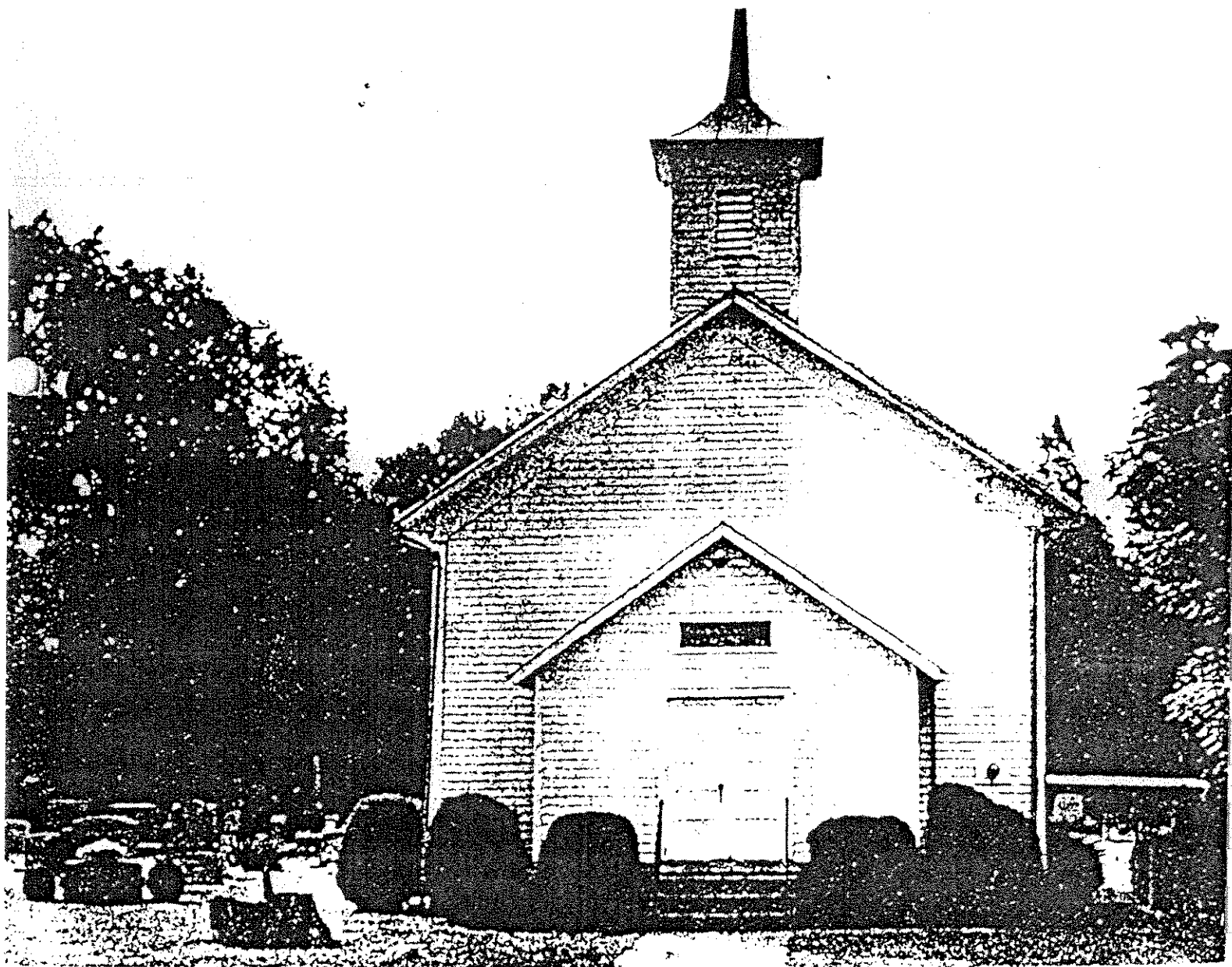
 Evelyn Scyphers Jackson
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KAVANAUGH CHAPEL UNITED METHODIST CHURCH

ROUTE 2, BOX 335

CATLETTSBURG, KENTUCKY.

MAY 19, 1984



I WAS GLAD WHEN THEY SAID UNTO ME, LET US GO INTO THE
HOUSE OF THE LORD.

PSALM 122: 1.

