

WISCONSIN
BAPTIST
ASSOCIATION

OCTOBER 12-13-14 1904

ORDER OF SERVICE

October 21 and 22, 2005

FRIDAY, OCTOBER 21, 2005

- **Call to Order**
- **Special Singing**
- **Introductory Sermon**
- **Enrollment of Churches and Roll Call of Messengers**
- **Reading of Rules of Decorum**
- **Letters of Petition**
- **Election of 2005 Officers**
- **Selection of 2006 Meeting Place**
- **Selection of Brethren for 2006 Sermons**
- **Recognition of Visitors**
- **Selection of Brother for 2005 Fellowship Sermon**
- **Report: "Outreach Methods Beyond Our Regular Weekly Services"**
- **Special Singing**
- **Fellowship Sermon**
- **Obituary Report**
- **Associational Missionary's Report**
- **Associational Ambassador's Report**
- **Closing Prayer**

SATURDAY, OCTOBER 22, 2005

- **Roll Call of Messengers**
- **Recognition of Visitors**
- **Special Singing**
- **Doctrinal Sermon**
- **Report: "How Should We Deal With Homosexuality in our Congregations?"**
- **Correspondence**
- **Treasurer's Report**
- **New Business**
- **Approval of 2006 Order of Business**
- **Closing Song and Parting Handshake**
- **Closing Prayer**

WISEMAN BAPTIST ASSOCIATION

One Hundred Fourteenth Annual Session

October 22 and 23, 2004

Convened with
NEW LIFE MISSIONARY BAPTIST CHURCH
202 Goshen Valley Road
Church Hill, TN 37642

OFFICERS:

Elder Kenneth Massey, Moderator
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The one hundred fifteenth annual session will be held October 21 and 22, 2005, at the Murfreesboro Missionary Baptist Church in Murfreesboro, TN, beginning each day at 10 a.m.

2005 SERMONS

Introductory Sermon Elder Jeremy Wilson
Doctrinal Sermon Elder Charles Stapleton

CONSTITUTION

- Article I. This body shall be known as Wiseman Association.
- Article II. These Associations shall be composed of members duly chosen by regular and orderly Missionary Baptist Churches within our bounds.
- Article III. The letters from Churches to the Association shall give the number of members in fellowship, received by experience and baptism, received by letter, restored, excommunicated, and dead, since last annual meeting.
- Article IV. Each Church shall be entitled to four messengers.
- Article V. These Associations shall elect annually as officers, a Moderator, Clerk and Treasurer, whose duties shall be to serve their brothers and sisters in their several capacities.
- Article VI. These Associations shall never interfere with the independence of any Church, or claim any ecclesiastical power or rights of supervision over any of the Churches.
- Article VII. It shall be the object of these Associations to promote the union of the faith of the Gospel with our educational and mission interests.
- Article VIII. These Associations shall meet annually on Friday at 10 o'clock a.m., after the third Sunday in October, and continue two days, the meetings to be held at such places as may be agreed upon by the Association at its annual sitting.
- Article IX. A majority of the members of any regular meeting shall constitute a quorum for the transaction of business.
- Article X. It is expected that these meetings will be missionary in practice as well as theory.
- Article XI. New Churches may be admitted into the Association who shall petition by letter and messengers, and on examination, if found orthodox and orderly, may be received and made known by the Moderator giving the right hand of fellowship to the messengers present.
- Article XII. The Association may exclude from the union any Church or Churches that are heterodox in principle or disorderly in practice.
- Article XIII. No proceedings shall be had against any Church except on charges preferred by a Sister Church, which shall first have followed the direction of Matthew 18:15, in attempting to bring it to repentance.
- Article XIV. The Association, at its sitting, may welcome any visiting brethren present, who shall have the liberty to join in the discussion of any report listed in the Order of Business, but shall have no vote in any action of the Association.
- Article XV. Any alteration may be made to this Constitution at any regular meeting by a majority vote of the members present.
- Article XVI. All questions arising before this Association shall be decided by a majority vote, except in the reception of churches into our fellowship, and that such reception be by a two-thirds vote.
- Article XVII. If any Church fails to represent one or more years, and then desires to reenter the fellowship of this Association, there being, evidently, a reason for not representing, there must be a motion for their reentering the Association to be carried by a two-thirds vote. This action is to be taken after permanent organization and at the time to receive petitionary letters.
- Article XVIII. No preacher shall preach before the Association two years in succession.

RULES OF DECORUM

1. The Association shall be opened and closed with prayer.
2. A Moderator, Clerk and Treasurer shall be chosen annually to serve the Association.
3. Only one person shall speak at a time, who shall arise and address the Moderator by the appellation of Brother Moderator, and shall, while speaking, confine himself or herself to the subject under discussion and shall not be interrupted unless he or she digress from the subject; and shall in no wise reflect on any other speaker, so as to make remarks on his or her slips, failings or imperfections, but shall fairly state his or her views without sophistry or criticism.
4. No member shall absent himself or herself from the Association without leave of the Moderator.
5. No member shall speak more than three times on the same subject without leave of the body. The chairperson on each subject shall have an opening speech of ten minutes and two other speeches of five minutes each.
6. Each motion and second shall come under the immediate consideration of the Association, unless withdrawn by the one who made it.
7. No member shall address another by any appellation other than that of Brother or Sister.
8. On the first day, immediately upon permanent organization, it shall be the duty of the Clerk to read the Rules of Decorum. A roll call of messengers shall be made on the second day.
9. The Moderator shall be entitled to the same privilege of speaking as any other member, providing the chair be filled, but shall have no vote unless the Association be equally divided.
10. Any member violating these rules, or at any time manifesting a spirit contrary to the Gospel, shall be reprovod or such other course taken with him or her as the Moderator may think proper, either at his own option or any other member.

**ABSTRACT OF PRINCIPLES OF
WISEMAN ASSOCIATION OF BAPTISTS**

We, the Missionary Baptists of Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of the Churches in order to maintain the general union and communion among ourselves; and being convinced that there can be no communion without union, we think it our duty to set forth in a concise manner the grounds upon which we propose to maintain this union.

1. We believe in one true and living God, the Father, the Son and the Holy Spirit.
2. We believe that the Scriptures of the Old and New Testaments are the Word of God, and that they are the only rule of faith.
3. We believe in the doctrine of election, according to the foreknowledge of God, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.
4. We believe in the doctrine of original sin and in man's impotency to recover himself from the fallen state he is in by nature of his own free will and ability.
5. We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.
6. We believe in the final preservation of the saints, that they will never finally fall away and be lost, and that good works are fruits of faith and follow after justification.
7. We believe that baptism and the Lord's Supper are ordinances of Christ, and that they were given to the Church by Him; and that true believers are the only proper subjects for baptism, and that baptism is an immersion, and that orderly members of the Churches of Christ, only, have a right to the Lord's Supper.
8. We believe that no minister has a right to administer the ordinances except such as are regularly baptized and come under the hands of the Presbytery.
9. We believe in the resurrection of the dead and a general judgment, and that the joys of the righteous and the punishment of the wicked will be eternal.

FRIDAY MORNING SESSION OCTOBER 22, 2004

On Friday morning, October 22, 2004, the members of the New Life Missionary Baptist Church welcomed the messengers and visitors to the one hundred fourteenth annual session of the Wiseman Baptist Association. All were blessed by the gracious hospitality of the host church and marveled at the church's new building and the breathtaking view overlooking the Goshen Valley.

The session began as Brother Donnie Hines led in singing "When the Roll Is Called Up Yonder" and "I'll Have a New Life." Elder Jeremy Wilson played the piano. After his introductory remarks, Elder Kenneth Massey read Psalm 126 and called on Brother Ray Smith, moderator of the Southwestern District Association, to lead the assembly in prayer.

Elder Charles Stapleton, pastor of the host church, expressed his appreciation for the singing and prayer and welcomed the congregation to New Life Church. He encouraged us to obey the Lord and to pray for one another. Brother Hines then led in singing "Holy, Holy, Holy" after commenting on God's mercy and power. It was requested that the congregation stand while singing the last stanza. Brother Massey then presented Elder Johnny Carver, who had been selected in the last annual meeting to preach the introductory sermon.

INTRODUCTORY SERMON

In his opening remarks, Brother Carver commended the church on their new building. He likened himself to the Queen of Sheba, who, having previously only heard about the church's successful building program, could now see the results with his own eyes. (See II Chronicles 9:5,6.) He gave God the glory for the church's progress.

Brother Carver read Revelation 12:7-12 and announced as his theme "We Have Overcome." He spoke of Satan's work in accusing the brethren, expressing his belief that the events in the reading lesson took place after the crucifixion of Jesus. He explained that Satan accused the brethren because he knew of God's holiness and of His consequent unwillingness to overlook

sin. He argued that Satan has no grounds for accusing us now because Jesus took away our sin at Calvary. Satan cannot accuse us after we are saved because we are overcomers.

Citing John 12:31, Brother Carver spoke of Satan's being cast out of Heaven. He explained that Satan tries very hard to cause trouble in the world today because he knows he has but a short period of time in which to work. The evidence of his success can be seen everyday in our society and is visible even among our churches. He expressed his desire to hear about the victories of God's people. Then, referring to I Peter 5:8, he reminded us that Satan is a strong adversary, who can attack the conscience and turn nation against nation. He challenged us to remember that we "wrestle not against flesh and blood" and assured us that we have all the armor that we will ever need to fight against our spiritual foes (Ephesians 6:12).

