forty-six years, but by differences in culture, background and experience. Modern suburban life in a large, thriving, mechanized society is little like rural farm life in a sparsely settled area. Yet for all the differences, the similarities are more telling, and if our church is, as we often claim, a family, then those who built what is today the Emilie United Methodist Church are our spiritual ancestors.

We are fortunate to have in our possession one of the first records of the Presbyterian Church at Centreville. Little more than a plain lined notebook, it is the earliest document we have, and can tell us much of our history. It contains the oft-quoted preamble and pledge in which Mr. James Harlow, the first treasurer, set down the sentiments of the community regarding their momentous undertaking (see. The goals thus set forth are probably no different from the goals each of us had in becoming contemporary members of Emilie. Be that as it may, after the congregation's sentiments had been recorded for posterity, the records book was put to a more prosaic use, becoming an accounts journal.

Records Centreville Presbyterian Church Preamble & Pledge

We the undersigned, being sensible of the Reality, Necessity & Importance of Religion, & Sound Morals, that these are the hope of our common country & of our happiness in the world to come, desirous that the rising generation, as well as ourselves may be made partakers of that Gospel "in which life & Immortality are brought to light," impressed with these solemn truths, we feel it our duty & privilege to contribute something as God hath prospered us for the Erection of a Presbyterian Church at Centreville Bristol Township Bucks Co. Penn-a. to be Called the Centreville Presbyterian Church of Bucks Co. Pa.

PREAMBLE AND PLEDGE FROM THE ORIGINAL RECORD BOOK

"We the undersigned, being sensible of the Reality, Necessity & Importance of Religion, & Sound Morals, that these are the hope of our common country & of our happiness in the world to come, & desirous that the rising generation as well as ourselves may be made partakers of that Gospel "in which life & Immortality are brought to light," impressed with these solemn truths, we fell it our duty & privelege to Contribute something as God hath prospered us for the Erection of a Presbyterian Church at Centreville Bristol Township Bucks Co. Penn-a. to be Called the Centreville Presbyterian Church of Bucks Co. Pa.

For this purpose we agree to pay the amount we severally subscribe on or before the first of April 1843.

N.B. The Penn Temperance Society to have the privilege of holding their meetings in the Basement Story of said house.

Our object by this subscription is to raise \$1,000. Cash."

TRANSCRIPT OF PREAMBLE AND PLEDGE

Bucks Co Penn-a. to be Called the Centreville Presbyterian Church of Bucks Co. Pa.

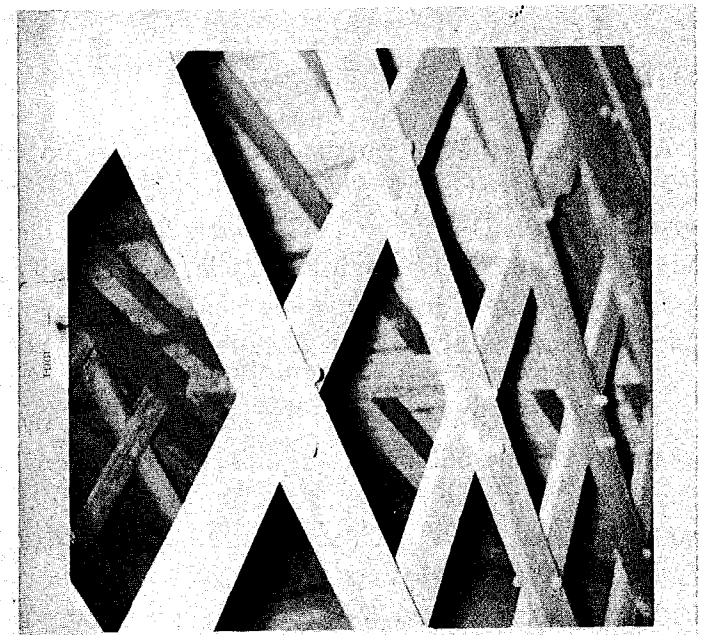
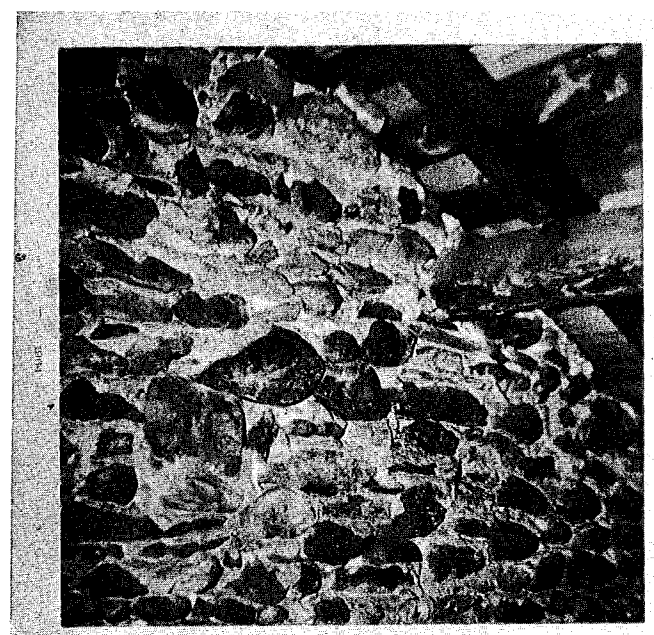
For this purpose we agree to pay the amount we severally subscribe on or before the first of April 1843.

N.B. The Penn Temperance Society to have the privilege of holding their meetings in the Basement Story of said house.

Subscribers Names.		
John Praul	Paid.	
David Van Rensselaer	Paid.	
David Fleaser	Paid.	
Benjamin Ball	Pd.	
Daniel Larned	Pd.	
John H. Pisk	Pd.	
Alfred Jenks	Pd.	

Immediately following the preamble, 106 subscribers are named along with the amount each had pledged. The opening line of the preamble not withstanding, they are not signed, but are written in the neat script of Mr. Harlow. We have several entries that are not names at all such as "Cash from a widow lady," or "Cash from a friend through Bnj. Stirling" (whose own pledge was previously recorded). Subscriptions were anywhere from 50 cents to \$100, and not all were made in cash. Notations such as "tree", "nails", or "sill stones" occur. Sadly, not all pledges are marked "pd".

On June 22, 1842, the work of building the church began in earnest. Quarry instruments were sharpened at a cost of 31 cents. Powder and "cakes for digging celler" were acquired, and two days later the first quarry wages -54 cents- were paid. Quite a few of the supplies had been purchased from one Samuel L Booz, while the lumber came from Wetherill & Brothers. These expenses were incurred before the subscription had been taken up. The subscription itself seems only to have raised about half of the targeted sum of \$1,000. But these were men of great faith. "Ask, and it will be given you," they, as we, had been told. Our very existence as a congregation today proves that their faith was rewarded.



ATTIC OF OLD CHURCH SHOWING PEGGED BRACES AND HAND-HEWN BEAM

Work continued into the following year, more funds being raised for the venture from September of 1842 through May of 1843. In researching his material for the 60th anniversary history, the Rev. O. J. Randall was, as he said, credibly informed that stone for the building was donated by Jesse Lovett, "a member of Friends' meeting, who not only wore a broad brimmed hat, but who had a broad mind and a generous heart as well." Mr. Lovett also lodged the quarry workers.

Finally, on June 13th, 1843, we have the notation "Coll. at dedication of church". This date is two years earlier than that given in the previous histories, and indeed from that which is inscribed on the plaque gracing our chapel (the original church). It is true that our first deed was not issued until February 24, 1845; however, the journal entry for that date reads: "David Brown for J.B. Brown for one acre of land on wh Centr. Ch. stands", indicating that the edifice had already been completed before the land was purchased. Those who have read the transcript of Rev. O. J. Randall's eloquent sermon which is preserved in the church archives may remember that, while the 1845 date was stated, the sermon was given on the occasion of our 60th anniversary in 1903 - two years too early were the 1845 date correct. Information supplied to our church by the Presbyterian Historical Society in 1971 also gives 1843 as the date the church was built. At all events, the deed was given and the property acquired for \$150 from "John B. Brown, his wife Sarah, and Mary Brown." The first pastor, again according to information supplied by the Presbyterian Historical Society, was Rev. John Alcorn, who ministered to the congregation until 1845.

Over the next two decades, the little church was engaged in a continuous battle for existence. Financial matters certainly were a cause for concern. Construction expenses -either for finishing touches or for items that simply couldn't be paid off any earlier- are recorded well into 1844. On the plus side of the ledger, proceeds during 1843 and 1844 are listed from such diverse activities as "Temperance Dinner" in August, "Exhibition at Centreville" in December, "Fair at Centreville" in January and August, and "Musical Concert" in April.

At this time - long before the distractions of radio, film, television, mass market paperbacks and music videos- rural churches were the center of social as well as spiritual life. The activities mentioned above (and they do not comprise a complete list) were social events, not simply fund raising activities. While they brought money in, they entailed some expense as well. We have account entries for such mouthwatering items as the ingredients for home made ice cream and baked goods, which were served at the fairs. A more direct means of acquiring cash was needed.

