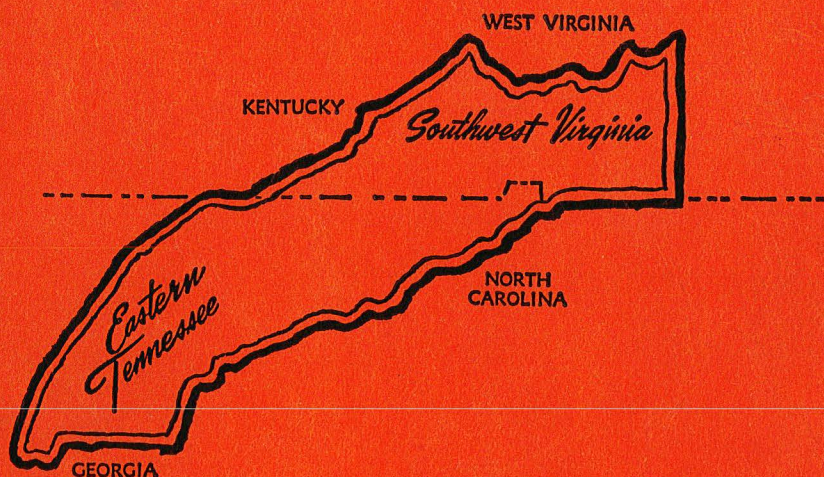


JOURNAL

HOLSTON



CONFERENCE

1973

Holston 1973
947 Anderson, F. B. Holston 1973 3762
JOURNAL

Price \$2.00

OF THE
Holston Annual Conference
OF
The United Methodist Church



OFFICIAL RECORD
OF THE
ONE HUNDRED FIFTIETH SESSION
HELD AT CHATTANOOGA, TENNESSEE

June 13-17, 1973



Editor
ROBERT BOY

Associates

J. VANCE EASTRIDGE
WILLIAM S. RODGERS
RICHARD TIMBERLAKE

ROBERT L. WILCOX
H. WALTER WILLIS
JOHN W. WIKLE

PRINTED BY
THE UNITED METHODIST PUBLISHING HOUSE
NASHVILLE, TENNESSEE

Holston Conference Archives
Emory & Henry College
Emory, Va. 24327

TABLE OF CONTENTS

Holston United Methodism in Retrospect	7
Sessions of Holston Annual Conference	11
SECTION ONE: CONFERENCE ADMINISTRATION	16
Standing Rules	16
Officials of the Conference	18
Program Agencies of the Conference	20
SECTION TWO: CONFERENCE DIRECTORIES	35
Ministry	35
Laity	46
Agencies	68
SECTION THREE: ANNUAL CONFERENCE BUSINESS	69
Agenda	69
Daily Proceedings	71
Disciplinary Questions	86
Constitutional Amendments	93
Charge Boundry Changes	96
SECTION FOUR: REPORTS AND RESOLUTIONS	97
Reports:	
Nos. 1- 22: From <i>Program and Book of Reports</i>	97
Nos. 23-45: Made to 1973 Annual Conference	128
Resolutions	211
SECTION FIVE: IN MEMORIAM	217
Service of Commemoration	217
Memoirs	219
Roll of the Dead	229
SECTION SIX: PASTORAL RECORDS	242
Appointments	242
Appointment Records	257
Service Records	286
SECTION SEVEN: ADDENDUM—CALLED ANNUAL	
CONFERENCE NOVEMBER 3-4, 1972	296
Daily Proceedings	301
Reports	306
Resolutions	335
SECTION EIGHT: STATISTICAL TABLES	339
Tables	340
Remuneration of Special Appointments	445
INDEX	447



BISHOP L. SCOTT ALLEN
Bishop of Holston Area

HOLSTON UNITED METHODISM IN RETROSPECT

BY

C. E. LUNDY, CONFERENCE HISTORIAN

Laymen were in the vanguard of Methodism's intrusion into the New World. Notably were Philip Embury, Barbara Heck and Captain Thomas Webb. Embury had been a local preacher in the Methodist Societies of Ireland. However, it took the impulsive Barbara Heck to wake him up. "Brother Embury, you must preach to us, or we shall all go to hell, and God will require our blood at your hands," she shouted. They and a few others bore eloquent witness to the "warm heart" and the universality of the Gospel on the edge of the wilderness.

The first missionaries were sent to America in 1769. While the Methodist Conference was in session at Leeds, Wesley arose and said, "We have a pressing call from our brethren in New York . . . to come over and help them. Who is willing to go?"

Two young ministers, Richard Boardman and Joseph Pilmore, volunteered, and within two weeks were on their way to the colonies. There were a few local ministers at work, anticipating their arrival. One was Robert Strawbridge in Maryland.

