

BETH-CAR CHURCH  
UNITED METHODIST CHURCH

<http://www.gozaydin.com/church/contact.htm>

**3597 WHITE BIRCH RD  
WHITE PINE, TN 37890  
(865) 674-7888 Sunday Only**

Beth-Car at White Pine stands in a shady grove just a few miles from highway 25. The small church, which has approximately 50 members at the present, was founded in 1787 or 1788. It is the oldest continuing congregation in the Morristown District of Holston Conference.

#### HISTORY OF BETH-CAR UNITED METHODIST CHURCH AND CEMETERY

Published April 1984

**PREFACE:** As a part of the observance of the 200<sup>th</sup> year of Methodism, all churches in Holston Conference have been asked to prepare a history which will be placed in the Conference Archives. This history, of Beth-Car, was prepared by Rev. Virgil N. Hales while he served as pastor from 1962 through 1966. From this date the Historical Committee has endeavored to complete this history up to the present time (1984).

"Thoughts are thing," and the thoughts of a few interested persons directed to Beth-Car Church and Cemetery as a religious shrine, could grown into a wonderful thing. Let us recall the injunction found in Proverbs 22:28, "Remove not the ancient landmarks which thy fathers have set."

## EARLY BEGINNINGS:



Twenty-one or twenty-two years after Methodism was first organized in the American Colonies, a Methodist Society was organized at Beth-Car. This was the year "1787 or 1788" according to a statement found on page 863 of Goodspeed's History of Tennessee, East Tennessee Edition, published in 1887. This was about the same time that a society of Methodist was organized at Pine Chapel, only a few miles away, across the French Broad River in the Indian Nation. This church is non-existent now.

early settlers from Virginia found a likely haven near the confluence of the Nolichucky and the French Broad Rivers. The Nolichucky flows in a southwesterly course across East Tennessee and the French Broad flows from North Carolina. These rivers are now part of the Douglas Dam embankment of the Tennessee Valley Authority lakes. Both of these rivers offered natural barriers to the Indian warriors, and for this reason the settlers possibly named the little Methodist Society, Beth-Car. The only reference to the name found in the Bible is I Samuel 7:11. Interpreted it means "place of or house of the lamb." This would be about the only Hebrew name that could be given a Christian church with the emphasis of Christ as the Lamb of God. This would be about the only Hebrew name that could be given a Christian church with the emphasis on Christ as the Lamb of God. The Old Testament



Beth-Car site is unknown at the present time, but was evidently located between Mizpah and the Philistine country to the northwest of Jerusalem. It was at Mizpah that Samuel dwelt and where he called Israel together to observe a solemn feast for their sins and to supplicate God for his assistance against the Philistines. Afterwards they sallied out their enemies who were already disconfitted by the thunders of heaven and gave them total defeat and pursued them under Beth-Car. Saul was also anointed King of Israel at Mizpah.

So, from this account, it is easily assumed that the early pioneers to this area not only sought a place to live and worship but also from a place where they would be safe from "the savage red-man." This sight offered them the most likely place.

In Miles' book, Methodism in Tennessee, dated 1869, he states on page 102 from Bristol, Tennessee, dated March 11, 1869, as follows: "Among the first societies organized in this country were Old Beth-Car and Pine Chapel. (Both were in what is now Jefferson County; however, Pine Chapel is now non-existent). Both Societies were formed in 1787 or 1788."

"The first societies organized in this country I find were at the following points: Pine Chapel, O'Haver's meeting House, Old Beth Car, County Line, Carter Station, Ebenezer, Brush Creek, and Acuff's Meeting House.

"There is a history of each of these points full of interest, if we had time to get it up. From the information received, it appears that the first society organized was at Pine Chapel, in Jefferson County, Tennessee, on the south bank of the French Broad River, then in the Indian Nation.

"Emigrants from Virginia and North Carolina settled here about the year 1786. The society was organized in 1787 or 1788, and composed of John Winton and wife Arabella, Amos Lewis and wife Mary, George Lewis and wife Rachel, Arabelle Cunnyngnam and daughter Charlotte.

"John Winton was a local preacher, and did much in planting the Gospel in this wilderness. He raised a large family - - all of them were preachers. She was a lady of superior mind, and acted as class leader in the society. Charlotte, her daughter, had (for her time) considerable advantages - - was deeply pious. In 1791, she was married to George Turnley, a gentleman of promise in the community, but not a member of the Church. Charlotte was soon summoned before the Church for marrying a man out of the society. The day of the trial came, and she, accompanied by her husband, was there. After the case was called, and considered for some time, Mr. Turnley proposed, if it would be any relief to his wife, and they would admit him, that he would unite with the Church. This was agreed to, and he made a faithful and useful member.

"Charlotte died in great peace, July 24, 1834. Her husband lived till September 3, 1848, when he too, passed away. From this society (Pine Chapel) went the Wentons and Cunnyngnams, who afterward and to this time have places in the Church. Here Bishop Asbury, and afterward Bishop Souls preached."

George Turnley was a Sergeant Major in the North Carolina Militia during the Revolutionary War. He and his wife and children are buried in the Pine Chapel Cemetery. Their graves are the only two having headstones. George was born August 30, 1762 and his wife Charlotte was born April 13, 1767. This cemetery is the resting place of many pioneer settlers. Many of them were old and many were young. Some were even massacred by the Indians who raided the settlements. John Winton was a good friend of Francis Asbury. He was a big man, weighing over 500 pounds, he too, is buried here. On Saturday, July 16, 1966, the Rev. Reul B. Pritchett, of the Church of the Brethren, historian of Jefferson County, a monument at the site of this old and almost forgotten cemetery, memorializing the sacred memory of those buried there. In his words he listed a three-fold purpose for the act: 1) To preserve the history of Tennessee. 2) To pay our respect to the sainted dead. 3) To recognize the contribution to civilization which these men and women have made. Some of these persons had been born in England and now the first strokes of the pen were making them free men in a new and free land. History was being made, whether it was conscious or unconscious. This early Chapel was torn down and moved to another location where it was used as a corn-crib. Plans by Brother Pritchett were to take the logs and move them to the cemetery site and erect a log chapel as nearly like the original Pine Chapel as possible.

There is no proof but it is very possible that the Pine Chapel Cemetery is older than the church. Gravevines covers the entire cemetery which is located in a grove of large oaks, covering about an acre or more of land. The farm on which the cemetery is located is owned by Mr. and Mrs. W. A. Catlett, RFD, Dandridge, Tennessee. It is not far from Indian Creek where the last Indian massacre took place in 1792. A mother and son had been captured, scalped and killed, and their bodies left unburied by the Indian warriors. A posse of six men went out to bring them back and returning one of them was killed by an Indian warrior, George Cunnyngnam was shot from his horse. Now George Turnley's posse had only five members left and three bodies in badly decomposed state to escort home while under threat of ambush at any moment. No minister was present, possibly to offer a prayer, to read a scripture, or to eulogize the dead, and in his absence

it is conceivable, that, Mrs. Turnley offered a prayer as they passed by the little log chapel after pausing for a brief respite.

