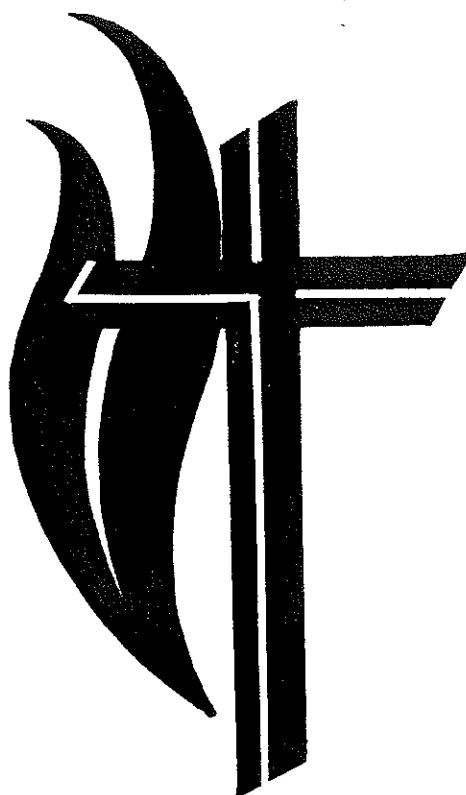




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FLORIS UNITED METHODIST CHURCH



AN HISTORICAL ACCOUNT

1891-1974

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FOREWORD

Events in the evolution of any institution that becomes a force for good in the lives of people and an integral part of community life merit recording for future generations. It was this belief that led members of the Administrative Board to appoint a committee to collect data relative to the growth of Floris United Methodist Church and to prepare a written report.

The committee decided to plan the report in terms of historical background and improvement in church facilities, parsonages, development of church program, work of the Sunday School, activities of women's and young people's organizations, the role of the church in the community, and memorial gifts to the church. The record which follows is the result of a quest for information in these areas.

HISTORICAL BACKGROUND

The earliest available record of the Methodist Church in the Dranesville-Herndon-Floris area begins with the year 1857. This record consists of a list of Preachers in Charge, Junior Preachers, and Presiding Elders serving from 1857 through 1861. The name of the charge is not mentioned. No appointments were made from 1861 to 1866. In 1866, following the War Between the States, the Baltimore Conference of the Methodist Church united with the Methodist Episcopal Church South.

Official records of the Methodist Church show that in 1879 a new circuit, called Dranesville, was formed in the Washington District of the Baltimore Conference. The Reverend W. R. Stringer was pastor in charge until 1883.

It is possible that as early as 1882 worship services under the leadership of people of several denominations, some of them Methodists, were held at the Frying Pan School. This school was located at the site of Frying Pan Park on West Ox Road in Fairfax County. Frying Pan Church was first listed in the Dranesville Circuit in 1891, those listed being Dranesville, Farmwell, Forestville, Frying Pan, Greenwood, and Sterling. At that time the presiding elder of the Washington District was the Reverend R. R. Hough; the minister of Dranesville Charge, the Reverend C. B. Sutton; and the junior pastor, Mr. S. J. Sarver. Dr. Ben Detwiler represented Frying Pan on the Board of Stewards of the charge.

The minister made the following report on spiritual life conditions of churches on the charge at the first quarterly conference on May 16, 1891:

"The general condition of this circuit, all things being considered, is fairly good. I have preached at all of the appointments and think that the outlook is encouraging but let us be deeply impressed that the spiritual condition is not what it should be... More earnestness, faith, and spirituality are needed."

For the conference year 1891-1892, when the total assessment for all seven appointments was \$625.00, the allotment for Frying Pan was \$50.00. A portion of the financial statement of the Dranesville Circuit for the year ending March 21, 1892 reads as follows:

Total Assessment	\$625.00
Frying Pan Assessment	50.00
Portion of Frying Pan Assessment Paid	35.75
Deficit Paid by Frying Pan after Conference	14.25

Minutes of the quarterly conference held on November 30, 1894 report the following action:

"On motion, the conference favored the building of a church at Frying Pan and pledged the sympathy and cooperation of the charge.

"The following trustees were elected for Frying Pan Church to be erected soon:

Benjamin Middleton
Edmund Fitzhugh - *Mt. View Estates*
Robert Harrison
Dr. B. B. Detwiler
T. H. Walker

"A building committee composed of the following persons was also appointed:

G. F. Albaugh
Dr. B. B. Detwiler
Robert Harrison
Benjamin Middleton
T. H. Walker" - *Cypress Crossing*

Minutes of the first quarterly conference of 1895 indicate that the name of the charge had been changed to Sterling and that Sycolin and Pleasant Valley had been added to the charge. Under the heading, General Statement of Church Conditions, the following comment was made by the pastor:

"Churches are apparently in good condition at all appointments and a new one is in process of erection at Floris."

This is the first time that conference minutes refer to Frying Pan Church by the new name, given to conform to a change in the name of the local post office.

The Church Extension Society offered in 1895 to donate the sum of \$100 toward a church building at Floris. The offer was accepted by an act of the quarterly conference as recorded in the following quotation from the minutes of May 18, 1895:

"Resolved: That the Board of Trustees (or a majority of them) of Floris Episcopal Church South be and are hereby authorized and empowered to accept a conditional donation from the Board of Church Extension of the Methodist Episcopal Church South not exceeding the sum of \$100 for purpose of aiding them to erect a church building and to secure the repayment of the same by mortgage upon the property held in trust by them, said conditional donation to be upon such time and such terms and conditions as may be agreed upon by said Board of Church Extension."

The deed for the property was made between George Kenfield and the first Board of Trustees: Dr. B. B. Detwiler, Edmund Fitzhugh, Robert Harrison, Benjamin Middleton, and T. H. Walker on December 8, 1894 and was recorded at Fairfax Court House, Liber S # 5--Fol. 597 on March 25 of the following year. The sum of \$40 was paid for the property.

New built church
The Floris Church was built in 1895 through the efforts of a group of interested men in the neighborhood. Mr. John Shryock was employed

as carpenter but, as was the custom of the day, work was also done by members of the church. Much of the lumber and other building materials were furnished locally and that which had to be bought was paid for from a fund raised by private subscription. No record of the cost of the completed building is available, but later records--1917-1919--list the value of the property at \$2500.

The structure, built at what is now 2627 Centreville Road, can best be described as American Gothic with tall, pointed windows, vaulted ceiling, and high-pitched roof. The foundation was laid with field stone and the clapboard siding has always been painted white. Pointed windows were not repeated in the wing added in 1955 but the siding is of the same type and foundation and windows harmonize with the original.

The new church was placed on the Sterling Circuit with Arcola, Arnon Chapel, Dranesville, Greenwood, Pleasant Valley, and Ryan. The first pastor was the Reverend Addison Weller.

The following financial report was made for the Floris Church at the first quarterly conference in March 1896:

Sunday School literature	\$ 10.00
Christmas tree	20.00
Lamps	17.80
Organ	51.20
Chairs	4.25
Hymn books	7.00
Pulpit cushions	1.85
Stove and pipe	8.50
Incidentals	1.34
Lamps for church	45.00
Fence around church	24.37
Foundation of church	12.50
Insurance	8.50
Payment on church debt	<u>759.47</u>
Total	\$971.78

As early as the fourth quarterly conference in 1897 the Reverend Weller, in reporting on the general state of the church, commented that the circuit was too large for a minister to do justice to the work and that churches were losing more members than they were gaining. In the minutes of the first quarterly conference, June 6, 1912 the Reverend J. H. Kuhlman commented:

"Sterling is a very large charge and if it would have effective service and come into its own possession, should be divided into three parts."

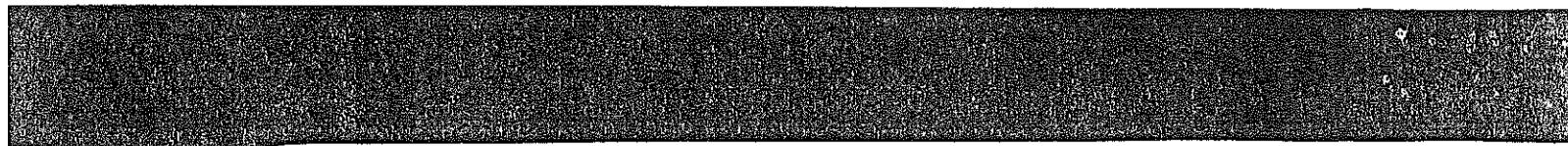
In 1914 Sterling Charge was divided and Floris became a part of the Herndon Circuit which included, in addition to Herndon and Floris, Dranesville Church and Arnon Chapel.

In 1944 Floris Church was transferred to the newly created Pleasant Valley Charge and remained on the circuit with Arcola, Pleasant Valley, and Ryan until Pleasant Valley became a station church in 1952. At that time another new circuit, the Arcola Charge, was formed with the other three churches from the former charge--Arcola, Floris, and Ryan.

Until 1952 Floris had been on circuits of at least four churches and for the next twenty years was grouped with two other churches. During these years there had been only two services each month, usually on the second and fourth Sundays. Beginning in December 1967 lay speakers provided services on first, third and fifth Sundays. These services, conducted by laymen from churches in Arlington District, continued until Floris was assigned to a two-point charge, Vale-Floris, in 1972.

