



Maxwell Street Presbyterian Church

1892 - 1992

## CENTENNIAL HISTORY



May the Lord's purpose always include our story.  
God grant us all the courage to continue the journey.  
May we never seek more than the strength to be obedient.  
God bless our work with cost and our children with faith.

Peace and Grace,

A handwritten signature in black ink, appearing to read "Dana C. Jones, Jr." with a stylized flourish at the end.

Dana C. Jones, Jr., Pastor  
May, 1992

## THE FIRST HUNDRED YEARS

In the beginning, the Maxwell Street Mission was the result of "an earnest desire on the part of the First Presbyterian Church of Lexington, Kentucky, to extend its influence in the growing city by doing some "mission work." So read a short "History," dated 1893, handwritten on the first pages of the Session minutes of the newly organized Maxwell Street Presbyterian Church. Perhaps one of the motivating factors for investigating a location in the vicinity of the University was the increasing numbers of students (they did not pay pew rent) who were attending First Church. On December 3, 1888, a committee of members of First Presbyterian was appointed: James A. Headley, John Pew and E. S. DeLong. They were charged to look into the propriety and feasibility of such an undertaking. They investigated and met with such favorable response that the committee, which had added R. S. Bullock, was authorized not just to establish a mission outpost, but to purchase a lot and proceed, as the History related, to "build a house that would answer at once for a church." Accordingly, on March 3, 1890, a lot was purchased on the corner of Upper and Maxwell Streets, which had on it a two-story brick dwelling that later became the manse for the new church soon to be erected there. At a cost of \$7,000, a brick building was commissioned, to be trimmed with stone, "lighted by gas and heated by a furnace and capable of seating comfortably between three and four hundred worshippers." The building was begun and moved swiftly toward completion.

The name "Maxwell" in connection with Maxwell Street and Maxwell Street Presbyterian Church is as follows: John Maxwell was one of Lexington's founders, an original landowner, early town trustee or council member. The land he held was 1000 acres, south from the center of town, east of Limestone Street, and including future Maxwell Street and the University of Kentucky. Maxwell Springs, on his property, was a landmark water source, located where the University of Kentucky's Fine Arts Building now stands. The University President's home, Maxwell Place, also takes its name from its location on his land.

Far back in history, long before the discernment of a need to extend the Presbyterian presence in Lexington, lay its real origin, harkening back to the time of Calvin and Luther, who conceived of, and laid, the groundwork for the new Protestantism, both as a set of doctrines and as a system of church government. John Knox studied under Calvin and returned to his native Scotland, where he persuaded, in 1560, the Scottish Parliament to renounce Catholicism and to adopt the Reformed faith. During the next year, Knox and others organized the first General Assembly, which in turn prepared a book of Discipline and a Book of Church Order, the latter providing for governance of the church by Elders. In such a way the Church of Scotland and Presbyterianism were established. Meanwhile, in England, although King James I sponsored the King James version of the Bible, not much in the way of reform was happening in the Anglican Church. Immigrants seeking religious freedom began their long migration to America, among them English Puritans with Calvinist and Presbyterian leanings,

as well as some Scottish and Irish Presbyterians. Numbers of Presbyterians grew slowly in the settlements until the arrival of Francis Mackemie in 1683. He began immediately to assume leadership and by 1706 was instrumental in forming the first presbytery, in Philadelphia. Philadelphia, together with New Castle and Long Island Presbyteries, formed the first synod in 1716. The first southern presbytery was Hanover, formed in 1755 and included everything south of the Potomac River. As the church continued to grow, the First General Assembly was held in Philadelphia on May 21, 1789, just three weeks after the inauguration of George Washington as President of the United States.

Terah Templin from Hanover Presbytery in Virginia conducted the first Presbyterian services in Kentucky, but it was David Rice, also from Hanover Presbytery, who got official permission to plant Presbyterianism beyond the mountains in Kentucky. Arriving in what is now Boyle county in 1783, he soon organized three congregations: Concord, in Danville; Cane Run, near Harrodsburg; and New Providence, on Salt River. Princeton-trained, Rice established a school in his home (1783) and soon after--also in his home--Transylvania Seminary, which was incorporated by the State of Virginia. A year later he moved it to Lexington; within two decades, Transylvania became the first college west of the Alleghenies. Transylvania Presbytery was organized in 1786. When Maxwell Street Church was organized in 1892, it was in Ebenezer Presbytery, but since that time, names have come full circle, and it is in Transylvania Presbytery once again.

Adam Rankin built a small Presbyterian Church on the outskirts of Lexington on the site of what is now the Agricultural Experiment Station on South Limestone Street. In 1791, when a rift developed in this little Mt. Zion Presbyterian Church, some of its members moved "downtown," erected a frame meeting house on North Mill Street just south of Short Street, calling it First Presbyterian Church. In 1807 this congregation moved to a new church at North Broadway and Second Street and, in 1870, to 174 North Mill Street -- its present location. Meanwhile, the followers of Adam Rankin also built a new church, this one on Market Street, between Church and Second Streets, and called it the McChord Presbyterian Church, changing its name, finally, to Second Presbyterian Church in 1828.

There is yet another chapter in the ancestry of Maxwell Street Church. The first split in the Presbyterian Church in the United States came in 1810, when the Cumberland Presbyterian Church was formed; the most important one came in 1861 when the "Southern" Presbyterians withdrew rather than support the General Assembly's resolution to support the Federal Government in Washington in its conflict with the southern states. So it was that at the close of the Civil War, a "Northern" and a "Southern" faction developed in both Lexington churches; on May 14, 1869, it was agreed that the Southern factions of both churches should unite to form one church -- First Presbyterian -- and the Northern factions to form

another -- Second Presbyterian. It was, of course, First Presbyterian that sponsored the mission church at Maxwell and Upper Street. The merger of the United Presbyterian Church and the Presbyterian Church US finally was consummated in 1983, as the Presbyterian Church USA.

From such lineage came the fledgling Maxwell Street Church, colonized by seventy-seven charter members, of whom thirty-three were from First Presbyterian Church and forty-four were new members. At the time of its move in 1916 to its present location on the corner of Maxwell Street and Lexington Avenue, it had approximately 360 members, with 455 enrolled in its Sabbath School. In its Centennial year, 1992, having survived in its present location despite a 1989 Presbytery recommendation that it relocate on the perimeter of the city, it is now a vital and thriving congregation of 601 active members.



### **The "Old" Church**

The short 1893 history describes the dedication of the building, "free from debt," on August 17, 1891, with the Reverend W. F. V. Bartlett of First Presbyterian conducting the service. And on September 7, 1891, a call was made to the Reverend C. T. Thompson "as an assistant to the pastor to labor in the vicinity of the New Church." He began on November 10, 1891, and his work went so well that a separate organization soon seemed both logical and desirable. Accordingly, the Reverend Thompson and T. T. Forman appeared before First Church's Session to discuss the matter, and shortly thereafter they were instructed to seek permission from the Presbytery. On April 6, 1892, the request was granted, and a commission composed of the Reverends G. H. Rout, W.F.V. Bartlett, and C. T. Thompson, and Elders S. R. Price and James H. Headley was appointed to organize Maxwell Street Presbyterian Church. On May 8, 1892, with music furnished by the mother church, the dedicatory service was held, and it was reported further that 119 persons "were in attendance at Sabbath school" on that day. The officers elected were T. T. Forman and W. L. Bartlett as Elders and Dr. William Rodes and Nelson Smith as Deacons. The new church was officially launched, and the first meeting of the Session was entered in the

minutes on May 17, 1892. Thus began one hundred years of irregular but faithful meetings of officers and the recording of the work of this church.

During most of the early two or three decades of the church, the Session, slowly adding to its numbers as the congregation grew, met frequently, most often in homes of its members, where they were served refreshments or lunch by the wife in whose home they were meeting. On one occasion a "delicious repast" was served by a lady who had broken her arm, and the Clerk added in parentheses "this afternoon." They also met before or after church services. That these men were earnest in their purpose, devoted to their Christian duties, and close to each other cannot be in doubt. The minutes also constitute a record of those who appeared before them to request admission to church membership, some by confession of faith and others by transfer. The church was growing and prospering. In that first full year, 1893, the total budget was \$817, of which \$500 was the pastor's salary. There were 101 "communicants." Sabbath School was, and continued to be, a major commitment of the church. For many years it was called Sabbath School, then Church School, then Sunday School and, presently, Church School again. Elders were often Superintendents of the Sabbath School, and on several occasions one or the other of them tried to resign, only to have their resignations refused because they were "doing a fine job." In 1900 Professor J. Morton Davis was Superintendent; although not a charter member, he had transferred to Maxwell Street in December of 1892, becoming an Elder in February 1893. He was later to serve as Clerk of the Session for twenty-six years. In 1900, Davis had two assistant superintendents,

### SUNDAY SCHOOL ON LOTTIE STREET IN THE 1880's

by Mary Scott Moore, Elder

There is the story passed down through our family that when our grandparents moved into the house on Lottie Street, Grandma was glad to be on the horse-drawn street-car line so convenient for getting to town and to church. They belonged to the First Presbyterian Church. They had six children but no carriage or horses! As time went on they realized that things were not working out for regular attendance and something must be done. Grandma knew that other families were in the same situation, so her idea about having Sunday School in her parlor seemed to make sense.

She spoke to her pastor and ladies in the church, and they gave her support for the venture. She declared Open House and invited neighbors to share in the Sunday School. She had a piano and played it very well. Two ladies would come each Sunday afternoon to help, and the crowd gathered and increased. A store building on the corner of Lottie and Winnie Streets became vacant just in time to catch an overflowing Sunday School group, so the Lottie Street Mission was born.

Sometime in the intervening years the street name was changed; Lottie Street became Virginia Ave. Elizabeth Price Scott's house at 135 Virginia Ave. passed its 100th birthday and was demolished to make space for an apartment building. Grandma was called to her reward.

The Lottie Street Mission gave way to a bigger facility as the people joined with others. During the years many Scott children and grand children with their families have been members of the ongoing Maxwell Street Presbyterian Church.

and they were supported by a secretary-treasurer, a librarian, and a number of teachers for the several departments: primary, intermediate, advanced, and a Bible study class taught by the pastor, Dr. McElroy.

In the Session Minutes of October 15, 1903, is found the report from "the Colored Sunday School," after which it was taken officially under the care of the Session. The report is entered: "This school was organized May 31, 1903 with an attendance of 19. From the very first much interest was manifested by the scholars." The report also recommended buying the property on which the School was located, #1 Blackburn Avenue, because of the high rent. The property, including a three-room frame house, was bought for \$250. The average attendance for nineteen Sundays was thirty-five, and the average contribution was \$.30. They conclude, "The work that this Sunday School is accomplishing is one that is greatly needed. We believe that God is blessing it and that it would be a long step toward the solution of the race problem if every white church in the South would undertake a similar work." Because another Sunday School class was established on Lottie Street (now Virginia Avenue) in 1904, with the dedication of the Lottie Street Presbyterian Chapel on September 2, 1906, separate staffs of Superintendents and Teachers were necessary (duly listed on April 13, 1908). These were burgeoning efforts in which many officers and members were heavily, productively, and joyfully involved. At that time in the life of this young church, the congregation contributed to Foreign Missions (\$140), Assembly's Home Missions (\$11), Local Home Missions (\$84), Colored Evangelism (\$18), Ministerial Relief (\$27), Education (\$10), Publications and Sunday School Materials (\$10). Collections for that year of 1906 were \$1430.88.

During the first quarter century, while the new church on Maxwell Street was establishing its independence, growing, and putting down firm roots in the city, pastors, officers and members performed faithfully and mightily, answering the needs of the expanding congregation and always keeping an eye on outreach endeavors and upon "winning souls." It was not just the task of getting situated in a suitable physical facility, but of doing "the Lord's work", as they frequently put it. The Reverend Charles T. Thompson, who answered the first call, was much beloved and attracted many new members. When he left after two years, Dr. I.S. McElroy was called; he remained Pastor for more than eight years. During his pastorate, he loaned the struggling church \$200, on the condition that they faithfully pay his salary of \$20 each week for fifty-two weeks. Repayment of the original \$200, however, dragged on for many months. The Session also asked the Deacons to supply them with lists of 1) those who had paid their "subscriptions," 2) those who had not paid their subscriptions, and 3) those who had not been "applied to" on this subject.

Session minutes recording the vote of the Elders to resist the dissolution of the pastoral relationship attest to their passionate wish to retain McElroy: "We call attention to the fact that in spite of financial weakness this church has grown

and prospered under the ministry and under his advice and direction has been brought to a position in which it faces the future with large desires and bright hopes for greater usefulness." They continue, "Dr. McElroy holds the esteem and affection of this whole church and of every member of this Session in particular. He is a preacher and expounder of the Scriptures of rare gifts; an energetic, watchful, self-sacrificing and helpful pastor; to him under God is due the rapid growth and development of this church." Nevertheless, he left in July 1902 to become Secretary of Ministerial Relief of the General Assembly. It was during Dr. McElroy's ministry that the church property and the manse itself, on the corner of Maxwell and Upper Streets were deeded to Maxwell Street Church; Dr. R. L. Fishback, W. H. Biggerstaff, and Mr. J.M. Tanner were elected Trustees for the administration of church property.

The congregation next called C.H. Hardin Branch to the pastorate; he remained for five years, until September 1907, when he left to accept a call to a church in Hopkinsville, Kentucky. It was during his term that the Mission to the Colored was organized (May 31, 1903); many devoted great efforts to this undertaking, as has been mentioned, and it flourished for more than ten years. Another mission was started on Colfax Street. The Lottie Street Mission was begun in the home of Mrs. Charlotte Scott, but it soon grew to the point that a building across the street was purchased and used for a number of years. It was discontinued in 1913 and its membership absorbed by the Baptists. Mr. J.W. Yent, Mr. and Mrs. E. D. Veach, Miss Florence Skinner, and Mrs. William Rodes were active there. And a third Mission prospered for a while on Ashland Avenue in the home of Mr. B. F. Van Meter.

The early Elders were fiercely Presbyterian. By unanimous vote on March 19, 1905, they resolved "that this church in common with Presbyterian bodies all over the world, celebrate the 21st of May as the birthday of John Knox; and that we invite the Pastors and members of the First and Second churches of this city to unite with us on the evening of that date to hear an address appropriate to the occasion by Rev. Edwin Mueller."

The congregation's own self-assessment in April of 1905 was matter-of-fact:

Family worship we suppose is fairly well observed. The people are faithful generally in the keeping of the Sabbath. The children are taught the Scriptures and Catechisms, both at school and at home, though we have no adequate information as to the latter. The contributions show an encouraging increase and have paid the Pastor fully. The work in the main is encouraging though nothing specially significant is manifest. Our people are not

preeminently worldly. The most encouraging feature in the church is the work being done at different points in the city--four Sabbath Schools and one Prayer meeting being held in addition to the sermons in the church.

The Reverend Branch was married during his ministry at Maxwell Street, an occasion which afforded the ladies of the congregation the excitement and pleasure of getting the manse ready for a bride; they prepared "a delicious supper," as Mrs. Rodes reports in her short history written in 1933, filled the pantry and slipped out the back door as the couple entered the front door.

The Session most definitely had a mind of its own. In September of 1907, their pastor, Dr. Branch, had a call that he felt God had intended for him. But the commissioners appointed to study this dilemma were "instructed to say to Presbytery that Mr. Branch in his five years pastorate had so grown into the esteem and affection of the people and was conducting the work of the church with such energy and wisdom, that we cannot see any valid reason why the pastoral relation should be disturbed and hence we decline to acquiesce in his request that Presbytery dissolve the pastoral relation which seems to us just ripening to the fruitage, for we are opposed to losing a leader who seems better fitted than ever before to marshal the forces of the church against the enemy." Their eloquence and tenacity turned away even the call of God on this occasion. But Branch left later to accept another call.

IV Statistical Report.			
Elders	5	Foreign Missions	\$ 915
Deacons	6	Church's House "	16
Called for Examination	19	Social	68
" .. Certificates	19	Colored Evangelization	36
Total Communicants	230	International Relief	12
Adult Baptisms	9	Education	12
Infant ..	3	Publications & S.S.	10
Baptized Non-Com.	20	Bible Cause	5
Officers & Tea. in S.S.	37	Pres. Fund	11
Scholars	179	Pastor's Salary	1000
		Cooperational	1363
		Miscellaneous	133
		Total	\$ 2981
			\$ 474
			\$ 2507

[April 1907]

### From 1907 Session Minutes

Reverend Clyde Sheltman followed Mr. Branch in 1908 and remained as Pastor until August 1910. Mrs. Rodes comments that "There were many additions to the church during his stay among us and the work broadened materially under his guidance." In April of 1909, after going over reports to be sent to Presbytery,

Mr. Sheltman, apparently emboldened either by desperation or the hope that the review of their finances was causing the Session to feel generous, stated to them that his salary "did not meet his expenses and that an increase of \$25 a month would be necessary to enable him to live in comfort and without the annoyance of enforced debt." The Deacons, who were present on this particular occasion, went into conference, returning some time later to report that "while they would like to see the Pastor's salary increased, they could not, in view of the income and expenses of the church, see their way clear to recommend any increase for this year." Perhaps the pastors of that time were inured to penury; his annual income was \$1000.

On December 11, 1910, a call was extended to the Reverend Samuel P. Hawes of Virginia. From 1911 to 1913 there was much debate concerning the use of fermented wine at communion. The first several petitions failed--one by a tie vote, when Session declared that they saw no reason to discontinue the practice.

Not until July 8, 1913, did unfermented "fruit of the vine" gain sanction. During Hawes' ministry, however, there were weightier matters-- talk of a growing desire for a larger church; the Sunday School, especially, needed additional space. A lot on the corner of Maxwell Street and Lexington Avenue, and including the house on the property, was subsequently purchased on November 22, 1915, for \$12,000. Committees to plan the building, to raise money, and to secure loans were appointed. From the first congregational meeting in October 1914 (when no decision was made), to the dedication on June 25, 1916, it was a congregation with a visible purpose. They sold the old church to Ohavi Zion Synagogue for \$6700 in March 1915. The congregation moved out, and from September 5, 1915, until June 25, 1916, used Dudley School for their house of worship. Apparently, attendance declined during this transition and contributions fell off. The Session was hard pressed to keep the church afloat and enthusiasm sustained.

Thursday Afternoon--LEXINGTON LEADER--July 29, 1915

## LAY CORNERSTONE FOR NEW CHURCH

Exercises attending the laying of the corner stone of the new Maxwell Street Presbyterian Church are in progress as The Leader goes to press, having begun at 3:30 o'clock with an invocation and brief remarks by the Rev. S. P. Hawes, pastor of the congregation.

The new edifice is being erected at the corner of Lexington Avenue and Maxwell Street. A feature of the program of especial interest is a talk to be delivered by Dr. Charles T. Thompson, first minister of the church, in which he will give reminiscences of its early activities. A look into the future is the theme of an address by the Rev. Rutherford Douglas; Professor A. N. Gordon will speak to the subject "A Right Hand of Fellowship," and the closing prayer will be delivered by Dr. B. M. Shivo.

On July 2, 1916, a dedicatory service was held in the new church,

attended by three former pastors (McElroy, Branch, and Sheltman). Members of First and Second Churches, as well as members of Maxwell Street attended, "taxing the capacity of the church." Mr. Davis, Clerk of Session, in recording the order of the service, declared, "The sermon was a powerful, triumphant call arousing God's people to a true love for the Church and for her Lord. The sermon closed with a stirring appeal to God's people to come to the help of the Building Committee who needed \$ 5000.00 to put the financial affairs in such shape as not to hamper the work." Only two weeks later, Mr. Hawes, who had steered them through the difficult transition, resigned and moved back to his home in Virginia.



**Primary Teachers, April 1915**

The Reverend Richard T. Gillespie of Florence, S. C., accepted the next call to Maxwell Street and began his ministry on March 11, 1917. As the congregation began their life in the new church building, the Pastor's salary was \$2940, and the current expenses totalled \$3734. A Boy Scout Troop (13) was started at Maxwell Street and would be active until the present time. Mr. Gillespie remained until October 16, 1921, resigning to accept the Chairmanship of the Presbyterian Education Fund, headquartered in Louisville. He was succeeded in 1923 by J. Archer Gray, who apparently presided over the church during what Mrs. Rodes refers to as "the stormiest period of her existence." In the carefully worded Session minutes, we hear the anguish, as two Session members resigned over the inclusion in the minutes of "This committee was instructed to present to Presbytery such information in its hands as it deemed wise and for the best interest of the church." Questions concerning the credentials of Mr. Gray had arisen, had been confirmed by Presbytery, and it seemed necessary to terminate the relationship. Mr. Gray resigned on February 27, 1927. Mrs. Rodes adds that "many left" with Mr. Gray to organize Everybody's Church which settled into the Ben Ali Building on Main Street.

BOY SCOUT TROOP 13 AT MAXWELL STREET

On December 4, 1919, six men and twelve boys started a Boy Scout Troop that is now the second oldest continuously-operating troop in a four-county district. A committee headed by W. S. Webb, J. B. Hall and C. M. Marshall helped to found the troop, with J. Holmes Martin as the first Scoutmaster. Martin was a twenty-four year old teacher and researcher at the University of Kentucky. The Committee raised \$1000 to build the troop headquarters at Maxwell Street; their special room was finished in June of 1924, with most of the work being done by the men of the church.

In the 1960's the troop, led by Carsey Kidd and assisted by J. M. Dixon and Warren Fischer, participated in the building of Camp McKee, near Mt. Sterling. It became a troop tradition to attend summer camp at Camp McKee. In recent times, Scoutmaster Bill Greenwell, who has built the troop to include twelve adult leaders and twenty-five boys, continues the tradition. They also have been backpacking in the Smoky Mountains and have spent two weeks canoeing in Canada. In 1991 they spent two weeks backpacking in the Sangre De Christo Mountains of New Mexico at Philmont Scout Ranch.

God and Country Award

Bobby Sparks	1956
Bruce Dixon	1960
Keth MacLaury	1960
Glen Emig	1962
James E. Baxter	1963
Michael Krieg (adult)	1991

\* Earlier records not available

Eagle Scouts

Glen Emig	1962
Douglas McAlister	1962
Keith MacLaury	1963
John McAlister	1963
Stephen Dunnely	1964
Bruce Dixon	1965
Keith Nadig	1982
David May	1987
William Arnold	1987
Scott Fitzgerald	1989
David Olson	1989
David A. White	1990
Leslie Olson	1992

During Mr. Gray's pastorate a new organ had been purchased and paid for with much difficulty. There were a number of evangelistic efforts, including extended meetings, often using the services of Reverend J.H. (Uncle Joe) Hopper, whom Mrs. Rodes describes as a "fine, old-fashioned preacher, singing the old time religion . . . and sharing his simple preaching." Mr. Hopper invariably added many "converts". In addition to evangelical meetings, the Session divided up the city and assigned members to go door to door proselytizing. They also set about to survey the country churches that were without pastors "to see what service we could render." Meanwhile, they were deciding that it would be a good idea to feed supper to the students and young people coming to orchestra practice so that "they might remain for C.E." The Pastor mentioned, on July 13, 1924, that "there are now six candidates before Presbytery for the ministry and all of them are members of Maxwell Street Presbyterian Church."

In 1926 needs of the growing church led the Session to organize themselves into committees. They also found time to lodge a formal complaint about the church service on one October 1926 evening, of which they disapproved because they felt the special program was "unreligious, and therefore inappropriate for a Sabbath-evening service as a substitute for religious worship." And they determined to make rules that would prevent the reoccurrence of such an unfortunate event. Clearly, the officers of the church held to their standards during Mr. Gray's tenure.

Into this climate came Dr. Howard Moody Morgan, who became pastor in October 1927. Son of the Rev. G. Campbell Morgan, noted Bible student and teacher, Dr. Morgan was said to be "a splendid student of the Bible." Through the influence of Dr. and Mrs. Morgan, their four sons became ministers. Dr. Morgan was much sought after for preaching engagements during his pastorate at Maxwell Street. He remained until January 1, 1933, when he left to become pastor of the Tabernacle Presbyterian Church of Philadelphia, where his father had been preaching for several years.

During all these early years, although they were not elders or deacons, the women of the church were extremely active and productive members of the developing congregation. They cooked and served innumerable meals, taught in the Sabbath Schools, worked as Pastor's Aids and in various ladies' societies, which attended to much of the charitable work of the church. The Men of the Church was formed in 1928, with a more modest agenda; in the present, they are "Men of Maxwell."

#### MEN OF MAXWELL

The bulletin for January 1, 1928, made the following announcement: "On Friday evening, December 23, there was held a meeting for the Men of our Church at the YWCA. A splendid group gathered for the fellowship, business and service. With the result that now we are glad to announce a new organization in the life of the church to be known as "The Men of the Church." Mr. Fred Bryant was the first President of the group. He owned the Oldsmobile dealership at the corner of the viaduct and East High Street. The Kentuckian Hotel was on the opposite corner.

Even 64 years ago, the men realized the ladies were a very important part of their lives, and at a special Valentine's Day party on February 14, 1928, they were special guests, with the men providing "refreshments and entertainment." Somewhere over the next many years, the group became the Men of Maxwell, and it was essentially a merger of the Men of the Church and the Men's Bible Class. Mr. Bryant, along with Bob Sparks and many others, was the driving force for the Boy Scout Room and its unique design. The Scout Room has been called the best in the state and possibly the best in the U.S.A.

Over these past years, the Men of Maxwell has had many fine and dedicated Presidents. The Group wasn't active for several years but began again in 1989 with Jim Mahan serving two terms, followed by Tom Dixon in 1991; the current President is Don Hunter. Since reorganization, the Group has had many fine speakers, including then Lt. Governor Brereton Jones, former Governor Martha Layne Collins, football coach Jerry Claiborne, and U.K. Athletic Director C. M. Newton. The Metro Police Department and Fire Department chiefs have also been guest speakers.

The Group meets each third Wednesday evening, and the \$5 meal is prepared by church chef Jerry Hester and is always delicious. Men of Maxwell is currently studying plans for more community involvement and ways to better serve our community.

