

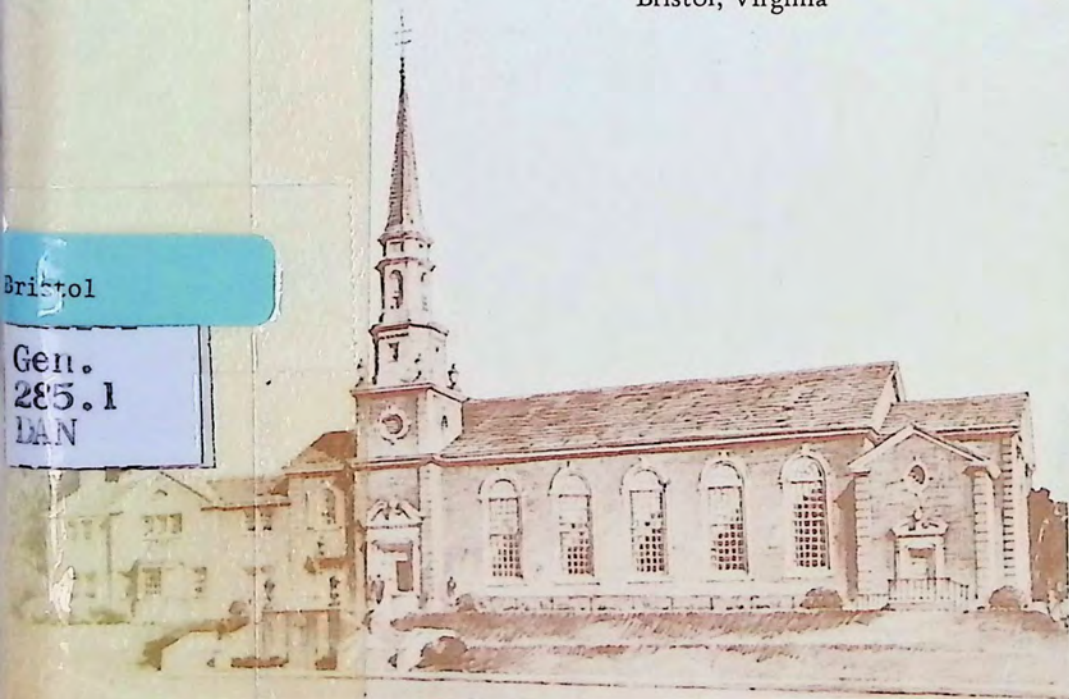
Centennial History 1875-1975

Central Presbyterian Church

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THE HISTORY OF CENTRAL PRESBYTERIAN CHURCH
OF
BRISTOL VIRGINIA-TENNESSEE

On the Occasion of Her One Hundredth Birthday
1875 — 1975

AN HISTORICAL SKETCH COMPILED BY

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*Central Presbyterian Church is a Church of fellowship,
prayer, and outreach, where the Bible and the Cross are
central, where no one who loves the Lord is a stranger,
and where all who come needing and seeking the Savior
shall find Him.*

THE HISTORY OF THE CENTRAL PRESBYTERIAN CHURCH OF BRISTOL VIRGINIA-TENNESSEE

On the Occasion of Her One Hundredth Birthday, 1875-1975

Purgatory Mountain rises solemnly from the banks of the James River just north of the Peaks of Otter, and marks the entrance to Southwest Virginia. Along with its neighboring mountains, Purgatory looked down upon the hardy, God-fearing Scotch and Scotch-Irish men, women, and children who were the real and spiritual forebears of Presbyterians in Virginia and Tennessee.

Fleeing European religious, political, and economic oppression in the seventeenth and eighteenth centuries, these aggressive people — marked by strength of character and tenderness of heart; by strong intelligence and breadth of vision; by high ideals and hard common sense; by the fear of God and fearlessness of man — brought with them the wealth of belief, ideals and worldly goods which has enriched both the polity and the conscience of an entire area.

They were, of course, Protestants, descendants of the followers of Martin Luther who constituted the first body of non-Catholic Christians. In 1529, prominent representatives of the Roman Catholic Church convened at Speyer, Bavaria, and issued a decree enjoining those states that had adopted the new faith to return to Catholicism. But the Reformation movement was conceived in opposition to totalitarianism, both religious and political, so many princes and leaders of imperial cities protested against the decree. From this circumstance they became known as Protestants.

Early Protestants, influenced by their interpretations of the scripture and by the preaching of their leaders, began to set up denominational organizations. One of the most powerful early leaders was John Calvin, usually considered the originator of the presbyterian form of church government. The officers of a Presbyterian Church are the pastor and elders (who comprise the Session and oversee all areas of Church life), and the deacons (who are the servants of the Church). The Session is under the control of a Presbytery; Presbyteries combine into a Synod, and controlling all is the General Assembly which meets annually and to which Synods can appeal certain cases.¹ The Presbyterian creed is found in the Westminster Confession of Faith and in the Larger and Shorter Catechisms.

Calvinistic Protestantism was officially established in Scotland on August 25, 1560 under the leadership of John Knox; the death blow was given to the hopes of the enemies of Protestant England in 1588.²

In the second quarter of the seventeenth century, Charles I of England, influenced by Archbishop Laud, altered the liturgy of the Established Church (of England) and increased the ritual by adding ceremonies of the Roman Catholic Church.³ The king endeavored to force this liturgy upon the people of Scotland but they rose in insurrection. In 1638, they formed and signed the "Covenant" whereby they solemnly bound themselves to unite for mutual defense and to resist firmly all religious innovation. The Scottish Parliament, however, re-

nounced the Covenant and pronounced the king supreme. The Covenanters protested against these wrongs. They also held fast to their religion in its simple presbyterian form and for this they were subjected to persecutions in which neither age nor sex was spared. But the God of the Covenanters fought their battles for them and rewarded their steadfast faith. In 1643 the Church of Scotland was established; with the Revolution of 1688 Presbyterianism became permanently established as the National Church of Scotland.⁴ Today descendants of those old Scottish Covenanters worship God in Presbyterian churches not only in Virginia and Tennessee, but all over the world.

Forebears of the settlers whom old Purgatory Mountain beheld as they moved westward were among early New England colonists, many of whom settled about Boston and formed the majority of the wealthy Massachusetts Bay Colony; later, others came to the Pennsylvania area, and thence proceeded down the Valley of Virginia and into southwest Virginia, West Virginia and Tennessee.

What manner of men and women were these who came into these forests and laid sound and sure foundations for the social structure in which we live? They were men and women possessed with a passion for individual personal freedom within a framework of self-governing society of law and order. With deep religious convictions they were stern in the performance of duty, but genial and social in their personal relations. The Reverend James Ireland, a pioneer Baptist preacher, has left a written statement of his impression of the Presbyterians of his day. He described them as excellent people, but he made the adverse criticism that they were given to too much fun and laughter in their homes and in their social gatherings.⁵

How did they get that way? "As a man thinketh in his heart so is he." These people had been taught through generations to believe in that great system of Christian doctrine that is built on the foundation truth: "Man's chief end is to glorify God and to enjoy Him forever." These people were Calvinist, and in the Calvinist manner they organized their churches.⁶

Early Presbyterian congregations had very few ministers. Some churches were established by laymen, and all of them were operated by laymen. Their lay leadership was also an element of their Presbyterian heritage. The basic structure, however, was Presbyterian through and through.

In Philadelphia, a Scotch-Irish minister, Francis Macamie, became (1706) the first moderator of an American Presbyterian group. The first American Presbytery, formed in 1707, was followed by a Synod (1716) and a General Assembly (1788).

It was then that the struggle began — for if a hundred Presbyterians are put together, it is sure that a hundred and one opinions will soon be flying on any given subject. The debate was about the powers of the Presbyteries, the education of the ministers, and evangelism — to mention only a few. The split was between an "old" side and a "new" side.⁷

Before 1788, however, Presbyterians had come into the Virginias and Tennessee in large numbers. No doubt Presbyterian preachers had ministered to Presbyterian flocks well before 1755. John Craig, John Brown, and Alexander Craighead, Presbyterian ministers all, were known to have been in the area. In July 1755, the Reverend Hugh McAden, an ancestor of the Reverend Ben L.

Rose who later was to serve as a pastor of Central Church, just missed the honor of being the first minister to preach in southwest Virginia. En route to North Carolina, he was supposed to preach at "Round Oak," but news of a Shawnee uprising caused him to go to North Carolina by a different route. Thus it came about that the Reverend John Craig, an "old side" minister, and the Reverend John Brown, a "new side" adherent (for the split that started in Philadelphia had spread to the frontier), preached the first Presbyterian sermons in southwest Virginia. Members of their audience were the 356 soldiers (almost all Presbyterian) of Major Andrew Lewis who in 1756 was leading an expedition against the Shawnee Indians. Fortunately, this particular division between the "old" and the "new" factions (they disagreed principally in theology) was healed before the churches of southwest Virginia were organized.⁸

The decade of the 1770's, the same in which American independence was declared, saw the establishment of organized Presbyterianism in southwest Virginia. By 1775 a line of organized Presbyterian congregations, worshipping in log meeting houses, reached from Purgatory Mountain into Tennessee. Early organizing ministers were the Reverend John Craig (1769), the Reverend Charles Cummings (1771), and the Reverend Samuel Doak (1778). The Reverend Charles Cummings organized churches near Salem and near Blountville; in 1775, he became pastor of the Ebbing Springs and Sinking Springs congregations — the first settled pastor of any denomination in southwest Virginia except for the Reverend Adam Smyth, an Episcopal minister at Fincastle. The Reverend Samuel Doak (1778), with his library loaded on pack horses, arrived in Tennessee and began to establish Presbyterian churches and colleges.

In 1788, the synods of Virginia and North Carolina were organized. By 1785, the Abingdon Presbytery with eleven churches and six ministers had been established. The predominance of Presbyterians in these areas was demonstrated by the fact that at the beginning of the Revolutionary War every organized church in southwest Virginia and in Tennessee was a Presbyterian church except for the one Episcopal church at Fincastle, established by law, and served by a vestry composed principally of Presbyterians.

At the end of the Revolutionary War, there was one Baptist Church in southwest Virginia, and one in Tennessee. Methodism and Lutheranism were beginning to appear and to grow, but the Presbyterians maintained their dominant position until 1837. In that year at the General Assembly in Philadelphia came a fatal split into "old school" and "new school" factions, dividing presbyteries and congregations all across America.⁹ Presbyterians began to go by scores, and hundreds into other churches, chiefly into Methodist congregations. Abingdon, predominantly "new school," had two Presbyterian churches: one was "new," and worshipped at the site of Sinking Springs Church; the other was "old" and erected a church building at the site destined to become the location of Barter Theater.¹⁰ Presbyterians were further divided between the Confederacy and the Union.

Division continued until after the War Between the States. At that time, churches began to mend their differences; Abingdon Presbytery was revived in 1867 in Wytheville, and the churches at Abingdon, Old Glade, and Wytheville got together again.

Meanwhile, prior to the War Between the States, the Reverend James King, heir to great wealth and owner of land in Bristol (Goodson), Virginia and Bristol, Tennessee, and himself of the "new school" persuasion, had founded the Cold Spring and the Paperville churches.¹¹ He also established Bristol High School, which became King College and opened its doors to 48 college students on August 5, 1867. The Reverend James King's son-in-law, Joseph R. Anderson, moved with his family from Blountville to Bristol in 1853. Being devoted Christian people, they at once organized a Sunday School which met regularly in the parlor of their home, a dwelling which stood near the corner of State and Fourth Streets. Mrs. Anderson took letters and words from the *Christian Observer* and pasted them on cards, using the cards to teach the children to read. The Sunday School attracted others, and on June 5, 1858, thirty-one members of the Paperville Church petitioned the New River Presbytery for permission to separate from their parent church and set out for themselves. Thus the first organized congregation in Bristol was established as the "Bristol Presbyterian Church." The first Minister was the Reverend A. Blackburn, stated supply.

After the War Between the States, the Reverend George Caldwell, attempting to make his way to his home in Athens, Tennessee, was forced by the exigencies of the times to delay in Bristol. During his stay he preached to the Presbyterians in the town, and at their call returned with his family to become minister to the church.

Church discipline in the Reverend George Caldwell's pastorate was rigid. He was bold and formidable in his attacks upon vice and worldly amusements. The Session, prodded by the pastor, cited numerous individuals for dancing, intemperance, unchristian conduct, profanity, immorality, and betting on elections and horse racing. If a cited person remained unrepentant before the Session, he was suspended from the privileges of the church. If, however, he decided to repent he was (usually) reinstated — even though, in one case, fifteen years had elapsed.

The strict discipline resulted in great dissatisfaction among many members of the church. One group, dissatisfied but not willing to abandon Presbyterian doctrine and belief, requested the Session to allow a petition to Abingdon Presbytery for permission to organize a Presbyterian Church in Goodson.¹² The session gave its consent in December 1874, in a resolution offered by Elder Brewer and seconded by Elder Winston:

Resolved that the action of a number of the members of this church to organize a Presbyterian Church in Goodson, Virginia, has the consent of this session. On motion, session closed with prayer by Elder Winston. (signed) Joseph R. Anderson, Clerk of the Session.¹³

In 1877, Mr. Caldwell tendered his resignation, stating his reasons as low church and prayer meeting attendance, lack of cooperation, lack of salary collection, and a decline in activity at King College. The session said such attitudes probably resulted more from its own actions than from those of the pastor; the congregation voted 117-10 against accepting the resignation. There was, however, an attempt made to canvass other Presbyterian congregations in the area to ascertain their views about dancing, card playing, (dram) drinking and wanton

Sabbath-breaking. The session did not record the result.¹⁴

Disciplinary cases dropped sharply at the resignation of the Reverend George Caldwell in 1892, and ceased altogether at his death in 1896. The Session sadly recorded that from that day on "a continuing laxity has existed in the discipline of church members."¹⁵

From the time of the dismissal of about twenty-four members to form a Presbyterian Church in Goodson, Virginia, the "Bristol Presbyterian Church" was known as the First Presbyterian Church." Thus the dismissed members, at first, called their church the "Church at Goodson;" on April 21, 1875, with the approval of Presbytery, "Second Presbyterian Church" became the new church's name. Later, after the turn of the century and again with the approval of Presbytery, and by unanimous vote of the congregation, the name was changed from "Second" ("which we never were") to "Central" ("which we have always been").¹⁶

The birthday of Central Presbyterian Church is January 26. On that day, a Tuesday, in 1875, the Presbytery of Abingdon, in session at Goodson, Virginia, met with twenty-four persons dismissed by the Session of First Presbyterian Church and five members of other churches, and received them into membership in the Church at Goodson. The first page of Central's sessional minutes recounts the proceedings:



Central Presbyterian's first home at the corner of Moore and Cumberland Streets, 1877-1903. At that time it was called Second Presbyterian Church.

Presbytery of Abingdon. Presbytery in session at Goodson, Tuesday, January 26, 1875. A petition signed by twenty-four members of the Bristol Church (Presbytery of Holston) and five members of other churches, asking to be organized into a Church at Goodson, Virginia, was received. The petition was accompanied by letters of dismissal from the Bristol Church. After a full discussion, it was resolved that the petition be granted.

The congregation being present [it] proceeded to the election of four ruling elders and one deacon (all being men previously ordained to their respective offices) as follows: Ruling Elders — E. B. McClanahan, J. H. Winston, V. [Valentine] Keebler and V. [Victor] Doriot; Deacon — Charles T. Pepper. Resolved that this church be called Goodson, and its assessment be \$4.00. (signed) E. H. Barnett, Stated Clerk.

The January 26, 1875, meeting of Presbytery was held in the Episcopal Church "for these our brethren had no minister at that time, and their house of worship did not present the neat and attractive appearance it does today."¹⁷ Part of the arrangement with the Episcopal Church was that the Presbyterians keep the building in repair.

GOODSON PRESBYTERIAN CHURCH (SECOND PRESBYTERIAN CHURCH, APRIL 1875)

The charter members of Central Presbyterian Church, received by letters of dismission from the Bristol Presbyterian Church and from the Wytheville Presbyterian Church were:

<u>Name</u>	<u>Joined Bristol Presbyterian Church</u>	<u>Received by the Goodson Church</u>
1. Mary J. Barnes (Mrs. John T. Barnes)	6-25-1871	1-26-1875
2. Sally Carter (Mrs. Valentine Keebler)	8-29-1859	1-26-1875
3. Dr. A. J. Dunn (by certificate)	7-4-1869	1-26-1875
4. Eliza T. Dunn (by certificate) (Mrs. A. J. Dunn)	7-4-1869	1-26-1875
5. James W. Dunn (by profession of faith)	1-15-1871	1-26-1875
6. Mary Alice Dunn (by profession)	1-22-1871	1-26-1875
7. Sandy M. Dunn (by profession)	1-22-1871	1-26-1875
8. Mrs. Emma Gookin (by certificate)	6-4-1871	1-26-1875
* 9. E. B. McClanahan (by certificate)	3-8-1863	1-26-1875
10. Mrs. Fanny E. McClanahan (by certificate)	3-8-1863	1-26-1875
11. Isabel McDuvella Pepper (by profession)	10-27-1861	1-26-1875
12. Dr. Charles T. Pepper (by profession)	11-20-1862	1-26-1875
13. William H. Pepper	4-10-1870	1-26-1875
*14. Valentine Keebler		1-26-1875
15. Miss Fanny Keebler		1-26-1875
16. Mrs. J. W. Montague		

- | | |
|--|---|
| 17. Miss Ada S. Matkins – From First Presbyterian Church
Huntsville, Alabama | 7-3-1875 |
| 18. Charles R. Pepper | |
| *19. John H. Winston | |
| 20. Mrs. C. Reed | |
| 21. J. S. Williams
(by profession) | 2-12-1871 1-26-1875 |
| 22. Mrs. Catherine Williams
(by profession) | 2-12-1871 1-26-1875 |
| 23. James Taylor Williams | |
| 24. Nathaniel M. Taylor | (listed as original member in records) 1-28-1875 |
| 25. Mrs. Caroline Whitten | (listed as original member in Presbytery records) |
| 26. E. J. Dunn | |
| 27. The Rev. W. H. Robertson | (listed as original member in Presbytery records – within a few weeks) Feb., 1875 |
| 28. Miss Leta Winston | |
| 29. Mrs. Ella M. Whitten | (on Presbytery records as original member; St. Marks Episcopal, Fincastle) |
| 30. Guy M. Whitten | (on Presbytery records as original member; Presbyterian Church, Covington, Va.) |
| 31. Victor Doriot
(by certificate) | Wytheville 1-26-1875 |
| 32. Catherine Doriot
(by certificate)
(Mrs. Victor Doriot)
(Baptized children: Marie S., Victoria, Henri) | Wytheville 1-26-1875 |
| 33. Miss Lizzie Johnston | from Bristol Church, July 8, 1875 |
| 34. Mrs. E. B. Winston | 1-26-1875 |
| 35. Mary K. Taylor
(Mrs. Nathaniel M. Taylor) | within a few weeks Feb., 1875 |
| 36. Mrs. A. J. Galliher | July 3, 1875 |
| 37. A. J. Galliher | |

**These gentlemen were Elders at Bristol Presbyterian Church.*

The Sessional Records of the Bristol Presbyterian Church, of the Goodson Church, and of Abingdon Presbytery differ as to the names of persons listed as "original" members. By July 3, 1875, others had joined the little congregation both from the Bristol Church and from churches outside Bristol.

On January 31, 1875, Sabbath morning, Dr. James Doak Tadlock, President of King College, preached the first sermon to the newly formed congregation. On the same Sunday afternoon, at 5:00, the Session met. The first sessional minutes of Central Church come to the Church of 1975 fraught with the hopes and prayers of its spiritual fathers of one hundred years ago. Hear them:

The Session of Goodson Church met in the Episcopal Church, Sunday, January 31, 1875, at 5 o'clock; Dr. James Doak Tadlock, moderator; Elders — V. Doriot, J. H. Winston, E. B. McClanahan; Deacon — C. T. Pepper. Prayer by the moderator. E. B. McClanahan was appointed temporary clerk and, on motion, V. Keebler was elected Clerk of the Session. [V. Keebler, however, declined to serve.] The temporary clerk was directed to purchase a session minute book and draw on the Deacon for the amount.

The Deacon was directed to provide fuel, lights, pitcher, broom, mats, etc., and to repair the windows in the Church.

V. Doriot, Catherine Doriot, and their baptized children, Marie S., Victorine, and Henri were received into the Church from the Presbyterian Church at Wytheville.

On motion, J. H. Winston was elected superintendent and Dr. James Bunting Assistant Superintendent of the Sabbath School.

Elders Winston and Doriot were appointed to draft resolutions expressive of our sympathy and desire of cooperation with the Bristol Church, and report to the next meeting of the Session. Adjourned with Prayer by V. Doriot, E. B. McClanahan, Temporary Clerk.¹⁸

Interestingly, the "Berean Lesson Leaf" Sabbath School lesson sheet for 1875 was based upon the Commencement of the Christian Church, and on the establishment of Christian Life, with Bible readings from the Epistle of John.¹⁹

Through the Sunday School as well as through the Church, plans were launched immediately for the erection of a building to house the congregation of the new church. Sometime in 1875 or 1876 land at the northeast corner of Moore and Cumberland Streets opposite the Episcopal Church was purchased for \$300.00 from the Town of Goodson. (The deed was not dated until June, 1883.) A resolution in the Session on September 10, 1876, says: "Resolved: That our weekly contributions except when otherwise ordered shall be appropriated to the building of our church. — E. B. McClanahan, Clerk."²⁰ On August 5, 1877, the Clerk wrote that the plastering was in progress and the woodwork (on the new church) was completed; after all subscriptions were paid, there would be a debt of \$60.00. The building was finished and the congregation moved in before 1877 came to a close. On April 5, 1878, the Clerk wrote a letter to the members of the Episcopal Church to thank them for the use of their building. The little frame church served its members faithfully until it was destroyed by fire in 1903.

PASTORS OF CENTRAL PRESBYTERIAN CHURCH
1875 – 1946



JAMES DOAK TADLOCK
(1875-1877)

He was born in Greene County, Tennessee, August, 1825; educated at Washington College, Tennessee, and Princeton Theological Seminary. He served as evangelist and teacher in Holston Presbytery, Tennessee. He was president of King College, Bristol, Tennessee, 1868-1885; stated supply for Second Presbyterian Church, Bristol, Virginia, 1875-1877. From 1885 until 1898, he was Professor of Ecclesiastical History at Columbia Theological Seminary. Mr. Tadlock died at Bristol, Tennessee, in 1899.

JAMES W. ROGAN
(1878-1882)

Born about 1854; ordained 1876 by Knoxville Presbytery; pastor of Second Presbyterian Church, Bristol, Virginia, 1878-1882; pastor in Thomasville, Georgia, 1883-1884; pastor, First Church, Savannah, Georgia, 1885-1891; in U.S.A. Church, 1892-1916; his last charge was Red Bank, New Jersey; died November 7, 1916.



BENJAMIN W. MEBANE
(1882-1885)

Born at Greensboro, North Carolina, May 26, 1850; educated at Davidson College, North Carolina, and Union Theological Seminary of Virginia; held various charges in Abingdon Presbytery in Virginia; pastor of Second Presbyterian Church, Bristol, Virginia, 1882-1885; served various churches in North Carolina after his service in Bristol. He died at Mount Airy, North Carolina, 1915.



JESSE ALBERT WALLACE
(1885-1889)

Born at Soddy, Tennessee, 1846; educated at King College, Bristol, Tennessee, and Union Theological Seminary of Virginia; held pastorates in Knoxville, Tennessee, and elsewhere in the Holston Presbytery of Tennessee. President of King College, Bristol, Tennessee, 1885-1898; member of the faculty of King College until his death; stated supply, Central Presbyterian Church (then "Second" Presbyterian Church) 1885-1889. He died at Bristol, Tennessee, 1912.





SAMUEL RHEA PRESTON
(1890-1891)

He was born at Abingdon, Virginia, in 1849; educated at Emory and Henry College (Virginia), King College in Bristol, Tennessee, and at Columbia Theological Seminary. He was pastor of churches in Florida, in Tennessee, and in Virginia. From 1886 until 1890, he served as President of Plummer College, Wytheville, Virginia. He was pastor of Second Presbyterian Church, Bristol, Virginia, from 1890 until 1891; pastor, Second Presbyterian Church, Greenville, South Carolina, 1895-1899. From 1899 until 1906, he was President of Chicora Female College, Greenville, South Carolina. He maintained a home in Bristol, Virginia, then moved to Decatur, Georgia, where he died on December 6, 1929.

BALDWIN A. PENDLETON
(1892-1893)

He was born in Richmond, Virginia, in 1856; educated at Richmond College and the Union Theological Seminary of Virginia. He served various charges in Virginia and West Virginia; pastor, Second Presbyterian Church, Bristol, Virginia, 1892-1893; served various churches throughout the south; he was stated supply in McMinnville, Tennessee, 1908-1915. He died at Richmond, Virginia, in 1920.



COCHRAN PRESTON
(1897-1899)

He was born at Charlottesville, Virginia, in 1871; educated at Hampden-Sydney College and the Union Theological Seminary of Virginia. He served as pastor of Second Presbyterian Church, Bristol, Virginia, 1897-1899; also served various churches in Virginia, Tennessee, and Arkansas. Mr. Preston died at Seven Mile Ford, Virginia, in 1935.



WILLIAM HENRY TAPPEY SQUIRES
(1901-1909)

Mr. Squires was born in Petersburg, Virginia, in 1875. He was educated at McCabe's University School, Hampden-Sydney College, and the Union Theological Seminary of Virginia. He was pastor of Central Presbyterian Church, Bristol, Virginia, 1901-1909. From 1909-1929 he was pastor of Knox Presbyterian Church, Norfolk, Virginia; from 1930-1948 he served as stated supply at Inglewood Presbyterian Church, Norfolk, Virginia. Mr. Squires was the author of numerous historical books and articles on religious subjects. He died at Norfolk, Virginia, 1948.





ADOLPHUS KISTLER
(1910-1917)

Mr. Kistler was born at Wurtenburg, Germany, in 1864. He was educated at South-eastern Presbyterian University and the Union Theological Seminary of Virginia. He was ordained in 1892 by the St. Louis Presbytery, and served as pastor at Cape Girardeau, Missouri from 1905-1910. Mr. Kistler came to Central Presbyterian Church, Bristol, Virginia, in 1910 and served until 1917 when he left for the First Presbyterian Church, Vincennes, Indiana. He remained there until his death in 1925.

CARL STANLEY MATTHEWS
(1918-1921)

Mr. Matthews was born at Winnsboro, South Carolina, 1873. He was educated at Davidson College and the Union Theological Seminary of Virginia, and ordained by Hanover Presbytery. His pastorates included these churches: Pulaski, Virginia, 1908-1918; Central Presbyterian Church, Bristol, Virginia, 1918-1921; First Presbyterian Church, Shelbyville, Kentucky, 1921-1928; First Presbyterian Church, Lumberton, North Carolina, 1928-1933. He died in Lumberton, 1933.



DONALD McIVER
(1921-1946)

Dr. McIver was born in 1873 at Sanford, North Carolina. He was educated at the University of North Carolina and the Yale University Divinity School. He was ordained in 1900 by Mecklenberg Presbytery. His pastorates included those of Wadesboro and Morven, North Carolina, 1900-1906; Burlington, North Carolina, 1906-1921; and Central Presbyterian Church, Bristol, Virginia, 1921-1946. He retired in 1946, but served as stated supply of the Euclid Avenue Presbyterian Church, Bristol, Virginia (which he had helped organize), for two years. Dr. McIver died in Bristol, Tennessee, June 1, 1950.



Recorded as the first wedding in the frame church building was that of Miss Glenna Montague and Mr. A. A. Maver of Ontario, Canada. A few years after her wedding Mrs. Maver gave the Church a beautiful communion service — a tall silver pitcher and two silver cups. The service was in use until 1914 when it was replaced by an individual cup service. Several baptisms were recorded: Ruth McDuvella Pepper, daughter of C. T. and Isabel McDuvella Pepper; John Barnes, adult; and Charles Rufus Barnes, son of John and Mary Barnes.

Dr. Tadlock served the Church for two years and two months as stated supply; at the end of that time, a unanimous call was extended to him to become the regular pastor. Other duties prevented him from accepting the call, and he resigned. After his death a memorial window — “Christ in Gethsemane” by Hoffman — was installed by the women of the church in the brick church building at Moore and Cumberland Streets.