R. N. Price in his History of Methodism states that "the people of Pine Chapel and the people of Beth-Car were well known to each other." Price lists the following families as the early organizers of Beth-Car: Martin Stubblefield, Richard Thompson, White Moore, and John McAnnallay.

It can be concluded that Beth-Car had its beginning in a Methodist class meeting. If the Goodspeed historical entry is correct this would place the beginning in the year 1787 or 1788; however, Dr. R. N. Price in his History of Methodism places the date between 1792 and 1795. He says that:

"About this year 1792, a company of immigrants from Virginia settled on the north side of the Holston River. Between 1792 and 1795, they organized a society. This group consisted of: Martin Stubblefield and wife Sallie; Richard Thompson and wife Mary, White Moore and wife; John McAnnallay and wife.

"The men of this group were all leaders in the Methodist movement, and were often called away from home, and in their absence the women led the class meetings. Special mention is made of Sallie Stubblefield, who in the absence of Mr. Stubblefield, would conduct the class; and often she would deliver an exhortation. She was considered able in prayer."



William Garrett in Recollections of Methodism in Tennessee calls Beth-Car "Moore's Chapel" because White Moore was a "useful local preacher." He also names the following persons as members: Col. Baldwin Harle, his wife and several children; Jessie Moore, his wife and children (lived near the church); Herndon Lee, and his family; George Rogers and his family; Isaac Rogers and his family; Robert Rogers and his family; besides many others.

It appears that the local preachers of the Methodist Church moved with their families across the mountains alongside the pioneers. These men offered spiritual strength to those who needed it. White Moore was a "useful local preacher."

Garrett says many of these men had been converted under the preaching of John Wesley and other evangelists and had been sent forth by Wesley to preach the gospel by Wesley himself. They preached and exhorted, prayed and sang, pleaded for the souls of men, but they could not administer the sacraments of Baptism nor of Holy Communion. Methodism depended for a long time upon the Established Church of England for these blessings, as they were considered a part of this Church, and not independent of it. Garrett, too, affirms that it is very possible that the people of Pine Chapel in the Indian Nation were aware of the Society at Beth-Car. Of one thing he says we can be sure, the people at Beth-Car were somewhat more secure from the Indians than were their neighbors across the river at Pine Chapel.

The first structure built as a place of worship for the Beth-Car Society was a log meeting house. Mrs. S. B. Rudd, daughter of the Rev. B. H. Talley, who is buried in Beth-Car Cemetery, born in 1850, relates that he told his children about going to school in the old log school house and that some of the older people had related of soldiers using the building as a camp. They lived in one end and stabled their horses in the other. This was possible during the Civil War. If this account

is correct, it might be surmised that the present building was not constructed until some time after the War between the States ended.

Mr. S. B. Rudd, husband of Miss Claudia Talley, a daughter of the Rev. B. H. Talley, describes the first meeting house in the following manner:

“There was nothing in the old log structure to be sure that would distract the attention of the congregation from the worship of their God: When they raised their voices in the old hymn,

Brethren, we have met to worship, and adore the God we love,

they meant every word of it. The floor of this first building was made of split logs, laid on the ground with the split side up, and smoothed off with an adz. The seats, too, were made of split logs, supported by legs made from saplings, which were inserted in holes bored with an augur. All of the work was done by hand. The simple tools were the axe, a crosscut saw, a frow. The floors were leveled with the use of a bottle filled with water. The corners of the building were plumbed with use of a stone tied to the end of a raw-hide string, made from the tanned skin of a wild animal - - usually of a deer or the ground-hog.”

This wilderness territory was the homeland of the Cherokee Indians. They were hostile to the white man invading their domain. The settlers in pursuit of safety, not only of body but also of soul, built houses of divine worship in this wild western region. The name implies the very thoughts of these rugged, daring adventuring, and enduring people seeking to make their home in this new land. Bodily safety was not their only concern - - they were concerned about the spiritual life of their family and their friends. Here they found shelter. The location was easily reached by all who lived nearby. A big free-flowing spring just under the site offered the thirsty pioneers and the weary traveler a blessed relief, and without a doubt many a pailful of water has been placed on a bench in the church so the members of the congregation might take a drink from the gourd dipper hanging on a peg near-by ... even during the sermon or the exhortation. The water-bucket was a popular luxury to the young ones as well as the older people. None were too bashful or shy to go and get a drink when he wanted one.

The site of the spring was taken by the Southern Railroad which passes just under the hill below the church on the eastern border. It is believed that the revenue received from the railroad was used by the church to put a metal roof on the frame church building. Apparently before this time the church had been covered with wooden shingles.

The Dykeman in The French Broad says, "In those early beginnings it was truly the people who made the church and not the structure. After organization local preachers and class leaders probably served the Beth-Car pulpit until 1792.”

In 1792, the first General Conference of the Methodist Church met in Baltimore under the leadership of Francis Asbury and set the salaries of all preachers at \$64.00 annually plus traveling expenses, and allowed the wives of the preachers at \$64.00 “if they be in want of it.” Bishop Asbury presided. The first schism in the church took place over pastoral appointments which led eventually to the Christian Church being organized. Also, the Conference placed Beth-Car on the Greene Circuit with Stephen Brooks and William Barker as the assigned Circuit Rider Preachers. The Circuit Riders played an important role in spreading Methodism. Francis Asbury was numbered among these dedicated men before becoming a Bishop. On his way to Kentucky via Bean Station, it is not unlikely that Bishop Asbury paused at least briefly to be with the congregation at Beth-Car, since it was an important frontier Methodist Church.

The practice of the early church policy was to team an older or more experienced preacher with a new man who had answered the “call” to preach. After serving under the supervision of the

preacher in charge for a period of time successfully, he would be assigned with an assistant under him. In 1793 Samuel Rudder and John Ray were assigned to the Greene Circuit. They were followed by William Keavanaugh and Lewis Garret in 1794, and they by Benjamin Lakin and Nathaneal Munsey in 1795. John Page and Nathaneal Munsey were assigned to the Greene Circuit in 1796 and in 1797 John Buxton and Robert Wilkerson were assigned to it. Henry Smith served it in 1798, and William Lambuth in 1799, and James Hunter in 1800. Beth-Car was one of the preaching points on the Greene Circuit and in all probability Pine Chapel was also.

The circuit-riding preachers played an important role in spreading early Methodism. It was through their untiring devotion to the ideals of this emerging denomination that the pioneer church was able to penetrate the remote wilderness and carry their message to the isolated cabins.