On Sunday, November 20, 1932, when the Reverend Morgan resigned to become minister of the Tabernacle Presbyterian Church in Philadelphia, the Session reluctantly accepted, noting, "We do this, however, only because we feel that he is convinced that he has come to this conclusion under the leading of the Holy spirit. And we cannot do it without expressing our high esteem of him as

a man; as a gifted and devoted preacher of the Word, as a tender and sympathetic pastor to the sick and sorrowing, as an inspiring leader of our youth and as a faithful friend." A few months later, in March 1933, the Reverend Wallace McPherson Alston, from the Rock Spring Presbyterian Church in Atlanta,



**Men of Maxwell -- 1989**

was called. During his brief pastorate, in December of 1933, the Session presented a long and impassioned statement arguing for an emphasis on evangelism, stating that they were "earnestly desirous that our church shall

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**MY EARLY MEMORIES OF MAXWELL STREET PRESBYTERIAN CHURCH**

*by Elizabeth McVay*

*My earliest memory is of being taken to Sunday School at the old church on West Maxwell Street. My next memory is of seeing my new church being built in the front yard of my cousins', the Gordons, property. It was such a pretty home with the imposing big house, Blevins House now, and the huge front yard surrounded by a low white picket fence with the gate opening on Maxwell Street. Then I recall the completed church – the red brick with huge white columns. Inside, the walls of the sanctuary were painted a light cream color and the woodwork and pews were a very dark Mahogany color. I can't recall if it was carpeted – possibly down the middle aisle. The space on each side of the sanctuary was to be used as Sunday School rooms. They were separated by folding doors of the same dark wood. They were closed to make the separate rooms and opened for the church service. As a matter of fact, they were not a great success. I recall the doors opened or closed at all angles. What a blessing that they were removed. The choir was composed of anyone who wanted to sing, I think. The organ was higher than the present one and, in my mind's eye, I can see the organist, Miss Virginia Tyler, swinging and swaying from side to side, trying to reach the wooden pedals. No robes were worn. The ladies in the choir wore their Sunday best and the minister wore a business suit. Robes were considered too Episcopalian or Catholic. The first change came where Dr. Howard Morgan wore striped gray trousers and a sort of black spade tail coat. He was most impressive. Dr. Morgan followed Dr. Gray as I recall. He was the son of Dr. G. Campbell Morgan, a renowned minister of London, England. He and Mrs. Morgan visited Maxwell Street Church several times. He was very distinguished looking and Mrs. Morgan looked and dressed just like Queen Mary, then Queen of England. After the church was completed, the first new minister was Mr. Gillespie. He later became Dr. Gillespie and was President*

become an all-year-round soul-winning church, with our entire membership imbued with the evangelistic spirit and with all departments making evangelism the chief objective." In May of 1933 the congregation mourned the death of their beloved organist, Miss Virginia Tyler. They resolved not to search for another organist for thirty days and to keep a vase of flowers on the organ in her memory, for that period of time. Alston and his wife were well-loved, but he stayed only two years, resigning in July of 1935. Mr. Alston later became President of Agnes Scott College and Moderator of the General Assembly. The congregation then called Dr. Warner L. Hall of Leland, Mississippi. A manse was purchased for the Halls at 209 Catalpa Road. The Halls arrived early in 1936, and he was Pastor until his resignation on December 31, 1939. It should be noted that the decade from 1929-1939, during the Great Depression, found Maxwell Street struggling with finances, working hard to stay afloat and not to compromise the work of the church, especially contributions to benevolence. At the time of Dr. Hall's departure, they stood on the brink of another challenge -- World War II.

Into this time of challenge they called Reverend John K. Johnson from the Presbyterian Church of Pulaski, Tennessee. His call stated "an annual salary of \$3000 with-out furnishing a manse." The Session was meeting much less frequently than it did in the early years of the church. Innocent of the catastrophic event less than a week ahead, the December 1, 1941 minutes discuss the need for a student pastor for young people's work. As early as July 1933, Maxwell

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*of the Theological Seminary in Atlanta, GA. He was a fine pastor and executive. He pounded the streets of Lexington, visiting members of the congregation for he had no car. Finally, I remember hearing that three men put up one hundred dollars a piece and bought him a car. Imagine! That wouldn't buy a wheel these days! In my opinion, one of the most outstanding people in the church from its early days to long after I was married was Miss Florence Skinner. She was in charge of the primary department of the Sunday School. She ran it just like a little church -- the aisle down the middle of the little chairs. The music and collection were just like in the church. We really learned the Bible verses for each letter of the alphabet, the apostles, prayers, and so forth. I am sure her influence was more far reaching than that of anyone in the church. I remember that we had protracted meetings from time to time. There was a Dr. Kilig who was blind who carried on several of those meetings. We had men from the Seminary in Louisville as well as Dr. Vander Muellins and Dr. Dosker. Our church cooperated with other city churches in evangelistic meetings. They were held in a large tent somewhere in the Walnut Street area. One evangelist, I recall, was named Bulgui (Mr. or Dr.). Originally there were two adult Sunday School classes -- one for men and one for women. While Dr. Gillespie was here, the young married women broke away and formed what was called the Co-Workers Class. This group of women took charge of all the work that women could do in the church. They helped support Miss Margaret Hopper, Missionary to Korea. They cooked and served all the meals for various groups meeting at the church. I believe they contributed the food. I remember hearing of members who lived in the country donating butter, cream, eggs, and so forth. I remember my father, brother and I wishing mother would get off the phone for she was constantly using the phone for Co-Worker business. I shall end by going now in my mind to the wonderful devout men and women who did so much for the church back in those days.*

Street Presbyterian had been designated by the Assembly as the "University Church," possibly because it had a long history -- since its organization -- of involvement with the students and faculty of the neighbor school that they sometimes referred to as "State College" and other times as "The University." In March of 1928 they had taken the far-sighted move of directing the Clerk of Session to "write a letter to each of the Fraternities of the University, inviting them to worship in a body with us. "Sororities" were "fraternities" at that time. In the same meeting they talked of the need of a Young People's worker -- a recurring theme. In July 1933 Dr. Amry Vandenbosch, a prominent professor of political science and a staunch Presbyterian, was secured to teach the student class. Students continued to be a high priority of the church, as they do to the present day. The Pitkin Club, formed in 1926, was a luncheon club that met weekly, under the sponsorship of Maxwell Street Church, to discuss religious issues. In 1949 Kentucky Synods of the Presbyterian Church USA and the United Presbyterian Church joined forces in a Presbyterian ministry to students. The program came under the direction of the Westminster Foundation Board and became a part of the United Campus Ministry, which was housed in a new building adjacent to the university campus. The Pitkin Club was later transferred to the sponsorship of the Presbyterian Center on Rose Street.

#### CO-WORKERS CLASS

Mrs. W.E. Bach, Historian, reported in 1961 on the outstanding accomplishments of the Co-Workers Class. They had their first meeting in 1918, as the idea of Mrs. R.T. Gillespie and Mrs. John Goode, soon after Dr. Gillespie became pastor.

Mrs. E.L. Wilson was the first teacher and Mrs. Scott Van Meter the second. Miss Margaret Hopper, a teacher at Sayre School, taught until she went to Korea as a Missionary. When she returned home she taught the class until she returned to Korea again in 1947. The class supported her with letters as well as money.

The average membership was sixty and average attendance twenty-five to thirty. Mrs. Bach, one of the first members, said this group of women had been more like one family than most groups. They contributed much in time and money to the work of the Church.

The class was named Co-Workers by Mrs. Webb, their motto: "For Others" by Mrs. Arthur Adams, and a poem "Co-workers" was written for them by Mrs. Nancy B. Alverson.

They had many teachers in their fifty-plus-year history. Two who served the longest were Mr. Charlie Marshall and Mr. Charles Bortner.

Mrs. Bach says in 1961 that the class is "thinning rather fast in membership." By 1970 there was no Co-Workers class.

Of December 7, 1941, Pearl Harbor Day, there is no reference in the Minutes. But soon the church would be involved in war effort activities and would send her young men off to war. Eventually, many of Maxwell Street's young men and women were engaged in "the War to End All Wars." Their names were placed in the vestibule of the church.

Nevertheless, the day-to-day activities continued. Plans were under way

in early 1942 for the celebration of the fiftieth anniversary of the church, to be held on May 3, 1942. In that year, the net membership was 650, with 560 enrolled in Sunday School. And in May of 1942 the Reverend Rob McNeill was asked to become assistant pastor in charge of Student Work. The church also set aside \$250 for the "Defense Service Council," to be used for work among Presbyterian soldiers.

During the Reverend Johnson's tenure the work of the church went on -- the decision to place printed forms in the pews to record names and addresses of those attending, plans to serve the students more effectively, discussions on how to liquidate the debt on the church building, how to ensure "quietude" in the sanctuary before services, how to obtain more space for the Sunday School classes, whether to relocate the kitchen during basement remodeling, planning week-long evangelistic meetings, how to devise a plan for offering religious instruction in the Junior High Schools of the county, and how to resolve the dilemma of the seating of "colored people" in the church -- an issue of the times that Maxwell Street Church did not escape. At issue were visitors among the 60 delegates to the State YWCA meeting who attended church services as a group

#### COUPLES CLUB

In the early 1940's a group of couples formed a Couples Sunday School Class. Officers were elected each year and a roster of the members was printed. Different members of the class served as teachers and the class grew through the years. On one Friday night a month three different couples took turns in preparing dinner at the Church for the class and a program was presented. Each Christmas the class had a dinner party outside the church.

Many members of the Couples Club were often called to service in other areas of the church. This was a very active group and the members participated in many church and civic projects.



Chancel Choir, 1943

on March 5, 1944. There ensued a rather prolonged discussion over the next several weeks of how, in the best interests of the church, to handle the matter.

In 1942, the Session discussed resumption of the church bulletin, discontinued, most likely, because of the war. (The bulletin was probably started in 1927 and discontinued in 1929; it is not known whether it was begun again for a period of time in the thirties.) Plans were made to establish a Mission in the Liberty Heights section of the city, with Miss Margaret Hopper leading the effort. In June 1946, a building was purchased in Liberty Heights, and plans for Sunday School and Vacation Bible School were approved. It was turned over in 1948 to Dr. Charles Logan. In August of 1945, the Rev. Rob McNeill resigned, and the church attempted to carry on the work with the young people without him. As early as 1945, there were meetings to discuss merger of the northern and southern branches of the church -- a discussion that was to go on for nearly twenty years. In 1945 a Girl Scout Troop was organized at Maxwell Street Presbyterian Church. A Steinway grand piano was loaned to the church by the

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### **PITKIN CLUB AND WESTMINSTER FOUNDATION**

From its beginning, because of its proximity to the University, Maxwell Street Presbyterian Church has ministered to young People. About 1910 the presence of students from the University of Kentucky was noted, but it was not until the congregation moved to the new location that the student portion of those who attended the services became large enough for the church to recognize a unique opportunity. Through Christian Endeavor, Westminster Fellowship, and other groups, students were encouraged and actively sought to participate in the work and worship of the church. In 1933 MSPC was designated the University Church. In 1934 the Sunday evening preaching service was discontinued, and the entire time was given over to the young people.

During World War II the Westminster Fellowship continued to meet during the summer, but at a new time so that the ASTP soldiers on the campus of the University of Kentucky might attend. More than forty soldiers were taken on a tour of the Bluegrass farms, and members of the Fellowship enjoyed many other activities.

At that time the choir was made up of college-age young people under the direction of Mr. Howard Curry, who served from 1933 to 1944. Choir practice was at 4:20 Sunday afternoon. Suppers were prepared and served by the group at 5:30. At 6:00, Evensong, an impressive candle-light worship service, was alternately conducted by members of the group and Rob McNeill, Student Pastor. The programs were held early to allow the soldiers to participate in all the activities before returning to the barracks at 7:30.

The Pitkin Club, another group primarily for students, was organized in 1925 and modeled after a club which was formed at the Shadyside Presbyterian Church to serve the students of the University of Pittsburgh. Its purpose was to foster better understanding of religion and its application to life. During the school term the students met each Wednesday for lunch, followed by a brief program by the Pastor or a guest. Selective membership was limited to 75 to 80, and absentees were dropped from membership because there was a waiting list. Expenses attached to the Pitkin Club were originally defrayed by Maxwell Street Presbyterian Church and the General Assembly of Presbyterian Churches. However, in 1947, in order that the club might continue, the Pastor asked the Woman's Auxiliary to take charge of preparing and serving the lunches. This was willingly undertaken by the Co-Workers Class. The Pitkin Club was discontinued in 1962 when it was reported that attendance had dropped markedly during the last three years.

In 1949 the Synods of Kentucky, Presbyterian Church, US and Presbyterian Church USA established a "Joint Committee on Student Work" for the purpose of bearing witness to Jesus Christ in the University of Kentucky community.

There was no official connection between the student work and Maxwell Street Church, though as the closest church to the campus the headquarters for the campus ministry was located in Maxwell Street's Hanna House, sharing facilities with part of the Church School. In 1952 the headquarters was transferred from Hanna House to a house immediately beside the Maxwell Street Church. When the church's new Educational Building was completed in 1954 the campus ministry had sole use of the house rent-free. This quickly became known as the Westminster House.

As early as 1956 blue prints and architectural drawings were presented to the



## PITKIN CLUB

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Westminster Foundation (the name chosen when the committee was incorporated in 1954) for a student center at the University of Kentucky. Delays of various kinds prevented actual construction until 1960.

The new building, at the corner of Rose Street and Rose Lane, was dedicated September 24, 1961, and included rental space for Synod offices. From the first tentative drawings in 1956 until the completion of the building, Mr. Norman Chrisman, Jr. gave himself and his talents to the task; its fruition rested particularly upon his shoulders and dedicated spirit. Having served also as Treasurer of the Foundation, he later became its Chairman.

In the Spring of 1950 the Joint Committee extended a call to Dan R. Thomas, Jr., then at Union Theological Seminary in Virginia, to serve as its first Presbyterian University Pastor. He began his ministry on June 1, 1950, and his installation service was held at Maxwell Street Church on September 24, 1950. By the end of 1950 discussions had been initiated by the Joint Committee with a view of establishing an interdenominational or inter-religious organization for the whole campus. The following year the Protestant campus ministers began to meet on a regular basis and initiated four dormitory devotional groups. After two years of exceptional service Mr. Thomas accepted a call from the Presbyterian Church of Banner Elk, North Carolina.

On July 29, 1952 the Committee extended a call to Rev. D. Yandell Page, Danville, Kentucky, which he accepted, beginning four and a half years of distinguished service in September 1952. In February 1957 Mr. Page resigned to become Minister of the Presbyterian Church of Middlesboro, Kentucky. In September 1957 the Board extended a call to the Rev. John R. King, then Assistant Minister, First Presbyterian Church, Charlotte, North Carolina; his ministry began November 1, 1957. At the time the new facilities were occupied, enrollment in the University had nearly doubled over the previous decade, as did also the number of Presbyterian students, so a larger number of students was reached than ever before. During the first year in the new building, Mr. King was assisted by the Rev. Homer Rickabaugh, who later became a missionary in Korea.

Mr. King assisted in the reorganization of the various campus workers into a staff recognized by the University administration. The staff initiated inter-religious programs for the whole campus, including particularly an All-Campus Summer Forum, which ran for several years and aided significantly in the growing awareness of the importance of contemporary religious insights in higher education. Negotiations with the University Administration led to the establishment of an Office of Religious Affairs at UK in 1960. The Rev. Donald Leak was called by the University to head the office, in addition to directing the YMCA.

During the period from 1958 to 1965 the board began the important task of exploring a united ministry of Presbyterians, Disciples and United Church of Christ. Meanwhile, the Lutheran students used the facilities for their Sunday evening program. In 1963-64, the Board gave itself to a careful study of the matter of Sunday morning worship in the Center, on which it gave a favorable vote, and such services were initiated in September 1964 with immediate gratification.

After completing nearly seven and a half years of fruitful labor, Mr. King resigned as University Pastor in order to accept a call to become minister of the First Presbyterian Church of Wadesboro, North Carolina, on February 1, 1965.

In 1992 there is still an ecumenical council ministry in place but reduced in scope.

Ernst family and placed in the East parlor, and plans to purchase a new organ were under way. There was on-going discussion of the rule of the Session not

#### HOME DEPARTMENT

Bound as a part of the Minutes of the Session of October 3, 1919, is a copy of the program of the Installation Service of the Officers, Teachers, and workers of the Maxwell Street Presbyterian Sunday School. There were thirty-five teachers and ten visitors.

The following announcement is in the bulletin October 23, 1927: "The attention of those worshipping with us is directed to our Church School which meets every Sabbath Morning from 9:30 till 10:30. There are classes for all ages, competent teachers for all classes and a cordial welcome for all. You are invited to commence a definite and systematic study of the Word of God as a member of one of these classes."

Christian Education has been an important part of the Church program from the beginning. In addition to the regular classes, there was the Home Department. On November 28, 1914, at the home of Mrs. and Mrs. William Duncan, the Home Department was organized for the purpose of assuring the study of the Bible, in their own homes, by those who could not attend the school itself, but under its care and as its members. Some members lived close to Maxwell Street Presbyterian Church, but some lived several miles away. At this first meeting, there were nine members present. Prof. Davis gave a talk on the spiritual side of the work and Mr. Veach on the social part.

The second meeting was held at the Church on February 25, 1915, when it was reported that approximately 100 members were enrolled and the work seemed encouraging. The meeting April 16, 1915, at the home of Prof. and Mrs. Davis was well attended and the work of the quarter was "thoroughly discussed in a social and spiritual way."

There were only six members at the meeting held September 3, 1915 at Mrs. VanMeter's. During the fourth quarter there was a called meeting at the home of Mr. and Mrs. Duncan with just four members present, so no meeting was held.

There were nine district leaders. The reports we have for the years 1914 through 1919 show 109 added, 30 withdrawn, 14 out of city, 11 lost by death, 27 joining the main school and 5 teaching in school. Definite reports of lessons studied were only given the first two years. Twenty studied "every" lesson and 43 "part of lesson" in 1916.

An offering was received to pay for the study material and other items such as postage and cards. In 1915 \$1.00 was paid to Prof. Davis for the use of the church building. Messenger service for first and second quarter was twenty-five cents and for the third and fourth quarters fifteen cents.

A Silver Tea was given by the Visitors of the Home Department on June 9, 1916 from four to six o'clock in the new church building. A social time was enjoyed by all; free-will offering amounted to \$18.00.

Mrs. Lydia Duncan reported that "On October 3, 1919 the Ladies Bible Class entertained the Home Department members in a very delightful way. It was the Fifth Anniversary, it was well attended, and enjoyed by all."

There are letters from the Presbyterian Committee of Publication, Sunday School Department, Richmond, Virginia, to Mrs. Cora B. McGregor thanking her for the excellent Home Department reports in 1927 & 1932.

The Home Department is last listed in the Church Directory on the bulletin in 1945. No other written reports have been found.

allowing the minister to perform a marriage ceremony in cases "where either or both of the parties were divorced persons." Discussion of mixed marriages between Presbyterians and Catholics was revived. In May 1945, Miss Florence Skinner resigned as Superintendent of the Primary Department, a capacity in which she had served for 57 years. Fifth Sunday collections were to be used for foreign food relief.

In 1947, the total number of communicants was listed as 803, with a total Sunday School enrollment of 579; the pastor's salary was \$4000. In July of 1947 a public address system was donated; it was later extended to the balcony. And in May of 1947, when the Reverend John Johnson was called to assume the pastorate of the Pine Bluff, Arkansas, Presbyterian Church, he declined. A committee was actively searching for property for church expansion, and architects were asked to draw up plans for an addition to the church. It was

determined to hire a church hostess to oversee the work of the janitor, the cooking and serving of meals, and general housekeeping details. There would be a succession of housekeepers over the years until very recent times.



### **Divided Chancel, 1940's**

In March of 1948, the Session found themselves again wrestling with the race question: "The question was brought up on the matter of the attendance of a group of colored young men and women during the recent state-wide meeting of students from the various colleges of the state." After much discussion the following resolution was offered, attesting to the sentiments of the time in history:

The Session, being mindful of its desire to preserve peace and tranquility in the church, does hereby declare that no negro or negro group shall be invited into Maxwell Street Presbyterian Church, except upon invitation of the Session, a majority of the entire membership of the Session voting favorably.

On May 16, 1948, the Reverend Johnson announced his call to the pastorate of the First Presbyterian Church in Oxford, Mississippi, where he would doubtless face more such momentous issues. This call he accepted. A search committee was duly constituted.

During the year Elders discussed the matter of "delinquent" elders and deacons and denied the use of the organ to organ students other than members of the church. They also composed a resolution to support all efforts being made to promote stricter enforcement of the "laws controlling gambling." They finally approved a rotating system for the Board of Deacons. On May 15, 1949, Dr. Thomas M. Johnston of Atlanta, Georgia, was the guest minister; subsequently, the congregation issued a call to Dr. Johnston, and he was installed on July 17,

1949, thus beginning a congenial and productive twenty-seven-year pastoral relationship.

The settling-in period for Dr. Johnston was full of activity. The church roll was purged of inactive members; when this had been done, 745 were considered active members. Dr. Johnston also asked the Session to establish a committee to study problems of the church. In October 1949, he reported to the Session about plans for a congregational fellowship dinner in November, the present status of church membership, a plan for visitation evangelism, the work of the Sunday School Council and their plans for the future, a complimentary dinner for the Westminster Fellowship Council, his efforts to obtain a Minister to Students, and the appointment of the Long Time Planning Committee. In November, he told of the good results that were being enjoyed by those of the congregation who were visiting prospective church members, and there were plans for an orientation dinner for the "considerable number" of new members. In November,

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#### THE WORLD OF MAXWELL PRESBYTERIAN TEENAGERS IN THE 1940's

by Bob Smith

*My teen years spanned the period of the early 1940's, and a large portion of my weekend hours were spent in the Maxwell Street Presbyterian Church or with associated activities; I lived just four blocks away. Our group of young people came together in search for meaning and guidance in a world transitioning from deep depression to the anxieties of total war. We were also bound by an internal glue; we enjoyed each other.*

*We worshipped in the sanctuary where we now worship, but with a few differences in arrangement of furnishings. In my first memory of the choir it faced the congregation as it does now; (Howard Curry was choir director and Jean Lancaster was organist). In 1948 we shifted to a split chancel -- a choir loft such that one portion of the choir faces the other. Principal lighting came from two great chandeliers that were aligned over the center aisle in the congregational seating area. A network of folding doors in the seating areas at each side of the sanctuary made possible the dividing up of that space for Sunday School groups during that period of time each Sunday morning. Promptly then, by 10:30 at the latest, the doors were folded back upon themselves to produce, with bent-wood straight chairs, seating for the worship service.*

*There was a certainty about front-most seating. In the second row, to the left of center aisle, was Dr. J. Farra VanMeter. And to the right of center aisle, second or third row back, were Dr. and Mrs. E.N. Fergus. The congregation was so attuned to the leadership of these two venerable elders, I thought, that if ever one of them failed to stand for a hymn at the appropriate bar of music, the rest of the congregation would, out of respect, remain seated for that hymn.*

*Ministers of that era included Warner Hall, John Johnson, Rob McNeil, and Tom Johnston. Routinely, it seemed, lady choir directors were removed from general circulation by eligible bachelors of close congregational proximity. Minister Rob McNeil married Choir Director Jean Lancaster; then baritone Norman Chrisman took as his bride Choir Director Jean Marie McConnell.*

*During the war years Rob McNeil sought to maintain closeness among those, now scattered about the world, who had been a part of Maxwell's young people -- he compiled and circulated "round robin" newsletters with tidbits of news on each of us as he was able to accumulate it. At war's end, in August 1945, Rob offered in his last round robin two major pieces of Maxwell news -- Jesse James Baxter had lived up to his name by stealing away Rebecca Donaldson in matrimony. And, secondly, Rob and Jean were leaving Maxwell to take the ministry of a church in Austin, Texas.*

he told of the good results that were being enjoyed by those of the congregation who were visiting prospective church members, and there were plans for an orientation dinner for the "considerable number" of new members. In November, also, the Session offered the congregation a resolution authorizing the finance committee of the Board of Deacons to borrow \$7000 to be contributed to the present building program of the Eastminster Presbyterian Church. In the next few years, there would be several new Presbyterian churches in Lexington, among them Eastminster, Meadowthorpe, Beaumont, and Chapel Hill; some members of Maxwell Street would leave for these new congregations.

In February of 1950, Dr. Johnston reported church membership of 790. In March, it was announced that Mr. Dan Thomas, who was called to be Presbyterian University Pastor, would be ordained and installed in this Presbytery and would be attending several conferences and training programs before starting active work at the opening of school. In May, Mr. C. Arthur Scott would

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*Maxwell youth groups of the '40's produced several full-time Presbyterian professionals, including ministers; Bob Blumer, P.K. Darnall, Arthur Scott, and Dick Allen. Lee Anna Scott served as a missionary in Africa for a period of years.*

*Youth group sponsors included Roland and Helen Gray, and W.S. and Margaret Norris Ward. Lyman Ginger was prominent among teachers of youth in our church school.*

*As teenagers we worshipped and listened and discussed. We had hayrides and retreats and attended conferences. Despite constraints of the war we had cars that were, themselves, personalities within the group. At one time or another there was a Model A Ford sedan, three Model A coupes with rumble seats, a 1930 Plymouth, and mine was a 1930 Chevrolet sedan that I paid \$35.00 for when it was 14 years old. But the prince – the crown prince of all our vehicles was a 1924 Model T Ford coupe, black enameled with polished brass radiator and Winged Victory radiator cap, that belonged to Charlie Fergus. But that car was a story all its own that commands a separate telling.*

*Young people who met in that group, in many instances, paired off and married and are grandparents now. Charles Thurston and Marlene Hackensmith. Warren Fischer may not have found Edna Crawford there but introduced her to the group. Warren's sister Carol and Bob Weldon. Charlie Fergus' older sister Janet and George Spragens; then Charlie himself proselyted Peachie Violette from a Baptist background; then they in turn brought in Peachie's brother Bob who subsequently introduced Punch Weeldon to us. Church conferences at Montreat took on special significance in my family: my brother Julian met Harriet Hendershot at Montreat, as subsequently, I was to meet Bess Plaxco who was there representing the Mary Baldwin College Westminster Fellowship. Bess and I developed our acquaintance by periodic C & O commutes between Lexington and Staunton, Virginia.*

*In addition to the high school youth group and the college Westminster Fellowship, Maxwell Church hosted the Pitkin Club, an ecumenical group of Christian college students who held weekly luncheon meetings in the church basement multi-purpose room. We discussed topics of current interest, often led by a topical specialist from the UK faculty. The campus YMCA co-sponsored and provided leadership of the Pitkin Club.*

*Names in leadership in Maxwell Street Presbyterian Church, both then and now, included the familiar Eastin, Allen, Greathouse, Todd and Marshall and many more, including many of those previously referred to in this review. I have been deeply privileged to have known them as my mentors and friends.*

be ordained at Maxwell Street, and in May, also, a house at 179 E. Maxwell Street, later to be called Hanna House, was purchased by the church, and pews were ordered for the wings of the main sanctuary. Some renovation work was authorized for the wings and in the basement. The Session urged church sponsorship of a Presbyterian "Displaced Persons" family. There was much discussion about the use of USA teaching materials in the Sunday School, a discussion that would last for a number of years. In September, Dan Thomas was asked to assist with communion services at Maxwell Street. A personal communion set, for use in the home, was donated to the church.

