

**WISEMAN BAPTIST
ASSOCIATION
2015**



**Held with
New Zion Missionary Baptist
Church**

WISEMAN BAPTIST ASSOCIATION

**One Hundred Twenty Fourth Annual Session
October 23rd and 24th, 2015**

**CONVENED WITH
New Zion Missionary Baptist Church
Bloomington Springs, TN**

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**The next session will convene with
McFerrin Missionary Baptist Church
431 W. Old Hickory Boulevard Madison, TN 37115
October 21st & 22nd, 2016 at 10:00 AM**

TABLE OF CONTENTS

Abstract of Principles	3
Rules of Decorum	4
Constitution	5
Friday Morning Session	7
Introductory Sermon	7
Permanent Organization	10
Report: State of Religion	11
Friday Afternoon Session	12
Fellowship Sermon	12
Report: Christian Education	14
Obituary Report	18
Saturday Morning Session	19
Doctrinal Sermon	20
Report: Financing The Lord's Work	27
Missions Report	27
Treasurer's Report	29
Correspondence	30
New Business	33
2016 Order of Business	33
Church Directory	36
Preachers Directory	38
Deacons Directory	41
Historical Table	46
Statistical Tables	51
Map to McFerrin Missionary Baptist	52
Notes	53

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 Baptist 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 carried by a two-thirds vote. This action is to be taken after permanent organization and at the time to receive petitionary letters.

Article XVIII. No preacher shall preach before the Association two years in succession.

FRIDAY MORNING SESSION

On Friday morning, October 23, 2015, the messengers to the One Hundred Twenty Fourth Annual Session of the Wiseman Baptist Association gathered at New Zion Missionary Baptist Church. The gathered greeted one another in Christian love and fellowship.

Brother Don Hines led the congregation in singing, “I Never Shall Forget the Day,” and “The Unclouded Day,” with Brother Jeremy Wilson accompanying on piano.

The association’s temporary moderator, Brother Kenneth Massey, began by welcoming the messengers and visitors. He read Psalm 24 for a devotional. He then asked Brother Ray Smith, the moderator of the Southwest District Missionary Baptist Association, to offer prayer.

After a spirit-filled prayer, Brother Massey asked Brother Larry Gregory, Pastor of New Zion, to come forward and welcome the association. He expressed his thankfulness for the association and how blessed the church was for having the opportunity to host the meeting.

Brother Hines then led the congregation in singing “Every Day and Hour.” Brother Hines then asked Brothers Wilson and David Woodard to join him in singing “Light at the River.”

Brother Massey then welcomed Brother Brian Johnson, the association’s selection to preach the introductory sermon, to come forward and share the word.

INTRODUCTORY SERMON

Brother Johnson began expressing his thankfulness to preach and his desire to do so. He spoke of the yearning we experience for our heavenly home, while balancing the desire to fulfill God’s call to serve him. He spoke of the time Peter and Paul met together and shared fellowship. No doubt they shared their experiences and testimonies. Today, we fellowship together in like manner, sharing our experiences and good words with one another. He read Romans 1:16-32 and introduced his sermon title, “Gospel Conviction in a Culture Gone Crazy.”

He spoke that our culture has gone crazy. He wondered, has anything like this happened in the past? All we have to do is look to the scriptures to see

that even in the first century, the culture had become darker. He mentioned, that the darker the backdrop, the brighter the gospel of Jesus will shine. And even in a dark, lost, and twisted world, we have all we need in the gospel to preach, teach, and believe. Paul lived at a time when idols were seen as substitutes for God. Rome was the center of immorality and shameful practices. Our job today is not to build our own empire, but to build the kingdom of Christ. All of God's children are part of this kingdom and we have a message from heaven.

Today, we see our culture undermining the sanctity of our homes. Christian marriage, the Christian home, men leading their families, and women standing beside them; these are the hallmarks of the Christian home that God established. We must defend these principles without being shaken by the things around us. May the gospel convict us and change our direction, because it is "the power of God unto salvation."

We have a gospel that is alive and changing the souls of them that believe. There are lies and scandals in politics, business, and churches. Men are constantly brining lawsuits against one another. But they are in a lawsuit already. Men have been declared guilty before God because of sin, and the Holy Spirit convicts us of our sins. Paul tells us three things in this passage:

We need conviction in the place of complacency. When we are unaware of the dangers around us and become satisfied, then sin will continue to abound. Paul was honored to preach the gospel of Jesus Christ, who was the light in a dark world. He came into the world, and they tried to eliminate him. But God is in control. In the midst of celebration by the masses who crucified Jesus, God was gaining the victory. Paul had great pleasure in carrying the gospel message, because it is in this gospel that man learns how to get right with God.

We need clarity in the place of confusion. The world has turned to idols and serves the created rather than the creator. While the world is struggling to find happiness, it ultimately seeks to please itself. The Bible teaches us that God condemns sin, and he punishes it. His wrath is swelling, and it will be poured out one day. Let us, in our conviction go out and spread this clear call to come to Jesus Christ. An irreverence for God will lead to an unrighteous lifestyle. If we do not love God, we will love sin. The philosophies of the world have come from darkened and twisted hearts, but there is only one way to eternal life. Grace, truth, and mercy appeared in a person, and he died a substitutionary death to save us out of that darkness. The world is exchanging the truth for lies, idols for God, filth for

righteousness. But we must be careful to point fingers at those who struggle with the lusts of the flesh. All of us struggle with this at times, and we would do well to be like one beggar telling another where to find bread.

We need courage in the face of celebration. The world is applauding all the sin which can be introduced into our culture. They are celebrating sin and they live darkened, lost, empty lives. Let us have courage to stand boldly in the power of God and in the face of complacency and confusion. The celebration will end, and the laughing that is heard today will be turned to mourning. May we look out on our culture and have a gospel conviction that God is able to change anyone, anywhere, anytime if he or she will believe. May sinners not come into the house of God and see sad, gloomy Christians. May they see the power of God going forth in clarity and with a spirit of joy in the power of God.

He read Hebrews 2:9-11: *But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me.*

Brother Johnson closed by expressing how he loved the picture of Jesus walking in his Church, leading his brothers and sisters in worship. May we have gospel conviction in a culture gone crazy and not be ashamed of God, his truth, and the pure ways in which he taught is to love. He then thanked the association for the privilege to preach.

Brother Massey expressed his appreciation for the timely, spiritual sermon. At Brother Massey's request, the congregation passed into the altar to shake hands with Brother Johnson to thank him for the message while singing, "Victory in Jesus," followed by several words of testimony and encouragement.

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: Brian Johnson, Kenneth Zink, Brady Meeks

Concord: Mike Moulton, Sammy Sloan, Morris Watson

Gladdice: Johnnie Brewer, Sr., Charles Patterson, Sister Judy Still

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

McFerrin: Johnny Carver, Paul Patterson, Nathan Drake, Don Hines

Mt. Juliet: Burt Lanier, Robbie Cornwell, David Woodard, Deacon Woodard

Murfreesboro: Barbara Davenport, Lowell Davenport, Bill Green, Kenneth Massey

New Zion: Anthony Ferguson, Larry Gregory, Jeremy Warren

Three Springs: Jerry Thomas, 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 Letters of Petition, but none came.