A HISTORY OF THE
KAVANAUGH CHAPEL UNITED METHODIST CHURCH
R R 2, BOX 335
CATLETTSBURG, KENTUCKY

MARY A. (STEWART) VANHORN

MAY 19, 1984

DEDICATION

This book is dedicated in memory of my parents, Oliver and Sadie Stewart, who provided me with lots of love and reared me in a Christian home. It is also dedicated to my dear friend Mary E. Peterman, who has given me encouragement, supplied me with records, and has given me contacts with families that attended the church years ago.

The following poem was found in my mother's purse after her death. The family feels this poem expresses her great faith in her Lord and Savior.

THE SAVIOUR CAN SOLVE EVERY PROBLEM

The Saviour can lift every burden,
The heavy as well as the light;
His strength is made perfect in weakness,
In him there is power and might.

The Saviour can bear every sorrow,
In Him there is comfort and rest;
No matter how great the affliction,
He only permits what is best.

The Saviour can strengthen the weary,
His grace is sufficient for all;
He knows every step of the pathway,
And listens to hear when we call.

The Saviour can break sin's dominion,
The victory he won long ago;
In Him there is freedom from bondage,
He is able to conquer the foe.

The Saviour can satisfy fully
The heart that the world cannot fill;
His presence will sanctify wholly
The soul that is yielded and still.

The Saviour can solve every Problem,
The tangles of life can undo;
There is nothing too hard for Jesus
There is nothing that he cannot do.

Oswald J. Smith

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CHAPTER 1

THE BEGINING OF METHODISM

CHAPTER 1

THE BEGINING OF METHODISM

Methodism was introduced to America by immigrants who brought past Methodist ties from England.

Methodists, a name first applied by a student of Christ Church to John and Charles Wesley and other young men at Oxford, who were in the habit of meeting together in 1729 for the purpose of strengthening each others resolutions and engaging in religious conversations.

They aimed particularly at a more rigid compliance with the precepts of the New Testament. They devoted themselves to works of love, such as teaching the children and visiting the prisons.

On account of their Methodical observance of the rules of religion and the regularity of their lives, they were nicknamed the "Holy Club" and afterwards the Methodists.

In 1735 John Wesley went to Georgia to engage in the conversion of the heathen. He remained two years. He became acquainted with some of the Moravian brothers, was much pleased with their severe simplicity and pious devotion.

He then visited Herrnhut and after his return to England collected a small society in London, which held conferences in a private house without any disposition at this time to secede from the church. This Wesley himself calls the first Methodist Society and in it the germ and first beginings of Methodism are to be found.

John was the founder of this small society, his brother Charles and George Whitefield joined them in 1775. Charles worked well with his brother and he was talented in music and many of his songs we sing in the Methodist church today.

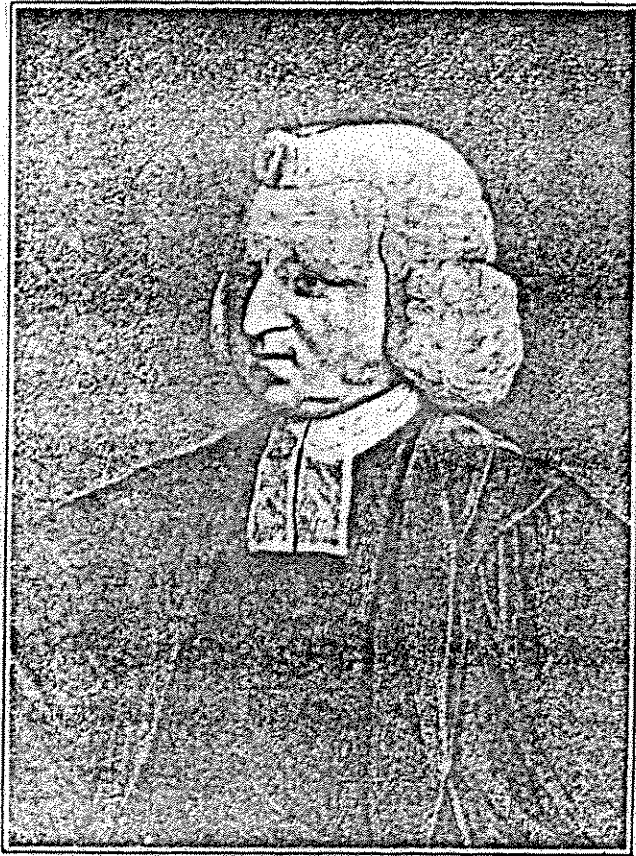
In 1784 after the Revolutionary War, the necessity of the formation of an independent society was recognized, and Wesley sent over Thomas Coke as Bishop. The Christmas Conference meeting in Baltimore of that year organized the Methodist Episcopal Church, Consecrating Francis Asbury as their first Bishop.