January 29, 1951 was a proud day for the Maxwell Street congregation, as three young men, Dick Allen, Robert Blumer, and James M. Thorn, spoke from the pulpit about their decisions to become ministers. There were other areas for pride: membership was increasing, and attendance at Sunday School was on the rise -- totals of 375

**THE ADULT FELLOWSHIP**  
(Originally Young Adult Class)  
(Better known as "Dr. Carr's Class")

In 1950 the Young Adult Class was organized to reach the ages between Couples Club and the college age. Miss Virginia Lipscomb was director of Religious Education at the time and it was through her encouragement and the help of Dr. and Mrs. (Marg) Conway Snyder that this group was formed.

The first teacher was Robert O'Dear, followed by Bill Greathouse and Kyle Whitehead. In 1952 Dr. Wilbert L. Carr agreed to teach for one year on The Gospel of Mark.

At that time Dr. Carr was visiting professor of ancient languages at the University of Kentucky. He came to UK in 1949 from Colby College in Maine. He had also taught in Columbia University, University of Michigan, Oberlin College, University of Chicago and Drake University.

The class asked him to continue teaching, so he stayed until 1963, when he was 88 years old. When it was time to start another Young Adult Class and the class name was changed to the Adult Fellowship, Dr. Carr said he aged ten years. He was much loved and admired by all.

There were social activities in addition to the Sunday School Class. The family outings and gatherings seemed to be most successful, although there usually were adult dinners three or four times a year.

The class continued for several years with Dr. Lyman Ginger and others teaching.



**Young People's Group, 1943**

and 390. Hanna House was kept busy during the school term with students' activities and was not available for other groups to use. In January of 1952, the

Session took time out to send a letter conveying congratulations and best wishes to Mrs. Lizzie Yanits on the occasion of her 100th birthday. Miss Virginia Lipscomb presented a comprehensive report of the educational program of the church school to the Session.

In November of 1952, a congregational meeting was called to hear and act on the recommendation of the Planning and Building committee regarding plans for the first unit of an educational building to be erected on the lot recently purchased from Mr. and Mrs. Norton Sharpe adjacent to the church. At this time there were 929 active members in the church, and the needs of the church were expanding. On the one hand, Dr. Ginger reported his concern about the drifting away from Sunday School of students between junior and senior high school; on the other hand, the Session, after much discussion, took the more liberal stance of allowing "occasional folk recreation in the church by church groups because we believe it recognizes a legitimate human need." And in June of 1953, another young man from Maxwell Street, J.J. Harber, asked to come under the care of Presbytery as a candidate for the ministry. But the most compelling matter before the church in 1953 was the final planning of the education building and the development of a strategy to raise necessary funds.



**Trick or Treat, 1956**

A happy observance took place on January 31, 1954, when it was announced to the congregation that the membership total had passed the 1000 mark. Sentiment was also expressed as to appreciation of "the outstanding and devoted service of Thomas M. Johnston to Maxwell Street Church." The effort to raise money for the building campaign accelerated. Maxwell Street's participation in the Synod's Educational Campaign for the Synod's Colleges was postponed "at least until the fall of 1955" because of their own building campaign that was currently under way. Session recommended that the dedication program for the new building be held on Sunday, October 17, 1954, with the program centered

around a recognition of Sunday School teachers, officers and volunteer workers. An open house was held with the teachers in their classrooms. Their plans now coming to happy fruition, the Session turned its attention to other matters.

Two weeks after the dedication there was "considerable discussion" about the "Changes taking place around us regarding the integration of the races; also



### **Construction of Education Building, 1952**

how we should approach the changes that may need to be made at Maxwell Street in the future in order that we meet our obligations and yet not cause unnecessary internal trouble in the church." Finally, the following resolution was passed, without dissent:

It is the opinion of the Session that negroes should not be excluded from our services of worship. However, we are conscious of the differences of opinion which may delay the realization of this ideal. We pledge ourselves to continue to work and pray that the peace and unity of the church shall be preserved without excluding the negro from our Christian experience of worship.

The church was moving with the times, but carefully. The next step was to empower the Moderator to allow inter-racial groups to use the facilities of the church to hold religious committee meetings as he saw fit.

Easter of 1956 found the congregation hearing a series of excellent sermons from Dr. Johnston, so much appreciated that the session entered the sermon titles and dates into their minutes.

## MAXWELL STREET KINDERGARTEN

In June 1958 Joan C. Burnett was hired by Maxwell Street Presbyterian Church to open a kindergarten which was in operation for 10 years. During these years she helped form the Blue Grass Chapter of Children Under Six and was a member of the Southern Association of Children Under Six. Janet Gum worked with Mrs. Burnett as a teacher and with the help of the University of Kentucky and the University of Louisville, they set up rules and regulations to govern church-sponsored kindergartens.

Maxwell Street furnished housing, equipment for classrooms and playground, and paid teachers' salaries when tuition did not cover the costs. The Church kept the books and paid the utilities. When Mrs. Burnett moved to Georgetown, Mrs. Gum became head teacher. The kindergarten had a Christian atmosphere, but there was no Bible study. Mrs. Rowena Elswick joined Mrs. Gum as a teacher. The school was in operation until the Fayette County school system established public kindergartens in 1968.

The church's ministry to students was an ongoing endeavor. Even while they were lamenting the low attendance at Sunday School -- some 25 out of the 500 Presbyterian college students-- Yandell Page, Minister to Students, submitted a long report listing goals and purposes of the campus ministry and also detailing the various specifications of a center for students which he hoped to see built. And the congregation was again looking for an associate minister. Dr. Johnston listed three needs most keenly felt in February of 1957: 1)

more land for parking, 2) an associate minister, and 3) a new pipe organ. By late November, they had found the Reverend C. Arthur Scott to fill the position at Maxwell Street. He was to supervise the College Sunday School class, Westminster Fellowship, Pitkin Club, take part of the pastoral calls and advise the high school program. Miss Virginia Lipscomb had resigned in March 1957, and the Session determined to hire a full-time educational worker for the kindergarten and younger age departments of the Sunday School. By May of 1958, they had hired Mrs. Edwin Burnett as director of the dayschool kindergarten and Mrs. Roger Gum as assistant.



Session, 1954

The church was the recipient of donations for new communion-ware and for new hymn-books, and they recommended the establishment of a pipe organ fund. At the end of March 1959, Dr. Johnston was granted an extended leave of absence because of illness. Dr. Julian Price Love of Louisville Seminary served as temporary pulpit supply. By October Dr. Johnston was back, and plans were made to mark the 10th anniversary of his ministry. December found the Session considering, again, the need for a church library "if a locked room was available." They also asked the Stewardship and Promotion Committee to develop a newsletter -- which probably began early in 1960 as "Maxwell Street Presbyterian Church Newsletter," then "Maxwell Newsletter." There were a few issues, apparently put out by the young people with the masthead "The Pioneer." Still later it was called "Maxwell in Motion." The newsletter quickly

became an important means of communication with a growing congregation.

## THE LIBRARY

In Mrs. William Rodes' short "History of Maxwell Street Presbyterian Church," written in 1933, she mentions that "Professor Wilbur M. Smith gave at one time, one hundred books to the Sunday School Library." At first, the church library was a shelf or two of books in the pastor's study. For whatever reasons, it seemed difficult for the church to find a real home for the library, so it was moved from place to place as the numbers of books increased. There were, over the years, several references to the need for a library, some in the Session Minutes and others in the minutes of the Women of the Church. In 1960 The Education Committee appointed Mrs. W.B. Martin as chairperson of a subcommittee on the Church Library. In 1963, there is mention that the Women of the Church added 150 books to the collection. Circle 6 apparently set up the library in 1966, and by 1969, Mrs. William Winfree was listed as Librarian. In 1970 Mrs. Charles Evans supervised moving the library to the Marshall Parlor; in 1971 she became the librarian. The Women of the Church used the library for preparing programs and they continued to purchase new books.

The Children's Library was started in the Primary Room. Wilma Lange became Children's Librarian and has spent much time making both the old and the new library an attractive place for children, with a good collection of books for young readers.

From 1971 to the present time, there is little recorded information about the Library, which is now located on the second floor of the Education Building, where the Session and other groups meet. Many older books have been retired, and a number of new ones added. Some of the valuable old books were donated to the University of Kentucky Archives Collection. Funds are now available for new acquisitions, and members of the church continue to donate old and new books. A Library Committee provides service and oversight for the development of the library -- an on-going project.

In October 1959 the Session's Committee on Evaluation made its report. There were recurrent themes: lack of reverence before and after the worship service, unsatisfactory singing on the part of the congregation, the need for a new pipe organ, enlargement of the dining area, improved equipment for the kitchen, and better communication between the church and its members. They also reported "a spiritual hunger," a decrease in Sunday School attendance, and considerable objection to the present literature (Faith and Life) used in some

adult classes. There was divided opinion about the priority that should be given to benevolence and to KYSEC (the church's debt). A rotation plan for Elders was also being studied at this time. At the end of the decade the membership of the church was 1032, down from 1074 listed during the year; there were forty-two "losses," either by dismissal to other churches or death (6).

**OUTPOST SUNDAY SCHOOL – SHRINERS  
HOSPITAL FOR CRIPPLED CHILDREN**

In the late nineteen-twenties, when the polio epidemic broke out in central Kentucky, children filled the local hospitals. Good Samaritan Hospital, located near Maxwell Street Church, converted a nurses' dormitory into a ward for these affected children. The local Shriners adopted this ward, thus establishing Shriners' Hospital for Crippled Children. Several members of Maxwell Street arranged to provide regular Sunday School services for the recuperating children. When the Shriners built a hospital on Richmond Road in 1955, Maxwell Street members followed them and continued to provide Sunday School programs for the children every Sunday.

Many members of MSPC have participated in this continuing program, especially college-age people. Patients range in age from infants to eighteen and come from all over Kentucky and the border states. All denominations and religions are given services, using non-denominational literature. The subject of the day is usually current, and appropriate scriptures are selected.

Until 1988, when the facility added a large new building, the services were held in the multi-purpose auditorium, where children came in beds, wheelchairs, and with crutches and braces. Services began at nine-thirty, with songs, scripture, and prayer, followed by classes based on age and interest. Teachers conducted smaller participation groups. Members also visited the children and made birthdays and holidays special. Patients, families, physicians, staff, and the Shriners have all appreciated the special ministry of members of Maxwell Street, who, in turn, have felt privileged and blessed by the relationship. Some of the members who have served are Jack and Helen Todd, Tom and Joan Blanck, Mike and Sue Gillespie, Clark and Marg Cornell, Marion Sims, Theresa Dasher, Glenna Secontine, Emily Ernst, Warren Beard, and Mary Scott Moore.

Each time a new decade rolls over, the world seems poised on the edge of a new start. But perhaps it is fortunate that the members of Maxwell Street in 1960, citizens also of Kentucky, the United States, and the world, could not foresee the events of the sixties: race riots in the cities, student unrest, the continuing unhappy war in Vietnam, the assassination of a President and his brother -- John and Robert Kennedy.-- and of Martin Luther King, Jr., turbulence in the Middle East and the emerging countries of Africa, satellites and computers -- and the flight around the moon of Apollo 8. As the song went, "The times they are a changin'." At Maxwell Street, the church was under firm leadership. Discussion about the purchase of a new pipe organ was frequent and on-going. So were the concerns about ministering to the nearby students. Arthur Scott, working with the Christian Education Committee, was attempting to improve each segment of the educational program, commenting that "The decrease in church school attendance may be the result of our weakness in the evangelist program"; especially difficult was the attraction of college students and other young adults.



## Primary Class, 1961

### MUSIC HISTORY 1892 – 1992

Maxwell Street Presbyterian Church traditionally has been known for its excellent music program. With the organization of the church in 1892, music was furnished for the dedicatory service by the choir of First Presbyterian Church. Little information has been found concerning music in the original church except for Session Minutes (1894) that read as follows: "The entire board of officers agreed upon a change in the location of the organ and choir . . . to the South West corner of the church building and authorized a platform to be then erected for the use of the choir." Also, Session Minutes of 1914 read, "if there were no objections from the choir, arrangements might be made with Mr. Hall and his quartette at a cost not to exceed \$5.00 a week."

When the present church was built in 1916 a pipe organ was installed. Several years later, as expenses for tuning and repair increased, this organ was removed and a Baldwin electronic organ was purchased in 1948. In 1959 the Session voted to study the advisability of buying a new pipe organ, resulting in the purchase of a tracker organ from the Rieger organ company in Austria and installed in 1963 by builders who had come to the United States for this purpose. In October of that year a dedicatory recital was given by Wyatt Insko, former member and organist of the church. During recent years Maxwell Street church organists, Dorothy and Loren Tice and Mary Anna Stepp have co-sponsored with the American Guild of Organists and the University of Kentucky, concerts on the Rieger Organ by world-known artists, Herr Fried Meneke, Roland Munch, G. Zenaboni and many others.

Various aspects of the music program have been pursued in great depth from time to time. For example, the Chancel Choir was composed mainly of college-age young people during the time when Sunday afternoon and evening programs of music rehearsals and worship were attended mainly by this age group.

During the 1960's, when the Blue Grass Choristers Guild encouraged the development of children's choirs, Maxwell Street Church had a choir of thirty fourth, fifth and sixth graders hard at work memorizing festival anthems and hymns. Every year, from three to four hundred children from this area would present a festival of music in the spring. A strong high school choir fed well-prepared singers into the chancel choir. Two outstanding children's musicals given in recent years have been 100 % Chance of Rain, directed by Naomi Armstrong Broida, and The Boy Who Loved to Fish, directed by Kakkie Hester. In recent years four handbell choirs have been organized, the bells having been given to the church through contributions made to the Betty Ginger and Kay Mickel Memorials.

Memorial concerts have been a constant enrichment to the music program of the Church. In 1976, six former and present Maxwell Street organists gave a Vesper Concert in memory of Helen Lipscomb, composer of sacred music and long-time member of the church.

In February 1961, Elder J.R. Todd reported on the meeting of presbytery, the first for the newly formed Transylvania Presbytery (by consolidation of Ebenezer and Guerrant). The Session discussed the best use of their own discretionary fund. Over the years they would help many needy individuals: students who needed tuition money, a destitute mother and her three children, a Nigerian student and his family, an old person in a nursing home, church members who were in need. The Elders also voted to go on the rotation system and drew lots to see what class of elders each would be in. Terms later were shortened from six to three years. They sent a congratulatory telegram to a former pastor, Dr. Alston, upon his being elected Moderator of the General Assembly. And in August of 1961, Arthur Scott requested a leave of absence. He accepted a call to another church shortly thereafter.

In January 1962, Elder Norman Chrisman spoke to the Session about the status of the Pitkin Club, observing that attendance had decreased markedly over the last three years and that there were numerous religious organizations on campus that had not been in existence when the Pitkin Club was founded. He

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Earlier, the Lipscomb family presented a memorial program, contributing through solo performance (voice and clarinet) and anthems, with both words and music written by members of the family.

In 1983, a "benefit service was given in memory of those who had united with the Church Above." Anthems written by Helen Lipscomb and three former choir directors were presented. Proceeds from a special offering were donated to the Gary Davidson, Henry and Norma Fischer and Helen Lipscomb Memorial funds.

In 1984 three recitals were given in honor of the restoration of the Fergus piano to be used in Fellowship Hall -- the first given by Cliff Cason, Nancie Field, Dorothy Tice and Loren Tice -- the second by Eileen Shin --the third as a talent show. Planos have been given as memorials throughout the years by church families including the States, Fischers, Fergus's, Marshalls, and Grogans.

Little has been written so far concerning the volunteer adult Chancel Choir, committed especially to the giving of a vital spiritual thrust to the Sunday Morning Worship Service. The Helen Lipscomb music fund provides a scholarship to a college student where leadership is needed in a certain section of the choir. This fund also offers some financial assistance to both children and adults attending the Music Conference at Montreat, North Carolina.

Through the years the Chancel Choir has sung at Cardinal Hill, Veterans and Eastern State Hospitals and gone Christmas caroling in general hospitals, homes of shut-ins, and nursing homes. Major choral works have been performed by the Chancel choir including the music of Mozart, Brahms, Bach, Schuts, Vivaldi and contemporary composers Poulenc, Rutter and Pinkham. Instrumental accompaniment has been furnished by church talent augmented by members of the University of Kentucky and Transylvania Music Departments. Interpretive dance to scripture, anthems and hymns have enhanced the worship program.

Visiting choirs from throughout the United States include Stillman College choir, Warren Wilson College choir, Maryville College choir, the Troubadours from First Reformed Church, Scotia, New York, and the Abundant Life Choir from Blackburn, located here in Lexington.

A festival of children's and youth's choirs, organized by Roger Wesby and Mary Anna Stepp, has been held at Maxwell Street Church the past two years. The Chancel Choir, likewise, has participated in a Festival of Sacred Music at the University of Kentucky during these same years. A list of children's and youth choir directors and their accompanists is not included in the church history because accurate information was not available. This does not lessen the impact made by the splendid service given. The church is grateful to all who have heightened the worship experience through the sharing of their musical talents.

recommended relinquishing sponsorship of the Pitkin Club to the Westminster Foundation but continuing its support through the second semester of the school year (1961-1962). The Session approved his recommendation, writing an end to one chapter of the church's ministry to students. During this decade the Session would several times express concern about student behavior and the "coffee-house atmosphere" at the campus Presbyterian Student Center. Continuing a search for a dynamic Director of Christian Education, they prevailed upon a church member, Kenneth Doxey, to take it on. Doxey left his job at IBM when he accepted the call, went to training programs and started at once to undertake as many of the duties at Maxwell Street as his courses would allow.

In June of 1962 there was vandalism in the church--a sign, perhaps, of the times and one which would occur at irregular intervals until the present. The church had decided to purchase a Reiger pipe organ from a company in Austria and, since the choir area and platform needed revision to accommodate the organ, plans were made to do other renovations in the sanctuary. In March of 1963, the total indebtedness, with organ installation and subsequent remodeling was \$72,052. Hoping to finish and have the sanctuary ready for worship on the last Sunday in August, they decided not only to proceed with the painting, but also to put on new ceilings in the wings, refurbish the woodwork and pews, and enclose the metal posts in the sanctuary with columns. And while contracting for roof repairs, they went ahead and insulated over the main part of the sanctuary. They changed lighting and fixtures, put in a new sound system and remodeled the pastor's study and conference room. With the impetus of organ installation, a great number of other changes were set in motion.

As the church grew, there was further mention of the need for improving communication, the importance of a newsletter, and what should be done with the bulletin so that it too might convey church news. On October 30, 1963, they spoke of the need for two morning services on Sundays and agreed that it would serve the growing numbers more effectively. (This service was added in November 1963 and discontinued in May 1971.) Then, in the midst of the busyness of a growing church, they stopped to hold a memorial service on Monday, November 25, 1963, for the slain young President, John F. Kennedy. History had turned a corner. In late December at Maxwell Street membership stood at 1,099.

Early in 1964 the church received a donation to purchase Bibles to place in each hymnal rack in the pews. August found the Session hearing about the movement in the Presbytery to establish a new church in Lexington that would be "an integrated church." At that time there was favorable discussion, but in September the Session sent to the Presbytery their sentiments: "The Session of Maxwell Street Presbyterian Church disapproves the recommendations of this committee appointed by Transylvania Presbytery concerning the organization of a church to 'minister to all peoples.'" At the same time they reaffirmed their stand regarding open membership to all professing Christians and requested Presbytery

to "implement a plan of positive action within the organized churches." February 1965 found Session listening to a report by Elder Fergus concerning the Lexington Project, particularly the matter of recruiting new members from all the races. In August Elder Van Meter suggested prayerful consideration for the exchange of pulpits with a "negro" minister.

#### LINKS

Somewhere around 1969, Maxwell Street Church started a college Sunday School class attended more by out-of-college young adults than undergraduates. The group was originally dubbed The Missing Links because it was a group that did not fit into other groups in the church. Later, the name was shortened to just "Links." Joe Groves, who was employed by Maxwell Street to help in areas of Christian Education, was assigned to be the leader/teacher of this group. The Sunday morning hour did not allow for the broader scope of discussion, socializing, recreation, eating, fellowship, and the spiritual growth which this group sought. Therefore, a Sunday evening eating, studying, and fellowship time was programmed. This program seemed to work well and the group grew larger. There was a special sense of caring and love for each other that was an echo of the early church . . . "Behold how these Christians love each other!" Many activities and friendships were shared throughout the week, strengthening the bond of Christian love. Some Young Adults found not only close friends but relationships that grew into love and marriage and the establishment of Christian homes.

In addition to study and worship, the group had a strong commitment to church and community service. Preparing a Thanksgiving dinner for residents of a local nursing home was a particularly memorable event. Out of the members' interest and concerns for disadvantaged youth grew Life Adventure Camp, a Lexington-based camp for emotionally disordered youth. (Maxwell Street provided office space, and Links members were volunteer staff while this community service group was in its infancy.)

The Links met on Sunday nights, originally in the Scout Room, but later grew out of this area and moved to the library. Because Joe Groves moved on after about a year and Maxwell Street did not hire a replacement for him, the Links group was left on its own to sink or swim. A rotating schedule of members volunteered to prepare study/discussion topics for the group. There was never again a permanent leader or teacher, but each person contributed whatever he or she could to make the group better and to meet the needs of individuals as they arose.

The impact of this Christian fellowship on the individual members was undeniable and the impact of the group on Maxwell Street Church was also remarkable! In the words of the song, "Surely the presence of the Lord was in that place (and in our hearts). We could feel His mighty power and His grace!"

When most of the Links moved on or got married by 1983, the group began a decline and by 1984, the Links, as it once was, was out of existence. Some of the original members of the Links were Ross and Cathie Brown, Roger and Sarah Charlet, Bill and Susie Ticknor, Chris Snyder, Kay Scheddt, Andy Collins, and others.

July 1965 saw the installation and ordination of the first female Elder, Miss Katie Carpenter, a retired teacher and committed, versatile member. (The first female Deacon would be Mrs. Betty Ginger.) There was continuing concern about the progressive decline of Sunday School attendance. They determined to put students on committees and to instigate a survey of each member of the congregation to find what talents and abilities were available in the church. With the coming of Spring there was impetus to find another Associate Minister; they decided upon Dr. F. Gault Robertson, a Pastor at McComb, Mississippi, who had been a minister in Paris, Kentucky, in the 1950's. The call was formally accepted in August, but his name was listed in the program

of celebration for the seventy-fifth anniversary. There was now a full staff. On this anniversary, membership of the church was 1135, and there were 34 living members who had been members for thirty years or more. Dr. John K. Johnson, former pastor, returned to preach for this occasion. Maxwell Street had celebrated tenth, fortieth, and fiftieth and would celebrate seventy-fifth, ninetieth, and one-hundredth anniversaries.

It seemed not to occur to the congregation that there could be a break in the forward movement of the church, for in June they were planning to air-condition the sanctuary and main building and to add new carpets and new pews; mentioned for the first time was "the need to be competitive." Late in August, Ken Dcxe, DCE, notified Dr. Johnston that he had accepted a call to a church in West Virginia. The congregation reluctantly planned an appropriate farewell. Again, emphasizing the importance of the ministry to students, Maxwell Street's Session incorporated into its minutes in March, a comprehensive history: "The Presbyterian Campus Ministry at the University of Kentucky, 1950 - 1965." It was decided to meet with First, Second, Hunter and Beaumont to consider the best plan for ministry to UK's students in the future. There was unhappiness about questionable activities at the Presbyterian Student Center. An elder was appointed as liaison to the United Campus Ministry, as the Session "wanted to keep the way clear to oppose a great deal of their activities." And, in this time of unrest, they voted to study just-received material regarding Concern for Civil Disorder. Amid concern for urban crisis, they arranged to tape sermons for distribution and to call Martha Zell to be the new DCE. They also noted, in November, that church membership was 1202. This was essentially the apex for membership; after that it slowly decreased.

#### THE GOLDEN-AGE GROUP

Golden-Agers is a group of "senior citizens" who gather for fun and fellowship. They enjoy eating together and participating in church-related activities. They contribute to various worthwhile causes and care for shut-ins. Programs are selected for interest and entertainment.

The Golden Age Group was organized in 1973. Until 1980, attendance averaged twenty-five to thirty individuals; now there are some fifteen to twenty people who gather for lunch on the third Wednesday of each month (except for January and February and two summer months). Meals used to be bountiful pot-luck lunches, but now Jerry Hester provides delicious lunches.

Henry Loomis was the leader until his death in 1983; Louise Sanders has been leading the group since that time. Some of the members who helped organize the group were Henry and Elsie Loomis, Edith Lacy, Miss Katie Carpenter, Mrs. Lipscomb, Nellie Clay Sims, Catherine Vennes, Ida Griffith, Dorothy Tomlin, Ethel and Jack Insko, Cecil Sanders, Harriett VanMeter. The Ministers and their wives and the current Pastors have been interested and helpful.

