

**A LIVING COVENANT**

**200 YEARS**

**OF**

**ANCHORAGE PRESBYTERIAN CHURCH**

**1799 - 1999**

**COMPILED AND WRITTEN BY PEGGY REVEL**

**Let's go back in time ...**

***Each Sunday of 1999 we will post events related to the congregation of this church. The datelines relate to the posting date, not to the time of the actual events.***

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## **January 17, 1999 -- Page 1 of our Living Covenant**

### **Anchorage Presbyterian Church**

The early settlers who are associated with Presbyterianism came to this area from the Valley of Virginia and traced their ancestry through Pennsylvania to Scotland and Northern Ireland or from the Huguenot settlements in France. Others came from New England. All of these groups made contributions to local Presbyterian history.

The Reverend James Vance of Huguenot stock from Virginia settled on Beargrass, a few miles from Louisville and opened a classical school at Middletown. One of the graduates of this school, the Reverend J. J. Bullock DD, later became Superintendent of Public Instruction in Kentucky and Chaplain of the United States Senate.\* A number of Presbyterian families from Pennsylvania had settled in the neighborhood as early 1789 and they built a log church near the Run which they named after their native state of Pennsylvania. They invited Mr. Vance to become their pastor. Middletown had sufficient numbers to also need a preacher. This Presbyterian minister accepted the call and was installed on November 6, 1799 as minister to the churches at Middletown and Pennsylvania Run. On October 7, 1800 the Transylvania Presbytery appointed him to preach to the congregation at Louisville. He preached in Louisville until April 23, 1816. One can only imagine the hardships involved in preaching to three different congregations in those early days, not to mention teaching during the week. Mr. Vance died in 1829 and is buried in a vault at the Middletown Cemetery on Old Harrods Creek Road.

The Methodists were the second group to found a church in Middletown. These two churches worked together side by side during the period of the "Great Revival" in Kentucky. Denominational differences were set aside in order to "save souls and to do glorious work" according to Edith Wood in her book Middletown Days and Deeds. The ministers would occasionally substitute for each other. Later the property of the Presbyterian Church (located next to the Christian Church on Main Street) would be sold to the Methodist's when the Presbyterian's left Middletown for Anchorage.

In celebration of our Bicentennial Year, notes will be included in the bulletin each Sunday. They will be taken from the minutes of the session beginning with the year 1830.

**\* Edward L. Warren DD - *The Presbyterian Church in Louisville From its Origination in 1816 to the Year 1896*, Chicago 1896**

## **January 24, 1999 -- Page 2 of our Living Covenant**

### **The Minutes of the Session: The Early Years**

The form of the government of the Presbyterian Church has always required that a record or minutes be kept by the Session. As early as 1830 the minutes were sent to the Presbytery for annual review and approval.

Our church records from 1830 to 1859 were copied into a new leather bound book in 1859. It was noted at that time that the minutes from November 6, 1799 until February 1830 were missing, and haven't been found since. How much we would like to have this record of our first three decades.

Though the Session then met more irregularly than it does today, it was still able to conduct the business of the church. Some of the most interesting minutes in these old books concern disciplinary action the Session would take against church members. In those days, it was not uncommon for the Session to mediate disputes between members or to hold a church trial when a member was accused of an act of immoral behavior.

The Session was required to keep a record of marriage, deaths, and baptisms. In the early years, only the register of baptisms was given much attention. Information about marriages and deaths were sketchy at best. Spelling was also a problem, and ministers of that era could find their names spelled in unusual ways.

The person responsible for the minutes of the Session, was called (and is still called) the "clerk." Clerks of the Session from this time practiced beautiful penmanship, though sometimes their handwriting style is difficult to read. Unfortunately, our early Session book covers have dry rot, and some of the pages are also affected, making reading even more difficult. During our bicentennial year, Peg Revell and others are putting our minutes in acid-free folders and in archival boxes to help preserve them for the future.

## **January 31, 1999 -- Page 3 of our Living Covenant**

### **Trials in the Session**

The Session of our church was responsible for the moral behavior of its members. The minutes begin with a lengthy trial in March of 1830.

Mr. and Mrs. Smith had separated. They were cited to appear before the Session. Each was represented by an Elder. The Reverend William M. King served as the Moderator.

While he remained at home she had gone to Louisville and had sued in Chancery Court for a separate maintenance or a divorce. Mr. Smith said that his wife had not come home and she had run him to 'costs' by creating debts for articles he thought unnecessary. She pled justification in that she was sick upon her return from Louisville and had stayed with a church Elder's family and her husband had not come to visit. She said that he had advertised the sale of their personal property. Witnesses stated that she had intended to go home, but now she refused to return. A series of church members testified and all stated that he was a good husband. They had eaten meals at the house. Mrs. Smith never ate at the table with her family even when they had guests. She would demand food, coffee and extra sugar as she ate elsewhere in the house.

Mr. Smith offered to pay Mrs. Smith \$50.00 per annum for maintenance. She asked for \$75.00. Mrs. Smith finally agreed to have two members of the Session decide the issue.

The conclusion was that the fact of separation was acknowledged by both. The Session did not believe that the testimony was sufficient to justify the persons accused. They were both suspended from church privileges until they gave evidence of repentance.

A year later Mr. Smith asked the Session to reconsider his suspension due to the conduct of Mrs. Smith. He could not have continued to live with her without a 'greater sacrifice of feeling than is required by the Spirit of the Gospel'. His rights were restored.

Mr. Smith later became an Elder. Mrs. Smith remained a suspended member until her death many years later.

Were the Smith's divorced? Could she live on \$50.00 a year? Did she live with her children? Would a divorced woman attend church where her husband was obviously a popular and respected Elder? We will never know, the minutes are silent.

## February 7, 1999 -- Page 4 of our Living Covenant

The following served the Middletown Presbyterian Church as ministers. The minutes of the General Assembly that are stored at Montreat, North Carolina do not always match with the Minutes of the Session. Both are listed.

### Minutes of the General Assembly

### Minutes of the Session

1799	James Vance
1830	William M. King
1831	William M. King
1832	William M. King
1833	Samuel E. Blackburn
1834	Samuel E. Blackburn
1835	Michael A. Remley
1836 Michael A. Remley, SS *	Michael A. Remley
1837 Michael A. Remley, SS	Michael A. Remley
1838	Michael A. Remley
1839 A. A. Shannon	John Kennedy
1840 A. A. Shannon	John Kennedy
1841 John Kennedy, SS	John Kennedy
1842 John Kennedy, SS	John Kennedy
1843 John Kennedy, SS	John Kennedy
1844 E. K. Lynn	John Kennedy
1845 John Kennedy, SS	D. C. Proctor
1846 D. C. Proctor, SS	J. N. Saunders
1847 H. H. Young	J. N. Saunders
1848	J. N. Saunders
1849	J. N. Saunders
1850	J. N. Saunders
1851 Alexander Stirrett, SS	D. F. Stuart
1852	John L. Martin
1853 W. W. Hill, SS	W. W. Hill

**\* SS - Stated Supply - The minister was to serve for a stated period of time.**

## February 14, 1999 -- Page 5 of our Living Covenant

### The Years From 1830 Until 1853

In April of 1831 a member was declared guilty of swearing and using profane language. He was ordered to appear before the Session. Also, he had not taken part in church activities. The gentleman did not appear and was promptly suspended.

The Sacrament of the Lord's Supper was held on Sunday June 19, 1833. It must have been a very special occasion, but the minutes don't tell us why. It is the first time that Communion is mentioned.

There was a Revival in 1835. Twenty two new members were taken in on July 13 and 14.

On April 1, 1836 a member was suspended for dishonest conduct.

July 27, 1836 was a special day for the Reverend Michael Remley. His infant daughter, Virginia was baptized.

A third Elder was added in April of 1840, and the first deacons in 1848.

The session is quiet from mid 1840 until 1844, simply admitting and dismissing members until February of 1847 when someone discovered that no one had taken minutes for the past 3 years. The records of admission and dismissal were reconstructed.

W. W. Hill preached on Sunday, March 8, 1846.

	Clerks	Elders	Deacons
1830	Samuel D. Vance	Dr. James Porter, James Tull	
1833		Samuel D. Vance, Tull	
1835		Porter, Hiram Cassell	
1836	William R. Vance	Porter, William R. Vance	
1840		Porter, Vance, Cornelious Coleman	
1843		Porter, Vance	
1847	James M. Bemiss	Porter, Zachariah Swann, James M. Bemiss	
1849		Dr. R. V. Sprowl, Swann	James Hite
			Joseph Robison
1852	R. V. Sprowl	Sprowl, Swann	
1853		Swann, Vance	

**The William Wallace Hill Years: 1853 - 1872**

There were 22 families in the church making a total membership of 35 communicants at the beginning of the year in 1853. Membership was down from a high of 47 in 1836.

William Wallace Hill came to the Middletown Presbyterian Church in May of 1853. He was to stay for nineteen years. This Doctor of Divinity came from Louisville where he had been active in early Presbyterian affairs. As an example he had preached at the opening of the new church building of the Fourth Presbyterian Church on Hancock Street in 1848. As editor of the Presbyterian Herald, he was well known throughout the area. He was Stated Supply and never was installed as minister of our church. During his time many interesting events took place, including the building of our present Gothic Church in 1869.

In September of 1853 it was said that John Jones had assaulted James Davis by striking him or trying to with a stick. Both men were church members. John was summoned to come before the Session and he admitted the charge. He was found "guilty of conduct incompatible with Christian character". He manifested sorrow and promised to live more circumspectly in the future. He was excused and retained fellowship in the church. Unfortunately, John soon had more problems. He was said to be guilty of the sins of intoxication and desecrating the Sabbath. John was to come before the Session again. He failed to appear when he was cited for the next two months. Witnesses had seen him drunk in Louisville and he had bought liquor on a Sunday. It was decided that Jones would be suspended from the church until he before the Session, confessed his sins and gave evidence of sincere repentance to God. The order was read from the pulpit to the congregation. John Jones is never mentioned again.

Sam Brown and his family absented themselves from the church in February of 1857 because they objected to the conduct of one of the Elders. The two parties couldn't get together and it was hurting the church. It was resolved to send the case to the Presbytery for advice and aid. The minutes do not tell us what the problem was, or how it was, or if it was resolved.

Dancing was becoming a serious problem by 1857. Two men of the church were accused with using profane language and dancing. They were summoned. In the meantime the Reverend Hill was to meet with Susan Jacobs and 'remonstrate' with her against the practice of dancing. One of the men confessed, gave evidence of sorrow, promised to repent and was forgiven. The other failed to appear and was suspended.

## **February 28, 1999 -- Page 7 of our Living Covenant**

### **The Hill Years**

On January 1, 1859, the Session met at the home of the Reverend B. H. McCown D. D.

Burr Hamilton McCown is an interesting personality in our church history as well as in the history of Anchorage. Dr. Hill and McCown became friends and often helped each other. The son of a Revolutionary war hero and pioneer, this educator and minister was born in Bardstown and was a graduate of St. Joseph's College. He became a Presbyterian in those years. Unhappy with Calvinism he became an itinerant minister in the Methodist Episcopal Church, which brought him to Louisville in 1830. McCown became a friend of the Courier-Journal's George D. Prentiss and over a period of many years he wrote stories about the early pioneers of Kentucky as well as articles concerning religion. He left to become a professor of Greek and Latin at Augusta College (Methodist) and later at Transylvania. By 1847, he had left the Methodist faith and become a Presbyterian minister. Dr. McCown and his wife Patty Duke founded the distinguished Forest Academy \* (A Collegiate Military Institute) in 1855 located along the railroad between Anchorage and O'Bannon Stations. Many graduates of this school fought against each other during the Civil War and the McCowns' lost a son, Alexander. He continued to preach at the Middletown Presbyterian and Methodist Churches. A friend of the founder of Anchorage, Edward Dorsey Hobbs, a devout Methodist, McCown often preached at the little Hobbs Family Chapel on Osage Road. By 1873 he returned to the Methodist Church and became an orator at camp meetings. He sold the Forest Academy in 1877 and opened a private school called Pine Hill Academy \*\*. In 1881, a few days after preaching at a Camp Kavanaugh meeting to thousands (according to the Courier-Journal), Reverend McCown died at the age of 74 and is buried in the Hobbs Family Cemetery on Osage Road.

\* The Forest Academy was located on what is now the Owl Cove area, from the railroad tracks to Lucas Lane, Osage Road and Forest School Lane. One residence, The Forest, remains on the property.

\*\* Located at Lucas Lane and Osage Road.

## **March 7, 1999 -- Page 8 of our Living Covenant**

### **The Hill Years, Continued**

Bill Franklin was charged with the sin of profanity 'many times'. Eleven days later at his trial, he pled not guilty. Witness Joe Wright stated that he was plowing his farm for corn one day and heard his hogs squealing. Mr. Franklin's dogs were there so Wright threw rocks at them. Mr. Franklin then got up on the fence and cursed Joe calling him a \_\_\_\_\_ rascal and said he would walk up to his armpits in 'my hearts blood' (meaning Wright's). Joe stated that he told Franklin not to hit his dogs, but to hit him. Mr. Franklin stated that Joe was as mean as a dog.

At this same meeting in January of 1859, it was noted that members of the church had been seen dancing at social parties. A long message was read from the pulpit to the congregation and included the following:

"The Session felt that it was their duty to call their serious and prayerful attention to the action of the General Assembly of the Presbyterian Church. We think it necessary to observe that however plausible it may appear to some, it is perhaps, not the less dangerous on account of that plausibility. It is most dangerous to the young. When the practice is carried to its highest extremes, all admit the consequences to be the fatal, and why not apprehend danger from its earliest stages. It is in all of its stages a fascinating and infatuating practice. Once introduced it is difficult to give it limits. It steals precious time, dissipates religious propriety and hardens the heart. To guard against its wiles we earnestly recommend that you commit to that society which the sacred pages require. We trust that you will listen to the admonition on this subject from those whom you have chosen to watch for your souls. We call the attention of our members to it and beseech them prayerfully to consider this message wherever dancing flourishes. The Session most kindly and affectionately remonstrates with their brethren of this church against indulgence in this worldly amusement condemning it universally by the wisest and best Christians of all ages. All heads of households as Christian parents, were urged to discourage all such entertainment's in their homes and refusing permission to the young to take part."

The trial of Wright versus Franklin resumed in February. Mr. Franklin failed to appear. Another witness said that Mr. Franklin had accosted him with oaths and profanities and said that he had set the dogs on his hogs. However, Franklin had threatened him, but not hit him. John Hopkins testified that he had seen Franklin drinking. Once Franklin had asked Hopkins to sign a petition certifying his (Franklin's) general moral character. Hopkins refused as he had seen Franklin intoxicated. After his failure to appear before the session, Bill Franklin was suspended from the privileges of the church until he repented.


Violet (a woman of color) joined the church on June 29, 1859.

Reverend W. W. Hill purchased several acres of land from S. L. Gaar of Anchorage along the railroad tracks and probably looking at the success of the Forest Military Academy decided to build a home for his family, earn some income teaching and unknowingly started the chain of events that changed the history of our church.