Asbury wrote a journal on his voyage in America writing of his travels, revealing much about the early life of a Methodist Circuit Rider.



REV. JOHN WESLEY, M. A.

Founder of World-wide Methodism. Born June 28, 1703. Died
March 2, 1791.



CHARLES WESLEY

CHAPTER 2
UNIFICATION

CHAPTER 2

UNIFICATION

After the Christmas Conference in 1784 Methodism grew in the North and South especially in the West, settlers were coming and new territories were being opened up. With the help of the Circuit Riders and Camp meetings there was a great religious movement. In 1809 there was 163,000 members of the Methodist Episcopal Church.

This growth in membership and internal differences caused problems between groups of Methodists, one division occurred in 1830 and the Methodist Protestant Church was formed.

In April 26th through May 10, 1939 a uniting conference was held in Kansas City. The Methodist Episcopal church, the Methodist Episcopal South, and the Methodist Protestant church merged to form the Methodist Church. This was an important step in the history of Methodism.

April 23, 1968 a General Conference was held in Dallas, at this time the Methodist Church and the Evangelical United Brethern Church become the United Methodist Church.

CHAPTER 3

METHODISM IN THE BIG SANDY VALLEY

CHAPTER 3

METHODISM IN THE BIG SANDY VALLEY

Settlement in the Big Sandy Valley was a task for the early pioneer. It was a wild mountainous, half-civilized region of country. The terrain was rugged, the river dictated the way one must travel. Over most of the area the main streams and their tributaries flow in deep, narrow sinuous valleys between steep, winding, forested ridges. The morals of the people were good.

One of the early preachers of the Big Sandy Valley was Rev. Marcus Lindsay. He made a more lasting impression than any others who went before or followed after him. He was a Methodist of great talent and culture. For four years he, as Presiding Elder, went up and down the valley preaching the Gospel with great power. He traveled the Sandy District about the time of the war 1812.

After Rev. Lindsay, Rev. William B. Landrum was the most noted. He had his ministerial career of Sandy much later. He was no great preacher but a very useful popular one. He married more people than any other man of his time in the Sandy Valley.

Bishop Kavanaugh preached much in his younger days in the lower part of the valley.

Burrell and Stephen Spurlock, brothers, living on Twelve Pole, made frequent visits up and down the valley preaching as they went. They were highly gifted, of great power in the Pulpit, and were loved by all. Burrell Spurlock was one of the greatest reasoners of his time, and was an authority upon Bible teachings. Stephen not so good as a reasoner, was more powerful in his appeals to the people. They were true "Yoke-Fellows" in the gospel and were enshrined in the hearts of the people. They were converted to the Methodist Church.

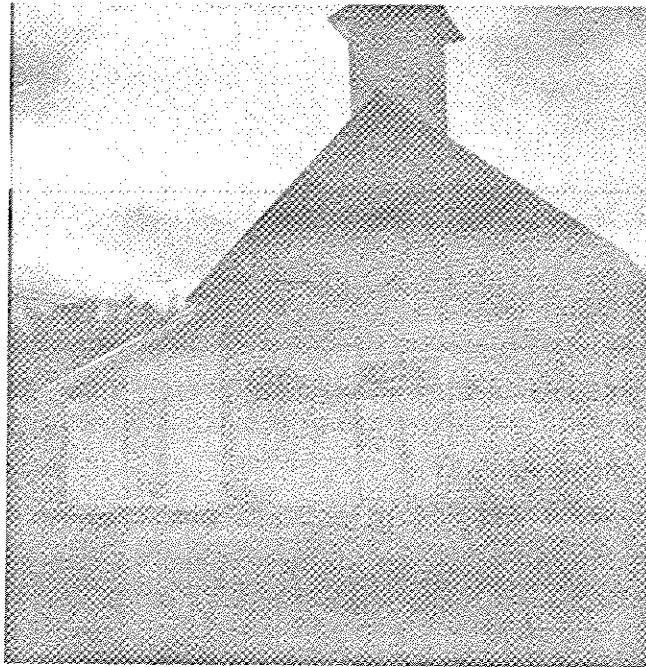
A man of wonderful power in the Pulpit was Rev. Philip Strother, who preached in the valley for many years. He had a most captivating voice, was a man of true eloquence, and superior descriptive powers. He was greatly loved by the people. He was a old time Methodist and did much to make that church the power for good it has been, and is in all that section.

