Early Methodism in America

In order to appreciate the heritage of the Hawesville United Methodist Church, we should first review the beginnings of the Methodist Church of America.

As we do this we realize the truth of these words contained in John 4:37b – 38:

“One soweth, and another reapeth. I sent you to reap that on which ye bestowed no labor; other men labored, and ye are entered into their labors”.

As United Methodists we trace our heritage to John Wesley. John Wesley was one of nineteen children born to Samuel Wesley and his wife, Susanna Annesley. Both parents were the children of dissenting or Puritan clergy, and understood “church” as more then the Established Church. Samuel Wesley, himself the son and grandson of clergy, converted to the Church of England while at Oxford, and became a priest who served the parish of Epworth in the watery flats of Lincolnshire for nearly forty years.

John went to Oxford University and was ordained a Priest in the Church of England in 1728. He had not indicated a desire to follow the religious life as a vocation prior to his ordination. John’s own motivation for seeking ordination seems to have been his desire to prepare himself as a tutor, teaching fellow students at Oxford. His brother, Charles, and a few friends were trying to follow the methods of study and instruction which John had initiated after his ordination. John later referred to this “Holy Club” at Oxford as the “first rise of Methodism”.

However, John’s obsession with both his feelings of having failed in his attempt to improve himself, and his inability to work out his own salvation, caused him to decide to come to America in 1735 as a missionary to the Indians in the colony of Georgia.

He became disillusioned with his efforts in the New World and returned to England, leaving in December, 1737. “I went to America to convert the Indians, but I have learned that I, who went to America to convert others, had never, myself, been converted to God.” This spiritual depression continued until his Aldersgate experience, May 24, 1738, when “I felt my heart strangely warmed.” God was able to use the life of Wesley to influence both British and American history.

Wesley’s work took two forms which continued throughout his life. First, he resolved to tell as many people as possible about the assurance of God’s forgiveness and redemption. He visited prisons and began to preach in the fields, reaching people who did not attend church. Second, Wesley understood that new Christians needed to be aided in their growth and encouraged in their faith. Few clergymen were available to help in the nurture of these new Christians, and so, the early converts had to undergo a long period of instruction, followed by a strict examination, in order to participate in the ministries of the church.

He urged the converts to form classes, or societies, to care for and support one another. On July 23, 1740 in England, he formed a society in an old building he had bought. With the beginning of this united society, the Methodist movement was on its way. Quote from Wesley, “Do all the good you can, in all the ways you can, in all the places you can, at all the times you can, as long as ever you can”.

Followers of Wesley immigrated to America, and societies were formed and led by unofficial lay preachers.
As the frontier moved westward, the Methodist Church moved with it, led by courageous men known as “Circuit Riders”.

The circuit riders preached, not just in towns, but in the forests, on the plains, in river bank villages. Seldom was there a chapel or “meeting house”, let alone a church. Most of their “congregations” were a few families, gathered together in the cabin home of one of their number.

Hardly would the immigrants get settled in their new homes than they would send a request for Methodist preachers. Many times societies were already formed before the preachers arrived.

The circuit riders lived on horseback and carried all their belongings in saddle bags. Most of them never married, died by the age of 30, and received a mere $64.10 per year for their services. They had to fight disease, injury, bad weather and bandits; slept in the open and forded unbridged streams. Some circuits were 300 to 600 miles long.

President Theodore Roosevelt once paid glowing tribute to these circuit riders: “The whole country is under a debt of gratitude to the Methodist circuit riders, the Methodist pioneer preachers, whose movement westward kept pace with the movement of the frontier; who shared all the hardships in the life of the frontiersman, while at the same time ministering to that frontiersman’s spiritual needs, and seeing that his pressing material cares, and the hard and grinding poverty of his life did not wholly extinguish the divine fire within his own soul”.