In February of 1846 the first journal entry made by Garret Vansant, the newly elected treasurer and trustee, is for another subscription, this one to pay off the church debt. This seems to have fallen a few dollars short of its goal. Later that year, a modest subscription was taken up for some improvements, specifically "to enclose the basement, Fence the graveyard and build a privy." Entries are scanty for the next few years, but by 1852, when the accounts of then treasurer and trustee Jesse L. Stackhouse were audited, they could show a balance on the plus side of 90 and 1/2 cents. The trustees whose signatures appeared with Mr. Stackhouse's were William L. Minster and Anthony B. Minster.

On September 10, 1851 the society was granted a charter by the County Court of Common Pleas. The charter provided that, should the Centreville property fall into disuse and Presbyterian doctrines cease to be taught therein, it was to revert to the nearest Presbyterian church in the same locality. The first such lapse occurred on April 3, 1858, when trustee James M. Harlow, he who had penned the Preamble in 1842 but was at this time a resident of Moscow, New York, deeded the property to the Board of Trustees of the Bristol Presbyterian Church for the sum of \$100.

But the "standard of the Gospel" once planted is not lightly uprooted. A renewed effort was made to establish the society, and in less than one year the Centreville property was deeded back to the community which had founded it. This instrument is dated March 30, 1859, by which the Bristol

church, for \$150., transferred the property to the Rev. Robert D. Morris, The Rev. Thomas Murphy, Anthony B. Minster, John B. Brown, William S. Minster, Jesse L. Stackhouse, and John G. Davis, trustees of the Centreville Society. This deed bears the seal and signature of Henry M. Wright, President of the Board of Trustees of the Bristol Presbyterian Church. It also contains a proviso similar to that of the original charter, providing that should the church again lapse, it would revert this time to the Board of Domestic Missions of the Presbyterian Church in the United States of America.

A valiant effort was made to restore the congregation. Mr. Stackhouse's accounts for 1859 show a surplus of \$8.13. Sadly, however, this attempt met with no more success than had the one before, a fact for which the outbreak of the Civil War is usually blamed. It is certainly true that the war between the states caused physical and spiritual damage throughout the nation. In the despair and bitterness that was the aftermath of that conflict, attendance at many a rural church declined.

Other factors had also weakened the congregation. We have mentioned the theological concerns and given ample evidence of financial worries. In those days when doctors could not easily travel all the miles that might separate one patient from the next, and while the existence of germs and microbes and their effect upon disease were but poorly understood, plague also took its toll. We know that Pennsylvania was swept by a cholera epidemic in 1849 and experienced small-pox outbreaks almost every winter, with that of 1861-1862 being particularly severe. These matters may also have contributed to the society's lack of success.

Rev. Randall's history lists those whose names were prominently associated with the Presbyterian congregation. They are: Charles Bradfield, John M. Longstreth, John V. Stackhouse, William S. Minster, Anthony D. Minster, Garret Vansant, Jesse L. Stackhouse, Anthony B. Minster, John G. Davis, George Rue, and William L. Subers.

Happily, there was another group ready and willing to take up the standard raised by their Presbyterian brethren. In 1862, the Methodist Episcopal congregations at Bristol and at Attleboro (now Langhorne) appointed two members each to a joint committee for the purpose of determining whether the failed Presbyterian church could be secured for the use of their own denomination. Response was favorable, and the committee was given the authority to purchase the property provided they could do so at a fair price. Those named to the committee were William Kinsey and William Hawk, with Gilbert Tomlinson named at a later date.

On Sunday October 5, 1862, an all day meeting was held in the church and the proposed acquisition put before the congregation. According to the committee's subsequent report, those listening "responded to the call and sustained the committee in a noble and praiseworthy manner." \$562.49 was raised that day, largely by subscription (the basket collection amounted to \$27.49).

The property was duly purchased from the Presbyterian Board of Missions in Philadelphia, who then held title, for the sum of \$844.00, of which \$644.00 was to satisfy legal claims entered against the church. The above named committee members were made trustees of the new society, along with James Brudon and Joseph H. Foster. The transaction took place on January 15, 1863.

In the indenture the property is still listed as being in Centreville. This is interesting in light of the fact that sometime between 1854 and 1858 the community had become known as "Emilie", under circumstances which are yet undetermined. Legends certainly abound, with some crediting a much

beloved school teacher, and others the first person who walked by the group charged with renaming the area, as sources for the new designation. The reason for the change, however, seems to have had something to do with a confusion in postal districts, there already being another Centreville in Pennsylvania.

It is not until five years after the purchase of the property that we have the first minutes of the Board of Trustees. These are dated February 3, 1868 at which time John M. Longstreth, Jesse L. Stackhouse, George W. White, and Ebenezer White were listed as members of the board. It will be noted that Mr. Longstreth and Mr. Stackhouse, at least, had been associated with the church before its transfer to the Methodists. We have been told that a number of the original members of the society chose to become Episcopalian at this point. It seems likely, however, that some of the families would have kept their ties to the local church despite the change in denomination, but we lack the evidence either to prove or disprove this theory.

Records from the following years are sparse, but it can be inferred that the new congregation was getting off to a slow start. About the time of the meeting mentioned above, a Mrs. Ann Blinn received the special thanks of the Board for her extensive fund raising activities to reduce the ever present church debt. Meanwhile, improvements to the church building were proposed on September 10, 1869. The front door was to be put on a level with the ground, and inside stairways were to lead up into the church. It was also decided to remove the doors from the pews. Two years passed before these changes were completed.

During this time, the church had once again fallen into disuse. On April 5, 1871 the Rev. John J. Drumm, Rector of St James Protestant Episcopal Church, Bristol, wrote to William Longstreth to propose a federation by which Rev. Drumm would lead semi-monthly services for Emilie's congregation, provided the building might also be made available to him for "the undisturbed and unquestioned use of our own religious forms." We do not know if the proposal was accepted. However, after the improvements were finished, reopening services were held morning, noon, and evening on Sunday, February 18, 1872.

At this point, and for a considerable time hereafter, records become so scarce as to be almost nonexistent. The original journal was now almost exclusively given over to cemetery accounts, and provides little additional information in other areas. We do know that the repairs in 1872, and an additional half-acre of land purchased from Hector C. Watson about April 1, 1883 increased the churches omnipresent indebtedness to \$600.00. This was not liquidated until 1903, after yet another subscription had been taken up. On one of the last pages of the old ledger concerning anything other than the graveyard, we find a list of monies collected by this subscription, which is dated 1902. There, in addition to the name of Rev. Randall himself, it is interesting to note the entry "From Mrs. Wink's Class." The lady referred to is of course the late Mrs. Elizabeth Wink, well remembered for her long and extensive career in many of our church's activities, and mother of the oldest living member of our congregation today.

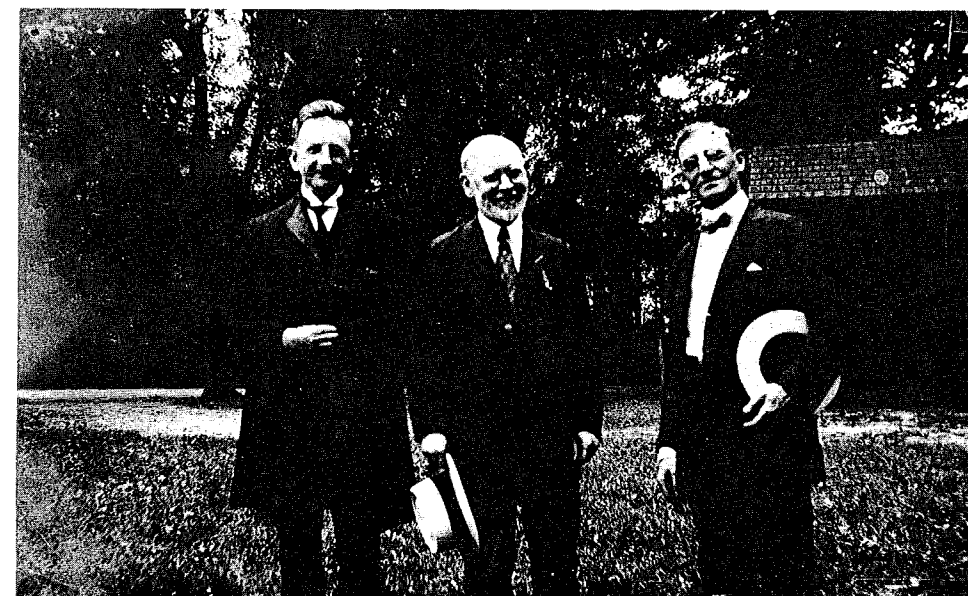
One of the reasons for our lack of information for this period is that the church was a circuit charge associated at different times with the congregations at Neshaminy, Tullytown and Fallsington. Relying once again on Rev. Randall's research, we find that records were kept in common with whichever group we were associated with at the time, apparently becoming so admixed that it was impossible to determine which facts pertained solely to Emilie.

In order to provide a cohesive account of our history, we must turn to what is known of the Methodist Church as a whole, of rural Pennsylvania in general and of Bucks County in particular during this period of time.

The era from the end of the Civil War to the turn of the century marks a great period of Methodist growth. One of the most successful of the frontier religions, it was, in 1900, the largest single Protestant denomination in the country. As this was also an age of expansion for America, and as Methodism was particularly concerned with missionary works from its inception, it is not surprising that such activities reached new heights by the end of the century.

