

**Wiseman Baptist  
Association**

THE ONE HUNDRED TWENTIETH  
ANNUAL SESSION  
OCTOBER 21-22, 2011



**MURFREESBORO MISSIONARY BAPTIST**

2948 Arthur Drive

Murfreesboro, Tennessee 37128

# WISEMAN BAPTIST ASSOCIATION

*One Hundred Twentieth Annual Session*

October 21 and 22, 2011

Convened with

MURFREESBORO MISSIONARY BAPTIST CHURCH

2948 Arthur Drive

Murfreesboro, Tennessee 37128

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The One Hundred Twenty-First Annual Session will be held October 19 and 20, 2012 at the Mt. Juliet Missionary Baptist Church in Mt Juliet, TN, beginning Friday morning at 10 a.m.

## 2012 SERMONS

Introductory Sermon – Elder Jeremy Wilson

Doctrinal Sermon – Elder Kenneth Massey

## ABSTRACT OF PRINCIPLES

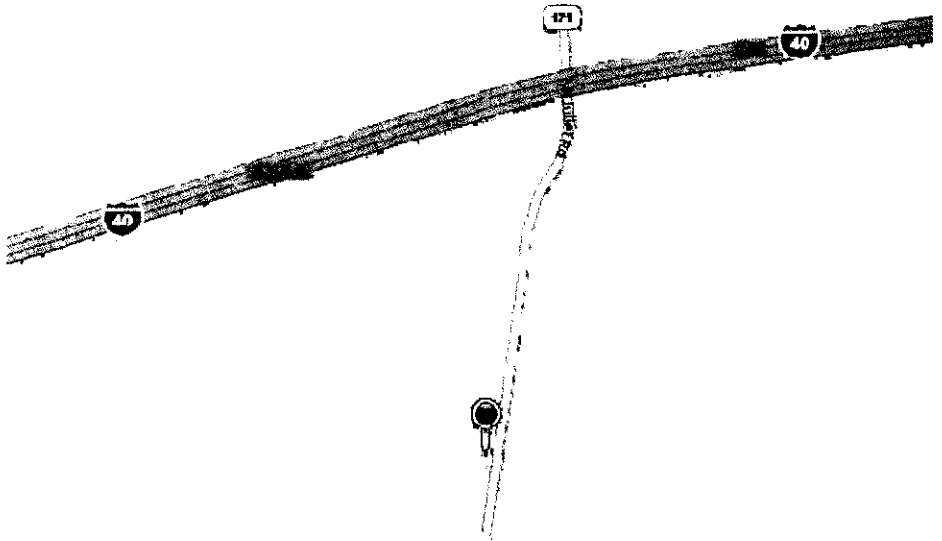
1. We, the Missionary Baptists of Christ, being regularly baptized upon the profession of our faith in Christ, are convinced of the necessity of a combination of the Churches in order to maintain the general union and communion among ourselves; and being convinced that there can be no communion without union, we think it our duty to set forth in a concise manner the grounds upon which we propose to maintain this union.
2. We believe in one true and living God, the Father, the Son and the Holy Spirit.
3. 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.
4. We believe in the doctrine of election, according to the foreknowledge of God, through sanctification of the Spirit and sprinkling of the blood of Jesus Christ.
5. 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.
6. We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.
7. 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 after justification.
8. 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.
9. 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.
10. 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.

## *Table Of Contents*

Map for 2012 Session	4
Order of Business 2012	5
Rules of Decorum	6
Constitution	7
Friday Morning Session	9
Introductory Sermon	10
Organization	13
Friday Afternoon Session	16
Fellowship Sermon	16
Report #1	19
Ambassador's Report	23
Treasurer's Report	23
Saturday Morning Session	24
Doctrinal Sermon	26
Report #2	29
Obituary Report	31
Missions Report	33
Obituary H.C. Vanderpool	36
John Wiseman Biographical Sketches	37
Order Of Service 2012	43
Church Directories	44
Historical Tables	56

## **Directions to Mt. Juliet Missionary Baptist**

Mount Juliet Missionary Baptist Church  
1426 S Mt. Juliet  
Rd, Mount Juliet, TN 37122



### **If travelling east on I-40:**

Take exit 226A for TN-171 S/S Mt .Juliet Rd

Merge onto TN-171S/S Mt. Juliet Rd

Church is on the right after 1.3mi

### **If travelling west on I-40:**

Take exit 226 for TN-171 toward Mt. Juliet

Turn left onto TN-171 S/S Mt. Juliet Rd

Church is on the right after 1.3mi

# **ORDER OF SERVICE**

**FRIDAY, OCTOBER 19, 2012**

- Call to Order
- Special Singing
- Introductory Sermon
- Enrollment of Churches and Roll Call of Messengers
- Letters of Petition
- Election of 2011 Officers
- Selection of 2013 Meeting Place
- Selections for 2013 Sermons
- Selection for 2012 Fellowship Sermon
- Reading of Rules of Decorum
- Report #1: *Faith and Practice of Baptists*
- Break for Lunch
- Special Singing
- Fellowship Sermon
- Report #2: *Christian Education*
- Obituary Report

**SATURDAY, OCTOBER 20, 2012**

- Roll Call of Messengers
- Recognition of Visitors
- Special Singing
- Doctrinal Sermon
- Report #3: *Financing the Lord's Work*
- Missions Report
- Ambassador's Report
- Treasurer's Report
- Reading of Correspondence
- New Business
- Order of Business for 2013
- Closing Song and Parting Handshake
- Closing Prayer

## **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 reprovved or such other course taken with him or her as the Moderator may think proper, either at his own option or any other member.

## CONSTITUTION

Article I. This body shall be known as the 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, received by statement, restored, excluded, 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 9 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 in 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.

## FRIDAY MORNING SESSION

On Friday morning, October 21, 2011 the messengers to the One Hundred Twentieth Annual Session of the Wiseman Baptist Association arrived in Murfreesboro, Tennessee at the meeting place of Murfreesboro Missionary Baptist church who had prepared breakfast to enjoy while welcoming each one who had come. The gathered joyously greeted one another before convening.

Deacon and song leader, Brother Key Dillard opened the session leading “My God is Real” and He Touched Me” while Sister Shirley Dillard accompanied on the piano.

The association’s temporary moderator and Murfreesboro’s pastor Brother Kenneth Massey began by thanking the Lord for his own conversion on August 6, 1953 and with a smile added that he had, “...been saved ever since.” Brother Massey said what a privilege it was to welcome each one to the 120<sup>th</sup> session of the Wiseman Baptist Association. He called on the founding pastor emeritus of Murfreesboro Missionary Baptist, Brother Bill Green, to give the official greeting.

Brother Green heartily welcomed messengers and visitors alike on behalf of Murfreesboro, and he thanked God for His grace over the years and for the new facility in which we were meeting.

After Brother Green’s welcome Brother Massey read from the 87<sup>th</sup> Psalm and then Revelation 3:1-6 which ends, “He that hath an ear, let him hear what the Spirit saith unto the churches.” Before calling on visiting pastor Brother Charles Allen Gentry to lead in prayer he added this, “I really believe that many of our churches today are in the condition of Sardis. They weren’t dead, but they are more dead than alive. We need to have prayer.” Following prayer Brother Dillard led the congregation in “Follow Me” and “The King Is Coming.”

## INTRODUCTORY SERMON

After the singing, Brother Massey called for the introductory sermon, brought by Brother Philip Church, pastor of Mt. Juliet Missionary Baptist. Brother Church opened by thanking the Lord for His grace and spoke of the same Holy Spirit leading in his heart as was evidently leading Brother Massey in the reading of scripture that morning. He said there was shared text and content. "We need to encourage one another; not lord over one another and do the Father's business," he said. He took Rev 14:6-7 for his lesson:

*And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.*

Following the reading Brother Church remarked, "It is a privilege to proclaim an everlasting gospel. The facts have never changed of the gospel and we need to keep preaching the same simple truths." He added that "God has not lost his power so there is no reason anyone can't be saved still. It is the gospel and the Spirit that binds us together."

Brother Church spoke about the eternal nature of Jesus saying, "He is eternal, and his gospel is eternal." He thanked God for the long heritage of the Wiseman association, but 120 years is nothing compared to the eternal one. "Jesus is Alpha and Omega. There is no ending with Jesus or God." He questioned where true churches would be in the next generation, if there would still be some here. He said one of his daughters is already saved, but not the other. She and others need our prayers and they need the gospel to remain here for them. "I wonder, because changes come quickly, if churches will still be here in this country."