Frances Asbury was one of the greatest and most important figures in early American Methodism. He was born August 20, 1745 near Birmingham, England. He began lay preaching at age 17 and was admitted to the British Conference in 1768.

At a conference in 1771, Wesley asked for volunteers to go to America. Asbury, age 26, volunteered and became the leader of American Methodism, riding 265,000 miles on horseback preaching, establishing Methodist societies and superintending the American work as directed by Wesley.

The first “divine service” in Kentucky was on Sunday, May 28, 1775, at Boonesborough (near Lexington) beneath the shade of a magnificent elm tree. Rev. John Lythe, of the Church of England, delivered the sermon.

The first Methodist minister in Kentucky was Rev. Francis Clark. The first Methodist Society in Kentucky was organized in the home of John Durham, with Francis Clark as preacher and John Durham, class leader.

After independence Wesley prepared a revision of the Church of England’s 39 Articles of Religion, and an order of Sunday worship. They were brought to America by Thomas Coke, who helped Asbury superintend the work in America.

On Christmas Eve, 1784, sixty circuit riding preachers came together at Lovely Lane Chapel, in Baltimore, Maryland. At this historic Christmas Conference the Methodist Episcopal Church was born, the first denomination organized in America.

Dr. Coke presided at this conference, since he was Wesley’s representative. On the first day a form of government similar to the Church of England was described; there would be the order of deacon, then elder, then bishop. It provided for supervision whereby those who managed the church body could see the task as a
whole, and could oversee. Mr. Wesley had appointed superintendents. The plan of superintendency was a kind of Episcopacy; so the name, “The Methodist Episcopal Church”, was put forth by John Dickens, a learned man, held in high esteem by the conference as a whole. A motion to make the name official carried without a dissenting vote.

On December 25, Francis Asbury was ordained a deacon; on December 26, an elder; the following day he was elevated to the highest office in the church – a bishop.

After appointing missionaries to Kentucky from 1786 to 1789, Bishop Asbury decided to visit Kentucky in 1790. Asbury held the first Methodist Conference on Kentucky soil at Masterson’s Station, near Lexington in 1790. The two day conference was attended by eight preachers. The first Methodist church building in the state was at Masterson’s Station. Until then, preaching services were held in the homes. At that time there were four circuits in the state with 58 preaching places.

Until 1796 there had been only one conference in the entire church in America. In 1796, six conferences were established. Kentucky was part of the western conference, which included Holston and Tennessee, and later, Ohio, Illinois, Mississippi and Indiana.

When Asbury died in 1816, there were 695 preachers and 241,000 Methodists in nine annual conferences. Within a period of 75 years, Methodism had become the number one Protestant denomination in the country.

Beginning in 1812 this western conference was divided into the Ohio and Tennessee conferences, with Kentucky divided between the two. In 1820 Kentucky work was set up as Kentucky Conference. The first session of the Kentucky Conference was in 1821. In 1846, Kentucky Conference became Kentucky Conference and Louisville Conference.

There were several important events between 1783 and 1845. First, the Wilderness Revival began in Logan County in 1799, with John and William McGee as leaders. They were brothers, John was a Methodist and William was a Presbyterian. The camp meeting came out of this revival. The first camp meeting was on the banks of Logan River in 1799. During the next 50 years these camp meetings developed and witnessed the conversion of multitudes.

“Camp Meetings” helped tame backwoods America, being highly emotional, strongly religious affairs. Folks heard good preaching, renewed friendships, and made commitments to the Lord. As many as 10,000 to 20,000 persons participated, bringing families prepared to stay for four to seven days. By 1812 there were 400 camp meetings being conducted every year.

For a number of years camp meetings were held, alternately, at Bethel, No Creek, Anthony Thompson’s and at points on the Ohio River. The Hartford Circuit included a part of Muhlenberg, McLean, Butler, Grayson, Breckenridge and Hancock Counties, and all of Daviess and Ohio Counties. It took four weeks to go around, but yet people attended the regular appointments with utmost confidence that the preacher would be there, regardless of the weather. They were seldom disappointed.

