

## 2022 ORDER OF SERVICE

### FRIDAY, OCTOBER 21, 2022

- 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 2022 OFFICERS
- RECOGNITION OF VISITORS
- SELECTION OF 2022 FELLOWSHIP SERMON
- REPORT: STATE OF RELIGION
- BREAK FOR LUNCH
- SPECIAL SINGING
- FELLOWSHIP SERMON
- REPORT: CHRISTIAN EDUCATION
- OBITUARY REPORT

### SATURDAY, OCTOBER 22, 2022

#### ROLL CALL OF MESSENGERS

- RECOGNITION OF VISITORS
- SPECIAL SINGING
- REPORT: FINANCING THE LORD'S WORK
- MISSION'S REPORT
- AMBASSADORS REPORT
- TREASURE'S REPORT
- READING OF CORRESPONDENCE
- NEW BUSINESS
- ORDER OF BUSINESS FOR 2023
- DOCTRINAL SERMON
- CLOSING SONG AND PARTING HANDSHAKE
- CLOSING PRAYER

**WISEMAN BAPTIST  
ASSOCIATION  
One Hundred Thirtieth Annual Session  
October 22nd, 2021  
Murfreesboro Missionary Baptist Church  
316 Fortress Blvd Murfreesboro, Tn 37128**

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The next session will convene with Gladdice Missionary Baptist Church.  
120 Salt Lick Creek, Pleasant Shade, Tn 37145  
October 21<sup>st</sup> & 22<sup>nd</sup> of 2022, at 10:00 a.m.

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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 reproved 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 messenger's 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.

## ARTICLES OF FAITH

### 1. OF THE SCRIPTURES

We believe that the Holy Bible was written by men divinely inspired, and is a perfect treasure of heavenly instruction;<sup>1</sup> that it has God for its author, salvation for its end,<sup>2</sup> and truth without any mixture of error for its matter;<sup>3</sup> that it reveals the principles by which God will judge us;<sup>4</sup> and therefore is, and shall remain to the end of the world, the true center of Christian union,<sup>5</sup> and the supreme standard by which all human conduct, creeds, and opinions should be tried.<sup>6</sup>

- 2 Tim. 3:16-17; 2 Pet. 1:21; 1 Sam. 23:2; Acts 1:16; 3:21; John 10:35; Luke 16:29-31; Psa. 119:11; Rom. 3:1-2
- 2 Tim. 3:15; 1 Pet. 1:10-12; Acts 11:14; Rom. 1:16; Mark 16:16; John 5:38-39.
- Prov. 30:5-6; John 17:17; Rev. 22:18-19; Rom. 3:4.
- Rom. 2:12; John 12:47-48; 1 Cor. 4:3-4; Luke 10:10-16; 12:47-48.
- Phil. 3:16; Eph. 4:3-6; Phil. 2:1-2; 1 Cor. 1:10; 1 Pet. 4:11.
- 1 John 4:1; Isa. 8:20; 1 Thess. 5:21; 2 Cor. 8:5; Acts 17:11; 1 John 4:6; Jude 3:5; Eph. 6:17; Psa. 119:59-60; Phil. 1:9-11.



## **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;<sup>7</sup> inexpressibly glorious in holiness,<sup>8</sup> and worthy

of all possible honor, confidence, and love;<sup>9</sup> that in the unity of the Godhead there are three persons, the Father, the Son, and the Holy Ghost;<sup>10</sup> equal in every divine perfection,<sup>11</sup> and executing distinct and harmonious offices in the great work of redemption.<sup>12</sup>

- John 4:24; Psa. 147:5; 83:18; Heb. 3:4; Rom. 1:20; Jer. 10:10
- Exod. 15:11; Isa. 6:3; 1 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; 1 Cor. 12:4-6; 1 John 5:7
- John 10:30; 5:17; 14:23; 17:5, 10; Acts 5:3-4; 1 Cor. 2:10-11; Phil. 2:5-6
- Eph. 2:18; 2 Cor. 13:14; Rev. 1:4-5; comp. 2, 7

## **III. OF THE FALL OF MAN**

We believe that man was created in holiness, under the law of his Maker;<sup>13</sup> but by voluntary transgression fell from that holy and happy state;<sup>14</sup> in consequence of which all mankind are now sinners,<sup>15</sup> not by constraint, but choice;<sup>16</sup> 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,<sup>17</sup> without defense or excuse.<sup>18</sup>

- Gen. 1:27, 31; Eccl. 7:29; Acts 16:26; Gen. 2:16
- Gen. 3:6-24; Rom. 5:12

- Rom. 5:19; John 3:6; Psa. 51:5; Rom. 5:15-19; 8:7
- Isa. 53:6; Gen. 6:12; Rom. 3:9-18
- Eph. 2:1-3; Rom. 1:18, 32; 2:1-16; Gal. 3:10; Matt. 20:15
- Ezek. 18:19-20; Rom. 1:20; 3:19; Gal. 3:22

#### **IV. OF THE WAY OF SALVATION**

We believe that the salvation of sinners is wholly of grace,<sup>19</sup> through the mediatorial offices of the Son of God;<sup>20</sup> who by the appointment of the Father, freely took upon him our nature, yet without sin;<sup>21</sup> honored the divine law by his personal obedience,<sup>22</sup> and by his death made a full atonement for our sins;<sup>23</sup> that having risen from the death, he is now enthroned in heaven;<sup>24</sup> 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.<sup>25</sup>

- Eph. 2:5; Matt. 18:11; 1 John 4:10; 1 Cor. 3:5-7; Acts 15:11
- John 3:16; 1:1-14; Heb. 4:14; 12:24
- Phil. 2:6-7; Heb. 2:9, 14; 2 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; 3:21-26; 1 John 4:10;
- 2:2; 1 Cor. 15:1-3; Heb. 9:13-15
- Heb. 1:8, 3; 8:1; Col. 3:1-4
- Heb. 7:25; Col. 2:9; Heb. 2:18; 7:26; Psa. 89:19; Psa. 14

#### **V. OF JUSTIFICATION**

We believe that the great gospel blessing which Christ<sup>26</sup> secures to such as believe in him is Justification;<sup>27</sup> that

Justification includes the pardon of sin,<sup>28</sup> and the promise of eternal life on principles of righteousness;<sup>29</sup> 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;<sup>30</sup> by virtue of which faith his perfect righteousness is freely imputed to us of God;<sup>31</sup> 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.<sup>32</sup>

- John 1:16; Eph. 3:8
- Acts 13:39; Isa. 3:11-12; Rom. 8:1
- Rom. 5:9; Zech. 13:1; Matt. 9:6; Acts 10:43
- Rom. 5:17; Titus 3:5-6; 1 Pet. 3:7; 1 John 2:25; Rom. 5:21
- Rom. 4:4-5; 5:21; 6:28; Phil. 3:7-9
- Rom. 5:19; 3:24-26; 4:23-25; 1 John 2:12

## **VI. OF THE FREENESS OF SALVATION**

We believe that the blessings of salvation are made free to all by the gospel;<sup>33</sup> that it is the immediate duty of all to accept them by a cordial, penitent, and obedient faith;<sup>34</sup> and that nothing prevents the salvation of the greatest sinner on earth but his own inherent depravity and voluntary rejection of the gospel;<sup>35</sup> which rejection involves him in an aggravated condemnation.<sup>36</sup>

- Isa. 55:1; Rev. 22:17; Luke 14:17
- Rom. 16:26; Mark 1:15; Rom. 1:15-17

- John 5:40; Matt. 23:37; Rom. 9:32; Prov. 1:24; Acts 13:46
- John 3:19; Matt. 11:20; Luke 19:27; 2 Thess. 1:8