A summary of the relationship of Floris Church to charge, district, and conference from its beginning in 1895 to 1974 follows:

<u>Date</u>	<u>Charge</u>	<u>District</u>	<u>Conference</u>
1879-1895	Dranesville Dranesville Farmwell (Ryan) Forestville Frying Pan--from 1891 Greenwood Gum Spring (Arcola) Sterling Sycolin--from 1889	Washington	Baltimore
1895-1914	Sterling Arnon Chapel (Forestville) Dranesville Farmwell Floris (Frying Pan) Greenwood Gum Spring Pleasant Valley Sterling	Washington	Baltimore
1914-1933	Herndon Arnon Chapel Dranesville Floris Herndon	Alexandria	Baltimore
1933-1939	Herndon Arnon Chapel Dranesville Floris Herndon	Washington	Baltimore



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<u>Date</u>	<u>Charge</u>	<u>District</u>	<u>Conference</u>
1939-1944	Herndon Arnon Chapel Dranesville Floris Herndon	Alexandria	Baltimore
1944-1952	Pleasant Valley Arcola Floris Pleasant Valley Ryan	Alexandria	Virginia
1952-1972	Arcola Arcola Floris Ryan	Alexandria	Virginia
1972-	Vale-Floris Floris Vale	Arlington	Virginia

Presiding Elders or District Superintendents serving circuits to which Floris Church belonged during the period from 1882 to 1974 are as follows:

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<u>Date</u>	<u>Name</u>
1882-1884	W. H. Forsythe
1884-1887	S. A. Ball
1887-1893	R. R. Hough
1893-1897	Rumsey Smithson
1897-1901	James H. Boyd
1901-1905	J. W. Duffey
1905-1907	J. S. Hutchinson
1907-1909	E. V. Register
1909-1913	F. J. Prettyman
1913-1918	D. H. Kern
1918-1919	B. W. Bond
1919-1924	H. P. Hamill
1924-1928	T. J. Lambert
1928-1931	E. V. Register
1931-1935	J. Howard Wells
1935-1940	Edgar C. Beery
1940-1945	A. P. Williams
1945-1950	J. Calloway Robertson
1950-1955	J. H. Pearson
1955-1962	R. P. Riddick
1962-1968	H. H. Hughes
1968-1971	H. B. Eaton
1971-	James W. Turner

Ministers serving the Floris Church from 1883 to 1972, with dates and terms of service, are listed below:

<u>Date</u>	<u>Name of Pastor</u>	<u>Position</u>	<u>Dates of Terms as Recorded in Minutes of Quarterly Conferences</u>
1883-1886	J. H. Dulaney	P.C.	
1886-1887	Rufus Wilson	P.C.	
1887-1891	Walter Peyton Conway Coe	P.C.	
1891-1895	C. B. Sutton	P.C.	5/91-2/95
	S. J. Sarver	J.P.	5/91-9/91
	J. H. Schooley	J.P.	11/91-2/93
	H. M. Reed	J.P.	5/93-2/94
	B. L. Parrott	J.P.	6/94-2/95
1895-1899	Addison Weller	P.C.	5/95-1/99
	T. J. Hieronomous	J.P.	5/95-1/97
	J. H. Jacobs	J.P.	5/97-1/98
	Seymour Grady	J.P.	4/98-1/99
1899-1903	S. B. Dolly	P.C.	5/99-1/03
	G. W. Gaither	J.P.	5/99-7/99
	W. Robert Carr (Karr)	J.P.	11/99-2/00
	B. D. Harrison	J.P.	5/00-1/01
	S. K. Cockrell	J.P.	7/01-9/02
	G. W. Gaither	J.P.	1/03-
1903-1905	J. W. Mitchell	P.C.	6/03-12/05
	G. W. Gaither	J.P.	-2/04
	J. W. Reeves	J.P.	7/04-12/05
1905-1907	O. L. Burgess	P.C.	5/05-2/07
	Wilmer P. Johnson	J.P.	5/06-7/06
1907-1911	G. W. Gaither	P.C.	5/07-3/11
	A. E. Lambert	J.P.	5/07-1/10
	E. F. Fielding	J.P.	4/10-
1911-	J. E. Lewis	P.C.	5/11-7/11
	E. F. Fielding	J.P.	-7/11
1911-1912	E. F. Fielding	P.C.	10/11-2/12
1912-1914	J. H. Kuhlman	P.C.	6/12-2/14
	M. D. Ellmore	J.P.	9/13-2/14
1914-1918	W. E. Woolf	P.C.	4/14-4/18
1918-	James A. Johnson	P.C.	4/18-20 days
1918-1919	Glenn J. Cooper	P.C.	4/18-3/19

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<u>Date</u>	<u>Name of Pastor</u>	<u>Position</u>	<u>Dates of Terms as Re- corded in Minutes of Quarterly Conferences</u>
1919-1920	B. L. Parrott	P.C.	7/19-4/20
1920-1924	B. F. Wright	P.C.	4/20-4/24
1924-1928	Glenn J. Cooper	P.C.	2/24-10/28
1928-1929	S. V. Hildebrand	P.C.	10/28-10/29
1929-1931	J. Calvin Dugger	P.C.	10/29-10/31
1931-1933	D. M. Brown	P.C.	10/31-10/33
1933-1937	Garner M. Butt	P.C.	10/33-10/37
1937-1941	W. Boyd Bryant	P.C.	10/37-10/41
1941-1944	Marvin W. Mann	P.C.	10/41-10/44
1944-1947	W. W. Hazlett	P.C.	10/44-10/47
1947-1951	L. V. Ruckman, Jr.	P.C.	10/47-10/51
1951-1952	A. N. Fritter	P.C.	10/51-10/52
1952-1955	Dr. George A. Lawton	P.C.	10/52-6/55
1955-1960	Eugene Thayer	P.C.	6/55-6/60
1960-1972	John H. Light	P.C.	6/60-6/72
1972-	John P. Dyksen	P.C.	7/72

On May 10, 1939 at the Uniting Conference held at Kansas City, Missouri the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church united to form the Methodist Church. Although the Discipline was revised, this unification made no difference in organization, operation, or membership of Floris Church. In 1968 the Methodist Church united with the Evangelical United Bretheren Church to form the United Methodist Church. At this time a new Discipline providing for significant change in church organization was adopted and put into operation in Floris as in all other Methodist Churches. Reference is made to one of these changes in the section dealing with the Sunday School and a more complete description is given in the section on Program.

As indicated in other sections of this history, effort has been made throughout the years to maintain, improve, and enlarge church property. Quarterly conference minutes for February 1912 record that \$20 was spent by the church to "decorate walls and paint the trim." In minutes of the Ladies Aid references are made from time to time to

money spent for painting and decorating the church. Minutes also record that the Ladies Aid pledged \$120 in July 1915 to replace the original organ, in use since the beginning of the church, with a Mason and Hammond instrument. Racks for hymnals were installed by Mr. Tavenner in September 1933 at a cost to the Ladies Aid of \$12. The church was wired for electricity in 1923.

The minutes of quarterly conference meeting on February 8, 1932 report that a new roof had been placed on the church.

*more children
in the
area*

According to quarterly conference minutes for September 1940 the following committee was appointed to make provision for the addition of three Sunday School classrooms to the sanctuary: Holden Harrison, B. W. Middleton, John Middleton, F. E. Peck, H. D. Presgrave, and W. B. Wilkerson. Mr. Aubrey Skinner, engaged to do the work, was assisted by members of the congregation.

During the period 1941-1944 changes were made in the interior of the church to provide divided choir stalls on either side of the altar. Altar table and communion rail were moved to the rear of the altar area and a lectern was installed with the pulpit. The first furnace was installed about 1947 after these changes were made.

The Official Board, meeting in joint session with the Board of Christian Education on May 18, 1950, voted to provide toilet facilities for the church. These were built in sections in the school shop and assembled on the church grounds.

larger

Minutes of a called meeting of the Official Board on February 22, 1955 included the statement that trustees Robert Maurer, John Middleton, and H. D. Presgrave were authorized to sell a strip of land to Floyd Lee and to purchase from Mr. Lee additional acreage in order to straighten the church property line, to provide boundary clearance necessary to build a new educational wing, and to permit construction of a driveway around the church. The trade was made at a cost of approximately \$50 and deeds were admitted to record in the Clerk's Office of the Circuit Court of Fairfax County on March 29, 1955 as follows:

Trustees of Floris Methodist Church to Floyd C. Lee and Lillian B. Lee, his wife -- Deed Book #1290, page 353.

Floyd C. Lee and Lillian B. Lee, his wife, to Trustees of Floris Methodist Church -- Deed Book #1290, page 356.

Trustees were also authorized to purchase land from Mr. Donald Sage to increase the size of the parking lot. This was done at a cost of \$448 and the deed admitted to record in the Clerk's Office of the Circuit Court of Fairfax County on May 4, 1955 as follows:

Donald H. Sage and Annie Rene Sage, his wife, to Trustees of Floris Methodist Church -- Deed Book #1305, page 90.

The two parcels added a total of .405 acres to the original purchase recorded on March 25, 1895. It was necessary to make an extensive

survey of church and adjoining property at the time of the transactions. Grayson Haines and Holden Harrison gave their services in making the survey.

The plant was again enlarged in 1955 by the addition of seven classrooms and two lavatories on the first floor and a dining room and kitchen on the lower level. The building committee for the project, appointed March 1, 1953, was composed of the following members:

Mrs. Allen Bradley
Mrs. J. B. Franklin
George Harrison
Holden Harrison

David Middleton
John Middleton
Mrs. Frank Peck
H. D. Presgrave.

Plans were drawn by Gilbert Merchant and the building work done by Mr. Merchant and George Harrison with assistance from time to time from other members of the church. A well was drilled; the kitchen was equipped with stove, hot water heater, sink and cabinets; a second furnace was installed; and the dining room was equipped with a steam serving table and furnished with tables and chairs.

In order to complete the Sunday School rooms, the Administrative Board at a meeting on December 12, 1954 authorized the trustees to borrow \$5000 at 5% interest to be secured by a first deed of trust, said money to be spent by the finance committee composed of Mrs. Allen Bradley, George Harrison, William Ireland, Mrs. Herman Kephart, John Middleton, and Mrs. Ben Peck. The note was paid off over a period of three years through contributions from members of the church. The complete addition was made at an approximate cost of \$19,160.

The first refrigerator for the new kitchen was given by Mr. and Mrs. Roy Phillips. New Christian and national flags, complete with staffs and stands, were purchased for the altar about the time of the new construction. A piano was given by Mr. and Mrs. M. F. Smith, Jr., for use in the new fellowship-dining hall. Another piano, given about 1940 by Mrs. William Brogden and used for a number of years in the sanctuary for Sunday School and worship service, was placed in the upper floor foyer of the new building for use by choir and Sunday School groups.