Following the resignation of Dr. Tadlock, the Reverend J. W. Rogan was pastor (82 members) from January 1, 1878, until 1882; he was the first minister to serve the church in its own home. After him came the Reverend W. B. Mebane (99 members) who remained until 1884. Between 1884 and 1890, there was no pastor, but the Reverend J. Albert Wallace (83 members), President of King College, was stated supply. Dr. S. Rhea Preston came to the Church on May 9, 1890, and by the time he left (1891), there were added 40 members. For two or three months the Reverend B. A. Pendleton was the pastor; at his death there followed a long period of discouragement. These years between 1891 and 1889

were, perhaps, the darkest days in Central Church's history. The members drifted away; some moved from the area and others transferred their memberships to other churches; some died; and there was left but one Elder, Victor Doriot, plus five stouthearted believers. The church almost disbanded, for no progress was being made. Presbytery, realizing that the dissolution of the Church was probably imminent, asked the six remaining members their views about the possible action. V. Doriot, "the lone Elder, and his family stated emphatically that they would not be dissolved, and if the old ship of Zion went down, they would go with it, and so the continuity of the organization was preserved."²¹ Had it not been for the stouthearted Christian courage and earnest work of Elder V. Doriot and his family and of Elder Nathaniel Taylor the Church would have disbanded.²²

The Reverend Cochran Preston came, in 1897, directly from the Union Theological Seminary of Virginia to serve the church for two years. Membership increased from six to over one hundred members. Stated supply from 1900 until 1901 was the Reverend A. G. Buckner. Among the members of the then-faltering church in the last years of the century was a professor at King College, William Henry Tappey Squires. He had served as a deacon, and no doubt became fired with a zeal to help save "the old ship of Zion." At any rate, he came as pastor-elect immediately following his graduation from the Union Theological Seminary of Virginia, and, had a thunderbolt hit the little congregation, the results could scarcely have been more electrifying. Mr. Squires must have had that rare ability to lead without arrogance and to organize without regimentation, for the church underwent a revival which brought new life and zeal to its members and to the community. Young people of all ages strove to serve the church — from young Arthur Spurgeon who dared anyone to tamper with his mite box to older youth who competed in everything from Bible knowledge to candy-pulls. Adults in the church were no less revitalized — that is, those who needed revitalizing. Active Sabbath School classes and Ladies Aid Societies served the church with gladness and dedication.

From the beginning of his pastorate, Mr. Squires began the publication of a church letter called "The Covenanter." In its pages he praised the good work going on, he mentioned the advertisers, he observed that the church had certain needs (such as new plate-glass doors); he also decried certain activities in the community (such as attendance at carnivals) and among the members (such as stinginess of time and of the pocketbook). In the pages of "The Covenanter" appeared the first inkling of dissatisfaction among the members with the name "Second Presbyterian Church." Mr. Squires made it clear that no change would be made until the vote to change was unanimous. Thus it occurred that after prayer meeting on January 15, 1902, the congregation voted to request Presbytery that the church be allowed to change the name to "Central Presbyterian Church." Mr. Squires wrote in the church newsletter that the "name should be changed from Second Presbyterian Church — which we never were — to Central Presbyterian Church — which we have always been."²³ The action was most significant, for it suggested the new life, unity, energy, and determination to succeed which had taken possession of the congregation. In Mr. Squires' words:

"We haven't a single 'croaker' — and we don't want any. The Church is moving forward with an impetus that nothing can defeat. 'Jehovah NISSI' [The Lord is my banner; see Exodus 17:15] is our motto — and in his name we set up our standard."²⁴

Mr. Squires was ordained and installed on October 29, 1901. In November two ruling elders were ordained and installed: Mr. S. M. Campbell and Mr. J. H. McIlwaine. (Mr. V. Doriot had been the sole Elder for several years.) With church growth additional officers were chosen in the fall of 1902. They were: (Elders) Thomas S. Hale and S. R. McChesney; (Deacons) Henry Roberts, Irby K. Rhea, Tilden Scherer, Frank Winston, and C. H. McChesney. Mission work began among the disorganized Presbyterians at Damascus in May, 1902; it continued (in Bristol) with the establishment of a Sunday School on D. B. Spurgeon's front porch at "Brookside."²⁵ A chapel was erected there, and the first sermon was preached on June 7, 1903. (Ministers were usually students or teachers from King College.)

In the period of Mr. Squires' early ministry, a number of things were happening in Bristol. Spurred by the earlier arrival of the railroad and by increased economic growth, the population of the two Bristols had increased. The Windsor Avenue Presbyterian Church, an outgrowth of First Presbyterian Church, was organized in 1901; the J. D. Faucettes were the faithful leaders; interestingly, the Windsor Avenue Presbyterians started to erect their building *before* they called a pastor. Also in 1901 the name of Bristol's principal street was changed from "Main Street" to "State Street," and Bunting's at 418 State Street had a new onyx soda fountain. In that year, also, the Synod of Tennessee was re-organized to coincide with the boundaries of the State. Before 1901 closed, Mr. Squires was saying to a congregation of over 90 that a new church building was to be forthcoming at Central, and a building fund was started. (His 5:00 p.m. Sabbath service was the largest Sunday service in Bristol.) In February, 1902, a former Central pastor, the Reverend S. R. Preston, contributed the first \$100 to the building fund, and the young girls' group "Earnest Workers" (started by Mr. Squires) bought a new communion table. Also, in the summer of 1902, with 117 members, Central was eighth in size in Presbytery, a jump from fourteenth place. (Abingdon was largest, with 289 communicants.) King College, with George J. Ramsey as president, had five professors in 1902; one of them was Professor Tilden Scherer, a Deacon at Central. During the Easter season in 1902, the congregation had the first communion in "Central" Presbyterian Church. In the same season a boys' group, the "Junior Covenanters" was charging ten cents admission to an Easter Egg Hunt. All receipts went into the building fund which by July totalled \$875.00. Central's neighbors and good friends, the Episcopalians, had started a building fund, followed by a similar action by the Lutherans of the Redeemer Church; the Lutherans' building was completed about the same time that Central's was (1904). An historical note of interest in July, 1902, was this: Dr. Benjamin Morgan Palmer was elected the first moderator of the Presbyterian Church (South) following the shattering experience of the War Between the States.

July of 1903 found Central growing and prospering with 230 members. Mr. Squires wrote in "The Covenanter" that the building fund held \$1800.00 and was "increasing every Sunday but sometimes the amounts were pitifully small." Architects Messrs. Hoffmeister and Doriot were giving consideration to plans for the new church, "which *must* be built next summer."²⁶ The Damascus Presbyterians had their own minister, and Mr. Charles Reed, of King College, was preaching every Sunday at "Brookside." Mr. Squires went on to say: "The Pastor of the Church is somewhat afraid that the disposition of the congregation is to allow him to monopolize the greeting of visitors and members at the church services. It is the duty of the Deacons and Elders to greet strangers. . . . The good women of the congregation . . . should make it a point to allow no visiting lady to pass the door of Central Church without a welcome."²⁷

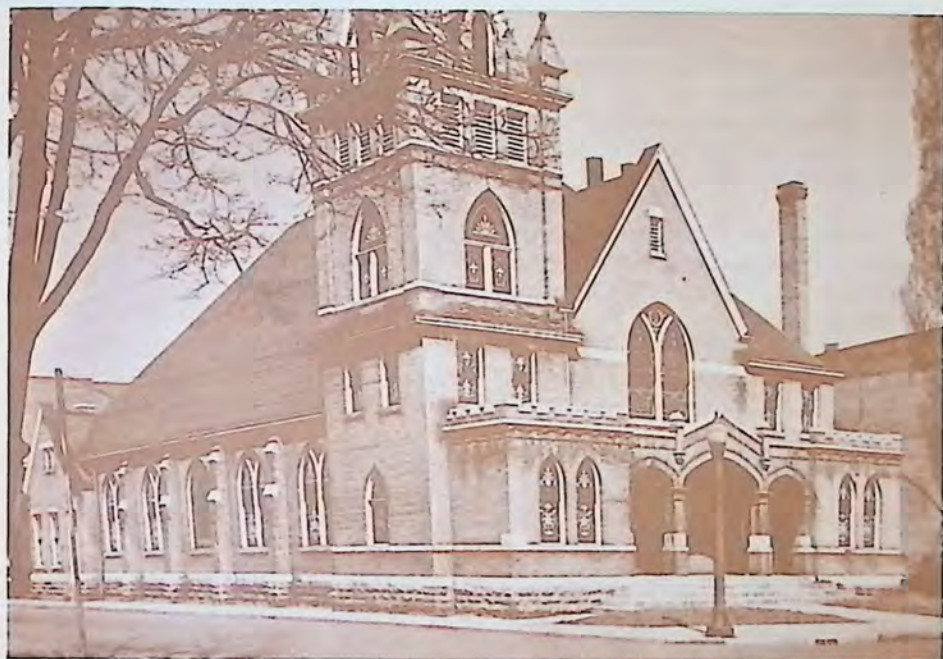
Mrs. W. K. Vance wrote in her 1905 "History" that at 9:00 a.m. on October 11, 1903, Central Church was discovered to be on fire. By 12:00, the old house of worship was a charred, smoking, dripping ruin, hopelessly wrecked. Undaunted, the session met at 5:00 p.m. the same day in the Pastor's study. They did two things: (1) started an immediate subscription drive to rebuild "our Zion" (almost every businessman in town contributed), and (2) gratefully accepted the offer of the Session of First Church to use the basement of its "handsome and commodious new home." (Its Session had met as soon as news of the fire was heard, and while the church was still burning, had resolved to tender the invitation.)²⁸

Fire Departments from both Bristol, Virginia, and Bristol, Tennessee, answered the fire call, but the frame building burned quickly. A bird's nest in the flue was the cause of the fire. The \$8400.00 insurance and \$1000.00 which was raised almost at once started a building fund for a new church building. The old ruin sold for \$100.00. One piece of lumber was saved and from it a gavel was carved for use in moderating congregational and sessional meetings. Also saved was the bell which still rings from the tower of Central Presbyterian Church; irreplaceable records, however, were destroyed in the fire.²⁹

"The Building Committee," wrote Mr. Squires in "The Covenanter," "deserves praise for its devoted work in helping to build a church without a jar or discord, not even an unkind criticism. These gentlemen [N.B. No women on such committees yet!] were: Sam M. Campbell, J. H. McCue, Henry Roberts, William F. Rhea, Dr. Hal B. Edmondson, W. I. Bruner, J. R. Spurgeon, Harry H. Roberts, and C. A. Blake. . . . This church was built by many contributors, built and paid for by innumerable pennies, nickles, and dimes. . . . This is the best way."³⁰

The completed buff-brick building, a really handsome, very churchly Gothic structure, opened its doors to the congregation on December 11, 1904. December 18, the church was solemnly dedicated when Dr. W. W. Moore of the Union Theological Seminary of Virginia preached the dedicatory sermon. On Christmas Day, Doris Meaney, infant daughter of Mr. and Mrs. Patrick Meaney, became the first baby baptized in the new church.³¹

The first funeral in the new structure was that of Mr. John T. Barnes. Mr. Barnes was the first person to join the Central Church on profession of faith, in the ministry of Dr. Tadlock, 30 years before, in 1875.



Central Presbyterian Church, 1904-1950. The church building stood at the corner of Moore and Cumberland Streets.

To the new church, the ladies had contributed handsomely. Seventy-one years ago, the Book of Church Order did not allow women to speak in public, although it had no qualms about allowing them to work, both in public and in private, and work they did! The ladies gave the windows (including the lovely James Doak Tadlock Memorial Window, now in the Chapel of Central Church), the pipe organ, and the carpet. Mrs. Vance wrote in 1905 that the ladies' efforts had been untiring, and that but for their efforts the Church would not be the active progressive force it had become.

So it was not surprising that by April 1906, the Ladies Aid Society had bought and paid for an organ, especially designed to fit the choir loft behind the pulpit. The organ was constructed by the W. W. Kimball Company, Chicago, and erected by Mr. E. D. Jardine who played it at the first service on April 8, 1906.

So — with an organ, an organist was needed. Mr. Henry Roberts, of the Organ Committee, in quest of a suitable organist, met Miss Lois Blackwell of Virginia Intermont College. She was asked to be the organist. So assiduous was Mr. Roberts in his duties on the organ committee that he attended the Saturday rehearsals of "Miss Lois" as well as all the Sunday services. They were married soon thereafter! Mrs. Roberts was Central's organist for over fifty years. On

May 16, 1965, the women of the church presented to her a golden key to the console of the Möller organ.³²

As Mr. Squires' ministry continued, a Christian Endeavor Society for the young people was formed in 1905, the same year as the completion of the new church. By January 1905, he wrote with pride that Central, with a membership of 335, had surpassed in number of communicants the nine churches in Abingdon Presbytery and was the largest church (save for the First Presbyterian Church in Bristol, Tennessee) between Roanoke and Knoxville.

Early in 1905, the Ladies Aid Society held a night meeting. Special guests were invited to honor Central's thirty completed years as a church. Mr. Victor Doriot, the beloved Charter Elder, was saluted as one who despite his age faithfully continued to visit the older members of the congregation whose homes he could remember.

From the time of Mr. Rogan's pastorate (1878-1882), the Teaching Elder had constantly reminded the session to visit and report their visits at the next meeting. The Clerk usually had to record sadly that the members "had done but little."

The history of the Church was read, and reminiscences were exchanged. Mrs. W. K. Vance, who had planned the meeting along with Mr. Squires, wrote at the conclusion of her "History":

I trust this is not false pride — but true pride — to be proud of one's church, of one's congregation, and officers and members. Nowhere will you find a more intense *loyalty* than here. . . . Our blessings and abilities entail vast responsibilities. This is the word of Jehovah unto Zerubbabel: "Not by might nor by power but by my spirit, saith the Lord of Hosts." Amen.³³

The session twice refused to relinquish Mr. Squires to the call of a St. Louis church. (St. Louis was his family's home.) In 1909, however, he answered the call of a Norfolk church. He preached his last sermon at Central on March 14, 1909, and, with his family, left Bristol in April.³⁴

From March 1909 until October 23, 1910, there was no pastor at Central. But there were over 500 members faithful to their church, and all church programs went steadily forward. In 1910, the Reverend Adolphus Kistler came with his family to Central Church. A native of Germany, Mr. Kistler had lived in the United States with an American family, and had become a Presbyterian minister. Mr. T. W. Preston and others had met him at general meetings of Presbyterians, so, to many, he was not a stranger. The church enjoyed steady growth. 'Tis said that, on a visit to Germany, Mr. and Mrs. Kistler wrote post cards to each and every member of Central Church. (No doubt postage was cheaper in those days!) During his pastorate the big question at Presbytery in August 1915 was whether or not to join the synod of Appalachia. Abingdon Presbytery voted to join by a two-thirds vote. The Kistlers left in October 1917 when Mr. Kistler answered the call of the First Presbyterian Church in Vincennes, Indiana.

The Reverend Carl Matthews accepted the call to Central Church in 1917. Mr. Matthews revived "The Covenanter" (last published in 1909) with some success. It was even suggested that Central's name be changed to "The Church of

the Covenant." A congregational vote, however, found only nine persons in favor of the change.

In 1918, the Ladies Aid Society and the Women's Missionary Society (1904) merged and became "The Woman's Auxiliary" under the direction of Mrs. Matthews. She served as the first president.

In those war and postwar years the membership of the church declined (291), but increased to 365 by 1921. In that year Mr. Matthews went to the First Presbyterian Church in Shelbyville, Kentucky.

The longest pastorate in the Church's history began in 1921 when Dr. Donald McIver accepted a call to Central Presbyterian Church. Bringing his wife, son, and three daughters to Bristol from North Carolina, he and his family became very much a part of the spiritual and cultural life of the city.

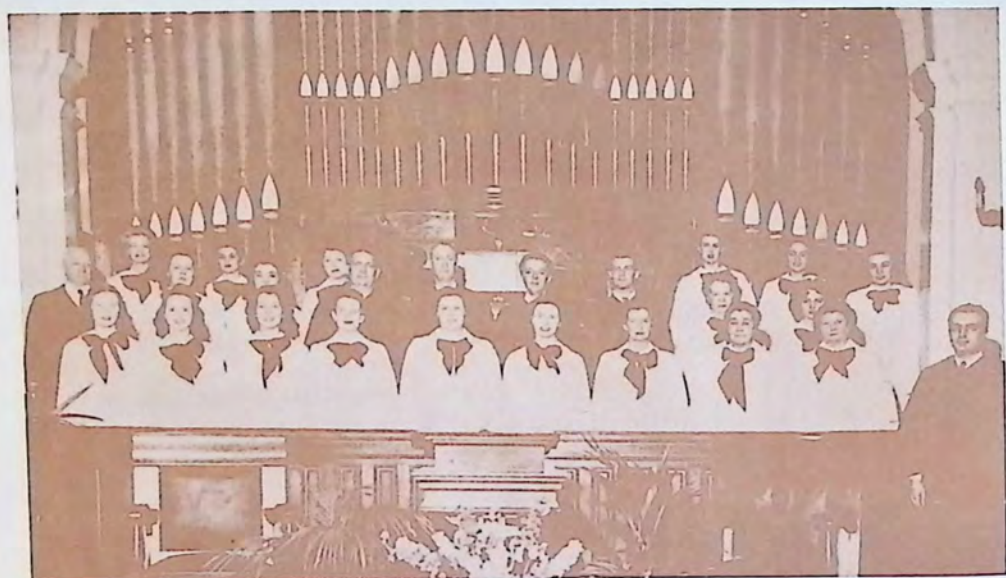
The church grew in vision and in numbers. By the time Central celebrated its fiftieth anniversary in 1925, there were 458 communicants on the roll and the church's outlook was described as bright and encouraging.



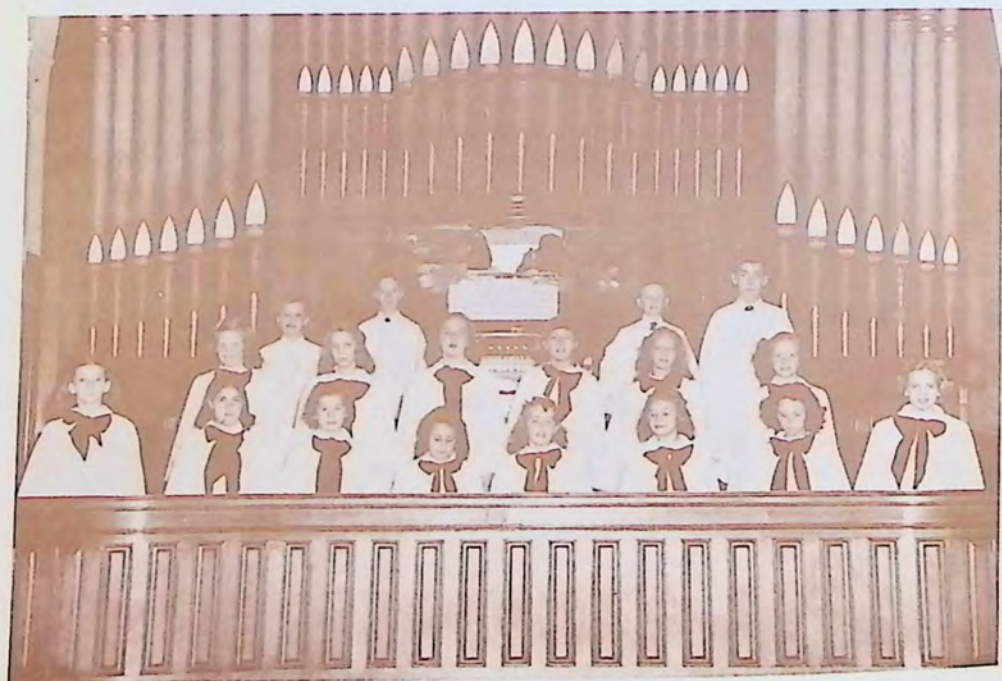
PULPIT IN THE 1904-1950 CUMBERLAND STREET CHURCH

For the Golden Anniversary, Dr. W.H.T. Squires returned to preach the sermon. His topic was "Our Heritage" — a subject on which he was peculiarly well qualified to speak. Music chosen for the occasion seemed appropriate: "Prepare Ye the Way of the Lord," "I Will Lift Up Mine Eyes," and the final hymn, "Zion Stands by Hills Surrounded."

While Dr. McIver served Central Presbyterian Church, membership grew to 668. Rotation in office of Elders and Deacons was voted by the congregation in 1933 and resulted in training a number of splendid young men in church work. In the women's division, "The Ladies Auxiliary" became "The Women of the Church." Too, a manse was purchased in 1921 at 408 Lee Street; the pastor's family occupied it during his entire pastorate.



CHANCEL CHOIR, 1948



YOUNG PEOPLE'S CHOIR, 1949, CUMBERLAND STREET CHURCH



THE FIRST DAILY VACATION BIBLE SCHOOL IN ABINGDON PRESBYTERY – 1924



The Men's Bible Class met at the Blevins Funeral Home next to the Cumberland Street Church for several years prior to the building of the Euclid Avenue structure.

In 1944 Dr. McIver reached retirement age and asked for retirement on September 21 of that year. It was voted in a congregational meeting to ask him to stay as stated supply; Dr. McIver agreed. Meanwhile a Pastoral Succession Committee was selected by the Session and congregation: C. E. Parks, F. A. Long, J. W. Sanders, J. F. Drugan, C. A. Jones, Fey Rogers, Mrs. Floyd Roberts, Mrs. Joe K. Brown, and Mrs. Fred V. Vance. At the same time a resolution concerning Dr. McIver's pastorate was drafted, presented, and adopted, in substance as follows: Dr. Donald McIver retired after 24 years as Pastor of this Church. The church grew spiritually and there developed within it a strong sense of cooperation and unanimity of thought. Also the church was in strong financial condition (no debt), there was a modern manse, and a growing building fund looked toward extension of the church plant. The church was growing with Bristol, and all these things were due in large measure to the inspired leadership and untiring efforts of Dr. Donald McIver.

Dr. McIver had agreed to remain as pastor at Central until a suitable successor could be found. He was to serve for two years. He started the movement which resulted in the building of a church on West Euclid Avenue — a church later renamed "McIver Memorial Presbyterian Church." (He had served as supply until a pastor was called.)

Of course, Central Church had been aware for some time that its physical facilities were not adequate to carry on the social and educational program for the young people. As long ago as 1939 a boys' Sabbath School class taught by Mr. Henry Groseclose decided to start a building fund. The idea caught on in the entire Sunday School; each month the first Sunday's offering was dedicated to the building fund.

When the Reverend Ben Lacy Rose accepted Central's call to the pastorate in 1945 he was just out of service as a chaplain in the Army of the United States (Eastern Theater of Operations). He found a congregation ready to move ahead with plans for its spiritual and physical growth — and Mr. Rose proved to be the man to provide leadership in both areas. His ministry, which was to continue for nine years, began in January 1946. Under Dr. Rose's guidance the building program began to expand; the first real steps toward building were taken in 1946 with the purchase of property on Euclid Avenue. The Church Improvement Council was selected to work out plans for the construction of a new edifice to house the Church. The Council's members were: J. Frank Drugan, Treasurer; Hugh W. Broome, Mrs. Jennings Huddle, John W. Nicar, Fey Rogers, W. E. (Dan) Rutherford, Joseph B. VanPelt, James G. Wyman, Carl A. Jones, C. E. Parks, and Ben L. Rose, pastor. On July 28, 1945, the congregation expressed by open vote its intention to erect a new Church building opposite St. Anne's Roman Catholic Church. At the same time, the congregation instructed its Church Improvement Council to proceed to formulate plans for the new building. Acting upon these instructions the Council, after prayer, study, and consultation agreed upon the following:

1. To plan ultimately for a building capable of accommodating a Church membership of 1200 and a Church School of 600;
2. To build by units;

3. To include in Unit One:
 - a. a Church School for 445;
 - b. a sanctuary for 450, balcony for 100, choir loft for 50;
 - c. a Fellowship Hall, kitchen, Scout Room, Study, Office;
 4. To include in Unit Two additional space for a Church School of 600;
 5. To break ground for Unit One in the Spring of 1947;
 6. To have Colonial architecture.
- "If God is your partner, don't make your plans small."

The above report of the Church Improvement Council was only one of many submitted to the congregation over a period of the next six years. Starting with the building fund of \$145,000, then on hand, the Council hoped to have an additional \$130,000 in the building fund by 1948. In 1948 the second yearly report entitled "The Time Is Now" began with a verse from Nehemiah (2:20): "The God of Heaven, He will prosper us; therefore we His servants will arise and build." It was decided among other things that the building would face Euclid Avenue, that a small chapel would be included in the educational unit, and that a lovely and lofty steeple would rise 105 feet from the floor of the church. Urgency was now a prime factor: the Seniors had no meeting place, the excellent Boy Scout Troop lacked facilities, and, in fact, the total young people's program was suffering. The Church did not want to lose an entire generation of young people! The Council reported \$100,000.00 on hand, \$50,000.00 in sight if each person doubled his pledge, and \$25,000.00 as a debt. The whole thing was a venture in faith; also, the Church's Diamond Jubilee was approaching (1950) and the desire was to celebrate it in a new and completed building.



CHURCH STAFF - 1950

Seated: Mrs. David Ross, Assistant Organist; Mrs. Henry Roberts, Organist; Mrs. Jack Hyder, Choir Director. Standing: Mr. E. A. Andrews, Jr., Director of Religious Education; the Rev. Ben L. Rose, Pastor; Mrs. Hellon Coffey Andrews, Church Secretary.

In January 1949, the Council launched its third campaign for building funds, and stated that the builder was proceeding as rapidly as the weather would allow. There was enough money for the ground floor, but the Council wished to go ahead with the entire educational building because facilities for the children were so obviously inadequate. It was noted that the sacrificial giving of those of moderate incomes accounted for fifty per cent of the money raised in 1948.

January 1950 found the building incomplete, but the Council's report included a picture of the framework of the sanctuary and of the steeple. A total of \$115,976.00 had been spent, \$80,000.00 had to be borrowed, and \$65,000.00 had to be raised in 1950 — a "Diamond Jubilee Gift." The January 26 birthday of the Church was celebrated on Cumberland Street, but after a few months (July-October) of worship at Bristol Virginia High School (now the Junior High School), the sanctuary was ready for occupancy. The total spent was \$334,034.06; of this, \$106,144.29 was borrowed.



(JUDGE FLOYD ROBERTS' SUNDAY SCHOOL CLASS, 1949)

In 1951, the Council, through its faithful treasurer, Mr. J. Frank Drugan, said to the congregation that Central's members had come a long way — but there was a long way to go. Every available inch of space was being used; there were temporary partitions in the Fellowship Hall to make Church School classrooms available, and the school was growing rapidly. "It Depends on *You* in Fifty-two" was the next year's motto. There were 180 additional members since the move to Euclid Avenue (688 to 868) and the Church was still growing. Irreplaceable steel was rusting on the site, and the Pastor needed an office-study away from the manse.

The Pastor, Ben L. Rose, wrote a letter in 1952, "the decisive year," summarizing the long way the congregation had come, and emphasizing the long way still to go. A Church School was no longer an elective, but a necessity, so it was with great pride that a completed building was presented in 1953. Three things were noted as important: a beautiful sanctuary, good music, and Biblical preaching.



CENTRAL PRESBYTERIAN CHURCH, 1975

Dr. Rose wrote with what must have been considerable pride that a full Church program was in operation at Central in 1953. The Church School included programs for Cradle Roll, Nursery, Kindergarten, Primary, Juniors, Seniors, College-age, Young Adults, and Adults. There were two worship services each Sunday, and young people's meetings (Pioneers through Westminster) at 6:30; on Wednesday, a covered-dish supper preceded the mid-week service. There were youth choirs, and, of course, the thirty-voice chancel choir. Cub Scouts met on Wednesday, Boy Scouts on Tuesday, and Explorer Post No. 16 met on Thursday. Both the Men of the Church and Women of the Church had strong and dedicated organizations, and there was an excellent summer activities program both at the church building and at Presbytery Camp. Student memberships increased under the Church Parents program. Thus "Central," very much as the congregation of 1975, knew it had become a strong, forward-looking Church. It was a victory of seven years of sacrificial giving, dedicated effort, and unswerving loyalty. All who labored in the Church in those years must remember their achievement with

deserved satisfaction. Whether the labor is for a building, for needed church programs, or for the very life of the Church itself, God in his infinite wisdom has given to Central Presbyterian Church persevering (even stubborn!) men and women members and dedicated (even inspiring!) leadership to accomplish His purpose.

Although the seventy-fifth anniversary had to be celebrated in the old church building the event was nonetheless very impressive. And remember: the "old" church was no faded dowager; she was a truly handsome building — just look at her picture! The anniversary week was climaxed by three powerful sermons: On January 26, 1950, Dr. Walter Lingle, Past President of the Assembly's Training School and President Emeritus of Davidson College, spoke on the history of the Presbyterian Church; on Friday, January 27, Dr. Goodridge Wilson, former pastor of the Royal Oak Presbyterian Church in Marion, and past executive secretary of the Synod of Tennessee, recounted the history of the Presbyterians in Southwest Virginia; and, on Sunday, January 29, Dr. Ben R. Lacy, former Rhodes Scholar, and then President of the Union Theological Seminary of Virginia, preached the anniversary sermon. And, especially honored at the anniversary celebration was Dr. Donald McIver who served Central for 26 years and saw the nebulous "dream" of the late thirties come true in the erection of Central's building on Euclid Avenue — plus the completion of the church on West Euclid Avenue, now McIver Memorial Presbyterian Church.