Brother Church then returned to the theme of the simplicity of the gospel. He spoke to the plain nature of the biblical record both in regards to the gospels and the Old Testament histories preceding them. "God did not lead the authors to write in a confusing way. The gospel and histories are plain. They are people just like us; dealing with God."

Brother Church then read 1 Corinthians 2:1-5.

*And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: That your faith should not stand in the wisdom of men, but in the power of God.*

Speaking of the gospel message, Brother Church said, "Whether it is in here or on the street, it has got to be the same gospel!" He said that when or if the gospel becomes to us merely an academic pursuit, then we have, "...forgotten the meat and the meaning of it." Brother Church made mention of Paul's example to us. Although he had great learning he spoke plainly and simply of the crucified Christ.

Brother Church then began to warn against being a discouragement to anyone around us in any way, but especially as it relates to the gospel. He relayed an experience of being denied opportunity to preach in a sister church and the discouraging effect it had on him. Brother Church instructed the congregation to encourage one another in gospel pursuits. He said that we need nothing new, but we do need encouragement. We need the preaching of a crucified Jesus. "That's what it's about."

Brother Church quoted Genesis 15:6 and affirmed that, "They were saved in the Old Testament the same way; by faith in God."

*And he believed in the LORD; and he counted it to him for righteousness.*

“We need to stop looking behind us. God is still the same. He is the same God and I believe He can do the same things in our churches if we would humble ourselves and serve; not trying to hinder each other.”

Making reference to Lot’s wife in Genesis chapter 19, Brother Church warned against spending too much time looking backward, “We can’t continue to look behind. We need to look forward to what God has for us and keep our eyes focused on what he has before us.” He added that not looking back does not mean we change our doctrine. He said, “... the gospel doesn’t change; keep it before us as we go.”

Brother Church then read Acts 1:11:

*Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.*

He said we shouldn’t stay like those disciples just standing and staring. “God gave them and has given us something to do! How many times do we just stand and gaze? That’s not the answer either.” Brother Church asked for prayer for the churches of this association and outside the association to not look behind and not to stay still, but to go forward encouraging and preaching the everlasting gospel of Jesus. “We serve a risen Savior and he’s in the world today. It’s not a bleak time unless we choose it to be.”

*John 11: 21. Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.*

Brother Church spoke of the enduring power of the Lord, “If we would just believe that Jesus is who He said He is, and God is who He said He is, and the Spirit is who we know He is, we would see.” He spoke about the difficulties we encounter in life as God purifies us. This is a point of encouragement that we should share. He said, “I believe the Lord hasn’t lost His power.”

*1Thessalonians 4:18 Wherefore comfort one another with these words.*

*Ecclesiastes 9:10 Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest.*

Brother Church asked, "Are we a people of the grave?" He then exhorted the brethren to, "...preach Jesus and Him crucified. That's what it's about." He then referred to Ecclesiastes 12:13 saying, "The conclusion of the matter is fearing God. He is just as much God as he ever has been." Brother Church concluded his message by saying, "It is a privilege to carry the gospel."

Brother Massey came to the podium and remarked, "Keep your eyes upon Jesus and go forward; a simple but scriptural sermon." Brother Massey then called for a handshake to endorse the message that Brother Church had delivered. Brother Dillard led the congregation in singing "Living By Faith" while the messengers passed into the altar to thank Brother Church for the message.

### **PERMANENT ORGANIZATION**

Brother Massey called for the Roll of Messengers:

**Bethlehem:** Kenneth Zink, Marelle Newman, Odie Shoulders, Edna Shoulders

**Gladdice:** Charles Patterson, Judy Still, Amanda Draper

**Longview:** Larry Garrett, Randy Norman

**McFerrin:** Don Hines, Paul Patterson, Mark Carver, Sam Oldham

**Mt. Juliet:** Phillip Church, Johnnie Brewer Sr., Danny Miller, Robby Cornwell

**Murfreesboro:** Key Dillard, Bill Green, Adam Cox, Kris Dillard

**New Zion:** Larry Gregory

**Three Springs:** Jeremy Wilson, Jerry Thomas, Steve Holman

Having a quorum of messengers present, Brother Massey instructed the meeting to continue.

There was a call for new letters of petition but none came.

The associational rules of decorum were read and the 2011 Officers were elected; all by acclamation.

**Moderator:** Kenneth Massey

**Assistant Moderator:** Johnny Carver

**Clerk:** David Woodard

**Assistant Clerk:** Jeremy Wilson

**Treasurer:** Robby Cornwell

**Assistant Treasurer:** Larry Gregory

### **SELECTION OF 2012 MEETING PLACE**

After several churches extended invitations to host the 2012 session, the messengers decided to meet with Mt. Juliet.

### **SERMONS FOR 2012**

The messengers elected brethren to bring the sermons in 2012 as follows:

**Introductory:** Jeremy Wilson

**Alternate:** Johnny Carver

**Doctrinal:** Kenneth Massey

**Alternate:** Eugene Brown

## RECOGNITION OF VISITORS

Brother Massey called for visitors to stand and be recognized. Brother Massey welcomed the following visitors on behalf of the Association:

**Caney Fork Baptist:** Elder Charles A. Gentry, Deacon Bobby Gentry

**Bethel Association:** Elder Kenneth Davis

**Victory Missionary Baptist:** Elder Tim Binion

**West End Missionary Baptist:** Elder Jerry Boze

**Mt. Calvary Missionary Baptist:** Elder Brian Johnson

**Southwest District Association:** Elder Andrew Stokes, Elder Rufus Chandler, Elder Lynn Stapleton, Deacon Ray Smith, Brother Wesley Woods

From this group of long-time friends of the Wiseman Association, Brother Charles Allen Gentry was selected to preach the fellowship sermon in the afternoon.

After this, the messengers decided to suspend business for lunch. Before the dismissal and blessing Brother Massey asked if we would, “Stand and sing in honor of Brother Jim Tucker, currently lying in state in Bowling Green, Kentucky. Brother Tucker was a pastor’s friend, he loved his church, and will be missed until we see him again.” Brother Dillard led the congregation in singing, “I’ll Shout With The Millions” with Brother Jeremy Wilson accompanying on the piano. After the song, Brother Kenneth Davis prayed the dismissal and blessing for the meal.



## FRIDAY AFTERNOON SESSION

After a satisfying meal and pleasant visitation the brethren gathered once again for business. Brother Massey encouraged the camaraderie and fellowship. Brother Don Hines led the congregation in singing "The Lifeboat" with Brother Jeremy Wilson accompanying. Deacon Ray Smith led in prayer and then Brother Massey introduced his long-time friend, Charles Allen Gentry, to preach.

### FELLOWSHIP SERMON

*Hebrews 1:1-10*

*God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the firstbegotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands*

Brother Gentry said that 'better' was a key word in the book of Hebrews. He recalled some of the lyrics to the old song, "Better Farther On". He recalled how that the Lord had fixed his heart as an eleven

year old boy at an altar of prayer at Caney Fork Church, and said he has been better ever since.

Taking from this text a subject of angels, Brother Gentry gave the following definition and comment of what angels are. "They are messengers of God. They are sent to minister to the children of God. I am glad of that since I am one of God's children. There have been many times the angels have ministered to me."

*Psalm 34:7 The angel of the LORD encampeth round about them that fear him, and delivereth them.*

Brother Gentry remarked, "I have never seen them with the physical eye, but believe they are about us right now who are God's children." Brother Gentry mentioned a few more examples of angels and the comfort drawn from knowing they are here. He rehearsed a portion of Luke chapter 2 where the angels announced Jesus' birth to shepherds. "Most cases they came to bring good news to God's children," he said. Next he related a bit of the Genesis 18 account when Abraham was visited by three men of whom it is, "...believed they were angels in human form." They brought good news to Abraham and Sarah. They confirmed to him God's promise, "by two immutable things." Brother Gentry spoke of the unchanging nature of God, and that this was good news the angels brought. "The good news brought to the shepherds is still good news today!" Brother Gentry spoke again of the encounter in Luke 2, how that suddenly there was a multitude praising God. He said, "These angels knew what it meant to praise God. Now we can sing glory to God and peace on Earth."