In February 1956 an electric organ was purchased for approximately \$1,600 from funds raised by the young people's organization and subscribed by interested church members. At this time burgundy-colored robes were purchased by individual members of the choir to replace white vestments previously used.

In 1957 the floors of dining room and kitchen were covered with asbestos squares at a cost of \$558.40. At the same time a contract was made to paint the exterior of the church for \$485.

With additional classrooms, space was made available for a choir robing room, a library and storage room. Library shelves were installed and the library collection was catalogued by Mrs. Dale Lowe.

The new portion of the building was dedicated on June 14, 1959 with Dr. George Lawton preaching the sermon and Dr. R. P. Riddick, District Superintendent, conducting the dedicatory service.

In December 1960 Gilbert Merchant was appointed chairman of a committee to draw up plans for sidewalks along the south side of the building and for the additional parking space. In 1961 markers were placed at several highway intersections giving directions to the church.

The Report of the Pastor for quarterly conference minutes for May 19, 1962 includes the following comment:

"Floris Church has made extensive improvement in the beauty and worshipfulness of its sanctuary and classrooms."

At this time slight remodeling was done in the altar area and new altar, pulpit, and lectern were designed and built by George Harrison. Windows were reglazed; new chandeliers and sconces were installed; new choir hangings and kneeling pads for communion rail were made; and the entire interior, including the pews, was redecorated. Mrs. Herman Kephart was chairman of the committee that directed the project.

In 1965 and 1966 the Woman's Society of Christian Service provided altar frontlets, pulpit and lectern scarves in red and white. In 1970 the church completed the set of paraments by adding the same pieces in green and purple.

The Official Board, at a meeting on November 2, 1962 authorized extensive landscaping of the church lot. Austin Bradley was named chairman of the committee to accomplish this. Large English boxwoods, donated by Dr. Leroy Hyde when construction at Dulles Airport made it necessary to move them from his home, were transplanted by Marion Glascock to the area around the educational wing of the building. A new fence was built at the front of the church property at this time.

In May 1963 a bulletin board was erected in front of the church.

The side yard was paved and sidewalks laid following authorization at an Official Board meeting on July 12, 1963. In October 1968 a committee composed of Austin Bradley, Clay Gilley, and Holden Harrison arranged for blacktopping on the entire parking lot. Two thousand seven hundred dollars of the entire cost of \$3,725.80 was paid from the general church fund; the remainder was made up from contributions by church members. Iron hand rails were authorized for the side steps in November 1968 and installed by Gilbert Merchant at a cost of \$44.

The Official Board voted to air condition both the sanctuary and the educational building after the family of Lt. Commander and Mrs. Gregory Evans made a gift of \$1,000 to air condition the sanctuary. This was completed by the summer of 1967 at a cost of \$1,512.

During the same year new church hymnals were purchased. The following comment was taken from the Report of the Pastor for 1969:

"During the spring and summer Floris built and furnished a new vestibule and bell tower. It adds a tremendous amount to the comfort, beauty, and presence of the church in the community. Incidentally, the bell gives a bit of joyful competition to the jets at nearby Dulles Airport."

The bell for the tower was given by Ralph Cumberland; the work of construction was done by men of the church; and the cost of materials, approximately \$1,085, was contributed by members of the congregation.

During the summer of 1973 men of the church formed two more classrooms by erecting semi-permanent partitions in one end of the dining hall.

The wooden bulletin board erected in May 1963 was replaced in March 1974 by one of steel fitted with lighted, removable copy board set behind glass doors and mounted on a masonry base of field stone. The new board was erected as a memorial to George F. Harrison by his many friends in the Floris community and to the W. W. Wagstaff family by Mrs. Fred Stanley and Mrs. Edward Covington, daughters of Mr. and Mrs. W. W. Wagstaff.

The trustees of a church have custody of deeds to the property and responsibility for preservation, maintenance, and improvement of the property. Members of the Board of Trustees are named by the Administrative Board of the church but must be confirmed by the Circuit Court and recorded in the Clerk's Office of the Circuit Court before the appointment becomes official. The following is a list of the trustees who have served Floris Church since the erection of the sanctuary in 1895:

1894

"The following trustees were elected for Frying Pan Church building to be erected soon:

Benjamin Middleton
Edmund Fitzhugh
Robert Harrison
B. B. Detwiler
T. Walker"

--Minutes of Third Quarterly Conference held at Arnon Church, November 30, 1894

1895-1899

"Trustees of the new church building at Frying Pan:

Benjamin Middleton
Edmund Fitzhugh
Robert Harrison
T. Walker"

--Minutes of the First Quarterly Conference held at Ryan, May 18, 1895

1900-

Edmund Fitzhugh
Robert Harrison
T. Walker

1901-1916	Ben Middleton Edmund Fitzhugh Robert Harrison T. Walker
1917-1920	Ben Middleton Edmund Fitzhugh
1921-1930	Ben Middleton Edmund Fitzhugh Robert Harrison
1931-1935	Ben Middleton John Middleton Edmund Fitzhugh
1936-1949	H. D. Presgrave John Middleton B. W. Middleton
1950-1956	H. D. Presgrave John Middleton Robert Maurer
1956-1960	H. D. Presgrave John Middleton Herman Kephart
1960-1974	John Middleton Herman Kephart William Ireland

PARSONAGES

Sometime prior to 1891, the date of the first available Dranesville records, a move was made to build a parsonage for the Dranesville Charge. The minister was authorized to apportion the parsonage indebtedness on the basis of the assessment of each appointment for ministerial support. On this basis Frying Pan's assessment for the construction of the parsonage would have been 8% of the total. Minutes of the first quarterly conference, May 16, 1891 record the following resolution:

"Resolved: That the Building Committee and Trustees are hereby authorized to borrow the amt. necessary to complete the Parsonage provided it can be secured by lien on the property. Seconded and passed."

At the second quarterly conference, August 15, 1891 the following report was submitted:

"Your building committee has attended to the work assigned them and submits the following report: We have purchased one acre of land in the village of Sterling and have located thereon a house, barn, and other outbuildings and have also bored a well, the cost of the same being as follows:

1 lot	\$ 100.00
1 house	1,090.00
1 barn and other outbuildings	175.00
1 well	<u>96.00</u>
Total	\$1,461.00"

The record indicates that Frying Pan Church contributed \$53 of the total \$807.94 paid on the charge parsonage indebtedness. There is no record regarding a mortgage on property to borrow money or of the manner in which the balance of \$653.06 was financed.

Reference is made in quarterly conference minutes from time to time of the need for interior and exterior painting, of repair to the roof, and of the repair of fences around yard and garden. At one time it was decided that the group attending the meeting should proceed in a body to inspect the premises in order to determine the extent of improvements needed at the parsonage. It is evident that churches on the charge were interested in maintaining the property in good condition.

A new Methodist Church, the Methodist Episcopal Church South, was organized in Herndon in 1913 and was admitted to the Alexandria District of the Baltimore Conference at the General Conference in 1914. Division that had long been urged by pastors of the Sterling Circuit was made at that time. Arnon Chapel, Dranesville, and Floris Churches were assigned to the Herndon Charge.

It was not immediately necessary to make provision for a parsonage for pastors of the charge but by the fourth quarterly conference, January 18, 1919 the matter came up for discussion. The following quotation was taken from the minutes of that meeting:

"Resolution passed appointing a committee of three including the Preacher in Charge to provide temporarily a parsonage for the coming conference year. Committee: A. S. Harrison, M. T. Wilkins, Glen Cooper. Power was given also to recommend the purchase of a permanent parsonage."

The following report was a part of the minutes of the quarterly conference of August 23, 1919:

"The churches are responding very liberally to the request for funds to purchase furniture for the parsonage. This is much to their credit and appreciated."

Quarterly conference minutes record no further action until the meeting on May 20, 1922:

"The purchase of a parsonage lot was considered and a committee of two from each church was appointed to meet Saturday, May 27, 1922 in Herndon on the property known as the Hyatt Lot to consider its purchase. Floris was represented on the committee by R. L. Harrison and B. W. Middleton."

The lot was bought but before plans were made to build, Dr. Hugh Hutchison offered to the committee a house on Spring Street near the Herndon Methodist Church. The following conditions for sale were stipulated:

"\$8,000 stripped of furnishings or for \$8,500 including \$200 water stock, some wood, and sundry articles of household furnishings, one half of said amount to be cash and the balance in notes not over five years."

Although plans were underway to secure a permanent parsonage for Herndon Charge, it became necessary for a second committee composed of Mrs. B. F. McGuire, Mrs. George Mock, Miss P. E. Holden, Miss Julia Bradley, and Mrs. William Brogden to be appointed at the quarterly conference of January 26, 1924 to rent another temporary parsonage.

After much discussion a special charge conference was called on March 27, 1924 at which the announcement was made that Mr. and Mrs. J. R. McMillan would contribute \$1,000 toward the purchase of the house on Spring Street. It was voted to accept Dr. Hutchison's offer of \$8,000. Motion was made that "Brother McMillan be informed that the proposal had been accepted unanimously with the thanks of the entire quarterly conference." Mr. M. T. Wilkins was "delegated as a committee of one to transact the necessary formalities relative to closing the business."

The Hyatt Lot was sold on May 18, 1925 for \$1,200 as a means of reducing the debt on the parsonage.

According to information available in minutes of the Floris Ladies Aid it was agreed that the portion of the debt assumed by Floris Church should be paid at the yearly rate of \$275 plus interest, with the Ladies Aid assuming obligation for \$50 per year for five years.

Liquidation of the debt on the Herndon parsonage was not easy during Depression years. Although churches involved worked hard to raise the necessary funds, it was not until in minutes of the third quarterly conference on June 6, 1939 that the following statement could be made:

"Our campaign to pay off the parsonage debt came to a victorious close 28th of May."

The parsonage at Herndon served the charge until 1944. The Floris Church was then transferred to the newly created Pleasant Valley Charge and it became necessary to build a new parsonage. The following members were appointed to serve as a building committee: Fern Marshall--Arcola, H. D. Presgrave--Floris, G. Ray Harrison--Pleasant Valley, Lester Solomon--Ryan. The contract for construction was made with William Dawson of Herndon with Ray Harrison serving as owner's representative.