In extremely bad weather frontiersmen would say, “There’s nobody out today, but crows and Methodist preachers”.

Many preachers entered the ministry during the next 50 years.
Kentucky Methodists had a strong delegation at the General Conference of 1844 in New York City. At this conference the plan of separation was approved with a 135 to 15 vote.

In 1845, 97 delegates from 15 conferences were seated in the conference held in Louisville, Kentucky at old Fourth Street Church. The Methodist Episcopal Church South was organized at this conference.

Kentucky was divided into the Kentucky and Green River conferences at the General Conference of 1846 at Petersburg, Virginia. A Discipline and Hymn book were adopted also.

The earlier years of the nineteenth century were marked by the spread of the Sunday School movement in America. Hawesville had Sunday School as early as 1855.

The United Brethren Church, founded by Phillip William Otterbein and Martin Boehm was organized in 1800. The Evangelical Association was begun by Jacob Albright in 1803. These two churches united in 1946 and became the Evangelical United Brethren Church. In 1968 they united with the Methodist Church to form the United Methodist Church. The General Rules adopted at the 1784 Christmas Conference are still printed in the United Methodist Book of Discipline.

With the ending of World War II, the churches were becoming active in efforts to secure world peace and order. Finally, the central jurisdiction was abolished when the United Methodist Church was organized in 1968.

The United Methodist Church represents the coming together of three streams of Wesleyan tradition: Methodists, The United Brethren in Christ, and the Evangelical Association. It is a world church with 23 annual conferences ministering in other nations. There are 73 annual conferences in the United States. The Bicentennial of American Methodism marks an important milestone in its history.

Hawesville United Methodist Church History

The “Wilderness Revival”, which began in Logan County during 1799 and grew into 400 camp meetings a year, is credited with the beginning of Methodism in Hawesville.

Methodism became firmly established in Hawesville by 1830. Records show that Rev. Learner B. Davison was converted August 7, 1831 in Hancock County under the ministry of James L. Greenup and joined the Hawesville Church on October 10, 1831. Rev. Davison entered the ministry in 1842 and continued preaching until his death in 1898.

In 1836, Mr. Washington Carlton and his large family came to Hawesville on a steamboat. Mr. Carlton erected a home as quickly as possible and the Methodist congregation was invited in to hold Sunday School, class meetings and prayer meetings, as well as worship services. The Carlton house stood near the Clarion office and was one of the oldest houses in Hawesville, as well as a great boon to Methodism.

The Alsop home on Main Street, just below the Clarion office, served as a meeting place for the Methodist Church for many years. It is not known whether this was the only meeting place before the first lot was bought on Clay Street near the depot. The Alsop house served as a tea or lunch room until sometime in the 1920’s.
It is generally known that for several years the Hawesville Church met in this cottage on Main Street, called the “Old Inn Lunchroom”. It was used as a lunchroom as late as the 1920’s. It was called the Carlton house, at that time the owner being Mrs. Carlton. It is unclear as to who the owner was when used as a church. Mrs. Carlton had two daughters, Nellie, who married John Miller and lived in the Paul Baker house. The Paul Baker house was sold to the church and the lot used for the first parking lot on the East side of the church.

From available records it seems that the Hawesville Methodist Church was organized about 1830. Learner Blackman Davison was converted in the Hawesville Methodist Church in August, 1831 and joined the church in September, 1831. Methodists began to worship in the Carlton’s family residence. This home went on to become the “Old Inn Lunchroom”, it stood beside the Clarion office many years ago. The church bought property on Clay Street and built a small church.

Map 25  Corner Lot #28 Main Street

The first mention of Hawesville in the records is an account of a revival, about 1838, at a quarterly meeting. Henry Hughes, a local preacher, assisted Mr. Crouch, the presiding elder. Quote: “In this meeting 100 persons were converted, 92 joined the Methodist Church. This revival spread from Hawesville throughout the county. New Chapel Church had been without a single conversion since their church was built, but this revival extended into their community and they began to grow.”