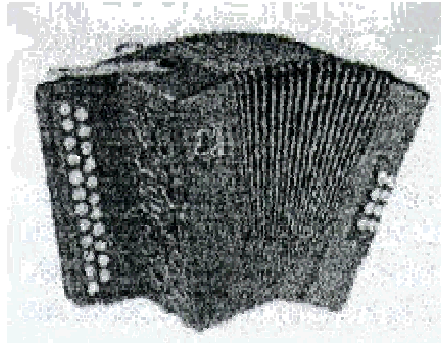
## Bellewood Female Seminary

In the Bellewood Female Seminary catalogue of 1868, just a year before our church was built, Dr. Hill wrote the following:

Every man should educate his daughter that if, in the rapid revolutions which are now taking place, she should be left without pecuniary resources, she will be able to take care of herself and family. A thoroughly educated, practical woman need neither starve, beg, nor lose her rank in society because she loses her property."

General Catalogue  
of the  
**BELLEWOOD**  
  
**FEMALE SEMINARY**  
AT HORSE'S STATION.  
Teaching Music from Louisville, Ky. on the T. & A. R. R.  
FOR THE YEAR ENDING JUNE 1, 1884.

**The Melodeon**



**Music nearly destroyed our church.**

On Sunday August 28, 1860 the Session called an emergency meeting. R. A. Sprowl, Elder and Clerk of the Session stated that as he left church he met James Ford who demanded a letter of dismissal because a melodeon had been introduced into the church. He would not return until it was gone. Mrs. Ann Swift agreed with Mr. Ford. Mrs. Mary Ann Ford who was present at the meeting also asked for a letter on the same grounds. Many other members were extremely unhappy. The session, "somewhat embarrassed", earnestly requested and affectionately advised the choir to remove the "cause of present difficulty." By September 9, the choir had still ignored the request. The congregation was split - those who demanded the removal of the melodeon and those who demanded that it stay.

There was some confusion as to what church body controlled the issue. The Session found themselves to be responsible. For the peace of the church, however, the Session decided to hold a meeting and let church members decide. The congregational meeting was held. The final vote was 33 for and 20 against keeping the instrument. The Reverend W. W. Hill urged for reconciliation within the church. Mr. Joseph Robison and Mrs. Jeremina Robison asked for and received a letter of dismissal to the Plum Creek Presbyterian Church due to the use of the melodeon and the unkind remarks by the other members. Three months later in December, they appeared and upon reflection stated that they would like to resume their places. Since they had not picked up their letters they were welcomed back into the congregation.

On that same evening notice was given as a basis of settlement. The Elders acknowledged error in giving up their authority as Ruling Elders and would now exercise their jurisdiction over the church. The members of the church, including the choir acknowledged their error in making their view known and acting without regard to the officers of the church. They were to submit the whole matter to the Session. All agreed to bury personal feelings for the sake of the church and to work together. After all of this turmoil that had lasted for several months, the minutes don't tell us what happened. Did the melodeon stay? Did the Ford's come back? We will never know.

## **March 28, 1999 -- Page 11 of our Living Covenant**

### **The Civil War Years**

March 31, 1861 brought forth the following: The Session orders that the practice of families giving social parties for the purpose of dancing and participating therein and the habit of sending children to dancing school are inconsistent with God's word, the discipline of the Presbyterian Church and in open violation of the General Assembly.

On April 2, 1864 there were 54 members in the church. The budget total was \$521.00.

The Civil War not only tore apart the country and many families, it also splintered the Presbyterian Church. The war is never mentioned in the minutes, only its consequences in 1866.

On July 22, the Reverend W. W. Hill delivered a discourse on what he considered was the unconstitutional deliverances of the General Assembly for the last 6 years.

After the sermon, a meeting was called with Joseph Robison, Ruling Elder, as moderator. The object was to find out what the members of the church thought about the issues now disturbing the peace of the Old School Presbyterian Church. The last General Assembly had refused to seat the Louisville delegation. The following was proposed:

1. We regard the action of the last General Assembly in not seating the Commissioners of the Louisville Presbytery as arbitrary and subversive.
2. We deplore the unhappy division of the Louisville Presbytery caused by a small minority last June to form a separate organization. We will still adhere to the Louisville Presbytery and its pastor, the Rev. W. W. Hill (who has been our pastor for several years), in its original and authoritative organization.
3. We cordially approve the acts of the members of this section of their church and are against the vicious, unconstitutional and unscriptural dogmas, enunciated by some members of the General Assembly in the last 6 years.
4. We express our determination to adhere to our present connection to the Louisville Presbytery, as originally organized, so long as said Presbytery adheres to the faith and order of our church, as delivered to us by our father and for the peace, purity and propriety of our beloved Zion.

J. Fry Lawrence called for a vote of the congregation and it was adopted unanimously.

*For more information about the Presbyterian Church during the Civil War era, read Kentucky Presbyterians by Louis B. Weeks, Chapters 4, 5, and 6*

## **April 4, 1999 -- Page 12 of our Living Covenant**

### **The New Church Building**

April 13, 14, 15, 17, 18, and 19 of 1867 saw the Session meet in the Chapel at Bellewood Seminary to take in 31 new members during a revival.

The statistical report of August showed a membership of 79, 34 new members, 3 infants and 9 adults were baptized, the Sunday School had 75 attending and the average attendance at church was 150. This is the first time that a Sunday School is mentioned.

November 25, 1869 - The Session met at the new church just erected and dedicated at Anchorage. No other comment is made. Why isn't it mentioned? How was it funded? To quote Isabelle Lyman Andersen in her book From Haystack to Covenant, "Who had the vision to foresee that a building seating over three hundred would be needed some day?"

One source of information that we have is an article written for the Courier-Journal. Even though the headline writer accidentally puts the building in Pewee Valley, the author does give us the cost of the building -\$12,000.00 and the amount of debt remaining is between \$200.00 and \$300.00. The paper also says that the building has an organ. What a change from 1860 and the argument over the melodeon!

Miss Olivia M. Bedinger wrote a history of the church in 1943 and says that she asked Miss Patty Hill (Reverend W. W. Hill's daughter) about the building. Miss Hill is quoted as saying that the church building which Dr. Hill, with the help of Mr. William Hughes, Mr. Edward Hobbs and other neighbors built, was intended to be the Chapel for the School and also a neighborhood church. However, it is clearly called a Presbyterian Church.

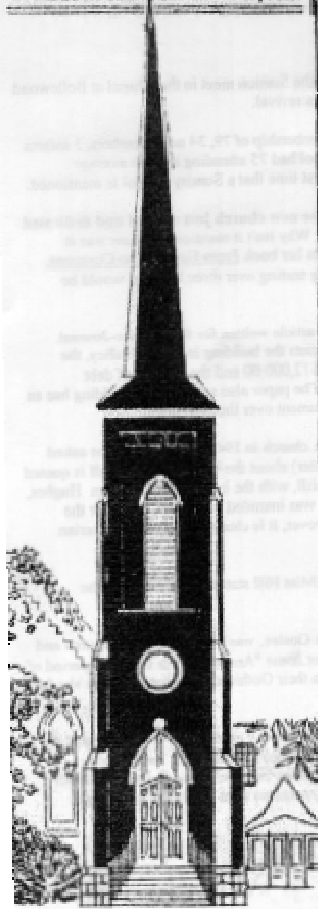
How was the building funded? The paper and Miss Hill state that members of the community helped.

Mrs. Catherine Goslee, wife of Captain James Goslee, was a member of the church and the same builder constructed the church and her home "Anchorage" in the same period of time. The church and house are very similar in their Gothic architecture. Maybe she had some influence on the style of the building.

Perhaps the answer is a simple one. The average Sunday attendance was at 150 and the congregation had simply outgrown its building. It also needed room for a Sunday School, after all, there were all of those young ladies from Bellewood. Reverend Hill was the leader of both institutions and simply combined them on the same property.

# Courier-Journal.

SATURDAY MORNING, NOVEMBER 27, 1898.



## ANCHORAGE.

### Dedication of a Beautiful Church in Pewee Valley.

The new and handsome Presbyterian church at Anchorage or Hobbs station, was dedicated on last Sabbath morning with appropriate religious exercises. Notwithstanding the inclemency of the weather, the house, seating between three and four hundred people, was filled at an early hour. Rev. Dr. Stuart Robinson preached the sermon in his usual strong and eloquent style, setting forth the nature of true spiritual worship as distinguished as the one from the ritualistic, and on the other from the rationalistic. The singing of the choir was unusually excellent. In which the congregation joined with a hearty good will. After sermon the people of the neighborhood, who had brought an abundance of creature comforts with them, in the great old time-honored Kentucky style, retired to the Chapel of the Beloved Female Seminary, which had been considerably warmed and thrown open for the purpose and purpose of a bountiful repast, to which everybody present was invited to join. After recess a sermon was preached by the Rev. R. M. Hensick, of the Methodist Church, of this city, who had been invited by the pastor, Rev. Dr. Hill, to preach on that occasion. Mr. Hensick preached again at night, both times with great acceptance to the gratification of all present. A collection was taken up in the morning to pay off the debt of the church, amounting to near four hundred dollars, leaving a balance of only two or three hundred dollars due on the building, which cost about twenty thousand.

The house is Gothic, with a side tower eighty-five feet in height, and presents a most imposing appearance. Back of it and joined to it are the chapel and recitation rooms of the Beloved Female Seminary, in the shape of a log to a cross. The whole building is thirty-eight feet in length, built of tastefully burned brick, making one of the neatest and most cheerful houses in the town for educational and religious purposes.

The building was W. D. Brown and the architect W. H. Rodin, of this city. The furnishings of the house, which is very elegant in all of its appointments, was done by gifts from citizens of the neighborhood, one gentleman donating a very handsome and ornate organ, another a complete set of lamps and chandeliers, a third a bell, a new lot of signal carpeting, the ladies and platform, another lady a beautiful Bible and cushion, a third a hymn book, and a fourth a complete set of communion service. The choir singing building to make the furnishings complete is a feature of which it, the house being brought fully housed by money donated for the purpose. This, it is hoped, some other good friends will donate in due time. This in all in all it was a great day at Anchorage, and will be long remembered by the citizens. We learn that services have been continued every night during the week, and some six or seven packages have already been received into the possession of the church.

## **April 11, 1999 -- Page 13 of our Living Covenant**

### **Happy Birthday to You**

In 1869, R. V. Sprowl ended his seventeen year term as Clerk of the Session. This gentleman also copied all of our older records going back to the year 1830. Without his meticulous work, we might have lost many of our early minutes.

The session always alternated its meetings between the two church buildings in Middletown and in Anchorage. The Session asked the Presbytery to change the name of the Middletown Church to that of Middletown and Anchorage Church to be under one bench of Elders and Deacons in March of 1871. Beginning in September it is called the Anchorage and Middletown Presbyterian Church. The following year it was decided to divide the ministers time by his preaching the first three Sundays of the month in Anchorage and the fourth at the Middletown building.

Reverend Hill and his wife Martha Jane Smith had four daughters, Mary D., Patty Smith, Mildred J. and Jessie Mateer who lived to adulthood. Three sisters became teachers and Mildred, the family musician and collector of folk music stayed at home due to poor health. Mary, the oldest daughter was the first member of the family to become a kindergarten teacher. Patty soon joined her and she became known throughout the country for her innovative ideas concerning early childhood education. Patty and Mary put on a demonstration in 1893 at the Colombian Exposition in Chicago demonstrating their ideas. Using tests to explore mental skills, urging careful medical attention for children and requiring parental cooperation with the teacher in the education of young students were considered quite revolutionary at the time. The Hill sisters trained many teachers through their Louisville Free Kindergarten Association. Later, Mary had an elementary school located at Sixth & Kentucky named for her. It was during this time that 'Happy Birthday to You' was written. The original song was 'Good Morning Dear Teacher.' Patty and Mildred are listed as the authors of the lyrics, but other sources say that Jessica wrote them. It was copyrighted in 1935. Royalties are still being collected today and these funds go to a foundation in Chicago. In 1905 Patty Smith Hill went to the Teacher's College of Columbia University where she became a professor and headed the Nursery, Kindergarten and First Grade Education Department during her thirty year career. Jessica later joined her sister and became a professor of English.

Overshadowed by his well known sisters, Archibald Alexander Hill also became a Presbyterian minister and was a founder of Neighborhood House. Hill and W. E. Wilkins brought Jane Addams of Hull House and Dr. Graham Taylor, director of the Chicago Commons Settlement House to Louisville to speak about their work to the Women's Club of Louisville. Miss Lucy Belknap, who attended the meeting, became interested and provided the funds (\$1000.00) and her family donated a house to create the first settlement house in Kentucky. Neighborhood House was located at Preston and Jefferson. Archibald Hill was the Head Resident or Director from its beginning in 1896 and served until 1899. He was succeeded by Mary D. Anderson who served as Director for the next two years and later became Reverend Hill's wife. In a few years, Neighborhood House moved its operation and opened the first kindergarten in Portland. Young Hill died in 1907.

Today, Neighborhood House is a community center serving the Portland area. Jeannie McVickars of Neighborhood House says that "it has a board of directors that responds to the needs of the community." It is unusual in that it serves people of all ages, from pre-schoolers to Senior Citizens.

## **April 18, 1999 -- Page 14 of our Living Covenant**

### **The Louisville Orphans Home**

Reverend Hill left the church in 1872 and moved to Fulton, Missouri, where he became President of the Fulton Synodical Seminary. He died in 1878.

A search was begun for a new pastor. Burr H. McCown and William M. McElwee were hired to preach while a new minister was found. One minister was called but refused to come unless he received a salary of \$1,000.00.

William M. McElwee was ordained in November of 1873.

The Louisville Orphans Home Society was organized in 1849 at the First Presbyterian Church and was incorporated in 1849. Orphans and indigent children were to be accepted. A house at Preston and Campbell was purchased for the home. Otis Patton, who nearly blind, was the manager and supervisor. The first children were admitted on June 4, 1853. They were three year old Lawrence Hands and Sarah Walker, age four. At the annual meeting of the Home in 1866, just preceding the division of the Presbyterian Church in Kentucky into two Synods, the Home became an issue. It was hoped to keep the Home independent of any ecclesiastical relationship higher than that of a connection with any Presbyterian congregation. By 1869, the Board of Managers could not agree. Thus the Society was split and divided the property between the 'Louisville Presbyterian Orphans' Asylum' (Southern) and 'The Presbyterian Orphans' Home Society' (Northern). In 1875 the Asylum was to become a Normal School for Girls and the Orphanage was to move to the campus of the Bellewood Seminary in Anchorage where it became the Louisville Presbyterian Orphanage. The Orphanage took over the Bellewood Seminary as well.

In the summer of 1876, Professor Robert Culton Morrison was made president of Bellewood Seminary. He moved to Anchorage with his family and built his home just west of the 'Synodical Presbyterian Home.' He became an Elder and Clerk of the session. He occasionally read the sermon when a minister was absent.

