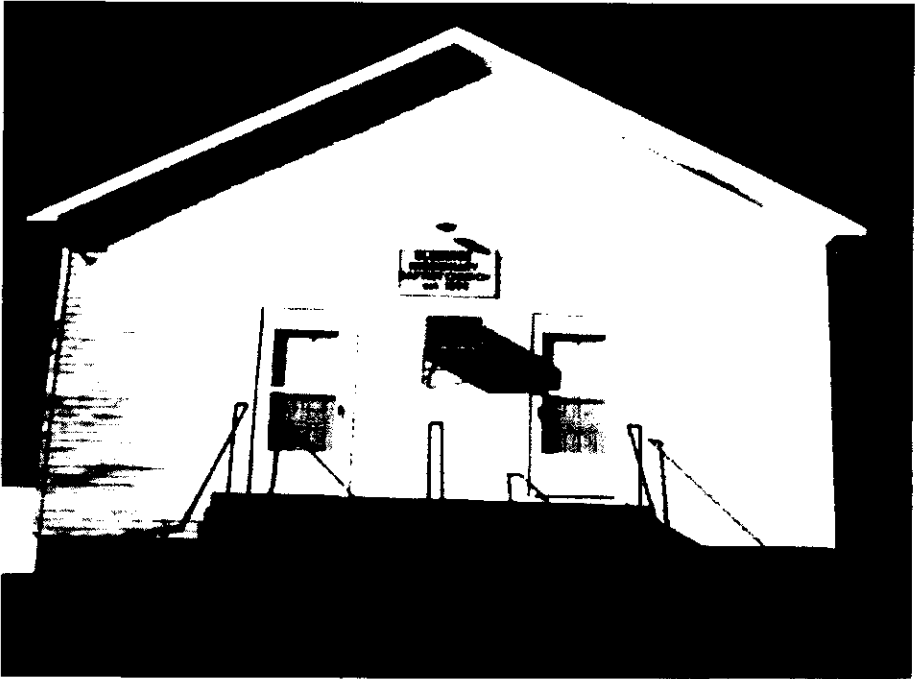


***WISEMAN BAPTIST  
ASSOCIATION  
2013***



**Held with  
Gladdice Missionary Baptist  
Church**

# **WISEMAN BAPTIST ASSOCIATION**

**One Hundred Twenty Second Annual Session  
October 25th and 26th, 2013**

**CONVENED WITH  
GLADDICE MISSIONARY BAPTIST CHURCH  
Pleasant Shade, Tennessee**

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**The next session will convene at  
Three Springs Baptist Church  
1440 Three Springs Road  
Bowling Green, KY 42104  
October 24<sup>th</sup> & 25<sup>th</sup>, 2014 at 10:00 AM**

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## **ABSTRACT OF PRINCIPLES**

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.

We believe in one true and living God, the Father, the Son and the Holy Spirit.

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

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.

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.

We believe that sinners are justified in the sight of God by the imputed righteousness of Jesus Christ.

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.

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.

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.

We believe in the resurrection of the dead and a general judgment, and that the joys of the righteous and punishment of the wicked will be eternal.

## **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 slips, failings or imperfections, but shall fairly state his views without sophistry or criticism.
4. No member shall absent himself 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, provided 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 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 the Churches to the Association shall give the number of members of 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 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 transaction of business.

**Article X.** It is expected that these meetings shall be missionary in practice as well as theory.

**Article XI.** New churches may be admitted into this 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's 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 principal 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 sittings, may welcome any visiting brethren present, who shall have 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 carries 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.

## **ARTICLES OF FAITH**

**I. OF THE SCRIPTURES** - We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction; that it has God for its author, salvation for its end, and truth without any mixture of error for its matter, that it reveals the principles by which God will judge us; and therefore is, and shall remain to the end of the world, the true center of Christian union, and the supreme standard by which all human conduct, creeds, and opinions should be tried. II Tim. 3:16-17; II Tim. 3:15; Prov. 30:5-6; Rom. 2:12; Phil. 3:16; I John 4:1.

**II. OF THE TRUE GOD**- We believe that there is one, and only one living and true God, an infinite intelligent Spirit, whose name is JEHOVAH, the Maker and supreme Ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost; equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption. John 4:24; Ps. 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10; Ex. 15:11; Ps 147:5; Isa. 6:3; I Pet. 1:15-16; Rev. 4:6-8; Mark 12:30; Rev. 4:11; Matt. 10:37; Jer. 2:12-13; Matt. 28:19; John 15:26; I Cor. 12:4-6; I John 5:7; John 10:30; John 5:17; John 14:23; John 17:5 & 10; Acts 5:3-4; I Cor. 2:10-11; Phil. 2:5-6; Eph. 2:18; II Cor. 13:14; Rev. 1:4-5.

**III. OF THE FALL OF MAN**- We believe that man was created in holiness, under the law of his Maker, but by voluntary transgression fell from that holy and happy state; in consequence of which all mankind are now sinners, not by constraint but choice; being by nature utterly void of that holiness required by the law of God, positively inclined to evil; and therefore under just condemnation to eternal ruin, without defense or excuse. Gen. 1:27; Gen. 1: 31; Ecc. 7:29; Acts 17:26-29; Gen. 2:16-17; Gen. 3:6-24; Rom. 5:12; Rom. 5:15-19; Ps. 51:5; Rom. 8:7; Isa. 53:6; Gen. 6:12; Rom. 3:9-18; Eph. 2:1-3; Rom. 1:18,32; Rom. 2:1-16; Gal. 3:10; Matt. 20:15; Ezek. 18:19-20; Rom. 1:20; Rom. 3:19; Gal. 3:22.

**IV. OF THE WAY OF SALVATION** - We believe that the salvation of sinners is wholly of grace; through the Mediatorial offices of the Son of God; who by the appointment of the Father, freely took upon him our nature, yet without sin; honored the divine law by his personal obedience, and by his death made a full atonement for our sins: that having risen from the dead, he is now enthroned in heaven; and uniting in his wonderful person the tenderest sympathies with divine perfections, he is every way qualified to be a suitable, a compassionate, and an all-sufficient Saviour. Eph. 2:3; Matt. 18:11; I John 4:10; I Cor. 3:5-7; Acts 15:11; John 3:16; John 1:1-14; Heb. 4:14; Heb. 12:24; Phil. 2:6-7; Heb. 2:9 & 14; II Cor. 5:21; Isa. 42:21; Phil. 2:8; Gal. 4:4-5; Rom. 3:21; Isa. 53:4-5; Matt. 20:28; Rom. 4:25; Rom. 3:21-26; I John 4:10; I John 2:3; I Cor. 15:1-3; Heb. 9:13-15; Heb. 1:8; Heb. 1:3; Col. 3:1-4; Heb. 7:25; Col. 2:9; Heb. 2:18; Heb. 7:26; Ps. 89:19; Ps. 45.



**V. OF JUSTIFICATION** - We believe that the great gospel blessing which Christ secures to such as believe in him is justification; that justification includes the pardon of sin, and the promise of eternal life on principles of righteousness; that it is bestowed not in consideration of any works of righteousness which we have done, but solely through faith in the Redeemer's blood; by virtue of which faith his perfect righteousness is freely imputed to us of God; that it brings us into a state of most blessed peace and favor with God, and secures every other blessing needful for time and eternity. John 1: 16; Eph. 3:8; Acts 13:39; Isa. 53:11-12; Rom. 5:1-2; Rom. 5:9; Zech. 13: 1; Matt. 9:6; Acts 10:43; Rom. 5:17; Titus 3:5-7; I Peter 3:7; I John 2:25; Rom. 5:21; Rom. 4:4-5; Rom. 6:23; Phil. 3:7-9; Rom. 5:19; Rom. 3:24-26; Rom. 4:23-25; I John 2:12; Rom. 5:3; Rom. 5:11; I Cor. 1:30-31; Matt. 6:33; I Tim. 4:8.

**VI. OF THE FREENESS OF SALVATION** - We believe that the blessings of salvation are made free to all by the gospel; that it is the immediate duty of all to accept them by a cordial penitent, and obedient faith; and that nothing prevents the salvation of the greatest sinner on earth, but his own inherent depravity and voluntary rejection of the gospel; which rejection involves him in an aggravated condemnation. Isa. 55:1; Rev. 22:17; Luke 14:17; Rom. 16:25-26; Mark 1:15; Rom. 1: 15-17; John 5:40; Matt. 23:37; Rom. 9:32; Pro. 1:24; Acts 13:46; John 3:19; Matt. 11:20; Luke 10:27; II Thess. 1:8.

**VII. OF GRACE IN REGENERATION** - We believe that in order to be saved, sinners must be regenerated, or born again; that regeneration consists in giving a holy disposition to the mind; that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth, so as to secure our voluntary obedience to the gospel; and that its proper evidence appears in the holy fruits of repentance and faith and newness of life. John 3:3; John 3:6-7; I Cor. 2:14; Rev. 14:3; Rev. 21:27; II Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29; Rom. 5:5; I John 4:7; John 3:8; John 1:13; James 1: 16-18; I Cor. 1:30; Phil 2:13; I Peter 1:22-25; I John 5: 1; Eph. 4:20-24; Col. 3:9-11; Eph. 5:9; Rom. 8:90; Gal. 5:16-23; Eph. 3:14-21; Matt. 3:8-10; Matt. 7:20; I John 5:4, 18.

**VIII. OF REPENTANCE AND FAITH** -We believe that repentance and faith are sacred duties and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest and King, and relying on him alone as the only and all-sufficient Saviour. Mark 1:15; Acts 11:18; Eph. 2:8; I John 5:1; John 16:8; Acts 2:37-38; Acts 16:30-31; Luke 18:13; Luke 15:18-21; James 4:7-10; II Cor. 7:11; Rom. 10:12-13; Ps. 51; Rom. 10:9-11; Acts 3:22-23; Heb. 5:14; Ps. 2:6; Heb. 1:8; Heb. 8:25; II Tim. 1:12.

**IX. OF GOD'S PURPOSE OF GRACE** - We believe that election is the eternal purpose of God, according to which he graciously regenerates, sanctifies, and saves sinners; that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end; that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy and unchangeable; that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy; that it encourages the use of means in the highest degree; that it may be ascertained by its effects in all who truly believe the gospel, that it is the foundation of Christian assurance; and that to ascertain it with regard to ourselves demands and deserves the utmost diligence. II Tim. 1:8-9; Eph. 1:3-14; I Peter 1:1-2; Rom. 11:5-6; John 15:16; I John 4:19; II Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14; Ex. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1: 17-18; II Tim. 1:9; Rom. 11:32-36; I Cor. 4:7; I Cor. 1:26-31; Rom. 3:27; Rom. 4:16; Col. 3:12; I Cor. 3:5-7; I Cor. 15:10; I Peter 5:10; Acts 1:24; I Thess. 2:13; I Peter 2:9; Luke 18:7; John 15:16; I Thess. 2:12; II Tim. 2:10; I Cor. 9:22; Rom. 8:28-30; John 6:37-40; I Thess. 1:4-10; Isa. 42:16; Rom. 11:29; II Peter 1:10-11; Phil. 3:12; Heb. 6:11.

**X. OF SANCTIFICATION** - We believe that sanctification is the process by which according to the will of God, we are made partakers of his holiness; that it is a progressive work; that it is begun in regeneration; and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, the Sealer and Comforter, in the continual use of the appointed means - especially the Word of God, self-examination, self-denial watchfulness and prayer. I Thess. 4:3; I Thess. 5:23; II Cor. 7:1; II Cor. 13:10; Phil. 3:12-16; I John 2:29; Rom. 8:5; Eph. 1:4; Pro.4:18; I Cor. 3:18; Heb. 6:1; II Peter 1:5-8; John 3:6; Phil. 1:9-11; Eph. 1:13-14; Phil. 2:12-13; Eph. 4:11-12; I Peter 2:2; II Peter 3:18; II Cor. 13:5; Luke 11:35; Luke 9:23; Matt. 26:41; Eph. 6:18; Eph. 4:30.

**XI. OF THE PERSEVERANCE OF SAINTS** - We believe that such only are real believers as endure unto the end; that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors; that a special providence watches over their welfare, and that they are kept by the power of God through faith unto salvation. John 8:31; I John 2:27-28; I John 3:9; I John 5:18; I John 2:19; John 13:18; Matt. 13:20-21; John 6:66-69; Job 17:9; Rom. 8:28; Matt. 6:30-33; Jer. 32:40; Ps. 121:3; Ps. 91:11-12; Phil. 1:6; Phil. 2:13; Jude 24-25; Heb. 1:14; II Kings 6:16; Heb. 13:5; I John 4:4

**XII. OF THE HARMONY OF THE LAW AND THE GOSPEL** - We believe that the law of God is the eternal and unchangeable rule of his moral government; that it is holy, just and good; and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin; to deliver them from which, and to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel, and of the means of grace connected with the establishment of the visible church. Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; Rom. 4:15; Rom. 7:12; Rom. 7:7, 14, 22; Gal. 3:21; Ps. 119; Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; John 5:44; Rom. 8:2-4; Rom. 10:4; I Tim. 1:5; Heb. 8:10; Jude 20 & 21.