## **VII. OF GRACE IN REGENERATION**

We believe that, in order to be saved, sinners must be regenerated, or born again;<sup>37</sup> that regeneration consists in giving a holy disposition to the mind;<sup>38</sup> that it is effected in a manner above our comprehension by the power of the Holy Spirit, in connection with divine truth,<sup>39</sup> so as to secure our voluntary obedience to the gospel;<sup>40</sup> and that its proper evidence appears in the holy fruits of repentance, and faith, and newness of life.<sup>41</sup>

- John 3:3, 6-7; 1 Cor. 1:14; Rev. 8:7-9; 21:27
- 2 Cor. 5:17; Ezek. 36:26; Deut. 30:6; Rom. 2:28-29; 5:5; 1 John 4:7
- John 3:8; 1:13; James 1:16-18; 1 Cor. 1:30; Phil. 2:13
- 1 Pet. 1:22-25; 1 John 5:1; Eph. 4:20-24; Col. 3:9-11
- Eph. 5:9; Rom. 8:9; Gal. 5:16-23; Eph. 3:14-21; Matt. 3:8-10; 7:20; 1 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;<sup>42</sup> whereby being deeply convinced of our guilt, danger, and helplessness, and of the way of salvation by Christ,<sup>43</sup> we turn to God with unfeigned contrition, confession, and supplication for mercy;<sup>44</sup> 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.<sup>45</sup>

- Mark 1:15; Acts 11:18; Eph. 2:8; 1 John 5:1

- John 16:8; Acts 2:37-38; 16:30-31
- Luke 18:13; 15:18-21; James 4:7-10; 2 Cor. 7:11; Rom.10:12-13; Psa. 51
- Rom. 10:9-11; Acts 3:22-23; Heb. 4:14; Psa. 2:6; Heb. 1:8; 8:25; 2 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;<sup>46</sup> that being perfectly consistent with the free agency of man, it comprehends all the means in connection with the end;<sup>47</sup> that it is a most glorious display of God's sovereign goodness, being infinitely free, wise, holy, and unchangeable;<sup>48</sup> that it utterly excludes boasting, and promotes humility, love, prayer, praise, trust in God, and active imitation of his free mercy;<sup>49</sup> that it encourages the use of means in the highest degree;<sup>50</sup> that it may be ascertained by its effects in all who truly believe the gospel;<sup>51</sup> that it is the foundation of Christian assurance;<sup>52</sup> and that to ascertain it with regard to ourselves demands and deserves the utmost diligence.<sup>53</sup>

- 2 Tim. 1:8-9; Eph. 1:3-14; 1 Pet. 1:1-2; Rom. 11:5-6; John 15:15; 1 John 4:19; Hos. 12:9
- 2 Thess. 2:13-14; Acts 13:48; John 10:16; Matt. 20:16; Acts 15:14
- Exod. 33:18-19; Matt. 20:15; Eph. 1:11; Rom. 9:23-24; Jer. 31:3; Rom. 11:28-29; James 1:17-18; 2 Tim. 1:9; Rom. 11:32-36
- 1 Cor. 4:7; 1:26-31; Rom. 3:27; 4:16; Col. 3:12; 1 Cor. 3:5-7; 15:10; 1 Pet. 5:10; Acts 1:24; 1 Thess. 2:13; 1 Pet. 2:9; Luke 18:7; John 15:16; Eph. 1:16; 1 Thess. 2:12
- 2 Tim. 2:10; 1 Cor. 9:22; Rom. 8:28-30; John 6:37-40; 2 Pet. 1:10
- 1 Thess. 1:4-10

- Rom. 8:28-30; Isa. 42:16; Rom. 11:29
- 2 Pet. 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.

- 1 Thess. 4:3; 5:23; 2 Cor. 7:1; 13:9; Eph. 1:4
- Prov. 4:18; 2 Cor. 3:18; Heb. 6:1; 2 Pet. 1:5-8; Phil. 3:12-16
- John 2:29; Rom. 8:5; John 3:6; Phil. 1:9-11; Eph. 1:13-14
- Phil. 2:12-13; Eph. 4:11-12; 1 Pet. 2:2; 2 Pet. 3:18; 2 Cor. 13:5; Luke 11:35; 9:23; Matt. 26:41; Eph. 6:18; 4:30

## **XI. OF THE PERSEVERANCE OF SAINTS**

We believe that such only are real believers as endure unto the end;<sup>58</sup> that their persevering attachment to Christ is the grand mark which distinguishes them from superficial professors;<sup>59</sup> that a special Providence watches over their welfare;<sup>60</sup> and they are kept by the power of God through faith unto salvation.<sup>61</sup>

- John 8:31; 1 John 2:27-28; 3:9; 5:18
- 1 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; Psa. 121:3; 91:11-12

- Phil. 1:6; 2:12-13; Jude 24-25; Heb. 1:14; 2 Kings 6:16; Heb. 13:5; 1 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;<sup>62</sup> that it is holy, just, and good;<sup>63</sup> and that the inability which the Scriptures ascribe to fallen men to fulfill its precepts arises entirely from their love of sin;<sup>64</sup> 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.<sup>65</sup>

- Rom. 3:31; Matt. 5:17; Luke 16:17; Rom. 3:20; 4:15
- Rom. 7:12, 7, 14, 22; Gal. 3:21; Psa. 119
- Rom. 8:7-8; Josh. 24:19; Jer. 13:23; John 6:44; 5:44
- Rom. 8:2, 4; 10:4; 1 Tim. 1:5; Heb. 8:10; Jude 20-21; Heb. 12:14; Matt. 16:17-18; 1 Cor. 12:28

## **XIII. OF A GOSPEL CHURCH**

We believe that a visible Church of Christ is a congregation of baptized believers,<sup>66</sup> associated by covenant in the faith and fellowship of the gospel;<sup>67</sup> observing the ordinances of Christ;<sup>68</sup> governed by his laws,<sup>69</sup> and exercising the gifts, rights, and privileges invested in them by his Word;<sup>70</sup> that its only scriptural officers are Bishops, or Pastors, and Deacons,<sup>71</sup> whose qualifications, claims, and duties are defined in the Epistles to Timothy and Titus.

- 1 Cor. 1:1-13; Matt. 18:17; Acts 5:11; 8:1; 11:31; 1 Cor. 4:17; 14:23; 3 John 9; 1 Tim. 3:5
- Acts 2:41-42; 2 Cor. 8:5; Acts 2:47; 1 Cor. 5:12-13
- 1 Cor. 11:2; 2 Thess. 3:6; Rom. 16:17-20; 1 Cor. 11:23; Matt. 18:15-20; 1 Cor. 5:6; 2 Cor. 2:7; 1 Cor. 4:17

- Matt. 28:20; John 14:15; 15:12; 1 John 4:21; John 14:21; 1 Thess. 4:2; 2 John 6; Gal. 6:2; all the Epistles
- Eph. 4:7; 1 Cor. 14:12; Phil. 1:27; 1 Cor. 12:14
- Phil. 1:1; Acts 14:23; 15:22; 1 Tim. 3; Titus 1

#### **XIV. OF BAPTISM AND THE LORD'S SUPPER**

We believe that Christian Baptism is the immersion in water of a believer,<sup>72</sup> into the name of the Father, and Son, and Holy Ghost;<sup>73</sup> 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;<sup>74</sup> that it is prerequisite to the privileges of a Church relation; and to the Lord's Supper,<sup>75</sup> in which the members of the Church, by the sacred use of bread and wine, are to commemorate together the dying love of Christ;<sup>76</sup> preceded always by solemn self-examination.<sup>77</sup>