Evelyn Scott in her book *Background in Tennessee* refers to them as: "Stalwart circuit-riding dispensers of a primitive Christianity, athletically interpreted." Francis Asbury was numbered among these dedicated men. It is not definitely known whether Asbury ever preached or visited Beth-Car, however, it is reported that he did come to Pine Chapel, but he does not record it in his *Journal*. But he did pass near-by as he made his way via Bean Station into Kentucky. It is not unlikely that he came so near a frontier Methodist Church as this was without pausing at least briefly with that congregation.

William Garrett in *Recollections of Methodism in Tennessee* refers to Beth-Car in connection with the Great Revival of 1810. He says, "Beth-Car comprised a large and respectable membership. The pastors used to say that they had the best looking audience at this church. It was a prosperous church in a prosperous community. At this time the pastor's salary was \$100.00 per year -- a good salary."

In 1844, Beth-Car was added to the Dandridge Circuit. Around 1856, Mr. John A. Funkhouser, a Virginia emigrant, gave some land to Beth-Car church for a cemetery. This land was previously owned by the Chunnns. Mr. John A. Funkhouser, Sr. came to this section from Virginia and bargained with Mr. Chunn for the land between the rivers. A deposit of \$500.00 was given to Mr. Chunn to hold the land for six months. He had to return to Virginia for his family and possessions. Mr. Chunn thought that he would never come back and bragged to his neighbors how he had made \$500.00. But six months later the Funkhouser family returned and occupied (built) a brick house near the mouth of the Nolichucky River. The house had been torn down. Some of the progeny of this family still live and related this account to Rev. Hale.

The Funkhouser estate lay on the land between the rivers. The large brick homestead was at the "mouth of the Chucky." It is fairly well known that about 1880 the men of Beth-Car were requested to wear long black split-tail coats to every service. Thus, bringing about the effect of utmost dignity. The gentlemen sat of the right side of the church and ladies on the left

John Carusa in the *Appalachian Frontier* writes about early Methodism. He says:

"Living remote from human contacts, the pioneers found great comfort in the Methodist doctrine that stressed the close relationship between God and man....The bearer of this comforting doctrine was the circuit preacher. He lived on his horse, his house was his saddlebags. Wherever he found himself - - in a rude cabin, on his horse, or under the branches of a cooling beech or maple - - he was equally at home. He was the working embodiment of the Biblical passage, 'Take no thought for your life, what ye shall eat or what ye shall drink; nor yet your body, what ye shall put on it.'

"Indeed, the possession of a horse was a prerequisite of the Circuit Rider. He was not encouraged to have a wife, and if he had one, she had to be endowed with more than the

average quota of fortitude. With a salary of only a few dollars a year, he was of necessity, forced to place complete reliance on the Lord.”

The Rev. G. F. Page, who served a number of Holston Circuits, also at Beth-Car, told his grandchildren many times of receiving only \$40.00 in cash for riding a circuit a year. A granddaughter, Mrs. Claudia Talley (S.B.) Rudd, who formerly lived in Bristol, Virginia (later in Morristown, TN) came back to Beth-Car as often as she could. Mr. Rudd, before his death in May 1965, did a good deal of research on Beth-Car Church and Cemetery. His findings were given to the Rev. Virgil Hale by Mrs. Rudd in the hope that they could be published some time. Rev. Hale did more research on this very tedious task.

Mrs. Rudd personally requested that the following account be recorded in the history of Beth-Car. Mr. Louis Leeper was the first teacher her father, Mr. Talley had at Beth-Car. He was the Superintendent of the Sunday School there for forty years and a highly esteemed man in the community. He was made to go into the Army during the Civil War against his will. He was so conscientious about bearing arms that during one of the hottest rifle engagements, he stood with the butt of his rifle on his toe leaning on it with the bullets flying all around him. His Captain called out an order for him to start firing, and Leeper replied, “My Bible say not to kill and I will not.” He came through the war without a scratch.

The Leadvale community was originally established in 1848 by Major D. Franklin who built a store and residence. He was instrumental in getting the Southern Railroad built to the river. It was completed about 1869. The post office was moved to the village. Mr. Eames and Mr. Leftwich and Mr. J. M. Mims opened stores there. About 1870 the Leadvale Baptist Church was organized and established. This was a thriving community around 1870.

Evelyn Scott has aptly summed up the pioneers and their off-spring when she says, “the indomitable will to survive exists still in their descendants, who are the present day electorate.”

Miss Wilma Kykeman (Mrs. James Stokley) in The French Broad says, “In those early beginnings, it was truly the people and not the building that made a church. Methodism had come to stay and the pioneers were sowing in hope, whether it rained or shined.”

Clifford Harbour, Jr. in one of his columns written for the newspapers states that “Time adds value to things of true worth.”

The dedicated Circuit Riders must have been agile athletes to endure the hardships of the frontier life. One of them describes how he rode the winding trails up and down mountains so steep that he could barely keep from sliding off his horse. They carried a welcome message to the widely scattered pioneers. Wherever they went their congregations would gladly share their provisions generously for they loved and respected their circuit-riding preacher as a man of God. More of their names serving this circuit are:

- 1801 Samuel Douthat and Ezekiel Burdine
- 1802 Moses Floyd and John A. Granade
- 1803 Louthar Taylor
- 1804 John Johnson
- 1805 Elisha W. Bowman and Joshua Oglesby
- 1806 James Axley
- 1807 Benjamin Edge
- 1808 Isaac Lindsay and Nathan Barnes
- 1809 Thomas Trower
- 1810 William Pattison
- 1811 George Ekin and Josiah Crawford

- 1812 George Ekin
- 1813 John Hartin
- 1814 John Hennigar, known as a builder of churches.
- 1815 John Bowman
- 1816 Josiah Daughtry
- 1817 Nathan Barnes.

In 1818 the Nolichucky Circuit was formed and Beth-Car was a point on it.

- 1818 William Manson
- 1819 William Manson
- 1820 James Cumming
- 1821 George Ekin, Absolom Harris, James Axley
- 1822 George Ekin, J. Rice, D. B. Cumming
- 1823 George Ekin, J. Rice, D. B. Cumming

William Garrett refers to Beth-Car in Recollections of Methodist in East Tennessee with the great Revival of 1810.

Beth-Car “comprised a large and respectable membership - - some of whom were Col. Baldwin Harle, Jesse Moore, George, Isaac, and Robert Rogers and their families, thus making it one of the strongest churches in that section of the country.” It was a prosperous church in a prosperous community.

\$100 per year was considered to be a good salary. On the 28<sup>th</sup> of each month, the preachers stopped preaching and rested the remaining two or three days.

This was the only time they could really call their own.

In 1824 the Holston Conference was formed and William Manson and James Crawford were assigned the Nolichucky Circuit. In 1825 the Greensville District was organized and the Nolichucky Circuit became a part of it. These pastors were assigned to it by Bishop Robert R. Roberts, the first Bishop assigned to Holston. There were William Manson and Francis Owen.