Next Brother Gentry backed up to speak of Zacharias from the first chapter of Luke. Zacharias was also afraid at the angel's appearing. "I would be afraid too if I saw one with my eye, but the angel said, "don't be afraid, thy prayer has been heard." This was a tremendous blessing; again the angel brought good news that the prayer of Zacharias had been heard by God Almighty. Speaking of prayers Brother Gentry said, "Some prayers seem not to get above the ceiling but sometimes I know He's on the line and it's a special occasion." The answer to Zacharias' prayer was

for God to perform a miracle and bring a child. Zacharias was surprised, and he was struck dumb until the birth of the child and said the child's name was John.

John chapter 1 says a man was sent from God named John to bring a message from God. "The last prophet Malachi had been dead 400 years. There was no preacher, so God took care of this and filled him with the Holy Spirit from his mother's womb." Brother Gentry then explained how Gabriel appeared to Mary to tell about Jesus' conception and birth and how that an angel also visited Joseph to tell him. In both cases, the angel was ministering to them. Speaking of Jesus' temptation in Matthew chapter 4 Brother Gentry said after the devil left Him, "... the angels came and ministered to Him; they strengthened and blessed Him." When the Lord ministers to us by angels we ought not to be troubled, but strengthened and brought closer to Him.

Then Brother Gentry then turned his focus to Moses. He spoke of the providence on Moses' early life being saved from certain death up to the point where he saw the bush burning in Exodus 3. "When he turned aside an angel spoke from the bush." Brother Gentry then related how the ground was holy because of the manifest presence of God, adding "Where I got saved is holy ground to me." He said, "An angel ministered to Moses and told Moses God had called him to go to Egypt. God always makes provisions for His people." Then he spoke how that many people mock the angels of God, their message, and the church; much like Pharaoh did. Moses and the angels were servants of the Most High God. He delivered them through Moses and by His own hand.

Speaking of the events in Luke 16 he said, "Lazarus died in a usual way. We all die, but the angels carried him into Abraham's bosom. I believe when death comes to God's children that the Lord sends angels to fly us away to be at home with Jesus for all eternity. I kindly look forward to that, don't you?" Brother Gentry thanked the Lord for His angels encamped around His children.

Brother Gentry concluded with, “In the end, God will send his angels, the reapers, to gather his elect from the four corners of the earth and we’ll sit down with Abraham, Isaac, and Jacob in the kingdom. What a meeting it will be when the angels carry us on. When my work is finished the angels will come and carry me away. I have the knowledge and assurance that when I get there the gates will swing open and I’ll be there with my Lord. What a day, what a glorious day that will be.”

Brother Hines led the congregation in singing, “O Come Angel Band” while brethren gladly endorsed the message by shaking hands with Brother Gentry. After the song, Brother Massey stepped to the lectern and recalled a past sermon from Brother A.J. Sloan on the Second Coming after which the congregation being overcome, they waved their handkerchiefs in the air as many shouted the glory of God. He said, “The people of the Wiseman were always shouting people, and it’s no different today.”

### **REPORT:**

## **WHAT CAN WE DO TO PROMOTE A WORLD MISSION VIEW IN OUR CHURCHES?**

Brother Massey called for the first report: **What can we do to promote a world mission view in our churches? (to include personal evangelism, local evangelism, national evangelism, and world evangelism)**

The committee members preparing this report were Brothers Larry Gregory, Johnnie Brewer, and Jerry Thomas. The report was divided in three sections.

**Personal Evangelism:** Evangelism is preaching the good news of the gospel unto the lost. Jesus said, “Go ye into all the world and preach the gospel to every creature.” (Mark 16:15) We are not all preachers, but every believer in Christ has the responsibility of sharing their testi-

mony with the lost. Our daily lives is one way of showing how Christ lives in us. Unbelievers cannot understand God's word because they are not of God (John 8:47).

To promote personal evangelism in our church, every member must be willing to follow the leadership of the Spirit as Philip did. When the Spirit called, Philip obeyed and went to a man of Ethiopia, and guided him through the scriptures that he could understand what he read (Acts 8:29-31). Also, the Bible teaches, "But if the gospel is hid it is hid to them that are lost." (2 Corinthians 4:3) This is why it is so important for every member to live prayerfully and share their personal testimony with the lost. By doing this, the unsaved can see Christ working in us. The Apostle James wrote, "...show me thy faith without they works and I will show thee my faith by my works" (James 2:18). Today, every Christian still needs to show their faith by good works.

**Local Evangelism:** In John chapter 4, we see Jesus at the well talking to the Samaritan woman. He has asked her for water, told her all about her life, and who He is. She leaves her water pot and goes back to the city to tell people about him. We all know the story and her words to the men, "Come, see a man, which told me all that ever I did: is not this the Christ?" These words sent them out to see him. In verse 39, it says that many believed on him because of what she told them. This story has been used over and over, but let's apply it to our topic.

The best local evangelism happens through the members of the church. Church members bring friends to church, and their friends get saved. Those people go out and tell their friends about being saved, and bring them to church. If this pattern is repeated over and over, there will be many lost brought to seek salvation, either in church or wherever the Spirit draws them to repentance. There have been countless people saved in cars, barns, under or in trees, in ships and planes, all because they were told about Christ.

Our churches don't visit and ask people to church the way they used to. There is the story of a man driving down a road and stopping at a house. He told the man in the house, "I was just passing by and thought I would stop and invite you to come to church Sunday." The man went on Sunday. He found out later that the man went six miles out of his way to pass his house. By the way, the man got saved.

No part of this report can be completely separated from the rest; they connect to the others, each working and doing its part of the work. The Lord impresses one man to go out and start a mission work (personal), the church sends him out, maybe only across the city to a new area (local), or across the country (National), or even to a foreign land (world). It all starts with one person being led, bringing in a local church.

**National and World Evangelism:** To promote national evangelism, we should learn the role our Baptist fore fathers played in the American Revolution and in securing the ratification of the Bill of Rights, in particular the first amendment. Find "acceptable words" to teach our brothers, and our children, and the world that history. To promote world evangelism, seek the leadership of the Holy Spirit in identifying someone God has called to be actively involved in a world mission effort and invite them to speak at your church.

### Associated Speeches

**Brother Jerry Thomas** spoke about how personal evangelism is greatly lacking today. He lamented the lack of personal testimonies in the church meetings. He said that parents have the primary responsibility to evangelize their children and that our daily lives need to be consistent with the gospel we preach. He concluded saying we all need to evangelize, not just preachers.

**Brother Johnny Brewer** said that our churches are 'going to sleep' and exhorted the brethren to visit other churches more when possible to encourage them.

**Brother Larry Gregory** read Matthew 28:18-20 and said we need to seek God's leadership and to learn our own history and follow the strong role our forefathers had.

**Brother Kenneth Davis** called John chapters 3 and 4 to memory and that we should follow the example of Jesus which requires approaching different people differently with the same gospel. He reminded us that God always works in connection with the written word.

**Brother Jeremy Wilson** stressed that every Christian is to evangelize. He said, "We can't hire someone to evangelize sinners. We can't leave it for someone else to do."

**Brother David Woodard** stressed the first word in Matthew 28:19, 'Go'. We do need to seek leadership, but remember that God has already given us leadership in the word. We are to go; not just keep asking if and when.

**Brother Kenneth Massey** spoke to the apparent current lack of support for home missions. He said of the old association reports there were, "...Home Missions, State Missions, County Missions, and Foreign Missions and they had the gap covered."

**Brother Brian Johnson** encouraged the reading of history, especially biographies as a way to inform as well as stir our hearts and strengthen our churches.

**Brother Jerry Boze** spoke about the Do Re Mi School of Gospel Music as an excellent resource for our kids to get involved and strengthen them to serve in our churches.

## AMBASSADOR'S REPORT

The Ambassador's Report was given by Brother Don Hines as follows:

“What a blessing it is to be ambassadors for Christ.” He spoke of visiting churches and encouraged all the brethren to do so often. “Visiting, praying, and loving one another is our responsibility and our joy.”

## TREASURER'S REPORT

October 22, 2010 - October 21, 2011

10-22-2010	Beginning Balance	\$2,740.64
10-26-2010	Donations for 2010 fund	\$1,300.00
11-1-2010	Extra Donation	\$ 150.00
10-13-2011	Private Donation	\$ 30.00
<b>Expenses</b>		
8-24-2011	Clerk's Fee	\$ 500.00
10-25-2010	2009-2010 Minutes	\$1,932.00
05-05-2011	2010-2011 Minutes	\$1,458.04
06-19-2011	Bank Fees for low bal	\$ 30.00
<b>10-22-2011</b>	<b>Ending Balance</b>	<b>\$ 300.60</b>

Brother Robby Cornwell—Treasurer

Elder Larry Gregory—Assistant

Following the Treasurer's report, the messengers decided to dismiss for the day and reconvene at 10:00 AM on Saturday morning.