ELECTION OF OFFICERS FOR 2015

The messengers elected by acclamation the following brethren to serve the association for the 2015 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

RECOGNITION OF VISITORS

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

Caney Fork Missionary Baptist: Charles Gentry, Bobby Gentry

Cedars Missionary Baptist Church: Tom Ramirez, Kimberly Ramirez, Chad Ramirez

West End Missionary Baptist Church: Jerry Boze, Darlene Boze

Huntingdon Missionary Baptist: Lynn Stapleton, Ray Smith,

New Cross Roads Missionary Baptist: Dennis Lunsford, Joann Lunsford

Mt. Lebanon Missionary Baptist: Bob Vanderpool, Rebecca Vanderpool

Sulphur Fork Missionary Baptist: Danny Chandler, Cindy Chandler

Welcome Baptist Church: Tony Burris, Meagan Burris

From this group of long-time friends of the Wiseman Association, Brother Dennis Lunsford was selected to preach the Fellowship Sermon in the afternoon.

Brother Massey asked Brother Johnny Carver to serve as moderator pro-tem, and Brother Carver called for the report on the State of Religion. The committee members preparing this report were Brothers Kenneth Massey, Steven Anderson, and Mike Moulton.

REPORT: STATE OF RELIGION

We, your committee on the State of Religion, beg leave to submit the following report:

All of our churches either made gains in membership or remained the same over the past year. However, numbers are just one factor in our state of religion. Our growth in knowledge, faith, grace, and wisdom are vitally important. Since we attend mostly our home churches, we do not know the level of God's presence (Holy Spirit) with each other.

In comparing the churches in our association last year with those in 1914, one statistic stands out. The ratio of baptisms to deaths one hundred years ago was eight and a half to one. In 2014, that same ratio was only a little over three to one. Usually, where people are getting saved, the power of God is more prevalent. "May God help us to make an invasion on the devil's territory"—F.L. Ray

Humbly submitted,

Kenneth Massey
Steve Anderson
Mike Moulton

The report was discussed by Kenneth Massey, Mike Moulton, and Steve Anderson. The messengers then adopted the report as discussed.

The messengers then moved to suspend business until after lunch. Brother Carver asked Brother Danny Chandler 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 Don Hines led the congregation in singing, “You Oughta Been There,” with Brother Wilson accompanying.

Brother Massey thanked New Zion for their work in preparing the satisfying meal. He then read Revelation 1:9-17 for a devotional. He asked Brother Jerry Boze to offer prayer for the afternoon session. Brother Boze offered a humble, spirit-filled prayer and blessing over the afternoon session.

Brother Massey asked Sister Joanne Lunsford to come forward as sing a special number. Sister Lunsford favored the congregation by singing, “A Shepherd in Search of a Lamb.”

Brother Massey then introduced Brother Dennis Lunsford, from the Southwest District Missionary Baptist Association, the messengers’ choice to preach the fellowship sermon.

FELLOWSHIP SERMON

Brother Lunsford expressed his appreciation to preach before the Wiseman Association and the confidence placed in him to preach. Brother Lunsford spoke of his gratitude for and the importance of God’s word. He took a lesson from 2 Corinthians 5: 1-4 and 14-21: *For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan,*

earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

.....For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 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; 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. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

Brother Lunsford spoke of the ministry of reconciliation, explaining the first step toward being reconciled is to be aware that you are separated. Jesus promised the comforter would come, but only after he went away. All men are his by creation, but not all men are his by regeneration. God is the one we have truly wronged, and the ministry of reconciliation is not to your neighbor or anyone else. He spoke of Nicodemus, Zaccheus, and Saul of Tarsus, and how the Holy Spirit speaks to us just like Jesus spoke to these men. He spoke of the brevity of life and the promise that God will bring our bodies back to life again. We also have a desire to go on to be with God, but we balance that with the desire to preach the gospel to our loved ones. He shared his testimony of salvation and his experience in the military as God dealt with his soul.

The Apostle Paul had a desire to see those around him saved. The word teaches us there are a few that find the true way, while many will go the way of destruction. If we teach and preach to them and they refuse, their blood will not be required at our hands. If we fail to sound the gospel trumpet, then their blood will be required at our hands.

God has given us all we need to carry this gospel. While we might not have everything we want, we have everything we need. He also places within us the desire to attend church and share the gospel. He shared of his call to preach the gospel and his initial reluctance to do it. God has given all of us the ministry of reconciliation, which is to bring others to Christ. When he calls us to these works, he will equip us and give us the opportunities to do this. As such, we are ambassadors for Christ. You do not have to be a preacher or deacon to carry the gospel to the world. Every child of God has the solemn responsibility to carry the truth to the lost and dying world.

Brother Massey called for the congregation to pass into the altar and extend the hand of fellowship, thanking Brother Lunsford for the fellowship sermon. Brother Hines led the congregation in singing “I’m Bound for The Kingdom,” as the gathered enjoyed the Christian handshake.

Brother Massey then called for the report on Christian Education. The committee members preparing this report were Danny Raines, Nathan Drake, and Larry Gregory.

REPORT: CHRISTIAN EDUCATION

“The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction.” Proverbs 1:7

Concerning what is being called “Christian Education” will be here understood as the teaching and learning of the doctrines and precepts of the faith of Jesus Christ for the purpose of holy living and the establishment of His kingdom.

We live in the days that may be the most critical time to teach our children, church members, and the word about our Creator to whom we are ultimately responsible for our souls.

The Baptist Church is to be a teaching church. Baptists are to believe in making Christian Education available to all people. Baptists are to provide Christian Education to help make strong an effective churches that contribute to a just and stable society. Christian Education not only prepares people to be positive members of churches, but also constructive members of society.

Christian Education enhances various Baptist principles and practices. Baptist beliefs rest solidly on the teaching of the Bible as does Christian

Education. The knowledge of God is best found in the Bible. 2 Timothy 2:15 reads, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Timothy 3:15 tells us that the scripture makes us, “wise unto salvation.”

Key elements of belief tend to drive us to serve the way we do. Christian Education will establish the churches’ beliefs and practices. There is a teaching and learning process. There is a sense in which Christian Education is tantamount to the endeavor of the Christian Faith. The teaching and learning of the doctrines and precepts of Jesus Christ for the purpose of holy living and the establishment of His kingdom is an endeavor that is second only to the new birth or the salvation of souls! This, rightly understood, is one of the implications of the fact that our Lord chose to call his converts Disciples, and that He summarized the grand scheme of His work as the worldwide enrolling of disciples, initiating them via baptism, and teaching them to observe what He himself had taught as stated in the Great Commission given in Matthew 28:18-20.