Bishop Roberts was a large man, dignified, and a gifted preacher. From 1819 until his death in 1843 he lived on a farm at Lawrence County, Indiana. The first Secretary of Holston Conference was John Tevis and he was succeeded by T. Stringfield the following year. From now on we will attempt to give a record of Pastors, Bishops and Secretaries year by year.

| <u>YEAR</u> | <u>PASTORS –CHURCH-CIRCUIT</u>    | <u>BISHOPS OF CONF.</u> | <u>SECRETARY</u> |
|-------------|-----------------------------------|-------------------------|------------------|
| 1826        | John Kelley, Joseph Paddleford    | Joshua Soule            | T. Stringfield   |
| 1827        | Elbert Sevier, William Kendrick   | Robert R. Roberts       | E. F. Sevier     |
| 1828        | James Crawford, Joseph Sensebaugh | Joshua Soule            | E. F. Sevier     |
| 1829        | James Crawford, William Shannon   | Joshua Soule            | E. F. Sevier     |
| 1830        | William Patton, William Shannon   | McKendree, Soule        | E. F. Sevier     |
| 1831        | David Fleming, A Patton           | Elijah Hedding          | E. F. Sevier     |
| 1832        | Abraham Murphy, E. Still          | John Emory              | T. Stringfield   |
| 1833        | D. B. Daughtry, George Ekin       | R. R. Roberts           | L. S. Marshall   |
| 1834        | O. C. Miller, S. W. Earnest       | John Henninger          | L. S. Marshall   |
| 1835        | James Cumming, A. Woodfin         | James O. Andrew         | L. S. Marshall   |
| 1836        | D. Carter, Joseph Sensebaugh      | William Capers          | L. S. Marshall   |
| 1837        | R. W. Patty, James Bowman         | Thomas A. Morris        | L. S. Marshall   |
| 1838        | Russell Renneau, John Bowman      | James O. Andrew         | L. S. Marshall   |



|      |                                   |                     |                |
|------|-----------------------------------|---------------------|----------------|
| 1839 | Russell Renneau, J. Atkins        | Rev. Tho. A. Catlet | D. R. McAnally |
| 1840 | G. F. Page                        | Thomas A. Morris    | E. F. Sevier   |
| 1841 | G. F. Page                        | Samuel Patton       | E. F. Sevier   |
| 1842 | John D. Gibson, Robertson Ganaway | Bewley Waugh        | E. F. Sevier   |
| 1843 | G. F. Page                        | Thomas A. Morris    | E. F. Sevier   |

In the year 1844 the Knoxville District was organized and Beth-Car Church was put on the Dandridge Circuit. A schism took place in the Methodist Church over the question of ministers being slave owners either directly or indirectly. Following is a list of Pastors assigned to the Dandridge Circuit.

|      |                          |                 |                    |
|------|--------------------------|-----------------|--------------------|
| 1844 | David Adam               | Edmund S. James | E. F. Sevier       |
| 1845 | Robert A. Young          | Bishop Andrew   | C. D. Smith        |
| 1846 | Jefferson C. Pendergrass | Bishop Capers   | C. D. Smith        |
| 1847 | G. W. Charlton           | Bishop Andrew   | C. D. Smith        |
| 1848 | R. M. Whaley             | Bishop Paine    | C. D. Smith        |
| 1849 | R. M. Hicks              | Bishop Capers   | E. F. Sevier       |
| 1850 | William H. Bates         | Bishop Andrew   | D. R. McAnally     |
| 1851 | John H. Brunner          | Bishop Capers   | D. R. McAnally     |
| 1852 | Raffail W. Patty         | Bishop Andrew   | C. D. Smith        |
| 1853 | (Probably R. W. Patty)   | Bishop Paine    | W. C. Graves       |
| 1854 | Thomas Stringfield       | Bishop Pierce   | W. C. Graves       |
| 1855 | J. N. S. Huffaker        | Bishop Paine    | W. C. Graves       |
| 1856 | J. N. S. Huffaker        | Bishop Andrew   | W. C. Graves       |
| 1857 | John W. Williamson       | Bishop Early    | W. C. Graves       |
| 1858 | T. J. Pope               | Bishop Andrew   | J. N. S. Huffaker. |

The Rogersville District was organized and Mossy Creek and Beth-Car Churches became points on this Circuit.

|      |                 |              |                   |
|------|-----------------|--------------|-------------------|
| 1859 | George W. Penly | Bishop Early | J. N. S. Huffaker |
| 1860 | George W. Penly | Bishop Paine | David Sullins     |

In 1861 the Morristown Circuit was formed within the Rogersville District and Beth-Car became a point on this new Circuit.

|      |  |                  |               |
|------|--|------------------|---------------|
| 1861 | J. H. Brunner, W. H. Rogers            | Bishop Andrew    | J. H. Brunner |
| 1862 | William C. Graves                      | Bishop Early     | J. H. Brunner |
| 1863 | William C. Graves                      | Bishop Early     | E. E. Wiley   |
| 1864 | (To be supplied, possibly due to war.) | Bishop Early     | J. W. Dickey  |
| 1865 | G. W. Callahan                         | Bishop Early     | J. H. Dickey  |
| 1866 | J. W. Bowman                           | Bishop McTyeire  | J. H. Brunner |
| 1867 | Francis A. Farley                      | Bishop Wightman  | J. H. Brunner |
| 1868 | George Stuart                          | Bishop Wightman  | R. N. Price   |
| 1869 | George Stuart                          | Bishop Doggett   | R. N. Price   |
| 1870 | C. K. Miller                           | Bishop Kavanaugh | R. N. Price   |
| 1871 | J. R. Payne                            | Bishop Pierce    | R. N. Price   |
| 1872 | J. L. McGhee                           | Bishop Doggett   | R. N. Price   |
| 1873 | Daniel B. Carter, R. N. Price          | Bishop Keener    | R. N. Price   |
| 1874 | John M. Crismond                       | Bishop Doggett   | F. Richardson |
| 1875 | W. H. Dawne                            | Bishop McTyeire  | F. Richardson |
| 1876 | D. R. Smith                            | Bishop Wightman  | F. Richardson |
| 1877 | H. P. Waugh                            | Bishop Doggett   | F. Richardson |
| 1878 | H. P. Waugh                            | Bishop Kavanaugh | F. Richardson |
| 1879 | W. D. Baldwin                          | Bishop Pierce    | F. Richardson |

1880 Beth-Car was made a point on the Jonesboro Circuit.

It is fairly well known that about 1880 the men of the Beth-Car Church were requested to wear their long black split-tail coats to every service, thus bringing about the effect of utmost dignity. The gentlemen sat on one side of the church and the ladies sat on the other. This could have resulted from the fact that the old log building had been replaced with an imposing weather-boarded frame structure which is our present building. This building is well structured from native timbers. There is one sleeper running the entire length of the building, about sixty feet, which is hewn from a tree that must have grown near-by. Also. Overhead another single tree runs the entire length of the building which supports the timbers bearing the ceiling and the roof.

