
MINUTES OF THE
ONE HUNDRED SEVENTH
ANNUAL SESSION

of

ORIGINAL GRAND RIVER
ASSOCIATION

of

Free Will Baptist

Formerly
The Grand River Association
of Free Will Baptist

Convened 1/10 mile South of the Intersection
of Highway 10 and U.S. Highway 412
at Kansas Oklahoma
On Thursday Night Before the Third
Sunday in August 2000

OFFICERS

Bro. Fred Nixon.....Moderator
Bro. Jesse F. Butler.....Assistant Moderator
Bro. Keith Davis.....Clerk
Sis. Dianne Davis.....Assistant Clerk



MEMORY PAGE

Dedicated to the memory of our deceased Ministers of the Original Grand River Association of Free Will Baptist.

<u>Name</u>	<u>Date of Death</u>	<u>Years in Ministry</u>
J. M. Roberts	1941	51
G. W. Benton	1950	62
R. J. Howard	1957	42
T. S. Pilant	1950	40
C. W. Thompson	1956	36
J. W. Moyers	1942	35
G. R. Carner	1962	34
Earl Ramsey	1960	30
Jim Keys	1957	19
Harve Mashburn	1955	18
A. T. Hicks	1941	12
Mrs. A. T. Hicks	1950	20
M. D. Purdon	1941	10
Frank Kern	1937	7
C. C. Hoos	1931	32
L. W. Mann	1951	46
W. W. Hudson	1941	
Lee Jones		
T. J. Perkins	1961	62
T. E. Deardeuff	1965	56
Ben Phipps	1957	43
Jesse Pilant	1968	47
J. N. Musgrave	1970	67
Luther Littlefield	1970	24
Paul Griggs	1971	24
Jim Phipp	1913	
John C. Bearden	1976	30
Elsie Poplin	1977	25
Ben Perkins	1980	14
Elmer Pilant	1985	34
Leroy Littlefield	1990	43
Alfred (Ray) Willyard	1995	39

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

— Revelation 14:13

ORDER OF BUSINESS

1. Read letters from church.
2. Election of Officers.
3. Reception of new churches.
4. Invitation to visiting brethren to take seats.
5. Call for correspondence.
6. Appointment of committees.
7. Appointment of correspondents.
8. Election of Ministers to preach the introductory.
9. Call for reports of committees.
10. Adjournment of Association.

THE CHURCH ORGANIZATION

When several believers wish to be organized into a church, they request a council of Quarterly Meeting or Association, which examines into the Christian character, doctrine, fellowship of the applicants and their ability to sustain a church. If the examination is satisfactory, the organization proceeds as follows:

1. The Bible is presented as the only rule of faith and practice.
2. A church covenant is adopted.
3. A prayer of consecration is offered.
4. The hand of fellowship is given by the chairman of the council.

When a church is already organized or a church from another denomination wishes to unite with the Free Will Baptist denomination, a council is called the same as for the organization of a new church.

YEARLY MEETINGS OF ANNUAL ASSOCIATION CONSTITUTION

Article 1. This Yearly Meeting or Association shall be called The Original Grand River Association and shall be composed of such regular organized and well-disciplined Free Will Baptist Churches, conveniently located as may embody themselves under this constitution.

Article 2. The conference of the Yearly Meeting or Association shall consist of delegates from the several churches of which it is composed, every church being entitled to three delegates or three alternates.

Article 3. The officers of this Yearly Meeting or Association shall be a standing clerk and treasurer, and a moderator, who shall be chosen at every session of the Yearly Meeting or Association, with such assistance as may be found necessary.

Article 4. Any well organized and well regulated Free Will Baptist Church composed of such members as conform to the practices and adopt the doctrines of Original Free Will Baptist Association, may at anytime, upon application by vote of this body, become a member thereof.

Article 5. This Yearly Meeting or Association shall have power to discipline the churches of which it is composed and to exclude them for disorderly walks, if labor proves unsuccessful; but in no case to reverse their decisions, nor to interfere with any of their internal regulations.

Article 6. The sessions of this Yearly Meeting or Association shall begin on Thursday night before the third Sunday in August each year, at which time it shall be the duty of the churches of which this Yearly Meeting or Association is composed to represent themselves by letter and delegates, and report their standings, prospects and statistics; at which time the Association shall act upon such questions and topics as may be referred to it by its respective churches and transact such business not repugnant to this Constitution, nor to the practices of the denomination, as in its judgment may promote the cause of Christ and the interest of the churches and Quarterly Meetings, within the limits of this Yearly Meeting or Association.

Article 7. This Yearly Meeting or Association shall have power to adopt any regulation or by-laws, consistent with this Constitution which may be deemed essential to the further regulation of its sessions.

Article 8. This Constitution may be altered or amended by a voice of the Yearly Meeting or Association at any regular session, notice of such intended alterations having been given in writing and recorded at the last session.

FREE WILL BAPTIST CHURCH COVENANT

Having given ourselves to God, by faith in Christ, and adopted the Word of God as our rule of faith and practice, we now give ourselves to one another by the will of God in this solemn covenant.

We promise by His Grace to love and obey Him in all things, to avoid all appearance of evil, to abstain from sinful amusements and unholy conformity to the world, from all sanctions of the use and sale of intoxicating beverages and to "provide things honest in the sight of all men".

We agree faithfully to discharge our obligations in references to the study of the scriptures, secret prayer, family devotions and social worship; and by self-denial, faith and good works endeavor to "grow in grace and knowledge of our Lord and Savior Jesus Christ".

We will not forget the assembling of ourselves together for church conferences, public worship and the observance of the ordinances of the Gospel; nor fail to pay according to our ability for the support of the church, of its poor, and its benevolent work.

We agree to accept Christian admonition and reproof with meekness and to watch over one another in love, endeavoring to "keep the unity of the spirit" in the bonds of peace, to be careful of one another's happiness and reputation, seek to strengthen the weak, encourage the afflicted, admonish the erring, and as far as we are able to promote the success of the church and of the Gospel.