Courthouse records show that August 31, 1843, land was purchased from James Stone by the Hawesville and Hancock County Seminary (Circuit) for the first Methodist Church in Hawesville. This site was on River Street near the property now owned by Ruben Glover (now across from the Museum). It was in this building that Methodists worshipped approximately half a century, the property being sold to Henderson Williams.

Deed Book #4, page 89: On September 16, 1848, a deed of conveyance entered into between Timothy Holmes and Elizabeth Blincoe Holmes, his wife, and Thomas A. Ayres, Dr. S. Thomas, George W. McAdams, Robert H. Cox and Alexander C. Lindsey, trustees of Hawesville Methodist Church South, Lot #76, on which a meeting house has been erected, for the use of Hawesville Methodist Episcopal Church South as a house of worship, fronting 30 ft. on Clay Street, running back 50 ft. adjoining first alley. Price $100.00. This was located back of the Rosenblatt property. Note: It seems as if they had already built their meeting house before they bought the lot.
According to Deed Book 27, page 285
Sold old church lot on Clay Street to Timothy & Elizabeth Holmes for $250.00
May 8, 1868

Present Location - Courthouse records show that November 16, 1867, land for the present site was purchased from John and Mary Richie. The present building was begun during 1868 and was complete enough for use in 1873. The building was partly constructed of brick salvaged from the old courthouse which was torn down in 1865. The rest of the brick was kiln fired on the Walz farm located just west of Hawesville.

Rev. C. Y. Boggess buys old Courthouse 1868
The first excerpt is from the May 9, 1868 Cannelton Reporter:
“Hawesville (May 7, 1868). The work on the new Courthouse has been carried on at a rapid rate. The brick layers will about get through with their work this week, except the gable ends. The walls are now ready for the wood-work of the roofing.

On last Saturday the old Courthouse and Clerk’s office were sold and were purchased by Rev. C. Y. Boggess for the purpose of building the new M. E. Church. The two buildings were knocked off at $250.00, but is believed to be quite a bargain, as the supposition is that they were built in honest times, and that the walls are of whole sound bricks; and that they can be torn down and rebuilt without much breakage and loss. The buildings are to be removed from their present position by the 15th of July next.”

The second excerpt is from the same paper dated May 30, 1868:
“Hawesville, May 30, 1868: The work of demolishing the old Courthouse was of short duration; furnishing sport, instead of labor to the little boys. Rev. C. Y. Boggess is superintending the work in person, having at present a small regiment of boys and colored men cleaning the old mortar from the bricks. The old building, as was expected, has turned out to be quite a bargain. The ladies are giving a series of entertainments this week,
commencing this evening (Thursday) for the purpose of raising money to pay many little expenses incurred in removing the bricks to the building lot on which the church is to be built.”

Lot #25 was purchased from John Richey for the church and parsonage.

W. W. Badger & Sons had a contract to do much of the labor on the new church.

Laying of Brick.....200, 300 brick at $2.00 per thousand ........$406.00
Setting 11 stone sills.................................................................$  2.25
Plastering 50 ft. flu........................................................................$ 10.00
14 Arches over doors & windows..............................................$ 14.00
130 ft. cornice 6 ft. high 25 per sq. feet.............................$156.00
15 small arches & tentals...............................................................$  7.50
32 ft. v-ring cornice.....................................................................$ 16.00
32 ft. cornice on tower 4 ft. high..............................................$ 12.28

Total........$624.03

According to Deed Book 3, page 162:
W. W. Badger had a lien on property for 624.55 less the credit still owed for work. When work stopped Dec. 17, 1868, $492.55 was still owed.