**XIII. OF A GOSPEL CHURCH** - We believe that a visible church of Christ is a congregation of baptized believers, associated by covenant in the faith and fellowship of the gospel; observing the ordinances of Christ; governed by his laws; and exercising the gifts, rights, and privileges invested in them by his word; that its only scriptural officers are bishops or pastors and deacons whose qualifications, claims and duties are defined in the Epistles to Timothy and Titus. I Cor. 1:1-3; Matt. 18:17; Acts 5:11; Acts 8:1; Acts 11:21-23; I Cor. 4:17; I Cor. 14:23; III John 9; I Tim. 3-5; Acts 2:41-42; II Cor. 8:5; Acts 2:47; I Cor. 5:12-13; I Cor. 11:2; II Thess. 3:6; Rom. 16:17-20; I Cor. 11:23-24; Matt. 18:15-20; I Cor. 5:6; II Cor. 2:17; I Cor. 4:17; Matt. 28:20; John 14:15; John 15:12; I John 4:21; John 14:21; I Thess. 4:2; II John 6; Gal. 6:2; Eph. 4:7; I Cor. 14:12; Phil. 1:27; I Cor. 12:14; Phil. 1:1; Acts 14:23; Acts 15:22; I Tim. 3; Titus 1.

**XIV. OF BAPTISM AND THE LORD'S SUPPER** - We believe that the Christian baptism is the immersion in water of a believer, into the name of the Father, and Son, and Holy Ghost; to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, in our death to sin and resurrection to a new life; that it is prerequisite to the privileges of a church relation, and to the Lord's Supper; in which the members of the church by the sacred use of bread and wine, are to commemorate together the dying love of Christ; preceded always by solemn self-examination. Acts 8:36-39; Matt. 3:5-6; John 3:22-23; John 4:12; Matt. 28:19-20; Mark 16:16; Acts 2:38; Acts 8:12; Acts 16:32-34; Acts 18:8; Acts 10:47-48; Gal. 3:26-28; Rom. 6:4; Col. 2:12; I Peter 3:20-21; Acts 22:16; Acts 2:41-42; I Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20; I Cor. 11:28; I Cor. 5:1-8; I Cor. 10:3-32; I Cor. 11:17-32; John 6:26-71.

**XV. OF THE CHRISTIAN SABBATH** - We believe that the first day of the week is the Lord's Day or Christian Sabbath; and it is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations, by the devout observance of all the means of grace, both private and public; and by preparation for the rest that remaineth for the people of God. Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; I Cor. 16:1-2; Ex. 20:8; Rev. 1:10; Ps. 118:15,24; Isa. 58:13-14; Isa. 56:2-8; Heb. 10:24-25; Acts 11:26; Acts 13:44; Lev. 19:30; Luke 4:16; Acts 17:2-3; Ps. 26:8; Ps. 87:3; Heb. 4:3-11.

**XVI. OF CIVIL GOVERNMENT** - We believe that civil government is of divine appointment, for the interests and good order of human society; and that magistrates are to be prayed for, conscientiously honored, and obeyed; except only in things opposed to the will of our Lord Jesus Christ, who is the only Lord of the conscience, and the a Prince of the kings of the earth. Rom. 13:1-7; Deut. 16:18; II Sam. 23:3; Ex. 18:23; Jer. 30:21; Matt. 22:21; Titus 3:1; I Peter 2:13; I Tim. 2:1-4; Acts 5:29; Matt. 10:28; Dan. 3:15-18; Dan. 6:7-10; Acts 4:18-20; Matt. 23:10; Rom. 14:4; Rev. 19:16; Ps 72:11; Ps 2; Rom. 14:9-13.

**XVII. OF THE RIGHTEOUS AND THE WICKED** - We believe that there is a radical and essential difference between the righteous and the wicked; that such only as through faith are justified in the name of the Lord Jesus, and sanctified by the Spirit of our God, are truly righteous in his esteem; while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse; and this distinction holds among men both in and after death. Mal. 3:18; Pro.12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34-35; Rom. 6:16; Rom. 1:17; Rom. 7:6; I John 2:29; I John 3:7; Rom. 6:18, 22; I Cor. 11:32; Pro.11:31; I Peter 4:17-18; I John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Ps. 10:4; Isa. 55:6-7; Pro.14:32; Luke 16:25; John 8:21-24; Pro.10:24; Luke 12:4-5; Luke 9:23-26; John 12:25-26; Ecc.3:17; Matt. 7:13-14.

**XVIII. OF THE WORLD TO COME** - We believe that the end of the world is approaching; that at the Last Day Christ will descend from heaven, and raise the dead from the grave to final retribution; that a solemn separation will then take place; that the wicked will be adjudged to endless punishment, and the righteous to endless joy; and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness. I Peter 4:7; I Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; I John 2:17; Matt. 28:20; Matt. 13:39-40; II Peter 3:3-13; Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; I Thess. 4:13-18; I Thess. 5: 1-11; Acts 24:15; I Cor. 15:12-58; Luke 14:14; Dan. 12:2; John 5:28-29; John 6:40; John 11:25-26; II Tim. 1:10; Acts 10:42; Matt. 13:49; Matt. 13:37-43; Matt. 24:30-31; Matt. 25:31-46; Rev. 22:11; I Cor. 6:9-10; Mark 9:43-48; II Peter 2:9; Jude 7; Phil. 3:19; Rom. 6:23; II Cor. 5:10-11; John 4:36; II Cor. 4:18; Rom. 3:5-6; II Thess. 1:6-12; Heb. 6:1-2; I Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; I John 2:28; I John 4:17; II Peter 3:11-12.

## **FRIDAY MORNING SESSION**

On Friday morning, October 25, 2013, the messengers to the One Hundred Twenty Second Annual Session of the Wiseman Baptist Association arrived at the meeting place of Gladdice Missionary Baptist church who had prepared breakfast to enjoy while welcoming each one who had come. The gathered joyously greeted one another before convening.

Brother Donnie Hines led the congregation in singing “Leaning on the Everlasting Arms” and “The Lighthouse” with Brother Jeremy Wilson accompanying him on piano.

The association’s temporary moderator Brother Kenneth Massey began by welcoming the messengers and visitors to the 122<sup>nd</sup> annual session of the Wiseman Baptist Association. He reminisced about his first visit to Gladdice Church on July 8, 1967. He was ordained to the full work of the ministry that day, and he visited a revival service at Gladdice that evening before beginning his work at Calvary as pastor the next morning. He has had the opportunity to visit Gladdice several times since then, and he continues to be thankful for the Church and her good work.

He read Ecclesiastes 3:1-14 for a devotional reading. He requested prayer for Brother Carver, who would shortly bring the introductory sermon. Brother Massey then asked every deacon in attendance to come into the altar. He asked Brother Ray Smith, Moderator of the Southwest District Baptist Association, to offer prayer.

After a spirit-filled prayer, Brother Massey asked Gladdice’s pastor, Brother Charles Patterson, to welcome the messengers and visitors. Brother Patterson expressed his appreciation to everyone in attendance and offered assistance to anyone needing anything during the course of the session. He also thanked the ladies of the church who worked so hard to ready the table for this year’s association. At Brother Massey’s request, Brother Patterson gave a brief history of Gladdice Missionary Baptist Church.

### **GLADDICE MISSIONARY BAPTIST CHURCH: A BRIEF HISTORY**

Gladdice Missionary Baptist Church was constituted November 5, 1894 in a schoolhouse with seven charter members from Plunkett’s Creek Missionary Baptist Church, one from New Hope Missionary Baptist Church in Dekalb County, and four from Liberty Missionary Baptist Church in Jackson

County. The leader in the work was S.N. Fitzpatrick who was a member of New Salem Missionary Baptist Church in Smith County, Tennessee. New Salem is the Mother Church for Gladdice. At the time of organization, the members voted to adopt the name Smith's Chapel Missionary Baptist Church because the church was located in the Smith's Bend community. The church began to gather lumber for the purpose of building a new house of worship on a piece of land on the waters of Salt Lick Creek in the Gladdice community. This house was erected in 1902, and the name was changed to Gladdice Missionary Baptist Church. In 1931, a new house of worship was built at this same location. This piece of land was donated by the Smith family for as long as the church worshipped there. Because of the building being flooded by rising creek waters, another piece of land was donated by Vernon Carver in remembrance of his wife, Sister Lucille Carver, who was a member of Gladdice Church. The building was moved to its present location around 1975. The church holds full time services, a good Sunday School, ladies weekly Bible study, and an annual vacation bible school in June. In 2008, the church completed its new fellowship hall.

The church first represented in the Enon Association from 1895 until 1961 and the Siloam Association from 1992 until 2004. In 2005, she united with the Wiseman association, where she presently represents each year.

The following have served as pastors: Elder T.H. Vontrease 1894-1897, Elder T.A. Hudson 1898-1899, Elder G.W. Ramsey 1900-1901, Elder J.L. Tilmon 1902, Elder T.H. Vontrease 1903-1904, Elder T.H. Hudson 1905-1906, Elder M.L. Ramsey 1907-1908, Elder M.B. Ramsey 1909-1910, Elder T.W. Matthews 1911-1915, Elder M.L. Ramsey 1916-1919, Elder C.B. Massey 1920-1929, Elder Calvin Gregory 1930-1934, Elder H.C. Oldham 1935-1936, Elder N.C. Fuqua 1937-1939, Elder W.T. Taylor 1940-1948, Elder Calvin Gregory 1949-1950, Elder Albert Crouch 1951-1959, Elder Ray Smith 1960-1961, Elder L.O. Barclay 1962-1963, Elder G.F. Davenport 1964-1970, Elder E.C. Butler 1970-1977, Elder Truman Porter 1977, Elder J.W. West 1977-1980, Elder H.C. Cothron 1980-1984, Elder Rex Hunt 1984-2000, Elder James Shoulders 2001-2004, Elder Terry Ray 2005-2006, Elder Charles Patterson 2007-present.

Clerks who have served Gladdice are as follows: D.A. Tyree, Ben Taylor, D.W. Sircy, Zollie Sircy, Sister Sadie McCarver, Fred B. Pharris, Chester Sircy, Donald Williams, Jeffery Kemp, Dustin Kemp (presently serving).

Gladdice Church has stood as a lighthouse for our Lord for 119 years, and at present there are five generations worshipping and in attendance. It is our

privilege to host and welcome the One Hundred Twenty Second Annual Session of the Wiseman Baptist Association.

After Brother Patterson concluded his remarks, Brother Massey called for the congregation to sing a hymn in preparation for the introductory sermon. Brother Don Hines then led the congregation in singing "I'm Bound for the Promised Land" accompanied by Brother Jeremy Wilson. After the song, Brother Massey introduced Brother Johnny Carver, who was selected by the association during the 2012 session to preach the introductory sermon. Brother Massey remarked on the success of his pastorates and his faithfulness to God's cause over the years.

### **INTRODUCTORY SERMON**

Brother Carver began his remarks by expressing his thankfulness for the opportunity to preach the gospel. He continued to share how he regularly feels inadequate to preach, and that is when God reassures him that all any preacher can do is allow God to work "through him," and that is when real preaching takes place. He spoke of how he had recently received some news that his granddaughter had recently experienced some health problems, and he asked for the prayers of the congregation as his heart was very heavy.

He read 2 Chronicles 20:1-25 for the lesson, and his theme was "The Battle is the Lord's." He spoke of how our seeing and experiencing societal problems (schools, homes, etc.) can get us easily discouraged. Jehoshaphat was a man who attempted to do good in the eyes of the Lord in spite of the fact that many of the other kings around him did not. The Lord is not going to do everything for us, and he intends for us to be involved in the battle. Life is full of battles. Our enemy is the devil, and we fight him on every hand. We battle cancer, loss, death, and many other things. We, as the people of God, must keep a good attitude during these battles. When we are in the heat of the battle, we often experience fear because we fear the unknown. When we experience fear, we should redirect our fear. He referenced 1 John 4:18, *There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.* When we focus our love on God, it casts out our fear, and our battles should drive us to the Lord. Jehoshaphat was a man that was overcome with fear, and it drove him closer to the Lord. He remarked about his personal experience with his granddaughter, explaining how when they received the news, they determined that the Lord will fight this battle. They could only do their part, and the Lord would do his part. In Hebrews 12:2, the

scriptures teach us that Jesus is the “author and finisher of our faith,” and he can take away our fear and replace it with encouragement. In his pastorate, he counsels with people who are facing the loss of their job or with a terrible diagnosis, and he encourages them to take these things one day at a time. God will give us grace for the moment, and his power will enable us. He mentioned that Jesus promised us that when ye seek, ye shall find (Matt 7:7). Whatever battle we are experiencing, it should drive us to the feet of Jesus. We come together as Churches because of the troubling circumstances in our nation. We must seek God’s face together. Jehoshaphat asked the “entire congregation” to come together. Preachers and deacons should come together, and Churches should come together as well. We pray for those who are sick, however, sometimes it is God’s will to take them from us. He referenced Psalms 116:15, “Precious in the sight of the Lord is the death of his saints.” Their battles are over and they are now basking in the perfect light of Jesus Christ.