We will everywhere hold Christian principles sacred and Christian obligations and enterprises supreme, counting it our chief business to extend the influence of Christ in society, praying and toiling that His will be done, in earth as it is in heaven.

To this end we agree to labor for the success of Sunday Schools, and evangelistic efforts, for the saving of souls. And may the God of peace sanctify us wholly, and preserve us blameless unto the coming of our Lord Jesus Christ.

FORM OF CHURCH CONFERENCE

1. Call church in conference.
2. Call for peace of the church.
3. Reading minutes of previous session.
4. Call visiting brethren to seats in Council.
5. Unfinished business.
6. New business.
7. Are any sick or in distress?
8. What has been done for the support of the ministry and other incidental expenses.
9. A call for confession.
10. Invitation for membership.
11. Adjournment.

ARTICLES OF FAITH

1. God: We believe in one true and living God; composed of the Father, Son and Holy Spirit equal in essence, power and glory.
St. John 1:1; 1 Corinthians 8:6; John 5:7 and St. John 10:30.
2. We believe the Bible which is composed of scriptures of the Old and New Testament was given by inspiration of God. *II Timothy 3:16,17.* 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, and only infallible rule of faith and practice.
II Peter 1:19-21; II Timothy 3:14-17; Daniel 10:21; Acts 1:16-17; Matthew 21-42.
3. We believe that God created man good, gave him a just law by which he should be governed with promise of reward for faithfulness and with penalties of punishment for disobedience. Gave man power of free moral agency to choose the right and reject the wrong, but our first parents heeded the voice of the great enemy of the souls. Voluntarily transgressed the law of God. Fell with all their posterity under the just penalty of the same, and was unable of their own power to extricate or save themselves from the great dilemma into which they had fallen. God gave them the hope of salvation through the coming of Christ.
Genesis 2:16-17; Romans 11:11-35; Psalms 37:23-32; Hebrews 2:9-10.
4. We believe that Jesus Christ by his birth, death, burial and resurrection purchased our pardon and offered it freely to all mankind upon the principles of repentance toward God and with faith in the Lord Jesus Christ. He now commands all men everywhere to repent. Therefore He sayeth, "Look unto me and be saved all the ends of the earth, for I am God and there is none else".
Matthew 4:17; Isaiah 45:22; Acts 20:21.

5. We believe that all persons dying in infancy and all idiots are saved by the atoning merits of the Son of God without any acts on their part. That persons coming to years of accountability, transgressing the law of God must upon their part exercise faith in Jesus Christ through repentance toward God, at the completion of which pardon takes place in the mind of the Father and by the Holy Spirit they pass through the ordeal of regeneration, are washed in the blood of the lamb and are planted in the kingdom of Christ. *St. John 3; Matthew 10:13-22; II Corinthians 7-10; Luke 18:16-17; St. John 4:11-16; Psalms 98:3; Colossians 1:13.*
6. We believe that all believers in Christ should persevere in divine grace and in knowledge of the truth that God's grace is sufficient to help them overcome all the obstacles of life and that all the combined forces of the great enemy of souls on earth and in hell or in His eternal abode are not able to pluck them from His hand so long as they walk in the path of duty, but those who sidestep and willfully refuse or neglect to perform their duty they would backslide, and if persists continually, would be eternally lost. *II Corinthians 9:10; Peter 1:4-8; I Peter 2:2; Romans 8:35-39; I Corinthians 10:1-13; Hebrews 12:15-17; I John 5:16; Hebrews 6:6; I Timothy 4:12; Hebrews 3:12; Matthew 12:31-32.*
7. We believe that Christian baptism is the immersion of believers in water, in the name of the Father, the Son and Holy Ghost. In which is represented the burial and resurrection of Christ, and only those who have come under the presbytery of elders are qualified to administer the same. Any church found guilty will be dealt with and excluded from the Association. *Matthew 3:14-16; I Peter 3:21; St. John 3:23; Acts 10:47; Matthew 28:19.*
8. We believe that the Lord's Supper and washing of feet are ordinances of the Gospel of Christ. The Lord's Supper was instituted by our Savior to commemorate His broken body and shed blood for the sins of the world, and to show our remembrance of Him until He comes. All Christians have a right to the Lord's Supper, and that right is a birthright. Let a man examine himself and so let him eat. The washing of feet was instituted by our Lord at the same time that the supper was instituted as an act of humility to show our love for each other, and both ordinances should be perpetuated by all Christians until His coming. *Luke 22:19-20; I Corinthians 11:20-29; St. John 3:23; Acts 10:47; Matthew 28:19.*
9. We believe in a divine call of ministry, that God in His goodness and power of grace impresses His ministers with the burden of lost souls, to the extent the call becomes irresistible with personal conviction so that they yield to the call and exercise their native gifts according to the scriptures with a full reliance upon Him. He accompanies them in the person of the Holy Spirit to guide them in the way of truth and bless their labors according to His purpose. *Jonah 1:1; Jeremiah 1:5; Mark 3:14; Acts 13:42-48; Matthew 28:19.*
10. We believe that sanctification is the work of God's grace by which the soul is cleansed from all sin and wholly consecrated to Christ. It takes place in regeneration, and the Christian can and should abide in this state to the end of

life, constantly growing in the grace and knowledge of our Lord Jesus Christ. *I Corinthians 6:11; II Thessalonians 2:13; St. John 17:17; Hebrews 12:14; Philemon 3:21-22; I Thessalonians 5:19-23; II Timothy 2:20.*