In 1881 the Orphanage and Seminary were separated by deeding to the Seminary 15 acres of land for \$16,000 on which the Seminary buildings were located and the Seminary agreed to educate as many as 25 orphaned girls. By 1893, there were 32 children in the home. Bellewood Seminary became insolvent in 1897 and the property was sold to Professor W. G. Lord. Bellewood was revived until 1911 when the Anchorage Public School was begun. The school used a Seminary building until the new one was opened across the railroad tracks (there was no road) in 1915. The old buildings then became apartments.

The children from the Orphanage attended and were active in our church. The three institutions, the church, the seminary and the orphanage lived and worked together for many years.

The Home has had many names over the years. At the suggestion of George Perkins, who was the Director of Bellewood in 1961, the orphanage was renamed The Bellewood Presbyterian Home for Children.

**May 2, 1999 -- Page 15 of our Living Covenant**

**Everett W. Bedinger**

Anchorage Presbyterian Church was incorporated on February 23, 1876. Trustees Edward Fulton, W. Boyd Wilson, William Hughes and Joseph Robison, in connection with the General Assembly of U. S. Church known as South were authorized to receive the church property from W. W. Hill and his wife.

On July 1, 1876 in recognition of the women of the church, a committee of four was formed: Mrs. James Hanna, Mrs. Catherine Goslee, Miss Sarah Perrine and Miss Mattie Coleman. These ladies were to solicit contributions for benevolent purposes as recognized by the General Assembly. They were also to be a visitation group to get people to church and their children into Sunday School. They were to promote social and fraternal relations among the members of the church. In fact, the ladies were told that they could also do anything else that they 'saw fit to do'.

In March of 1876 Reverend B. H. McCown is back to preach.

W. Boyd Wilson and Dr. T. R. Walker, a Deacon and an Elder were appointed to sell the Middletown Presbyterian Church property in July of 1876.

Reverend G. S. Roudebush was to serve as minister for six months beginning in September of 1876.

L. P. Yandell served as minister for a short time. The church hired its first sexton.

A committee was appointed to sell the Middletown Church and convey the deed. On January 21, 1877, the Middletown Church property was sold for \$350.00 to the Middletown Methodist Church. The money was used to pay off the debt of the Anchorage Church building.

Reverend Roudebush was hired for six more months.

Daniel P. Young was to become the next pastor for six months. Dr. Young was here only a week when he died. He was also the Chaplain of the Bellewood Seminary.

In April of 1877 and 1878 there were large revivals and many young people joined the church.

Thomas R. Walker, Elder, was to correspond with the Reverend Everett W. Bedinger as to whether he would be interested in serving as minister. On Tuesday, April 22, 1879, Everett Bedinger was nominated and elected to serve as pastor of the Anchorage Presbyterian Church.

### The Bedinger Years

Everett Bedinger arrived in Anchorage in 1878 from Kenton County, Kentucky with six sons and daughters and their families from his first wife. He and his second wife had three children. There were also numerous aunts, uncles and cousins. Three more children were born in Anchorage in the white frame house that the family built located at the corner of Ridge Road and Walnut Lane. Three Bedinger sons became ministers and all preached in our church. Two daughters became foreign missionaries. Daughters Kate, Myra and Olivia are still remembered by members of our church. They were teachers who taught at the Bellewood Seminary and the early Anchorage Public School. The church library is named for Miss Olivia who died in 1968 at the age of 86.

*.... then (early 1930's) there were two Protestant churches In Anchorage....like it is now. There was great rivalry between them for new members. Of course the Episcopalians would join their church and the Presbyterians theirs. New people of other denominations would visit both churches and decide which one to join. Both church pastors and some of the members would call on new arrivals in Anchorage soon after they moved. Three maiden sisters, called the Bedinger sisters, who lived in the large frame house next to the school.... They were teachers in the Louisville schools. Their father had been the pastor of Anchorage Presbyterian Church for years. Their names were Misses Myra, Katherine and Olivia. It was said that they followed the moving trucks of new people, they called so soon to invite them to join their church. Sure enough, they were our first visitors to call....*

*(Mrs. James E. Durham, Sr. (Margaret), Oral History, Anchorage Archives, February, 1983)*

Dr. Bedinger also became Chaplain of Bellewood Seminary and held morning and evening prayer service daily at the school. He also taught a class in Moral Science and Evidence of Christianity.

There were 3 Elders, 2 Deacons, 90 children in Sabbath (Sunday) School and 87 members of the church in April of 1880.

After a revival in 1881 there were 3 Elders, 2 Deacons, 110 in Sabbath School and 116 members.

Obviously concerned about attendance, the Session asked the Clerk to send out letters to absent congregation members to find out about their status.

March of 1882 saw a daily two week revival, led by the Reverend J. G. Hunter. "All fruits of this blessed harvest having been gathered in the church", wrote Professor R. C. Morrison, Clerk of the Session, thirty-three new people had joined the church.

## **May 16, 1999 -- Page 17 of our Living Covenant**

### **The Envelope Plan**

The Session resolved to follow a new plan, the 'envelope plan', so that one could pay weekly in August of 1882.

Dr. Bedinger had been preaching to a small group at Worthington, near Springdale, on Sunday afternoons. This group wished to join the church. Elder W. W. Young was appointed trustee of a building fund for erecting and furnishing a new church, the Springdale Presbyterian Church. Letters of dismissal were granted to Young and six members to unite and organize the church when the new building was completed in September of 1882.

That month also saw a congregational meeting to raise \$200.00 to repair the church building, buy fuel and raise the pastor's salary. The envelope system was to stay.

In October of 1882, a congregational meeting was held. Resolutions were offered by the Session in regard to Sabbath desecration. The Sabbath was to be kept Holy under Gods Holy Law and shouldn't be for recreations lawful on other days, worldly thoughts and conversation, secular correspondence, reading and studying lessons, social visiting, feasting, pleasure trips or business engagements.

Everett Bedinger took a three-month leave. He was replaced by his son, the Reverend William L. Bedinger.

It was announced in October that the church had no debt and sufficient funds to operate. Credit was given to the 'envelope system' of weekly payment. One thousand tickets were to be printed and were to be purchased by the children in Sunday School for one penny. The money could be for any desired object. It was hoped to create the habit of giving when the collection plate was passed.

On March 16, 1884 on motion of Elder Joseph Robison, it was resolved that the choir was to discontinue the voluntary hymn that had been introduced into the service. It was to be sung before church service.

Also in March, there were 3 Elders, 3 Deacons, 90 Communicants, 56 resident, 34 temporary, 130 in Sunday School and 16 teachers.

Expenses were to be paid for the pastor and ruling elder when they represented the church at the Presbytery or Synod for the first time in church history.

The General Assembly had declared April 4, 1885 to be a collection day for Home Missions. Those who were absent were to be visited for funds.

## **May 23, 1999 -- Page 18 of our Living Covenant**

### **The Conclusion of Book One**

The family of Henry Hawkins (deceased) was reported in need of assistance and the 'poor fund' (\$10.50) in coal and provisions was immediately given.

A protracted meeting (revival) lasting from February 18, 1885 to March 9, 1885 was held and 31 joined the church.

A collection from April 12, 1885 was to be given to the Fulton Church to help pay off the debt for their new church. The July 5 collection was donated to the church at Jeffersontown, Kentucky.

This concludes book one of the Minutes of the Session.

### **The following served the church during the years from 1854 until 1885:**

<b>Year</b>	<b>Ministers</b>	<b>Clerks</b>
1854	William Wallace Hill	R. V. Sprowl
1872	Burr H. McCorn (temporary)	Dr. T. R. Walker
1873	William M. McElwee	
1875		Joseph Robison
1876	G. S. Roudebush	
1877	Dr. L. P. Yandell	
1878	Everett W. Bedinger	
1881		R. C. Morrison

<b>Year</b>	<b>Elders</b>	<b>Deacons</b>
1854	R. V. Sprowl, Samuel Vance, Zacharial Swann	Joseph Robison, James Hite
1857	Joseph Robison, Sprowl, Swann	
1862		David H. Hall
1867		George Hall, W. Boyd Wilson
1870	Dr. T. R. Walker, Robison, Swann	
1871	W. D. Skillman, J. B. Blackwell, Robison, Walker	
1872	Robison, Walker	
1881	R. C. Morrison, Robison	Edward S. Porter, G. Hall, Wilson
1882	Joseph R. Gheens, William Young, Robison, Morrison	
1883	Morrison, Robison, Gheens	

## **May 30, 1999 -- Page 19 of our Living Covenant**

### **Book Two**

By April 15, 1888, B. F. Bedinger, the son of Everett Bedinger, had been preaching from time to time.

A 'protracted' meeting (revival) was held over a two week period of time using four different ministers in February of 1889. The Sacrament of the Lord's Supper was held on the closing evening. There were 23 new church members.

Reverend Everett Bedinger left Anchorage Presbyterian as its pastor in October of 1889 to become head of the Synodical Evangelistic Work of Kentucky. He continued to live in Anchorage and attended our church and often preached when called upon to do so.

Elder Joseph Robison retired from office after serving for 32 years from 1857 until 1889.

William Irvine D. D., became the minister in the winter of 1890. His salary was \$1,800.00.

Professor R. C. Morrison, Elder and Clerk of the Session died at the age of 45 on March 25, 1890. The minutes contain a long tribute to him. He had served for 9 years. Four recent ministers of the church conducted his funeral. The minutes read in part: The Session who knew and loved him would do violence to our feelings if we should fail to record some testimonial of our appreciation of his worth as a man and of his devotion to the work of the church... His character, so strong, so brave, so true was but the outgrowth of those Christian principles which he embraced most heartily, cultivated most assiduously and inculcated most faithfully both by precept and practice. Faithful in all the relations and duties of life, possessed of rare gifts and graces and withal so intensely loyal to the truth and the cause of Christ, he was a "living epistle known and read of all men". For many years he had been the efficient and dearly loved Superintendent of the Sabbath School, where the silent influence of pious life, wise counsel, was felt and recognized by all of the children. We shall sorely miss his wise counsel, his genial companionship, and his helpful labors in the work of the Session and of the Church.

On November 7, 1890 the session met at the home of J. J. Barret. This is most unusual, there had only been two other meetings away from the church buildings. Two Elders were appointed to audit the books and accounts. This was to be done on an annual basis. The Deacons were asked to have special envelopes for benevolent causes to accompany the regular weekly envelope. A committee of three was appointed to devise ways and means for the enlargement of our church building and how to fund it.

The committee on enlarging and refitting the church reported the following on November 20 of 1891.

1. To interest the Sunday School in the work and to appropriate all or a part of its collection to this purpose.
2. To organize a Young Ladies Society and get it to help in the work of furnishing.
3. To solicit subscriptions payable quarterly for a term of 2, 3, or 4 years.

No work was to begin until the funds were on hand.

## **June 6, 1999 -- Page 20 of our Living Covenant**

### **The 90's**

In March of 1891, Elders Barret and Lord were requested to visit the Orphanage with a view of encouraging the young Christians there to do some work for the Master and as soon as possible to organize them and others whom they might be able to enlist, into a Christian Endeavor Society.

During this period of time the Session spent a great deal of time working with a young woman who felt that she was not worthy of being a member of the church. After several meetings in which the session members tried to convince her otherwise, it was decided to take her name off the Communicants list. With prayer, this was done with the understanding that she, with the mercy of God, would soon ask to be reinstated. The action was announced to the congregation.

In 1891, Miss Sarah E. Bedinger left from this church as a missionary to Mexico. Later, Mrs. James R. Lowe, she was there as a missionary for 21 years.

There is still discussion about how to or whether to create a Society for young people.

The Session met with Miss Price of the Seminary about the music of the church. She was to become the organist.

September 12, 1892 was the date of a meeting to prepare for the Lords Supper. It was decided that in the future only unleavened bread would be used. Also, Dr Irvine was to ask Mrs. M. D. Stambach to endeavor to enlist a group to create a Society for Young Ladies for Christian Work.

Some work had been done on the church building in 1893. The minutes do not tell us what was done. A loan of \$800.00 was required. To add to the problem, Bellewood Seminary had become delinquent. Two months later, the Bellewood problem was worked out. It still hadn't been decided how to pay for the improvements. A mortgage was discussed but the minutes don't tell us what they finally decided.

A minister from Bardstown led the revival of January 1894, which lasted for 10 days.

In February, Mrs. Catherine Goslee was named to be the agent of the American Bible Society.

The Ladies Missionary Society donated its funds of \$57.75 to help establish a new hospital in China.

## **June 13, 1999 -- Page 21 of our Living Covenant**

### **The 90's, Continued**

Elder John Barret presented the subject of providing a permanent location for a black Sabbath School. He had secured a lot and had it deeded to the Session in order that they had full control over the project. Located at the end of Cherry Lane, that white frame building is still there on the old Barret property. It later became the home of Mr. Barret's son Charles and his wife Cherry when they married. The Barrets lived there for the rest of their lives.

Beginning in October of 1894, the Session started having regular monthly meetings.

In 1895, a Sunday School collection was taken to aid Indian schools.

In June of that year Bellewood Seminary reported it had to reduce its contribution of \$1,000.00 to \$400.00 per annum. A meeting was called between the Elders and Deacons. It was decided to cut expenses, but not the pastor's salary.

It was a big event in September of 1895 when Francis Barton Thompson, infant son of James and Attie Thompson, was baptized. The Baptism was performed by the Reverend Samuel Thompson of Belfast, Ireland and the Reverend George Thompson of Londondary, Ireland preached the sermon.

John Barret became Superintendent of the Sunday School on September 30, 1896.

Dr. Irvine was called to the Presbyterian Church in Bowling Green, Kentucky in 1896. He with his wife, five daughters and son were let go with deep regret, missing his earnestness, fidelity, leadership and encouragement.

The Reverend T. R. Beattie, S. S. served as minister from 1896 until March of 1897. He was a professor from the Presbyterian Theological Seminary.

Reverend James H. Taylor of Mount Sterling, Kentucky was called in October of 1897 and was installed as pastor on April 1, 1898.

Communion was to be held four times a year, beginning in 1898. The months of May, August, November and February were selected. The first Sabbath in June was to be Children's Day.

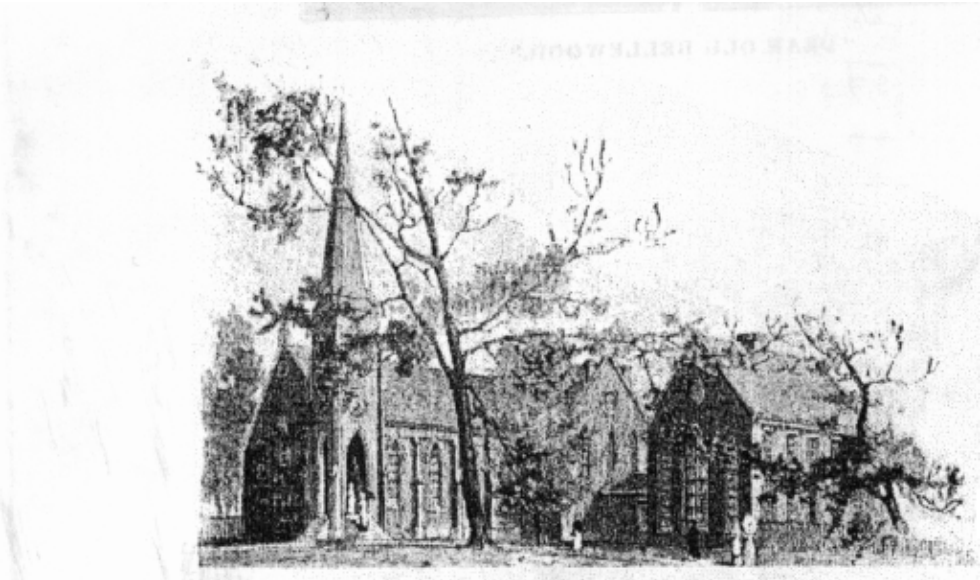
The Southern Baptist Convention was invited to have a delegate to speak at our church in 1899.