## SATURDAY MORNING SESSION

On Saturday morning, October 22, 2011 the messengers to the One Hundred Twentieth Annual Session of the Wiseman Baptist Association reconvened in Murfreesboro, Tennessee displaying a warm Christian spirit in fellowship. Brother Key Dillard led the gathered in singing, "I Am Going To That City" and, "His Love Has Made Us One" with Sister Shirley Dillard again accompanying on the piano. There was a manifest presence of the Holy Spirit in the singing and in the countenance of the messengers and visitors.

Brother Massey welcomed everyone to the second day of this 'Grand Old Association' and read the 8<sup>th</sup> chapter of Hebrews.

*Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: Who serve unto the example and shadow of heavenly things, as Moses was admonished of God when he was about to make the tabernacle: for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. For if that first covenant had been faultless, then should no place have been sought for the second. For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord. For this is the covenant that I will make with the house of Israel after those days, saith the*

*Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more. In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.*

Brother Massey shared a memory of a sermon by Brother F.W. Lambert in Detroit at an associational meeting using this chapter and preaching the knowledge of salvation. Then he called on Brother Jerry Thomas to offer prayer.

Due to the absence of Brother Bobby Mullins, Brother Johnny Carver was elected by acclamation to preach the doctrinal sermon.

The following visitors were recognized:

**New Life Missionary Baptist:** Sister Melissa Cooke and her children Rachel and Gabe

**Zion Hill Missionary Baptist:** Sister Geraldine Carter

The clerk called the roll of messengers.

**Gladdice:** Charles Patterson, Judy Still

**Longview:** Steve Anderson

**McFerrin:** Don Hines, Paul Patterson

**Mt. Juliet:** Philip Church, Johnnie Brewer Sr., Danny Miller, Robby Cornwell

**Murfreesboro:** Key Dillard, Bill Green, Jim Holland, Adam Cox

**Three Springs:** Jeremy Wilson, Jerry Thomas, Steve Holman, Wayne Howard

Brother Massey then called for special singing. A 'scrap iron quartet' was formed and Key Dillard, David Woodard, Philip Church, and Don Hines favored the congregation with "I Have Decided" and "What A Meeting In The Air." Brother Jeremy Wilson accompanied on the piano.

Following this Brother Massey introduced Brother Johnny Carver to preach calling him his friend, "...because he loves God and this association, and he loves to preach..."

### DOCTRINAL SERMON

Brother Carver took his text from Isaiah 46 which he said was the same text in 1973 by W.T. Russell. .

*Bel boweth down, Nebo stoopeth, their idols were upon the beasts, and upon the cattle: your carriages were heavy loaden; they are a burden to the weary beast. They stoop, they bow down together; they could not deliver the burden, but themselves are gone into captivity. Harken unto me, O house of Jacob, and all the remnant of the house of Israel, which are borne by me from the belly, which are carried from the womb: And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you. To whom will ye liken me, and make me equal, and compare me, that we may be like? They lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith; and he maketh it a god: they fall down, yea, they worship. They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, one shall cry unto him, yet can he not answer, nor save him out of his trouble. Remember this, and shew yourselves men: bring it again to mind, O ye transgressors. Remember the former things of old: for I am God, and there is none else; I am God, and there is none like me, Declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: Calling a ravenous bird from the east, the man that executeth my counsel from a far coun-*

*try: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. Hearken unto me, ye stouthearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.*

Brother Carver explained that we are like Israel of the Old Testament, in that we have a tendency to drift away from God from time to time. Israel drifted into idolatry just as they did in the land of Canaan before. Before and in all things, God has a purpose. Brother Carver spoke about how God always wants to make Himself known to men. Man was created to have fellowship with Him, and we are created in His image. God walked with man in the beginning as we see in Genesis 3, "... what a communion that must have been." God from the beginning purposed a relationship with man. God sought out Adam, Noah, and then Abraham. All this He did in grace, knowing fully the sinfulness of all men. "No one can comfort me or love me like the Lord. He knows everything about me; sins, faults, what I don't want you to know but He still loves me. I'm so glad He does." Brother Carver spoke about Moses and the burning bush, "I think about that when I come into the house of God. God gave Moses the law, and he was revealing Himself and He still does today: His holiness, His person!"

God has always been revealing Himself that we might have his intimate fellowship. He said, "They got caught up in things in their day. We get caught up in things today." Brother Carver continued speaking about the things we get caught up in such as finances and the uncertainty of stocks and markets. He said there is a reason more people didn't attend meetings such as this association. "What's most important today? Jesus is—but we don't live like it." Continuing in the theme of God's revealing Himself to men Brother Carver spoke of the prophets God sent. Every one of them had a calling to point the people to the Lord. He said when people come to his office for counseling, "I point them to Jesus." God has always been about revealing Himself and His purpose.

Nothing but man was made in His image. With no one but man does God's Spirit bear witness of Himself. In the Garden of Eden man's spirit died. "We preach the knowledge of sin," he said and spoke of the transgression of Adam, "Today the Spirit still gives us a knowledge of sin to bring us into relationship with Him."

*John 6:44 No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.*

*Matthew 22:14 For many are called, but few are chosen.*

It is the Father who must draw sinners to repentance. We struggle with this because we want to do what we want, but this is expressly God's will.

His purpose is to have relationship with man but He will not always strive with man. Brother Carver turned to speak on the accountability of man saying, "Every individual is accountable for following God or not. The devil was cast out and so will men be." Man is most at peace with God when he is giving God the most glory. That is why we were made. God will fulfill His purpose in redeeming men in due time.

*Romans 5:6 For when we were yet without strength, in due time Christ died for the ungodly.*

All of the Old Testament pointed to Christ. Jesus came to be God in the flesh and we can walk like Him when we are empowered and following the Spirit of God.

*1 John 1:9 If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*

*Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

This is our purpose on Earth. This is only possible by the Holy Spirit of God working in His people.

*Micah 4:1 But in the last days it shall come to pass, that the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.*

*John 14:12 Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father.*

Now we are to be in community, Christ in us fulfilling His purpose. Outside the power of God no one will ever be saved. The Spirit flows through His Gospel, not apart from it. He chose the church to spread the gospel; to accomplish His purpose. The purpose is this; He has given the down payment but the finished product is not seen down here.

This has been God's purpose from the beginning, and He is accomplishing it. In the end, all the sinless, perfect, and Jesus made Saints of God will lose gravitation and join Him. So shall we be with the Lord.

Following this message we sang, "Glory to His Name" while the message was heartily endorsed by the congregation with "Amen's" and handshaking.

### **REPORT:**

### **WHAT CAN WE DO TO PROMOTE FELLOWSHIP AMONG OUR CHURCHES?**

The next report was called for: **What can we do to promote fellowship among our churches?**

The committee members preparing this report were: Brother Charles Patterson, Steve Anderson, Greg Hines, Roy Dale Chaffin

**Brother Steve Anderson** shared three areas of focus in this area; support sister churches with a continuing pattern of visitation, ensuring every visitor is made to feel welcome in our home churches, and seek reconciliation where possible with all sister congregations.

**Brother Charles Patterson** spoke to the role of pastors in the issue saying pastors, "...have usually a greater influence with what we teach and demonstrate to them." He encouraged everyone to seek common ground rather than a reason to fight. "It is better to have an open hand than a clinched fist."

**Brother Philip Church** thanked Gladdice church publically for allowing him to preach there and added that sharing pulpits can aid in fellowship between churches.

**Brother Ron Stewart** urged pastors to seek wisdom on this and not to dispute other preachers in front of the congregations. He closed with, "If we can't help at least don't harm."

**Brother Don Hines** said that we are biblically instructed to exhort and encourage. We should cheer anything and everything that honors God. He also thanked the churches for all the work they have done and are doing now for the cause of Christ.

**Brother Kenneth Massey** identified two things we should define; what builds fellowship and what tears it down? Do the one but not the other. He also stated that fellowship based on presbytery seating is wrong and recalled an instance of such he experienced. "I want to know you're my friend there just like here."

**Brother Jeremy Wilson** quoted something Brother Massey had told him that he strived to emulate, "I'll do what I can to help you but if I can't help you I sure won't hurt you."

Following this Brother Key Dillard brought the Obituary Report.