SESSION OF CENTRAL PRESBYTERIAN CHURCH, 1950

In 1950, Central's Directory listed these people:

Pastor: The Reverend Ben Lacy Rose

Director of Religious Education: Mr. E. A. (Andy) Andrews, Jr.

Secretary: Hellon Coffey Andrews (Mrs. E. A. Andrews)

Director of Music: Mrs. Jack Hyder

Organist: Mrs. Henry Roberts

Assistant Organist: Mrs. David Ross

Church Treasurer: Mr. W. E. (Dan) Rutherford

Church Trustees: Mr. J. Frank Drugan, Dr. D. D. Vance, and
Mr. Bradley Roberts

Sexton: Mr. Lewis Goodell

The move to the new church was made, of course, with mingled feelings of sadness and joy. Dr. Rose wrote for the Sunday bulletin, July 2, 1950, that there was sadness because it is always hard to say goodbye to things we love; joy because the congregation looked forward to more adequate facilities. Also on July 2, Dr. and Mrs. Graham A. Vance and Mr. and Mrs. Hugh W. Broome presented their daughters, Mary Martha Vance and Mary Alice Belk Broome, for the sacrament of baptism. The last marriage in the grey brick and stone church was that of Miss Margaret Parks and Mr. Mills Taylor, on March 25, 1950. And, sadly, the last funeral was that of Dr. Donald McIver on June 3, 1950. Again, "a prince of Israel is gone."

At 9:00 p.m. on July 12, 1950, Dr. Rose and a group of church officers met at the old church building for a brief service of de-consecration. Dedicated to God forty-six (now seventy-one) years before, the property was sold to Bristol Parking, Inc., and, since the building and grounds were no longer to be used specifically for religious purposes, deconsecration was fitting and necessary. Approximately 3500 services had been held in the old building since 1904; 600,000 persons had worshipped there; a thousand professed their faith there, and there had been an inestimable number of marriages, baptisms and funerals.

When the old 1904 cornerstone, laid in a Masonic service and put in place by Charter-Elder Victor Doriot, was opened on August 22, 1950, a tin box was removed and examined. It contained yellowed records of the early congregation: an 1854 New Testament in Hebrew, four almost disintegrated pictures of the old 1877 frame church, eighteen copies of "The Covenanter," a worn volume of the Confession of Faith, faded Confederate bills, a photograph of Dr. James Doak Tadlock, and a list of the 1904 church officers and members. Listed among the church officers of 1904 were these who were still members in 1950: Mr. D. P. Carmack, Mr. W. I. Brunner, Judge Floyd Roberts, and Mr. Thomas W. Preston. The church is reminded that a building may become extinct, but not a Church. Members and pastors may come and go, but the fact of God's Church remains.

The same bell which called the Central congregation to worship in 1878 was placed in the Church tower in 1950. Today it still sounds from the beautiful steeple and calls its members home. And the lovely James Doak Tadlock memorial window, carefully removed from the grey-brick church, graces the Chapel of the new Central Presbyterian Church. The central memorial window is flanked

by two memorial windows: "The Resurrection" was given by the McIver Family in memory of Dr. Donald McIver; "The Nativity," a memorial to Mrs. W. K. Vance, was given by the friends and family of Marie Doriot Vance.

So, it was with rejoicing in a Presbyterian heritage and with a deep sense of accomplishment that the congregation heard Dr. Ben Lacy Rose deliver the dedicatory sermons "Gateway to Heaven" and "Words of Comfort" on November 5, 1950, at 11:00 a.m. and 7:30 p.m. respectively. Actual construction had begun in 1949, and the front steps were barely completed before the November fifth service. The church building is a beautiful (just go look at it!) Georgian-style edifice with a 120-foot steeple, topped with the Celtic cross of Scotland towering over the red-brick building. Even the bricks around the windows are laid with special elegance. The windows of rose-colored cathedral glass enhance the interior. The colonial-type pews have enameled backs and ends. The walls in 1950 were a pale, pale pink — really lovely with the pale pink windows and deep rose carpet. The seating capacity of the sanctuary is 750.

The seating capacity was taxed, however, at the November 5, 1950, service when more than 875 persons attended the dedicatory service at Central Church. Eighteen ushers and receivers were required to take care of the throng. Collections during the main service were so heavy that the plates had to be emptied once before the offering could be completed. There was special music; a horde of congratulatory letters and telegrams was read and twenty-four new members were received. The music included "The Church's One Foundation," "Beautiful Saviour" (anthem), "Bless This House" (solo by Mrs. A. B. Oxford), "Christ Is Made the Sure Foundation," and "All Things Are Thine; No Gift Have We." The dedicatory service was solemn and reverent -- hear it:



CHERUB CHOIR — CHRISTMAS, 1950

Minister: Dearly beloved, forasmuch as it has pleased Almighty God to put into the hearts of his servants to build this house for His worship, let us now dedicate it to the honor of God's most holy name. Unto the glory of God, the Father, Almighty, Maker of Heaven and Earth,

People: We dedicate this Church.

Minister: Unto the praise of Jesus Christ, God's only Son, our Lord and Savior,

People: We dedicate this Church.

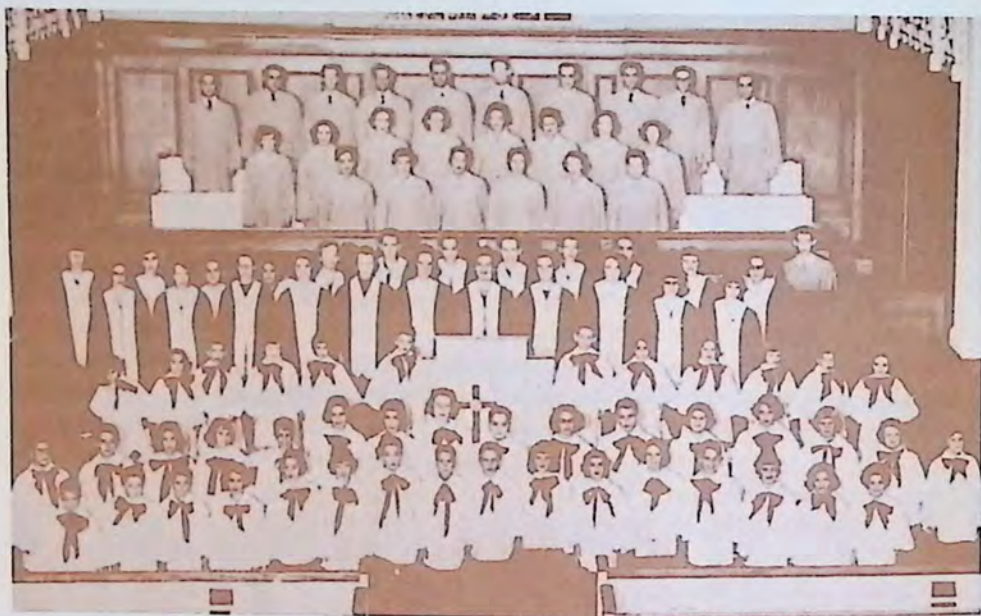
Minister: Unto the honor of the Holy Spirit, our Teacher, Sanctifier, Comforter, and Faithful Guide,

People: We dedicate this Church.

Minister: (prayer ending with these words) In the name of the Father and of the Son, and of the Holy Ghost, I do now declare this house to be forever set apart from all profane and common uses, and consecrated to the worship and service of Almighty God; to whom be glory and majesty, dominion and power, forever and ever. Amen!



DEDICATION SERVICE
for the Euclid Avenue building of Central Presbyterian Church
November 5, 1950



COMBINED CHOIRS, 1950

Mr. Fey Rogers, Minister of Music

Mary T. (Mrs. Fey) Rogers, Organist

In the *Herald-Courier*, January 23, 1952, Lilian Childress wrote in "Town Chatter":

A PRIDE TO OUR CITY

We are all intensely interested in the beautiful new Central Presbyterian Church and in its members in their intensive work being done to finish the job they undertook, one that is a great pride to our city. I know of no one thing in Bristol more inspiring than the tall steeple of that church which is seen from great distances and which to me seems to be calling the people to worship. Have you ever seen the sun in the afternoon on that steeple? It is a majestic sight.

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In March, 1952, construction of the educational building began. Again, J. E. Green of Johnson City was the contractor, and Allen Dryden of Kingsport was the architect. The completion of the structure fulfilled a dream of many years. This spacious new addition, with adequate rooms for Church School classes, a chapel, church parlor and offices, was dedicated with appropriate services on January 11, 1953.

Central's own Fred V. Vance, Mayor of Bristol, Tennessee, presided at the dignified ceremonies. The music included these Hymns: "Christ Is Made the Sure Foundation," "We Cannot Build Alone," and "O Risen Christ." Dean

Greiner offered a prayer which was followed by Lee Rutherford's reading of the scripture. William M. Holmes reported the progress of the building. The main address of dedication was delivered by Dr. Joseph B. VanPelt, superintendent of the Sunday School and a Church Elder. He said, in part: "This is a great day in the life of Central Presbyterian Church . . . the fulfillment of a long-cherished dream: an adequate Church plant. . . . The Church School is for everyone . . . so let us meet this challenge and use it." A closing prayer was offered by the Reverend Ben L. Rose, pastor of the Church: "We are thankful that God has richly blessed us with our beautiful new Church and adequate facilities for carrying out the full Church program. . . . We hope to do even better work for the advancement of His Kingdom . . . Amen."



THE CHAPEL OF CENTRAL PRESBYTERIAN CHURCH

On that same afternoon, an Open House afforded all church members and guests the opportunity to see the new Church and the Church School facilities.

One of the final actions taken by the congregation before it settled down to the task of making the most of its opportunities in its new building was that of unanimously adopting a resolution of thanks and appreciation to Mr. J. Frank Drugan. He had served with devotion, efficiency, and unselfishness as the Chairman and Treasurer of the Church Improvement Council and was, more than any other lay person, responsible for the detailed work necessary in the erection of the new church building.

The years 1953 and 1954 found the work of the church and its membership increasing. The membership figure for 1953 was 910; for 1954, 930. A gladness to serve permeated the hearts of the members of the congregation as they continued to advance under the banner of the Lord.

Late in 1954, a call came to Dr. Rose from the First Presbyterian Church in Wilmington, North Carolina. In many ways sadly (for the congregation had learned to love him), in many ways triumphantly (for he had brought the con-

gregation to a realization of its own strength), the Church bade goodbye to Dr. and Mrs. Rose and their four children. No matter where they go, they must feel that Central is really "home."

Dr. Ashby Johnson of King College was supply minister after Dr. Rose's departure. Again the good Lord sent to the Central flock the right man for the time. Dr. Johnson not only filled the pulpit on Sunday morning but he also maintained Bible study on Wednesday evenings and was available when a pastor was needed. Best — and probably most needed — of all, he counseled the congregation about how to receive a new pastor. "For goodness' sake," said he, "don't expect your new pastor to know your name after meeting you just once or twice. Keep saying, 'I am John Q. Presbyterian, and we're glad you are here!'"

The Pulpit Committee was selected and sent forth to survey the land. The members were: R. E. Kell, Jack Fogarty, Frank Drugan, Carl Galliher, H. H. Haynes, Mrs. J. R. Helms, H. L. Jones, C. E. Parks, Fey Rogers, Mrs. D. D. Vance, and Mrs. Goodridge Wilson. After investigating, and remembering that the Reverend David W. A. Taylor had been ordained to the Gospel ministry at Central Church, the congregation concurred with the Committee in issuing a call to Mr. Taylor.³⁵ Mr. and Mrs. Taylor arrived in December 1955. Arranging the details of Mr. Taylor's installation was Dr. Goodridge A. Wilson, member of Presbytery's Commission on the Minister and His Work. At David's request, his brother, the Reverend Alfred Graham Taylor, came to preach the installation sermon.



DR. DAVID W. A. TAYLOR
(December, 1955 — July, 1962)

The Taylors occupied the red brick manse on Fairmount Avenue but later became the first occupants of the manse at 504 Lawrence Avenue. After the move, Mr. and Mrs. Taylor kept open house for several afternoons to afford the congregation the opportunity to see the manse.

Within six months after Dr. Taylor arrived (June 24, 1956) the magnificent stained glass window behind the pulpit was dedicated. Given in memory of Mr. Carl A. Jones by his wife and children, the window scene is a figurative presentation of the theme "Christ in Glory." Cut into the glass below the figure of Christ enthroned are the words "Hallelujah for the Lord God Omnipotent Reigneth." And, Dr. Ben L. Rose, especially invited for the occasion (for it was he who had helped envision the window), chose for his dedicatory sermon the theme "John's Vision of Christ in Glory." The scripture was from the Book of Revelation, and the special music included "Jesus Shall Reign Where e'er the Sun," "The Lord Is a Mighty God," "All Hail the Power of Jesus' Name," and "Crown Him with Many Crowns." A special Litany of Dedication was read by Dr. Rose and the congregation. It ended with "He who testifieth these things saith, 'Yea, I come quickly. Even so: Come, Lord Jesus.'"

In 1957, it came about that the session appointed a committee (Joseph VanPelt, Dean Gasteiger, and Fey Rogers) to make a study of the need and feasibility of securing an associate pastor. The committee advised that a combined associate pastor and Director of Christian Education should be employed; the congregation agreed, and a special committee was directed to call William E. Shenk upon his graduation from Louisville Presbyterian Theological Seminary. Mr. Shenk accepted the call and served until May 23, 1960, when he left to accept a regular pastorate.

The Presbyterian Church at Walnut Grove asked Central Church for help in 1959 — financial and otherwise. The Session of Central resolved to furnish all help "practicable and feasible," an act of assistance followed by others as the years have gone by.

Central's Pastor, David Taylor, was commended by the Session as the recipient of an honorary degree of Doctor of Divinity from the Board of Trustees of King College, February 4, 1959.

During Dr. Taylor's pastorate, the Memorial Pipe Organ was built, installed, and dedicated. The congregation had always known that a pipe organ was a necessary complement to worship in the church; in 1953, a motion was made and passed to establish a fund for an organ. In 1957, Mr. Fey Rogers, well-remembered by Central Presbyterians for the long and devoted service he gave as an Elder and Minister of Music, outlined the immediate need for the organ. Accordingly, the members of the Memorial-Organ Committee (1961) began to travel in search of a suitable instrument. The committee included: Mr. Fey Rogers, Mrs. C. E. Parks, Mrs. W. S. Wiley, Mrs. Joseph Newland, Mrs. W. E. Rutherford, Mrs. James H. Grimes, Mr. J. W. Sanders, Dr. D. D. Vance, Mr. Sam Wagner, Mrs. Lester Pfleeger, Mrs. William Credle, Mrs. Hugh Broome, Messrs. Douglas Bassett, John Clark, Henry Haynes, Jack Harmon, and Dr. Guy Richardson.

A Möller Organ was chosen. Planned specifically for the musical requirements of the Central Presbyterian Church, the organ is a three-manual instrument containing four separate divisions: the Great, Swell, Choir, and Pedal organs. Mr. Leon Fleming, Minister of Music, and Mrs. Fleming, organist, were serving Central at the time the organ was installed. The Flemings were at Central for fourteen years and gave the Church many memorable choral and organ programs.

One of these was the Organ-Dedication Recital by Mr. David Craighead, of the Eastman School of Music on October 15, 1961.

The Covenant Life Curriculum was a major study undertaken by the Church in 1962. A special committee of the Session made the definite recommendations as to what action the Church should take.

On July 8, 1962, Dr. Taylor received a call to be Educational Secretary of the Presbyterian Board of World Missions. With regret the congregation voted to concur in his request that the pastoral relationship be dissolved; on July 29, a committee was elected to recommend a pastor. The members of the committee were: James P. Boyd, Fred V. Vance, William C. Bonham, Mrs. Robert H. Bassett, and Mrs. J. L. McCord, Jr.

For a year, the Pulpit was supplied by various ministers and lay members of the Church. In July 1963 the Reverend Harold Minor was installed as Central's Pastor. Dr. William McCorkle, moderator of the General Assembly and Pastor of First Presbyterian Church, Bristol, Tennessee, preached the installation sermon. The Women of the Church gave a reception for Mr. Minor and his family on July 14, 1963.



DR. HAROLD MINOR
(July, 1963 – July, 1967)

The membership of the Church at that time was 867, and the Church Programs went forward under the guidance of Mr. Minor and the Director of Christian Education, Mr. William Wolfe.³⁶ The library, which had been aided tremendously by the service and enthusiasm of Mrs. David W. A. Taylor, Mrs. Lester Pfleeger, and Mrs. W. A. Dennison, grew to 1350 volumes. After winning many area and national honors, Boy Scout Troop 16 was the fastest-growing troop in Bristol. In 1963, the Church office began to mail to each home of the congregation the leaflet "Central Life." It contained sermon plans, notices of meetings, happenings and general information. Presbytery Camp (the former Virginia Intermont Ranch Camp near Bristol) offered summer recreation and instruction for youth and adults alike. On Wednesday evenings, after the usual covered-dish

supper, the group continued the Bible Study. Two excellent presentations were *The Ecumenical Church* (Dr. Minor), and *The Mighty Acts of God* (Mr. Wolfe). The Covenant Life Curriculum was being pursued in several of the Sabbath School classes. And for King College Central Church was asked to raise \$47,500 in Synod's campaign to reach a million dollars for the school. King College's baccalaureate service is traditionally held in Central Presbyterian Church every other year, alternating with First Church.

While Mr. Minor was pastor the General Assembly voted (1965) that women may serve in the offices of the Church. In that same year, Mrs. W. S. Wiley and Mrs. Robert Bassett were elected Elders; they were ordained on January 2, 1966. Also, from June 8-11, 1967, the General Assembly of the Presbyterian Church in the United States met at the First Presbyterian Church of Bristol. At the same time the General Synod of the Reformed Church also met here with the General Assembly. Central Women of the Church honored the wives of the delegates and commissioners at a tea on June 9. Central welcomed Dr. J. Dean Dykstra of the First Reformed Church of Schenectady, New York, to the pulpit on June 11.

In 1967 and 1968 the Joint Week of Prayer, sponsored by the Bristol Council of Churches and St. Anne's Roman Catholic Church, proved successful indeed. There were 350 at the first session (at St. Anne's) and 450 at the second (at Central). In July, 1967, Mr. Minor accepted a call to the faculty of New Brunswick Theological Seminary; he and his family moved to New Brunswick, New Jersey.

Mr. William E. Wolfe, Jr., after six years as Director of Christian Education at Central, was called to a similar position at First Presbyterian Church in Huntington, West Virginia. A reception was given by the Women of the Church for the Minors and the Wolfes on August 6, 1967.

Central's interim pastor was Dr. J. G. Patton who served from October 1967 until February 1968. Dr. Patton was much beloved by the members of Central Church. After his period of service, he returned to his home in Atlanta.



DR. JAMES PRESTON FANT STEVENSON
(March 3, 1968 – August 31, 1972)

On the Committee to Recommend a New Pastor were these persons: Mr. Robert E. Kell, Mr. John W. Stover, Mrs. T. A. Freeman, Mrs. Dean Gasteiger, Mr. W. A. Dennison, Dr. W. H. Somerville, and Miss Connie King. On January 7, 1968, the Committee recommended that Central Church should extend a call to Dr. James Preston Fant Stevenson of Clarksdale, Mississippi. Dr. Stevenson accepted the call January 28, 1968, and on March 3, Central welcomed Dr. and Mrs. Stevenson and Sally at a reception at the Church. (The Stevenson's older daughter, Victoria, was in college and came to Bristol later.) A Commission from Abingdon Presbytery formally installed Dr. Stevenson on May 5, 1968.

In April 1970 came the report that Synods and Presbyteries were to be realigned. Central's portion of Abingdon Presbytery had a choice of going into a Synod with Tennessee and Kentucky or with Virginia and West Virginia. Central's session voted to be placed in the synod of the Virginias. (The "new" Presbytery formed at that time is now called "Highlands Presbytery.")

A special event of 1970 (June 7) was the service for the burning of the twenty-year-old Church mortgage. After the reading of a special service between pastor and congregation, and while the congregation sang the doxology, the Trustees, Dr. D. D. Vance, Mr. Bradley Roberts, and Mr. J. Frank Drugan burned a photostatic copy of the mortgage.

Presbyterians have not always agreed. At some time a divergence of views has led to a nation-wide division — as in the seventeenth and eighteenth centuries. Sometimes the differences have resulted in the founding of a new church — as, in 1875, twenty-four members of the First Presbyterian Church withdrew because they could not agree with the rigid code of conduct established by the session and pastor of that Church. Sometimes the divisiveness is more subtle and becomes polarized around an individual. . . . In any event, between 1968 and 1972, a diversity of opinion among members of Central Church led to disagreement and eventually to estrangement and separation.

A majority of the members of Central Church believed that the ministry of the pastor was not meeting the needs of the congregation. The decision to petition Presbytery's Commission on the Minister and His Work for a dissolution of Dr. Stevenson's ministry was not a hasty one. Distressingly, a number of people had left Central Church and those who remained, though disturbed and distressed, stubbornly refused to abandon "their old ship of Zion." Early in 1972, open session meetings were held in order to hear complaints and suggestions of the congregation; as early as 1970, church officers had resigned and some had withdrawn; and in January 1972 correspondence had begun with the Commission of Presbytery.

A motion was made and passed by Presbytery that Central Presbyterian Church have a congregational meeting no later than July 9 to vote on the petition to dissolve the pastoral relationship. (Paragraph 28-2, Book of Church Order.) Accordingly, a vote was taken at a congregational meeting on July 9; a majority voted to ask Presbytery to dissolve the then-existing pastoral relationship. On July 17, the Presbytery's Commission met with the Session; it was ordered the the pastoral relationship be terminated as of August 31, 1972, after the month's vacation of the pastor.

There were, of course, many details to be worked out. Members of the

Church responded with a characteristic sense of willingness and concern. Sunday School officers were: Allen I. Vance, superintendent; Carl Galliher, Jr., assistant; Richard Gordon, secretary; Ewing B. Wiley, treasurer. Officers of the session were: Temporary Moderator — Silas Clark; Clerk — Thomas W. Green; Assistant Clerk — Fred V. Vance, Jr. Dr. Frank Blanton was to be in charge of the details of securing a new pastor, and Dr. Goodridge Wilson accepted the call to be Church visitor until a pastor or interim pastor was secured. And — Sunday morning worship was set for 11:00 a.m., not 10:55 a.m.

At a congregational meeting on September 24, a Pulpit Committee was chosen. The members were: Mr. M. M. Miller, chairman; Mrs. Albert Cowan, Mr. Carl Galliher, Jr., Mr. Dean Greiner, Miss Betty Parks, Mrs. W. E. Rutherford, and Mrs. Sara Jane Sutterlin; Mr. Thomas N. Daniel was the alternate. All these ladies and gentlemen realized that the task before them was not an ordinary one, and they discharged their duties in the same spirit of loyalty and service which was permeating the congregation.

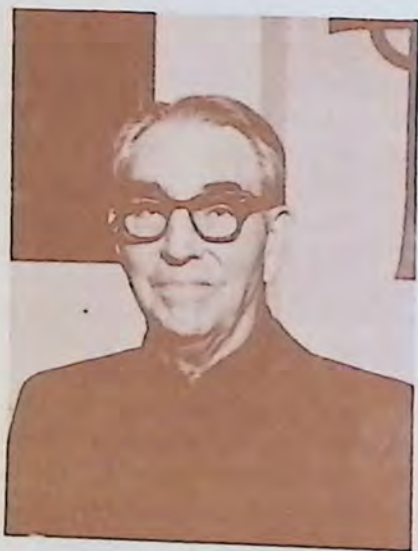
Under lay leadership, the programs of the Church continued, proving again that people may come and go but the *Church goes on*. Naturally, there were some problems and some mistakes, but no one gave way to frustration and no one criticized. 'Twas a great exercise in getting the machinery of God's Church in gear and in smoothly-running condition again! Strength and help were needed, were prayed for — and strength and help were at hand.

The lay speakers for the four Sundays preceding Dedication Sunday were: Mrs. James L. McCord, Jr., Mr. Otis Hurt, Mrs. J. R. Helms, and Dr. Frank S. Blanton, Jr. A Stewardship-Fellowship Dinner, held on October 29 in connection with the Every-Member Canvass, was attended by approximately 250 people. The time of sharing and fellowship was meaningful for all. Pledges were made on November 5 and the Church Treasurer, Mr. Charles Harenberg, was very pleased with the results. The renewed interest of the congregation was reflected in the giving! A donation of \$1500.00 was given for Bible Teaching in the Public Schools, and a special collection for the poor was taken on Communion Sunday.

The nominating committee for new Elders and Deacons was composed of Mr. James C. Whitten, Chairman, Mrs. Lester L. Pfleeger, Mr. Thomas J. Cupp, Mr. Emmett H. Bane, Jr., Mrs. Frank D. Sikora, Mr. James A. Wampler, and Miss Anna Bonham. This committee found nominees ready and willing to serve. Nominated and elected on December 3 were these: *Elders*. Class of 1973: Thomas N. Daniel, Marion J. Murray, Joseph B. Van Pelt; Class of 1974: William Bonham, Olan T. Powell, Mrs. W. E. Rutherford, George E. Smith; Class of 1975: William Burleson, Richard Gordon, Charles E. Harenburg, Mrs. J. R. Helms, Otis Hurt, Verlin S. King, A. Gordon Stuart. *Deacons*. Class of 1973: James H. Brown, Mrs. T. T. Hammack, A. F. Kelly, Blair Preston, Ewing Wiley, William E. Seaver, Jr.; Class of 1974: William R. English, A. Frank Geisler, Jr., Mrs. James L. McCord, Jr., Haynes Wright, Mrs. Emmett H. Bane, Jr.; Class of 1975: Clyde R. Drumheller, J. Ronald Groseclose, Robert L. Stoots, Jack Harmon, Mrs. Edward J. Pacholski, Lewis A. Daugherty, George Walden, Archie M. Williford, C. H. (Jack) Wheeler, and Mrs. James H. Helton. These officers were ordained and/or installed December 31, 1973. Each one felt a special call to serve with diligence and zeal.

The fall of 1972 found these good friends from the faculty of King College in the pulpit at Central: Dr. M. B. Jackson, Dr. Thomas Peake, Dr. W. M. Ramsey, and the Reverend David Parsley. Others who filled Central's pulpit were Dr. Ralph Key, retired minister of the United Presbyterian Church, Dr. Ben F. Brown, Executive Secretary, Abingdon Presbytery, and Dr. Charles H. Gibboney, former pastor of First Presbyterian Church of Bristol, Tennessee.

Finally December 10, 1972, arrived. On that day Central Church welcomed Dr. and Mrs. Thomas Burke Gallaher, of Fort Smith, Arkansas. Dr. Gallaher had accepted the congregation's call to be interim pastor. A native of Texas, he had served pastorates in that state; after his retirement he was interim pastor in Charlotte and Charleston; he came to Bristol from Woodland Presbyterian Church, New Orleans, Louisiana. The Gallahers have a grown son and daughter. A great ingathering of Central Presbyterians came to a Fellowship Supper to welcome Tom and Alma on Sunday, December 10.



DR. TOM GALLAHER
(Interim Pastor, 1972 - 1973)

Christmas at Central, always a special time of worship and love, started with Dr. Ramsey's sermon on December 3 - "Getting Ready for Christmas." Wreaths and garlands, made by our Youth Groups, decorated the Church inside and out. The lovely Chrismon Tree erected and decorated by the Silas Clark family was again placed in the narthex of the church. The tree is always inspiring in its beauty. Acolytes served to light the candles on the Advent Wreath on successive Sundays, and special music added to the beauty of the season. Memorial poinsettias gave color to the sanctuary. The Joy Gift for retired ministers was received, and special offerings collected in Christmas stockings were sent as gifts to the Church's sponsored missionaries.

On Christmas Eve the congregation gathered in the sanctuary for the Holy Communion Service. Immediately thereafter a Moravian Love Feast was observed in the Fellowship Hall. This time of worship, fellowship, and beauty inspired each person present and truly was a fitting preparation for the celebration of our Savior's birth.³⁷

Nineteen seventy-three came to Central Presbyterian Church with a promise of new hope and dedication. Dr. Gallaher led the Church into a fine period of settling-down and becoming aware of the obligations of Christian service. He prepared the congregation for the arrival of a new minister and his family, an event eagerly anticipated! When Tom and Alma Gallaher left Central, the Women of the Church tendered them a beautiful reception (June 1973). Dr. Gallaher attended alone, however! Alma had already gone to St. Petersburg to welcome a grandchild, and Tom left immediately after the reception. (Central didn't blame him.)

And so it came to pass that after months of uncertainty and distress, calm had settled in with Dr. Gallaher, and anticipation had filled the hearts of the congregation for the expected arrival of Dr. George H. Fitzgerald.