The Presbytery Committee on Foreign Missions requested more money from the church. The church is financially healthy again in November of 1899.

### The Turn of the Century

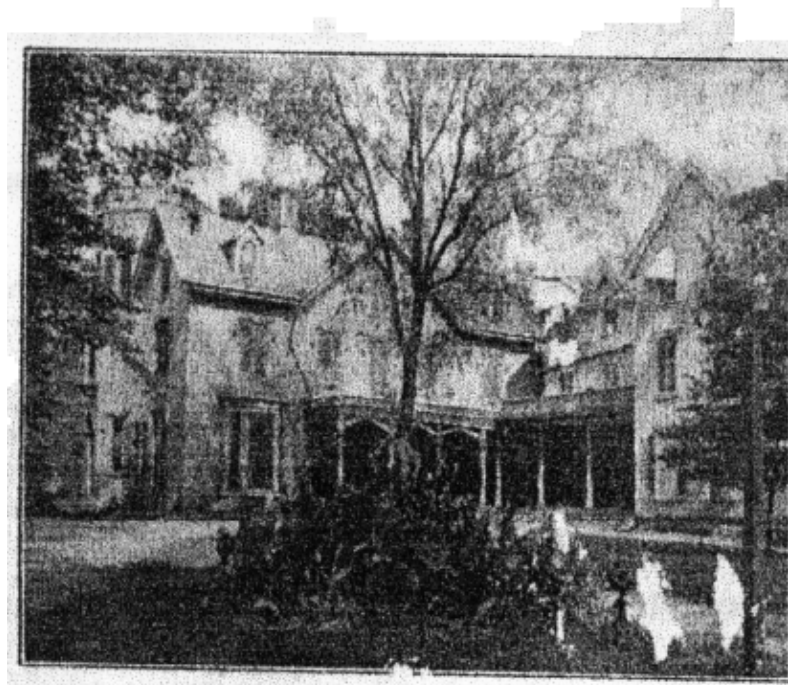
The century changed without a mention in the minutes.

In January of 1900, it was resolved to organize the older children of the church into a society for active Christian work. The matter was referred to Reverend Taylor to formulate a plan.



Elder W. G. Lord (the owner and principal of the Bellewood Seminary) offered the use of a large room in his school building for the Infant Class in February. The Session accepted and thanked Professor Lord.

Also, the clerk was asked to write to the Publication Committee at Richmond calling attention to the very inferior illustrated cards being used for Infant class scholars.



Pastor Taylor asked for a leave in order to travel abroad. He was given three months. March also saw an agreement to continue the arrangement with Bellewood Seminary for the music teacher to act as church organist.

A committee was formed in April to have the church cellar enlarged. At that meeting it was decided to give \$20.00 each to the Jeffersontown, Hopewell and Cane Run Presbyterian Churches to help them hire a minister for the summer months.

The Sunday School was to appropriate another \$5.00 for

missionary work in the Indian Territory.

This concludes book two. The pictures are from the Bellewood Catalogue of 1902, the upper picture is entitled "PRESBYTERIAN CHURCH, WITH SCHOOL BUILDINGS IN REAR" and the lower one is entitled "DEAR OLD BELLEWOOD".

## **June 27, 1999 -- Page 23 of our Living Covenant**

### **Book Three**

For the first time in 1900, the minutes of Congregational Meetings were kept.

In November of 1900, the church owed Reverend Taylor \$50.00. The Deacons were told to make an immediate canvas of the congregation to raise the money. They also were urged to raise the amount of subscriptions for the next year. The Deacons did their job. It was noted that the church indebtedness had been paid and that subscriptions were liberal for the coming year on January 5, 1901.

Catherine R. Goslee gave a gift of 4.33 acres of land for use as a site for a parsonage in July of 1901. The Session held a lengthy discussion on how to build one. Later, in September, Mr. A. C. Bowen offered to sell his home to the church but the Session did not see its way clear to accept or bring it before the congregation.

Clerk and Elder E. S. Porter died in June of 1902. On page 17 of the Minute Book the entire page is dedicated to Mr. Porter. It reads:

In Memoriam  
Edward S. Porter  
An Elder  
October 1889 - June 1902

On September 3, 1903, Mrs. J. Russell Barret, Mrs. J. Gault Fulton and Miss Nourse were chosen to look after the music of the church.

*Our church was always a missionary church. There was a young Presbyterian student at the Seminary who was interested in the Black people in Louisville in the area of Hancock and Roselane. These business people used to have John Little come and eat lunch with them and talk about his project. He wanted to form a mission and these businessmen sort of backed him up. Mr. Barret was superintendent of the Anchorage Presbyterian Sunday School. The mission was formed. Many people in that area came to the mission. They began teaching vocations. They wanted to start a kitchen, to teach the young people to cook, because everybody needed cooks in those days. So, Mr. Barret brought that subject to the Sunday School and he said, "let 's give them a kitchen shower." In October of 1903, the whole church brought pots and pans, spoons and dishes and everything you can imagine to furnish a kitchen. They all came over to Bellewood Seminary that night with all that paraphernalia and put it on tables. The Bellewood girls furnished refreshments and served all the people and everybody looked at all the things. The whole Barret family was there. That mission is still there. It's still a good mission and called the Presbyterian Community Center.*

Mrs. Charles Barret (Cherry), Oral History, Anchorage Archives, December 1977

**July 4, 1999 -- Page 24 of our Living Covenant**

**1903 - 1905**

Continuing in its tradition of giving to various foreign missions, the church contributed to a Mexican Mission in 1904 and the children of the Sunday School gave to the Congo Boat Fund.

A letter of appreciation was mailed to Miss Mary Chambers for her years of serving as the church organist. Also, 100 copies of the word hymnal and 100 copies of the music hymnal were purchased.

Professor Gerton of Lees Institute from Jackson, Kentucky asked for funds to meet the past years obligation. Since the church was already supporting the work in the mountains the answer was no. However, if individuals could be secured there was no objection.

William O. Eastin became an Elder on October 11, 1904.

Christmas is mentioned for the first time in the minutes. Christmas giving was discussed and a list of needy families was compiled. It was decided to give gifts to Mission work at Whitesburg, Kentucky, the black Mission downtown and the community. Christmas exercises were to be held on Wednesday at the regular prayer meeting time.

In the winter of 1905 there was a large revival to be held in Louisville. Cards were printed with prayers for the congregation that were to be used at 12 noon and 7 p.m. each day during the time of the revival for an "outpouring of God's Spirit" upon our church.

Reverend James H. Taylor left Anchorage to become the pastor at a church in Washington, D. C.

From March 1905 until December of 1905 services were held each Sabbath led by Louisville ministers and students from the Louisville Presbyterian Seminary.

In April of 1905 it was reported that there were 4 Elders, 5 Deacons, 110 Communicants and 134 in Sunday School. Outside of the pastors salary, the largest funds budgeted went to mission work.

An entertainment (?) was held to benefit the Organ Fund.

Miss Shaw, Matron of the Orphanage, in November stated that the oversight of the Orphanage would be entrusted to the Session. Since Christmas was coming, it was decided to write to every Sunday School outside of Louisville asking all churches to contribute something substantial in the way of necessities, such as flour or sugar.

## July 11, 1999 -- Page 25 of our Living Covenant

### The Organ, Organization and the Orphanage

George Fischer Bell, pastor elect, arrived on December 6, 1905. At that meeting a letter was read from the Orphanage asking for funds for their debts. The Session suggested that they would be better advised to call upon members of the church doing business in the city. On that day, \$25.00 was given for the purchase of a horse for Reverend Mosely's work in the mountains of Kentucky.

The President of the Jefferson County Sunday School Association asked that the church entertain the county convention and have a luncheon furnished. It was decided to offer the church and coffee.

In January of 1906 money, work boxes, rice, sugar, coffee, potatoes, meal, bibles, sleds, gloves, soap, books and other items were received from all over the state for the Orphanage.

In February there was some worry as whether it was proper to raise money for an organ. No action was taken. In June, Mrs. John Duncan gave an entertainment to benefit the organ fund. The church and Sunday School pupils would not be asked to sell tickets. John J. Barret was asked to fund and purchase a new organ for the church. It was also decided to ask the Anchorage community for donations.

At the meeting of September 2, 1906, Deacon J. Russell Barret asked that the Trustees of the church sell the lot that had been given to the church by Mrs. Catherine Goslee for a manse to Mr. Atwood W. Martin. The funds from the sale of the property were to be used for the purchase of a manse.

The ladies of the congregation were organized for social and charitable purposes by 1906. The society was named '**The Ladies Auxiliary of the Anchorage Presbyterian Church**'. The President was Miss Katherine Bedinger and the Vice President was Miss Mary Moore Barret. This organization continued its valuable work for 29 years, until April of 1935. Miss Bedinger was its faithful and untiring President during the entire existence of the organization. "Those who worked in and with this Auxiliary felt deeply, the importance of the work done through it," according to Miss Olivia Bedinger when writing about this group that her sister led. Some of the records of this organization are still available.

The organ was on its way and a new problem arose. Where was the church going to put it? The discussion was the main topic for the next 2 months. We do know that a place was found due to a photograph and the fact that a recital was given on February 1, 1907. The pipes were placed across the front of the sanctuary. It was also decided to let the children from Bellewood study organ and fees for the lessons were to be used to keep the instrument in proper condition.

## **July 18, 1999 -- Page 26 of our Living Covenant**

### **1907 - 1910**

Benjamin Rankin, Dr. Thomas Shaver and George Harbison were elected to serve as Elders. All had been Elders in their previous churches. The three new Elders promptly asked that meetings not be held at night due to their age and distance from the church.

In October of 1907, the Reverend George Bell asked to dissolve his pastoral relationship. He stayed, however, until March of 1908 and left to go to The Home Mission Committee in Lawton, Oklahoma.

The Statistical Report for 1908 showed that there were 6 Elders, 4 Deacons, 29 new members, 135 Communicants, 11 baptisms, 17 Sunday School teachers and 196 participants in Sunday School.

The Black Sunday School on Cherry Lane was finally closed and sold due to lack of attendance in June of 1908.

Reverend Frank B. Cleland was chosen as the next pastor. He asked for and received a four week vacation each year. He came to Anchorage on July 29 and left on vacation for the month of August.

January 3, 1909 was chosen as the date to have a Communion Service with Jonathan Duncan at his residence since he was unable to get to church.

The church sent Reverend Cleland to the Layman Missionary Conference in Birmingham, Alabama.

Three new Deacons were elected in October. They were John C. Russell, John B. Guthrie and Andrew Hite.

In October of 1909, Mrs. Paul Finzer Lewis asked the session to let her raise money for a memorial to Miss Emily Kibbe who had recently died. She had been a teacher at Bellewood Seminary and in the Sunday School for over 25 years. Mrs. Lewis thought that a window in the church would be appropriate. The session told Mrs. Lewis it was willing as long as the window was in harmony with the church interior. The stained glass window is now in Fellowship Hall.

After the opening prayer in March, the pastor presented the request of Miss Anna Moore Bedinger for a recommendation as a foreign missionary to the Executive Committee of Foreign Missions of the Presbyterian Church. That request being granted, Miss Bedinger in July of 1910 went to Kunsan, Korea. She labored there four years and then she returned on account of illness to her home in Anchorage.

**July 25, 1999 -- Page 27 of our Living Covenant**

**The Manse**

The Reverend Frank Cleland left in April for another church. Three ministers were to serve until November of 1910. They were C. N. Wharton, C. K. Crawford and Dr. Charles Hemphill.

The Session received the following letter addressed to Professor W. G. Lord:

*Dear friend:*

*Yesterday I went to see Dr. Hemphill to have him take charge of my gift to our church of the lot which Mamma left me and \$3,500 in money, for the building of a manse. He will see a lawyer and a surveyor free of cost and so attend to the 'business' part of it. I have also written to brother asking him to sell me his small triangle which joins this lot and which would make it a better shape. Dr. Hemphill asked me to write this to you notifying the Session of the gift.*

*Sincerely,*

*Mattie Lee Hausgen*

The following is the reply sent by the Session on November 16, 1910:

*My Dear Madam:*

*Your letter of the 14th was laid before the Session of the Anchorage Presbyterian Church at a meeting held this evening and was ordered to be spread upon the minutes.*

*In acknowledging its receipt we, as members of the session and on behalf of the members of the church feel deeply grateful to you for your precious gift. Coming at a time when the question of a manse was becoming such a critical one in the life of the church, your gift seems nothing less than a gift sent from our Heavenly Father for the glory of the church, His Son died to establish, in which the Holy Spirit may continue His work of winning souls.*

*The gift, too, will serve to assure the permanence of the work to be done by our church, and thus become a part of that that endures forever; and will also be a loving memorial of a devoted and consecrated Christian soul.*

*Our prayer is that God will now fill us with a new sense of our privilege and responsibility to carry on his work; and that you may be most richly blessed in your own life and that in the end realize the fulfillment of the promise. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I write upon him the name of the city of my God, New Jerusalem, which cometh down out of heaven.*

## **August 1, 1999 -- Page 28 of our Living Covenant**

### **The Manse Continued**

In December Mrs. Hausgen asked that the plants and shrubs on the lot recently donated for a manse be not disturbed further than necessary in the location of the building; and that a metal plate be placed on the inside of the front door with a suitable inscription. It was ordered that these wishes be heartily complied with.

*Mattie Lee Fulton Hausgen inherited that hillside (corner of Bellewood and Owl Creek Lane, north) and she gave that and \$3,500.00 to the Presbyterian Church to build a manse. That house was built by Mrs. Lord's brother, Val Collins.*

- Mrs. Charles E. Barret, (Cherry), Oral History, Anchorage Archives, December 1977

On December 25, 1910 it was decided that the Session meet hereafter for a regular meeting on the second Monday of each month. At that time the pastor proposed issuing a weekly bulletin of the services and the work of the church.

The new pastor elect, Issac J. Heizer arrived on January 9, 1911.

A committee was established to build the new manse. Elder H. O. Hausgen, John Russell Barret, the Deacons and James Thompson were selected.

In September the Session ordered that 40% of benevolent collections go to Foreign Missions.