Meanwhile, farming in Pennsylvania also entered into a period of increased prosperity about 1860, which resulted in improvements to farm homes and rural lifestyles. We are told that farm women had been spared the discomfort and inconvenience of tight corsets, hoopskirts, crinolines, and trailing skirts due to the impracticality of wearing such garments while engaged in the labors necessary to a rural lifestyle. They were not spared the labors, and might have gladly made an exchange. In 1870 such women hauled an average of a ton of water in the course of a single day. From this point on though, other means of lifting water came into use, such as windmills, hydraulic rams, and pressure tanks. Kitchen sinks became more prevalent after 1860, indoor plumbing (including bathrooms) and central heating after 1900. It would be some thirty years, however, before most rural areas in the state would enjoy the benefits of electricity.

At the same time, Bucks County, from about 1876 on, was becoming less isolated. Roads, turnpikes and railways made it easier for area residents to visit the outside world, and by about 1880 trips to such distant places as Atlantic City could be undertaken in a single day. At the Centennial Celebration of 1876 held in Philadelphia, a number of new inventions were exhibited that would have a revolutionary impact upon daily life. Not least of these was a certain device belonging to Mr. Alexander Graham Bell.



REV. MORROW (1924-1927) REV. RANDALL (1902-1910) and REV. SMITH (1919-1920)

At Emilie, April of 1893 marks the first notation of an organized Epworth League, later to become known as the Christian Endeavor society. In 1902, Rev. O. J. Randall began his pastorate, which was to last until 1910. Rev. Randall was remembered in previous histories as an eloquent preacher and an accomplished musician. The few papers of his which survive today in the church archives give ample testimony to the former accomplishment. It was recalled that his wife Sally and two sons, all of whom supported him in his calling, were also musically gifted.

In 1912, the Ladies Aid Society was organized during the pastorate of Rev. E.B. Hershberger. For many years the indefatigable Mrs. Wink served as president of this body, which was kept busy over the next few years raising funds for the church. During World War I the society would become involved with volunteer activities for the war effort, while afterward they hosted a reception for returning soldiers, and worked for an Honor Roll tablet for the young men who had fought in the Great War. Another activity of the Ladies Aid Society, one which became quite a tradition, was the serving of a dinner for the Emilie Perseverance Society for the Apprehension of Horse Thieves and Other Villains (or the Horse Company Dinner).

Organ Recital

Emilie M. E. Church

Thursday evening, October 8, 1903

Program.

Part I.

1 Organ Prelude—selected Mrs. George White Hibbs

2 Vocal Solo, "Baby's First Love Letter" Ellen Wear

3 Recitation, "The New Organ" Miss Sadie Tomlinson

4 Male Quartet—selected,
Mr. Walter F. Hall, Mr. Harry Bunting,
Mr. Howard Case, Mr. J. Harry York

5 Vocal Solo, "A May Morning" Miss Bertha White

6 Vocal Duet, "Land of the Swallows,"
Miss Caroline Quinton, Mr. Crouthers

7 Violin Solo, "Constitution March" Mr. Headley Woolston

8 Ladies' Quartet, "There, Little Girl, Don't Cry"
Mrs. Wesley Milnor, Miss Dora Wygand,
Mrs. Lewis Bevan, Miss Flora Cook

9 Reading—selected Miss Elizabeth Hellings

10 Baritone Solo, "Ashore" (an Irish love song) Mr. F. P. Horn

11 Organ Interlude—selected Miss Kate Baker

Part II.

1 Violin Duet—selected Messrs. Woolston and Albert VanDorn

2 Vocal Solo—selected Mrs. Bevan

3 Ladies' Quartet, "Life's Dream,"
Mrs. Milnor, Miss Wygand, Mrs. Bevan, Miss Cook

4 Soprano Solo, "Calvary" Miss Debora Douglass

5 Violin Solo—Melodie in F Mr. Woolston

6 Bass Solo, "Asleep on the Deep" Mr. A. B. Kauffman

7 Reading—selected Mr. Clark

8 Vocal Solo, "A Dream" Miss Quinton

9 Male Quartet—selected Messrs. Hall, Bunting, Case and York

10 Vocal Solo, "Forgotten" Mr. Crouthers

11 Organ Postlude—selected Miss Baker

RECITAL PROGRAM FROM 1903 TO 1914

From 1911-1919, the pastors were supplied from Drew and Union seminaries. Church enrollment at this time numbered about 55 with "young folk" accounting for some 21 member-ships. Many of these youthful Christians contributed to the war effort, participating in Red Cross activities such as rolling bandages for the men on the front lines.

The church was redecorated about this time, with the high pulpit being lowered, stained glass (contributed by individual church members) replacing the plain glass windows, and the vestibule, as previously noted, being added to the front of the building in 1914.

In 1918, in a mission that was to last for over forty years, the Rev. William C. Boyar went to the Belgian Congo. Emilie was one of the sponsors of this work, which was conducted under the Christian and Missionary Alliance Church. Rev. Boyar and Mrs. Boyar, herself a medical missionary, maintained close ties with Emilie, and records show that Rev. Boyar led services here from time to time during the 1930's. Even after retiring to Florida, Rev. Boyar would substitute for missionaries on leave in the area of the West Indies, thus continuing his work until shortly before his death in 1970.

About 1920, a parsonage was built in Tullytown. The circuit charge at that time included Tullytown, Emilie, and Fallsington, and the Emilie congregation was not required to share too heavily in the mortgage burden. In paying the pastor's salary, it is reported that for several years Emilie's share was only \$500, but that members of the congregation contributed in other ways to the maintenance of the minister and his family, such as by supplying them with canned goods, vegetables, and meats.

It was also during this era that automobiles became more common in rural Pennsylvania. As roads were improved and mobility increased, many a rural church lost members either to newly available secular activities such as moving pictures or to larger congregations in nearby towns. This was especially true following the end of World War I, which, as had the Civil War before it (and probably every war before and since) left despair and bitterness in its wake. The great influenza out-break of 1918-1919 further discouraged those whose spirits were failing. Yet Emilie, though a small country church with a modest membership, survived and prospered.

The changes which followed WW I are well known; the revolution in women's fashions, with hemlines as high as the knees, hair bobbing, and the wearing of pants becoming acceptable; increased mechanization in every walk of life, including the farm; women's suffrage. During the Great Depression it is reported that a demoralized populace was less likely to seek solace in religion than had earlier generations. Yet once again, we find that the congregation at Emilie was sustained. By 1935 the church could boast 90 members.

One reason for Emilie's success was the dedication of her members. Some of the original records still exist from this time, such as the minutes of the Official Board. Reading it we find that the names of many families and of a number of individuals appear repeatedly over the next decades, as those who supported the church with their works. Quite frequently, members are shown filling two or more positions of responsibility at the same time. It is to the faith and works of these men and women that we owe the continued existence of our little country church in times when many small churches were failing.

The notebook in which most of the minutes of the Official Board were kept from 1934 to 1953 was written almost exclusively by the hand of then secretary Gretchen Hibbs. Mrs. Hibbs was elected acting secretary while Mrs. Wink still held the office, but was physically unable to attend meetings. We find it recorded that Mrs. Wink attempted to resign, but that in honor of her extensive services to the church over the years, the Board refused her resignation. Mrs. Wink evidently held several positions at that time, for she is noted as resigning from various posts over the next few years as her health failed, although in at least one instance she retained a permanent honorary title.

In 1934 we also find a Men's Fellowship Class being organized, with Mr. Frank Hibbs of Trenton, then teaching a Men's Bible Class at Morrisville, elected to lead it. The first meeting was held on September 28th of that year, and Mr. Hibbs thus began his long career as teacher of the Men's Bible Class at Emilie. This gentleman is not to be confused with Mr. Frank Hibbs of Emilie, who himself had a long and distinguished career in service to our church.

Other activities that were being organized at this time were a junior choir which Mrs. Edward Hillborn was appointed to train and lead, and a "Re-Cul-So Club" (i.e. religion, culture, and sociability) both of which Rev. Williams hoped would attract young people by making them feel more a part of the church. Along more material lines new chairs were purchased for the basement, shades installed to keep the sun from glaring in the eyes of worshipers, and a new out-house built. It was also decided that the Board of Trustees, the Ladies Aid Society, and the Epworth League would pay the cost of installing a phone at the parsonage. The church had already been supplied with electricity, but the parsonage was not wired until 1934.

This convenience was enough of a novelty that we find an electric show held at the church with admission for adults set at 25 cents and that for children at 10 cents. Other signs of the changing times were that lumber taken up from repairs to the church was used to turn the horse sheds into storage areas, and that Mr. William Stackhouse of Hulmeville was allowed to purchase the gas lamp post which stood outside the front vestibule of the church for the sum of \$1.00.

During the depression of the 1930's the treasury balances of many of our church's organizations are reported in pennies. There are even occasions when the treasury of the board of trustee's could not meet expenses incurred, and had to be assisted by the Ladies Aid, the Sunday School, the Epworth League, or one of the Bible Study classes. Fund raising techniques included the holding of "Cooty Parties" and the selling of "mite boxes", while individual members made special contributions to replenish the treasury. Expenses were spared by ordering single instead of duplex envelopes for church offerings, placing an "Order of Worship" in the back of each hymnal as opposed to printing weekly programs, and by the installation of a wood stove, supplied by the Men's Club, in the social hall to reduce the need for coal.