The Pulpit Committee had visited churches in Virginia, the Carolinas, Georgia, Alabama, and Tennessee. It was in Tennessee — Columbia — that the committee found the Fitzgeralds and had a meeting with George about a possible move to Central Church. Of course, Dr. and Mrs. Fitzgerald had some questions of their own, so they came to Bristol and visited Central Church. Satisfied that the recent unpleasantness was not caused by theological or doctrinal differences, Dr. Fitzgerald was receptive to a call. Mr. M. M. Miller, Chairman of the Pulpit Committee, described to the congregation the work, the travel, and the problems of the Committee, and recommended that a call be extended to Dr. Fitzgerald. The congregation concurred.

George Hanlin Fitzgerald, minister to Central Presbyterian Church in this its Centennial Year (1975), is the son of Thomas E. and Lucy Fitzgerald of Birmingham, Alabama. Educated in Alabama schools (Sidney Lanier High School and Huntingdon College), George went on to the Columbia Theological Seminary where he was graduated *cum laude* in 1957. He received his Master of Theology degree from the Union Theological Seminary of Virginia in 1960, and his Doctor of Theology degree from the same school in 1962. His concentration of study was in the field of Historical Theology.

Dr. Fitzgerald's pastorates have included churches in Birmingham (Assistant Pastor, Shades Valley Presbyterian Church), Roanoke, Virginia (Pastor, Covenant Presbyterian Church), and Columbia, Tennessee (Pastor, First Presbyterian Church). Besides his pastoral work, George has served on Presbytery and Synod Committees, taught in leadership schools, directed youth camps and conferences, and, in the community, has been on the Mayor's Advisory Council, and on the board of the United Fund. He was a member of the Chamber of Commerce and the Rotary Club. Mrs. Fitzgerald, the former Miss Stella Martha Biddle, of Sumter, South Carolina, was graduated from Agnes Scott College with a degree in Bible and Philosophy. She taught school in Henrico County, Virginia. There she met George H. Fitzgerald. They were married on January 28, 1958. The Fitzgerald children are Deborah Ann (July 13, 1963), and George Biddle (September 2, 1965).

Dr. Fitzgerald enjoys camping, golf, softball, bridge and travel. Mrs. Fitzgerald's hobbies include sewing, crafts, camping and travel. The two of them traveled for a month (1967) in Europe and the Holy Land. In 1970, George spent three weeks in Brazil on a World Missions Seminar. Not satisfied to main-

tain an intellectual *status quo*, Central's pastor spends at least two weeks of each year in some type of continuing education. Such study has taken him to Yale, the Union Seminary, and to the Louisville Seminary.

When August 1973 came to Central, so did the Fitzgeralds. Stella and George Fitzgerald, with their children Ann and George, forthwith began to fit into the life of Central Church and the Bristol community. King College, with Dr. and Mrs. Powell Frazier as hosts, honored the Fitzgeralds and Central's officers and spouses at a dinner in the college dining room.

DR. GEORGE FITZGERALD
(1973 -)



On a Sunday night early in September Dr. Fitzgerald was formally installed as pastor of Central Presbyterian Church. The Commission of Abingdon Presbytery in charge of the installation was headed by the Reverend Richard Taylor of Sinking Springs Presbyterian Church, Abingdon. The Reverend James Drinkard gave the charge to the minister and Dr. Ben F. Brown gave the charge to the congregation. The Reverend Charles Williams of the First Presbyterian Church, Bristol, Tennessee, preached the sermon. Central's congregation was represented by Mr. Silas Clark and Mrs. J. R. Helms. Prior to the service, Dr. and Mrs. Fitzgerald and their children entertained the Commissioners and their wives at a beautiful buffet dinner at the manse.

Ask anyone who was a member of the congregation of Central Church in the period just prior to the Centennial Year, and he will no doubt be quick to say that a very real desire to serve prevailed in the ship of Zion. Dr. Gallaher had left the members of the crew of the ship with a more certain feeling about their roles as individuals and as Presbyterian Christians; now with the Church's own helmsman, so to speak, the congregation felt ready to re-vitalize old projects and to embark upon new courses in a spirit of service and love. An "old project" which is gradually being completed and paid is the indebtedness to the campaign of the Union Theological Seminary of Virginia. Also, the King College Advance Fund Campaign with Mr. A. T. Outlaw as Chairman was started. The support for

King College has always been in the forefront of Central's commitments.³⁸ Presbytery met at Central on October 9, 1973. Mr. O. T. Powell was the delegate and Mr. William C. Bonham the alternate.

With confidence in leadership restored, the congregation felt it could assume new roles of service to Church and community. Plans were set in motion for the observance of "Christmas International House" (CIH), a course of action whereby students from foreign countries became Central's guests for the holidays. Miss Marian Southern was the chairman of a hard-working committee which helped make the undertaking such a success that it was repeated the following two years.

To serve the community, Central participated in "Meals on Wheels"; in the program, elderly people are the recipients of good, hot, nourishing meals, prepared at Churches in the area and delivered by churchwomen. Also, Dr. Fitzgerald was provided with a "discretionary fund" which he may use as he sees fit. Transients, especially, may be aided with food, money, or counseling by Central's pastor.

An additional new area of service for Central was the organization of a Junior Girl Scout Troop. Mrs. Fitzgerald was active in providing the necessary leadership for Troop Number 222.³⁹

Looking toward the refurbishing of the church's physical plant, the Maintenance Committee made plans to have needed repairs made. These included: (1) Cleaning the brick at the Euclid Avenue Entrance; (2) painting balcony, pews, sanctuary floor, and kitchen; (3) replacing tile in the narthex and fellowship hall; (4) laying new carpet in the sanctuary; (5) installing six hearing stations in the sanctuary. Each and every one of these was completed — in fact, additional repairs and carpentry work improved the usefulness and appearance of Central's church home.

In November, 1973, church officers for the Class of 1976 were chosen. They are: *Elders*. James P. Boyd, E. B. Cox, Jr., William S. Credle, Carl L. Galliher, Jr., Robert W. Kelly, Jr., Allen I. Vance, and Haynes Whitten. *Deacons*. Conrad L. Catron, William T. Clark, Jr., Hal H. Harkrader, Jr., Delmer L. Long, John H. Lambert, Edgar D. McFarlane, Claudius Pritchard, Jr., Henry Read, Marvin Tadlock, and Edgar W. Whitehead.

Highlands Presbytery had its initial meeting in Blacksburg, Virginia. The Old Abingdon Presbytery had, of course, ceased to exist when the Presbyteries were re-aligned within the new Synod of the Virginias. James Whitten was Central's delegate. On January 18, 1974, Highlands Presbytery had its first meeting in the Bristol area, at Sinking Springs Presbyterian Church, Abingdon, Virginia. Dr. Fitzgerald and Mrs. J. R. Helms attended from Central.

The Church directory, in 1974, listed the following persons:

Dr. George H. Fitzgerald — Pastor
Dr. Norman L. Nunn — Minister of Music
Mrs. William T. Clark, Jr. — Organist
Mrs. J. L. McCord, Jr. — Director of Christian Education
Mrs. W. Jerry Weeks — Secretary
Mr. Charles E. Harenburg — Treasurer
Mrs. S. Carroll Graham — Dietician

Mr. and Mrs. Riley Carr — Sextons

Missionaries — Mr. and Mrs. J. Harper Brady, Jr. (Japan), the
Reverend and Mrs. T. Reichardt Taylor (Brazil),
and Dr. and Mrs. Joseph L. Wilkerson (Taiwan)

For the summer of 1974, Central welcomed to the Church Mr. and Mrs. David Wadsworth, of Tazewell, Virginia. David, a Seminary student, was assistant to Dr. Fitzgerald; his particular emphasis was on youth work.⁴⁰

July twenty-first found Central Church observing "Dr. Goodridge Wilson Day." The "Day" was just a small token of appreciation for the contribution made by Dr. Wilson not only to Central Church but to the Church as a whole. Mrs. J. R. Helms, Mr. Bill Bonham, and Mrs. George Smith planned the surprise gathering held immediately after the Sunday morning service. Part of the surprise was the presence of Dr. Goodridge's children. Dr. and Mrs. Wilson left Bristol in September 1975 to become new residents of the Westminster-Canterbury apartments in Richmond. Richmond will gain!

In November, Central was proud and pleased to announce new adult advisors for the Youth Groups. Sandra and Ron Grubbs and Deans Davenport accepted the Leadership for the Junior Highs, and Charles and Cindy Looney for the Senior Highs. And in November members of Central Church not only brought their pledge cards to dedicate their money but they also re-dedicated themselves to the Lord's work and praise. The committee was gratified at the excellent response, for Central was able to plan for 1975 a budget of over \$100,000.00 — the first time the budget had exceeded that figure.

Also in November, plans were made for Central's second venture into CIH (Christmas International House). For a special Family Night Supper members brought exotic dishes of foreign lands instead of their tried-and-true Wednesday night recipes. CIH in 1974 was bigger and better than ever! Mrs. Ed Whitehead was the General Chairman.

The Children's Homes in the Synod of the Virginias attracted special attention on Wednesday night, November 17. Mr. Bruce Robertson, Executive Director of the Davis-Stuart Home, Dr. Jerry Newhold, Executive Director of the Presbyterian Home and Zuni Training Center, and Mr. Dick Stone, Superintendent of the Highlands Presbyterian Children's Home, were the guests of Central Church. The present larger synod affords Presbyterians greater opportunities to serve children and young people. Davis-Stuart, Lewisburg, is a center for troubled teen-age youths and their families. In Lynchburg, the Presbyterian Home offers a place of help for dependent and neglected boys and girls (and their families) of all ages. The Zuni Training Center at Zuni, Virginia, serves family groups of dependent and neglected children. Donations to the homes — besides money — include gifts of staples, canned goods, toilet articles, and sometimes furnishings and equipment as needed.

The Committee to Recommend New Officers for 1975 was composed of Mr. James P. Boyd, Mr. Jack Wheeler, Mr. Gordon Stuart, Mr. Ed Whitehead, Miss Adair Green, Mrs. T. T. Hammack, and Mrs. William M. Eaves. The officers recommended by the committee were elected and installed. They are: *Elders*: Emmett H. Bane, Jr., Silas A. Clark, Tom N. Daniel, Mrs. William M. Eaves,

James C. Helton, Mrs. James L. McCord, Jr., A. Timothy Outlaw; *Deacons*: James H. Brown, M. Deans Davenport, James E. Geiger, Ronald L. Grubbs, Mrs. T. T. Hammack, Andrew F. Kelly, William E. Seaver, Jr., Miss Marian Southern, Charles P. Toncray, and Ewing B. Wiley.

In December, the sanctuary was again Christmas-lovely with beautiful decorations. The persons responsible for the church's holiday appearance were: Martha Bane, Anna Bonham, Susan and Jenny Clark, Mike and Mark Finkle, Sandra Grubbs, Michelle Lawson, Cindy Looney, Mark McCord, Cheryl Perry, Sharon Walden, Jennifer Wheeler, and Kay Wright. The very handsome and very tall evergreen cut from the Bradley Roberts' property was placed at the front of the sanctuary by the Silas Clark family. Poinsettias brightened the front of the church. They were memorials to Mr. J. K. Brown, Miss Nettie Fulwider, Mr. Edmund Doriot, Mr. Gordon Hagy, and Mr. Malcolm McClellan. The tree was decorated with myriads of twinkling lights and with hundreds of Chrismons. The latter have been made by a number of ladies, under the direction of Mrs. Clark. Thus Central again had a lovely setting in which to remember the Savior's birth.

The Christmas music directed by Mrs. Conrad Catron, Minister of Music, was unusually beautiful. "O Come, All Ye Faithful" was the processional hymn, (full choir); the anthem was Bach's "Jesus, Joy of Man's Desiring," and the hymns were "O Little Town of Bethlehem," and "Joy to the World." Dr. Fitzgerald chose for his sermon's topic "The Difference His Coming Makes;" the choir concluded the worship with a resounding "Alleluia!"

A candle-lit communion service marked the worship on Christmas Eve. Appropriate music included "Christmas Lullaby" and "Joyous Noel" (organ), "Alleluia" (choir processional), "It Came Upon a Midnight Clear," "Angels We Have Heard on High," and "Silent Night! Holy Night!" (hymns), "To Bethlehem" (flutists Janet Pacholski and Kathy Pritchard), and "Give a Little Something Special" (anthem). Dr. Fitzgerald's quiet meditation was "Tell Me a Story for Christmas." The minister lighted a candle from the center of the Advent Wreath, and from his candle the ushers took lights for their candles, then lit the candles of the congregation. The congregation stood in reverent worship, then filed silently from the sanctuary into the wonder of a Christmas night. Christmas had again come to Central!

The session's end-of-the-year report showed these figures:

Total Communicants:	518	
Church School Enrollment:	188	
Disbursements: Benevolences —		
(budgeted)	\$ 19,112.09	
(non-budgeted)	\$ 14,382.44	
Total Benevolences	\$ 33,494.53	
Current Expenses:	\$ 69,033.40	
Building and Capital Expenditures:	\$ 12,992.00	\$ 82,025.41
Total disbursements:	\$115,519.94	

Nineteen Hundred and Seventy-five! Central Presbyterian Church is one hundred years old! Plans for the Centennial year had been afoot for several months, and many people had been working assiduously in order to have fitting observances all through the year. The Centennial Committee appointed by the session included as Co-chairmen Mrs. R. L. Blevins and Mrs. W. E. Rutherford, and as members Mrs. R. E. Cocke, Mr. C. E. Parks, Jr., and Mr. Robert W. Lahr. Mr. and Mrs. Tom N. Daniel were the Historians. Listed in the Church Directory in this, the one-hundredth year, are: Dr. George H. Fitzgerald, Pastor; Mrs. Conrad Catron, Director of Music; Mrs. William T. Clark, Jr., Organist; Miss Roberta Cauvel, Director of Christian Education; Mrs. Roy Stigall, Secretary; Mr. Mark Richards, Treasurer; Mrs. S. Carroll Graham, Dietician; Mr. and Mrs. Cecil Carter, Sextons.

Nineteen hundred and seventy-five has recorded so many worthwhile activities and opportunities for service at Central! Early in January, and as part of the observance of the Week of Prayer for Christian Unity, Central joined other churches and individuals in the establishing of an Emergency Community Food and Clothing Pantry. In February and in further observance of Christian Unity Dr. Fitzgerald spoke at St. Anne's church at the 9:30 service. Central welcomed the Reverend John Fahey, of St. Anne's Catholic Church, to its Sunday morning service on March 9.

On February 1, the Director of Christian Education, Miss Roberta Cauvel, arrived. A member of Central's congregation, Mrs. James L. McCord, Jr., had valiantly stepped into the breach in 1973 and had served as "temporary" Director of Christian Education. She labored night and day to strengthen the Church school, to help develop the youth program, and generally to aid the pastor carry out the leadership of the congregation. Daphne agreed to remain as DCE until the Church could assess its needs and find the right person to meet those needs. Miss Cauvel — Berta — came to Central from Lumberton, North Carolina, where she had served for two and one-half years. Berta was installed at the Sunday morning worship service on February 9. Mrs. J. R. Helms, Elder, and Mr. Edgar Whitehead, Deacon, assisted Dr. Fitzgerald with the installation.

The Strengthening of the Church Committee had set certain priorities in the search for a Director of Christian Education. They were: (1) Leadership Training and Church School Organization; (2) Youth Program; and (3) Young Adult Ministry and Ministry to College Students. These are broad areas which seemed to need the most work during 1975; Berta brought to the church her skills and training in these areas. Not exclusively a Youth Director, she hoped to help the whole church in its educational task.



HOMEcoming PICNIC
held on the grounds of King College, June 22, 1975



With the arrival of the first spring crocuses of 1975, stirrings of new things were apparent at Central. A new group undertook an "Adventure in Faith" study, a few people added the responsibility of the "Food and Clothing Pantry," others found a new start in a regular prayer life, and fourteen young people were studying weekly in a communicants' class. They were: Susan Gail English, Deborah Ann Fitzgerald, Frank Winston Fleu II, Robert Asher Fleu, Susan Irene Gordon, Gerald Edmund Grubbs, Philip Stephen Helton, Jeannie Lynn Hurt, James Michael Kolonis, Stephen Hunter Powers, Joseph Delano Webb, Jr., Peggy Ewing Wiley, Andrea Scott Wiley, and Helen Elizabeth Vance. They were accepted into full church membership at Eastertime, 1975.

A communion service was celebrated on Thursday night of Holy Week, with the celebrants sitting around a large table in the fellowship hall. It was an occasion to remember the commandment of the Lord Jesus Christ "that you love one another." On Good Friday, in the sanctuary, a new service of Tenebrae ("darkness" or "shadows") was held. It was a simple but moving service of scripture readings from the Passion of Our Lord and the extinguishing of candles and lights signalling darkness and despair before the return of hope on Easter morning.

June brought additional "new life" to Central. The children and young people presented a musical play, "It's Cool in the Furnace" (the story of Shadrach, Meshach, and Abednego) on Sunday night, June 1. Jan Catron and Berta Cauvel worked hard with the group to teach the music and the lines. . . . A Hunger Fast had been held to raise money for CROP, and by June 1, \$420.25 had been realized. . . . Church camps were beginning to take enrollments. . . . Dr. Fitzgerald spoke to Virginia High School's graduating class at the Baccalaureate service on June 8. . . . Family Vacation Bible School, June 23-27, provided recreation, supper, classes for ages three through adults, and "after-school activities." Mrs. Hugh Post arranged a Bicentennial Play which was presented on Friday night.

At the July meeting of Presbytery it was decided to establish a central office in Wytheville and to close the Bristol office. Thus, Dr. and Mrs. Ben F. Brown left Bristol for Greensboro, North Carolina, where Dr. Brown became pastor of Memorial Presbyterian Church. A gain for Greensboro!

On Sunday, July 6, Mrs. W. E. Rutherford of the Memorial Committee and Mrs. William M. Eaves for the Worship Committee presented new silver services for the wine. These gifts were made possible by special donations to the Memorial Fund. The beautiful new services thus accepted and dedicated were used for the first time on this Communion Sunday.

One of the greatest adventures in faith attempted in Central's Centennial Year was the beginning of a Youth Club. The organization is not undertaken by Central alone, nor is it taken lightly. More than 2000 churches, mainly Presbyterian, have been looking for creative ideas for working with young people and adults in the church. These churches believe that the main problem of the church is in failing to make discipleship a matter of discipline.

In 1976, other facets of Bible Study and Experience were added. As the work continues and the group grows, the church will have members who really

know what being a Christian is all about. The prayers of the congregation are coveted for this new venture. Pray!

"More things are wrought by prayer than this world dreams of!" Pray also for the church officers! The committee chosen to recommend new officers for the class of 1978 numbered these people as its members: Mr. William Burleson, Chairman; Mrs. Frank Sikora, Mr. Mark McCord, Mrs. Herbert H. Ellis, Mrs. James Helton, Mr. John Lambert, and Mr. Lewis Daugherty.

At a congregational meeting on September 7, 1975, Mr. Burleson presented the names of seventeen persons to the church members and recommended that they be elected to the Session and to the Diaconate, as follows: *Elders*: Mr. M. M. Miller, Dr. Fred Vance, Jr., Mr. Thomas J. Cupp, Mrs. W. E. Rutherford, Mr. Garland Barnes, Dr. Frank Blanton, Jr., and Mrs. Albert Cowan. *Deacons*: Dr. Robin Reid, Mrs. Emmett Bane, Jr., Dr. Martin L. Hamilton, Mrs. Nathan Peavler, Mr. Harold Webb, Mr. D. William Lawson, Mr. Benjamin Powers, Mr. Phil D. Stauber, Mr. David Faulkner, and Mr. Shelburne Buck.

A backward look at the Centennial Year, 1975, for Central Presbyterian Church, brings into focus five very special occasions — impressive experiences which have deepened beliefs, awakened old memories; and made Central Presbyterians more keenly aware of their heritage. The five special occasions are: (1) Dr. Ben Lacy Rose's powerful sermons on "Founding Sunday," January 26, 1975; (2) Dr. David W. A. Taylor's penetrating study of Paul at Ephesus in his sermon on April 13; (3) the very wonderful "homecoming Sunday" observed at King College on June 22; (4) the self-searching study on "Remembering Who You Are" of Dr. Harold Minor, on September 21, and finally, (5) the service of Dr. George Fitzgerald, Central's very own, on November 23, 1975.



Dr. Ben Lacy Rose, March, 1946 — January, 1955



Dr. Ben Lacy Rose returns to preach the Centennial sermon, January 26, 1975.

Dr. Ben Lacy Rose is a minister who has been with Central's congregation in many periods of great endeavor and accomplishment. He came directly to Central from the Army and World War II in January 1946, and was pastor until January 1955. While he was in Bristol, Ben worked tirelessly in many fields. He witnessed the completion of the church's greatly-expanded physical facilities on Euclid Avenue and the growth of the membership from 651 to 930. But service in the pulpit was not enough for him. He served with the Community Chest, the Tuberculosis Association, the Commission on Public School Bible Teaching, and the Boy Scouts and Boys Club programs. He was active in the Interracial Council, Lions Club, Preaching Mission, and veterans' organizations. In 1954 Dr. Rose was chosen by the Air Force for a preaching mission tour of its northern bases. Before he left the twin cities the two Bristols acting jointly presented him with a Lifetime Citizenship award; he was the first person ever to be so honored. An editorial in the *Herald-Courier*, January 4, 1955, said: "Bristol will miss Dr. Rose, but we are comforted by the knowledge that the city is a better place in which to live because he passed our way."

Small wonder, then, that Central welcomes back Ann and Ben Rose at times of especial significance in the church's life. Dr. Rose returned in 1961 to dedicate the beautiful memorial window, and again in 1965 to preach the ninetieth anniversary sermon. And, on the occasion of the Centennial Observance, he brought two powerful sermons: "Memory and Hope Between," an historical address, and "The Lord of History," based on Deuteronomy 6:23. Former members and guests and many Bristolians crowded the sanctuary at the morning and evening services. The congregation reached new heights of worship that Sunday, inspired by Dr. Rose's sermons and the music of the choir. There is no way words on paper can reproduce the sense of joy, triumph, and exaltation which words spoken and sung brought to Central that day.

The second landmark in the Centennial celebration was observed on April 13, 1975. On that date, Dr. and Mrs. David W. A. Taylor returned to Central, to the church where David was ordained in 1952 and where he and Lillian served during his pastorate at Central from 1955 until 1962. Both their children were born in Bristol, and the family holds a special place in the affections of the congregation. It was while he was here that the Memorial Pipe Organ was built and dedicated (October 1961), so it was especially fitting that the choir and organist brought such a beautiful sense of worship in music to the morning service.



Dr. David W. A. Taylor and Dr. George Fitzgerald
April 13, 1975

David has been involved in Missions all his life. Born in Tsingkiangpu Province, China, of Presbyterian missionary parents, he came (1931) to the United States where he was educated. During World War II, he served for two years with an Engineering Combat Battalion in the South Pacific. His background, education ministry, and subsequent service show emphasis on missions, so it was with real depth of feeling and sincerity that he delivered a superb sermon, "Chart and Compass." The text was from Ephesians 1:9-10, and in his sermon David explored the great faith and commitment of Paul to his ministry: "For he has made known to us in all wisdom and insight the ministry of his will according to his purpose which he set forth in Christ as a plan for the fullness of time, to unite all things in Him, things in heaven and things on earth."

Sunday afternoon, June 22, 1975, found Central Presbyterians on the King College campus having a great time of it with food, fellowship, and vesper services. Former members and friends were welcomed; many memories were shared, and much food was eaten! (The Deacons really "did themselves proud!") Berta and the children shared some tuneful singing with the adults; Mrs. Tom Daniel told a few poignant stories of the days of 1875-1905, and Dr. Fitzgerald brought it all together in a short closing service. . . . Thus passes the Number Three Milestone of the Centennial Year.

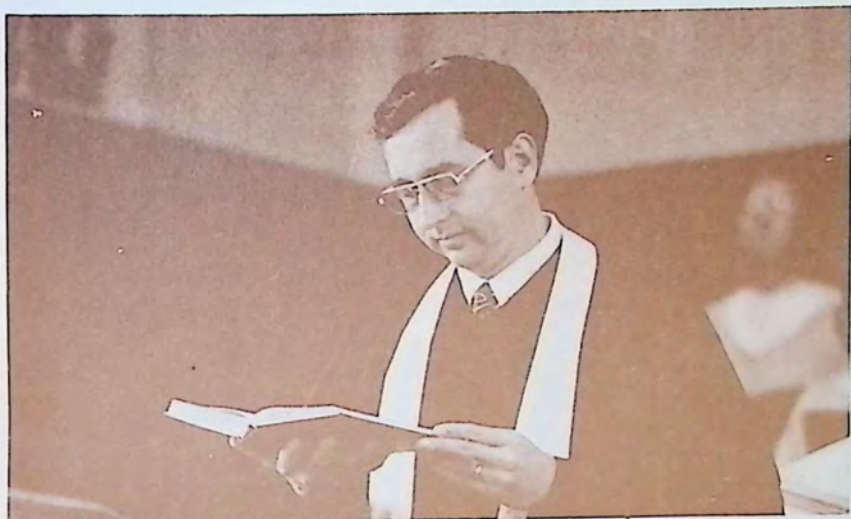


Dr. Harold Minor delivers the third Centennial sermon, September 21, 1975.

The fourth Centennial Milestone came on September 21, when Dr. and Mrs. Harold Minor returned to the Church. The Minors and their three daughters were at Central from July 1963, until July 1967 – years described by Dr. Minor as “happy, golden years” for himself and his family. Just one of Harold’s contributions to church growth was the celebration of a joint week of prayer with St. Anne’s Roman Catholic Church – the first event of its kind in the Bristol area. Dr. Minor was signally honored in 1967 by King College with a Doctor of Divinity degree. Listed among his special achievements were his administrative leadership, his contributions to education, and his concerned work in counseling with students. Since 1967 Dr. Minor has served on the faculty of the New Brunswick Theological Seminary in New Brunswick, New Jersey and on the Board of Christian Education of the Presbyterian Church in the United States. Since 1973, Dr. Minor has headed his own Southeastern Family Forum located in Richmond, Virginia. He is a professional freelance consultant and lecturer on family living, human sexuality, communications, and counseling. Dr. Minor is a doctoral candidate at the New College of the University of Edinburgh, Edinburgh, Scotland. Dr. Minor chose as his text Ephesians 4:10-16, and his sermon, “On Remembering Who You Are.” Jesus, Dr. Minor reminded the congregation, considered Himself free to be an individual but He never forgot that God was showing, through Jesus, the real potential of human life.

It was Christ’s concern for Himself that made Him able to hear the concerns of others. Dr. Minor said, “Love yourself, so that you can love other people and live without always trying to even the score.”

Following the morning service, the congregation visited informally with Dr. and Mrs. Minor at a reception in the Fellowship Hall. The Women of the Church and the Centennial Committee served as the hosts.



Dr. George H. Fitzgerald on Sunday morning

The final Centennial Milestone was Dr. George Fitzgerald's sermon on November 23. It is, of course, wonderfully fitting that the minister who serves a spiritually united Central Presbyterian Church is the pastoral leader who guides that Church into her second hundred years of service to God.

The noblest spire in mortal ken,
Where God abides, was built by men.
And if the Church is still to grow,
Is still the lights of hope to throw
Across the valleys of despair,
Men still must build God's house of prayer.
God sends no churches from the skies,
Out of our hearts they must arise!



**Dr. Fitzgerald tells the children about those birds at the
"Wington Birdeterian Church" – Morning Worship, 1975.**



THE CHANCEL CHOIR, 1975

ANNUAL TOTALS
OF
MEMBERSHIP AND TOTAL CONTRIBUTIONS
(1949-1975)

<u>DATE</u>	<u>TOTAL COMMUNICANTS</u>	<u>SUNDAY SCHOOL</u>	<u>TOTAL CONTRIBUTIONS</u>
1949	688	400	\$ 63,594.55
1950	677	446	69,329.00
1951	792	407	64,757.00
1952	868	455	68,496.00
1953	910	470	85,789.00
1954	930	555	73,005.00
1955	889	494	62,765.00
1956	879	519	75,123.57
1957	866	528	71,125.00
1958	858	511	73,102.00
1959	848	612	80,280.00
1960	855	563	83,362.00
1961	848	530	85,381.00
1962	867	560	92,828.00
1963	867	475	92,857.00
1964	873	533	97,015.00
1965	882	468	92,025.00
1966	892	626	97,862.00
1967	720	321	96,302.00
1968	717	324	100,864.00
1969	750	344	100,062.00
1970	754	329	104,117.00
1971	611	328	100,587.00
1972	565	204	91,886.00
1973	535	235	89,333.00
1974	518	188	115,519.00
1975	525	175	

STAFF: 1975

Central Presbyterian Church

301 Euclid Avenue

Bristol, Virginia

OPEN:

Monday through Friday
from 9:00 a.m. until 4:00 p.m.