A Christ centered, Bible-based process by which the church develops, will help people to be led to spiritual maturity and educate them to engage in the mission and ministry of Christ in the church and in the world. This type of education is really not possible apart from the truth of biblical Christianity. The process must be well prepared. Clear objectives need to be established. What is such a teaching process? It is equipping the learner to become like Christ. Ephesians 4:11-16 tells us about gifted pastors and teachers building up the body of Christ into unity and maturity. Let us strive to do the same in our churches. Churches deliver Christian education in various ways. Examples are: sermons, Sunday school classes, vacation bible schools, men’s and women’s groups, retreats, children’s church and others. Christian education must be relevant, appealing and accessible, while staying committed to Baptist distinctives. Notice these three elements that should be present in any curriculum or process used for Christian education:

- 1) Sound doctrinally
- 2) Sound teaching and learning process
- 3) Sound developmentally

There are questions to consider. Is the curriculum rooted in God’s word and not man’s ideas? Is it teaching the “whole counsel of God?” Do the lessons promote active learning? Do the lessons move beyond, “head knowledge?” Is the teaching age appropriate for the student? Each independent local church is unique. Although the content of a Christian education program

may be the same for each church, the same exact process may not be appropriate for each church. Each church has to formulate their objectives and goals. Make an assessment of your church. Consider the students, the workers, the curriculum, and even the facilities. If what you do is the way your church has always done, it does not necessarily mean it is still effective. The process of Christian education has to be seen as a tool to a greater purpose. Does the process stem from prayer, as God's idea, or is it a result of the ideas of man? The Spirit of God works through scripture, not man-made reasoning to convict and equip. If your Christian education program is truly based on the Bible, the Spirit has what he needs to unify easily-influenced hearts. The importance of supernatural power to achieve the goals of Christian education is a critical issue. No church can help people overcome destructive patterns of thinking without God's power. Christian education is the disciple-making arm of the church, but it should not be there only. As stated in reports in past year, Christian education must be in the home. Families still need to be taught to be prayerful, making not only our churches houses of prayer, but also our homes. Families must be committed to working together to help each other be devoted and obedient followers of Jesus. This committee would like to recommend that some lessons be identified and/or created for this purpose, to assist parents in instructing their children to be more like Christ. In Old Testament times, parents were responsible for the spiritual education of their children. Teaching for the spiritual education of the nation of Israel was carried out by the prophets. In New Testament times, there was a central place in Jewish religious education. Jesus was the master-teacher. The history of the church is grounded upon the teachings of Jesus and the apostles as commissioned in Matthew 28:19-20.

Is there a vision? A vision will provide directions. "Where there is no vision, the people perish" Proverbs 29:18. God's standards and righteous demands must be kept in the forefront or there will be a tendency to conform to the ways of the world. Romans 12:1-2 says, "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. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Through Christian education, we have to prove that the will of God is good. With this being proven, church members will express values that lift up the name of Jesus which will help show the lost that they need Jesus. After finding him, the example will have already been set before them, showing

them how to grow into devoted, mature disciples of Christ. For the church, Christian education has part in the growth of the whole church into the image of Christ. The church is made up of people who have been changed by the grace of God from darkness to light but who still need to grow throughout their Christian pilgrimage. 2 Peter 3:18 says, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ...”

Quoting from statistics taken from a modern American scene, “In the home, seven to eight hours of television is being watched each day. There is a decline in the popularity of Christianity, there is an indifference in morals, there is a saturation of worldly entertainment, and there is an explosion of technology. The Church of the Lord Jesus Christ, must stand tall over against the world and life-view of a pagan society.”

In conclusion, let’s return to the passage in the Gospel according to Matthew 28, and look at the context of verse 16. Notice the audience of Jesus command to teach them and make disciples was, in fact, the eleven disciples, who were Jesus’ eleven students. These eleven men, the apostles, had been vocationally taught and trained as a community by Jesus himself for three years, including the forty days he taught them in his post-resurrection body. One once said, “God does not call the qualified, but he qualifies the call.” The Christian faith from the beginning is one that places an extremely high value on teaching and learning. Future generations of Baptist people need to solidify the example of a strong belief in Christian education. “Therefore, my beloved brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord” 1 Corinthians 15:58.

Whether pastors, evangelists, deacons, church leaders, or lay members, all need instruction in Christian education. Only “fools despise wisdom and instruction.” Let us not forget that Jesus is still the master-teacher. Whether a pastor, evangelist, or church leader is some capacity, may God help all of us to become better educated Christians. Our end goal is to bring glory to God. “To Him be glory both now and forever, Amen” 2 Corinthians 3:18.

Respectfully Submitted,

Danny Raines
Nathan Drake
Larry Gregory

The report was discussed by Danny Raines, Nathan Drake, Larry Gregory, and David Woodard. The messengers then adopted the report as discussed.

Brother Massey then called for the Obituary Report. The committee members preparing this report were Jeremy Warren and Jerry Thomas.

OBITUARY REPORT

Philippians 1:2: “For me to live is Christ and to die is gain.” This scripture and thoughts of names in the report remind me of a popular saying used to describe the successful negotiation between two parties. The term is “win-win situation.” As hard as it can be to lose our role models, mentors, and loved ones, we know that the time we had with them, where we were able to witness their love of God, will be cherished forever. We can only wonder about the influences they might have had on others during their short pilgrimages here on earth. How many others did the good Lord allow them to touch and show them that winning love of God in their hearts. Paul said, “For me to live is Christ,” and in Matthew’s gospel, it is recorded that all the things that Jesus did were more than could be recorded. The love of lost souls was his passion. The love shown throughout the lives of those gone on to their reward, help us today to continue. Let us hold one another up in prayer so that we might consider every moment an opportunity to show the love so graciously shed in our hearts. We know that our time here is short. We know that when we close our eyes to this world and open them victoriously in view of our Savior, we will have ceased from our labors, reunited with those in this report for eternity. Thanks be to God...I’m a winner either way.

Respectfully Submitted,

Jeremy Warren
Jerry Thomas

IN MEMORY OF OUR DEPARTED LOVED ONES

Bethlehem	Brother Billy Morris	April 3, 2015
Concord	Brother Ray Hunter	February 28, 2015
Longview	Brother Charles Watts	June 15, 2015
	Brother Orba Gene Maxey, Sr.	August 4, 2015

Longview	Sister Sherry Stokes Chastain	November 2, 2014
	Sister Joyce Napier	November 8, 2014
McFerrin	Brother Ray Smith	November 3, 2014
	Sister Willie Mae Covington	November 24, 2014
	Sister Martha Jane Hickman	January 18, 2015
	Sister Etta Belle Porter	February 15, 2015
	Sister Julie Shores	February 21, 2015
	Sister Eleanor Brawner	March 10, 2015
	Sister Mary Ezell	April 16, 2015
	Brother Jeff Lunsford, Jr.	May 13, 2015
	Brother Talmadge Woodall	September 29, 2015
Brother Brice Oldham	October 16, 2015	
Mt. Juliet	Brother Tommie Brewer	June 23, 2015
	Sister Osie Dunn	August 11, 2015
Three Springs	Sister Rose Ann Bevis	June 30, 2015
	Sister Helen Thornton	April 5, 2015

Murfreesboro and New Zion reported no deaths in the last year.

The report was discussed by Jeremy Warren, Jerry Thomas, Kenneth Massey, and Johnny Carver. The messengers then adopted the report as discussed. They moved to adjourn until 10:00 AM Saturday, October 24. Brother Lowell Davenport offered the dismissing prayer.

SATURDAY MORNING SESSION

On Saturday morning, October 24, 2015, the messengers to the One Hundred Twenty Fourth Annual Session of the Wiseman Baptist Association reconvened at New Zion Missionary Baptist Church, displaying a warm Christian spirit in fellowship. Brother Don Hines led the congregation in singing, "I'll Have A New Life," with Brother Jeremy Wilson accompanying.

