

MEMORIES OF MT. LEBANON:  
Oral and Written Memories of the Past 75 Years  
1923 - 1997



MOUNT LEBANON  
UNITED METHODIST CHURCH  
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WILMINGTON, DELAWARE  
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ESTABLISHED 1812

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PASTOR MARY LOU GREEN

November 1, 1997

Dear members and friends of Mt. Lebanon,

All Saints' Day is an appropriate time to give thanks for 185 years of uninterrupted Christian worship and service by the many who have been part of Mt. Lebanon since the first meetings in Rockland homes in 1812 and later in our 1834 building among dogwood and tulip trees.

As this anniversary approached, the desire grew to preserve precious oral history and to update the record of recent events not included in *Reflections*, the wonderful history compiled in 1984. Three times everyone was invited to gather to share memories, clippings, and photographs. Members, friends, and former pastors were requested to call or send notes if they could not come in person. Old newsletters were reviewed. Many names and stories are still missing, but the printing deadline has limited our search. However, you are welcome to send your own special memories to become part of a future publication.

We are grateful to those who initiated this project, especially to Barbara Kraus for her many hours sorting and arranging photographs to begin our archival albums and to Lowell Mercer, former President of the Mt. Lebanon Historical Society, as well as to History Patrons, whose gifts made this booklet possible.

Reading *Reflections*, listening to accounts of joys and challenges throughout this century, and reviewing articles by A. Mouse have filled me with great appreciation for Mt. Lebanon's "cloud of witnesses," both those still among us and those now with the Lord but whose care and faithfulness continue to surround us. How I wish I could have personally known those "saints" no longer here. How much closer I feel to them after hearing their stories included in these *Memories of Mt. Lebanon*.

May all of us find inspiration in Mt. Lebanon's rich heritage to answer God's call to meet the challenges of a new century, and may God grant us strength and commitment to persevere in running the race set before us.

Yours in Christ,

Pastor Mary Lou Green

**MEMORIES OF MT. LEBANON:  
Oral and Written Memories of the Past 75 Years**

In October 1987 a series of articles about Mt. Lebanon's contemporary and past history began to appear in *The Lantern* signed by J.A. Mouse. A. Mouse wrote, *"I began as a gift of love last Christmas. Some of you saw me and decided to make my sisters as a feature of a Fall bazaar. [Leonora Talley, better known for dressing dolls and Tom Thumb weddings, had created a church mouse from a 2 liter soda bottle to start this craft project.]"* Many sister mice were made and sold during the summer and at the bazaar, but the mysterious identity of A. Mouse was not known until Dr. Walters let the cat out of the bag one Sunday morning. The next week Jim Ayres, grandson of James and Rachel Ayres and John and Ada Bambarly, was presented with a large block of cheese. Portions of Jim's entertaining and informative articles appear throughout this booklet in italics.

Palm Sundays with children singing at the altar reminded A. Mouse of an Easter tradition. *"Years ago children from the Rockland Mill workers' families, from the local farms, and even from the city were a part of our church family. Many were of other denominations. Some never went to church at all at other times of the year. It did not matter. Each, dressed in his finest, would troop to the altar rail to say his 'Piece.'*

*"The Sunday School teachers, weeks before, had given each child a small piece of paper on which was written a verse or poem. The children rehearsed their pieces during Sunday School and, hopefully, committed them to memory. A. Mouse the 2nd (that's my Papa) remembers a little girl from the 1920's [Grace Bambarly Walker] standing under a pink tissue paper-blossomed tree at the front of the church, earnestly trying to say her piece. She tried again. . .and again, only to produce a spring shower of giggles."*

Another memory of the 1920's was an event far more enjoyed by the children. *"In the early days of our church there were many outdoor picnics and suppers. A grove of trees surrounded the church broken only by a dirt lane and a horse and wagon shed near what is now the rear of fellowship hall. The 1920's saw our first organized Sunday School picnic away from the church grounds. The Rockland Paper Mill loaned a truck, used to transport the mill workers, to the Sunday School and a picnic was on its way to Augustine Beach below Delaware City on the Delaware River. The beach had a small merry-go-round, a small ice cream stand and, of course, great swimming! For many this was the farthest they had been from their homes and farms and their only vacation!"*

**Rev. J. Harry Wilson (1923-25)** is remembered as a very religious man with a white mustache who countenanced no jokes. When he conducted the marriage service for his son, Seward, and Charlotte Hanby, she caught her shoe heel in the floor register coming up the aisle. Charlotte Hanby Wilson was an active member of Mt. Lebanon and our Historical Society for many years.

**Rev. H. M. Parks (1926-28)** was also very serious. He married one of Mt. Lebanon's Sunday School teachers.

**Rev. Nutter (1929)** was a confirmed bachelor. He and his sister lived in the old parsonage at the top of Rockland hill. One time for the young people's group, Epworth League, he made a special treat, a cherry pie, never forgotten because he failed to pit the cherries or add sugar. He was a nice minister with an "old-time religion" style of stepping down from the pulpit and inviting people to come forward to pray with him.

**Rev. Theodore O. M. Wills (1930-1932)** is remembered for conflict with the Ladies Aid Society over the design for a rug in the sanctuary. Rev. Wills became so angry that he "blackballed" all the ladies and removed them from church membership. He married a woman from New York City. The congregation took note of her high heels, silk stockings, and piano playing. During Rev. Wills' pastorate the choir would sing weekly for the local radio station on King Street. Eunice Bambarly, a 50+ year member, did not sing but always went along in order to be with her future husband, Jim Ayres, a choir member and violin player.

**Rev. Preston W. Spence, Jr. (1932-34)** was the first pastor to live in the new parsonage on Cleveland Avenue in McDaniel Heights, constructed by John Bambarly. One of the rooms in the new parsonage was designated "The Young People's Room." During those difficult Great Depression days Rev. Spence was very caring for all the hungry people out of work with the closing of the Rockland Mill. During such hard times the congregation continued to grow closer through their cooperation, hard work, and sharing what little they had to be sure Mt. Lebanon remained strong. That commitment and bond deepened during the challenge of World War II, when young men, such as Maurice Walker and William Weldon, died while in service.

Covered dish suppers were a regular feature of Mt. Lebanon in what is now Memorial Parlor. Water would be brought in milk cans by truck from the farm of Phil Husband's father at Sharpley and Blackgates. Mr. Ayres would carve beef roasted at home. Mrs. Ayres peeled potatoes and started them at home to be finished cooking on the oil stove in the area later converted into a counting room. Wash tubs stood nearby. The inviting smell of coffee filled the room as saw horses and boards became dinner tables. Folks brought their own plates, silverware, and a side dish or dessert to share. They paid 25 cents to cover the meat and add needed funds to the church budget. Once everyone brought lima beans and corn!

Dick Kraus' first Mt. Lebanon memories are the trail of tinsel from a Christmas tree stolen from church and how distressing it was for children to experience that theft of tree and gifts from their teachers. Was there more than one theft or had Dick heard the story so many times it became real to him? A. Mouse recorded the year as 1933. Perhaps mouse memory isn't perfect either.

*"Do many of you remember the year our tree and decorations were stolen? It was the night before the Christmas party. The Sunday School teachers had sold magazine subscriptions to raise money to purchase new tables and chairs for the children. Sadly, the tables and chairs were also taken.*

*"How many of you watch our children gather at the altar rail for children's sermon and remember children from Rockland, from local farms and even the city would also gather there for a Christmas party? There was no Fellowship Hall, no electricity, no plumbing and only a Sunday School room (now Memorial Parlor).*

*“Santa (Phil Husbands) would burst through the vestibule doors, ringing sleigh bells and toting half-pound boxes of candy and oranges for all. Gifts from the Sunday School teachers would then be given. To many of the children, this was all they would have for their Christmas.*

*“Do you remember Christmas pageants past? When a burlap curtain stretched across the front of the sanctuary and the actors wore bathrobes or work clothes because there was no money for costumes.”*

In spite of the economic hardships of the Depression donations were raised for Mt. Lebanon's stained glass windows. The white frosted window in Memorial Parlor is all that remains of the earlier glass.

**Rev. Walter E. Fosnocht (1934-1960)** arrived at the heart of the Great Depression. The Ladies Aid Society paid for everything at the parsonage as well as the church utilities. Shortly after the arched ceiling was lowered and electric lights were installed, a special offering was taken to pay a \$3 overdue bill so that electricity could be restored.

Originally the building was heated by wood stove and later by coal. Sunday School superintendents such as 50+ year member Anna Umflet's husband, Bill, and many others took turns starting the fire at 5:00 a.m. Sundays. How glad everyone was when the hot water boiler was installed. Hazel Talley Buckalew, one of our 50+ year members, became secretary and treasurer of the Sunday School when Louise Husbands married Rev. Richard Green, later a District Superintendent. Margaret Brittingham, another 50+ year member, was one of the regulars in Rev. Fosnocht's class. (In later years Margaret's husband, Olen, was known for growing mums for our flea markets and also helped Sexton George Boulden.)

A. Mouse recorded a tradition begun during Rev. Fosnocht's first year at Mt. Lebanon:

*“Most folks don't realize it, Mom Mouse says, but Work Day [now the first Saturday of each month] is an extension of a Spring Housecleaning Day that began more than fifty years ago. The year was 1935. The old pipeless heater had been replaced with our present hot water radiator heating system, and new hardwood floors had been installed in the sanctuary. Our congregation was so proud that they turned out en masse to clean the walls, polish the floor and pews, and make the stained glass windows sparkle.”*

A. Mouse describes fun as well as work. *“In the 1930's and continuing into the 1960's, our Sunday School picnics were held at Lenape Park located on winding Route 100, on the banks of the Brandywine, close to West Chester, PA. Instead of a truck a school bus was loaned by the O'Neal Bus Company and was driven by Lonnie Murray, a member of our congregation. Can you imagine the children's excitement and the noise those bus trips must have made!*

*“When the bus arrived at the park, a mad dash followed to the picnic pavilion to claim a table. Each child was given a ticket for the carousel and one for ice cream. What a happy day! The Jack Rabbit, the canoes and shooting gallery were 'off limits' until later in the evening when the fathers would join the picnic. But until then, there were rides on the Boat Swings, the Fun House with its laughing fat lady at its entrance, and a bench that collapsed and sent us down a bumpy conveyer belt at the end. A grandstand was at one end of a huge swimming pool, the first most of the children had ever seen. Sometimes a band would play in the center pavilion, near the Bumping Cars. But the magic of Lenape was the Carousel, the turn of the century carved animals and horses, the hand-painted scenery and the mechanical band playing 'Over*

*the Waves.' What delight when a child was able to grab the golden ring!*

*"A picnic supper brought by each family but shared by all brought the day to a close, and the tired Sunday School boarded the bus for a quiet ride back to church or returned home in their parents' car."*

Rev. Fosnocht was known as "the happy preacher" because of his good nature and as "the kissing preacher" because he kissed the ladies as they left Sunday worship.

Rev. Fosnocht conducted weddings for several still active participants in Mt. Lebanon including Dorothy Mink Passmore Vandenbraak and Grace Bambarly Walker. Vows were exchanged in the Chancel, where the back wall mural with descending dove and open Bible had been painted about 1940 by an alcoholic Wilmington tattoo artist befriended by the church. Previously a wooden cross studded with somewhat glaring light bulbs had adorned that wall. Many of the weddings held were at Mt. Lebanon, but Eunice Bambarly Ayres was married at home. When Jimmy was a baby, Rev. Fosnocht would often stop at the Ayres' home to get coffee at 5 a.m. and rock Jimmy before driving to Elsmere, where he spent most of his 54 year employment by the Reading Railroad as a towerman. Loved and respected by fellow workers, he was called their "Sky Pilot."

Rev. Fosnocht asked Dorothy Vandenbraak and her first husband, Joe Passmore, for birth certificates to prove their ages before he married them because they looked so young. A few years later Rev. Fosnocht chided Dorothy for not bringing her children on wintry Sundays. He insisted no child would ever catch cold while in church even though the Sunday School area for younger children was unheated. When Dorothy's first husband died, Rev. Fosnocht tried to help her find employment.

Dick Kraus had long since outgrown his baby bath tub (now well washed and kept in the church kitchen for mixing salads). He recalls the Sunday School class for older boys. With so many classes for youth through adults in the Sanctuary, the older boys and older girls would go to nearby large rocks not far from the parlor, one for each gender, whenever weather permitted. The students, however, often spent more time watching who was on the other boulder than in listening to their teachers.

A. Mouse remembers, *"There was a little boy in the 1950's (closely related to me, I admit) who refused to wear his new Easter suit. 'I won't say my piece unless I can say it in my cowboy suit,' he told Mom Mouse. The cowboy suit was put on. The piece sayer enlightened the congregation in cowboy gear, complete with boots, ten-gallon hat, and toy gun and holster."*

*"A few years later, a bright-eyed, golden-haired miss patted her new dress and began, 'Now I lay me down to sleep.' She abruptly stopped and exclaimed, 'Oh my, that's the wrong one!'"*

Rev. Fosnocht did not approve of playing cards. One day Eunice, Grace, and others were playing cards at home when in walked the preacher. Although they quickly hid the cards under sofa cushions, he preached against card playing in his very next sermon.

Rev. Fosnocht's first wife, Rena Gamble, died in 1945. Some of his strict Methodist ways became more flexible on such matters as going for Sunday drives and eating out when he married Sarah Wills Woods in 1952. She always wore hats and had definite opinions about other things, such as the large clock ticking over the doors toward the Narthex. She had it taken down only to find it back in place the following Sunday. After being removed and rehung

several times, the clock appeared on the Fellowship Hall stage and then mysteriously disappeared forever.

Rev. Fosnocht conducted the wedding of Dick and Barbara Kraus in 1954. They had met through Dick's sister, Doris, a choir member. Dick and his buddy Billy Barlow were thrown out of the choir for antics the serious choir director considered unacceptable, but Barbara continued to come regularly.

Rev. Fosnocht's preaching style was to use lots of Bible passages, which soothed some in the pews to sleep. Ed Carroll would sometimes snore. Giggles would erupt whenever Rev. Fosnocht's voice changed to a boom and startled Mr. Carroll from his slumber. During revivals Rev. Fosnocht could preach so movingly that people would come forward in tears to gather around him. Everyone wept on the last Sunday of his pastorate.

The tall silver spruce in front of the church building was the size of a small Christmas tree when it was planted in 1959 to honor Rev. Fosnocht for 25 years of ministry at Mt. Lebanon. He retired in 1960, his 26 years being the longest of any of Mt. Lebanon's pastors and the longest continuing Methodist pastorate on the Delmarva Peninsula. He died only two years later. Services were conducted by his successor, Rev. John W. Simpser, Jr., and he was laid to rest in the newer section of our cemetery, near the church he had served so faithfully.

A. Mouse records, *"For many years Easter Sunrise Service was held indoors. Winters were colder in the old days. During the 1940's some years saw the service outside, around a large boulder of Brandywine granite, which stood near the old Sunday School door. The boulder was removed for the construction of fellowship hall [long-time members marvel that blowing it out did not bring down the original church building]. The hall brought its own traditions: coconut Easter eggs, sold two for one cent by the Ladies Aid Society and later individually boxed eggs. Fred and Buzz Brown began our much-loved Easter Sunday pancake breakfast."*

Construction of the addition to the church building was one of the most memorable accomplishments during the Fosnocht years. Plans and fund-raising for this much needed facility had been interrupted by World War II. Eunice Ayres wrote memories of that expansion dream come true for the 155th anniversary of the original building.

"The realization of our dream began one summer day, shortly after the end of World War II. The old carriage shed and the two outdoor privies were demolished. I suppose those buildings had been part of our church grounds for fifty or sixty years.

"A major concern was to find water for a well. Most of the ground on which our church and future 'new building' is situated is solid rock. A young member of the congregation, Dick McCoy, said he would find water, and he did! He dowsed the grounds, holding a forked tree branch, and when it bent downwards, the spot was staked, and later, the well was drilled on that very spot. We are still using that well water today. This may explain why Mt. Lebanon coffee is so good!

"We were finally ready to begin our building. When the concrete was poured in 1950, everyone gathered that evening to watch the men smooth the concrete pad that our building would soon be erected on. We had no electricity around the construction, so car headlights furnished light for the men to work by. The next day everyone came back to see the beginnings of their dream. A dream that continues today. A place for our children and grandchildren to



come to Sunday School and Bible School, a place for fellowship, a place we can all be proud of.

“The very first fund-raiser for our dream building was a sauerkraut supper held in the garage of the late Mr. and Mrs. John Bambarly’s home in McDaniel Heights. That was in the early spring of 1950. Plaster snowmen and Santa Claus banks were also sold after the supper.

“The big fund-raiser was our turkey supper held in the grange hall in Talleyville, later on in the year. We sold 500 tickets. The chef from Wanamaker’s restaurant helped with the planning. We even had a band to entertain while the folks waited their turn for dinner. Everything was donated for that supper! What a great night it was. Everyone was tired, but happy, because we made such a success with that dinner. Nothing like it had ever been attempted at our church before.

“Other fund-raisers were held once a month. After our church service (held in the evenings) we would go out in Fellowship Hall where the treasurer of the building fund had a table set up. We all had a ‘coupon book’ representing the building’s concrete blocks. We paid what we could at the time and the appropriate amount of ‘blocks’ were torn out of our book. Several families donated the six windows in our hall and our new bathroom fixtures were also donated.

“When the building was enclosed, but not nearly finished, a Halloween Party was held. We had no heat, but a great time was had by all. Cornstalks and bales of hay, from Doc Talley’s farm, decorated the unfinished walls and floor. We charged 25 cents for admission. Ginger cookies and cider were served. We bobbed for apples, played games and had a costume parade around the hall. It really was a very cold night, but no one complained - we were having such a good time in our very own Fellowship Hall!

“After our building was completed, we bought our gas stove, a refrigerator and all of our kitchen supplies with donations from members and friends of our church.

“I remember a cold Thanksgiving Day in 1950. There were five of us working on finishing our newly-made tables so we could hold our first dinner in our new building. How we sanded, puttied nail holes, sanded some more, and finally varnished those tables! Some are still in use today. How proud we were of those tables. Later that day, at Thanksgiving dinner we thanked the Lord for all that had been taking place at Mt. Lebanon. What a happy feeling we had that day!

“Our ladies of the church made red velvet drapes for the new windows and huge matching stage curtains. Our stage was where the church offices are located today. The ladies brought their sewing machines and would sew each day. There was such a nice fellowship together. We always had lunch. The coffee was made in a big old pot, the kind where you put the coffee in a cloth bag and dropped it in the boiling water. We had two of those pots. I remember them as a little girl, when they made coffee in them on an oil stove in the old Sunday School room (later the choir room and now our beautiful Memorial Parlor).

“How thrilled we were when we had our telephone installed. Of course we had it put in the kitchen! Our budget at the time could not be stretched to cover the expense of having a phone installed. Some even felt a telephone was not needed in a church! But, through donations and some money from various suppers, the money was raised. That same phone is the one we still use in the kitchen.

“Church suppers have always been an important fund-raising part of Fellowship Hall and

our church. For many years, we held suppers for the Kiwanis Club every Monday night at 6:00 p.m. After their meeting, as we were cleaning up, some of the members would come out to the kitchen and tell us what they would like on the menu for the next week. We also did dinners for the Square and Compass Club.

“One spring evening we were having a dinner with Governor Caleb Boggs as guest. We had a terrible electrical storm and our electric went off. Were we glad we had a gas stove to cook that dinner with! We used candles in coke bottles on all the tables for light. Do you know, that was one of the nicest dinners we ever had!

“During March of 1952, we were having a large turkey dinner with 400 tickets sold. We worked all day Thursday, Friday and Friday evening. The turkeys were carved, the filling made, vegetables were soaking in the large, stationary tubs, all was finally ready for Saturday’s dinner. An early spring blizzard greeted us Saturday morning. The snow was too deep for most to get to church by car. Three of us made it as far as Black Gates Road and Mt. Lebanon in a pick-up truck. We had to shovel our way from there! The food was taken to a member’s house and put in her large freezer until the supper could be held that Tuesday night! What a day! I know some of you remember that supper. Everything turned out fine.

“We held plays, Tom Thumb Weddings, Minstrel Shows, Calendar Parties and even a fashion show. Some were so popular that they were held in other churches and even in the auditorium of Alfred I. DuPont School.

“All the money raised was used to pay off our building. Nineteen Fifty Seven was the year our first bazaar was held, and we are still going strong with bazaars, flea markets and suppers, today!

“As I watched the children in Bible School this summer, I thought back to the late 1920's and early 1930's when Bible School was held in the old Sunday School Room. No water, little ventilation, our toilets were in out buildings. How we were afraid of finding a snake or mouse on our way outside.”

A. Mouse describes plays in Fellowship Hall. *“As you may know, when Fellowship Hall was built, it was only one story. It had a high ceiling and a stage. The two rooms on either side of the stage were used as Sunday School classrooms. It was in one of these rooms, now a part of Rev. Walters’ office, that Alice Brown had her classroom where she would tell her class of the Christmas play she had planned for that year. Do you remember her plays, complete with costumes and scenery, much of which she built, painted and sewed herself?”*

*“I have forgotten the title, but the story is familiar. A poor family answers a knock at the door on a cold winter night. A stranger is welcomed to the fire and fed a crust of bread and gruel. (The young actor actually had some hard ‘plantation candy’ on his spoon and couldn’t speak for the next few moments!) The family bid farewell to the stranger and went to bed hungry. Late in the night the stranger magically reappeared in the cabin, leaving gifts of food and presents.*

*“There are remembrances of other plays, the year she presented scenes from the New Testament. We enjoyed that one, as actors. Only scenery and lighting was used. We were in costume, but no dialog was used. We didn’t have to memorize a line.*

*“During rehearsals when we would take a break, Mrs. Brown would tell us of her past Christmases. I still remember her telling of a Christmas tree she decorated with brightly*

*colored balloons. Christmas morning came with all the balloons deflated! How I loved to hear her tell of driving her husband to his work in a one-horse sleigh."*

A. Mouse records how Easter breakfast was first celebrated in Fellowship Hall in 1952. *"The men of the church formed a kitchen brigade that (with the help of the ladies) provided a fine breakfast menu of hot and cold cereal, pancakes, eggs cooked to order, sausage, fried potatoes and toast. As the years passed, there were changes in the breakfast menu. Foods like red-eye gravy were added and some substitutions were made. Fred Brown, who took charge of preparing the breakfast for many years, recalls home fries being substituted for fried potatoes. This, however, did not stop Uncle Tom Winward and others from bringing their own pan of raw potatoes to be fried to their liking. Who can forget Fred's culinary delight one memorable Easter morning? Green scrambled eggs! His explanation was that due to a shortage of milk powdered milk was added to the eggs, thus giving them the spring-like hue. Those served that morning assumed that he had confused the morning with St. Patrick's Day. All agreed that the eggs were delicious."*

**Rev. John W. Simperts, Jr. (1960-1963)** is remembered as enthusiastic and friendly. Although he served both Mt. Lebanon and Hockessin, lived in the Hockessin parsonage, and oversaw the construction of the new Hockessin building, he came to every Mt. Lebanon Administrative Board meeting and church activity. He also started the Mt. Lebanon expansion fund.

Don and Rosemarie Alford came to Mt. Lebanon shortly after Rev. Simperts arrived. Betty Olmsted coaxed Rosemarie to substitute for a missing alto for three weeks, and the Alfords ended up transferring from McCabe Methodist Church to stay some 30 years. Lucille Mangum was teaching the Adult Class in the Sanctuary and quickly groomed Don to take over its leadership. He soon became a lay speaker and filled many other offices until 1991, when he became the first pastor to come out of Mt. Lebanon. He serves Union United Methodist Church in Cecil County. Rosemarie taught Sunday School for all ages from nursery to substituting for Don, chaired the 1985 Organ Selection Task Force, and has continued serving in our United Methodist Women and participating in Bible studies.

In the late 1950's Mt. Lebanon began a monthly ministry at the Delaware State Hospital spearheaded by Kathleen Rawlins. Our caring companionship and refreshments for patients continued over 25 years. Early in the 1960's the Alfords, their children, and others extended Mt. Lebanon's outreach through a monthly service at Foulk Manor South. Mt. Lebanon's ministry to persons in varied institutional settings has continued off and on to the present.

Having a young pastoral family energized the congregation. There were bus trips to the Ice Capades and ball games, picnics and swimming at Camp Pecometh. Becky Kraus and Betty Olmsted helped at Pecometh and recruited counselors, with Betty serving as the girls' administration chairperson for two years. Betty recalls one substitute counselor taking the campers into the woods for an activity and unknowingly having them sit in poison ivy. Up until her death Becky continued to receive mail to "Mom Kraus" from some of her campers.