## OBITUARY REPORT

### IN LOVING MEMORY OF OUR DEPARTED LOVED ONES

As we consider the obituary report of our sainted dead and reflect upon the lives of those that have passed from this life to eternity, we are met with sadness and rejoicing. Sadness because of the emptiness felt from their passing. Rejoicing in knowing we shall be in their presence once again when we shall sing and rejoice around the throne of God for all eternity.

We know that death is an appointment of time that everyone must meet. Hebrews 9:27 tells us, "and as it is appointed unto men once to die, but after this the judgment."

We thank God that we have hope. Hope through Jesus Christ! We rejoice as we sing Bill and Gloria Gaither's song, "Because He Lives." "God sent his son, they called him Jesus; He came to Love, Heal and forgive; He lived and died to buy my pardon, an empty grave is there to prove my Savior lives." The grave could not hold Jesus Christ, and because He lives, we live also!

May we all be of good cheer because we will triumph at last. Our dear friend and songwriter, Charles Towler has written a song from this thought in II Corinthians 2:14 that says, "Death is not the end, it's only the beginning of life that lasts eternally. For the Christian there's victory over death and the grave, yes Jesus is mighty to save."

Today we reverently honor and pay homage to our sainted dead. Revelation 14:13 "Blessed are the dead which die in the Lord from henceforth; Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."



## **BETHLEHEM**

Sister Annette Sutton      February 15, 2011

## **MCFERRIN**

Brother Harold Carney      June 10, 2007 (*just now reported*)

Brother Richard McDonald      October 31, 2010

Brother Ernest Shore      December 14, 2010

Sister Katherine Whitley      March 7, 2011

Sister Carolyn Banks      March 8, 2011

Sister Dot Evetts      July 8, 2011

Sister Irene Russell      July 23, 2011

Brother John Covington      August 30, 2011

Brother Carl Oldham      October 1, 2011

## **MT JULIET**

Brother Mike Pitcock      November 10, 2010

## **MURFREESBORO**

Sister Teresa Johnson      October 29, 2010

Brother Richard Harvey      April 26, 2011

## **NEW LIFE**

Brother Mack Ferrell      December 18, 2010

## **NEW ZION**

Brother Clyde Dilahae      May 10, 2011

## THREE SPRINGS

Brother Roy Page	January 27, 2011
Sister Ada Williams	March 9, 2011
Brother Jerry Gibson	April 20, 2011
Brother Dale Chaffin	September 26, 2011
Brother Jim Tucker	October 19, 2011

Humbly submitted by Elder Paul Patterson and Brother Key Dillard

Brother Massey then called for the Missions Report:

### MISSIONS REPORT

*Luke 24:32-35 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, The Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how he was known of them in breaking of bread.*

As we are reminded in the preceding scriptures, the two people on the road to Emmaus had a personal encounter with Jesus Christ as they walked down the road to their village. They were saddened over the death of Jesus Christ and all their hope for a Messiah would come as the Suffering Servant as predicted in Isaiah. However, when Jesus opened up their eyes through an exposition of Scriptures, their heart burned within them as they heard God's voice. Jesus walked these two all the way home. They asked him to stay the night in their home and enjoy a meal. Jesus agreed, and while he broke bread with them, He revealed Himself to them. Jesus, in His glorified state, vanished from their sight.

These two and all others down through the centuries have experienced a burning heart. Upon salvation, the Holy Spirit takes up residence in the life of the believer, and He creates zeal in the believer's heart to lift up the name of Jesus everywhere there is an opportunity. As we read in the above Scriptures, these two had a personal experience that had to be told immediately. The Scripture reads that they rose up the same hour and journeyed back toward Jerusalem. If you remember, it was toward evening before they ever had a meal (v29). The day was far spent. It was getting late and before long it would have been time to get ready for bed. None of these things mattered at the moment – Jesus was alive!

Some say Emmaus was about seven miles from Jerusalem. If you are able to walk a mile in fifteen minutes, then the trip back would have taken almost two hours. The late night hours, the distance, and what others might think did not matter in these moments. These two believers were on a mission to share the good news that Jesus Christ had died, was buried and is alive forevermore. The task at hand was of highest importance and preeminent above everything else.

As the Wiseman Association has gathered this year, the task of building up the local church, training believers in the ways of God, preparing the next generation and sending out and supporting missionaries is just as important now as it was on the day of Christ's resurrection. The task is large. The obstacles great and spiritual darkness covers the land. However, we have good news to share with the whole world beginning in our local assemblies and the communities where we meet. This work of living out and sharing the gospel should burn in all of our hearts as it did these two that walked with Jesus.

The evidence of this burning desire can be seen in the churches of the Wiseman Association. With the joy of teaching gospel music, Do Re MI Gospel Music Academy continues to persevere in teaching music, so that our churches can more effectively worship God through song. On other missionary frontiers, Words of Hope Ministries continues to reach many continents through short wave radio broadcasts. There have been several men, women, boys, and girls of our churches to go to the

foreign lands of Jamaica, Trinidad, and Kenya. There are also good works going on in the prison system in Nashville, Tennessee. Whether near or far, there is plenty of work to be done and plenty to go around for every believer who has been impacted by the precious gospel of the Lord Jesus Christ. May the gospel continue to spread and Christ's Kingdom be advanced to the joy of all nations! Let's continue to pray to God and for one another, be led by the Holy Spirit, and encourage one another as we all labor together in the fields of harvest!

Respectfully submitted,

Elder Bill Green

Deacon Key Dillard

Elder Eugene Brown

### Associated Speeches

**Brother Eugene Brown** spoke of the history of Words of Hope Ministries, which operates both short wave radio broadcasts as well as an internet site. He spoke of his beginning in the radio work and later the addition of the internet presence and the many blessings of each. Brother Brown also spoke of some challenges they have faced through the years and of God's providential hand always providing and protecting. He also encouraged the brethren to consider foreign reaching missionary efforts when considering church finances.

**Brother Key Dillard** spoke on behalf of the Do Re Mi Gospel Music Academy. Do Re Mi began in 2002 under direction of Murfreesboro Missionary Baptist and then in 2004 incorporated officially into a non-profit organization. Do Re Mi has sought to preserve the heritage of shape note gospel music as well as focus on serving local churches to better worship in song. From 2002-2009, the school met for one week each summer on campus of Cumberland University in Lebanon, Tennessee. The first session held on the newly acquired property in Harts-

ville, Tennessee was in 2010. Do Re Mi continues to build on and improve this property both for the academy's use as well as to be used by churches for events, retreats, etc. In addition to music training, students are instructed and encouraged from the Scriptures. God has blessed these efforts with many being saved while there.

### **NEW BUSINESS**

At the suggestion of the Obituary Report Committee, the messengers decided to include in the printed minutes a prepared obituary for now deceased Elder H.C. Vanderpool, who was not in a Wiseman church at the time of his death, but served this association as clerk for 15 years in addition to his lifelong friendship and support of Wiseman churches.

### **ELDER H.C. VANDERPOOL**

Elder Herbert Campbell "H.C." passed away September 1, 2011. He was married for almost 69 years to Alta Maynard Vanderpool, who went to be with him and the Lord on May 15, 2012. The Lord blessed this union with one son, Bobby Vanderpool who survives. He is also survived by a grand-daughter Robyn Smith, a great-grandson, Ben Smith both of Hendersonville; sisters, Cornelia Reed Hackett, of Gordonsville, Tennessee, Ethleen Maynard of Mt. Juliet, Tennessee; and a brother, Glen Vanderpool of Bowling Green, Kentucky. He was preceded in death by his parents, Garland Butler Vanderpool and Essie Durham Vanderpool; brother, Garland Jr.; granddaughter, Dawn Vanderpool Smith. Brother Vanderpool was saved at Caney Fork Missionary Baptist Church in Smith County, September 5, 1935. He was a minister for 63 years, having pastored 11 churches in Tennessee, Kentucky and Ohio. He assisted in revivals in several states and organizations of several churches. He was founder and editor of the Baptist Banner for several years, and founder and editor of the Missionary Baptist Literature for 33 years. He was the first chaplain of the Cumberland Valley

School of Gospel Music, and made 10 tours to the Holy Land, hosting 9 of them. He was a member of Victory Missionary Baptist Church of Hendersonville, Tennessee.

The messengers also decided to include a biographical sketch of Elder John Wiseman, for whom the association is named. Brother Massey graciously offered to prepare this biographical sketch.

(Clerk's Note: Brother Massey submitted two biographical sketches for Elder John Wiseman for publication. One is taken from the *History of Middle Tennessee Baptists*, by Elder J.H. Grime and the second is taken from *Tennessee Baptist Ministers* by Joseph H. Borum. Each of these contains exclusive information about the life of Elder Wiseman. In order to share the most complete information about Elder Wiseman's life, we have published both sketches).