11. We believe in the resurrection of the dead, both the righteous and the unrighteous when the resurrection shall take place. The soul and the body shall be received into everlasting happiness to reign with God forever, but the wicked shall go away into everlasting punishment. *Matthew 28:6; St. John 5:28-29; I Corinthians 15:51-58; Revelation 20:15; Mark 9:43-44.*
12. We believe the soul is endless, hence does not die with the body, but immediately after death enters into conscious state of happiness or misery according to the spiritual character here possessed. *Philemon 1:23; Luke 23:43; Revelation 6:9; Luke 16:19-25; Matthew 10:28.*
13. We believe that the invisible or spiritual church is the redeemed in the aggregate, is the family of God, is composed of all true Christians of every congregation, from righteous Abel to the restitution for all things from every kindred nation, tongue and people. The visible church of Christ is a congregation of faithful men and women, having obtained fellowship with the Lord and with each other, agreeing to keep up a good discipline and doctrine according to the rule of the gospel. *Ephesians 3:16-21; Hebrews 12:22-23; I Peter 2:5; Acts 2:47; Ephesians 2:20-22; I Thessalonians 1:1; Acts 16:5; John 1:10; Matthew 18:17.*
14. We believe that there will be a general universal judgment when all men shall be judged according to their works, whether they be good or bad, and that immediately thereafter the wicked shall enter into everlasting punishment, and the righteous into eternal happiness. *II Thessalonians 1:4-9; Revelation 14:3-20; Luke 16:23; Revelation 21:1-8; II Corinthians 5:10; Matthew 12:36-37; Revelation 2:12-13.*

LAW OF THE SUPPER

The Lord's Supper was instituted for God's people. They all have equal rights to the Supper and that right is birthright. For by one spirit are we all baptized into one body (*I Cor. 12:13*). This is not a water baptism but a spiritual baptism. Again Christ says, "I am the door, by me if any man enter in he shall be saved". *St. John 10:9*. "He that entereth not by the door of the sheepfold but climbeth up some other way, the same is a thief and a robber". (*John 10:1*). Christ is not water baptism, and yet He is the door. There is but one door and Christ says he is that door, and he that cometh in by that door shall have full fellowship and equal rights with all other Christians. Let a man examine himself and so let him eat of that bread and drink of that cup, for he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not to the church but to himself. It is a personal matter in judging and eating.

The church that does judge and exclude any of God's people is not acting in keeping with the instructions given the church at Corinth. To thus judge and exclude one of the children of God is to offend the child so judged and excluded. Now

listen to Christ: "He that offends one of these little ones that believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the depth of the sea". *Matthew 18:6; I Corinthians 10:30; Mark 9:42.*

It is contended that they of the same faith and order should be entitled to partake of the Lord's Supper. We admit that the true faith is the means by which men become Christians. If this is what is meant by the same faith I shall not object. We are agreed, but if sect is to be inferred, we object. As to order, if nothing but gospel order is meant, very well, but we do not think that one child of God could dictate just what another should believe or to what church he should belong in order that he may be in the right church, for the church is but an organic body of Christians and simply placing your name on the roll book of the best church on earth does not make you a Christian. Neither will a like process in the worst church make you a sinner.

The Eunuch believed and was baptized. What church did he join? Here is faith and here is order. Now we ask if the Eunuch were to wish to commune with some of the churches, would he be allowed the right? No, he is not of the same faith and order; yet he is admitted to heaven. But, nay, he could not be admitted to a sectarian table. At the Lord's table all His people have a perfect right, be he whom he may when the supper is set and all of God's people are not invited, it is not the Lord's Supper but a sectarian supper. So we, being many, are one body in Christ; and every member one of another (*Romans 12:5*). The way we become one body is by being baptized into that body and of course that is by spiritual baptism. He that gets in by water baptism, the same is a thief and a robber. When anyone gets into that body in a legal way he has a legal right to all benefits and privileges of that body. For, we being many, are one bread and one body, for we are all partakers of that one bread, (*I Corinthians 10:17*). By partaking we exhibit a oneness of that body. What is meant by we? It certainly means all Christians of all ages when you come together tarry for another. Be of one mind, but let the Word of God control the mind. If it had been intended by the Savior that the table be guarded as some attempt to guard it, God would have endowed the Judges with wisdom to discern the pure from the impure. But the standpoint from which they judge is water baptism and a legal administration of the same. If baptism by immersion is a legal administration this settles the matter and Christian character is left entirely out, by which some made a woeful mistake for after all this precaution some are found unworthy of the least of any privileges of any church. To admit immersion to be the mode of baptism and a true believer receiving it, is this not right? Some would answer: if by legal administrator. This, all that is wanting, is not purely a personal matter? If he has been as truly baptized as anyone. It is the duty of the preacher to baptize and the applicant to be baptized. When this is done each has performed a personal duty. If I had been baptized and had to wait until I found one whom I knew to be a legal administrator I would never be baptized at all as I can not know the heart of man. Two acting in concept, one acting in good faith and the other not, the one is blessed and the other is not. Every Christian is strictly responsible for his acts and not for another's. Simon the sorcerer believed and was baptized, and that by a legal administrator and yet it is discovered that he is not a Christian. So we see

that baptism by a legal administrator does not confer any claims upon him to any Christian rights as this case proves to be a personal matter, as we clearly see that the apostle did his duty and Simon did not, or vice versa.

The apostle, inspired as he was, did not discern the evil in Simon's heart, neither can we know the heart of a man. When we do our duty it is ours. When an applicant, it is his. So we find that faith, repentance, baptism and the Christian duties are all personal and accountable to God and not unto man. Various are the opinions of men and the ways we account for them in the capacity of men. If we should use the capacity that God has given I do not think we should be eternally condemned for what we can not help. The church of Christ is divided into many members, but it is one spiritual body and Christ the head. They should have the same care for the other, as the natural body has for its members; yet they do not perform the same office, yet they should observe the same interest of the body.

Should Christians all commune together at the Lord's Table? We answer what the Lord has joined together, let no man put asunder. We have fifty states in the union. They are equally free and independent states yet they are one united, and have one great central point at which to meet and testify that they are free and independent states and yet but one nation. All Christians should have one central point at which to meet and let the world know that they are one. Let that be the Lord's table. Christians feel alike if they don't think alike. They can preach together, pray together, sing together and love together. Should they not commune together? Will they not all meet at last in the same Holy and happy together? Then a union and free communion is forced upon us. Christ said at the last supper that He would drink no more of the fruit of the vine with us until He drank anew in His kingdom. Then all Christians of all ages will sit around one communion table in heaven. As we find ourselves assembled around the Lord's table in heaven, so should it be on earth.