Brother Carver encouraged us to be forgiving and to encourage one another. We should not concern ourselves with matters that are not our business. He insisted that no church is perfect and then passionately declared that any activity which does not build up the brethren, help the lost to get saved, or glorify God should not be done in God's House.

Referring to John 16:33, Brother Carver declared that Jesus has overcome the world. He used Ephesians 2:2 to show us that Satan, "the prince of the power of the air," rules in the lives of the unsaved. This is why the works of the unsaved are worth so little to God. However, Jesus Christ came "[to take] away the sin of the world" (John 1:29). Next, Brother Carver used John 20:29 and I Corinthians 15:57 to speak about the victory of Jesus and the hope of those who believe in Him.

Brother Carver related his experience of salvation. He had learned that he could not work his way to Heaven. He came to realize that he needed the blood of the Lamb. Reminding us that we are saved by grace, he insisted that we cannot win God's favor by our good works. Then, he encouraged us to be humble in our service to God.

Brother Carver used I John 4:4, I Corinthians 15:57 and Romans 8:37 to show us that our victory depends on what Jesus has done for us, not on what we have done for Him. He insisted that we are but the conduits through which God's truth is presented to the unsaved today. Once we have shared

God's Word, like Moses we must stand aside and allow God to roll back the waters just as He did for the children of Israel.

Commenting on the saints in Revelation 12:11, who "loved not their lives unto the death," Brother Carver said that we must concern ourselves only with what the Lord thinks about us. He closed by challenging us to stand in the victory that Calvary made possible and expressed his desire for God's help in pointing every lost soul to the Savior.

Brother Massey expressed his appreciation for the message and called for a Christian handshake. Brother Hines led in singing "Victory In Jesus" as Brother Wilson played the piano. The congregation gathered into the altar to shake hands with Brother Carver and to thank him for the good sermon.

PERMANENT ORGANIZATION

Elder Deric McClard read the letters from the churches of the association, and the following were enrolled as messengers:

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| <u>BETHLEHEM</u> - | Kenneth Zink, Margaret Zink, John Cole |
| <u>LONGVIEW</u> - | Deric McClard, Adam Troutt, Carney Troutt |
| <u>McFERRIN</u> - | Greg Hines, Paul Patterson, Brian Johnson,
Jimmy Hill |
| <u>MT. JULIET</u> - | Johnnie Brewer, Robby Cornwell, Morgan Scott,
Michael Stanley |
| <u>MURFREESBORO</u> - | Bill Green, Jay Loving |
| <u>NEW LIFE</u> - | Charles Stapleton, Steve Newland, Jimmy Tate |
| <u>NEW ZION</u> - | Clyde Dilleha, Larry Gregory, Jeremy Warren |
| <u>THREE SPRINGS</u> - | Wayne Scott, Bob Morrison, Shelby Brown,
Dale Chaffin |

Next, Brother McClard read the Rules of Decorum.

OFFICERS FOR 2004

The following brethren were elected to serve the association during its one hundred fourteenth annual session:

MODERATOR	Elder Kenneth Massey
Assistant	Elder Johnny Carver
CLERK	Elder Deric McClard
Assistant	Elder Jeremy Wilson
TREASURER	Brother James Hill
Assistant	Elder Johnnie Brewer

MEETING PLACE FOR 2005

Four churches extended an invitation to the association for 2005: Longview, Murfreesboro, New Zion and Three Springs. After Brother McClard pointed out that the association had never met with Murfreesboro Church, Brother Wilson made the motion to select Murfreesboro Missionary Baptist Church as the meeting place for 2005. The delegates unanimously agreed.

SERMONS FOR 2005

The following brethren were chosen to preach before the association in 2005:

INTRODUCTORY	Elder Jeremy Wilson
Alternate	Elder Larry Gregory
DOCTRINAL	Elder Charles Stapleton
Alternate	Elder Deric McClard

RECOGNITION OF VISITORS

Brother Massey recognized and welcomed the following visitors:

Claude Christian, Belmont, Holston Valley Association
Angie Hedges, Huntingdon, Southwestern District Association
Norma Hedges, Crossroads, Southwestern District Association
Thomas Hedges, Crossroads, Southwestern District Association
Clint Sanders, Pleasant Grove, Southwestern District Association
Ray Smith, Huntingdon, Southwestern District Association
Wilma Smith, Huntingdon, Southwestern District Association
Lynn Stapleton, Huntingdon, Southwestern District Association
Nan Stapleton, Huntingdon, Southwestern District Association

Elder Lynn Stapleton was selected to preach the Fellowship Sermon in the afternoon. Brother Massey spoke of the presence of female messengers in past associations and expressed his appreciation for all in attendance.

REPORTS

Brother Massey called for the report "How Can the Church Promote Bible Studies That Produce Results?" The report was read by Brother Greg Hines and was adopted after discussion by Brothers Greg Hines, Trey Crews, Larry Gregory, Kenneth Massey, Johnny Carver, and Ryan Hancock.

Brother Hines spoke of the challenges associated with keeping people's interest. He urged us to follow Jesus' example in using innovative, progressive methods. He shared some examples of what he considered to be effective Bible study programs. Brother Crews cited James 5:16 and spoke about the importance of prayer. He reminded us that we must "compel" others to come in (Luke 14:23). He discussed the benefits of having small group Bible studies in private homes and recommended that we avail ourselves of the many technological advantages that are available today. Brother Gregory emphasized the importance of selecting study topics that address the church's needs. He cautioned us about legalism and losing sight of the resurrected Savior. Brother Hines, speaking again, shared a suggestion from Sister Cindy Rutledge of Longview Church for each church to appoint someone to report to the other churches about the ministries that

they sponsor. Brother Massey spoke of the importance of continuing in education and challenged us to adopt helpful methods in our work. He suggested that we must set a good example for others to follow and be willing to do all that we can for the Lord's cause. We must relate our teaching to the needs of the people and make our lessons applicable to their lives. Brother Carver encouraged us to ask God for a greater desire for His Word and to set a specific time for personal study. He argued that God's Word is practical, that it teaches the lost how to be saved and the saved how to be like Jesus. He talked about some of the enrichment and training programs that McFerrin offers. Brother Hancock spoke of his experience with and the resources used in the men's Bible study at Three Springs Church. He also recommended the use of small group Bible studies for men and women.

HOW CAN CHURCHES PROMOTE BIBLE STUDIES THAT PRODUCE RESULTS?

In seeking to promote Bible studies, which produce results, our churches must first disabuse themselves of the prevailing notion that Biblical education, which emphasizes facts, is too "legalistic." If our doctrines are not based on Scriptural fact, then they are false doctrines. If our Biblical life applications are not based on the actual teachings and examples, which the Holy Spirit inspired the writers to include, then they are in error. Therefore, it is imperative that all Bible studies be founded on the facts, historical and doctrinal, which are found in the Bible. Peter urges us to develop a desire to know and understand the "basics" when he says, "As [like] newborn babes, desire the sincere milk of the word, that ye may grow thereby" (I Peter 2:2). Paul tells us that "all these things happened unto them for ensamples [examples]: and they are written for our admonition" (I Corinthians 10:11). There is no field of study in which training does not begin with fundamentals, progressing in an orderly, step-by-step manner through material of gradually increasing difficulty. Why should it be otherwise in this, the most important area of study, which any of us will ever undertake? Yes, applications can be made while training is in progress, and the doctrines of the church can be taught while teaching Biblical fundamentals; but our churches must learn to present the "milk" of the Word before the "meat." Hebrews 5:13,14 emphasizes the need for this path of progression.

Our churches must also encourage all members to approach Bible study as if in preparation for teaching. Of course, not all members will be called to a ministry of teaching in a church-sponsored class situation. But a great many church members are (or will be) parents, grandparents, aunts and uncles. God instructed us, through Moses, "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deuteronomy 6:6,7). The writer of Psalm 78 elaborates on the reason we should teach

our children: "We will not hide them from their children, showing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done. For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children: That the generation to come might know them, even the children which should be born; who shall arise and declare them to their children: That they might set their hope in God, and not forget the works of God, but keep his commandments: And might not be as their fathers, a stubborn and rebellious generation; a generation that set not their heart aright, and whose spirit was not steadfast with God" (Psalm 78:4-8).

Our churches must impress upon their teachers that there are two primary purposes in teaching. The first is to explain the Scriptural material. A "Macedonian call" of sorts for teachers was expressed by the Ethiopian eunuch, when, in response to Philip's question, "Understandest thou what thou readest?" he answered, "How can I, except some man should guide me?" (Acts 8:30,31). Effective explanation requires a "fund" of knowledge from which the teacher can draw for examples and answers to questions. Therefore, the teacher must himself or herself be a student of the Word as a whole, not just one who studies a specific lesson for a specific Sunday morning or Wednesday night class. The second purpose for teaching, according to Paul in his letter to the Ephesians, is the "perfecting [equipping]" of the members of the church body (Ephesians 4:11,12). How can a teacher feed students with the "meat" of the Word if he or she has not moved through the "milk" of the Word into an ongoing study of the "meat" (Hebrews 5:11-14)?