The pastor, the Reverend W. W. Hazlett, and Mrs. Hazlett, moved into the new parsonage on February 13, 1945.

The total cost of construction, \$10,250, was shared by the four churches on the charge with the portion allotted to Floris Church being 31.7%. With the \$2300 realized from sale of equity in the Herndon parsonage the remainder due from Floris, including interest on money borrowed to complete the building, amounted to \$958.23. This debt was discharged by donations from members paid to the treasurer of the parsonage fund, H. D. Presgrave.

Pleasant Valley became a station church in 1952 and a new charge, Arcola, was formed to include Arcola, Floris, and Ryan Churches. It became necessary again to build a parsonage. The Pleasant Valley property was appraised and it was agreed that the other three churches would be reimbursed as follows: Arcola--\$1,781.50, Floris--\$5,547.50, Ryan--\$3,675. The total amount, \$11,004, became the nucleus of a parsonage fund for the new charge.

John Middleton was appointed chairman of a committee to locate a site for the house. It was found that an acre of land adjoining the Arcola Church could be purchased for \$1,000 and the committee recommended the site to the quarterly conference. Authorization was given to purchase the land with money from the parsonage fund.

The quarterly conference also appointed a building committee composed of three trustees: Fern Marshall--Arcola, H. D. Presgrave--Floris, and Lester Solomon--Ryan, and a man and woman from each of the three churches: Mrs. Fleming Lee, Mr. Robert Biggers--Arcola, Mrs. Allen Bradley, Mr. Ben Peck--Floris, Mr. and Mrs. Clem Robey--Ryan. The committee was instructed to secure plans for the building and the

trustees were advised to require a certificate of title and a survey of the lot.

The lot was purchased and the deed, signed by Rosetta Hall, Fern Marshall, H. D. Presgrave, and Lester Solomon, was recorded in the Clerk's Office for Loudoun County Circuit Court, Book 342, page 345 on January 22, 1955.

The following copy of a report signed by the chairman, Mrs. Virginia Lee, does not indicate the date or the name of the group to which the report was made:

"The Committee has approved the architect's plans for a seven-room parsonage (three bedrooms, a study, living room, kitchen, dining and family room). Also one and one-half bath, utility room and play room. The kitchen will be complete with stove, refrigerator, sink, and cabinets.

"The Committee voted to enter into contract with Hunter Watson, building contractor, for the building of this house at a cost of \$18,000. The contract includes the building of the parsonage, plus window screens, storm windows and doors, all plumbing, the well and pump, septic tank and drain field, seeding of lawn, grading, and eight shrubs.

"The treasurer of the parsonage fund has on hand over \$10,000 to apply to the cost of the building. The balance needed to finance the building and parsonage furnishing will be borrowed on a long term loan.

"We wish to move that the above report be approved and the parsonage trustees, Fern Marshall, H. D. Presgrave, and Lester Solomon, be authorized to sign the contract with Hunter Watson and secondly, the same trustees be authorized to borrow the balance needed to complete the parsonage and furnishings."

Floris Church's share of the cost of construction was borrowed and the debt, \$3,929.25 including interest, was discharged over a period of six years.

The pastor, the Reverend Eugene Thayer, and Mrs. Thayer, moved into the new parsonage near the first of January 1956.

There was another reorganization of circuits in 1972 and Floris was placed on a two-point charge with Vale United Methodist Church. Vale owned its parsonage so it was agreed that Floris should pay a monthly rent of \$125 to the trustees of that church rather than to enter into a joint ownership arrangement.

A letter from the District Superintendent, Dr. James W. Turner, dated November 10, 1972 and attached to the minutes of the Administrative Board meeting at Floris Church on December 4, 1972 authorized the sale of the share of the Arcola parsonage owned by Floris Church to the Arcola and Ryan Churches jointly. The transaction was completed in

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February 1973 with Floris Church receiving \$12,684 for its share in the property. The money was invested in bank certificates to save until such time as Floris may become a station church and it may again be necessary to build a parsonage.

PROGRAM OF THE CHURCH

It is not easy to reconstruct the stages through which a church program develops. It is even more difficult to do this when the church begins as one on a circuit with seven others and when the only records available are those that pertain to the entire charge. Minutes of quarterly conferences in the 1890's and early 1900's were kept as answers to a series of questions on forms bound in books to serve for a period of four years.

Question one asked if there were any appeals; question two, if there were any complaints; question three, if there were a written report from the preacher in charge concerning Epworth Leagues, the number and state of the Sunday Schools, and of the pastoral instruction of children; and question four, if there were a written report from the preacher in charge on the general state of the church. The next eight questions dealt with church organization and finance. With slight change in order from one four-year period to the next the following five questions were raised:

"What is doing for the cause of Missions?

What is doing for the cause of Church Extension?

What is doing for the cause of Education?

What is doing for the American Bible Society?

Have the General Rules been read?"

If activities recorded as answers to such questions as those listed above may be said to outline the program of the church, it would appear that responsibility for program rested at that time largely upon the preacher in charge. Although a charge lay leader was often named, there seemed to be no organized program to involve laymen in the work of individual churches on the charge.

From answers to these questions it is possible to gain some insight into the nature of program and into ministers' evaluations of progress as they observed programs in action. The following quotations have been taken from ministers' reports incorporated into minutes of quarterly conferences during the period from 1895 to 1911:

May 18, 1895

"We have preached at all of the appointments once excepting Floris. Owing to arrangements to work Bro. Shreeve in to avoid a night appointment, I did not go to that appointment on my first round, and Bro. Hieronomous was prevented from reaching his appointment there by having to attend a funeral service at that hour. We have found good congregations when the weather would permit the people turning out. Churches are apparently in good condition at all the appointments and a new one in process of erection at Floris. Prayer

meetings are held in connection with Christian Endeavor Societies wherever they are in operation. We can but pray that all of the spiritual and temporal workings of the church may be abundantly successful. This should be the desire and prayer of everyone."

July 18, 1896

"...Children's Day exercises have been held at six of the appointments, collections very small--not much more than covered the expenses of the occasion. We availed ourselves of the opportunity in these services of addressing the children and young people and in this way in a measure discharged the duty of Pastoral instruction. Our schools would be much larger did all our Sunday School workers exercise themselves more earnestly to this end."

July 24, 1897

"All that is done in the bounds of this circuit for Education is in the public schools. None of our people save one family patronize our Church Schools. We will present our schools to the people and urge them to send."

November 4, 1905

"...There are eight Sunday Schools. In all of these our literature has been used. I am compelled to say that during this quarter our Sunday School work has very materially languished.

"This condition is in my humble judgment very largely the result of our young people going away from their home churches on the Sabbath to the various camp meetings and other gatherings. However, I think there has been some very faithful and efficient work done. My only chance for pastoral instruction of the children has been in a few minutes talk I sometimes get at the closing of the Sunday School."

May 26, 1906

"I think the general condition of the church is fair. The most of our people are loyal to the church and faithful to their obligations. I am free to say that the weakest point of the church is a failure to tone up and bring out into full and free use the energies and usefulness of many of our members now lying dormant or going out in wrong directions. The most of the members are quite regular in their attendance upon the public service. Some few of our members do not attend upon our sacramental services. There is a great neglect of the means of grace furnished in the observance of family prayer. This is showing its influence upon the children of our church members. A large per cent of them manifest no interest in the church and do not attend upon its services. I am sorry to say that four of our congregations failed to meet in full their obligations for ministerial support. For this state of things there was absolutely no legitimate reason. The other four congregations paid out and three of them overpaid, thus reducing to some extent the loss entailed." (Floris paid in full its assessment of \$60.)

Reports on "What is doing for the cause of Missions?" were confined almost entirely to expressions of concern about missionary collections. In many instances ministers were forced to deplore lack of interest on the part of members. However, in the Report on Missions in minutes of the third quarterly conference on October 30, 1911 the minister emphasizes a different aspect:

"We believe the success or failure of any church depends upon the attitude toward both home and foreign missions. We have recently ordered a supply of missionary literature from our Publishing House. This literature, as far as possible, will be put in the hands of every member of the church with the hopes of giving us a broader conception of the mission of our great church."

In later years ministers were able to report broader activity in church extension or out-reach. During the pastorate of the Reverend W. Boyd Bryant, 1937-1941, church services were organized in a renovated blacksmith shop in the Navy community. Services continued under Methodist leadership until the minister of Floris Presbyterian Church took over the work when illness made it impossible for Mr. Bryant to participate. From this beginning the Presbyterian Chapel at Navy and finally the Presbyterian Church at Pender grew.

Activities or comments relative to pastoral instruction of children, Epworth Leagues, Sunday Schools, the general state of the church and the causes of missions, church extension, and education were duly reported by pastors in minutes of quarterly conferences. Little was found in these records about the American Bible Society. Reference to the reading of the General Rules is not included in any of the available records unless it is in the following quotation from the report on The General State of the Church in minutes of the quarterly conference of November 4, 1905:

"The general state of the church is not satisfactory in some very essential respects. And yet I am not prepared to safely locate the trouble or recommend a specific remedy. The most of our members are fairly regular in their attendance upon all of the public services and only a small per cent of them fail or refuse to take part in the sacramental services. But for some cause the church does not exercise the influence upon the outside world that we have a legitimate reason to expect.

"So far all our efforts as put forth in protracted meetings have been fruitless, so far as visable results are concerned. The large majority of our members are seemingly leading quiet and orderly lives, and so far as I know or have cause for judgment are consistent in their relations to the church. Our people have been in the past and are now very negligent and indifferent as to the duty of informing themselves about our doctrines and church polity. There must be a more general study of the church discipline and a larger circulation and a close and careful reading of our church papers."

Difficulty in locating specifics related to program were not confined to records of the early church. The Report of the Pastor to the first quarterly conference on December 12, 1943 contains the following statement:

"We are going to follow in every possible and practical way the program of the conference and put on the full program of the church."

Details related to the nature of the program and the effectiveness of the implementation are not available.