ARRANGEMENTS

We, your committee on arrangements, beg to report as follows: taking into consideration the surrounding circumstances and seeing the necessity of a rule governing the ministry and members.

1. Be it resolved that all resolutions being adopted into the Bill of Arrangements be numbered and dated. (1983)
2. Be it resolved that the Association forbid the ministers of the Original Grand River Association speaking disrespectfully of one another and anyone found guilty of such conduct shall be liable to charge and dealt with as may be deemed necessary.
3. Be it resolved, that any minister of this Association aspiring to the evangelistic field, it shall be the duty of each church to assist him in his work. This Association has empowered the Moderator and the Clerk with the authority to assist the evangelist with the recommendations if he be found worthy.
4. Be it resolved, that any of our preachers or churches found to be tolerating the doctrine of unknown tongues, shall be considered guilty of heresy and shall be required to make acknowledgment to this body or stand suspended.

5. Be it resolved, that the doors of all church property belong to the Free Will Baptist be open to all ministers in good standing with this Association.
6. Be it resolved, that there be no one ordained to the ministry having two or more living companions. That from this on the minister's credentials are deemed property of this Association.
7. Be it resolved that we, the Free Will Baptist of the Original Grand River Association, adopt this rule, that our ministers in examining deacons and ministers stay strictly with the Bible.
8. Be it resolved, that the two oldest preachers in preaching years preach the introductory sermon at our Fifth Sunday Meetings and our Association.
9. Be it resolved, that the Association appoint a committee of three (3) ordained men to examine all ordained persons wishing to come into our Association from other Associations and denominations and also to pertain to our own members who are eligible to be ordained, for them to be present at the yearly meeting to be examined.
10. Be it resolved, that this Association encourage each ordained minister and deacon to have the Association seal on their credentials to be properly identified with this Association.
11. Be it resolved, that the pastors and deacons read and explain our rules and church covenant to new members coming into our churches before they are received into full fellowship.
12. Be it resolved, that this Association stand by the King James Version of the Bible and the original Greek from which it was translated, and we shall accept no other.
13. Be it resolved, that any minister or deacon of this Association be set aside for one year by the church prior to going before the Examining Committee at the Association and the minister to be issued a license by the Association.
14. Be it resolved, that any minister of this Association found guilty of tolerating the doctrine of anointing with oil for healing of the body shall be considered guilty of heresy, and be required to make acknowledgment to this body or stand suspended.
15. Omitted by resolution number 19.
16. Be it resolved, that a person has to be a member of this Association in order to serve as Pastor, Sunday School teacher or any other advisory capacity. (1987)
17. Be it resolved, that only ordained preachers, deacons and their wives and three seated delegates can serve on a committee. (1991)
18. Be it resolved, that to only record that a motion and second was made without record of who made it, unless requested by the body of the Association. (1994)
19. Be it resolved, we repeal the rule that states the Moderator and Clerk can only serve two (2) years in succession. (1996)

RULES OF ORDER

1. At every meeting, business shall be opened and conducted by prayer by the Moderator or whomsoever he may request.
2. Ordained ministers and their wives, ordained deacons and their wives present

have seats and are allowed to take part in the discussion on all subjects and vote.

3. Those who speak shall rise and address the Moderator, personal reflections shall be avoided in all discussions.
4. No motion shall be discussed without being seconded.
5. When motion has been made and seconded and a member opposes the discussion, the Moderator shall put the question: "Shall it be discussed?" If negative, the question shall not be discussed.
6. If any proposition or motion under discussion contains two or more points, it shall be divided at the request of any member and a voice (vote) taken.
7. Motions made and lost shall not be recorded.
8. No one shall speak more than twice on any question without special leave of the Moderator.
9. All questions shall be decided by a majority of the seated voting members present.
10. No member shall absent himself without leave of the Moderator.
11. Minutes shall be leisurely read and corrected before the close of the association.
12. In future sessions of the Association, arrangements shall be made to insure two or more sermons each day, or other equivalents.
13. The rules of Order shall be distinctly read from the chair immediately after the organization of the Association.
14. Alterations may be made in these rules at any regular session of the association.

HISTORY OF THE ORIGINAL GRAND RIVER ASSOCIATION OF FREE WILL BAPTIST AUGUST 2000

At an annual Association (The Grand River Association) in 1956, about half of the churches withdrew fellowship. The two groups being unable to agree as to who was to get the property and retain the name, court action was taken. On August 9, 1960, the court gave those who withdrew the name "The South Grand River Association of Free Will Baptist" and those who stayed were given the property and the name "The North Grand River Association of Free Will Baptist". The North Grand River Association of Free Will Baptist then voted to change the word "North" to "Original" and the charter amended to "The Original Grand River Association of Free Will Baptist". By 1969, the Association had twelve churches; twenty-one ordained preachers and thirty-one ordained deacons. In the mid 70's, the Association declined to nine churches. In 1982, seven churches withdrew fellowship from The Original Grand River Association. The only two remaining churches were Christie Free Will Baptist Church and Cole Free Will Baptist Church.

Cole Free Will Baptist Church was organized in September 1924 at the Cole Schoolhouse. Cole was organized with seventeen members. Services continued in the schoolhouse until membership had grown to the extent that they decided to build a church house of their own. In December 1943 at a regular conference, they voted to start work on a new building. They had to depend on free will offerings and donations. With everyone putting their faith and works in this program, the building was completed and furnished. The first service was held on Saturday night before the second Sunday in March 1944. Cole Free Will Baptist Church is located on a hill 7 miles east and $\frac{3}{4}$ mile north of Pryor, Oklahoma. The only remaining charter member of Cole Free Will Baptist Church is Sister Bertha (Grannie) Littlefield. She is 98 years old and lives in Pryor, Oklahoma.