### ELDER JOHN WISEMAN

From *History of Middle Tennessee Baptists* by Elder J.H. Grime

Perhaps the name of no man is more cherished by the Baptists of Middle Tennessee than that of John Wiseman. He was born in Rowan County, North Carolina, January 24, 1780. His parents belonged to the Puritan stock, formerly of Pennsylvania, and consequently were very strict in their family discipline, as well as very tenacious for their religious views. So it goes without saying that the young Wiseman was sprinkled in infancy. His parents were poor, and were pioneers, with little educational advantages; consequently he grew up with but little education except such as he gathered from the book of nature. But God was guiding, for his was destined to be a pioneer life. Hence to conquer one must know the wilderness. He needed that strong muscular body that only children of nature can possess. The vigor of his body did not outstrip the vigor of his mind. He was indeed nature's child, possessing a body capable of untold endurance, and a mind, though unpolished, capable of grappling with the most profound problems.

In the twentieth year of his age, he surrendered his heart and life to God and united with the Baptists and was baptized by Elder Thomas Durham. This brought down upon him the abuse of an irate father, who could not bear the thought of his son joining the despised sect of Baptists. But he faltered not. The next year, April 20, 1800, he was married to Miss Annie Hunt, and lady in every way worthy, and one who proved a true helpmeet to him in his struggles in the ministry.

It is said that he began his public ministry in the State of North Carolina. If this be true it was in a limited degree. In 1805, he and his devoted wife, with two children, in the depth of poverty, turned their faces westward and sought a home among the forests of what is now known as Middle Tennessee. This long distance was traveled in a crude conveyance, consisting of a tar-wheeled cart, drawn by one horse. In this, the wife and children, with the meager supply of household goods were placed, while the husband and father made the trip on foot. He first settled on the lands of Major Taylor, on Round Lick Creek, in Wilson County. He sought a Christian home with Round Lick Church, which, at that time, stood near Grant, Smith County. He deposited his letter with this church, February, 1806, and at this same meeting was licensed to preach. How long he remained a member of this church the records fail to show. The following is taken from the pen of the venerable Elder J.W. Bowen:

“The first meeting he (John Wiseman) attended after reaching Tennessee, was at Brush Creek, in Smith County. It was the November meeting in the year 1804. (This, according to other records, should be 1805). He met there for the first time that wonderfully eloquent preacher, Rev. Cantrel Bethel. They were young then, and commenced that attachment which lasted through life, and has been renewed at the ‘Bright summer land of bliss.’ An incident occurred at the meeting which led to the field of his ministerial labors for the balance of his life. He has come to the Brush Creek meeting on horseback, but without a saddle, for he had none. He used a piece of old bed quilt as a

substitute. His shoes were nearly worn out. The long journey from North Carolina, the whole of which he traveled on foot, had left them so nearly worn out that they were only kept together by being tied with leather strings. As he was leaving the meeting a man by the name of Duncan, who was a member of Hickman Creek, which had been organized a short time before, took him aside and requested him to come to their next meeting, and told him if he would do so, and would let him have the measure of his foot, he would have him a pair of shoes made by that time.”

It might be stated just here, by way of parenthesis, that only an arm of Brush Creek existed at Hickman Creek at that time, the church being fully organized in 1806. He complied with the above request and finally moved to Hickman, perhaps in 1806.

Elder Wiseman remained in the Hickman community about five years, during which time he endured many hardships. It is said he could frequently be seen, at the hour of midnight, cleaning up land and burning logs in order that his family might have bread while he preached the gospel to those pioneer settlers. At the close of five years he moved to Dixon's Springs at which place he remained till 1835; then he removed to Castalian Springs, Sumner County; where he remained till 1847; then he moved to Wilson County, settling on Springs Creek some three miles east of Lebanon. The remainder of his days were spent here. During all these years, till he grew too old, he labored hard on the farm for a support for his family, while he did more preaching than almost any one of his time. In 1842 he lost the companion of his youth, and some years after he was married to Mrs. Sarah Penebaker, of Lebanon, with whom he lived till his death.

Among the points at which he preached we note the following: Hickman's Creek, Dixon's Creek, Bledsoe's Creek, Second Creek, East Station Camp, Hogan's Creek, Peyton's Creek, Round Lick, Lebanon, etc; and wherever he went success attended his ministry. He laughed at dif-



facilities and cried, "It must be done." His life was spent in poverty. The following incident will serve to illustrate the many hardships he had to encounter. He owned but one horse, which must remain at home during the summer season to make bread for the family, while his master would walk to his appointments. While pastor of Round Lick Church he had to travel a distance of more than thirty miles. While coming to one appointment at this church on foot his shoes gave out and were cast aside; putting his socks in his pocket, the remainder of the journey was made bare-foot. He came to the church, went into the pulpit with his bare feet, and preached the words with "power and demonstration of the spirit." The brethren took in the situation, and at the close of the conference a brother was detailed to go and purchase him a pair of shoes. These with a pair for his faithful horse and one dollar in money made up his salary for that year from this church.

For some time before he died, his voice was so impaired from a paralytic stroke he could not preach. He finished his course upon the earth March 14, 1864, and while the clash of arms could be heard on every side his spirit went home to the God of peace of whom he had so long preached. For a little more than eighty four year he had fought the battles of life, till at last, in great peace of mind, the pendulum stood still, and it was said, "JOHN WISEMAN IS DEAD."

### **ELDER JOHN WISEMAN**

From *Tennessee Baptist Ministers* by Joseph H. Borum

The following sketch was prepared by Elder J.M. Phillips, now of Chattanooga, and published in *The Baptist*, of April 5, 1873:

Elder John Wiseman was born in Roane County, North Carolina, January 24, 1780. His parent were natives of Pennsylvania, and early in their married life emigrated to North Carolina, where they spent their remaining days. They were both members of Presbyterian Communion, of which body his father was an elder, and into which, according to the established usage of that denomination, all their children were

sprinkled in infancy. The writer has little information of the childhood of the subject of this sketch other than that his life was such as is common to a pioneer settler of that early history of the country. His educational advantages in early life were necessarily limited, but by dint of application and hard study in after years he acquired a large store of general information. He naturally possessed a vigorous mind, one of extraordinary power, and one capable of grappling with and maturing almost any subject it encountered.

As a thinker he was profound; as a reasoned, correct. In the twentieth year of his age, he made a profession of religion, united with the Baptist church in the neighborhood where his father lived. This act called down upon him severe persecutions amounting to almost social ostracism in the community and expulsion from the bosom of the family. He, however, faltered not under the tremendous pressure to which his souls was subjected, but soon after began his great life-work—the preaching of the blessed gospel. His first efforts in the pulpit gave such evidence of future usefulness, that he was at once ordained unto the work whereunto the Lord had called him. On the 20<sup>th</sup> of April, 1800, he was united in marriage to Miss Annie Hunt, a lady of fine social standing and high moral worth. Of the first five years of his ministry spent in North Carolina, we have but little information, other than it was attended with the same zeal that characterized it in after years. In the year 1805, he emigrated with his family to Middle Tennessee, and settled on Hickman Creek, Smith County, and after residing there about five years, he removed to Dixon's Springs, in the same county, where he lived until the year 1829, when he again removed to Castilian Springs, Sumner County, Tennessee. There years were all full of labors, sacrifices, and untiring devotion to the service of the Divine Master. The gospel was preached in groves and private houses, for church-houses were rare. Sinner were converted, church were organized, so that where sin and iniquity had a short time before abounded, "was daily heard the voice of prayer and praise,": In the year 1810 he began preaching near Hartsville, Tennessee under the shade of large oaks, near a little stream called Sand Creek. In the year 1830, he began

preaching in Lebanon, Tennessee, to a church then consisting of only five persons. This place had already been occupied by the Pedo-Baptists, who were very much opposed in sentiment to Baptist doctrine and polity. Nothing daunted, however, he addressed himself with energy and singleness of purpose to his work, and though meeting with opposition, in a few years he succeeded in establishing one of the most flourishing organizations in Middle Tennessee. The following is a list of the churches that he served, many of them for periods of twenty and thirty years: Bledsoe's Creek, Second Creek, East Station Camp, Sumner County; Dixon's Creek, Hogan's Creek, Peyton's Creek, Smith County; Round Lick Creek and Lebanon, Wilson County, Tennessee.