- Acts 8:36-39; Matt. 3:5-6; John 3:22-23; 4:1-2; Matt. 28:19; Mark 16:16; Acts 2:38; 8:12; 16:32-34; 18:8
- Matt. 28:19; Acts 10:47-48; Gal. 3:27-28
- Rom. 6:4; Col. 2:12; 1 Pet. 3:20-21; Acts 22:16
- Acts 2:41-42; Matt. 28:19-20; Acts and Epistles
- 1 Cor. 11:26; Matt. 26:26-29; Mark 14:22-25; Luke 22:14-20
- 1 Cor. 11:28; 5:1, 8; 10:3-32; 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;<sup>78</sup> and is to be kept sacred to religious purposes,<sup>79</sup> by abstaining from all secular labor and sinful recreations;<sup>80</sup> by the devout observance of all



the means of grace, both private<sup>81</sup> and public;<sup>82</sup> and by preparation for that rest that remaineth for the people of God.<sup>83</sup>

- Acts 20:7; Gen. 2:3; Col. 2:16-17; Mark 2:27; John 20:19; 1 Cor. 16:1-2
- Exod. 20:8; Rev. 1:10; Psa. 118:24
- Isa. 58:13-14; 56:2-8
- Psa. 119:15
- Heb. 10:24-25; Acts 11:26; 13:44; Lev. 19:30; Exod. 46:3; Luke 4:16; Acts 17:2, 3; Psa. 26:8; 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;<sup>84</sup> and that magistrates are to be prayed for, conscientiously honored and obeyed;<sup>85</sup> except only in things opposed to the will of our Lord Jesus Christ<sup>86</sup> who is the only Lord of the conscience, and the Prince of the kings of the earth.<sup>87</sup>

- Rom. 13:1-7; Deut. 16:18; 1 Sam. 23:3; Exod. 18:23; Jer.30:21
- Matt. 22:21; Titus 3:1; 1 Pet. 2:13; 1 Tim. 2:1-8
- Acts 5:29; Matt. 10:28; Dan. 3:15-18; 6:7-10; Acts 4:18-20
- Matt. 23:10; Rom. 14:4; Rev. 19:16; Psa. 72:11; Psa. 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;<sup>88</sup> 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;<sup>89</sup> while all such as continue in impenitence and unbelief are in his sight wicked, and under the curse;<sup>90</sup> and this distinction holds among men both in and after death.<sup>91</sup>

- Mal. 3:18; Prov. 12:26; Isa. 5:20; Gen. 18:23; Jer. 15:19; Acts 10:34- 35; Rom. 6:16
- Rom. 1:17; 7:6; 1 John 2:29; 3:7; Rom. 6:18, 22; 1 Cor. 11:32; Prov. 11:31; 1 Pet. 4:17-18
- 1 John 5:19; Gal. 3:10; John 3:36; Isa. 57:21; Psa. 10:4; Isa 55:6-7
- Prov. 14:32; Luke 16:25; John 8:21-24; Prov. 10:24; Luke 12:4-5; 9:23- 26; John 12:25-26; Eccl. 3:17; Matt. 7:13-14

## **XVIII. OF THE WORLD TO COME**

We believe that the end of the world is approaching;<sup>92</sup> that at the last day Christ will descend from heaven,<sup>93</sup> and raise the dead from the grave to final retribution;<sup>94</sup> that a solemn separation will then take place;<sup>95</sup> that the wicked will be adjudged to endless punishment, and the righteous to endless joy;<sup>96</sup> and that this judgment will fix forever the final state of men in heaven or hell, on principles of righteousness.<sup>97</sup>

- 1 Pet. 4:7; 1 Cor. 7:29-31; Heb. 1:10-12; Matt. 24:35; 1 John 2:17; Matt. 28:20; 13:39-40; 2 Pet. 3:3-13
- Acts 1:11; Rev. 1:7; Heb. 9:28; Acts 3:21; 1 Thess. 4:13-18; 5:1-11
- Acts 24:15; 1 Cor. 15:12-59; Luke 14:14; Dan. 12:2; John 5:28-29; 6:40; 11:25-26; 2 Tim. 1:10; Acts 10:42
- Matt. 13:49, 37-43; 24:30-31; 25:31-33

- Matt. 25:35-41; Rev. 22:11; 1 Cor. 6:9-10; Mark 9:43-48; 2 Pet. 2:9; Jude 7; Phil. 3:19; Rom. 6:32; 2 Cor. 5:10-11; John 4:36; 2 Cor. 4:18
- Rom. 3:5-6; 2 Thess. 1:6-12; Heb. 6:1-2; 1 Cor. 4:5; Acts 17:31; Rom. 2:2-16; Rev. 20:11-12; 1 John 2:28; 4:17

### **FRIDAY MORNING SESSION**

On this 22nd day of October of 2021, we met at 10:00 AM for the One Hundred Thirtieth Annual session of the Wiseman Baptist Association at Murfreesboro Missionary Baptist Church Murfreesboro, Tn. Services began with Brother Brad Taylor leading the congregation in singing "Victory In Jesus" accompanied by Brother Eddie Crook on the piano.

Our temporary Moderator Elder Kenneth Massey came to the podium and read scripture from Revelation 22:1-9 and then welcomed all to the association and thanked everyone for their presence. Bro. Massey read a portion of the Association's 1922 minutes that told of a Revival that broke out. He also spoke of the Association having met without missing a session. Bro. Massey mentioned there were three new pastors of the Association's Churches since last year's session. Those being Bro. Ricky Hackett, Murfreesboro, Bro. Neal Forshee, Three Springs and bro. Beau Beechboard, New Zion. Bro. Hackett came to the podium and welcomed everyone to Murfreesboro Church and invited all to obey the spirit.

Bro. JT Honeycutt was asked to offer prayer. After a good humble and spiritual prayer asking blessings upon this meeting, healing of our nation and blessings on each church represented the congregation sang "Just A Little Talk With Jesus". We were then blessed with Bro. Eddie Crook playing his favorite piano solo, "When They Ring Those Golden Bells".

Testimony was shared thanking God for the things that the eyes have not seen, nor the ear heard.

Brother Massey introduced Elder Larry Gregory to deliver the introductory sermon.

## Introductory Sermon

Bro. Larry came and started by saying he is glad to be saved and that he appreciated the opportunity to stand before the Association. Bro. Larry ask for the prayers of all and said he wanted to honor the Lord.

Scripture read was Philippians 4:1:9 using the subject, “Rejoice In The Lord Always and Again I say Rejoice.” Bro. Larry said the Lord wants more than a pep talk out of this message.

The words “joy”, “rejoice” and “happiness” were defined from 1828 Webster. Joy – delight of the mind. Rejoice – to express joy. Happiness – a pleasurable or satisfying experience.

Joy and rejoice are golden words and happiness is a symbol used but is still valuable. Hebrews 12:2 gives the distinction between joy and happiness. Joy was in the heart of the Lord in the counsel halls of glory before the world’s foundation. Jesus did what He did all the way to the cross for the joy of all, all the way to the foot of the cross. It took joy to please the Lord.

Philippians 1:12 was referenced while saying the Apostle Paul was in prison. Bro. Larry asked, how could one have joy on their mind while in prison? Paul can be seen shackled to the Roman guard.

Paul was a right hand to the poor. II Corinthians 8:5 was read. We should be giving ourselves to the Lord.

Bro. Larry spoke of all of us having it made in our days. Caesar did not have AC, automobile, or health insurance. He enjoyed swapping poor folk stories with others.