During this same time Clarice Daggett, now the oldest member of Mt. Lebanon, moved into the newly opened Methodist Country House. She had been very active at Holly Oak Church and did not plan to get as involved at Mt. Lebanon. However, she soon did everything from choir to visiting members. Between Holly Oak and Mt. Lebanon she served as head of the

women's society for almost 12 years and was membership secretary at Mt. Lebanon for 16. She loved gardening, kept her tools in her car, and would work on briars, branches, and poison ivy in the church yard several times a week so that the Sunday School children could play safely. One man who often drove by the church asked Buzz Brown why that little, white haired lady was working in the yard instead of the men. Mrs. Daggett said, "Tell him that little, white haired lady is having the time of her life."

One of the favorite activities of the Ladies Aid Society was their annual summer outing to Brandywine Summit, where Elizabeth Kirby (Price) had a cabin. Eunice Ayres and Margaret Brittingham were the designated chauffeurs.

**Rev. Alvin J. Willink (1963-1965)** had just transferred his ministerial credentials from the Evangelical United Brethren to the Methodist Church when he preached his first sermon here on May 26, 1963. That same Sunday Mt. Lebanon again became a station church. (In 1968 the Evangelical United Brethren and the Methodist Church joined to form the United Methodist Church.) Rev. Willink writes, "Less than two months later this congregation, numbering less than 200 members, entered into an Expansion Fund Crusade, confident that its ministry would be a vital one to a community that would, in a few short years, change from its rural setting to a suburban one. Enthusiasm was high and genuine for the purchase of land adjacent to the church property so that expansion could be realized, so much so that when 34 canvassers went out on July 14, 1963, they returned in the evening with the goal of \$21,000 oversubscribed by pledges totaling \$24,707.

"That spirit continued to grow and spread through the fellowship with a remarkable zeal and contagion through many Bible studies, prayer vigils, Sunday evening services, visitation programs, ministries to the State Hospital, Christian Education and youth emphases as well as enthusiastic morning worship enhanced by the music of four choirs.

"The concentration of so much talent and lay leadership, lofty spirit and eager stewardship in the days of Mount Lebanon's new journey 'on its own' is one of my fondest memories of this part of the Body of Christ."

Dorothy Vandenbraak remarried during this time, and Rev. Willink graciously attended the Roman Catholic service.

Plans for expansion on the newly acquired land extending to Wynyard were sidetracked by difficult times for the congregation. **Rev. Rollen E. Ferry (1965)** arrived in poor health and died during surgery in May 1966. His difficult relationship with the congregation was complicated by his own problems and his wife's dissatisfaction with the parsonage. She requested kitchen remodeling and new dining room furniture. The Rev. Dr. George Pigueron briefly served as supply pastor, preaching on Sundays, while various leaders, such as Don Alford and Lowell Mercer, helped continue Mt. Lebanon's program.

From 1966 until 1969 Mt. Lebanon was yoked with Aldersgate amid fears about Mt. Lebanon's survival or of being completely overshadowed by the much larger partner. Although our congregation liked Rev. Paul Thomas, Rev. Richard L. Hamilton, and student pastor Rev. Robert W. Starrett, bitter feelings provoked by the decision to sell Mt. Lebanon's parsonage still linger.

Rev. J. Robert Mackey became senior pastor when Rev. James R. Hughes died suddenly in 1969. Rev. Ralph L. Minker, an long time friend of Mt. Lebanon, served as supply pastor in 1970 until a new, student appointment was made.

**Rev. James P. Walz (1970-1976)** arrived as a young seminary student. Eager to make a good impression on Sundays, he would run through his sermons in the Sanctuary on Saturdays, sometimes with Betty Olmsted rehearsing the Children's Choir and Bill Alford practicing on the organ. When he completed seminary and was fully ordained in 1972, Mt. Lebanon was yoked with Mt. Salem to enable a full-time appointment with the parsonage at Mt. Salem.

Several Mt. Lebanon women still remember working in the yard and parking lot to make a good impression on the young seminary student when he first arrived. Eunice Ayres felt the elastic on her underwear give way just as his car approached the driveway. She quickly stepped out of them and discreetly threw them into one of the nearby cars without missing a beat.

The congregation enjoyed Jim's developing romance and welcomed his bride, Peg. The New Life Singers grew out of a New Life Mission at Mt. Lebanon and sang at the baptism of the Walz' son, Matthew. They originally began with Bill Alford, Buzz and Fred Brown, Charlie Rolph and later included Beverly Smith Jenkins, Calvin and Sharon Keeler, and Kay Shoemaker with Lowell Mercer directing when Bill's job cause him to move. They participated in many special occasions at Mt. Lebanon and elsewhere, including a weekend in Luray, VA, and the 125th Homecoming of Union UMC in Cecil County. The funeral of Buzz Brown was one of the last times they sang. Bill Alford appreciates how Mt. Lebanon supported his organ playing, conducting, and music education and encouraged him and others to become leaders in daily life.

The pastoral family's appeal to young people resulted in adding the second floor to Fellowship Hall for much needed classrooms in 1974. With that use of the building expansion fund the Adult Class finally could claim its own space at long last -- the kitchen. Vacation Bible School leaders, such as Rosemarie Alford, Lynn Rawlins Brownmiller, Marge Fenton, and Betty Olmsted, had worked with the many, noisy students previously crowded into the first floor. They were even more delighted than the children to have more room.

The welcoming, listening skills of Bayard Olmsted, transportation to bring neighborhood children to Sunday School, and the gasoline shortage in 1973-74 brought more local families into Mt. Lebanon, such as the Shoemakers, who had previously commuted to a church in Pennsylvania. David Shoemaker's first Mt. Lebanon memories are of watching one of our live nativity scenes. David was not the student who was bitten when he put a hand in the donkey's mouth, but perhaps he longed for one of the popsicles the youth ate in spite of the cold. Fred Brown provided farm animals for this annual youth event.

Howard Shoemaker's service included working with the United Methodist Men as well as lay speaking, and Kay soon worked with the Children's Choir after Betty Olmsted stepped down from 10 years of directing. In addition to joyful sounds one of Betty's memorable choir moments was when risers collapsed under children startled by Bayard's clashing cymbals.

The Walz family's farewell included a special "This Is Your Life," in which Clarice Daggett brought down the house playing Peg with chewing gum, knickers, and baseball cap. The Kraus family was grateful Rev. Walz could return to conduct Barbie's wedding when **Rev. Dorothy White (1976-78)** left abruptly with medical problems.

About one month before our nation's Bicentennial on July 4, 1976, Jimmy Kraus climbed up into the bell loft to see why the bell had not been able to be rung for some time. He discovered a broken rope. With Lowell Mercer's assistance he cut and tied the rope together, adding a piece below so that children could reach it. When the congregation left the service on July 4, anyone who wished was invited to ring the bell. Almost everyone gave several pulls on the rope. That afternoon at 2:00 bells were rung throughout the community, and 18 returned to ring Mt. Lebanon's bell 200 times.

**Rev. John M. Dunnack (1978-83)** also came as a student pastor and completed seminary while serving both Mt. Lebanon and Mt. Salem. The Lay Witness Weekend in October 1979 provided inspiring Christian witness. Dick and Barbara Kraus recall how well their daughter Kathy related to Rev. Dunnack as she struggled with the serious, chronic illness that finally took her life in 1995. Others remember a sermon in which Rev. Dunnack handed Jeff Shoemaker a Rubic's cube with instructions to mix the parts. Expecting Jeff to shuffle pieces only a little, Rev. Dunnack had planned to put the cube back in proper order while completing his sermon. Both preacher and congregation found that particular sermon very, very long.

During these years a special Sunday School treat was for Marge and Earl Fenton to invite everyone to their home by Brandywine State Park to feed the geese. One Vacation Bible School featured a field trip to visit the Tabernacle in Lancaster, PA. That year the older students carved a replica of Solomon's Temple out of plastic foam. Plans to gild the large model with spray paint ended in disaster. No one had realized spray paint ingredients melt plastic foam.

**Rev. Dr. Marlene Walters (1983-1995)**, often spoken of simply as Marlene, found a struggling congregation hoping to survive to celebrate the sesquicentennial of our original building. She was greeted and helped to unpack by Sexton George Boulden, who quickly dropped plans to retire because of his fondness for her. Others pitched in to turn the stage dressing room/Sunday School area into an office. Dr. Walters worked hard to keep the church open, increase membership, develop support groups such as Suicide Prevention and You Are Not Alone, and promote the upcoming celebration. Shortly after she arrived, a storm toppled a large hickory nut tree onto the Narthex but spared the stained glass windows. Everyone cooperated to repair the damage. David Shoemaker helped clean up inside the Narthex as part of his Eagle Scout project, and from the old tree someone made wooden crosses still worn by our acolytes.

The 150th anniversary of the building was celebrated with many special events, such as preaching by a "Circuit Rider," to inform everyone of Mt. Lebanon's historic past and to be sure the larger community knew Mt. Lebanon was still alive and serving Christ. One of the most exciting moments of that first year was requesting that Mt. Lebanon be listed on the National Register of Historic Buildings. The presenters became doubly anxious when the request of the Hagley Museum group, interviewed immediately before Mt. Lebanon, was rejected. How much greater the joy when Mt. Lebanon's presentation well-organized with Tom Walters' invaluable assistance was accepted!

The 1984 confirmation class took a field trip to Washington, DC. After visiting such religious centers as the Shrine of the Immaculate Conception and the National Cathedral, the students were delighted to get their very own Mt. Lebanon dog tags made at the M.A.S.H.

display in the Smithsonian Museum of American History.

Mt. Lebanon's first student intern, Rev. Cynthia Griffith Koski, served during 1983-84, making our congregation the first in this area to have two female pastors simultaneously. She writes, "It was a time of spiritual growth for me and where my first preaching was done. You were all so kind and affirming, and I have many cherished memories! I worked with the youth as well, and I recall having my sleeping bag placed in the trees outside in the middle of the night. I also remember the fun we had as we began a clown ministry. We did a marvelous Christmas Eve service and went to the A.I. DuPont Children's Hospital and even shared our ministry at local church suppers.

"Although I cannot speak for my husband, David, I believe that he would say the folks at Mt. Lebanon convinced him that being a pastor's spouse was something he would excel in (and he has)."

Another student intern, Rev. Palmer S. Clark, says, "Linda and I have many fond memories of Mt. Lebanon. The people were especially supportive of us as Linda went through a pregnancy that kept her in bed the last few months prior to Jeremiah's birth. Even though Linda could not come to church during those months, that did not deter the good folks at Mt. Lebanon from giving her (us) a baby shower. It was a wonderful surprise. When the time came for Jeremiah to be baptized, we asked the whole congregation to be his sponsor!"

Many still fondly remember a third student intern, Rev. Elizabeth F. Hopkins, and were inspired by attending her ordination. One of her assignments was teaching the Adult Class after Don Alford became pastor of Union Church. When Rev. Hopkins was appointed to serve Holly Oak/Calvary, Kay Shoemaker became teacher.

In 1987 Brit LeCompte began a plan for a "Treasures for Treasures" weekend to benefit our outreach programs. September 18-19 included a Friday dinner and auction at the DuPont Country Club to begin the church endowment fund followed by a Saturday family event featuring flea market, fancy, deli, bake and ice cream tables, kitchen specials, games for the children, the puppet presentation of "Singin' the Red, White and Blue" by the youth under the direction of Walt Mitchell, visits with Billy Bob of Show-Biz Pizza and with Ronald McDonald. About this time Mildred Mink Weldon Morris, a 50+ year member, became church treasurer and served several years until arthritis made recording and check writing too difficult.

Spring 1988 found hundreds of daffodil bulbs ordered by Tom Walters and planted by Ruth Wersinger and Ida Ingold blooming, but a very special, ancient Mt. Lebanon landmark near fellowship hall had disappeared.

*"It was in the wee hours of the morning, after a recent snowstorm that the white stillness was jarred awake. After several cracks and an earth-shaking thud, all was still again. By day light what looked like a giant beached whale lay across the lower parking lot. Our white ash tree had fallen. Only by God's grace did it fall away from fellowship hall and our church.*

*"The following days were filled with worry and phone calls to tree removal businesses. That Sunday I watched as one by one, you placed offerings of thanks on the table set near the altar rail. I saw your tears of concern and relief.*

*"Most of you know the rest of the story. The tree was sawed into logs and everyone invited to take the firewood and leave a donation. Many did, and almost all the money needed to cut the tree into logs, dispose of the trunk, and repair the parking lot was raised.*

*"The tree man counted between 210 and 220 growth rings on the broken trunk. This dates our tree to 1768 or 1778. Imagine the history our tree could relate if only the growth rings could be played back like a phonograph record! Perhaps we could hear the hooves of our early Circuit Rider's horses, hear the Liberty Bell ringing in a new Republic. Listen, can you hear shots being fired at the Battle of Brandywine, the Civil War, World Wars one and two?"*

*"Sometime, early in the 1940's our church was approached by a sawmill to purchase the tree. They wanted to manufacture baseball bats from it. At the time our tree stood among a small grove of trees which edged up to the back of the church. The proposal was dismissed, even though funds were badly needed. The tree was part of the church grounds, part of our history."*

The tradition of a Maundy Thursday-Good Friday prayer vigil began in 1988, and in 1990 the ancient custom of dispensing ashes on Ash Wednesday evening was revived. A Jesse Tree symbolizing the lineage of the House of David was part of Advent learning for all ages as Christmas 1990 approached, and counted cross stitch Chrismons made several years earlier by Eva Coombe glowed amid the lights on the Sanctuary tree. An active Adopt-A-Family program provided gifts of food, clothing, and toys for outreach giving.

The summer of 1989 brought welcome changes to Fellowship Hall. *"The early morning stillness was shattered with the sound of workman's boots, the clatter of toolboxes being opened and soon the whine of masonry drills. Finally our worn out, secondhand, office window air conditioners were being replaced and new flooring installed. Ruth Wersinger and Marilyn Hetrick have everything in readiness to put fresh paint on the walls. Materials have been donated for the installation of a new electrical system in our kitchen this summer.*

*"While Fellowship Hall is being refurbished and with our second floor newly painted and decorated, we can share in the pride those of you felt when our building was completed in 1950."*

*"It seemed fitting that our last activity in Fellowship Hall before its renovation was our summer Bible School with the children formed in a circle, their closing prayer mingling with all the voices heard by the exposed concrete blocks for nearly 40 years of fellowship. Blocks that as early as 1940 were sold as the beginning of our building fund were finally going to be covered with drywall and fresh paint.*

*"July's heat and humidity arrived with the professional contractors who raised the hall's front doors and installed a new concrete pad at its entrance. As the heat rose, so did the wood furring strips, insulation, sheets of drywall and our spirits. Wes and Ida Ingold, Ken Mowlds, Jim Noonan and George Hetrick were the faithful day crew. Jim Ayres and friends of our church, Harry Warner and George Owens, made up the night crew. Ruth Wersinger and Marilyn Hetrick painted our new walls with the paint donated by Grace Walker. The finishing touch, our new chair rail, was donated and installed by Wes and Ida Ingold."*

A crisis occurred in 1991. Using three wooden crosses as part of the backdrop for our annual Sunrise Service began about 1988, and they had been set up during Holy Week as usual to stand until the week following Easter. *"But one of the crosses would not stand that following week. The Board of Trustees were the first to find that one of the smaller crosses, the one on the left had disappeared. It was Tuesday evening, the trustee meeting night, and as the members pulled into the church parking lot, their car headlights shone on the two remaining crosses.*



*Had someone started to dismantle the display? Would someone really take it? Phone calls were made that night; the basement was searched as well as the church grounds and the roadside area along Mt. Lebanon and Sharpley roads. The cross was not to be found. By the next day it was obvious that the cross was gone. The remaining crosses were immediately removed. Thursday morning brought the trustees a welcome phone call from a much relieved Rev. Walters. Miraculously the small cross was standing in its usual position; someone had returned it!*

*“While dismantling the returned cross, one could not help but reflect on the same scene reenacted two thousand years ago. While a thief on the right side of our Lord accepted his promise of paradise, the one to the left did not. How ironic that the missing cross also was the one on the left.*

*“This spring tradition continues. Three wooden crosses will reflect the Easter morning sunrise worship service. But the mysterious disappearance has never been answered. Was it only ‘borrowed’? Did someone have a change of heart. We don’t know.”*

Spring 1991 also included a progressive dinner initiated by Charles and Beverly Reeder. That year’s flea market featured orders for a limited edition Christmas ornament embossed with a reprint of Tom Walters’ drawing of Mt. Lebanon with a short history on the back.

Hooking up to city water in 1992 caused A. Mouse to recall earlier times, *“Even in the early years of this century, water had to be transported for cooking and the clean up of covered dish dinners and church suppers. I am sure many of you remember pickup trucks bringing water in milk cans to mix the concrete for the Fellowship Hall floor. That was as recent as 1950 when we finally got our own well.”* A jar of Mt. Lebanon’s frozen well water is still in our kitchen freezer! That same year Betty Craven helped commission William Renzulli, a local doctor and artist, to design a special print featuring many historic Delaware United Methodist churches including Mt. Lebanon.

A. Mouse listed many activities and accomplishments under the leadership of Marlene Walters and her husband in the June 1995 *Lantern*, such as *“. . .wonderful trips hosted by Marlene, church suppers, Flea Markets, the Auction, Haven becomes our sister church with choir and pulpit exchanges, new confirmation classes, Pony Express Sundays. (Oh, how Marlene disliked preaching on those pledge Sundays.) Marlene leads the Diamond State Band, and my personal favorite item, Fellowship Hall and the church office now air-conditioned.”*

In addition to a variety of groups, such as Supporting K.I.D.D.S.(Kids Involved in Death, Divorce, and Separation) begun in 1989 and still housed at Mt. Lebanon, there were many property improvements: *“. . .a new organ, new pianos, pew cushions, Sanctuary rugs, new altar rail, lanterns throughout the sanctuary, baptismal font, landscaping, entire new parking lot, furnace, water (not well water), church hymnals, choir robes, Advent and Lent candle, new church sign, paraments, pulpit chairs refinished, digital recorder for organ. We were fortunate to have donated two Charles Parks’ sculptures and Carolyn Blish donated ten signed prints to Mt. Lebanon’s Supporting K.I.D.D.S.”*

Tom Walters designed the chandeliers, window lanterns, and aisle candles and guided Mt. Lebanon through many building projects as well as encouraged his wife’s ministry and the congregation.

Marlene fondly recalls all the people of Mt. Lebanon from the few, “old faithful”

members upon her arrival to many new faces throughout her 12 years as well as the special support given by administrative assistants Barbara McNutt and Carol Cole. She says, "We started with Best Foot Forward Project that developed with a lot of members helping out in prison ministry. In mission we found ourselves and began to grow. Because of efforts of so many people who helped in our ministry the church grew to wonderful proportions, a legacy that members gave in response to some suggestions I had." Through her widespread contacts Dr. Walters was able to develop several support groups that evolved into community-based forms by the time of her retirement. From Florida she sends best wishes for our 185th celebration.

**Rev. Mary Lou Green** (1995-now) received a warm Mt. Lebanon welcome and felt strongly supported during her mother's illness and death in 1995. Many members and friends experience similar care from our congregation, especially through the ministry of the Adult Class, Nurture Committee, and UMW.

Several members already reaching out to the community through volunteer service at A.I. DuPont Children's Hospital, Ronald McDonald House, and nursing homes have been joined by others. The UMW began annual participation in the monthly birthday celebration in the health care wing of the Methodist Country House, and the Mt. Lebanon choir will present its service of carols and lessons for all the Country House residents in December. Buttonwood mentored Mt. Lebanon in our first Angel Tree efforts in 1996. This year Mt. Lebanon will sponsor 20 children of incarcerated parents. Denise Hudson, Kay Shoemaker, and others are completing their second year of monthly worship services at Shipley Manor, which recently requested Kay's help with a weekly Bible study. Virginia Spain has begun a monthly service at Stonegates. Our youth class works once a month at Ronald McDonald House.

Other new projects and programs include a mitten tree for Neighborhood House, a Lenten offering for Heifer Project International sponsored by children and youth, and two classes of DISCIPLE Bible Study with participants from Haven, Mt. Salem, St. Paul's, and a Quaker meeting as well as from Mt. Lebanon.

Children and youth take active roles in opening worship before their educational program led by a rotating team of parents. Haven and Mt. Lebanon's fellowship dinners and worship now include a prayer and praise group from Immanuel Highlands Episcopal Church.

The trustees spearheaded restoration of our stained glass windows. They and other members continue to give time and elbow grease to maintain and improve our building and grounds, for example, the new brick cemetery walk laid by Ollie Yeaton and George Hetrick. Members and friends have worked hard fund-raising through old ways and new twists, such as bean soup mix, a car wash on Rt. 202, and a craft bazaar to make Mt. Lebanon better known. Following the tradition of the 1964 planning retreat at Ebenezer (Newark), at Drayton Manor in 1989, and at Chester Bethel in 1991, Mt. Lebanon is beginning to develop a long-range vision and strategy for Christian caring in the next century.

Some younger members and students have offered their own special memories of recent times. Heather Kirby recalls the Walters' farewell with its appreciation of their ministry, the good food, and the sadness of saying goodbye. Jillian Kirby especially likes Sunday School, being with good friends in her class, crafts, outdoor and service activities, having fun while

learning about God. Mark Kirkland liked working with the 1995 Angel Tree Party so much he hopes to help again this year. He says doing community service feels good. Holly Kirkland's favorite memory is Christmas caroling, the cold wind, the happy faces of those who were caroled, the cider and cookies afterward. Singing "Silent Night" amid glowing candles on Christmas Eve is a favorite time for Jessi Smeigh. Kristin Page liked singing for worship with her cousins Brittany and Ashley. Ashley got Pastor Mary Lou to help with the motions. Brittany Yasik enjoys having everyone talk with her. She likes to lead the responsive reading and sing special music with her mother. At first she was scared to take part in worship but says, "Now I know God wants me to do this."

Here are memories of some of Mt. Lebanon's faithful workers who have moved, serve elsewhere, or are deceased but still retain a very special place in our history and hearts.

**George Boulden** married Violet Winward in 1932, and they joined Mt. Lebanon a few years later. A quiet, gentle man, he soon served in many ways and could always be counted on to give unselfishly of his time, energy, and devotion. He sang with the Men's Choir, bowled on a Church Men's team, and became a trustee. After he retired from Bancroft Mills in 1971, he served as Mt. Lebanon's sexton for 20 years. His wife, Violet, one of our 50+ year members, has been part of the women's group under its various names, served in numerous ways including heading Sunday morning coffee hour for many years, and continues to help whenever an event takes place. Daughter Nancie Owens actively serves Mt. Lebanon in many capacities. Granddaughters Christie Edelson, Dawn McCreary, and Dawn's children try to share in special Mt. Lebanon events.

**Buzz, Charles, and Fred Brown**, Alice Winward Brown's sons, were active in various ways over the years. Buzz sang bass and helped several choir members who couldn't read music. He is remembered as gentle, caring, and humble with a special affection for children. His widow, Helen, is our treasurer, sings in the choir, and serves on the board of Supporting K.I.D.D.S. Charles, a commercial pilot, could not match Buzz or Fred in singing but really championed the teens. Surviving brother Fred is among our 50+ year members. He returns each homecoming.

**John Hall** and his brother, Amos, climbed Mt. Lebanon hill from Rockland many times for services while their mother, Mary, was organist. Young and fearful of ghosts, Amos would hire a friend for 25 cents to sit in the cemetery while Amos mowed it. John was baptized by Rev. Fosnacht in 1935 and joined at that time. When he remarried, his wife, Frances, gave up her own congregation to join Mt. Lebanon since John would not go elsewhere. Widowed in 1996, Frances has become a mainstay in our kitchen, a member of the UMW, and a participant in DISCIPLE Bible Study.

**Louis Jones** followed Jimmy Kraus in ringing Mt. Lebanon's bell for worship and ushered for a long time on the parking lot side of the nave. His warm smile welcomed many and was much missed when he died in 1994. His repartee with **Clayton Day** was often overheard and enjoyed.

**James and Rebecca Kraus** joined Mt. Lebanon in 1931 and served as unofficial welcomers as well as in many official capacities almost until their deaths. Becky was known for stories and her lively, good nature, Jimmy for complimenting folks on their Sunday best and providing peppermint Life Savers. Joanne Alford Edwards remembers Jimmy always looked in on the younger children even when he was not serving as Sunday School superintendent. She recalls him passing out Life Savers to her, Amy Wilde, and other students going from Sunday School to worship. At his funeral Joanne asked Becky if she might put a roll of Life Savers in Jimmy's right coat pocket, where he always had kept some handy. Mt. Lebanon's children lost two very special friends when Buzz Brown died on December 23, 1993, and Jimmy Kraus on January 2, 1994.

**Lucille Mangum** came to Mt. Lebanon for 6 weeks on loan from St. Paul's and ended up playing honky tonk piano for programs as well as her little organ for Sunrise Service, teaching the Adult Class, becoming president of the Ladies Aid, and even traveled abroad as a national officer of the Women's Society of Christian Service. She accompanied Betty Olmsted's choir and also played piano for the children at Neighborhood House several times a week.