Brother Massey welcomed the congregation and thanked the congregation for their presence. He read 1 Peter 1:1-6 for a devotion. He then asked Brother Tom Ramirez to offer prayer. After a spirit-filled prayer, Brother

Hines asked Brother Morris Watson to come forward and help him lead the congregation in singing, “When We March Through.”

Brother Massey then introduced Brother David Woodard, the association’s choice to preach the doctrinal sermon. He remarked on the solemnity of the doctrinal sermon and the necessity for us to pray for Brother Woodard on this occasion.

DOCTRINAL SERMON

Brother Woodard began his remarks by explaining that although he is the junior pastor in the association, he has been given the opportunity to preach this important sermon. He echoed Brother Massey’s remark that with the doctrinal sermon, “we can’t just preach whatever we want to conjure up.” Brother Woodard added, “...in fact, all preaching ought to be doctrinal, else are wasting our time and our breath. Further, if the doctrinal sermon is titled correctly, we ought to name a doctrine and speak to it.”

He read Psalms Chapter 1: *Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the LORD knoweth the way of the righteous: but the way of the ungodly shall perish.*

He challenged the congregation to avoid taking a shallow view of this scripture. When the Psalmist writes of the man’s delight in the “law” of God, he does not mean the word of God as a whole, or the gospel as a whole, but the Psalmist writes (and means) the LAW of God. There is great harmony between the law of God and the gospel.

Our 12th Article of Faith, which is taken directly from the 1833 New Hampshire Confession of Faith, reads, *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.

Twenty-two years after this confession was adopted in New Hampshire, the famed preacher, Charles Haddon Spurgeon took a text from Romans 5:20 “Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound.” Amen, Brother Woodard commented, and thanked God for His grace. Brother Woodard further explained that Spurgeon went on to say, “There is no point upon which men make greater mistakes than upon the relation which exists between the law and the gospel. Some men put the law instead of the gospel, others put the gospel instead of the law, some modify the law and the gospel and preach neither law nor gospel and others entirely abrogate the law by bringing in the gospel.”

In 1855, Baptists were in crisis regarding the harmony between the law and the gospel. This was not the first time this had happened. In Acts chapter 15, we find the first church council. At the heart of this council was the question of the harmony of the law and the gospel. Brother Woodard explained that in God’s sovereignty, he had chosen Abraham to be the seminal figure in the lineage of the Jews, the chosen people through whom God reveal himself to the world and spread his message. God provided very specific instructions on how to live. For many years, these holy men and women had been following these commandments. Then along comes these preachers who are preaching the message of Jesus. These same preachers taught that the good news was the continuation of the faith of their fathers in the one true and living God. Some of those Jews, who sound a lot like Baptists today, said “Wait a minute, that’s a change, and we don’t like change.” These Jews had believed all their lives that to be righteous, justified, and included in the congregation of God’s people, one had to be circumcised. These preachers came and preached to them that we are justified through Jesus Christ. The Jews thought these ideas were crazy.

Fast forward to 1855, or even to 2015 and we see that we preach there exists a crimson line that exists from the Old Testament to the New Testament. That line exists today and brings into harmony the law and the gospel. We preach on the immutability of God, which is the universally held belief that “God never changes.”

Go back to 1833, where you have men who say there is an eternal law of God, and others who question that doctrine saying, “How is that so? If this is the same God, why don’t we have to abide by circumcision? Why don’t

we have to abide by the stringent commandments and requirements that God gave the Jews? This is the same problematic thinking that occurred in Paul's day, in Spurgeon's day, and even in the modern era. There are well-intentioned people who come along and say, "The reason we don't have to do those things is that we are not under the law, we are under grace." Now this is almost a direct quote of Paul in Romans chapter 6, and it is widely used, but it is a misapplication of what the apostle actually meant. If we are not careful, it will lead to exactly what has happened among us, and that we fall into a trap, where we "abrogate the law by bringing in the gospel." Woodard explained that we do not need to abrogate the law of God. We cannot just write off the entire Old Testament. However, too often with our words, that is exactly what we do. Brother Woodard put forward the following thesis:

We, as members of, and preachers in New Testament churches ought to teach and preach both law and gospel to the exclusion of neither, for the glory of God, for the advancement of the gospel kingdom, the saving of souls, and the sanctifying of the Lord's elect.

In God's sovereignty, he has preserved his words through the sacrifice of many men. We owe it to God's sovereignty to honor all that God has preserved, which includes both the Old and New Testaments alike. There are objections to preaching both the law and gospel, and he intends to argue for why we need the law in evangelism and discipleship.

Beginning with the objections, there are those who would argue there is no need for preaching and teaching the law, since we are under grace. Romans 6:12-14 is often used to make that argument:

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace.

Verse 14 is the verse that Baptists sometimes like to "lift off the page," and even more, they only lift part of the verse off the page to say, "we are not under the law." This is not at all what Paul is saying. Paul is saying that we are thankful for the grace of God, through which God's righteousness is imputed to us, though we are undeserving. We must understand that Paul is not telling us we are free from the law, rather we are free from the

condemnation of the law. There is a difference between the two. Brother Woodard eloquently explained that in no wise did the Apostle state or imply that we can just cast aside the entirety of the Old Testament. We know this because in the next verse (15) the Apostle writes, “What then? Shall we sin, because we are not under the law, but under grace? God forbid.”

If you do not have law, you do not have sin. One of the simplest and best definitions of “sin” is “breaking the eternal law of God.” Some often argue the law only refers to the “Law of Moses,” but how many years was that after the events of the Garden of Eden? Adam broke something in that Garden! He broke the eternal law of God! God had made a created order and it was good, it was very good. He placed man in the earth and told him that he would reign. A serpent influenced them and deceived the woman and she subsequently deceived the man. Here was the deception: Man said to himself on that day, “God doesn’t decide what is right and good for me...I decide what it right and good for me.” By doing this, man by his actions, for the first time, said, “I am God.”

We cannot pit the law against the gospel. In fact, in Romans chapter 7, Paul explains to us that the purpose of the gospel is to secure our obedience to the law, which is where we get the language for the 12th article of our confession, which reads in part ... *to restore them through a Mediator to unfeigned obedience to the holy law, is one great end of the gospel...*

We must be cautious, as many preachers and teachers begin by saying “thank goodness we don’t have to do all of that” (referring to the requirements of the law). Then we progress to “thank goodness the Old Testament does not apply to us at all.” At that point, we have moved from being out of bounds to being entirely wrong. If we throw away the law, the reductionism is that we only end up really needing a couple of pages out of the entire Bible. If we do not have categories of holiness and righteousness and the need for it to be fulfilled (which Jesus said it did), when why do we have all these scriptures about Jesus’ life? Why didn’t he just show up and get crucified and then it is all done? The truth is that we NEED categories of thought taught and preached among us about what is holiness and righteousness. It is easy to condemn adultery, stealing, and drunkenness, and at the same time overlook the times that we fail to love God with all of our heart, soul, and strength. When we fail to miss the mark in any respect, it is SIN. We all tend to overlook our own sin problems, especially after we are saved. We need to law to remind us that we all have sin problems by causing us to retain the vision that God is righteous and holy and just. This is why we need to teach and preach the law.