The new year 1969 brought more talk about church merger. Maryville College was invited to present its choir in concert in March. Martha Zell left the last of August, and Joe Groves, a ministerial student, was engaged to help on weekends during the academic year. There was a pictorial directory with more than 294 families participating. It was May before the DCE Search Committee found Mrs. Henry Jones, who was called; she could not take up her duties, however, until fall. And by September of 1971, there was another position to fill: Gault Robertson resigned to answer a call to a church in

North Carolina. They moved to fill in the gaps with two part-time people: Margo Cochran for DCE and Reid Bush, ministerial student at Lexington Theological Seminary, to work with the high school groups. This was considered to be a

## THE CHRISMON TREE

"Chrismon" is a combination of parts of two words: Christ and Monogram. A Chrismon is just that -- a monogram of Christ.

Early Christians used these monograms to identify themselves to one another, to designate meeting places of the church, and, sometimes, to show unbelievers what they stood for. Chrismons have been discovered in many places -- some on jewelry or utensils, others on doors or buildings, and still more on the walls of the catacombs.

All Chrismons are made in combinations of white and gold. White, the liturgical color for Christmas, refers to our Lord's purity and perfection; gold, symbolizes His majesty and glory. Tiny white lights are used on the tree to point to the Christ as the Light of the World.

The idea of Chrismons as tree ornaments was conceived by Mrs. Francis K. Spencer, of the Ascension Lutheran Church in Danville, Virginia. In 1957 she used her talents as a professional decorator to implement an idea that had been given to her by an elderly minister, the Rev. George Pass.

In December 1974 the Women of Maxwell Street Presbyterian Church decorated a tree with these handmade ornaments, which are re-used and added to each year. At that time, it was reported that over 6,000 churches of all denominations were decorating trees with Chrismons, and Christians were making them for their own homes as well.

temporary arrangement, so a call was issued to Douglas Slagle for Associate Minister in March 1972. He was on board by May.

In June, an elder attended Synod -- the last meeting of the Synod of Kentucky of the Presbyterian Church US when it was joined to the Union Synod of the US and UP Church. Reverend Slagle reported to the Session on July 3 what he thought should be concerns of Maxwell Street Church: better communication between congregation and session, more effective use of manpower and money, less relinquishment of power by the officers to the pastor, and more thorough training of elders and deacons for stronger leadership roles in the church. He saw the

potential in the church "to do anything it wants to do."



Chancel with Chrismon Tree, 1985

During 1974 there was much discussion about leasing or buying a van for church use and about purchasing a third manual for the organ. The women asked permission to have a natural evergreen tree in the sanctuary for Christmas services, so that they might decorate it with the specially-made Christmas ornaments that they had spent many hours in making. The young people of the church threw their energy and enthusiasm into the reclamation of Walnut Hill Church. In October of 1975, Session decided to try offering a children's sermon, after which children would be dismissed from the sanctuary for other supervised activities. They had earlier tried two Sunday sessions for children too young to remain for the regular worship service.

But the long pastorate of Dr. Johnston was winding down, and on January 5, 1976, he announced his plans to retire not later than June 30. Church membership stood at 1008. After nearly twenty-seven years, the church appointed a search committee. Meanwhile, the day-to-day work of the church went on. There was much discussion of the best use of memorial funds, and a policy statement as to administration and management was agreed upon.

The encouragement of memorial giving was one program developed by the Commitment Committee as part of The Noble Task. Program 2 was "Leading Non-Communing Members into Meaningful Communion; Program 3 was "Recognizing and Using Talents of Members of the Church. Program 4 was "Providing Instruction in Meaning of Christian Vocation and Opportunities in Church-related Careers"; Program 5 was "Developing a Program for Deepening The Total Commitment of the Church." The Session was urged to set priorities for these programs. Before the end of Dr. Johnston's term, the Session made arrangements to offer use of the manse on Desha Road as "a love-gift" to the Johnstons. The congregation sent the Johnstons into retirement with a reception and a "remembrance." Dr. Johnston served as Moderator one last time, at the

#### CHURCH-TIME CRAFTS PROGRAM

Church Time Crafts began in October 1975. Doug Slagle gathered the children in grades 1 through 3 in the front of the sanctuary for a short children's sermon. The children then left the sanctuary for a craft activity led by Edna Fischer. The objective was to help the children (who had outgrown nursery) feel welcome and at home in the worship service. It has been shown that when their hands are busy, children relax and feel freer to talk about their feelings, including the children's sermon and how it relates to them. The craft activity is another vehicle for bonding the child to the church. A finished project rewards a child with pride and a feeling of self-worth. It is important for children to feel that the church cares enough about them to set aside a special time during the worship service that is all their own. Because the children are the future of the church, we must teach them to love it. Attendance has fluctuated over the years, reflecting the number of young families within the church. Now with our rapid growth we can expect 18 - 20 children each Sunday. In the old choir room, there are tables and chairs for 24, but if everyone came on the same Sunday, we'd have 30 or more and things would be very crowded. Crafts are very popular with the children. Most crafts activities are chosen with care according to the season or the church calendar. For all, this is a labor of love.

## Session meeting of May 30.

In July it was decided to discontinue the week-day kindergarten, and a recommendation was made to offer a substitute program two afternoons a week. It was later to become two mornings a week (then a third, 9:00-3:30, was added) and was called "Mother's Morning Out," essentially a day care arrangement. On July 26, the Session called Reverend Alexander Warren as Interim; he accepted, but by November he told the Session of his frustrations about "the difficult situations" that were occurring. After unsuccessful efforts to mediate, Session accepted his resignation. They felt themselves fortunate indeed when the Reverend Eric Mount agreed to serve as interim pastor. Maxwell Street Church entered the New Year of 1977 with a membership of 949.

### WALNUT HILL CHURCH

Walnut Hill Presbyterian Church, as it was known when it was built in 1801, is near the intersection of Walnut Hill and Richmond Roads. It is the oldest Presbyterian Church building in the Commonwealth of Kentucky. The church was founded in 1785 and services were held in a log structure until the present building was constructed. Because of a factional split, the church ceased to operate for approximately twenty-five years. In 1972 a group of local landowners showed interest in the church and the ten acres of land that surrounded it and began clearing the thick underbrush that hid the church from view. The Senior High Fellowship at Maxwell Street became interested in the little church and helped clear the old cemetery and the grounds, discovering a brick walk that had been overgrown by grass. The young people selected a slogan, "Help to Rebuild a Memory," and began raising money through a covered-dish picnic, numerous ice cream socials, cake sales, and donations. By 1974 they had raised \$2700 to help toward the restoration project. In addition to financial help, the young people presented a number of programs at the church, beginning with an Easter Sunrise Service held in 1973 -- the first such service held in 15 years.

The stained glass windows in the little church were replaced exactly as they were originally. This was made possible by "selling" the windows at \$1000 each to various people. One window was dedicated to the Senior High Fellowship of Maxwell Street Presbyterian Church.

In April of 1977 the Session agreed to lease space for the weekday classes of a Montessori school. In May they called the Reverend C. Roger Nelson of Tulsa, Oklahoma. July 3, 1977 was to be his first day in the pulpit at Maxwell Street, thus beginning an eleven-year pastoral relationship. In June, Mr. Slagle resigned and Dr. Mount also informed Session that he would be departing as soon as Mr. Nelson arrived. Both men received many expressions of gratitude from Session and congregation. The installation service for Mr. Nelson was set for Sunday night, October 25. Thus an eventful 1977 ended on a high note as a new pastor began his ministry.

Early in 1978, Session decided that it would be wise to purchase the van they had been using. In the eleven months it had been used, church members

## DISCOVERY MONTESSORI SCHOOL

Discovery Montessori School was founded in 1973 by a group of parents interested in the Montessori method. In September 1977, we moved to Maxwell Street Presbyterian Church to be nearer to UK and downtown. Our school grew and our enrollment began to include (to our delight) children of church members. Our original staff of two in 1977 grew to six in 1991. Steve Armstrong, director since 1976, became owner in 1986.

We like to think that we have enjoyed a good rapport with the church and that the situation is mutually beneficial. The church has been the best of landlords, but we feel the relationship is much deeper. We have been made part of church decisions affecting us, we have been included on appropriate boards, and our advice and input have been sought. By the same token, in our small way, we have tried to contribute to the upkeep of our classrooms and the playground. We are happy to be a part of the Maxwell Street Family.

had logged more than 5,000 miles. They decided to sell the manse on Henry Clay Boulevard, thinking that any associate pastor they would call would prefer, as had Mr. Nelson, to choose his own home. In April they selected John Higgins for Associate Pastor; he was to graduate from Yale Divinity School in May and could report in July. The new Pastor and his family settled into their new home and the life of the church.

In June of 1978, the Worship Committee recommended purchase of a three-octave set of bells; the bell choir would be an educational project with numerous age groups expected

to participate. It would be ten years before this idea was carried out. Plans were discussed for re-emphasis of programs of The Noble Task. Alcoholics Anonymous was granted permission to meet at the church, with a church member over-seeing proper security. Membership, as the year drew to a close was 937.

During 1979 the big thrust seemed to be the Mission and Mortar Drive, which garnered an enthusiastic response from the congregation. By September, more than \$87,000 had been pledged. At a congregational meeting in February, 1980, it was approved that 34%, not to exceed \$45,000, would be spent on Mission and 66% would be spent on Mortar (improvements to the physical property). But May found the discussion turning to budget problems, due in most part to lagging pledge payments. It was thought that budget revisions should be made and presented. The new decade was starting out slowly. Now the more prosaic matter of regaining momentum was the task of the church.

The first several years of the Eighties were quiet years. There were recurring concerns about the financial condition of the church and, several times, budgets were revised downward. The funds garnered in the campaign for the Missions and Mortar Fund were judiciously used to keep up with repairs and to do some refurbishing. Even the sum usually sent to Lees College was slightly reduced. It should be mentioned that, historically, the church had a close

relationship with both Lees College and Centre College, giving them much financial support; somewhat later, it added Pikeville College to receive annual donations. However, in spite of the lean budget, it was decided to move the library and to refurbish and redecorate the Marshall Parlor. Guidelines were developed for the use of the building by nonprofit organizations with a service or religious emphasis. Plans for celebrating the ninetieth anniversary were under way early in 1982, and Dr. Diogenes Allen agreed to preach for the occasion. John Higgins brought to Maxwell Street a comprehensive Bible study plan, "Kerygma," to engage the enthusiasm of a number of members who wanted a more intensive study of the Bible. The Spillman College Choir came for a concert.

In 1983 the Mission and Mortar Committee was dismissed, with compliments for a job well done. And, finally, the United Presbyterian Church of North America and Presbyterian Church in the United States merged to form the Presbyterian Church (USA). The Reverend Roger Nelson was working on his Doctor of Ministry degree at the University of Louisville, and the Session generously provided him with funds for tuition and other expenses; he completed the degree in 1985. In November of 1983, Miss Katie Carpenter, Elder Emeritus, announced her move to Harrodsburg; a suitable farewell for this remarkable lady was planned.

In 1984 the Session remarked the passing of Miss Lulie Logan, who died shortly before her 100th birthday; she had been a member of the church for 83 years. The Deacon's Kitchen Committee purchased 125 sets of dishes for the kitchen. The Fergus grand piano, newly refurbished, was returned to the church, and it was decided that one row of pews should be removed from the front of the church so that it could be placed there. There was much discussion of a need for improvement in the Christian Education program, and a search for a DCE was begun. Eventually, they would hire Laurie Hainley. Meanwhile, a new pictorial directory was under way. Associate Pastor Higgins requested that he be allowed to accept a part-time graduate assistantship at the University; he would teach one class and take one class. It was granted. Interest was expressed in adding a cross in the sanctuary and making appropriate banners for each side of the chancel. There also was a great deal of interest in the area of Peacemaking, and a number of efforts for education and commitment in this issue area were well supported.

In 1985, an antique brass cross and candlesticks were donated as a memorial to Andrew O. and Virginia Ritchie and William B. and Laura D. Corbin. Elder Chrisman provided a proper setting for the three pieces. Dori Hudson subsequently designed and completed nineteen beautiful stained-glass windows for the doors into the sanctuary.

In July 1987, the congregation held a Tenth Anniversary Roast for Mr.

Nelson. Latchkey, a program begun the spring of 1986 to serve the children of Maxwell Street School had a good first year as it provided after-school care for a number of elementary school children, a service much appreciated by the community.

Dori Hudson was asked to design patterns for needlepoint panels to be used on the upholstered chairs of the chancel. Some memorial funds were designated to support this endeavor. Session instructed the Memorials committee to obtain and hang a portrait of Mr. J. Archer Gray, former minister, in place with the pictures of other former ministers. On November 18, 1987, Mr. Nelson announced to the Session that he had received a call to the Presbyterian Church in Grand Island, Nebraska, and that he wanted to accept it, terminating his pastoral relationship with Maxwell Street after Christmas.

The congregation made their farewells, saw the Nelsons off to their new post and immediately got down to the business at hand, seeking advice from the Presbytery about setting in motion a search for an interim and a permanent pastor. The Session was cautioned to be patient, and it was suggested that this hiatus between pastors would be an opportune time to examine the needs and values of the congregation. Associate Pastor John Higgins would serve as Moderator for the time being. The work of the church continued with some added intensity and the desire not to let down. Interest in Peacemaking and the complexities of establishing comprehensive and satisfactory policies concerning memorial funds were important concerns. All were pleased when they were informed that the Alexander family wished to donate the cost of some of the stained glass windows then being executed.

#### LATCH KEY

In the spring of 1986 the Session's Service Committee decided to explore the possibility of serving the students of Maxwell Elementary School, located four blocks from the church, who would have to return home after school to an unsupervised environment. As a result of the Committee's findings, the Latch Key project was launched by Chairperson Ellen Allen, Helen Ivey, Naomi Kiser, Lelia Logan, Mary Alice Roberts, Gerry Williams and the Rev. C. Roger Nelson. The committee held a large rummage sale to help finance this project.

That fall, with the help of Naomi Kiser, a teacher at Maxwell School, letters were sent to parents informing them that their children could be cared for at Maxwell Street Presbyterian Church after school at a minimal charge. A director was hired; University of Kentucky students as well as church volunteers helped with the children.

The director walked to the school each day and accompanied the children back to the church. Refreshments were donated and served by members of the Church. Children were cared for until the parents came for them. Initially, between eighteen and twenty students were enrolled in the Latch Key Program at Maxwell Street. The program is still serving the children of the community.

In March of 1988, the Committee had found an interim pastor, the

Reverend John David Burton, who was to provide gracious leadership during the next months. With this leadership established, there was new attention given to other matters: plans to purchase an answering machine and funds to organize a bell choir. They paused to celebrate John Higgins' tenth anniversary as Associate Pastor. There was much discussion of management of the Blevins estate, which had come to the church when Frances Blevins died. Besides furniture and personal belongings, there were five pieces of property to be sold. They decided that there were time and funds to redecorate the East Parlor and that it would be called the Johnston Parlor when it was again ready for use. In July, DCE Laurie Hainley resigned, and Mr. Higgins asked for two weeks of paternity leave. A Mission Statement for MSPC was drafted.

### NEEDLEPOINT

The symbols chosen for the needlepoint for the pulpit chairs were taken from the Book of Kells in Ireland. The symbols are for the four Evangelists: Matthew the man, Mark the lion, Luke the calf, and John the eagle. The two smaller chairs on the lower level depict the Old Testament by using the Hebrew numbers from one through ten of the commandments, and the scroll with the pen and ink the New Testament.

Dori Hudson designed the figures, adapting the borders from the stained glass windows. The funding was made possible by the Alexander Memorial Fund.

The Committee of Needlepointers were Debbie Bean, Gene C. Bunnell, Carolyn Bunyan, Julia Costich, Janet Gum, Rusty Haydon, Vange Lear, Virginia Grogan, Sarah Floyd, Doris Marshall, and Maureen Mauser.

The two needlepoint designs framed and hanging in the Narthex are the new official symbols of the Presbyterian Church adopted by Presbytery. The needlepointers were Doris Marshall, Janet Gum, Rusty Haydon, and Maureen Mauser.

The needlepoint centers in each of the offering plates were also done by some of the members of this committee.

The interim, Mr. Burton, was a poet, and he arranged for the total sales income from his published book of poetry to be divided among three mission causes. Some months later he participated in a book-signing at Joseph-Beth Bookstore. The church also received a donation of books from the library of the Johnstons and, in keeping with the times, they prepared to offer a class dealing with Christian perspectives on AIDS. As the search committee continued their work, they notified the Session that some of the candidates might be visiting. And, in March, John Higgins informed the Session that he had been called to Trinity Presbyterian Church in Tulsa, Oklahoma, and would be leaving the middle of May. After his departure, Mr. Burton would become Moderator of the Session. Money from undesignated memorial funds was set aside to be used for tables and accessories for the new bell choir. And, at the request of the Pastoral Nominating Committee, the Session increased the annual compensation for the prospective Senior Pastor.

On Sunday, April 30, 1989, there were two announcements to Session: John Burton had taken a position as interim pastor at Cedar Rapids, Iowa, and

would be leaving May 28th; Dana Jones of West Alexander, Pennsylvania, had accepted the call to assume the position of Senior Pastor at Maxwell Street and would be preaching his candidate sermon on June 4th. A congregational meeting to approve the call would follow the service.

On May 16, Session expressed its gratitude to Mr. Burton for his "energetic and creative leadership" during his months at Maxwell Street. And it was announced that the Reverend Philip Bembower would serve as Interim Supply Pastor until Mr. Jones arrived on July 10. All were saddened by the death on May 15 of the former pastor, Tom Johnston, whose memorial service was held at the church.

## BANNER HISTORY

Banner-making at Maxwell Street Presbyterian Church began in 1989, the year Dana Jones became Pastor. He met with an interested group of people and established a Banner Committee. He provided the contacts with people who could help us get started, from the church he pastored at West Alexander, Pennsylvania.

To date, there are seventeen completed banners and six more in progress. Members of the original committee still making banners are: Hilda Blanck, Edna Fischer, Jane Kelley, Faye Lutz, Maureen Mauser, Beverly Siegel, Betty Walker, and Pietertje Wright.

The average size of each banner is approximately 6' x 32". Everything on each banner has a special meaning. Each banner is unique in that it represents a season in the life of the church. Two very special banners for 1992 are The Centennial and The Last Supper, which is approximately 14' x 4'2".

Banners add a special dimension to the worship service and bring satisfaction to the people who create them for everyone to enjoy.

During the last days before new leadership took over, there was still



**Reformation Sunday, 1991**

much discussion about memorials and the disposition of the Blevins Estate; much of the property had already been sold. At the same time, there was concern over the cashflow problem. Since only a six-month budget had been approved for 1989, Session needed to review church finances and prepare a budget for the remainder of the year; they projected that it would be a deficit budget. A down payment was made on a house on Lamar Drive for the new Pastor and his family. The installation service for the Reverend Jones would be held on August 20, 1989. Dana Jones preached his first sermon as Pastor of Maxwell Street on July 16, 1989.

As soon as he arrived, Mr. Jones set things in motion. He announced that he would seek the Session's input about church custom and practice, that he wanted scheduling of all meetings and events to be handled through the Church office, that he wanted to be present at all Committee meetings, that he had a philosophy of staffing in anticipation of growth, and that he would need a full-time associate pastor at some point in the near future. He also indicated his intention to redefine the roles of the two Boards to include greater Session involvement in financial matters and greater Diaconate responsibility for fellowship and nurture, while Trustees were to see increased activity and financial discretion. Discussion of proposed renovations would come soon. Sue Senft was hired to take on increased secretarial duties and to take over the bookkeeping.

At the Session meeting on September 19, 1989, Pastor Jones expressed concern regarding the Presbytery consultant's report on church redevelopment, which had been on his desk when he arrived. The report said, in part, regarding Maxwell Street: "the Church has declined in membership by some 400 members in the past twenty years and its current age distribution suggests that, even though the church does take in new members on an annual basis, the situation may continue." Though relocation was not put forward as a formal recommendation, they continued:

We would urge the Church to use the period between now and the time when new church development should be undertaken to study this issue in depth as it enters into a long range planning process with its new pastor. Such a study would enable the Officers of Maxwell Street Church to make an informed decision regarding the wisdom and advantages of staying at the present location or relocating to the Southwest.

Nevertheless, in spite of the consultant's disclaimer, it was clear that there essentially was a mandate. In the conclusion of the report, as the first of a series of rather specific recommendations was the following: "...where possible and

appropriate the Church Development Division [should] assist and enable these recommendations to be carried out." At the top of the list:

1. Maxwell Street Church: A) to undertake long range planning beginning in the Fall of 1989 to determine the church's probable future at the current location and as a relocated congregation in southwest Lexington; and B) if the way is clear, to relocate into southwest Lexington in the early 1990's at the designated focus in lieu of new church development.

Elder Ginger declared that this report might have been accurate at the time it was made, but, in light of the congregation's "dramatic rise in activity and commitment, the report was no longer a valid assessment." Mr. Jones agreed to communicate to the Presbytery the Church's intention to remain in its present location. Again, the die was cast for Maxwell Street, and the congregation was galvanized for many new initiatives, including the undertaking of extensive

#### THE "BLEVINS" HOUSE

Maxwell Street Church was erected in the front yard of a magnificent Greek Revival House. Built in 1850 by Architect John McMurry for John McCauley, on a five-acre tract of land fronting Maxwell Street. It was an imposing home for its owner - a successful businessman in a thriving community. McCauley had earned his wealth as a grocer and as a rope and bagging manufacturer.

From 1866 until 1884, the McCauley house was used as Christ Church Seminary -- a school under the auspices of the Episcopalian Church. From 1884 until 1920, there were several owners. A.N. Gordon operated it as a private school for boys. Maxwell Street Church was built on the property in 1916, but they sold the house to the University of Kentucky in 1920. While the University owned it, they called it Smith Hall; it was a girl's dormitory and was named for UK Trustee, Mrs. Charles Judson Smith, sister of UK Librarian, Margaret I. King. It was also the Chi Omega Sorority House for a time.

In 1946, it was sold at auction to Agnes Spear Cooper for \$18,825; Maxwell Street Church also unsuccessfully bid on it at this auction. Mary Hester Cooper, UK archivist, lived there with her parents and became the owner when her mother died in 1963. Mary Cooper died in the late 1980's; her heirs sold the old home in 1990 to Maxwell Street Church for more than \$150,000. Renovation has been extensive and is on-going. The Church has many plans for its use: workshops and conferences, urban youth camps, home-base for various church groups and activities. It will eventually have a chapel and a dining room for special events. It also provides living quarters for refugee families, homeless families, visitors, and the church sexton and his family. A distinguished home, listed on the National Register of Historic Places on December 6, 1980, it has had a varied past and will have a useful and exceptional future.

remodeling.

As a part of the new impetus, a new telephone system was installed, a

new sound system would be operational by mid-November, and investigation of a new security system was underway. New playground equipment was ordered. It was decided that much of the expense of the renovation would come from part of the bequest from the Blevins estate, and plans for raising additional funds were being formulated. By November they were discussing purchase of the McCauley (Blevins) House and two vans. Banner making was enthusiastically initiated. During these early months of Dana Jones' pastorate, the Membership Committee was hard at work purging the rolls of dead or inactive members -- a long, arduous, and sensitive task. By late November they thought they had found the ideal Associate Pastor, Elizabeth McNair Ayscue, a recent Master of Divinity graduate of Union Theological Seminary in Richmond, Virginia. A down-payment was made on a house in Meadowthorpe for her and her family. As the New Year 1991 came in, the church membership stood at 502.

By February the church had purchased the Blevins House and was prepared to ordain Elizabeth Ayscue on March 25th at a special 3:00 service. They were ordering new hymnbooks and arranging for membership visitation. And while new members began joining in groups, the Membership Committee continued to drop names from the inactive roll. A pictorial church directory was scheduled for fall. A renewed emphasis on campus ministry, but with efforts to include greater numbers of Transylvania students and initiatives to attract more UK students, was led by Mrs. Ayscue.

In May, the Mission Committee recommended to the Budget and Stewardship Committee for the new year's budget a \$25,000 item for construction

#### **HABITAT FOR HUMANITY – 1991**

The 1990 Mission Committee set the stage for a churchwide mission project by appropriating \$25,000 in the 1991 budget to build a Habitat house. The 1991 Mission Committee began house-planning early in the year as Maxwell Street became the first sponsor of a Habitat house for the Lexington 15-House Blitz Week to occur in September as part of Habitat's 15-year nationwide anniversary.

The Habitat Committee included Peter Mortensen, Ralph Christensen, Kathy Jones, Andy Downs, Gene Rich, Rebekah Combs, Susan Menard, Bill Keesler, Bill Shafer, Wayne Waddell, and Skeet Ayscue. They organized a complete church effort involving over 100 volunteers in the total project.

Our Habitat-assigned builders, Linda and Paul Tenorio, along with our own Rick Bryant and his co-worker Phil Underwood coordinated all aspects of building the house and integrating the skilled and unskilled labor to produce a remarkable home.

Theresa and Anthony Harris, our Habitat family, truly made the efforts a labor of love. Their excitement and hard work were contagious. They made everyone feel like part of their family.

This unifying, positive experience has spurred us to take on similar endeavors and has insured that Habitat for Humanity will be a regular part of our outreach in the years to come.

of a house for the Habitat for Humanity project, and further recommended that

Maxwell Street become a covenant church with Habitat. It was also recommended that the church sponsor a refugee family as part of a refugee resettlement program in the denomination, as soon as it was feasible. While the Elders were commenting on all the changes in the church, there was good news: the projected deficit budget of \$ 50,000 had been overcome, primarily because of pledges from new members. With the addition of 25 new members in early June, and in spite of the continuing action to drop inactive members, the membership was 533. On Sunday, June 2, 1991, in a Cornerstone Ceremony after the morning service to celebrate near-completion of the Education Building renovation and its new entrance, the 1954 cornerstone was placed by Architect Norman Chrisman and Elder George Bunnell. Then the 1991 Cornerstone, with its carefully selected contents, was placed by members of the Capital Fund Steering Committee.

