

LANDMARK



SURVEY

IDENTIFICATION

Street Address: 619 East High Street
 Map and Parcel: 53-112
 Census Tract & Block: 3-419
 Present Owner: United Virginia Bank
 Address:
 Present Use: Apartments
 Original Owner: High Street Baptist Church
 Original Use: Burned church converted into apartments

BASE DATA

Historic Name: Peyton Apartments
 Date/Period: 1901, 1938
 Style: No identifiable Style
 Height to Cornice:
 Height in Stories: 2
 Present Zoning: B-1
 Land Area (sq.ft.): 50 x 148
 Assessed Value (land + imp.): 8990 + 7050 = 16,040

ARCHITECTURAL DESCRIPTION

Facade: completed in 1938, five bay, two story structure, built of brick laid in common bond. Center pavilion has small bull's eye window and ill-proportioned one story porch. Sides: evidence of the Baptist Church begun c. 1901. Windows have broad segmental arches, a double string course, and small buttresses.

HISTORICAL DESCRIPTION

The lot was bought by J. W. Anderson in 1898 for \$1500 (DB 9, P 230). The High Street Baptist Church bought the lot for \$1550 in 1901 (DB 11, P 279) and began construction. This church burned by 1936. The church then sold the property in 1936 to F. B. Peyton who added the facade and apartments by 1938.

GRAPHICS

CONDITIONS

Average

SOURCES

Mrs. Velora Thomson
City Records

Tribble's dual role as pastor and educator were involved. Even then, recognized by the group meeting at the Opera House, the issue of a building for students in the University Community was being approached. The congregation transferred to its new relationship with practically no loss of its services and activities. In December an organ was purchased for \$50 and on December 6, the first two candidates, G. W. and Norman Sandridge, were ordained by Dr. Tribble at the Charlotte Baptist Church. On December 11, Tupper Wingfield was ordained to the ministry. An appropriate parsonage was located for the Tribble family which included young Harold who later would be president of Wake Forest College. As the new Baptist Church grew, there was bright and the committee had been seeking a lot on which to construct a permanent church home. Its recommendation that a lot be purchased at the corner of 7th and E. High Street was delayed for a week in the hope that property "closer to the center of town" could be found, but on January 11, 1901, the lot was purchased, plans were prepared and the decision made to begin work. By May sufficient funding had been developed to begin work. The cornerstone was laid with masonic and religious ceremonies on July 29,

ALL: PRAISE GOD FOR HIS LOVING MERCY.
 Choir: "For why? The Lord our God is good, His mercy is forever sure."
 Leader: We come to affirm the truth of God.
 Choir: "Let the words of our mouths and meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer." (Psalm 19:14)
 ALL: PRAISE GOD FOR HIS ENDURING LOVE.
 Choir: "His truth at all times firmly stood, and shall from age to age endure."
 ALL: "PRAISE GOD, FROM WHOM ALL BLESSINGS FLOW,
 (Singing) PRAISE HIM, ALL CREATURES HERE BELOW:
 PRAISE HIM ABOVE, YE HEAV'NLY HOST:
 PRAISE FATHER, SON AND HOLY GHOST. AMEN"

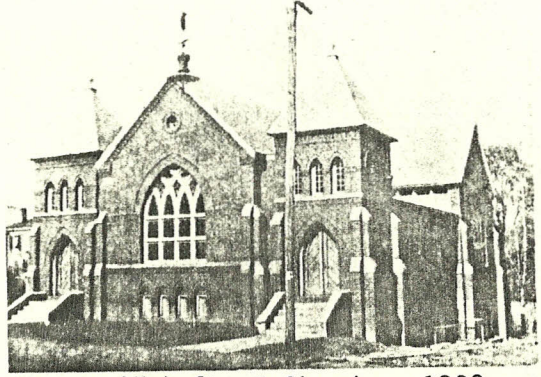
THE INVOCATION
 THE HERITAGE HYMN NO. 313—Come Thou Fount of Every Blessing Nettleton

And Our Forebears

THE CELEBRATION OF THE PRESENCE OF GUESTS
 THE CELEBRATION OF FAITHFUL PILGRIMS Howard Newlon, Jr.
 THE CALL TO PRAYER—The Corporate Prayer Bill Floyd
 (Carl C. Beard—Baritone)

THE PRAYERS OF THANKSGIVING
 Leader: And the people said "Amen."
 ALL: AMEN.
 THE BIBLICAL BASIS FOR THE SERMON Exodus 6:2-10
 ALL: "I AM JEHOVAH THE ALMIGHTY GOD WHO APPEARED TO ABRAHAM, ISAAC, AND JACOB—THOUGH I DID NOT REVEAL MY NAME, JEHOVAH, TO THEM. AND I ENTERED INTO A SOLEMN COVENANT WITH THEM: UNDER ITS TERMS I PROMISED TO GIVE THEM AND THEIR DESCENDANTS THE LAND OF CANAAN WHERE THEY WERE

1901. The first service was held in the new building on December 2, 1901, and on the afternoon of January 12, 1902, the High Street Building was formally dedicated in the presence of an overflow crowd. The dedicatory sermon was delivered by Dr. William E. Hatcher of Richmond College, who a year earlier had been instrumental in the founding of Fork Union Academy.