Jehoshaphat reminded Judah of the great things that God had done for his people. We also must remind our “little ones” (2 Chron 20:13) of the great things that God has done. It is our responsibility to do so, and he expressed his thankfulness for those who have reminded subsequent generations of God’s goodness. It is through them that our churches, and even Gladdice church, is continuing to do good work after so many years. He thanked Brother Patterson for his labors and his continuing the work of the Lord at Gladdice church. In the middle of the battle, we must continue to remind people of who God is and what God has done.

While the battle is the Lord’s, we are not to sit back and do nothing. In the lesson, God wanted Judah to be present and to see what he was doing. After the prophet had told him that the battle is the Lord’s, he further told him “Believe in the Lord your God, so shall ye be established” (2 Chron 2:20). God has chosen his Church today to go out into the world. Believers who have followed him in salvation and baptism have been given the Great Commission. While we will never convince anyone he is lost or saved, we are commanded to share with them the good news of Jesus Christ. We are further commanded to live out our salvation and show the world how good our God is. He takes care of convicting, drawing, and saving lost people. Jehoshaphat and Judah stood still and watched the power and might of God. As the battle began to turn, and the Ammonites and Moabites (who had both set themselves against Judah) began to fight one another, the people of Judah never threw a rock or drew a sword; rather, they watched the warring tribes destroy one another. All we can do is what Judah did, which is to sing, pray, and worship. We can then watch God fight the battle. While He



is doing the fighting, he wants us present; believing, praying, singing, and worshipping.

Life is a constant change, and you are either going into a storm, in the midst of a storm, or coming out of a storm. In that storm, as long as we, like Peter, will keep our eyes on Jesus, we will be alright. We have to continue to remember who God is and that he is in control. While God does not always tell us why he does what he does, he promises us, "I will never leave thee, nor forsake thee" (Heb 13:5). He also referenced Psalms 37:25, *I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.* Jesus Christ is Lord, and he is control of our lives, and his Churches. God allows us to endure the storms of life because we must be reminded that he is in control. Jesus told us in John 16:33, *These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.* Jesus wants us to focus on him, because he is the overcomer. Brother Carver closed his message with this question, "Will you let the Lord fight your next battle?"

At Brother Massey's request, the congregation pressed into the altar to shake hands with Brother Carver while singing, "Victory In Jesus." The congregation enjoyed sweet fellowship with one another while thanking Brother Carver for the outstanding message.

### PERMANENT ORGANIZATION

Brother Massey called for the Roll of Messengers. The temporary clerk, Brother Jeremy Wilson, read the list and the following messengers were enrolled:

**Bethlehem:** Brother Kenneth Zink, Brother Brady Meeks

**Gladdice:** Brother Jeff Kemp, Sister Judy Still, Brother Charles Patterson, Brother John Wayne Draper

**Longview:** Brother Danny Raines, Brother Steve Anderson, Brother Larry Garrett, Brother Randy Norman

**McFerrin:** Brother Paul Patterson, Brother Don Hines, Brother Eugene Brown, Brother Johnny Carver.

**Mt. Juliet:** Brother Johnnie Brewer Sr., Brother Danny Miller, Brother Robby Cornwell, Brother David Woodard

**Murfreesboro:** Brother Kenneth Massey, Brother Stuart Spicer, Brother Bill Green

**New Zion:** Brother Larry Gregory

**Three Springs:** Brother Wayne Howard, Brother Jeremy Wilson.

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

Brother Wilson then read the associational rules of decorum.

### **PETITIONARY LETTERS**

Brother Massey called for Petitionary Letters for churches who wish to sit with the Wiseman Association. Brother Wilson shared a petitionary letter that was received from Concord Missionary Baptist Church in White House, Tennessee. The messengers passed a motion to welcome Concord to the fellowship of the association. Brother Massey asked the two messengers, Brothers Morris Watson and Sammy Sloan to come forward to receive the right hand of fellowship from the chair, officially seating them with the association.

The following officers were elected by acclamation to serve the association for the 2013 session:

**Moderator:** Brother Kenneth Massey  
**Assistant Moderator:** Brother Johnny Carver  
**Clerk:** Brother Jeremy Wilson  
**Assistant Clerk:** Brother Charles Patterson  
**Treasurer:** Brother Robby Cornwell  
**Assistant Treasurer:** Brother Larry Gregory

### **SELECTION OF 2014 MEETING PLACE**

After several churches extended invitations to host the 2014 session, the messengers decided to meet with Three Springs Baptist Church in Bowling Green, Kentucky.

### **SERMONS FOR 2014**

The messengers elected brethren to bring the sermons in 2014 as follows:

**Introductory:** Brother Danny Raines  
**Alternate:** Brother Paul Patterson  
**Doctrinal:** Brother Morris Watson  
**Alternate:** Brother David Woodard

## 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 Missionary Baptist:** Elder Charles A. Gentry, Deacon Bobby Gentry

**Huntingdon Missionary Baptist:** Elder Lynn Stapleton, Deacon Ray Smith

**Mixie Missionary Baptist:** Elder Rufus Chandler

**Rayon City Missionary Baptist:** Elder D.W. Story

**Sulphur Fork Missionary Baptist:** Elder Danny Chandler, Sister Cindy Chandler

From this group of long-time friends of the Wiseman Association, Brother Lynn Stapleton, pastor of Huntingdon Missionary Baptist Church from the Southwest District Baptist Association, was selected to preach the Fellowship Sermon in the afternoon.

Brother Massey called for the report on Christian Education. The committee members preparing this report were Brothers Larry Gregory (chair), Sam Oldham, and Larry Garrett.

## REPORT: CHRISTIAN EDUCATION

*Joshua 4:19-24 And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal. And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.*

Recent Pew survey results show that one-third of people under 30 have no religious affiliation. This is the world our high school students are going into. These are the people who will have great influence in determining the direction our nation takes. This committee believes that the first amendment to the United States Constitution represents the work of God in securing the

liberty that his children desperately need to be taught how He used the persecuted Baptists of the colonies, especially Virginia, to secure this amendment. We further request that this association appoint a committee to explore how best to “pitch these stones” that they might garner the attention of the world, not for the purpose of bringing glory to ourselves, but for the glory of God. We further request that such committee be encouraged to welcome the participation of sister churches and sister associations to this effort.

### **Associated Speeches**

**Brother Larry Gregory** spoke of Joshua pitching stones in the Jordan River and Noah pitching the ark. He spoke how he had studied the lives of men from history, and he found that the men we consider to be “heroes” were men who had weaknesses and misgivings as we do today. He spoke of the life of James Madison, often referred to as “the father of the Constitution.” The founders of our nation came to this land to escape religious persecution. However, persecution continued to exist in this nation as well. Baptists continued preaching and teaching despite the persecution in Virginia Colony and elsewhere. When it came time for the Constitution to be ratified, a Baptist preacher named John Leland met with James Madison, and they agreed that it needed an amendment to allow people to worship as they saw fit. Our young people need to know what God did in the early days of our nation.

**Brother Sam Oldham** spoke of the decline of religion in society for “all ages.” He remarked about the importance of the “church family” concept. We should be looking beyond just church members. He spoke of his granddaughter, who at a very young age, knew that the people in her church were part of her “family.” He spoke of another young man at his church who was the only one in his family to be saved and baptized. The church had become a “family” for this young man, as his family at home had no interest in attending. Youth groups, retreats, and revivals are important as well.

**Brother Larry Garrett** offered remarks to express his appreciation for the young people in attendance at the association meeting. He spoke of how we have a great desire to see our young people saved. However, once they are saved, we have a tendency to lose them. We should strive to get behind our young people and get them active in our services. He offered an example of song leaders, who can allow young people to come and help them lead the singing. They also can offer prayer to dismiss our services. This will get

them used to getting in front of the crowd, unashamed to serve the Lord openly. Because of the changes in our society, parents and churches are going to have to take action to teach our young people and young adults our doctrines and beliefs. He offered Proverbs 22:6 and Ephesians 6:4 encouraging us to train our children in the way they should go. We should be involved with them and let them know exactly what we believe.

At the conclusion of these speeches, the question was called and the messengers adopted the report as discussed.

Following this report, the messengers moved to suspend business until after lunch. Brother Massey asked Brother D.W. Story to offer prayer and a blessing for the meal.

### **FRIDAY AFTERNOON SESSION**

After a delicious meal and wonderful fellowship, the messengers and visitors gathered once again to continue the work of the association. Brother Morris Watson led the congregation in singing "Heaven's Jubilee" with Brother Donnie Hines accompanying him.

Brother Massey thanked Gladdice church for their work in preparing the satisfying meal. He then shared information from a deposit slip from Brother F.W. Lambert's desk that Brother Massey purchased at auction after Brother Lambert's passing. The slip was from December 1950, and on the back of the slip, Brother Lambert had recorded the following:

Number of Sermons Preached: 203

Number of Conversions: 51

Number Baptized: 47

Number of Funerals 17

Number of Couples Married: 6

Brother Massey remarked, "Look how much more he did than we do now, and he put it all on the back of a deposit slip." He took 1 Corinthians 1:22-31 for a devotional reading. He reminisced of when he started preaching, remarking that he did not feel worthy or qualified to do it. This passage helped him at the time, knowing that "God has chosen the weak things of the world to confound the wise." He then asked Brother Danny Chandler, from the Siloam Baptist Association to offer prayer.

After Brother Chandler offered a powerful, spirit-filled prayer, Brother Massey commended the pastors of the association for their attendance. All but one of the pastors of the association churches were present, and the only one absent was in Jackson, Tennessee at the bedside of his dying grandmother. Brother Watson led the congregation in singing, "I'll Fly Away." Brother Massey then proceeded to introduce the pastor of Huntingdon Missionary Baptist Church, Brother Lynn Stapleton, to bring the fellowship sermon.

### FELLOWSHIP SERMON

Brother Stapleton thanked Gladdice Church for their hospitality extended to him so far and for the wonderful meal. He remarked how much he appreciated the fellowship of the Wiseman Association and how he thoroughly enjoyed Brother Carver's message earlier in the day. He mentioned that if there was any time for fellowship, it is now. He began by mentioning how he embarked on his first mission trip this last summer to Kenya. He spoke of how Brother Eugene Brown had pioneered short wave radio for our people. Through this technology, Brother Paul Bryson had reached folks in Kenya, who subsequently reached out to us; desiring that we would come there to preach the gospel. He talked of the progress of the work and how Brothers Jerry Boze and James Jones were supervising this mission work and making sure the donations are spent wisely.

Brother Stapleton mentioned he had pastored Huntingdon Missionary Baptist for 25 years. Brother Massey had preceded him in this work and laid the foundations for future success. He asked for the prayers of the association as he brings the message. He then read Matthew 16:21-28:

*From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord: this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.*

*Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it. For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son*

*of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom*

Brother Stapleton took his thought from the 24<sup>th</sup> verse, "If any man will come after me, let him deny himself, and take up his cross, and follow me." He remarked of his desire to speak about "cross-bearing Christians." Jesus had taken his disciples to Caesarea Philippi at the base of Mount Hermon. There is a small spring coming from the base of the mountain that flows into the Jordan River and on into the Sea of Galilee as well as the Dead Sea. The Jordan River was the water supply for the nation of Israel. We all must have water to live, and so Jesus took his disciples to the source of the water supply. There were also images of false gods that had been established at this place. In the midst of these false idols, Jesus asked his disciples, *Who do men say that I the Son of man am?* (vs. 13). He referenced Luke 3:16 when John was asked if he was the Christ, *John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose.* During Jesus' earthly ministry, men had asked Jesus over and over who he was. Finally, Jesus explained to them that he had been telling them who he was on many occasions, however, they just could not see it. He cited Mark 2:10, explaining that Jesus had healed the man sick of the palsy, *But that ye may know that the Son of man hath power on earth to forgive sins.* Those in attendance that day responded by beginning to understand who he was, but they just could not go all the way in their belief that he is the Christ.