Bro. Larry said he did not grow up in poverty, never went hungry and never went to bed and got cold. Family was poor but not in poverty.

The Philippian Church had been in good shape. The church had been bragged on for their liberality. Philippians 4:2 was referenced back to. Paul bragged on the church. Unresolved anger and joy cannot reside by each other in the same heart.

Bro. Larry said he believed we lived in the angriest times of all. He read from Proverbs 16:32, Ephesians 4:26, Ephesians 4:31. He said, “be angry and sin not.”

There is reason to rejoice. Philippians 1:6. Jesus chose us not us Him. We are forever forgiven of the penalty of sin in salvation. We are given a home in glory. Philippians 1:9,10. The Holy Spirit is place way down inside to the extent we can have power over sin in this life. Philippians 3:20,21 When we receive the body like Jesus, we will no longer be subject to sin.

We have reason to rejoice. In closing Bro. Larry read Philippians 4:8. He said think on these things and not only that but take it to heart. Make some room for joy in the heart and not anger. Share it with the lost world. Paul was to press toward the mark. Bro Larry encouraged all to do the same.

Bro. Larry ended with Philippians 4:9 and told all that the world is watching.

Bro. Massey thanked Bro. Larry for the sermon and stated we are on our way to heaven so let's enjoy the Lord.

### **PERMANENT ORGANIZATION**

Brother Massey called for the Roll of Messengers. Clerk, Brother Danny Raines read the list and the following messengers were enrolled:

**Bethlehem:** Brian Johnson, J.T. Honeycutt, Mike House

**Concord:** Morris Watson

**Gladdice:** John Wayne Draper, Jesse Miller, Judy Still, Lynn Draper

**Longview:** Danny Raines, Steve Anderson

**McFerrin:** Nicky Wilson, Gale Andrews, Jeff Knowlton, Johnny Carver

**Murfreesboro:** Brad Taylor, Sam Vance, Tom Elkins, Lanny Jenkins

**New Zion:** Larry Gregory, Beau Beechboard

**Three Springs:** Wayne Howard, Christian Howard

**West End:** G.W. Cox, James Mathis, Bill Givens

Having a quorum of messenger's present, Brother Massey instructed the meeting to continue.

Brother Raines then read the associational rules of decorum.

### **PETITIONARY LETTERS**

Brother Massey called for Letters of Petition. West End Missionary Baptist Church 440 West Main St. Gallatin Tn, 37066 petitioned to join the Association. Motion and second was made to welcome this church into the Association. Motion Carried. Bro. Massey welcomed this church into the Association with a handshake.

### **ELECTION OF OFFICERS FOR 2021**

The messengers elected by acclamation to serve the association for the 2021 session are as follows:

- **Moderator :** Elder Kenneth Massey
- **Assistant Moderator :** Elder Johnny Carver
- **Clerk :** Elder Danny Raines
- **Assistant Clerk :** Brother Sam Vance
- **Treasurer:** Elder Brian Johnson
- **Assistant Treasurer:** Elder Jessie Miller

## RECOGNITION OF VISITORS

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

Parkway - Bro. Mike Elkins (Mulberry Gap Association)

Hogans Creek - Bro. Ricky Hackett

Taylor's Chapel – Bro. Ben Stickler

Before calling for the scheduled reports, Bro. Massey suggested that we stay with the format used last year and have a one day session and the reports be read with no discussion. All messengers were agreeable to the suggestion.

Bro. Massey called for the report on “The State Of Religion.” Brother Sam Vance read the report.

### REPORT – STATE OF RELIGION

We, the humble members your committee appointed to deliver the *State of Religion* report at the 130<sup>th</sup> Session of the Wiseman Baptist Association (WBA), request consent to publicize the following for consideration:

#### Introduction

As we deliberate on the topic before us, we would begin by declaring, that, for the purposes of this discourse, religion is defined as the moral and spiritual principles, beliefs, observances, and practices that are agreed to, supported, and promoted by a particular group. The thrust of this report is toward us as Wiseman Association Baptists in particular, but also pertains to Christian religion in general. The backdrop of the ensuing initial discussion is centered upon general numbers, a brief check-up on census, or quantity, if we may allow, and subsequent dialogue relates to the perceived health (quality) status of religion in our Christian ranks, and prognoses for what ails us.

#### Do the Math — Numbers Don't Lie

The stewards of the WBA website have painstakingly uploaded copies of the minutes from each yearly association meeting held since 1892 ([wisemanassociation.com/minutes](http://wisemanassociation.com/minutes)). Each minute booklet contains statistics of each church as well as the cumulative data. Such numbers include yearly additions (by baptism and letter), losses by letter, deaths, etc. We will not crowd this report with a compilation of all such statistics but wish to call attention to selected data for the past 20 years.

The statistical table from last year's (2020) minutes indicates a combined membership of 1,919 congregants. Ten years before (2010), the reported total membership was 1,880, or an increase of 39 souls or roughly 2% over that decade. By contrast, the 2000 census lists a membership of just 1,210, resulting in growth exceeding 55% over 20 years. Further, the 2000 directory lists membership of just six churches, and since that time the Association is made up of seven to nine churches (currently a membership of eight as of the start of this session). Since 2009, the total body has been steady above 1,800 members with a high-water mark of 2,023 declared members in 2017.

In reviewing the sample size presented by the past 20 years of data, we noted a few statistics that should cause, at a minimum, great concern among us, if not abject alarm. Last year, the minutes reported an addition of just 10 souls by baptism contrasting with 11 lost to death. The 2000 data indicates 91 members were gained by baptism during the year, compared to 16 that succumbed to death. Beginning in 2001 and excluding last year's grievously low number and the 16 reported baptized in 2008, the members-gained-by baptism numbers ranges from 21 to 50. Since 2015, the reported yearly number of baptized candidates has been 25 or less. We have yet to review the summary from this past year but surmise the statistics would be skewed by pandemic-related impacts.

By and large, we would assume that the number of baptisms would roughly, but not accurately, mirror the number of souls being saved in our individual churches. We have not considered or reported gains by letter or losses by letter as we would speculate that some members may transfer to churches within our WBA and that data is not specifically tracked or reported by individual churches. The total reported losses by death is 296 folks during the past two decades or an average of about 15 per year.

While we rejoice with the nearly 2,000 members of our various churches, it appears the yearly additions by baptism along with the total membership are in flatline to declining status. With an average of about 240 members,



some might find consolation in the belief that the WBA is a robust, thriving body. We should emphasize caution to be satisfied with the state of our numbers. Recall from earlier discussion that about 8% of the reported members in 2000 were added that year, as reported from only six churches. With loss by death exceeding new baptized members last year, we appear to be slowly shrinking and on the back and declining side of the growth curve. In consideration of the current numbers, if our membership grew by around 5% annually, we would see a yearly growth of 100 members. We trust that our ranks would experience a significant yearly and sustained increase in members added by baptism, and not to satisfy any selfish desire for a greater membership but as the glorious result of souls being saved.

### How do you See it Now?

At the time the children of Israel had begun coordinating the effort to rebuild the ruined temple, the prophet Haggai asked “Who is left among you that saw this house in her first glory? and how do -you see it now? is it not in your eyes in comparison of it as nothing? (Chapter 2, verse 3). The children of Israel previously remembered and savored the good times after they’d been taken captive in Babylon (Psalms 137). We may similarly lament the seemingly stagnant health of our Association and churches, but we need to take heart and remind ourselves of who is in our corner. Too often, our directions are misguided because we fail to seek God’s guidance and will. Our hopes are frequently unfulfilled because our desires don’t line up with God’s plan. Our expected outcomes are normally disappointing because we lack the faith to ask for God’s intervention. And we are easily discouraged and begrudge our personal circumstances and try to lay blame on this or that or attribute our status due to bad luck, the pandemic, etc. But if we really admitted the cause of most difficult situations and our dormancy, we would be forced to admit our exponentially enlarging tolerance of sin. We trust that this condition will be reined in, kept in check, and we would seek the old paths (Jer. 6:16).