Dr. George H. Fitzgerald	Minister
Miss Roberta Cauvel	Director of Christian Education
Mrs. Roy Stigall	Secretary
Mrs. Conrad Catron	Director of Music
Mrs. William Clark, Jr.	Church Organist
Mr. Mark Richards.	Treasurer
Mrs. S. Carroll Graham	Dietician
Mr. Cecil Carter.	Sexton
Mrs. Cecil Carter	Assistant Sexton

Church School

Youth Choirs	Mrs. Conrad Catron and Miss Roberta Cauvel
Children's Choir	Mrs. Conrad Catron
Sanctuary Choir	Mrs. Conrad Catron



THE SESSION, 1975



THE DIACONATE, 1975

THE ELDERS IN 1950: 75TH ANNIVERSARY

Class of 1950	Class of 1950	Class of 1952
P. V. Dalton	T. J. Leonard	S. P. Carmack
T. T. Hammack	J. R. Neel	C. E. Parks
C. A. Jones	Fey Rogers	R. C. Stoots
J. W. Sanders	J. G. Wyman, Clerk	D. D. Vance

THE DEACONS IN 1950: 75TH ANNIVERSARY

Class of 1950	Class of 1950	Class of 1952
D. W. Gasteiger	Henry Groseclose	T. J. Cupp
M. R. McDaniel	Francis W. Flannagan	H. W. Broome
C. E. Parks, Jr.	R. W. Kelly, Jr.	J. Frank Drugan,
C. D. Richards, Jr.	C. R. Mason	Chairman
J. H. Tipton	Frank Winston, Jr.	Henry H. Haynes
		Grant Johnson
		Johnson W. Nicar

ELDERS OF CENTRAL CHURCH 1875 — 1950

NAME	Date Ordained	NAME	Date Ordained
E. B. McClanahan	Jan. 26, 1875	A. David Edmondson	July 15, 1904
J. H. Winston	Jan. 26, 1875	W. J. Fickle	Feb. 11, 1906
V. Doriot	Jan. 26, 1875	R. G. Hanson	Feb. 11, 1906
Isaac E. Chapman	Jan. 28, 1877	J. B. Preston	Feb. 11, 1906
N. M. Taylor	Apr. 7, 1878	J. W. Cure	Mar. 15, 1908
Robt. A. Wood	Oct. 14, 1883	T. W. Preston	Sept. 26, 1909
I. F. Strawanski	Nov. 23, 1890	A. W. McClure	Sept. 26, 1909
Delaware Kamper	Nov. 23, 1890	S. G. Edmondson	Sept. 26, 1909
C. T. Pepper	Sept., 1898	H. P. Wyman	Apr. 18, 1915
S. M. Campbell	Nov. 10, 1901	C. S. Baumgardner	Apr. 18, 1915
J. H. McIlwaine	Nov. 10, 1901	A. Beasley	Apr. 18, 1915
Thos. S. Hall	Sept. 14, 1902	Floyd Roberts	Apr. 18, 1915
S. R. McChesney	Sept. 14, 1902	Frank Winston	Mar. 18, 1923
Jos. A. Cox	Sept. 13, 1903	W. H. Robertson	Mar. 18, 1923
R. H. Watkins	Sept. 13, 1903	Robt. W. Kelly	Mar. 18, 1923
J. Fred Johnson	Sept. 13, 1903	King A. Hagey	Mar. 18, 1923
J. H. McCue	June 19, 1904	Jno. W. Flannagan	Jan. 16, 1927
Clarence F. Graham	July 15, 1904	Fred V. Vance	Jan. 16, 1927

(Rotation of Officers Begun)

NAME	Date Ordained
C. E. Parks	Apr. 2, 1933
T. J. Burrow	Apr. 2, 1933
E. W. Kelly	Mar. 25, 1934
D. A. Patterson	Mar. 25, 1934
S. A. Wagner	Mar. 25, 1934
E. A. Wolfe	Mar. 25, 1934
W. H. Scates	Mar. 31, 1935
J. W. Sanders	Mar. 31, 1935
R. G. Jones	Mar. 31, 1935
E. H. Hearst	Mar. 28, 1936
S. H. Beaty	Mar. 28, 1937
R. C. Stoots	Mar. 28, 1937
S. P. Carmack	Mar. 28, 1937
W. J. Smith	Mar. 26, 1939
F. B. Kinder	Mar. 26, 1939
J. T. Hamrick	Mar. 26, 1939
Geo. D. Felix	Mar. 31, 1940
Douglas D. Vance	Mar. 29, 1942
Fred A. Long	Mar. 28, 1943
Fey Rogers	Mar. 25, 1945
Paul V. Dalton	Apr. 13, 1947
T. T. Hammack	Apr. 13, 1947
Carl A. Jones	Apr. 13, 1947
F. B. Youmans	Apr. 4, 1948
T. J. Leonard	Apr. 4, 1948
J. G. Wyman	Apr. 4, 1948
J. R. Neel	Apr. 4, 1948

(List taken from the 1950 History)

DEACONS OF CENTRAL CHURCH 1875 - 1950

NAME	Date Ordained	NAME	Date Ordained
C. R. Pepper	Jan. 26, 1875	S. N. Buford	Nov. 10, 1890
A. J. Dunn	Jan. 28, 1877	Frank Winston	Oct. 7, 1897
A. M. Sloan	Apr. 7, 1878	W.H.T. Squires	Oct. 7, 1897
John Barnes	Apr. 7, 1878	Saml. M. Campbell	Aug., 1898
Jas. S. Lewis	Oct. 14, 1883	S. R. McChesney	Nov. 10, 1901
R. C. Chapman	Apr. 24, 1887	Tilden Scherer	Sept. 14, 1902
R. G. Hanson	Apr. 24, 1887	Irby K. Rhea	Sept. 14, 1902
John B. Baumgardner	Sept. 9, 1888	Henry Roberts	Sept. 14, 1902
Jas. H. McCue	Sept. 9, 1888	C. H. McChesney	Sept. 14, 1902
Chas. R. Pepper	Nov. 10, 1890	A. W. McClure	Sept. 13, 1903
Chas. S. Carrington	Nov. 10, 1890	C. A. Blake	Sept. 13, 1903

NAME	Date Ordained
W. I. Brunner	Sept. 13, 1903
H. B. Edmondson	June 19, 1904
S. P. Carmack	June 19, 1904
Robt. W. Kelly	July 15, 1904
Jesse K. Salmon	July 15, 1904
C. W. Warden	Feb. 4, 1906
T. W. Preston	Feb. 4, 1906
C. E. Allison	Feb. 4, 1906
Archer Bishop	Mar. 29, 1908
L. B. Turnbull, Jr.	Mar. 29, 1908
F. M. Davis	Mar. 29, 1908
Fred Vance	Sept. 26, 1909
W. J. Brown, Jr.	Sept. 26, 1909
Cabell Scott	Sept. 26, 1909
D. H. Guber	Sept. 26, 1909
W. R. Stover	Sept. 26, 1909
A. Gray Gilmer	Apr. 18, 1915
E. White	Apr. 18, 1915
C. H. Smith, Jr.	Apr. 18, 1915
J. R. Fleenor	Mar. 16, 1919
S. E. Grant	Mar. 16, 1919
K. A. Hagey	Mar. 16, 1919
A. M. Morrison	Mar. 16, 1919
W. H. Robertson	Mar. 16, 1919
J. D. Ingham	Mar. 18, 1923
J. R. Neel	Mar. 18, 1923
J. W. Sanders	Mar. 18, 1923
H. N. Broyles	Mar. 18, 1923
T. J. Burrow	Mar. 18, 1923
D. W. Wagner	Mar. 18, 1923
Saml. A. Wagner	Jan. 16, 1927
Hugh M. Grey	Jan. 16, 1927
D. W. Comerford	Jan. 16, 1927
Jno. D. Faust	Jan. 16, 1927
Walter J. Boggs	Jan. 16, 1927
L. W. Arthur	Jan. 16, 1927
J. K. Brown	Apr. 14, 1929
W. L. Carmack	Apr. 14, 1929
J. F. Drugan	Apr. 14, 1929
J. T. Hamrick	Apr. 14, 1929
C. A. Jones	Apr. 14, 1929
R. G. Jones	Apr. 14, 1929
F. B. Kinder	Apr. 14, 1929
M. L. McClellan	Apr. 14, 1929
C. H. McNew	Apr. 14, 1929
J. M. Martin	Apr. 14, 1929

NAME	Date Ordained
M. I. Morgan	Apr. 14, 1929
F. B. Preston	Apr. 14, 1929
J. J. Shankel	Apr. 14, 1929
R. C. Stoots	Apr. 14, 1929
J. G. Wyman	Apr. 14, 1929
J. C. York	Apr. 14, 1929
G. G. Feazell	Apr. 14, 1929
<i>(Rotation of Officers Begun)</i>	
E. W. Kelly	Apr. 1, 1933
W. C. Carmack	Apr. 1, 1933
E. B. Broughton	Apr. 1, 1933
S. E. Harkrader	Mar. 25, 1934
S. H. Beaty	Mar. 25, 1934
J. B. Huddle	Mar. 25, 1934
G. M. Warren	Mar. 25, 1934
W. G. Werth	Mar. 25, 1934
R. W. Kelly, Jr.	Mar. 31, 1935
Bradley Roberts	Mar. 31, 1935
W. G. Snapp	Mar. 28, 1936
W. C. Hardin	Mar. 28, 1936
J. W. Bennett	Mar. 28, 1937
Gordon Hagy	Mar. 28, 1937
H. K. Groseclose	Mar. 20, 1938
Clyde E. Snodgrass	Mar. 20, 1938
Randolph Roberts	Mar. 20, 1938
T. P. Shelburne	Mar. 26, 1939
B. A. Fleshman	Mar. 26, 1939
M. R. McDaniel	Mar. 26, 1939
J. G. Barnes	Mar. 26, 1939
Fred A. Long	Mar. 31, 1940
W. E. Rutherford	Mar. 31, 1940
J. W. McCauley	Mar. 31, 1940
W. A. Bonham	Mar. 31, 1940
H. H. Harkrader	Mar. 30, 1941
H. L. Jones	Mar. 30, 1941
J. G. Wyman	Mar. 30, 1941
J. M. Gray	Mar. 29, 1942
J. R. Fleenor	Mar. 29, 1942
Frank Winston	Mar. 29, 1942
Joe E. Stover	Mar. 28, 1943
Dee Webster	Mar. 28, 1943
Wm. Wheatley	Mar. 28, 1943
Paul V. Dalton	Mar. 26, 1944
John W. Dungan	Mar. 26, 1944
Jas. M. Holmes	Mar. 26, 1944
O. T. Powell	Mar. 26, 1944

NAME	Date Ordained
H. W. Broome	Mar. 25, 1945
T. J. Cupp	Mar. 25, 1945
Alex McIver	Mar. 25, 1945
J. W. Nicar	Mar. 25, 1945
E. C. Grimes	Mar., 1946
A. G. Stuart	Mar., 1946
C. R. Barnes	Mar., 1946
J. H. Tipton	Apr. 13, 1947
D. W. Gasteiger	Apr. 13, 1947
C. D. Richards, Jr.	Apr. 13, 1947
Louis Hipp	Apr. 13, 1947
Francis W. Flannagan	Apr. 4, 1948
C. R. Mason	Apr. 4, 1948
Frank Winston, Jr.	Apr. 4, 1948
C. Erskine Parks, Jr.	Apr. 4, 1948
H. H. Haynes, Jr.	Mar. 27, 1949
Grant Johnson	Mar. 27, 1949

(List copied from the 1950 History)

ELDERS: 1950 – 1976

		<u>First Service as Deacon</u>
Bane, Emmett H.	September 25, 1974	January 12, 1959
Barnes, Garland	December 14, 1969	December 23, 1956
**Bassett, Mrs. Robert	January 1, 1966	
Belcher, Cecil	January 9, 1955	March 31, 1951
Blanton, Frank, Jr.	January 2, 1972	November 24, 1963
Bonham, William C.	December 27, 1964	January 12, 1959
Boyd, James P.	January 10, 1960	
Burleson, William W.	December 3, 1972	November 14, 1954
*Carmack, Sam	March 22, 1953	February 27, 1949
Clark, Silas G.	November 22, 1970	January 12, 1959
Cowan, Mrs. Albert W.	January 2, 1972	
Cox, E. B., Jr.	December 14, 1969	
Credle, William S.	December 29, 1963	December 18, 1960
Cupp, Tom	October 9, 1949	March 25, 1945
Daniel, Thomas N.	December 18, 1955	December 3, 1972
Dettor, Warren	March 11, 1951	
Drugan, J. Frank	January 8, 1961	April 14, 1929
Eaves, Mrs. William M.	September 25, 1974	
Ellis, R. B.	September 24, 1967	January 6, 1960
Ellis, R. B., Jr.	January 10, 1960	
Ellis, Herbert H.	January 8, 1961	

Erwin, J. W.	December 27, 1964	December 18, 1960
Flannagan, Francis W.	January 9, 1956	April 4, 1948
*Flannagan, John W.	February 26, 1950	
Fleenor, Jesse	March 31, 1951	
Fogarty, John C.	January 8, 1956	March 2, 1952
Galliher, Carl L.	January 8, 1956	March 2, 1952
Galliher, Carl L., Jr.	November 25, 1973	November 23, 1962
Gasteiger, Dean W.	January 8, 1956	April 14, 1947
Gordon, Richard B.	December 3, 1972	December 27, 1964
Gray, Walter L.	December 23, 1962	
Green, Thomas W.	January 2, 1972	November 23, 1962
Greiner, Dean M.	December 31, 1961	March 2, 1952
Grimes, E. C.		
Hagy, Gordon F.	September 24, 1967	March 28, 1937
*Hammack, T. T.	March 11, 1951	
Harenberg, Charles E.	December 3, 1972	December 23, 1956
Harkrader, S. E.	March 3, 1952	March 25, 1934
Haynes, H. H., Jr.	March 22, 1953	March 27, 1949
Helton, James C.	September 25, 1974	October 8, 1961
Helms, Mrs. Jacob R.	September 24, 1967	
Hickam, J. J.	December 23, 1962	February 12, 1958
Hickam, Mrs. J. J.	January 2, 1972	
Hurt, Otis L.	December 3, 1972	
Johnson, Earl F.	January 2, 1972	September 24, 1967
Johnson, E. Hunter	September 24, 1967	January 12, 1959
Johnson, William E.	December 29, 1963	January 8, 1961
Jones, L. A.	January 12, 1958	November 14, 1954
Kell, R. E.	April 12, 1953	
Kelly, Robert W., Jr.	March 31, 1951	March 31, 1935
King, Verlin	December 3, 1972	
Kovacs, Louis	January 8, 1961	December 23, 1956
Leonard, James H.	January 9, 1955	
Leonard, Thomas J., Jr.	January 2, 1972	March 31, 1951
Littleton, Howard L.	January 2, 1972	January 6, 1960
McCord, Mrs. James L., Jr.	September 25, 1974	December 3, 1972
McDaniel, M. Roy	March 31, 1951	
McIver, Alexander	March 31, 1951	March 25, 1945
McLellan, William	January 9, 1955	March 31, 1951
Marcy, Charles, Jr.	December 23, 1962	
Miller, M. M.	September 14, 1975	December 5, 1971
Murray, Marion J.	December 3, 1972	September 24, 1966
*Neel, J. R.	March 2, 1952	March 18, 1923
Nicar, John W.	December 23, 1956	February 27, 1949
Outlaw, A. Timothy	September 25, 1974	December 27, 1970
*Parks, C. E.	March 22, 1953	
Parks, C. Erskine, Jr.	January 2, 1972	April 4, 1948
Powell, Olan T.	January 9, 1955	March 26, 1944

Roberts, Bradley	March 31, 1951	March 31, 1935
Roberts, James C.	December 27, 1970	March 2, 1952
*Rogers, Fey	March 2, 1952	
Rutherford, W. E.	March 30, 1952	March 31, 1940
***Rutherford, Mrs. W. E.	December 3, 1972	September 24, 1967
*Sanders, John W.	March 11, 1951	
Smith, George Edison	March 22, 1953	
*Stoots, Robert C.	February 27, 1949	
Stover, John W.	January 10, 1960	March 2, 1952
Stuart, A. Gordon	March 30, 1952	March 31, 1946
Vance, Allen I.	November 25, 1973	November 24, 1963
*Vance, Douglas D.	February 27, 1949	
*Vance, Fred V.	February 26, 1950	
Vance, Frederick V., Jr.	Decembet 14, 1969	November 15, 1954
VanPelt, Joseph B.	February 26, 1950	
*Wagner, S. A.	February 26, 1950	January 16, 1927
Whitten, Haynes M.	November 25, 1973	
Whitten, James C.	January 8, 1961	March 22, 1953
**Wiley, Mrs. W. S.	January 2, 1966	
Wilkinson, William H.	December 29, 1963	March 31, 1951
Winston, Frank III	January 12, 1958	
Woodhouse, George	January 12, 1958	January 14, 1954

**Served on the Session prior to 1951; see the 1875-1950 list.*

***Served as one of the first two women Elders.*

****Served as one of the first two women Deacons.*

DEACONS: 1950 — 1976

Antrim, Joseph T.	Mar. 22, 1953	Carmack, Sam	Feb. 27, 1949
Ball, Harry A.	Dec. 23, 1962	Catron, Conrad L.	Dec. 14, 1969
Bane, Emmett H.	Jan. 12, 1959	Chandler, Bruce	Sept. 24, 1967
Bane, Mrs. Emmett H.	Dec. 3, 1972	Clark, Silas G.	Jan. 12, 1959
Barnes, Garland	Dec. 23, 1956	Clark, William T.	Nov. 25, 1973
Bassett, Douglas G.	Feb. 12, 1958	Coffey, Orville C.	Nov. 23, 1962
Belcher, Cecil	Mar. 31, 1951	Cooper, Roy	Mar. 31, 1951
Blanton, Frank, Jr.	Nov. 24, 1963	Credle, William S.	Dec. 18, 1960
Bonham, William C.	Jan. 12, 1959	Daniel, Thomas N.	Dec. 18, 1955
Bowie, James D.	Sept. 24, 1967	Daniels, Mitchell	Nov. 14, 1954
Boynton, J. Gorham	Feb. 12, 1958	Daugherty, Lewis A.	Feb. 12, 1958
Broome, Hugh W.	Feb. 27, 1949	Davenport, M. Deans	Sept. 25, 1974
Brown, James	Jan. 8, 1961	Dennison, W. A.	Jan. 6, 1960
Brown, Wallace	Mar. 31, 1951	Doriot, Edmund	Jan 2, 1972
Buck, Shelburne	Dec. 27, 1964	Dorman, Frank	Feb. 26, 1950
Burleson, William W.	Nov. 14, 1954	Drinkard, Jim	Nov. 14, 1954

Drumheller, Clyde	Dec. 3, 1972	Johnson, Earl F.	Sept. 24, 1967
Ehrmann, Charles A.	Nov. 14, 1954	Johnson, Grant	Feb. 27, 1949
Ellis, R. B.	Jan. 6, 1960	Johnson, Harold C.	Sept. 24, 1967
English, William R.	Dec. 3, 1972	Johnson, William E.	Jan. 8, 1961
Erwin, J. W.	Dec. 18, 1960	Jones, H. L.	Feb. 26, 1950
Farnsworth, R. T.	Dec. 31, 1961	Jones, L. A.	Nov. 14, 1954
Faulkner, David	Sept. 14, 1975	Kelly, Andrew F.	Dec. 3, 1972
Faulkner, Jacob M. III	Dec. 27, 1964	Kovacs, Louis	Dec. 23, 1956
Fiene, Eric	Dec. 18, 1955	Lambert, John H.	Sept. 25, 1974
Flannagan, Francis W.	Apr. 4, 1948	LaTragna, George	Jan. 2, 1972
Fogarty, John C.	Mar. 2, 1952	Lawson, D. William	Sept. 14, 1975
*Freeman, Mrs. T. A.	Sept. 24, 1967	Leonard, Thomas J., Jr.	Mar. 31, 1951
Gallihier, Carl L.	Mar. 2, 1952	Littleton, Howard L.	Jan. 6, 1960
Gallihier, Carl L., Jr.	Nov. 23, 1962	Long, Delmer Lee	Sept. 24, 1967
Gallihier, N. N.	Mar. 22, 1953	Longenecker, George	Jan. 12, 1959
Gasteiger, Dean W.	Apr. 14, 1947	Looney, Charles	Sept. 25, 1974
Geiger, James E.	Dec. 27, 1970	Lynch, James B.	Dec. 14, 1969
Gemmell, A. H.	Dec. 18, 1955	McCord, James L., Jr.	Feb. 12, 1958
Geramanos, Fred	Dec. 31, 1961	McCord, Mrs. James L., Jr.	Dec. 3, 1972
Giesler, A. Frank, Jr.	Sept. 24, 1967	McFarlane, E. D.	Dec. 18, 1960
Gilbert, Ralph	Mar. 31, 1951	McIver, Donald, Jr.	Mar. 22, 1953
Gordon, Richard B.	Dec. 27, 1964	McLaughlin, K. Dale	Jan. 2, 1972
Green, Thomas W.	Nov. 23, 1962	McLellan, William	Mar. 31, 1951
Greiner, Dean M.	Mar. 2, 1952	McNish, Robert J.	Sept. 24, 1967
Grimes, E. C.	Feb. 26, 1950	Mapp, John	Nov. 14, 1954
Grimes, James H.	Nov. 14, 1954	Marshall, Russell	Nov. 12, 1963
Groseclose, J. Ronald	Dec. 3, 1972	Miller, Frank P.	Dec. 27, 1970
Grubbs, Ronald L.	Sept. 25, 1974	Miller, James D.	Dec. 18, 1955
Hagey, King Albert, Jr.	Jan. 6, 1960	Miller, M. M.	Dec. 5, 1971
Hamilton, Martin L.	Sept. 14, 1975	Minnick, Ken	Feb. 12, 1958
Hammack, Mrs. T. T.	Dec. 3, 1972	Murray, Marion J.	Sept. 24, 1966
Harenberg, Charles E.	Dec. 23, 1956	Nave, Homer J.	Feb. 12, 1958
Harkrader, Hal H., Jr.	Nov. 25, 1973	Nicar, John W.	Feb. 27, 1949
Harmon, Jack	Dec. 18, 1955	Nicar, Robert M.	Mar. 22, 1953
Harr, Ellis U.	Feb. 12, 1959	Orfield, James	Nov. 23, 1962
Haynes, H. H., Jr.	Mar. 27, 1949	Outlaw, A. Timothy	Dec. 27, 1970
Helms, J. R.	Feb. 26, 1950	Oxford, A. B., Jr.	Nov. 14, 1954
Helms, Matthew P.	Jan. 4, 1970	Parks, C. Erskine, Jr.	Apr. 4, 1948
Helton, James C.	Oct. 8, 1961	Pacholski, Mrs. Edward J.	Dec. 3, 1972
Helton, Mrs. James C.	Dec. 3, 1972	Peavler, Mrs. Nathan	Sept. 14, 1975
Herndon, L. C.	Mar. 31, 1951	Peters, Charles B., Jr.	Jan. 6, 1950
Hickam, Jim J.	Feb. 12, 1958	Peters, Henry, Jr.	Jan. 8, 1961
Holmes, James M.	Feb. 27, 1949	Powell, William E.	Mar. 31, 1951
Holmes, William H.	Feb. 27, 1959	Powers, Benjamin R.	Jan. 2, 1972
Holmes, William M.	Feb. 26, 1950	Preston, F. Blair	Dec. 3, 1972
Houser, Ralph	Jan. 2, 1972		
Johnson, E. Hunter	Jan. 12, 1959		

Priestley, W. W.	Nov. 14, 1954
Pritchard, Claudius H., Jr.	Nov. 25, 1973
Read, Henry	Nov. 25, 1973
Reid, Robin	Sept. 14, 1975
Richards, C. D., Jr.	Mar. 31, 1951
Richardson, A. Hamp	Dec. 27, 1970
Ridenour, David L.	Sept. 24, 1967
Roberts, James C.	Mar. 2, 1952
*Rutherford, Mrs. W. E.	Sept. 24, 1967
Seaver, William E., Jr.	Dec. 3, 1972
Seawell, Elwyn R.	Dec. 27, 1964
Smith, Lewis L.	Feb. 12, 1958
Smith, Robert E.	Dec. 18, 1955
Smythe, Jules W.	Dec. 31, 1961
Snapp, Edward M.	Dec. 27, 1964
Snapp, W. G.	Mar. 31, 1951
Somerville, William	Dec. 27, 1964
Southern, Marian	Sept. 25, 1974
Stauber, Philip D.	Sept. 14, 1975
Stone, William	Dec. 18, 1955
Stoots, Robert L.	Dec. 3, 1972
Stover, John W.	Mar. 2, 1952
Stuart, John White	Mar. 2, 1952
Swartz, John	Mar. 31, 1951
Tadlock, Marvin	Nov. 25, 1973
Thomas, James D.	Jan. 2, 1972
Thomason, C. E.	Mar. 31, 1951
Tipton, J. H.	Mar. 2, 1952
Tipton, Roy N.	Jan. 6, 1968
Toncray, Charles P.	Sept. 25, 1974
Vance, Allen I.	Nov. 24, 1963

Vance, Frederick V., Jr.	Nov. 14, 1954
Wagner, Jack L.	Mar. 2, 1952
Walden, George	Dec. 3, 1972
Wampler, James A.	Jan. 8, 1961
Wampler, William C.	Nov. 24, 1963
Warren, George M., Jr.	Feb. 26, 1950
Weaver, Haskell	Mar. 31, 1951
Webb, Harold L.	Jan. 2, 1972
Wheeler, C. H., Jr.	Mar. 31, 1951
Wherry, Robert E.	Sept. 24, 1967
Whitehead, Edgar	Nov. 22, 1970
Whitten, James C.	Mar. 22, 1953
Widener, H. Emory, Jr.	Feb. 12, 1958
Wiley, Ewing	Nov. 24, 1963
Wilkinson, William H.	Mar. 31, 1951
Williford, Archie M.	Dec. 3, 1972
Woodhouse, George	Jan. 14, 1954
Wright, Haynes	Dec. 31, 1961

**Mrs. W. E. Rutherford and Mrs. T. A. Freeman were the first two women chosen to serve as deacons.*

CHURCH TREASURERS

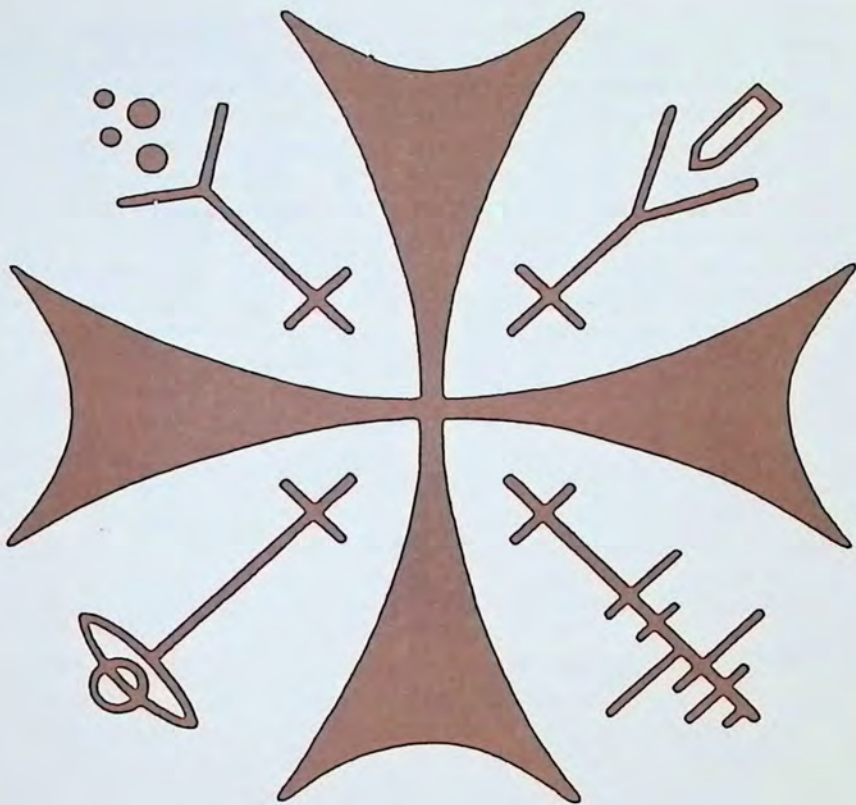
Since 1950, these gentlemen have held the responsibility of Central Church's money. These Treasurers have been:

1946-1951	Mr. W. E. Rutherford	1968-1970	Mr. Douglas G. Bassett
1952-1960	Mr. H. L. "Buddy" Jones	1971-1973	Mr. Charles Harenberg
1961-1967	Mr. Robert W. Kelly	1974-	Mr. Mark Richards

CLERKS OF THE SESSION

Gentlemen who have served as Clerks of the Session since Central's 1950 Diamond Jubilee year are:

1949-1950	Mr. James G. Wyman	1968-1970	Mr. Francis W. Flannagan
1950-1953	Mr. R. W. Kelly, Jr.	1971	Mr. Walter L. Gray
1954-1956	Mr. J. H. Leonard	1972-1974	Dr. Thomas W. Green
1957	Mr. R. W. Kelly, Jr.	1975	Mr. Silas G. Clark
1958-1968	Mr. John W. Nicar		



THE WOMEN OF THE CHURCH

The apostles bear witness that it was the well-beloved and loving women who were first to spread abroad the good tidings of a Risen Saviour. In the early church none were more active in the world of the Master than the women: Mary, Lydia, Dorcas, Eunice, Lois, and Phoebe.⁴² So in the history of Central Church none are more ready to answer a call to service than the Women of the Church. The first organization for women of Central Church was the Ladies Aid Society, organized sometime before 1890. There are later references to the women's work in that early period, but no records are extant about the very early activities of the women. The records were probably destroyed in the fire of 1903, and many later records have been lost.