William Buchanan the first Commissioner of Revenue for Lawrence County, and his wife Elizabeth settled on the Kentucky side of the Big Sandy around the year 1810. This is now in Lawrence County and is known as Zelda. Both had been reared as Presbyterians, but were converted at a campmeeting near Mount Sterling where they united with the Methodist Episcopal Church.

John Johnson was appointed Circuit Rider for the Sandy River Circuit in 1810. Visiting the Zelda area where the

Buchanans lived, he found two eager Methodists and they formed a Methodist Society. The Buchanans opened their home to worship and Mr. Buchanan accepted the role of Leader, therefore establishing a Methodist basis in the area.

Buchanan continued as leader for many years and donated land in 1846 for the construction of a church which is known as Buchanan Chapel.



BUCHANAN CHAPEL



MR. AND MRS. BUCHANAN ARE BURIED IN THE CHURCH CEMETERY

CHAPTER 4

THE FIRST METHODIST CHURCH IN KENTUCKY

CHAPTER 4

THE FIRST METHODIST CHURCH IN KENTUCKY

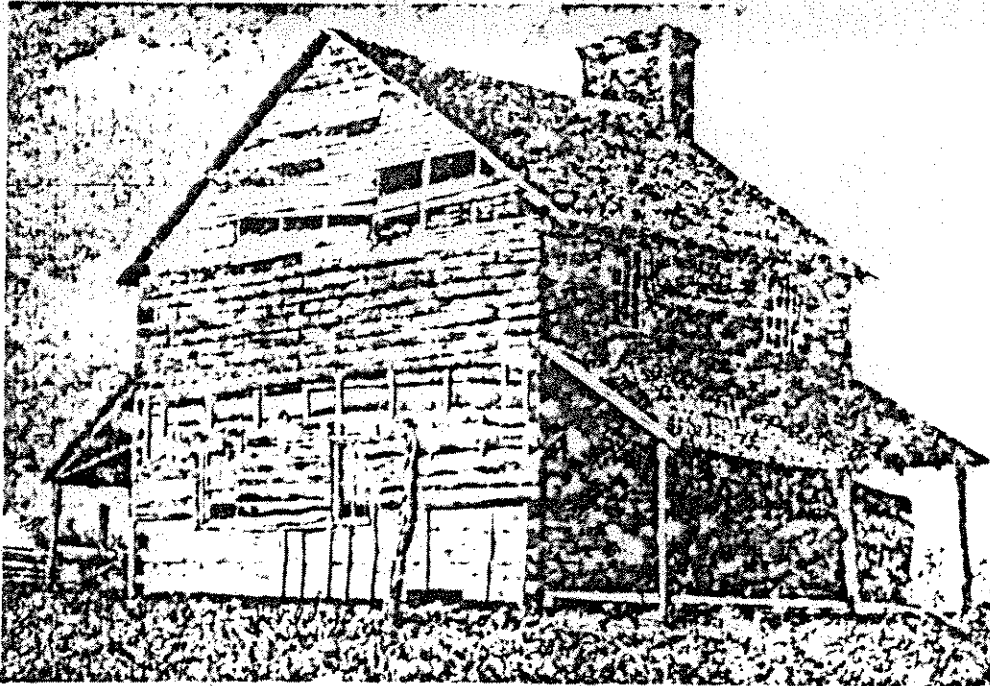
The first Methodist Church in Kentucky was located at Masterson Station, Near Lexington. Richard and Sarah Masterson, two early converts of Haw and Ogden built this meeting house. It was here that Bishop Asbury held his first Annual Conference in Kentucky in 1790.

During Haw and Ogden's time as Circuit Riders few roads existed. Some Circuit Riders carried a hatchet to mark the trees so they might have some direction on their next round in the Circuit.

There was much distance between the settlements and the ministers wern't always welcomed, some people were hostile and scarely believed in God, but many looked forward to their visits. The Circuit Riders brought them news from other places giving them a reason to gather together to socialize and worship.

The Circuit Rider was appointed to a Circuit in which he was to preach four times a year, thus the name Quarterly Conference or Quarterly Meeting was started.

Our Circuit Riders deserve great credit in spreading God's word to the early settlers.