The church which benefits from the effective study of the Bible by its members is the church which (a) emphasizes the importance of teaching and learning Biblical basics, (b) emphasizes the Scriptural precedent for study of the Word by all members, and (c) emphasizes the need for teachers to prepare themselves by studying and reading widely in God's Word.

The order of business was suspended for lunch. Elder Claude Christian prayed the benediction and gave thanks for the food.

FRIDAY AFTERNOON SESSION OCTOBER 22, 2004

The association reconvened as Brother Clyde Dilleha lead in singing "I'll Meet You in the Morning." Brother Jeremy Wilson played the piano. Brother Massey thanked the church for the good meal and spoke about Paul, whose life was cut short because he was not afraid to preach the gospel. He read Ephesians 6:10-19. Brother Branton Williams led the congregation in prayer. Brothers Clyde Dilleha, Donnie Hines, Wayne Scott and Jeremy

Wilson then sang "O, I Want to See Him" as Brother Deric McClard accompanied on the piano. The special song was met with shouts of joy from the congregation.

FELLOWSHIP SERMON

Brother Massey introduced Elder Lynn Stapleton, who commended the association for emphasizing worship. Relating an experience from his early ministry, he reminded us of the importance of being humble in our work for God. He expressed his desire to praise the Lord and assured us that we are blessed not because we are deserving, but because God is good.

Brother Stapleton read Psalm 19:1-11 and announced as his subject "The Word of God." Harkening back to the subject that was discussed before lunch, he used passages in II Timothy to challenge us to study God's Word (2:15) and to pass on what we learn to others (2:2).

Brother Stapleton spoke about the Guttenberg Bible, the first book printed by movable type, and then rejoiced in the fact that God had entrusted His Word to us. He recalled the sense of awe he possessed when, after acknowledging his call to the ministry, his father presented him with a copy of the Bible. He reminisced about the capable men of God whom he heard in past years and expressed appreciation for his father, Elder Charles Stapleton, who is a devoted student of God's Word.

Brother Stapleton used Psalm 40:2,3 to show us what God does for His children. He argued that the "new song" which God gave David was a testimony. Therefore, it was a unique song, one which only David could sing.

Brother Stapleton insisted that the Bible is a divine gift, which God inspired, preserved and presented to us. It is both a challenge and a blessing to read. He said that just as God gives us the "power to become the sons of the God" (John 1:12), He also gives us the grace to understand His Word. God wants us to recognize its importance and understand its message. He commented on the frequent use of the phrase *God's Word* in the Bible and stated that nothing is more important than the Word.

Brother Stapleton lamented the Biblical illiteracy that persists among our brothers and sisters and shared his fear that many do not know what to do with the Bible. He marveled that God has allowed such technological advances as to cause the Bible to be printed and sold at an affordable price. Clearly, God wants us to know His Word. He spoke, then, about the connection between God's Word and our faith (Romans 10:17).

Then, Brother Stapleton directed our attention to the beautiful view from the church windows of the Goshen Valley. He stated that God was the architect of all we see and delighted in the demonstration of God's glory in the scene. However, no matter how much nature teaches us about God, it can never tell us how to get to Him. This is the work of God's Word, that "perfect" law which "[converts] the soul" (Psalm 19:7).

Brother Stapleton spoke of the powerful description of the second coming in Revelation 19. He characterized Jesus as a Servant of servants and reminded us that He is "the Way" (John 14:6), "the Door" (John 10:9), "the Light of the World" (John 8:12), and "the Image of the Invisible God" (Colossians 1:15). Moreover, he pointed out that in Revelation 19:13 Jesus' name is revealed as "The Word of God."

Brother Stapleton spoke about the concerns that some have about the Bible and the reasons that are sometimes given for not studying it. He reminded us that "as newborn babes" we are instructed to "desire the sincere milk of the word; that [we] may grow thereby" (I Peter 2:2). The world needs God's Word, and we are the conduits through which it is communicated.

Brother Stapleton delighted in showing us how much the OT Psalmist loved God's Word (Psalm 119:97). He then spoke about Peter's "conversion," mentioned in Luke 22:31,32. After being converted, Peter was instructed to "strengthen the brethren" (v. 32). Brother Stapleton pointed out that this responsibility can be carried out only with God's Word. Sometimes God's Word is painful, but it is always necessary. It tells us exactly who we are and what we deserve; however, it also reveals God's grace and mercy. He then made reference to II Timothy 3:16,17.

Brother Stapleton closed his message by speaking with gladness about his hope of the second coming. As Satan has but a short period of time to work until then, our time for service is also limited. He challenged us to share God's Word with the lost and dying world. He cautioned us that we need

God's help in finding what we need from the Word, applying it to our lives, and preaching it to others. Finally, he assured us that someday all uncertainty about the written Word will dissolve away in the light of God's living Word. Such will be a blessed day for the redeemed!

Brother Donnie Hines led in singing "I Want to Know More about My Lord" as Brother Jeremy Wilson played the piano. While the congregation sang, they passed into the altar to shake hands with Brother Stapleton and to express their appreciation for the good message.

REPORTS

Brother Massey called for the obituary report. The report was read by Brother Wayne Scott and adopted after discussion by Brothers Wayne Scott, Johnnie Brewer and Kenneth Massey. Brother Scott read the names of those who had passed away in the previous year and spoke about being aware of his own mortality, the joy of living, and the importance of going to Heaven. He proceeded to remind us of the universality of death and delighted in the revealed truth that Jesus will not delegate the responsibility of gathering His children. Instead, He will take us to Glory Himself. Brother Brewer reminisced about those who had gone on before. Just as they labored in sharing God's Word with us, we must be committed to sharing it with those who come after us. We will someday leave all things behind. Brother Massey spoke about those who died well. He reminisced about Brother F. W. Lambert who assured him that in Heaven he would be more alive than he had ever been before. He recalled also his last conversation with Brother W. T. Russell, who waved good-bye to his family before crossing into eternity.

THE OBITUARY REPORT

This previous year the Lord has called a number of His servants home to receive their reward. Those that die in the Lord have an eternal home of peace and joy. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him" (I Corinthians 2:9). Paul said, "For I am ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4:6-8).

We miss our brothers, sisters and loved ones that have gone to heaven, but we must remember they finished their course and obtained the ultimate prize. They have received their payday. Let's join together in the Lord's army to continue the work of those that came before us until we are called to be with our Savior.

Submitted in memory of God's faithful servants,
Wayne Scott, Johnnie Brewer

Brother Massey then called for the report on the association's missions. The report was read by Brother Robby Cornwell and adopted after discussion by Brothers Robby Cornwell, Adam Troutt, Kenneth Massey, Brian Johnson and Bill Green. Brother Cornwell spoke about the work of the Missionary Baptist Telecast. He reported on the number of the churches that participated in the tapings and the money that the telecast had saved. He encouraged us to support our mission efforts. Brother Troutt talked about his involvement with the Missionary Baptist Telecast and explained the need for others to get involved. Brother Massey spoke about the work in Trinidad and cautioned us about withdrawing fellowship from our fellow laborers. Brother Johnson talked about his mission work with the homeless in Nashville. The key to success, he argued, is prayer. He encouraged us not to be timid. Citing Zechariah 4:6, he reminded us of our dependence on the Holy Spirit in effectively sharing the gospel. Brother Green spoke about the work of Murfreesboro Church with missions around the world. He spoke of the blessings in working with brothers and sisters in Alaska, Trinidad and Jamaica. He encouraged us to visit and to pray for those who labor in mission fields. He feels blessed to be a part of a mission-minded church.

THE ASSOCIATION'S MISSIONS REPORT

Missions during the past year have included radio, television and foreign travel. God has blessed each of the efforts. However, there remains much to be done.

Eld. Eugene Brown and his "Words of Hope" radio ministry have reached the homes and touched the lives of countless thousands across the globe. Bro. Brown has been diligent in his efforts to see that the Word of God is spread across the world. He is encouraged by Bro. Brian Johnson's joining him in this ministry. Bro. Brown may be reached on the Internet at www.wordsofhope.org

Bro. Adam Troutt and the television committee remain consistent in sending God's message by television. The committee graciously thanks the tireless efforts of the

television crew, ministers, and churches who have supported this missions effort. Fervent prayer is requested for the spread of God's Word through this medium.

Foreign travel was authorized again this year by Murfreesboro Missionary Baptist Church with two missions trips to Jamaica and Trinidad. The week of July 8-15, 2004, found thirteen persons traveling to the island of Jamaica for a gospel music school and revival services. Members from five different Missionary Baptist Churches, including Victory, Rocky Mound, Palm Tree (Florida) and our associational churches McFerrin and Murfreesboro, made the trip. Bro. Isaac Swindle and Bro. Brian Johnson joined with Eld. Rick Jones at Craighead Old Timey Missionary Baptist Church to preach revival services. God's Spirit was manifested in a mighty way. The missions group witnessed a baptism with five souls relating their experience of salvation. The church was blessed with the addition of these members. The music classes reached over 150 students for the week. Everyone returned with a new zeal in service to God. Eld. Rick Jones stands in great need of our prayerful and financial support. He has invited our missions team to the Grand Cayman Island for next year. Please pray for these efforts.