The first Methodist Societies were formed in New York and Maryland. The first Methodist Chapels to be erected were John Street, New York City, and Sam Creek in Maryland. The time when the two chapels were built is placed between 1760 and 1768.

Francis Asbury entered the American scene in 1771. For forty-five years he served in this land, during which time he made many visits into what is now the Holston Area.

Methodist Episcopal Church Formed

John Wesley became convinced there was nothing in the theory of apostolic succession and, believing his ministry was approved by God, in September of 1784 ordained Thomas Coke to be Superintendent of the work in America. Richard Whatcoat and Thomas Vasey were appointed elders and instructed to accompany Coke in this new ministry. Coke was dispatched to America to organize an independent church for Methodists. He announced at the Christmas Conference held in Baltimore, December 24, 1784, that Wesley directed him to ordain Francis Asbury a Bishop.

Asbury declined ordination unless, in addition to the appointment of Wesley, his brethren should formally elect him to that office. He was unanimously elected and over three consecutive days was ordained deacon, elder, and consecrated Bishop. Coke was assisted in the ordination rite by Richard Whatcoat, Thomas Vasey and, at the insistence of Asbury, his friend Phillip Otterbein of the United Brethren faith. The Christmas Conference may rightly be called the official beginning of the Methodist Episcopal Church in America.

The Holston Country Entered

The Holston Country was separated from the earliest beginnings of the Methodist Movement along the Atlantic by the towering Appalachians. In addition to the rugged terrain, atrocious Indians lurked along the trail and only the brave entered into the receding wilderness.

Four years after the followers of Wesley formed themselves into an independent Church, Bishop Asbury crossed the Blue Ridge Mountains, entered the Holston Country—the Gateway to the West—and held a Conference at Keywood in Washington County, Virginia. The date was May 13-15, 1788. This was the first Conference to be held West of the Mountains.

The Keywood Conference was composed of six ministers representing Holston and Nollichuckey Circuits. These circuits reported 743 members,

8 INTRODUCTORY

15 of whom were Black. These figures reflected the labors of Jeremiah Lambert and his successors, who labored in the area prior to Asbury's first visit. The minutes of 1783 list "Holston Circuit" and Lambert as assignee. Lambert has the distinction of being the first Methodist itinerant appointed to the Western Wilderness.

Holston was divided in 1787, the Southern portion forming the Nollichuckey, the second circuit to be established in the Holston Country. Rural Ebenezer, on the Nollichuckey River, east of Greeneville, entertained five Conferences, the first in 1796 and the last in 1830, six years after Holston Conference was organized.

Page Meeting House, on the west bank of New River, was built in 1773 or 1774 and is regarded as the first Methodist House of Worship erected in the Holston Country. Edward Morgan, who was active in the building of this Church, received the Local Preacher's License from the hand of John Wesley. He was ordained by Asbury at Page in 1801. Morgan exerted wide influence in establishing early Methodism in the New River Settlement.

Acuff Chapel, west of Blountville, constructed in 1785, was the first Methodist Meeting House built in Tennessee. It has been restored to its pristine state. The Edward Cox house, a dozen miles removed from Acuff Chapel, was erected in 1775, and like Acuff Chapel, is a Methodist Shrine. Edward Cox contributed much to pioneer Methodism in East Tennessee.

The Holston Country was a District in the Western Conference from 1800 to 1811. Upon division of the Western Conference, the Holston Country fell into the former and remained in that category until the organization of Holston Conference in Knoxville, Tennessee, in 1824.

Holston Conference Organized

Before the first preacher was assigned to the Holston Country, the seed of Methodism had been sown on the Western Frontier. Many of the sowers and reapers are known only to God. A few names stand out like stars in the heavens.

At the organization of Holston Conference in 1824 there were three Districts, forty-three preachers and 14,935 members. Of this number 1,491 were Black Methodist. This first conference session met in a house, owned by the Honorable Hugh Lawson White, located on Main Street, opposite the Church on Methodist Hill in East Knoxville. Bishop Robert R. Roberts presided. The 1973 session will mark the one hundred and fiftieth anniversary of the organization of the Conference.

Methodist Divisions

The first secession in the Methodist Episcopal Church was in 1816, when a large number of Black Methodists became a separate ecclesiastical body. The dissident group assumed the name of African Methodist Episcopal Church. Richard Allen, who had purchased his freedom, was elected Bishop.

In 1820 another body of Black Methodists organized the Methodist Episcopal Zion Church. The Canada Conference was set apart from the Methodist Episcopal Church in 1828, taking thirty-nine preachers and 9,672 members.

Dissatisfied with church government, representatives from thirteen Annual Conferences separated themselves from American Methodism forming the Methodist Protestant Church in 1830. Episcopacy and lay representation on a parity with ministers were the chief issues. The Church's stand on abolitionism led to the establishment of another separate body, known as the Wesley Methodist Church. This exodus in 1842 carried from the parent body 20,000 members.