In the year 1842 he was bereaved by the loss of his excellent wife, and after the lapse of several years was again married to Mrs. Sarah Penbaker, of Lebanon, Tennessee, with whom he lived most happily until his death.

On the 14<sup>th</sup> day of March, 1864, at his own home near Castilian Springs in great peace of mind and in full assurance of a glorious immortality, he entered into his rest.

Father Wiseman was large and muscular, dignified appearance, large head, broad forehead, and singularly piercing blue eyes which kindling under the inspiration of his theme seemed almost to give off electric sparks. As a preacher he was strong, forcible, and, for one of his opportunities erudite. As a Baptist he was one of the strictest of his sect.

## **2012 ORDER OF SERVICE**

The following Order of Business for 2012 was read by Brother Johnny Carver and adopted by the messengers:

**SPECIAL SINGING:** Don Hines, Key Dillard

**REPORT ON BAPTIST FAITH AND PRACTICE:** Charles Patterson, Randy Norman

**REPORT ON CHRISTIAN EDUCATION:** Philip Church, Sam Oldham

**OBITUARY REPORT:** Johnny Brewer, Danny Miller

**REPORT ON FINANCING THE LORD'S WORK:** Paul Patterson, Larry Gregory

**MISSIONS REPORT:** Bill Green, Eugene Brown

Following this Brother Charles Patterson made a motion seconded by Brother Johnny Carver to adjourn until the one hundred twenty first annual session to be held at Mt Juliet Missionary Baptist Church on October 19, 2012 at 10:00 AM. Brother Massey thanked the brethren for, "...one of the most harmonious sessions...for their demeanor and respect."

Before closing in prayer Key Dillard led the congregation in singing, "Better Farther On" with Shirley Dillard accompanying on piano.

## **CHURCH DIRECTORY**

### **Bethlehem Missionary Baptist Church (615) 859-3925**

879 Long Hollow Pike, Goodlettsville, TN 37072 –  
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120 Salt Lick Creek, Gladdice, TN

**PASTOR** – Charles Patterson (615) 449-9676

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**CLERK** – Dustin Kemp (615) 418-6534

175 Hunters Creek Blvd, Lebanon, TN 37087

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43 Little Salt Lick, Carthage, TN 37030

**SUN.SCH.** – John Draper (931) 678-4038

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**Longview Missionary Baptist Church (615) 452-8638**

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202 Goshen Valley Road, Church Hill, TN 37642

PASTOR – Tim Johnson, (423)272-9210

121 Lakeview Circle, Rogersville, TN 37857

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408 Dover Ave, Mt. Carmel, TN 37645

TREASURER – Branton Williams (423) 357-7836

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527 Redwood Dr, Mt. Carmel, TN 37645

**New Zion Missionary Baptist Church**

Corner of Martin Creek Road and Highway 56,

Bloomington Springs, TN 38545

PASTOR – Larry S. Gregory, (931) 528-1684

1805 Clemmons Road, Cookeville, TN 38501

*lsgregory@frontiernet.net*

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Jerry Thomas (270) 842-8979

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Terry Thornton (270) 842-1949

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### **HISTORICAL TABLES – 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 Goodwill	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
89.	1980 New Bethel	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
90.	1981 Faith (TN)	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
91.	1982 Longview	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
92.	1983 Salem	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
93.	1984 Cedar Grove	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
94.	1985 Old Hopewell	H.G. Taylor	H.C. Vanderpool	A.G. Gregory

95. 1986 Gateway	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
96. 1987 West End	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
97. 1988 Goodwill	H.G. Taylor	H.C. Vanderpool	A.G. Gregory
98. 1989 New Bethel	H.D. Linville	H.C. Vanderpool	A.G. Gregory
99. 1990 McFerrin	H.D. Linville	Ottis Jones	A.G. Gregory
100. 1991 New Bethel	Jerry Shrum	Kenneth Massey	Bobby Sutton
101. 1992 Lafayette	Jerry Shrum	Don Curtis	Bobby Sutton
102. 1993 Parkwood	Jerry Shrum	Don Curtis	Bobby Sutton
103. 1994 New Bethel	Jerry Shrum	Don Curtis	Bobby Sutton
104. 1995 Longview	Jerry Shrum	Kenneth Massey	Bobby Sutton
105. 1996 McFerrin	Larry Gregory	Tom Armstrong	Bobby Sutton
106. 1997 Harvest	Kenneth Massey	Tom Armstrong	Bobby Sutton
107. 1998 Three Springs	Kenneth Massey	Tom Armstrong	Bobby Sutton
108. 1999 New Zion	Kenneth Massey	Tom Armstrong	Bobby Sutton
109. 2000 Longview	Kenneth Massey	Larry Gregory	Bobby Sutton
110. 2001 McFerrin	Kenneth Massey	Larry Gregory	Bobby Sutton
111. 2002 Bethlehem	Kenneth Massey	Deric McClard	Bobby Sutton
112. 2003 Mt. Juliet	Kenneth Massey	Deric McClard	Bobby Sutton
113. 2004 New Life	Kenneth Massey	Deric McClard	James Hill
114. 2005 Murfreesboro	Kenneth Massey	Deric McClard	James Hill
115. 2006 Gladdice	Kenneth Massey	Deric McClard	James Hill
116. 2007 Three Springs	Kenneth Massey	Deric McClard	James Hill
117. 2008 New Zion	Kenneth Massey	Brian Johnson	Robby Cornwell
118. 2009 McFerrin	Kenneth Massey	David Woodard	Robby Cornwell
119. 2010 Longview	Kenneth Massey	David Woodard	Robby Cornwell
120. 2011 Murfreesboro	Kenneth Massey	David Woodard	Robby Cornwell

## HISTORICAL TABLES – PREACHERS

<u>Year/Location</u>	<u>Introductory</u>	
1. 1892 Meadorville	W.M.S. Wilks	
2. 1893 Dixon Creek	J.S. Pardue	
3. 1894 Lafayette	W.M.S. Wilks	
4. 1895 Hartsville	J.S. Pardue	
5. 1896 Cedar Bluff	J.A. Stone	
6. 1897 Independence	J.F. Lambert	
7. 1898 Dixon Creek	W.M.S. Wilks	
8. 1899 Friendship	J.L. Hawkins	
9. 1900 Siloam	J.W. McQueen	
10. 1901 Rocky Mound	J.J. Dyer	
11. 1902 Shady Grove	J.H. Grime	
12. 1903 New Harmony	W.M.S. Wilks	
13. 1904 New Hopewell	J.W. McQueen	
14. 1905 Rock Bridge	J.W. McQueen	
15. 1906 Corum Hill	J.F. Lambert	<b><u>Doctrinal</u></b>
16. 1907 Long Creek	W.M.S. Wilks	W.M.S. Wilks
17. 1908 Hillsdale	C.B. Massey,	A.D. Robinson
18. 1909 Hartsville	E.E. Folk,	J.H. Grime
19. 1910 Cedar Bluff	J.T. Oakley	J.T. Oakley
20. 1911 Meadorville	C.B. Massey	C.B. Massey