Christie Free Will Baptist Church was organized at the Christie Schoolhouse on November 13, 1945. The charter members were men and women who lived in the community and were willing to take the leadership to start a new force in the community. In the early 60's, the church membership became increasingly aware of the need for a church building. In 1963 a building fund was started for the new building. The fund grew quickly as the congregation had a will to work and didn't want to borrow money for God's house. Many contributed their time, labor and donations to build the church. The first services were on April 18, 1964. Dedication services were held in December 1964 when the building was almost finished. Christie Free Will Baptist Church sets on the east side of the highway in a hollow west of Westville, Oklahoma on U.S. Highway 62. The property for the church was donated by Bro. Newt Oxford and his wife, Sister Nellie Perkins Oxford.

The campgrounds at Coweta, Oklahoma was too large for the remaining two churches. A resolution was passed unanimously in August 1982 to sell the campgrounds and to find a smaller and more centralized location. In the year of our Lord 1983, 3 acres of land were purchased near Kansas, Oklahoma. On July 23, 1983, under a hot morning sun, a group of men from the two churches raised the first rafter over the present structure. Men, women and children had gathered for the workday and saw the pages of history unfold before their eyes.

The 90th session of The Original Grand River Association convened the first time at the new campgrounds on August 18, 1983. There were two churches, seven ordained preaches and six ordained deacons. The preachers were: L. Norman Butler, Sr., Jesse F. Butler, Leroy Littlefield, Fred Nixon, Ray Willyard, Elmer Pilant, and James Rice. The deacons were: Bob Campbell, Norman Butler, Jr., W.R. (Bob) Littlefield, Johnny Lee Littlefield, Edgar True, and Lowell Wolf.

God has blessed our Association since we made our new start here at Kansas, Oklahoma. In 1993, we celebrated the 100th anniversary of our Association. This was our 10th year at the new campgrounds. Our churches have seen conversions and baptisms; and God has called two new preachers. As we stay faithful to God's word, we will see results.

Our forefathers had to fight for the privileges, the peace and harmony we enjoy today. The laughter and tears have long since silenced over the campgrounds at Coweta, but will long live in our hearts. In 1983, we started work on a new set of memories. There have been lots of laughter and lots of tears, with hope and prayers for the coming years. The strength of Cole Free Will Baptist Church and Christie Free Will Baptist Church comes from the wisdom God gave to our forefathers. We are small in number but we have truly been blessed.

Not much has changed in seventeen years at Kansas, Oklahoma. In 1991, we did have to change the directions on the front of our minutes, when the highway name changed from Highway 33 to Highway 412. Our services have continued with preaching, praying, singing and devotional services. We meet here twice a year for our Fifth Sunday Meetings and on Thursday night before the third Sunday in August, we convene for our annual Association. We have services through the weekend, taking care of the Association business for the year. We've tried to stay in the old pathways that were passed down to us from our forefathers.

Over the years, storms have passed through and tore the porch off of the main church building, ripped the shingles from the roof and damaged some of the trees around the camp sites. With hard work, help and donations from members and loved ones the porch was rebuilt. The old shingles have been replaced with new ones. We have added camping hook ups, planted more trees and built a shelter. The camping area here doesn't serve in the same capacity that it did years ago at the old campgrounds in Coweta, when families had to travel long distances and stayed for all the Association. Today we all live within minutes of the Association campgrounds. We are able to travel back and forth to services. More importantly it does serve to allow us to fellowship and to grow closer to each other and to make memories just as it did years ago.

August 17-20, 2000, we convened for our 107th annual session of The Original Grand River Association of Free Will Baptist. We have two churches, five ordained preachers and seven ordained deacons present. The preachers are L. Norman Butler, Sr., Jesse F. Butler, Fred Nixon, J.D. Terry and Joe Pigeon. The deacons are Lowell Wolf, John Littlefield II, Edgar True, W.R. (Bob) Littlefield, Bob Campbell, Norman Butler, Jr., and Keith Davis.

Since moving here in 1983, the names of Bro. Elmer Pilant, Bro. Leroy Littlefield and Bro. Alfred (Ray) Willyard have been added to our Memory Page. Due to health problems, Bro. L. Norman Butler, Sr. can no longer attend services as we would like him to. Even though, through the years the faces of the messengers have changed, the message is still the same.

2000 ASSOCIATION MINUTES

Thursday, August 17, 2000

7:30 p.m.

Church services for the 2000 Association were opened with congregational singing led by Brother John Littlefield III, with Sister Mary Terry, pianist. Brother Lowell Wolf moderated the service. He called on Brother Bob Littlefield to pray. Devotional service was lead by Brother Bob Campbell. The congregation sung a song and the service was turned over to Brother Fred Nixon. Brother Jesse F. Butler was ill.

Brother Fred's sermon was on the infallible word of God, the Bible. History is man made, when the comforter shall come is God's promise. *"The Comforter will abide with you forever."* John 14. Services closed with a song and a handshake. Brother Joe Pigeon dismissed in prayer.

Friday, August 18, 2000

10:00 a.m.

Services started with the congregation singing "Because He Cares". Leading the songs was Brother John Littlefield III with Sister Janet Stranglin at the piano. Brother Keith Davis, clerk, declared the 107th session of The Original Grand River Association of Free Will Baptist in conference. He then called on Brother J.D. Terry to pray. Brother Lowell Wolf took over moderating the service. Brother Keith Davis read the letters from the churches. A motion was made to accept the letters as read and seat the delegates. Seconded. Carried. Brother Lowell Wolf, moderator, and Brother Norman Butler, Jr., assistant moderator, gave the delegates the right hand of fellowship.

Nominations were opened for **Association Clerk**. Brother Keith Davis was nominated. Motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Brother Keith Davis was elected.

Nominations were opened for **Assistant Clerk**. Sister Dianne Davis was nominated. Motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Sister Dianne Davis was elected.