While the congregation waited for news of the expected refugee family, great efforts were being expended in preparation for their arrival. New offering plates were donated by Garland Sims in memory of her parents, "care packages" were sent to incoming UK and Transylvania students, a reception was planned for outgoing choir director Linda Everman, and a new director, Roger Wesby, was hired. A new position of Mission Associate was discussed. This person would be responsible for coordinating community involvement and nurture of congregation members in mission efforts. Mr Jones recommended that they offer this new position to Skeet Ayscue when he completed his MSW degree in June of 1991. The Session approved, subject to congregational approval. Maxwell Street Church approached the Advent season full of joy and hope for the future.

January 1992 statistics showed 558 active members, with 24 losses and 80 gains. The rolls and the call to action were clear. With continued growth anticipated, Mr. Jones and Mrs. Ayscue asked for a second, early, service to begin after Easter at 8:30 AM. That time would later be changed to 9:30 AM to reach another possible group -- those who would benefit from being able to attend church while their children were in Sunday School. Meanwhile, new book



**Church School Class, 1990**

studies, colloquia, Sunday School Classes, fellowship dinners, and the variety of social activities multiplied. Issues of "Maxwell in Motion" sported more pages each month as well as a new, more attractive look because of new computer graphics, Dorothy Tice's help and a laser printer.

### THE GREEN GROUP

The Green Group is a newcomer to Maxwell Street. Though new, its purpose is definitely not of minor importance, The Green Group concerns itself with environmental and ecological stewardship:

And God said, "Behold, I have given you every plant yielding seed which is upon the face of all the earth, and every tree with seed in its fruit; you shall have them for food. And to every beast of the earth; and to every bird of the air, and to everything that creeps on the earth, everything that has the breath of life, I have given every green plant for food." And it was so and God saw everything he had made and behold it was good." Genesis 1:29-31

Because a Sunday School course on the environment, convened by David Smith the fall of 1990, was a fascinating, but at the same time horrifying, topic, a group formed to put into practice some of the ideas learned. And we want to do more! A short time later, we had the name "Green Group." The first, and still ambitious, project centered on recycling and education. The group quickly learned the dirty job of separation of materials for recycling, which has become the downfall of many an environmental group. Interest in this phase has not waned; a core group of dedicated "greenies" keeps up with the mass of rubbish and recyclables, sorting and separating them (and watching other community recycling efforts fall by the wayside in the process). We moved from utilizing converted "herbie-the-curbies" to building the gray recycling bin at the back of the parking lot. Recycling is not the only effort, however; by means of infiltration, "greenies" have found their way into many other groups and committees at Maxwell Street and are hard at work putting the environmental issue forth whenever and wherever possible.

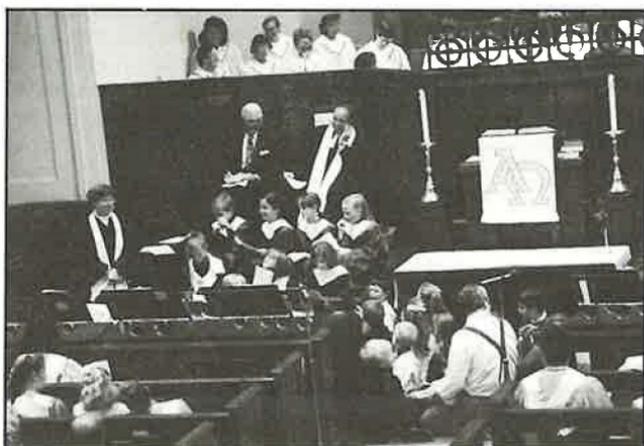
The Green Group has also sponsored neighborhood cleanups, provided tree seedlings, spoken at a Presbytery meeting, presented children's sermons, encouraged the use of ceramic coffee mugs and glass punch cups, stocked the library with "green" books, and has provided a subscription to "Garbage" magazine for the use of the congregation. The group is very flexible and versatile and plans to be active for quite some time to come.

The renovation work was continuing, but behind schedule. A Capital Funds Drive had raised a good deal of money but did not reach its goal, so some of the final projects would be put on hold until they could be paid for. In June, Skeet Ayscue began his work and was immediately immersed in preparation and planning for the Habitat for Humanity Building project, which would involve hundreds of hours on the part of many members of Maxwell Street Church. Environmental issues were embraced by many people, and were organized primarily through the Green Group. The refugee families (but not the original family) had arrived on December 31, 1990, had been taken care of by faithful

members, and had offered Maxwell Street a new opportunity for discipleship. A thirty-three week Kerygma class was started in the Spring by Mr. Jones and Mrs. Ayscue, as they sought new ways of enriching and prompting spiritual, as well as educational, growth in individuals.

Social occasions provided opportunities for fellowship for everyone. Summer picnics and ice cream socials, followed by Vespers, were a new way to enjoy informal worship. It was decided to begin a less formal, more personal, worship service on Tuesday evenings, beginning in the Fall. Mr. Jones called together a committee, Futuring, to speculate and dream and plan for the future many years to come. The first task of this committee was to compose a Mission Statement: "In response to God's love for us and in obedience to God's Word, we, the members of Maxwell Street Presbyterian Church, accept as our mission: Proclaiming the redeeming gospel of Jesus Christ through our worship and teaching . . . Celebrating the power, presence, and love of God in our world by caring word and just action . . . Heeding the call of the Holy Spirit as we are led to salvation and discipleship."

During the first weeks of September 1991, much of the effort and excitement in the church was concentrated on the building of the Habitat House. The big days for the final construction and finishing of the house were September 20 and 21. The Harris family, who would live in the house, had been coming to various events at the church and had participated in all the planning and building of their new home. This community project, besides producing a tangible result, was a major bonding experience for the more than one hundred church members who were involved. It was considered by all to have been an exciting and growth-producing experience. Throughout October and November, there were many activities and events centered around the Mission Festival, emphasizing Scotland



**Children's Sermon, 1991**

for 1991, as Russia had been during 1990. Church School provided ways in which children could become familiar with Scotland and understand the Church's Scottish heritage; for the adults, there were dinners, a high tea, speakers, including John Stephenson, President of Berea College, and Scottish dancers. Maxwell Street once more moved into the Advent season full of anticipation and hope. This hope was shared with a homeless family as renovation on an apartment in the Blevins House was completed in time to provide housing for them before Christmas. A Transitional Housing Program in conjunction with Volunteers of America was begun in the fall by the Mission Committee and plans are to continue to provide such space. A grant received from General Assembly attests to the importance of this new ministry at Maxwell Street.

The New Year of 1992 began with membership at 601, but there was sobering news about the budget, and plans were discussed as how best to handle a disappointing financial situation, caused, it was speculated, by the long period of recession and economic problems that the entire country had been experiencing for the last two and three years, and which had deepened in the past months. Nevertheless, the congregation pushed ahead with plans for celebrating the Centennial Anniversary of Maxwell Street Church. Elements of the planned program are: planting of dogwood trees on the east side of the church on May 3; a book study -- the book Quest by Diogenes Allen on May 4; a recognition of 60-year members on Sunday, May 10; a concert and reception on Friday, May 22; a homecoming dinner and reception on Saturday, May 23; and Sunday Worship Service on May 24, 1992. Dr. Diogenes Allen, who attended Maxwell Street as a youth and is now Stuart Professor of Philosophy at Princeton Theological Seminary and a Presbyterian minister, will be the guest minister. A reception and tour of the Blevins House will follow the worship service.

Meanwhile, the Lenten Journey leading up to Easter 1992 has been filled with a variety of both morning and evening worship opportunities, from Lenten Tuesday evening dinners and services to 7:30 AM worship services. Easter week also included Maundy Thursday dinner and communion, a somber Tenebrae evening service on Good Friday, an exciting and varied 9:00 PM to 1 AM Paschal Vigil Service on Easter Eve. On Easter Sunday, there was a sunrise service in Lexington Cemetery, followed by a 9:30 and 11:00 service with Chancel Choirs at both church services. Riding the high of the Easter and Resurrection experiences, the congregation moved directly into the following weekend -- devoted to community ministry emphasis and activities. A summer Mission Trip to Brazil was announced on Easter Sunday.

A major theme of Dana Jones's ministry is justice, which undergirds much of his preaching and much of his effort to involve each member. Justice is looked at from many perspectives, considered prayerfully, and acted upon appropriately. Spiritual growth is also a major emphasis, underlined by the familiar complimentary closing used by both pastors: "Peace and Grace." Under

the energetic leadership of Mr. Jones and Mrs. Ayscue, this congregation, once thought to be in serious decline, is rejuvenated and moving forward.

But those of us who are now approaching the Centennial stand always in the footprints of those faithful and committed members who brought us to this point in the life of this church. Many present members are in the lineage of the founders, either by blood or by their passing on their spirit to the present inheritors, who will never forget the dedicated, self-sacrificing pastors, or the committed, hard-working people -- the Bartletts, the Marshalls, the Mahans, the Fischers, the Sunday School Classes of Dr. Carr and Mrs. Thorn, Miss Florence Skinner's Primary Class, the guidance of Dr. Van Meter and Dr. Rodes, the faithful leadership of Professor Davis and Miss Hopper. This list would include a cast of thousands, to be found in every place and time, among the officers and among the laity of the church. These faithful, devout men and women have left to all of us a rich legacy of Christian service and a special bonding in Christ. We could not ask for a richer, more impelling, inheritance.

This is the story, or part of it, of a hundred-year journey by a community of believers who cared for each other and for their larger community. They did their best, almost always, to serve their God -- the same God who parted the waters and who sent His Son to be crucified. But this is just the first hundred years, until May 1992, and the story continues.

Maxwell Street's history is subject, as is all of history, to recurring discoveries, disappointments, joys, and cycles -- of meager budgets, of the need for more space and a new roof, of more and better music and organs for worship, of a better way to minister to students, of how to improve Sunday School attendance and race relations, of how best to approach members at stewardship time, of how to achieve quiet before worship, of how to order the service, of how to involve everyone in the work of the church. So the Church waxes and wanes; pastors, choirmasters, and DCE's come and go. People come into the church, and some leave. Baptisms and deaths are marked. But the Church goes on, alive and well in the inner city of the Lexington, Kentucky, of 1992. This very particular church on Maxwell Street, in its centennial year, under inspired pastoral leadership, is bursting with activity and vitality, heavily engaged in outreach activities, growing spiritually and numerically. Echoing the words of the Clerk of Session in 1902, it is "in a position in which it faces the future with large desires and bright hopes for greater usefulness."

Barbara Mabry

May 1992

Two longer pieces are here included -- the first is part of the story of the women of the church with their manifold contributions from the church's very inception until the present; the second is the account of the evolving church building and facilities since its beginning a century ago.

## MAXWELL STREET PRESBYTERIAN WOMEN

This organization has had five name changes since its inception in 1912:

The Women's Auxiliary	1912 - 1977
Women of the Church	1978 - 1979
Maxwell Street Presbyterian Women	1980 - 1982
Maxwell Street Presbyterian Church Women	1983 - 1984
Maxwell Street Presbyterian Women	1984 - Present

Regardless of the name, the purpose has held true through the years:

Forgiven and freed by God in Jesus Christ, we commit ourselves:  
to nurture our faith through prayer and Bible study,  
to support the mission of the church worldwide,  
to work for justice and peace, and  
to build an inclusive, caring community of women that  
strengthens the Presbyterian Church (U.S.A.) and  
witnesses to the promise of God's kingdom.

In the 1920's the yearly budgets of the Women's Auxilliary ran from \$900 to \$1000 and their money was spent in a variety of ways: two-day scholarships to Lees College, the Training School in Richmond, the porch on the Women's Building at Montreat, Traveler's Aid of Lexington, Old Ladies Home, support for their member, Miss Hopper -- a missionary in Korea (and, in addition to money, they sent her a victrola), helped to support the pastor in Quicksand, Ky., the T.B. Hospital in Lexington (where they also sent flowers), the Salvation Army, YMCA, an Orphanage in India, paid the rent of \$19.23 for one month for a member of Maxwell, the Vacation Bible Schools held at Lincoln School in the "Irish Town" section of Lexington and for the colored children at Fee's Institute, supported a young lady through school, donated money to the church hymn book and organ funds, to the Community Chest, and to a colored delegate to a training school at Lincoln Ridge Institute, and to another delegate to that Institute who "brought back greetings from the first colored conference in Kentucky," purchased 3 caps and 5 gowns for the church quartet and organist and supported Mrs. Martin Davis' mission Sunday School class for colored people, and the Oklahoma Presbyterian College for Girls.

There were sewing machines at the church, and the ladies put them to good use. They made 44 pillow cases and 12 children's night gowns for Good Samaritan Hospital, sewed for the Crippled Childrens Hospital, made two wash-dresses for a mountain girl at the request of the Family Welfare Society, and made tea towels and kettle holders for the church.

A shower was given for the Orphanage at Highland, a gift of screens was sent to the Orphanage at Anchorage, linens were sent to Lees College, 112 jars of fruit and 27 cases of vegetables were sent to Anchorage for the Orphanage; they sent a Christmas box of candy, dolls and handkerchiefs for the girls and marbles and handkerchiefs for the boys to the school at Guerrant in Breathitt County, held a pantry shower for the pastor and his wife, made bandages for a hospital in Korea, sent a box of clothing to a little boy in the mountains, made a quilt for Lees College, sent used clothes to the Mt. Tabor Church, sent letters to the students at the University and held a reception at the Church for them, visited the charity wards at Good Samaritan Hospital

and took the patients fruit and flowers, sent clothes to the Stewart Robinson School, boxes of towels and medical supplies to Brooks Memorial Institute at Canoe, Kentucky, clothing to Shoulder Blade and Jackson, Kentucky, bedding to an invalid, and outfitted a little girl for Sunday School and day school. In addition, they sent clothes to the Salvation Army, the Florence Crittendon Home and the Frontier Nursing Association. In 1927 they opened the nursery every Sunday morning during church services. Finally, 12 packages were sent to "flood sufferers," and "dainties" were taken to the sick.

It must be noted that the women were politically active during this time as evidenced by the fact that a member gave a talk at one of the meetings on the WCTU (Women's Christian Temperance Union), who wanted 1,000,000 members to "fight whiskey." Also during this time the ladies passed a resolution favoring federal control of the moving picture industry.

Guest speakers were invited to enlighten the ladies on various topics, the main one being the mission field. Miss Lavine Oldhouse talked about her missionary work in Japan, having first gone there in 1892. Other speeches were entitled "Missions in China and the Political Situation of that Country," "Foreign Speaking People," and "Six Foreign Fields Presbyterians are Responsible for: China, Japan, Korea, Africa, Brazil and Mexico."

During the 30's money was raised through contributions and the sale of subscriptions to "The Ladies Home Journal." The 30's, in the main, saw the continuation of projects started in the 20's as well as sewing for the Junior League and the Welfare League and making robes for the Boys' Choir and costumes for the Sunday School Christmas entertainment. They made clothes and blankets for the Church World Service. Dolls were dressed for the Boy Scout Christmas Collection, money was sent to benefit the library at Lees College; they remembered each child at Anchorage Orphanage on their birthday, sent "spectacles" to a hospital in Korea, paid \$2.00 per month for lunch for a needy student at Picadome School, outfitted a little girl who was entering Julius Marks Sanitarium (T.B. Hospital), provided music and Sunday School for children at Shriners' Hospital located at Good Samaritan Hospital, served lunch to the Pitkin Club and to the Young People's Choir. Clothes were given to the Goodwill Industries, and money was donated to the Manse Fund. A rummage sale was held to benefit the Ministerial Relief Fund, and extra money was made through the making and selling of aprons.

An inspirational meeting of note in 1931 began with prayer, that "we as professed Christians might realize our responsibility not only to the heathen in distant lands but to the unsaved right at our door." The record continues, "Dr. Howard M. Morgan reviewed a book by Dr. James I. Vance entitled The Field of the World. In his review Dr. Morgan brought out clearly and concisely the outstanding facts of the book. He said the whole world was bankrupt and nothing but the gospel of Christ could make the bankrupt world solvent. He emphasized the fact that God is no respecter of persons -- He came to seek and to save that which was lost. He said the blackman from the heart of Africa and the wildman from the jungle were just as precious in God's sight as the souls of the elite of 5th Avenue. Dr. Morgan closed his splendid and inspiring review with the challenge -- The Son of God goes forth to war -- the enemy is not behind our backs, he is in front of our faces and The Great Captain is saying -- Forward March. Following this review a free will offering for foreign missions was taken, which amounted to \$197.59."

During the Second World War the ladies were busy not only on the home front but doing their part for the war effort as well. Because of the rationing of sugar they held a picnic and "Sugar Shower," the proceeds of which were sent to the Presbyterian Orphanage in Anchorage Kentucky. They sewed for the Red Cross, Bundles for Britain and America, folded bandages, made surgical dressings, knitted and sent the booklet "Day by Day" to "our boys in service." They sponsored a tour of Bluegrass farms around Lexington for more than 40 soldiers and an elaborate carnival in the church basement for more than sixty-five soldiers and a number of civilians -- all of whom enjoyed the midway, minstrel show and refreshments. On the home front they made and/or donated 5 sheets, 150 hospital dressings and 13 pairs of eye glasses to Good Samaritan Hospital, sent

clothing to Lee's College, made gowns, jackets and diapers for the Baby Milk Fund, and taught Sunday School at the Florence Crittendon Home and the Shriners' Hospital.

The years immediately following the war found them busy with the United National Clothing Collection and the Victory Clothing Drive; they sent magazines and collected money for recreational work with disabled war veterans at the Public Health and Welfare Hospital, sent six Christmas boxes to European countries, gave a Christmas party for 80 underprivileged children at Manchester Center, gave toys to underprivileged children at Arlington School, sent clothing to areas in the mountains, and worked at Eastern State Hospital. It was not all work during this time, for the ladies enjoyed a number of guest speakers, one of whom was Dr. Robert Miles, Minister of First Presbyterian Church. The title of his speech was "Our Moral Obligation to be Attractive."

During the years following the Second World War and during the 50's new projects presented themselves and took the place of projects no longer in existence and/or in need of outside help. These new projects were: helping to buy a Jeep for mountain work at the Highland Outpost, sending clothes to the Mission Closet in Louisville for missionaries who were on furlough, a hospital in the Belgian Congo, the World Federation of Churches and Stillman College. They knitted afghans for the Retired Ministers' Home, the Old Ladies' Home, and boxes of books were given to the local Colored Baptist Church Library. Book satchels were sent to Brazil, and money for medical kits for foreign countries was collected.

In the years that followed, the ladies continued their diligent, loving work with other new organizations, giving their time and donations to help those in need. Some of these organizations were Crusade for Christ, Neighborhood Organization of Women, Christ Center, Kentucky Village, Cardinal Hill Hospital, Clothing Bank, God's Pantry, Mother-to-Mother, Latch Key Program, Camp Burnamwood, Nathaniel Mission, Khayelitsha Community Center in South Africa, Korean Leprosy Center, Correctional Institute for Women, Horizon Center, Christian Higher Educational Ministries and the Ecumenical Institute at Boise, Idaho, Veterans' Hospital, Memorial College in Nigeria, the Johnston Memorial Library in India, Teddy Bear Fund, school supplies for Westminster Village, personal hygiene items for the Spouse Abuse Center, Planned Parenthood, Cardinal Hill Hospital Out-Patient Clinic, Church Women United Clothes Bank, support of a child at Bellwood Orphanage. They collected cancelled stamps for Church World Service (money from the sale of the stamps is used to help combat hunger in the areas of greatest need) and gave Christmas stockings and bells to the Chestnut Street NOW pre-school class, and they created the beautiful ornaments for the Christmas Tree for the Church.

In the 1980's and into the 1990's the Women of the Church continued to serve Holy Week luncheons, host receptions for pastors and their families, visit the hospitalized and shut-ins, and staff the kitchen for church dinners. The arrival of the Doan family from Vietnam in 1979 found the women helping with gathering clothing, shopping and tutoring.

Benevolent giving in 1991 was about \$2420. This went to projects such as local and national hunger programs; Westminster Village; and the Birthday, Blanket and Thank Offerings. One of the big projects in 1991-92 was raising money and working to renovate one of the rooms on the second floor of the Blevins House. Approximately \$2,000 has been set aside for this project and it is felt that more will be needed to fulfill the project.

Among the new groups under the PW is Women's Connection (a monthly dinner meeting and program), Needlecrafters (sharing of talents group), Social Action (a consciousness-raising and action group), and a morning exercise group.

The six circles meet on a monthly basis. The responsibilities of kitchen crew and the delivering of flowers to the shut-ins have been assumed by the entire congregation and Deacons respectively. Circles meet for Bible study, fellowship and service projects of their own choosing. General Meetings of programs, business and lunch continue to be held. The first Mother-Daughter

Banquet last May was a success with over 100 attending.

The Women's organization of Maxwell Street Presbyterian Church has had a hundred year history of love, concern, and work for those less fortunate. It is with a note of pride and hearts full of gratitude for and to them that we see what came before and look forward to what is to be during the next 100 years of service to our Lord.

As we celebrate the Centennial year of worship at Maxwell Street, we honor the following individuals who have given selflessly of their faith, leadership and friendship to the women of the Church.

#### **PRESIDENTS**

1919 Marle L. Smith  
1921 Margaret Hopper  
1922 Florence Templeton Thorn  
1923 Charlotte Pilcher Rouse  
1924 Virginia Vasant Griffith  
1925 Jessie Wood Stephenson  
1926 Annie Earle Money Heizer  
1928 Jessie Wood Stephenson  
1930 Mary Ford Higgins Rodes  
1930 Laura Hamilton Payne  
1931 Elizabeth Hoard Nichols  
1932 Sarah Richardson  
1937 Nancy Jane Smith Howard  
1938 Virginia Corbin Ritchie  
1941 Maud Louise Chatfield Walston  
1942 Annie Earle Money Heizer  
1944 Sarah Richardson Greathouse  
1946 Virginia Randle Short  
1948 Audrey Smith Fergus  
1950 Lucy Todd Foster  
1952 Betty Sudduth Ginger  
1954 Janet Deschler Gum  
1956 Lavina Reynolds Watkins  
1958 Lovina Layson Owen  
1959 Lois Walters Haydon  
1961 Meitha Hiteman MacLaurey  
1963 Elizabeth Fort Duncan  
1964 Helen Tait Babcock  
1965 Elizabeth Fort Duncan  
1967 Rose Bush Rash Sparks  
1969 Cecelia Baker Dixon  
1971 Kathryn Louise Cabiness Felty  
1973 Mary Jo Ulmer Martin  
1974 Dorothy Morford Young  
1976 Laleah Ball Logan  
1978 Ida Torok Snyder  
1979 Evelyn Osborne Taylor  
1981 Mary Jo Ulmer Martin  
1983 Mary Louise Scott Moore  
1985 Helen Johnson Ivey  
1987 Frances Jernigan Duncan  
1989 Mary Alice Schnacke Roberts  
1990 Susan J. Reid Senft  
1991 Susan J. Reid Senft

#### **HONORARY LIFE MEMBERSHIPS CONFERRED BY MAXWELL STREET PRESBYTERIAN WOMEN**

1947 Florence Templeton Thorn  
1951 Annie Earle Money Heizer  
1952 Charlena Patrick Hall  
1952 Lucy Todd Foster  
1952 Audrey Smith Fergus  
1953 Betty Sudduth Ginger  
1954 Dixie Thomas Hammersley  
1955 Janet Deschler Gum  
1956 Fannie Lee Harris Adams  
1957 Lavina Reynolds Watkins  
1957 Annie Peach Sexton  
1958 Ada Hinsdale Wallace Carr  
1959 Lovina Layson Owen  
1961 Lois Walters Haydon  
1962 Ellsabeth Cleland Woodward  
1963 Katie Carpenter  
1963 Meitha Hiteman MacLaury  
1963 Gladys McGrath Irvine  
1965 Corrine Loven LeFevre  
1967 Elizabeth Fort Duncan  
1967 Katie Carpenter  
1969 Rose Bush Rash Sparks  
1970 Dorothy Morford Young  
1971 Cecelia Baker Dixon  
1973 Kathryn Louise Cabiness Felty  
1974 Alice Schmutz Malony  
1975 Mary Jo Ulmer Martin  
1976 Genevieve Scott Johnston  
1978 Laleah Ball Logan  
1979 Mary Alice Schnacke Roberts  
1979 Ida Torok Snyder  
1980 Carrie Anderson Lewis  
1981 Harriett Anne Anderson Andersen  
1981 Evelyn Osborne Taylor  
1983 Pietertje Smits Wright  
1984 Mary Louise Scott Moore  
1985 Geraldine Amodio Williams  
1986 Violet Irene Tolman Eads  
1987 Marshall Ann Hardman Boso  
1987 Helen Johnson Ivey  
1988 Emily Kennedy Ernst  
1989 Frances Jernigan Duncan  
1989 Edna Crawford Fischer  
1990 Helen Tait Babcock  
1990 Patricia Dodge Spatz  
1991 Gerry Northcutt  
1991 Wilma Lange  
1992 Dorothy D. Jones  
1992 Susan Senft

## THE PHYSICAL MAXWELL STREET PRESBYTERIAN CHURCH THE FIRST HUNDRED YEARS

Maxwell Street's first building was erected a year before the church was officially organized. The First Presbyterian Church in March 1890 purchased a lot on the southwest corner of Maxwell and Upper Streets on which was located a two-story brick residence. This house became the first manse of the new church. On a portion of the lot facing Maxwell Street an attractive brick church building was erected at a cost of \$7000 and capable of seating three to four hundred people. This building was dedicated on August 17, 1891, while Maxwell Street was still a mission church of the First Presbyterian Church of Lexington.

After the formation of Maxwell Street as a separate church in May 1892, the growth was such that in March 1897 the First Church saw fit to give the deed to the property to the new church. Also, in 1897 to accommodate the growing church school, two rooms were added. It was because of a need for still more space for Sunday school classes that it became urgent to erect a more commodious building.

In October 1914, a congregational meeting was called to discuss a new building, and one week later a building committee was elected. The property on the corner of Maxwell Street and Lexington Avenue was secured. The first church building was sold to the Ohava Zion congregation. (At the present time the building is occupied by a restaurant.) From September 1915 until the new building was ready to be occupied the church conducted its services in Dudley School at Maxwell and Mill Streets.

The present sanctuary building of modified Greek Revival design costing around \$40,000 was erected in 1915-16 in the front yard of the 1850's Greek Revival residence which occupied the property when purchased by the church. This residence was sold by the church shortly after the new building was dedicated on July 2, 1916. Completion of the basement of the sanctuary building proceeded during the 1920's, including the installation of the log effect and the massive fireplace in the Scout Room.