A major division occurred in 1844 when the Methodist Episcopal Church divided over the slavery question. This was seventeen years before the outbreak of the War Between the States. The Methodist Episcopal Church, South operated in the Southern States and the Methodist Epis-

copal Church confined its activities to the North in the period following the division. From 1844 to 1965 the Church, South, was the official exponent of Episcopal Methodism in the Holston area.

During the latter years of the War Between the States, tempers flared between those loyal to the Union and those who retained their fidelity to the Confederacy. This conflict focused in East Tennessee where sentiment was about equally divided between opposing forces. Methodist preachers with strong Southern sentiment were dismissed from their pulpits and replaced with Methodist Episcopal preachers. These actions provoked members of the church to follow their spiritual leaders. Many Southern Methodists withdrew and united with the branch of the church representing their convictions. In 1865, in a meeting at Athens, Tennessee, the Holston Conference of the Methodist Episcopal Church, Northern Branch, was organized. Bishop David W. Clark presided. Two Holston Conferences, espousing the same Methodist doctrine and the same form of government, often antagonistic toward each other, existed side by side until Methodist Union.

In response to a petition of Black Methodists of the Northern Branch of Holston Conference, the East Tennessee Conference was organized at Tate Chapel, Greeneville, Tennessee, in 1880. Bishop E. O. Haven presided at the Greeneville Conference. White bishops presided over succeeding conferences until the formation of the Central Jurisdiction Conference.

Methodist Union

Kindred groups of the Wesley household moved toward union in the late thirties of this century. The first move was the unification of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, forming The Methodist Church. The reunion of these bodies in the Holston Country took place in Central Church, Knoxville, October 6, 1939. Bishops participating in the Unification Session were Paul B. Kern, Wallace E. Brown, William N. Ainsworth and President of the Methodist Protestant Group, the Rev. Cyrus Poe.

At the 1968 Session of the Holston Conference, held at Lake Junaluska, N.C., Bishop Ellis Finger, assisted by the Rev. Raymon White, led the service acknowledging the merger of the Knoxville District of the Tennessee-Kentucky Conference, Central Jurisdiction, and the Holston Conference of The Methodist Church.

Methodist and United Brethren Churches from the date of their origin, espousing essentially the same doctrinal tenets and the Episcopal form of government, worked amicably together. In the outset the Brethren Church directed their efforts toward the German-speaking people and the Methodist Church thrust was among English-speaking groups.

Missionary work begun by the United Brethren Church in East Tennessee in 1856 resulted in erecting Otterbein Chapel, near Greeneville, Tennessee. The Chapel was dedicated by Bishop John Jacob Glossbrenner in 1859. Zion, the second church built in the same community, is the oldest church still in existence of the former United Brethren Conference in Tennessee.

The Union of the Tennessee Evangelical Union Brethren Church and The Methodist Church, forming The United Methodist Church in the Holston Country, was consummated at the 1969 Conference, held in Knoxville. Bishop L. Scott Allen presided over this service.

Boundaries

In 1890 the Asheville and Franklin Districts were taken from the Holston Conference and added to the Western North Carolina Conference. Again, at Methodist Unification in 1939, Holston Conference was reduced in size when the Bluefield District was transferred to the West Virginia Conference of the Northeastern Jurisdiction.

Presently, Holston Conference embraces East Tennessee, that portion of the state east of the Cumberland Mountains bordering the Tennessee Conference; Southwest Virginia, that part of the state west of New

10 INTRODUCTORY

River to Radford, joining the Virginia Conference at the eastern portion of Floyd and Montgomery Counties; all of Dade County, Georgia and the following four Georgia towns: Lookout Mountain, Flintstone, Rossville and Fort Oglethorpe.

Bishops

Ten Bishops have been elected to the episcopacy from the Holston Country. Six, at the time of their election, were members of denominations now comprising the Holston Conference. They were: E. Embree Hoss, 1902; Richard G. Waterhouse, 1910; Richard J. Cook, 1902; Bachman G. Hodge, 1956; Earl G. Hunt, 1964; Mack B. Stokes, 1972. James Atkins was elected to the episcopacy in 1906, after transferring to the Western North Carolina Conference. He, like Walter R. Lambuth, elected in 1910, graduated from Emory and Henry College. James W. Henley, 1960, was elected after transferring to the West End Church, Nashville. Robert F. Lundy, while serving in Singapore, was elected Bishop of the Southeast Asia Area in 1964.

Ever Changing Scene

This historic sketch of Methodism west of the Mountains does not purport to catalogue events and achievements. Many things have changed since 1824. These multitudinous changes have affected all persons and institutions, but they have been unable to thwart the advance or raise fear in the people called Methodists. We continue to believe God is with us and, through every change, He faithful will remain.