High Street Church c. 1909

Then at last go home to thee, Evermore true
 THE SERMON—"On Being A Covenant People"
 THE COVENANT (c. 1900)
 ALL: HAVING BEEN BAPTIZED UPON THE LORD JESUS CHRIST AS AND ACCEPTING THE BIBLE AS OUR CONDUCT WE DO UNITE OURSELVES INTO COVENANT TO WALK TOGETHER IN ORDER TO KEEP THE UNITY OF AND TO MAINTAIN THE LORD'S WAY AND TEACH HIS TRUTH. WE FURTHER COVENANT NOT TO SEPARATE OURSELVES TOGETHER AND TO GIVE OF OUR TIME AND MINISTRY AND CHURCH AND TO GIVE TO MISSIONS AND THAT THE LORD DO THY WILL AND THY WORDS AND THY LORD DO THY PROSPER US. THIS WE COVENANT AND PRAY FOR THE BEST AND MOST WORTHY PERFORMANCE OF THE

Calling Us To Faith

**THE HYMN OF AFFIRMATION NO. 380—The Church
 THE MOVEMENT TO THE CORNERSTONE SETTING
 THE BENEDECTION
 THE PARTING HYMN—Blest Be The Tie (1st St)
 THE CONTINUING MOVEMENT OF THE COVENANT

Amen

*Ushers will seat those waiting.
 **Congregation will stand.

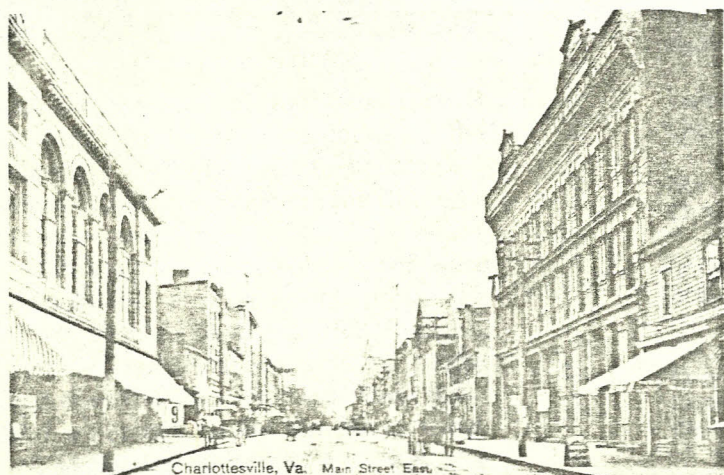
The
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Heritage '75

A Brief History of The University Baptist Church

PART I—FORMATIVE YEARS

1900 - 1925

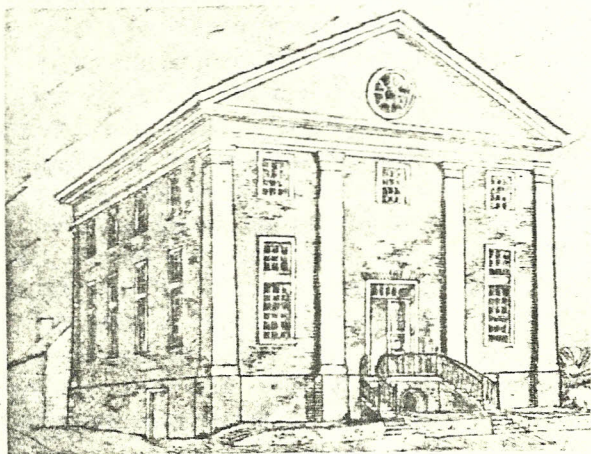


Main Street East c. 1905

With an economy of words reminiscent of the Gospel writers, A. C. Rucker recorded on the first page of the large leather bound minute book the following:

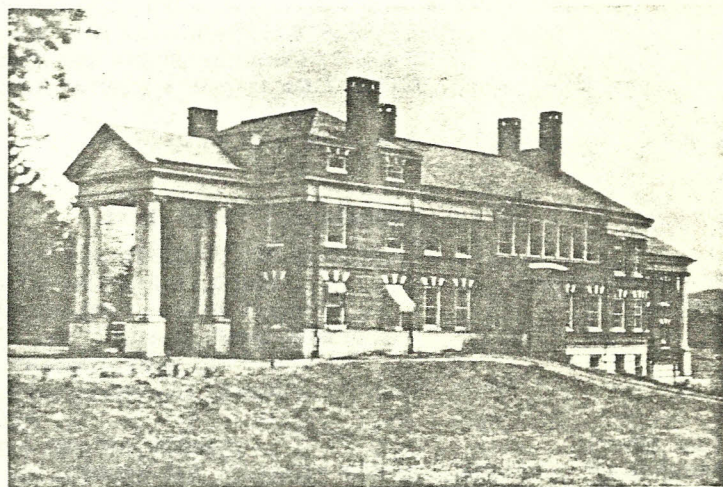
"A large number of the Brothers and Sisters met at the Levy Opera House on October 4, 1900 (a Thursday evening) for the purpose of organizing a new Baptist Church."

There are recorded the names of 86 members of the Charlottesville Baptist Church who chose on that night to unite themselves as a new Baptist Church. Psalm 19* served as the basis for the devotional led by Dr. Henry W. Tribble. A familiar hymn was sung after which the group read together a covenant.* The remainder of the meeting was devoted to electing church officers as well as leadership for Sunday School and evening activities. Mrs. T. M. Hill was elected Organist.



On the following Sunday morning, a large crowd filled the lower level of the Opera House to hear Dr. Tribble who had been pastor at the Charlottesville Baptist Church since 1895 and who agreed to serve as pastor of the New Baptist Church as it was initially known. His monthly salary was \$60. The congregation sang "Come Thou Fount of Every Blessing"* before the first sermon based upon the trials of Daniel. A good crowd returned for the evening activities and worship. Thus began the pilgrimage of faith and courage that continues today as the University Baptist Church.

Several weeks earlier and several miles to the West, the University, with a full time faculty of 25 had just opened its doors to 289 new students, swelling its total enrollment to 670. Physical changes were in evidence as construction of the new hospital building was nearing completion in preparation for its dedication in 1901 and the

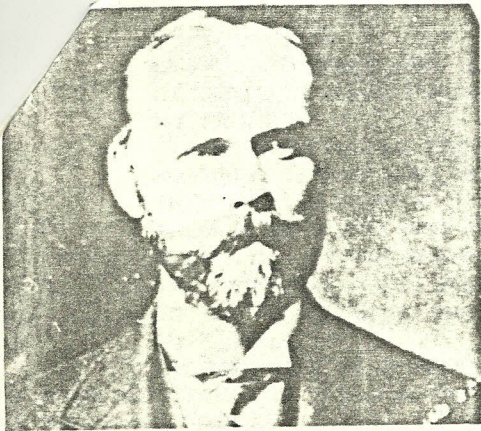


University Hospital c. 1901

rebuilding of the Rotunda, virtually destroyed by the 1895 fire was almost finished. There seemed to be little connection between the meeting of the group at the Opera House and the activities at the University, although a few University students attended and Dr. Tribble later was one of a series of visiting preachers at the University, but events were set in motion that later would bring the two institutions into closer contact.

Despite its separation from the University, the congregation was deeply concerned with students, however, because several blocks to the east stood the Rawlings Institute, whose president since 1897 had been Dr. Tribble and whose principal benefactor, R. H. Rawlings, was a

*Used in the morning service.



Dr. H. W. Tribble

charter member of the New Baptist Church. At least one student of the Rawlings Institute, later to become St. Anne's School, was among the Church's charter members.

Although a number of reasons were responsible for separation from the Charlottesville Baptist Church, it seems that Dr. Tribble's dual role as pastor and educator were involved. Even then, and unrecognized by the group meeting at the Opera House, the issue of a witness for students in the University Community was being approached.

The congregation transferred to its new relationship with practically no dilution of its services and activities. Early in December an organ was purchased for \$50 and on December 6, 1900, the first two candidates, G. W. German and Norman Sandridge, were baptized by Dr. Tribble at the Charlottesville Baptist Church. On December 23, N. Tupper Wingfield was ordained to the ministry.

An appropriate parsonage was located for the Tribble family which included young Harold who later would become president of Wake Forest College. As the new Baptist Church grew, its future was bright and the committee that had been seeking a lot on which to construct a permanent church home reported its recommendation that a lot at the corner of 7th and E. High Streets be purchased. The decision was delayed for a week in the hope that property "closer to the center of town" could be found, but on January 9, 1901, the lot was purchased, plans developed and the decision made to build. By May sufficient funding had been developed to begin work. The cornerstone was laid with masonic and religious ceremonies on July 29,

Jehovah, The Almighty God

THE ORGAN PRELUDE

As It Was In the Beginning (Genesis 1)	Carl Mueller
Jesus Lead Thou On	Adam Drese
O God, Thou Holy God	Johannes Brahms

Appearing To Abraham

*Congregation stands as choir enters.