**Lowell Mercer** came to Mt. Lebanon as a bachelor. How soon the match makers had designs on him, but he married Marilyn McKay, who also became an active member. Lowell directed Mt. Lebanon's choir most of the time between 1953 and 1990. "I Love America" was a very special offering for 1976. Some of our choir members joined Calvary Presbyterian Church's singers for its 1996 revival. Although Lowell continues to direct Calvary's choir, the Mercers maintain close ties with Mt. Lebanon. Lowell still heads Mt. Lebanon's Historical Society.

## HISTORY PATRONS

The generous support by the following has funded the publication of *Memories of Mt. Lebanon*:

The Adult Sunday School Class  
Don & Rosemarie Alford  
Neil & Betty Brechtel  
Marc & Sharlene Bulson  
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Doris H. Sacra  
Howard & Kay Shoemaker  
Fred N. Stevenson  
The United Methodist Women  
Dorothy Vandenbraak  
Betty Wilson  
Rise Wilson & Bob Marcinkowski



**Interior of Mt. Lebanon Church in the 1930's**



**Rev. Walter E. Fosnocht**



**Rev. Alvin J. Willink  
greeting  
Tom Winward,  
Olen Brittingham,  
and  
George Boulden  
with Don Alford  
and Jim Wersinger  
in the background**







dred and fifty-nine confirmed and one hundred and seventy-one communicants added to the membership. More than eight thousand five hundred dollars were raised for mission and charitable purposes. The rectory near the church was remodeled and much improved in 1884, making it an elegant home for the rector. Here have resided the later rectors, preaching also part of the time at the Calvary Church, several miles southwest from Claymont, but more recently the Church of the Ascension has been a separate parish. Its membership, through unavoidable circumstances, has been much reduced, numbering but thirty-five in June, 1887. At that period the vestry was composed of the following :

Wm. C. Lodge, Wm. Cloud, Thomas Habbert, George Lloyd, J. D. M. Cardeza and Charles Groff.

In 1852 the Rev. J. B. Clemson became the rector of the parish and served in that relation twenty-two years, having the assistance, the last fourteen years, of the Rev. F. Hotchkiss. Their successors were the following: Rev. Chas. S. Betticher, 1876-78; Rev. R. Heber Murphy, 1879-82; Rev. P. B. Lightner, 1883-86; and, since June, 1886, the Rev. Edward Owen.

*Claymont Methodist Episcopal Church* is located about a mile from the station, on the Philadelphia Turnpike, on a beautiful tract of woodland. It is a fine stone chapel, built in Gothic style, in the summer of 1866, largely through the efforts of Thomas Kimber, an energetic member of the Society of Friends, whose home was in this neighborhood. He had the co-operation of John McKay, the Rev. Thomas T. Tasker, Wm. G. Valentine and the Rev. Wm. M. Dalrymple, as associate members on the building committee. The latter was the first minister of the congregation, which had been organized the previous May, in a small building, near the mills, of persons connected with the church at Marcus Hook, Pa. Among the most active members were Wm. G. Valentine, Enoch Ayars and Abner Vernon, and others soon connecting themselves formed a growing and vigorous class. The Sunday-school previously established proved very successful and aided in building up the church, which now began to sustain circuit relations with the neighboring churches.

In 1887 it became a separate charge, and, in June of that same year, reported a membership of thirty persons. In 1885 the church property was improved by the building of a sexton's house. The affairs of the church are in a prosperous condition.

*The Mt. Pleasant Methodist Episcopal Church.*—This old and well-known house of worship is on the west side of the Philadelphia Turnpike, four miles from Wilmington. The site is eligible and includes a grave-yard, where lie buried some of the oldest settlers of this section of the hundred. The building is a plain stone structure and was erected in 1838, but was thoroughly repaired in the summer of 1883, and reopened in October, that year, under the direction of the pastor, Rev. W. B. Gregg. The parsonage, on

an adjoining lot, did not become church property until 1878.

Prior to the building of the church, worship was maintained in this neighborhood, among the early members being Jacob Weldin, William Phillips, Eliza J. Talley and their families, and the ministers were usually those of the old Chester Circuit. In 1873 the church at Claymont and Mt. Pleasant became a separate charge, having the Rev. H. H. Bodine in charge. The following year the latter church became a station and has since so continued, the church at Edgemoor being connected as a preaching-place since the spring of 1887. Since being a station the ministers of Mt. Pleasant have been the following: 1874-75, Rev. J. E. Kidney; 1876-78, Rev. A. D. Davis; 1879, Rev. J. W. Pierson; 1880, Rev. G. W. Wilcox; 1883-84, Rev. W. B. Gregg; 1885-86, Rev. J. W. Hammersley; 1887, Rev. Julius Dodd.

The members of the church numbered sixty-five in June, 1887, and constituted three classes. The church property has an estimated value of four thousand dollars and was controlled by Trustees Jacob R. Weldin, John S. Beeson, Geo. W. Weldin, Geo. W. Talley, J. Atwood Weldin, Joseph Habbart, Joseph Talley, Joseph Miller and Isaiah Mousley.

A Sabbath-school of seventy-five members is connected with the church.

*The Edgemoor Methodist Episcopal Church* is a Gothic frame edifice, thirty-two by fifty feet, which was dedicated May 29, 1887. The lot on which it stands was donated by the Edgemoor Iron Company, and generous subscriptions made it possible to complete a very attractive place of worship, at a cost of twenty-five hundred dollars. This was placed in charge of Trustees John V. Bradbury, Thomas Steel, Robert M. Biddle, A. W. Young, Wm. H. Cook, R. A. Shipley and James B. Coleman. The church has twenty-five members and the same ministerial service as the charge at Mt. Pleasant.

*The Rockland Presbyterian Church.*—Prior to 1800 William Young, a staunch Presbyterian and an eminently pious man, came from Philadelphia and erected a paper-mill at the locality which has become widely known as Rockland. Soon after he set up preaching services, bringing a minister from Philadelphia, and in 1802 a substantial stone church was built through his efforts on the hillside, above the mills. The church sustained an independent relation more than a dozen years, but before 1820 passed into the hands of the Presbytery of Philadelphia. In the latter year the Rev. John Smith became the stated supply and, after a period, was succeeded by the Rev. S. W. Gayley, who was the minister many years. Since 1854 the church has been united with the Green Hill Presbyterian Church of Christiana Hundred, having the same session of ruling elders and the same board of trustees. The church building, though old, is in a fair state of repair.

*The Mt. Lebanon Methodist Episcopal Church* was organized at Rockland in 1833. Soon after a lot of

land was donated by Thomas J. Aldred, upon which was built, in 1834, a stone church, forty by sixty feet, by a board of trustees comprising T. Talley, Curtis Talley, Casper Mundew, John Frain and Thomas Underwood. This building has been kept in good repair and is estimated worth three thousand dollars. In June, 1887, the trustees were Thomas Wilson, John W. Day, Robert Wilson, James E. Hornby, Charles W. Day, Evans Righter and James Davis. The church has sustained a number of circuit relations, and has also had a separate ministry. The membership is small.

## CHAPTER XLVI.

### MILL CREEK HUNDRED.

MILL CREEK HUNDRED is situated in the northwestern part of New Castle County, and is bounded on the north and west by the Circle, on the east by Red Clay Creek and on the south by White Clay Creek. The hundred abounds with streams favorable for manufacturing, and, doubtless, on this account received its name. The land was early taken up and improved, and is in an excellent state of cultivation. The hundred is principally noted for the number of manufacturing industries that have existed, and still exist, within its bounds. A branch of the Baltimore and Ohio Railroad runs through the northern and eastern parts, and affords facilities for travel and shipping. The climate is healthful, and the land fertile, producing wheat, corn and oats in abundance. The assessment list of 1804 contains the names of four hundred and sixty-three taxables. At that time there were in the hundred ninety-nine log houses, forty-eight stone, twenty-one built of brick.

There are numerous small hills in this hundred, the highest of which is "Meeting-House Hill." On this, in the summer of 1852, '53 or '54, a corps of engineers encamped, and erected an observatory about eighty feet high, on which their instruments were mounted. Their object was to survey the coast from New York to the mouth of Chesapeake Bay. For this purpose signals were erected on poles, within a range of from ten to a hundred miles; and whenever the view was obstructed by woods openings were cut. The party was there three or four months, and had a guard of United States soldiers. A few years since another corps of engineers erected an observatory on "Drummond's Hill."

Charles Rumsey, a native of Wales, emigrated to Charleston, S. C., in 1665. He resided there and at New York for several years, and finally became a resident of Maryland. While there he obtained patents for considerable land in Mill Creek Hundred. On the 25th day of March, 1676, Gov. Andros granted five hundred and seventy acres of land lying on Red

Clay and White Clay Creeks to Charles Rumsey, Walraven Jansen and others. On December 4, 1679, Rumsey sold two hundred acres of this tract to John Watkins, who sold the upper part of it to John Cann, April 6, 1680. On December 8, 1679, Rumsey and Arient Jansen Vanderburgh petitioned the court of New Castle for a grant of land "behind Bread & Cheese Island." Rumsey obtained two hundred acres, with half of a marsh, and Vanderburgh one hundred acres, with the other half of the marsh. Rumsey sold one hundred acres on the 26th day of January, 1680, to Samuel Barker, who conveyed the same tract to John Cann September 5, 1682. Rumsey also owned other land in the hundred, and part of it was purchased from him by William Guest. Walraven Jansen, by his will dated March 1, 1681, devised to his son, Guysbert Jansen, one-half of his land, which included a portion of the five hundred and seventy acres above-mentioned, for the maintenance of his wife and children. In addition to the land patented to Rumsey, and which afterwards came into the possession of John Cann, there was surveyed to Cann a tract of three hundred acres on White Clay Creek. Mill Creek flowed through this land, and made a junction with White Clay Creek at the terminus of this tract. On September 5, 1682, he conveyed to Joseph Barnes a tract of land on the west of land owned by John Moll (late by Charles Rumsey), extending two hundred and sixty yards along White Clay Creek to land of John Nommers, and thence the same distance into the woods, on which tract a house had been built by Cann. On the same day Barnes bought of John Nommers that portion of his land which lay on the north side of White Clay Creek. On October 2, 1677, Broor and Andreas Sinnexsen obtained a grant of six hundred acres called "Claesburg," situated on the north side of White Clay Creek, near "Mill Brook." On the 13th day of April, 1685, Broor Sinnexsen conveyed to Humphrey Bert and Edward Green two hundred and twenty acres, and to Christian Juriansen, his son-in-law, one hundred acres, both being parts of a tract containing three hundred and twenty acres, called Water Land. Humphrey Bert and Edward Green sold half of theirs to John Crampton, and Juriansen's portion finally came into the possession of William Keith. On October 14, 1683, there was surveyed, for John Ogle, a tract of four hundred and thirty acres, called "Hop Yards," situated on the north side of a branch of Christiana Creek, called White Clay Creek. On December 11th, of the same year, William Welch obtained a warrant for one thousand acres of land on the north side of White Clay Creek.

John Moll, who was the president justice of the Court of New Castle County from 1676 to 1682, and of whom a sketch will be found in the Bench and Bar, became a resident of the hundred. He purchased a tract of land of Charles Rumsey, who soon after died, and on July 2, 1769, Catharine, his widow, declared herself ready to stand by the sale of her hus-

in the spring of 1946 to take care of the growing school. Grace Baptist Church of Wilmington is the sponsor of this work.

Grace P. E. Church is located one mile north of Talleyville. On Dec. 30, 1835, a meeting was held in Talley's schoolhouse, built in 1806, about one mile east of Perry's Tavern, for the purpose of forming an Episcopalian congregation. On Feb. 20, 1836, the schoolhouse was purchased from Eli Baldwin Talley for \$275.00 and fitted up as a church. It was given the name "Grace P. E. Church." It was consecrated by Bishop H. U. Onderdonk on June 11, 1835. Interest in Grace Church became very low by 1860. In 1861, new life was instilled and the chapel was improved. The old high pulpit was replaced with modern furnishings.

In the fall of 1872, they purchased ten acres of land, north of Talleyville, to be used as a site for a church and a graveyard. On Oct. 1, 1874, the cornerstone of the present stone church was laid by Bishop Alfred Lee. It was opened for worship on July 4, 1875. In 1883, a rectory was presented by a lady friend of the parish. In 1887, the carriage-porch was built and the roof was rebuilt. Horse-sheds were built in 1889.

After major improvements, including the addition of the chancel and sanctuary, a reopening service was held on Sept. 4, 1892, with Bishop Leighton Coleman in charge. He was assisted by the Revs. J. H. Berghaus and R. L. Stevens. A new organ had also been installed.

The parish-house was built in 1928. It was dedicated on Feb. 17, 1929, by Bishop Philip Cook, assisted by the Rev. Charles A. Rantz, the rector. New pews, a desk and other furnishings were dedicated on May 21, 1944. The speaker was Kilsoo Haan, Washington representative of the Sino-Korean Peoples League. New organ chimes were dedicated on Sun., Mar. 30, 1947 by the rector, the Rev. E. H. Ehart, Jr. Mrs. Pearla Morton was at the console. The chimes with an amplifying set were given by Mr. and Mrs. Curtis L. Talley in memory of their son, Staff Sergt. Millard Talley who had served in the Pacific area during World War II.

The church tower was struck by lightning on Wed. eve., Apr. 30, 1947 but there was little damage. The tombstones in the adjoining graveyard date back to 1880.

Mt. Lebanon Methodist Church (M.E.) was organized in 1833, at Rockland. On Mar. 7, 1834, Thomas J. Aldred donated 165 perches of land to Curtis Talley, Charles Talley, Casper Munden, John Frame and Thomas Underwood, trustees. A stone church was built in 1834. In 1876, a fine organ was installed and an addition was made to the library. The building was remodeled in 1888. A heater was installed in 1931. In 1932, memorial windows were installed and a new roof was built. In 1935, the male members pitched in and made substantial improvements to the grounds. The Rev. Walter E. Fosnocht, the pastor, had been the last minister to serve at Edge Moor Church. When this church was torn down, the bell was presented to Mr. Fosnocht who, in turn, presented it to Mt. Lebanon Church. The bell was installed on Sept. 3, 1936. The bell and belfry were dedicated, at an all-day service, on Sept. 13, 1936. In 1937, extensive improvements and refurnishings were made. In 1938, a memorial window was installed by Miss Mary S. Lecarpentier of Rockland. So far as possible the labor for the many improvements from 1935 to 1938 was furnished by the men of Mt. Lebanon. There is a large, enclosed graveyard. The oldest tombstone that the writer could find is that of Ezra Evans who died on Aug. 9, 1836.

On Aug. 14, 1905, Mt. Lebanon purchased from the Du Pont Co. a parsonage at the top of Rockland Hill. The deed contained two covenants that ran with the land. They were that the buyer assumed the risk of all injuries resulting from explosions at the powder mills and that no liquor should be sold on the property either retail or wholesale. The church sold this parsonage to Lamot duPont on Aug. 26, 1931. On Feb. 4, 1932, they purchased a lot at McDaniel Heights and built a new parsonage.

Rockland Presbyterian Church. Wm. Young, a Philadelphia printer, built a paper mill at Rockland about 1793. In the early 1800's, Mr. Young built a stone church at Rockland a short distance up the hill on the road to Talleyville. He had the church conducted as an independent church for many years and would invite theological students to hold services. About 1820, the church passed into the hands of the Philadelphia Presbytery. It was attached to Lower Brandywine Church and regular services were held. In 1854, Rockland Church was attached to Greenhill Church and services were held every second Sunday afternoon. The church was closed for several years. It was reopened in 1884 and preaching was continued until 1890. On Aug. 11, 1884, a Sunday School was organized by Elder W. H. Oliver, Sr. with the help of Frank B. Stirling, assistant superintendent of Greenhill Sunday School. They built up the interest until there was a membership of ninety. Mr. Stirling became superintendent upon Elder Oliver's retirement. The Sunday School was closed, in 1892, out of deference to the members of Mt. Lebanon Church who were doing fine work a short distance up the hill. Only the ruins of the stone walls are standing today.

Christ P. E. Church is located, just off Buck Road, two miles outside of Wilmington. This church was the outgrowth of what is believed to have been the first Sunday School in America.

The site of the Simmelville Mill, later known as Walker's Mill, was purchased from Peter Bauduy by Joseph B. Sims in August, 1813 and Mr. Sims proceeded to build the mill. In 1815, John Siddall and his nephew James were employed at the mill. The first Sunday School in England was established, in 1780, by Robert Raikes at Gloucester. James Siddall had attended the Raikes Sunday School previous to his coming to America. In the spring of 1815 James and his uncle decided to open a Sunday School in the home of John Siddall. Both children and adults attended and were taught the 3 R's and also moral subjects. This was the first Sunday School in America.

Victorine E. duPont, the eldest daughter of Eleuthere Irene duPont, the founder of the Du Pont Company married the son of Peter Bauduy who was associated with Mr. duPont in the early days of powder making. The bridegroom lived only three months and Victorine was left a widow at a very early age.

When E. I. du Pont learned of the Sunday School, which had been moved to the Simmelville Mill, he prevailed upon Victorine to attend the school and to teach a class there. Her younger sisters Eleuthera and Sophie, later Mrs. Admiral duPont, also assisted in this work. The Brandywine Manufacturer's Sunday School was incorporated on Jan. 29, 1817. As the Sunday School grew, larger and more central quarters were needed, so it was moved to the top floor of Henry Clay Factory. In 1821, Victorine assumed full charge of the school.

During the year 1823, E. I. duPont donated a site near the Blacksmith-shop Gate and probably some of the building materials. The men of the Sunday School furnished the labor and a Sunday School building was erected and



New Castle County, Delaware (continued)

patterned after the blue prints of the Holt Chapel in Wesley Junior College. Reverend L. E. Windsor, Judge Elwood F. Nelson, deserve much credit for its erection. Miss Louise Whitsett, a deaconess of the City Missionary Society and Brother R. G. Conner, pastor of Madeley organized a Church School.

**Mt. Lebanon Methodist Episcopal Church**, located in Rockland, was organized in 1812 and they met in homes until the church was built in 1834. This church was rebuilt in 1889, 1916, and 1936.

**Mt. Pleasant Methodist Episcopal Church** on the Philadelphia Pike, Brandywine Hundred, came out of a camp meeting held in Adam Talley's woods, and was established about the beginning of the 19th century in the home of Jacob Weldin, Elizabeth J. Talley, and William Phillips. The first church was erected in 1780. The deed for their land is dated March 21st, 1838, and was granted to Samuel Lodge, Joseph Lloyd, Joseph Grubb, Jefferson Kendall, Richard Kellam, William R. Weldin, Jacob S. Weldin, Harmon Justison, and George McCorkle. The building erected upon this land was dedicated March 28th, 1841. The third church erected was in 1862 and rebuilt in 1883, and again in 1893. Around the turn of the 20th century, it began to wane and by 1930, was no longer active. They hold an occasional anniversary in it.

**Mt. Salem Methodist Episcopal Church** was founded at Riddles Banks on the Brandywine River in 1847. The Church was built the same year. Early local preachers who assisted in these services were James Riddle, Franklin Supplee, John Miller, Jesse Elliott, William Henderson, Samuel Pierce, and William Hart. A gentleman by the name of Kirkman was an able assistant to James Riddle, who took the lead in this Society until Reverend Boswell was appointed by the Conference in 1864. The old church was torn down in 1878 and a new one built. Fire destroyed this new building in 1879 and again they rebuilt, dedicating June 14th, 1879. In 1894, it became necessary to rebuild the tower. The most extensive repairs on the building was in 1918 when they spent 16,000.00 in adding a new Sunday School building and in improving the church.

**Nazareth Methodist Episcopal Church.** See Newcastle.

**Newark Methodist Episcopal Church** was on the direct line of travel of the old itinerants. Reverend George Whitfield preached there in 1739, and Reverend Joseph Pillmore notes in his journal when he visited there March 1771, that an old Presbyterian kept the Prophets Chamber open for such entertainment as these itinerants needed, consequently, it was a popular place among them. While they had Methodist preaching from 1739 on, they did not organize until 1804, which was done in the home of Isaac Tyson. The first church erected in the same year as they were organized. They have had three churches since then, namely 1852, which burned July 16th, 1861. Financial stringency, due to the Civil War, made them struggle to complete the church in 1864. The cost of this church was \$10,000.00 and it was dedicated January 8th, 1865 by Bishop Simpson. Under the ministry of Reverend Walter E. Gunby, in 1932, the church erected in 1865 was rebuilt and enlarged at a cost of \$52,420.00. Bishop McDowell dedicated the church in October, 1932.

**Newark Union Methodist Episcopal Church** began as a community church. However, finding it difficult to secure adequate service, the trustees deeded the property to the Methodist Episcopal Church in 1888. The present church was built in 1899.

**New Castle Methodist Episcopal Church (Nazareth)** was organized by Captain Thomas Webb in 1769 in Robert Furness' Tavern. This was the second Methodist organization within the State, the other being Lewes. By 1781, it had lapsed and continued in a dormant state until the society was revived in 1819 by opening services in the town. Their first church

New Castle County, Delaware (continued)

was built in 1820 and the present church erected in 1863. It was end in 1876 and they spent \$14,000.00 in rebuilding in 1922 and \$5,000.00 in 1926.

**New Port Methodist Episcopal Church (Peniel)** was established by Ezekial Cooper in 1797. John Miller was the only male member at that time, but there were six or eight female members. Bishop Asbury visited there as early as 1774. The original church was built in 1797. Since then they have erected one new church in 1864. They improved the church in 1896 at a cost of \$2,121.00; again in 1882, and again in 1911 at a cost of \$1,500.00, and the church was thoroughly rebuilt in 1938 at a cost of \$12,000.00.

**Odessa Methodist Episcopal Church** is an old Methodist stand, for the first record of preaching in Appoquinimink in the very early years of Metl history. However, the Odessa society was not organized until 1833. It purchased an old schoolhouse and converted it into the Zoar Methodist Episcopal Church. Among those converted in the schoolhouse was J. C. Griffith who donated the ground for the new church, which was dedicated October 23rd, 1852, during the pastorate of Reverend Joseph Aspril. He improved the church in 1879 and 1902.

**Oglestown Methodist Society** had been organized by 1830, but the question whether they ever built any church. Old Salem is only a few miles away from Oglestown, and it seems likely there was no building erected.

**Orange Street Methodist Episcopal Church, Wilmington,** was organized in 1848 with fifty-three members. However, it had a short life. The members helped to organize Union Methodist Episcopal Church.

**Orange Street Methodist Protestant Church.** See First Methodist Protestant Church, and also Calvary Methodist Church.

**Peniel Methodist Episcopal Church.** See Newport.

**Peninsula Methodist Protestant Church, Wilmington,** gets its origin from the following facts. Rev. Leonard Smith, of the Maryland Conference was appointed to Wilmington to organize a Methodist Protestant Church. When he reached the field, he wrote to every Methodist Protestant pastor in the Peninsula, asking them to give him the name of every member they had living in Wilmington. Out of this list he gathered the congregation and organized them into the Peninsula Methodist Protestant Church, naming the organization Peninsula because they had come from the Peninsula. The church was organized in 1920. The lot was bought the same year at a cost of \$13,500.00. The Church was erected in 1922, the new building costing \$120,000. It was repaired in 1928 at a cost of \$4,100.00.

**Pipes Creek Methodist Episcopal Church, near Stanton,** was organized in 1907. They were discussing a church project but whether they have built is a question.

**Port Penn Methodist Episcopal Church, St. Georges Hundred,** was organized in 1833. A few of the members of old Asbury united with the Port Penn society, but even with this addition the society was weak. It struggled along for a few years and were forced to close the church in 1884. In 1889 they reopened the church and struggled until the Conference closed the Church under a comity arrangement they had with the Presbyterians. The Presbyterians had the stronger organization and the Methodists surrendered the field to them. The church was ordered closed in 1922.

**Red Clay Creek Methodist Society** was organized prior to 1780, but for some reason they never built any church.

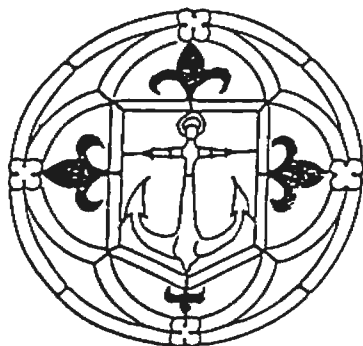
**Symbols of God's Grace -- Sermons on the Sanctuary Windows**  
**Mount Lebanon United Methodist Church**  
**Pastor Mary Lou Green**

The Rev. Mr. Preston W. Spence, Jr., became pastor of Mount Lebanon Church in 1932. In July of that year he started a drive to have stained glass windows installed in place of the white, crinkled glass. (One of the white windows is still in memorial parlor.) Eleven large, stained glass windows were given for the sanctuary and what is now the counting room, and two smaller ones were donated for the narthex to honor and remember people involved in Mount Lebanon's growth and service since its beginning in 1812.

In spite of the economic hard times of the Great Depression, the project was completed in less than two years through generous, sacrificial gifts. Following his ordination at Rehobeth in 1934, Mr. Spence administered the Lord's Supper for his first time in May surrounded by these beautiful reminders of God's grace shining through the lives of faithful Christians.