When the original pipe organ was removed from the chancel in 1948, the choir arrangement was changed to a divided chancel with sections of the choir facing each other. However, the pulpit remained in the center of the chancel platform. In 1950 the original folding partitions that divided the sanctuary wings into small classrooms were removed and pews were installed in the wings. The loss of classroom space necessitated some remodeling in the basement and the purchase of a house across Maxwell Street to accommodate Sunday school classes.

In 1952 the lot and house immediately to the west of the church were purchased and a planning and building committee was appointed to plan a new educational building for the site. In April 1953 plans were approved for a three-story building. Construction started in the fall and continued until the fall of 1954, with the members of the church doing much of the finish work to hold the cost down to around \$110,000. This new building was dedicated on October 17, 1954. It included larger facilities for nursery, kindergarten, primary, intermediate, junior and senior high departments, a ladies' parlor, office and wash room and a small kitchenette. The home in front of the education building was used for the activities of the Westminster Fellowship college group until 1961, when the house was no longer needed and was razed to provide for a playground.

By 1962 it was evident that more space was needed in the basement of the sanctuary building for church dinners and fellowship functions. Partitions were removed and folding partitions were installed so that the area could be divided into three rooms or made into one large room. Other improvements included wood paneling, new lighting, new flooring, acoustical ceiling, new heating and ventilation systems, all for a cost of approximately \$13,000. Plans were also made for the remodeling of the kitchen.

Also in August 1962, the architect was selected to prepare plans for remodeling the chancel to accompany the installation of the new pipe organ. This work was accomplished during the summer of 1963, and the new organ installation was completed in September 1963.

The congregation authorized the Long Range Planning Committee in the spring of 1968 to air condition the entire sanctuary building, to install new carpeting and new lighting in the sanctuary and parlors, to install new pews on the main floor and to redecorate all the spaces. Quoting the 1968 History Report, "The congregation was pleased to have the sanctuary with the comfort of air-conditioning by mid-July. With only two weeks' use of the Fellowship Hall for worship services, the redecoration was completed by September 1. The colors were keyed to an antique gold carpet for the sanctuary, parlors and corridor that enhanced the stained glass windows. Blending paint and covering for the pulpit furniture and new light walnut pews with seats upholstered to blend, gave us a new look at a cost of about \$60,000. Many church members gave services to the project, such as moving the best of the old pews to the balcony, cleaning brass and windows and other housekeeping jobs."

Extensive renovation work on all the church facilities was accomplished in 1990-91 as a direct result of the decision made in the fall of 1989 to stay at the present location and "grow" the church from there. The goals were to prevent further deterioration of the aging facilities, to upgrade those facilities to a level consistent with current building codes and standards of livability and to create the atmosphere and physical surroundings necessary to support the expanding church programs and outreach activities. The funds expended for the renovation and a new entrance addition to the Education Building amounted to approximately \$900,000. This effort was spurred on by the legacy to the church of Frances Blevins, resulting in the availability of some \$500,000 for this purpose.

The major components of this renovation/addition, dedicated on Sunday, June 2, 1991, were the new site entrance and lobby containing an elevator and fire stairs connecting all floors of the Sanctuary Building and the Education Building, the complete renovation and enlargement of the kitchen, the rearrangement and/or relocation of many of the classrooms and rest rooms, consolidation of the church offices and rearrangement of the senior pastor's suite, the conversion of a large classroom to library/board room and another to a bell choir room, replacement of windows in the Education Building, a complete revision of the heating and air-conditioning systems and the installation of security and fire alarm systems. Although much was accomplished at this time, several desired items of work were postponed to a later time.

Mention should be made of the repurchase of the large residence at the rear of the church which the church originally owned. Opportunity presented itself in 1990 to secure this building, and it was felt that it could be put to good use for the expanding programs. So, the building was purchased for \$150,000 and, with another \$150,000 from the Frances Blevins legacy, much renovation work has been done. The building was named the "Blevins House" in recognition of the generous legacy from Frances Blevins. Many groups in the church continue to work on the renovation work. Ultimately, it is intended that the Blevins House be a multi-purpose facility to house reception and meeting rooms, a chapel, facilities for the college student ministry, and temporary residential quarters for visitors, pastor interns, summer work camps, and refugee families. In addition, some of the church's ongoing activities, such as banner-making and senior-citizen programs, will be located in the Blevins House on a permanent basis.

## **APPENDIX**



## Church Membership, May 1992

Helen S. Adams  
Frances and Perry Alexander  
Anita and Perry S. Alexander II  
Perry S. Alexander III  
Ellen C. Allen  
Kerry Allen  
Harriet Andersen  
Betty Armstrong  
Dwight and Alice Auvenshine  
Skeet Ayscue  
Helen Babcock  
Reese Bach  
Vicky Bales  
Elizabeth Barbee  
Laurie and Richard C. Barbee, Jr.  
Jesse J. and Rebecca Baxter  
Deborah and James Bean  
Jeffrey Bean  
Alison Bean  
Hazel Beard  
Warren Beard  
Cecie Bertram  
Hallie Day Blackburn  
Hilda Blanck  
Elizabeth and Malcolm Blevins  
Louise Bogart  
Bill Boso  
Michael Boso  
Carl and Mary Breeding  
Mary S. Brophy  
Blessing and William Brown  
Carol Bryant  
Gene and George Bunnell  
Betty and Keller Campbell  
Mary Lou Campbell  
Kathy Lange Canupp  
Wallace Carr  
Rebecca Carrico  
Clif and Shari Cason  
Ruby Cason  
Jessie and Ted Cathey  
Eugene Caudill  
Cathy Chatfield  
Jean Marie and Norman Chrisman, Jr.  
Evelyn and Ralph Christensen  
Lynda Clark  
Eleanor and Robert Cole  
Patricia Dye Collins  
Connie and William Collis  
Carl Salyer and Rebekah Combs  
Helen Cooke  
Katherine Coons  
Clarke and Margaret Cornell  
Julia and Timothy Costich  
Emily Costich  
Rebecca Cowden  
Gertrude and Wade Cowden  
Billy Crowe  
John and Norma Crowe  
Alma Culton  
Debbie Culton  
deMaret Dale  
Brian and Clare Dalgetty  
Marilyn Daniel  
Elinor Darragh  
Florence Dasher  
Teresa Dasher

Jeff Davidson  
Nancy Davidson  
David Dawson  
Greg Dayton  
Beth Deacon  
Jack and Patricia Deacon  
Nancy Deacon  
Martha DeYoung  
Brian DeYoung  
Lesley Dickson  
Earl and Martha Dillender  
Stuart Dillender  
Karen Dimon-Sims  
Ashton and Cecelia Dixon  
James and Laura Dixon  
Tom Dixon  
Dalphna and Mike Donnelly  
Xavier Donnelly  
Andy and Catherine Downs  
Ethelyn Laura and J. Harold Drudge  
Carol Duffy  
Frances and Robert Duncan  
Robert W. Dye  
Marianne and Walter R. Dye III  
Earl and Violet Eads  
Bonnie and Robert Eads  
Robert Eads  
Elizabeth Earle  
Charline Eastin  
Charles Eastin  
Charles Eastin II  
Julia Eastin  
Lucille Eastin  
Maecile Eastin  
Donna Edwards  
Diana Vice Elliott  
Doris and Kenneth Elliott  
Sarah Elliott  
Stephen Elmore  
Emily K. Ernst  
Lucy C. Ernst  
Jennie and Mac C. Eversole  
Cappie Fairman  
Jackie Farmer  
Robert and Shannon Feenick  
Juanita Fergus  
Roger D. Ferguson  
Nancie Field  
David Fike  
Chris Fike  
Edna and Warren Fischer  
Ella S. Fishbach  
James and Sarah Floyd  
Alice Fortner  
Emily Foster  
Mary Foster  
Evelyn Freeman  
Bettie George Frye  
Lucy Gamble  
Jim and Michelle Gardner  
Kathryn Garner  
S. Geoffrey Garner  
Grover and Sue Gatliff  
Bill Gatliff  
Martha Jo and Randall Giessler  
Billy Ginger  
Lyman Ginger

Elizabeth and Lyman Ginger II  
Tommy Ginger  
William Ginger  
Kathy Gombert  
Helen Grady  
Benjamin Graves  
Cassandra J. Graves  
Helen Gray  
Eleanor and Willard R. Grayson  
Keith Grayson  
William Greathouse IV  
Patty Wright Greer  
Nancy and Russell Greer  
Lynn and Virginia Grogan  
Jan and Jock Gum  
Ann-Douglas Gum  
Sarah-Ross Gum  
Lucinda Hackensmith  
Sue Haggin  
Laurie and Terrence Hainley  
Henry Hall  
Mary and Samuel F. Ham  
Cynthia Hamilton  
Earl and Ruth Hammons  
Corinne Hancock  
Bradley and Carol Anne Hanners  
Beverly and Keith Harding  
Todd Harding  
Joanne Harwood  
Lottie Haydon  
Lois and Thomas H. Haydon  
Regina Heiser  
Mildred and William Hendrick  
Susan Hensley  
Rhea Henson  
Scott and Tracy Herrin  
H. Gerald and Katherine Hester  
Hardin Hester  
Eileen and Thurman Hibbitts  
Lara Hills  
Larry and Nelda Hills  
Angela Hodges  
Gerald and Virginia Hodges  
Harvey and Pauline Hodges  
Ann Hoffman  
Andrea Hougham Holbrook  
Chuck Holden  
Larry Holleran  
Anne and Bryan Hollingsworth  
Heron Hollingsworth  
Virginia Hougham  
Amy Huber  
Donald and June Ann Hunter  
Donna Hunter  
Ronnie Hunter  
Ethel Insko  
George F. Insko  
Donald and Helen Ivey  
Jane and W.B. Jackson  
Helen James  
Ellen and Joseph Matthew Jennings  
Mark Jennings  
Chris Johnson  
Harry and Rowena Johnson  
Mark and Wanda Johnson  
Genevieve Johnston  
Laura K. Johnston  
Thomas W. Johnston  
Charles and Mary Ann Jolly  
Barbara Jones  
Callie Jones

Cara Jones  
Dorothy D. Jones  
Janet Jones  
Cara Jones  
Kathryn E. Jones  
Kate Jones  
Dana S. Jones  
Alison Jones  
L. Fred and Nola Jones  
Albert and Margaret Kahn  
Bill Keester  
Stella Keidann  
Billy G. and Jane H. Kelley  
Duane Kelley  
James Kelley  
Danna Kent  
Jane Babcock Kerr  
Margaret King  
Naomi Kiser  
Marie Kittrell  
Eric Kleine  
Gary and Barbara Kleine  
Megan Kleine  
Kathy and Rick Kneale  
Klaus Kneale  
Doug and Mary Kohlsdorf  
Frances S. and Monroe M. Koontz  
Lois Kramer  
Julie and Michael Krieg  
Kara Krieg  
Todd Krieg  
Cindi and Greg Kubar  
Barbie Lally  
Donald and Wilma Lange  
Evangeline and William M. Lear, Jr.  
Jennifer Lear  
Louise and W. Marvin Lear, Sr.  
Frances M. Linkenfelter  
Betty Little  
Elsie Loomis  
Frances Lowery  
David Lucas  
LaVerne Lucas  
Cletus C. and Faye Lutz  
Deedie Goodwin Lutz  
Marie Lynn  
Barbara and Chariton Mabry  
Charles Mahan  
James Mahan  
Alice Malony  
Lih Sia Mann  
Janet and Kenneth Marple  
Charles Marshall  
Jane Marshall  
Richard Marshall  
Doris and Robert Marshall  
Hazel Martin  
Richard Martin  
Mary Jo and William S. Martin  
Phyllis Masters  
Carol Matthews  
Margaret Mattingly  
Maureen Mauser  
Winifred Mauser  
Loraine McCauley  
Mark and Mary McClellan  
Lynn McCoy-Simandle  
Kathryn McCracken  
Susan McDaniel  
Mary Ellen and Robert McKnight  
Mandy McMahan

Brian Stumbo  
Helen Stumbo  
Wes Stumbo  
Anita Swim  
Evelyn and Norman Taylor  
Emily and Ronald Taylor  
Chuck and Janie Teter  
Glenn and Pat Theile  
Emily Thompson  
John and Julie Thompson  
Mary Thompson  
Amy Thompson  
Rebecca and Richard Thompson  
Richard Thompson, Jr.  
Florence Thurston  
Dorothy and Loren Tice  
Brendan Tighe  
Jeanne Tighe  
Anne F. Todd  
Florence Todd  
Helen and Jack Todd  
Jean Townsend  
David and Marilyn Trosper  
Dorothy Trosper  
Terri Trosper  
Dorcie Tyler  
Lora and Ro Tyson  
Jeannie Valentine  
A. Rebekah Van Meter  
Jimmy Van Meter  
Helen and Lowell Vice  
Ann Vise  
Laura Von Harten  
Marguerite and Wayne Waddell  
Betty Jean Walker  
Diane and Scott Walker  
Margaret Norris and William Ward  
Phyllis and Richard Warren  
Lou Warth  
Deborah and Phillip Weiker  
Stacy Weiker  
Roger Wesby  
Ann Wharton  
John and Margaret Wharton  
Mabel Whitehouse  
Franz and Lana Widy  
Craig and Rita Wilkie  
Martha Wilkie  
Geraldine Williams  
Harriet Williams  
Sharon Kay Williams  
William T. Williams  
Mabel Williamson  
Mark Willmoth  
David Wilson  
Eunice Wilson  
George and Howard Wilson  
Michael Wilson  
Mary Lou and Robert Witt, Jr.  
Elisabeth Woodward  
Allison Lucas Wright  
John Ward and Pierterje Wright  
Carolyn Yeary  
Joanie Yeary  
Dorothy Young  
Nancy Young  
Fred Zimmer

**MAXWELL STREET PRESBYTERIAN CHURCH**  
**1992**  
**STAFF**

Pastors: Dana C. Jones, Jr.  
Elizabeth McNair Ayscue

Mission Associate: Skeet Ayscue

Roger Wesby, Chancel Choir Director

Mary Anna Stepp, Organist, Director Bell and Children's Choirs

Dorothy and Loren Tice, Organists

Office Manager: Sue Senft

Secretary: Jean Lewis

Financial Secretary: Rita Wilkie

Custodian: Bob Duncan

Kitchen Coordinator: Jerry Hester

## CHARTER MEMBERS

John F. Adams  
Mrs. John F. Adams  
W.L. Bartlett  
Mrs. Lottie Bartlett  
James H. Batterton  
Mrs. James H. Batterton  
Mrs. Ben D. Bell  
A.C. Butler  
J.W. Butler  
Miss Sallie Campbell  
Mrs. Josie Campbell  
Samuel Campbell  
Samuel Campbell, Jr.  
William Chorn  
Mrs. Julia Coulter  
Miss Clara L. Edge  
Miss Sudie Emanuel  
Henry Farney  
Mrs. Mary Farney  
T. T. Forman  
Mrs. Amanda Fuller  
Miss Maggie Fuller  
Miss Annie Furrier  
Miss Lizzie Furrier  
Miss Mamie George  
J.W. Hadley  
Mrs. J.W. Hadley  
M.R. Haggard  
Mrs. M.R. Haggard  
Miss Amelia May Hamilton  
Archie Hamilton  
Mrs. Emma Hamilton  
William Hanna  
Miss Laura Harris  
E.P. Harrison  
L.F. Huffman  
G.W. Leonard  
Mrs. I.S. McEiroy

Dorsey Morgan  
Mrs. John Morgan  
Miss Effie Nolin  
W.W. Nolin  
Mrs. W.W. Nolin  
Samuel Oots  
Mrs. Samuel Oots  
Miss Lula Parish  
Marion Parish  
Mrs. Marion Parish  
Mrs. Annette VanMeter Pettit  
Mrs. Emma Price  
Erasmus Price  
Mrs. Bettie P. Rodes  
Mrs. Mary F. Rodes  
Mrs. Sarah E. Rodes  
Dr. William Rodes  
Harry Rowland  
Mrs. M.R. Rowland  
George W. Schultz  
Mrs. George W. Schultz  
Miss Laura Smith  
Miss Marie Smith  
Nelson H. Smith  
Sidney R. Smith  
Mrs. Sidney R. Smith  
Mrs. Anna Bell Nolin Swain  
Mrs. Kate Tate  
Graham Taylor  
Mrs. Robert P. Taylor  
Mrs. C.T. Thomson  
G.A. Trabue  
Mrs. Mary Treadway  
Miss Amelia Van Meter  
Mrs. B.F. Van Meter  
B. F. Van Meter, Jr.  
Miss Mabelle Van Meter  
J. W. Yent  
Mrs. E. Young

**ELDERS**

T.T. Forman 1892  
William L. Bartlett 1892  
J. Morton Davis 1893  
B.F. Van Meter 1895  
William Rodes 1895  
G. Chambers Logan 1898  
John W. Yent 1904  
W.H. Forsythe 1904  
John D. Fremd 1908  
Nelson H. Smith 1908  
Evans D. Veach 1908  
William H. Duncan 1912  
John D. Marshall 1912  
John M. Thorn 1920  
William A. Moore 1920  
John B. Eversole 1923  
Charles M. Marshall 1923  
Raymond T. Randolph 1923  
William S. Webb 1923  
W.E. Bach 1925  
E.N. Fergus 1925  
R.E. Fishback 1925  
R.M. Powell 1925  
John F. Todd 1925  
C.I. Prather 1934  
R.S. Logan 1938  
W.D. Nicholls 1938  
J. Farra Van Meter 1938  
Thomas Piatt 1939  
Elbert Reeves 1939  
James Douglas Garrett 1939  
J. Taylor Yantis 1939  
William Rodes 1944  
Irwin T. Sanders 1944  
A. J. Whitehouse 1944  
Stanley Caton 1946  
E.P. Eastin 1946  
Frank V. McChesney 1946  
Griffin Marshall 1946  
Earl R. Young 1949  
Dewey L. Trosper 1949  
George P. Summers 1949  
Lyman V. Ginger 1949  
Fred Brodtkorb 1951  
Howard E. Covington 1951  
Floyd I. Fairman 1951  
Robert M. Odear 1951  
Huber C. Rhorer 1951  
Charles E. Bortner 1954  
W.W. Greathouse III 1954  
W. Lloyd Mahan 1954  
Dix E. Newton 1954  
Robert A. Sparks, Jr. 1954  
George D. Bunnell 1957  
E. Raymond Flora 1957

Owen R. Mann 1957  
Ernest J. Nesius 1957  
Jack R. Todd 1957  
John M. McBryde 1959  
Norman Chrisman, Jr. 1961  
John W. Core 1961  
Ashton D. Dixon 1961  
William G. Duncan 1961  
Robert L. Marshall 1961  
Richard Stites 1961  
Everett L. Waggoner 1961  
Oliver R. Williamson 1961  
Earl J. Eads 1963  
Charles E. Eastin 1963  
Bruce Irvine 1963  
Katie Carpenter 1965  
James N. Floyd 1965  
Thomas H. Haydon 1965  
Robert L. Rees 1965  
Warren E. Fischer 1967  
William S. Ward 1967  
J. Murrell Deacon 1969  
Thomas P. Field 1969  
Harvey G. Hodges 1969  
Jesse J. Baxter 1972  
Gary G. Davidson 1972  
Leonard F. Greathouse 1972  
Robert L. Weldon, Jr. 1972  
Kenneth W. Elliott 1973  
Betty Ginger 1973  
Neil C. Bertram 1974  
William L. Costel 1974  
Norman L. Taylor 1974  
David L. Cowen 1975  
LaVerne Lucas 1975  
George F. Insko 1976  
Kenneth L. Tate 1976  
Garland Sims 1976  
Robert E. McCray 1977  
Mary Alice Roberts 1977  
Robert W. McVay 1977  
William L. Busby 1978  
Laleah Logan 1978  
Olney B. Owen 1978  
Ellen Claire Allen 1978  
Jacob H. Graves III 1978  
Lowell T. Vice 1978  
Virginia Costel 1979  
Donald Ivey 1979  
Mary Scott Moore 1979  
James H. Snyder 1979  
Cecil Washburn 1979  
John E. Boso 1981  
Emma Kolpek 1981  
Mary McDonald 1981  
William M. Fountain 1981  
Smith Armstrong 1981

Charles Meng	1981
David Wachtel	1981
Gerald Hester	1983
Richard Thompson	1983
Peg Caylor	1983
Grover Gatliff	1983
William M. Lear	1984
James S. McCall	1984
Robert Clark	1984
Julia Costich	1984
Gerald Hodges	1984
Helen Ivey	1984
Randall Giessler	1985
Greg Kubar	1985
Marian Sims	1985
Alma Culton	1987
Rhea Henson	1987
Robert Hudson	1987
Mark Johnson	1987
Robert Southerland	1987
Alan Mickel	1988
Wanda Rodgers	1989
Kay Garner	1989
James Lucas	1989
James Neill	1989
Stephen Senft	1989
Craig Wilkie	1989
Ralph Christensen	1990
James Mahan	1990
C. Charlton Mabry	1991
Karen Pinney	1991
Geraldine Northcutt	1991
John Wharton	1991
Wilma Lange	1991
Barbara Kleine	1991
Richard Marshall	1991
Bob Cole	1991
Wayne Waddell	1991
Roger W. Gum	1967
Earl Kauffman	1967
J. Ben Duff	1967
R. Barry Benton	1969
Frank M. Bloss	1972
Carl R. Felty	1972
Sam C. Hunt	1972
Clifton S. Saylor	1972
Robert T. Moseley	1973
James E. Malony	1974
John Beard	1976

## DEACONS

William Rodes	1892
Nelson Smith	1892
John William Yent	1893
John R. Smith	1893
Evans D. Veach	1895
William D. Gay	1895
James Rodgers	1901
John D. Fremd	1901
C.M. Powell	1901
William L. Smith	1901
R.S. Logan	1901
Thomas N. McLelland	1904
Herbert Biggerstaff	1908
Robert Fishback	1908
J. Henry Morgan	1908
J.O. VanMeter	1908
William Yent	1908
D.T. Brandenburg	1912
Wilbur E. Lipps	1912
T.B. Lucas	1912
S.B. Prewitt	1912
J.M. Thorn	1912
Griffin S. Anderson	1916
C.P. Weaver	1916
E.H. Doak	1916
John F. Todd	1919
C.M. Marshall	1919
R.T. Randolph	1919
J.M. Sellers	1920
Fred Bryant	1923
James B. Hall	1923
W.D. Nicholls	1923
Swift Parrish	1923
Harry V. Rouse	1923
George R. Smith	1923
Morgan Smedley	1923
J.T. Wason	1925
William Rodes	1925
Mason Jacoby	1925
W.G. Tully	1925
C.I. Prather	1925
M.N. States	1925
John Ford	1929
Earle Fowler	1929
J. Holmes Martin	1929
J.F. Owen	1929
J. Farra Van Meter	1929
W.W. Greathouse	1934
Griffin Marshall	1934
J.S. Mitchell	1934
Thomas Piatt	1938
E.P. Eastin	1938
A.O. Ritchie	1938
Stanley Caton	1938
Richard Stites	1941

W.C. Shields	1941	Carl R. Felty	1955
Earl R. Young	1941	Leonard F. Greathouse	1955
J.R. Beard	1944	A.D. Dixon	1955
John E. Loser	1944	John W. Core	1956
F.V. McChesney	1944	Herbert Foster	1956
Harry E. Werner	1944	Laurence Henson	1956
Robert M. Odear	1946	Bruce Irvine	1956
Vernon E. Congleton	1946	Charles E. Eastin	1957
W.M. Insko	1946	George F. Insko	1959
Benham J. Sims	1946	Charles E. Babcock	1959
W.C. Wilson	1946	Wilbur J. Blanck	1959
Lynn E. Grogan	1946	Donald W. MacLaury	1959
Lyman V. Ginger	1946	Keller K. Campbell	1960
W.W. Greathouse III	1946	Dan C. Woodward	1960
Floyd I. Fairman	1948	Malcolm R. Blevins	1961
Henry P. Fischer	1948	Robert D. Nash	1962
E. Raymond Flora	1948	J. Harold Drudge	1962
Robert A. Sparks	1948	Jesse J. Baxter	1963
G.P. Summers	1948	William R. Brown	1963
William Smith Ward	1948	Kenneth W. Elliott	1963
George D. Bunnell, Jr.	1950	James N. Floyd	1963
Harry W. Glass	1950	Lowell T. Vice	1963
Roger W. Gum	1950	Fred Zimmer	1963
Charles Marshall	1950	Robert L. Weldon, Jr.	1963
Robert L. Stivers	1950	Lynn E. Grogan, Jr.	1965
Elmer O. Thurston	1950	Harvey G. Hodges	1965
E.L. Waggoner	1950	Melvin P. Rhorer	1965
Fred Bryant	1951	Thomas P. Field	1966
William Lloyd Mahan	1951	Walter F. Anthony	1966
Robert L. Marshall	1951	Kenneth L. Tate	1966
Ernest J. Nesius	1951	Betty Ginger	1967
D.E. Newton	1951	Cecelia Dixon	1968
Jack R. Todd	1951	Gary A. Davidson	1968
L.A. Vennes	1951	Gerald C. Hodges	1968
William S. Ward	1951	James R. Mahan	1969
Charles E. Bortner	1952	Charles W. Rogerson	1969
Ted W. Cathey	1952	Garland Sims	1970
John W. Core	1952	E. Tony Dillender	1970
Neal M. Gibbs	1952	Smith Armstrong III	1971
Malcolm Mason	1952	Norman L. Taylor	1971
John A. Ritter	1952	Dorothy Jones	1972
Robert D. Short	1952	H. Gerald Hester	1972
Robert A. Sparks	1952	Robert E. McCray	1972
William T. Servant	1952	William L. Costel	1972
William C. Brown, Jr.	1954	David Marshall	1972
George D. Bunnell	1954	Pat Shipman	1972
Norman Chrisman, Jr.	1954	Ellen Claire Allen	1973
Earl J. Eads	1954	Pat Deacon	1973
James A. Farra	1954	Thomas C. Fee	1973
Charles S. Fergus	1954	Sarah Floyd	1973
Harry W. Glass	1954	LaVerne Lucas	1973
Roger W. Gum	1954	Scott D. Malony	1973
J.D. Marshall	1954	Neil C. Bertram	1973
William J. Rains	1954	John E. Boso	1974
E.L. Waggoner	1954	Douglas C. Gibson	1974
Kyle Whitehead	1954	Cecil M. Sanders	1974
Fred Bryant	1955		