THE CALL TO WORSHIP

Leader:	We come to affirm the greatness of God.
Choir:	"The heavens are telling of the Glory of God; they are a marvelous display of His handywork." (Psalm 19:1)
ALL:	PRAISE GOD FOR HIS CREATIVE LOVE.
Choir:	"All people that on earth do dwell, Sing to the Lord with cheerful voice."
Leader:	We come to affirm the righteousness of God.
Choir:	"God's laws are perfect. They protect us, make us wise, and give us joy and light." (Psalm 19:7-8)
ALL:	PRAISE GOD FOR HIS FIRM LOVE.
Choir:	"Him serve with fear, His praise forthtell; Come ye before Him and rejoice."
Leader:	We come to affirm the forgiveness of God.
Choir:	"How can I ever know what sins are lurking in my heart? Cleanse me from these hidden faults." (Psalm 19:12)
ALL:	PRAISE GOD FOR HIS LOVING MERCY.
Choir:	"For why? The Lord our God is good, His mercy is forever sure."
Leader:	We come to affirm the truth of God.
Choir:	"Let the words of our mouths and meditations of our hearts be acceptable in thy sight, O Lord, our strength and our redeemer." (Psalm 19:14)
ALL:	PRAISE GOD FOR HIS ENDURING LOVE.
Choir:	"His truth at all times firmly stood, and shall from age to age endure."
ALL:	"PRAISE GOD, FROM WHOM ALL BLESSINGS FLOW,
(Singing)	PRAISE HIM, ALL CREATURES HERE BELOW: PRAISE HIM ABOVE, YE HEAV'NLY HOST: PRAISE FATHER, SON AND HOLY GHOST. AMEN"

THE INVOCATION

THE HERITAGE HYMN NO. 313—Come Thou Fount of Every Blessing Nettleton
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And Our Forebears

THE CELEBRATION OF THE PRESENCE OF GUESTS

THE CELEBRATION OF FAITHFUL PILGRIMS	Howard Newlon, Jr.
THE CALL TO PRAYER—The Corporate Prayer	Bill Floyd
	(Carl C. Beard—Baritone)

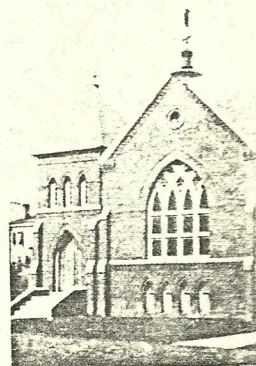
THE PRAYERS OF THANKSGIVING

Leader:	And the people said "Amen."
ALL:	AMEN.

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High Street

LIVING. AND NOW I HAVE HEARD THE GROANINGS OF THE PEOPLE OF ISRAEL, IN SLAVERY NOW TO THE EGYPTIANS AND I REMEMBER MY PROMISE.

"THEREFORE TELL THE DESCENDANTS OF ISRAEL THAT I WILL USE MY MIGHTY POWER AND PERFORM GREAT MIRACLES TO DELIVER THEM FROM SLAVERY, AND MAKE THEM FREE. AND I WILL ACCEPT THEM AS MY PEOPLE AND BE THEIR GOD. AND THEY SHALL KNOW THAT I AM JEHOVAH THEIR GOD WHO HAS RESCUED THEM FROM THE EGYPTIANS. I WILL BRING THEM INTO THE LAND I PROMISED TO GIVE TO ABRAHAM, ISAAC, AND JACOB. IT SHALL BELONG TO MY PEOPLE."

OH GOD, HELP US REMEMBER AND KEEP OUR PROMISES TO YOU.

- **THE HYMN OF WORSHIP NO. 263—*How Firm a Foundation* Foundation
- THE OFFERTORY PRAYER Carl C. Beard
- THE OFFERTORY—*An Antiphonal Psalm* Robert Graham

Keeping His Promise

THE CHORAL WORSHIP—*Father, Lead Me Day by Day* David Stanley York
 Father, lead me day by day, Ever in thine own strong way;
 Teach me to be pure and true, Show me what I ought to do.
 When in danger make me brave, Make me know that thou canst save;
 Keep me safely by thy side, Let me in thy love abide.
 When I'm tempted to do wrong, Make me steadfast, wise and strong;
 And when all alone I stand, Shield me with thy mighty hand.
 May I do the good I know, Serving gladly here below,
 Then at last go home to thee, Evermore thine own to be. Amen.