Nominations were opened for **Moderator**. Brother Fred Nixon and Brother Jesse F. Butler was nominated. Motion was made to cease nominations and proceed to elect using the highest as moderator and the second highest as assistant. Brother Fred Nixon was elected **Moderator** and Brother Jesse F. Butler was elected **Assistant Moderator**.

Nominations were opened for **Devotional Committee**. Brother John Littlefield III, Brother Tommy Campbell and Brother Lowell Wolf was nominated. Motion made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

Nominations were opened for **Resolutions Committee**. Brother John Littlefield II, Brother Norman Butler, Jr., and Brother Bob Campbell were nominated. Motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

Nominations were opened for **Union of Churches, Temperance and Sabbath School**. Brother Bob Littlefield, Brother James Terry and Brother Jesse F. Butler were nominated. Motion made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

Nominations were opened for a person to serve the three-year term on the **Credentials Committee**. Brother Norman Butler, Jr. and Brother John Littlefield II were nominated. Motion made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Brother John Littlefield II was elected.

Nominations were opened for a person to serve the three-year term on the **Grounds Committee**. Brother Tommy Campbell, Brother John Littlefield III, and Brother Keith Davis was nominated. Motion made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Brother John Littlefield III was elected.

Nominations were open for the **Finance Committee**. Sister Mildred Littlefield, Sister Brenda Littlefield and Sister Rubie Butler were nominated. Motion made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

A motion was made to omit the **Examining Committee**. Seconded. Carried. Nominations were opened for the **Obituary Committee**. Brother Keith Davis, Brother James Terry and Sister Rhelda Butler were nominated. Motion was made to cease nominations and elect these three by acclamation. Seconded. Carried.

After all the committees had been filled, Brother Fred Nixon, moderator, read the rules of order. He then excused the devotional committee. Mention was made about having the desire to come to the Association, camp out and forget the cares of the world.

The devotional committee turned in the preaching itinerary for the rest of the Association: Friday - 11:00 am - Brother Joe Pigeon; Friday - 7:30 p.m. - Brother Jesse F. Butler; Saturday - 7:30 p.m. - Brother J.D. Terry; Sunday - 10:00 am - Brother Fred Nixon.

Brother Keith Davis read the financial report. Motion was made to accept the report as read. Seconded. Carried.

FINANCIAL REPORT

Previous Balance 7/29/00	\$603.70
Deductions	
Kansas Public Works	9.00
NEO Electric Coop	18.00
Balance as of 8/17/00	<u>\$576.70</u>

Brother Fred Nixon called on Brother Norman Butler, Jr. to dismiss in prayer.

11:00 a.m.

Services started with the congregation singing "Mansion in the Sky" with Brother John Littlefield III and Sister Shirley Nixon leading and Sister Dianne Davis at the piano. Brother Fred Nixon called on Brother Lowell Wolf to pray. After two more songs, Brother Fred Nixon turned the service over to Brother Joe Pigeon. Brother Joe read from *Exodus 16: 2-12*. "And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness...". Brother Joe said, "If you truly want the spiritual drink, look to the same God that the children of Israel murmured against." "God is still on the throne." The young

people of this Association need to help our leaders hold their arms up like they did Moses to help win battles coming up. As long as the leaders are willing to lead, the young are willing to learn, we will survive!

Brother Fred asked the congregation to stand and have a song and a handshake. Closed in prayer by Brother Cody Pair.

1:30 p.m.

Services started with congregational singing led by Brother John Littlefield III with Sister Janet Stranglin at the piano. Brother Fred Nixon called on Brother James Terry to read the scripture. Brother James called on Brother James Carter to pray. Brother James read *Proverbs 31*. He turned the service back over to Brother Fred Nixon. Brother Fred asked Brother Keith Davis if there were any resolutions turned in. Brother Keith read the resolution that had been tabled over from the Fifth Sunday Meeting. "Be it resolved that we discuss the history of the Association from 1983-2000, which will be tabled over the 107th session of the Association of this year. Jesse F. Butler". Motion to discuss this resolution. Seconded. Carried.

Brother Jesse F. Butler, author, stood and spoke on this matter. Several people stood and gave their opinions. Motion was made to accept the history committee's report. Seconded. Carried. Discussion was reopened with several people speaking. A motion was made to place the history in the 2000 minutes. Seconded. Carried.

Brother Keith Davis then read the resolution turned in by the resolution committee. "Be it resolved that we discuss making a new Association sign. Brother Keith Davis." Motion was made to discuss this resolution. Seconded. Carried. Brother Keith Davis, author of the resolution, was the first to speak. Discussion on this resolution followed. Brother Keith Davis closed the discussion. A motion was made to end the discussion. Seconded. Carried. A motion was made to build a sign with the name, date established and the ability to change the number of annual sessions. Seconded. Carried.

Brother Keith Davis and Brother Fred Nixon brought everyone up to date on the vinyl siding that is to be put on the gable ends and under the eaves of the church building. A motion was made to do this when the weather cooled off. Seconded. Carried.

Nominations were opened for preachers for the Memorial Service. Brother Jesse F. Butler and Brother Fred Nixon were nominated. Motion to cease and elect these two by acclamation. Seconded. Carried. Motion to adjourn this afternoon session. Seconded. Carried. Closed with a song. Sister Mildred Littlefield dismissed in prayer.

7:30 p.m.

Services opened with singing lead by Brother John Littlefield III, Sister Mary Terry, pianist. "Is My Lord Satisfied with Me?" Prayer by Brother Joe Pigeon. The congregation sung a new song "A Wall of Prayer".

Devotional service led by Brother Norman Butler, Jr. This was a spirit filled testimony service with many requests for prayers for all our loved ones.

Congregation sung "Amazing Grace". Brother Jesse F. Butler's sermon was

on the past efforts required to bring us to this point in time. *I Samuel 4:12-18*. The king gave a decree and gave him a letter of certification to give the people; this same letter has been given to our past preachers and our present preachers. Don't put any stipulation on them; let them preach the message as given by God. *I Timothy 3*. If a man desire the office of a bishop...and gives instructions for a preacher; then for deacons. Closed with a song and a handshake with prayer by Brother Bob Campbell.