In 1935 the local business community offered the congregation the use of free song books, to serve until such time as new hymnals could be ordered. The catch was that advertising was to appear on the front and back pages of the song books, and after much heated discussion the suggestion was declined on behalf of the church as a whole. After another lengthy and heated discussion, it was decided that the Epworth League might make use of the song books, instead. Another entry from about the same time indicated that the trustees would firmly discourage the practice of posting advertising notices on the doors of the church. In August of that year the minutes report that pastor W. H.

A. Williams had suggested an innovative fall program for the church the "outstanding feature of which was that the month of October was to be stressed as 'Loyalty Month' which month would include the Rally Day Program etc."

Despite strained financial circumstances the congregation continued to maintain benevolent contributions to the best of their ability, including a "Poor-Fund", and apparently paid most of the pastor's salary for the Tully- town-Fallsington-Emilie charge. In 1935 the Men's Club and "friends who stood by" raised money to install a Jack stove, hot water boiler, and radiators in the kitchen and bathroom of the parsonage at Tullytown. When called upon to do so in 1939, they also voted to increase the amount given to benevolences. This last step was taken under protest and with the intention of petitioning for a reduction for the following year because the church building was in desperate need of renovation.

Repairs had already begun on the church basement, and plans were made for work to be done on the inside of the building as well. Included in the renovations were re- painting and replastering, graining of woodwork, the installation of an inside oil-heater, and, at the suggestion of the new minister, Rev. Gaskell, the building of a new pulpit. This last was made by church member Harry Chapman from lumber donated by the Ladies Aid Society.

It was also in 1939 that the public schoolhouse on the property adjacent to the church was put up for sale at public auction. The Official Board voted to try and obtain the building, and board members led the way in donating funds to do so. The building was duly purchased, with additional funds secured from Farmers National Bank. The one room school house was used for many years as the meeting place for the Men's Bible class.

Another landmark for our church and for our entire denomination occurred that year. The Methodist Protestant Church, the Methodist Episcopal Church, and the Methodist Episcopal Church, South merged to form the Methodist Church.

As already noted Rev. Samuel Gaskell, who still holds the distinction of having served the longest pastorate at Emilie, began his ministry in that year. From a memorial tribute, written by his daughter, which appeared in the Annual Minutes of the Philadelphia Conference in the 1960's we learn that Rev. Gaskell was born and educated in England, ordained into the Church of England in 1902, and was for several years a singing evangelist in the Church Army, an evangelistic branch of the Episcopal Church. Coming to America, he joined the Wesleyan Methodist Church in Philadelphia, and helped establish several churches in the area. After studying at Ursinus College he became a Supply Pastor in 1923, and was ordained an Elder in 1935. He is remembered both in the tribute and in the 100th anniversary history as a great Bible student well known for his extensive knowledge of the Scripture and for his clear and powerful expository preaching.



REV. SAMUEL GASKELL

Rev. Gaskell's pastorate began not long before our country entered World War II. Like many another church across the land, Emilie Methodist Church housed a variety of activities geared to meeting the needs of the young men in the service. Situated as it was in the middle of prime farm land, it is not surprising that one task undertaken in the war effort was the canning of hundreds of jars of fruits and vegetables. Mrs. Gladys Carlen recalls another way in which members of the church supported the men on the front lines. Once a week the "Tip Toppers" would go to the Red Cross in Bristol to sew articles such as bandages.

In 1943 Emilie celebrated its 100th anniversary. (This was the first of two such celebrations. The second one, in 1963, commemorated 100 years as a Methodist institution.) A program was set for the last week in October, and all of the former ministers who had served the congregation, and who were able, were invited to attend, the church to pay the cost of their transportation. Minutes from a meeting held after the celebration indicate that it was a huge success; so much so that Rev. Gaskell suggested similar anniversary remembrances be held every autumn.

In 1944, the Ladies Aid Society voted to join the Women's Society of Christian Service thus expanding the scope of what was already one of the major organizations within our church. The following year, the "Tip Toppers" Sunday School class sponsored the placing of an electric organ in the church "as a memorial to the boys in the community who served in the armed forces." The new organ was installed and dedicated in 1946. In 1948, after some discussion of the relative merits of cesspools and indoor plumbing, it was voted to install a "modern rest room" in the church basement. Expenses for this improvement were met by the "Tip Toppers". Another improvement was required in 1950, when a hurricane blew half the roof off the church. Inspection revealed it would be structurally necessary to replace the entire roof, an expense that was largely covered by insurance.



SERVICE FLAG 1943

1951 marked the end of an era for the area then known as Emilie. The rural farming community became the site of a vast urban residential development undertaken by Levitt & Sons. The little country church, which in 1953 had a membership of 130, found itself literally in the middle of a rapidly growing suburb, which would soon number in the thousands. Not only was the Emilie church in the apparent geographic center of Levittown, it was at that time the only church in Levittown. With every day seeming to bring in new members, it began to look as if the Lord's purpose in preserving the church through times of adversity for 110 years was being made clear.

In January of 1953, toward the end of his pastorate, Rev. Gaskell discussed with the members of the Official Board "a new drive on in the Methodist Conference asking members to contribute 1/2 cent a day toward church advancement." This was for the establishment of the Quadrennial Fund, a program established to meet the growing need for new churches. The idea behind this fund was that, instead of parceling money out in small amounts, new projects could be given a large sum to get them on their feet right away.

At the Philadelphia Annual Conference that year, Emilie was separated from the circuit and designated a station charge as the Methodist Church for Levittown: Emilie Charge. The Rev. L. Thomas Moore, Jr. was named pastor. Not only would we need a new church to accommodate an expanding congregation, we needed a new parsonage to house our minister. This latter objective was accomplished by an amazing do-it-yourself project. Finding that the 'open' living plan of the Levittown houses was unsuitable to the requirements of a minister's family, the congregation built the parsonage themselves, some 50 men, women and even children volunteering their time and effort in the task. Only two or three trades were completed by contractors, with the result that for about \$18,000 a beautiful seven room home, then valued at about \$35,000, was built. The 100th anniversary brochure recalled James Mershon directed the construction, and that the special skills of Mr. Harry Chapman, Mr. Robert Grant, and Mr. Garnett Morris were instrumental to the successful completion of this task.

Before work on the parsonage could be started, however, the purchase of 5000 acres of land in the area by Levitt & Sons presented the congregation with a problem. With new church construction so obviously necessary, Emilie could not obtain additional land because the developers had specific plans for every foot of ground they had. One of these plans called for the building of a memorial park, which would have surrounded our church. Together with the widening of the road on which Emilie was situated, this created a situation in which it was felt the church should be moved. In light of the developer's plans, Dr. Charles W. Kiddo, Superintendent of the North District of the Methodist Conference and Dr. Walter Leppert of the Methodist Board of Home Missions and Church Extensions discussed the need to relocate the church at a special meeting of the Official Board on January 28, 1953. They made it clear that the congregation could expect substantial help from the Conference if they moved to the site offered by Levitt & Sons, otherwise not. After some discussion, when the congregation's reluctance to move was made clear, it was decided to attempt once more to negotiate for more land adjacent to the current church property.

What followed for a time thereafter was correspondence between two immovable objects. Levitt & Sons had specific plans for their land and were unwilling to sell it. The congregation had a specific attachment to their church and were unwilling to sell it. Matters were at an impasse for seven or eight months. Would the church that had survived epidemics, wars, and tight finances be done in by the forces of 'progress' just as it was achieving new heights in membership?

With God all things are possible: suddenly, land that was unavailable to us became available, and the building of the parsonage, expansion of the cemetery, and planning of the new sanctuary could begin. Levittown architect Oliver H. Marron was commissioned to design our new house of worship, and to bring "the Gospel in wood and glass" to the community. In ceremonies attended by 250 people, Rev. Moore, Dr. Paul W. Poley (District Superintendent, North District, Philadelphia Methodist Conference), Dr. J. Vincent Watchorn (of the Philadelphia Missionary Society), and prominent members of the congregation wielded a chrome-plated shovel to break ground for the new sanctuary.