21. 1912 Friendship	J.W. Gillon	J.H. Grime
22. 1913 Bledsoe Creek	A.J. Sloan	A.J. Sloan
23. 1914 Siloam	J.T. Oakley	J.T. Oakley
24. 1915 Pleasant Hill	W.J. Summar	A.J. Sloan
25. 1916 Spring Creek	C.B. Massey	J.Y. Freeman
26. 1917 Dixon Creek	T.F. Moore	T.F. Moore
27. 1918 New Harmony	T.F. Moore	C.B. Massey
28. 1919 Fairview	P.S. Dyer	A.J. Sloan
29. 1920 Pleasant Grove	W.F. Jenkins	A.J. Sloan
30. 1921 New Zion	P.S. Dyer	A.J. Sloan
31. 1922 Rock Bridge	R.O. Sanders	A.J. Sloan
32. 1923 Cedar Bluff	N.C. Fuqua	James Carter
33. 1924 Long Creek	I.N. Sloan	Calvin Gregory
34. 1925 Mt. Zion	R.O. Sanders	C.B. Massey
35. 1926 Old Hopewell	L.A. Stewart	Calvin Gregory
36. 1927 Union	A.W. Keen	Calvin Gregory
37. 1928 Brattontown	R.O. Sanders	Calvin Gregory
38. 1929 Meadorville	W.T. Taylor	N.C. Fuqua
39. 1930 Haysville	F.W. Lambert	A.J. Sloan
40. 1931 Capitol Hill	A.J. Sloan	C.B. Massey
41. 1932 Siloam	R. Thompson	A.J. Sloan
42. 1933 Rocky Mound	C.B. Massey	A.J. Sloan
43. 1934 Pleasant Hill	R.O. Sanders	A.J. Sloan
44. 1935 Goodwill	F.W. Lambert	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	<b><u>Memorial</u></b>
49.	1940 Red Hill	F.W. Lambert	A.J. Sloan	L.A. Stewart
50.	1941 Lafayette	R.O. Sanders	A.J. Sloan	
51.	1942 Siloam	F.W. Lambert	A.J. Sloan	L.A. Stewart
52.	1943 Athens	R.O. Sanders	A.J. Sloan	F.W. Lambert
53.	1944 Union Hill	F.W. Lambert	A.J. Sloan	F.L. Ray
54.	1945 Brattontown	J.H. Smith	A.J. Sloan	F.W. Lambert
55.	1946 Drakes Creek	F.W. Lambert	A.J. Sloan	W.T. Russell
56.	1947 Long Creek	F.L. Ray	A.J. Sloan	F.W. Lambert
57.	1948 Old Union	F.L. Ray	A.J. Sloan	F.W. Lambert
58.	1949 Macedonia	F.L. Ray	W.T. Russell	F.W. Lambert
59.	1950 Old Hopewell	F.L. Ray	W.T. Russell	F.W. Lambert
60.	1951 Rocky Mound	M.R. Drury	W.T. Taylor	Lloyd Fishburn
61.	1952 East Main Street	Albert Crouch	W.T. Russell	F.W. Lambert
62.	1953 McFerrin	Albert Crouch	W.T. Russell	F.W. Lambert
63.	1954 Cedar Bluff	H.C. Vanderpool	J.C. Walker	L.W. Smith
64.	1955 West End	H.C. Vanderpool	J.C. Walker	Paul Oldham
65.	1956 Buffalo Springs	H.C. Vanderpool	W.T. Russell	Paul Oldham
66.	1957 Concord	G.O. Templeton	J.C. Walker	Paul Oldham
67.	1958 Pleasant Hill	A.G. Gregory	H.P. Brown	H.G. Taylor
68.	1959 Enon Chapel	A.G. Gregory	J.C. Walker	H.H. Taylor
69.	1960 New Bethel	A.G. Gregory	W.T. Russell	Paul Oldham
70.	1961 Liberty Hill	A.G. Gregory	W.T. Russell	H.G. Taylor



71. 1962 Longview	James Porter	W.T. Russell	H.G. Taylor
72. 1963 Old Hopewell	James Porter	W.T. Russell	H.G. Taylor
73. 1964 White Hill	James Porter	W.T. Russell	H.G. Taylor
74. 1965 Salem	James Porter	W.T. Russell	H.G. Taylor
75. 1966 Piper's Chapel	James Porter	W.T. Russell	William House
76. 1967 Fairview	H.D. Linville	W.T. Russell	H.G. Taylor
77. 1968 Goodwill	H.D. Linville	W.T. Russell	H.G. Taylor
78. 1969 Faith (TN)	H.D. Linville	W.T. Russell	H.G. Taylor
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	<u>Memorial/</u>
85. 1976 Lafayette	H.D. Linville	H.G. Taylor	<u>Missionary</u>
86. 1977 Buffalo Springs	J.W. Briley	James Porter	F.L. Ray
87. 1978 McFerrin	Kenneth Woodall	H.G. Taylor	C.L. Russell
88. 1979 Harmony	Hilman Duncan	J.W. Briley	D.W. Story
89. 1980 New Bethel	Everett Scruggs	James Porter	Bobby Gann
90. 1981 Faith (TN)	Guthrie Thompson	J.W. Briley	Edgar Copeland
91. 1982 Longview	Bobby Pitt	H.D. Linville	C.L. Russell
92. 1983 Salem	Charles Patterson	H.C. Vanderpool	W.E. Massey
93. 1984 Cedar Grove	Ray Sutton	A.G. Gregory	James Porter
94. 1985 Old Hopewell	Gary Duncan	H.D. Linville	Jas. Shoulders
95. 1986 Gateway	Ottis Jones	C.L. Russell	W.E. Massey
96. 1987 West End	Terry Lyles	James Porter	Henry Smith

97.	1988 Goodwill	Jeff Brown	Hilman Duncan	Gary Duncan
98.	1989 New Bethel	Lonnie Meador	J.W. Briley	Johnny Meador
99.	1990 McFerrin	Charles Patterson	W.T. Russell	Ottis Jones
100.	1991 New Bethel	Kenneth Massey	Tom Armstrong	Bobby Sutton
101.	1992 Lafayette	Jimmy Roberts	James Shoulders	Johnny Carver
102.	1993 Parkwood	Larry Gregory	Kenneth Massey	Eugene Brown
103.	1994 New Bethel	Paul Patterson	Don Curtis	Wm. Overton
104.	1995 Longview	Deric McClard	Jimmy Roberts	Johnny Carver
105.	1996 McFerrin	Benny Snoddy	Johnny Carver	K.W. Massey
106.	1997 Harvest	Paul Patterson	William Overton	
107.	1998 Three Springs	Johnny Carver	Eugene Brown	
108.	1999 New Zion	Deric McClard	William Overton	
109.	2000 Longview	Paul Patterson	Johnny Carver	<b><u>Fellowship</u></b>
110.	2001 McFerrin	Kevin Perdue	Deric McClard	Darren Bonee
111.	2002 Bethlehem	Jeremy Wilson	Bobby Sutton	Lynn Stapleton
112.	2003 Mt. Juliet	Trey Crews	Henry Smith	Scott Carter
113.	2004 New Life	Johnny Carver	Kenneth Massey	Lynn Stapleton
114.	2005 Murfreesboro	Jeremy Wilson	Deric McClard	Chas. Patterson
115.	2006 Gladdice	Brian Johnson	Paul Patterson	Jackie Wilburn
116.	2007 Three Springs	Monty Shoulders	Charles Reece	Randy Thompson
117.	2008 New Zion	Jeremy Wilson	Ricky Oliver	Tim Binion
118.	2009 McFerrin	Larry Gregory	Mark Carver	Jerry Bose
119.	2010 Longview	David Woodard	Charles Patterson	Wesley Wood
120.	2011 Murfreesboro	Philip Church	Johnny Carver	C.A. Gentry

<b>Membership Roles</b>	<b>Received Baptism</b>	<b>Received Letter</b>	<b>Re-stored</b>	<b>Statement</b>
<b>Bethlehem</b>	1	0	0	0
<b>Gladdice</b>	2	2	0	1
<b>Longview</b>	0	1	0	0
<b>McFerrin</b>	6	5	0	2
<b>Mt. Juliet</b>	12	1	0	0
<b>Murfreesboro</b>	7	5	0	2
<b>New Life</b>	4	0	0	7
<b>New Zion</b>	0	0	0	0
<b>Three Springs</b>	12	12	0	0

<b>Sunday School</b>	<b>Year Organized</b>	<b>2006</b>	<b>2007</b>
<b>Bethlehem</b>	1962	18	18
<b>Gladdice</b>	1894	16	15
<b>Longview</b>	1960	75	75
<b>McFerrin</b>	1948	310	314
<b>Mt. Juliet</b>	1982	16	25
<b>Murfreesboro</b>	1984	40	40
<b>New Life</b>	1997	97	47
<b>New Zion</b>	1981	20	18
<b>Three Springs</b>	1995	150	140

<b>Dismissed Letter</b>	<b>Exclusion</b>	<b>Death</b>	<b>Rescinded</b>	<b>Total Members</b>
0	0	1	0	<b>155</b>
0	0	0	0	<b>56</b>
2	0	0	1	<b>187</b>
0	7	9	1	<b>696</b>
0	0	1	0	<b>114</b>
1	0	2	0	<b>120</b>
0	0	1	0	<b>133</b>
0	0	0	0	<b>39</b>
7	0	5	0	<b>423</b>

<b>2008</b>	<b>2009</b>	<b>2010</b>	<b>2011</b>	<b>SS Teachers</b>
18	21	21	21	<b>4</b>
12	15	15	19	<b>2</b>
70	70	60	50	<b>7</b>
321	339	326	293	<b>17</b>
20	20	25	38	<b>5</b>
40		50	50	<b>10</b>
54	65	60	60	<b>6</b>
	26	22	22	<b>3</b>
140	140	140	140	<b>14</b>