How does that work? God is immutable, or eternal and unchangeable, and so the law of God is eternal and unchangeable. There are 613 or 614 commands (depending on who is counting). We know the big ones, like murder, but maybe not the other ones, like rotating crops. We have the Ten Commandments that God wrote on tablets, but here are 603 other ones. Jesus mentioned nine of those ten in the gospels. Jesus, during his earthly ministry then boiled those ten commandments down to two. Paraphrasing, Brother Woodard said, “Jesus taught us to love God supremely, and love people, too.” So, how many did we lose from 613 to 2? We lost NOTHING. Because every one of the ten were about the two and every one of the other 603 were also about the two. Here is what has not changed...the two commands. Adam broke the two. The human race has broken the two. We teach and preach in the New Testament to love God supremely, and love people. There is an eternal and unchangeable law of God that applies to every man from the first until the last. It is codified in the pages of the Old Testament. While many of these laws were specific to Israel, they continue to have application for us today. For example, the prohibition against wearing blended fabrics. While today, we can wear blended fabrics, the principle of that law applies, which is that should be careful how we dress.

The second objection that is too often heard is that “these texts are difficult, and the language in these texts is outdated and it turns away both saint and sinner.” Brother Woodard related that the first time he was challenged by someone to dig into the law of God after hearing a “meaty” sermon, he liked the taste. The Holy Spirit awakens something inside of a Christian to cause him to want even more of that teaching. Some would object that the subject matter is boring, and people will not stay awake to hear it. Quoting Spurgeon again, “To me it is an annoyance even if a blind man does not look at me with his face. If I see anyone turning around, whispering, nodding, or looking at his watch, I judge that I am not up to the mark and I must by some means, win these minds.” We can teach and preach the law of God in an unflattering manner. Maybe the subject matter is not boring. Maybe it is we who are preaching who are not giving them the lesson in a manner that is good enough to listen to.

Psalm 119:33-35 reads, *Teach me, O LORD, the way of thy statutes; and I shall keep it unto the end. Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart. Make me to go in the path of thy commandments; for therein do I delight .* What if we taught the law with delight? What if we demonstrated our own delight in the law? Brother

Woodard reminisced about his childhood when his first pastor decided that the church family did not know enough about the church. He began his first lesson by saying, "I will tell you what the church is, and you need to write this down....the church is a local, visible body of baptized believers who are united in Christ Jesus." Brother Woodard was only eight years old when that lesson was taught, but he remembers the opening statement to this day. People will listen if we are willing to teach.

The last objection is this: How in the world does preaching and teaching this help us in our evangelism? Jesus was the fulfillment of the law of God. Galatians 3:19 reads, "Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator." The purpose of the teaching of the law for us today is to show us that we stand in need of a Savior. One of the early missionaries in this nation was John Elliott. He intended to evangelize barbaric people. He had to translate scriptures into their language so they could understand. Where do you think he started? If he was a modern Baptist, he would likely start with John 3:16. But Elliott did not start with John 3:16. He started with translating the Ten Commandments. Why? Because they would never seek a Savior until they know they are sinners!

The Missionary Baptist people have done a very good job of protecting and holding onto what people need to do to be saved. But we have not done nearly as good a job holding onto what people need to learn to live with that salvation. Other denominations may be soft on how to get saved, but they are far better at teaching how to live once someone is saved. We need to law of God in discipleship.

Ephesians 2:8 reads, "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." We are to go and "do good works," once we are saved. But what are good works? How can we know what they are? We need categories of holiness and righteousness. We cannot fully know what these are apart from looking at what God has revealed to us in the law.

Revelation 19:6-8 reads, *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is*

come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints

The marriage picture is prominent in scripture, and Brother Woodard expressed his delight in counseling young couple who are going to be married. He loves showing them how marriage is a picture of Christ's love of his church. How good of a picture are we going to be in our home? I am more concerned about the example we set before our children than if we are going to stay married. Why are the vows we take so important? Because in scripture, Jesus is showing us that he is preparing his church to be the bridegroom. The law is important for him to prepare us for the marriage that has been promised someday.

Brother Woodard closed by repeating his thesis, and encouraging the congregation to strive together and challenge and provoke one another to good works as we go forward, preaching and teaching the beautiful and unchangeable law of God.

At Brother Massey's request, Brother Hines led the congregation in singing, "My God Is Real." The messengers and visitors met in the altar to extend the right hand of fellowship to Brother Woodard to thank him for the good sermon.

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

Bethlehem: Brian Johnson, Kenneth Zink,

Concord: Morris Watson

Gladlice: Johnnie Brewer, Sr., Charles Patterson, Sister Judy Still

Longview: Danny Raines, Steve Anderson, Randy Norman, George Snow

McFerrin: Johnny Carver, Don Hines, Nathan Drake, Doc Perrigo

Mt. Juliet: Danny Miller, Robbie Cornwell, David Woodard, Burt Lanier

Murfreesboro: Lowell Davenport, Barbara Davenport, Bill Green, Kenneth Massey

New Zion: Larry Gregory, Anthony Ferguson, Tommy Maynard, Jeremy Warren

Three Springs: Jeremy Wilson, Jerry Thomas

Brother Massey called for the Report on Financing The Lord's Work. Report. The committee members preparing this report were Brothers Morris Watson, Kenneth Zink, and Johnnie Brewer, Sr.

REPORT: FINANCING THE LORD'S WORK

Some people say money is the root of all evil. The Bible says in 1 Timothy 6:10 "For the love of money is the root of all evil," emphasis on LOVE. As we all know it takes money for our churches, missionaries, and ministries' to carry on the Gospel message.

God teaches us in His Word that we are to give. 2 Corinthians 9:7 clearly states God loves a cheerful giver. It truly should be a Blessing to give to the Lord's cause, the greatest cause in the world.

The guidelines for giving are clearly taught in the scriptures. Abraham paid a tenth of his possessions to Melchizedek, Genesis 14:20. We are taught in Numbers 18:21 that the Hebrew children paid tithes to the Levi priest, who depended on that for complete support, since the Levi priest did not have an inheritance like the other tribes.

God has blessed me and my family and I'm sure yours as well, with more than we deserve. Should we not feel obligated to give back, to honor and thank Him for this wonderful plan of salvation? It should always be considered a joy to support the Lord's work.

Respectfully submitted,

Morris Watson
Kenneth Zink
Johnnie Brewer, Sr.

The report was discussed by Brothers Watson, Kenneth Zink, Johnnie Brewer, Sr., and Kenneth Massey. The messengers adopted the report as discussed.

Brother Massey then called for the Missions Report. The committee members preparing this report were Charles Patterson, Jeremy Wilson, and Bill Green.

MISSIONS REPORT

James 2:15-18 If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled;

notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works

Mission: The sending or being sent, usually the latter, a being sent or delegated by authority.

The mission of a church starts with a goal. When the goal is reached, the mission is accomplished.

The creator, which is God, after seeing the pitiful condition of fallen man from his creative state, had a plan to reconcile man back to Him through Jesus Christ. Mission accomplished.

God had a plan to get the message out to the lost sheep of the house of Israel and the whole world, and he will announce when this mission is accomplished. The tool used to accomplish this mission is His Church.

As long as Jesus was in the world, He was the light of the world (Matthew 5:14). Through the years, and even today when we talk about missions we immediately think of fields outside our church, such as foreign fields and state-side mission points.