According to Deed Book 14, page 206:
Lot #25 was bought for $475.00, with $250.00 in hand and $225.00 to be paid six months from the date May 8, 1868.

Quarterly Conference Report, Nov. 4, 1914 to Sept. 2, 1918
February 5, 1916
Upon revision of the church registrar of the Hawesville Church we find there to be 64 Methodist families residing in and near to the town of Hawesville, 126 resident members; 28 non-resident members, giving a total membership of 157. Twenty of this number was less than 16 years of age, leaving 97 adult resident members.

Fielding T. Howard, Presiding Elder

The following information comes from Mrs. C. D. (Mary) Goering, Lillian Lamar and Church Directories:

You may have noticed that the stained glass window that is above the front door says: Hawesville Methodist Episcopal Church South. The word south stems from the Civil War and it was not until the last few decades that the Methodists have become united again.

Stained Glass Windows:
Early in the 1900’s stained glass windows were donated by members. The “Christ Window”, at the front of the church, was donated by Eliza Lander Webb in memory of her brother a few weeks before her death in 1917, and the Edmund Newman Lamar window dedication service was October 10, 1943. It is unsure as to the dates the other stained glass windows were completed. However, according to Mary Goering, she thought they were put in between 1923 and before 1928. She thought the front window was the first put in and the others were added as families paid for them, the last one being the Lamar window. Mary had a picture of the church in 1928 and the windows are not the stained glass windows. However, they are in during the 1937 flood.
Below is a list of the names on the windows and information we have, beginning on the right side as you enter the sanctuary:

In Memory of Theodore and Anna A. Hawes and family

In Memory of Edmond Newman Lamar - Edmund Newman Lamar joined the New Chapel Methodist Church in 1893 and was a member of the Hawesville Methodist Episcopal Church from 1910 until his death in 1943. He served 16 years as Superintendent of the Sunday School, Steward and Trustee of the Church. As an appreciation for his many years of faithful service, a beautiful memorial window in the church was dedicated to him. The window is the first window on the right side of the church and was the last window to be dedicated. It is the only window in the church not purchased by a single person, but donated by the church. He is the father of Beulah Lamar, grandfather of Aileen Adkins.

Edmund Newman Lamar was a very active member of the church and community. He was elected Hancock County Clerk in 1909 and held that position for 4 consecutive terms, serving 16 years. In 1924, he was elected Hancock County Judge, serving 4 years, and in 1928 was elected Hancock County Tax Commissioner, serving 4 years. He also served one term as City Judge of Hawesville. He held public office in Hancock County for 28 years without being rejected by the voters of Hancock County. After his death on September 24, 1943, the congregation, along with the pastor, Rev. H. T. Sharp, decided to donate that window and dedicate it in his honor and memory. This dedication service took place two weeks after his funeral, on October 10, 1943.

In Memory of The Thomas Family

In Memory of John William Allen & Sophronia Holmes Allen

In Memory of The Patterson Family – In the 1920’s, G. Orville Patterson was the church treasurer. In the 1940’s, Frank H. Patterson was a trustee, possibly father/son. With no known written information, we assume that the window was for this family.
The Lander family established residence at Hawesville in 1829, the same year that Frank Lander was born. Eliza Lander was born June 20, 1832 and was the first female child born in Hawesville. She was married to W. H. Webb in 1870 and with her husband settled in Cloverport where they lived seven years. Mr. Webb was a tobacconist and they moved from here to Louisville. Mrs. Webb was a very philanthropic woman and was the donor to several churches and colleges. She willed her farm in Skillman Bottoms to the Methodist churches in this area. Only two of the churches remain and it was to be divided 2/3 to Hawesville and 1/3 to Ross Chapel. Mrs. Webb died November 8, 1917 and her funeral service was conducted at the Hawesville Methodist Church. She was buried in Cave Hill cemetery in Louisville, KY.