### The Religion of our State

The *State* mentioned in the above title refers to the values of singular churches and personal values of individuals. Our members have never before been so subjected to rampant sin. This evil is growing and is made readily available in print, on our phones and computers, on the internet, and especially television. We lament the sin that pervades our society, and we have dire concerns about its affect in our daily lives and our religious practice in the very near future. We wish to present an excerpt from a previous WBA minute.....

“We, your committee on (the] State of Religion, beg leave to say that we find, according to the report of the Churches, that religion is at a very low state in our Association. Some churches have made no additions, while others seem to have some life, yet none are doing what they ought to do. Brother, what is the matter? Has the good Lord forgotten us or are we doing nothing? We would advise and say for the good of the cause, let us arouse from the stupor and go to work and organize

Sabbath-schools and prayer meetings, and go to work in earnest and do better.” JJ Dyer, Chair (9<sup>th</sup> Session of the Wiseman Baptist Association, Siloam Baptist Church, September 19, 1900).

We pray for each other that we will be steadfast by leaning on the Everlasting Arms of the Almighty. The evil days are here and if we as Christian families and God-fearing churches are to be resolute, we must be armed as Paul instructs in Ephesians Chapter 6. We need every piece of the armor, and we need to be cloaked in and using it daily. The time is now that we need not pretend, at the world’s insistence, that all matter of sin, evil, perversion, and lasciviousness is acceptable (Isaiah 5:20). As an example, and although these tenets are commonly believed among us, we wish to declare openly and for the record that there are certain immutable circumstances regarding man in the eyes of God. The Bible states that God made male and female, and he encourages and blesses marital unions between male and female.....period. Anything practiced or recognized outside of those essential truths is contemptible and is made and promoted by man. Government is important in our civic lives, but it has proven ineffective in legislating and condemning sin, and unless God- fearing principles are reintroduced and practiced in our society, we tend to believe that the evil will only worsen (2 Tim. 3:13).

We’ve collectively enjoyed for many decades a general sense of peace and religious freedom without significant assault from the world. Difficulties we have faced are ostensibly caused from internal conflict and strife within or between individual churches. As Paul advised in Hebrews 12:1, we need to readily and fully resolve the weight of these matters that beset us so that our efforts can be aimed at our first love and simultaneously and continually advising sinners to consider the eternal security of their souls. We, your committee, believe that all our Churches are firmly rooted in God and will continue to promote the truth, and we have enjoyed the blessings of hearing of spiritual meetings and services and of souls being saved and joining our ranks. However, in the backdrop of all this apparent Spiritual prosperity and religious freedom, we believe that we could be tested right soon on the matter of disallowing or condemning particular Bible truths in our memberships. The state of all our personal religion may be at stake in the not-too-distant future.

May we ever draw closer to God (James 4:8) and perpetually seek his favor and blessings.

Respectfully and humbly submitted,

J. Sam Vance, Chairman Jimmy Christian

Mike House

Jerry Thomas

Motion and second was made to adopt the report as read. Motion carried.

Bro. Massey called for the report on “Christian Education”. Report was read by Bro. Anthony Ferguson.

### **Christian Education**

**Matthew 24:35** reads, *“Heaven and earth shall pass away, but my words shall not pass away.”* **Hebrews 4:12** reads, *“For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.”* **2 Timothy 3:16-17** reads, *“All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.”*

Using these three passages of scripture, we will begin our thoughts on the topic of Christian Education. Thoroughly educating our Christian people is the most important task that we have outside of salvation and discipleship. But even the challenge of leading sinners unto salvation and discipleship is drastically more difficult when we are uneducated with knowledge of the Holy Scripture. Why should Christian Education be at the top of our “to-do list”. As stated above, the Holy Scripture is the only thing that will stand at the end of time. The Holy

Scripture is powerful. It gives mankind guidance in what is right and what is wrong, how to become closer to God, and how to complete the tasks that God has given us.

The Holy Scripture is powerful. Mankind's words would never be able to accurately or fully state the power that God's word contains. It has the power to take the mightiest man and humble him unto God. It has the power to save even the vilest sinner. But it also has the power to speak sweet words of wisdom and comfort at our most vulnerable times. Why do both lost and saved fail to turn to the Holy Scripture of God in moments of weakness? Because they have failed to be educated to the power that abides inside the scripture. We must endeavor to teach every man, woman and child, lost or saved, that we come across of the awe-inspiring power that rests in God's inspired word.

It is no secret that, what the word of God says is wrong, the world champions and celebrates to be right. Yet, we stand back, confused as to why this would be so. Paul warned in the first chapter of Romans that, due to a person's own sin, God would turn them over to a reprobate mind, and that they would become debased, implacable, and find pleasure in the sins that they commit. We often stand back and marvel at the state that these individuals and the rest of the world are in. But we must ask ourselves, who is to blame here? Sure, everyone will give an answer to only the sins that they commit. But that doesn't release us from the responsibility that we have to this world. Christ told us to go out and make disciples, to let our light shine, and to educate the world. "*To whom much is given, much will be required*" surely, Christ has given us much more than we deserve. What are we doing with that in return? Are we spending time to make disciples? Have we spent the time to educate the saved? Have we lovingly attempted to show them why their sin hurts God? Do we know how to do that? The word of God teaches

mankind right from wrong. Let us take the time to educate first ourselves and next the world of what the word of God teaches.

If you are as close to God as you desire to be, you may omit this next paragraph. The reality of the matter is that, on this side of eternity, we will never be as close to God as we would desire to be. Yet, everyday we should desire and strive to be closer and closer to God. A well-educated Christian will be better equipped to fight the battles of this life that so often strain our relationship with God. When we are studied up and in the word of God as we should be, we understand the following, important items: this world isn't our home, the world hated Christ from the beginning and it will hate us also, the things of this world are only vanity, we shouldn't fear mankind as mankind can only destroy the body, our effectual fervent prayers availeth much, we can do all things through Christ that gives us strength, and that through Christ we WILL be victorious! When we have a good solid education in these and other truths of the bible, we will be stronger and better equipped Christians. Our children will be stronger and better equipped Christians. Our churches will be full of stronger and better equipped Christians.

There is so much that competes for the attention of every individual today. While they are not all negative, they can easily defile the vulnerable mind of not only young but also mature Christians. False information, depictive truths and flat out lies are everywhere. It is so important that God's people realize the despite need for Christian education inside our own hearts, homes, churches, workplaces, neighborhoods, and so on.

The world of God that we so desperately need to be educated with can be summed up in one word, love. **1 John 4:18** *“There is no fear in love. But perfect love drives out fear because fear has to do with punishment. The one who fears is not made perfect in love.”* We ought to stand strong on the truths that we learn from the word of

God. We do this in a manner full of love. We learn to love God more. We learn to love God's word more. We learn to love God's people more. We learn to love learning about God more.

Motion and second was made to adopt the report as read. Motion carried.

Motion and second was made to adjourn 45 minutes for lunch. Motion carried.

Bro. Ben Stickler was asked to pray the benediction and bless the food.

After lunch Bro. Brad Taylor led the congregation in singing "What A Meeting In The Air" accompanied on the piano by Sis. Heather Dillard.