In the period of 1947-1951 renewed attention was given to evangelism. Members of the church carried out plans for an extensive program of home visitation. The following report is taken from the minutes of a meeting of the Official Board on May 18, 1950:

"Mr. Ruckman stated that 13 new members had been received into our church since the beginning of the Conference Year in October, and that the visitation teams were largely responsible for this increase in membership. He spoke of the possibility of training workers to carry out evangelistic work in our community throughout the year."

Official records show how Floris Church has responded to calls of the General Conference for support of the church at large. The minister made this comment in his report of March 18, 1966:

"In passing it might be interesting to note that the Arcola Charge stands second (next to Clarendon) in per capita benevolent giving in the Arlington District."

The following list indicates the manner in which response was made over a period of years to some requests of the General Conference:

1891	Expenses for delegate to ecumenical conference	\$ 1.58
1924-1928	The Forgotten Man Fund	30.00
1945-1946	Crusade for Christ	914.00
1965	Christian Higher Education Fund	3,035.00
1969	Reconciliation Fund	102.00

The following quotation was taken from the Report of the Pastor on February 19, 1965:

"Floris Church had the distinction of being one of the few churches in the Virginia Conference and one of two in the Arlington District that has accepted and paid its Christian Education Fund in full."

The church has responded well when special collections have been taken for church institutions. In 1967 church organizations contributed \$100 to the College Club. The Young Adult Class has continued to pay to the club a pledge of \$10 per year to this fund which is used

for buildings at Methodist colleges and for facilities for Wesley Foundations. During the past five years a total of \$1,630.25 has been contributed for the Hermitage and \$3,333.55 for the Children's Home. Requests for help for improvement and maintenance at Camp Highroad have regularly met with generous response.

While Washington District was a part of the Baltimore Conference the church, under the leadership of the Reverend Garner Butt, visited the Methodist Home at Gaithersburg, Maryland, to conduct Mother's Day services and to enjoy a picnic lunch at the Home. For a number of years church families prepared canned food which was collected from churches on the Dranesville Charge by a truck from the Home.

The regular worship service has always been considered a vital part of the program of Floris Church. A senior choir, supplemented from time to time by junior choirs, has for a number of years participated in the service of worship in a meaningful way. In February 1966 Mrs. Louise Dyer was engaged as the first paid organist. In 1969 the Administrative Board purchased a steel file as an aid to the organization and preservation of the music library that has been accumulated over a period of years with funds contributed by the Administrative Board and by individuals in the choir. The Chairman of the Worship Committee is responsible for administrative details connected with the choir.

For many years volunteers have regularly arranged flowers on the altar. In 1961 Mrs. Ben Peck was appointed Chairman of the first Altar Guild. This group not only prepares appropriate floral arrangements for the altar, but changes paraments at the proper season and assumes responsibility for training and scheduling the services of acolytes. Choir and Altar Guild make significant contributions to the service of worship each Sunday.

With the reorganization that accompanied the formation of the United Methodist Church in 1968 responsibility for program was vested in the Administrative Board of the church through the Council on Ministries. This Council is made up of chairmen of seven work areas: Ecumenical Affairs, Education, Evangelism, Missions, Social Concerns, Stewardship, and Worship. Each chairman plans activities for the year with members of his committee. These plans, when discussed and approved by the Council on Ministries, become the program that is reported to the Administrative Board for acceptance or revision and funding. The program as approved by the Board is presented to the annual church conference which replaced the quarterly conference in 1968. Achievement of goals can be determined from reports to the conference the following year.

Although responsibility for church program was assigned, in early days of the church, to the Board of Stewards appointed by the quarterly conference, no record was made of either plans or progress related to program. Nevertheless, it is well known that these men played a significant role in the affairs of the church. A list of those who served Floris follows:

1891
1892-1896

Dr. B. B. Detwiler
Edmund Fitzhugh

1897-1898	Robert Harrison
1899	Robert Harrison
	Benjamin Middleton
1900	Robert Harrison
1901-1916	Asbury Harrison
	Robert Harrison
1917-1928	Robert Harrison
	C. C. Rogers
1929-1931	Robert Harrison
	Edward Wagstaff
1932-1938	B. W. Middleton
	Andrew J. Cox
1939-	B. W. Middleton
	Andrew J. Cox
	Holden Harrison
	Herman Kephart
1940-1941	B. W. Middleton
	Andrew J. Cox
	F. E. Peck
	John Middleton
	Holden Harrison
	Herman Kephart

Records for the period from 1941 to 1968 are not available. Following the reorganization of 1968 the work of the Board of Stewards was taken over by the Council on Ministries.

THE SUNDAY SCHOOL

There is evidence from the memory of older members of Floris Church that the congregation meeting in Frying Pan School prior to the erection of the church building in 1895 made provision for church school. Mrs. Minnie Middleton Ellmore has a book inscribed as a gift from the Sunday School in 1893. The following quotation taken from the minutes of the first quarterly conference on May 20, 1893 provides further evidence:

"We have in organization on this circuit six Sunday Schools--one at every appointment save one. At which place (Frying Pan) there is a union school. The schools under our control are doing well."

Members of the Floris Church who were children at that time recall that Mrs. Eliza Fitzhugh and Mrs. Sidney Shear served as superintendents.

Although seven Sunday Schools "all well officered" with the work "encouraging" are reported by the pastor at the first quarterly conference, June 1, 1894, there is not a superintendent listed for Frying Pan until in the minutes of the first quarterly conference in 1895 when the name of R. L. Harrison appears.

Quarterly conference minutes for July 24, 1897 include the following reference to emphasis on missions in the program of the Sunday School:

"Nearly all our Sunday Schools have been organized into Missionary Societies and collections are being taken in all these organizations."

However, by the first quarterly conference in 1903 the Reverend J. W. Mitchell was expressing concern for the work of the Sunday School as quoted below:

"We have eight Sunday Schools, but am sorry to report that missionary work in the Sunday School has been greatly neglected. At the commencement of the conference year only two schools were found to take any interest in this important part of the Sunday School work and previous reports show that the offering for missions in the schools has been very small. An effort is now being made to have all our schools meet the requirement of the Discipline in this respect--which will be continued until this object is accomplished."

By October 1904 Mr. Mitchell recorded briefly:

"We have eight Sunday Schools all of which are doing well."

It seems appropriate to say at this point that memory of older members of the Sunday School, and the earliest available financial reports for Floris Church provide evidence that, from the early 1900's until the late 1950's the fourth Sunday was known as Missionary Sunday and the Sunday School collection on that day was set aside for missions. In later years these collections were transferred to the church treasury and

paid into the World Service Fund. Records indicate that the fourth Sunday collection increased from about \$3.25 in 1939 to a quarterly payment to World Service of \$64.18 in 1967.

The Reverend O. F. Burgess reported in July 1905 that all eight Sunday Schools used Methodist Sunday School literature, a situation which had previously caused concern and which would appear as a concern from time to time in the minutes of later quarterly conferences.

Although minutes of quarterly conferences reported activities of the Sunday School at Floris and also listed the name of its superintendent, the following report was made at the first quarterly conference, May 26, 1906:

"There are now seven Sunday Schools fully organized and in working order. The school at Floris from some cause unknown to me has not organized and I am fully convinced will suffer very materially from this neglect. I am very hopeful for a successful year in our Sunday Schools, now we have regular services every two weeks. The only chance I have for pastoral instruction of the children is at the regular session of the schools and then only a few minutes can be taken from the regular work of the hour."

The minister's concern for the future of the church as related to the program of the Sunday School is realistically stated in minutes of the fourth quarterly conference on February 1, 1908:

"I am sorry to report that most of our Sunday Schools have gone into winter quarters. Have only three surviving through the winter. They are in fairly good condition. We are planning now to reopen the campaign with renewed energy. We expect when plans are matured to have the best Sunday Schools we have had for some time past. We are not unconscious of the fact that our future church is depending upon the Sunday School, of today and are trying to govern ourselves accordingly. By request we have been preaching the last few Sundays on the Sunday School lessons which are taken from St. John's G. [sic] and we have reason to believe it has increased the interest in the Sunday School. We are very hopeful for our schools for another year."

During the period from 1912-1914 minutes of quarterly conferences report that a missionary society had not been organized at Floris but that Sunday School was held throughout the year in spite of trouble in finding teachers and a superintendent. A Children's Day was held at Floris in 1913 with "profit to themselves and others."

At a time when minutes of the quarterly conference reported a class at Arnon Chapel as the only organized one on the charge, it is known that there was a young people's class at Floris. The Triangle Class was organized in 1924 and taught for many years by Mrs. H. D. Presgrave. Under the leadership of Mrs. Presgrave and the other teachers who followed her, the class participated in many church activities. Minutes of the August 23, 1935 meeting of the Ladies Aid record that the Triangle Class

had assumed responsibility for purchasing new church hymnals and would solicit assistance from interested members of the church. The books were purchased and placed in the church in September 1935. The class sponsored social as well as religious activities.

The report was made to the quarterly conference of October 11, 1925 that the Sunday School had a membership of 71; that services were held every Sunday; that an intermediate-senior class had been organized during the past year (evidently the Triangle Class); that the young children's group had been divided into two classes; and that two names had been added to the Cradle Roll. A later report shows that the Sunday School was "making some progress" and cites as evidence the fact that the new class had been formed for smaller children "thereby allowing closer grading according to ages," and that new Cokesbury Hymnals had been purchased for the Sunday School.

Sometime prior to 1930 Sunday School teachers and officers organized a Workers' Council with the Superintendent of the Sunday School as chairman. It was the purpose of the Council to coordinate work of the various departments and classes and to plan for general improvement of the total Sunday School program. About 1945 the name of the Workers' Council was changed to Board of Christian Education. Among other activities the group set goals for increased membership in each department of the Sunday School with special emphasis on the Home Department. It was hoped that membership might be increased from ninety-five pertaining at that time to one hundred thirty during the year 1948. Minutes of meetings held during the year indicate that efforts met with significant success. Available records indicate that Austin Wagstaff, Holden Harrison, and Robert Maurer served as chairmen of the Workers' Council and the Board of Christian Education during these years.