The Webb farm was sold August 14, 1968 to Wescor Paper Mill. Quarterly Conference records state that $23,678.67 was received from the sale of the farm. Trustees directed to use from this sale not more than $21,500 for a new parsonage and retain the old parsonage for rental. A new parsonage on Hwy1847 was bought in late 1968 from Eugene Crabtree and the parsonage family moved in early 1969. Open house for the parsonage was in August, 1969. Through the sale of real estate willed to the church by Mrs. Eliza Lander Webb, many needed improvements have been made: lighted bulletin board with changeable letters; awning down east side of church, plus lighting. The old steeple was removed and a lower one erected by Campbellsville Industries. West parking lot: Purchased George Coon property October 14, 1973 ($5,500.00), Sue Hultz property ($6,500.00), East Parking Lot: Paul Baker property ($8,000.00) bought for parking areas. Renovation of sanctuary: central air and heat; painted, carpeted, new wallpaper, new pews and new organ. Later, sandblasting and tuck pointing renew the church’s appearance; new roof on church and educational building; stained glass windows re-leaded and covered with plexiglass, educational annex carpeted throughout on second floor.
Quarterly Conference Record, Nov. 25, 1915 to Aug. 1, 1922

1922 New parsonage, second door east of Presbyterian Church on main street, by Will of Eliza Lander Webb. Later, the parsonage was west of the church building, but was removed to provide a church parking lot. No major changes were made in the church building until 1922 when the building was elevated, the floor sloped, and a basement excavated. This provided Sunday School space needed for a growing church.

1922 – According to information supplied by Carl F. Lamar, Dec. 14, 1922

Report of Board of Trustees and the Official Board of the Hawesville Methodist Episcopal Church South regarding construction of the basement under the church.

Board of Stewards: Trustees:
Ed. N. Lamar, Chairman L. C. Goering
J. W. Quisenberry W. H. Williams
Mrs. Frank Eblem Ed. N. Lamar

John Freeman
G. Orville Patterson, Treasurer
Margaret Mastin
L. C. Goering, Jr.
Roy Gabbert
Mrs. Hattie Hayes
C. C. Williams, Secretary

The floor was raised some, and dirt was removed underneath for the basement. Work was completed in 1923.

Quarterly Conference Record, Nov. 25, 1915 to Aug. 1, 1922

Nov. 12, 1922

“A Troop of boy scouts has been organized”.

Quarterly Conference Record, Nov. 12, 1922 – Oct. 1, 1926

February 15, 1925

A new steam heating plant is now being installed in the church, and other improvements will follow. The interior of the building will be decorated, and some other things done to improve the appearance.

Quarterly Conference Records Oct. 1, 1926 to Sept. 7, 1930

August 7, 1927

Resolution that the Webb property (new parsonage given to church by Eliza L. Webb in her will) be sold for the highest price and the best terms obtainable, and the proceeds of the sale be devoted to making necessary and reasonable repairs and improvements of the old parsonage, under the supervision and direction of the Quarterly Conference, or other proper authority of the church. The resolution unanimously carried and was adopted.
Trustees Report, November 12, 1929
Deposited in Hawesville Deposit Bank proceeds from sale of New Parsonage received. A. H. Bruner, Master Commissioner of the Hancock Circuit Court accounting to $1,328.00 etc. etc.

Floods
This church has endured through many floods; some doing extensive damage, especially the floods of 1913 and 1937. The flood of 1937 destroyed most of the church’s records. It also destroyed the beautiful pipe organ, even though willing hands had hoisted it to the top of the pews, hoping it would be safe. However, the depth of the water caused the pews to topple along with the organ. Needless to say, there was a great deal of damage in all areas of the church.
The church does have a Bible that was presented to the Hawesville M. E. Church South by the American Bible Society on April 1, 1937, recorded by M. D. Allen, Pastor.
Quarterly Conference Records Oct. 1937 to Oct. 1940
March 14, 1937

“Presiding Elder and members of this second Quarterly Conference, we make the following report. Prior to the recent flood, there were signs of progress. Attendance at Sunday school and preaching services was reasonably good.