In 1996-97 the Mount Lebanon congregation again gave generously to repair stressed and damaged portions of the windows. The restored windows were rededicated to God's glory in memory and honor of more recent members of Mount Lebanon in November 1996 and April 1997.

Pastor Mary Lou Green gave a series of sermons on symbols in the windows during the summer of 2000. They are printed here as part of our celebration throughout 2002 of 190 years of Mount Lebanon's ministry and mission to share God's love. Some are brief because they were preached during a service including Holy Communion. All were offered to teach about important, traditional symbols of our faith that add beauty and meaning to our historic place of worship.



**The Anchor Cross windows**

Hebrews 6:13-20

in memory of James R. Davis by a friend  
restored by Frances and Amos Hall in memory of John A.  
Hall, Sr., Mary and Lee Hall and by members and friends

in memory of Joseph and Sarah W. Hunter  
and John H. and Helen A. Getts by their children  
restored by Jack and Karin Kirkland in honor of the  
Kirkland children and grandchildren

"O be careful little eyes what you see . . ." Did any of you ever sing that song? Fear that what we see will lead us into temptation is long standing. Perhaps that is the reason the

second of the Ten Commandments (Exodus 20:4) prohibits making graven images. When Josiah, King of Judah, instituted religious reforms in the early 600s B.C.E., he cleansed the Temple by burning all vessels on which idolatrous, pagan figures could be seen.

In the 600s C.E. Islam arose with its geometric, floral art. As its conquering armies swept through the Middle East across North Africa into Spain, many Christians attributed their defeat to excessive artistic representations of religious figures. In 717 Emperor Leo destroyed religious pictures, removed images, and plastered over religious scenes as part of his successful resistance against Muslim attempts to conquer Constantinople.

For over a century religious art was stifled. Later Eastern Orthodoxy developed delicate icons and ornate cathedrals soared in Western Christendom, but the Reformation swung back the artistic pendulum. Radical Protestants removed all images from Zurich in 1524. Cromwell's troops, disparaging all symbols as Roman Catholic, smashed stained glass chapel windows, and the Puritan Parliament of 1643 even ordered the removal of the IHS abbreviation of Jesus' name.

We are rightly suspicious of some things we see, for example, the impact on children of viewing violent acts daily on TV, but how many of us have experienced the good news of God's grace through a painting or sunlight streaming through stained glass? As a child I was drawn to Scripture through this book and have never forgotten the gorgeous clusters of grapes the Hebrew spies found in the Promised Land. In Sunday School opening exercises I was moved by songs and explanations of religious paintings, especially one of the boy Jesus with a large rock in the background on which the outline of a cross was visible.

What ways did God reach you as a child? One of the early Christian leaders, Gregory of Nyssa, wrote that we can express God's mystery and majesty more appropriately in art than in words.

We now know there are at least eight different forms of human intelligence, not just linguistic and logical-mathematical, on which most Protestants have tended to rely. Consider cooking. We need interpersonal intelligence to plan a menu to meet the needs of those who will eat it, intrapersonal to satisfy our own appetite, linguistic to find and read recipes, logical-mathematical to cut the recipe in half or double it, bodily-kinesthetic and spatial to stir the simmering pot while pouring in additional liquid. Because God reaches out to us through our whole being, not just our ears, I've decided to preach this summer on our stained glass windows, to center hymns around their symbols in hopes that we may become more fully open to the many ways God meets us.

The cross, the most widely used symbol of our faith, predates Christianity. It has been used as a religious or magical sign almost everywhere in the world -- a Stone Age cross carved in a circle on rocks, a design etched on Middle Eastern pottery 6,000 years old, a T shaped *Tau* cross marked with lamb's blood on doorposts to protect Hebrew slaves as the angel of death passed over Egypt in the final plague before the Exodus, cross decorations on pyramids in Mexico.

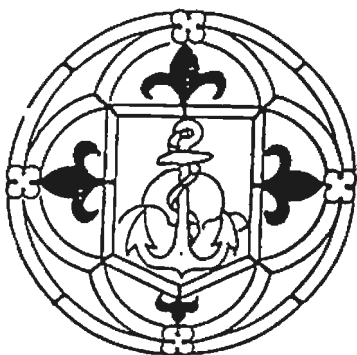
The cross became prominent as a Christian symbol only after Constantine won a decisive victory in 312. On the eve of battle with his rival Maxentius, Constantine dreamt of a luminous cross in the heavens bearing the words *In hoc signo vinces*, "In this sign conquer." He had the cross placed on his imperial standard and painted on his troops' shields and helmets. After that military success the empty cross became the widely used sign of Christ's victory over death and the public

symbol of salvation in the name of Christ, though questions remain about completeness of Constantine's own conversion from worship of the pagan sun god to the Son of God.

I say "public" because until 313 Christianity was not recognized as a religion approved by the Roman state, and periodic persecutions led to secrecy. To avoid discovery, arrest, and possibly death, Christians used disguised signs to identify themselves to each other. The most widely found in catacombs and on stones were the fish and the anchor cross. Clement of Alexandria instructed fellow second century Christians to use such designs on wax seals for documents.

*Icthus*, Greek for "fish," is an acronym for "Jesus Christ, God's Son, Savior." Just as someone helping with the underground railroad might have mentioned, "I'm a friend of a friend," and code words are used today by homosexuals fearing discrimination or hate crimes, a Christian could silently trace a curve in the dust of a road with a sandaled toe while carrying on a conversation. If the other person was also Christian, completing the opposite curve to form a fish provided secret recognition among believers who weren't able to worship Jesus Christ openly.

The anchor cross was also a concealed symbol of faith in Christ. Have you seen the ancient Egyptian *ankh*, a cross with a circle at the top, symbolic of the key of life? To the *ankh* Christians added the bottom curve of an anchor, a widespread symbol of hope in the ancient world.



The Bible mentions "anchor" only in Hebrews 6:19. Its anonymous author writes that our hope is made safe and sure like an anchor by God's promise and oath to Abraham that his descendants would be blessed. God's promise and oath were fulfilled in Jesus. Before Jesus only the high priest could enter the Holy of Holies in the Temple, the most sacred place filled with the very presence of God, and then only briefly once a year with a cord tied around his waist to pull his body out if he was struck dead by God for not having properly atoned for his own and others' sin.

Remember the death of Jesus? How the thick curtain covering the Holy of Holies was torn from top to bottom? That means we have hope because Jesus has blessed and opened the way for each follower to come to God freely at any time. "Our hope is built on nothing less than Jesus . . ."

The anchor cross is the symbol of another Clement, the first Bishop of Rome, perhaps the same Clement mentioned by Paul in his letter to the Philippians (4:3). This saint is said to have been martyred for his faith in Christ by being tied to an anchor and cast into the sea about 100 C.E. His earthly fate reminds us that our faith and our baptism are secure in God's promise, not of protection from all troubles and dangers, but of presence with us through whatever comes. The anchor cross isn't insurance for a life free from struggle. The anchor cross is a symbol of assurance that Christ will never forsake us and brings us the presence and the love of God, from which nothing can separate us.

"Bane and blessing, pain and pleasure, by the cross are sanctified;  
peace is there that knows no measure, joys that through all time abide."



### **The Descending Dove of the Holy Spirit**

Genesis 8:6-11 and Mark 1:9-11

in memory of John W. and Hannah C. Day

restored by Catherine S. Koster and Frederick N. Stevenson

"The Holy Spirit work within you, that being born through water and the Spirit, you may be a faithful disciple of Jesus Christ." We offer that prayer at each baptism. Have you ever thought about those words?

Being born through water seems obvious with its ties to physical birth and its use in baptism as a visible sign of God's abundant love. But what about being born through the Spirit to become a faithful disciple of Jesus Christ?

Mark's account of Jesus' baptism says the Spirit descended like a dove upon Jesus as he rose from the waters of the Jordan River, a visible sign of God's power anointing and filling him for his ministry. One of the most widely used symbols of the Holy Spirit is a descending dove. The dove in the window in memory of John and Hannah Day appears to be descending like a dive bomber! Sometimes we suddenly sense God's Spirit so clearly guiding us, so powerfully filling us that we feel bombarded with vision and strength beyond our own.

I remember Mother Green's phone call in May 1977. Father Green's cancer had spread up his spine. He couldn't walk and would have back surgery the next day. Our daughter, Melissa, was in third grade. Should Dick drive alone from the Lower Shore to Ohio or should we take her out of school and all three go? As I prayed, I was bombarded by the most immediate and clearest answer God has ever given me. We all went and were blessed by the Spirit's strength together in the midst of tears as we learned that death was only months away.

Sometimes the descent of the Spirit is more gentle but no less amazing. Cathy and Don Walker have experienced that overflowing of the Spirit through God's gifts to them -- Jessica after their long wait with its frustrations and disappointments and then Jeremy this spring after they had given up the idea of adopting another child. Their great joy, their enormous thanksgiving and love for their adopted children help them know more fully God's great love for them as well as for Jessica and Jeremy.

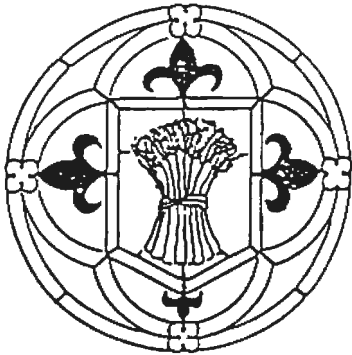
Because of love God sends the Spirit so that we can each know we are adopted, truly belong, and are given power and guidance to live as God's children. We placed our hands on Jeremy like the fluttering wings of the descending dove and prayed he will come to accept for himself the power and strength the Spirit gives him to live as a disciples of Jesus, which means to be born from above as a child of God. The name Jeremy means "exalted of the Lord." Jeremy will be exalted, lifted up, as his immediate family and our church family teach him to seek God's Spirit and through the Spirit's power to live as a Christian, a minister of Jesus.

In the opening words of Genesis God's Spirit sweeps, hovers, broods over the waters of chaos giving birth to creation, order, life. In the great flood Noah releases one of the doves from the ark to see if the waters have receded. Can you picture the Spirit guiding that dove first to return with nothing, later with the olive branch to show there is land and also peace between God and Noah's



family, and finally not to return to show it is safe to leave the ark?

In Jeremy's baptism God is showing him and all of us we are safe because we are saved. We have God's peace to surround us, God's Spirit to guide and go with us through the storms and floods of life. We are given vision, power, and strength beyond our own to be disciples of Christ because God births us through the Spirit as adopted children. Thanks be to God!



### **The Sheaf of Wheat**

John 6:35-40

in memory of John and Hannah P. Husbands  
by John C., Ella P., Philip P. and H. Louisa Husbands  
restored in memory of Elizabeth B. Murray, Pauline Buck  
Corkran, and Pearl S. Judefind by their families and friends

Today's lesson occurs in the context of Jesus' feeding the 5,000, who had followed him into the countryside and become hungry as the day wore on. Being the only miracle of Jesus recorded in all four accounts -- Matthew, Mark, Luke, and John -- makes this one especially significant.

In addition, John in 6:4 includes the time of year, near Passover, often called the Feast of Unleavened Bread; mentions barley loaves in 6:9, the bread of the poor, the only kind of bread the Hebrew slaves in Egypt could have afforded that very first Passover centuries earlier; and records Jesus' saying in 6:35, "I am the bread of life." John clearly wants us to connect Passover, the festival of freedom from slavery and death; the bread of the poor, the hungry; and who Jesus is with ourselves and who Jesus calls us to be.

Passover marked the beginning of the barley grain harvest. The prayer over the bread is a thanksgiving to God for bringing forth grain from the earth. Bread was the main part of what those folks ate. Without bread there was no meal. Thus they prayed God would send the harvest to produce grain to make the bread needed for life itself.

What do you see in our window along the driveway closest to Mt. Lebanon Road? A sheaf of grain, grain to make bread, one of the symbols of the Lord's Supper, the meal of Jesus, who said, "I am the bread of life." At his Last Supper after offering the ancient prayer, "Blessed are you, O Lord our God, King of the Universe, who brings forth bread from the earth," Jesus added, "Take. Eat. This is my body, given for you."

John records Jesus dying on the cross at the very same time the Passover lambs were being ritually slaughtered at the Temple and Jesus' body placed in the tomb at the beginning of the Feast of Unleavened Bread. Only after the Resurrection would Jesus' followers understand God had answered the ancient Passover prayer in a totally unexpected way.

Jesus had said, "I am the bread of life." Jesus also said in Jn. 12:24, "Unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, then it bears much fruit." Jesus died, was buried ("planted" so to speak), and raised to bring forth much fruit. He became our bread of life to feed the deepest hunger of our hearts and to strengthen us to become his bread for others.

How appropriate that the symbol of grain, of communion bread, is in the window given to Mt. Lebanon by the Husbands family! Philip and his wife, Eva, found the hunger of their hearts fed here as members and friends brought their only child, Pauline, who had Downs' syndrome, to Sunday school and worship, where she was welcomed, accepted, and loved by our congregation. We all want our children to be welcomed, accepted, and loved, and how especially great is that hunger and longing for children with special needs.

I believe the Husbands would want us not to lean on their recent, unexpected, amazingly generous gift of over half a million dollars by lessening our own giving, not to use it solely to care for this building however beautiful and historic, but also to extend and expand our care, Jesus' care for the spiritually and physically hungry. In light of what Jesus gave, what those who have gone before us, and what the Husbands have given, can we do anything less than become his bread?

Today during the Great Thanksgiving today especially take to heart the words consecrating the bread and cup, "Make them be for us the body and blood of Christ, that we may be for the world the body of Christ . . ." Today bring your deepest hungers to Jesus. Let him, the bread of life, feed your heart, your soul, and let him strengthen you to be his body, his bread of life for the world around you.

### **Children's Time -- Sheaf of Wheat, Anchor Cross, Cross and Crown**

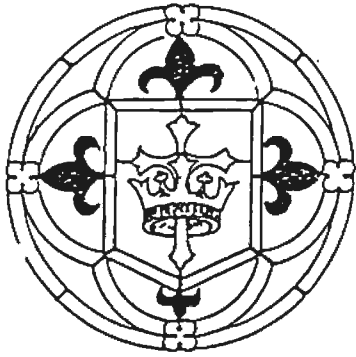
Our sanctuary stained glass windows are so special that I've been preaching about them this summer. Let's look at some of them.

What design is on the driveway window nearest Mt. Lebanon Road? How many of you have ever seen wheat growing in a field? When people harvest wheat by hand, they cut the long stems with grain on top near the ground and then tie many long pieces together into a bundle called a sheaf, just like the design in this window. What's made from wheat after it's ground into flour? Bread. This sheaf of wheat is to remind us of communion bread, Jesus' bread for us.

What design do you see on both windows toward Mt. Lebanon Road? Who can tell us what an anchor is? When the heavy metal anchor is lowered on a strong rope from a boat to the bottom of a river, lake, or ocean, it keeps the boat where it belongs during a storm. For almost 300 years after Jesus' death and resurrection the Roman government said people shouldn't be his followers. Sometimes the Romans put Christians in prison or even killed them. It wasn't safe to show you believed in Jesus by using a cross, but can you see a cross in the anchor? Drawing an anchor cross was a safe way to show other Christians you followed Jesus. The anchor cross reminds us Jesus can keep us where we belong even through troubles and sad times.

Today's sermon will be about this window between the pews and the organ. What design is on it? The cross. Some say the up and down part of the cross reminds them how much we need to reach up to God, who is over and around us, and how far God reaches down to us to show love. They say the part going across reminds them how Jesus says to reach out to others, to love other people as we love ourselves. What kind of people wear crowns? Royalty. The crown shows Jesus is king, and we need to obey how he wants us to live. The cross shows how he died for us

but doesn't have his body on it because God gave him new life. The crown shows we need Jesus to be our king and live the way he says. Let's ask him to help us do that.



### **The Cross and Crown**

Mark 8:34-38

in memory of Charles and Caroline E. Green  
by their children, Frank G. Green and Margaret E. Conley  
restored in memory of Edward and Anne Monson  
by the Kirkland family

What if you were asked to witness the next execution in our nation? How might you feel watching that person be electrocuted or given a lethal injection? I would probably be

sick at my stomach and have nightmares long afterwards in spite of the relatively neat and tidy method compared to death on a cross!

Crucifixion was deliberately designed to be as terrible and cruel as possible, whether as vengeance or a possible deterrent. The earliest form was simply an upright stake with a pointed end, on which the condemned was impaled or suspended and then nailed through the wrists. Both the Old and New Testament refer to this form of execution on "the tree," for example, I Peter 2:24, "He himself bore our sins in his body on the tree, so that, free from sins, we might live for righteousness . . ."

Greeks and Romans added a crossbeam at or slightly below the top. The earliest known representation of crucifixion is said to date from the second century, a derisive graffito found in Rome. Crucifixion was considered an especially dishonorable death since Romans used it as punishment for slaves, rebels, and traitors until Constantine abolished it in the fourth century.

The condemned was often brutally whipped before bearing the crossbeam to the place of execution, usually located along a busy road. The reason for conviction was announced along the way or written on a sign placed above the head or hung from the neck.

Death was agonizingly slow in coming, sometimes taking days, usually from dehydration and respiratory or circulatory failure. With unceasing pain and an ever increasing sense of suffocation, the condemned endured complete degradation, stripped and immobilized in public view, scorned by passers-by, exposed to the elements, attacked by scavengers and insects attracted to open wounds.

No wonder the disciples fled, and later, as Paul writes in I Corinthians 1:23, found preaching a crucified Savior and Lord was a "stumbling block to Jews and foolishness to Greeks." The cross represented everything we fear most -- abandonment, loneliness, shame, hopelessness, suffering, dying.

How opposite was the crown, the symbol of honor, of kings, not criminals. Those TV preachers who promise material blessings or miraculous cures if only you believe enough in Jesus and do what they ask, whether it's put your hand on the TV screen as they pray or support their ministry, could well use a crown to symbolize what they offer. Just believe, do what they say, and "Presto"

you'll live happily ever after.

Actually it was a crown of green leaves, not gold, that Jewish priests wore on the eighth day of the Feast of Tabernacles. Early Christian writings not included in the Bible speak of the Angel of the Lord taking from the righteous palms symbolic of their good deeds and giving them crowns of leaves. Some early baptismal rites included placing on the baptized a wreath with flowers to symbolize the presence of Christ upon them like a crown.

Why did Christians begin to link together what the ancient world so clearly saw as contrasting symbols of disgrace and honor? Because of the Resurrection. Through it the cross was transformed into the symbol of God's love for us and of our redemption and the sign of victory over all the worst this world can offer.

Although the Latin cross with its longer vertical and shorter horizontal bar was used from the early days of the Church and early Christians traced small crosses on their forehead with their thumb as a sign of devotion, not until around 700 C.E. was the figure of Christ used on the cross to remind believers of his suffering for them. About 1300 Roman Catholics begin tracing a larger cross on the forehead, chest, left and right shoulder with the thumb and first two fingers to invoke the power of the Trinity (represented by the trefoil ends of the cross in our window). Greek and Russian Orthodox touch the right shoulder and then the left.

As for the crown of gold or leaves, scripture reserves it for those who do what Jesus says in that hard passage from Mark-- take up the cross and follow him, give yourself, your life for him and those he came to serve and save. James 1:12 says blessed are those who endure trials and temptation. They will receive the crown of life the Lord has promised to those who love and follow him. Revelation 2:10 says, "Be faithful until death, and I will give you the crown of life."

To be religious is easy. To be Christian is not. Who of us wouldn't like the crown without the cross? Is that why attendance is so high on Christmas, Palm Sunday, and Easter, so low on Ash Wednesday, Maundy Thursday or Good Friday? Both scripture and the song "Do, Lord" proclaim, "If you can't bear the cross, then you can't wear the crown."

What does taking up our cross mean? Many have troubles in life -- pain, handicapping conditions, a difficult job or relationship, a tragedy. These heavy burdens are things thrust upon us, for which we surely need Christ's help to bear, but taking up our cross is a conscious choice and voluntary commitment to follow Jesus and share in his work without any promise of earthly success or approval or of life without problems.

The only promise Jesus makes is to love and be with and for us all the way. He warns his way is narrow, hard, even costly. Being Christian may make life more difficult, not less. In Matthew 5:11-12 Jesus says, "Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven."

What are some actions that might be cross bearing? Saying "No" to activities or events that crowd out worship time? Dare we tell others, "As for me and my house, we will serve the Lord"? How about refusing to laugh at jokes that devalue anyone, be they of another faith, color, nation-

ality, gender, sexual orientation, age group or taking the more risky step of commenting on their inappropriateness because God has made and loves each person?

I was appalled to hear in spite of the horrible dragging death of James Byrd last year that incidents of "noosing" are now increasing in the work place. At first I assumed the story was about hanging symbolic nooses somewhere in the work areas of people of color, but actual nooses are being placed around pictures of family members, even around the necks of employees along with suggestive comments, "How about taking a little ride?" Intervening in such an incident would be cross bearing.

How about intentionally living more simply in order to share more generously with those in need, be it mentoring a child at risk, visiting a shut in, or supporting a helping program? And what does taking up our cross and following Christ mean for us as a congregation? Dare we review each Mt. Lebanon activity and expenditure asking, "Is this what would Jesus have us be and do?"

At our baptism God adopted each of us as children, sons and daughters of the King of all Creation, and, therefore, a prince or princess to be schooled in what it means to wear a crown. The crown is life filled with and guided by God's presence and blessing now and always, but only with Christ's help can we grow through cross bearing training into the crown wearing royalty we are created to become.

If you're willing, would you take your thumb and trace a small cross on your forehead as you silently ask Christ to guide your thinking, on your lips asking him to direct your speaking, on your chest asking him to live in your heart, and on the palm of your other hand asking him to help you place your actions under his control. Picture him placing a crown of leaves upon your head as the sign he will love and be with you to strengthen and guide you moment by moment, day by day, now and forever. Amen.

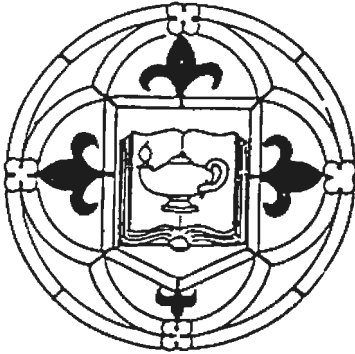
### **Children's Time -- Thy Word Is a Lamp unto My Feet**

Last week we looked at some of the symbols in our stained glass windows -- the sheaf of wheat, the anchor cross, the cross and crown. What symbols do you see in this window closest to Mount Lebanon Road on the Brandywine River side? An open book. Which book are we most likely to read when we come together as God's people, the Church? The Bible. Why do you think the Bible is open? That means we are to read and study it so we can learn who God is, what God does, who God wants us to be, and how to live God's way.

Who knows what the other symbol in this window is? A lamp, the kind used long ago in the time of Moses or Jesus. Back then people couldn't turn lights on and off with a switch because they didn't have electricity. They made clay pots and filled them with oil. In the spout they put a piece of string, like a candle wick, and the flame from the lighted wick gave light like a burning candle to use at home or carry along a path at night. I've read people could strap clay lamps on their ankles to guide them over rough ground. Can you imagine walking at night with a tiny flashlight tied to your ankle?

Who remembers a quick way to find the book of Psalms in the Bible? Open it to the middle.

Now turn in Psalms to big chapter number 119. This is the longest Psalm of all. Who can find small verse number 105? What does it say? "Thy word is a lamp unto my feet and a light unto my path." If we open the Bible and study it, God's words are there like a lamp to guide us through life. Perhaps the congregation can help me sing that verse to you as you go to your class.



### **Open Bible and Lamp**

II Timothy 3:12-17

given by the Young People's Society  
restored in honor of Mount Lebanon Church  
by the Flaharts

Which book is the all-time best seller? Not *Harry Potter and the Goblet of Fire*, but the Bible.

What is the Bible? As for facts, its name comes from Greek *biblia*, "books," 66 in most Protestant editions. They were written by many authors between about 1,000 B.C.E. and 100 C.E. in Hebrew, Aramaic and Greek in Palestine, Egypt, Babylon, Turkey, Greece, Rome. After much controversy over which books are truly sacred, inspired (God breathed), Church leaders and scholars shortly before 400 C.E. finally agreed upon a list of those most useful in worship and instruction, most helpful in stating the basis of faith in arguments with heretics, really worth dying for in times of persecution.

These writings were gathered into the Holy Book we know today, laboriously copied by hand, eventually printed and translated into thousands of languages. The Old Testament, the only Bible of Jesus, Peter, and Paul, focuses on the story of God's agreement with Abraham and of the struggles of Abraham and Sarah's descendants to form a nation of faithful worshipers. The New Testament tells about Jesus Christ, the beginning of the Church through the missionary activities of his followers, and letters of encouragement to new converts.

Those are a few facts, but why read the Bible? How important is it for us? Horace Weaver in *Our Book: a United Methodist View of the Bible* says, "The Bible is our primary source and ultimate authority and guide in matters of belief, worship, and practice." Probably we all agree the Bible is essential for Christian faith and experience, but many United Methodists and other Christians differ on what the Bible is and the nature of its ultimate authority. That's at the heart of current debate over issues such as abortion, capital punishment, homosexuality. Authority is what has power and influence over us. What kind of authority does the Bible have for you?