At the meeting of the Board of Christian Education on January 6, 1950 it was voted that officers of the Board should also serve as officers of the Official Board since most meetings included members of both boards. Herman Kephart was elected chairman at that meeting and served until Bentley Presgrave was elected in 1959. Mr. Presgrave served from that time through February 1974.

Minutes of the quarterly conference for February 1928 include the following item:

"Each of our four Sunday Schools had Christmas celebrations worthy of the occasion but the entertainment given by Floris Sunday School deserves special mention because of its unique character."

Records of activities of the Sunday School provide little information relative to progress in membership or change in organizational structure. Within the memory of present members, the Sunday School has grown from a group of four or five classes meeting in the sanctuary to a school of eight classes and a nursery held in classrooms in an educational building.

The Reverend J. H. Kuhlman reported in the minutes of the fourth quarterly conference, February 8, 1913 that Floris Sunday School had

"3 officers, 3 teachers and 54 scholars." The earliest complete record of Sunday School membership available was found in a Report of the Sunday School Superintendent for December 31, 1940. A breakdown follows:

Children, 4-11 years	24	
Youth, 12-23 years	16	
Adults	26	
Officers and Teachers	<u>9</u>	
Total		75

% attendance--46

Nursery, 0-4	12	
Home Department	<u>11</u>	
Total		<u>23</u>

Grand Total 98

The latest report of membership, taken in February 1974 follows:

Kindergarten	7
Primary 1 & 2	5
Juniors 3 & 4	5
Juniors 5 & 6	8
Junior High	6
Senior High	12
Young Adults	33
Bible Class	<u>15</u>
Total	91

There is not in the report of current membership a category for officers and teachers since several classes are taught by members on a rotating schedule or by husband and wife teams who share instructional responsibility while maintaining membership in one of the adult classes.

The following list of superintendents serving the Floris Sunday School from 1895 to 1940 was compiled from minutes of quarterly conferences:

<u>Date</u>	<u>Name of Superintendent</u>
1895-1907	Robert L. Harrison
1908-1912	Asbury S. Harrison
1913-1920	Welby Cockerill
1921	Clarence L. Fleming
1922-1930	Austin P. Wagstaff
1930-1938	Harry L. Presgrave
1939-1942	W. B. Wilkerson

Record
Sun-
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The following list was compiled from other sources:

1942-1950	Holden S. Harrison
1950-1959	Robert Maurer
1959-1968	John Middleton

When the United Methodist Church was formed from the Methodist Episcopal Church, the Methodist Episcopal Church South, the Methodist Protestant Church, and the Evangelical United Brethern Church, a new Discipline was adopted and put into operation. The title of Superintendent is no longer used to designate the officer responsible for the program of the Sunday School. Leadership for Sunday School activities is provided under the present Discipline by the Commission of Education under the general direction of the Council on Ministries. The following is a list of Chairmen of the Commission of Education since 1968:

vs:

<u>Date</u>	<u>Name of Chairman</u>
1968-1971	W. Dale Lowe
1971-1973	Keith L. Carroll
1974-	Mrs. Clay Gilley

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WOMAN'S ORGANIZATIONS

Although official record of the woman's organizations of the Floris Methodist Church begins with minutes of the meeting of the Ladies Aid on January 28, 1915, there is evidence in the memory of church members that the Society was organized, possibly prior to, but certainly by the time of the building of the church sanctuary in 1895. Miss Rebecca Middleton recalls hearing her mother, Mrs. B. W. Middleton, tell of entertaining the Ladies Aid before her marriage in 1897. Miss Edna Middleton remembers that her mother, Mrs. Ben Middleton, joined the organization in 1911 and that it had been in operation for some time prior to that date.

It is recorded in minutes of the meeting in January 1915 that officers from the previous year were reelected, that it was necessary to buy a new secretary's book, and that there was a balance of \$42 in the treasury. The section on General State of the Church in the report of the quarterly conference for July 17, 1911 carries a statement that the Ladies Aid of Floris Church had held two festivals to raise money "with which to meet indebtedness, make repairs, and for other purposes..."

All of these facts would indicate that the Society had been active for some time before 1915.

There is a relatively complete record of the activities of the women's organizations of Floris Church in minutes of meetings held from 1915 to the present time. The minutes have been placed in plastic binders by years and are filed chronologically in a steel file in the church library where they may be examined by anyone who wishes detailed information about work of the Ladies Aid Society from 1915 to 1940, the Woman's Society of Christian Service from 1940 to 1968, the Women's Society of Christian Service and Wesleyan Service Guild from 1968 to 1972, and United Methodist Women from 1972 to the present time.

The record book for the year 1915 contains a copy of the constitution and by-laws of the Ladies Aid Society. The first item in the by-laws reads:

"Any lady interested in the welfare of the Floris M. E. Church may become a member of the Society."

The following paragraph is copied from an open letter sent to Friends and Members of the Woman's Society of Christian Service of the Floris Methodist Church on the occasion of the twentieth birthday of the Woman's Society:

"The purpose of the organization is to unite all the women of the church in Christian living and service; to help develop and support Christian work among women and children around the world; to develop the spiritual life; to study the needs of the world; to take part in such service activities as will strengthen the local church, improve civic, community, and world conditions."

The letter closes with this thought:

"The Society invites you to participate in Christian fellowship, seeks your support in the work undertaken at home and abroad, and needs your prayers to bind it closer to Him in whose name it serves."

While this statement of purpose is more specific and outlines broader concerns and wider areas of activity than the qualification for membership in the 1915 by-laws, it still emphasizes community action and solicits the interest and support of all women. Although officially an organization within the Methodist Church, membership in each woman's organization has, through the years, included women from other denominations and has demonstrated concern for the welfare of community as well as of church.

It can be seen by examining church records that the woman's organizations have initiated and participated in many community activities. The Ladies Aid and later the Woman's Society held oyster supper-bazaars each fall for many years. Festivals serving homemade ice cream and cake were featured during the summer. All-day quilting bees were held during the winter months. (Minutes for January 1915 state that a quilting would be held in February and that the ladies would receive \$1.00 for their work.) Lunches were served at farm sales, for service organizations, and for other community gatherings. In later years dinners were served for the Herndon Rotary Club and catering services provided for wedding receptions. Although money was raised through these activities, they became a real part of the social life of the community as people gathered to eat home-cooked food, to quilt handmade coverlets, or to discuss problems and plan programs of various kinds.

Although minutes are not definite regarding the exact purpose of the celebration, the Ladies Aid on August 11, 1938 held an anniversary party at the home of Mr. and Mrs. B. W. Middleton. Over one hundred members of the church and friends from the community attended and contributed a silver offering of more than \$25.

The Woman's Society honored the fiftieth wedding anniversary of Mr. and Mrs. W. W. Wagstaff at the regular meeting of the Society on February 28, 1943. The Society also held a golden wedding reception at the home of Mr. and Mrs. George Harrison in honor of Mr. and Mrs. H. D. Presgrave on April 9, 1952. Members of the family and many friends of these faithful members of the Floris Church attended the party.

Fellowship suppers where the purpose is social rather than financial have become a tradition in Floris Church. In 1947 the Recreation Committee of the WSCS planned and sponsored a picnic and entertainment at the Floris School. The following quotation was taken from the report to the Official Board on September 15, 1957:

"The Woman's Society sponsored a fellowship supper in honor of one of our church families (the Roy Phillips family) which is returning to a former home in Missouri. Gifts were presented to the family and an enjoyable evening was had by all."

The WSCS had a fellowship supper in the dining room of the church on September 11, 1965 to celebrate the twenty-fifth birthday of the Society. Guests were invited and dessert of ice cream and cake was provided by ladies of the Society.

Periodically during each year covered dish suppers, where the public is invited and a small fee charged to defray cost of the meat served, are prepared as a joint project of the young men and women of the church.

Responsibility for financing improvements needed in plant as well as program rested, during early years of the church, largely upon the Ladies Aid. Minutes of meetings during these years reflect much concern with ways to raise money. Baked goods, Christmas cards, and flavoring extracts were sold. Soap coupons were saved and redeemed for cash. Aprons were made and sold. Parties were held to promote sale of household products. Mite boxes were used to collect thank offerings in individual homes. Dues were assessed and faithfully paid.

The portion of the money used to maintain and improve church property was spent in various ways. For many years the Society assumed responsibility for janitorial service either by employing someone or by dividing the work among members month by month. From time to time premiums for church insurance were paid by the Ladies Aid or the Woman's Society.

The following is quoted from A Report of Church Organ included in minutes of the meeting for July 1915:

"The Ladies Aid, assisted by members of the church and Sunday School, purchased a new Mason and Hammond organ, July 5, 1915 for the church. Same was purchased from Percy S. Foster of Washington for the sum of \$120. We received \$25 for our old organ making the new organ cost us \$95 in cash." (Another section of the history records that "our old organ" cost \$51.20 in 1896.)

The Report shows that the amount needed to buy the new organ was raised through an egg hunt, two ice cream festivals, private subscription, and the Ladies Aid treasury. In March 1959 a donation of \$100 was made to the fund to purchase the electric organ.

The first mention of beautification of the church yard is found in minutes of the meeting in October 1927 when twelve barberry shrubs were ordered and planted at the front of the church lot. Mention is made in the minutes at two different periods of efforts to secure and install fence at the front of the lot. Money was donated by the Society on both occasions and encouragement given to men appointed to do the work. Brick gate posts and the second fence were built under the supervision of Mr. Cornelius Wycoff, a retired construction engineer living in the community, who, although not a member of the Floris Church, contributed his services to the project.

The communion chalice was replaced in August 1930 by a service consisting of individual glasses and two silver-plate trays. This was pur-

chased for \$30 and given to the church by the Ladies Aid. Later, in 1947, an additional tray was given by four members of the Woman's Society.

The Woman's Society contributed \$300 to liquidate the debt on the first Sunday School classrooms; contributed \$201 for dining room furniture for the new parsonage at Pleasant Valley in February 1945; and in August 1947 appropriated \$800 toward installation of the first furnace in the church. A contribution was also made to a fund to make repairs needed at the school at Ferrum.