Two young girls, Marie Doriot and Glenna Montague, led the drive for money to buy the lot on which the Cumberland Street churches stood. (The first church was completed in 1878.) By 1890, the women were paying \$50.00 a year toward the pastor's salary, and also were taking care of cleaning and refurbishing the church building. The money came from bazaars, "lunch counters," and monthly dues.

The Ladies Aid Society elected Mrs. Susan McDowell Carrington as president in 1894. Mrs. Sam Campbell was vice-president, and Miss Lucy Hobson was secretary-treasurer. There is no further information until 1901 when there is reference to the purchase of furniture for the pastor's study "on the Larkin plan." Mrs. W. K. Vance (née Marie Doriot) was president, and Mrs. Robert Gray was secretary-treasurer. At this time, also, new seats for the church were purchased and installed before Christmas 1901. A community Christmas tree observance was held in the Church that year.

By 1902, the congregation was raising money for a new church building. During the spring months the ladies made money by holding fancy-work bazaars, sewing bees, "lunch-counters," "strawberry suppers," and lawn parties. One "strawberry supper" netted \$50.00, according to the records of the church treasurer, Mr. Winston. In October the ladies bought new carpet for the pastor's study. Fund-raising continued through 1903 and 1904. The latter year found the women sending money to less-fortunate churches, and getting in good shape financially by way of "baked sales" held in a downtown store on Saturday mornings. Money thus acquired paid for the beautiful pipe organ, the handsome stained-glass windows, the memorial window to Dr. James Doak Tadlock, the carpets, the pulpit chairs, and the pews. Donations also went to missions at home and abroad, plus a \$50.00 annual gift to the Union Theological Seminary of Virginia.

The Women's Missionary Society was formed about 1904. In 1914, the society presented to the church the first individual communion set used by the church. The new set replaced the silver pitcher and two goblets which Mrs. Maver had given to the church shortly after her marriage. The old set is still in possession of the church. The two women's organizations worked together from that time until they were merged and formed into the Woman's Auxiliary in 1918 under the direction and presidency of Mrs. Carl Matthews, wife of the pastor. Succeeding presidents (to 1950) were: Mrs. H. E. Graves, Mrs. Floyd Roberts, Mrs. Donald McIver, Mrs. Robert Kelly, and Mrs. Bruce Jones. In 1948, the General Assembly had voted to change the name of the Woman's Auxiliary to "The Women of the Church." By 1950, the budget was \$1800.00 per year; there were ten circles, plus a "Home Circle" for those who did not participate actively in the regular circles.

In Central's Diamond Jubilee Year, 1950, the officers of the Women of the Church were: Mrs. Leslie Blevins, President; Mrs. C. E. Parks, First Vice-President; Mrs. Floyd Roberts, Second Vice-President; Mrs. Gene Smith, Secretary; Mrs. C. W. McCrary, Treasurer; Mrs. Fred Vance, Historian; Mrs. W. E. Rutherford, Pastor's Aide; Mrs. R. E. Cocke, Corresponding Secretary.

The Circle Chairmen were as follows: Mrs. Sam Grant, Mrs. Garland Barnes, Mrs. C. R. Mason, Mrs. Blair Preston, Mrs. Douglas Vance, Mrs. Bill Bement, Mrs. W. W. Wilkinson, Mrs. T. T. Hammack, Mrs. R. W. Kelly, and Mrs. Joseph Newland.

Mrs. R. H. Bassett was adult advisor to the Westminster Fellowship; Mrs. E. A. Andrews, Jr., was advisor to the Senior Young People; Miss Margaret Meaney served as advisor to the Juniors, and Mrs. William McLellan directed the nursery.

Areas in which the Women of Central Church have served are many: The ladies have assisted in providing funds to send children to camp, they have chaperoned young people's groups on retreats and outings, and they have aided young folks in the Children's Homes. College students have been "adopted," and seminary students have been helped through the "Friends of Seminary" organization. Central's own college students receive cards and letters from "home" through the women of the church. Missionaries receive gifts from Central at Christmas time, and regular gifts go to World Missions. In Bristol, the women participate in the World Day of Prayer, prepare "Meals on Wheels" (thirty-five families were helped in 1975), roll bandages for White Cross, and help needy families. For the church, the ladies arrange flowers and food for the many receptions and special social activities hosted by Central Church. After the morning worship service, members of the Circles see that the flowers are taken to those who are ill, and the cassette tapes of the service are made available to shut-in members.

In 1961, churchwomen began to make use of the Ritual of Friendship. Each person at the morning service signs his name in a booklet provided in each pew. In this way, members are introduced and an active file for prospective members is kept.

The Church Library serves all members of Central Church, young and old. The ladies take care of all the detailed work required in the maintenance of an active library. These books reach the library by way of donations, through memorials, and by purchase with memorial funds. In 1974, ninety-four books were added to the library, making a total of 2269. Also in 1974, these new magazines were added to the subscription list: *National Geographic*, *Presbyterian Survey*, *Presbyterian Outlook*, and *Presbyterian Journal*. Each year a committee of the Women of the Church continues to administer the service of the library.

Special occasions and special persons are always remembered by the women. For example, on September 9, 1975, seven of the older ladies were invited to a meeting of the WOC and were given special honor. These ladies were Mrs. W. S. Wiley, Mrs. W. G. Werth, Mrs. King Hagey, Mrs. W. R. Stover, Mrs. T. K. Lester, Mrs. Henry Dungan, and Mrs. Patrick Meaney.

In July 1973 the Session's Committee on Worship asked two of its members, Mrs. Albert W. Cowan and Mrs. W. E. Rutherford, to be responsible for a Sunday morning worship service. The two ladies agreed. Mrs. Rutherford presided and Mrs. Cowan read the scripture. Mrs. J. R. Helms furnished the highlight of the occasion when she gave a report of her attendance at the General Assembly of 1973. Mrs. Helms had been ordained an Elder and had served previously on the Session; she attended the General Assembly as a Commissioner from the (then) Abingdon Presbytery.

The women of Central Church again proved themselves ready and capable for service — whether on a local or national level.

Tribute was paid to Mrs. W. R. Stover for her many years of dedicated service as pianist for the Women of the Church.

The Women of the Church have presented Life Memberships to many of their number whom they have wished to honor individually. And, they have marked for special attention those who have served long and devotedly.

To list the contributions made by the women to church and community is not really possible. The church history shows that the ladies have served in all areas of church work. From the kitchen to the sanctuary evidences of their work abound; more frequently, however, the women work quietly in the background, serving wherever there is need. They do not wish to be acclaimed or complimented for their work, but the visit to the troubled person, the help to those in want, the comfort to the distressed — all bear quiet witness to the service of the Women of Central Church.

WOC PRESIDENTS

1949-50	Mrs. Leslie Blevins — First President after the organization's name was changed from "Woman's Auxiliary" to "Women of the Church."
1951	Mrs. H. H. Haynes, Jr.
1953	Mrs. R. E. Cocke
1955	Mrs. J. R. Helms
1957	Mrs. Joseph B. VanPelt
1959	Mrs. R. E. Cocke
1960	Mrs. Francis Flannagan
1963	Mrs. W. A. Dennison
1965	Mrs. Shelburne Buck
1966	Mrs. Francis Flannagan
1967	Mrs. C. E. Parks, Jr.
1968	Mrs. Dean Gasteiger
1970	Mrs. Carl Galliher, Jr.
1973	Mrs. R. E. Cocke
1975	Mrs. Thomas B. Gray

Those who have served as Officers of the W.O.C. — other than President:

1950-60	Mrs. J. K. Brown, Mrs. Eugene Smith, Mrs. Joseph B. VanPelt, Mrs. R. E. Cocke, Mrs. J. W. Stuart, Jr., Mrs. Fred Vance, Mrs. Robert C. Kinney, Mrs. Leslie Blevins, Mrs. J. G. Barnes, Mrs. Carl A. Jones, Mrs. Eugene Worrell, Mrs. H. W. Broome, Mrs. J. R. Helms, Mrs. Francis Flannagan, Mrs. Jack Wagner, Mrs. Robert Nicar, Mrs. John F. Clark, Mrs. H. H. Haynes, Mrs. James Whitten, Mrs. Goodridge Wilson, Mrs. Dean Gasteiger, Mrs. Joseph Newland, Mrs. Gordon Hagy, Mrs. W. S. Wiley, Mrs. George Longenecker, Mrs. Guy Richardson, Mrs. Floyd Roberts, Mrs. John Nicar, Mrs. A. H. Gemmell, Mrs. J. W. Flannagan.
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- 1961-75 Mrs. W. C. Bonham, Mrs. J. C. Whitten, Mrs. Allen Clark, Mrs. W. S. Credle, Mrs. James Wampler, Mrs. James Brown, Mrs. Gordon Stewart, Mrs. Carl Meade, Mrs. George Warren, Mrs. James Thomas, Mrs. J. W. Erwin, Mrs. Gordon Hagy, Mrs. Earl Johnson, Mrs. Emmett Bane, Jr., Mrs. H. H. Ellis, Mrs. J. K. Brown, Mrs. Carl S. Harris, Mrs. James C. Helton, Mrs. J. W. Green, Mrs. T. B. Gray, Mrs. W. E. Wolfe, Mrs. Robert Hudson.

OFFICERS OF THE WOMEN OF THE CHURCH October 1974 – October 1975

Officers:

President	Mrs. Thomas B. Gray
First Vice-President	Mrs. James C. Helton
Second Vice-President	Mrs. Thomas W. Green
Recording Secretary	Mrs. W. E. Wolfe
Corresponding Secretary	Mrs. Robert Hudson
Treasurer	Mrs. Herbert Ellis
Historian	Mrs. Vance Newland

Committee Chairmen: Mrs. James L. McCord, Jr., Mrs. Shelburne Buck, Mrs. Nathan Peavler, Mrs. M. M. Miller.

Circle Chairmen (eight circles): Mrs. Douglas D. Vance, Mrs. Marion Murray, Jr., Mrs. Sarah Jane Sutterlin, Mrs. Silas Clark, Mrs. M. M. Miller, Mrs. George H. Fitzgerald, Mrs. H. H. Ellis, Mrs. Gordon Stewart, Mrs. Vance Newland, Miss Doris Eakin, Miss Lucille Rohr, Mrs. E. W. Whitehead, and Miss Marian Southern.

OFFICERS OF THE WOMEN OF THE CHURCH October 1975 – October 1976

Officers:

President	Mrs. Thomas Gray
First Vice-President	Mrs. C. Erskine Parks, Jr.
Second Vice-President	Mrs. Lester L. Pfleeger
Recording Secretary	Mrs. W. E. Wolfe
Corresponding Secretary	Mrs. Robert Hudson
Treasurer	Mrs. Herbert Ellis
Historian	Mrs. Vance Newland

Committee Chairmen:

Personal Faith and Family Life Mrs. James L. McCord, Jr.
Leadership and Resources Mrs. Shelburne Buck
Ecumenical Mission and Relations Mrs. Nathan Peavler
Christian Community Action. Mrs. Robert Lahr

Circle Chairmen:

1. Mrs. Carl Harris
Mrs. Douglas Vance, Co-Chairmen
2. Mrs. Marion Murray, Jr.
Mrs. Sarah Jane Sutterlin, Co-Chairmen
3. Mrs. Silas Clark
Mrs. M. M. Miller, Co-Chairmen
4. Mrs. George Fitzgerald
Mrs. Herbert Ellis, Co-Chairmen
5. Mrs. Gordon Stuart
Mrs. Vance Newland, Co-Chairmen
6. Mrs. Jimmy Geiger
7. Miss Doris Eakin
Miss Lucille Rohr, Co-Chairmen
8. Mrs. Edgar Whitehead
Miss Marian Southern, Co-Chairmen

Appointed Chairmen, 1975:

Friends of the Seminary:
Mrs. R. E. Cocke

King College Representative:
Mrs. Ruth Green

Social Committee:
Mrs. Raymond Gose
Miss Violette Berens

Key Women — Church Women United:
Mrs. Carl Harris
Mrs. Thomas Gray
Mrs. George Fitzgerald

Music Committee:
Mrs. Mark Richards

Children's Home Representative:
Mrs. E. B. Cox, Jr.

Mrs. Henry Roberts — Faithful Organist for Fifty Years

Mrs. Henry Roberts (Lois Blackwell) came to Bristol to study music at Virginia Intermont College. Here she met Mr. Henry Roberts, a member of Central Presbyterian Church. Mr. Roberts, the chairman of the Music Committee, found in "Miss Lois" not only a church organist but also a wife. On June 25, 1950, Doug Boy wrote in the *Bristol Herald Courier*:

Mr. Roberts decided the talented young organist would be a great asset to the church and arranged for her to take over duties of organist in 1906. So conscientious in his duties as music chairman was Mr. Roberts that he would even come to the church on Saturdays to hear the young musician rehearse her organ music for the following Sabbath. The courtship blossomed and the two were wed.

On May 16, 1965, Mrs. Roberts was presented with a golden key to the new Möller organ. The date marked for Mrs. Roberts and for Central Church fifty years of devoted service.

DECEASED MEMBERS Who Made Outstanding Contributions to the Work of the Women of the Church

Mrs. W. K. Vance

Mrs. W. K. Vance (née Marie S. Doriot) became a communing member of Central Presbyterian Church on April 7, 1878. Her father was Charter Elder Victor Doriot. On the occasion of her eighty-fifty birthday in 1946, Mrs. Robert Gray wrote and read a tribute from the WOC to Mrs. Vance. She said, in part: "Marie Doriot and the church were one from the day of its inception. She and her friend Stella Montague spearheaded drives to raise money for the purchase of the land on which the first Central Church stood. In the years of deep depression when the church . . . seriously considered giving up . . . it was she who stood undramatically but firmly against dissolution. . . . When the church building burned (October 1903) she and her dear friend, Mrs. J. H. McCue, were determined to rebuild. . . . Wherever there was work to do for the Master, she was in the midst of it.

The "Nativity" window in the chapel of Central Church is a memorial to Marie Doriot Vance.

Mrs. Robert Gray

Elizabeth Preston Gray (Mrs. Robert Gray) joined Central Presbyterian Church when "Central" was still called "Second." She transferred her membership from Seven Mile Ford when she came to Bristol as a bride in 1896. Mrs. Gray served in the Ladies Aid Society, making an especially important contribution to her church in the writing of histories of both the church and Women's work. She was a friend of Mrs. W. K. Vance, and, when she attended Mrs. Vance's eighty-fifth birthday celebration, the pleasure of the Women's Auxiliary

was doubled. When Central Church held its last service in the old church, an ambulance brought Mrs. Gray to the door. She was then wheeled in to attend the last service in the church which had seen her through so many joys and sorrows. Her twin granddaughters, Mary Preston Gray and Melinda Gray, were the last persons to make professions of their faith in the Cumberland Street church. Mrs. Gray attended (in a wheel chair) the dedication of the Euclid Avenue church. She and her daughter, Miss Mary Preston Gray, made a contribution of extraordinary historical value in 1955 when they presented to the church a scrapbook containing detailed accounts of church activities in the 1945-1955 period.

Mrs. Floyd Roberts

Mrs. Floyd Roberts was one of Central Church's most devoted servants. For many years she taught a Sunday School class of boys aged ten to twelve years. The story goes that she always had on hand one person whose duty it was to hold the boys' attention while she instructed them! Mrs. Roberts was also the adult advisor of a circle for the younger girls of the congregation.

Always cognizant of the importance of welcoming strangers at church services, Mrs. Roberts was quick to seek out visitors and give them a cordial Christian greeting. Her service to the church included for several years the preparation of the elements for the communion table. She also tended the small plot of ground in front of the Cumberland Street church.

Mrs. Roberts was the third president of the Women's Auxiliary (1920); in 1951, the Women of the Church presented to Mrs. Roberts an Honorary Life Membership in recognition of her outstanding service to the church.

Mrs. John W. Flannagan

Mrs. John W. Flannagan served Central Church for many years as Chairman of the Home Circle. In that capacity she visited those who were sick or shut-in, either in their homes or in hospitals or in nursing homes; she also furnished transportation for those who were unable to provide their own. Mrs. Flannagan always seemed ready to answer calls to service in these areas — areas often little-noticed except among the immediate families or friends of those involved.

Real devotion and Christian service were given to the Church and to the Master by Mrs. Flannagan.

Mrs. C. E. Parks

Mrs. C. E. Parks (Elizabeth Adeline Cunningham) served Central Church in almost every capacity of women's work. She was born and reared in Prince Edward County, Virginia, and was educated at Blackstone College. After her graduation, she became a teacher in Albemarle, North Carolina. There she met and married Mr. C. E. Parks. They came to Johnson City to open a store; in 1929, they came to Bristol for the same reason. Mr. and Mrs. Parks joined Central Church very soon after their move to Bristol.

Mrs. Parks could always be depended upon to furnish hospitality for college students, visiting missionaries, and invited speakers. As a member of the Memorial Organ Committee, she travelled many miles to listen to in-place organs; she also made a number of trips to confer with organ-builders. The Möller organ in Central Church was chosen by the committee of which Mrs. Parks was a member.

On September 12, 1968, the Women of the Church honored Mrs. Parks with a Life Membership in that organization.

Mrs. Joseph Newland

Mrs. Joseph Newland (Elizabeth Frances Ireson) was for many years a familiar and much-loved member of Central Church's Chancel Choir. Mrs. Newland was born on July 13, 1888, and joined Central Church on March 19, 1905. She was a voice major at Sullins College, and was married in 1924.

A business woman for over forty years, Mrs. Newland was a charter member of the Bristol Chapter of the Business and Professional Women's Club and Central Church's Business Women's Circle. She taught a Sunday School class and served as music librarian for the choir. On May 11, 1965, Mrs. Newland was honored by the Women of the Church with a Life Membership.

Mrs. Donald McIver

Mrs. Donald McIver (Pauline Russell) was not only a devoted wife to Central's pastor, Dr. Donald McIver, but was also a sincere and dedicated servant of Central Church. For many years she taught in the Sunday School and served in the women's organizations. In 1921, soon after the McIvers arrived in Bristol, Mrs. McIver became the fourth president of the Ladies Auxiliary. She was to serve in every office of the women's organizations — twice as president. She was also president of the Abingdon Presbyterial and of the Appalachian Synodical. In recognition of her leadership, she was awarded a Life Membership in the Women of the Church by Abingdon Presbyterial.

In 1945, she was one of ten ladies invited by Dr. Ben Lacy of the Union Theological Seminary of Virginia to attend a meeting in Richmond. Many Presbyterians had become concerned about ways in which they might support the Seminary and its students. This meeting resulted in the organizing of a group known as "Friends of the Seminary" — an organization which remains to this day. Always responsive to the Seminary's needs, the "Friends" may supply anything from money to furniture. As one of the ten original founders, Mrs. McIver was honored with a Life Membership in Friends of the Seminary in 1961.

Mrs. W. S. Wiley

Mrs. W. S. Wiley (Susan Elizabeth Brown) was born on August 26, 1887, in Abingdon, Virginia. She was educated at Stonewall Jackson and Sullins Colleges, and received her baccalaureate degree from King College. In 1906, she moved to Bristol and joined Central Presbyterian Church by letter of transfer (February 18). In 1915, "Miss Susie" was president of the Earnest Workers Circle of twenty young women; in 1918, as secretary-treasurer of that group she reported the donation of \$227.00 to church causes.

On June 24, 1920, Miss Susie was married to Dr. William Scarff Wiley. They became the parents of three sons and one daughter. Widowed while the children were young, Mrs. Wiley taught school, worked as head of the Welfare Office and Office of Price Administration, was later associated with the Virginia Children's Home Society, and acted as a representative of the Investors Syndicate.

Truly a remarkable Christian woman is Mrs. Wiley! Even with the responsibilities of a growing family and a job, Miss Susie found time for community and church work. Always involved in serving Central Church, she has taught in the Sunday School, has served as circle chairman, Bible teacher, and pastor's aid. In 1953, a motion was made in the Session to ask Mrs. Wiley to serve as church visitor, a responsibility which she accepted. Later she became the first Membership Secretary of Central Church, an office offering no remuneration but entailing the coordination of the visits of the pastor, church officers, and the Women of the Church.

In 1963 the General Assembly of the Presbyterian Church in the United States approved the service of women as officers of the church. Presbytery gave its approval in 1964, and in that same year Central Church chose Mrs. W. S. Wiley and Mrs. Robert Bassett as Elders. They were ordained on January 2, 1966 — the first Women Elders in Abingdon Presbytery.

In September 1965, the Women of the Church presented to Mrs. Wiley an Honorary Life Membership in that organization. A tribute to Mrs. Wiley said, in part: "Her individual acts of Christian service are too numerous to mention and many are known only to Miss Susie herself."

HONORARY LIFE MEMBERSHIPS IN THE WOMEN OF THE CHURCH

Mrs. Floyd Roberts	1952
Mrs. Charles R. Barnes	1962
Mrs. Joseph Newland	1965
Mrs. W. S. Wiley	1965
Mrs. John W. Flannagan	1966
Mrs. W. G. Werth	1967
Mrs. W. R. Stover	1967
Mrs. C. E. Parks	1968
Miss Mary Goodell	1969
Mrs. R. E. Cocke	1970
Mrs. J. R. Helms	1971
Mrs. J. Garland Barnes	1972
Mrs. Vance P. Newland	1973
Mrs. Douglas D. Vance	1974
Mrs. C. Erskine Parks	1974
Mrs. R. Leslie Blevins	1975

MEN OF THE CHURCH

The organization of men of Central Presbyterian Church meets on the first Monday night of each month. A hearty man-type meal, especially prepared by Mrs. Carroll Graham, precedes the business meeting and the program for the evening. Very often the contributions of these gentlemen are unknown and unsung. Recognition, however, is not a merit about which they are too concerned.

For many years, the men (encouraged by Mr. George E. Smith) maintained a "52 Club." To "belong" each man contributed a dollar a week for a year; the money was given to small, struggling churches to help pay the expenses of their manses.

The names of a *few* men do appear in Church records. For example, when Dr. Ben Rose received the Lifetime Citizenship award from the Mayors of Bristol Virginia (Mr. George Summerson) and Bristol Tennessee (Mr. Fred Vance), the presentation was made at a meeting of the Men of the Church. . . . Mr. Fred A. Long, choir member, Sunday School officer, and officer in the Men of the Church, for several years compiled and mimeographed the Church Bulletin. He moved to North Carolina, but maintained his interest in Central Church. . . . Mr. J. Frank Drugan was honored on May 26, 1968; he had completed 27 years of continuous attendance at Sunday School. (Mr. Drugan died September 5, 1970.) The men have responded to many needs. For example, they provided a typewriter for Mr. and Mrs. T. Reichardt Taylor, missionaries in Brazil; they also assisted in a drive to secure a truck for the Taylors and two station wagons for the Children's Home at Wytheville.



Mrs. Tom Daniel speaks to the joint meeting of the Men and Women of the Church, November, 1975. Her subject: "Historical Highlights in the life of Central Presbyterian Church."

Since 1973, the Men of the Church have sponsored Central's Junior Girl Scout Troop Number 222. Lots of cookies accompany these gentlemen home when cookie-time rolls around each year! . . . And once a year, the gentlemen invite the ladies to meet with them to enjoy dinner and the message of a guest speaker.



JOINT MEETING OF MEN AND WOMEN OF THE CHURCH, NOVEMBER, 1975

Presidents of the Men of the Church (since 1950) have been: John A. Mapp, George M. Warren, Francis W. Flannagan, Frank Winston III, James D. Miller, James Whitten, Dean Greiner, Louis Kovacs, James H. Brown, J. Haynes Wright, William A. Dennison, Allen I. Vance, Joseph VanPelt, C. Bruce Chandler, Hunter Johnson, J. Garland Barnes, Emmett H. Bane, Jr., Harold L. Webb, Edgar Whitehead, Archie Williford, and Marvin Tadlock.

SUNDAY SCHOOL

Superintendents of Sunday School since 1949 were the following gentlemen. (All of them served more than a year; most served a minimum of two years):

George Warren, Jr., John Fogarty, James Boyd, William M. Holmes, Lewis Daugherty, William C. Bonham, W. A. Dennison, Carl L. Galliher, Jr., William E. Powell, J. M. Faulkner III, and Allen I. Vance.

When Central celebrated her Diamond Jubilee the Sunday School teachers were: Mrs. C. E. Thomason, Mrs. J. R. Swartz, Mrs. E. A. Andrews, Jr., Miss Elizabeth Grayson, Mrs. W. E. Rutherford, Miss Sandy Buchanan, Mrs. Floyd Roberts, Mrs. Harold Tipton, Mr. Tom Daniel, Mrs. Robert Davenport, Mr. Francis Flannagan, Mr. Grant Johnson, Mrs. Ben L. Rose, Mrs. Blair Gibson, Mrs. J. G. Barnes, and Miss Mary Goodell.



SUNDAY SCHOOL CLASS, 1975

Between 1950-1975, many hours of preparation for, and teaching in, Sunday School have been given. Insofar as records are available, the list includes: Mr. Francis Flannagan, Mrs. Floyd Roberts, Mrs. Harold Tipton, Mrs. Alexander McIver, Mrs. Fey Rogers, Mr. Bill Wiley, Mr. S. A. Wagner, Mrs. R. B. Ellis, Jr., Mrs. Gordon Hagy, Mrs. J. V. Hobbs, Mrs. J. R. Helms, Mr. Cecil Belcher, Mrs. R. H. Cocke, Mr. Tom Daniel, Mr. Otis Hurt, Miss Elizabeth Grayson, Mr. Bill Holmes, Mrs. Kate Cutshaw, Mrs. Orville Coffey, Mr. John Stover, Dr. Louis Kovacs, Mr. Roy Tipton, Mr. Carl L. Galliher, Jr., Mrs. J. H. Leonard, Jr., Mr. Richard B. Gordon, Mr. Ewing Wiley, Mrs. Andrew Keesee, Mrs. Jack Wagner, Mrs. Phil Stauber, Mrs. Joe Perry, Mrs. Frank Fleu, Mrs. Hal Harkrader, Jr., Mrs.

Scott Bullock, Mrs. David Faulkner, Mrs. Marion Murray, Mrs. Richard Gordon, Mrs. William English, Mrs. Erskine Parks, Mrs. W. E. Rutherford, Mrs. Charles Harenberg, Mr. and Mrs. William C. Bonham, Mrs. Jim Wampler, Mrs. Verlin King, Mr. Tim Outlaw, Mrs. Tom Green, Mr. Dean Greiner, Mr. M. M. Miller, Mrs. J. L. McCord, Jr., Mrs. Garland Barnes, Mrs. George Walden, Mr. Hunter Johnson, Mrs. W. H. Wilkinson, Mr. James E. Geiger, Mr. William T. Clark, Mrs. Audrey Keesee, Mrs. Jack Wagner, Mrs. Nellie Saul, Mrs. George Fitzgerald, Mrs. J. L. McCord, Jr., Mrs. Emmett Bane, Mrs. Shelburne Buck, Mrs. Clyde Drumheller, Mrs. Otis Hurt, Mrs. Joe Perry, Mrs. William Burleson, Mrs. William English, Mrs. Sidney Finkle, Mr. Deans Davenport, Mr. and Mrs. Charles Toncray, Mr. and Mrs. Edgar Whitehead, Mr. James P. Boyd, Mrs. George Walden, Mr. James Roberts, Mr. Bradley Roberts, Dr. George Fitzgerald, Mr. Silas Clark, Mrs. Nathan Peavler, Mr. E. E. Stauber, and Mrs. Frank Sikora, Mrs. R. L. Blevins, Mr. R. E. Kell, Lester Pfleger.



SUNDAY SCHOOL, 1975



SUNDAY SCHOOL, 1975

In 1974-1975 the Sunday School was organized on these lines:
PRE-SCHOOL (ages 4-5) — The part boys and girls have in God's Creation.

ELEMENTARY

(Grades 1 and 2) — Answers to questions about God's World and God's Family.

(Grades 3 and 4) — Responses of men and women to God's calling — Biblical and more contemporary.

(Grades 5 and 6) — Study of life of Christ as given in the Gospel of Mark.

YOUTH DIVISION

(Grades 7 and 8) — An attempt to answer questions about "Who Am I?" "Where Did I Come From?"

(Grades 9-12) — A study of Romans enabling young people to see the power and potential in Jesus Christ.

ADULT DIVISION — "The Living God Seeks Humankind."