Jesus asked his disciples in Matthew 16:15 *Who do you say that I the Son of Man am?* Peter spoke quickly on the disciples behalf, *Thou art the Christ, the Son of the living God.* Jesus responded, *Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.* We can preach, but we cannot convince men that Jesus is the Lord. Only God himself can do that through his Holy Spirit. Brother Stapleton reminisced of his younger days, listening to his father preach. He remembered thinking to himself, "I don't believe that." However, the Holy Spirit of the Lord convinced him of the truth, convicted him of sin, and brought him to the place of repentance and faith. When he was saved, he came to know the Lord in a very real sense. He cited John 17:3 *And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.* Peter knew who Jesus was, not because a man revealed it to him, but because God himself had revealed the truth to him. After the exchange with Peter, Jesus began to reveal to his disciples how

that he must go to Jerusalem and suffer many things. The disciples had a hard time accepting the fact that their long awaited Messiah had to endure these things. Israel had experienced 1,400 years of Judaism and sacrifices. They had God's word and history to rely on. Now, Jesus is telling them that the promised Messiah is going to die. Peter did not want to accept this, nor did the other disciples in attendance that day. Jesus tells Peter and the other disciples in verse 24, *If any man will come after me, let him deny himself, and take up his cross, and follow me.*

If we close our eyes, we can imagine the cross of Calvary, we can see what Jesus did for us on that day. He quoted Matthew 13:45-47, *Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it.* The knowledge of Jesus Christ is indeed a Pearl of Great Price, and the knowledge of the Lord is the most precious possession we could ever have. He shared how he was taught as a young boy that Jesus was the Son of God and the Savior of the world. However, when he was 19 years old, he gained a real, experiential knowledge of Christ.

When Jesus began to reveal that he would suffer and die, the disciples could not comprehend that. He quoted a phrase from "The Old Rugged Cross" remarking, George Bernard wrote the cross was "an emblem of suffering and shame." He further quoted Galatians 3:13 in part saying, for it is written, *Cursed is every one that hangeth on a tree.* Jesus came to this world, and as Hebrews 12:2 explains, *he endured the cross, despising the shame, and is set down at the right hand of the throne of God.* Now, Jesus is in heaven, at the right hand of God, expecting his enemies to become his footstool. He is now in heaven making intercession for us, and his Holy Spirit is here making intercession for us. We have help in heaven and help here on earth. We must keep our eyes fastened on the cross of Calvary and on Jesus Christ.

The cross was designed to exact the most punishing and painful death possible. It is amazing that Jesus died as quickly as he did, as many men stayed on the cross for multiple days. When you think about what he went through before he was crucified, you see how much he suffered. Jesus was compelled to carry his own cross from the judgment hall to Mount Calvary. After he had received a terrible beating at the hands of Roman soldiers, he could not carry it all the way, and he required help from Simon to get to Calvary. The scriptures teach us that they took and crucified him and in Matthew 27:36 *And sitting down they watched him there.* Oh, What a Savior!



We are surrounded by crosses today, and people are wearing them in the form of jewelry. Brother Stapleton remembered traveling from Ohio and Tennessee and seeing crosses on the roadside with messages such as “Jesus Saves.” Today, you see small crosses on the side of the road to remember loved ones who have died in automobile accidents. There would be no reason to erect these crosses if Jesus had not died on the cross, was buried, and rose again on the third day. He overcame death, and he won that battle. If we go to any cemetery in this country, we will see graves marked with crosses. We have hope of a better day coming, and it is because of the sacrifice of Christ on the cross. He shared with the congregation examples of large crosses that have been erected from Kingsport, Tennessee to Rio De Janeiro, Brazil. All of these crosses remind us that Jesus was crucified with his arms outstretched. He quoted 1 Corinthians 2:2, *For I determined not to know anything among you, save Jesus Christ, and him crucified.* While this message is foolishness to the world, for us who believe it is the “power of God unto Salvation.” Paul preached to the Galatians, *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?* (Gal 3:1). Paul was crucifying Jesus right before their eyes so they could see him. He was crucified with his arms stretched out and nailed to the cross. Jesus also lived his life with his arms outstretched as well, touching people everywhere he went. Tax collectors, sinners, lepers, all felt his touch. He has never touched our physical bodies, but he has touched our lives and our hearts.

He has called us to bear our cross and touch the lives of the people around us. If we spent more time bearing our crosses, we would not have time to get into fighting within or without. God has something for every one of us to do. While God has called us to do different things, in a broad sense, he has called all of us to bear our crosses. Jesus Christ gladly came and bore the cross and the sins of the whole world. There were two people crucified with Jesus that day. The sins of the world were on Jesus that day, and he died a sinner’s death alone. He cried, *My God, my God, why hast thou forsaken me?* (Matthew 27:46). He died alone, without his father. However, we don’t have to die alone because we have put out faith and trust in the Lord. One thief put his faith in Christ, and he did not have to die alone. Jesus told him, *Today shalt thou be with me in paradise* (Luke 23:43). The other thief died alone, because he died without faith in Christ. We do not have to die alone. Jesus died without his Father so that we do not have to. God will give us grace to live in the midst of pain and suffering, and he will give us grace to die as well. He shared how Brother Harold Carver, at the point of his death, asked, “Do you see them, do you see the

angels?" He knows Brother Carver did not die alone. If we are bearing our crosses, then lost people will see what we have, and they will want to have it too. May God help us to bear our crosses today for his glory and for the sake of our families and friends.

Brother Massey thanked Brother Stapleton for the good sermon, and called for the congregation to come into the altar and shake hands with Brother Stapleton to thank him for bringing the message. The congregation passed into the altar while Brother Watson led, "O, What a Savior."

Brother Massey called for the report on Financing the Lord's Work. The committee members preparing this report were Brothers Kenneth Massey (chair), Don Hines, and Johnnie Brewer, Sr. The Assistant Moderator, Brother Johnny Carver, assumed the role of moderator as Brother Massey delivered the committee's report.

### **REPORT:** **FINANCING THE LORD'S WORK**

What needs to be financed or paid for with our tithes and offerings? These are to be used for the entire work of the Lord's churches beginning with the preachers. *Even so hath the Lord ordained that they which preach the gospel should live of the gospel* (I Corinthians 9:14). I believe we should have comfortable sanctuaries in which to worship, and we should have benevolence funds to care for the indigent. Jesus said, *For ye have the poor always with you* (Matthew 26:11). We must prioritize our funds according to God's order. Since salvation is the most important thing in life, and the gospel is the power of God unto salvation; we must support the ministry first. Then, being our brother's keeper, we ought to care one for another in the basic needs of life.

In order to accomplish these things, God needs our money. How can he get it? Paul said, *I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service* (Romans 12:1). When God gets our lives, He will have no trouble getting our money.

Remember, you can't take anything with you, but you can send it on ahead. *Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: For where your treasure is, there will your heart be also* (Matthew 6:20-21). We can't out give God! All blessings flow from his bountiful hand.

## **Associated Speeches**

**Brother Kenneth Massey** began by sharing that he had failed in the course of his ministry to convince church members of their responsibility in giving. Most pastors are just like him in this respect for fear of being accused of preaching for money. However, it is common knowledge that you cannot live without money. He spoke of how he had been given the opportunity to work as a full-time minister for over 40 years. He expressed his desire that every church in the association could afford to pay a pastor enough so that he can devote his life to serving the Lord and not have to hold secular occupation. While nice buildings are good, our churches should not make the facility their first priority. A pastor should be in a position to study and be prepared to preach the gospel anytime he is called upon to do so. He urged pastors to preach the word of God in stewardship and for deacons to be exhorters and encourage the pastors publicly when he preaches the truth. He shared his experience of how a trusted deacon had encouraged him publicly in one of his pastorates, and little by little, the congregation began trusting that what he was preaching was the truth. Teaching is for the mind, preaching is for the heart, and exhorting is to “get the people moving.” He shared how Brother Cap Massey carried two pocketbooks, one for himself and one for the Lord. When he encountered someone in need, he took out the “Lord’s pocketbook” and gave liberally.

**Brother Don Hines** spoke of how 57 years ago, his father had purchased a power mower. His father told him that he could go up and down the street and offer to mow lawns for the neighbors. He remembered how his first pay was fifty cents. He showed his dad what he had earned when he got home. His dad taught him his first and best lesson in tithing that day, and he learned that five cents was to be put in the offering plate at Sunday School the next Sunday. Brother Hines spoke how the scriptures teach that ten percent of our earnings should be brought to the Lord’s house. We don’t hear a lot about it in church because it is such a touchy subject. If Jesus can purchase the church with his own blood, we can surely put in our tithes and our offerings. He challenged the congregation to try tithing for one month, then two, then three. When he was first married, he and his wife made the decision to tithe to their church faithfully. Because of this, God has blessed him tremendously. The only way the church will survive is if we support it.

**Brother Johnnie Brewer** shared how he had read minutes from the 1940’s and the topic was discussed then. It was important then, and it is important now. We need to finance the Lord’s work and ensure that the church building is maintained and expenses are paid. We also need to take care of

the pastor, the widows, and the orphans. Once we have taken care of the local church, we support causes outside of the church and give to those in need.

**Brother Kenneth Zink** shared how he was saved in 1982. From the time he was baptized and united with the church he learned that you have not given an offering until you have given ten percent. Also, every offering that you give to the Lord, he will give you double. He shared that if he is absent from church on a particular Sunday, he will give double the next Sunday. The church has expenses that it must pay.

Following these speeches, the question was called and the messengers adopted the report as discussed.

Brother Massey then called for the Missions Report. The committee members preparing this report were Brothers Bill Green (chair), Eugene Brown, and Steve Anderson.

### MISSIONS REPORT

*Luke 10:1-2 After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.*

These were the words of Jesus himself as He sent out the seventy. This was a commission given just to them, but the Lord gave an even greater commission to the entire church 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.*

More than 2,000 years later, the church in the year 2013 still needs and has this same admonition the Lord gave the 70. If we, who call ourselves Missionary Baptists, could only get a vision of the great work that is out there; we would see the needed harvest of lost souls and pray that God would place his laborers where they are most needed.

How we need to feel the burden and responsibility of the Great Commission, not just those of us who have been called into the ministry, but the entire

church. Going into all the world begins by making an impact on our own communities, our states, our nation, and then moving out into all nations as the commission directs. Our mission efforts are limited by our lack of vision and our lack of concern for a lost and dying world. We must have a sincere desire to see lost people saved both at home and abroad, or all our efforts we call “missions” will be in vain.

Churches need to stress the importance of mission work across the street or across an ocean. We should look for ways to get members interested and connected with missionary efforts. Once a church knows more about a mission work, it is easier to support and pray for them.

### **Associated Speeches**

**Brother Bill Green** spoke of how he felt the call to preach the gospel and he has always had a heart directed toward mission work and evangelism. He spoke of how he was blessed to go and visit other places to assist with mission work in foreign nations. He encouraged the Churches of our association to personally go and visit these places, as pictures will not do it justice. He spoke of the trip to Kenya and all of the things he saw, heard, and experienced. While it was a dangerous place, he knew the Lord was taking care of the group. He encouraged us to be prayerful for the work that is taking place in foreign nations. We have the opportunity to go into the schools and preach to children. We do not have that opportunity in our own country to do this. The people in these nations are starving physically and spiritually as well. While sending money is a good thing, those people need “hands on” by God’s people personally being there.

**Brother Eugene Brown** spoke of how God saved him, called him to preach, and then told him where to go. He explained that when we are called to preach, we are also called to be preach in a particular place. He shared how he was called to go to Japan while living in Detroit. The church was doing well (there were 292 in Sunday School), and he was satisfied with the work there. Then, he began to feel a heavy burden to go to Japan to preach. He shared the burden with his wife, and they prayed together for a long time in the basement of their home. They called several folks to come to the church to meet with them. He shared his burden with some of the members of the church that evening. He shared how he contacted Brother Henry Smith, who was currently serving as a missionary in Japan at the time, and he was blessed to make connections with Brother Smith there. He and his wife left for Hiroshima, Japan at the Lord’s direction and he was blessed to minister there.

**Brother Steve Anderson** explained that the Great Commission was given to all of us. We need to cultivate a mission mind among our members. Mission work does not have to be in a foreign country, but you can perform mission work across the street. He reminisced about going on a “door-knocking” campaign with some older members in the church to invite people in the community to services. He also spoke of travelling to Jamaica and working to assist Brother Jones in whatever needed to be done. From physical labor, to holding vacation bible school, and attending revival services, there was lots of work to be done. The experience brought him closer to the people of Jamaica as well as closer with the brethren and sisters who travelled. He closed by encouraging us to cultivate an interest in missions among our churches.