THE SERMON—"On Being A Covenant People" Richard E. Myers
 THE COVENANT (c. 1900)

ALL: HAVING BEEN BAPTIZED UPON A PROFESSION OF OUR FAITH IN THE LORD JESUS CHRIST AS OUR SAVIOUR AND ACCEPTING THE BIBLE AS THE RULE OF OUR FAITH AND CONDUCT
 WE DO UNITE OURSELVES INTO A NEW TESTAMENT CHURCH AND COVENANT TO WALK TOGETHER IN BROTHERLY LOVE ENDEAVORING TO KEEP THE UNITY OF SPIRIT IN THE BOND OF PEACE AND TO MAINTAIN THE LORD'S WORSHIP AND HIS ORDINANCES AND TEACH HIS TRUTH.
 WE FURTHER COVENANT NOT TO FORSAKE THE ASSEMBLING OF OURSELVES TOGETHER
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 AND TO GIVE TO MISSIONS AND GENERAL BENEVOLENCES AS THE LORD DOETH PROSPER US.
 THIS WE COVENANT AND PRAY GOD TO KEEP US FAITHFUL IN THE DUE PERFORMANCE OF THE SAME.

Calling Us To Faithfulness

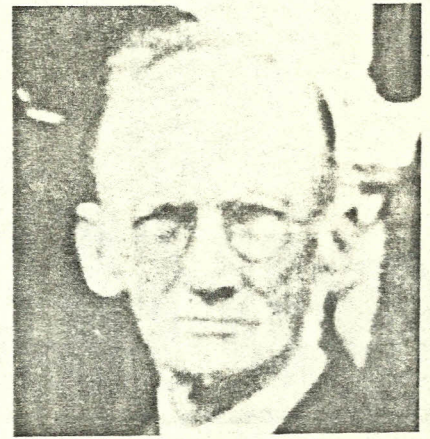
- **THE HYMN OF AFFIRMATION NO. 380—*The Church's One Foundation* Aurelia
- THE MOVEMENT TO THE CORNERSTONE SETTING
- THE RELAYING OF THE HIGH STREET CORNERSTONE
- THE BENEDICTION
- THE PARTING HYMN—*Blest Be The Tie* (1st Stanza)
- THE CONTINUING MOVEMENT OF THE COVENANT PEOPLE

Amen

*Ushers will seat those waiting.

**Congregation will stand.

The basis for his message was the fourth verse of the twenty-seventh Psalm. While the major event of this day was the dedication, another event of significance occurred in the morning service when Mr. and Mrs. Samuel Robinson and their five children joined by letter. This family was to play a vital role in the subsequent life of the church and one of the children, Eliza-



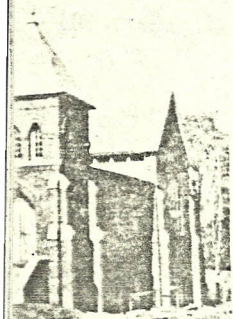
Dr. H. W. Battle

beth, now Mrs. L. M. Spicer has continued as a member of our congregation for almost 74 years.

The church continued to grow and while it continually had minor financial difficulty in the words of an early sketch "... from its very beginning, has been signally Missionary, and has poured its gifts into all the channels of denominational beneficence."

In the rather brief space of nine years the membership grew from its initial 86 to 400. On January 6, 1909 Dr. Tribble resigned to accept what he deemed "a call to a larger field of usefulness" as president of Columbia College, Lake City, Florida, a position he held until his untimely death in an auto accident in 1912.

On November 7, 1909, Dr. Henry W. Battle answered the call to come from Kinston, N. C. to serve as pastor at an annual salary of \$1,500. As important as this decision was for the young church, it has ramifications beyond the church family because among the Battle children was John Stewart who subsequently would become Governor of Virginia. The church grew and prospered under the leadership of Dr. Battle. In 1910 the Rawlings Institute was sold to the Episcopal Diocese to become St. Anne's School. The passing of the Rawlings Institute was viewed as calamitous by one subsequent writer, but the church was described as having gained ground lost by its passing. In 1911 the church purchased a new pipe organ by matching a \$750 grant from Andrew Carnegie. The matching money was raised by the church's ladies who continually took upon themselves a variety of fund raising projects. The church was also ex-



Church c. 1909

tensively remodeled to provide individual classrooms for the growing Sunday School. On December 6, 1916, Mrs. Hill resigned as organist. Miss Thomasella Stell was elected as organist in January 1917.

No mention is made in any minutes of World War I but an interesting and timely note in the minutes of January 23, 1918 records that "On account of the fuel shortage, the two Baptist churches have agreed to hold alternating services on Sunday evening, the visiting pastor doing the preaching." Earlier in response to a request from the Fuel Administrator the mid-week service had been dispensed with and union services held for all denominations at the Y.M.C.A. building. It was noted that this practice was being adopted throughout the country.