CLC No. 1 (College) — "God Comforts Man"

CLC No. 2 — "The Mighty Acts of God"

Elective — "Born to Love"

Mrs. W. R. Stover was the faithful and devoted pianist for the Sunday School for more than fifty years.

DIRECTORS OF CHRISTIAN EDUCATION

Central Presbyterian Church has had many dedicated and efficient Directors of Christian Education. The first one was Mr. E. A. "Andy" Andrews, Jr. (1948), who served with Dr. Ben Rose. Andy married Central's first full-time secretary, Miss Hellon Coffey. They now live in Montreat, North Carolina. When Mr. Andrews left, Miss Anne Peyton Judkins became part-time DCE. She remained until Miss Allene Rose came to fill the position in 1953. Miss Rose left when Dr. Rose went to Wilmington in 1955. Mrs. James L. McCord, Jr., and Mr. Jack Davis served as part-time DCE's for about ten months. Miss Nancy Matthias came in December 1955, and remained until April 28, 1957. Miss Helen Whitten, a student, did part-time youth work until Mr. William Schenk (1957-1961) came to be an assistant to Dr. Taylor as well as a youth worker. After Mr. Schenk, Central was fortunate to have Mr. William E. Wolfe for a period of six years. He and his wife, Martha, are much beloved by Central Presbyterians. Billy is the son of Mrs. W. E. Wolfe, of Central's congregation. Miss Anne K. Baker and Dr. and Mrs. William H. Somerville did youth work at Central briefly. In 1969, Mrs. R. H. Munsey came; she remained until September, 1972. Mrs. J. L. McCord, Jr., who was again able to help the Church in a difficult time, served until January 1975 when Miss Roberta Cauvel came. Miss Cauvel helped with the youth, especially, but she was most responsive to the entire church program. She was seen sometimes at the organ on Sunday morning, with the young people on Sunday night, or at Synod teaching a subject such as back-packing in the mountains.

Central Church has certainly appreciated the services of these many fine directors of Christian education.



Miss Roberta Cauvel became our Director of Christian Education in February, 1975.

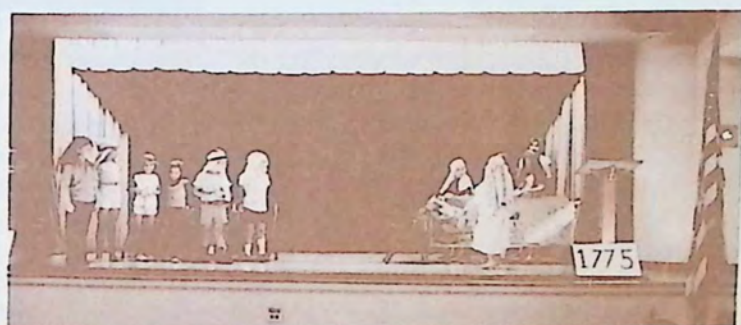


YOUNG PEOPLE



DAILY VACATION BIBLE SCHOOL, 1975





MISSIONARIES

Japan: Mr. and Mrs. John H. Brady, Jr.
Brazil: The Reverend and Mrs. T. Reichardt Taylor
Taiwan: Dr. and Mrs. Joseph L. Wilkerson

SECRETARIES OF CENTRAL CHURCH

In 1946, soon after Dr. Rose came to Central, Miss Hellon Coffey became Church Secretary. She was married to "Andy" Andrews, the DCE, and after remaining as secretary for four years, resigned in 1950. Miss Betty Hunigan served for a time and then Mrs. James H. Grimes filled the position in 1954. A note in the Minutes of the Session (1955) says: "... We the Session ... express our deep appreciation to Mrs. James H. Grimes for her special services to our church during the period we have been without a pastor. ... Mrs. Grimes has rendered a service beyond the requirements of her office."

When Nita Grimes left, Miss Mary Ellen Morrison was Central's secretary (1956-1957). She was followed by Miss Babs McLellan (now Mrs. Richard Green, of Columbia, Tennessee). Miss Lucy Messimer served for a short time in 1958; she was relieved by Mrs. William Davis. In 1959, Evelyn Leonard became secretary; she was married to Mr. Beryl Hawkins (1960) but remained as secretary until September 1972. Mrs. Jerry Weeks was at Central in 1973-1974. In 1975, Central's present secretary, Mrs. Roy Stigall, took the position. She remains to this day.

CANDIDATES FOR THE GOSPEL MINISTRY

Central Church has always taken pride in its candidates for the gospel ministry and has contributed to their support. These young men have included: Mr. James E. Drinkard (1955), now pastor at Alamance Presbyterian Church in North Carolina; Mr. George M. Conn, now at the Westminster Presbyterian Church, Tuscaloosa, Alabama; Mr. William M. Flannagan, now the pastor of Cottage Hill Presbyterian Church in Mobile, Alabama; Mr. Tom A. Freeman, Jr., now at Victoria Presbyterian Church, in the Virginia Presbytery of Blue Ridge; Mr. William Richard "Buzz" Kell, who is married to the former Miss Janet Gemmell, and who is now associate pastor at Tuckahoe Presbyterian Church, Richmond. He was ordained on September 7, 1975.

BOY SCOUTS

Mr. E. A. Andrews, Jr., became Director of Religious Education at Central Presbyterian Church soon after Dr. Ben Rose came as pastor in 1946. Among his contributions to the program for the young people at Central was the leadership of Boy Scout Troop Number Sixteen. The church sponsored the troop, and participation was high. (Membership was not, of course, confined to members of Central Church.)

As a troop the boys won the first William T. Hornaday Conservation Award for excellent service in conservation. It was the *first* such award ever won in the history of scouting in the United States! In 1951 Troop 16 was featured in an article in *Boy's Life*, the National Boy Scout Magazine.

The coveted God and Country award is given for service to the church. On January 16, 1949, Frank Slaughter and David Hagey came before the session to receive its approval to receive the award. Each had given more than 150 hours of service to the church, and had otherwise met all the requirements, so the session not only gave its approval but also commended the young men for their work. Frank Slaughter was the first scout to receive the Scout of the Year award, and he represented Sequoyah Council at the National Boy Scout Jamboree at Gettysburg, Pennsylvania, in 1950.

In November 1949, Fred Slaughter (Frank's brother) and Hugh Broome, Jr., presented themselves at a meeting of the session to receive its approval for the God and Country Award. Both were approved for the award, and commended for their work. Dr. Ben Rose made the presentations to the young men during morning worship services at the Church.

The winning of the William T. Hornaday award was a most noteworthy accomplishment. Sixteen months were required to do the work. The scouts planted trees, studied fish and wild life, learned outdoor fire-fighting methods, established a demonstration area, and set in place a number of feeding stations for birds and other wildlife.

To earn money to fund their conservation program, the scouts sold Christmas trees, National Wildlife stamps, and subscriptions to *Virginia Wildlife*. Assistance came from the Virginia Forest Service, the Washington County Agent, the State Game Commissioner at Tazewell, Virginia, and from "Andy" Andrews of the church staff; most of the ideas and work, however, came from the boys themselves. The young men who achieved the high national honor, the Hornaday award, were: Fred Slaughter, Billy Wolfe, Roby Price, Eddie Snapp, and Bobby Hall.

Men of Central Church who have helped with the scouting program include Jim McCord, W. A. Dennison, and E. A. Andrews, Jr. A note in the "Central Life" for May 19, 1968, says that 22 Scouts and six adult leaders from Central's Troop 16, B.S.A., attended the two-day District Camp-o-Fishoree at Saltville on May 4-5. The troop won the President's Ribbon, and three patrols won individual awards. Some beautiful trout were caught and cooked to perfection by the troop. (Sorry — no names were given!)

Mr. E. A. Andrews, Jr., wrote (April 18, 1975) that the parents' interest and support made possible the high participation in scouting. It certainly resulted in superior achievement!

In December 1975, firm plans were made to organize a Boy Scout troop after a three-year period in which there was no scouting group for boys.

GIRL SCOUTS

Girl Scouting became a part of the life at Central in September 1973. The men of the Church served as the sponsoring agency for twelve girls in Junior Girl Scout Troop No. 222. The leaders were Mrs. George Fitzgerald, Mrs. Thomas Power, and Mrs. Martin Hamilton. The girls worked very hard on badges during the year; they also spent a day at Camp Sky-Wa-Mo preparing for a weekend of camping.



JUNIOR GIRL SCOUT TROUP NUMBER 222

In September 1974, there were two scouts and one leader from the previous year, but soon there were enrolled 18 girls, three leaders, and one college girl helper. The girls worked on badges, went on two weekend camping trips, and spent one day on a bicycle trip. At Christmas time the troop had a party for two little girls whom they "adopted" through the Santa Pal program.

At the Sunday service on March 9, 1975, "Girl Scout Sunday", Girl Scout Troop No. 222 and the leaders, Mrs. George Fitzgerald and Mrs. Emmett Bane, were special guests of the congregation. The final program of the 1974-1975 year was a "Brownie Fly-Up" ceremony and party held in the Fellowship Hall on May 27. Mothers and girls interested in scouting were invited to the program.

FAMILY NIGHT SUPPER

The mid-week prayer service, preceded by a covered dish supper, is one of the key activities at Central Church. It is a time of closeness among the church family when fellowship, love, and study are shared.

The first suppers were held in 1947 at the old Hotel Bristol on the last Wednesday night of each month. The cost was fifty cents per person. After the meal, Dr. Rose held the regular prayer service. The value of these Wednesday nights served to point up the need for additional facilities.

When the congregation moved to the present church plant, the new kitchen and fellowship hall provided ideal facilities. The Wednesday night service has taken many forms over the years. In 1964-1965 (Dr. Minor), for example, study groups had to be expanded to accommodate the college groups. Study has included a particular book of the Bible, the religions of the world, the lives of the apostles; other topics have included "Christianity and the Arts" (1964), "The Ecumenical Church," "The Family in the Midst of Social Change," and a study of Dr. Arnold B. Rhodes' book, *The Mighty Acts of God*.

Young people's choirs meet for rehearsal while the adults are in their service; a nursery is provided for the very young.

In 1974-1975, there were three areas of study: (1) "The Gospel of John," and "Revelation" (not at the same time) led by Dr. Fitzgerald; (2) *Adventure in Faith* (Bruce Larson) was taught by Mrs. J. L. McCord, Jr., and (3) "Stewardship of the Earth" was led by Miss Roberta Cauvel.

With the end of summer, Wednesday night regulars always look forward to the resumption of mid-week fellowship and prayer. The annual Church Picnic on September 10 marked the first of Central's Wednesday night services for the 1975-1976 season.

Easter Sunday in Central's Centennial Year found fourteen members of the communicants' class ready to be welcomed into membership of the Church. They are:

Helen Vance, daughter of Mr. and Mrs. Allen Vance, is a 7th grader at Vance Junior High. She made her Profession of Faith on Sunday, April 6.

Susan Gail English, daughter of Mr. and Mrs. William English, is a 6th grader at Holston View School.

Deborah Ann Fitzgerald, daughter of Dr. and Mrs. George H. Fitzgerald, is a 6th grader at Washington-Lee School.

Frank Fleu, II, son of Dr. and Mrs. Frank Fleu, is a 6th grader at St. Anne's school.

Robert Fleu, son of Dr. and Mrs. Frank Fleu, is a 7th grader at Virginia Junior High.

Susan Gordon, daughter of Mr. and Mrs. Richard Gordon, is a 6th grader at Washington-Lee School.

Gerald Grubbs, son of Mr. and Mrs. Ronald Grubbs, is a 6th grader at Haynesfield School.

Philip Helton, son of Mr. and Mrs. James Helton, is a 7th grader at Virginia Junior High.

Jeannie Lynn Hurt, daughter of Mr. and Mrs. Otis L. Hurt, is a 9th grader at Virginia High School.

Andrea Wiley, daughter of Mr. and Mrs. Ewing Wiley, is a 6th grader at St. Anne's School.

Peggy Wiley, daughter of Mr. and Mrs. Ewing Wiley, is a 7th grader at Virginia Junior High.

Joseph Webb, Jr., son of Mr. and Mrs. Joseph D. Webb, is a 9th grader at Virginia High School.

Stephen Hunter Powers, son of Mr. and Mrs. Ben R. Powers, is a 6th grader at Anderson School.

James Kolonis, son of Mr. and Mrs. John Kolonis, is a 6th grader at Haynesfield School.



COMMUNICANTS' CLASS, 1975

GRADUATES IN CENTRAL'S CENTENNIAL YEAR

David Clark — University of Virginia's School of Architecture

John Cowan — University of Tennessee's School of Medicine

John Green — Medical College of Virginia's School of Medicine

Douglas Green — University of Richmond

Buzz Kell — The Union Theological Seminary of Virginia with a Doctor of Ministry degree

Elaine Buhls — Bristol Tennessee High School

Adair Green — Bristol Tennessee High School

Frank Winston, Jr. — Bristol Tennessee High School

Anita Bowie McCray — Bristol Virginia High School

Susan Clark — Abingdon High School

Kathy Toncray — East High School
Sam Wagner — John S. Battle High School
Candace M. Cox — Cumberland College, Associate of Science degree
Robert H. Bowie — Cumberland College, Associate of Science degree

CHRISTMAS INTERNATIONAL HOUSE

Christmas International House was sponsored by Central during the Christmas seasons of 1973, 1974, and 1975. Through CIH, Central people provided homes and activities for two weeks for international students who are studying in America. Many of these students otherwise would have spent Christmas in an empty dormitory on a deserted campus. During CIH, church members could learn something of other countries and their problems firsthand. Christmas International House gave new meaning to Christmas as Church members related to non-Christians and to Christians whose Christmas customs differed from their own.

Christmas International House gave many individuals a chance to get to know these international students and to keep in contact with them throughout the year. There has been follow-up of many students by several members of the congregation, including: financial aid for a boy to attend college; clothes for several boys; attendance at the graduation of a boy; Buddhist student writes acceptance of Christianity; companionship for a student whose mother died in India; party for Indian student whose wife joined him in U.S.; entertainment of the mother of a Gambian CIH student; correspondence and visitation with former CIH students. In many ways the people of Central have had opportunities to influence the lives of CIH students during the two weeks of Christmas International House and afterwards.

In 1973 Central's CIH project included nine international students who were from Taiwan, Turkey, Malaysia, India, Australia, and Brazil. The 1973 steering committee was composed of Marian Southern, co-ordinator; Coleen Wheeler, food; Daphne Clark, finances; Sara Jane Sutterlin, housing; Jean and Emmett Bane, hospitality; Betty and Ed Whitehead, program; Daphne McCord, publicity.

During Christmas of 1974 Central hosted eighteen CIH students from Venezuela, Virgin Islands, Nigeria, Gambia, Cameroons, Japan, India, Republic of China, Hong Kong, West Indies. The steering committee consisted of Betty Whitehead, co-ordinator; Dot Clark, housing; Ruby Brown, program; Sara Jane Sutterlin, finances; Nancy Jane Parks, hospitality; Marian Southern and Daphne McCord, publicity; Mary Geiger, food; Michelle Lawson, student representative.

In the three years of CIH, many Central people participated in the project in various ways. The international students stayed in numerous homes. During CIH a program of activities was planned for the students including tours, recreation, visiting in homes for meals and parties. Many letters have been received from the students including the following quotes:

"The warm friends I've made and the enjoyable times have made the trip so memorable and beautiful for me." — Virgin Islands girl.

"I now have new friendships and a new homesickness." — Hong Kong boy.

"My son tells me it is the best Christmas that he has spent in the states. May the Good Lord reward you for your great concern for the welfare of foreign students in your country." — mother of a Gambian boy.



CHRISTMAS INTERNATIONAL HOUSE
Sponsored by Central Presbyterian Church — 1973, 1974, 1975



THE CHRISMON TREE

In the spring of 1971, the Women of the Church decided to take as their project the making of Chrismons for a Christmas tree in the sanctuary. Chrismon is a combination of two words, Chris(t) and Mon(ogram). Chrismons are decorations made in Christian symbols, all hand made, in white for the purity of Christ, and gold for the majesty of Christ.

The ladies met at the church and heard a guest from State Street Methodist Church show how the decorations are made.

Materials were purchased and a working area was set up in a member's home. Overall, a total of twenty-five women worked on these ornaments. The third Wednesday of each month was designated as the day on which the ladies met to fashion the beautiful "monograms of Christ."

By the time November 1971 came, the group had made nearly 500 ornaments! A tree was set up in the narthex of the church, the Chrismons were put in place on its branches, and 500 tiny clear lights were added. 'Twas a lovely sight!

In 1973, 1974, and 1975, the tree was moved from the narthex to the sanctuary.

The women who made the ornaments enjoyed working together so much that they decided to continue as a handicrafters' group. They still meet on the third Wednesday of each month and work on community projects. They have made lap robes, calico flowers, and large plastic bibs for local nursing homes; they have also rolled bandages from old sheets for Overseas Relief and White Cross.

SYMBOLS

In the Chapel —

The Celtic (or Ionic) Cross on the wall, which is a replica of the one on the steeple, is an ancient symbol used by the earliest Christians in Scotland. It has been adopted for use by the Presbyterian Churches in the United States. The circle, the symbol of eternity, is superimposed on the cross to indicate that our eternal salvation is secured by the cross. It reminds us also that the cross must be central in our lives.

The bowl and cup in the chapel remind us of the two sacraments: baptism and communion.

On the standard, or banner, are the following symbols:

The Dove represents the Holy Spirit descending from Heaven (John 1:32).

The Star represents Christ Himself (Numbers 24:17; Rev. 22:16).

The Lamp represents the Witnessing Church (Matt. 5:14, 16).

The Burning Bush represents the indestructible Church (Exodus 3:1-11).

The Laurel Wreath represents victory and the Church Triumphant.

The scroll bears the Latin words "Lux Lucet in Tenebris" which mean "The Light Shineth in the Darkness."

In the Session-Room —

The medallion in the window is symbolic of the fact that the Elders (who meet regularly in the session room) are the Rulers of the Church (hence the crown), the shepherds of the Flock (hence the shepherd's staff), and the Defenders of the Faith (hence the sword). The color blue is the symbol of loyalty; thus the Elders are reminded of their duties as rulers, shepherds, and defenders.



CHURCH BANNERS
made by the young people of the church

MEMORIALS

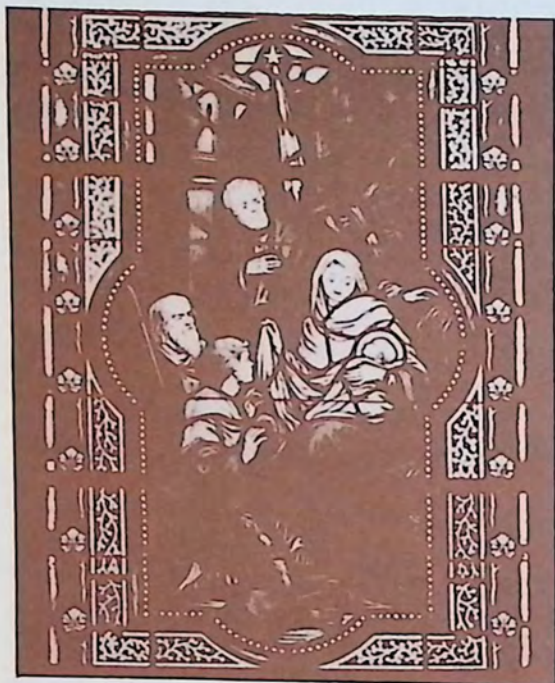
Memory is a wonderful thing. It conquers time and space, and even death itself, and keeps alive in our hearts our love for those whom we have loved and lost for a while. For too long the Protestant churches neglected to offer to their people an adequate system of perpetuating the memory of loved ones through the churches. . . . Desiring to develop an adequate ministry of memorialization, the session of Central Church appointed a Memorials Committee and entrusted it with the task of supervising the giving of memorials to the Church.⁴¹

There are, in general, two sources from which memorials may come. There are, first, individuals or families who wish to give some specific thing to the Church in memory of a deceased loved one. The Committee on Memorials counsels with the donor(s) regarding the memorial to make certain that there will be no duplication of gifts and to assure that the memorial will be in keeping with other church furnishings. The Committee keeps a list of suggested memorials which might be given.

A second source of memorials will be persons who, upon the death of a friend, will make a cash contribution to the church as an expression of sympathy for the living and as a memorial to the deceased. There has been a growing feeling among Christian people that an expression of sympathy becomes more meaningful and beautiful when it assumes some form of tangible memorial that will abide and serve in the church. A record of all these gifts is kept in the Book of Remembrances which rests on a stand in the Church vestibule. Also recorded in the Book of Remembrances are the records of cash contributions or specific gifts made to the church to honor some living person or to commemorate some specific occasion.

"GETHSEMANE"
in memory of James Doak Tadlock





"THE NATIVITY"
in memory of Marie Doriot Vance



"THE RESURRECTION"
in memory of Dr. Donald McIver

The first memorial committee appointed in 1950 was composed of Mrs. John F. Clark, Mrs. R. H. Bassett, and Mrs. C. E. Parks. In 1952, Mrs. R. E. Kell, Mrs. John Nicar, and Mrs. Fred V. Vance were added to the Committee. The 1975 Memorial Committee lists these members: Mrs. W. E. Rutherford, Mr. Francis Flannagan, Mr. Jack Harmon, Mr. Jack Wagner, and Mrs. J. R. Helms.

In 1950, when the present church structure was new, Mrs. Robert H. Bassett gave the eight brass offering plates in memory of her husband; Mrs. Jennings B. Huddle and her children gave, in memory of Mr. Jennings B. Huddle, husband and father, the brass cross which stands in front of the pulpit.

From Memorial Funds was purchased a Pall of beautiful white damask, with a gold cross and crown emblazoned in the center. The Pall may be used at all funeral services.

Trees as memorials have been planted on the Church property. The dogwood tree near the church parlor is a memorial to Mrs. G. A. Keesee from the Colonial Garden Club.

The Christian Flag and the American Flag which stand at the front of the sanctuary were presented by Mr. and Mrs. George M. Warren, Jr. They are memorials to their fathers and brothers Senator George Warren, Dr. James Harold Watkins, Dr. James Harold Watkins, Jr., and Mr. John Francis Watkins.

In the Chapel are two silver candlesticks given in memory of Mrs. G. A. Keesee by her children, Mrs. Delmer Long and Mr. William Keesee. Miss Melba Powell gave the lectern coverings in the Chapel in memory of her mother, Mrs. Lois Jones Powell. The beautiful carpet was given by Mr. and Mrs. J. B. Lynch in memory of deceased members of Central Presbyterian Church. Mrs. Roger Jones gave the tall brass lamps on the front steps.

In 1968 the Deacons voted to install a dishwasher in the kitchen. Memorial funds paid for the appliance.

The canopy at the rear of the church is a memorial to Dr. Guy Richardson and his son Eddie Guy Richardson. Mrs. Guy Richardson, wife and mother, made the gift possible. The Property Committee of the Board of Deacons supervised the planning and building. Mr. James A. Wampler, Mr. Conrad Catron, Mr. James Orfield, and Mr. Earl Johnson were the members of the committee.

In 1975, the Centennial Year, the Session recommended that silver communion trays for the wine be purchased with memorial funds especially designated for the purpose. The new silver trays were presented at a dedicatory service on Sunday, July 6. Mrs. W. E. Rutherford made the presentation, and Mrs. William Eaves made the acceptance on behalf of the session and the Church. The trays were used for the first time that same Sunday in the Communion Service.

The silver Communion trays were given in memory of Mr. W. E. Rutherford, Mr. Gordon Hagy, Judge and Mrs. Floyd Roberts, Mrs. J. Gwyn Phipps, and Dr. Rees Russell. In September 1975, Mrs. Tom Daniel gave two and a half dozen teaspoons in memory of her father, the late Mr. A. W. Haines.

The Church Library has grown through the purchase of books with Memorial funds, and through the giving of books as memorials.

Several of the hearing stations in the Sanctuary have been made available with memorial funds contributed by members.

The inspiring stained glass window which occupies the center place behind the pulpit at Central Presbyterian Church was dedicated on June 24, 1956. Dr. Ben L. Rose came to preach the dedicatory sermon. For his topic, he chose "John's Vision of Christ in Glory." A Litany of Dedication was read by the pastor, Dr. David W. A. Taylor, and the people.

The window was designed and produced by Mr. George L. Payne, of Paterson, New Jersey, especially for Central Presbyterian Church. A plaque beneath the window reads that the window was given in memory of Mr. Carl A. Jones by his wife and children.

The theme of the window is "Christ in Glory." The symbolic depiction of the theme uses many details which bring out the window's message.

Christ is shown sitting on his throne; He is clothed in majesty and power, and He rules and defends His people on earth and in heaven. He is surrounded by seven golden candlesticks (the seven churches), and there are seven stars (the angels of the seven churches). An emerald rainbow arches in the background; lightning proceeds from the throne. Seven figures representing the people of God stand below the throne; they are saying: "Alleluia: for the Lord God Omnipotent Reigneth."

The predominant color of the window is blue, depicting the royal kingship of Christ. The red robe is a symbol of our Lord's passion, and the halo is a tri-radiant nimbus above his head.

Seven medallions surround the figure of Christ and the People of God. The dove represents the baptism and the coming of the Holy Spirit; the lamp and the book depict the preaching and teaching of the word of God. The ship shows the missionary task of the Church. The lily is symbolic of the resurrection, and, finally, the crown depicts the crown of glory reserved for the faithful.

Around the window is a border of oak leaves with roses symbolizing strength and love. The color green (rainbow) symbolizes hope. The Lord's hand is outstretched in a gesture which says, "Come." The book is that of History. The Greek letters Alpha and Omega depict Jesus as the first and the last. He is the Lord of History and has history in his hands.

The saints (people of God) number seven — seven is the number symbolic of completion. In their hands are the palms of victory, and on their lips are songs of praise. In that company are symbolized all our loved ones whom we have loved and lost a while, who are now before the throne of Christ and await us there.

MUSIC

Central Presbyterian Church has been fortunate and blessed with the contributions made to church life by the ministry of music. Accounts of the Church's earliest history showed that music has always been an integral part of Central's worship.

Church bulletins and programs show frequent use of mixed quartets and soloists in the 1901-1925 period. Plans for the Cumberland Street Church, however, provided for limited seating for the choir. Those who attended Central on Cumberland Street will remember that, although there was an anteroom on each side of the choir loft, there was *no outside access* to the room at the northeast corner. The situation posed some interesting problems. For instance, at a wedding, the groom had to enter the anteroom an hour or so before the wedding so as not to arrive through the sanctuary. Most young men solved this problem by being hoisted into the room through a window. The best man, of course, had to follow suit. Some unusual pictures thus found their way into the wedding albums of that era!

Part of the story of "Miss Lois" and the Pipe Organ has already been told. There surely cannot be many organists who have coaxed music from so recalcitrant an instrument as the old organ became. The idea of building a new church had been around since the late nineteen thirties, so perhaps the organ didn't like the idea of being replaced! As late as 1946, however, the Music Committee reported that the organ needed \$800.00 worth of work. The organ, presented to the church by the Ladies Aid Society in 1906, was operated by wind pressure. There were no springs, weights, or balances; there were two manuals and a pedal bass. Pipes numbered 24 registers, with 61 notes on the manuals, 20 on the pedals. Pumping of the organ was done with a water motor which was entirely automatic. The water for the motor was turned on at the key-desk of the instrument.

Mary T. and Fey Rogers came to Bristol in the late thirties and, from the first, gave Central Church many years of devoted service. Fey directed the choir, sang in the choir, served on music committees, and on the session. Mary T. sang in the choir, played the organ, helped with the Sunday School, and served in many offices in the Women of the Church. The Session Minutes are replete with notices such as this: "A motion was passed to write Fey Rogers a letter of appreciation for his years of faithful service with the choir."

At a congregational meeting in January 1960 the congregation decided to purchase a pipe organ. Accordingly, the name of the "Memorial-Committee" became the "Memorial-Organ Committee"; several years later, after the purchase of and the payment for the organ, the word "organ" was deleted.

Now, the Memorial-Organ Fund had been a matter of major concern of the Church since the move to Euclid Avenue. In 1953, a motion was made and passed to establish such a fund, and some money had been accumulating therein. In 1957, Mr. Fey Rogers, well remembered by Central Presbyterians for the service he gave as an Elder and as a member of the choir and Music Committee, outlined the immediate need of the Church for a pipe organ. He also made an outline of plans for the securing of necessary funds from interested individuals beyond the Church Budget. The session authorized Mr. Rogers and the Committee to proceed.

On the Memorial-Organ Committee were these Church members: Mrs. C. E. Parks, Mrs. W. S. Wiley, Mrs. Joseph Newland, Mrs. W. E. Rutherford, Mrs. James H. Grimes, Mr. J. W. Sanders, Dr. D. D. Vance, Mr. Sam Wagner, Mr. Fey Rogers, Mrs. Lester Pfleeger, Mrs. William Credle, Mrs. Hugh Broome, Mr. Douglas Bassett, Mr. John Clark, Mr. Henry Haynes, Mr. Jack Harmon, and Dr. Guy Richardson. The memorial organ which was selected was built by the M. P. Möller Company of Hagerstown, Maryland; it was one of many instruments visited and listened to by the Committee. The Memorial Organ was planned specifically for the musical requirements of Central Presbyterian Church. It is a three-manual instrument containing four separate divisions: the Great, Swell, Choir, and Pedal Organs. There were thirty-three ranks of pipes at the time of the Organ's dedication in October 1961; additional ranks were added a year later by Mr. and Mrs. Rogers in memory of Mrs. Rogers' father, the late Mr. Will Law. A rank of pipes was also dedicated to Mrs. Henry Roberts, Central's organist for more than fifty years.