The flood has greatly disorganized us. We are unable to worship in our church at present and see no chance to for at least two weeks. Our children, as well as adults, are not in Sunday school. It is going to take quite a lot of work and interest on the part of every member if we are to succeed in advancing the kingdom of our Lord and Christ.

We must sincerely desire the cooperation of every one that we may see the church of God marching on to victory.”

Your Servant,
M. D. Allen, Pastor

Methodist Men’s Club began February, 1957
Mr. Berry, Major of Sebree, KY, Henderson District Lay Leader of the Methodist Church presented charter of the newly organized men’s club of the Hawesville Methodist Church to President Virgil Gaynor, Vice-President Edward Henning and Secretary Jesse Burnette.

1957 – 1958: Pastor Henry reported that the property next to church known as Fuqua property was under consideration for sale. The Pastor had been promised the church would have first opportunity to purchase the property if so desired.

This property was also known as the Paul Baker house, his wife’s maiden name was Fuqua. The church purchased the property and it was used as the East parking lot. The ginkgo tree that is still standing on the East side of the church was part of the Paul Baker property. In June, 2016, Kevin Tudor (Domtar Paper Company Forester) measured the tree and said it is approximately 3 feet in diameter. He said the tree is approximately 100 years old. Ginkgo’s are believed to have been brought to Kentucky by famous statesmen Henry Clay, who acquired a few seedlings from Japan in the mid-1800’s.

September 8, 1960 – Special session of Administrative Board to authorize the Board of Trustees (I) to borrow an amount not to exceed $25,000 for erection of an educational building at approximate cost of $35,000; (II) to authorize board of trustees to sign all necessary papers to issue a mortgage on the total real property for this purpose. Jan. 8, 1961, it was decided that we try to raise $15,000 before proceeding with the educational building.

The educational building was completed in 1964.

August 1, 1962 – Building committee voted to accept Lawrence Howard’s bid of $26,857.53 to build new building. Work to begin as soon as contract is taken care of. Open house was held Sunday, August 11, 1963.
March 18, 1968 – Glenn Powers Assoc. to remove old steeple preparatory to installing new one, the old steam heating system was removed and new heat/AC system was installed, pews were redone. Clarion article April 15, 1968 “Century old Hawesville Landmark gives way to remodeling of the steeple atop the Hawesville Methodist Church”. This info supplied by Carl F. Lamar of Lexington.
1968 – Wescor purchased the farm land that Eliza Lander Webb had willed to the church, price paid for land was $23,678.67.

1969 – A new parsonage was bought, located on Hwy. 1847 and this replaced the old parsonage which was located next door to the church. A new organ was also purchased.

1969 – Report on December 9, 1969 - choir pews and altar furniture have been installed, kneeling rail will be here soon. Church interior repainted, stairway to fellowship hall completed. Outdoor carillons installed in steeple.

1971 – The Presbyterian Church of Hawesville and its members were united with the Hawesville United Methodist Church.

1971 - Parsonage dedication held September 26, 1971 (debt free).

1974 – The kitchen facilities were completely remodeled.

1975 – The sanctuary was extensively renovated.

1985 – New Fellowship Hall was built.

Late 1980’s- New handicap ramp and front steps were added.

2005 – A Service of Ground Breaking was held March 20, 2005 for the New Family Life Center. It will have new office space for pastor and secretary, new fellowship/recreation room (with stage) and a large youth room.
2008/2009 – On September 2, 2008 the Prayer Chapel Committee met for the first time in the room which was to become our Prayer Chapel to discuss how the space could best serve our congregation. The beautiful stained glass window was given by the Dixon family as a memorial to J. D. The “dedication panel” and the 8 darker “sun rays” were cut from the windows of the old steeple. The Prayer Chapel room was dedicated on March 22, 2009.