As has been recorded elsewhere in the history, the Woman's Society provided the first two sets of paraments now in use in the church. In 1970 the organization replaced the carpet in the sanctuary at a total cost for carpet and installation of \$1160.44.

Another portion of the money raised by women of the church was used to meet community needs. Financial support was given for a number of years to the program of religious education in the public schools. A special project to improve the library in the Floris Negro School was undertaken in September 1941 and both cash and books were donated. Money was donated for the library in the Floris School in February 1947 and a speaker on "Allied Youth" was sponsored at Herndon High School. A contribution was made to the Scholarship Fund of Fairfax County as a memorial to Mrs. Zella Cox Keyes.

Assistance was given for rehabilitation, hospital, and funeral expenses as community needs became apparent. Funds were contributed for the correctional school for girls at Goochland. Clothes were made for children and money provided for children's relief in foreign countries. Clothes were collected and transported to a center for overseas relief. Funds were appropriated to support work among migrant workers and for relief of flood and famine victims both at home and abroad. Bags were made and filled and bandages rolled for distribution by the American Red Cross. Donations were made to the Heart Association and other health service agencies. Systematic effort was made to keep in touch with young people from the community serving in the armed forces and those attending college.

Throughout the years the woman's organization has given strong support to missionary efforts of the church and of the Society. Programs of mission study have been carried out in regular monthly meetings. Delegates have attended mission study groups at both state and regional levels and on their return have conducted special services related to missions. Tuition has been paid for young people to attend summer courses at Randolph Macon Woman's College at Lynchburg. Money was given to help purchase a jeep for the use of Miss Marian Gruber in her work with the children in Singapore after she and Miss Ivy Chou were forced to leave the mission field in China. The Week of Prayer and Self-Denial has had strong support from members of the Woman's Society of Floris Church. Offerings made each year during this period are divided equally among special projects for home and foreign missions.

Life membership in the Woman's Society of Christian Service served a two-fold purpose: It enabled the Society to recognize those members whose service to church and Society had been noteworthy, and it contributed to funds for special mission projects. The Woman's Society of Floris Church presented life membership certificates and pins to the following members:

1947	Mrs. Laura Cockerill -- the last living charter member of the Ladies Aid
1951	Mrs. Stafford Keyes Mrs. H. D. Presgrave Mrs. W. W. Wagstaff

Since dates were not available for all of the awards, the remaining names have been listed in alphabetical order:

Mrs. Allen Bradley
Mrs. C. C. Cockerill
Mrs. Andrew Cox
Mrs. C. S. Curtis
Mrs. W. H. Ellmore
Miss Maude Lewis
Mrs. John Light
Mrs. Gilbert Merchant
Miss Edna Middleton
Mrs. John Middleton
Mrs. Charles Page
Mrs. Frank Peck
Mrs. John Peck
Mrs. Eugene Thayer

Concurrent with organized efforts to maintain and improve church property, to contribute to community life, and to engage in home and foreign mission activities, the women of the church have always participated in the program of the church. They have served on committees, commissions, and Official Board; sung in the church choir; taught and participated in Sunday School classes; sponsored youth groups; provided leadership in vacation Bible schools; planned and prepared Easter breakfasts; planned and directed special Christmas programs; visited the sick, those in distress, and newcomers to the community; and represented the church at conferences of various kinds. The pastor in his report to the quarterly conference in 1969 stated it thus:

"Floris Church, situated near the expanding town of Herndon, carries on its work with great vigor. A large and wide-awake WSCS is a never failing source of strength to the church there."

The women of the church have organized under four different titles during the past sixty years. A complete roster of names of members serving as officers during the period covered by minutes of meetings is bound with the minutes and filed in the church library. Names of those who served as president are listed below under the name of the organization at the time of service:

Ladies Aid Society

1914-1916	Mrs. A. S. Harrison
1917-1920	Mrs. Ben Middleton
1921-1923	Mrs. Clarence Fleming
1924	Mrs. B. W. Middleton
1925-1931	Mrs. Ben Middleton
1932-1936	Mrs. H. D. Presgrave
1937-1940	Mrs. B. W. Middleton

The Woman's Society of Christian Service

1940-1942	Mrs. F. E. Peck
1943-1945	Mrs. John Middleton
1946-1950	Mrs. H. D. Presgrave
1950-1951	Mrs. Chester Cissel
1951-1952	Mrs. John Peck
1952-1953	Mrs. John Middleton
1953-1954	Mrs. John Peck
1954-1955	Mrs. Robert Maurer
1955-1957	Mrs. John Middleton
1957-1959	Mrs. Robert Maurer
1959-1961	Mrs. John Peck
1961-1963	Mrs. Russell Gillette
1963-1965	Mrs. Daniel Nalls
1965-1968	Mrs. John Peck

The Women's Society of Christian Service and
Wesleyan Service Guild

A special service in celebration of the charter meeting of the Women's Society of Christian Service and Wesleyan Service Guild was held at the home of Mr. and Mrs. George Harrison on October 22, 1968. At the conclusion of the service all members present signed the charter for the new organization. A copy of the specially prepared service was filed with the minutes of the meeting.

1968-1969	Mrs. John Peck
1969-1971	Mrs. Robert Harrison

United Methodist Women

1972-1973	Mrs. William Galinaitis
1974-	Mrs. Austin Bradley

YOUNG PEOPLE'S ORGANIZATIONS

An organization designed specifically for young people of the Methodist Church was formed at a conference in Cleveland, Ohio in 1889 and named Epworth League to honor the birthplace of John Wesley. It was soon enrolling young people in Methodist Churches throughout the country.

Reference is first made to Epworth Leagues in church s on the Sterling Circuit in the report of the second quarterly conference in August 1895. The following is quoted from that report:

"We have no Epworth Leagues. We expect to organize at two of our appointments as soon as the weather permits. I suggest that our Christian Endeavor Societies as soon as practicable be changed to Epworth Leagues."

The report of the fourth quarterly conference in February 1896 includes the following additional statement in regard to the Epworth Leagues:

"We have no Epworth Leagues but several Christian Endeavor Societies in which young people of the community are united in active church work and there is hopeful outlook from that source."

Comments of this type recur from time to time in The Report of the Pastor to the quarterly conference until there is report of an Epworth League organized at Pleasant Valley in 1896. It ran for a year before disbanding. Other Leagues followed this pattern with those at Arnon and Sterling appearing to be the most successful. During this period there is no mention of a young people's organization, either Christian Endeavor or Epworth League, at Floris Church until the minutes of the quarterly conference on November 15, 1918 report as follows:

"The two Epworth Leagues, one at Arnon and one at Floris, are in a fair condition. About one month ago I attended the Floris League and there seemed to be a good deal of interest manifested."

The minutes for the conference on November 17, 1919 adds the following information:

"There is a community Epworth League at Floris that is largely filling the place of the Epworth League. Religious services are held every Sunday evening."

An issue first raised concerning the Floris League in minutes of the fourth quarterly conference on January 18, 1919 recurred in minutes from time to time for a number of years. A quotation from 1919 follows:

"The League at Floris when I visited it last seemed full of interest but because of a hasty organization they elected officers who were not members of the church and therefore cannot receive a charter. A reelection of officers will no doubt correct this."

Minutes for the quarterly conference on November 20, 1920 list F. K. Lucas as president of the Epworth League. Later minutes name Edward Wagstaff as president in 1921-1922, Austin Wagstaff in 1922-23, John Middleton in 1923-1924, and Sadie Harrison in 1925. None of these accounts describes activities of the organization. Quarterly conference minutes for October 26, 1924 include the following suggestion for program:

"The Epworth League is composed of the young people of our church and from the Presbyterian Church. It is suggested that the League take up the work of missions and let both churches benefit from it."

The following references in minutes of conferences in October 1925 and July 1928 show that the League is still in operation:

"The Epworth League was reorganized in June after a period of inactivity and meetings have been held since. With young people back from school, it goes well."

"The League at Floris is an independent League of young people which is not only benefitting its members but is contributing to outside worthy causes."

In 1929 the Floris League is reported as "doing well" and similar references indicate that the organization continued to function through 1933 although there is evidence that attendance may have been irregular during the time that some of the young people attended college.

As appears from the above references the Epworth League was not organized at Floris along lines outlined by the Methodist Church. Records were not systematically kept or preserved and it is doubtful if there were a recording secretary at every meeting. Members of the church who were members of Epworth League during the early years recall that it was organized by Mr. Charles Peterson, a member of the Presbyterian Church, and that membership was composed of young people in the Floris Presbyterian and Methodist Churches and of other young people whose church affiliation might have been outside of the immediate community. Meetings were customarily held at the Methodist Church since it was more centrally located. Although organized under the name of Epworth League, many of the devotional programs used Christian Endeavor literature. A comment in The Report of the Preacher in Charge attached to the first quarterly conference minutes, November 2, 1927 would support this statement:

"The Floris League, being an independent and a community organization does not take up any denominational work, but it is interested in local charities and its own entertainment."

In days when means of travel were limited, the Epworth League provided the focus for much of the social life of the young people of the Floris community. "Sociables," picnics, watermelon feasts, boating, and swim parties were held in the evenings when work on dairy farms was over for the day.

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With the merger of the Methodist Episcopal, the Methodist Episcopal South, and the Methodist Protestant Churches in 1939, the name of the young people's organization was changed from Epworth League to Methodist Youth Fellowship, generally known thereafter as MYF.

Records of the activities of the newly named organization are little more available or complete than are those for the Methodist Epworth League. The Pastor's Report to the quarterly conference for March 13, 1944 includes the following paragraph:

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"Possibly the most worthwhile thing done by the Charge in some time, is that of having organized on a circuit basis a Youth Fellowship, known as the Herndon Charge Methodist Youth Fellowship. The original plan was to have this fellowship to meet at a different church on the charge each Sunday night, giving each church one youth meeting each month and the young people a youth meeting every Sunday night. The meetings were to consist of a devotional service, after which there was to be a business and social session. The young people sensed that this was not practical in a one-room church, therefore it was moved, discussed and decided and voted upon unanimously to have all the meetings in the Herndon Church because the church building there is equipped for both the devotional and recreational features. We are very fortunate in having for the General Counsel of the Fellowship Mr. Frank Patterson who is giving much time and thought in a most effective way to this movement. This I believe is one of the most promising things that has yet been done on this charge."