The second mission trip scheduled for Trinidad was postponed.

May God bless our association's missionary efforts.

Humbly submitted,
Key Dillard, Eugene Brown, Robby Cornwell, Tim Simpson, Adam Troutt

Brother Massey then called for the report from the Association's Ambassador. Brother Donnie Hines gave the report. He challenged us all to work as ambassadors in welcoming churches that want to join the association. He expressed his thankfulness for the good fellowship and for the opportunity for all to participate. After subsequent discussion by Brother Kenneth Massey, who spoke about the prospects for growth in the association, the report was adopted.

A recommendation was made to begin early on the following morning. Brother Greg Hines moved to adjourn until 9:00 a.m., Saturday morning. After a number of announcements and testimonies, Brother John Cole, the youngest preacher present, prayed the benediction.

SATURDAY MORNING SESSION OCTOBER 23, 2004

The association reconvened on Saturday morning, October 23, 2004, as Brother Wayne Scott led in singing "The Gloryland Way" and "The Old Gospel Ship." Brother Jeremy Wilson played the piano. After introductory remarks, Elder Johnny Carver welcomed the congregation and read Nehemiah 8:1-3, 7-10. He spoke about the value of the Word of God and asked us to keep our hearts and minds focused on the Lord. Elder Clint Sanders from Pleasant Grove Missionary Baptist Church in West Tennessee led in prayer, humbly and powerfully appealing to God for help in the day's activities. The clerk then called the roll of messengers:

<u>BETHLEHEM</u> -	Kenneth Zink, Margaret Zink, John Cole
<u>LONGVIEW</u> -	Deric McClard, Adam Troutt, Carney Troutt
<u>McFERRIN</u> -	Greg Hines, Paul Patterson, Brian Johnson, Jimmy Hill
<u>MT. JULIET</u> -	Johnnie Brewer, Robby Cornwell, Morgan Scott, Michael Stanley
<u>MURFREESBORO</u> -	Bill Green, Jay Loving
<u>NEW LIFE</u> -	Charles Stapleton, Steve Newland, Jimmy Tate, Marty Stanley
<u>NEW ZION</u> -	Clyde Dilleha, Larry Gregory, Jeremy Warren
<u>THREE SPRINGS</u> -	Wayne Scott, Bob Morrison, Shelby Brown, Dale Chaffin

REPORTS

Brother Carver called for the report "What Is the Vision Christ Wants Every Church to Have, and How Can Each Church Fulfill That Vision Today"? The report was read by Elder Jeremy Wilson and was adopted after

Wiseman Baptist Association

discussion by Brothers Jeremy Wilson, Bill Green, Branton Williams, Kenneth Massey, Johnny Carver, and Wayne Scott.

Brother Wilson explained many of the points from the report and spoke about the superiority of the invisible spiritual things over the visible physical things. Brother Green spoke about the importance of having good spiritual leaders in the church. He reminded us of the many lost in our communities and encouraged us to maintain a healthy prayer life, to teach the Ten Commandments, and to encourage our young people. He also reported on the success of a revival meeting that was held among the students at Middle Tennessee State University in Murfreesboro. Referencing Matthew 14:27-30, Brother Williams challenged us to walk by faith and reminded us that we can call on Jesus in times of trouble. Brother Massey spoke of the importance of a preacher's committing himself full time to the ministry. He also talked about the joy that is found in serving the Lord and encouraged the larger churches to help the smaller churches support their pastors so that all of God's called preachers can have the same opportunities that he has enjoyed in his ministry. Brother Carver expressed his appreciation for the topic and reminded us that as each church has a different personality, each will emphasize different things as they minister to others. He proceeded to discuss how we give glory to God and why we must live as Christians in our homes. He reminded us that our works speak louder than our words. His desire is that we may live so much like Jesus that we will not have to change too much when we are called to Heaven. Brother Scott spoke of the necessity of having goals and reminded us of the importance of balancing our vision with action. We get into trouble when we become too comfortable where we are. He asked us to consider what we will leave behind for the next generation.

WHAT IS THE VISION CHRIST WANTS EVERY CHURCH TO HAVE, AND HOW CAN EACH CHURCH FULFILL THAT VISION TODAY?

The vision of a Church defines its direction, while the mission defines its scope. Together, they establish the foundation upon which the principles, and reveal the destiny of a Church. Both the vision and mission of a Church must be understood, embraced, and believed by anyone who calls himself a member of the Church. Most important, the vision of a Church must be lived passionately by everyone who takes a position of leadership. Therefore, it is vital for every church in our fellowship to understand the

importance not only of having a vision for the future of the Churches, but also of taking deliberate steps to ensure that vision is fulfilled.

In Acts 2:17, Peter quotes Joel's prophecy in these words: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams."

In the New Testament, "prophesying" denotes the communication of truth by divine authority. We know that as the apostles began going out from Jerusalem, preaching and teaching the Gospel of our Savior, they were fulfilling the prophecy of Joel. These apostles communicated this truth by the inspiration and direction of the Holy Spirit, and it is this same Spirit who inspires us today.

The vision Christ wants every Church to have is recorded no more clearly than in Matthew 28:19-20, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen."

Christ Himself declares to us that His vision for each of our Churches primarily concerns reaching out to people, teaching them (making disciples, or *students* of the Word), and bringing them into the fellowship of other like-minded Christians.

Why is it so important for us to have a clear vision for the future? Proverbs 29:18 declares, "Where there is no vision, the people perish: but he that keepeth the law, happy is he." We worship and work in one accord with a unified vision to give praise to God, and share the precious gospel with people who desperately need to hear it.

Webster's Dictionary defines the word *vision* with the following phrases: (1) the faculty of sight, (2) unusual ability in foreseeing what is going to happen, (3) a mental image created by the imagination, (4) a mystical experience of seeing a supernatural sign, (5) one of great beauty.

Just as we need natural maps to help us find our way through unknown natural territories, we need spiritual sight (vision) to navigate through unknown spiritual territories and to create clear images of what God wants us to accomplish.

Once we close our spiritual eye to those things which are physical, and focus upon the greater realities that are spirit, life, and truth; then we can achieve a greater awareness of God's good purposes for our lives. The methods and missions of each Church's ministries can then be derived from that clearer, spiritual vision. The vision of each ministry in the Church is the basis of its very existence.

There are three elements of spiritual vision that we should seek to obtain:

1. Hindsight – the ability to see from whence we came, and to capitalize on the lessons of previous experiences.

2. Insight – the ability to compare spiritual things with spiritual things and effectively evaluate our activities, before making mistakes. This is the mechanism by which God orders our steps.

3. Foresight – the ability to predict with confidence what the future holds for us. In Jeremiah, the Lord refers to this as our “expected end.”

Any Church that regularly and effectively employs all three sight elements will be powerful for the Lord. That is our goal, and it should fuel and support the mission of our Churches.

Once we have clear vision, to see where God is leading us, we must go about fulfilling that vision. This is the mission of a Church. This mission can be clearly demonstrated in three elements: “Reach Them, Teach Them, and Set Them Free.”

This is the focal point of our existence and the entirety of our reason for meeting. Each of our Churches is here to provide “full service” ministry. We have been appointed to perform the official business of God.

Our mission is clear:

REACH: to stretch out; to touch, or try to grasp by stretching; to succeed in communication with.

We must stretch beyond the walls of the Church and grasp a lost soul from the hands of the enemy. The Body of Christ is not confined to four walls. Each saved person is the temple of God, and we must follow Christ’s example as He traveled across the land seeking and saving the lost.

Consider 1 Corinthians 3:16: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” Also Luke 19:10: “For the Son of man is come to seek and to save that which was lost.”

TEACH: to communicate knowledge or skill; to provide instruction in; to give insight by example or experience.

The prophet tells us in Ezekial 44:23, “And they shall teach my people the difference between the holy and the profane, and cause them to discern between the unclean and the clean.”

Teaching God’s people the difference between the clean and the unclean requires us to strive to “study to show ourselves approved unto God; therefore, not needing to be ashamed and rightly dividing the Word of Truth” (2 Timothy 2:15). Once we have

sought to understand the great truths of God, we should teach them to those who come into our fellowship.

FREE: to release from imprisonment; to set at liberty; to untangle or clear; to be unaffected by a specified circumstance or condition.

Many people are in bondage to the physical things of this world. Unfortunately, we often fail to realize that the things for which we toil are the very things that hold us in bondage. We continue to attempt steadily to please ourselves with things, while constantly longing after more, which will never satisfy us. We need to be set free! We need the freedom that only God can provide. The Word of God compels us, "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage" (Galatians 5:1).

Jesus said that continuing in His Word would allow us to know the TRUTH, and the TRUTH shall make us FREE! He goes on to tell us, "If the Son therefore shall make you free, ye shall be free indeed" (John 8:31-32, 36).

Only the Word of God can make you free for the Word of God is Truth. When each of our Churches combines regular sustained teaching, Spirit-filled worship services, fervent and effectual prayers, Bible studies, Sunday schools, family training sessions, small groups, youth groups and music ministries with the Power of the Almighty God and direction of the Holy Spirit, each of our Churches will REACH THEM, TEACH THEM, and SET THEM FREE!