The organ is located on each side of the choir loft section directly back of the organ grilles. It is of the English draw knob type and has a separate keyboard for each of the four divisions of the instrument. Divisions may be transferred keyboard to keyboard in an almost endless variety of combinations. Designed primarily for the purpose of worship, the organ serves as an adequate accompaniment of large choral works and for the support of congregational singing. Mr. Leon Fleming, Minister of Music for fourteen years, and Mrs. Leon Fleming, organist, were responsible for many superb special and regular musical services afforded to Central Presbyterian Church. They were instrumental in getting Mr. David Craighead, of the Eastman School of Music, Rochester, New York, to give the Dedication Recital of the Memorial Organ. While Mr. Harold Daugherty was minister of music (in the two-years-for-study absence of Mr. and Mrs. Fleming) additional artists presented recitals of fine music on the Memorial Organ. On October 16, 1967, the American Guild of Organists sponsored a recital by Miss Gillian Weir. Also in 1967, there were held in the sanctuary five Lenten services of Music and Meditation. Organists who participated in these services were Mrs. Howard Nicar, Mr. Joseph Williams, Miss Joann Feazell, Mrs. Graham Landrum, Dr. C. C. Loomis, and Mrs. William T. Clark.

In 1968 a music-drama for children was presented by the Junior Choir with Mrs. Conrad Catron conducting. Both Mrs. William T. Clark, Jr., and Mr. Harold A. Daugherty, Jr., Minister of Music, provided well-remembered organ and choral music at special occasions throughout the year. Mr. Daugherty played his final recital on March 31, 1968.

Mr. and Mrs. Leon B. Fleming, Jr., returned to Central Church in 1968 after a two-year leave for study at the University of Indiana. The Flemings remained until October 1, 1970. They had been associated with the musical life of Central Church for fourteen years — 1956-1970.

Mrs. William T. Clark, Jr., the assistant organist, became organist in 1970, and Dr. Norman Nunn of the Virginia Intermont faculty became Minister of Music. Mrs. Clark remains as organist to this day; Dr. Nunn left Central late in 1973, and Mrs. Conrad Catron, the present Choir Director, assumed the choral director's duties.

In October 1974, the combined choirs presented special music oriented around "Hunger." The Young People sang "Cries for Help - Hunger," and the Chancel Choir sang "Can I See Another's Woe?" A choral response to the Pastoral Prayer was interpreted in dance by Janet Pacholski, Anna Bonham, and Jennifer Wheeler. It was a deeply moving service.

The lighting of the first Advent Candle (in December) again marked the coming of Christmas to Central. Steven Sikora, Gerald Grubbs, George Fitzgerald, and Julia Bonham served in the candle-lighting ceremonies. Poinsettias graced the front of the Church; the sanctuary was beautiful with its garlands of evergreens, Christmas ribbons, and the candles burning in each of the ten large windows.

The lovely Christmas decorations formed the perfect setting for the Christmas program given by the Young People. Entitled "A Night for Dancing" it featured dramatic readers, instrumentalists, dancers, and vocalists. Jan Catron directed the presentation and Daphne McCord was the coordinator. Steve Clark, David Helton, Jack Wagner, Jr., and Ron Grubbs saw to the lighting and special effects. The dancers were Anna Bonham, Jennifer Wheeler, and Janet Pacholski; the voices were those of Paul Williams, Henry Read, Marian Southern, Ed Whitehead, Jean Pacholski, and Coleen Wheeler. Mark McCord, Jenny Clark, and Anna Bonham were the soloists. Taking part in the Christmas tableaux were Corrie McCord (Mary), Raines Drumheller (Joseph), George Fitzgerald (shepherd boy), Amy Geiger and Luette Drumheller (doves), Julia Bonham and Beth Bane (hawks), Jeff Perry, Emmett Bane, and Burt Gordon (lambs), Ann Fitzgerald (donkey), Steve Sikora (cow), Ann Wheeler (lion), and Kim Oakley and Susan Gordon (angels). The Youth Choir which sang that night was composed of Martha Bane, Anna Bonham, Elaine Buhls, Susan Clark, Jenny Clark, Mark Finkle, Mike Finkle, Adair Green, Waverly Green, Lee Grubbs, Sharon Hadden, Karen Harkrader, Chris Kolonis, Jim Kolonis, Michelle Lawson, Mark McCord, Ben McCord, Janet Pacholski, Joan Roberts, Rhett Vance, Helen Vance, Shelly Walden, Sam Wagner, Terri Wagner, Jennifer Wheeler, Paul Williams, and Kay Wright.

The beautiful service again prepared Central Presbyterians for the celebration of the Savior's birth.

Throughout the Centennial Year, 1975, there have been excellent musical and choral presentations for the special occasions at Central. The resounding "Entrata Festiva" processional on Central's January 26 birthday, when Ben Rose preached, was an experience never to be forgotten. In February, Miss Judy Vee Beidleman, soloist, sang "I Want Jesus to Walk With Me," and in March there was special Lenten music featuring Stephen Hamilton, Richard Webb, and Ann McGlothlin. When Dr. David Taylor preached his Centennial Sermon on April 13, the Chancel Choir sang "Surely the Lord Is in This Place." For Dr. Harold Minor's centennial sermon a special arrangement of "A Holy Festival" was given. The Chancel Choir and the Children's Choir were joined by the congregation for "Holy, Holy, Holy." The offertory was "The Lord Is My Shepherd."

The final Centennial sermon was delivered by Dr. George Fitzgerald in November. Again the choir provided inspiring music.

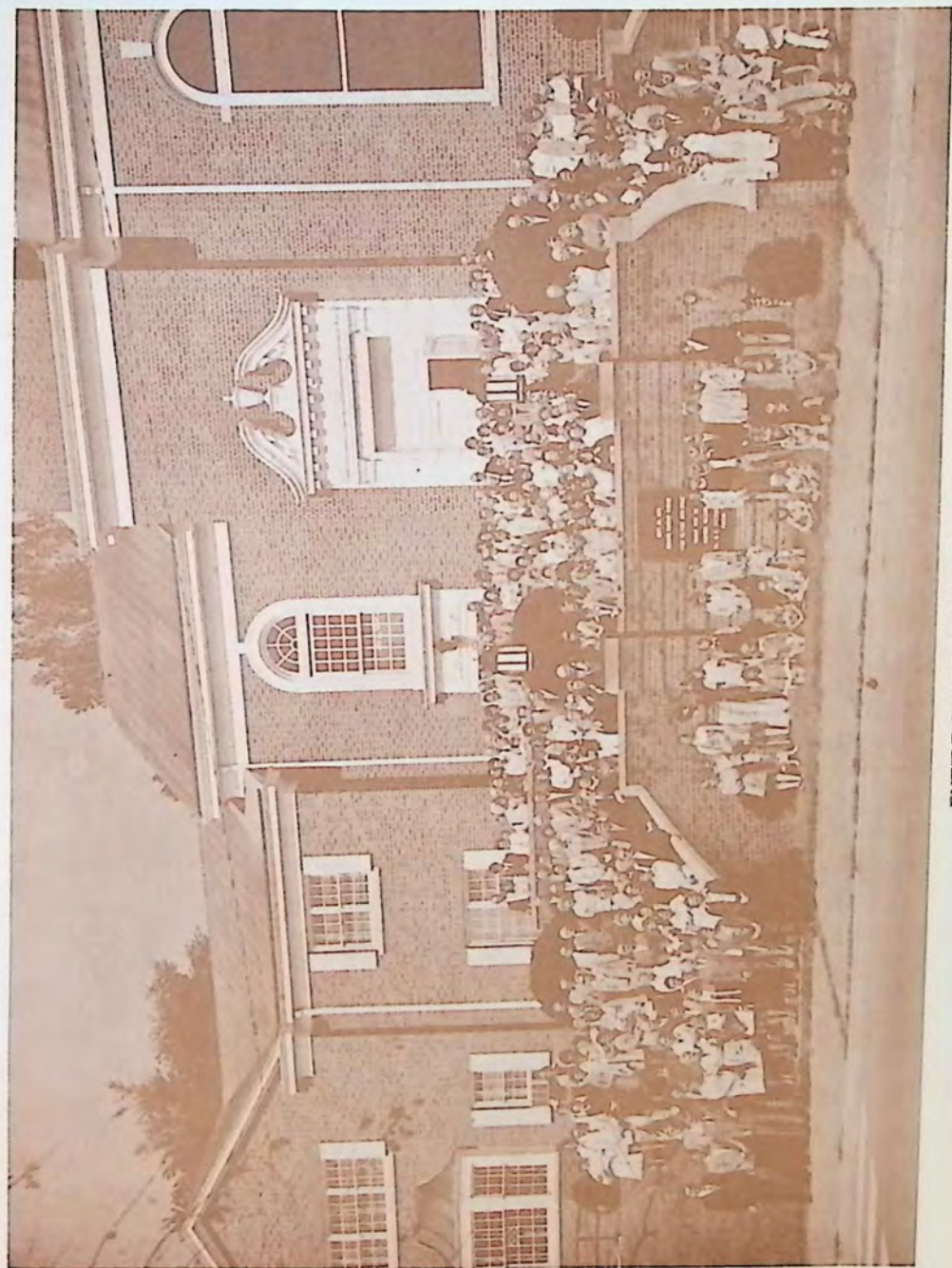
Central Presbyterian Church continues to be extremely appreciative of the services of music provided by the choirs, the organist, pianists, and directors. Together they make possible memorable services of worship.

The deepest division in the church today is not between those who believe and those who do not believe certain doctrines. The deepest division in the church is between those who think that the Golden Age of the Church is in the past and who are desperately trying to re-establish that former day, and those on the other hand, who think that the Golden Age of the Church is yet to come, who are confidently expecting God to do something great in the church tomorrow, and who are working with Him toward that day.

— Ben Rose in "Memory and Hope Between."
January 26, 1975

CENTENNIAL COMMITTEE **Appointed by the Session**

Mrs. R. L. Blevins
Mrs. W. E. Rutherford
Mrs. R. E. Cocke
Mr. Robert W. Lahr
Mr. C. E. Parks, Jr.



ENTIRE CONGREGATION, 1975

*The Central Presbyterian Church
gratefully acknowledges the efforts of
Mr. & Mrs. Thomas N. Daniel
whose labor of love made this book possible.*

1875

July 11 — The Deacons were to "repair the gates of the Church, the flues at the chimney-tops, and to allow no hogs nor cattle to go in upon the church lot."

1897

Deacon J. B. Baumgardner suggested that the Church change to electricity from gas for lighting.

1901

Valentine Keebler, a charter member, was a member of the firm of "Keebler and Rogers," dealers in grain, hay, cement, Studebaker wagons, disc harrows, buggies, etc.

Robert Gray was city engineer.

J. P. Pendleton was a jeweler, selling diamonds, watches, jewelry, umbrellas, and canes.

The Committee which issued the call to the Reverend W.H.T. Squires was composed of Mr. Victor Doriot, Mr. Frank Winston, and Mr. S. M. Campbell. The date was March 1, 1901.

In November 1901, there was a candy-pulling. . . . Remember those? . . . First Presbyterian Church records "candy-stews."

November 1901 — Mr. Squires suggested an organization of all ministers in the Bristol area.

1904

Victor Doriot, charter elder, laid the cornerstone of the new church. Dr. Wiley purchased the old fence and "planted" it at his home.

July 1904 — First Presbyterian Church purchased a lot on Fifth Street, on which to erect "a commodious and elegant home for the pastor." It was to cost \$3500.00.

On August 1, 1904, Mr. Squires preached his "annual sermon" to the Knights of the Golden Eagle.

The congregation of the Lutheran Church of the Redeemer began to build a new church at the corner of Shelby and Fifth Streets. . . . The Tadlock Memorial Window was built by the Von Gerichten Art Glass Company, Columbus, Ohio.

1905

Mr. Squires wrote in "The Covenanter" of April, 1905: "If you want to be petted, and nursed, and persuaded, and patted on the back, and otherwise coddled, please don't join Central Church. We have our hands full with the Lord's work, and have not the time to cater to you."

1906

Victor Doriot, the last member of the original session, died April 18, 1906. He was born near Etupes, France, on February 17, 1824. He came to America in 1829, and to Bristol in 1873. He is buried in Wytheville.

"The Covenanter," April 1906, carried the sad news of the death of Mr. Doriot. He was the last of the original (1875) Session. With his passing came the end to the first period in the history of Central Church. Few men have been more faithful to duty, more honest in life, more upright in all the details of life. Without Victor Doriot, his faith and his works, there could be no Central Church. . . . Many were the years when he and Colonel Nathaniel M. Taylor seemed to stand almost alone for the Presbyterian expansion and progress. (Excerpts from "The Covenanter" by the Reverend W.H.T. Squires.)

In May, Presbytery met with Central Church. Mr. Squires wrote in "The Covenanter": "The Pastor confesses he knows almost nothing that was done. . . . We have no bishops. Any man or group of men who would undertake to 'handle' Abingdon Presbytery would have his hands full. . . . If the session of Central controlled Presbytery . . . the 70-minute sermons and addresses would begin to contract. . . . Central ladies had made the most money — half as much as all the others put together."

Miss Sue E. Brown (Mrs. W. S. Wiley) was received as a member of Central Church on August 6, 1906.

1907

The building of Hotel Bristol began in February 1907.

1908

The Hospital, in which the ladies furnished two rooms, was begun in 1908.

The first children's sermon, so far as the records tell, was introduced by Mr. Squires like this: ". . . sit at the front, sing with all your might, and listen to a story that will, perhaps, interest and help you."

Education is freer than water in Bristol . . . but out of 600 boys in Bristol, Virginia, who *could* have graduated from high school, only *two* graduated! *Where* are the parents??? — W.H.T. Squires

1909

When Mr. Squires left Central Church, Elder J. H. McCue was chairman of a committee to seek a new pastor. Mr. Fred Vance remembers that Mrs. J. H. McCue, wife of the Elder, was a lady who served Central faithfully and well. . . . The other committee members were S. M. Campbell, Archer A. Phlegar, A. M. McClure, W. J. Fickle, F. M. Davis, W. J. Brown, and W. K. Vance. This was the committee which called the Reverend Adolphus Kistler who served until 1916.

1930's

In 1930, Mr. T. W. Preston was Clerk of the Session.

In 1931, the Reverend Dan Graham held a week of evangelistic services at Central Church. Mr. and Mrs. Clarence P. Daniel assisted with the music.

Dr. W.S. Wiley was received from State Street Methodist Church on March 28, 1931.

In 1932, the rotation of officers began at Central. The General Assembly had recommended the practice. Central's elders numbered twelve, and deacons, fifteen.

T. W. Preston, Clerk of the Session for seven years asked to be relieved. He was!

The Jewish population in Bristol was quite small during Dr. McIver's pastorate. Among his very good friends, however, was a very prominent Jewish gentleman. So high a regard did the family have for Dr. McIver that, when the Jewish gentleman died, Central's pastor conducted the funeral. Dr. McIver also conducted the funeral of the son in the family who was killed in World War I.

1940's

In 1945 Mr. T. W. Preston was chosen as the representative of the Church to the Religious Committee of Station WOPI. He reported to the session that a member of the congregation would bear the expense of a monthly broadcast.

In 1946, W. E. (Dan) Rutherford was Church Treasurer. Fey Rogers was Clerk of the Session. Hellon Coffey Andrews was Church secretary. There were 663 communicants on the roll of the church.

In 1946 the lots on Euclid Avenue were purchased, and the erection of a new edifice became the main interest of the Church. The lot on Cumberland Street, just east of the old Church, was priced at \$35,000.00 — a sum considered too high to be feasible for purchase by the Church for its needed expansion.

In 1947, the Church had no typewriter, and no mimeograph machine. Mr. Fey Rogers was directed to procure these machines and turn the bill over to the Deacons.

1948 — The steeple of the new church will rise 109 feet from the floor of the Church. Steeplejacks from Bristol Steel and Iron Works erected the 109-foot tower on the Church.

Driveways and parking lots are so planned that one may enter the Church from the rear without encountering a single step.

In 1948 the congregation voted to purchase for \$1500.00 each the two lots on Sutherlin Street (north of the Church) so that a parking lot could be constructed.

The Men's Bible Class of Central Presbyterian Church met in the Blevins Funeral Home each Sunday for twenty-five years. The Funeral Home was immediately behind the church, on Moore Street. Foremost Dairies occupied a building on the corner of Moore and Sycamore.

1950's

A "lucky mistake" for Central! The pews for the new Church, delivered on October 1, 1950, did not match the woodwork, as they were supposed to. A representative came from the Southern Desk Company of Hickory, North Carolina, studied the problem, and offered to re-do the pews. The offer was accepted because new pews would have required four or five weeks for delivery, and the re-finishing was to make the pews into the colonial type which the architect had wanted all along! The price of the colonial pews, however, was thirty per cent more than the pews which the Committee, in the interest of economy, had ordered. So — the mistake worked in the providence of God to the benefit of the Church!

In the winter of 1950, the *Presbytery Bulletin* carried this story:

Central Presbyterian Church members are now in their new church which has been under construction for over a year. The simple clear lines of this colonial structure are in harmony with the spirit and practice of the Reformed tradition of the Church. The spire carries the Celtic (Ionic) Cross of Scotland, now used more and more by Presbyterians as their form of this Symbol of the Christian gospel.

On July 3, 1955, Mr. Fred V. Vance was appointed by the Session to report suggested plans for the Church's participation in Bristol's Centennial Celebration, "A Tale of Two Cities."

September 1956. The Session of Central Church voted that the church purchase the lot on the corner of Euclid Avenue and Sutherland Street as listed for sale. Carl Galliher was directed to tell the Board of Deacons that the lot was available for purchase. . . . Later it was purchased.

1960's

February 29, 1960. The Church congratulated Mrs. James Gannon on the occasion of her one hundredth birthday. It was in Mr. Gannon's store that so many of Central's profitable "baked sales" were held in the 1901-1910 period.

On May 12, 1960, the Grand Commandery of Knights Templar of Virginia held its divine worship service at Central. John Nicar, an Elder of Central Church, was the Right Eminent Grand Commander of Virginia, Knights Templar.

Commendation went to Mrs. W. S. Wiley, and Mrs. Robert Bassett for over a year's work with the *Ritual of Friendship*. The *Ritual* was started in May 1961.

The beautifully embroidered linens used on the pulpit, as markers for the Bible, and as covering for the communion table, are the work of Mrs. Harold Minor. They were first used in 1966.

In April 1968, the Session, on the recommendation of the Board of Deacons, voted to change the tenure of church officers from October to October of the calendar year. At that time also the various Memorial Funds were merged into one.

1970's

1970 — The congregation decided that it could not afford \$32,000.00 for air conditioning.

In August 1971, Mrs. W. S. Wiley was 84 years old.

September 14, 1972, marked the death of Dr. James H. McChesney. He became a member of Central Church on December 21, 1902, on profession of faith. After he retired from the Presbyterian ministry, he again attended services at Central.

December 10, 1972. The congregation was happy that Dr. Tom Gallaher put the "Holy Ghost" back into the Apostle's Creed.

May 12, 1973. At a rummage sale conducted by the youth (after being approved by the Session), over \$600.00 was raised to enable a Brazilian young man to study for the ministry.

August, 1973. The congregation was pleased to note that Dr. Fitzgerald pronounced the word E'vil and not E'-Vill'.

"FIRSTS" — 1950'S

First Baptism:

On November 12, 1950, these babies were baptized: Michael Gregory Harrington, son of Mr. and Mrs. W. E. Harrington; Stephen Thomas Wilkinson, son of Mr. and Mrs. W. H. Wilkinson; Carson Brenn Antrim, son of Mr. and Mrs. J. C. Antrim; Terrace Joseph Antrim, son of Mr. and Mrs. J. C. Antrim; Warren Nathaniel Dannenburg, Jr., son of Mr. and Mrs. W. N. Dannenburg; Charles Barnett Peters, III, son of Mr. and Mrs. C. B. Peters, Jr., and Robert Lewis Stoots, Jr., son of Mr. and Mrs. R. L. Stoots.

First To Be Publicly Welcomed as; Members of the "New" Central Church:

November 5, 1951 — Mr. and Mrs. Charles Anderson, Mrs. A. D. Rice, Miss Sabelle Galliher, Mr. Carl Galliher, Jr., Mrs. Jack Wagner, Mrs. Robert E. Smith, Mr. Delmer Long, Miss Vesta Jane Graham, Mr. and Mrs. Madison Dunlap, Mr. and Mrs. Ralph H. Gilbert, Jr., Mr. Dean Greiner, Mrs. James Darr, Mr. James Lyons, Mr. and Mrs. C. B. Burks, and Miss Margaret Ballard.

First Wedding:

September 20, 1950 — The bride was Miss Eileen Keesee, the daughter of Mr. and Mrs. G. A. Keesee. The groom was Mr. Delmer Long. This wedding was held in the Youth Parlor because the Sanctuary had not been completed at the time. First formal wedding in the sanctuary was on March 22, 1951. The bride was Miss Betty Hart and the groom was Mr. George B. Pierce.

First Funeral:

The first funeral to be held in the new Church was that of Mrs. F. P. Countiss and was on January 3, 1951.

MEMORIES

Here are some of the "most unusual memories of Central Church" which members have contributed:

1. Mr. Fred Vance: "Being at Sunday School in 1903 when Central's first church building caught fire and burned." (Mr. Vance has served in almost every organization of the church — as a Deacon, Elder, Sunday School Superintendent, and member of the Men of the Church.)

2. Jim Boyd: "When I was on the Pulpit Committee in 1962, I was sitting quietly in church in a distant city trying to be inconspicuous when a lady came in and insistently demanded that I get up and give her "HER" seat."

3. W. W. Burleson: "Ben Rose."

4. Tommie Sue Gray Curtis (Mrs. James W. Curtis, Jr.): "I went to a church wedding at Central in 1961 when I was just a little girl."

5. Leah Drumheller: "About 1962 or 1963, Daddy was singing in "The Messiah" at Central Church — and I leaned over on mother's shoulder and went to sleep!"

6. H. E. Widener, Jr.: "I remember being in Sunday School at Central, on Cumberland Street, when I was three or four years old."

7. Mrs. W. E. Rutherford: "How well do I remember the handsome stranger I invited to Sunday dinner back in the early fifties! He said he had to see our minister, so, thinking the poor soul had a grievous problem, I asked Ben (Rose) to deliver him to our house after the interview. Ben brought him, we fed him, took him on a tour of the city, and delivered him to the airport for his flight back to Kentucky. Only then did he confess that he 'felt like a dog' for he had been sent by his church to ask Ben Rose to leave Central and go to Kentucky. But he did add that Ben had declined his offer."

CREDITS

The assistance of the following people is gratefully acknowledged:

Mr. E. A. Andrews, Jr.	Dr. Ben L. Rose
Mr. J. Garland Barnes	Mrs. Ben Rutherford
Mrs. R. Leslie Blevins	Mrs. W. E. Rutherford
Mrs. Silas G. Clark	Mrs. Arthur Slaughter
Mrs. William M. Eaves	Mrs. Roy Stigall
Dr. and Mrs. George F. Fitzgerald	Dr. David W.A. Taylor
Mr. Leon Fleming	Dr. W. K. Vance
Dr. Harold A. Minor	Dr. and Mrs. Douglas Vance
Mrs. Vance P. Newland	Mrs. Edgar W. Whitehead
Mrs. Lester L. Pfleeger	Dr. Goodridge A. Wilson
Mr. Randolph Roberts	

NOTES

¹In the United States appeals are restricted to cases involving doctrine and government.

²George P. Fisher, *The Reformation* (New York: Charles Scribners' Sons, 1926), pp. 303, 322, 325.

³Charles came to the throne in 1625. His army was defeated by Oliver Cromwell in 1648-1649, and Charles was sentenced and beheaded in 1649.

⁴George P. Fisher, *The Reformation*, p. 376.

⁵Goodridge A. Wilson, "A History of Presbyterianism in Southwest Virginia," a sermon delivered at Central Presbyterian Church, Bristol, Va., January 27, 1950. The sermon may be found among Dr. Wilson's books and papers which he gave to King College, Bristol, Tennessee.

⁶*Ibid.*

⁷Dr. Walter Lingle, "A History of the Presbyterian Church," a sermon delivered at Central Presbyterian Church, Bristol, Va., January 26, 1950.

⁸A minority, known as Seceders, stayed apart and kept alive differences that had started in Scotland; the group is today the Associate Reformed Presbyterian Church.

⁹Dr. Walter Lingle said in his sermon on January 26, 1950 (see note number 7 above): "The division was largely a matter of flinging names around — always a handy method when there are people or ideas around which we do not like! Actually, in the mid-nineteenth century there were four bodies of Presbyterians in the United States. In 1861 the Southern 'new' and 'old' schools got together in Augusta, Georgia, and formed the Confederacy Presbyterian Church, now the Presbyterian Church in the United States. In 1870 the northern 'new' and 'old' schools came together and formed the Presbyterian Church in the United States of America. So, there is the PCUS and PCUSA, and that 'A' makes all the difference."

¹⁰Dr. Goodridge A. Wilson, interview on July 26, 1975, in Bristol, Va.

¹¹Paperville was the most important industrial community in the area.

¹²"Goodson," Virginia later became "Bristol," Virginia.

¹³*Sessional Minutes*, I, First Presbyterian Church, Bristol, Tennessee.

¹⁴*Ibid.*

¹⁵*Ibid.*

¹⁶The quotations are those of the Reverend W.H.T. Squires, writing in the church-letter, "The Covenanter."

¹⁷*Sessional Minutes*, I, Central Presbyterian Church, Bristol, Virginia.

¹⁸*Ibid.*

¹⁹Mr. J. Garland Barnes, of Bristol, Virginia, is the owner of the hundred-year-old "Berean Lesson Leaf."

²⁰*Sessional Minutes*, I, Second Presbyterian Church, Goodson (now Bristol), Va.

²¹T. W. Preston, "A History of Central Presbyterian Church" (Bristol, Tenn.: The King Printing Co., 1950), p. 17.

²²Mr. Doriot was to live on until 1906, an example of devotion to duty, but Mr. Taylor served but twenty years. A note in Central Church's Sessional Minutes in 1898 states: "A Prince in Israel is gone."

²³*Cf.* note No. 16.

²⁴"The Covenanter," February 1902, p. 29.

²⁵"Brookside" was in North Bristol not far from the present site of Valleydale Packing Company.

²⁶"The Covenanter," July 1903.

²⁷*Ibid.*

²⁸Mrs. W. K. Vance's handwritten "History" is in the possession of Dr. D. D. Vance, Bristol, Tennessee. It was prepared in 1905 and was read on the Church's 30th birthday, January 26, 1905.

²⁹The Sessional Book was, apparently, at the home of the Minister or of the Clerk, for it remained safe.

³⁰"The Covenanter," 1904.

³¹Mrs. Patrick Meaney is still a member of Central Presbyterian Church.

³²The golden key could be worn as a pin or pendant. Mrs. Roberts now lives in a nursing home not far from the Florida home of one of her three daughters. It is the Presbyterian Home at Quitman, Georgia.

³³*Cf.* note No. 28.

³⁴Mr. Squires married Miss Sarah Hull, of Marion, Va., on April 26, 1905. Mr. Henry Roberts was best man for his friend Mr. Squires.

³⁵Mr. Taylor had served as summer supply pastor in 1952 in the absence of Dr. Rose. A Commission of Abingdon Presbytery saw to the ordination; David's father, Dr. H. Kerr Taylor, former missionary to China, preached the sermon.

³⁶Billy Wolfe is one of Central's own. He went from Bristol to the Assembly Training School in 1961; upon his graduation, he returned to serve at Central for four years.

³⁷"Minutes of the Women of the Church," Central Presbyterian Church, Bristol, Virginia, December 1972.

³⁸The Scholarship Fund drive for King College was satisfactorily completed in the summer of 1975; \$21,750.00 was realized.

³⁹Central was always proud of its Boy Scout troops — *quo vide*. During the troubled period before 1972, however, the Boy Scout Troop had ceased to exist.

⁴⁰Dee Drinkard, a student at Emory and Henry College, Emory, Virginia, had been a part-time worker. Neither he nor Mrs. James L. McCord, Jr., was able to serve after April 1974.

⁴¹*Sessional Minutes*, Central Presbyterian Church, Bristol, Virginia, 1950.

⁴²Mrs. Robert Gray wrote these words in the introduction of her tribute to Mrs. W. K. Vance on the occasion of Mrs. Vance's eighty-fifth birthday.

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