**Brother Kenneth Massey** asked Brother Carver to serve as temporary moderator and spoke to the report. He mentioned that if you ever have an opportunity to go on a mission trip, you should do so. Nine years ago, he went to Trinidad on a mission trip. There, he had the privilege of preaching to an overflow crowd in the church building. They are indeed starving for the gospel, and he witnessed twenty people coming to the altar to pray. He met a Hindu priest at the service that evening. During the trip, he began to get to know him better and learn about Hinduism. After giving the priest an opportunity to share his beliefs, Brother Massey shared with him the truth of Jesus Christ. Just before the delegation left for home, he asked the priest to consider what Brother Massey had shared with him, and if he found peace in his heart through Jesus Christ to call him collect. While the priest did not commit to call him, some months later, Brother Massey received a call very early one morning from him. The priest shared with him that he had found the peace Brother Massey had talked to him about. They rejoiced together that day.

The messengers then moved to adopt the report as read and discussed. Brother Massey then called for the Ambassador’s Report.

### **AMBASSADOR’S REPORT**

Brother Don Hines, the Wiseman Association Ambassador reported that he had been to several places this year and he was thankful that Concord decided to join the association. He encouraged us to continue to reach out to our sister churches to invite them to share in our fellowship.

**Brother Jeremy Wilson** reported that at the request of the association during last year's session, he mailed out letters to all of the churches that had previously hosted the Wiseman Association in years past. He remarked that he received positive feedback from two of those churches, and he hoped that these efforts begin to build bridges of fellowship with those churches.

The messengers then moved to adopt the Ambassador's report as discussed. They then moved to adjourn until 10:00 AM Saturday, October 26. Brother Massey then asked Brother Charles Allen Gentry to pray the dismissing prayer.

### **SATURDAY MORNING SESSION**

On Saturday morning, October 26, 2013, the messengers to the One Hundred Twenty Second Annual Session of the Wiseman Baptist Association reconvened at Gladdice Missionary Baptist Church, displaying a warm Christian spirit in fellowship. Brother Don Hines led the congregation in singing "My Faith Looks Up to Thee," with Sister Tish Lee accompanying.

Brother Massey read from the Psalm 50:1-23 for a devotional reading. He remarked about how had been thinking about two former pastors of Gladdice: Brothers Cap Massey and Calvin Gregory. He shared that many years ago, Brother Gregory had announced his call to preach at Mt. Tabor, and Brother Massey, holding a revival at the time, heard the news. Brother Massey pastored Defeated Creek just a short distance from Gladdice. Brother Massey contacted Brother Gregory and asked him to fill the pulpit in his absence while he was away at the revival. This was Brother Gregory's first sermon, and it was delivered at Defeated Creek rather than at his home church. In 1957, Brother Massey passed away and Brother Gregory held Brother Massey's funeral at Sycamore Valley. Brother Gregory passed away just a few short months after Brother Massey, and Brother F.W. Lambert remarked shortly thereafter, "Brother Gregory died of a broken heart," speaking of the love that Brother Massey and Brother Gregory shared for each other.

Brother Massey then called on Brother Doc Perrigo to offer prayer, asking the gathered to pray for Brother Larry Gregory as he brings the doctrinal sermon.

After a touching prayer, Brother Massey called for the Roll of Messengers. The clerk read the list and the following messengers were enrolled:

**Bethlehem:** Brother Kenneth Zink, Brother Brady Meeks

**Concord:** Brother Morris Watson, Brother Sammy Sloan, Brother Billy Duke

**Gladdice:** Brother Dustin Kemp, Brother Jeff Kemp, Brother Charles Patterson, Brother John Wayne Draper

**Longview:** Brother Danny Raines, Brother Steve Anderson, Brother Randy Norman

**McFerrin:** Brother Paul Patterson, Brother Don Hines, Brother Eugene Brown, Brother Johnny Carver

**Mt. Juliet:** Brother Johnnie Brewer Sr., Brother Danny Miller, Brother Robby Cornwell, Brother David Woodard

**Murfreesboro:** Brother Jay Loving, Brother Bill Green, Brother Stuart Spicer, Brother Sam Vance

**New Zion:** Brother Larry Gregory

**Three Springs:** Brother Jerry Thomas, Brother Wayne Howard, Brother Jeremy Wilson.

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

The following visitors were recognized:

**Upper Spottsylvania Missionary Baptist Church:** Brother Nathan Chandler

**Sulphur Fork Missionary Baptist Church:** Brother Danny Chandler

**New Macedonia Missionary Baptist Church:** Brother Jason Wheeley and Sydney Wheeley

**New Hope Baptist Church:** Lee Carter, Allie Carter, and Kayley Carter

Brother Massey thanked the visitors for their attendance and then called for the report on Baptist Faith and Practice. The brethren preparing this report were Jerry Thomas and Brady Meeks.

### **REPORT:** **BAPTIST FAITH AND PRACTICE**

**2 Corinthians 5:7,** “For we walk by faith and not by sight.”

We ask the question, “What is faith?” Hebrews 11:1 & 3 gives the Biblical definition, *Now faith is the substance of things hoped for, the evidence of things not seen... Through faith we understand that the worlds were framed*



*by the word of God, so that things which are seen were not made of things which do appear.*

By faith we believe the Bible and the Biblical account of the creation, the time between Adam's sin in the Garden of Eden, to the great flood where God spared eight souls. Moses leading the children of Israel out of Egyptian bondage, even to the miraculous birth of God's only son to the virgin Mary. With these human eyes, we never witnessed any of these great events, but by faith we believe they happened as sure as if we had seen them.

By faith we believe Jesus himself established the New Testament Church while he lived on earth. We also believe Jesus gave his life on the cross of Calvary for those who would believe and be baptized in the Church he established. By the way, I believe this was a Baptist Church.

I believe this Church is still in existence today and is a local, visible body of baptized believers. It is still practicing the same truths that the first Church did in Jerusalem, with Christ as its head and founder and the Bible as its only rule of faith and practice.

The main function or practice is spreading the gospel so that lost people can hear the truth and be saved. Then, baptizing them (with a baptism that meets all the requirements of God's word), we teach them to observe all things whatsoever Jesus has commanded (Matthew 28:16-20).

This Baptist faith has endured many hardships, trials, and persecutions; and many of God's people have even given their very lives. It has endured all these things, and I am convinced it will endure until Jesus comes again.

Jesus said, *Upon this rock I will build my church, and the gates of hell shall not prevail against it* (Matthew 16:18), and *I will be with you always, even until the end of the age* (Matthew 28:21). Today, I believe there are many local bodies of baptized believers (Baptists) still teaching and practicing these eternal truths.

### Associated Speeches

**Brother Jerry Thomas** spoke that as he prepared for this report, he went back to his early years when he was reared in a community with a local church who taught the truth. The people in that church loved the Lord enough to sacrifice so the gospel would continue to go out to the people in that community. He also spoke of the lasting influence that church had on

his life. He shared that the local church is visible, and there are marks that show that they are a church of the Lord Jesus Christ. Their practices are visible, and we need to be on greater guard because the society in which we live would like to do away with our way of worship. Our faith is in Jesus, and he will sustain us as long as we will serve him.

**Brother Kenneth Massey** asked Brother Carver to serve as temporary moderator to speak to the report. He began his remarks by explaining that how Paul tells us there is “One Lord, One Faith, and One Baptism.” All other reports come from this one. In Jude verse 3, we are told to “earnestly contend for the faith which was once delivered unto the saints.” There are two kinds of faith in scripture, a noun and a verb. In Jude verse 3, the noun is used. The faith described here is our system of doctrine. From the doctrine of God to the doctrine of last things, that is our system of doctrine. To “contend for the faith,” means to “maintain by argument.” He recounted how he debated with a professor from Georgia Tech about creation and how for every effect, there must be a cause. Baptists have believed for centuries that God is the first cause of everything. We have also allowed the doctrine of the local church to slide among Baptist people. He mentioned that for far too long, we have allowed people to say anything they want about religion without a challenge from God’s people. He encouraged us to challenge error when we see it and “earnestly contend for the faith.”

**Brother Johnny Carver** mentioned how groups of people are avoiding calling themselves “Baptists” or even “Churches.” We did not name ourselves Baptists, rather, we were given that name. He spoke of how he is thankful to have been taught about salvation that you know about. He is also thankful for having been able to serve in independent churches that do not need a board of directors to be over us. Instead, Jesus Christ himself is our head. We are in fellowship with one another in our work and in our mission efforts, however, we are independent of one another and independent to him. We are called to preach and teach, and let God take over. He will save them, and then he will make them Baptists. They can choose to be what they want to be, but if they will listen to God, he will make them Baptists. We did not throw other people out, and we did not separate from them, rather Baptist people are the “real deal” established and sustained by Jesus himself.

**Brother Morris Watson** expressed his thankfulness for being a Baptist. He spoke of his Baptist heritage and how he admired his grandfather, who was a man who loved the Baptist way. Jesus tells us that the “truth will set us free” and we must stand on this truth. Concord was organized in 1874 and

is still preaching today the same doctrines that were taught when the church was organized. We are the church that goes all the way back to Jerusalem and we must preach and teach that truth. Our heritage is something for which we should be thankful.

**Brother Jeremy Wilson** spoke of how he had heard people say during the course of his ministry how people have explained how they can “worship” the Lord on the lake, or while deer hunting, or playing golf on Sunday morning. His response to this is simply, “If what you are doing on the lake (or in a deer stand or on the golf course) does not make you want to run and be with God’s people, what you are doing is not worship. True worship makes you want to worship with other Christians. Secondly, the Lord has chosen the church as the vessel through which he spreads the gospel in the world. We are commanded to go out and “compel” lost people to come in, and we should do exactly that. It is not enough to just go out and witness, we are to go out and witness and then stress the importance of attending God’s house for worship, Bible study, prayer meeting, and Sunday School.

**Brother Charles Patterson** began by reciting Ephesians 3:21 “Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.” One of the most difficult things for us to accept is that we have failed. We have failed the next generation by failing to stand up and say some things are not right. We too often compromise and say things like, “just leave it alone and it will work out.” Some things will not work themselves out if we don’t take action to work them out. While these situations may be uncomfortable, we must point out the right way to do things even when it may be confrontational. He spoke of the brethren in the past who refused to let things go by without addressing them. There is a lot of history we can read to see what our forefathers stood for. We must continue to write down what we believe so future generations can read what we believed in 2013.

The messengers then moved to adopt the report as read and discussed. Brother Massey then called for the Obituary Report. The committee members preparing this report were Brothers Sam Vance (chair), Jeff Kemp, and John Draper.

### **OBITUARY REPORT**

Brothers and sisters, the year is behind us once again, as it has been so for thousands of years. We lament the passing of those who we have personally

found so dear. We miss them. Some sat many years in our midst. Others, not so long, but we believe they are all beyond the far river and in the presence of the Almighty God. What a glorious thought. These people we remember as our mentors and guides and educators. They were our loved ones and members of our church family. We heard many of their prayers. Some have been answered and some are yet to be answered. That, He will take care of in due time. The memory of their faces will eventually dim but their works will not. Once together again, we will never have to miss them anymore.

A lesson for those of us remaining is that time is short and we will have much to do. Our times are also coming to pass. We must ask ourselves if we are following the actions of the ones who taught and led us. Are we failing the very God who created us and saved our souls? After all he has done for us and asked so little in return, are we doing what we should for Him and for the memories of those gone on? Do we love the lost as they did?

### IN MEMORY OF OUR DEPARTED LOVED ONES

<b>Bethlehem</b>	Sister Bertie Lesikar	September 20, 2013
<b>Concord</b>	Brother Henry Burgett Brother Bill Burnett	May 28, 2013 September 29, 2013
<b>Gladdice</b>	Sister Reba Reece Sister Anna Lee Graham	May 28, 2013 June 18, 2013
<b>Longview</b>	None	
<b>McFerrin</b>	Sister Dot Woodall Sister Inez Shores Brother Kenneth Doss Brother Nordeen Copas Brother William "Pete" Garvin Sister Izette Oldham Sister Athlyne Oldham	December 27, 2012 March 16, 2013 June 8, 2013 June 26, 2013 August 17, 2013 September 17, 2013 October 2, 2013
<b>Mt. Juliet</b>	Sister Tina Head Lovell Sister Mary Dunn Skaggs	July 27, 2013 September 7, 2013

**Murfreesboro**      None**New Zion**            None

<b>Three Springs</b>	Sister Peg Bullington	November 25, 2012
	Sister Haley Brooke Thomas	December 16, 2012
	Brother Granville Rountree	March 13, 2013
	Brother Robert “Bob” Morrison	June 14, 2013
	Sister Toby Cockriel	September 20, 2013

**Associated Speeches**

**Brother Sam Vance** spoke that presenting this report is always a bittersweet occasion. It is bitter because we must read the names of our loved ones who have gone on. We have nineteen fewer of our people on this side of eternity. We all have to deal with death and loss from year to year. The sweet part of this is that we will see these nineteen brethren and sisters again someday on the other side. We read the names of those who have left us and we will miss those who have passed; however, on the other side, there were new arrivals. He reminisced of when he was saved; and his assurance that he will see those who have gone on, including his dad who left not long ago. As time continues on, we must be aware that we will be on this list someday as well. He then gave a warning to the lost so they will prepare to meet the Lord.