CORRESPONDENCE

Correspondence was read from the Big Bear Creek Missionary Baptist Association and the Southwestern District Missionary Baptist Association. It was decided to include the letters in the minutes.

BIG BEAR CREEK MISSIONARY BAPTIST ASSOCIATION

Wiseman Missionary Baptist Association:

We trust everything is going well with you and your lost are being saved. We also trust God is still blessing you.

This past October, we convened for the One Hundred Sixty-Eighth Annual Session with Mt. Nebo Missionary Baptist Church. We had 29 churches reporting an increase of 98 with 42 of those being by baptism. We had a decrease of 96 with a total membership of 3,643. We still need to see many souls saved for the Lord.

We are truly thankful for the visitors that were able to be with us. We invite each one to join us for the 169th Annual Session to be held with Macedonia Missionary Baptist Church in Winston County, Alabama. The church is located near Haleyville, Alabama. This session will be held October 9, 10, 11, 12, 2004. The service Saturday morning will begin at 11:00 a.m.

In Christ's Love,
Keith L. Hood, Clerk
Keith Prince, Moderator
Billy Myrick, Vice Moderator

SOUTHWESTERN DISTRICT MISSIONARY BAPTIST ASSOCIATION

Wiseman Missionary Baptist Association:

Greetings from the Churches that make up the Southwestern District Missionary Baptist Association. It is our prayer that the fruits of your labor in the Lord have been most productive. As we met for our one hundred fifty-sixth annual session in 2004, 29 churches reported 37 baptisms with a total membership of 3,068.

During the past few years, the Lord has called home our past moderators. This past year has been no different. In the early hours of November 26, 2003, the Lord called home another former moderator, Bro. Clarence Carter, to rest from his labors. Our association was saddened by his passing, and he will be missed, but we thank God for the work that he did. At the past session, the messengers of our association elected Bro. Ray Smith as our moderator and Bro. Andrew Stokes as the Assistant Moderator.

God blessed us again with the visitation of His Holy Spirit. We are thankful for those who were able to visit with us during the 2004 session and pray that you found it spirit filled.

We would like to invite all to join us for the 2005 session to be held with Bible Grove Missionary Baptist Church located just off Highway 412 in Lexington, Tennessee. The sessions will be held October 7-8, 2005, starting at 10:00 a.m. Bro. Clint Sanders will be preaching the Introductory Sermon on Friday and Bro. Lynn Stapleton will be preaching the Doctrinal Sermon on Saturday.

Please remember our efforts in your prayers and we look forward to hearing from you soon. May the Lord bless you in your efforts to serve Him.

Until He Returns,
Bro. Scott Carter, Clerk

TREASURER'S REPORT

Brother James Hill then read the treasurer's report, which was adopted by the messengers.

TREASURER'S REPORT

October 23, 2004

10/01/03 - Balance	\$8,829.66
10/26/02 - Clerk Fee (Ck #1011)	500.00
11/06/03 - Deposit	1,050.00
11/06/03 - Deposit	10.00
INTEREST EARNED	57.55
10/19/04 - Bible & Literature Missionary Foundation (Ck #1016) - For 750 Association Minutes	907.69
10/23/04 - Balance	\$8,539.52

Elder B. G. Sutton, Treasurer
Brother James Hill, Assistant

NEW BUSINESS

Brother Johnny Carver spoke about the need for a more extensive education program for young preachers. He mentioned sermon preparation, study habits, pastor and missionary ethics, and revival work as topics that should be addressed and suggested that McFerrin Church would be interested in hosting the event. He volunteered to help with the administration and recommended that a committee be established to plan the program. After many expressed their support of the plan, Brother Carver was appointed the

chairman of the committee, which includes Brothers Kenneth Massey and Larry Gregory.

In other new business, Brothers Donnie Hines and Key Dillard were re-elected the association's ambassador and missionary coordinator, respectively.

Finally, Brother Carver spoke about the importance of knowing about the needs of our missionaries and suggested developing a missions conference. He insisted that we must be mission-minded and regularly visit the works we support. In the subsequent discussion by Brothers Carver, Branton Williams and Bill Green, it was suggested that Brother Key Dillard provide an outline of what he does in organizing a mission trip for next year's meeting.

The recommended order of business for 2005 was read by Brother Carver and adopted by the association after explanations by Brother Carver and Wilson.

Since Murfreesboro Church is in search of a new location, Brother Massey recommended meeting at Three Springs Church next year if a facility in Murfreesboro is not available.

DOCTRINAL SERMON

After Brother Wayne Scott led the congregation in singing "Amazing Grace," Brothers Clyde Dilleha, Don Hines, Wayne Scott and Jeremy Wilson sang "Nothing but the Blood" as Brother McClard accompanied on the piano. Brother Carver then presented Elder Kenneth Massey, who had been selected to preach the doctrinal sermon, describing him as a good friend and encourager, honest, consistent and forthright.

After his introductory remarks, Brother Massey spoke about the greatest name (Jesus), the greatest institution (the Church), and the most inclusive word in the English language (*salvation*), which affects our past, present and future. He announced as the title of his message "The Sure Mercies of David."

After reminding us of many of the important events in the life of David, Brother Massey read Psalm 89:28-36 and expressed his desire to tell the

whole story about salvation. What the Lord gives, He is able to keep. If we were responsible for keeping our salvation, then salvation would be by works, not by grace. He referred to passages in Romans 8 and Ephesians 2 to defend his claim that God's grace cannot be mixed with man's works. He then referenced Isaiah 55:1-3, where the sure mercies of David are again mentioned, before reading John 11:26, John 17:12, Luke 22:32, and John 10:27-30.

Brother Massey claimed that only some Baptists and the Cumberland Presbyterians believe in the eternal security of the believer. He explained the reason why some groups believe that one can lose his or her salvation, when in fact it is only the "joy of thy salvation" that a true believer loses (Psalm 51:12). He assured us that not one person in the Bible ever fell from grace. He further encouraged us with I Peter 1:3-5 and Romans 8:35-39. He declared that we are going to Heaven because of what Jesus did for us; it is "Nothing but the Blood" that assures us of our Heavenly home.

Brother Massey said that going to Glory is certain for those who have been born again. It is so certain, he said, it is as if we are already there. He spoke at length about the assurance of salvation and those who say they do not know if they are saved or not. As far as the world is concerned, our lives are insignificant, but the Lord knows who we are and cares about us (II Timothy 2:19). He then read II Timothy 1:8-12 and talked about how Paul had committed his soul into the keeping hands of God. We do not have to worry about whether or not God will keep our souls, only about whether or not we will keep our influence. We cannot live above sin, but we can live above reproach.

Brother Massey used Hebrews 6:4-6 to discuss further the erroneous view that we can lose our salvation. Alluding to the early slave auctions in Charleston, SC, he preached that we had been sold to sin and Satan without hope of freedom, but, thanks to the Lord, we were taken off the market and bought for God at Calvary. We need to appreciate what we have.

After referring to Hebrews 6:17-20 and to the death, resurrection, ascension and second coming of Jesus, Brother Massey pointed out that Satan was given permission to take everything Job had except his salvation. Satan could not get Job, for "the righteous also shall hold on his way" (Job 17:9). Salvation by works will not preach, and it does not please God. Salvation must be by grace completely or not at all. Then, in reminiscing about his

ministry, he warned us to be careful about what we say. He reminded us that the Lord will separate us one day as sheep and goats (Matthew 25:31-46) and will say to the unsaved the saddest words that are recorded in the Bible: "I never knew you" (Matthew 7:23).

Brother Massey talked about the problems associated with the view that the Devil can gain a believer's soul and referenced I John 3:2-3 and Matthew 5:8. God's children are saved, satisfied and sealed. If we sin after salvation, we have the promise of I John 1:9. Thankfully, we have an advocate with the Father. Without Jesus, we have nothing at all. Brother Massey closed his message by recalling many memories of former preachers. He expressed his thankfulness for being able to attend the association.

The congregation gathered into the altar to shake hands with Brother Massey as Brother Hines led in singing "Where the Soul Never Dies" and "Some Happy Day." Brother Wilson accompanied on the piano. Many good testimonies were given. Then, Sister Jaime Troutt sang "Thank God, I Am Free" as Brother Adam Troutt accompanied on the piano. The association closed with prayer.

SPECIAL REPORTS FOR 2005

REPORT - "Outreach Methods Beyond Our Regular Weekly Services"

Chair: Greg Hines; Committee: Trey Crews, Wayne Scott, Branton Williams

REPORT - "How Should We Deal with Homosexuality in Our Congregations?"