The church continued to grow and at the beginning of 1923 the membership was 545. During 1923 the church gave \$3,407 to "Associational Boards" out of a total budget of \$7,223.

In the early 1920's the church began to feel the need for added space particularly for its growing Sunday School. Coinciding with this need were efforts by the State Board of Missions and Education to start a Baptist Church near the University: Discussions were held with the High Street and First Baptist congregations but no specific steps were taken at that time. In June 1924 Dr. Battle decided to retire and offered his resignation which was accepted June 28, 1924. Because he believed that it was unwise for a retired minister to remain in his former church, Dr. Battle

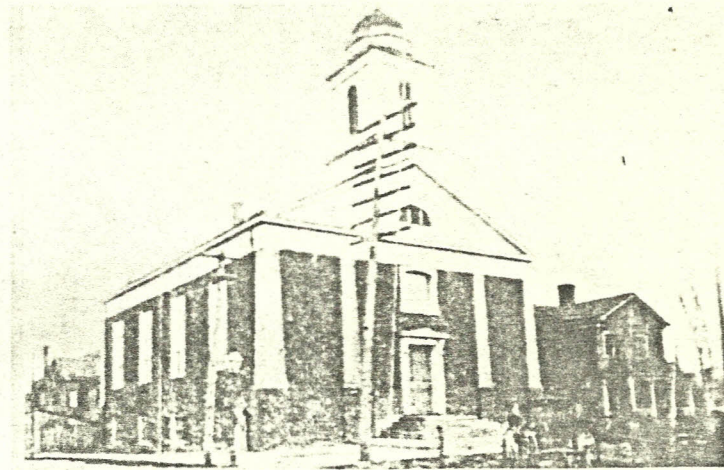
OUR VIETNAMESE FAMILY

The Committee is now in the process of collecting items which our Refugee family needs when they arrive Oct. 10. Bring donations to the Y. Adult Dept. If you have large items, furniture, mattresses, etc. and are unable to bring them, call Anne Keith, 295-7822, or Dodo Theodose, 293-4162, and we will have them picked up.

Listed below are some of the items needed: 2 chairs, 2 end tables, 2 lamps, double bed frame, twin bed mattress, double bed and mattress, 2 dressers, 2 chests, bed linens, double, twin & crib, pots and pans, tea pot, dishes, silverware, glasses, kitchen utensils, trash cans, towels & wash cloths, toiletry items and cleaning supplies.

Clothing needs for the children and adults (including a new-born baby) will be published in THE WORD later.

THE WORD
University Baptist Church



Charlottesville Baptist Church c. 1900

and his family affiliated with the First Baptist Church soon after. The church on February 15, 1925, extended its call to Rev. L. C. Northern at a salary of \$2,500 per year. Miss Stell, the organist also resigned in 1924 and Mrs. T. M. Hill resumed the position which she had vacated in 1917.

Throughout this period discussions of the needs of the congregation for additional space and the responsibility of the Denomination to establish a Baptist witness at the University continued. The first quarter-century closed with the membership nearing 600. The challenge of establishing a new church had been met but the greatest challenge lay just ahead.

Howard Newlon, Jr.

CALENDAR

Saturday, October 4, 1975

6:30 Tour of sites where High Street and University Baptist have met

Sunday, October 5, 1975

11:00 Worship—Relaying of High Street Church Cornerstone

5:00 Youth Choir

6:00 Organ Concert by Robert Smith

Reception immediately following concert in Fellowship Hall

Monday, October 6, 1975

4:00 Childrens' Choirs

Tuesday, October 7, 1975

5:00 Jubilate

7:00 Prayer and Meditation

7:30 Joanna Maiden Circle at home of Mrs. Betty Newlon, 1213 Augusta St.

Thursday, October 9, 1975

7:30 Sanctuary Choir

Photo Credit

Va. St. Library 1, 8

Milton Grigg, AIA 2

Alderman Library 3, 7

Henry Harlan 5

Non-Profit Organization Second Class Mail

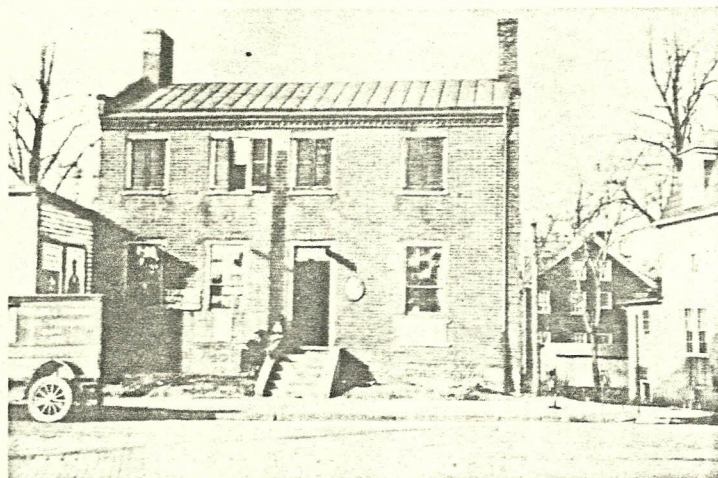
Heritage '75

A Brief History of University Baptist Church
PART 2—THE MOVE TO THE UNIVERSITY
1926 - 1937