|      |                   |                 |                 |
|------|-------------------|-----------------|-----------------|
| 1880 | A. W. Householder | Bishop McTyeire | B. W. S. Bishop |
|------|-------------------|-----------------|-----------------|

In 1881 Beth-Car was transferred to the Morristown Circuit again.

|      |                              |                 |                 |
|------|------------------------------|-----------------|-----------------|
| 1881 | Jacob R. Payne               | Bishop McTyeire | B. W. S. Bishop |
| 1882 | Jacob R. Payne               | Bishop Wilson   | B. W. S. Bishop |
| 1883 | R. E. Hickey, Jacob R. Payne | Bishop McTyeire | W. C. Carden    |

In 1884 J. H. Bruner became President of Hiwassee College.

|      |   |                     |              |
|------|---|---------------------|--------------|
| 1884 | R. E. Hickey, Jacob R. Payne                | Bishop Keener       | W. C. Carden |
| 1885 | W. L. Jones                                 | Bishop Keener       | W. C. Carden |
| 1886 | W. L. Jones, P. H. Waugh                    | Bishop McTyeire     | W. C. Carden |
| 1887 | R. T. McDowell, W. L. Jones,<br>M. P. Swain | Bishop McTyeire     | W. C. Carden |
| 1888 | R. T. McDowell, M. P. Swain                 | Bishop Hargrove     | W. C. Carden |
| 1889 | R. T. McDowell, M. P. Swain                 | Bishop Wilson       | W. C. Carden |
| 1890 | L. M. Cartwright, M. P. Swain               | Bishop Keener       | W. C. Carden |
| 1891 | L. M. Cartwright, M. P. Swain               | Bishop Galloway     | W. C. Carden |
| 1892 | L. M. Cartwright                            | Bishop Fitzgerald   | W. C. Carden |
| 1893 | W. L. Jones                                 | Bishop Duncan       | J. A. Burrow |
| 1894 | W. L. Jones                                 | Bishop Granbery     | J. A. Burrow |
| 1895 | W. L. Jones                                 | Bishop Duncan       | J. A. Burrow |
| 1896 | W. L. Jones                                 | Bishop Galloway     | J. A. Burrow |
| 1897 | W. R. Snider                                | Bishop Key          | J. A. Burrow |
| 1898 | W. R. Snider                                | Bishop Hargrove     | J. A. Burrow |
| 1899 | W. Wallace Walker                           | Bishop Wilson       | J. A. Burrow |
| 1900 | C. T. Carroll                               | Bishop Granbery     | J. A. Burrow |
| 1901 | J. H. Parrott                               | Bishop Hendrix      | J. A. Burrow |
| 1902 | James E. Spring                             | Bishop Morrison     | J. A. Burrow |
| 1903 | James E. Spring                             | Bishop Hoss         | J. A. Burrow |
| 1904 | L. M. Cartwright                            | Bishop Smith        | J. A. Burrow |
| 1905 | L. M. Cartwright                            | Bishop Duncan       | J. A. Burrow |
| 1906 | J. M. Paxton                                | Bishop Galloway     | J. A. Burrow |
| 1907 | J. M. Paxton                                | Bishop Morrison     | J. A. Burrow |
| 1908 | J. F. Jones, William Hicks                  | Bishop Hoss         | J. A. Burrow |
| 1909 | J. F. Jones, William Hicks                  | Bishop Hoss         | J. A. Burrow |
| 1910 | J. F. Jones, William Hicks                  | Bishop Candler      | J. A. Burrow |
| 1911 | R. A. Owen, William Hicks                   | Bishop Kilgo        | J. A. Burrow |
| 1912 | R. A. Owen                                  | Bishop Kilgo        | J. A. Burrow |
| 1913 | W. E. Bailey                                | <b>Bishop Denny</b> | J. A. Burrow |
| 1914 | W. E. Bailey                                | Bishop Waterhouse   | J. A. Burrow |
| 1915 | W. E. Bailey                                | Bishop Murrah       | J. A. Burrow |
| 1916 | W. E. Bailey                                | Bishop Atkins       | J. A. Burrow |



In 1916, Beth-Car was assigned to the French Broad Circuit. The other churches in this Circuit were: White Pine, Dandridge, Rankin, and Seaborn's Chapel.

At White Pine in 1907, a Methodist Church was organized "in the pines" -- the present Edwards Chapel site. (That property was used first by the Presbyterians and later by the Evangelical United Brethren until its merger with the Methodist Church in 1968.) In 1914, the White Pine Methodist Church was built on Main Street in White Pine. The Rev. J. M. Paston was the first Pastor which was then on the Morristown

Circuit. Some of its charter members were transfers from Beth-Car. Thus, Beth-Car may rightfully be the mother church of White Pine (Trinity) Methodist Church which became officially "The First United Methodist Church" by Quarterly Conference action in 1966.

Our Pastors continue:

|      |             |                     |              |
|------|-------------|---------------------|--------------|
| 1917 | J. C. Logan | Bishop Waterhouse   | J. A. Burrow |
| 1918 | J. C. Logan | <b>Bishop Denny</b> | J. A. Burrow |
| 1919 | J. C. Logan | <b>Bishop Denny</b> | J. A. Burrow |
| 1920 | J. C. Logan | <b>Bishop Denny</b> | J. A. Burrow |

The White Pine Circuit was formed with the following churches: Trinity-White Pine, Beth-Car, Rankin, Graham's Chapel, Seahorn's Chapel.

|      |  |                     |              |
|------|--|---------------------|--------------|
| 1921 | G. W. Fox                                | <b>Bishop Denny</b> | J. A. Burrow |
| 1922 | W. E. Browning                           | Bishop Mouzon       | J. A. Burrow |
| 1923 | W. E. Browning                           | Bishop Mouzon       | J. A. Burrow |
| 1924 | Rev. McGee replaced by<br>J. S. Mitchell | Bishop Mouzon       | J. A. Burrow |
| 1925 | J. S. Mitchell                           | Bishop Mouzon       | J. A. Burrow |
| 1926 | J. T. Booth                              | Bishop DuBose       | J. A. Burrow |

Rev. J. T. Booth was the first to live in the N. Walnut Street Parsonage acquired by will of the Sartains.

|      |  |               |              |
|------|--|---------------|--------------|
| 1927 | J. T. Booth                                | Bishop DuBose | J. A. Burrow |
| 1928 | Foye G. Gibson (1 <sup>st</sup> Pastorate) | Bishop DuBose | J. A. Burrow |
| 1929 | Opie C. Clark                              | Bishop DuBose | J. A. Burrow |

Dandridge was added to the White Pine Circuit, possibly to better the Pastor's income as this was the time of the depression.

|      |                |                  |                 |
|------|----------------|------------------|-----------------|
| 1930 | Opie C. Clark  | Bishop DuBose    | J. A. Burrow    |
| 1931 | Opie C. Clark  | Bishop DuBose    | J. A. Burrow    |
| 1932 | W. E. Browning | Bishop Ainsworth | J. A. Burrow    |
| 1933 | W. E. Browning | Bishop Ainsworth | J. A. Burrow    |
| 1934 | W. E. Browning | Bishop Ainsworth | Jesse F. Benton |
| 1935 | W. E. Browning | Bishop Ainsworth | M. A. Stevenson |

1936 W. N. Parker Bishop Ainsworth M. A. Stevenson

At a Quarterly Conference in 1936, Rev. Wilbur N. Parker suggested that a historical sketch of Beth-Car be prepared. Mr. S. B. Rudd was president of the conference.