In April, the Trustees of the church (the Deacons) were authorized to turn over to the Building Committee the Catherine Goslee Fund for the manse. The gifts of the two women, Mrs. Hausgen in 1910 and Mrs. Goslee in 1901 were finally to be used for the building of a manse.

On October 13, 1912, a Congregational meeting was held to elect a new pastor. The vote was against calling a new minister.

Dr. Jesse Lee Cotton acted as moderator at this meeting and appears in the Minutes of the Session for the first time. A resident of Anchorage who lived at 'Cottonwood' on Evergreen Road, he comes in and out of our church history for the next few years when he is needed. A Professor at the Presbyterian Seminary, he was known as a wonderful preacher and was much loved by the congregation.

In December a congregational meeting was held to elect a new pastor. It was moved and seconded that no election take place. Jesse L. Cotton was asked to serve as Stated Supply and he accepted.

**August 8, 1999 - No Living Covenant page was published this date**

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**August 15, 1999 -- Page 29 of our Living Covenant**

### **1913-1915**

Mrs. John Fulton was selected to chair a Home Mission Committee in 1913. Women were becoming more involved in the work of the church.

Elder H. O. Hausgen was to ask the Deacons to adopt an Every Member Canvas.

The Statistical Report in April showed 3 Elders, 5 Deacons, 24 new members, and 133 Communicants.

On September 7, 1913, the Reverend Henry Sluyter was selected as the Pastor-elect. In December the new Pastor and the Session went over the roll, so the new minister could get to know about the church members.

Two new Elders, James Jesse and William M. Charlton were elected in January of 1914. T. C. Gaines and James A. Drummond were selected to serve as Deacons.

In March of that year, there was a lengthy discussion on the matter of having a series of revival meetings. No decision was made, but that the "matter be made a subject of prayer and guidance."

The Statistical Report for 1914 showed 5 Elders, 6 Deacons, 23 new members, 144 Communicants, 253 in Sunday School and the budget for the year was \$4,053.00.

An unusual dilemma arose in the fall of 1914. Two boys and their mother asked for a letter of dismissal to join the Christian Science Church. The Session believed that the church was not recognized as evangelical, so it was decided that Reverend Sluyter should see them and try to persuade them to join an evangelical church. A month later the father wrote a letter stating in effect that any effort by personal interview or otherwise to keep the boys and their mother in the Presbyterian Church would be useless. The Session voted to not give them a letter.

A letter was received from Reverend G. W. Lyon in regard to holding a lecture in the church under the auspices of the National Prohibition League. He was told that it would not be expedient to use the church for such a purpose.

Another letter was received in 1915 asking for someone to speak to the congregation on behalf of Oglethorpe University. The Session sent a reply stating that the schools of Kentucky needed help and that their request should be made to the General Assembly.

An August Sunday night service was cancelled because the State Tuberculosis Commission was giving an illustrated lecture at the Club House (the local country club).



[Anchorage Presbyterian Church - 1915]

Anchorage Presbyterian Church

REV. HENRY SLUYTER, PASTOR.

Session.

W. G. Lord, Clerk.  
John J. Barret.  
H. O. Hausgen.  
W. M. Charlton.  
Jas. Jesse.

Board of Deacons.

J. J. Douglas, Chairman.  
Jas. A. Drummond.  
John B. Guthrie.  
Chas. E. Barret.  
Andrew Hite.  
T. C. Gaines, Treasurer.

Miss Mary P. Lord, Organist.

Regular Services -- Sunday, 11 a. m., 7:30 p. m., Wednesday, 7:30 p. m.

ANCHORAGE PRESBYTERIAN SUNDAY

SCHOOL.

Jon. J. Barret, Superintendent.  
W. M. Charlton, Asst. Supt.  
T. C. Gaines, Secretary.  
W. S. Burbank, Asst. Secretary.  
Meets every Sunday at 9:30 a. m.

YOUNG LADIES' AUXILIARY.

36 Members.

Miss Katherine Bedinger, President.  
Mrs. Austin Kinnard, Secretary.  
Miss Julia Keitzky, Treasurer.  
Regular Meetings--Second and Fourth Fridays.

GIRLS' TUESDAY AFTERNOON CLUB.

12 Members.

Olivia Bedinger, President.  
Lettie Belle Burbank, Secretary.  
Wilhelmina Franke, Treasurer.  
Regular Meetings--First Tuesdays.

LADIES MISSIONARY SOCIETY.

13 Members.

Mrs. H. O. Hausgen, President.  
Mrs. J. C. Barfield, Vice President.  
Mrs. J. G. Fulton, Secretary-Treasurer.  
Regular Meeting--Third Tuesday each month.

KING'S DAUGHTERS' SOCIETY.

Miss Margaret Shaw, President.  
Miss Lillian Simons, Secretary.  
Miss Hattie Drurey, Treasurer.  
Regular Meeting--First Sunday in each month.

ORPHANAGE MISSIONARY SOCIETY.

Miss Lillian Simons, President.  
Miss May F. Adamson, Vice President.  
Miss Glenna Hullinger, Treasurer.  
Miss Virginia Dupin, Secretary.

### **The Church Buildings**

Letters were received about the two young boys and their mother who wanted to join the Christian Science Church. They were from the Systematic Beneficence of Louisville Presbytery, the Executive Committee of Schools and Orphanages of the Synod of Kentucky, the Foreign Mission Committee of the Louisville Presbytery and the Chairman of the Publication and Sunday School Committee of the Louisville Presbytery. The minutes do not tell us what the letters said, however, the Clerk was instructed to tell the father that letters of dismissal were only given to evangelical churches.

The October minutes state, "Owing to the action of Synod in not including the Orphanage at this place (in Anchorage) in its scheme of uniting the schools and orphanages and asking support for them, it may be moved and carried that three fourths of the amount apportioned in our annual budget to schools and orphanages be given to the Orphanage here and one fourth to the Synod's Committee."

Henry Sluyter left to become the pastor of a church in College Point, New York in November of 1915. Charles Henry Prather succeeded him in February of 1916.

W. G. Lord, Elder and owner of the Bellewood Seminary property, offered to give to the church the building immediately in the rear of the church providing the church would fit it for a Sunday School substantially as per a plan he showed or to present this building unconditionally and sell to the church the other building on the east for \$2,500.00.

*The building to the rear is our current music room and the building to the east is the library. Our church building has an unusual history of ownership:*

*1869     The Church sanctuary was built with two Seminary buildings attached and was owned by W. W. Hill and his wife.*

*1876     W. W. Hill sold the sanctuary to the Anchorage Presbyterian Church Board of Trustees.*

*1916     W. G. Lord gave the building to the rear and sold the building to the east to the Board of Trustees of the Anchorage Presbyterian Church.*

A pamphlet was published about the activities and future of the church. Some of the more interesting items were:

All services were to begin on time and would conclude in one hour.

A Men's Bible Class would be formed.

A Base Ball (their spelling) Club would be formed for boys who would have to attend Sunday School under the direction of their teacher, H. O. Hausgen.

## **August 29, 1999 -- Page 31 of our Living Covenant**

### **1916 - 1917**

On July 5, 1916, the treasurer of the Sunday School was authorized to pay for a marker on the grave of Robert G. McCorkle in the cemetery of the Confederate Home in Pewee Valley. He had been a long and faithful member of the Sunday School.

John Little, founder of the Presbyterian Community Center, preached on Sunday, July 19, 1916.

The balance of the Anchorage Fund was given to a needy family in December. The total was \$4.61.

The Session met at the Manse in January of 1917. It was decided to hold a dinner for the Men's Bible Class and to invite all men from the community. The men and boys of the church had spent time visiting men in the area trying to create an interest in the class. By April the class had a new name, the Businessmen's Bible Class which was open to the entire community.

Reverend Prather wrote later that year, that the Sunday School rooms had been updated and carpeted, the debt on the building was nearly paid and the baseball team was doing well. The Statistical Report showed that there were 157 Communicants and 252 enrolled in Sunday School. The budget had climbed to \$6,010 and the pastor's salary was \$1,228.00. Again the largest contribution went to foreign missions.

W. G. Lord was to arrange for church services to be held at The Forest (old military school) for Fresh Air children. These children were brought to the school for summer camp.

On August 21, 1917 it was ordered that regular meetings of the Session were to be held on the third Tuesday of each month.

In September, 150 copies of the Hymns of the Centuries were purchased. \$3.83 was spent for wine to be used for Communion.

It was so cold in October, evening services were cancelled due to lack of coal.

Reverend Prather asked to go to the Bardstown Road Presbyterian Church. The Session at first refused and then relented. A letter written in November was sent to the Presbytery protesting that Presbytery had consulted with Reverend Prather without the knowledge of Anchorage Presbyterian Church and advice was given without adequate knowledge of the situation at the church. Jesse L. Cotton stepped in again to help the church.

## **September 5, 1999 -- Page 32 of our Living Covenant**

### **1918 - 1924**

A congregational meeting was held in March of 1918. The purpose was to call a new pastor. The vote was negative. In April a pastor was called but refused to come. May was a repeat of March. November brought another refusal from the congregation. Evidently the congregation wanted to call Jesse L. Cotton to be minister of the church. It did not happen.

A new pastor was called in December, Finch A. Clarke of Wausau, Wisconsin. He was serving at Camp (Fort) Knox. He was installed in April of 1919. Frank Thompson and David Renaker were elected Deacons in that month.

The Anchorage High School asked to hold its graduation in the Sunday School room on June 13. The request was granted.

There is little of interest in the minutes throughout 1919. During the war years from 1917 until 1919 our Sunday School rooms were used for Red Cross work. Surgical bandages were made as well as various garments. The ladies of the community met several days each week and also sewed clothing at home for the war effort.

Mr. Clarke left in 1920 to enter the service of the Committee on Schools and Colleges for the Louisville Presbytery. Communion was still being held quarterly.

The Session again allowed the Anchorage High School to hold commencement exercises, this time in the sanctuary. There was a condition that "nothing in the program or speeches be contrary to the word of God in letter or spirit."

In 1921, Mrs. James Thompson and Mrs. H. O. Hausgen were chosen to represent the church on the Ladies Board of the Orphanage.

Miss Elizabeth Travis was appointed to be a delegate to the Young Peoples Conference at Danville, Kentucky in June of 1921. John J. Barret resigned as superintendent of the Sunday School after nearly 20 years of service.

The year 1922 is quiet. By 1923 Communicants had left and the budget was down by nearly \$2,000.

In October of 1923 the Session talked about organizing a Boy Scout Troop.

Sometime in late 1923 Dr. Patterson left and Jesse L. Cotton was preaching again.

In March of 1924, the new pastor-elect was T. Duke Williams.

This concludes Book Three.

**The Following Have Served the Church**

<b>(Book 2)</b>  <b>Ministers</b>  1886: Everett W. Bedinger 1890: Dr. William Irvine 1898: James F. Taylor		
<b>Clerks</b>	<b>Elders</b>	<b>Deacons</b>
1886: R. C. Morrison	Joseph Robison Joseph Gheens	Edward S. Porter George Hall W. Boyd Wilson
1889:	Edward S. Porter	John J. Barret
1890: Edward S. Porter	W. G. Lord John J. Barret	J. B. Browning R. G. McCorkle E. W. Bedinger, Jr.
1898:	Otto H. Hausgen	William M. Charlton J. Russell Barret
<b>(Book 3)</b>  <b>Ministers</b>  1905: George Fischer Bell 1908: Frank Cleland 1911: Isaac J. Heizor 1912: Jesse L. Cotton, SS 1913: Henry Sluyter 1916: Charles Henry Prather 1919: Finch A. Clarke 1920: Dr. Edward A. Patterson, SS		
<b>Clerks</b>	<b>Elders</b>	<b>Deacons</b>
1902: W. G. Lord		
1905:	Benjamin Rankin Dr. Thomas Shaver George Harbison	
1908:		William M. Charlton
1909:		John B. Guthrie Andrew Hite John B. Russell

1914:	James Jesse William M. Charlton	T. C. Gaines James Drummond
1919:		David B. Renaker Frank Thompson

## **September 19, 1999 -- Page 34 of our Living Covenant**

### **Book Four**

Dr. Duke Williams was sworn in as pastor on June 22, 1924. He was the son-in-law of Jesse Cotton. Dr. Williams was also granted a leave to attend Princeton Seminary as he had won a fellowship awarded by the Louisville Theological Seminary upon his graduation. He would be gone from September of 1924 until May of 1925. As in the past, Dr. Cotton served Anchorage Presbyterian Church as minister.

The Clerk was instructed to notify Lakeland Asylum (Central State) that services would resume in July. It was decided to give the Sunday School collection funds from each *fifth* Sunday to the Orphanage. This meeting also established the rule to not allow the use of the furniture and chairs of the Sunday School outside of the church buildings.

A Congregational meeting was held and W. F. Baumeister, Walter Blythe, Robert G. Haney and John Yenowine were elected as Elders. R. E. Cochran, John R. Falconer, R. B. Franklin, J. H. Reis and William Skelton were elected to serve as Deacons.

In the August meeting, a Boy Scout Troop was mentioned as a way to organize the boys of the church. The matter was deferred. The question was raised as to whether the Session wanted to use individual Communion cups. Elder William Skelton offered to give new Communion service pieces to the church. The Session voted yes to Mr. Skelton's gift.

The Session approved giving the Trustees of the Church the authority to donate a right of way in front of the church to the Town Board of Anchorage for a new road. (LaGrange Road).

Session meetings were to be held in the future on the first Friday of every month.

Miss Mary Lord asked to be relieved of her duty of leading the church choir in 1925. She was willing to continue as Sunday School and church organist.

The Statistical Report for 1925 showed that there were 7 Elders, 5 Deacons, 157 members and there had been 14 Baptisms.

In the fall of 1925, Dr. Williams was asked to organize the Boy Scouts as he "thought best". The Session would support him in every way.

Prayer meetings were discontinued in November of 1925.

## September 26, 1999 -- Page 35 of our Living Covenant

### Troop 110

Chesley I. Swann was elected Deacon in May of 1926. The rest of the year is very quiet. The Elders decided to become ushers for the Sunday services beginning in December.

W. G. Lord died in March of 1927. A teacher of Latin and mathematics, the "professor", owner and headmaster of Bellewood Female Seminary had been the first Superintendent of Anchorage Public School. He was an Elder in the church for 37 years. He served as Clerk of the Session for 25 years beginning in 1902 and never missed a meeting. There is a page in the Minute Book:

W. G. Lord  
An Elder  
October 1890 — March 1927

Mrs. W. A. Skelton became church organist and Director of Music on September 16, 1927.

The Boy Scout Troop began its meetings. Logan Bohannon was a charter member. Dr. Williams' choice for the leader of Troop 110 was Robert G. Haney. Mr. Haney spent his entire life working in the Presbyterian Church helping children. After service in World War I, he traveled throughout the South in a Model T Ford raising funds for the church orphanages. It was on one of these trips that he met his wife Kathleen in Mississippi. The young couple came to Anchorage with their baby, Robert, Jr., when he became Director of the Presbyterian Orphanage in 1922. Troop 110 received its Charter in 1927 and is the third oldest continuously operating troop in the Lincoln Heritage Council.