Another area we need to consider is something Jesus said in John 10:16, “And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.”

In the past years, by reaching out to this group of sheep, who were saved prior to our reaching out to them with the rest of the whole truth, these are now serving our churches as pastors and deacons. Now, these churches are seeing the results that God has brought about by the labors of His church doing its mission.

The report was discussed by Charles Patterson, Jeremy Wilson, and Bill Green. The messengers then moved to adopt the report as read and discussed. Brother Massey then called for the Ambassador’s Report.

Brother Massey called for the Treasurers Report. Brother Robby Cornwell gave this report as follows:

TREASURER'S REPORT

Balance October 25, 2013	3223.43
Donation to Printing Fund	2250.00
Balance October 29, 2012	5473.43
EXPENSES	
Minutes Printing Fee	1744.29
Clerk's Fee	500.00
Postage	138.95
Balance October 24, 2015	3090.19

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

The messengers moved to adopt the report as given

CORRESPONDENCE

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

Southwestern District Missionary Baptist Association

October 29, 2015

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 seventh annual session October 09-10, 2015, 21 churches reported 35 baptisms with a total membership of 1,940.

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.

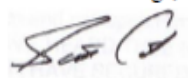
God blessed us again with the visitation of His Holy Spirit. We are thankful for those who were able to visit with us during the 2015 session and pray that you found it an uplifting visit.

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.

We would like to invite all to join us for the 2016 session to be held with Pleasant Ridge Missionary Baptist Church located just off Highway 70, in Camden, Tennessee. The sessions will be held October 07-08, 2016, starting at 10:00 am. Bro. Arzell will be preaching the Introductory Sermon on Friday, and I 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.

Under His Wings,



Bro. Scott Carter, Clerk
400 Chickasaw Drive
Huntingdon, TN 38344
Cell: (731) 415-1688
E-mail: clerk@swdmba.org

Siloam Missionary Baptist Association

March 14, 2016

Wiseman Missionary Baptist Association
Brother Jeremy Wilson

Greetings:

We want to begin this letter thanking the Lord for His many blessings since we last corresponded. It is always good to hear news of the lost being saved and additions to His churches.

The churches of the Siloam Association met the Friday and Saturday before the first Sunday in October 2015 at Mount Lebanon Missionary Baptist Church for its sixty-third annual session. The Lord blessed us with spiritual and instructive sermons, along with wonderful topics that were presented and discussed. The spirit of the Lord truly met with us. We must also thank the Lord for all that were saved and those who joined the churches that make up the Siloam Association.

We invite you to come and fellowship with the Siloam Association as we meet for the sixty-fourth session at Fairview Missionary Baptist Church located at 250 Woodburn-Allen Springs Rd. Woodburn KY beginning at 10:00 a.m. Friday September 30, 2016. Elder Jimmy Claiborne is scheduled to preach the introductory sermon Friday morning and Elder Chuck West is scheduled to preach the memorial sermon Friday night. Elder J. R. Mullins is scheduled to preach the doctrinal sermon Saturday morning.

We pray that the Lord will continue to bless all of His churches and that 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
(270)781-7852
carterroger@hotmail.com

BIG BEAR CREEK MISSIONARY BAPTIST ASSOCIATION

Keith L. Hood - Clerk
428 Rainbow Drive
Double Springs, AL 35553
(256)318-0589

March 17, 2016

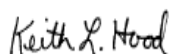
Wiseman Baptist Association:

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 Eightieth Annual Session with Friendship Missionary Baptist Church. We had 18 churches reporting an increase of 38 with 25 of those being by baptism. We had a decrease of 38 with a total membership of 1,773. 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 181st Annual Session to be held with Flat Creek Missionary Baptist Church in Lawrence County, Alabama. The church is located east of Moulton, Alabama, just off Alabama Highway 24. This session will be held October 08, 09, 10, and 11, 2016. 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
Sheffield, AL 35660

**New Zion Missionary Baptist Church
Highway 56 at Martin's Creek Road
Bloomington Springs, TN 38545**

October 24, 2015

To: Sister Churches of the Wiseman Association

Re: Hosting the 2015 Wiseman Association Meeting

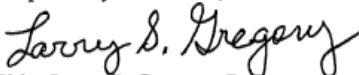
Our Lord taught us by precept and example that it is more blessed to serve than to be served. We at New Zion would like to take this opportunity to thank our sister churches for giving us the honor of serving as your host for this year. Working together to prepare for this event has been good for our church.

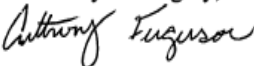
Behold, how good and how pleasant it is for brethren to dwell together in unity!
(Psalm 133:1) We are thankful that we can look forward to a sweet and humble spirit in our midst as we meet together with brothers and sisters in Christ to consider the progress of His Cause.

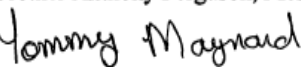
We thank each one who has been a part of these proceedings. We also thank those outside the membership of New Zion who have assisted us in this effort.

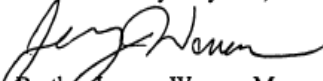
We pray God's richest blessings upon each of you as individuals, upon your families, and upon your churches in the coming year.

Respectfully Submitted,


Elder Larry S. Gregory, Pastor


Brother Anthony Ferguson, Messenger


Brother Tommy Maynard, Messenger


Brother Jeremy Warren, Messenger

NEW BUSINESS

The Order of Business for 2015 was read by Brother Johnny Carver and adopted by the messengers. These assignments are shown below:

STATE OF RELIGION: Brian Johnson (chair), Paul Patterson, Brady Meeks

CHRISTIAN EDUCATION: Larry Gregory (chair), Anthony Ferguson, John Wayne Draper

OBITUARY REPORT: Morris Watson (chair), Sammy Sloan, Jerry Thomas

FINANCING THE LORD'S WORK: Danny Raines (chair), Robby Cornwell, Randy Norman

MISSIONS REPORT: Bill Green (Chair), David Woodard, Burt Lanier

AMBASSADOR'S REPORT: Don Hines

TREASURER'S REPORT: Robby Cornwell, Larry Gregory

SELECTION OF 2016 MEETING PLACE

After several churches extended invitations to host the 2016 session, the messengers decided to meet with McFerrin Missionary Baptist Church.

SERMONS FOR 2016

The messengers elected brethren to bring sermons at the 2016 session as follows:

Introductory: Brother Charles Patterson

Alternate: Brother Larry Gregory

Doctrinal: Brother Kenneth Massey

Alternate: Brother Jeremy Wilson

The messengers adopted the meeting place and order of service as presented and recommended.

Brother Massey invited everyone to attend the annual Jubilee meeting at Crossroads Missionary Baptist Church on April 22, 2016. The Joylanders

and Commonwealth Quartet will be featured, and Brother Johnny Carver is scheduled to bring the devotional. Meal is at 5:00 PM and service begins at 7:00.

Brother Massey thanked the messengers and visitors for coming and helping to make the association a blessed and successful meeting. He also thanked New Zion for their hospitality throughout the meeting.

Brother Massey asked for a song and for everyone to come into the altar for the closing handshake. Brother David Woodard led the congregation in singing, "Jesus Saves" as everyone exchanged handshakes and enjoyed sweet fellowship and expressions of Christian love.