1937 W. N. Parker Bishop Ainsworth M. A. Stevenson  
1938 W. N. Parker Bishop P. B. Kern M. A. Stevenson

In the latter part of the 1920's, Beth-Car ceased having Sunday School and only had preaching services once a month on the afternoon of the second Sunday. In 1938, a group led by Mr. and Mrs. J. C. Hawkins, Mrs. George (Myrtle) Martin, Sr., Mrs. Lillie Shipley Deering, and Mr. and Mrs. Dewey Maloy, Sr. began a campaign to refurbish the Beth-Car Church and re-organize the Sunday School. After several months of hard work their dream came true. The new Sunday School began with 56 enrolled and averaged an attendance of 40 to 45. Mrs. J. C. Hawkins (Maggie) was elected Sunday School Superintendent, a position she held until her death in 1945. It was largely through the effort of this good woman and others in the group that new life was breathed into this old church which had seemingly been left deserted and to decay at the mercy of the elements of nature. Thanks be to these consecrated lives and others who joined them in this worthy endeavor, the unchurched children and families in this community have a place where they can go for worship of Almighty God and to study his Holy Word.

Mr. Dewey Maloy, Sr. did an admirable job as Superintendent and was an inspiration in keeping the Church and Sunday School going after succeeding Mrs. Hawkins. Our Pastors continue:

1939 W. N. Parker Bishop P. B. Kern M. A. Stevenson

Unification of Methodist Churches was made in 1939.

1940 W. N. Parker Bishop P. B. Kern M. A. Stevenson  
1941 James A. Shugart Bishop P. B. Kern M. A. Stevenson

World War II began in 1941.

1942 W. D. Farmer Bishop P. B. Kern M. A. Stevenson  
1943 Case M. Turner Bishop P. B. Kern M. A. Stevenson

Churches on the White Pine Circuit were changed to these: White Pine, Beth-Car, Ebenezer, Seahorn's Chapel and Reid Town.

1944 Case M. Turner Bishop P. B. Kern M. A. Stevenson  
1945 W. F. Barber Bishop P. B. Kern M. A. Stevenson

The N. Maple Street Parsonage was purchased from Mr. Pless.

1946 Paul G. Stradley Bishop P., B. Kern M. A. Stevenson

Rankin and Graham's Chapel were disbanded in 1946. Reid Town went to the Newport Circuit in 1947.

1947 Paul G. Stradley Bishop P. B. Kern M. A. Stevenson  
1948 Paul G. Stradley Bishop P. B. Kern M. A. Stevenson  
1949 Marvin B. Gass Bishop P. B. Kern M. A. Stevenson  
1950 Marvin G. Gass Bishop P. B. Kern M. A. Stevenson  
1951 Marvick G. Gass Bishop P. B. Kern M. A. Stevenson



In 1951, there was new interest in Beth-Car's history. Interested persons, among them Mrs. Charles Dunham (Marion) and Mrs. Hal Wilson (Emma Ruth), spent many hours searching Court-house records in Jefferson, Grainger, and Greene Counties in Tennessee and State records in Raleigh, North Carolina, for deeds, histories, etc. They followed through every lead and were able to compile much data, including the list of pastors since 1792 from the Minutes of the Conference through the courtesy of Reverend Isaac Patton Martin, the Holston Conference Historian.

Before the structure was renovated in 1952, there were two front entrances into the vestibule which ran the width of the church and the ceiling was arched. Both ends of the vestibule were made into classrooms leaving one entrance. The outside shutters were removed and frosted panes were placed in the windows. Electric lights were added and the old coal-burning stoves in the Sanctuary were replaced with oil circulating heaters; the classroom heaters were electric. All the woodwork was given a new coat of paint.

Holston Conference voted to change the date of Conference from the Fall to the late Spring date.

In August of 1952, a home-coming was planned. A host of people came, and old Beth-Car Church took on a new life. She carried 6.5% of the circuit responsibility with White Pine sharing 49%, Ebenezer 16.2% and Seahorn's Chapel 28.3%.

Beth-Car Methodist Church  
White Pine Charge  
Marvin Bishop Gass, Pastor  
August 17, 1952

#### ORDER OF WORSHIP

Prelude: Miss Mirian Bird  
Hymn: 141 "The Way of the Cross Leads Home"  
The Responsive Reading – "The Heavenly Home" – 341  
Hymn: 208 "Gathering Home"  
Announcements  
Love Offering for Beth-Car Church  
Sermon: Rev. J. t. Booth  
Invitation to Accept Christ  
Hymn: 43 "Amazing Grace"  
Benediction

A WORD OF WELCOME: The Beth-Car Church extends to each of you a warm welcome to this Home-Coming Day service. This is a glorious experience for the people of this community and church. We trust this day will prove to be a memorable occasion for our lives. Please come back soon and visit us again, and pray that our historic church may be a blessing.

Prelude

Hymn: 199 "Sweet By and By"

Scripture Lesson

Prayer

Solo: Mr. George Moore

Remarks by Former pastors

History of Beth-Car Church – Miss Mirian Bird

Quartet:

Hymn: 277 "God Be With You"

Benediction

A WORD FROM THE PASTOR: The almost impossible things have been accomplished in this church during this conference year. This church may have been "the valley of dry bones" in the past, but this is no longer true. Springs of water and life have come forth. You have come today to probably the oldest Methodist Church in the Holston Conference. It has been a unique history and a challenging future. We have been tempted to close the doors again of this shine and say, "the day is over for Beth-Car." This is not true now, and that former temptation is not relevant. You have a great heritage, and I must say in the words of Bishop Muzon, "hats off to the past; coats off to the future."

|      |                          |                     |                 |
|------|--------------------------|---------------------|-----------------|
| 1952 | Thomas E. Ruthledge, Jr. | Bishop Roy E. Short | M. A. Stevenson |
| 1953 | Thomas E. Rughledge, Jr. | Bishop Roy E. Short | M. A. Stevenson |
| 1954 | Walter L. Hays           | Bishop Roy E. Short | M. A. Stevenson |

White Pine becomes a station with Beth-Car as an outpost.