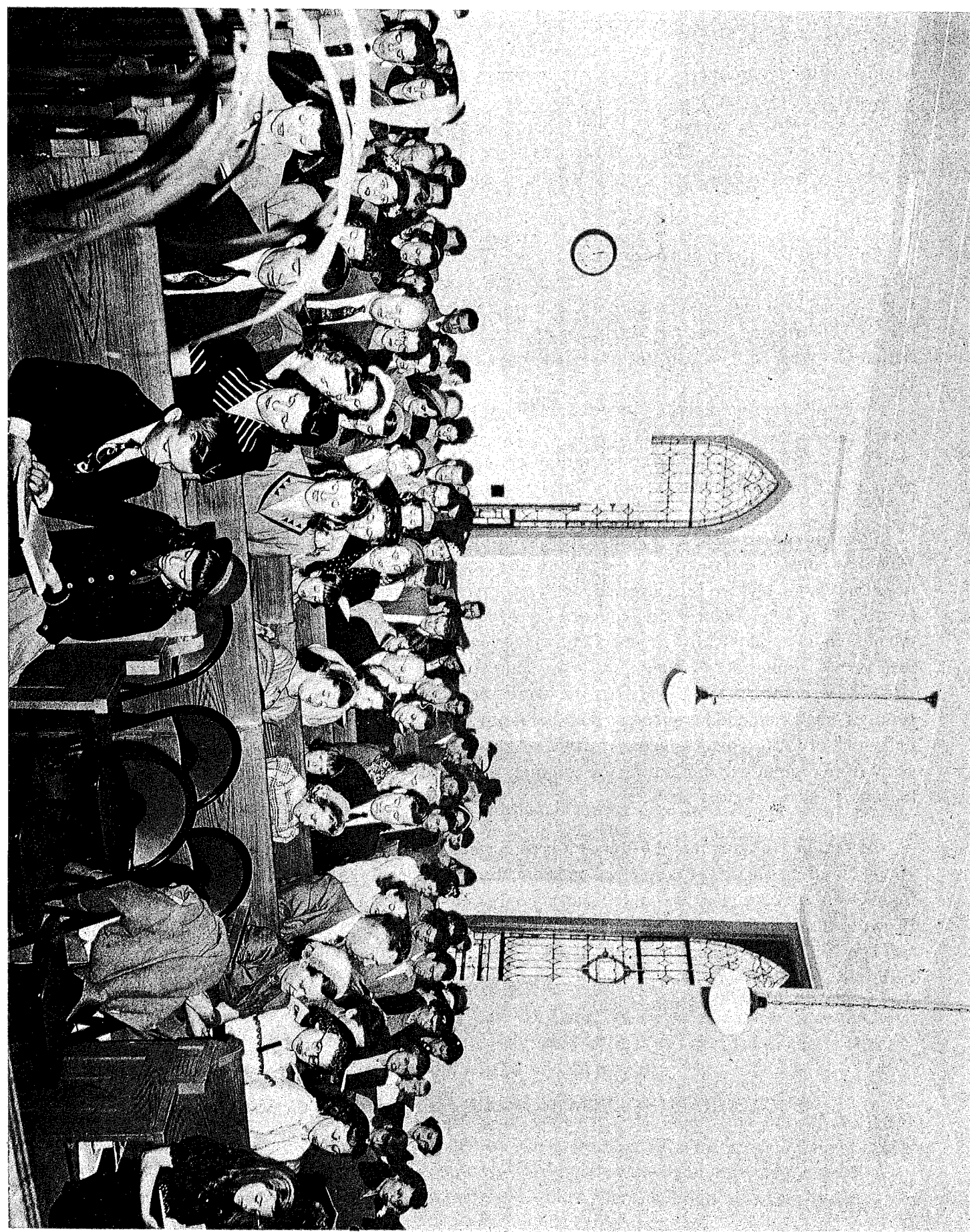
With \$100,000 from the Quadrennial Fund, Emilie needed to raise \$57,000 for the building fund. As had their predecessors in 1843, the congregation employed creative fund raising ideas. One such was a Parcel Post Sale held by Emilie's Women's Society for Christian Service. Some of the celebrities who contributed parcels to be auctioned off were: Walt Disney, Ralph Edwards, Gov. Fine, Arthur Godfrey, Dr. Norman Vincent Peale, Jack Webb, and Loretta Young.

The fund drives were highly successful. The new church was swiftly completed, and services were held there for the first time in May of 1955. On Sunday, October 9, 1955, the Rev. Bishop Fred Pierce Corson conducted consecration services for the new sanctuary. Dedication would have to wait until the mortgage was paid off, and the building debt-free.

In reading old newspaper clippings from scrap-books of that time, lovingly prepared and preserved by some of our members, the picture that emerges of that era is one of a young and enthusiastic congregation teamed Providentially with a young and enthusiastic minister, the Rev L. Thomas Moore, Jr. In 1954, confronted by record-breaking Palm Sunday attendance which filled to bursting the old church, and with the prospect of a higher attendance for Easter Services, Rev. Moore vowed that no one would have to stand outside the church due to overcrowding. He arranged for closed circuit T.V. in the Social Hall to carry the two Easter Services. With 1,175 present, televising the services was a tremendous success. Another innovation of Rev. Moore's was the Drive-In Church, in August of 1956. This was geared toward attracting non-church goers, those who tended to drift away from regular worship during the summer, and those who were unable, due to handicap or other reasons, to attend regular services.

The families moving into the area at this time were by and large young couples with, of course, young children. To meet the spiritual and educational needs of this group, Boy Scout and Girl Scout troops were sponsored by the church starting only months after Emilie became a station charge. Brownie and Cub Scout packs soon followed. A second step taken was the establishing of a Christian Day School, in September of 1958. By 1963 an active Junior and Senior Methodist Youth Fellowship meeting would be augmented with a new group for 4th, 5th and 6th grade children, designated the Junior Epworth League.

PHOTOGRAPH FOLLOWING PAGE - SERVICES AT EMILIE IN 1954

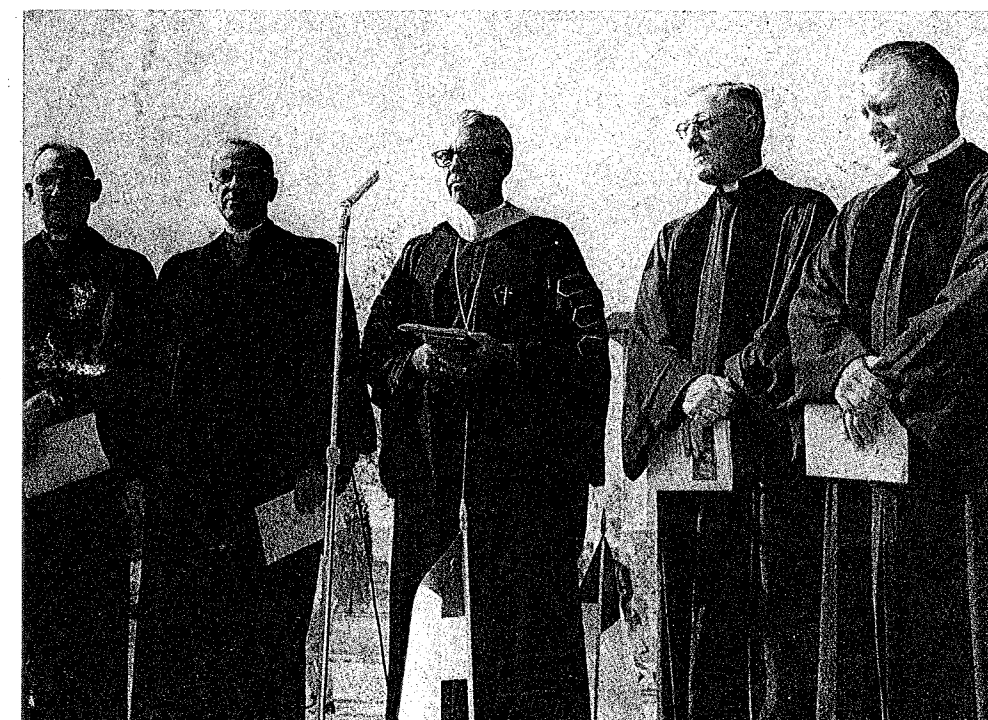


Another result of the increase in local population was the increase in Sunday School attendance. With over 770 men women and children participating in study programs, social halls and sanctuaries of both the new church and the old church, now our chapel, were soon over-crowded. The cloak rooms and the buses outside were pressed into service as meeting rooms. The Men's bible class, which had lost the old schoolhouse to the new building projects, began to hold their Sunday sessions at The Levittown Volunteer Fire Company #2. Under these circumstances, it quickly became clear that a second construction project would be needed, this one for an Education Building adjoining the church.

This project caused some concern to the congregation. Unlike the new sanctuary, in which Emilie was assisted by the Quadrennial Fund, the Education Building necessitated a steep mortgage. With only \$4,000 on hand, a mortgage

of \$300,000 was made available by the Philadelphia National Bank. In later years, Rev. Moore recounted to one of our subsequent pastors that the entire Building Committee, confronted by the idea of undertaking such a large debt, resigned to a man. But the need was clear, and after much prayer and soul searching, the congregation decided to take on the task.

September 14, 1958 was a landmark day for Emilie Methodist Church. Due to the continued support of members and friends, and with the receipt of the final \$25,000 from the Quadrennial Fund, the mortgage on the new sanctuary building had been paid. Now, Bishop Corson returned to Emilie, this time to lead a mortgage burning ceremony, to dedicate the new sanctuary as debt-free, and to conduct the congregation of more than 1,000 members out-of-doors where ground was broken for the new church school building.



GROUND BREAKING CEREMONIES - 1958

From left to right, Dr. Charles Phillips, Dr. Paul Poley, Bishop Corson, Dr. J. Vincent Watchorn, and Rev. Moore.

The new sanctuary remained free of debt for perhaps 48 hours. This was just long enough to be dedicated, and for another mortgage to be taken out to finance the new construction project. The cornerstone of the school building was laid on April 12, 1959, and the first classes were held there on the first Sunday of July 1959.