Chair: Larry Gregory; Committee: Paul Patterson, Mike Stokes, Chris Woodard

REPORT - Obituaries

Chair: Bill Green; Committee: Morgan Scott, Tim Simpson, Kenneth Zink

REPORT - Association Missions

Chair: Key Dillard; Committee: Robby Cornwell, Brian Johnson, Adam Troutt

Elder Kenneth Massey, Moderator
Elder Deric McClard, Clerk

**IN LOVING MEMORY
OF OUR DEPARTED BROTHERS AND SISTERS**

BETHLEHEM

Ruth Davis
Earl Cox
Clint Greer
Edward Davis

LONGVIEW

William Callis

February 8, 2004

McfERRIN

Faust Wilburn
Ivorene Williams
Sara Dias
Edna Cobb
Linda Haney
Omie Swindle

December 6, 2003
March 26, 2004
May 22, 2004
June 21, 2004
September 21, 2004
September 27, 2004

BETHLEHEM MISSIONARY BAPTIST CHURCH

879 Long Hollow Pike, Goodlettsville, TN 37072, (615) 859-3925.

PASTOR: None
CLERK: Marelle Newman, (615) 851-7720
101 Christina Court, Goodlettsville, TN 37072
TREASURER: Marelle Newman, (615) 851-7720
101 Christina Court, Goodlettsville, TN 37072
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LONGVIEW MISSIONARY BAPTIST CHURCH

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102 Crosspointe, Hendersonville, TN 37075

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TREASURER: Bobby McCain, (615) 758-8533
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S.S. SUPT: Tom Howard, (615) 824-7368
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MT. JULIET MISSIONARY BAPTIST CHURCH

1426 South Mt. Juliet Road, Mt. Juliet, TN 37122, (615) 758-8155

Web site: www.mtjulietbaptist.org

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TREASURER: Kris Dillard, (615) 230-3049
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S.S. SUPT: Kevin Dillard, (615) 907-2381
2343 Garrison Cove, Murfreesboro, TN 37130

NEW LIFE MISSIONARY BAPTIST CHURCH

202 Goshen Valley Road, Church Hill, TN 37642, (423) 357-1077

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414 Silver Lake Road, Church Hill, TN 37642

CLERK: Michelle Blair, (423) 357-0953
152 Sturbridge Lane, Church Hill, TN 37642

TREASURER: Billy Jo Williams, (423) 357-7836
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ASSOCIATE: Kevin Perdue, (931) 528-9091
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THREE SPRINGS BAPTIST CHURCH

1440 Three Springs Road, Bowling Green, KY 42104, (270) 746-9444

Web site: www.threespringsbaptistchurch.org

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ASSOCIATE: Trey Crews, (270) 784-9795
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31

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32

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31 Talbott Drive, Bowling Green, KY 42103
*Garmon, Jack, (270) 746-9042
4633 Maple Lane, Bowling Green, KY 42101

* - denotes a licensed preacher

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(None)

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Collier, Kent, (615) 860-8178

1646 Neelys Bend Road, Madison, TN 37115

Copas, Nordean, (615) 868-1201

826 Halls Lane, Madison, TN 37115

Dillard, Wilson, (615) 754-2576

144 Lake Forrest Drive, Mt. Juliet, TN 37122

Hines, Don, (615) 824-7848

113 St. Andrews Drive, Hendersonville, TN 37075

Howard, Tom, (615) 824-7368

106 Airfloat Drive, Hendersonville, TN 37075

Oldham, Sam, (615) 824-6842

109 Choctaw Drive, Hendersonville, TN 37075

Petty Harold, (615) 269-7472

101 Chatsworth Drive, Nashville, TN 37215

Shoulders, Hugh, (615) 824-6644

1102 Lake Rise Place, Gallatin, TN 37066

Webb, Hollis, (615) 868-7861

205 Northwind Drive, Goodlettsville, TN 37072

Wilmore, Benton, (615) 868-4975

1047 Nesbitt Drive, Nashville, TN 37207

Woodall, William, (615) 824-7534

334 Saunders Ferry Road, Hendersonville, TN 37075

Wiseman Baptist Association

Woodard, Billy, (615) 868-1988
4052 Yoest Drive, Nashville, TN 37207

MT. JULIET:

Agee, Otis, (615) 754-0502
1531 Quarry Road, Mt. Juliet, TN 37122
Cornwell, Robby, (615) 872-8202
620 Highland View Court, Hermitage, TN 37076
Miller, Danny, (615) 444-3875
1960 Safari Camp Road, Lebanon, TN 37087

MURFREESBORO:

Dillard, Key, (615) 890-0288
721 Rucker Lane, Murfreesboro, TN 37128

NEW LIFE:

Blair, Michael, (423) 357-0953
152 Sturbridge Lane, Church Hill, TN 37642
Newland, Steve, (423) 357-1861
261 Payne Ridge, Church Hill, TN 37642
Stapleton, John, (423) 357-3850
320 Jones Road, Church Hill, TN 37642
Williams, Billy Joe, (423) 357-7836
408 Dover Avenue, Mt. Carmel, TN 37645
Williams, Branton, (423) 357-6465
420 Dover Avenue, Mt. Carmel, TN 37645

NEW ZION:

Dilleha, Clyde, (931) 520-3748
510 Shepherd Hills Road, Cookeville, TN 38501
Warren, Jeremy, (931) 432-7191
1655 Brookdale Avenue, Cookeville, TN 38501

THREE SPRINGS:

Chaffin, Dale, (270) 529-2091
3427 N. Cedar Bluff Road, Woodburn, KY 42170
Cockriel, Lonnie, (270) 843-6362
74 Coral Court, Bowling Green, KY 42104
Gillim, Dale, (270) 781-4449
4123 Mt. Lebanon Road, Alvaton, KY 42122

Wiseman Baptist Association

35

- Goss, Matthew, (270) 842-6780
2120 Mt. Lebanon Road, Alvaton, KY 42122
- House, Jason, (270) 360-8376
77 Shiloh Court, Rineyville, KY 40162
- Krebs, Chris, (270) 793-0402
104 Claiborne Court, Bowling Green, KY 42104
- Meadors, Jimmy, (270) 842-9337
2421 Heather Road, Bowling Green, KY 42104
- Scott, Wayne, (615) 654-8761
4719 Highway 31W, Cottontown, TN 37048
- Strode, Wendell, (270) 842-0510
212 Mizpah Road, Bowling Green, KY 42101
- Thomas, Jerry, (270) 842-8979
3010 Hunting Creek Drive, Bowling Green, KY 42104
- Thornton, Terry, (270) 842-1949
840 Culpepper Drive, Bowling Green, KY 42103

HISTORY - OFFICERS

<u>Year/Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>
1891 Cedar Bluff	W. M. S. Wilks	B. R. Hawkins	B. R. Hawkins
1. 1892 Meadorville	W. M. S. Wilks	B. R. Hawkins	J. S. Pardue
2. 1893 Dixon Creek	W. M. S. Wilks	B. R. Hawkins	J. S. Pardue
3. 1894 Lafayette	W. M. S. Wilks	J. S. Pardue	J. S. Pardue
4. 1895 Hartsville	W. M. S. Wilks	D. S. Reed	D. S. Reed
5. 1896 Cedar Bluff	W. M. S. Wilks	D. S. Reed	D. S. Reed
6. 1897 Independence	M. C. Fitzpatrick	D. S. Reed	D. S. Reed
7. 1898 Dixon Creek	W. M. S. Wilks	D. S. Reed	D. S. Reed
8. 1899 Friendship	W. M. S. Wilks	D. S. Reed	J. S. Pardue
9. 1900 Siloam	J. F. Lambert	D. S. Reed	W. M. Gammon
10. 1901 Rocky Mound	M. C. Fitzpatrick	D. S. Reed	W. M. Gammon
11. 1902 Shady Grove	M. C. Fitzpatrick	D. S. Reed	W. M. Gammon
12. 1903 New Harmony	W. M. S. Wilks	D. S. Reed	W. M. Gammon
13. 1904 New Hopewell	W. M. S. Wilks	D. S. Reed	J. M. Wilks
14. 1905 Rock Bridge	W. M. S. Wilks	D. S. Reed	J. M. Wilks
15. 1906 Corum Hill	W. M. S. Wilks	C. D. High	J. M. Wilks
16. 1907 Long Creek	C. N. Simmons	D. S. Reed	Gus Fuqua
17. 1908 Hillsdale	W. M. S. Wilks	D. S. Reed	T. A. Bass
18. 1909 Hartsville	C. N. Simmons	D. S. Reed	Paul Johnson
19. 1910 Cedar Bluff	J. T. Oakley	D. S. Reed	J. W. Lewis
20. 1911 Meadorville	J. T. Oakley	D. S. Reed	J. W. Lewis
21. 1912 Friendship	A. J. Sloan	D. S. Reed	J. W. Lewis
22. 1913 Bledsoe Creek	J. T. Oakley	D. S. Reed	J. W. Lewis
23. 1914 Siloam	P. F. Burnley	D. S. Reed	J. W. Lewis
24. 1915 Pleasant Hill	W. K. Johnson	D. S. Reed	J. W. Lewis
25. 1916 Spring Creek	A. J. Sloan	T. C. Harrison	J. D. Cook
26. 1917 Dixon Creek	A. J. Sloan	T. C. Harrison	J. D. Cook
27. 1918 New Harmony	A. J. Sloan	T. C. Harrison	J. D. Cook
28. 1919 Fairview	A. J. Sloan	T. C. Harrison	J. D. Cook
29. 1920 Pleasant Grove	A. J. Sloan	T. C. Harrison	J. D. Cook
30. 1921 New Zion	A. J. Sloan	T. C. Harrison	J. D. Cook
31. 1922 Rock Bridge	A. J. Sloan	T. C. Harrison	J. D. Cook
32. 1923 Cedar Bluff	R. Y. Hawkins	A. J. Sloan	J. D. Cook
33. 1924 Long Creek	R. O. Sanders	A. J. Sloan	J. D. Cook
34. 1925 Mt. Zion	L. A. Stewart	A. J. Sloan	J. D. Cook
35. 1926 Old Hopewell	L. A. Stewart	A. J. Sloan	J. D. Cook
36. 1927 Union	L. A. Stewart	A. J. Sloan	J. D. Cook
37. 1928 Brattontown	L. A. Stewart	A. J. Sloan	T. C. Harrison
38. 1929 Meadorville	L. A. Stewart	A. J. Sloan	T. C. Harrison
39. 1930 Haysville	L. A. Stewart	A. J. Sloan	T. C. Harrison
40. 1931 Capitol Hill	L. A. Stewart	A. J. Sloan	T. C. Harrison
41. 1932 Siloam	N. C. Fuqua	A. J. Sloan	T. C. Harrison
42. 1933 Rocky Mound	N. C. Fuqua	A. J. Sloan	T. C. Harrison
43. 1934 Pleasant Hill	N. C. Fuqua	A. J. Sloan	T. C. Harrison
44. 1935 Oodwill	N. C. Fuqua	A. J. Sloan	T. C. Harrison
45. 1936 Spring Creek	N. C. Fuqua	A. J. Sloan	T. C. Harrison
46. 1937 New Harmony	N. C. Fuqua	A. J. Sloan	T. C. Harrison
47. 1938 New Bethel	N. C. Fuqua	A. J. Sloan	T. C. Harrison
48. 1939 Union	N. C. Fuqua	A. J. Sloan	T. C. Harrison
49. 1940 Red Hill	N. C. Fuqua	A. J. Sloan	T. C. Harrison
50. 1941 Lafayette	N. C. Fuqua	A. J. Sloan	T. C. Harrison