William W. Burns	1974	Hoy Widener	1983
Mary Alice Roberts	1974	Kimberly Ammeter	1983
William Busby	1975	Gadis J. Dillon	1984
Sandra Cowen	1975	Rhea Henson	1984
Nancy Davidson	1975	Geoff Hodges	1984
Janice Malony	1975	Dori Dana Hudson	1984
Richard Marshall	1975	Glenn Sims	1984
Sarah Charlet	1975	Margie McCall	1984
Roland Secontine	1976	Marguerite Waddell	1984
William Shafer	1976	Vicky Bales	1985
Mary Lou Campbell	1976	Robert Cole	1985
Jacob Graves III	1976	Nelda Hills	1985
Carl H. Rogers, Jr.	1976	Julie Krieg	1985
Robert Leonard	1976	Cindi Kupar	1985
Earl Mizell	1976	Stephen Senft	1985
Grover (Jack) Gatliff	1977	Jane Stanger	1985
Roger Charlet	1977	Cecil Washburn	1985
Emma Kolpek	1977	Ronald Burgess	1987
Mary Scott Moore	1977	Wanda Johnson	1987
James F. Snyder	1977	Barbara Kleine	1987
Kathryn Garner	1978	Kenneth Marple	1987
Helen Ivey	1978	David Smith	1987
Charles H. Meng	1978	Dorothy Tomlin	1987
Barbara Sherrow	1978	Daiphna Donnelly	1987
Elliott Vittitow	1978	Keith Ammeter	1987
Evelyn Christensen	1978	Bradley Hanners	1987
Claire Wachtel	1978	Lynne Rogers	1987
A.B. Elam Jr.	1978	Donald Stockwell	1987
Donald W. Hunter	1978	Loren Tice	1987
William M. Lear, Jr.	1978	Jane Dawson	1989
Evelyn Taylor	1978	Bonnie Eads	1989
Nancy Henry	1978	Nancie Field	1989
Lindsay Busby	1979	Donald Ivey	1989
Mark Johnson	1979	Dorothy Meng	1989
Eugene Caudill	1979	Graham Rowles	1989
Jean Marie Chrisman	1979	Rita Wilkie	1989
Ralph Christensen	1979	Carl Combs	1989
Thomas Dixon	1979	Susan Senft	1989
Barbara Nadig	1979	William (Bill) Gatliff	1989
Marian Sims	1979	Alan Mickel	1989
Richard Thompson	1979	Carol Bryant	1989
Lucy Ernst	1981	Jennie Eversole	1989
Donald Hallen	1981	Ruth Olive	1989
James Lucas	1981	Barbara Stead	1989
Greg Kupar	1981	Elaine Rich	1991
Florence Dasher	1981	John W. Thompson	1991
Robert Eads	1981	Margaret Wharton	1991
Jeanne King	1981	Martha Wilkie	1991
Mary McClellan	1981	Cathy Downs	1991
James Neill	1981	Phyllis Masters	1991
Walter Norris	1981	Paul Menard	1991
Elizabeth Ivey	1982		
Mark Nielson	1982		
James Bean	1983		
Ron DeHaven	1983		
Frank Fischer	1983		
Robert Southerland	1983		

(additional names on P. 85)

TRUSTEES

J.M. Tanner	1897	Lowell Vice	1990
L.F. Huffman	1897	Ellen Allen	1991
W.H. Biggerstaff	1897	Norman Chrisman	1991
John R. Smith	1914	Bob Cole	1991
R.E. Fishback	1914	Lyman Ginger	1991
R.S. Logan	1914	Bill Lear (Chair)	1991
Henry Morgan	1914	Jim Mahan	1991
W.M. Yent	1914	Jim Neill	1991
Thorton Brandenburg	1914	Gerry Northcutt	1991
T.B. Lucas	1914	Robert Sparks	1991
S.B. Prewett	1914	Norman Taylor	1991
C.M. Marshall	1918	Lowell Vice	1991
Jo.C. VanMeter	1918	John Wharton	1991
D.N. Parrish	1918	Norman Chrisman	1992
D.N. Parrish	1928	Bob Cole	1992
W.N. Yent	1928	Lyman Ginger	1992
J.F. Owen	1928	Bill Lear (Chair)	1992
Henry P. Fischer	1960	Jim Mahan	1992
James F. Owen	1960	Jim Neill	1992
Earl J. Young	1960	Gerry Northcutt	1992
J. Farra VanMeter	1971	Robert Sparks	1992
R. Barry Benton	1971	John Wharton	1992
Jack R. Todd	1971		
George Bunnell	1972		
Warren E. Fischer	1973		
Earl Young	1974		
Gary Davidson	1975		
Warren E. Fischer	1976		
LaVerne Lucas	1977		
Earl Young	1977		
Warren E. Fischer	1977		
Gary Davidson	1977		
Ken Tate	1978		
Warren E. Fischer	1978		
LaVerne Lucas	1978		
Gary Davidson	1978		
Robert Sparks	1979		
Robert Weldon	1980		
Jacob H. Graves III	1981		
Gerald Hester	1982		
Warren E. Fischer	1984		
Robert Marshall	1984		
Robert Clark	1985		
Robert Southerland	1987		
Norman Taylor	1987		
Lowell Vice	1989		
Norman Chrisman	1990		
Lyman Ginger	1990		
Bill Lear	1990		
Jim Mahan	1990		
Jim Neill	1990		
Rob Southerland (Chair)	1990		
Robert Sparks	1990		
Norman Taylor	1990		

**SIXTY - YEAR MEMBERS**

**1992**

Helen S. Adams  
Sarah Elizabeth Rodes Barbee  
Mary Stillwell Brophy  
Katherine Martin Coons  
Lucile Eastin  
Ella S. Fishback  
Mary Gasser Foster  
Lucy Jesse Gamble  
Helen Blumer Gray  
Henry Hall  
William Hendrick  
Margarett Greathouse King  
Marie Kittrell  
Frances Morgerson Linkenfelter  
Elizabeth Goode McVay  
Charles M. Marshall  
Robert Lee Marshall  
Hazel Lawson Martin  
Richard Martin  
Lovina Owen  
Erma Wild Reed  
Gretchen Adams Ritter  
Dorothy Dyer Rodes  
Louise Henry Sanders  
Elizabeth Smith Saylor  
Samuel Sexton  
Robert D. Short  
Anne Frierson Todd  
Florence Clark Todd  
Jack Todd  
Emily Marshall Thompson  
Mabel Marshall Whitehouse

## ORGANISTS

(No records before 1927)

1927 - 1933	Miss Virginia Tyler, Organist-Director
1933	Mrs. Ernest N. Fergus, Temporary Organist during illness of Miss Tyler
1933(Sept.) - 1935(Sept)	Elizabeth Hardin Sullivan
1935 - 1940	Mrs. Frank C. Foxworth
1941(Jan. - Oct.)	Miss Ruth Ecton
1941 - 1943 (May)	Miss Jeanne Lancaster
1943 (June - Sept)	Mrs. Ruth Ecton Fife
Guest Organists 1944	
	Miss Melrose McGurk
	Wyatt Insko
	Mrs. Frank C. Foxworth
1944 - 1945	Jeanne Lancaster McNeill (Mrs. Robert B.)
1945 (Sept - May)	Miss Melrose McGurk
1945 - 1948	Wyatt Insko
1948 - 1955	Mrs. Frank C. Foxworth
Guest Organists 1948 - 1955	
	Wyatt Insko
	Mrs. Paul T. Wescott
	Mrs. Paul W. Thurman
	Mrs. William Lloyd Mahan
	Miss Alta May Lumbard
1955 - 1956	Miss Alta May Lumbard
1956 - 1962	Mrs. William Lloyd Mahan
1962 - 1963	Miss Priscilla Hepburn
1963 - 1965	Mrs. William Lloyd Mahan
1965 - 1967	Max Jackson, Organist-Choirmaster
1967 - 1968	Ralph Tamper, Organist-Choirmaster
1968	Mrs. Dorothy Abernathie
1968 - 1971	Loren Tice
1971 - 1981	Mrs. Dorothy Abernathie
1981 - 1984	Dorothy Abernathie Tice & Loren Tice, Organists
1985 - 1987	Mary Anna Stepp, Assistant Organist
1987 (Jan - June)	Betsy Steiner, Interim Choir Director-Organist Mary Anna Stepp, Assistant Organist
1987	Priscilla Hepburn
1987	Mary Anna Stepp, Loren & Dorothy Tice

**CHOIR DIRECTORS**  
(No records before 1924)

1924 - 1925	G. C. Stables, Director
1927 - 1933	Miss Virginia Tyler, Organist-Director
1933 - 1944	Howard Curry, Director
1944 - 1946	Lewis Henry Horton, Director
1946 - 1948	Edgar H. Perkins, Director of Music and Student Work
1948 - 1949	Frank J. Prindl, Director
1949 - 1964	Jean Marie McConnell Chrisman, Director
1964 - 1967	Max Jackson, Organist-Choirmaster
1967 - 1968	Ralph Tamper, Organist-Choirmaster
1968	Smith and Naomi Armstrong, Temporary Directors
1968 - 1970	Jacob Ayers, Choirmaster
1970	Loren Tice, Organist-Choirmaster
1970 - 1973	Smith Armstrong, Choirmaster
1973 - 1978	Donald Ivey, Choirmaster
1979 - 1980	Loren Tice, Choirmaster
1980 - 1986	Clif Cason, Choirmaster-Organist
1987	Betsy Steiner, Interim Choir Director-Organist
1987 - 1990	Linda H. Everman, Choir Director
1990 -	Roger Wesby, Choir Director

**CHURCH SECRETARIES AND FINANCIAL SECRETARIES**

Church Secretaries:

1942 - 1959	Mrs. Dorothy Gibbs
Oct. 1958 - Jun. 1974	Mrs. Elizabeth Woodward
Jul. 1974 - Jul. 1976	Mrs. Connie Spalding
Jul. 1976 - Jul. 1980	Mrs. Lida Ruby
Jul. 1980 - Oct. 1980	Mrs. Peg Caylor
Oct. 1980 - Mar. 1991	Mrs. Martha Washburn
Oct. 1989 -	Mrs. Sue Senft
June 1991 -	Mrs. Jean Lewis

Financial Secretaries:

1965 -	Mrs. Augusta Jones
1966 - Jul. 1968	Mrs. Maye Rippetoe
	Mrs. Faye Lutz
Apr. 1969 - Jul. 1974	Miss Katie Carpenter
Aug. 1974 - Oct. 1989	Mrs. Helen Vice
Oct. 1991 -	Mrs. Rita Wilkie

(This position slowly evolved in ensuing months with several people involved)

Prior to the creation of the above positions, these necessary functions were handled by various Deacons, who served as treasurers of current expenses and of benevolences and as bookkeepers.

## SONS OF MAXWELL\*

**Jesse Oliver VanMeter** -- Joined Maxwell February 10, 1894. Lived in Louisville 1903 to 1908. Deacon at Maxwell July 19, 1908 to August 27, 1911. Moved to First Presbyterian, Meridian, Mississippi, August 27, 1911.

**D. Thornton Brandenburg** -- Joined Maxwell March 18, 1906. Moved to Highland Presbyterian Church, Guerant, Kentucky, July 11, 1920. Married to Virginia Cassell.

**Caswell Johnstone** -- Joined Maxwell October 25, 1908 (by letter). Moved to Presbyterian Church, San Raphael, Colorado, October 7, 1923.

**John Irvine Prather** -- Joined Maxwell April 6, 1919. Moved to Presbyterian Church, Jackson, Kentucky, October 13, 1940.

**Paul K. Darnall, Jr.** -- Joined Maxwell October 11, 1936. Received A.B. Degree, Transylvania, 1941. B.D. Degree, Louisville Presbyterian Seminary, 1944. Ordained by Birmingham Presbytery, July 16, 1944.

**Edwin Randle Short** -- Joined Maxwell March 17, 1935, by profession and baptism. Moved to First Presbyterian, Lexington, Kentucky. 1969 - Director of Bellwood Children's Home.

**C. Arthur Scott** -- Joined Maxwell October 24, 1937 from Presbyterian Church, Georgetown, Kentucky. Graduated from Louisville Presbyterian Seminary. Ordained May 7, 1950 at Maxwell. Installed June 4, 1950, First Presbyterian Church, Catlettsburg, Kentucky. Minister of Education - Maxwell Street Presbyterian, February 1958 - October 1961.

**Robert Raborn** -- Joined Maxwell May 26, 1946 from Grace Gospel Church, Waco, Texas. Ordained September 19, 1950. In Ministry, Carlisle, Kentucky.

**Thomas J. Ray, Jr.** -- Joined Maxwell April 9, 1924 by letter from Walnut Hill Church. Moved to Presbyterian Church, Sharpsburg, Kentucky January 7, 1951.

**Robert Joseph Blumer** -- Joined Maxwell March 26, 1939. Ordained in Virginia June 20, 1954. Minister of First Presbyterian Church, Union, South Carolina in 1969.

**James M. Thorn** -- Joined Maxwell February 24, 1946 from Presbyterian Church, Cynthiana, Kentucky. Ordained Augusta, Kentucky June 27, 1954. Died June 5, 1955 at Augusta, Kentucky. Infant son baptized at Maxwell November 1955 - James Mark Thorn.

**Diogenes "Dick" Allen** -- Joined Maxwell April 30, 1950. Ordained by Presbytery of Northern New England. University of Kentucky, B.A.; Princeton University, Ph.D.; Rhodes Scholarship; Oxford University, B.A., M.A.; Yale University, B.D., M.A., Ph.D. Professor of Philosophy, Princeton Theological Seminary.

**J. J. Harber** -- Joined Maxwell April 21, 1946. Ordained and installed June 25, 1959, Leonia, New Jersey.

**Dee Hamilton Wade** -- Joined Maxwell May 11, 1980. Ordained Transylvania Union Presbytery October 17, 1981. Pastor Mt. Horeb Presbyterian Church 1982 - 1991.

\* Church members who became ministers are listed in the order that they came "under the care" of Presbytery

### PASTORS

#### **CHARLES TALBUTT THOMPSON 1891 - 1893**

The Rev. Charles Talbutt Thompson became the first minister of the new church, known as Maxwell Street Mission, located on the corner of Upper and Maxwell Streets, on November 10, 1891. He continued as minister until December 17, 1893.

Mr. Thompson was born in Bourbon County, Kentucky, and attended Dr. Lockhart's school in Paris, Kentucky. He graduated from Centre College in Danville, Kentucky, with A.B. and A.M.A. degrees. He then enrolled in the Union Theological Seminary in Hampden-Sydney, Virginia, following which he received an honorary D.D. degree from Central University of Kentucky. Later in his career he received a Ph.D. degree from Wooster University.

Mr. Thompson was married to Lula Cruzan and had a son, Charles S., and a daughter Jane E. Mrs. Thompson died in 1893; he married Elizabeth Pennington in 1900.

During his ministry, the Presbytery of West Lexington sent a commission to organize the Maxwell Street Presbyterian Church on April 6, 1892, with seventy-seven charter members--of whom thirty-three came from the First Presbyterian Church. Maxwell Street grew rapidly under Mr. Thompson's ministry. After two years and two months he resigned to become pastor of two newly formed country churches, Mt. Horeb and Bethel. During this period (1894-1908) he filled many important positions in West Lexington Presbytery. He wrote three books, the last of which was his thesis for his Ph.D.

Dr. Thompson was serving as Permanent Clerk of the Central Mississippi Presbytery at the time of his death in 1926.

**ISAAC STEWART McELROY**  
**1894 - 1902**

In May 1894, the Rev. Isaac Stewart McElroy became the second minister of Maxwell Street Presbyterian Church after declining a call to be minister of the First Presbyterian Church in Tampa, Florida.

Mr. McElroy was born in Lebanon, Kentucky, and was educated at Danville, Kentucky, and the United Theological Seminary of Virginia. He received an honorary Doctor of Divinity degree from Central University of Kentucky and was licensed by Pennsylvania Presbytery.

Mr. McElroy was called by the Synod of Kentucky to represent that body in securing subscriptions and gifts for the endowment fund of the Theological Seminary. Within three years the Louisville Theological Seminary was organized; it began to receive students in September 1893.

Mr. McElroy was minister at Maxwell Street until 1902, when the General Assembly called him to be the first Secretary of Ministerial Relief.

Mr. McElroy was married to Annie Lee of Danville, Kentucky; they had two sons and two daughters. Their two sons became ministers.

At the time of his death in January 1931, he was pastor at King's Mountain, Tennessee.

**CHARLES HENRY HARDIN BRANCH**  
**1902-1907**

Dr. Charles Henry Hardin Branch, known as Dr. Hardin Branch, became minister at Maxwell Street Presbyterian Church in 1902 and served until 1907.

Born in Hamilton, Virginia, Dr. Branch attended Johns Hopkins University in Baltimore and graduated in 1895 with a B.A. degree. The following year he attended Princeton University Theological College, where he received his M.A. degree. In 1899 he was ordained into the ministry of the Presbyterian Church in the United States and assumed his first pastorate. In 1917 Dr. Branch was awarded a Doctor of Divinity degree by Austin College of Sherman, Texas.

Dr. Branch was married to Elizabeth Hertzog Reed in 1904. They had two children, a son and a daughter.

At the time of his death in 1935, Dr. Branch was pastor of the Hyde Park Presbyterian Church in Tampa, Florida, where he was highly respected as a minister as well as a civic leader.

**CLYDE SHELTMAN**  
**1908 - 1910**

The Rev. Clyde Sheltnan accepted a call to be minister at Maxwell Street Presbyterian Church in 1908 and served until poor health caused him to resign in 1910.

Mr. Sheltnan was born in Christianburg, Montgomery County, Virginia, in 1870. His first schooling was at Montgomery Academy in Christianburg, Virginia; he attended Hampden-Sydney College in Virginia, then went to Louisville

Presbyterian Theological Seminary. His first church in Anniston, Alabama, served the mining families of that community.

Mr. Sheltman was married to Lyla Parker of Louisville.

At the time of his death in 1919, from injuries incurred in an automobile accident, he was preaching at Old Providence Church near Harrodsburg, Kentucky, as often as his health would allow.

### **SAMUEL PERCY HAWES** **1911 - 1916**

Dr. Samuel Percy Hawes became minister of Maxwell Street Presbyterian Church in 1911 and served until 1916. During his ministry a new church building was erected -- in his words, "to supply the developed and growing need of membership and congregation." Dedication of the building was in July 1916. It was soon after leaving Lexington, and partly because of his work while in Lexington, that Hampden-Sydney College bestowed upon him the honorary degree of Doctor of Divinity.

Dr. Hawes was born in Dinwiddie County, Virginia, in 1869, the son of a minister. After graduation from Hampden-Sydney College, he taught a year in a public school and the following year at Montgomery Female College, Christianburg, Virginia. For the next three years he attended Union Theological Seminary (South). Following graduation, he was ordained by Columbia Presbytery, Tennessee. After forty-seven years in the ministry, by his own request, he retired from regular service. He was listed in Who's Who in Religious Leaders of America.

Dr. Hawes married Christine Watkins; they had one child who died in infancy. A death date is not available, but in 1966 Dr. Hawes was 97 years young.

### **RICHARD THOMAS GILLESPIE II** **1917 - 1921**

The Rev. Richard Thomas Gillespie II came to Maxwell Street Presbyterian Church to begin his ministry in 1917. The outbreak of World War I soon after his coming made progress somewhat difficult, but in spite of this, membership increased, as did the budget. During these years a number of material improvements were also made in the new church building.

Mr. Gillespie was born in York County, South Carolina, in 1879. His early years of schooling were spent as a pupil of his mother, a teacher in the country school near their home. As a young man he worked for a mercantile firm and a hardware store. At the age of 21 he attended Davidson College. In the fall of 1905 he entered Columbia Theological Seminary at Columbia, South Carolina. Years later he was to return as President when the Seminary was moved to Decatur, Georgia. Centre College at Danville conferred upon him the degree of Doctor of Divinity. The Presbyterian College of South Carolina honored him with the degree of Doctor of Laws.

Mr. Gillespie was appointed Chairman of a Joint Committee of the Northern and Southern Synods to raise a million dollars for the Schools and

Colleges in the Synod of Kentucky in 1922.

Mr. Gillespie was married to Elizabeth Hall of Rock Hill, South Carolina, and had a son Robert H. Gillespie, M.D.

Mr. Gillespie died in 1930 while attending the Assembly in Charlottesville, Virginia; he was barely past 50 years of age.

### **JOHNSON ARCHER GRAY**

**1923 - 1927**

Dr. J. Archer Gray became minister at Maxwell Street Presbyterian Church in February 1923 and served until January 27, 1927, when he resigned.

Dr. Gray was born in Edinburgh, Scotland. At the age of six he went to Canada, where he attended public schools in Toronto; he received his A.B. and Master's degrees, then earned his Ph.D. degree from Columbia University, New York. In 1927 he organized Everybody's Church, a non-denominational church which held services at the Ben Ali Theater in Lexington.

Dr. Gray was married to Evalina Price; they had two daughters and one son.

In April 1946 Dr. Gray was fatally injured when struck by a bus on East Main Street in Lexington.

### **HOWARD M. MORGAN**

**1927 - 1932**

Dr. Howard M. Morgan was installed as pastor of Maxwell Street Presbyterian Church on October 1, 1927, and served in that position until 1932.

Dr. Morgan was born in Baltimore, Maryland, and was educated at the Douglas Collegiate School, Cheltenham, England. He attended the Bible Seminary in New York and completed his studies for the Christian Ministry under the direct supervision of his distinguished father, the Rev. Dr. G. Campbell Morgan of London, England. Dr. Morgan received his honorary degree of Doctor of Divinity from Centre College, Danville, Kentucky.

Dr. Morgan was married to Margaret Lyon; they had four sons.

Dr. Morgan died in October 1979, when he was still an active minister in Philadelphia.

### **WALLACE McPHERSON ALSTON**

**1933 - 1935**

The Rev. Wallace McPherson Alston was called to the pastorate of Maxwell Street Presbyterian Church in March 1933, coming to Lexington from the Rock Spring Presbyterian Church of Atlanta, Georgia. He remained as pastor until September 1, 1935, at which time he became director of young people's work of the Southern Presbyterian Church headquartered in Richmond, Virginia.

During Mr. Alston's ministry at Maxwell Street, the General Assembly minutes stated that Maxwell Street led all Presbyterian Churches in the Synod of Kentucky in accessions to membership. During this time a director of religious

education was added to the staff, work among university students was enlarged, the church debt reduced, and many improvements to the education plant were made.

Mr. Alston was born in Decatur, Georgia, and was a graduate of Emory University and Columbia Theological Seminary. He did post-graduate work in Chicago University and Union Seminary, New York. He was ordained to the ministry by Atlanta Presbytery in 1931.

In 1948 Mr. Alston went to Agnes Scott College as Vice-President, professor of philosophy and president-elect. For twenty-five years he served as President.

Mr. Alston and his wife, Madelaine, had a son and a daughter. There is no information on his death.

### **WARNER LEANDER HALL 1936 - 1940**

The Rev. Warner Leander Hall was born in the cotton country of Tennessee, in the little town of Covington. His family tree was loaded with Presbyterian ministers, so there was little chance for him to enter any other field. His early schooling was in Covington. He attended Southwestern University in Memphis, Tennessee, and graduated with an A.B. degree. After graduation and marriage he entered Louisville Presbyterian Seminary, receiving a Bachelor of Divinity degree. He was awarded the Fielding Lewis Walker Fellowship in Doctrinal Theology; he took the fellowship at New College, Edinburgh University, Edinburgh, Scotland, graduating with the degree of Doctor of Philosophy.

Dr. Hall's first pastorate was at Leland, Mississippi. He accepted a call to Maxwell Street Presbyterian Church in December 1935 and came in February 1936. He remained at Maxwell Street until 1940.

Dr. Hall was married to Lucy Hendricks Farrow; they had one son, Walter Leander Hall, Jr.

### **JOHN KIMBROUGH JOHNSON 1940-1948**

The Rev. John K. Johnson became pastor at Maxwell Street Presbyterian Church on July 28, 1940, and continued his ministry until July 1, 1948, when he accepted a call to the First Presbyterian Church in Oxford, Mississippi.

Dr. Johnson was born in Covington, Tennessee, and received his early education in the Covington Public Schools, after which he attended Southwestern College in Memphis, Tennessee, acquiring a Bachelor of Arts degree. He later graduated from the Louisville Presbyterian Seminary with the degree of Bachelor of Divinity. He also attended Union Seminary in New York and later returned to the Louisville Seminary for a Master's of Theology.

Dr. Johnson was married to Katherine Griffith; they had two children, John Kimbrough Johnson, Jr. and William Prescott Johnson.

Dr. Johnson, at the time of his death in 1973, was at the University Interfaith Center, University of Tennessee Medical Units, in Memphis, Tennessee.

**THOMAS MARION JOHNSTON**  
**1949 - 1976**

The Rev. Thomas M. Johnston was called to become minister of Maxwell Street Presbyterian Church in 1949, serving the church until his retirement on June 30, 1976.

Dr. Johnston was born in Aiken, South Carolina. He was educated in schools of South Carolina and Georgia and was graduated from Presbyterian College, Clinton, South Carolina with an A.B. degree. He later graduated from Biblical Seminary of New York with an S.T.B. degree. He was also awarded an honorary Doctor of Divinity degree from Presbyterian College. He was the fourth generation of Presbyterian ministers in his family.

Dr. Johnston's pastorates include First Presbyterian Church in Greer, South Carolina, Rogersville, Tennessee and Atlanta, Georgia. After coming to Maxwell Street he was very active in Presbytery and Synod, serving as Moderator of both. After retirement, as health permitted, he served as interim or supply minister for twelve Presbyterian Churches in Central Kentucky.