Young adults in the community recall having participated in the charge MYF and have also been able to give names of sponsors and approximate periods when the organization was active as a Fellowship at Floris church. The following note from minutes of the Woman's Society of Christian Service for February 14, 1945 would indicate that there was a group active in the church at that time:

"Floris Young People donated \$50 for furniture for the study at the parsonage."

Following this date, in 1946 or 1947, young people from Floris and Pleasant Valley joined to form at Pleasant Valley what developed into an active MYF. Worship services were held at the church each Monday evening and a social meeting was planned for each month. With Mr. and Mrs. Robert Spindle as sponsors the young people held box suppers and ice cream festivals to raise money. The entire group made a week end trip to Beverly Beach in the summer of 1949. This group planned and served the first Easter breakfast following sunrise service.

Mr. William Ireland in 1951-1952 worked with a group that, in addition to participating in regular Sunday evening worship services at the church, planned hay rides, went bowling and roller skating, sponsored dancing lessons, and provided baby sitting services for parents attending church suppers. They also raised money through bake sales held at various spots in Herndon to purchase the first vacuum cleaner for the church.

During 1953-1954 William Phillips, a high school senior who had been active in MYF in another state prior to moving to Floris, organized a group of junior and senior high school young people who met regularly at the church for worship service and a recreational hour. Financial records of the church indicate that they pledged and paid \$25 toward the building of the educational building. This group, like many others at Floris, included in its membership young people from other communities who were interested in the fellowship. Some later became members of Floris Methodist Church.

After Bill left for college, MYF appears to have lapsed for a brief time until reorganized by Mrs. Edith Nalls and Mrs. Roy Phillips, Bill's mother. At this time Sunday night supper was served to the group in homes of the members and worship services were held following the meal. Under the leadership of these two ladies, both interested in music, the young people added Christmas carol singing in the community to other activities and enjoyed ice as well as roller skating. The group also launched a campaign to raise funds for the electric organ. During these years the youth organization at Floris Church continued to be a community group. Mrs. Lewis Leigh, Sr., joined Mrs. Nalls as sponsor after the Phillips family moved from the community in 1957. During this period the group started a fund to purchase a moving picture projector for the church. Late in the 1950's when many of the young people left the community to attend college, interest waned and meetings were again discontinued.

The Pastor's Report in the quarterly conference minutes for May 19, 1962 carries this notation:

"We would like to call special attention to the work of our MYF groups. All three churches have active and dedicated leaders and youth in this part of the church's work."

It was at this time that Mr. and Mrs. William Howell reawakened interest in MYF and provided leadership for its activities. Minutes for the Administrative Board for December 1962 add this to the record:

"A discussion was held about the wonderful job Bill and June Howell are doing with MYF and a warm thanks is extended to them."

Under the leadership of Mr. and Mrs. Howell the young people not only planned and conducted worship services on Sunday evening at the church but on more than one holiday provided entertainment for residents of the District Home at Manassas.

During the summer of 1964 Clara Middleton and Douglas Leigh sponsored the MYF group. Worship service was held at the church each Sunday evening. The group toured the Franciscan Monastery in Washington, D.C. and planned several social gatherings.

Mr. and Mrs. James Dyer moved to the Floris community in 1965 and about a year later began working with junior and senior high young people in the Methodist Church. The group was not organized as an MYF

and it met once each month in the Dyer's home. The program consisted of discussion of topics of interest to the young people and of planning service projects and social activities. The group assumed responsibility for setting tables for fellowship suppers and for conducting opening exercises from time to time for Sunday School. Older members planned and participated in a week end camping trip. They sponsored a young people's choral club from St. Mary's Church in West Virginia which presented a program in the sanctuary, joined the congregation for fellowship supper in the dining room, and spent the night in homes in the community.

After a two-year period the group disbanded to form again under the Dyer's leadership about one year later. The group continued its meetings on a regular basis for over a year when the work was taken over by Commander and Mrs. Gregory Evans.

By this time the group was more closely related to the senior high Sunday School class with worship service held as part of the Sunday program. The young people washed cars to raise money for various projects and assumed responsibility for a regular Sunday morning church worship service.

At present Mr. Clay Gilley is the Sunday School teacher of the senior high class. They have well-developed plans for the year's activities that include financing a retreat for the entire group at Camp Highroad. These activities appear at present to be more significant for the small group of young people in Floris Church than the program of Methodist Youth Fellowship.

THE CHURCH AND COMMUNITY

Floris Church, like most rural churches at the turn of the century, stood at the center of community life. The sanctuary, as the only auditorium within a radius of a number of miles, was the setting for gatherings of various kinds. Community groups used the church building for concerts, lectures, conferences and entertainments. Liberty bond rallies and Red Cross drives were held there during World War I. For a time, before the church was completed at the corner of Copper Mine and Centreville Roads, the Presbyterians held worship services in the Methodist Church, alternating Sundays with the Methodist congregation. Graduation exercises for the nearby Floris High School were conducted in the church as late as 1913.

The relationship between church and school seems to have been mutually beneficial. In the minister's Report on Education to the third quarterly conference on October 30, 1911 the Reverend E. F. Fielding, after listing church schools and private academies attended by young people from the charge, had this to say:

"We heartily endorse work done in Floris High School and appreciate its value to the church there."

A worship service, followed by a party for children, has been held on Christmas Eve since early days of Floris Church and has become a community tradition. For many years egg hunts were held at Easter time for the children regardless of church affiliation. In recent years trick-or-treat collections for UNICEF have culminated in a Halloween party for young and old in the social hall of the church.

Floris Church has played a part in community life in ways that did not involve use of its facilities. Summer visitors at the home of Mr. Thomas Walker, one of the members of the first Board of Trustees, involved the whole community in a social gathering to raise money to present to Floris Church in 1897 its first communion service.

For many years the Sunday School has sponsored vacation Bible schools experiences for young children. At times school was conducted jointly by Methodist and Presbyterian Churches and once was planned with the Herndon Methodist Church. No matter how planned or where held, effort has always been made to involve all children in the community regardless of denominational affiliation.

During the period from 1966 to 1970 the church, in cooperation with the Fairfax County Recreation Department, sponsored Little League baseball, basketball for the group sixteen and older, and slow pitch baseball for young adults. A boy scout troop was also sponsored by the church during this period.

In 1970 the women of the church planned a series of arts and crafts groups to which interested people from the surrounding area were invited. One group was particularly successful, continuing to meet for four years to enjoy needlework and fellowship.

Early membership rolls of Floris Church have not been preserved. The first available list, dated 1916, is obviously cumulative and, therefore, does not present a picture of membership on that date. The list does contain the names of six people who are still on the current roll of active church members.

It is interesting to note that present church membership, totaling 129, includes the names of twenty-one persons who are direct descendants of two members of the first Board of Trustees--Robert Harrison and Benjamin Middleton--and names of fourteen others connected by marriage. In addition, Sunday School enrollment includes the names of eight young people who are fifth or sixth generation descendants.

Continuity to this degree may promote a tendency to preserve tradition or to develop a conservative point of view in regard to change. On the other hand it can insure a spirit of dedication to the ideal of the Church as a community institution and foster a sense of fellowship among members. It is hoped that the closing lines of the report on the General State of the Church made in 1895 by the Reverend Addison Weller, first pastor of the new church, may touch the hearts of all who share in the Christian heritage of Floris United Methodist Church:

"We can but pray that all of the spiritual and temporal workings of the church may be abundantly successful. This should be the desire and prayer of everyone."

MEMORIAL GIFTS

From time to time members have been honored by memorial gifts to the church. A list of the gifts with copies of inscriptions follows:

Picture above the altar

"In memory of my parents
Louise Merchant"

Cross and candlesticks on altar

"In memory of my parents
Gilbert Merchant"

Bible and Bible stand on altar

"In Memory of the Wagstaff Family
by Zelma Stanley and Helen Covington"

Flower vases within the altar area

"In loving memory of
Dora F. and Andrew J. Cox"

(Presented by Mr. and Mrs. Lawrence W. Keyes and Mr. and Mrs. De-Orman Robey)

Pulpit Bible

"Presented to Floris Methodist Church
by
James B. DeHaven
In Memory of His Mother
Edna DeHaven"

Collection Plates

"In Memory of
Allen Bradley"
(Presented by Mrs. Edith Bryant Reed)

Baptismal Bowl

"In Loving Memory of
Frank Peck
by The Presgraves"

Lawn bulletin board

"In Memory of
George F. Harrison
and
The W. W. Wagstaff Family"

(Presented by the many friends of George Harrison and by Zelma Stanley and Helen Covington, daughters of Mr. and Mrs. Wagstaff.)

SOURCES OF INFORMATION

The committee preparing the history of Floris Methodist Church has collected material from a variety of sources. It is indebted to many friends in the church and community for interest in the project and for patient, generous response to questions and to other requests for help. Without information supplied by individuals the report would lack many essential details.

The following written records provided basic data:

Historical notes previously prepared by a committee from Floris Church

History: Arcola Methodist Church--a small printed pamphlet
Herndon Methodist Church
Pleasant Valley Charge--a small printed pamphlet

Minutes: The Ladies Aid Society, 1915-1940
The Woman's Society of Christian Service, 1940-1968
The Women's Society of Christian Service and Wesleyan Service Guild, 1969-1971
United Methodist Women, 1972-1973
The Official Board of Floris Methodist Church, 1942-1952 and 1958-1968
The Administrative Board of Floris United Methodist Church, 1968-1974
The Council on Ministries, 1970-1973

Quarterly Conference Records:
Dranesville Charge, 1891-1895
Sterling Charge, 1895-1914
Herndon Charge, 1914-1944

Reports of Treasurers:
Floris Methodist Church
Woman's Society of Christian Service--Floris Church
United Methodist Women--Floris Church
Sunday School--Floris Church

Records in the Office of the Clerk of the Court:
Fairfax County Circuit Court
Loudoun County Circuit Court