The first Methodist Church in Kentucky, at Masterson Station, near Lexington, where Asbury held a conference in 1790.

CHAPTER 5
CIRCUIT RIDERS

CHAPTER 5CIRCUIT RIDERS

The Methodist preached a message to the common man and used the common man to preach it.

This summary statement helps to explain why the preaching and personalities of the itinerants appealed to the mobile masses of Americans about to shape themselves into a complex society. Many if not all of the Circuit Riders were untutored and virtually all were uncultured. What they lacked commended them to their hearers as much as what they offered. On every level except the moral they confronted the migrants as equals. Many of the Frontier craved companionship and warmth. These qualities the circuit riders had outside the pulpit, and in the pulpit they made up in color what they lacked in content.

Circuit Riders were physical men, and their preaching in gesture and tone was bound to take on some of the character of the world and the people they knew. It had in it flash floods, falling trees, mountain torrents, thunder and lightning, the call of birds, the darkness of the forest, the howl of wolves, the threat of the panthers, the cries of lost men and the jog of horses. The preachers were men apart by virtue of their convictions but they were not set apart by Priesthood or privilege. They were as one in body and emotion with those on the frontier.

A Circuit Rider jogging his rounds in sparsely settled territory might find only a few persons at some lonely spot who wanted to become a Methodist. If so, he called them together and formed a class. The class a fixed group with severe rules and regulations. It was put under the command of a Leader chosen by the Circuit Rider. The Leader met with the class each week, chastened the members in matters of faith and conduct. Admission to the class meeting was granted only to those holding a white ticket, issued quarterly by the preacher and validated by the Leader. Records of attendance were kept. Three absences without ill health or other good reason meant that the ticket would not be reissued.

As the Preacher went on to the next point of his Circuit he left the class combined in a unit where the members could regularly support each other's faith and grow in grace.

Religious songs were written to be read and memorized and carried in the mind as well as to be used in the meetings. Books were scarce. Songs often had to be lined, read out a line at a time, and then sung. Great importance was attached to the words and the reinforced, both when lined and when put to melody, the central ideas of the sermon. There were no hymnals with music and words on the same page. The singing

Methodists put the words to what ever tune most of the crowd knew, and usually this was a folk tune.

In 1786 the Methodist Episcopal Church Conference in Baltimore formed a new circuit "Kentucky". They sent two Missionaries, James Haw and Benjamin Ogden to offically bring Methodism into Kentucky. They had been ordained as elders and had about five years experience as an itinerant. They suffered the perils of the wilderness and experienced many dangers in their efforts to win souls to Christ. At the end of the year they reported ninety members.

CHAPTER 6
CAMP MEETINGS

CHAPTER 6

CAMP MEETINGS

During the early 1800's there occurred in the groves and forests of America a succession of religious festivals called the great revival in the west, the Kentucky Revival and the Scotch Irish Revival.

In terms of masses involved, methods used, and fellowship generated, these festivals were great. This was a series of Revivals in Colonial days under the preaching of Jonathan Edwards and George Whitefield, a Methodist and a close companion of John Wesley from the days of the "HOLY CLUB" and the man who had persuaded Mr. Wesley to leave the Pulpit and preach to the people in the field. This brought together people of all ages, male and female, mostly white but with some black, and let them dwell together as neighbors day and night, sometimes for a week when the weather was good. Camp Meeting was the term, and it described a religious assembly on a given day at an appointed place, announced well in advance, with as many persons as possible would come with bedding and provisions, fully prepared to stay until the closing song.

To the joy of coming together with many people and advance notice of planning the trip, of looking forward to new adventures and these among friendly strangers. Children would find new playmates and new games, men would brag and talk big at a safe distance from the scene of their stories.

Religion provided the setting for these great gatherings, and only religion could lend sanction to what took place. The people who reached the grounds had traveled long distance from remote cabins or scrawny villages they found themselves in a city with neighbors as close as the next tent. There was no body count to tell the size of the crowds but estimates by observers said the average assembly would draw five to ten thousand people.

The Service would open with a sermon and would close with praying, crying, and rejoicing. Sinners were "Struck" with terror, crying, trembling and pleading for forgiveness. Some ran from the crowd to escape. Many converts would faint and be lifeless for a period of time, then arise and testify to the Glory of God.

Camp Meetings were very popular throughout the first decade of the 1800's. After the war of 1812 they never reached the peak of popularity as had been enjoyed before.