Hawesville preachers
John L. Barger - 1830
James L. Greenup – 1831
George W. Brush – 1834
Bowman - 1836
Joseph D. Barnette - 1837
A. H. Redford - 1838
Henry Hughes – 1839
John B. Perry – 1843
William P. Reed – 1844
Marcus L. King – 1845
William Neikirk – 1846
Alexander McGown – 1847 - 1848
Richard Tydings P.E. – 1849
James J. Ivey - 1850
William C. Atmore - 1851
James A. Henderson - 1852
John Randolph – 1853
Robert G. Gardner - 1854
James D. Redford 1855 – 1856
Robert W. Trimble – 1857 (withdrew during year & W. B. Mascey appointed)
E. M. Crowe – 1858
C. Y. Boggess – 1859
James W. Taylor – 1860 - 1862
F. B. Rogers – 1863
S. C. Allen – 1864
L. B. Davidson - 1865
George H. Hays - 1866
C. Y. Boggess – 1867 – 1868
Rev. Thomas - 1868
Ed W. Bottomley – 1869 – 1870
James L. Edrington - 1871 – 1872
E. R. Harrison – 1873 – 1874
Samuel H. Lovelace – 1875 - 1876
J. C. Norman – 1877
J. W. Shelton - 1878
S. C. Allen – 1879
Foote - 1880
Val P. Thomas – 1880 – 1881
L. E. Campbell – 1882
Val P. Thomas – 1883 – 1884
L. E. Campbell – 1885
T. G. Harrison – 1886
J. S. McDaniel – 1887 – 1888
S. L. Lee – 1889
S. C. Brandon - 1893
U. G. Foote – 1894 -1897
I. W. Emerson – 1898
Grant Reynolds – 1899 - 1900
J. L. Reed – 1901 - 1902
E. R. Bennett – 1903 – 1904
B. F. Lawhern – 1905 – 1906
J. T. Demonbreun – 1907
W. A. Grant – 1908 – 1909
Bennett - 1909
H. L. Shelton – 1910 – 1912
E. T. Caton – 1912 - 1913
W. E. Scoviele – 1913 – 1914
Seville - 1914
M. H. Alexander – 1914 - 1915
W. A. Grant – 1915
F. T. Howard – 1916
R. H. Higgins – 1916 - 1922
M. N. Hayes – 1922 - 1923
W. S. Buckner – 1924
E. M. Keelor – 1924 – 1925
Rev. Hayes - 1925
R. H. Higgins – 1925 – 1927
Virgil Wheatley – 1927 – 1929
J. A. Johnson – 1930
E. S. Moore – 1930 – 1936
M. D. Allen - 1936 – 1937
John Hamilton - 1938
C. Foster Allen – 1938 – 1943
H. T. Sharp – 1943 – 1948
Robert G. Shaver – 1948 - 1949
A. J. Gilliam – 1949 – 1953
Dr. Summers Brinson – 1953 – 1954
Howard T. Moody, Jr. – 1954 - 1956
A. K. Farmer – 1959
Chester Deacon- 1959 - 1965
Gene Weddle – 1965 – 1966
Howard Willen – 1966 – 1971
Avery Wheat – 1971 – 1974
Harry Spurrier – 1974 - 1979
Wayne Lyle – 1983 - 1990
Gregg Tate – 1990 - 1997
Jeff DiMatties – 1997 - 1999
Dan Smith – 1999 - 2008
David Terry – 2015 –2016
Thom Brown – 2016 to present

Reference Info from:

Historical records in the Heritage Room at Kentucky Wesleyan College; and from a Hawesville Quarterly Conference Record Book in the Archives at the Library. Dr. Weiss, Librarian at Kentucky Wesleyan College in Owensboro, KY, was very helpful.


Church School Today, Fall 1982

Centennial Plan Book

Kavanaugh History of Methodism in America