During this period of growth and expansion, missionary activities received new attention. Emilie became one of the sponsors of the Rev. and Mrs. Curren L. Spottswood, the "Flying Evangelist" who in his single engine plane "The Circuit Rider" would break new spiritual ground in the depths of unexplored jungles. Rev. Spottswood, a missionary since 1946, began his mission to the Philippine Island of Mindanao in 1953. Regular salary support was also given to another missionary couple, Rev. and Mrs. Edward K. Knettler, who served in Taipei, Taiwan.

It was also at this time that a number of young men and women from Korea spoke at our church on the work to be done in their war-ravaged land. Missionaries from Algeria and Bolivia spoke here as well, sharing their experiences in 1959. Later that same year, The Ambassadors Quartet, four young Methodist laymen from Southern Rhodesia, presented a program of African music at Emilie.

By 1961 the growth in church membership and the expansion in programs necessitated the appointment of an associate pastor to help in the work being done at Emilie. The first minister to fill this post was the Rev. Gerald H. Miller, who served with us until 1964.

In 1963 Emilie celebrated its 100th anniversary for the second time, on this occasion marking 100 years as a Methodist Church. Celebrations were planned, and an anniversary committee formed which had as one of its purposes the writing of a church history.

In Rev. Moore's correspondence from that time, we find the response of a Presbyterian minister invited to attend the festivities but who was unable to do so. With a touch of humor, he pointed out that since Emilie had begun as a Presbyterian society "I guess I should say that you fell from Grace, but you would probably tell me you saw the Light." One person who did celebrate this momentous occasion with us was Dr. Leon T. Moore, Sr., Secretary of the General Conference of the Methodist Church, and father of Emilie's then senior pastor.

Unfortunately, not all the results of the booming population were positive ones. In 1954, children had set fire to a barn near the temporary home of the new minister. The fire, reported to authorities by Mrs. Moore, damaged several out-buildings behind the house before it could be extinguished. Then in 1957, \$50 was stolen from a collection jar by thieves who broke into the church.

Now in 1964 came the most serious act of all: the setting of the devastating fire which hit Emilie in June of that year. Started by a group of small boys playing with matches, the fire, set in the curtains of assistant pastor Rev. Stroud's office, ravaged a large portion of the administrative offices, destroying a number of irreplaceable books, paper, and records.

PHOTOGRAPH FOLLOWING PAGE - AFTERMATH OF CHILDREN'S PRANK



Amidst the destruction, all were thankful that the fire occurred after the Daily Vacation Bible School had been dismissed for the day, and while the church secretary was at lunch. The potential for human injury was thus largely averted; however, some firemen fighting the blaze were treated for smoke inhalation.

Although the closing ceremonies of the Daily Vacation Bible School had to be held at a neighboring Presbyterian church, the undaunted Emilie congregation continued to hold regular services in the chapel until the sanctuary could be restored. Rev. Moore, in a recent letter to the authors of this history, recalled that it was through the herculean efforts of Trustee Chairman Bob Quandt that the insurance settlement was so excellently handled. Mr. Quandt worked outside New York City where the insurance company, Aetna Corp., was located. His labors on behalf of the church enabled the rebuilding project to go forward over the winter of 1964-1965, and for the church once again to open its doors.

In 1965 Rev. Moore acceded to the call of Bishop Corson to a new ministry in Olney. Here is how he looked back upon his service with us in the letter mentioned above:

"By far, the most important aspect of the twelve years I was privileged to spend in Levittown was the moving of the Holy Spirit among God's People. The personal lives of so many were transformed with personal commitments to the Lordship of Jesus Christ. So much of the activity growth as well as the material growth was due mainly to the one on one relationship by Christians excited about their own personal faith and their church family. Taking part in the Billy Graham Crusade in Philadelphia. The T. W. Wilson Crusade of our own at Emilie. The development of "Growth by Groups". These and dozens of other such activities are imprinted forever on our hearts."

Rev. Moore's successor to the senior pastorate at Emilie was the Rev. Neal D. Bachman, who joined associate pastor Rev. Reed Stroud in this charge. If Rev. Gaskell is remembered for his scriptural knowledge and his expository preaching, and Rev. Moore for his positive attitude and enthusiastic ministry, then Rev. Bachman is recalled for the considerable intellectual depth he brought to his sermons and his service.

Rev. Bachman's service at Emilie occurred during a difficult and troubling time for our nation. It was of course the era of the Civil Rights movement and the VietNam War; an age when authority was challenged and values questioned. Emilie accepted the challenges of the times. Whether it was hosting a Lenten Brotherhood Breakfast, sponsoring missions investigating poverty and affluence, leading an inter-denominational "Experiment in Christian Basics", or reaching out to the secular public via newspaper sermonettes, Emilie showed its commitment to Christian values and to spiritual growth.

Along more prosaic lines, one of the first tasks facing our new minister was the refinancing of the mortgage. This was needed not only to pay for major repairs, but also to install air conditioning at the church and parsonage, and to purchase the new Allen organ.

In 1967, when associate pastor Rev. Stroud left to become pastor of Trevoise Methodist Church, Rev. Bachman was joined by Rev. Ronald Weir.

The following year, two major changes to the church at large affected our congregation. In one of the largest mergers in U.S. history, the Methodist Church joined with the Evangelical United Brethren to form the United Methodist Church. Shortly thereafter, Bishop Corson, then 72, announced his retirement as bishop of the Philadelphia area. He was succeeded by Bishop J. Gordon Howard.

In 1971, we received a new associate pastor when Rev. Dale Cowan was assigned to Emilie. Rev. Cowan, however, soon received another call to service, becoming an army chaplain in 1972. His replacement was Brian T. Hunt, a bearded young man who teamed the demanding work of a ministry for Christ with the rigors of volunteer fire-fighting. "The Rev.", as he was known, served with Levittown Volunteer Fire Company #2, and with our church until 1978, when he was succeeded by Rev. Robert Pope.

Meanwhile, the old chapel was showing its age. High winds in February of 1976 once more tore the roof off, and the over all condition of the building made renovations a necessity. It would take a few years and a lot of volunteer labor to render the chapel safe enough for services.

1976 provided another landmark year for Emilie, when the mortgage for the Education Building was at long last paid off. A mortgage burning ceremony was held in July.

Rev. Bachman's pastorate ended in 1980, when our current minister, Rev. Paul Dissington began his work among us. In another letter recently received by the authors of this history, Rev. Bachman recalled some of the outstanding events of his pastorate. Chief of these were the special relationship between our church and the missionary work of Rev. and Mrs. Spottswood; the spiritual growth fostered by the Lay Witness Missions and similar groups; a weekend with "The Light Company" and its impact on the church and High School; and most importantly:

"A host of good friends and dedicated people who sought earnestly to fulfill their calling as disciples of Christ in a very difficult and challenging era."

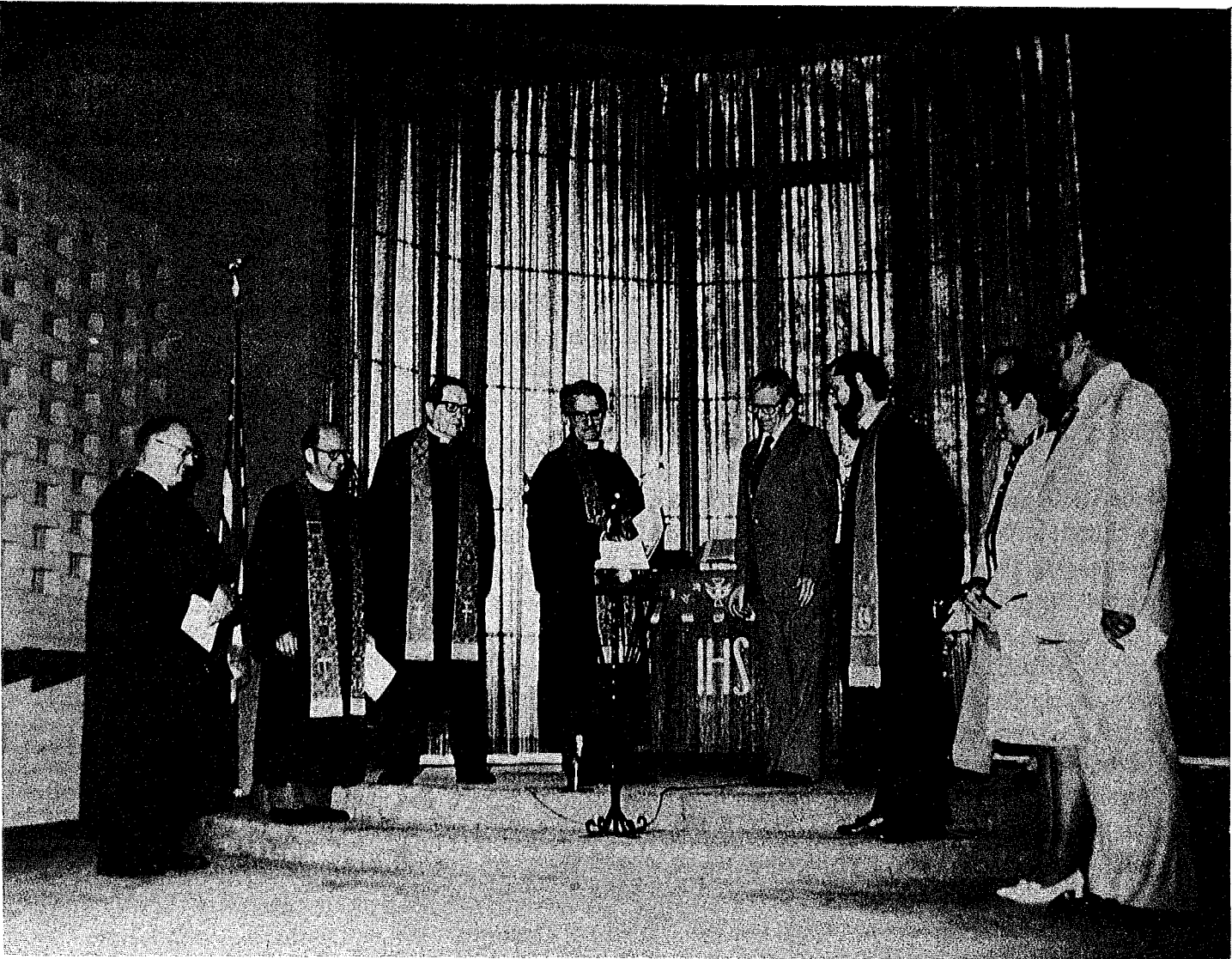
Since 1980, there have been more changes to Emilie's physical appearance. In 1983 the steeple from a church in Washington's Crossing was added to our old colonial style chapel. Last year, when the old building's condition had deteriorated to the point where either it would have to be completely demolished, or undergo extensive, expensive