*It was a clear, crisp spring afternoon. The Scout Executive Director picked me up at the Highland Presbyterian Church where I was a member of Troop 91. I had just earned my First Class Scout badge. Maybe that was why I had been designated to participate in the formation of Troop 110 at the Anchorage Presbyterian Church. I was to recite the entire Scout Law. In those days, it was a long drive out in the country. The Chief, as he was called, helped review the Scout Law to pass the time. When we arrived, we were ushered into the church which was almost overflowing with eager young boys and their parents. The ceremony began with the singing of the Star Spangled Banner. I was so nervous that I remember little else until I was called upon to perform. Somehow, I managed to recite the Scout Laws with a few hesitations, but without prompting. My hands were wet with perspiration. In a daze, I sat through the rest of the proceedings which ended with the Pledge of Allegiance. Someone gave me a cup of punch and a cookie. The Chief thanked me as we went back to town.*

*Peyton Hoge III*

The following came from the notes of Ted Bickel.

Troop 110 means much to many in this congregation and community. In 1934, Bob Haney became a member. He remembers his fellow scouts and himself serving as runners and messengers in the 1937 flood and helping to settle refugees from flooded regions of Louisville. David, Bob's younger brother was also a member. They have many happy memories of the troop. They remember Forrest Mercer, Sam Hughes and Robert Kinnard as Scoutmasters. Others who came later were George Perkins, George McTeague and Walter Tatum.

Ted Bickel was asked by Reverend Edgar Houghton and Dick Hays to take over in 1955. Ted led until 1983. Today he is the Charter Representative and unit commissioner.

After 1983, other scoutmasters and assistants were Ron Johnson, Gwathmey Tyler, John Ward, Lee Rupley, Rudy Miller, Terry Tyler, Bill Block, Mark O'Brien, Jim Carpenter, Frank Hilliard, Kevin Sachs and Reggie Van Stockum.

Many of the boys' fathers served as committee members, sharing Scout camp week, camping trips, adult leadership, camporees, jamborees, Philmont in Arizona, fishing trips to Canada, white water rafting and skiing.

The number of youth served by Troop 110 would number between 1,500 and 2,000. There were approximately 75 to 100 Eagle Scouts.

*"Today as in the past, a very strong vibrant program exists within the confines of Anchorage Presbyterian Church sponsorship. I am very proud and deem it an honor to still be a part of Boy Scout Troop 110 of Anchorage Presbyterian Church. May God continue to smile on and bless Troop 110 and the Anchorage Presbyterian Church. Praise and thanks be to God".*

*Ted Bickel*

## **October 10, 1999 -- Page 36 of our Living Covenant**

### **Edgar E. Houghton**

On February 10, 1928 John J. Barret died. He had been a Sunday School teacher and was also the Superintendent of Sunday School. He was a Board member of both Bellewood Seminary and the Orphanage. He was a tireless worker for the Presbytery of Louisville and the Synod of Kentucky. He was a founder of the Presbyterian Community Center. This Louisville businessman served 38 years as Elder of the church. With the passing of Elder Barret and Elder Lord in the previous year, a new era was begun. A page in the Session Minutes reads:

In loving memory of  
Mr. John J. Barret  
An Elder in our church  
1890 — 1928

John R. Falconer and J. R. Barfield were elected as Elders and Eugene Stuart was selected to be a Deacon in February of 1928.

In April, a request was received from Anchorage Public School that the church unite with the Episcopal church and Middletown Methodist Church to have a family service at the school. The occasion was the Baccalaureate address by Dr. Jesse L. Cotton.

A congregational meeting was held by the building committee. Mr. Falconer and Mr. Yenowine outlined three different architectural plans to expand the building. After a plan was approved, pledge cards were distributed to those who were present.

That December, Mrs. Robert (Kathleen) Haney, representing a former member of the church made an offer to replace the church hymnbooks. The offer was accepted and Mrs. Haney was asked to express the gratitude of the church to her friend.

Dr. T. Duke Williams was called to the First Presbyterian Church of Augusta, Kentucky.

On January 24, 1929 a Pulpit Supply Committee was named. Many plans were made for the search. However, by March 4, 1929, Edgar E. Houghton was called to become pastor. Elder Robert Haney signed the call letter.

In September, Session meetings were moved to the first Thursday of every month.

Edgar E. Houghton was ordained and installed as pastor on October 20, 1929.

## **October 17, 1999 -- Page 37 of our Living Covenant**

### **The Houghton Years**

Unfortunately, the Minutes of the Session in the 1930's offer very little information about the ministry of Edgar Houghton. Most simply list the coming and goings of members and who attended meetings.

In 1929, Session meetings were moved to the first Thursday of the month.

In June of 1930, Mr. Houghton preached the Baccalaureate sermon to the graduating class of the Anchorage High School.

Robert A. Lee was elected as an Elder.

In August, the Session was busy with the coming meeting of the Kentucky Synod in our church. Extensive plans for housing, transportation and entertainment of delegates were made for the September meeting and involved the whole community.

In April, Mr. Houghton asked for an 8 to 9 month leave in order to use the scholarship that he had won upon graduation from the Seminary to study in Edinburgh, Scotland. Dr. Lewis Sherrill, SS, served our church while Mr. Houghton was away.

Mrs. W. A. Skelton resigned and Mrs. Kathleen Haney became the new organist in August of 1931.

In April of 1932, it was reported that the church had 172 Communicants and 141 attended Sunday School. In October B. F. Cook was elected as an Elder.

At a Congregational meeting in 1933 an "unimportant" lot next to the church manse property was offered for sale and sold. December saw the election of James E. Durham, J. Donald Dinning and William B. Jones as Deacons.

By 1934, the Communicants of the church had risen to 180 and there were 133 in Sunday School. October was the beginning of taking the income from the fifth Sunday offering and giving it to the Orphanage.

Charles E. Barret was elected as an Elder in April of 1935.

Due to an Infantile Paralysis epidemic, the Rally Day of the Sunday School was cancelled.

## **October 24, 1999 -- Page 38 of our Living Covenant**

### **1937 - 1942**

The 1937 Flood is not mentioned in the minutes. We know from other sources that refugees were housed and fed in the church for two weeks in January.

In February, a lot was sold to Donald Dinning from the manse property and the proceeds were to be used to put in a new heating plant. In March, a Congregational Meeting was held to discuss plans to renovate the basement by cementing the floor and other necessary changes as well as getting a new heating system. Some changes were made and the heating system was repaired.

Lee A. Coulson became a Deacon in March.

By June, there was a strong effort to create a Men's Bible Class. Due to the absence of many children from the Orphanage during the months of July and August, it was decided that the intermediate Sunday School classes would be suspended during that time.

There were 197 Communicants and 157 attending Anchorage Presbyterian Church in 1937.

Vacation Bible School was held from August 22 to September 2 of 1938. This is the first mention of a Bible School in the minutes.

The yearly Every Member Canvas was held in March of 1939.

The congregation learned about the Ministers Annuity Fund at a meeting and voted to have our church participate in 1940. Two new Deacons were elected in April. They were Robert W. Jones and Grover C. Grewling.

There were 266 Communicants and 166 attending Sunday School.

Chesley L. Swann, James E. Durham and Frank A. Shobe were elected to serve as Elders in June of 1940 and Orrin W. Towner and William T. Peyton were to serve as Deacons.

In October, the Elders and Deacons selected a committee from each group to do a survey of the churches' needs and to suggest ways to finance taking care of those needs. Among the concerns was a lack of Sunday School rooms.

In June of 1941 several members of the session were to attend a meeting of the Synod on setting up a Defense Service Council for the purpose of directing the spiritual ministry of the Presbyterian church for men in the service of our country.

In 1942 it was noted that the Sunday School badly needed repair and that the heating system, as usual, was having problems.

**October 31, 1999 -- Page 39 of our Living Covenant**

**1942 - 1946**

Silas H. Brewer became Superintendent of the Sunday School in September of 1942. Funds were collected for the Elizabethtown Presbyterian Church for erecting an activities building to be used by servicemen from Fort Knox.

All of the men of the church who were in service were to receive religious reading materials selected by Mr. Houghton as a gift in December. A scroll with the names of all of these men was to be made and placed on an inside wall of the church.

The Deacons began ushering on Sundays in March of 1943.

In June of that year, Henry McClaskey and Frank D. Boone were elected as Elders. J. Mansur Tydings and Silas H. Brewer were selected to serve as Deacons.

The Red Cross requested that the church find blood donors and the church agreed in September of 1943.

The year 1944 continued with concern over lack of Sunday School space and problems with the heating system.

In 1945, it was hoped to have a young married couples class.

It was voted that a sum of \$300.00 be earmarked for the maintenance and repair of the pastor's car.

In June, Elder H. O. Hausgen resigned as clerk after serving for 18 years. Frank D. Boone was selected to take his place.

In September of 1945, the Presbytery planned an Evangelistic Crusade at Second Presbyterian Church. All area churches were to take part.

It was decided to rotate the office of Deacon. Three would change each year beginning of April of 1946. Meetings were moved to the first Monday of the month. The Session was to meet with the Deacons every quarter. L. Y. Bullock was elected as a Ruling Elder coming from that same office in another church.

As the War was over, a Building Committee was formed and began making extensive plans for the future of the church.

James H. Reed and Robert A. Wilson were elected as Deacons. An architect was hired to work on the building plans in early 1946.

## **November 7, 1999 -- Page 40 of our Living Covenant**

### **1946 - 1948**

After reviewing extensive building plans in February of 1946, the Session decided to wait until normal building conditions returned. At that same meeting the Session rescinded its vote and decided not to rotate the terms of the Deacons.

The budget was set with the stipulation that any extra funds be added to the Building Fund.

Deacons Orrin Towner and Charles Barret were to get figures for a new heating system and a sound system. A Communicants class was formed. There were 293 church members and 142 enrolled in Sunday School.

In June, the Building Committee was still working on future plans. It was suggested that new lighting fixtures be considered. The Session ordered that the interior of the sanctuary be painted for \$365.00. New hymnals were ordered that same month.

October 1946, saw the purchase of a new movie projector and several slides were purchased for the Sunday School by the Visual Education Committee. The son of a church member had polio. The Infantile Paralysis Fund gave them \$250.00 per month for medical expenses during his out of town treatment.

In January of 1947, it was suggested that the back pews be removed so members would have to sit forward! There was also concern that the second floor fire escape was inadequate. The number of communicants was at 323 and Sunday School had 151 enrolled.

H. O. Hausgen died on April 3, 1947. To quote from the minutes "he was a faithful servant and friend. He became a member of the church on May 18, 1889. After 4 years, he became a Deacon. In 1898 he was elected to the Eldership which office he held until his death. During the last 18 years of his active service he was Clerk of the Session."

In October, L. R. Stanforth, Silas Brewer, Orrin Towner and J. Mansir Tydings were elected as Elders. Guy Pearson, Charles Hund, and M. W. Ross were elected Deacons.

In January of 1948, remodeling plans were submitted by the chairman of the Building Committee. After 'exhaustible discussion' of the subject, the matter was returned to the Committee to execute a contract and begin building as soon as possible. Building plans were the topic of discussion for the next nine months.

In September Mrs. Haney resigned as church organist. An appropriate gift was selected for her as well as a letter of appreciation. It was decided to pay an attendant for the nursery department on Sunday mornings.

## **November 14, 1999 -- No New History Page**

**November 21, 1999 -- Page 41 of our Living Covenant**

**(Book 4: 1924 - 1950)**

<u>Ministers</u>		
1924 T. Duke Williams		
1929 Edgar E. Houghton		
1933 Louis Sherrill (nine months)		
1934 Edgar E. Houghton		
<u>Clerk</u>	<u>Elders</u>	<u>Deacons</u>
1924	W. F. Baumeister	R. Emmitt
	Walter Blyth	R. E. Cochran
	Robert G. Haney	John R. Falconer
	John Yenowine	J. H. Reiss
		Chesley I. Swann
		William Skelton
1927 H. O. Hausgen		
1928	John R. Falconer	Eugene Stuart
	J. R. Barfield	
1929	Robert A. Lee	Charles E. Barret
1933	B. F. Cook	James E. Durham
		William B. Jones
		Donald Dinning
		Firm C. Kenyon
1937		Lee A. Coulson
1938		

1939		
1940	Lee A. Coulson	
1941	James E. Durham	Orrin W. Towner
	Chesley I. Swann	William T. Peyton
	Frank A. Shobe	Grover Grewling
1943	Henry McClaskey	J. Mansur Tydings
	Frank D. Boone	Silas H. Brewer
1945 Frank D. Boone	L. Y. Bullock	James H. Reed
		Robert A. Wilson
1947	L. R. Stanforth	J. Guy Pearson
	Silas H. Brewer	Charles Hund
	Orrin Towner	M. W. Ross
	J. Mansur Tydings	T. C. Graves
1949	James H. Reed	Robert Kaiser
		Gilbert T. Kirby
		Robert Haney, Jr.
		William G. Veeneman
1950 J. Mansur Tydings	William T. Peyton	

## **November 28, 1999 -- Page 42 of our Living Covenant**

### **The Conclusion of Book Four**

Margaret Rowell became the church organist and choir director in early 1949.

Robert G. Haney was made a Ruling Active Elder for Life in March because of his "Christian service and devotion to his church and to assure representation of the Presbyterian Home on our Board of Elders". It was decided to reduce the number of Acting Elders from 10 to 9. The Elders began a four year rotation system of retiring from office rather than a lifetime appointment. The Deacons were to do the same.

James E. Durham died in March. There is a page dedicated to him in the Minute Book. It states: "Mr. Durham, from the time of his coming to the community until his illness, was an active and valued member of our church fellowship. He was elected to the Deaconate on December 10, 1933 and was chosen to the Eldership on June 30, 1940. His leadership and wise counsel will be sorely missed."

There were 324 Communicants and 192 enrolled in Sunday School in 1949. The Board of Deacons made Charles E. Barret a Deacon for Life. He had begun his service in 1930.

A campaign began to raise \$18,000 for building and repairs for the church. It was decided to tuck point and waterproof the whole building. The roof was to be repaired, including painting the tin and replacing the slate. The building was to be landscaped. It was decided to repair the steeple.

Session Book Five begins in April of 1950 and J. Mansir Tydings became Clerk of the Session. The new clerk was instructed to place all of the old minute books in a vault at the Bank of Middletown.

In September, a group of Elders went to Nashville to study the interior design of several recently built churches. Upon their return they met with a firm of architects. It was decided to keep the simplicity of the Rural Gothic design and dignity of the sanctuary. It was recommended that the Chancel (now the music room) be divided to make room for additional seating in the sanctuary. By December remodeling plans included the question of the organ. It was necessary to place and repair the organ before work in the sanctuary could begin. Repairs to the organ were to be costly. Kathleen Haney was selected to lead a committee to determine what was needed for the organ. The first major decision was whether to continue to have a pipe organ or to have an electric one.