The messengers then passed motion to adjourn the one hundred twenty third annual session of the Wiseman Baptist Association until the Friday after the third Sunday in October 2016, when the association will reconvene at McFerrin Missionary Baptist in Madison, Tennessee.

After several spirit-filled testimonies and prayer requests, Brother Johnny Carver offered the closing prayer and blessing over 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

Pastor: 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: jeanaball10@comcast.net*

SS Supt.: Steve Turman –see above

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 *email: godislove@comcast.net*

Clerk: Lori Vanderpool 252 Old Hwy 31W #2 Cottontown, TN 37048
(615) 672-5611 *email: ltvandy72@comcast.net*

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

SS Supt: Sammy Sloan 123 Ben Albert Rd. White House, TN 37188
(615) 672-4160

GLADDICE MISSIONARY BAPTIST CHURCH

120 Salt Lick Creek, Pleasant Shade, TN 37145

Pastor: Charles Patterson 524 Jim Chitwood Lane Lafayette, TN 37083
(615) 666-4422 *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 Rd Whitleyville, TN 38588
(931) 678-4038

LONGVIEW MISSIONARY BAPTIST CHURCH

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

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
(615) 451-2124 *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 1000 Five Coves Trace Gallatin, TN 37066
(615) 431-5646 *email: preachermcf@comcast.net*

Clerk: Frank McClanahan 1579 Saundersville Road Hendersonville, TN
37075 (615) 824-3268 *email: fc.mcclanahan@gmail.com*

Treas.: Brad Shoulders 341 Lakeview Circle Mt. Juliet, TN 37122
(615) 830-9088 *email: brad@teamshoulders.net*

SS Supt.: Greg Hines 134 Ballantrae Drive Hendersonville, TN 37075
(615) 594-6450 *email: ifgreg@bellsouth.net*

MT. JULIET MISSIONARY BAPTIST CHURCH

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

www.mtjulietmbc.org

Pastor: David Woodard 310 Draper Circle Goodlettsville, TN 37072
(615) 347-4796 *email: davidc.woodard@gmail.com*

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

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

SS Supt.: Erik Travis 8164 Cairo Bend Road Lebanon, TN 37087
(615) 566-0005

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*

Assoc. Pastor: Dillon Clemons 2315 N. Tennessee Blvd Apt 115
Murfreesboro, TN 37127 (615) 638-4353
Email: *sdc4w@mtmail.mtsu.edu*

Clerk: John Miller 124 Dalton Circle Rockvale, TN 37128
(931) 581-8041 *email: luv2flygv1@gmail.com*

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

SS Supt.: Ricky Williams 2311 N. Bellah Ct. Murfreesboro, TN 37127
(615) 893-6960 *email: rczalw@comcast.net*

NEW ZION MISSIONARY BAPTIST CHURCH Corner of Martin Creek Rd and Highway 56 Bloomington Springs, TN 38545 (931) 528-1684
 Pastor: Larry Gregory 1805 Clemmons Road Cookeville, TN 38501
 (931) 528-1684 *email: lsgregory@frontiernet.net*
 Clerk: Jennifer Maynard PO Box 57 Elmwood, TN 38560
 (615) 897-2589
 Treas.: Mattie Gregory 1805 Clemmons Road Cookeville, TN 38501
 (931) 528-1684 *email: lsgregory@frontiernet.net*
 SS Supt: Jeremy Warren 4841 Skyview Drive Cookeville, TN 38501
 (931) 250-0399

THREE SPRINGS BAPTIST CHURCH
 1440 Three Springs Road, Bowling Green, KY 42014 (270) 746-9444
www.threespringsbaptistchurch.org
 Pastor: None
 Clerk: Wayne Howard 704 Old Mt. Pleasant School Rd. Alvaton, KY 42122
 (270) 782-0783 *email: waynego3@peoplepc.com*
 Treas.: Phil Hester 404 Rolling Road Drive Franklin, KY 42134
 (270) 586-5189
 SS Supt.: Christian Howard 704 Old Mt. Pleasant School Rd. Alvaton, KY
 42122 (270) 202-7784 *email:cunderscorehoward@gmail.com*

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***Denotes Licensed Ministers**

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 Brian Johnson 115 Southern Terrace White House, TN 37188
 (615) 428-4474 *email: bgjohnson_7@comcast.net*

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LONGVIEW

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HISTORICAL TABLE

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	
1891	Cedar Bluff	W.M.S. Wilks	B.R. Hawkins	B.R. Hawkins		
1892	Meadorville	W.M.S. Wilks	B.R. Hawkins	J.S. Pardue	W.M.S. Wilks	
1893	Dixon Creek	W.M.S. Wilks	B.R. Hawkins	J.S. Pardue	J.S. Pardue	
1894	Lafayette	W.M.S. Wilks	J.S. Pardue	J.S. Pardue	W.M.S. Wilks	
1895	Hartsville	W.M.S. Wilks	D.S. Reed	D.S. Reed	J.S. Pardue	
1896	Cedar Bluff	W.M.S. Wilks	D.S. Reed	D.S. Reed	J.A. Stone	
1897	Independence	M.C. Fitzpatrick	D.S. Reed	D.S. Reed	J.F. Lambert	
1898	Dixon Creek	W.M.S. Wilks	D.S. Reed	D.S. Reed	W.M.S. Wilks	
1899	Friendship	W.M.S. Wilks	D.S. Reed	J.S. Pardue	J.L. Hawkins	
1900	Siloam	J.F. Lambert	D.S. Reed	W.M. Gammon	J.W. McQueen	
1901	Rocky Mound	M.C. Fitzpatrick	D.S. Reed	W.M. Gammon	J.J. Dyer	
1902	Shady Grove	M.C. Fitzpatrick	D.S. Reed	W.M. Gammon	J.H. Grime	
1903	New Harmony	W.M.S. Wilks	D.S. Reed	W.M. Gammon	W.M.S. Wilks	
1904	New Hopewell	W.M.S. Wilks	D.S. Reed	J.M. Wilks	J.W. McQueen	
1905	Rock Bridge	W.M.S. Wilks	D.S. Reed	J.M. Wilks	J.W. McQueen	
1906	Corum Hill	W.M.S. Wilks	C.D. High	J.M. Wilks	J.F. Lambert	
1907	Long Creek	C.M. Simmons	D.S. Reed	Gus Fuqua	W.M.S. Wilks	<u>Doctrinal</u>
1908	Hillsdale	W.M.S. Wilks	D.S. Reed	T.A. Bass	C.B. Massey	A.D. Robinson
1909	Hartsville	C.N. Simmons	D.S. Reed	Paul Johnson	E.E. Folk	J.H. Grime
1910	Cedar Bluff	J.T. Oakley	D.S. Reed	J.W. Lewis	J.T. Oakley	J.T. Oakley
1911	Meadorville	J.T. Oakley	D.S. Reed	J.W. Lewis	C.B. Massey	C.B. Massey
1912	Friendship	A.J. Sloan	D.S. Reed	J.W. Lewis	J.W. Gillon	J.H. Grime
1913	Bledsoe Creek	J.T. Oakley	D.S. Reed	J.W. Lewis	A.J. Sloan	A.J. Sloan
1914	Siloam	P.F. Burnley	D.S. Reed	J.W. Lewis	J.T. Oakley	J.T. Oakley
1915	Pleasant Hill	W.K. Johnson	D.S. Reed	J.W. Lewis	W.J. Sumnar	A.J. Sloan
1916	Spring Creek	A.J. Sloan	T.C. Harrison	J.D. Cook	C.B. Massey	J.Y. Freeman
1917	Dixon Creek	A.J. Sloan	T.C. Harrison	J.D. Cook	T.F. Moore	T.F. Moore
1918	New Harmony	A.J. Sloan	T.C. Harrison	J.D. Cook	T.F. Moore	C.B. Massey
1919	Fairview	A.J. Sloan	T.C. Harrison	J.D. Cook	P.S. Dyer	A.J. Sloan