The messengers then moved to adopt the report as read and discussed. Brother Massey called for the congregation to sing a hymn in preparation for the introductory sermon. Brother Don Hines led the congregation in singing “God Is So Good” with Sister Tish Lee accompanying on the piano. Brother Hines then introduced Brother David Woodard, who favored the congregation with a special song entitled, “Redeemed.”

Brother Massey then introduced Brother Larry Gregory, the association’s selection to preach the doctrinal sermon. Brother Massey shared how Brother Gregory is a learned man and has proven that over the years. Brother Massey also expressed his gratefulness that we have him in our association as his faithfulness in the work has been a great benefit to the cause of Christ.

**DOCTRINAL SERMON**

Brother Gregory began by expressing his thankfulness for Brother Massey’s kind remarks and his appreciation to the members of New Zion and invited

friends who have joined us today for the association. He reminisced about the last time the association was hosted by Gladdice Church, and how he made the trip with Brother Clyde Dillehea, who was as faithful as any deacon he had ever known. He also shared how much he enjoyed Brother Massey's delivery of the doctrinal sermon in 2012 and how the "bar had been set high," with that sermon. Brother Gregory also shared how much he enjoyed the sermons in this year's session as well.

Brother Gregory read James 4:13-17 for a reading lesson, focusing on verse 17, *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.* During the canonization of Scripture, there was some discussion about whether the Book of James should be included. This was primarily due to the verses about works, and the fear that the verses in James may indicate some conflict with the Apostle Paul's message regarding salvation by grace found throughout the New Testament. Brother Gregory explained that when we read a passage of scripture, we should be aware of who the writer is, who the audience is, and the circumstances surrounding the writing of the passage. This will help us gain the proper perspective we need to have to read and understand the scriptures.

To begin to reconcile this "supposed" conflict between James and Paul, he shared Ephesians 2:8-10, *For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* He then commented that we are the workmanship of God. We are the work that he did, and he created us "unto" good works. "Unto" means that we are created for the purpose of performing good works. This is why he saved us and made us what we are. He has a job for every saved person to do, and we are all responsible for telling the lost that God loves them and share the gospel message with them.

There are those who believe their good works will save them. He shared 2 Corinthians 5:17-18, *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new, And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation.* We are new creatures because of our faith in the shed blood of Jesus Christ after we heard the gospel and the spirit convicted us of our sin. God has also given to us the "ministry of reconciliation." Who else will tell them about the one who will save them? He has given to all of us this ministry and we are charged to take what we know and share it with someone else. Paul goes on

in verse 19, *To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation.*

Brother Gregory reminisced about the first man who ever spoke to him about his soul when he was eight years old and how it affected him. Brother Wert Wilburn (Brother Morris Watson's grandfather) had borrowed a two-row corn planter from Brother Gregory's father and he was coming to return it. Brother Gregory met him in the road and Brother Wilburn gave him a ride on the seat of the corn planter. After about 75 yards down the road, Brother Wilburn stopped the mules in the road and began to ask him about the condition of his soul. All Brother Gregory could do was bow his head, because he knew he was lost. At the time, Brother Gregory did not know that his father and Brother Wilburn had a serious disagreement at one point in the past. However, Brother Gregory's father was wise to not to mention it. And Brother Wilburn did not let that stand in the way of showing concern for the young man's soul. Both men spoke "good things" as we all should, because the devil will spread enough bad news for all of us.

Paul writes in Philippians 4:8-9, *Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.*

While I can wish my congregation would listen to me and do what I have tried to teach them, verse 9 tells us "Do what you have seen me do." Paul teaches the importance of work for saved people. There is no conflict between Paul and James. They were both inspired by the same Holy Spirit.

Shortly after Brother Gregory announced his call to preach, he heard someone preaching about "Sins of Omission." He began searching the scriptures and found it in James 4:17, *Therefore to him that knoweth to do good, and doeth it not, to him it is sin.* Sins of commission are easy to understand, as we have the Ten Commandments, for example, to tell us what we should not do (murder, adultery, stealing, etc.). Sins of omission are easy to document as there is generally proof that remains after the sin. Sins of commission also apply to everybody. However, the sins of omission are more difficult to identify, and too often, they are acceptable among us. Additionally, the sins of omission do not apply to everybody.

We sometimes follow the example of the world and treat church work like a factory. I put this part on and it goes down the line for you to put your part on. However, the work is for everybody, not just the preachers. If you put together the people that everybody in my church knows, it would be ten times the number of people that I know personally. Saved person, if God moves on you to speak to someone about his soul, ask yourself this question, "Could I be the only person that will show him to Jesus Christ?" You may be the only person that God wants to use to witness to someone else. Some people have been watching you and your life and your manner of conversation. They have never seen and they do not know your preacher at all. If you fail to do it, there is not a body or stolen property to document your sin, like with sins of commission. Maybe you think that nobody knows you failed to do what God asked you to do...but God knows.

Brother Gregory remarked how his daughter works to ensure that her children attend services regularly, and he is thankful for that. He was present a few years ago when she confessed during a service that she had failed to testify during the previous day's service. The service was dismissed, and one of her friend's said, "I just knew you were going to day something." Most of the time, we are not talking about an absolute refusal of God's request. But how many times have you said to yourself, "I was going to talk to him," or "I meant to go visit her," or "I was planning to talk to him about his soul's condition," and you waited until it was too late? The sin of omission is not anymore an acceptable sin that the sins of commission.

In James 4:13 the verse begins with "Go to now." This is seemingly a strange phrase, but the Greek literal translation means "come now." James is emphasizing "now." We have but a short time to do what we are going to do. Our lives are "as a vapor." You need to do what you are going to do now. Remember, *He that knoweth to do good, and doeth it not, to him it is sin*. Brother Gregory thanked the association for the honor and opportunity to preach the doctrinal sermon and his prayer that the word of God has spoken to our hearts.

Brother Massey called for a handshake to express appreciation for the pointed and timely message. The congregation pressed into the altar while singing, "We Will Go On and Serve the Lord," and "Amazing Grace."

Brother Massey called for the Treasurers Report. The messengers passed a motion to adopt the report as given.



**TREASURER'S REPORT**

Balance October 25, 2012	1324.46
Donation to Printing Fund	2850.00
Balance October 29, 2012	4174.46
2012 Minutes Printing Fee	1197.04
Clerk's Fee	500.00
Postage	117.95
Balance October 25, 2013	2359.47

Respectfully Submitted,  
Robby Cornwell, Treasurer  
Elder Larry S. Gregory, Assistant Treasurer

**CORRESPONDENCE**

Brother Wilson read correspondence received from sister associations. The messengers voted to receive the correspondence and publish them in the minutes as reflected on the following pages.

## **BIG BEAR CREEK MISSIONARY BAPTIST ASSOCIATION**

**Keith L. Hood - Clerk  
428 Rainbow Drive  
Double Springs, AL 35553  
(205)489-2343**

September 2, 2013

Wiseman Baptist Association,

We trust everything is going well with you and your lost are being saved. We also trust God is continuing to bless you.

This past October, we convened for the One Hundred Seventy-Seventh Annual Session with Macedonia Missionary Baptist Church. We had 20 churches reporting an increase of 74 with 47 of those being by baptism. We had a decrease of 63 with a total membership of 1,928. 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 178<sup>th</sup> Annual Session to be held with Mt. Nebo Missionary Baptist Church in Franklin County, Alabama. The church is located east of Russellville, Alabama, on Highway 48. This session will be held October 12, 13, 14, 15, 2013. The service Saturday morning will begin at 11:00 a.m.

In Christ's love,



Keith L. Hood, Clerk

Johnny Hood, Moderator  
11630 County Road 7  
Moulton, AL 35650

Billy Myrick, Vice Moderator  
202 W. Douglas Street  
Shelbourn, AL 35660

## Southwestern District Missionary Baptist Association

October 24, 2013

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 sixty fifth annual session October 11-12, 2013, 21 churches reported 26 baptisms with a total membership of 2,234.

At the past session, the messengers of our association elected Bro. Ray Smith as our moderator. Bro. Andrew Stokes was elected as the Assistant Moderator. Bro. Clint Sanders was selected as the assistant clerk.

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 2013 session and pray that you found it an uplifting visit.

We want to remind you of the association website. On this site you will find audio sermons and topics along with minutes. You may visit our website at [www.swdmba.org](http://www.swdmba.org).

We would like to invite all to join us for the 2014 session to be held with Bible Grove Missionary Baptist Church located just off Highway 412, on Bible Grove Road in Lexington, Tennessee. The sessions will be held October 10-11, 2014, starting at 10:00 am. Bro. Clint Sanders will be preaching the Introductory Sermon on Friday, and Bro. Bryan Oakes 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  
400 Chickasaw Drive  
Huntingdon, TN 38344  
Cell (731) 415-1688  
E-mail: [clerk@swdmba.org](mailto:clerk@swdmba.org)

## ***Siloam Missionary Baptist Association***

August 10, 2013

Wiseman Missionary Baptist Association  
Brother Jeremy Wilson

Greetings:

With the 2013 associational meetings nearly upon us we are prayerful that God has richly blessed each church in your association. As always we are thankful to hear of souls being saved and members being blessed by the spirit of the Lord.

The churches of the Siloam Association met the Friday and Saturday before the first Sunday in October, 2012 at New Bethel Missionary Baptist Church for its sixtieth annual session. The churches brought with them good news of 51 souls being saved along with a goodly number of additions to their memberships. Each sermon that was preached and each topic that was discussed was very informative and was accompanied by the spirit of the Lord. God's presence was felt throughout the associational meetings.

Lord willing, the sixty-first session of the Siloam Missionary Baptist Association will meet at Fairview Memorial Missionary Baptist Church located at 1150 Fairview Avenue, Bowling Green KY beginning at 10:00 a.m. Friday October 4, 2013. Elder Rick Oliver is scheduled to preach the introductory sermon Friday morning and Elder John Sampson is scheduled to preach the memorial sermon Friday night. Elder Jerry Miller is scheduled to preach the doctrinal sermon Saturday morning. We invite you to come and worship and fellowship with us during the Siloam Associational meeting. A copy of the 2012 Siloam minutes is enclosed.

We pray that the Lord will continue to bless all of His churches and His word will go out to the lost people of this world and many will be saved.

Your Brother in Christ

Elder Roger Carter, Clerk  
Siloam Missionary Baptist Association  
1434 Alvaton Greenhill Road  
Bowling Green, KY 42103

## NEW BUSINESS

The following Order of Business for 2014 was read by Brother Charles Patterson and adopted by the messengers:

**SPECIAL SINGING:** Don Hines

**STATE OF RELIGION:** Brother Charles Patterson (Chair), Brother Larry Gregory, Brother Sam Oldham

**CHRISTIAN EDUCATION:** Brother Brian Johnson (Chair), Brother David Woodard, Brother Mark Carver

**OBITUARY REPORT:** Brother John Wayne Draper (Chair), Brother Sammy Sloan, Brother Wayne Howard

**FINANCING THE LORD'S WORK:** Brother Jerry Thomas (chair), Brother Johnny Carver, Brother Sam Vance

**MISSIONS REPORT:** Brother Bill Green (chair), Brother Johnnie Brewer, Sr., Brother Steve Anderson

**AMBASSADOR'S REPORT:** Brother Don Hines

**TREASURER'S REPORT:** Brother Robby Cornwell, Brother Larry Gregory

The messengers then passed a motion for the clerk to publish the Articles of Faith in the minutes every five (5) years.

The messengers then passed motion to adjourn the one hundred twentieth annual session of the Wiseman Baptist Association until the Friday after the third Sunday in October 2014, when association will reconvene in the one hundred twenty third annual session at Three Springs Baptist Church in Bowling Green, Kentucky.

Brother Nathan Chandler offered the closing prayer and thanks for the meal, bringing to a close a wonderfully harmonious and blessed meeting of the Wiseman Baptist Association.