Dr. Johnston married Catherine Genevieve Scott. They had one daughter, Genevieve (Mrs. William W. H. Clay) and one son, Thomas W. Johnston.

At a congregational meeting held on March 20, 1977, Dr. Thomas Johnston was elected Pastor Emeritus of Maxwell Street Presbyterian Church.

Dr. Johnston died in Lexington on May 14, 1989.

**C. ROGER NELSON**  
**1977 - 1987**

C. Roger Nelson became pastor of Maxwell Street Presbyterian Church on July 3, 1977, coming from the First Presbyterian Church, Tulsa, Oklahoma.

Mr. Nelson was born in Siangyang, China, the son of medical missionaries. He later moved with his parents to Minneapolis, where he attended Minnhaha Academy. He graduated from the University of Minnesota and Andover Newton Theological Seminary. During his years at Maxwell Street he received his Doctor of Divinity degree from Louisville Theological Seminary. Dr. Nelson served three churches as pastor before coming to Maxwell Street: the First Presbyterian Church at Kasson, Minnesota; five years in the First Presbyterian Church at Sag Harbor, Long Island, New York; and ten years in the First Presbyterian Church in Tulsa, Oklahoma.

Dr. Nelson is married to Lavonne "Vonnie" Nelson; they have two children--a son, Brad, and a daughter, Karen.

In January 1988 Dr. Nelson accepted a call to the First Presbyterian Church at Grand Island, Nebraska.

**DANA C. JONES, JR.**

**1989 -**

The Rev. Dana C. Jones was introduced to the Congregation of Maxwell Street Presbyterian Church on June 4, 1989. Following the service a Congregational meeting was held to take formal action on the Call. The congregation then met the Jones family at a picnic at the Kentucky Horse Park.

Mr. Jones grew up in the Doylestown Presbyterian Church in Doylestown, Pennsylvania, and graduated from Central Bucks High School. He entered Yale University, New Haven, Connecticut, graduating with a B.A. degree. He received his law degree from the Dickinson School of Law, Carlisle, Pennsylvania. For five years he was Deputy District Attorney in Bucks County, Pennsylvania, and served one year as Deputy Attorney General in Philadelphia. During this period he was a partner in a law firm in Doylestown.

Even though Mr. Jones practiced law successfully and happily for six and a half years, he began to feel a strong pull in another direction. That pull led him to the Princeton Theological Seminary, where he received his Masters of Divinity. While a student at Princeton he was Pastoral Assistant at the Glading Memorial Presbyterian Church in Philadelphia. After graduation in 1983 he was called to serve the Presbyterian Church in West Alexander, Pennsylvania, where he remained until he accepted the call to Maxwell Street Church.

Mr. Jones is married to Kathryn "Kathy" Breffit; they have four children: Kathryn "Kate," Dana, Alison "Ali," and Peter "Pete."

**ASSOCIATE/ASSISTANT MINISTERS --**  
**DIRECTORS OF CHRISTIAN/RELIGIOUS EDUCATION**

**Miss Ethel Freland**, Religious Worker and Pastor's Assistant

Dates: June 1934 - June 1936

From: First Presbyterian Church, Crowley, Georgia

To: First Presbyterian Church, Baton Rouge, Louisiana

**Miss Aleene Anderson**, Director of Education and Assistant to Pastor

Dates: October 1936 - August 1941

From: First Presbyterian Church, Greenville, Texas

To: Highland Park Presbyterian Church, Dallas, Texas

**The Rev. Robert Blakely McNeill**, Assistant Pastor

Dates: July 1942 - August 1945

Attended the University of Alabama, and graduated from Birmingham-Southern College. He received his Bachelor of Divinity degree from Union Theological Seminary, Richmond, Virginia in May 1942. While at Maxwell Street he married Jeanne Lancaster.

To: Texas, Georgia and West Virginia.

**Edgar H. Perkins**, Director of Music and Student Work

Dates: October 1946 - August 1948

From: Beverly Presbyterian Church, Beverly, New Jersey

To: First Christian Church, Springfield, Illinois

**Miss Virginia Lipscomb**, Director of Religious Education

Dates: September 1947 - June 1957

Graduate of the University of Kentucky. Child of Maxwell Street. Married Russell Conrad in 1959.

To: Wooster, Ohio

**The Rev. Frederick W. Widmer**, Director of Student Work

Dates: October 1948 - April 1949

Served at Maxwell Street while in graduate school at Louisville Seminary.

To: Director of Family Education of the Board of Christian Education, Richmond, Virginia.

**The Rev. C. Arthur Scott**, Minister of Education

Dates: February 1958 - October 1961

Graduated University of Kentucky, 1947. Ordained at Maxwell Street Presbyterian May 1950. Child of Maxwell Street. Married to Martha Susan Fannin. Two children: Lucinda Lee and Mark Wallace.

To: Catlettsburg, Kentucky; Boonville, Missouri; and Butler,

Pennsylvania. Executive Director of St. Paul Area Council of Churches, St. Paul, Minnesota 1966-1987.

**Kenneth M. Doxey, Jr.**, Director of Christian Education

Dates: June 1962 - October 1967

After five years as advisor to the high school group he accepted a call from the Session to become DCE. Attended the Presbyterian School of Christian Education in Richmond, Virginia.

From: St. John's Dutch Reformed Church, Red Hook, New York.

To: Bream Memorial Presbyterian Church, Charleston, West Virginia.

**Mrs. Frank (Arlone) Campigotto**, Director of Christian Education part-time

Dates: 1962 - 1963

From: Newport, Rhode Island

To: Dayton, Ohio

**The Rev. F. Gault Robertson, D. D.**, Associate Minister

Dates: September 1966 - September 1971

B.A. Centre College, Danville, Kentucky, 1932. B.D. degree Louisville Presbyterian Seminary, 1935. Ordained April 12, 1939, Red River Presbytery, Natchitoches, Louisiana. Retired March 25, 1976. Married to Harriett Ervin Williamson. Sons -- Frank Gault, Jr. and Ervin.

**Miss Martha "Marty" Zell**, Director of Christian Education

Dates: August 1968 - August 1969

From: Kensington, Pennsylvania. Graduated in Bible and Theological studies from Wooster College. Resigned to return to graduate school.

**Joe Groves**, student at Louisville Seminary, to work week ends with young people.

Dates: September 1969 - June 1970

**Mrs. Henry (Dorothy Dohney) Jones**, Director of Christian Education.

Dates: September 1970 - August 1971

Degrees from University of Kentucky and Centre College, Danville. Taught in School of Education at University of Kentucky.

**The Rev. G. Douglas Slagle**, Associate Minister and Minister of Education

Dates: May 1972 - August 1977

Graduated in 1968 from Columbia Theological Seminary, Decatur, Georgia. While in Danville received his Doctor of Ministry from McCormick Seminary, Chicago. Married to Anna Gray Claytor. One son, James M. and daughters Rebecca Anne and Susan Lynn.

**From:** Lithonia Presbyterian Church, Lithonia, Georgia. Installed at Maxwell Street May 14, 1972.  
**To:** Associate Minister of the Presbyterian Church, Danville, Kentucky. Became Minister of the United Presbyterian Church, Harrodsburg, Kentucky in 1982.

**The Rev. John G. Higgins, Associate Pastor**

**Dates:** September 1978 - May 1989  
Graduated from Brown University and Yale Divinity School. Married to Paula Hammer. Son, Jeremy; daughter, Emily.  
**To:** Accepted a call to First Presbyterian Church, Tulsa, Oklahoma.

**Mrs. Laurie Hainley, Director of Christian Education**

**Dates:** August 1985 - August 1989  
B.S. in Family Studies and M.S. in Counseling Psychology from the University of Kentucky. Married to Terrence Hainley.

**The Rev. Elizabeth McNair Ayscue, Associate Pastor**

**Dates:** January 1990 -  
Ordained and installed March 25, 1990. Received degrees from Peace College, Raleigh, N.C. and the University of N.C. at Greensboro. Received Master of Arts from Presbyterian School of Christian Education, Richmond, Virginia. Became Director of Christian Education and Outreach Ministry at River Hills Community Church at Lake Wylie, South Carolina, for three years. Returned to school and graduated from Union Theological Seminary in Richmond, Virginia, with a Masters of Divinity degree. Married to Austin "Skeet" Ayscue, Jr.; daughter, Rebekah.  
**From:** Second Presbyterian Church, Richmond, Virginia.

**Austin "Skeet" U. Ayscue, Mission Associate**

**Dates:** June 1991 -  
M.S.W. from Southern Baptist Theological Seminary in Louisville, Kentucky. Also received an A.A.S. in computer technology from Wake Community College in Raleigh, N.C. and a B.S. in Psychology and Industrial Relationships from the University of North Carolina in Chapel Hill, N.C.

**FOREIGN MISSIONARIES**

**Miss Margaret Higgins Hopper** -- Headmistress, Sayre School, 1920-1922. Missionary to Mokpo, Korea, 1922-1940 and 1947-1958. Supported with money from the Woman's Auxiliary and the Co-Workers Sunday School Class.

**Dr. Gladys Smithwick** -- Medical missionary to Belgian Congo, 1952-1962. Had been a missionary to China.

**John and Sally McBryde** -- Administrator, Graham Memorial Hospital, Kwangju, Korea, 1959-1969. Received partial support from Maxwell Street.

**The Rev. and Mrs. Jon Crow (Flora)** -- Brazil, 1950-1965. Fortaleza, Ceara; Blem, Para; and Imperatriz on BR-14. Received partial support from Maxwell Street.

**Miss Katie Carpenter** -- Volunteer teacher to the three younger children of John and Flora Crow 1963-64 school year. Belem and Imperatriz, Brazil.

**The Rev. and Mrs. Ralph C. Reed** -- Congo, 1966-1976. Partial support from Maxwell Street.

**Dr. and Mrs. George H. McDonald** -- Taiwan, 1969-1976. Partial support from Maxwell Street.

**The Rev. and Mrs. Robert H. Camenish** -- Brazil, 1976-1987. Partial support from Maxwell Street.

**Larry and Inga Sthresley** -- Zaire, Africa, 1988

**The Rev. D. Gordon Gartrell and Dorothy Gartrell** -- Paranā, Brazil, 1992. Sponsored by Maxwell Street. Home base Central City, Kentucky.

## **LAY MISSIONARY:**

**Lee Anna Scott** was born on a Scott County farm and was nurtured in the First Presbyterian Church of Georgetown, Kentucky. She moved to the Maxwell Street Church when she was ten and credits her Sunday School teachers who continued her religious nurturing with her call to full-time Christian service. Lee Anna graduated from Henry Clay High School and the University of Kentucky. The Women of the Church, when apprised of her interest in the Mission field, made it financially possible for her to attend the Training School in Richmond, Virginia. After obtaining her degree, Lee Anna served as DRE for the Missouri Synod for two years before she was assigned to study and orientation in Brussels, Belgium. After a year, she was sent to the Belgian Congo, where she taught in the school at the Presbyterian Compound at Bibanga, returning to the States after three years. Instead of returning to the Congo, she married the Reverend John F. Fisler and served -- but in a different role -- as a pastor's wife. The Fislers have four children and have retired to Raleigh, N.C.

### **The 1915 Cornerstone**

In a July 29, 1915, ceremony, a number of articles were placed in a copper box, to be lodged in the cornerstone:

1. Copies of "The Lexington Leader" and the "Herald"
2. Copies of the "Christian Observer," "Missionary Survey," and "The Presbyterian of the South"
3. Rolls of charter members, present membership, Sunday-School, Women's Missionary Society, and building committee
4. Copy of the Catechism and the Child's Catechism
5. The Bible

### **The 1954 Cornerstone**

The documents that are placed within the cornerstone are as follows:

1. Order of service for the cornerstone laying
2. Church bulletin for March 28, 1954
3. Historical sketch of the church
  - a. Pastors, 1892-1954
  - b. Elders, 1892-1954
  - c. Deacons, 1892-1954
  - d. Charter Members
  - e. Planning and Building Committee
  - f. Ministerial Candidates
4. Church Membership Roll
5. Sunday School Enrollment Roll
6. Men of the Church Roll
7. Women of the Church Roll
8. Shorter Catechism
9. Child's Catechism
10. Christian Observer, March 3, 1954

### **The 1991 Cornerstone**

The documents that are placed within the cornerstone are as follows:

1. Church bulletin for June 2, 1991
2. Order of service for the cornerstone laying
3. Historical information about the church leadership
  - a. Pastors, 1954 - 1991
  - b. Elders, 1954 - 1991
  - c. Deacons, 1954 - 1991
4. Pictorial Church Directory
5. Capital Fund Brochure
6. New Revised Standard Version of the Bible
7. Lexington Herald Leader, April 28, 1991
8. Presbyterian Survey, June 1991
9. 1991 Maxwell Street Presbyterian Women's Yearbook

## SERVICE ROLL

(entered in Session minutes of November 3, 1947)

(Young men of this church who answered the call of their country in World War II)

(\* lost their lives in service)

Arthur F. Adams, Jr.  
Elbert Adams  
Robert M. Alverson  
Griffin Andersen  
Arthur C. Andersen  
Richard C. Barbee, Jr.  
Robert C. Bateman  
Bennie Benton  
Neil C. Bertram  
Wilbur J. Blanck  
Philip Blumer \*  
Robert Blumer  
Sherry Blumer, Jr.  
George T. Bogard, Jr.  
Charles E. Bortner  
William E. Brandenburg  
Alan Brown  
John Boyer Brown  
Earl Bryant  
Eugene Bryant  
Ray Bryant  
Daniel Carden  
Ted W. Cathey  
Charles Clark  
James R. Clark  
John Clark  
Lee C. Crook  
James Dixon  
James C. Dunn  
John Dupre \*  
Vladimir Dupre  
Nathan Durham  
Charles Eastin  
Frederick W. Ernst  
Jerry Estes  
Charles Fergus  
Warren Fischer  
James Floyd  
J.D. Foster  
Earle C. Fowler, Jr.  
William Fowler  
Edward Goodpaster  
Logan Gray  
Leonard Greathouse  
W. W. Greathouse III  
Joseph L. Hager  
Otis Hager, Jr.  
Walker Hall  
Ralph E. Hamersley

W.L. Heizer, Jr.  
Charles Hendricks  
W.W. Holmes  
Kenneth Jacobs \*  
Mason B. Jacoby, Jr.  
Juanita Jolliff  
Edward Jones  
James B. Kittrell  
W.E. Knight  
William N. Lipscomb  
Mary Denton McChesney  
William C. Mahon  
James David Marshall  
Clay Morgan  
William T. Nash  
Charles Pitts  
Forrest Pitzenberger  
Thomas J. Preston  
Chester Ræuechie  
Raymond Randolph, Jr.  
Huber C. Rhorer, Jr.  
A.T. Ringrose  
Frederick J. Rogers  
Harry Rouse III  
Logan Savage  
Arthur Scott  
Dan Scott  
Harry B. Scott, Jr.  
Samuel Sexton  
George Shelley  
Leonard Short  
Damon Sims, Jr.  
James Staggs  
Nancy Staggs  
A.W. Steinbrenner  
Augustin E. Smith  
Frank W. Smith  
George F. Smith  
Robert Smith  
Templeton Thorn  
Jack Todd  
Austin Triplett, Jr.  
Charles Tucker  
Ann Webb  
Harry Weeks  
Wilbur C. Wilson  
J. Ward Wright  
J.D. Young

**DEACONS**

J.M. Deacon 1957  
Vance H. Kitchen 1957  
Chase McClure 1957  
G. Kenneth Wilson 1957  
Darrell B. Hancock 1959  
John P. Arena 1959  
Ollie R. Williamson 1959  
Kenneth M. Doxey, Jr. 1959  
Roy E. Sigafus 1959  
King Richeson 1960  
Richard T. Benton 1961  
Warren E. Fischer 1961  
Herbert Foster 1961  
Albert E. Gilchrist 1961  
Thomas H. Haydon 1961  
Thomas B. Hutcheson, Jr. 1961  
F. Marshall VanMeter 1961  
Wilbur J. Blanck 1962  
S.P. Cooper 1962  
Roger W. Gum 1962  
Charles Harber 1962  
R.D. Smith 1962  
Frank Campigotto 1963  
Earl Kauffman 1963  
C.S. Saylor 1963  
R. Barry Benton 1963  
Russell P. Greer 1964  
Harold Ifft 1964  
Robert L. Rees 1964  
B. Gilbert Tyler 1964  
Elwyn Harp 1965  
John Emig 1965  
Escum L. Moore 1966  
Robert A. Sparks 1966  
John R. Beard 1966  
Sam C. Hunt 1966  
John T. Reeves 1966  
Arthur H. Davidson 1967  
Thomas W. Johnston 1967  
James E. Malony 1967  
Mrs. J. D. Foster 1968  
William E. Bacon 1968  
Raymond H. Gamble 1968  
Gerld C. Hodges 1968  
Jacob H. Adler 1969  
John A. Deacon 1969  
Frank M. Bloss 1970  
Michael C. Gillsepie 1971  
Ann Darragh Survant 1971  
Ross Brown 1972  
W. Frank Eskridge 1972  
William O. Thompson 1972  
Thomas W. Blanck 1973  
Sterritt R. Fuller 1973  
William H. Foster 1974

Raymond L. Fowler 1974  
Douglas C. Gibson 1974  
David Marshall 1974  
William G. Ticknor 1974  
W. Ray Grayson 1976  
Wayne Vian 1976  
Sally Floyd 1977  
Robert M. Garner 1977  
John S. Lessner 1977

**STATISTICAL REPORT OF THE MAXWELL STREET PRESBYTERIAN CHURCH \*  
1882-1882**

	YEAR	NEW MEMBERS	YEAR END MEMBERS†	CH. SCHOOL AVG. ATTEND	BENEVO- LENCES	CURRENT EXPENSES‡	PASTOR SALARY‡
<b>Thompson</b>	05/08/1882						
	1892	77	-	-	-	-	-
	1893	38	101	73	\$ 105	\$ 204	\$ 500
<b>McElroy</b>	1894	55	140	90	267	175	910
	1895	78	220	150	493	675	1040
	1896	51	250	154	465	500	1440
	1897	29	270	170	419	350	1040
	1898	47	304	132	379	600	1200
	1899	32	320	160	386	450	985
	1900	25	330	180	463	300	1000
	1901	22	338	187	433	972	960
	1902	25	340	180	430	475	1285
<b>Branch</b>	1903	10	225	130	367	293	1078
	1904	9	226	299	608	422	900
	1905	19	241	470	529	840	900
	1906	34	270	385	508	1030	900
	1907	38	230	479	618	1363	1000
<b>Shelbman</b>	1908	7	230	486	513	500	905
	1909	82	309	412	396	1672	1000
	1910	9	207	418	906	2282	-
<b>Hawes</b>	1911	21	268	356	599	3448	-
	1912	41	286	414	570	1614	1100
	1913	36	290	370	832	619	1200
	1914	30	310	303	842	490	1200
	1915	52	347	434	1123	1275	1200
	1916	18	360	455	859	5991	1050
<b>Gillespie</b>	1917	41	380	432	1050	9047	1072
	1918	72	382	470	2235	4883	2940
	1919	32	385	486	2678	3085	3075
	1920	116	498	611	3666	10746	3030
	1921	72	520	599	5123	6158	4290
	1922	10	501	532	3727	9607	2943
<b>Gray</b>	1923	24	500	551	5220	5196	2379
	1924	107	540	667	6363	8217	4210
	1925	63	590	560	5652	8350	4422
	1926	77	556	630	3809	7506	4000
	1927	60	517	604	3593	8280	4000
<b>Morgan</b>	1928	21	450	607	2972	7520	2983
	1929	49	450	569	3553	6425	4000
	1930	15	456	595	2995	6502	4600
	1931	28	470	580	3743	6428	4000
	1932	40	501	654	2816	4226	4300
<b>Alston</b>	1933	12	505	552	2342	4157	3397
	1934	67	554	675	2612	5132	2750
	1935	66	602	679	2961	7237	3000
<b>Hall</b>	1936	34	520	735	3165	5286	2555
	1937	56	575	689	4676	6205	3000
	1938	67	645	751	4702	8941	3000
	1939	59	648	-	3569	9846	3000
<b>Johnson</b>	1940	74	-	-	3265	7522	3000
	1941	51	634	661	4047	10489	3000
	1942	60	694	560	3253	11207	3000

YEAR	NEW MEMBERS	YEAR END MEMBERS†	CHL. SCHOOL AVG. ATTEND	BENEVO- LENCES	CURRENT EXPENSES‡	PASTOR SALARY‡
1943	66	716	550	3663	11291	3000
1944	54	719	577	4103	13193	3000
1945	56	736	607	6136	14454	3600
1946	65	746	630	6169	15672	3600
1947	92	777	630	7674	21151	4000
1948	72	748	579	8316	19632	4000
<b>Johnston</b>						
1949	22	770	531	6934	23460	4500
1950	101	828	490	10785	35303	4250
1951	131	904	565	16089	50383	6125
1952	48	904	629	-	43710	6500
1953	83	949	693	16346	44362	6500
1954	93	1019	781	12456	98414	7000
1955	58	1012	795	13303	63138	7000
1956	63	1028	804	16730	66124	7200
1957	75	1031	806	23214	56436	8000
1958	46	1013	828	17774	62704	8400
1959	61	1032	866	23892	68623	8400
1960	29	1044	813	24583	62785	8400
1961	71	1012	805	28117	57543	8400
1962	69	1054	663	28670	56491	8400
1963	66	1099	678	29834	60089	8700
1964	101	1152	678	30562	67621	9300
1965	80	1120	788	34507	65430	10800
1966	78	1156	844	35813	71871	11400
1967	76	1142	675	36631	68626	11400
1968	100	1204	335	34870	87794	12000
1969	76	1146	493	39508	75492	12600
1970	57	1160	434	38966	78609	13000
1971	42	1072	388	40060	76589	13000
1972	35	1070	442	40952	79960	14000
1973	66	1051	483	38850	77990	14000
1974	25	1013	367	41530	90264	14000
1975	35	962	366	44154	95590	14700
1976	34	949	253	44021	97569	-
<b>Nelson</b>						
1977	22	-	-	-	-	15500
1978	24	936	312	48138	116292	-
1979	30	932	289	52484	120510	-
1980	21	813	316	61153	141057	-
1981	30	818	320	62676	137261	-
1982	30	819	262	40300	142835	-
1983	9	801	270	45000	192719	-
1984	24	797	239	45500	196006	-
1985	21	792	239	47500	184304	-
1986	25	788	219	40450	244447	-
1987	31	786	125	42507	199590	-
1988	10	759	96	42103	184284	11050‡
<b>Jones</b>						
1989	25	502	147	48000	247625	27000
1990	80	558	250	48000	247625	28850
1991	57	597	273	83000	308823	36590
1992	25‡	609‡	-	52750	355157	49800

\*Information obtained from prior reports and minutes of Session, Diaconate and Congregational meetings. Items selected for listing were those that lent themselves to comparison and were reported with some consistency.

†Membership reviewed and rolls purged in 1948, 1960 and 1989. There may have been other official and unofficial reviews and purges.

‡Current Expenses and Pastor Salary listed separately in early years. In later years Pastor(s) salary included in current expenses. Senior Pastor's direct stipend listed; does not include manse or other allowances.

‡Partial year (to date)

Prepared by C. Mabry  
and verified by R. Baxter

## Photograph Identification

- P. 9 -- Primary Teachers: front: Miss Florence Skinner, Maxie Brandenburg, Gladys Van Meter, Mattie Stitzer; back: Mrs. Adair, Bertie Yent, May Kerswill, Nettie Saunders.
- P. 12 -- Men of Maxwell: front: Wally Carr, Jim Neill, ?, George Bunnell, Warren Fischer, Bob Sparks, Charles Marshall, John Hester; back: ?, Cecil Washburn, Bob Marshall, John Higgins, Tom Dixon, Lyman Ginger, Alan Mickel, Jim Mahan, Harvey Hodges, Jerry Hester, John Burton.
- P. 15 -- Choir, 1943: front: Mary Ann Faulkner Good, Margaret Fogg Stadelman, Jane Hamersley, Jane Garrett Pryor, Jeanne Lancaster McNeill, Martha Jane Allen Jackson, Louise Savage, Virginia Lipscomb Conrad, Jessie Wilson; middle: Robert E. Davis, Rebecca Donaldson Baxter, Loutillie Walker, Betty Brauer Bugg, ?, Alice Hardman, Ann Caroline Smith, Norman Chrisman, Jr.; back: Grace Hardman Brown, Marjorie Benson Chapman, Charles Chapman, Anna Jane McChesney Behlen, Bill Hendrick, Howard Curry, Director.
- P. 22 -- Young Peoples Group: front: Betty Brauer Bugg, Martha Jane Allen Jackson, Louise Savage, Marjorie Benson Chapman, Rebecca Donaldson Baxter; middle: Ann Caroline Smith, Grace Hardman Brown, Alice Hardman, Anna Jane McChesney, Jeanne Lancaster McNeill, ?, ?, Nancy Stagg, Petie McChensey, Jessie Wilson; back: Russell Conrad, Bill Hendrick, Dick Mauer, Rob McNeill, Arthur Scott, ?, Bob Marshall
- P. 23 -- Trick or Treat: Betty Gene Bortner, Jim Mahan, Ted Gum, Bill Stanfill, Charles Hockensmith, Tommy Johnston
- P. 25 -- Elders, 1954, front: H.C. Rhorer, E.N. Fergus, D.L. Troser, John F. Todd, Dix E. Newton, W.E. Bach, second: Fred Brodtkorb, Wm. Lloyd Mahan, A.J. Whitehouse, Thomas M. Johnston, minister, F.I. Fairman, Robert A. Sparks; third: Lyman Ginger, Y.T. Yantis, Irwin T. Sanders, Thomas Piatt, E. P. Eastin, Earl R. Young; fourth: Griffin Marshall, G. P. Summers, Charles E. Bortner, Howard E. Covington, W.W. Greathouse III.
- P. 28 -- Primary Class -- Leaders: Ann Woodward Silver, Arlone Campigotto, Marian Moore Sims, Chrystal Bridgewater
- P. 44 -- Church School: Kathy Jones, Alma Culton, Nancie Field, Marie Moran, Dorothy Young.





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