Some Christians say the Bible is God's words recorded without any error or human interpretation. This means taking everything in the Bible literally, such as 40 meaning exactly 40, not a common Hebrew way of saying "a very long time." During a difficult situation an Ebenezer preschool teacher, a literalist, told me she'd been standing on her Bible to pray for help because the Bible tells us to stand on God's Word.

Others say the Bible is the words of humans seeking to express the Word of God that has come to them. They see interpretation happening during that experience of God, telling and retelling that event, recording it, and our attempts to understand and apply what happened and was written so

long ago. God's Spirit guided the writers of the Bible to communicate God's message of salvation to people of all times, but the authors wrote according to the customs and styles of their times. This view is the only way some can come to terms with the tension between stories such as God's orders to kill all the Canaanites during the conquest of the Promised Land and prophetic proclamations such as, "What does the Lord require of you but to do justice, love mercy, and walk humbly with your God?" or Jesus' teachings on loving enemies.

Some see the Bible as a sourcebook valuable for Christian and non-Christian students of anthropology, sociology, and literature to help us understand the past and to guide life today. They especially look to and teach such passages as the Ten Commandments and Golden Rule.

Others see the Bible teaching us who we are as Christians just as American history helps us learn who we are as citizens. Christians need to know God created the universe and each person, freed slaves in the Exodus, gave prophets messages against idolatry and injustice, Jesus's life, death, resurrection and message, the mission of the Church just as Americans need to know our nation's past to understand who we are and what we should do.

Some see the Bible as a confronting event, not simply a record about what's in the past but actually bringing the past into the present as God seeks to become known to us right now. The Bible needs to be opened, read, prayed over, and readers need to be open to being transformed as well as informed by God's Spirit working through the Bible.

Which of these views express what the Bible is for you? Perhaps several, but some are mutually exclusive, such as the Bible is God's inerrant words or is in some way also shaped by the time and culture of its human authors.

How are we to read and understand the Bible? For United Methodism and many other denominations it is properly read prayerfully within the community of faith. That doesn't mean studying Scripture only with those who think like you. Comparing understandings with others past and present can lead to firmer faith.

Read verses in light of their context. Some groups close with the Mizpah benediction, "The Lord watch between me and thee while we are absent one from another," but its context is actually a warning by people who don't trust each other that God will see and punish anyone who cheats.

Read passages in light of the overall message of the whole Bible, especially the words of Jesus, for example, Numbers 5:11-31 about how to test a woman suspected of adultery (no mention of a male suspect) so she will die if she's lying along with Genesis 1:26-27 about God creating both male and female in God's own image and Jesus' way of dealing with the woman caught in adultery in John 8:1-11.

Read the Bible in light of reason. Since all truth is ultimately of God, solid scholarship and science can help us understand rather than destroy faith. Ask Burt Anderson about the New York *Times* article he found concerning DNA and tracing humankind back to common ancestry.

Read Scripture in light of your own life, seeing with the Spirit's help how it is your story. When Mother's health and abilities were declining and she was opposing everything my sister and I sug-

gested to help, I was leading a DISCIPLE Bible study unit on the people of Israel murmuring against Moses and God in the wilderness and suddenly saw I was complaining rather than trusting God's guidance.

I would not be a pastor today if it were not for what the Bible is to me. I rejoiced in the text Bishop Wertz chose for his sermon at my deacon's ordination, II Timothy 1:5-7. It begins, "I am reminded of your sincere faith, a faith that lived first in your grandmother Lois and your mother Eunice and now, I am sure, lives in you." All day I'd felt surrounded by those living and dead who'd helped my faith grow -- my parents, Sunday school teachers, preachers, friends -- and the weight of hands on my head in the ordination prayer seemed to include theirs.

My husband asked for a divorce the autumn I was writing essays required for my final ordination as elder. I wrestled with whether I should go forward, not questioning whether a divorced person should be ordained but whether I myself had what God needed and wanted in a pastor. I was filled with fear of the future, of being alone, of inadequacy, of failure. I looked up every Bible passage containing the word "fear" in search of God's answer.

At that time the Cecil County *Whig* ran a column by various pastors about their favorite text. God's guidance came through a text in the spring chosen by a very conservative pastor who surely didn't believe women should be ordained -- II Timothy 1:5-7. I'd forgotten the rest of that text from my initial ordination: "I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity, but a spirit of power and love and self control." Through those Bible verses God gave me the courage to go forward.

And so I urge you. Open the Bible regularly. Read it prayerfully with an open heart and mind so that God's Spirit may shine like a lamp upon your path. Share with each other, with friends, children, grandchildren what those stories and texts mean to you and how God speaks to you through them. Allow God's inspired words (with a small w) to confront, comfort, and challenge you with the living Word (with a capital W), Jesus the Christ.

### **Children's Time -- Why Lilies for Easter?**

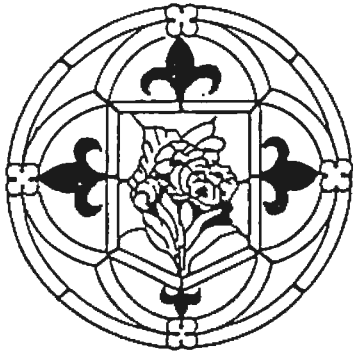
What symbol do you see in the window between the choir loft and the front pew? A lily. On which day are lots of lilies here all around the communion rail and near the table and pulpit? Easter. What do we celebrate on Easter? The Resurrection, God's giving Jesus new life and promising us new life also.

Why have lilies for Easter? Have you ever seen or planted a bulb for a lily or tulip or daffodil? Bulbs are ugly and covered with a dry skin. They look dead. We bury them in the ground in the autumn the way Jesus' body was buried in his grave. Nothing happens during winter, but in spring what do we see? New green shoots come up, and the flower that blooms looks very different from the bulb. It's like a new life. We use lilies for Easter to symbolize the new life of the Resurrection. Their white color stands for celebration, joy, the purity and freshness of a new beginning.

The bulb isn't like a person who's died because the bulb isn't really dead but dormant, resting. However, the flower is a good symbol of the new life God gave Jesus and wants to give us also,



because life in the Resurrection isn't going to be the same as right now. The Bible says it's going to be even better and more beautiful.



### **The Lily**

II Corinthians 5:1-4

given by Mary S. Lecarpentier

restored in honor of church volunteers

by the United Methodist Women, members, and friends

(based on "In the Face of Death" by Kevin Perrotta,  
*God's Word Today*, May '90)

Tuesday's crash of the Concorde with its sad toll of all 109 on board dead plus five on the ground raises the age old question: Is death the end? The Bible says, "No." God promises to transform us, give us new ways to live with God forever in a new creation. Yet I wonder how comforting that promise is for families of those who perished in the crash or for us coming to terms with the death of a loved one or facing our own.

In John 14:2-3 Jesus promises to come again and take us to where we will be with him always. In I Corinthians 15:49 and 53 Paul proclaims we will be raised in the image of Christ with imperishable bodies. Revelation 21:1-4 says God will bring us a new heaven and earth where death, grieving, crying, and pain will be no more.

Some have gone to their deaths trusting in this picture of "total victory" -- early church leaders such as St. Polycarp joyfully stepping onto the pile of wood on which he was to be burned and St. Ignatius of Antioch begging Roman Christians not to interfere with his martyrdom. But "total victory" isn't all scripture says about death. The same Paul who exalts in I Corinthians 15:55, "O death, where is thy victory? O death, where is thy sting?" writes in Philippians 2:27 how much he would have grieved if his coworker Epaphroditus had died of illness.

Jesus himself doesn't fit neatly into the "total victory" approach or always encourage bereaved people to be glad their loved ones are in a better place. The reason he tells a grieving mother in a funeral procession not to weep is because he's about to restore the her son's life (Luke 7:11-17). The shortest verse in scripture, "Jesus wept" (John 11:35), reveals Jesus' distress even though he knows God will raise his friend Lazarus from the grave. As for facing his own death, Jesus prays in anguish the night before his execution, "Father, if there is any way this can be avoided, do it" (Luke 22:42-43). Although Hebrews 12:2 says Jesus endured the cross for the sake of the joy that was set before him, the Bible gives no hint he felt any of that joy during his crucifixion.

Confidence in what awaits those who die in friendship with God doesn't necessarily dispel anxiety at the prospect of our own death or remove grief at the death of those dear to us. Dying or grieving can be so painful even for those with great faith that knowing or being reminded of what is to come may offer no comfort. C.S. Lewis wrote about why God allows suffering and about heaven but found himself tormented when people tried to console him on the death of his wife by saying she was now happy in heaven. Knowing Bible promises about heaven, resurrection, the age to come is important but does not eliminate apprehension about our own mortality or grief at the death of others.

The Christian experience of death is thus paradoxical. On the one hand knowing scripture, that our death, like our life, is in God's hands, means we can face death with trust rather than despair. In I Thessalonians 4:13-14 Paul urges us to grieve, but not as others who have no hope because God, who raised Jesus from death, will bring new life also to those who trust in him. We do not look forward to death, but God gives us hope for what lies beyond.

On the other hand God gives no magical formula for changing pain into joy. Hope can coexist with physical, emotional, and spiritual pain for the dying and the bereaved. Hope is not an eraser rubbing out the pain of death. Like an artist's pencil adding lines to give depth to a drawing, hope enables us to see death from the perspective of eternity without removing our time bound experience. In today's lesson, II Corinthians 5:4, Paul says though we long for resurrection, we do not welcome the stripping off of our present life that leads to it. Death is death.

God invites us to connect our experience of death with Christ's, not as shortcut around suffering and sorrow but in order to become open to God's working for good even in the most difficult circumstances, and open to Christ's shepherding us through the difficult, rocky valley he himself has already traveled.

I still vividly recall wanting God to do more than be with us when my father-in-law was dying of cancer but experiencing comfort through Christ's presence as my hometown Sunday school class prayed with and for us. A few months later I wept upon my father's diagnosis with the same kind of cancer and had my heart opened to God's bringing "roses in the snow" through the support of the Bible study members who shared that phrase and their love and prayers throughout those sad, anxious times.

Christ doesn't wave a wand to banish our fears, confusion, anger, or sorrow but gives us himself so that we may face them with him. Psalm 118:6, "The Lord is with me; I will not fear," implies our decision to trust is involved as well as Christ's promised presence. Our mixed emotions do not prevent God from working for good if we speak honestly and wrestle with God as Jacob wrestled all night long with the stranger so that we might be blessed to walk however limpingly into the dawn.

Lovely as Easter lilies are, routinely as their lifeless looking bulbs seem to burst forth with new life without effort, many of us Christians when we ourselves are dying or facing the death of a loved one find no routine or quick way to be easily consoled by Bible promises about God's plans for us through and beyond death. Each of us is different, is uniquely loved by God, and cannot define how another should face that experience.

Even those of great holiness differ. Some, like Polycarp and Ignatius, confront death with eager, untroubled trust. Others are like Joan of Arc. Before her execution she felt abandoned by God's messengers who had guided her into battle. Still others like Dietrich Bonhoeffer, martyred by the Nazis only days before the war in Europe ended, painfully wrestle their way through questions about themselves to trust God and affirm on the way to the gallows that death is not the end.

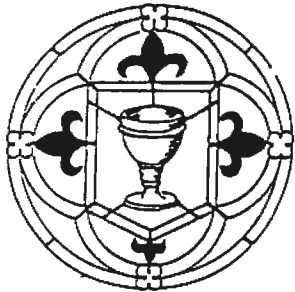
May God strengthen us to cling to the promise of Christ, who died and rose for our sake, that he is always with and for us and that God's love is stronger than death and works for new life now and beyond the grave. May Christ hold onto us even when our faith is weak and falters. Amen.

## Children's Time -- The Jesus Cup

Each Sunday after worship many of us go into Fellowship Hall and get a cup. All of you probably get paper cups. What's in them? Juice. Some grown ups get foam cups. What's in them? Coffee. The juice and coffee taste good, especially when we're thirsty, and give us energy.

What do you see in this window? A cup with a special shape we call a chalice. Christians often use a cup this shape for the special meal Jesus told us to share together. We don't know the shape of the cup Jesus used at his supper the night before he died or what his cup was made of, but we do know Jesus said that whenever we share his cup of grape juice or grape wine together at his special meal it's a reminder he loves us and came to offer God's forgiveness when we do or say something hurtful.

How much does Jesus love us? So much he gave his life for us. Later this morning come with your palms open and crossed to remember how Jesus died. The grape juice in his cup is very special because it helps you know how much Jesus loves you and wants you to love him. Can you say, "Thank you, Jesus. I love you," as you dip Jesus' bread into his cup?



### The Chalice

Luke 22:14-21

given by John W. and Mary S. Humphreys  
and their children, Albert O. and Agnes H.  
restored by Virginia Ramey Spain

"The cup of blessing is our sharing in Jesus Christ."

In March my daughter, Melissa, called to tell me Gregg had proposed. She was engaged. She said unlike the first time when she had replied "yes" to another young man but had nagging doubts that proved all too true, this time she could really respond, "I love you with all of my heart and without reservation agree to spend my whole life with you."

About the same time our Director of Music, Keith St. John, gave me an article connecting Jewish betrothal customs in Jesus' day with the Lord's Supper. When a young man reached marriageable age and his family selected an appropriate wife, he and his father would meet with the young woman and her father to negotiate the "bride price." When the parents were agreed, the young man's father would pour a cup of wine and hand it to his son. The son would lift the cup and hold it out to the young woman, saying, "This cup is a new covenant in my blood, which I offer you." That meant, "I love you and will give you my life. Will you marry me?" The young woman could take the cup and return it as her way of saying, "No." Or she could answer by drinking from the cup as her way of saying, "I love you, accept your offer, and give you my life in response." Sharing the cup in Jewish weddings today may be a remnant of this custom. I haven't been able to verify this tradition, but if it's true, it adds an additional dimension to the meanings of the cup we share.

In both parts of the Bible blood is a symbol of life, of commitment, of love. In Genesis 9:1-17 God makes the first covenant with humankind and tells Noah that the survivors on the ark may eat all living things, not just plants, but not blood because blood is the seat of the mystery of life, sacred to God. In Exodus 24:3-8 at the foot of Mt. Sinai Moses ratifies what we call the Old

Covenant, the commitment binding God and the people of Israel together. He dashes half the blood of sacrificial animals on the altar to show God's participation and the other half on the people who've heard and agreed to abide by God's terms, the Ten Commandments.

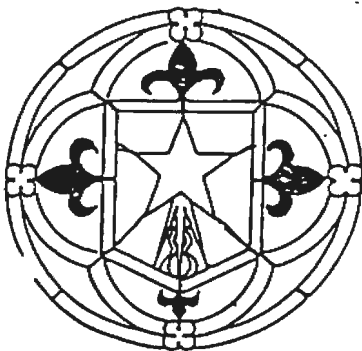
The New Covenant of God's law written not on stone but in our hearts by the Holy Spirit, the covenant of God's unmerited gift of love and forgiveness offered through Jesus, was also ratified by blood just as the betrothal custom was sealed by the bridegroom holding out the cup to the bride and saying, "This cup is a new covenant in my blood, which I offer you," and the bride's taking and drinking it.

The bridegroom and bride images for God and God's people appear in both testaments. In Hosea 2:16-20 God says the day will come when Israel will call God, "my husband." God vows, "I will betroth you to me for ever . . . in righteousness and in justice, in steadfast love and in mercy. . . in faithfulness, and you shall know the Lord." In Isaiah 62:5 God promises to rejoice over the returning exiles, the redeemed community, as a bridegroom over his bride.

When people ask Jesus why his followers don't fast the way John the Baptizer's do, Jesus says they can't fast while he's with them because he's the bridegroom (Matthew 9:14-15; Mark 2:18-20; Luke 5:33-35). Ephesians 5:21-33, a passage sometimes used "to keep women in their place," includes among instructions about the mutual love and respect of marriage partners, "Husbands, love your wives, as Christ loved the church and gave himself up for her."

Matthew, Mark, and Luke describe the Last Supper as a Passover meal, but they give no hint of what the disciples thought when Jesus offered the traditional thanksgiving, "Blessed are You, O Lord our God, King of the universe, who brings forth fruit from the vine," and then added, "This cup poured out for you is the new covenant in my blood." At that moment or only after Jesus' death and resurrection did they hear those words as his way of saying, "I love you, and as the bridegroom promises to pay the agreed upon bride price and give his life to the bride, I will pay the price and give my life for you"?

This morning as you take the cup, remember Jesus still says, "I love you," still asks, "I offer you my life. Will you be mine?" As you dip the wafer into the cup, picture yourself looking into his eyes and saying, "Yes. I accept your love, and I give you my love, my life in response."



### **Star of the Epiphany**

Matthew 2:1-12

given by the Sunday School

restored in memory of Winfield "Buzzy" Brown

by Helen Brown

What do you read first in the newspaper? Headlines?

Comics? Sports or business? Your horoscope? Many

look to the stars for guidance. Stars have fascinated people from the beginning of time. In some cultures an astrologer was called to read the stars when a baby was born to learn that child's future. Nancy Reagan consulted an astrologer after the almost successful assassination attempt on her husband. While having my hair cut, I overheard a stylist say all the bad signs in her detailed

horoscope explain why she's had such unhappy relationships with men.

Stars in the sky may be a useful compass for navigation but not for learning from past mistakes or exploring how to deal more effectively with natural tendencies or patterns learned growing up. To rely more on daily horoscopes than on daily Bible study, prayer, and help from qualified counselors on complex issues is asking for trouble.

How many children and youth do you hear, read, or personally know about who desperately need guidance and role models? What does consulting horoscopes or looking to pop culture stars to see how to live portend for them or our society? I find hope in recent polls showing many teens would like more quality time with parents in spite of their often stated need to be independent and in studies indicating that one truly interested, caring, nurturing adult, be it parent or someone else, can be crucial in helping a troubled child find direction.

In Christian art star symbols point toward spiritual direction and guidance. The six pointed star stands for God, whose nature includes power, wisdom, majesty, love, mercy, and justice. Judaism calls it the Star of David with some believing David's shield was shaped like this star. The seven pointed star represents the Holy Spirit and the Spirit's gifts. The twelve pointed star stands for God's closeness with humankind as well as for the tribes of Israel or the apostles.

We Christians are most familiar with the five pointed star in our choir loft window. Sometimes it's called the Star of Jacob from the wise men's allusion in Matthew 2:2 to an ancient prophecy. Numbers 24:17 says, ". . . a star shall come out of Jacob, and a scepter shall rise out of Israel. . ." Balak, king of Moab, had summoned a seer called Balaam to curse the people of Israel as they passed through Moab on their journey from Egypt to the Promised Land, but God caused Balaam to bless the Israelites. Jews relate this part of Balaam's prophecy to David's becoming King of Israel, defeating Moab and other enemy nations. Christians extend the interpretation to the star that guided the wise men to Jesus, who would be king of all peoples and in Revelation 22:16 is identified as "the bright morning star."

Why is the five pointed symbol also called the Star of Bethlehem? Because the wisemen found Jesus there after priests and scribes reported to Herod an additional ancient prophecy from Micah 5:2, "And you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for from you shall come a ruler who is to shepherd my people Israel."

The five pointed symbol is actually not a Christmas star but the Star of Epiphany. Epiphany means "showing forth." Through that star God guided the wisemen to find Jesus not on Christmas but perhaps as long as two years after his birth. Their adoration and gifts focus on who Jesus is -- God's self revelation to the whole world, not just to the Jews. The season of Christmastide focuses on the birth of Jesus. The season of Epiphany and its star focus on God's self revelation to the world and Jesus' command for each of us to be in mission to that world in order to share the vision of salvation and guidance God offers everyone.

In late elementary school stars fascinated me. Each time I visited the library, I looked for books about constellations to take home. How I enjoyed reading the stories behind the Big Dipper, Orion the Hunter, and other shapes and figures in the night sky. Strange as it now seems, I read many books about stars but never went out at night to apply what I read to find their patterns for

myself. How much I missed out on becoming a real student of the stars.

My prayer is that each of us will not miss out on being a real student, a disciple of Jesus because we only read the book -- the Bible -- but don't go out to apply it. In Jesus' parable of judgment in Matthew 25:31-46 we read that when we feed the hungry, give drink to the thirsty, welcome the stranger, clothe the naked, visit the sick and in prison, in other words do something for someone else in need through gifts of ourselves, our time, our money, we are ministering to Jesus and doing his work. Are we personally, are we as Mount Lebanon Church growing in applying that parable so that more and more people see the radiance of God showing forth in their lives just as the star's radiance expands toward earth in the window?

The widening radiance from the Star of Epiphany suggests that just as God guided the wisemen to find another way home, God guides us to explore even more opportunities to be in mission and to serve needs. As individuals we can explore such options by talking with Kay Shoemaker about taking part in the September 23 MAP Walk for Housing, Denise Hudson about Angel Tree, Joanne Kays about visiting shut ins, Betty Brechtel about contributing things to Ronald McDonald House, Sarah Quay about giving used serviceable items or helping at the Hanover Church clothes closet, or call me about the kind of need that might interest you. As a church we can review our goals for this year and set those for 2001 by asking how God would have us use our time, talents, and gifts to reveal God's love to others.

A recent article by church consultant Herb Miller on reaching the unchurched concluded with comments on Jesus's final instructions to his followers in Matthew 28: "Jesus' prescription for reaching new people is one word: *Go!* Most congregations' prescription for reaching new people is one word: *Come!* Most church leaders' prescription for reaching new people is five words: *Let the pastor do it!*" Miller then asks, "What is your congregation's prescription for reaching new people?"

Will we keep the Star of Epiphany, the star of mission, locked in our stained glass window or in the pages of the Bible? Or will we become more active messengers of the star that is Jesus, God's showing forth of salvation and guidance to people everywhere -- outside these walls, down the street, across town, around the world? Expanding the radiance is up to each of us. Jesus says, "*Go!*"

### **Children's Time -- The Church and the People**

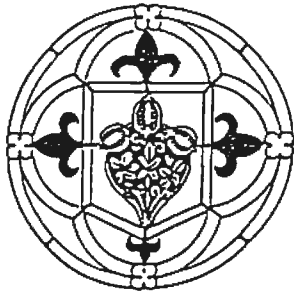
When I was young, I learned a rhyme about the church. Can you all lace your fingers inside each other like this and say and do what I say? "Here is the church, and here is the steeple. Open the doors and see all the people."

The first hymn we sang described the church a little differently, "The church is not a building, the church is not a steeple, the church is not a resting place, the church is . . ." What? That's right -- "a people," God's people, the people who know Jesus loves them and who love him.

We really like our building. We're glad we have our steeple with its bell. I like our doors being red, but building, steeple and doors aren't the church. We are, and other people learn who Jesus

is from what they see us do and hear us say.

So how can we treat each other to show them the real Jesus? Being kind, helping, sharing, talking through problems rather than hitting or sulking or running away, praying for each other are all ways to show what Jesus is like and we are Jesus' church.



### **The Pomegranate**

Ephesians 4:4-7, 11-16

given by the Board of Trustees

restored to the glory of God

by Stuart J. Horn, III

Did you watch and wait on Wednesday to learn the winner of \$1,000,000 as the final survivor on this summer's top rated TV show? Mystery intrigues us. We have a mystery symbol in the stained glass window between the organ and piano. What is it?

This symbol is described as the mustard tree in our 1984 *Reflections of Mount Lebanon United Methodist Church*, but what color fruit did you who came up during the hymn sing see? What did you see within the fruit? How many have ever seen a pomegranate? The reddish color and many seeds make me suspect that's what this symbol really is.

Pomegranate shrubs grow wild from the Middle East across to India. They are cultivated into trees 15-20' tall in our South. The reddish fruit is about the size of an orange, round, juicy. It's been a valuable food throughout history. Its pulp can be made into cooling drinks or wine. Left on the tree, its fruit bursts open from the pressure of the many, many seeds growing inside. Thus it produces new life, making it a prominent symbol of fertility in ancient art and myth.

The pomegranate is mentioned often in the Old Testament. While the Israelites were in the wilderness on their journey to the Promised Land, those Moses sent to spy on conditions in Canaan brought back pomegranates, figs, and grapes to show the land's fruitfulness (Numbers 13:23). Because all the spies except Joshua and Caleb reported the inhabitants of Canaan were giants, too big for them to overpower, the Israelites complained against Moses and disobeyed God's command to go into the land. God decreed the Israelites would wander in the wilderness until all who had rebelled died.