Vol...XXVII

October 12, 1975

No. 40



The corner where Howard Johnson's now stands. c. 1928. Note Harris House in background.

At a regular business meeting on New Year's night 1926, the report of the New Church Committee was presented by its secretary Mr. W. H. Sadler. It began:

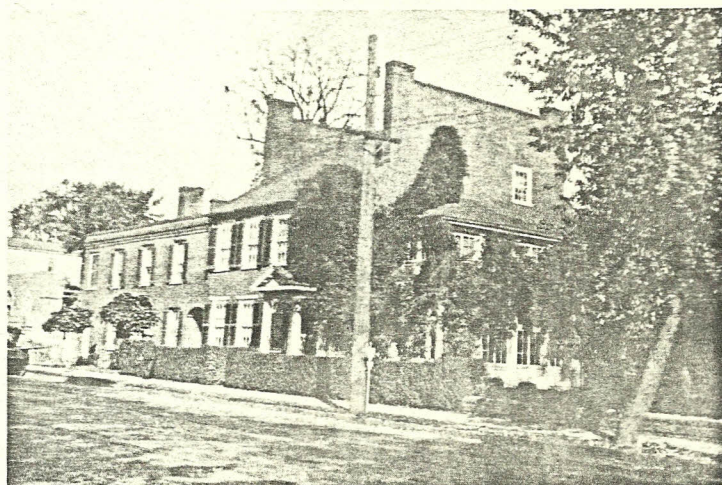
"Because of the over-crowded condition of our Sunday School Department and in view of the fact that we cannot construct an adequate plant on our now available space, without tearing down what we already have . . ."

The report went on to point out that there was only "one small Episcopal Church in the West End" and that "the Baptist Denomination" is going to construct a church on the Baptist Lot on West Main Street." It concluded with the recommendation that "the High Street Congregation cooperate with the Denomination and offer as a minimum \$50,000 as their part for the building of the New Church."

By a vote of 47 to 2, the recommendation was adopted, but at the Annual Business Meeting on Friday, January 15 "a record crowd was present" to reconsider the decision. After a lengthy discussion, the original action was confirmed by a vote of 179 to 29. The decision was made. The High Street Baptist Church which during its first quarter century had grown to about 600 members had committed itself to the establishment of a church near the University.

Thus came to an end discussions and negotiations in which the church faced a major dilemma. Its efforts to establish a major church had been successful. The bonds within the church family during the establishment

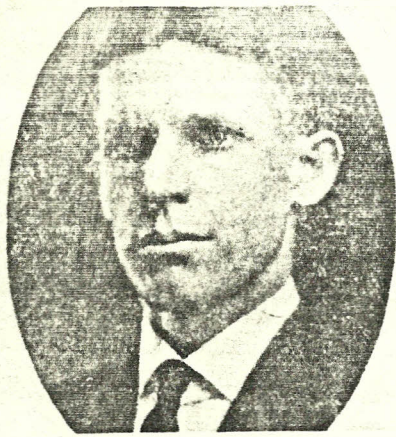
and growth of the High Street Church were strong. The record of growth and giving to missions was enviable. But the call to establishing a Baptist witness at the University had been heard by some within the congregation and extensive discussions with those from the State Board of Missions and Education had been taking place since 1922. From the beginning, the High Street Congregation had been unanimous in its support for establishing a church near the University. The congregation, however, viewed the question as a denominational mission and during Dr. Battle's pastorate had attempted to promote a joint resolution with First Baptist to initiate steps to support such a denominational effort. The proposal for joint action was not successful. The minutes throughout this entire period reflect the continuing dilemma. They wanted to remain at High Street feeling strongly that the mission to the University was beyond their financial capacity but they



The Livers House with the Church under construction at the left. Note the brick street.

felt the pull of a larger commitment to God and their denomination, realizing that if anything was to be done they must do it.