Saturday, August 19, 2000

10:00 a.m.

Saturday morning services started with the congregation singing "I want to Stroll Over Heaven With You". Sister Amber Pair at the piano and Brother John Littlefield III leading the songs. Brother Fred Nixon, moderator, called on Brother James Terry to pray. The congregation sang a few more songs, then Brother Fred called on Brother Keith Davis to pray. Brother Fred turned the service over to Brother Jesse F. Butler, assistant moderator. Brother Jesse called on Brother John Littlefield II to pray. The congregation sang a few more songs. Brother Jesse called on Brother Bob Campbell to pray. The congregation then sang "Precious Memories". Brother Fred Nixon took the first part of the Memorial Service. He recalled many memories of Eldon Littlefield as a kid and as he grew to become a man. As Eldon's final words to his sister, Sister Shirley Nixon, "I love you and I'll see you later" gives us the hope that Eldon made it to heaven.

Brother Jesse read from *I Samuel 4:12-18*. We need to have hope and faith for our loved ones. The service closed with a song "I'll Meet You in the Morning" and a handshake. Dismissed in prayer by Brother Lowell Wolf.

1:00 p.m.

Services opened with singing led by Brother Cody Pair and Brother J.D. Terry with Sister Amber Pair, pianist. Brother John Littlefield III read scripture from Ecclesiastes 3. He then called on Brother James Carter to pray. He turned the service back over to Brother Fred.

Brother Fred Nixon and Brother Jesse F. Butler gave Sister Lora Saltee the right hand of fellowship. No resolutions were turned in. Brother Keith Davis read the committee reports.

Committee Reports:

Finance Committee: We, your finance committee, received six hundred dollars (\$600.00) for minutes and upkeep of the grounds. Sister Mildred Littlefield, Sister Brenda Littlefield, Sister Rubie Butler.

Obituary Committee: We, your obituary committee, report with sadness of heart; we bow submissively to the call of our heavenly father who has called from our midst Brother Eldon Littlefield, who was a member of the Cole Free Will Baptist Church. Brother Keith Davis, Sister Rhelda Butler, Brother James Terry.

Resolutions Committee: We, your resolutions committee, had one resolution tabled from the Fifth Sunday Meeting and one other resolution about the association

sign. Both passed. Brother John Littlefield II, Brother Bob Campbell, Brother Norman Butler, Jr.

Sabbath School and Literature: We, your committee on sabbath school and literature, recommend the study of the King James version of the Bible and Biblical literature supporting the original Free Will Baptist doctrine. We will not tolerate or accept any other edition of the Bible. We encourage the use of the King James Version in our Sunday Schools with literature supporting the King James Version. Brother Bob Littlefield, Brother James Terry, Brother Jesse F. Butler.

Temperance Committee: We, your committee on temperance, report as follows: We urge all members to be temperant in all things and to abstain from all appearance of evil and to follow the teaching of the King James Bible. Brother Bob Littlefield, Brother James Terry, Brother Jesse F. Butler.

Union of Churches: We, your committee on Union of Churches, report when talking with members of our churches that all are in unity and peace. We pray we will remain in harmony and fellowship one with another. Brother Bob Littlefield, Brother James Terry, Brother Jesse F. Butler.

Motion was made to accept the reports as read and dismiss the committees. Seconded. Carried. Motion to let the clerk set the **Fifth Sunday Meetings**. Seconded. Carried. The Fifth Sunday Meetings are as follows:

October 2000 - Christie

December 2000 - Cole

April 2001 - Christie

July 2001 - Association Grounds (Cole host)

Brother Keith Davis gave a final financial report. The total as of 8/19/00 was \$1,176.70. A motion was made to dismiss the devotional committee and adjourn the business portion of the 107th session of this Association. Seconded. Carried. Dismissed in prayer by Brother Lowell Wolf.

7:30 p.m.

Services started with the congregation singing "It Satisfies Me" and "A Wall of Prayer". Sister Amber Pair, pianist and Brother Keith Davis, leading. Brother Jesse F. Butler called on Brother Gary Wolf to pray. Then the congregation sung a few more songs. Brother Jesse F. Butler called on Brother Tommy Campbell to pray. Brother Jesse called on Brother James Terry to lead the devotional service. Brother Joe Pigeon led in prayer. Brother Jesse turned the service over to Brother J.D. Terry for the preaching hour. "We need to make an effort just one more time to contact the ones who aren't here tonight to get them back." Brother Jamie read from Corinthians. "For Christ sent me not to baptize but to preach the gospel..." "No matter who preaches the word of God from behind the pulpit, if he's called by God, you had better listen." Services closed with a song and a handshake. Closing prayer by Sister Shirley Nixon.

Sunday, August 20, 2000

10:00 a.m.

Sunday morning services started with the congregation singing "O the Glory Did Roll". Brother Keith Davis, leading and Sister Mary Terry, pianist. Brother Jesse F. Butler called on Brother Norman Butler, Jr. to pray. The congregation sung a few more uplifting and spiritual songs. Brother Jesse called on Brother James Carter to pray. Then the congregation sung on the "Wings of a Dove". Brother Norman Butler, Sr. was present for this service. Brother Jesse turned the service over to Sister Maxine Campbell. She recalled many memories of when Brother Norman Butler, Sr. starting preaching. Everyone from Christie took the stage and sang two of Brother Norman's favorite songs. These songs were sung when he was holding revivals. "Living by Faith" and "When All of God's Singers Get Home".

Brother Jesse called on Brother John Littlefield II to pray. He then asked Brother John Littlefield III to led the devotional service. The congregation stood and sung "Amazing Grace". Brother Fred Nixon took the stand for the preaching hour. "The older ones have kept the faith, worked hard to keep what we have." He read Psalms 133. "The young ones need to watch, listen, and learn so when the older ones are gone, they will know what to do. Listen and pay attention, follow after your forefathers. God might be getting us prepared for something coming up."