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>
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	R.O. Sanders	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	N.C. Fuqua
1930	Haysville	L.A. Stewart	A.J. Sloan	T.C. Harrison	F.W. Lambert	A.J. Sloan
1931	Capitol Hill	L.A. Stewart	A.J. Sloan	T.C. Harrison	A.J. Sloan	C.B. Massey
1932	Siloam	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R. Thompson	A.J. Sloan
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.W. 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	F.W. Lambert	A.J. Sloan
1941	Lafayette	N.C. Fuqua	A.J. Sloan	T.C. Harrison	R.O. Sanders	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	F.W. Lambert	A.J. Sloan
1945	Brattontown	N.C. Fuqua	F.W. Lambert	T.C. Harrison	J.H. Smith	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
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

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>	
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	H.D. Linville	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	H.G. Taylor	
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. Briley	James Porter	<u>Memorial</u>
1978	McFerrin	F.L. Ray	H.C. Vanderpool	A.G. Gregory	Kenneth Woodall	H.G. Taylor	F.L. Ray
1979	Harmony	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Hilman Duncan	J.W. Briley	C.L. Russell
1980	New Bethel	H.G. Taylor	H.C. Vanderpool	A.G. Gregory	Everett Scruggs	James Porter	D.W. Story
							Bobby Gann

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>	<u>Memorial</u>
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	Jimlan Duncan	Gary Duncan
1989	New Bethel	H.D. Linville	H.C. Vanderpool	A.G. Gregory	Lonnie Meador	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	<u>Fellowship</u>
2001	McFerrin	Kenneth Massey	Larry Gregory	Bobby Sutton	Kevin Perdue	Deric McClard	Darren Bonee'
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	James Hill	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
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

<u>Year</u>	<u>Location</u>	<u>Moderator</u>	<u>Clerk</u>	<u>Treasurer</u>	<u>Introductory</u>	<u>Doctrinal</u>	<u>Fellowship</u>
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
2014	Three Springs	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Danny Raines	Morris Watson	Danny Chandler
2015	New Zion	Kenneth Massey	Jeremy Wilson	Robby Cornwell	Brian Johnson	David Woodard	Dennis Lunsford

STATISTICAL TABLES

	Year Organized	Received Baptism	Received Letter	Restored	Received Statement	Dismissed Letter	Dismissed Exclusion	Death	Rescinded	Total Members
Bethlehem	1962	0	4	0	0	0	0	1	0	31
Concord	1874	0	2	0	0	0	0	1	0	107
Gladdice	1894	2	1	0	0	0	0	2	0	59
Longview	1960	3	2	0	2	0	0	2	0	203
McFerrin	1948	13	21	0	2	7	0	10	1	759
Mt. Juliet	1982	2	1	0	0	1	0	2	0	133
Murfreesboro	1984	5	6	0	6	4	0	0	0	182
New Zion	1981	2	1	0	0	0	0	0	0	46
Three Springs	1995	7	18	0	0	4	0	2	0	480
Totals		34	56	0	10	16	0	20	1	2000

SUNDAY SCHOOL ENROLLMENT

	Year Organized	2008	2009	2010	2011	2012	2013	2014	2015	Number of Teachers
Bethlehem	1962	18	21	21	21	15	10	21	22	5
Concord	1874	n/a	n/a	n/a	n/a	n/a	51	50	50	6
Gladdice	1894	12	15	15	19	19	22	22	16	3
Longview	1960	70	70	60	50	60	60	60	60	8
McFerrin	1948	321	339	326	293	296	312	323	323	17
Mt. Juliet	1982	20	20	25	38	38	25	32	41	5
Murfreesboro	1984	40	n/a	50	50	50	50	50	65	19
New Zion	1981	n/a	26	22	22	22	24	24	25	5
Three Springs	1995	140	140	140	140	140	135	140	103	10
Totals		620	631	659	633	640	689	722	705	78

2016 Order Of Service

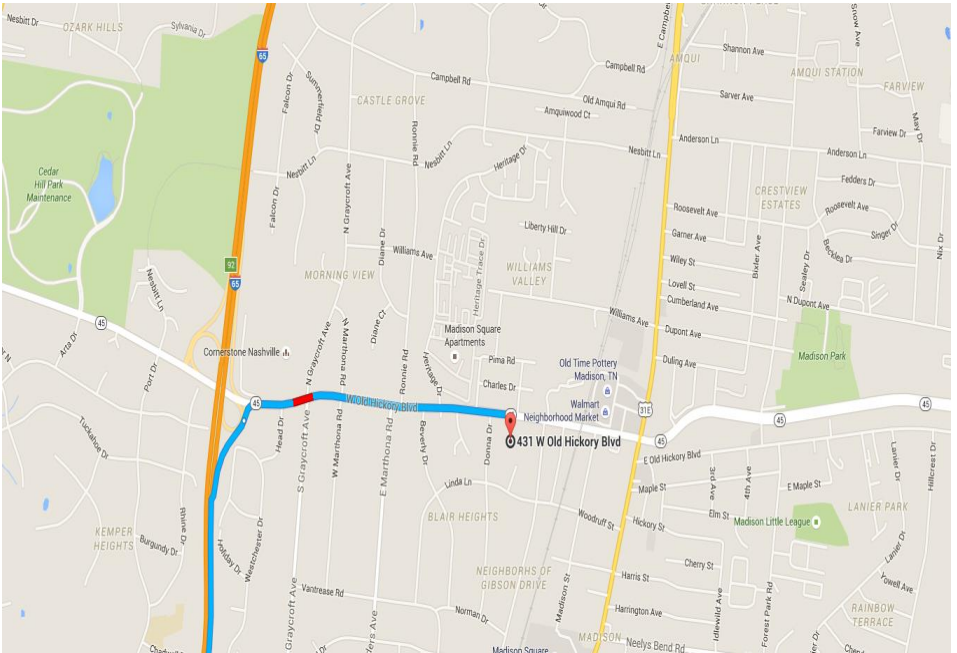
Friday October 21, 2016

- 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 2016 Officers
- Recognition of Visitors
- Selections for 2016 Fellowship Sermon
- Report: State of Religion
- Break for Lunch
- Special Singing
- Fellowship Sermon
- Report: Christian Education
- Obituary Report

Saturday, October 22, 2016

- 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 2017
- Closing Song and Parting Handshake
- Closing Prayer

Map and Directions to McFerrin Missionary Baptist Church 431 W. Old Hickory Boulevard Madison, TN 37115



From Interstate 65, take exit 92 to TN-45/Old Hickory Blvd toward Madison. Go .2 miles and turn right into church parking lot.

NOTES