Peggy Jo Gordon (later Lorenz) became church organist and choir director on April 15, 1951. The Session approved the remodeling plans for the sanctuary. The cost would be determined later after approval by the congregation.

## **December 5, 1999 -- Page 43 of our Living Covenant**

### **1951 - 1954**

Roger Greenslade, a Seminary student, was hired to work with the young people of the church in early 1951.

Frank Boone and Henry McClaskey were elected as Elders. John Hancock, M. W. Ross and Richard Hays were selected to become Deacons in April.

The Organ Committee gave its report. An extensive investigation was made on various electric instruments as a pipe organ was much too expensive. Some parts of the current organ were to be kept and a new console built by the Chantz Organ Company was to be purchased. New stops were to be added as well as a rectifier, air ducts and wiring. This plan was approved and the planned remodeling of the sanctuary was to begin.

W. T. Peyton became Clerk of the Session in June of 1951. In November, the Session expressed its pleasure with the work of Miss Gordon, particularly her direction of the Junior Choir. An even younger choir was planned for the future.

Services were held in the chapel during the winter of 1952 while the remodeling of the sanctuary continued. Mr. and Mrs. Robert Kaiser gave an electric organ for use in the chapel. Horace Eagles, August Griesel and Glenn Hammet were elected as Elders. A. M. Jackson and Robert Jones were elected Deacons.

The remodeling of the Sanctuary was complete in the spring. The Session approved the following resolution:

*The Session has adopted a resolution extending thanks and whole-hearted appreciation of the participation to everyone who in any way, assisted or contributed in connection with the Building Committee for their services, especially to James H. Reed and Robert G. Haney for their unceasing efforts and faithful work in supervision and keeping constant watchfulness over the various operations necessary to complete the remodeling program.*

Richard Hays, J. Mansir Tydings, Allen M. Jackson and James H. Reed were elected as Elders in February of 1953. James Durham Jr., Rollo Millure, Ritter Whipple, Lee Rupley, Maynard Carter, Robert C. Boyd and Arch Walters were elected Deacons. Mrs. Florence Kaiser was sent a letter of appreciation for furnishing flowers for the church.

The General Assembly had created a fund for working among Blacks in the south and contributions were needed. Our church became a contributor.

In January of 1954 the Deacons reported that the Manse was 'run-down'. They were authorized to borrow the money to make the necessary repairs.

## **December 12, 1999 -- Page 44 of our Living Covenant**

### **New Additions to the Building**

Elder Hays reported that the new Nursery had been completed except for a rug. Between \$20 and \$30 was authorized to pay for the carpet.

Horace Eagles was elected as an Elder and became Clerk of the Session in January of 1954.

In March of 1954, the Director of the Presbyterian Synod came to talk to the Session on its Educational Campaign Fund. Funds were needed to move the Presbyterian Seminary. Centre College and Lee's Junior College had expansion needs and the University of Kentucky needed a Presbyterian Student Center. Our church was asked for \$18,000.00. After much discussion, our church accepted the challenge.

Mr. Houghton announced that Harvey Browne Presbyterian Church had taken a census of the Middletown area with the idea of establishing a new church.

In recent months there had been a great deal of discussion as to whether to form a Men's Club. There was confusion as to the function and purpose of the Clubs that were being formed in the Presbytery. It was decided to organize a club.

A Girl Scout Troop asked for and received permission to meet at church.

It was announced that there were 369 Communicants, 9 Elders, 10 Deacons, and 219 enrolled in the Sunday School. By November, a committee was established to study the possibility of expanding the Sunday School.

January of 1955 found a new group studying the Communion Service. New table clothes were bought and a decision was needed as to whether to re-silver the present service or buy a new one.

It was decided to have Elders and their wives serve as Greeters at the door for Church services. The first couple was Mary Page and Mansir Tydings in February. George Perkins was elected Elder later that month.

The Session began working on plans for the addition to be called the Educational Building. In October authorization was given to construct the building. The work was completed by August of 1956.

In November it was decided to borrow more money to work on the church basement to create a dining room and recreation area. Additional parking was also needed. Ted Bickel became Secretary and Treasurer of the Sunday School.

## **December 19, 1999 -- Page 45 of our Living Covenant**

### **The Anchorage Presbyterian Pre-School**

On January 13, 1957 a silver Communion Service was dedicated that had been given by Katherine W. Featherstone, Mary Jane Miller, Lawrence V. Hammet and Hugh B. Hammet in loving memory of their grandmother, Maude Doyle Buford, 1866 - 1955.

The new Clerk of the Session was Elder John T. Weber. Elder George Perkins suggested that a Summer Bible School be formed.

In July, Mr. Houghton reported that he had been approached by Gerry Pearson with regard to the interest, if any, of the church in sponsoring a Day Nursery School which she had started. A long discussion took place and a committee was appointed to meet with Mrs. Pearson and her associate Mrs. Jean Heimerdinger. The committee could only act favorably if the Nursery School was to be self-supporting. At that same meeting it was decided to hire a part time Director of Christian Education, Mrs. Horace Eagles. The school was to be under the supervision of the Director and a member of the Committee acted as Treasurer for the school. By 1959, an excellent report was given on the Anchorage Presbyterian Pre-school by the State Department of Education as to its purpose, scope, standards, financing, tuition, program and operations. After this glowing report, the Session decided that the school would no longer be required to pay for heat, light and other services. One of the requirements for the school was the necessity of adding a fire escape. The school paid for the escape, which was installed by Bill Shipley and Perry Pearson. Originally a school for 3 and 4 year olds, by 1962, a kindergarten was added. Also on the staff was a Speech Therapist and music teacher. The school was used as a model by the State Department of Education and was often called upon to assist new schools with internal affairs and programming. Photographs and films were used for better communication with parents. These materials were also used extensively by the State Department of Education and the Jefferson County Board of Education. Among the early leaders in addition to Gerry Pearson and Jean Heimerdinger, were Mrs. Kincaid, Mrs. T. B. Schmall, Ann Stivers, Libby Shipley and Jean Meeks. \*

A special meeting was called to decide to what extent our church would participate in the development of the Louisville Presbytery's new camp and conference ground, Cedar Ridge. A pledge was promised for the next four years.

S. Kenneth Kolbrook became Clerk of the Session in 1959.

The new Choir Director was Mrs. Madelyn Laugesen in 1960. Ray Brown, a Seminary student, became Director of Christian Education.

\* Much of this information was supplied by Elizabeth Shipley.

**December 26, 1999 -- Page 46 of our Living Covenant**

**1961 - 1964**

The Session spent most of its time in 1961 on plans to enlarge the church. In the fall, the City Planning Commission refused to allow the church expansion due to an insufficient setback from the street. It was decided to appeal the decision.

There were 80 children enrolled in Bible School that summer.

An emergency fund was established which could be used at the discretion of the pastor, treasurer and Clerk of the Session.

Two Sunday worship services were held beginning in January of 1962.

1962 saw the Session still working with the problem of church expansion. There was a possibility of moving the church to a new location. An architect was hired.

The Forum Class asked to solicit the congregation in order to sponsor a missionary in the Congo.

A questionnaire was sent to every church by the Presbytery called "Query on Christian Relations". Among the questions asked was if Blacks would be welcome and could they become members of our congregation. The answer was yes.

The Women of the Church offered to purchase new candlesticks for the Communion table. Dr. Houghton suggested that a new dorsal (in back of the altar) cross and pulpit hangings were needed.

It was reported that Cedar Ridge had made a profit in its first year of operation.

In the fall of 1963, there was an extended discussion concerning having a "worshipful atmosphere" in the sanctuary prior to the start of the worship service. The Adult Sunday School classes were enlisted to help.

The Manse needed \$5,000.00 in repairs including a new upstairs bath, painting and gas heat.

The Women of the Church came to the Session to talk about their interest in making changes in the chancel. They wanted to refinish the paneling to match the pews and add a cross for the re-redos (the decorations behind the altar). They had already collected over six hundred dollars for the project. Chris Brewer and Ruth Watkins were to lead the project.

The Forum Class suggested that a news bulletin be published.

## **January 2, 2000 -- Page 47 of our Living Covenant**

### **1964 - 1966**

Much of 1964 was spent raising funds to renovate the chancel.

There was in the Presbytery a candidate for the ministry who was thought to have Communist leanings. Other church sessions had voiced their objections to this individual. Our Session merely decided to present a resolution to the Candidates Committee to consider the matter very carefully.

There were 451 communicants, 352 students in Sunday School, 10 Elders, and 15 Deacons in January of 1965. Robert Drennan became Clerk of the Session.

After working on the project for several months, the establishment of a Charles E. Barret Memorial Fund was announced to the Congregation. A scholarship was to be established at Centre College in his memory.

Dr. Houghton announced his plans to retire to the session in October. John T. Weber became Clerk of the Session. A contribution was made to help Presbyterian Churches in New Orleans that had been damaged in a recent hurricane. A contribution was given to Central State Hospital to help build and equip a chapel.

A Congregational Meeting was held in November. *It was stated that inasmuch as the General Assembly of the Presbyterian Church US had approved the service of women as officers of our churches and inasmuch as the Session of the Anchorage Presbyterian Church unanimously concurred with the idea that Christian service as officers of our church by women is desirable; the present Session of the Anchorage Presbyterian Church recommended to the next years nominating committee that they give serious consideration to the inclusion of women as candidates for the various offices.*

Dr. Edgar F. Houghton retired on January 16, 1965 after serving for 37 years. This minister and his wife are fondly remembered by all of those who knew them.

In February of 1966, the Deacons announced that the Manse was out-dated and that the expenditure of the required sums to up-date it were not warranted. The Elders agreed and it was decided to spend \$35,000.00 for a new Manse.

Robert Lawrence was called as pastor from Jackson, Mississippi. He gave his first sermon on May 1 and was installed on June 19, 1966.

Mr. and Mrs. Donald Dinning gave the church a lot on Crest Arm Road for a new Manse. Plans for the air-conditioned house designed by Harper Fowley were shown to the Congregation and construction began.

## **January 9, 2000 -- Page 48 of our Living Covenant**

### **Conclusion of Book Five**

The Trustees of the Bellewood Home gave permission to use the land north of the parking lot as a playground.

Mrs. Lewis J. Sherrill was elected an Elder on November 20, 1966, the first woman to hold office in our church's history.

### **This Concludes Book Five (1950 — 1966)**

#### **The following served the church:**

##### **Ministers**

1934 Edgar Houghton  
1966 Robert Lawrence

##### **Clerks**

1950

1951 William T. Peyton

1952

1953

1954 Horace W. Eagles

1955 James H. Reed

##### **Elders**

William T. Peyton  
Donald Dinning

Frank Boone  
Henry McClaskey

Horace W. Eagles  
August Griesel  
James H. Reed  
Glenn Hammett  
L. Y. Bullock

Richard A. Hays  
Allen M. Jackson

Robert Haney, Jr.

Kenneth W. Bott  
Robert C. Boyd  
George Perkins

##### **Deacons**

Emmet Pullian  
Guy Pearson  
Bill Veeneman  
Sam Hughes  
Joe Allio  
Charles Hund

Richard A. Hays  
J. Kenneth Kolbrook  
John S. Hancock  
M. W. Ross

Allen M. Jackson  
Robert Jones

Ritter Whipple  
Lee Rupley  
Robert C. Boyd  
Maynard Carter  
Arch M. Walters  
James E. Durham, Jr.

S. Rush Nicholson  
Carl E. Ellsworth  
Peter Graff  
Ben F. Swindler

		John T. Weber
1956	Robert M. Drennan John T. Weber	Guy Hunt Morris Kincheloe Wade Amos
1957 John T. Weber	Arch M. Walters	
1958 J. Kenneth Kolbrook		John S. Cox Thomas N. Watkins Robert Bickley John N. Yartz
1959	Robert L. Irvin M. W. Ross	Herbert W. Bell Robert L Richter Logan Bohannon
1960	G. W. Colvin	B. R. Nichols, Jr. A. Singleton Cagel Harry W. Embry, Jr. Cecil R. Gates William R. Houghton Austen Robinson James M. Woolrich
1961 Thomas N. Watkins	Robert Bickley	Charles H. Wehmeyer Edwin Keen William J. Hockaday James R. Kimmel
1962		Perry Pearson Bill Gaar Sam B. Ewing Bruce Latter Harry Mount
1963	Billy Douglas Leland Stone	
1964 Robert M. Drennan		Raymond Guy James R. Meyer Graham Rapp
1965 John T. Weber	William E. Hopkins Robert Jones	
1966	Thomas Tuck Hancock Helen Sherrill Robert Guffy	D. C. Combs Sam Brewer Eugene Holmes

## **January 16, 2000 -- Page 49 of our Living Covenant**

### **The Lawrence Years (1967— 1973)**

The early morning service was discontinued in February of 1967.

Peggy Jo Lorenz became organist and choir director on September 1, after the resignation of Madelyn Laugesen.

The Session expressed interest in the properties on either side of the church. Bellewood and the Insurance Company were approached with the idea of purchasing more land. Upon further investigation, the idea was dropped.

In October, George Perkins, the Director of Bellewood spoke to the Session. He explained the new policy of the Bellewood Home for Children. Both children and staff members were to be accepted without regard to race, color or national origin.

Elizabeth Becknell became the new Director of Christian Education.

A letter was received from the Board of Education of the Presbyterian Church U. S. relative to the problems which the War in Vietnam and civil disobedience raised for the Church and its conscience. These issues were to cause many troubles in our congregation for the next few years. The social policies of the Presbyterian Seminary, the General Assembly and the Louisville Presbytery were causing deep divisions in the Presbyterian Church. By March of 1968, many old-time members were estranged and were leaving our church while others cancelled their pledges. Our congregation found itself in a financial crisis due to the turmoil.

In January of 1969 it was decided to formulate plans for a celebration in honor of the 100th Anniversary of the main sanctuary. Ruth Drennan was selected to be Chairman of the Centennial events that were to be held in November.

Mrs. Charles V. Palmer-Ball (Lucia Durham) became the first woman to hold the office of Deacon in January of 1970.

A contract was let to air condition the sanctuary.

It was decided to add a "Children's Sermon" to Sunday morning worship in December of 1970.

In June of 1971, Mr. and Mrs. Warwick Anderson had a dogwood tree planted in the driveway circle in memory of Elder and Clerk of the Session, Thomas N. Watkins, who had died in October.

Reverend Lawrence suggested that our two Board system of Elders and Deacons be changed to one board. As of January 1, 1973 the office of Deacon was abolished and the Session became one board with a membership of 18.

Bob Lawrence accepted a call to the Fourth Presbyterian Church of Greenville, South Carolina in the fall of 1973. Chris Herring began serving as interim Minister.