Bro. Massey came and thanked the church for the good meal.

Bro. Ricky Hackett was asked to led prayer.

Bro. Massey called for the obituary report. The report was read by Bro. Jessie Miller.

### **Obituary Report**

The thoughts of life and death can often lead us toward sincere prayer and a reflection on the promises of God. When King Hezekiah was told that the Lord said he would "die, and not live", he "turned his face to the wall", "prayed unto the Lord" for God to remember his walk and heart, and "wept sore" (2 Kings 20:1-3). God was merciful to the faithful king and gave him fifteen more years of life. Oftentimes, we pray for safety, healing of sickness, and the preservation of our lives as we know them in this world. We have connections with our loved ones that we are sad to let go. We may even have some fear when we consider when and how our passing may come.

In Matthew 6, Jesus teaches that the Gentiles seek after food, drink, and clothing. God already knows that we need these things. Jesus tells his disciples to "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Matt 6:33). The apostle Paul also proclaims that "all things work together for good to them that love God, to them who are called according to his purpose" (Rom 8:28). On the surface, death can appear to be a breach of God's promises. Martyrs throughout history have expired from lack of nutrition or exposure to the elements. We see saints in pain as their bodies and

minds start to fail. Tragedies can sweep away God's people in a moment. We must reconcile the pain and death of God's children with the will and love of the Father.

The truth that is revealed through God's word is that the essentials to sustain life are not what we need the most. Christ is. Good health and a high quality of life are not the ultimate gifts for our good. Christ is. Paul summarized this truth well in stating, "For to me to live is Christ, and to die is gain" (Phil 1:21). Though we might not have to face the same intense persecution or be called to the same missionary journeys as Paul, we should strive to have a righteous perspective of life and death. As we are sanctified for the work before us and grow in fellowship with our Creator, both living and dying carry the same purpose: to magnify Christ. We can continue to pray for safety and healing for ourselves and our loved ones while also recognizing that life on Earth will not always best serve His purpose for us. For God's children who have departed this world over the last year, we can rest assured that the Lord has fully met their needs and worked all things together for their good. They have gained.

Respectfully submitted: Brother Jesse Miller

Brother Steve Anderson Brother Gale Andrews

### **IN MEMORY OF OUR DEPARTED LOVED ONES**

**Bethlehem:** Bro. Phillip Haley                      February 16, 2021

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**Concord:**    Bro. Lloyd Barnes                      January 2021  
                  Sis. Judy Brock                                      February 2021  
                  Sis. Lisa Jernigan                                  June 2021  
                  Sis. Nancy Haywood                              June 2021

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**Gladdice:**   Bro. Johnnie Brewer                      August 27, 2021

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**Longview:**   Deacon Mike Stokes                      November 3, 2020  
                  Sis. Carol Norman                                  June 26, 2021

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<b>McFerrin:</b>	Elder Paul Patterson	October 25, 2021
	Sis. Frances Johnson	November 6, 2020
	Sis. Carol Dove	November 21, 2020
	Bro. Durell McClanahan	December 2, 2020
	Sis. Christine Shores	January 25, 2021
	Sis. Dot Garrett	March 9, 2021
	Sis. Sue Hines	June 28, 2021
	Sis. Lou Russell	August 25, 2021
	Elder Eugene Brown	August 31, 2021

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<b>Murfreesboro:</b>	Bro. Clarence (Dan) Daniels	March 22, 2021
	Sis. Ruth Brockette	September 7, 2021

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**New Zion:** None

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<b>Three Springs:</b>	Bro. Harlan Smith	May 30, 2021
	Bro. Scy Hibbard	August 23, 2021

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<b>West End:</b>	Sis. Louise Roberts	June 9, 2021
	Sis. Louise Brister	July 21, 2021
	Bro. Steve Kimbrough	August 23, 2021
	Sis. Kathleen Womack	September 18, 2021
	Sis. Mary Alice Coley	September 27, 2021
	Bro. Bill Roberts	September 28, 2021

Motion and second was made to adopt the report as read. Motion carried.

Bro. Massey then called for the report on “Financing The Lord’s Work”: The report was read by Bro. Brian Johnson.



## Financing the Lord's Work

The subject of money among God's people can solicit a wide array of responses, but it is Jesus Christ who often taught about money and how it reveals of one's true values. In the Sermon on the Mount, Jesus proclaimed, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: But 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" (Matt 6:19-21). With these words, Jesus clearly teaches about the connection between a person's financial stewardship and the highest values of one's heart.

Speaking simply, a person will spend money on what they believe is most advantageous. In this report on financing the Lord's work, the goal is to help individuals and churches have vision regarding their financial resources, understand the joy of giving, to be obedient to the command of Christ, and maintain stewardship and accountability.

First, in developing *vision* for giving, it is important to note Jesus's admonition to lay up treasures in heaven. He speaks about the eternal storehouse where moths and rust are unable to diminish the value of goods nor are thieves able to break in and steal one's valuables. Therefore, there are ways to use financial resources for the cause of Christ as an eternal investment. As one examines the Great Commission to take the Good News of Jesus Christ to the end of the world, the mission requires two things: people and resources. If one of the churches in the Wiseman Association desired to start a foreign mission work, the effort would require a God-called minister who was willing to leave home and move to another country. If married with children, the minister would be leaving a house, job, and other modes of comfort behind for the sake of carrying the gospel to a lost and dying world. The minister would need to secure travel and living expenses to care for both he and his family. A man and his family who has a heart to serve God sacrificially in proclaiming the gospel to the lost would have a tremendous burden to also care for the needs of his family. The Apostle Paul wrote in First Corinthians 9:7 saying, "Who goeth a warfare any time at his own charges?" Would a country send out a soldier and expect him to fight for his country and pay his on way on the battlefield? Absolutely not! The citizens of the country in whose freedoms the soldiers were protecting would be gratefully cared for by its citizens.

In October 1792, a group of men met in Kettering, England to discuss sending Baptist missionaries like William Carey to India. Andrew Fuller spoke on the occasion, saying:

Our undertaking at its commencement really appeared to me to be somewhat like a few men who were deliberating about the importance of penetrating a deep mine which had never been explored. We had no one to guide us, and while we were thus deliberating, Carey, as it were, said, 'Well, I will go down if you will hold the rope.' But before he went down, he, as it seemed to me, took an oath from each of us at the mouth of the

pit to this effect, 'that while we lived we should never let go the rope.'

In this conversation two hundred and twenty-nine years ago, the advancement of world missions would require Christians who were willing to go into dark places with the light of the gospel and Christians who would be willing to hold the rope for those who would dedicate their lives to proclaim Christ for the salvation of sinners and the establishment of local churches in foreign lands. The conversation has not changed from the days of the early church to 1792 and today. In order to fulfill the Great Commission, the mission continues to require laborers and resources, and the church will do well to pray to the Lord of the harvest for more laborers to be placed in fields of ministry and to think hard about sacrificially supporting those who would be sold out to God's cause. If a minister has to spend the majority of his time making a living to care for his family, his time to serve his own family, study the Word, pray, and minister will be limited. Every church in America and abroad is to be on mission in the community in which they are planted, and the church needs to regain her vision to support the work of the ministry for the glory of God.