PHOTOGRAPH FOLLOWING PAGE - MORTGAGE BURNING OF 1976 Left to right: Rev. Moore; Rev. Bachman; Rev. Harold S. Peiffer, district superintendent; Bishop James M. Ault; Mr. J. William Rice, president of the Board of Trustees, the Rev. Brian Hunt; Mr. Harold Voorhees, chairman of the Administrative Board; Mrs. Gloria Rehill, lay leader; and Mr. Harold Lewis, Chairman of the Commission on Education. renovations, the congregation voted overwhelmingly to keep this tangible link with an admirable past. Rededication services were held there in October of 1987, and now with repairs completed, we hope the chapel will be ready for another 145 years of service.

Today Emilie continues to be blessed by the ministry of senior pastor Rev. Dissington, who is now assisted in his work by associate pastor Rev. Charles Evans. Each of the pastors in our history has made a unique contribution to the congregation he has served, and our current pastors carry on this fine tradition. Under their guidance, Emilie has continued to grow and expand along spiritual as well as material fronts. Our ministry to the poor now includes work with the Red Cross shelter, which we

support with volunteer labor, use of church buses, and maintenance of a food closet. We have also supported the work of the McCurdy Mission School for the past few years. We enjoy youth ministries, family ministries, and study programs to draw those of all ages closer to Christ.

These are trying times for Christians, as indeed what times are not? Each generation has its cross to bear, and if our predecessors were faced with civil war, and epidemics of disease, we are no less menaced by the threat of nuclear war and plagues of drugs. For each trial they faced and bested, we might name one we battle and hope to win. For as our ancestors had, so have we, the strong armor of faith to protect us, and the "standard of the Gospel" to lead us forward in His name; a standard raised, cherished, and boldly carried forward today at Emilie United Methodist Church, Levittown.



EMILIE CHURCH CEMETERY

Nestled between the Chapel and the Sanctuary, the cemetery lies as a silent witness to the life cycle of the Church. Early records disclose that the first burial in the cemetery in Centreville was that of a Margaret Starkey in 1848. In the ledger of 1870 there is an accounting of "The cemetery at Emilie Bristol Township, Bucks County Pennsylvania," the name of the town having been changed sometime after 1854. The original cemetery was designed according to the English tradition, i.e., no body was to cross another body on the way to the grave. To accommodate this custom, wide walkways were built with the graves on each side. This practice was abandoned in the late 1890's. Additional land was purchased in 1863 from John Brown and his wife Sarah. The Browns received a burial lot 16 x 20 feet. Lots at this time were selling for five dollars.

This Certifies THAT *Thomas Barton* has paid the sum of Five Dollars, and is entitled to the sole and exclusive use and enjoyment for the purpose of burial, of Lot No. *21* in the Plan of Burial Lots in the Methodist Episcopal Church at Emilie, Bristol Township, Bucks Co., Pa., approved and adopted by the board of Trustees of said Church, the 27th day of May, 1863, and subject to their regulation and control. Said Lot extends eight feet east and west, ten feet north and south, No sale, transfer, or other disposition of the right hereby granted, to be made without the sanction and approval of the Board of Trustees.

Se William H. Sisty, The President and Secretary of the Board of Trustees hath hereunto set their hands and seals, this *April 4* day of *April* A. D. One thousand, eight hundred and *sixty six* agreeably to a resolution of said Board, passed the 27th of May, A. D. 1863.

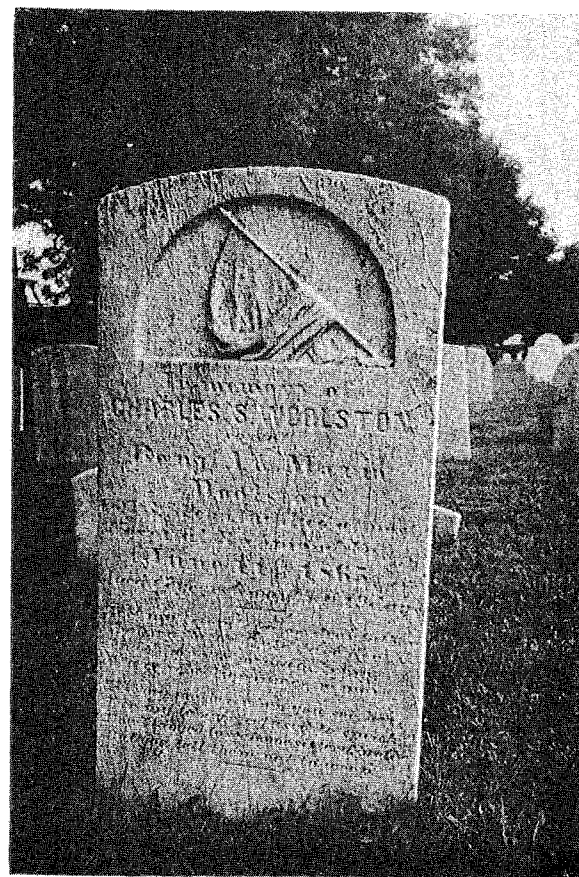
The above signed in the presence of
April 4, 1866
Joseph Starkey
John H. Foster
William H. Sisty *Seal*
John H. Foster *Seal*

AN EARLY CEMETERY DEED

In 1882 a committee was appointed to purchase land for another addition to the cemetery, during the ministry of Reverend Mahlon H. Sisty. On April 4, 1883, \$454.77 was paid for the new part of the cemetery. June 1882, a "pale" (picket) fence was erected on the west side of the cemetery, the materials and labor costing \$18.69. In 1884 a fence was put up around the new cemetery. Extensive repairs were made to the cemetery in 1929.

When the building of a parsonage was being considered in 1953, the location of the cemetery presented a challenge; until, fortunately, providence smiled and five acres, that had not been available before, was purchased from William Levitt for twenty thousand dollars, extending the church property in back of the cemetery. In the late 1950's a new section of the cemetery was opened, designed by George Burley. This part differs from the older cemetery in that it has no upright tombstones, but plaques level with the ground mark the graves. A memorial garden has recently been added, dedicated to George and Sally Burley, only a short distance from their graves.

There are many indications that Emilie Cemetery is a neighborhood cemetery. Entire families have their final resting place here. Clues to the feelings and loyalties of the earliest members of the congregation are inscribed on their tombstones. Many of the bereaved felt the need to add something more to a tombstone than a date; something that would characterize their loved one. A young mother leaves her husband and children the assurance that "We shall meet, together at our Savior's feet." A child is remembered as being "a patient little sufferer," a mother and tireless church worker is characterized as being "loved by all." A moving verse on the tombstone of Charles Woolston, who died in the Civil War in 1865, admonishes his mother "not to weep", characterizing not only Woolston, but the patriotism and the sentiment of the time.



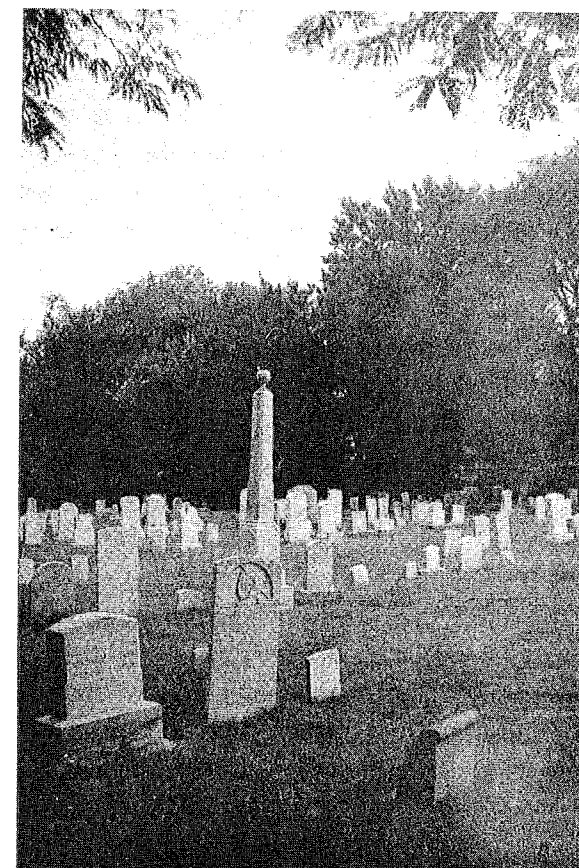
CIVIL WAR GRAVE OF CHARLES S. WOOLSTON

A seventeen year old who ran away to join the Union Army.