One hundred and one individuals pledged to contribute the \$50,000. On March 5, 1926, a committee was appointed "to work with a similar committee from the Baptist Board of Missions on Education in building of the new church." Architect Herbert Cain, who designed numerous churches throughout Virginia including the present First Baptist Church of Richmond, was employed, plans developed and a construction contract for about \$160,000 was awarded to the Charlottesville Lumber Company. The wis-



Dr. L. C. Northen

dom of the company undertaking such a large venture with so little money available has often been questioned. Many factors entered into its decision, primary of which apparently was the need for work brought about by the beginning of the depression.

The cornerstone was laid on September 5, 1928 in a steady downpour of rain. The speaker, Dr. J. W. Cammack, President of Averrett College who had served on the faculty at Rawlings Institute with Dr. Tribble, stated "If the hearts of Virginia Baptist once knew what we have here undertaken at the University, at the next meeting of the General Association in Alexandria, you will find that the task of raising funds for the completion of this building will be a comparatively easy one." Unfortunately, such was not to be the case.

Only about 350 of the 650 High Street members moved to the University site. The church was formally dedicated August 11, 1929. Ironically, the subject of Dr. Northen's first sermon was "It Never Can Fail."

In just over two months the country was plunged into its greatest depression. It soon became apparent that many of the pledges that had been made in good faith would not be forthcoming. Because of the economic conditions the State Board likewise was unable to help. The congregation fell behind in its mortgage payments, meeting its local debts and even the salary of its pastor. In June, 1931, Dr. Northen resigned. In February, 1932, Dr. R. M. Green assumed the pastorate. Despite continuing financial problems which occupied the major attention of both pastor and people, the

God Of The Pilgrim People

11:00 A.M.

THE ORGAN PRELUDE

Sinfonia in F Major J. S. Bach
Blessed Are Ye Faithful Souls Johannes Brahms
A Solemn Moment Herbert Grieg

We Praise And Adore Thee

*Congregation stands as choir enters.

THE CALL TO WORSHIP

Leader: We gather in the name of Him whose spirit wanders in the Universe giving life and purpose to His people.

ALL: PRAISE GOD FOR HIS PILGRIM SPIRIT.

Leader: We gather in the name of Him whose mind is never set just on what has been, but on what can be.

ALL: PRAISE GOD FOR HIS PILGRIM MIND.

Leader: We gather in the name of Him whose hope has relentlessly pursued the possibilities for His kingdom on earth through the seventy-five year pilgrimage of this church.

ALL: PRAISE GOD FOR HIS PILGRIM HOPE.

Leader: We gather in the name of Him whose heart beats out the cadence for His pilgrim children in the world.

ALL: PRAISE GOD FOR HIS PILGRIM HEART.

GOD OF OUR FATHERS, WE PRAISE AND ADORE THEE.

*THE HYMN OF HERITAGE NO. 500—*Anniversary Hymn* Krems
 THE INVOCATION

For All Thy Great Mercies

THE CELEBRATION OF GUESTS

THE CELEBRATION OF FAITHFUL PILGRIMS Howard Newlon,

THE CALL TO PRAYER—*The Corporate Prayer* Bill Flo
 (Carolyn Lowry—Soprano)

THE PRAYERS OF THANKSGIVING

Leader: And the people said "Amen."

ALL: AMEN.

*

Thy Guidance and Goodness

THE BIBLICAL BASIS FOR THE SERMON—Genesis 17: 1-9 P. Joseph Jenks

*THE HYMN OF WORSHIP NO. 13—*All People That On Earth Do Dwell* Old 100

THE OFFERTORY PRAYER Kellan Phipps

THE OFFERTORY—*Come, Come, Ye Saints* An Old English Sixteenth Century Melody

Will Point The Way

THE CHORAL WORSHIP—*Now let Every Tongue Adore Thee!* J. S. Bach

Now let every tongue adore Thee! Let men with angels sing before Thee!

Let harps and cymbals now unite! All Thy gates with pearl are glorified.

When we partake through faith victorious, With angels round Thy throne

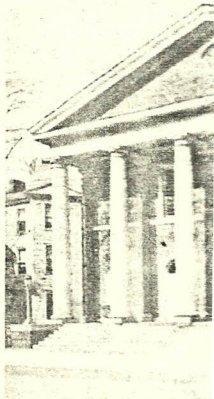
light. No mortal eye hath seen, No mortal ear hath heard Such wondrous things

Therefore with joy our song shall soar In praise to God for evermore.

THE SERMON—"On Being A Pilgrim People" Richard E. Myers

church in 1922 was host to the meeting of the General Association of Virginia. Information sent to delegates described "numerous eating establishments in walking distance offering lunches for 35c."

Dr. Green resigned as pastor on April 1922 and was succeeded in November by Rev. Russell C. White. Financial matters and defections worsened.



University Baptist Church
 The building is the BSU Center