Second, the church has an imperative to teach its members about the joy of giving. Many ministers are afraid to talk about money in the church, but in doing so, members fail to live out the words of the Lord Jesus when he said, "It is more blessed to give than to receive" (Acts 20:35). God is the most generous Being in the universe, and He "loves a cheerful giver" (2 Cor 9:7). Church members need to understand how money reflects the values of one's heart. Those who do not value God and his work in the world will not be faithful givers to the Lord's cause. In these cases, church members need to develop a higher view of God, understand the cost of redemption, and value the salvation of a sinner. Jesus stated, "For what shall it profit a man, if he shall gain the whole world, and lose his own soul" (Mark 8:36)7 The

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\*William Cathcart, ed., *The Baptist Encyclopaedia* (Philadelphia: Louis H. Everts, 1881), 421.

Psalmist agrees, "They that trust in their wealth, and boast themselves in the multitude of their riches; None of them can by any means redeem his brother, nor give to God a ransom for him" (Psalms 49:6-7). A person's eternal salvation is of infinite worth, and how will they hear the truth and be saved without a preacher (Rom 10:14)? God loves to see individuals and churches that give freely to the Lord's work from grateful hearts so more people can hear about God's beloved Son.

Third, a Christian is *commanded* to give. The Apostle Paul wrote, "Every man according as he purposeth in his heart, so let him give..." (2 Cor 9:7). The amount of money given is of lesser importance than the condition of the heart of the giver. On one occasion, Jesus observed a widow cast in two mites into the treasury (Mark 12:42). This was an insignificant amount in comparison to other amounts which were given into the Temple treasury. However,

Jesus noted the condition of the widow's heart. She gave sacrificially and more by comparison than everyone

else. On another occasion, Jesus required a memorial to be given for the woman who broke the alabaster box of ointment and anointed the body of Jesus for burial. The disciples considered the lavish gift to Jesus as a waste of resources. They felt it would have been better to sell the alabaster box for 300 pence, and the money used for the poor (John 12:5). Jesus stood up for the woman and acknowledged how the woman's heart reflected the heart of God.

Jesus knew the mission of the church would require people to give. When he sent out his disciples in Israel, he instructed, "Provide neither gold, nor silver, nor brass in your purses, Nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat" (Matt 10:9-10). He told his disciples their physical needs would be met as they sowed spiritual things (1 Cor 9:11). Throughout the Old and New Testaments, God's people have been called to maintain the work of the ministry by faithfully giving to the Lord's cause. Paul admonished the Corinthians, writing, "the Lord ordained that they which preach the gospel should live of the gospel" (1 Cor 9:14). Giving is a Christian imperative and a godly response to the Lord who has given mankind "all things richly to enjoy" (1 Tim 6:17).

Fourth, both the Christian and the local church are called to steward the resources under their charge for the glory of God. The Bible is filled with wisdom concerning the stewardship of personal finances. If a Christian fails to steward their resources responsibly, it can diminish their Christian witness and hinder their family and local church. In Luke 16:11, Jesus stated, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" In other words, Jesus said if you are unable to be trusted with money, how can you be trusted to steward greater things. The Biblical principles hold true for the local church as well. As people give to the church, the offerings are to be used responsibly to support the advancement of the gospel. The church has many responsibilities such as the support of her pastor(s), benevolence towards those within the body of believers, the care of widows and orphans in their affliction, maintaining the church property, and caring for the poor in the community. In addition to the church's responsibilities, there are many opportunities to provide financial support for missionaries, other churches, and other Christian causes in the world.

God is the ultimate provider and will bless the local church with both people and resources to fulfill His mission in the community. As Christians gain a vision for God's glory through giving, they will value the work of God both locally and around the world and will desire to see it prosper. In addition, the Christian who sows their resources bountifully will reap bountifully and be filled with joy (2 Cor 9:6). For those who are not devoted to giving, the Lord reminds us it is our Christian duty to support His work. Giving of time, talents, and treasures are simple ways to reveal one's appreciation for the salvific work of Jesus in his life, death, burial, and resurrection. Finally, there will be a day of accounting. The Lord Jesus Christ is aware of the Christian's financial resources, and he sees a person's values through their expenditures. As churches of the Lord Jesus Christ, let us be wise with

our resources and faithful to lay up treasure in heaven.

Respectively Submitted,

Brian Johnson (Chair)

J.T. Honeycutt

John Draper

Motion and second was made to adopt the report as read. Motion carried.

Bro. Massey called for the report on Missions. The report was read by Bro. Bill Green.

### **Missions**

The commission given to us by the Lord just prior to his ascension is very straightforward. 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, to, I am with you always, even unto the end of the world. However the means and methods necessary to accomplish this can become a broad subject.

I am sure that every church represented today began as a mission effort. This church, Murfreesboro Missionary Baptist Church, was organized November 10, 1984 after being a mission for 4 1/2 years under the extended arm of Long Fork Missionary Baptist Church. 37 years later we are trying to continue to carry the gospel outside the walls of this building. The sign above our doorway “you are now entering the mission field” was placed there as a reminder to our congregation.

All aspects of this subject are worthy of discussion. In this report, I feel led to focus on the need for our churches to evaluate financial support for missions.

Hopefully, each church is supporting at least one missionary or mission effort. Depending on the size of your church, you may be able to support multiple efforts. There are works in Ghana, Kenya, Belize and Jamaica and other foreign fields as well as regional and local efforts that many of the churches in this association are presently supporting. Some of you are supporting one of the local schools of gospel music Do Re Mi Gospel

Music Academy and Cumberland Valley School of Gospel Music and other outreaches in your communities.

We see the impact of inflation daily at the gas tank, the grocery store, or other marketplaces. Missionaries are no doubt experiencing this just like everyone else. They may be hesitant to inform their supporters for fear of the perception that they are always asking for money. We may need to inquire about their needs and encourage them to send regular financial reports if they are not already doing so.

May each church prayerfully consider whether and/ or how much we can increase our financial support. Always keep the importance of missions and their need for support before our congregations. Share with them the good reports of people being saved , the humanitarian efforts and other good news coming from the mission fields. Our people will often increase their giving when they become excited about the work and understand the needs.

In 2<sup>nd</sup> Corinthians, chapters 9. Paul wrote to the Corinthian church regarding their commitment to help minister to the saints in Jerusalem. In verse seven, he wrote these words:

Every man according as he purposeth in his heart, so let him give, not grudgingly or of necessity, for God loveth a cheerful giver.

Respectfully submitted, Elder Bill Green

Motion and second was made to adopt the report as read. Motion carried

Bro. Massey called for the Ambassadors Report. Bro. Donnie Hines read the report.

### **Ambassador Report**

In this uncertain age, we find ourselves in a place we don't recognize. But God Almighty is still in control and knows it all. I haven't been able to visit much at all but we've got good backup. We're blessed with 2 brethren who have visited 60 churches in Florida, Kentucky, and 8 different counties in Tennessee. A summary of their 6 month revival visitation is as follows:

They were well received by all, but especially by the smaller churches. They heard good sermons in all the churches and were blessed by witnessing new and Heaven-born souls in some of the services. The attendance was

varied in age from newborn to senior citizens as churches are, with the majority in the senior group. I'm sure they plan to visit in the same manner in years to come, Lord willing and as health permits. My hat's off to these brethren and I know they promoted peace and good will in these troublesome days.

May our churches abide in the peace of God within their walls and with their sister churches.  
Humbly submitted in love, Don X. Hines Associational  
Ambassador

Motion and second was made to adopt the report as read. Motion carried.

Bro. Massey called for the treasures report. Report was read by Bro. Brian Johnson.

Treasurer's Report

Balance: October 26, 2019	\$7,443.33
Donation to Printing Fund	\$2,350.00
Balance: October 26, 2019	\$9,793.33
<u>Expenses:</u>	
Minutes Printing Fee	\$750.00
2020 Association Meeting Expenses (Food \$350.76, Sanitizing Supplies \$15, Building Rental \$100	\$456.76
Clerk's Fee	\$500.00
Postage	0
Balance October 23, 2020	\$7,077.57
Donations for 2020 Minutes	\$2,600

Respectfully Submitted,

Brian Johnson, Treasurer

Jesse Miller, Assistant Treasurer

Motion and second was made to adopt the report as read. Motion carried.