## **CHURCH DIRECTORY**

### **BETHLEHEM MISSIONARY BAPTIST CHURCH**

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

[www.bethlehemmbc.com](http://www.bethlehemmbc.com)

Pastor: Elder Brian Johnson 115 Southern Terrace White House, TN 37188  
(615) 428-4474 *email: bgjohnson\_7@comcast.net*

Clerk: Steve Turman 803 Churchill Crossing, Madison, TN 37115  
(615) 500-3659 *email: steveturman@att.net*

Treas.: Jeana Ball 110 Terry Lane, Cottontown, TN 37048  
(615) 310-5228 *email: jeanaball@comcast.net*

SS Supt.: Steve Turman 803 Churchill Crossing, Madison, TN 37115  
(615) 500-3659 *email: steveturman@att.net*

### **CONCORD MISSIONARY BAPTIST CHURCH**

604 Tyree Springs Road White House, TN 37188 (615) 672-5220

Pastor: Morris Watson 1209 Daniel Drive Hendersonville, TN 37075  
(615) 824-4708

Clerk: Lori Vanderpool 252 Old Hwy 31W#2 Cottontown, TN 37048  
(615) 672-5611 *email: ltvandy@comcast.net*

Treas.: Carolyn Tate 3921 Hwy 76 Cottontown, TN 37048  
(615) 672-3572

### **GLADDICE MISSIONARY BAPTIST CHURCH**

120 Salt Lick Creek, Pleasant Shade, TN 37145

Pastor: Charles Patterson 524 Jim Chitwood Lane Lafayette, TN 37083  
(615) 449-9676 *email: charlesp111@nctc.com*

Clerk: Dustin Kemp 404 Antietam Drive Lebanon, TN 37087  
(615) 418-6534 *email: dustinkkemp@hotmail.com*

Treas.: Jeff Kemp 43 Little Salt Lick Road Carthage, TN 37030  
(615) 774-3336

SS Supt.: John Draper 711 East Fork Road Whitleyville, TN 38588  
931-678-4038 *email: pldraper@twlakes.net*

### **LONGVIEW MISSIONARY BAPTIST CHURCH**

798 Spencer Ave. Gallatin, TN 37066 (615) 452-8638

[www.longviewmbc.org](http://www.longviewmbc.org)

Pastor: Danny Raines 561 Walnut Grove Road Lebanon, TN 37090  
(615) 449-6439 *email: dannyraines61@gmail.com*

Clerk: Mike Patterson 102 Crosspointe Hendersonville, TN 37075  
(615) 824-0816 *email: mike.patterson@wearwell.com*

Treas.: Mike Patterson—see above

SS Supt.: George Snow 525 Redstone Drive Gallatin, TN 37066

*email: gcsnow@msn.com*

### **McFERRIN MISSIONARY BAPTIST CHURCH**

431 W. Old Hickory Boulevard Madison, TN 37115

(615) 865-7980 *www.mcferrinmbc.org*

Pastor: Johnny Carver 1110 Kendall Farms Drive Hendersonville, TN 37075 (615) 824-3818 *email: preachermcf@comcast.net*

Clerk: Frank McClanahan 1579 Saundersville Road Hendersonville, TN 37075 (615) 822-0162 *email: fc.mccclanahan@comcast.net*

Treas.: Brad Shoulders 2090 Brookstone Drive Mt. Juliet, TN 37122 (615) 553-2304 *email: bradshoulders@comcast.net*

SS Supt.: Greg Hines 134 Ballantrae Drive Hendersonville, TN 37075 (615) 594-6450

### **MT. JULIET MISSIONARY BAPTIST CHURCH**

1426 N. Mt. Juliet Rd. Mt. Juliet, TN 37122 (615) 758-8155

*www.mtjulietmbc.org*

Clerk: Kristi Agee 503 Terry Ln. Lebanon, TN 37087 (615) 596-4361 *email: kristiagee@yahoo.com*

Treas.: Dianne Travis 1540 Old Shannon Rd. Lebanon, TN 37090 (615) 444-5628

SS Supt.: Erik Travis 8164 Cairo Bend Rd. Lebanon, TN 37087

### **MURFREESBORO MISSIONARY BAPTIST CHURCH**

316 Fortress Blvd. Murfreesboro, TN 37128 (615) 890-4999

*contact@murfreesboromissionarybaptistchurch.org*

Pastor: Kenneth Massey 9237 Sawyer Brown Road Nashville, TN 37221 (615) 622-5352 *email: masseyjudy@att.net*

Clerk: John Miller 124 Dalton Circle Rockvale, TN 37128 931-581-8041 *email: hlv2flygv1@gmail.com*

Treas.: Kris Dillard 7111 Hutson Road Christiana, TN 37037 (615) 230-3049 *email: walkon71@hotmail.com*

SS Supt.: Ricky Williams 2311 North Court Murfreesboro, TN 37127 (615) 893-6960 *rczalw@comcast.net*

### **NEW ZION MISSIONARY BAPTIST CHURCH**

Corner of Martin Creek Rd and Highway 56 38545 (931) 528-1684

Pastor: Larry Gregory 1805 Clemmons Road Cookeville, TN 38501 (931) 528-1684 *email: lsgregory@frontiernet.net*

Clerk: Jeremy Warren 4841 Skyview Drive Cookeville, TN 38506

(931) 252-0399 *email: jaks98@charter.net*

Treas.: Mattie Gregory 1805 Clemmons Road Cookeville, TN 38501

(931) 528-1684 *email: lsgregory@frontiernet.net*

### **THREE SPRINGS BAPTIST CHURCH**

1440 Three Springs Road, Bowling Green, KY 42014 (270) 746-9444

*www.threespringsbaptistchurch.org*

Pastor: Jeremy Wilson 1119 Bennington Place Franklin, KY 42134

(270) 791-0309 *email: jeremytwilson@msn.com*

Clerk: Wayne Howard 794 Old Pleasant School Road Alvaton, KY 42122

(270) 392-0400 *email: wayngo3@peoplepc.com*

Treas.: Scott Randolph 2950 Schweizer Road Franklin, KY 42134

(270) 598-0581

SS Supt.: Joe Duckett 445 Cleaveland Drive Bowling Green, KY 42104

(270) 842-3213

### **PREACHERS DIRECTORY**

**\*Denotes Licensed Ministers**

#### **BETHLEHEM**

Bobby G. Sutton 2102 Sanders Ferry Road, Hendersonville, TN 37155

(615) 824-6266

#### **CONCORD**

Morris Watson 1209 Daniel Drive Hendersonville, TN 37075

(615) 824-4708

#### **GLADDICE**

Charles Patterson 524 Jim Chitwood Lane Lafayette, TN 37083

(615) 449-9676 *charlesp111@nctc.com*

Charles Watts 711 East Fork Road Whitleyville, TN 38588

(931) 678-4038

#### **LONGVIEW**

Danny Raines 561 Walnut Grove Road Lebanon, TN 37090

(615) 449-6439 *dannyraines61@gmail.com*

Charles Reece 127 Dean Hill Road, Pleasant Shade, TN 37145

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\*Stephen Barrett 309 Trina Street, Gallatin, TN 37066  
(615) 451-7724

**McFERRIN**

Johnny Carver 1110 Kendall Farms Drive, Hendersonville, TN 37075  
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Paul Patterson 101 Walnut Trace, Hendersonville, TN 37075  
(615) 822-0162

Ray Smith 1211 Carriage Park Circle Franklin, TN 37064  
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Eugene Brown 110 Linda Drive, Hendersonville, TN 37075  
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Mark Carver 187 Gatone Drive, Hendersonville, TN 37075  
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\*Kent Collier 1646 Neelys Bend Road, Madison, TN 37115  
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\*Jay Donoho 825 Pinnacle Hill Road, Kingston Springs, TN 37082  
(615) 554-7876

\*David Woodard 310 Draper Circle, Goodlettsville, TN 37072  
(615) 669-4329 *davide.woodard@gmail.com*

\*Danny Norman 5163 Regent Drive, Nashville, TN 37220  
(615) 315-9697

\*Keith Whitley 1008 Sunset Trail, Kingston Springs, TN 37082  
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\*Kenny Glover 540 Scotts Creek Trail, Hermitage, TN 37076  
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\*Jeremy Ritchie 149 New Douglas Loop, Gallatin, TN 37066  
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\*Troy Ellis 4794 Highway 31 W, Cottontown, TN 37148  
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\*Nathan Drake 2012 Skyline Drive Goodlettsville, TN 37072  
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### **MT. JULIET**

Johnnie Brewer, Sr. 3918 East Division Street, Mt. Juliet, TN 37122  
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### **MURFREESBORO**

Kenneth Massey 9237 Sawyer Brown Road Nashville, TN 37221  
(615) 662-5352

Bill Green 2948 Arthur Drive, Murfreesboro, TN 37128  
(615) 895-4960

Ron Stewart 1280 Middle TN Blvd, Unit B5, Murfreesboro, TN 37130  
(615) 624-6522

\*Sam Vance 1105 Ben Hill Blvd., Nolensville, TN 37135  
(615) 793-9177 *email: jsvance@terracon.com*

\*Kenny Oldham 10130 Manchester Hwy, Christiana, TN 37037  
(615) 217-6000 *email: kenolin2@att.net*

### **NEW ZION**

Larry Gregory 1805 Clemmons Road, Cookeville, TN 38501  
(931) 528-1684

Kevin Perdue 669 Creswood Dr, Creswell, OR 97426

### **THREE SPRINGS**

Jeremy Wilson 1119 Bennington Place Franklin, KY 42134  
(270) 791-0309 *email: jeremywilson@msn.com*

\*Jack Garmon 4633 Maple Lane, Bowling Green, KY 42101

\*Justin Wilson 5612 Russellville Rd. Apt 105 Bowling Green, KY 42101

**DEACONS DIRECTORY**

**CONCORD**

Michael Moulton 360 Lee Road Cottontown, TN 37048  
(615) 672-2300 *email: mmoulton@bellsouth.net*

Sammy Sloan 123 Ben Albert Road Cottontown, TN 37048  
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Draper Graham 1291 Salt Lick Creek Pleasant Shade, TN 37145  
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Mack Sirey 280 Sadle Lane Hartsville, TN 37074  
(615) 374-3690

**LONGVIEW**

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(615) 230-6721 *email: sanderson@grandfire.net*

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(931) 358-0413 *email: [stewarts@sykesfuneralhome.com](mailto:stewarts@sykesfuneralhome.com)*

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Robby Cornwell 620 Highland View Ct. Hermitage, TN 37076  
(615) 394-0008 *email: twinrc@aol.com*

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Kevin Dillard 2343 Garrison Cove Murfreesboro, TN 37130  
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Roger West 1701 Avon Road Murfreesboro, TN 37129  
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(931) 372-8835 *email: wildcats5@charter.net*

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David Elliott 310 Fisher Lane Bowling Green, KY 42103  
(270) 392-4423

Dale Gillim 4234 Mt. Lebanon Church Road Alvaton, KY 42122

Steve Holman 527 Longview Drive Franklin, KY 42134  
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Jason House 1450 Thoroughbred Trail Parkton, NC 28371  
(910) 425-6268

Chris Krebs 104 Caiborne Court Bowling Green, KY 42104  
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Jimmy Meadors 2421 Heather Drive Bowling Green, KY 42104  
(270) 842-9337

Scott Randolph 2950 Schweizer Road Franklin, KY 42134  
(270) 223-7796

Wendell Strode 212 Mizpah Road Bowling Green, KY 42101  
(270) 842-0510

Jerry Thomas 3010 Hunting Creek Drive Bowling Green, KY 42104  
(270) 842-8979

Terry Thornton 840 Culpepper Road Bowling Green, KY 42103  
(270) 842-1949



<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>
1919	Fairview	A.J. Sloan	T.C. Harrison	J.D. Cook	P.S. Dyer	A.J. Sloan
1920	Pleasant Grove	A.J. Sloan	T.C. Harrison	J.D. Cook	W.F. Jenkins	A.J. Sloan
1921	New Zion	A.J. Sloan	T.C. Harrison	J.D. Cook	P.S. Dyer	A.J. Sloan
1922	Rock Bridge	A.J. Sloan	T.C. Harrison	J.D. Cook	R.O. Sanders	A.J. Sloan
1923	Cedar Bluff	R.Y. Hawkins	A.J. Sloan	J.D. Cook	N.C. Fuqua	James Carter
1924	Long Creek	L.A. Stewarts	A.J. Sloan	J.D. Cook	I.N. Sloan	Calvin Gregory
1925	Mt. Zion	L.A. Stewart	A.J. Sloan	J.D. Cook	R.O. Sanders	C.B. Massey
1926	Old Hopewell	L.A. Stewart	A.J. Sloan	J.D. Cook	L.A. Stewart	Calvin Gregory
1927	Union	L.A. Stewart	A.J. Sloan	J.D. Cook	A.W. Keen	Calvin Gregory
1928	Brattontown	L.A. Stewart	A.J. Sloan	T.C. Harrison	R.O. Sanders	Calvin Gregory
1929	Meadorville	L.A. Stewart	A.J. Sloan	T.C. Harrison	W.T. Taylor	Calvin Gregory
1930	Haysville	L.A. Stewart	A.J. Sloan	T.C. Harrison	F.W. Lambert	N.C. Fuqua
1931	Capitol Hill	L.A. Stewart	A.J. Sloan	T.C. Harrison	A.J. Sloan	A.J. Sloan
1932	Siloam	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R. Thompson	C.B. Massey
1933	Rocky Mound	N.C. Fuqua	A.J. Sloan	T.C. Harrison	C.B. Massey	A.J. Sloan
1934	Pleasant Hill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1935	Goodwill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1936	Spring Creek	N.C. Fuqua	A.J. Sloan	T.C. Harrison	W.T. Taylor	A.J. Sloan
1937	New Harmony	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1938	New Bethel	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.O. Lambert	A.J. Sloan
1939	Union	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1940	Red Hill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1941	Lafayette	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1942	Siloam	N.C. Fuqua	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1943	Athens	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1944	Union Hill	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	A.J. Sloan
1945	Brattontown	N.C. Fuqua	F.W. Lambert	T.C. Harrison	F.W. Lambert	A.J. Sloan
1946	Drakes Creek	N.C. Fuqua	F.W. Lambert	T.C. Harrison	F.W. Lambert	A.J. Sloan
1947	Long Creek	N.C. Fuqua	F.W. Lambert	T.C. Harrison	F.L. Ray	A.J. Sloan