|      |                                   |                     |                 |
|------|-----------------------------------|---------------------|-----------------|
| 1955 | Walter L. Hays (left in mid-year) | Bishop Roy E. Short | M. A. Stevenson |
| 1956 | T. C. Brown                       | Bishop Roy E. Short | M. A. Stevenson |
| 1957 | T. C. Brown                       | Bishop Roy E. Short | M. A. Stevenson |
| 1958 | Neville A. Hammer, Jr.            | Bishop Roy E. Short | M. A. Stevenson |
| 1959 | Neville A. Hammer, Jr.            | Bishop Roy E. Short | M. A. Stevenson |
| 1960 | Neville A. Hammer, Jr.            | Bishop Roy E. Short | M. A. Stevenson |
| 1961 | Neville A. Hammer, Jr.            | Bishop Roy E. Short | M. A. Stevenson |

Brother Hammer worked closely with the youth of the area, did extensive repairs to the parsonage, published the first church directory, setting forth the program and policy. He started preaching at Beth-Car every Sunday at 9:00 a.m. followed by Sunday School at 10:15, (this schedule continues to the present).

Beth-Car women, with the help from women at Ebenezer Methodist Church organized a unit of the Woman's Society of Christian Service on May 11, 1961, with twelve charter members. October 7, 1962, Beth-Car had its first weekly bulletin printed. During Reverend Virgil Hale's assignment, (1962-1966), the church history was updated. Also, in May-June 1964, White Pine First Church congregation joined Beth-Car's services since their church structure was being renovated. The two congregations also engaged in a lay-witnessing revival at that time.

|      |                |                     |                   |
|------|----------------|---------------------|-------------------|
| 1962 | Virgil N. Hale | Bishop Roy E. Short | R. Kyle Tomlinson |
|------|----------------|---------------------|-------------------|

The church had its first full-time bulletin service October 7, 1962.

|      |                |                     |                   |
|------|----------------|---------------------|-------------------|
| 1963 | Virgil N. Hale | Bishop Roy E. Short | R. Kyle Tomlinson |
| 1964 | Virgil N. Hale | Bishop Roy E. Short | R. Kyle Tomlinson |
| 1965 | Virgil N. Hale | Bishop Roy E. Short | R. Kyle Tomlinson |
| 1966 | Virgil N. Hale | Bishop Roy E. Short | R. Kyle Tomlinson |

During the pastorate of Rev. Hale more renovation was made on the parsonage including the purchasing of new furniture, refurbishing the old, painting of the interior completely, sanding and finishing floors upstairs, and addition of storm windows and doors. During the renovation of the White Pine Church in May-June 1964, the White Pine and Beth-Car congregations were united in worship services for the first time during which time they also engaged in a Layman's Witnessing Revival. It was a very fine and worthy experience.

The Beth-Car building is well kept and was painted in 1963. Pastors Continue:

|      |                  |                     |
|------|------------------|---------------------|
| 1967 | George W. Arnold | Bishop H. E. Finger |
| 1968 | George W. Arnold | Bishop Scott Allen  |
| 1969 | George W. Arnold | Bishop Scott Allen  |
| 1970 | George W. Arnold | Bishop Scott Allen  |
| 1971 | J. E. Harris     | Bishop Scott Allen  |

In 1971, Beth-Car was put on the High Point Circuit with Bybee, Glendale, Fowler's Grove and Watkins Chapel.

|      |              |                     |
|------|--------------|---------------------|
| 1972 | J. E. Harris | Bishop Scott Allen  |
| 1973 | J. E. Harris | Bishop Scott Allen  |
| 1974 | J. E. Harris | Bishop Scott Allen  |
| 1975 | J. E. Harris | Bishop Scott Allen  |
| 1976 | J. E. Harris | Bishop H. E. Finger |

During the pastorate of Rev. Harris (in 1974), a new asphalt shingle roof was put on the church. While serving as our Pastor, on July 26, 1976, Rev. Harris passed away. He was loved and respected by all who knew him.

|      |               |                     |
|------|---------------|---------------------|
| 1977 | Charles Lindy | Bishop H. E. Finger |
| 1978 | Charles Lindy | Bishop H. E. Finger |

In 1977, during Rev. Lindy's pastorate, the church was painted inside and outside, new carpet was installed and oil circulators were replaced with gas heaters. New hymnbooks were purchased and the United Methodist Women purchased hymnbook racks which were put on the pews for services Easter Sunday 1979.

|      |                 |                     |
|------|-----------------|---------------------|
| 1979 | Barry E. Taylor | Bishop H. E. Finger |
|------|-----------------|---------------------|

The White Pine Circuit was formed in 1979, composed of Beth-Car, Edwards Chapel and Watkins Chapel.

|      |                |                     |
|------|----------------|---------------------|
| 1980 | Lowell Parrott | Bishop H. E. Finger |
| 1981 | Tony Fellers   | Bishop H. E. Finger |
| 1982 | Tony Fellers   | Bishop H. E. Finger |
| 1983 | Lowell Parrott | Bishop H. E. Finger |

The pews were upholstered during Rev. Parrott's pastorate in 1983.

Presently Mr. Doyle Alexander is Church School Superintendent, having held this position since the death of Mr. Dewey Maloy, Sr. on October 17, 1970. Assistant Church School Superintendents have been Mr. Gene Deering and recently Mr. John McGovern. These gentlemen are very capable, dedicated leaders and have had a great influence on the congregation of this church and the community.

In the early 1980's, the floors were carpeted, the pews were padded and propane gas heaters replaced the oil heaters. In the mid-1980's, a basement was dug for a fellowship hall which includes a kitchen and restrooms.

In 1983, under the leadership of Mr. John McGovern, the White Pine Circuit began having Bible Study on each Wednesday evening. This Bible Study has been a blessing to all who have attended.

Beth-Car contributes 24.2% of the White Pine Circuit's responsibilities, with Edwards Chapel contributing 39.4%, and Watkins Chapel contributing 36.4%.

Mrs. Helen Rogers is our pianist. She is very talented and is greatly appreciated by everyone. We were grieved by the death of Helen's husband, Mr. Jake Rogers, on August 25, 1983, who also attended Beth-Car.

### **BETH-CAR CEMETERY HISTORY**

On July 17, 1846, Mr. J. S. Chunn deeded to Beth-Car Methodist Church one acre of ground for use as a cemetery. Jesse Moore was one of the trustees named in the deed.

**A low white monument has been erected at the grave of Major Matthew Raulston and the date of his death is the year 1800. He had served as an American soldier of the Revolutionary War. Relatives still living are in South Pittsburg, Tennessee. He is related to the original Moore family who are interred here.**



In the cemetery adjacent to the church, the prominent monument, (a tall, needle-style, almost forty feet high), was erected for the Baker family, bearing all the names and dates of the family. The oldest marked grave is dated 1742, (Matthew Raulston) but in all probability the cemetery



received the beloved dead of the community long before that. In the wooded section outside the iron fence is an old Negro graveyard. Many of those dead carried the names of white slave owners. It is very conceivable that the Negro slaves attended Beth-Car before they had a church of their own.