Discussion was had on giving financial help to missions.

Motion and second was made to include any correspondence received from other associations in the minutes. Motion carried.

### **New Business**

The Order of Business for 2022 was read by Brother Johnny Carver. The assignments are as follows:

- **HOST CHURCH:** Gladdice
- **INTRODUCTORY SERMON:** Danny Raines
- **ALTERNATE:** Jessie Miller
- **THE STATE OF RELIGION:** Larry Gregory (Chair), James Mathis, J.T. Honeycutt, Mike House, Bill Givens
- **CHRISTIAN EDUCATION:** Anthony Ferguson (Chair), Tom Elkins, Jeff Knowlton, Nicky Wilson
- **DOCTRINAL SERMON:** Brian Johnson
- **ALTERNATE:** Anthony Ferguson
- **OBITUARY REPORT:** John Draper (Chair), Brad Taylor, Gayle Andrews
- **FINANCING THE LORD'S WORK:** Jessie Miller (Chair), Sam Vance, Wayne Howard, Steve Anderson
- **MISSION REPORT:** Bill Green (Chair)

- **AMBASSADOR'S REPORT:** Don Hines (Chair)
- **TREASURER'S REPORT:** Brian Johnson

The messengers voted to adopt the order of business. Motion passed without discussion.

After prayer Bro. Massey introduced Elder Morris Watson to preach the doctrinal sermon.

### **Doctrinal Sermon**

Bro. Morris began by asking everyone for their prayers. He stated the first time he attended the Wiseman Association was in 1971 when convened with Faith Church in Bowling Green.

Bro. Morris asked if anyone had heard of the Roman road way to salvation. He stated the ones that use that take one verse of scripture (Romans 10:13) and run with it. They leave out the need to call on God and never say anything about conviction.

Bro. Morris used the first line of the Church Covenant and said “Having been led, as we believe, by the Spirit of God, to receive the Lord Jesus Christ as our Saviour.” He stated it is still the blood of Christ that washed away sin. There is no other way.

The creation of man was told of. It was known by God that man would disobey. Bro. Morris said he could see Jesus saying I will die for the sins of the world.

Isaiah 53 was referred to. Jesus knew He would be rejected, beaten and would hang on the cross.

I Peter 1:18,19 was read. Abel's sacrificed was mentioned and also Cain's but his not being as good. Ephesians 2:8,9 was read.

Noah and the flood were mentioned along with the building of the arch. There is the holies of holies behind which only the high priest could go. A sacrifice offered had to be without spot and not be tainted.

Hebrews 9:10-15, 22 were read. Bro. Morris mentioned the old covenant of offering sacrifices once a year. He stated that once one was saved, they are always saved. Jesus came once to obtain eternal redemption for all and



God keeps it. The blood of Christ was good to save the OT people because they believed it. Bro. Morris stated that verse 14 was rich.

The heavenly Father had to have been proud of His son Jesus. Jesus was doing what was necessary for us for God's glory. The OT people believed in Jesus before He was even born. Salvation is all about Jesus and His shed blood. Without Jesus, what good is scripture.

The devil wants to hinder the cause. Only head knowledge is so good. There must be a heart knowledge. Jesus said there would be many that will come in His name that I will have to say to them, "depart from me I never knew you."

Bro. Morris told of being saved at McFerrin Church.

In closing Romans 5:7-9 was read. No matter what modernism one grows up with, it is still the blood of Jesus that saves. Why can't people understand Jesus has power to save lost souls?

Bro. Massey thanked the Lord for the good sermon and the Lord's spirit.

Bro. Niki Wilson stood and gave his experience of salvation.

Nothing But The Blood was sang led by Bro. Brad Taylor.

It's Still The Blood was sang.

Bro. Massey expressed his thanks for everything done today.

There was a motion and second to adjourn to meet with Gladdice Missionary Baptist Church in Pleasant Shade, TN on Friday after the third Sunday in October in the year of our Lord 2022, beginning at 10:00 AM. Motion carried.

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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
	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	<b><u>Doctrinal</u></b>
1907	Long Creek	C.M. Simmons	D.S. Reed	Gus Fuqua	W.M.S. Wilks	W.M.S Wilks
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
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
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	<b><u>Memorial</u></b>
1977	Buffalo Springs	F.L. Ray	H.C. Vanderpool	A.G. Gregory	J.W. Briley	James Porter	F.L. Ray
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 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	<b><u>Fellowship</u></b>

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
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
2016	McFerrin	Kenneth Massey	Charles Patterson	Robby Cornwell	Charles Patterson	Kenneth Massey	Mike Elkins

2017	Concord	Kenneth Massey	Charles Patterson	Robby Cornwell	Anthony Ferguson	Morris Watson	Billy Moran
2018	Bethlehem	Kenneth Massey	Charles Patterson	Danny Raines	Aaron Binion	Danny Raines	Lynn Stapleton
2019	Three Springs	Kenneth Massey	Charles Patterson	Brian Johnson	Jesse Miller	Brian Johnson	Nathan Chandler
2020	Anderson Building	Kenneth Massey	Danny Raines	Brian Johnson	Johnny Carver	Kenneth Massey	Omitted
2021	Murfreesboro	Kenneth Massey	Danny Raines	Brian Johnson	Larry Gregory	Morris Watson	Omitted

**STATISTICAL TABLES**

	Year Organized	Received Baptism	Received Letter	Restored	Received Statement	Dismissed Letter	Dismissed Exclusion	Death	Rescinded	Total Members
Bethlehem	1962	1	7	0	0	1	0	1	0	62
Concord	1874	5	0	0	0	0	0	4	0	112
Gladdice	1894	0	0	0	0	0	0	1	0	59
Longview	1960	0	0	0	0	3	0	2	0	194
McFerrin	1948	14	16	0	0	0	0	9	0	796
Murfreesboro	1984	5	2	0	0	2	0	2	0	230
New Zion	1981	1	0	0	0	1	0	0	0	56
Three Springs	1995	0	2	0	0	10	0	2	0	422
West End	1945	0	0	0	0	0	0	6	0	225
<b>Totals</b>		<b>26</b>	<b>27</b>	<b>0</b>	<b>0</b>	<b>17</b>	<b>0</b>	<b>27</b>	<b>0</b>	<b>2156</b>

### SUNDAY SCHOOL ENROLLMENT

	Year Organized	2012	2013	2014	2015	2016	2017	2018	2019	2020	2021	Number of Teachers
Bethlehem	1962	15	10	21	22	20	28	28	28	40	40	8
Concord	1874	n/a	51	50	50	46	46	46	56	56	20	6
Gladdice	1894	19	22	22	16	14	16	22	20	20	18	5
Longview	1960	60	60	60	60	60	60	60	60	60	35	4
McFerrin	1948	296	312	323	323	323	164	364	364	364	364	13
Murfreesboro	1984	50	50	50	65	70	62	133	100	148	75	14
New Zion	1981	22	24	24	25	25	25	25	25	25	25	3
Three Springs	1995	140	135	140	103	64	52	48	50	42	25	3
West End											30	10
<b>Totals</b>		<b>648</b>	<b>689</b>	<b>722</b>	<b>705</b>	<b>653</b>	<b>678</b>	<b>726</b>	<b>726</b>	<b>755</b>	<b>632</b>	66

## NOTES