God's instructions for a priestly robe in Exodus 28:33-34 included decorating the lower edge with embroidered pomegranates alternating with tinkling bells of gold. Later at the front of Solomon's Temple in Jerusalem stood two great pillars of bronze. Their capitals at the top included a total of 400 pomegranates as a sign of God's blessing (I Kings 7:18, 20, 42). Later customs included a newly crowned king standing by these pillars while the people acclaimed him and rejoiced and a covenant being made there between God, the king, and the people to live as God's people (II Kings 11:13-14, 17). Jeremiah 52:17 describes these pillars with their pomegranate decorations being broken into pieces and carried off to Babylon in the destruction of Jerusalem in 586 B.C.E. The minor prophet Haggai in 2:19 gives God's promise of hope and restoration to exiles returning to their war ravaged land, "Do the vine, the fig tree, the pomegranate, and the olive tree still yield nothing? From this day on I will bless you."

For Christians the pomegranate became a symbol of the Church. We are like the seeds in the pomegranate, many, yet one in Christ, each having different gifts to build up his Body as Ephesians describes. How easy it would be to get along, to work together, if we were all the same, but God has made us each unique with something special and necessary to contribute to the building up of the Church. It's challenging to follow Ephesians' instructions to grow more like Christ, to work well together in truth and love, because we don't automatically understand each other's thoughts and feelings, appreciate different perspectives or ways of doing things, or even find each other comfortable to be or work with. As the song says, "The church is not a building, the church is not a steeple, the church is not a resting place, the church is a people," and that means we need to work through misunderstanding and conflicts.

One of my favorite stories tells of persons allowed to see what hell and heaven were like. In hell everyone was seated at a very long, narrow table laden with a delicious banquet. Each one had elbows that could not bend. The food was flying, the inhabitants shouting as stiff armed they tried desperately to get something to eat. In heaven the scene was identical -- the long, narrow table heavy with food, the inhabitants with stiff arms -- but everyone was happy and being fed because each caringly served the person across the table.

Some don't come to church and others leave because of how they view "being fed." Perhaps they go elsewhere or give up on church because they don't seek Christ's help enough to grow up themselves or to find ways to work together in the one Body, difficult as that is.

Sometimes members or congregations make it very hard to be joined and knit together because they look more to their own feelings than to Christ, our head. Jean Minton recently wrote that she feels very sad about how many treat their Oklahoma pastor, the first woman to be appointed to that congregation. I've heard of a nearby Pennsylvania church where the lay leader has driven out pastors and members for years. Only with God's help can we grow together in the oneness symbolized by the pomegranate.

Christians also see the pomegranate seeds bursting from the fruit as a symbol of mission and new life. In the wilderness God wanted the Israelites to go forward into the land of milk and honey, of pomegranates and grapes. The result of the rebels failure to trust and obey was 40 years of wandering and death. Jesus lived, died, and was resurrected to show followers, us, that when we, like a grain of wheat or a pomegranate seed, leave the safety of the stalk or fruit, our own or our church's comfort zone, and risk caring for others, he can work through us to bring new life and hope.

Did you read in last Sunday's paper of Rebecca Wolhar's 20 year battle with ovarian cancer and how she encourages and helps others in the midst of her own struggles? Your help may not be dramatic, but sharing how God has been with you through such challenges as a job loss, an unanticipated change, a disappointment, the death of a family member or relationship, or struggles with parenting is your God given gift for mission. We are the seeds in the one Body, seeds created to share God's care within and outside these walls.

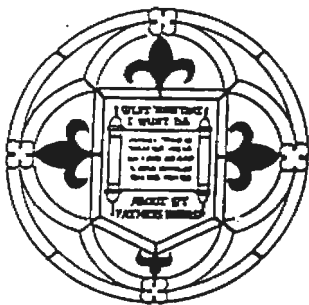
Once a good king told his four daughters he was leaving them in charge of the kingdom while he was away. He gave each daughter one grain of rice saying it could help her learn the meaning of ruling well. The first tied a golden thread around her grain and placed it in a beautiful crystal box.



She looked at it every day. The second put her grain in a wooden box safely under her bed. The third said, "What can one grain of rice do?" and threw it away. The fourth studied her grain for a long time. Finally she understood the meaning of the gift. After many years the king returned to his daughters and asked to see the gifts he'd left them. The first two returned their grains, explaining what they had done. The king accepted them back with thanks. The third hurried to the kitchen to find a grain to give to king, and he accepted it with thanks. The fourth explained she no longer had her grain because she realized it was a seed and planted it in the ground. It grew, and she harvested and continued to plant the seeds from each crop. The king looked out the window at an enormous crop of rice stretching as far as the eye could see, enough rice to feed their small nation. The king took off his crown, placed it on her head, and said with joy, "You have learned the meaning of how to rule well."

May the pomegranate help us to learn the meaning of how Jesus calls us to live as his people when we gather within these walls and when we go forth as his seeds to be planted and produce a bountiful harvest in the world.

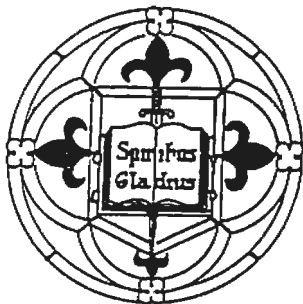
### Additional Notes on the Counting Room and Narthex Windows



#### The Scroll

given by the Ladies Aide Society  
restored to the glory of God  
by the Trustees, members, and friends

Luke 4:16-21 describes how Jesus was invited to read in his hometown synagogue in Nazareth near the beginning of his public ministry. He opened the scroll to Isaiah 61:1-2a and proclaimed he came to fulfill that prophecy.

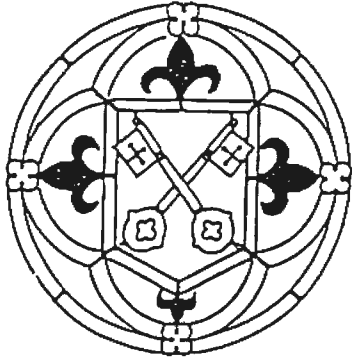


#### The Open Bible with a Sword

given by William D. and Anna C. Umflet  
restored in memory of Kathryn Rebecca Kraus  
by Barbara and Richard Kraus and Barbara Kraus-Blackney

The phrase "Spiritus Gladius" means "sword of the Spirit." Ephesians 6:17 includes "the sword of the Spirit, which is the word of God" among the pieces of the armor of God needed to withstand evil. In addition Hebrews 4:12 says,

"Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart."



### **The Keys**

given by Frederick and Bertha S. Richter and  
daughter Ruth  
restored in memory of Rebecca E. and James R. Kraus  
by the Kraus family

These two keys are crossed in the form of the letter "X."  
According to ancient tradition this was the shape of the  
cross on which Simon Peter asked to be crucified upside  
down since he felt unworthy to die in the same manner as  
his Savior and Lord.

The keys themselves come from the story about Simon Peter's response to Jesus' question, "Who do you say that I am?" When Peter identified Jesus as the Messiah, the Son of the living God, Jesus declared he would build his church upon Peter and said, "I will give you the keys of the kingdom of heaven, and whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven" Matthew 16:19. The keys symbolize the spiritual authority of the Church to bind and absolve.

### **1997 Notes on the Narthex Windows by Barbara Kraus**

There are two windows in the narthex, one in honor of William and Anna Umflet, the other in honor of Bertha and Frederick Richter and their daughter, Ruth. I am fortunate to have known all these people. Today Anna Umflet, Bertha Richter and her daughter, Ruth Richter Smith, are all still living, and we are pleased that "their" windows are being restored and rededicated in memory of Becky and Jimmy Kraus and Kathy Kraus.

In looking through a 1931 Directory of Mount Lebanon Methodist Episcopal Church, prepared by the Rev. Theodore O.M. Wills, Pastor, I find that there was much ongoing activity and that Bill and Anna Umflet were among those most active. William Umflet was involved in the following committees: Nominating, Music, Finance, Auditing, Pastoral Relations and Pulpit Supply. He and Anna were both Stewards, taught a Sunday School class, and were officers of the Church School.

There are those of us in the congregation today who remember both of them as warm and friendly people who helped keep our little church going during some of the lean years. Anna resides today at Cokesbury Village in Hockessin and remains a loyal member of Mount Lebanon Church..

(Anna Umflet is the aunt of Mount Lebanon members Mildred Morris [died 2001] and Dorothy Vandenbraak. They remember their aunt's delicious fried chicken at Sunday School picnics at Lenape Park. Uncle Bill, their mother's brother, enjoyed driving them to these picnics. With no children of their own, the Umflets shared their love with all the children of Mount Lebanon.)

Bertha Schulte grew up in Rockland. She was married to Frederick Richter at Mount Lebanon Church, and their only child, Ruth, was baptized here. When Ruth and her husband, Patrick Smith, moved to Upland, California, over 35 years ago, Bertha and Fred soon followed. After Fred died a few years later, Bertha lived with Ruth and Pat and helped raise their four daughters

plus several great-grandchildren. They truly love her, as do I. She will be 96 on April 25. The following is from a letter she wrote me when I was working on the Mount Lebanon "Reflections" book in 1984:

"Fred and I were married at Mount Lebanon and Ruth was baptized there -- they told us there were no records of there ever being a wedding there. I often wonder if they really kept records. The years I attended there it was really a poor church -- the young people would go and clean -- get the heater started on cold mornings -- we had plays and bake sales to help earn much needed money. I am sure it is much better now and would love to be able to attend the 150th celebration. The last time I was in the church was on your wedding day." [1954]

In a recent note her daughter, Ruth, wrote that Bertha is now in a nursing home as she had several falls recently, but her memory remains good and she sent more Mount Lebanon stories.

"After I was married I fixed the turkey for all the dinners the church had because I had an electric stove, and Mr. Ayres carved the turkey, and when he finished, it was put back together and you could not tell it had been carved."

[Bertha Schulte Richter passed away in January 2000 at age 98. Her daughter, Rith Richter Smith and her husband, Patrick, reside in Banning, CA.]

DELAWARE PUBLIC  
ARCHIVES

2003 APR 11 PM 12: 29

MOUNT LEBANON  
UNITED METHODIST CHURCH



850 MOUNT LEBANON ROAD  
WILMINGTON, DELAWARE  
19803

ESTABLISHED 1812

TELEPHONE: 302-652-8411

PASTOR MARY LOU GREEN

April 7, 2003

Mr. Russ McCabe  
Delaware Public Archives Hall of Records  
Dover, DE 19901

Dear Mr. McCabe:

Enclosed is some information for the Mount Lebanon Church roadside marker.

The person who had volunteered to provide it has discovered her time is too limited at present, and I hope we're not too late to get the marker ready for June 22.

I have hastily thrown things together. I suspect the enclosure is a little too long and am not sure whether it contains the kind of information you would like. Please give me a call if you have any suggestions.

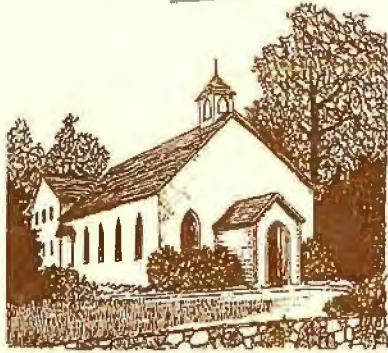
Our service on June 22 will begin at 10:00 a.m., and we will be delighted if you can come in costume. (I can't remember if you appear as John Wesley, Francis Asbury, or a circuit rider.) We do have air conditioning inside, but I can't vouch for outside conditions if it is appropriate to process to the site for the marker for the dedication!

Please let me know what else we need to do to go forward with the marker. We greatly look forward to receiving it.

Gratefully,

Mary Lou Green  
Pastor

(ATTN: Joanna's Stamp)



MOUNT LEBANON  
UNITED METHODIST CHURCH

850 MOUNT LEBANON ROAD  
WILMINGTON, DELAWARE  
19803

ESTABLISHED 1812

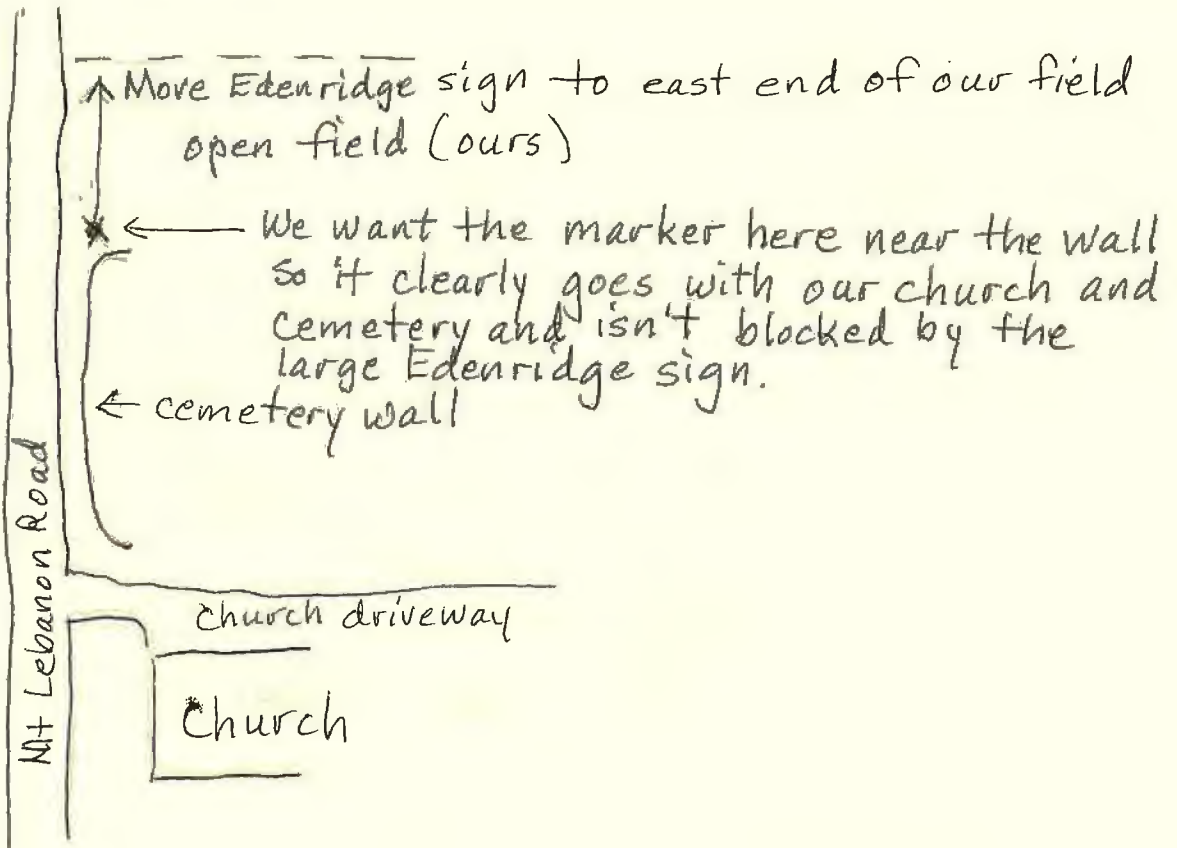
TELEPHONE: 302-652-8411

PASTOR MARY LOU GREEN

May 13, 2003

Edenridge is  
up here

Dear Mr. McCabe,



Many thanks for your help,  
Pastor Mary Lou

Mount Lebanon  
United Methodist  
Church

United States Department of the Interior  
National Park Service

National Register of Historic Places  
Inventory—Nomination Form

For NPS use only

received APR 4 1984

date entered

See instructions in *How to Complete National Register Forms*  
Type all entries—complete applicable sections

1. Name

historic Mount Lebanon Methodist Episcopal Church

and/or common Mount Lebanon United Methodist Church

2. Location

street & number 850 Mount Lebanon Road, NA not for publication

city, town Wilmington vicinity of ~~Congressional district~~

state Delaware code 10 county New Castle code 003

3. Classification

Category	Ownership	Status	Present Use
<input type="checkbox"/> district	<input type="checkbox"/> public	<input checked="" type="checkbox"/> occupied	<input type="checkbox"/> agriculture
<input checked="" type="checkbox"/> building(s)	<input checked="" type="checkbox"/> private	<input type="checkbox"/> unoccupied	<input type="checkbox"/> commercial
<input type="checkbox"/> structure	<input type="checkbox"/> both	<input type="checkbox"/> work in progress	<input type="checkbox"/> educational
<input type="checkbox"/> site	<b>Public Acquisition</b>	<b>Accessible</b>	<input type="checkbox"/> entertainment
<input type="checkbox"/> object	<input type="checkbox"/> in process	<input type="checkbox"/> yes: restricted	<input type="checkbox"/> government
	<input type="checkbox"/> being considered	<input checked="" type="checkbox"/> yes: unrestricted	<input type="checkbox"/> industrial
	NA	<input type="checkbox"/> no	<input type="checkbox"/> military
			<input type="checkbox"/> museum
			<input type="checkbox"/> park
			<input type="checkbox"/> private residence
			<input checked="" type="checkbox"/> religious
			<input type="checkbox"/> scientific
			<input type="checkbox"/> transportation
			<input type="checkbox"/> other:

4. Owner of Property

name Mount Lebanon United Methodist Church

street & number 850 Mount Lebanon Road

city, town Wilmington  vicinity of state Delaware

5. Location of Legal Description

courthouse, registry of deeds, etc. New Castle County Recorder of Deeds

street & number City/County Building, 800 French Street

city, town Wilmington state Delaware

6. Representation in Existing Surveys

title Delaware Cultural Resource Survey, N-548 has this property been determined eligible?  yes  no

date 1976, 1983  federal  state  county  local

depository for survey records Bureau of Archaeology and Historic Preservation  
Old State House, The Green

city, town Dover state Delaware

# 7. Description

<b>Condition</b>		<b>Check one</b>	<b>Check one</b>
<input checked="" type="checkbox"/> excellent	<input type="checkbox"/> deteriorated	<input type="checkbox"/> unaltered	<input checked="" type="checkbox"/> original site
<input type="checkbox"/> good	<input type="checkbox"/> ruins	<input checked="" type="checkbox"/> altered	<input type="checkbox"/> moved    date _____
<input type="checkbox"/> fair	<input type="checkbox"/> unexposed		

**Describe the present and original (if known) physical appearance**

Mount Lebanon Methodist Episcopal Church, a small rectangular stone building dating to 1834, is located a quarter of a mile east of the Brandywine River in a hilly wooded area overlooking Rockland, a textile and paper milling community that originated in the eighteenth century. The gable end facade of the building faces Mount Lebanon Road on the northwest, and a small cemetery borders the northeast side of the site. Constructed of "Brandywine Granite," a commonly-found local building stone, the church follows a simple, one-story 40-foot by 60-foot center aisle plan topped by a gable roof. In 1873 the church was restyled by increasing the pitch of the existing roof, stuccoing the exterior walls and adding a frame vestibule to the entrance. Commemorative stained glass windows and a small bell enclosure were added in 1934. The building retains a considerable degree of integrity and it stands in excellent repair. Located to the rear of the church, and connected to it by a small, one-story connector, is a two-story, frame fellowship hall that was constructed in 1952.

The 18-inch thick rubble stone walls of the church rest on a stone foundation with three cross footings. Four-inch by nine-inch floor joists span these footings and a random-width chestnut floor still exists under a more recent floor. The gable roof consists of three main trusses with pegged joints. The ceiling joists are blind-mortised into the 11-inch by 11-inch bottom chords of the trusses. Asphalt shingles cover the roof.

The church measures three bays across its gable end facade and five bays along its length. The main entrance, which is located in the center bay of the facade, contains a pair of paneled doors. On the exterior, moldings forming a pointed arch create a transom effect above the door. Another entrance is located in the rear bay of the northeast elevation. It consists of a single, molded, four-panel door topped by a pointed-arch transom and a gabled hood. All of the windows are pointed arch lancets. In 1934, the church's one hundredth anniversary, the windows were reglazed with leaded stained glass. The window in the rear endwall is the only one that was not reglazed; it retains its four-over-four sash.

The interior of the church is arranged in a center aisle plan with nine rows of pews. The altar end is raised by one step, and has a curved railing with turned balusters surrounding its center section. Behind this railing is a square, raised platform. A two-tiered platform containing the choir chairs is located on the southwest side of the altar area, while the opposite side is reserved for the organ. The central portion of the altar wall is occupied by a large elliptically-arched recess with a door on either side of it. Both of these are raised and molded four-panel doors topped by pointed-arch moldings that create a lancet-type door surround. The arched area is filled with wooden tracery in a trefoil design.

Behind the altar wall is a small room that occupies the rear bay of the building. Recently, a dropped ceiling was installed in this room and a staircase was added to provide access to the attic, however, the original doors and molding remain intact.



**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Inventory—Nomination Form**

For NPS use only  
received  
date entered

Continuation sheet

Item number 7

Page 1

In 1852, according to the notes of an early pastor, the church was "reseated and fitted up". Since he did not elaborate on this, it is unclear as to what was accomplished. In 1873 some major changes were undertaken. In raising the roof, the rafters were unpegged at the ridge and lifted from a 6:12 pitch to a 9:12 pitch. Cribbing was installed at mid-span and scabs were added to close the ridge. The gap at the endwalls caused by this rise in pitch was filled in with brick, then the entire exterior of the building was stuccoed. Also, a gable-roofed, frame vestibule sheathed with German siding was added. This vestibule features a pair of paneled doors set within a pointed-arch frame, and a lancet window on each of the side walls. In 1934 a small, square bell enclosure with a pyramidal roof was placed on the ridge above the entrance, and the commemorative stained glass windows were installed. Also at this time, the church was equipped with a "pipeless" heating system, and a new floor was laid.

The most recent addition to the site is the two-story stucco and frame fellowship hall that was constructed behind the church in 1952. It is attached to the rear endwall of the church only by a small, one-story connector. Since this new building is distinctly separate and it was constructed in a manner that does not compete with the church, the integrity of the original is not compromised.

The cemetery on the northeast side of the church contains approximately 150 tombstones dating from 1840 through the present. A dry-laid rubble stone wall separates the cemetery from the road and a cast iron fence borders the cemetery adjacent to the church.



## 8. Significance

Period	Areas of Significance—Check and justify below			
<input type="checkbox"/> prehistoric	<input type="checkbox"/> archeology-prehistoric	<input type="checkbox"/> community planning	<input type="checkbox"/> landscape architecture	<input type="checkbox"/> religion
<input type="checkbox"/> 1400–1499	<input type="checkbox"/> archeology-historic	<input type="checkbox"/> conservation	<input type="checkbox"/> law	<input type="checkbox"/> science
<input type="checkbox"/> 1500–1599	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> literature	<input type="checkbox"/> sculpture
<input type="checkbox"/> 1600–1699	<input checked="" type="checkbox"/> architecture	<input type="checkbox"/> education	<input type="checkbox"/> military	<input checked="" type="checkbox"/> social/
<input type="checkbox"/> 1700–1799	<input type="checkbox"/> art	<input type="checkbox"/> engineering	<input type="checkbox"/> music	humanitarian
<input checked="" type="checkbox"/> 1800–1899	<input type="checkbox"/> commerce	<input type="checkbox"/> exploration/settlement	<input type="checkbox"/> philosophy	<input type="checkbox"/> theater
<input type="checkbox"/> 1900–	<input type="checkbox"/> communications	<input type="checkbox"/> industry	<input type="checkbox"/> politics/government	<input type="checkbox"/> transportation
		<input type="checkbox"/> invention		<input checked="" type="checkbox"/> other (specify) Local History

**Specific dates** 1834, 1873 **Builder/Architect** Unknown

### Statement of Significance (in one paragraph)

Mount Lebanon Methodist Episcopal Church is significant for its architecture, for its importance in local history, and for its social relationship to the surrounding community. Constructed in 1834 and restyled in 1873, this church is a well-preserved example of a common nineteenth century church type displaying typical patterns of change. Situated between the paper and textile milling community of Rockland and the agrarian community of Talleyville, Mount Lebanon M. E. Church was an important facet to both communities. It is being nominated to the National Register on the basis of Criterion C, architectural significance. Since its significance rests primarily on its architectural characteristics, it is being nominated as an exception to the rule that does not allow properties owned by religious institutions to be considered eligible.

Architecturally, Mount Lebanon Church's rectangular, gable front plan is typical of rural areas in Delaware throughout the nineteenth century. Most churches of this type are frame. However, in this extreme northern portion of the state, a stone building tradition is more dominant due to the abundance of "Brandywine Granite" and fieldstone. Mount Lebanon is a particularly well-preserved example of this church form. The alterations made to the building in 1873 are indicative of the general trend toward Gothic Revival ornamentation that occurred in the latter part of the nineteenth century. The increase of the roof pitch, the addition of the Carpenter Gothic vestibule, and some of the interior details, though subtle in their overall effect on the building, do convey this awareness of stylistic trends. The increase in roof pitch is perhaps an unusual alteration for such a simple structure. More common would be the addition of ornamental elements to the existing form, such as the imbricated exterior shingles and pressed tin interior that modify Wesley M. E. Church (NR 1983, CRS no. N-6758), an 1854 church that was originally designed as a Greek Revival style building.

Located approximately 800 feet east of the boundary that defines the Rockland Historic District (NR 1972), Mount Lebanon Church has historically been an element of this mill community. Originating in 1724 as the site of a saw and grist mill, Rockland developed into a small textile and papermilling hamlet in the nineteenth century. A Presbyterian church, which is no longer extant, was constructed at Rockland in 1802 under the auspices of William Young, owner of the paper mill there. The congregation of Mount Lebanon Church, however, was not organized until 1833 when Thomas J. and Hannah Aldred, who lived in West Chester, Pennsylvania, donated a parcel of land they owned in Delaware for the erection of a Methodist Church. These were the only two churches ever constructed at Rockland.