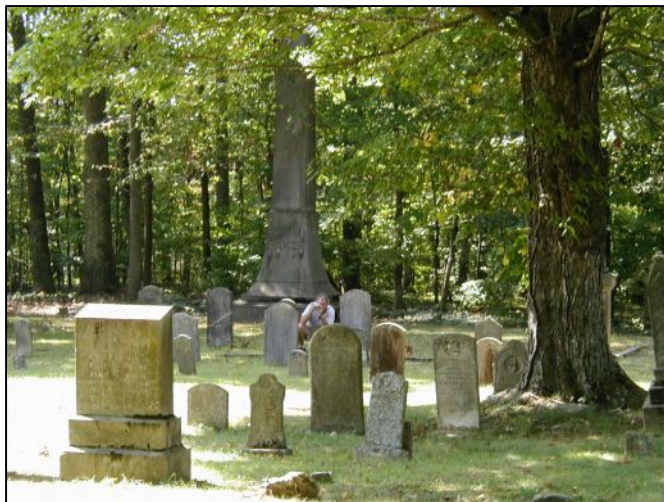


Another old gravestone is that of Sarah Franklin, wife of Lawson D. Franklin. She died in the year 1846.

As you stand beside the graves of the **Raulstons**, the **Moores**, the Talleys, the Mims, the Rheys, the Backsleys, the Dunns, the Arwoods, the Dennisons, the Pryors, the Beulahs, the Hawkins, the Montgomerys, the Daltons, the Seays, the Packs, the Deerings, the Funkhousers, the Clarks, the Shipleys, the Daniels, the Hursts, the Bakers, the Overholts, the Sinards, the Corbetts, and others possibly of whom we do not know, the truth of life is seen.

One old gentleman is singled out for special mention here. He is Mr. Zevary Montgomery Pike Carven, in his early 80's when he died. He made his home with Mr. Solomon across the river after his wife died. His only son came from Virginia to see his father, but did not know him. He had no family to morn his passing. I was his personal request to be buried at Beth-Car with his face toward the west. His body rests in an unmarked grave near the Smith Shipleys. He died before they did. He is remembered by the Dewey Maloys and the Cal Arwoods, and maybe others.

While Beth-Car is a United Methodist Church it has furnished spiritual inspiration to members of all denominations in the community. Beth-Car has never been the scene of any startling or dramatic historical events, but over the years it has witnessed a continuing drama of neighborhood living, ministering to the needy, the sick and the afflicted, the burying of the dead, as well as offering the hope to the tempest tossed.



Identified by the indentations in the ground. Among the slaves buried there are: Ken Harles, Ed Courtney, Doc Allen, Anse Rice, Dave Fawcett, Perry Lindon, Ben Farr, Will Harris, Tom Talley, Ranse Magbie, Mrs. Harriett Harle, and others. Mrs. Mime Moore Thompson, daughter of George Moore, a slave owned by Col. Tom Moore, married Ezell Bogous Thompson. One of her nine children is buried there - - this was Harriett Harle (Harrell). Wilson Thompson, born in 1887, lived in White Pine, his seven brothers and sisters are buried in the community (Negro) Cemetery on Beth-Car Road.

May those who pass this way pause for a moment to realize that Beth-Car "has not ignored the passage of time, but recorded it with scars, lines, furrows, and erosions," to borrow a phrase from John Steinbeck.

#### **BETH-CAR – WARRENTY DEED BOOK 1, PAGE 184**

J. S. Chunn Deed to Jesse Moore  
Registered the 21 May 1847

Know all men by these presents that I do hereby transfer to Jesse Moore the following described piece of land for the benefit of the Methodist Church for a grave yard at the Beth-Car Meeting House in Jefferson County Tenn. The piece of land is described as follows, To wit, Beginning at the south west corner of the present Meeting House Lot on a hickory running South four poles to a Stake, thence west Eleven poles to a Stake, thence North nineteen poles to Isaac (?) Moores line, thence East Eleven poles to the Meeting house line, thence South to the beginning Supposed to contain one Acre forty nine poles, To have and to hold in \_\_\_\_\_ forever or as long as it may be used as a burying ground for the present Church which piece of

land \_\_\_\_ transfer subject to the control of the Trustees of the aforesaid Church as soon as they may be appointed by proper authorities. In Witness whereof I assign my name and affix my seal this 17<sup>th</sup> day of July in the year our Lord 1846.

Attest  
John (?)  
Jesse Moore

J. Spencer (?) Chunn

**ACKNOWLEDGMENTS:**

|   |                           |
|---|---------------------------|
| History of Tennessee, East Tennessee Edition..... | Goodspeed                 |
| Methodism in Tennessee.....                       | Miles                     |
| History of Holston Methodism.....                 | R. N. Price               |
| Recollections of Methodism in Tennessee.....      | William Garrett           |
| Mr. and Mrs. S. B. Rudd.....                      | Bristol, TN               |
| Background in Tennessee.....                      | Evelyn Scott              |
| Appalachian Frontier.....                         | John Caruso               |
| History of Methodism in Holston Conference.....   | Dr. Isaac Patton & Martin |
| The French Broad.....                             | Wilma Dykeman             |

To reach Beth-Car Church and Cemetery, take Exit 8 from I-81. Drive toward White Pine to the intersection with 25E. Turn toward White Pine and drive 1.5 mile. Turn left onto South Walnut Street. Drive 0.7 mile and turn left. Drive 0.9 mile. Beth-Car Church and Cemetery are on the left.

Buried in Beth-Car Cemetery:

**MOORE:**

Hugh W. Moore, b. 11 July 1838 – d. 5 July 1893 (broken)  
Little Jennie Moore, no dates.  
Jesse Moore, (died) – 14 January 1851 - 81 years.  
Martha Moore, (died) – 1 May 1849 – 67 years.  
John C. Moore, b. 1 January 1871 – d. 24 January 1852  
Mary J. Moore, b. 25 November 1832 – d. 26 August 1910  
Julia Ann Moore, (died) 22 May 1850 – 35 years  
Lula K. Fox Moore, b. 12 October 1882 – d. 4 August 1932 – s/o L. A.  
Lida Dickson Moore, b. 10 May 1947 – d. 7 April 1905 (broken)  
Martha R. Moore, b. 5 June 1818 – d. 7 January 1870

**RAULSTON:**

Mathew Raulston, b. 1742 – d. 1800 – VA Pvt. Capt. Mill's Co., VA Militia, Revolutionary War  
Martha (Moore) Raulston, b. 1744 – d. 1806 – w/o Mathew Raulston

(\*See Matthew Roulstone/Raulston Family Sheet & Chapter 14: <http://www.ajalmbert.com>)

<http://www.ajlambert.com>