**This concludes Book 6.**

**Conclusion of Book Six**

**The following have served the church:**

<u><b>Clerks</b></u>	<u><b>Elders</b></u>	<u><b>Deacons</b></u>
1967	Robert Jones Thomas Tuck Hancock D. C. Combs Billy Douglas B. R. Nichols L. M. Stone	Perry Pearson Sam B. Brewer Eugene Holmes Austen Robinson
1968	Robert Drennan James E. Durham, Jr. Sam R. Ewing Harry C. Mount, Jr.	Ed Burger Victor W. Ewen Ronnie L. Galloway David M. Haney Peyton Hoge III Paul E. Kindig
1969 Thomas T. Hancock	Raymond Guy Bruce B. Latter S. Rush Nicholson William L. Shipley Logan Bohannon	James W. Auter Frank Boone, Jr. Cecil Meeks Reginald P. Trubey
1970 Raymond Guy	Joseph E. Edens Mary Alice Hays Allen M. Jackson	William J. Aiken Maurice F. Clay Lucia Palmer-Ball Alfred T. Wagner D. Lane Witherspoon
1971	Sam B. Brewer	Herbert W. Bell H. Cyril Holdersfield Cyril Johnson Charles H. Wehmeyer Graham Rapp Joyce Burger
1972	Ruth Drennan Paul Kindig	James R. Ballentine
1973 Allen M. Jackson	William K. Boyd Margaret Durham William Gaar Lester Long Graham Rapp Charles H. Wehmeyer	(Office abolished) January 1, 1973
1974	William J. Aiken Ed Burger Dee Nicholson Carter William E. Hopkins Ann Johnston	

## **January 30, 2000 -- Page 51 of our Living Covenant**

### **Dr. John T. Ames**

Allen M. Jackson, Chairman of the Pulpit committee in 1974, announced that John T. Ames had been selected to be the new minister. He was a graduate of the University of Mississippi and Union Theological Seminary. John received his PhD from Duke University in 1971. He was ordained in 1965. John, with his wife Gillian and children, John and Jean came from the Reed Memorial United Presbyterian Church in Lyndhurst, New Jersey.

It was decided to install a sign in front of the church indicating worship time. It went up in April of 1975.

Bill Nichols became our first Youth Elder on November 3, 1974.

John Ames was installed on December 8. Also it was decided to hold four congregational dinners a year.

A congregational meeting was held to approve borrowing \$67,500 for renovations.

The sanctuary Steinway Grand piano, a gift of Mrs. Roy C. Whayne, was dedicated on May 18 of 1975.

The Session approved John Ames' request to teach a course on Presbyterian Church history at the Seminary.

It was decided to join with Springdale Presbyterian Church to secure and settle in Louisville a Vietnamese family. When the family arrived in October of 1975, pledges totaling \$230.00 per month had been made.

Harriet Hilley was selected to be one of the two young people in the Southern Presbyterian Church to deliver a plane to Zaire which was purchased through funds supplied by the Senior High groups in December.

Christopher Herring became Parish Associate in June of 1976.

In November the size of the Session was reduced from 18 to 15 members.

The fireplace in the library was stuffed with newspapers in order to help keep bats out!

Vacation Church School was to be held in cooperation with St. Luke's Episcopal and the Church of the Epiphany during the first week in August. This was the beginning of Bibletimes Marketplace.

## February 6, 2000 -- Page 52 of our Living Covenant

### 1977-1981

Elder D.C. Combs reported that the church renovations were complete by September of 1977.

The Sarah Rupley memorial fund was used to purchase the Communion table and a plaque dedicating it to her memory was added in June of 1978.

Dr. Burt Monroe spoke on the subject of UFOs in November. New hymnals were purchased by Martha Davis for the church.

Mary Bell took responsibility for the church newsletter in January of 1979. Andrew Ames was born in January to John and Gillian.

A reception was held in June honoring the golden wedding anniversary of the Reverend Edgar Houghton and his wife, Christine.

In November of 1979, a collection for Cambodian Relief was made through the three Anchorage churches.

The Dorothy Bloom memorial fund was to be used to purchase three octaves of bells for a Handbell Choir in June of 1980. It had been decided to sponsor a Laotian refugee family. The Phoumilays arrived on June 25.

A dinner was held in October in honor of Margaret Durham for 50 years of singing in the choir.

A weekly 'Mother's Day Out' program was begun.

The three Anchorage churches, along with the school APTO joined together to sponsor a five session program called "Intervention in Cases of Drug or Alcohol Abuse."

In February of 1981, the Session began the tradition of placing a rose in the chancel in honor of each baby born in the congregation.

The session endorsed the application of Harriet Hilley Durham to the Presbytery as a candidate for the ministry in March.

Mrs. Helen Hardwiche Sherrill died on April 4, 1981. A tribute in the minutes reads:

*She was the wife of Reverend Louis Sherrill and together they served the Presbyterian Church in Covington, Tennessee from 1921-1925. In 1925, Dr. Sherrill became Professor of Practical Theology at the Louisville Presbyterian Theological Seminary and served at that post until 1950. He was Dean of the Seminary from 1930-1950. The Sherrills became summer residents of Anchorage. Reverend Sherrill often supplied the pulpit in this church. In 1950 they moved to New York City where Dr. Sherrill became a professor at Union Theological Seminary and Helen taught at Barnard College. After the death of her husband Helen became the Dean of Women at Union until her retirement in 1963. She returned to Anchorage and immediately became a vital leader of Anchorage Presbyterian Church. She became a Ruling Elder in 1966 and was the first woman ordained in the congregation. She chaired the committee on Christian Education for several years. She became an Elder Emerita in 1974 and continued to serve with her wise council.*

## February 13, 2000 -- Page 53 of our Living Covenant

### The Conclusion of Book Seven

The Handbells were dedicated on June 7, 1981

Also in June, Ruth Drennan Carmichael presented a proposal for continuing the Anchorage Recording Studio for the Blind. Since 1968, Recording for the Blind, a national agency which has as its focus the recording of school text books, needed another facility for its work. Ruth, through her involvement with the blind community arranged with the church to have a recording studio set up in the church building on a rent-free basis. By 1981, the national agency no longer needed the Anchorage unit. However, many others recognized the need for recordings of specific books, periodicals and other material. They wanted to maintain a functioning unit to serve these individual needs. The equipment was sold to the newly formed "Anchorage Studio for the Handicapped, a nonprofit organization. The church gave its support to the organization.

At the end of the month, Mrs. Mary Doyle Morgan was to be called as the Associate Minister.

Money given to the Memorial Fund in memory of William Hopkins was placed in a fund for constructing a ramp for the use of handicapped persons. This project had been discussed for several months. A new silver Baptismal bowl also was purchased from the fund.

Plans were made for a photographic church directory in June of 1982.

By June of 1983 there was a great deal of discussion on the coming reunion of the Presbyterian Church. The new name would be the Presbyterian Church (USA).

### This concludes Book 7.

Those who served the church:

1974 John Turner Ames		
<b>Clerks</b>	<b>Session</b>	<b>Youth Elder</b>
1974 James R. Ballentine	David Hilley	
1975 Ruth Drennan	Ruth Brewer Ann Johnson JoAnn Haney	Bill Nichols
1976 William E. Hopkins	Ted Bickel Caroline Holderfield George James Alfred T. Wagner Charles Wehmeyer	Roger Durham
1977 George James	Jean Cox	Kurt Wagner

	Roger Dalton David Huddleston Connie Knepshield Charles Sober	
1978	Wayne Perkey Harold Crane	John Hilley
1979 Mary Alice Hays	Judy Curry David Haney Cecil Meeks	Cecil Ann Booth
1980	Herb Bell Elizabeth Shipley Ruth Anne Boklage Lou Johnson Mary Wehmeyer	Jenny Curry
1981	Leonard Arentsen Bob Hawks Sue Russell Kay Von Deylen	Kathy Doninger Martha M. Haney
1982	Marilyn Anderson Elsie Robinson Parker Bullard Herb Carmichael George Hoge Carolyn Weeks	Jamie Meyer
1983 Ruth Anne Boklage	Juanita Wagner Thorny Meyer Peggy Jo Lorenz Mary Dan Auter Paul Brink	Courtney King
1984	Mary Bell Peyton Hoge III Gayle King Nina McMahan	Susan Lorenz

## February 20, 2000 -- Page 54 of our Living Covenant

### 1984 — 1988

The Anchorage Press(s) began to be published on a weekly basis in January of 1984.

In February John Ames reported that a covenant had been proposed with the Church of the Epiphany.

The sanctuary Steinway Grand piano (built in 1907) needed major repair. It was decided to "sell" the keys for \$50 each — enough to cover the total cost. Mary Dan Haney requested Middle C, the only one she recognized after nine years of lessons as a child. The sale of keys began in 1985.

The Manse was sold and a new house was purchased on Willow Lane in the spring of 1986.

On April 13, 1986 a special Session meeting was held at the Church of the Epiphany with Epiphany's Parish Council to complete the work of the covenant between the two churches. Among the goals of the covenant were:

- To pray regularly and frequently for each other by name
- *To work commonly for justice in our neighborhoods and jointly serve the outreach and emergency social needs of our surrounding area*
- *To exchange our pulpits and choirs at least annually*
- To continue Bibles Times Marketplace
- To engage in an ongoing dialogue group
- To establish additional point programs of education and fellowship

The tradition of having former Youth Elders serve Communion on Christmas Eve began in December of 1986. The 4:30 Christmas Eve Family service began that same day.

The portrait of Dr Edgar Houghton, that hangs in the library, was presented to the church on February 1, 1987.

The Covenant with Epiphany expanded to three with the addition of St. Luke's Episcopal Church in May of 1987.

A building Study Committee was begun in April. Its leader was Bruce Woodwind. Preliminary sketches of a new addition were presented to the Session in December. An architectural firm was hired and a feasibility study was begun. A special finance committee was formed in June of 1988 to plan for the coming renovation of the church and construction of a new Fellowship Hall.

## February 27, 2000 -- Page 55 of our Living Covenant

### 1988 — 1991

The Session recognized the 100th birthday of Mrs. Cherry Barret on September 2, 1988. Cherry attended Anchorage Presbyterian Church as a young girl when she was a student at the Bellewood Female Seminary. She became a member when she married Charles Barret in 1908. A weeping cherry tree was planted in her honor.

A gift of \$25,000 was received from the estate of Joseph Edens. It was placed in the Building Fund.

Don Scott Carpenter became temporary Director of Music when Peggy Jo Lorenz became ill. He became permanent Director in December of 1990.

Ministers who worshipped regularly in our church were to be called Ministerial Affiliates in March of 1989. They were Bruce Berry, Howard Moffett, George Pike, Bruce Tjaden, and Louis Weeks.

Larry Ann Bridgeman was called to be Associate Minister in July. She was ordained in October.

Dadisman Construction Company was selected to build the new Fellowship Hall and renovation work on the church. Elder Jim Wagner was to supervise the work. Underwriters Safety and Claims pledged \$15,000.00 towards the construction project.

A carillon was given to the church by Peyton and Elizabeth Hoge.

On January 13, 1991, the dedication service for the new and renovated facilities was held. The minutes note that the service was well done. The tables, chairs and the carillon arrived on time and the Fellowship Hall floor was gleaming.

Len Arentsen died on February 1, 1991. There is a page dedicated to him in the Session Minutes that read: *The Session is in deep grief over the death of our friend and brother Len Arentsen... Len was ordained an Elder in our church on January 11, 1981 and served two terms. During that time he was Moderator of the Stewardship and Finance Committee... During his time the churches budget increased by about 80% and benevolence contributions more than doubled, the previous building debt was retired and a new building fund was established which resulted in the renovation and new building which was just dedicated.*

In June of 1991, John Ames discussed the Eastern Area Community Ministry of which Anchorage Presbyterian Church is a charter member along with 18 other area churches. The Neighborhood Visitors Programs is a function of EACM. Mary Bell was selected to serve on the Board and had previously given 18 years of her time to the Neighborhood Visitors Program.

## **March 5, 2000 -- Page 56 of our Living Covenant**

### **The Conclusion of Books 8 and 9**

Elaine M. Charland joined the Anchorage Presbyterian Church family as Secretary in September of 1991.

Reverend Ames reported that the Reverend Russell Muir of the First Baptist Church of Anchorage had suggested some cooperative efforts. They discussed a pulpit and choir exchange. The first was scheduled for March of 1992. Also in the month of October, a gift of a new chalice and plate for the Communion table was gratefully accepted.

Larry Ann Bridgeman left to go to the Newport Presbyterian Church of Newport, Tennessee in January of 1993.

In June of that year, Logan Bohannon and Richard Hays became Elders Emeriti.

Barbara Evans Tesorero was called to be Associate Pastor in August of 1993.

New sanctuary carpeting was laid in February of 1994, a gift of Janet Arentsen.

Fellowship Hall became an emergency shelter during the snow storm of 1994 when the school's furnace failed.

John Ames announced that he had been called to be pastor of the First Presbyterian Church of East Hampton, New York in April of 1995. On July 30, an old fashioned Ice Cream Social was held in honor of John, Gillian, John, Jean and Andy as a farewell to a family that had given 21 years to the Anchorage Presbyterian Church.

Michael Israel became Organist and Choir Director in June of 1995.

The Reverend Duncan Cameron was called as Interim Minister in August.

A crèche was donated by the Hewitt family.

William L. Shipley became an Elder Emeritus in January of 1996.

George Hoge reported on our churches' commitment to Habitat for Humanity.

Rita Carlisle announced that the search committee recommended calling the Reverend Dee Hamilton Wade from the Church of the Good Shepherd in Anniston, Alabama as pastor. Dee with his wife Deborah and son Seth were introduced to the congregation in June of 1997.

**March 12, 2000 -- Page 57 of our Living Covenant**

**The following have served the church (Books 8 and 9)**

**Minister:** John T. Ames

**Associate Minister:** Mary Doyle Morgan

Larry Ann Bridgeman

<b>Clerk</b>	<b>Session</b>	<b>Youth Elder</b>
1985	Ann Harryman Hume Morris Bruce Woodward Starr Kaiser	Jeff Doninger
1986	Don Cunningham James Sharp Lucy Crawford	Steve Rademaker
1987 James Sharp	Nina McMahon George Lunger Bruce Rademaker Gay Talbott Nancy Troy	Jason Robertson
1988	Janet Arentsen Nancy Hewitt	Josh Perkey
1989 Bruce Rademaker	Roger Dalton Randall Mast Barbara Wells Pat Welsh	Jean Ames Margaret Sharp
1990 Randall Mast	Dee Hoge Terry McMahon Jimmy Nicholson Elsie Robinson	Thomas Hewitt Kevin Kidd
1991 E. A. Ford	Jo Galloway Mary Curtin Jim TerBeest Richard Ray	Andy Talbott John W. Ames
1992 Nancy Troy	Sue Cunningham Barbara Isbell Jean Mansfield Ron Ross	Sarah Hoge
1993 Jimmy Nicholson	Christine Brewer Rita Carlisle Del Byler	Mary B. Sharp Jamie TerBeest
1994 Rita Carlisle	Sally Brink Alice Edens Betsy Lunger	Julie TerBeest John Wilkerson

	Don Murray	
1995	Cecil Caldwell Paul Kelley Claudia Robertson Sue Russell	Tara Nicholas Tyler Ross
1996 Dee Hoge	Susan Mitchell Susan Turner Mel Underhill	Ricky Hageman Mary McMahon
1997	Jeff McKenzie	Catie Hoge Allison Welsh