A poem entitled "A Country Burying Ground", lovingly saved by a member of the congregation a long time ago, summarizes the community feeling of the cemetery. The last two stanzas of the poem, most likely written by a newspaper poet, spoke to this feeling:

I would rest content;
Within sound and sight
Where my day was spent,
I will spend my night.

Where I have labored,
I would die,
With whom I have neighbored,
Let me lie!



HYMNALS

"Above all sing spiritually...so shall your singing be such as the Lord will approve here, and reward you when he cometh in the clouds of truth."

John Wesley, as quoted in the current Methodist Hymnal.

While the Bible gives us unchanging truths that are appropriate in every age of history and for every age of a Christian's life, the hymnal, repository of sacred poetry, reflects the experience of the faithful in the times during which the hymnal is in use. As new generations explore the Bible, language might be modernized, and scholarly research occasionally reveal a new verse, or suggest a different interpretation for an old one. The basic text, however, remains the same. On the other hand, hymnals are periodically updated. Some works are revised or deleted, some are added, while others endure through each successive change.

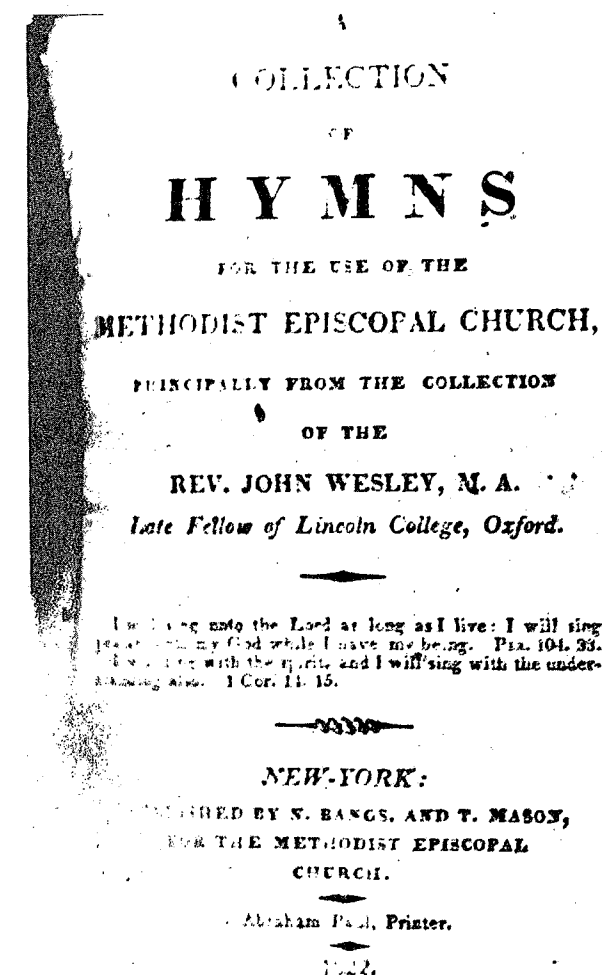
It is entirely appropriate that this be so. The Bible is the word of God, set down by men. On the other hand, the hymnal is the work of men, albeit divinely inspired.

Therefore, it is interesting to find a Methodist Hymnal which was in use at about the same time as the founding of our own church, for it gives us an insight into the ways in which our predecessors worshiped on the very ground where we worship yet. Such a work exists in the archives of the Historical Society of Pennsylvania, which has kindly allowed us to reproduce photographs of it, and to quote from the hymns therein.

This hymnal is much smaller than the one now in use; barely as large as a human hand. It is almost exclusively comprised of hymns, and does not contain the orders of worship or rituals found in our present volume. Musical notations are absent. Instead, the verses are set down as stanzas of poetry, with suggested timings listed beside them. The pages on which it is printed are brittle with age, and the leather binding crumbles at a touch; but the poetry within yet has the power to move those who read it.

One striking feature of the old hymnal is that it speaks not only to every aspect of spiritual life, but also to aspects of every day life as well. As we have noted before, rural churches in 19th century America were the centers not only of spiritual renewal, but of social and secular activity also. Thus we find sections devoted to daily family worship, and even hymns to be sung in celebration of one's birthday. Here, for example, is the opening stanza of Hymn 520:

"God of my life, to thee
My cheerful soul I raise;
Thy goodness bade me be,
and still prolongs my days;
I see my natal hour return
and bless the day that I was born."



TITLE PAGE OF THE METHODIST HYMNAL OF 1822, REVISED IN 1857 Reproduced by permission of the Historical Society of Pennsylvania.

Another work which reflects the experience of 19th century Christian life is Hymn 554 which begins:

"And must this body die
This well wrought frame decay?
And must these active limbs of mine
Lie mould'ring in the clay?"

While it is hard to imagine a modern congregation singing this hymn, which becomes more graphic in the following stanza, it is not a morbid work considering the times. This was an era of high infant mortality, deaths in childbed, and epidemics that could neither be prevented by the inoculations of today nor cured by modern wonder drugs. It is in fact a song of hope, for a later stanza looks forward to the resurrection when:

“Arrayed in glorious grace
Shall these vile bodies shine
And every shape and every face
Be heavenly and devine.”

Methodism had been credited by some scholars with being particularly missionary in outlook, starting from John Wesley's vision of “The World is my Parish”. Certainly, the time from the end of the Civil War to the turn of the century is one of great activity in the missionary programs of almost every Christian denomination. It is hardly surprising, then, to find several hymns for the salvation of the heathens, including one specifically for the followers of Islam. Hymn 602, “For the Mahometans” bewails the fate of those who are:

“Wrapt in Egyptian night profound,
With chains of hellish darkness bound.”

It goes on to pray for the salvation of:

“The souls by that impostor led,
The Arab thief, as Satan bold,
Who quite destroy'd thy Asian fold.”

There are, as mentioned earlier, a number of hymns which have survived unchanged, as well as familiar hymns that existed at that time in a longer form. For example, today's version of “O For a Thousand Tongues to Sing” (then as now Hymn 1) is merely the First Part of the hymn as it appeared in the 19th century. The Second Part is comprised of four additional stanzas, including the exhortation:

“Awake from guilty nature's sleep,
And Christ shall give you light;
Cast all your sins into the deep,
And wash the AEthiop white.”

Mention should be made of the lovely funeral Hymn 601, to be sung “On the Death of a Widow”. Rejoicing that her sorrows and afflictions are ended, it goes on to say:

“The soul has o'ertaken her mate,
and caught him again in the sky;
Advanc'd to her holy estate
and pleasure that never shall die.”

4 In loud hallelujahs they sing,
And harmony echoes his praise:
When, lo! the celestial King
Pours out the full light of his face;
The joy, neither angel nor saint
Can bear, so ineffably great;
But lo! the whole company faint,
And heaven is found—at his feet.

FOR THE MAHOMETANS.

Pastoral Hymn.] HYMN 602. 6 lines 8's.

- 1 **S**UN of unclouded Righteousness,
With healing in thy wings arise,
A sad, benighted world to bless,
Which now in sin and error lies,
Wrapt in Egyptian night profound,
With chains of hellish darkness bound.
- 2 The smoke of the infernal cave,
Which half the Christian world o'erspread,
Disperse, thou heavenly Light, and save
The souls by that Impostor led,
The Arab thief, as Satan bold,
Who quite destroy'd thy Asian fold.
- 3 O might the Blood of Sprinkling cry
For those who spurn the sprinkled blood;
Assert thy glorious Deity!
Stretch out thy arm, thou triune God;
The Unitarian fiend expel,
And chase his doctrine back to hell.
- 4 Come, Father, Son, and Holy Ghost,
Thou Three in One, and One in Three,
Resume thy own, for ages lost,
Finish the dire apostacy;
Thy universal claim maintain,
And Lord of the creation reign!

A PORTION OF HYMN 602, “FOR THE MAHOMETANS.” Reproduced by permission of the Historical Society of Pennsylvania. (Note final stanzas of “On the Death of a Widow” immediately preceding.)

Yes, there are differences between the life of the Christian mirrored in today's hymnal, and that reflected in the earlier volume. Sometimes, in perusing the crumbling text one might feel a sense of anachronism. But the family ties of Christ's blood are there, and they are strong. It is perhaps fitting that not only is the first hymn one finds in the old book the familiar “O For a Thousand Tongues to Sing”; the last one, Hymn 606, is the equally familiar, “Praise God from Whom All Blessings Flow.”