Mount Lebanon M. E. Church holds social significance as well, since it established a link between industrial Rockland and the outlying agrarian communities. The group of trustees who were appointed to accept the land donation from the Aldreds consisted of

# 9. Major Bibliographical References

See continuation sheet

# 10. Geographical Data

Acreage of nominated property 3.03 acres

Quadrangle name Wilmington North, Del.-Pa.

Quadrangle scale 1:24000

### UMT References

A	<u>1</u> <u>8</u>	<u>4</u> <u>5</u> <u>1</u> <u>3</u> <u>4</u> <u>0</u>	<u>4</u> <u>4</u> <u>0</u> <u>5</u> <u>3</u> <u>3</u> <u>0</u>	B			
	Zone	Easting	Northing		Zone	Easting	Northing
C				D			
E				F			
G				H			

### Verbal boundary description and justification

See continuation sheet

### List all states and counties for properties overlapping state or county boundaries

state	NA	code	NA	county	NA	code	NA
state	NA	code	NA	county	NA	code	NA

# 11. Form Prepared By

name/title	Thomas J. Walters, Registered Architect (Edited by Valerie Cesna)		
organization	Thomas J. Walters, A.I.A. (New Castle County Dept. of Planning)	date	December 1983
street & number	1525 Concord Pike (2701 Capitol Trail)	telephone	302-655-8859 (302-366-7780)
city or town	Wilmington (Newark)	state	Delaware

# 12. State Historic Preservation Officer Certification

The evaluated significance of this property within the state is:

national  state  local

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

State Historic Preservation Officer signature *David R. Griffith*

title \_\_\_\_\_ date March 30, 1984

For NPS use only

I hereby certify that this property is included in the National Register

*for Melissa Byers* Entered in the National Register date 5/3/84

Keeper of the National Register

Attest: \_\_\_\_\_ date \_\_\_\_\_

Chief of Registration

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Inventory—Nomination Form**

For NPS use only  
received  
date entered

Continuation sheet

Item number 8

Page 1

two farmers, two millmen and a shopkeeper. The contrast between this kind of community-generated church and a millowner's provision of a church for his workers is an important one. William Young certainly had a vested interest in building a church at Rockland since it provided a focus and a facility for his workers. Mount Lebanon Church was established by people from several different locations, thereby drawing together a wider range of people with varying backgrounds.

Mount Lebanon Church was situated far enough from the heart of commercial Wilmington to allow the agrarian population of Talleyville reasonable access and close enough to the Brandywine River to serve the millworkers. Because of its location and its diverse congregation, Mount Lebanon Church established a connection between farm and factory in this northern Delaware community during the nineteenth century.

Level of Significance

The level of significance claimed for Mount Lebanon Methodist Episcopal Church is local since its primary sphere of influence was limited to its neighboring communities.

Justification of Boundaries

The boundaries of the nominated property coincide with the 3.03 acre legal parcel on which it stands. These boundaries contain all of the significant resources on the site and provide a slight buffer to the development that has occurred east of the site.

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Inventory—Nomination Form**

For NPS use only

received

date entered

Continuation sheet

Item number 9

Page 1

Mount Lebanon Methodist Episcopal Church  
Major Bibliographical References

Baist, F. Wm. Atlas of New Castle County, Delaware.  
Philadelphia: G. Wm. Baist, 1893.

Beers, D. G. Atlas of the State of Delaware. Philadelphia:  
Pomeroy and Beers, 1868.

Heald, Henry. "Roads of New Castle County". A map,  
surveyed and printed by Henry Heald, 1820.

"Historical Record of Mt. Lebanon U. M. Church,  
Rockland, Delaware 1774-1934". Unpublished  
paper, 1934.

Map of New Castle County, Delaware. Philadelphia:  
G. M. Hopkins and Co., 1881.

New Castle County Land Records:  
Record D. Volume 4, Page 499, September 20, 1826.  
Record S. Volume 4, Page 133, March 7, 1834.

**United States Department of the Interior  
National Park Service**

**National Register of Historic Places  
Inventory—Nomination Form**

For NPS use only  
received  
date entered

Continuation sheet

Item number 10

Page 1

MOUNT LEBANON METHODIST EPISCOPAL CHURCH

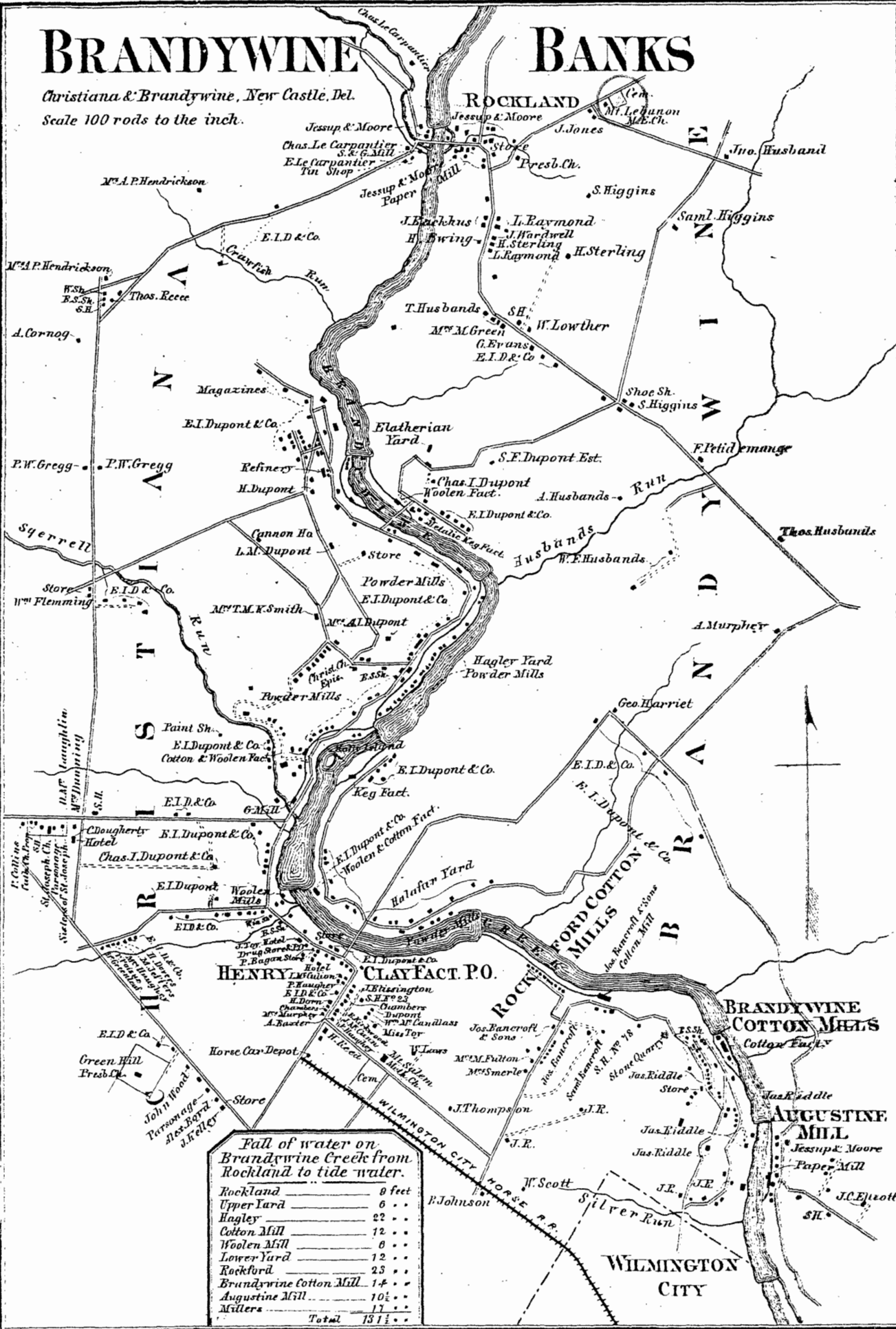
Verbal Boundary Description

Starting at the westernmost point of the nominated parcel, which is located at the southwest corner of the junction of Mount Lebanon Road and Sharpley Road, proceed approximately 457 feet northeast along the southeast side of Mount Lebanon Road; then turn southeast and travel 402.37 feet along the rear property lines of 800 Mount Lebanon Road, and 607, 605 and 603 Wynard Road; then turn southwest following the rear property line of 601 Wynard Road and continue in a straight line to the southwest side of Sharpley Road; then travel approximately 500 feet in a northwesterly direction along the southwest side of Sharpley Road; then travel north-northwest for approximately 135 feet to the point of origin, enclosing an area of 3.03± acres. This boundary is shown as the bold black line on the attached sketch map, titled 1981 New Castle County Property Tax Map, Parcel Number 06-076.00-004. The boundary encompasses the entire legal parcel.

# BRANDYWINE

Christiana & Brandywine, New Castle, Del.  
Scale 100 rods to the inch.

# BANKS



Fall of water on Brandywine Creek from Rockland to tide water.

Rockland	8 feet
Upper Yard	6 "
Hagley	22 "
Cotton Mill	12 "
Woolen Mill	8 "
Lower Yard	12 "
Rockford	23 "
Brandywine Cotton Mill	14 "
Augustine Mill	10 1/2 "
Millers	17 "
Total	131 1/2 "



D. G. Beers, Atlas of the State of Delaware. Philadelphia: Pomeroy and Beers, 1868, Page 9.

A. A. Lewis  
S. M. Cranst  
C. B. Lewis  
John

BRANDYWINE

ROCKLAND

BRANDYWINE

WILMINGTON CITY

BRANDYWINE

ROCKLAND

BRANDYWINE

WILMINGTON CITY









N-548

Name: MOUNT LEBANON METHODIST EPISCOPAL CHURCH

Location: 850 MOUNT LEBANON ROAD, WILMINGTON, DE

Photographer: VALERIE CESNA

Date: 30 NOVEMBER 1983

Location of Negative: STATE OF DELAWARE, BUREAU OF  
ARCHEOLOGY AND HISTORIC PRESERVATION, DOVER, DE

Description:

FACADE: VIEW FROM NORTH

Photograph Number:

1 OF 5



N-548

Name: MOUNT LEBANON METHODIST EPISCOPAL CHURCH

Location: 850 MOUNT LEBANON ROAD, WILMINGTON, DE

Photographer: VALERIE CESNA

Date: 30 NOVEMBER 1983

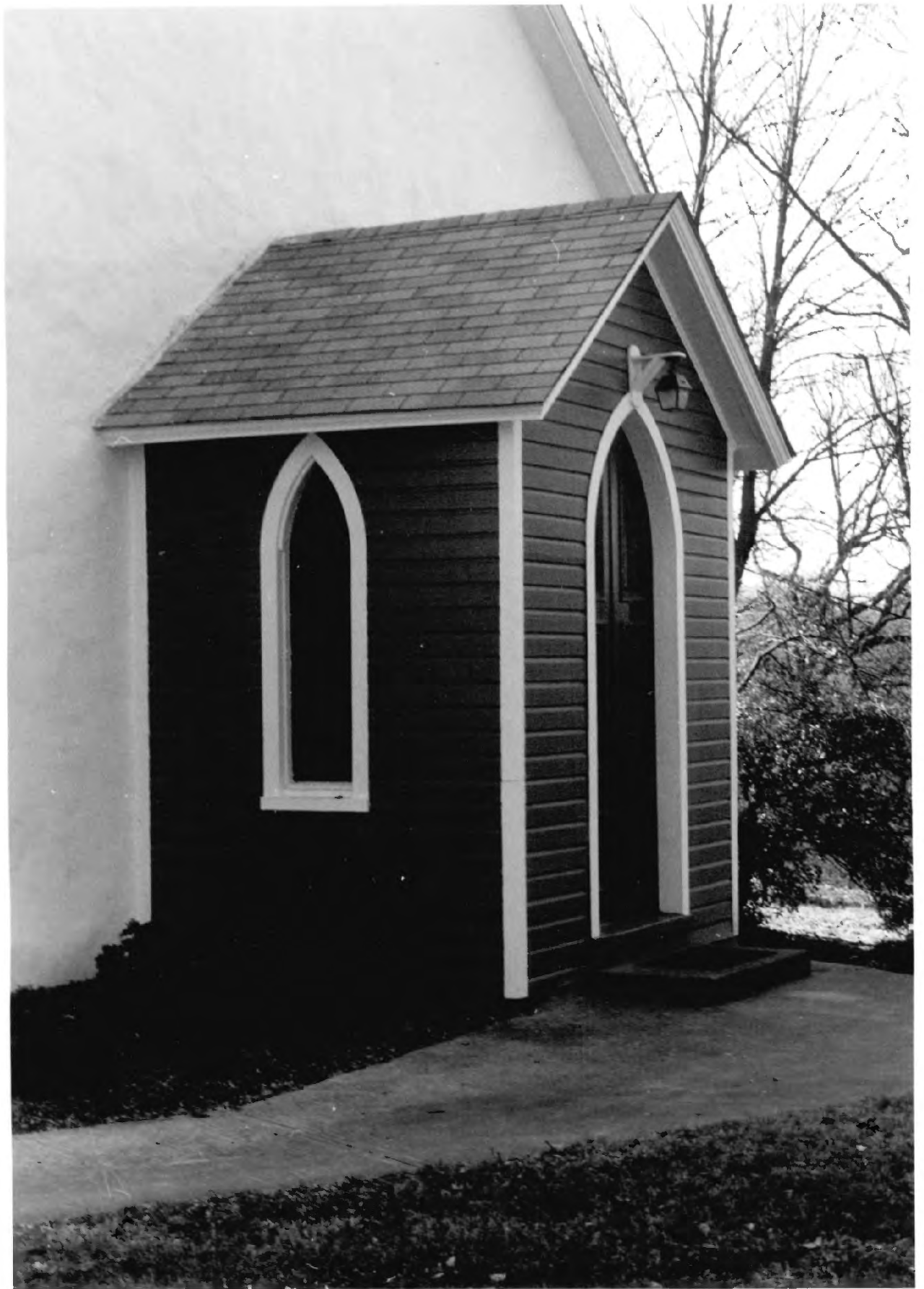
Location of Negative: STATE OF DELAWARE, BUREAU OF  
ARCHAEOLOGY + HISTORIC PRESERVATION, DOVER, DE

Description:

FACADE: VIEW FROM WEST

Photograph Number:

2 OF 5



N-548

Name: MOUNT LEBANON METHODIST EPISCOPAL CHURCH

Location: 850 MOUNT LEBANON ROAD, WILMINGTON, DE

Photographer: VALERIE CESNA

Date: 30 NOVEMBER 1983

Location of Negative: STATE OF DELAWARE, BUREAU OF  
ARCHEOLOGY + HISTORIC PRESERVATION, DOVER, DE

Description:

VESTIBULE: VIEW FROM NORTH

Photograph Number:

3 of 5



N-548

Name: MOUNT LEBANON METHODIST EPISCOPAL CHURCH

Location: 850 MOUNT LEBANON ROAD, WILMINGTON, DE

Photographer: VALERIE CESNA

Date: 30 NOVEMBER 1983

Location of Negative: STATE OF DELAWARE, BUREAU OF  
ARCHAEOLOGY + HISTORIC PRESERVATION, DOVER, DE

Description:

ALTAR, SOUTHEAST WALL OF INTERIOR

Photograph Number:

4 OF 5





N-548

Name: MOUNT LEBANON METHODIST EPISCOPAL CHURCH

Location: 850 MOUNT LEBANON ROAD, WILMINGTON, DE

Photographer: VALERIE CESNA

Date: 30 NOVEMBER 1983

Location of Negative: STATE OF DELAWARE, BUREAU OF  
ARCHAEOLOGY + HISTORIC PRESERVATION, DOVER, DE

Description:

INTERIOR: FACING SOUTH CORNER

Photograph Number:

5 of 5

This Deed, made this Fourth day of February in the year of our Lord one thousand nine hundred and thirty two.

Between, John A. Bamberg, and Ada B. Bamberg, his wife, of Brandywine Hundred, New Castle County and State of Delaware, parties of the first part,

And Mount Lebanon Methodist Episcopal Church, a Religious Corporation of the State of Delaware, party of the second part,

Witnesseth, that the said parties of the first part, for and in consideration of the sum of Six Hundred Dollars (\$600.00), lawful money of the United States of America, the receipt whereof is hereby acknowledged, hereby grant and convey unto the said party of the second part,

All those certain lots of land, situate in Brandywine Hundred, New Castle County, Delaware, known as lots Nos. 9, 10 and 11, Section 1, on Plan of Mc Daniel Heights, as said Plan is of record in the office of the Recorder of Deeds in and for New Castle County aforesaid, in Deed Record A Vol. 33, Page 68, bounded and described as follows, to-wit:

Beginning at a point on the southerly side of Cleveland Avenue at the distance of four hundred and seventy-five feet Westerly from the Westerly side of Orchard Drive and at a corner for lot No. 12, thence Southwardly, parallel with Orchard Drive and along lot No. 12, one hundred and twenty-five feet to a point, thence Westwardly, parallel with Cleveland Avenue, seventy-five feet to a point in line of lot No. 8, thence Northwardly, parallel with Orchard Drive, along lot No. 8, one hundred and twenty-five feet to a point in the southerly side of Cleveland Avenue and thence thereby Eastwardly seventy-five feet to the place of Beginning.

Under and subject, however, to the following restrictions that no structure or building shall be erected on said lots at a cost of less than Three Thousand Dollars, except a private garage, that all buildings or structures to be erected thereon shall be set back at least twenty feet from Cleveland Avenue, that the premises described herein shall not be sold, leased or conveyed to any person not of the Caucasian race, that these restrictions shall be construed as real covenants and shall run with the land and be binding upon the successors and assigns.

of the party of the second part until the first day of January A. D. 1950.

Being part of the same lands and premises which Martha Agnes Stickland and John Earl Stickland, her husband, by deed dated the Thirtieth day of October A. D. 1927 and recorded in the office for the Recording of Deeds, &c. at Wilmington, in and for New Castle County in Deed Record D Vol. 35 Page 191, granted and conveyed unto John A. Bambarly and Ada B. Bambarly, his wife, parties hereto, in fee.

To Have And To Hold the premises here by granted unto the said party of the second part, its Successors and Assigns, in trust for the use of the "Trustees of the Methodist Episcopal Church" a Corporation of the State of Ohio, subject to the doctrine, laws, usages and ministerial appointments of the Methodist Episcopal Church as from time to time established made and declared by the lawful authority of the said Church, and in further Trust to encumber or convey the same in fee simple without liability on the part of the purchaser as to the application of the proceeds of sale, and if said property shall be sold or encumbered, the proceeds of the sale or encumbrance shall be applied to the use aforesaid, subject however, to the provisions of the laws of the Church relating to abandoned church property, or of forbidding the mortgaging of real Estate for current expenses.

In Witness Whereof, the said parties of the first part have hereunto set their hands and seals the day and year aforesaid.

Sealed and Delivered } John A. Bambarly      Seal  
in the Presence of } Ada B. Bambarly      Seal  
Margaret A. Murphy }

State of Delaware ) ss,  
New Castle County )

Margaret A. Murphy  
Notary Public  
Appointed Sept. 19, 1930  
For two years  
Delaware

Be It Remembered, that on this Fourth day of February in the year of our Lord one thousand nine hundred and thirty two, personally came before me, the Subscriber, a Notary Public for the State and County aforesaid, John A. Bambarly and Ada B. Bambarly, his wife,



parties to this Indenture, known to me personally, to be such, and severally acknowledged this Indenture to be their deed.

And the said Ada B. Bambar, being at the same time privately examined by me, apart from her husband, acknowledged that she executed the said Indenture willingly, without compulsion or threats, or fear of her husband's displeasure.

Given under my hand and seal of office, the day and year aforesaid.

Margaret A. Murphy  
Notary Public

Received for record February - 4 - 1932.

Albert Stetski

Recorder

comparca  
Parry

This Deed made this third day of February in the year of our Lord one thousand nine hundred and thirty-two.

Between, David M. Robinson and Lillian A. Robinson, his wife, both of Christiansa Hundred New Castle County and State of Delaware, parties of the first part, and John J. Hanley, (widower), of the City of Wilmington New Castle County and State of Delaware, party of the second part,

Witnesseth, That the said parties of the first part, for and in consideration of the sum of Five Dollars (\$5.00), lawful money of the United States of America and other good and valuable consideration the receipt whereof is hereby acknowledged, hereby grant and convey unto the said party of the second part

All All those certain lots, pieces or parcels of land, with the buildings thereon erected, situated in Christiansa Hundred, County and State aforesaid, being lots Nos. 9 and 10 on the Plot of Hayden Park as said plot is of record in the Office of the Recorder of Deeds at Wilmington, in and for New Castle County, in Deed Record Volume page and more particularly bounded and described as one lot as follows to-wit:

Beginning at an angle in the north easterly side of Catalpa Avenue, at the distance of one hundred and twenty-five feet Northwestealy from the Northwestealy side of the Wilmington and Newport Turnpike Road, measured along the said side of Catalpa Avenue, thence Northwestealy by the said side of Catalpa Avenue, fifty-five feet to a point, thence northeasterly and at right angles

created and granted or mentioned or intended  
 so to be with the appurtenances unto the  
 said parties of the second part their Heirs  
 and assigns against them the said parties  
 of the first part their Heirs and against  
 all and every other Person or Persons whom-  
 soever lawfully claiming or to claim the  
 same or any part thereof, by, from, through  
 or under them or any of them shall  
 and will by these presents Harria't and  
 foreve'r defend. In Witness Whereof the  
 said parties of the first part have hereunto  
 set their Hands and Seals, Dated the day and  
 year first above written.

Sealed and Delivered } Elizabeth <sup>Co</sup> Sargent <sup>and</sup>  
 In the presence of } <sup>maid</sup>  
 Wilkin L. Strahorn } Charles James Sargent <sup>Seal</sup>

State of Delaware  
 Newcastle County

Wilkin L. Strahorn  
 Notary Public  
 Delaware  
 appointed November, 27, 1901  
 for 4 years

ss. That I remember that  
 on this twenty ninth day  
 of August in the year  
 of our Lord one thousand  
 nine hundred and five  
 personally came before  
 me, Wilkin L. Strahorn  
 a Notary Public for the

State of Delaware Elizabeth Sargent and  
 Charles James Sargent, her husband, parties  
 to this Indenture, known to me personally  
 to be such, and severally acknowledged this  
 Indenture to be their Act. And the said Eliz-  
 abeth Sargent being at the same time private-  
 ly examined by me apart from her husband,  
 acknowledged that she executed the said Indeu-  
 ture willingly, without compulsion or threats  
 or fear of her husband's displeasure. Given  
 under my Hand and Seal of office the day and  
 year aforesaid.

Wilkin L. Strahorn,  
 Notary Public.

Received for Record August 29<sup>th</sup> Ad 1905  
 H. B. Dillany  
 Recorder.