Brother Norman Butler, Sr. said a few words about his life, the church from when he started preaching to now. He is thankful for being able to be here and asked for our prayers.

The congregation stood and sung "If We Never Meet Again" and had a handshake with the preachers, deacons, and our elders: Brother Bob and Sister Lillian Littlefield and Sister Mildred Littlefield. We had a very spiritual service. Sister Rubie Butler closed the 107th session of The Original Grand River Association of Free Will Baptist with prayer.

CHRISTIE FREE WILL BAPTIST CHURCH

Delegates:	Bro. Tommy Campbell Bro. Danny Butler Sis. Lora Sallee
Number Received:	0
Number Dismissed:	0
Number Died:	0
Total Membership:	28
Minute Fund:	\$300.00
Pastor:	Bro. Fred Nixon

COLE FREE WILL BAPTIST CHURCH

Delegates:	Bro. John Littlefield III Bro. Doug Wells Bro. James Carter
Number Received:	3
Number Dismissed:	0
Number Died:	1
Number Baptized:	3
Total Membership:	106
Minute Fund:	\$300.00
Pastor:	Bro. Jesse F. Butler

CREDENTIALS COMMITTEE

Bro. Johnny Littlefield II – 3 year
Bro. Jesse F. Butler – 2 years
Bro. Lowell Wolf – 1 years

GROUNDS COMMITTEE

Bro. John Littlefield III – 3 years
Bro. Jamie Terry – 2 years
Bro. Joe Pigeon – 1 years

ASSOCIATION CLERK

Bro. Keith Davis
Rt. 1 Box 398
Westville OK 74965
918-723-5595

BOARD OF TRUSTEES

Bro. John Littlefield II ~ Bro. Bob Campbell ~ Bro. Lowell Wolf

ROLL OF MINISTERS

Bro. L. Norman Butler, Sr.
Quail Ridge Living Center
State Line Road
West Siloam Springs OK
918-422-5138

Bro. Jesse F. Butler
18829 E Shepherd Rd
Tahlequah OK 74464
918-431-1360

Bro. Fred Nixon
1009 Choctaw
Claremore OK 74017
918-341-5103

Bro. J. D. Terry
Rt 2 Box 343-5
Pryor OK 74361
918-825-8511

Bro. Joe Pigeon
Rt 1 Box 217-11
Salina OK 74365
918-434-5218

ROLL OF DEACONS

COLE

Bro. W. R. (Bob) Littlefield
16770 East 430 Rd
Claremore OK 74017
918-341-5897

Bro. Lowell Wolf
Rt 2 Box 445
Salina OK
918-434-5337

Bro. Edgar True
PO Box 1582
Pryor OK 74361
918-825-2942

Bro. Johnny Littlefield II
28325 S Hwy 69
Vinita OK 74301
918-256-6380

CHRISTIE

Bro. Bob Campbell
Rt 2 Box 499
Westville OK 74965
918-723-5380

Bro. Norman Butler, Jr.
2839 East Kenwood
Siloam Springs AR 72761
501-524-8306

Bro. Keith Davis
Rt 1 Box 398
Westville OK 74965
918-723-5595

CHURCH CLERKS

COLE

Sis. Brenda Littlefield
28325 S Hwy 69
Vinita OK 74301
918-256-6380

CHRISTIE

Sis. Maxine Campbell
Rt 2 Box 499
Westville OK 74965
918-723-5380

CALENDAR OF EVENTS

FIFTH SUNDAY MEETINGS

October 27-29, 2000 – Christie
December 29-31, 2000 – Cole
April 27-29, 2001 – Christie
July 27-29, 2001 – Association Grounds (Cole host)

SPECIAL SERVICES

September 10, 2000 - 7:30 PM at Cole
Communion & Foot Washing

October 15, 2000 - 7:30 PM at Christie
Communion & Foot Washing

April 15, 2001 - 10:00 AM at Christie
Homecoming (56th year)

April 15, 2001 - 7:30 PM at Christie
Communion & Foot Washing

May 13, 2001 - 7:30 PM at Cole
Communion & Foot Washing

MINISTER'S APPOINTMENTS

	<u>Christie</u>	<u>Cole</u>
1 st Sunday	Bro. J. D. Terry	Bro. Fred Nixon
2 nd Sunday	Bro. Fred Nixon	Bro. Jesse F. Butler
3 rd Sunday	Bro. Fred Nixon	Bro. Joe Pigeon
4 th Sunday	Bro. Joe Pigeon	Bro. Jesse F. Butler

LETTER FROM A CHURCH TO A QUARTERLY MEETING, YEARLY MEETING, ASSOCIATION

To the _____ of Free Will Baptist when convened with
the _____ church at _____.
We send as delegates our beloved brethren _____

whom we pray you receive to sit with you in deliberations.

State of religion _____	Members received this year _____
Number Baptized _____	Number Dismissed _____
Number Died _____	Total Membership _____
Condition of Prayer Meeting _____	Avg. Number of Attendance _____
Number of Officers _____	Number of Teachers _____

Remarks: _____

Amount enclosed for Minutes \$ _____

Pastor's Name and address _____

Names and addresses of Ministers belonging to our church: _____

Names and addresses of Deacons _____

Done by order of _____

Assembled in conference this _____ day of _____.

Moderator _____

Clerk _____

DEACON'S LETTER

This is to certify that Brother _____ is a worthy deacon of our
church and we recommend him as being worthy of his calling. Done by order of
_____ church in conference this _____ day of _____.

Moderator _____

Clerk _____

LETTER OF DISMISSAL

This certifies that _____ is a member in good
standing of the Free Will Baptist Church at _____ and
as such we recommend him to the following of God's
people: _____. Done by order of
_____ church in conference this _____ day of _____.

Moderator _____

Clerk _____