<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>
1948	Old Union	N.C. Fuqua	F.W. Lambert	T.C. Harrison	F.L. Ray	A.J. Sloan
1949	Macedonia	F.L. Ray	F.W. Lambert	H.H. Harrison	F.L. Ray	W.T. Russell
1950	Old Hopewell	F.L. Ray	F.W. Lambert	H.H. Harrison	F.L. Ray	W.T. Russell
1951	Rocky Mound	F.L. Ray	F.W. Lambert	H.H. Harrison	M.R. Drury	W.T. Taylor
1952	East Main Street	F.L. Ray	F.W. Lambert	H.H. Harrison	Albert Crouch	W.T. Russell
1953	McFerrin	F.L. Ray	W.T. Russell	J.C. Walker	Albert Crouch	W.T. Russell
1954	Cedar Bluff	F.L. Ray	W.T. Russell	J.C. Walker	H.C. Vanderpool	J.C. Walker
1955	West End	F.L. Ray	W.T. Russell	J.C. Walker	H.C. Vanderpool	J.C. Walker
1956	Buffalo Springs	F.L. Ray	W.T. Russell	J.C. Walker	H.C. Vanderpool	W.T. Russell
1957	Concord	F.L. Ray	W.T. Russell	J.C. Walker	G.O. Templeton	J.C. Walker
1958	Pleasant Hill	F.L. Ray	W.T. Russell	J.C. Walker	A.G. Gregory	H.P. Brown
1959	Enon Chapel	F.L. Ray	W.T. Russell	J.C. Walker	A.G. Gregory	J.C. Walker
1960	New Bethel	F.L. Ray	W.T. Russell	Paul Oldham	A.G. Gregory	W.T. Russell
1961	Liberty Hill	F.L. Ray	W.T. Russell	Paul Oldham	A.G. Gregory	W.T. Russell
1962	Longview	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell
1963	Old Hopewell	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell
1964	White Hill	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell
1965	Salem	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell
1966	Piper's Chapel	F.L. Ray	W.T. Russell	Paul Oldham	James Porter	W.T. Russell
1967	Fairview	F.L. Ray	W.T. Russell	A.G. Gregory	James Porter	W.T. Russell
1968	Goodwill	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell
1969	Faith (TN)	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell
1970	Gateway	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell
1971	Faith (KY)	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell
1972	Grace	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell
1973	Cedar Bluff	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell
1974	Liberty Hill	F.L. Ray	W.T. Russell	A.G. Gregory	H.D. Linville	W.T. Russell
1975	Rock Bridge	F.L. Ray	H.C. Vanderpool	A.G. Gregory	H.D. Linville	W.T. Russell
1976	Lafayette	F.L. Ray	H.C. Vanderpool	A.G. Gregory	H.D. Linville	H.G. Taylor
1977	Buffalo Springs	F.L. Ray	H.C. Vanderpool	A.G. Gregory	J.W. Britey	H.G. Taylor

**Memorial**  
F.L. Ray

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>	<u>Memorial</u>
1978	McFerrin	F.L. Ray	H.C. Vanderpool	A.G. Gregory	Kenneth Woodall	H.G. Taylor	C.L. Russell
1979	Harmony	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Hilman Duncan	J.W. Briley	D.W. Story
1980	New Bethel	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Everett Scruggs	James Porter	Bobby Gann
1981	Faith (TN)	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Guthrie Thompson	J.W. Briley	Edgar Copeland
1982	Longview	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Bobby Pitt	H.D. Linville	C.L. Russell
1983	Salem	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Charles Patterson	H.C. Vanderpool	W.E. Massey
1984	Cedar Grove	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Ray Sutton	A.G. Gregory	James Porter
1985	Old Hopewell	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Gary Duncan	H.D. Linville	James Shoulders
1986	Gateway	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Ottis Jones	C.L. Russell	W.E. Massey
1987	West End	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Terry Lyles	James Porter	Henry Smith
1988	Goodwill	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Jeff Brown	Hilman Duncan	Gary Duncan
1989	New Bethel	H.D. Linville	H.C. Vanderpool	A.G. Gregory	Lonnie Mcador	J.W. Briley	Johnny Meador
1990	McFerrin	H.D. Linville	Ottis Jones	A.G. Gregory	Charles Patterson	W.T. Russell	Ottis Jones
1991	New Bethel	Jerry Shrum	Kenneth Massey	Bobby Sutton	Kenneth Massey	Tom Armstrong	Bobby Sutton
1992	Lafayette	Jerry Shrum	Don Curtis	Bobby Sutton	Jimmy Roberts	James Shoulders	Johnny Carver
1993	Parkwood	Jerry Shrum	Don Curtis	Bobby Sutton	Larry Gregory	Kenneth Massey	Eugene Brown
1994	New Bethel	Jerry Shrum	Don Curtis	Bobby Sutton	Paul Patterson	Don Curtis	William Overton
1995	Longview	Jerry Shrum	Kenneth Massey	Bobby Sutton	Deric McClard	Jimmy Roberts	Johnny Carver
1996	McFerrin	Larry Gregory	Tom Armstrong	Bobby Sutton	Benny Snoddy	Johnny Carver	Kenneth Massey
1997	Harvest	Kenneth Massey	Tom Armstrong	Bobby Sutton	Paul Patterson	William Overton	
1998	Three Springs	Kenneth Massey	Tom Armstrong	Bobby Sutton	Johnny Carver	Eugene Brown	
1999	New Zion	Kenneth Massey	Tom Armstrong	Bobby Sutton	Deric McClard	William Overton	
2000	Longview	Kenneth Massey	Larry Gregory	Bobby Sutton	Paul Patterson	Johnny Carver	
2001	McFerrin	Kenneth Massey	Larry Gregory	Bobby Sutton	Kevin Perdue	Deric McClard	<b>Fellowship</b> Darren Bonce'
2002	Bethlehem	Kenneth Massey	Deric McClard	Bobby Sutton	Jeremy Wilson	Bobby Sutton	Lynn Stapleton
2003	Mt. Juliet	Kenneth Massey	Deric McClard	Bobby Sutton	Trey Crews	Henry Smith	Scott Carter
2004	New Life	Kenneth Massey	Deric McClard	Bobby Sutton	Johnny Carver	Kenneth Massey	Lynn Stapleton
2005	Murfreesboro	Kenneth Massey	Deric McClard	James Hill	Jeremy Wilson	Deric McClard	Charles Patterson
2006	Gladdice	Kenneth Massey	Deric McClard	James Hill	Brian Johnson	Paul Patterson	Jackie Wilburn
2007	Three Springs	Kenneth Massey	Deric McClard	James Hill	Monty Shoulders	Charles Reece	Randy Thompson

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>	<u>Memorial</u>
2008	New Zion	Kenneth Massey	Brian Johnson	Robby Cornwell	Jeremy Wilson	Ricky Oliver	Tim Binion
2009	McFerrin	Kenneth Massey	David Woodard	Robby Cornwell	Larry Gregory	Mark Carver	Jerry Boze
2010	Longview	Kenneth Massey	David Woodard	Robby Cornwell	David Woodard	Charles Patterson	Wesley Woods
2011	Murfreesboro	Kenneth Massey	David Woodard	Robby Cornwell	Phillip Church	Johnny Carver	C.A. Gentry
2012	Mt. Juliet	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Jeremy Wilson	Kenneth Massey	Danny Raines
2013	Gladdice	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Johnny Carver	Larry Gregory	Lynn Stapleton

**STATISTICAL TABLES**

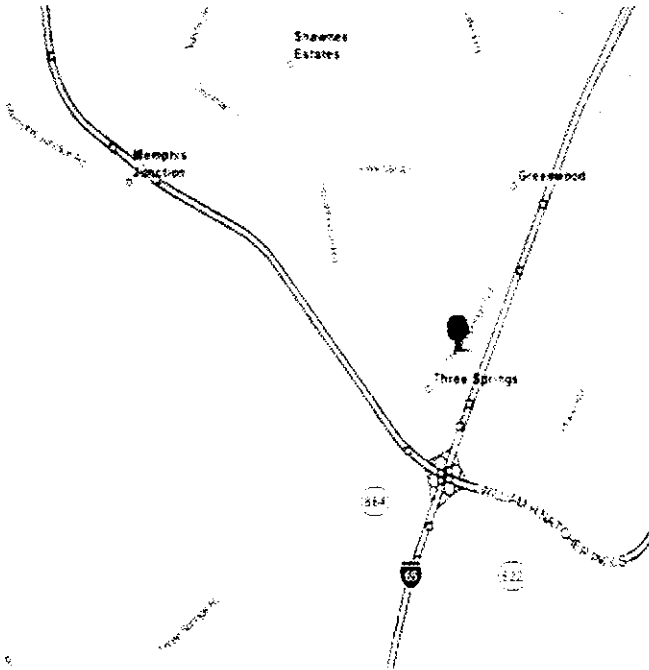
	Received Baptism	Received Letter	Restored	Received Statement	Dismissed Letter	Dismissed Exclusion	Death	Rescinded	Total Members
Bethlehem	0	0	2	1	3	5	1	0	150
Concord	6	0	0	2	1	0	2	0	95
Gladdice	0	0	0	0	1	0	2	0	53
Longview	2	5	0	0	0	0	0	0	189
McFerrin	13	16	0	0	7	0	7	0	727
Mt. Juliet	1	2	0	0	9	0	0	0	102
Murfressboro	4	8	0	1	0	0	0	0	149
New Zion	1	1	0	0	0	0	0	0	43
Three Springs	3	11	0	0	2	0	5	0	433
<b>Totals</b>	<b>30</b>	<b>43</b>	<b>2</b>	<b>4</b>	<b>23</b>	<b>5</b>	<b>17</b>	<b>0</b>	<b>1941</b>

**SUNDAY SCHOOL ENROLLMENT**

Year Organized	2007	2008	2009	2010	2011	2012	2013	Number of Teachers
Bethlehem	18	18	21	21	21	15	10	2
Concord	n/a	n/a	n/a	n/a	n/a	n/a	51	6
Gladdice	15	12	15	15	19	19	22	3
Longview	75	70	70	60	50	60	60	8
McFerrin	314	321	339	326	293	296	312	18
Mt. Juliet	25	20	20	25	38	38	25	5
Murfressboro	40	40	n/a	50	50	50	50	10
New Zion	18	n/a	26	22	22	22	24	4
Three Springs	140	140	140	140	140	140	135	14
<b>Totals</b>	<b>645</b>	<b>621</b>	<b>631</b>	<b>659</b>	<b>633</b>	<b>640</b>	<b>689</b>	<b>70</b>

### Map and Directions to Three Springs Baptist Church

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



From Interstate 65, take exit 22 (US-231) toward Bowling Green  
Go 0.4 miles and turn left onto Three Springs Road (KY-884)  
Go 1.3 miles to church sign on left

## 2014 Order Of Service

### **Friday October 24, 2014**

- **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 2014 Officers**
- **Selection of 2015 Meeting Place**
- **Selections for 2015 Sermons**
- **Recognition of Visitors**
- **Selections for 2014 Fellowship Sermon**
- **Report: State of Religion**
- **Break for Lunch**
- **Special Singing**
- **Fellowship Sermon**
- **Report: Christian Education**
- **Obituary Report**

### **Saturday, October 25, 2014**

- **Roll Call of Messengers**
- **Recognition of Visitors**
- **Special Singing**
- **Doctrinal Sermon**
- **Report: Financing the Lord's Work**
- **Missions Report**
- **Ambassador's Report**
- **Treasurer's Report**
- **Reading of Correspondence**
- **New Business**
- **Order of Business for 2015**
- **Closing Song and Parting Handshake**
- **Closing Prayer**