This Indenture, made and entered into on the  
 14<sup>th</sup> day of August Ad 1905, by and between  
 E. J. du Pont Compagnie corporation organized  
 and existing under the laws of the State of Del-  
 aware herein after called the party of the first  
 part, and Mount Lebanon Methodist Episcopal

Church a religious corporation of the State  
 of Delaware, hereinafter called party of the  
 second Part Witnesseth, That the said party  
 of the first part, for and in consideration of  
 the sum of Two Thousand Dollars (\$2000.00)  
 current lawful money of the United States of  
 America, unto it well and truly paid by  
 the said party of the second part at and  
 before the sealing and delivery of these pre-  
 sents, the receipt whereof is hereby acknow-  
 ledged, have granted, bargained, sold, aliened,  
 conveyed, released, conveyed and confirmed,  
 and by these presents do convey, bar-  
 gain, sell, alien, convey, release, convey  
 and confirm unto the said party of the  
 second part and to its successors and  
 assigns, in trust for the use and benefit  
 of the ministry and membership of the  
 Methodist Episcopal Church of the United  
 States of America, all the following des-  
 cribed real property, lying and being sit-  
 uate in Brandywine Hundred, New Castle  
 County, State of Delaware, bounded and described  
 as follows, to wit: Beginning at a stake  
 in the middle of Rockland Road, twenty-  
 five and five tenths (25.5) feet in a North-  
 westerly direction from the centre of dwell-  
 ing located on parcel described lot meas-  
 ured along the centre line of said Rockland  
 Road, thence along the centre line of Rock-  
 land Road, S. 29° 20' E eighty nine (89)  
 feet to a stake, thence S. 42° 38' one hun-  
 dred and eighty four (84) feet to a stake,  
 thence N. 35° 30' W. one hundred and thirty  
 eight and nine tenths (138.9) feet to a stake,  
 thence N. 57° 10' E. one hundred and five  
 and four tenths (105.4) feet to a stake two  
 and four tenths (2.4) feet Northwest from  
 the side of a poplar tree, thence North  
 59° 50' E. eighty three and five tenths (83.5)  
 feet to the place of Beginning contain-  
 ing 482/1000 acres more or less. Together  
 with all and singular the improvements  
 ways, woods, waters, water courses, rights,  
 liberties, privileges, hereditaments and  
 appurtenances what soever therunto be-  
 longing or in any wise appertaining,  
 and the reversions and remainders,  
 rents, issues and profits thereof and all  
 the estate, right, title, interest, property  
 claim and demand whatsoever of the said



party of the first part in law, equity or other-  
 wise, howsoever of, in, and to the same,  
 and every part and parcel thereof. To  
 Have and to Hold, the said hereditaments  
 and premises hereby granted, or mentioned  
 or intended to be with the appurtenances,  
 unto the said party of the second part its succes-  
 sors and assigns in trust for the use and  
 benefit of the Ministry and membership  
 of the Methodist Episcopal Church in  
 the United States of America, subject to  
 the discipline, usage, and ministerial ap-  
 pointments of said Church, as from time  
 to time authorized and decreed, and if sold,  
 the proceeds shall be disposed of and used  
 in accordance with the provisions of said  
 discipline. And the party of the second part  
 and its successors hereby assume the  
 risk of all injury to said property, or the  
 buildings erected thereon, arising or grow-  
 ing out of any explosion at the explosive  
 manufacturing plant of the party of the  
 first part situate near the premises hereby  
 conveyed, and hereby release any cause, or  
 causes of action, legal or equitable which  
 may hereafter accrue to the party of the  
 second part by reason of the erection, expan-  
 sion, or operation of the explosive manufac-  
 turing plant now situate and operated near  
 said premises; and this covenant shall run  
 with the land. And it is stipulated, covenanted  
 and agreed by the said party of the second part  
 that liquor, whether spirituous, vinous or  
 fermented, shall not be sold by the said party  
 of the second part its successors or assigns,  
 at wholesale or retail, upon the said premises  
 and this covenant shall run with the land.  
 And the said party of the first part, for it-  
 self and its successors and assigns does  
 by these presents covenant and agree to and  
 with the said party of the second part its  
 successors or assigns that the said party of  
 the first part has not done, caused, suffered  
 or procured to be done, any act, matter, or  
 thing whereby the title of the said party of  
 the second part and its successors of, in and  
 to the heretofore described premises or any  
 part thereof can or may be changed, charged,  
 attached, or defeated in any way whatsoever,  
 in Witness Whereof the said party of the  
 first part has caused these presents to be signed



by its President, and its corporate seal to be affixed hereto and attested by its Secretary the day and year first above written.  
Witness my hand and seal of office this 14<sup>th</sup> day of August 1905.  
E. I. du Pont Company  
By Pierre S. du Pont,  
2nd Vice President.

E. I. du Pont Company  
Incorporated 1903

attest:  
Alexis S. du Pont,  
Secy

State of Delaware  
New Castle County

Irving Eyer  
Notary Public  
State of Delaware,  
appointed May 11, 1904  
Term 4 years

ss. Before me, Irving Eyer, a Notary Public for the State of Delaware, personally came Pierre S. du Pont, 2nd Vice President of E. I. du Pont Company, party to this Indenture known to

me personally to be such, and acknowledged said indenture to be his act and deed, and the act and deed of said Company, and the seal thereto affixed to be the common and corporate seal of said Company, duly affixed by its authority, and that the signing, sealing, acknowledging and delivery of said indenture was duly authorized by its Board of Directors. Given under my hand and seal of office this 14<sup>th</sup> day of August 1905.

Irving Eyer,

Notary Public.  
My Commission Expires May 11<sup>th</sup> 1908.  
Received for Record, August 29<sup>th</sup> Ad 1905.  
H. H. Tilbury  
Recorder.

The State of Delaware

To Morris D. Crossan

Of New Castle County, Greeting;  
Now You, That reposing special trust and confidence in your knowledge, integrity, prudence and ability, we have constituted and appointed, and by these presents do constitute and appoint you, the said Morris D. Crossan To be a Member of the Department of Elections for the City of Wilmington, resident at Wilmington, New Castle County, Delaware for the term of six years giving hereby and granting unto you the said Morris D. Crossan full power and authority to execute and discharge the said office of Member

This is to certify that an election for Trustees of Mt. Zeb. M. E. Church, Brandywine Hundred, Newcastle County, Delaware, was held in said church on Wednesday Dec. 24<sup>th</sup> 1862, the congregation having been notified of said meeting ten days previous to the time of holding it. The election was held under the auspices of Rev. Wm. Smith, pastor of the church, and the following persons were declared elected as said Trustees,

Abraham Husbards

James Hornby

John W. Day

John Chandler

Thomas Wilson

Robert Wilson

Andrew J. Crozier,

Received for Record February, third A. D. one thousand eight hundred and sixty three,

Charles M. Allmond, Recorder,

# Methodist Churches of Delaware

A Brief Presentation  
Of  
Each Known Methodist Church  
In  
Delaware

With  
Accounts  
And  
Pictures  
of  
Most Churches

Created for the Edward H. Nabb Research Center  
For Delmarva History and Culture,  
Salisbury University, Salisbury, Maryland,  
To complement the  
“Churches of DelMarVa,”  
And the  
“Inventory of the Church Archives of Delaware,”  
Which are on File

Reverend Charles E. Covington, Sr.

December 2016

Organized 1923 by Rev. J. R. McBride of Frankford, Delaware. Services were held in a one story frame building at 14th and Claymont Streets until 1925 when congregation moved to present quarters, a building of similar construction. The first settled pastor was Rev. J. R. McBride, 1923-25.

### **Mt. Joy Methodist Episcopal Church**



1937 - Zebley Collection



1986 - Covington Collection

**Zebley Mt. Joy Methodist Episcopal Church (M. E.), Colored, - Whittington Methodist Episcopal Chapel (M. E.), Colored.** Whittington Chapel was founded ~as a mission of Ezion Church on June 10, 1870, when meetings were held in private homes. A chapel was built on Buttonwood Street in 1873 and named for a former pastor of Ezion Church. It was dedicated in October, 1873.

In February, 1875, the chapel was destroyed by fire. Meetings were continued in private homes. A new chapel was built in 1876. In September, 1876, the entire neighborhood was flooded and the chapel suffered some damage. On July 17, 1882, Ezion, for a small consideration, turned the property over to a board of trustees of Whittington Chapel.

A lot on Townsend Street was purchased in 1883. In 1884, the chapel was made a station. They were incorporated on February 10, 1886. On April 29, 1889, ground was broken for a new church of brick. The corner-stone was laid on June 23, 1889. The name was changed to Mt. Joy because of the joy of having a creditable church. Mt. Joy Church took title to the property on January 27, 1890.

**WPA-371 Mt. Joy Methodist Episcopal Church, Colored,** Townsend Street, Wilmington

Organized 1882 as "Whittington Chapel" by a group from Ezion Methodist Episcopal Church [entry WPA-346]. Incorporated under present name in 1890. Present church opened and dedicated in 1882. Rebuilt in 1889. Brick structure, Gothic style. The first settled clergyman was Rev. S. P. Whittington, 1882-1885

[See: Whittington Methodist Episcopal Chapel, South Wilmington]

### **Mt. Lebanon Methodist Episcopal Church**

**Zebley Mt. Lebanon Methodist Episcopal Church (M.E.)** at Rockland was organized in 1833. On March 7, 1834, Thomas J. Aldred donated 165 perches of land to Curtis Talley, Charles Talley, Casper Munden, John Frame and Thomas Underwood, trustees. A stone church was built in 1834. In 1876, a fine organ was installed and an addition was made to the library. The building was remodeled in 1888. A heater was installed in 1931. In 1932, memorial windows were installed and a new roof was built. In 1935, the male members pitched in and made substantial improvements to the grounds. The Rev. Walter E. Fosnocht, the pastor, had been the last minister to serve at Edge Moor Church. When this church was torn down, the bell was presented to Mr. Fosnocht who, in turn, presented it to Mt. Lebanon Church. The bell was installed on September 3, 1936. The bell and belfry were dedicated, at an all-day service, on



September 13, 1936. In 1937, extensive improvements and refurbishing were made. In 1938, a memorial window was installed by Miss Mary S. LeCarpenter of Rockland. So far as possible the labor for the many improvements from 1935 to 1938 was furnished by the men of Mt. Lebanon. There is a large, enclosed graveyard. The oldest tombstone that the writer could find is that of Ezra Evans who died on August 9/ 1836.

On August 14, 1905, Mt. Lebanon purchased from the Du Pont Co. a parsonage at the top of Rockland Hill. The deed contained two covenants that ran with the land. They were that the buyer assumed the risk of all injuries resulting from explosions at the powder mills and that no liquor should be sold on the property either retail or wholesale. The church sold this parsonage to Lamont DuPont on August 26, 1931. On February 4, 1932, they purchased a lot at McDaniel Heights and built a new parsonage.



1941 - Zebley Collection



1968 - Covington Collection

**Scharf Mt. Lebanon Methodist Episcopal Church at Rockland**

The Mt. Lebanon Methodist Episcopal Church was organized at Rockland in 1833. Soon after a lot of land was donated by Thomas J. Aldred, upon which was built, in 1834, a stone church, forty by sixty feet, by a board of trustees comprising T. Talley, Curtis Talley, Casper Mundew, John Fraim and Thomas Underwood. This building has been kept in good repair and is estimated worth three thousand dollars. In June, 1887, the trustees were Thomas Wilson, John W. Day, Robert Wilson, James E. Hornby, Charles W. Day, Evans Righter, and James Davis. The church has sustained a number of circuit relations, and has also had a separate ministry. The membership is small. [Page 913]

**Hallman Mt. Lebanon Methodist Episcopal Church**, located in Rockland, was organized in 1812 and they met in homes until the church was built in 1834. This church was rebuilt in 1889, 1916, and 1936.

**WPA-201 Mount Lebanon Methodist Episcopal Church**, 1774---, 1 mile North of Rockland.

Organized 1774. For many years it was part of Chester Circuit. Services were held in private homes, 1774-1834. Present building was dedicated 1834. It is a one story stone structure with tower, belfry and eight stained glass memorial windows. The first settled clergyman was Rev. James W. McGaw, 1868-70.

**Covington Mount Lebanon Methodist Episcopal Church, Rockland**

[The following is from Mount Lebanon's Church Page, Internet:]

The area around the small community of Rockland was part of the Chester Circuit, formed in 1774. Circuit riders and lay leaders held religious services in private homes and school houses as early as 1812. In 1834, Thomas and Hannah Aldred gave a beautiful site for erecting our current church building. The simple structure of Brandywine granite overlooked the small village of Rockland.

Over the years the congregation and building grew. In 1872 the pitch of the roof was increased, a narthex added, and the exterior walls were stuccoed. In the midst of the Great Depression stained glass windows were added and greatly enhanced the beauty of the sanctuary. This feat of sacrificial giving is especially noteworthy given the economic pressures of the time.

# THE CHURCHES OF DELAWARE

by

FRANK R. ZEBLEY

Author of "Along the Brandywine"



*A history, in brief, of the nearly 900 churches  
and former churches in Delaware as  
located by the Author.*

1947

in the spring of 1946 to take care of the growing school. Grace Baptist Church of Wilmington is the sponsor of this work.

Grace P. E. Church is located one mile north of Talleyville. On Dec. 30, 1835, a meeting was held in Talley's schoolhouse, built in 1806, about one mile east of Perry's Tavern, for the purpose of forming an Episcopalian congregation. On Feb. 20, 1836, the schoolhouse was purchased from Eli Baldwin Talley for \$275.00 and fitted up as a church. It was given the name "Grace P. E. Church." It was consecrated by Bishop H. U. Onderdonk on June 11, 1835. Interest in Grace Church became very low by 1860. In 1861, new life was instilled and the chapel was improved. The old high pulpit was replaced with modern furnishings.

In the fall of 1872, they purchased ten acres of land, north of Talleyville, to be used as a site for a church and a graveyard. On Oct. 1, 1874, the cornerstone of the present stone church was laid by Bishop Alfred Lee. It was opened for worship on July 4, 1875. In 1883, a rectory was presented by a lady friend of the parish. In 1887, the carriage-porch was built and the roof was rebuilt. Horse-sheds were built in 1889.

After major improvements, including the addition of the chancel and sanctuary, a reopening service was held on Sept. 4, 1892, with Bishop Leighton Coleman in charge. He was assisted by the Revs. J. H. Berghaus and R. L. Stevens. A new organ had also been installed.

The parish-house was built in 1928. It was dedicated on Feb. 17, 1929, by Bishop Philip Cook, assisted by the Rev. Charles A. Rantz, the rector. New pews, a desk and other furnishings were dedicated on May 21, 1944. The speaker was Kilsoo Haan, Washington representative of the Sino-Korean Peoples League. New organ chimes were dedicated on Sun., Mar. 30, 1947 by the rector, the Rev. E. H. Ehart, Jr. Mrs. Pearla Morton was at the console. The chimes with an amplifying set were given by Mr. and Mrs. Curtis L. Talley in memory of their son, Staff Sergt. Millard Talley who had served in the Pacific area during World War II.

The church tower was struck by lightning on Wed. eve., Apr. 30, 1947 but there was little damage. The tombstones in the adjoining graveyard date back to 1880.

Mt. Lebanon Methodist Church (M.E.) was organized in 1833, at Rockland. On Mar. 7, 1834, Thomas J. Aldred donated 165 perches of land to Curtis Talley, Charles Talley, Casper Munden, John Frame and Thomas Underwood, trustees. A stone church was built in 1834. In 1876, a fine organ was installed and an addition was made to the library. The building was remodeled in 1888. A heater was installed in 1931. In 1932, memorial windows were installed and a new roof was built. In 1935, the male members pitched in and made substantial improvements to the grounds. The Rev. Walter E. Fosnacht, the pastor, had been the last minister to serve at Edge Moor Church. When this church was torn down, the bell was presented to Mr. Fosnacht who, in turn, presented it to Mt. Lebanon Church. The bell was installed on Sept. 3, 1936. The bell and belfry were dedicated, at an all-day service, on Sept. 13, 1936. In 1937, extensive improvements and refurnishings were made. In 1938, a memorial window was installed by Miss Mary S. Lecarpentier of Rockland. So far as possible the labor for the many improvements from 1935 to 1938 was furnished by the men of Mt. Lebanon. There is a large, enclosed graveyard. The oldest tombstone that the writer could find is that of Ezra Evans who died on Aug. 9, 1836.

On Aug. 14, 1905, Mt. Lebanon purchased from the Du Pont Co. a parsonage at the top of Rockland Hill. The deed contained two covenants that ran with the land. They were that the buyer assumed the risk of all injuries resulting from explosions at the powder mills and that no liquor should be sold on the property either retail or wholesale. The church sold this parsonage to Lamot duPont on Aug. 26, 1931. On Feb. 4, 1932, they purchased a lot at McDaniel Heights and built a new parsonage.

**Rockland Presbyterian Church.** Wm. Young, a Philadelphia printer, built a paper mill at Rockland about 1793. In the early 1800's, Mr. Young built a stone church at Rockland a short distance up the hill on the road to Talleyville. He had the church conducted as an independent church for many years and would invite theological students to hold services. About 1820, the church passed into the hands of the Philadelphia Presbytery. It was attached to Lower Brandywine Church and regular services were held. In 1854, Rockland Church was attached to Greenhill Church and services were held every second Sunday afternoon. The church was closed for several years. It was reopened in 1884 and preaching was continued until 1890. On Aug. 11, 1884, a Sunday School was organized by Elder W. H. Oliver, Sr. with the help of Frank B. Stirling, assistant superintendent of Greenhill Sunday School. They built up the interest until there was a membership of ninety. Mr. Stirling became superintendent upon Elder Oliver's retirement. The Sunday School was closed, in 1892, out of deference to the members of Mt. Lebanon Church who were doing fine work a short distance up the hill. Only the ruins of the stone walls are standing today.

Christ P. E. Church is located, just off Buck Road, two miles outside of Wilmington. This church was the outgrowth of what is believed to have been the first Sunday School in America.

The site of the Simmelville Mill, later known as Walker's Mill, was purchased from Peter Bauduy by Joseph B. Sims in August, 1813 and Mr. Sims proceeded to build the mill. In 1815, John Siddall and his nephew James were employed at the mill. The first Sunday School in England was established, in 1780, by Robert Raikes at Gloucester. James Siddall had attended the Raikes Sunday School previous to his coming to America. In the spring of 1815 James and his uncle decided to open a Sunday School in the home of John Siddall. Both children and adults attended and were taught the 3 R's and also moral subjects. This was the first Sunday School in America.

Victorine E. duPont, the eldest daughter of Eleuthere Irene duPont, the founder of the Du Pont Company married the son of Peter Bauduy who was associated with Mr. duPont in the early days of powder making. The bridegroom lived only three months and Victorine was left a widow at a very early age.

When E. I. du Pont learned of the Sunday School, which had been moved to the Simmelville Mill, he prevailed upon Victorine to attend the school and to teach a class there. Her younger sisters Eleuthera and Sophie, later Mrs. Admiral duPont, also assisted in this work. The Brandywine Manufacturer's Sunday School was incorporated on Jan. 29, 1817. As the Sunday School grew, larger and more central quarters were needed, so it was moved to the top floor of Henry Clay Factory. In 1821, Victorine assumed full charge of the school.

During the year 1823, E. I. duPont donated a site near the Blacksmithshop Gate and probably some of the building materials. The men of the Sunday School furnished the labor and a Sunday School building was erected and



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MARCH 1940

Binder #1

WORK PROJECTS ADMINISTRATION

DIVISION OF PROFESSIONAL AND SERVICE PROJECTS

OLD POST OFFICE BLDG.

WILMINGTON, DELAWARE

rebuilt in 1925. It is a frame building with a spire and bell. First settled clergyman, unknown. Minutes, 1882--, 2 vols.; Financial, 1882--, 1 vol.; in possession of Eben A. Townsend. Register, 1882--, 2 vols.; in possession of pastor Rev. Frank A. Baker. Sunday School, 1882--, 6 vols.; in possession of Cordrey Magee. Records of incorporation and deeds: Sussex Co. Recorder's office, Deeds Record; vol. BV95, p. 223; vol. BEV121, p. 388; vol. DCG158, p. 209; vol. BBT171, p. 128.

311. CAREY'S METHODIST EPISCOPAL CHURCH, 1882--, 5 miles SW of Millsboro.

Organized and church dedicated in 1882. Site was donated by Mr. Carey of Millsboro and includes a large grove adjacent to the church where camp meetings are held each year. Such meetings had been held in this grove under the auspices of nearby churches for over fifty years before this church was established. Building was remodeled in 1933. It is an L shaped, frame structure. First settled clergyman, Rev. Joshua Gray, tenure unknown. Services are now conducted by the pastor of Grace Church in Millsboro (entry 301)

. Minutes, 1930--, 1 vol.; in possession of Edward Outten, Millsboro. Register, 1909--, 1 vol.; in possession of pastor, Rev. Lawrence E. Wimbrow, Millsboro. Financial 1930--, 1 vol.; in possession of Mr. Rhodes, Millsboro. Sunday School, 1930--, 1 vol.; kept in church. Records of incorporation and deeds: Sussex Co. Recorder's office, Deeds Record; vol. BBQ114, p. 62; vol. DDO166, p. 139; vol. DSX254, p. 212.

312. EDGEMOORE METHODIST EPISCOPAL CHURCH, 1884-1934 (defunct) Edgemoor Rd. Edgemoor.

Organized 1884 as an outgrowth of a Sunday School established by employees of Edgemoor Iron Co. The Edgemoor School building was used for religious services until the dedication on the church in 1886. It is a square, frame building with a stone foundation and a small tower. The church has been defunct since 1934. First settled clergyman, Rev. Moses Bullock, 1884-87. See: article in Wilmington Morning News, Sept. 2, 1935.

Minutes, 1884-1934, 3 vols.; Register, 1886-1934, 3 vols.; in possession of Thomas R. Dorman, R. F. D. 1, Edgemoor. Records of incorporation and deeds: New Castle Co. Recorder's office, Deeds Record; vol. P13, p. 175; vol. S13, p. 110; vol. A14, p. 416.

313. BETHEL METHODIST EPISCOPAL CHURCH, 1884--, Main thoroughfare, Bethel.

Organized and building dedicated in 1884. Incorporated 1887. Church was rebuilt in 1905. It is a one story frame building with belfry and bell. A camp meeting located on Broad Creek is conducted by this church in connection with other churches in Laurel. A separate corporation, The Laurel and Bethel Camp Ground Association, was formed in 1905 for this purpose. It is one of the few camp meetings still being held regularly each year. First settled clergyman, Rev. S. P. Boman, 1884-87.

Minutes, 1929--, 1 vol.; Financial, 1929--, 1 vol.; Sunday School, 1934--, 1 vol.; in possession of H. J. Phillips. Register, 1929--, 1 vol.; in possession of pastor, Rev. John H. Whedbee. Records of incorporation; Sussex Co. Recorder's office, Deeds Record; vol. BBH107, p. 397; vol. DIG289, p. 220; Incorporation Record; vol. A1, p. 360.

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it was foreclosed and the property sold March 10, 1847. Brick church, colonial style. Circular balcony for slaves added later and in recent year's exterior stuccoes. Bronze tablet in memory of members who died in the World War placed on Front of church in 1932. Churchyard contains graves of many noteworthy early residents. On front wall of church is a bronze tablet erected by the Historic Commission of Delaware. First settled clergyman, Rev. William Jossup, 1789-90. See: Rev. John D.C. Hanna, The Centennial Services (Wilmington, Delaware Printing Co. 1889. 295 pp.); Henry S. Bulany, History and Directory of Pastors of the Asbury M. E. Church (Wilmington, 1903, 71 pp.). Rev. Charles E. Davis, Asbury M. E. Church year Book Wilmington, 1934); articles in Wilmington newspapers, Evening Journal, Oct. 13, 1924, July 2, 1927; Morning News, Oct. 13, 1924.

Minutes, 1811--, 5 vols.; Register, 1810--, 5 vols.; Financial records, 1807--, 3 vols.; Sunday School, 1822--, 3 vols.; in church office. Record of members in 1803 and also list of charter members is contained in Scharf History of Delaware, vol. 2. A few marriage records, 1788- 89, are found in the same vol. Copy of tombstone inscriptions in churchyard, prepared by Historical Records Survey 1938, in State Archives. Records of incorporation and deeds: New Castle Co. Recorder's office, Deeds Record: vol. S3, p. 170; vol. V2 p. 541; vol. E2, p. 635; vol. G3, p. 16; vol. U3, p. 220; vol. Z3, p. 313; vol. B4, pp. 77 and 423; vol. G4, p. 291; vol. K5, p. 355; vol. U5, p. 13; vol. R12, p. 133; vol. D20, p. 169; vol.D29, p.335; vol. M30, p. 572; vol. V33, p. 32.

201. MOUNT LEBANON METHODIST EPISCOPAL CHURCH, 1774--, 1/8<sup>th</sup> of a mile N. of Rockland.

Organized 1774. For many years it was part of Chester Circuit. Services were held in private homes, 1774-1834. Present building was dedicated 1834. It is a one story stone structure with tower, belles and eight stained glass memorial windows. First settled clergyman, Rev. James W. McGaw, 1868-70.

Minutes, 1834--, 2 vols.; in possession of Elizabeth Murray, R. F. D. 2, Wilmington. Register, 1834--, 2 vols.; in possession of pastor, Rev. Walter E. Fosnecht, Cleveland Ave., McDaniel Heights. Financial, 1834--, 1 vol.; in possession of J. Ayers, R. F. D. 2, Wilmington. Sunday School, 1834--, 2 vols.; in possession of Hazel Talley, R. F. D. 2, Wilmington. Records of incorporation and deeds: New Castle Co. Recorder's office, Deeds Record; vol. Q7, p. 524; vol. L20, p. 144; vol. B38, p.185.

202. AVENUR METHODIST EPISCOPAL CHURCH, 1777--, Railroad Ave., Milford.

Organized 1777 as society of Methodists. Infernal services were held in the home of Reynear Williams until 1789 when a frame structure was erected . Additions made 1790-1800. In 1840 it was replaced by a one story brick structure. Exact site is uncertain but it is thought to have been at North and 3<sup>rd</sup> Sts., present church dedicated 1871. A one story brick structure with steeple and bell. First settled clergyman, Rev. William Ratecliff, 1789-90. See: Theodore Townsend "Historical Sketch of Church", in Conference Manual, (Milford, 1890); article in Wilmington Evening Journal, Dec. 18, 1926.

Minutes, 1845--, 11 vols., Register, 1852--, 12 vols.; Financial, 1914--, 2 vols.; Sunday School, 1827--, 12 vols.; in possession of pastor, Rev. Frank Person. Ladies' Aid Society, 1926--, 1 vol.; in possession of M. Haswell Pierce. Copy of tombstone inscriptions in old cemetery on North St. prepared by Historical Records Survey 1938, in State Archives. Records of