51. 1942 Siloam	N. C. Fuqua	A. J. Sloan	T. C. Harrison
52. 1943 Athens	N. C. Fuqua	A. J. Sloan	T. C. Harrison
53. 1944 Union Hill	N. C. Fuqua	A. J. Sloan	T. C. Harrison
54. 1945 Brattontown	N. C. Fuqua	F. W. Lambert	T. C. Harrison
55. 1946 Drakes Creek	N. C. Fuqua	F. W. Lambert	T. C. Harrison
56. 1947 Long Creek	N. C. Fuqua	F. W. Lambert	T. C. Harrison
57. 1948 Old Union	N. C. Fuqua	F. W. Lambert	T. C. Harrison
58. 1949 Macedonia	F. L. Ray	F. W. Lambert	H. H. Harrison
59. 1950 Old Hopewell	F. L. Ray	F. W. Lambert	H. H. Harrison
60. 1951 Rocky Mound	F. L. Ray	F. W. Lambert	H. H. Harrison
61. 1952 East Main Street	F. L. Ray	F. W. Lambert	H. H. Harrison
62. 1953 McFerrin	F. L. Ray	W. T. Russell	J. C. Walker
63. 1954 Cedar Bluff	F. L. Ray	W. T. Russell	J. C. Walker
64. 1955 West End	F. L. Ray	W. T. Russell	J. C. Walker
65. 1956 Buffalo Springs	F. L. Ray	W. T. Russell	J. C. Walker
66. 1957 Concord	F. L. Ray	W. T. Russell	J. C. Walker
67. 1958 Pleasant Hill	F. L. Ray	W. T. Russell	J. C. Walker
68. 1959 Enon Chapel	F. L. Ray	W. T. Russell	J. C. Walker
69. 1960 New Bethel	F. L. Ray	W. T. Russell	Paul Oldham
70. 1961 Liberty Hill	F. L. Ray	W. T. Russell	Paul Oldham
71. 1962 Longview	F. L. Ray	W. T. Russell	Paul Oldham
72. 1963 Old Hopewell	F. L. Ray	W. T. Russell	Paul Oldham
73. 1964 White Hill	F. L. Ray	W. T. Russell	Paul Oldham
74. 1965 Salem	F. L. Ray	W. T. Russell	Paul Oldham
75. 1966 Piper's Chapel	F. L. Ray	W. T. Russell	Paul Oldham
76. 1967 Fairview	F. L. Ray	W. T. Russell	A. G. Gregory
77. 1968 Goodwill	F. L. Ray	W. T. Russell	A. G. Gregory
78. 1969 Faith (TN)	F. L. Ray	W. T. Russell	A. G. Gregory
79. 1970 Gateway	F. L. Ray	W. T. Russell	A. G. Gregory
80. 1971 Faith (KY)	F. L. Ray	W. T. Russell	A. G. Gregory
81. 1972 Grace	F. L. Ray	W. T. Russell	A. G. Gregory
82. 1973 Cedar Bluff	F. L. Ray	W. T. Russell	A. G. Gregory
83. 1974 Liberty Hill	F. L. Ray	W. T. Russell	A. G. Gregory
84. 1975 Rock Bridge	F. L. Ray	H. C. Vanderpool	A. G. Gregory
85. 1976 Lafayette	F. L. Ray	H. C. Vanderpool	A. G. Gregory
86. 1977 Buffalo Springs	F. L. Ray	H. C. Vanderpool	A. G. Gregory
87. 1978 McFerrin	F. L. Ray	H. C. Vanderpool	A. G. Gregory
88. 1979 Harmony	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
90. 1980 New Bethel***	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
91. 1981 Faith (TN)	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
92. 1982 Longview	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
93. 1983 Salem	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
94. 1984 Cedar Grove	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
95. 1985 Old Hopewell	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
96. 1986 Gateway	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
97. 1987 West End	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
98. 1988 Goodwill	H. G. Taylor	H. C. Vanderpool	A. G. Gregory
99. 1989 New Bethel	H. D. Linville	H. C. Vanderpool	A. G. Gregory
100. 1990 McFerrin	H. D. Linville	Ottis Jones	A. G. Gregory
101. 1991 New Bethel	Jerry Shrum	Kenneth Massey	Bobby Sutton
102. 1992 Lafayette	Jerry Shrum	Don Curtis	Bobby Sutton
103. 1993 Parkwood	Jerry Shrum	Don Curtis	Bobby Sutton
104. 1994 New Bethel	Jerry Shrum	Don Curtis	Bobby Sutton
105. 1995 Longview	Jerry Shrum	Kenneth Massey	Bobby Sutton
106. 1996 McFerrin	Larry Gregory	Tom Armstrong	Bobby Sutton
107. 1997 Harvest	Kenneth Massey	Tom Armstrong	Bobby Sutton

108. 1998 Three Springs	Kenneth Massey	Tom Armstrong	Bobby Sutton
109. 1999 New Zion	Kenneth Massey	Tom Armstrong	Bobby Sutton
110. 2000 Longview	Kenneth Massey	Larry Gregory	Bobby Sutton
111. 2001 McFerrin	Kenneth Massey	Larry Gregory	Bobby Sutton
112. 2002 Bethlehem	Kenneth Massey	Deric McClard	Bobby Sutton
113. 2003 Mt. Juliet	Kenneth Massey	Deric McClard	Bobby Sutton
114. 2004 New Life	Kenneth Massey	Deric McClard	James Hill

HISTORY - PREACHERS

Year/Location

1. 1892 Meadorville
2. 1893 Dixon Creek
3. 1894 Lafayette
4. 1895 Hartsville
5. 1896 Cedar Bluff
6. 1897 Independence
7. 1898 Dixon Creek
8. 1899 Friendship
9. 1900 Siloam
10. 1901 Rocky Mound
11. 1902 Shady Grove
12. 1903 New Harmony
13. 1904 New Hopewell
14. 1905 Rock Bridge
15. 1906 Corum Hill
16. 1907 Long Creek
17. 1908 Hillsdale
18. 1909 Hartsville
19. 1910 Cedar Bluff
20. 1911 Meadorville
21. 1912 Friendship
22. 1913 Bledsoe Creek
23. 1914 Siloam
24. 1915 Pleasant Hill
25. 1916 Spring Creek
26. 1917 Dixon Creek
27. 1918 New Harmony
28. 1919 Fairview
29. 1920 Pleasant Grove
30. 1921 New Zion
31. 1922 Rock Bridge
32. 1923 Cedar Bluff
33. 1924 Long Creek
34. 1925 Mt. Zion
35. 1926 Old Hopewell
36. 1927 Union
37. 1928 Brattontown
38. 1929 Meadorville
39. 1930 Haysville
40. 1931 Capitol Hill
41. 1932 Siloam
42. 1933 Rocky Mound
43. 1934 Pleasant Hill
44. 1935 Goodwill

Introductory

- W. M. S. Wilkes
 J. S. Pardue
 W. M. S. Wilkes
 J. S. Pardue
 J. A. Stone
 J. F. Lambert
 W. M. S. Wilkes
 J. L. Hawkins
 J. W. McQueen
 J. J. Dyer
 J. H. Grimes
 W. M. S. Wilkes
 J. W. McQueen
 J. W. McQueen
 J. F. Lambert
 W. M. S. Wilkes
 C. B. Massey
 E. E. Folk
 J. T. Oakley
 C. B. Massey
 J. W. Gillon
 A. J. Sloan
 J. T. Oakley
 W. J. Summar
 C. B. Massey
 T. F. Moore
 T. F. Moore
 P. S. Dyer
 W. F. Jenkins
 P. S. Dyer
 R. O. Sanders
 N. C. Fuqua
 I. N. Sloan
 R. O. Sanders
 L. A. Stewart
 A. W. Keen
 R. O. Sanders
 W. T. Taylor
 F. W. Lambert
 A. J. Sloan
 R. Thompson
 C. B. Massey
 R. O. Sanders
 F. W. Lambert

Doctrinal

- W. M. S. Wilks
 A. D. Robinson
 J. H. Grime
 J. T. Oakley
 C. B. Massey
 J. H. Grime
 A. J. Sloan
 J. T. Oakley
 A. J. Sloan
 J. Y. Freeman
 T. F. Moore
 T. F. Moore
 C. B. Massey
 A. J. Sloan
 A. J. Sloan
 A. J. Sloan
 A. J. Sloan
 James Carter
 Calvin Gregory
 C. B. Massey
 Calvin Gregory
 Calvin Gregory
 Calvin Gregory
 N. C. Fuqua
 A. J. Sloan
 C. B. Massey
 A. J. Sloan
 A. J. Sloan
 A. J. Sloan

45. 1936 Spring Creek	W. T. Taylor	A. J. Sloan	
46. 1937 New Harmony	R. O. Sanders	A. J. Sloan	
47. 1938 New Bethel	F. W. Lambert	A. J. Sloan	
48. 1939 Union	R. O. Sanders	A. J. Sloan	
49. 1940 Red Hill	F. W. Lambert	A. J. Sloan	
50. 1941 Lafayette	R. O. Sanders	A. J. Sloan	
51. 1942 Siloam	F. W. Lambert	A. J. Sloan	
52. 1943 Athens	R. O. Sanders	A. J. Sloan	
53. 1944 Union Hill	F. W. Lambert	A. J. Sloan	
54. 1945 Brattontown	J. H. Smith	A. J. Sloan	
55. 1946 Drakes Creek	F. W. Lambert	A. J. Sloan	
56. 1947 Long Creek	F. L. Ray	A. J. Sloan	
57. 1948 Old Union	F. L. Ray	A. J. Sloan	
58. 1949 Macedonia	F. L. Ray	W. T. Russell	
59. 1950 Old Hopewell	F. L. Ray	W. T. Russell	
60. 1951 Rocky Mound	M. R. Drury	W. T. Taylor	
61. 1952 East Main Street	Albert Crouch	W. T. Russell	
62. 1953 McFerrin	Albert Crouch	W. T. Russell	
63. 1954 Cedar Bluff	H. C. Vanderpool	J. C. Walker	
64. 1955 West End	H. C. Vanderpool	J. C. Walker	
65. 1956 Buffalo Springs	H. C. Vanderpool	W. T. Russell	
66. 1957 Concord	G. O. Templeton	J. C. Walker	
67. 1958 Pleasant Hill	A. G. Gregory	H. P. Brown	
68. 1959 Enon Chapel	A. G. Gregory	J. C. Walker	
69. 1960 New Bethel	A. G. Gregory	W. T. Russell	
70. 1961 Liberty Hill	A. G. Gregory	W. T. Russell	
71. 1962 Longview	James (Pete) Porter	W. T. Russell	
72. 1963 Old Hopewell	James (Pete) Porter	W. T. Russell	
73. 1964 White Hill	James (Pete) Porter	W. T. Russell	
74. 1965 Salem	James (Pete) Porter	W. T. Russell	
75. 1966 Piper's Chapel	James (Pete) Porter	W. T. Russell	
76. 1967 Fairview	H. D. Linville	W. T. Russell	
77. 1968 Goodwill	H. D. Linville	W. T. Russell	
78. 1969 Faith (TN)	H. D. Linville	W. T. Russell	
79. 1970 Gateway	H. D. Linville	W. T. Russell	
80. 1971 Faith (KY)	H. D. Linville	W. T. Russell	
81. 1972 Grace	H. D. Linville	W. T. Russell	
82. 1973 Cedar Bluff	H. D. Linville	W. T. Russell	
83. 1974 Liberty Hill	H. D. Linville	W. T. Russell	
84. 1975 Rock Bridge	H. D. Linville	H. G. Taylor	
85. 1976 Lafayette	H. D. Linville	H. G. Taylor	
86. 1977 Buffalo Springs	J. W. Briley	Jas. (Pete) Porter	
87. 1978 McFerrin	Kenneth Woodall	H. G. Taylor	
88. 1979 Harmony	Hilman Duncan	J. W. Briley	
90. 1980 New Bethel***	Everett Scruggs	Jas. (Pete) Porter	
91. 1981 Faith (TN)	Guthrie Thompson	J. W. Briley	
92. 1982 Longview	Bobby Pitt	H. D. Linville	
93. 1983 Salem	Charles Patterson	H. C. Vanderpool	
94. 1984 Cedar Grove	Ray Sutton	A. G. Gregory	
95. 1985 Old Hopewell	Gary Duncan	H. D. Linville	
96. 1986 Gateway	Ottis Jones	C. L. Russell	
97. 1987 West End	Terry Lyles	Jas. (Pete) Porter	
98. 1988 Goodwill	Jeff Brown	Hilman Duncan	
99. 1989 New Bethel	Lonnie Meador	J. W. Briley	
100. 1990 McFerrin	Charles Patterson	W. T. Russell	
101. 1991 New Bethel	Kenneth Massey	Tom Armstrong	

Memorial

L.A. Steward

L. A. Steward

F. W. Lambert

F. L. Ray

F. W. Lambert

W. T. Russell

F. W. Lambert

F. W. Lambert

F. W. Lambert

Lloyd Fishburn

F. W. Lambert

F. W. Lambert

L. W. Smith

Paul Oldham

Paul Oldham

Paul Oldham

H. G. Taylor

H. G. Taylor

Paul Oldham

H. G. Taylor

H. G. Taylor

H. G. Taylor

H. G. Taylor

H. G. Taylor

H. G. Taylor

William House

H. G. Taylor

H. G. Taylor

H. G. Taylor

Memorial/

Missionary

F. L. Ray

C. L. Russell

D. W. Story

Bobby Gann

Edgar Copeland

C. L. Russell

W. E. Massey

Jas. (Pete) Porter

James Shoulders

W. E. Massey

Henry Smith

Gary Duncan

Johnny Meador

Ottis Jones

Bobby Sutton

Wiseman Baptist Association

40

102. 1992 Lafayette	Jimmy Roberts	James Shoulders	Johnny Carver
103. 1993 Parkwood	Larry Gregory	Kenneth Massey	Eugene Brown
104. 1994 New Bethel	Paul Patterson	Don Curtis	William Overton
105. 1995 Longview	Deric McClard	Jimmy Roberts	Johnny Carver
106. 1996 McFerrin	Benny Snoddy	Johnny Carver	Kenneth Massey
107. 1997 Harvest	Paul Patterson	William Overton	
108. 1998 Three Springs	Johnny Carver	Eugene Brown	
109. 1999 New Zion	Deric McClard	William Overton	
110. 2000 Longview	Paul Patterson	Johnny Carver	<u>Fellowship</u>
111. 2001 McFerrin	Kevin Perdue	Deric McClard	Darren Bonee
112. 2002 Bethlehem	Jeremy Wilson	Bobby Sutton	Lynn Stapleton
113. 2003 Mt. Juliet	Trey Crews	Henry Smith	Scott Carter
114. 2004 New Life	Johnny Carver	Kenneth Massey	Lynn Stapleton

*** - Session numbering was changed

CHURCH MEMBERS

CHURCH	Year When Organized	Gains by Baptism	Gains by Letter	Gains by Statement	Loss by Letter	Loss by Expulsion	Loss by Death	Current Enrollment
Bethlehem	1962	1	1	0	0	0	2	149
Longview	1960	3	0	1	1	0	1	181
McFerrin	1948	9	5	9	1	0	6	608
Mt. Juliet	1982	1	0	0	0	0	0	96
Murfreesboro	1984	3	3	0	0	1	0	73
New Life	1997	2	0	0	0	0	1	69
New Zion	1981	0	0	0	0	0	0	36
Three Springs	1995	7	7	7	3	0	0	321
TOTALS		26	16	17	5	1	10	1,533

SUNDAY SCHOOL ENROLLMENT SUMMARY

CHURCH	1999	2000	2001	2002	2003	Teachers
Bethlehem	0	20	23	15	22	5
Longview	45	50	50	70	75	9
McFerrin	300	308	329	348	351	16
Mt. Juliet	NA	NA	34	38	32	4
Murfreesboro	NA	NA	NA	35	35	5
New Life	NA	67	67	68	68	4
New Zion	17	15	8	11	5	1
Three Springs	112	115	118	116	148	16
TOTALS	474	575	629	701	736	60