

MINUTES OF THE ONE HUNDRED AND
EIGHTH
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 2001

-OFFICERS-

Bro. Fred Nixon Moderator
Bro. J.D. Terry Assistant Moderator
Bro. Joe Pigeon Clerk
Sis. Tammy Pigeon 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	1958	
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
Elzie 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. The oldest Preachers in preaching years preach the introductory sermon.
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, not 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 man 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, (1 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 eternally condemn 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 on 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 whosoever 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.

2001 ASSOCIATION MINUTES

Thursday, August 16, 2001

7:30 p.m.

Church services for the 2001 Association opened with congregational singing led by Brother John Littlefield III, with Sister Janet Stanglin playing the piano. Brother Fred Nixon the Moderator called on Brother Lowell Wolf to pray. After the singing service, Brother Norman Butler Jr. led the Devotional service. The congregation then sang "Because He Cares", and then Brother Jesse F. Butler took the stand for the preaching services.

Brother Jesse reminded us to pray for what we need not what we want. He used scripture from Ezekiel 17 The Eagle will bring the branch for you to and sustain you. The Eagle has landed... The congregation sang "Lord, Build Me A Cabin In Glory" and shook hands with Brother Jesse, closing prayer by John Littlefield III.

Friday, August 17, 2001
10:00 a.m.

Services started with the congregation singing "Nothin Here To Hinder Me". Brother John Littlefield III led the singing with Sister Janet Stanglin at the piano. Brother Keith Davis the clerk, declared the 108th session of the Original Grand River Association of Free Will Baptist in conference, he then called on Brother Bob Campbell to pray. Brother Fred Nixon the Moderator, took charge of the service.

The Moderator asked for the church letters to be read, Brother Keith Davis read the letters. A motion was made to accept the letters as read and to seat the delegates. Seconded. Carried. Brother Fred Nixon, the Moderator and Brother Jesse F. Butler, the Assistant Moderator gave the delegates the right hand of fellowship.

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

Nominations were opened for **Assistant Clerk**. Sister Tammy Pigeon was nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Sister Tammy Pigeon was elected.

Nominations were opened for **Moderator**. Brother Fred Nixon was nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Brother Fred Nixon was elected.

Nominations were opened for **Assistant Moderator**. Brother Jamie Terry was nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Brother Jamie Terry was elected.

Nominations were opened for **Devotional Committee**. Brother John Littlefield III, Brother James Terry and Brother Norman Butler Jr. were nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

Nominations were opened for **Resolutions Committee**. Brother Lowell Wolf, Brother Norman Butler Jr. and Brother Bob Campbell were nominated. A 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 Cody Pair, Sister Lora Sallee and Sister Mildred Littlefield were nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

Nominations were opened for the 3 year position on the **Credentials Committee**. Brother Lowell Wolf was nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Brother Lowell Wolf was elected for the 3 year position.

Nominations opened for the 3 year position on the **Grounds Committee**. Brother Joe Pigeon and Brother Keith Davis were nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried. Brother Keith Davis was elected to the 3 year position.

Nominations were opened for the **Finance Committee**. Sister Brenda Littlefield, Sister Rubie Butler and Brother Jesse F. Butler were nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

Examining Committee, this committee was omitted, there was no Preacher or Deacon to be examined.

Nominations were opened for **Obituary Committee**. Sister Shirley Nixon, Brother Keith Davis and Sister Rhelda Butler were nominated. A motion was made to cease nominations and proceed to elect by acclamation. Seconded. Carried.

Brother Joe Pigeon read the Financial Report. A motion was made to accept the report as read. Seconded. Carried.

FINANCIAL REPORT

Previous Balance 7/24/01.....	\$1,060.22
Expenses:	
Kansas Public Works.....	\$9.00
N.E.O. Electric Coop.....	\$20.00
Graphic Design (sign).....	\$350.00
Kansas Building Supply.....	<u>\$126.97</u>
Balance as of 8/17/01.....	\$681.22

The Devotional Committee Report:
Friday Morning 11:00....Brother Fred Nixon
Friday Night 7:30....Brother Joe Pigeon

Friday, 11:00 a.m.

Services opened singing " I Need No Mansion Here". Piano played by Sister Janet Stanglin. Singing led by Brother John Littlefield III. The Assistant Moderator Jamie Terry called on Brother Cody Pair to lead in prayer. The congregation sang another song then Brother Bob Campbell was called on to lead in prayer. The services were then turned over to Brother Fred Nixon for the preaching.

Brother Fred told us about the Prayer that Jesus prayed for us, if we stand for God we'll be hated by all man. He told us that it takes all of us to make one. We had a song and a handshake. Closing prayer by Sister Lora Sallee.

Friday Afternoon 1:00 p.m.

Services started with congregational singing led by Brother Keith Davis with Sister Deanne Davis playing the piano. Brother John Littlefield III read from Ephesians Chapter 6. He called on Brother Jesse F. Butler to lead in prayer. Brother Fred Nixon, the Moderator read the Rules of Order. He then asked if any Resolutions had been turned in, there was one Resolution turned in. A motion was made to discuss the Resolution. Seconded. Carried. "Be it resolved that the Association read the report on the death date of Brother Lee Jones which appears on the Honor Roll of Deceased Ministers, the date is blank_____ and should read the date found 1958". Brother Jesse F. Butler, the author of the resolution spoke on what he had found out. Several spoke on the matter and a motion was made to accept the resolution. Seconded. When the vote was taken we had a tie, so there was a recount taken and we still had a tie. The moderator broke the tie, the resolution passed.

Nominations were opened to get a preacher to do the memorial services. Brother Fred Nixon was nominated. A motion was made to proceed to elect by acclamation. Seconded. Carried.

Brother Keith Davis gave a report on the cost of materials in building the sign. The total cost was around \$575.00. Several spoke on the appearance of the grounds and the siding on the building. Brother Joe Pigeon spoke of the people who gave donations of materials and how thankful we should be.

We adjourned for this afternoon. Prayer by Brother Keith Davis.

Friday Night 7:30 p.m.

Services opened singing "At The Cross," led by Brother John Littlefield III. The Piano was played by Sister Amber Pair. Prayer by Sister Rubie Butler. Brother Keith Davis was called on the lead the Devotional Services. The congregation sang "Because He Cares," services were then turned over to Brother Joe Pigeon for the preaching.

Brother Joe used scripture from Deuteronomy Chapter 5 about a young eagle tending to his feathers and learning to fly. We have to teach the young. For 108 years eagles have been teaching young eagles to fly, so let's not stop. Remember everything we hear and learn from behind the pulpit and do it. Song and handshake. Brother Johnnie Littlefield announced the Baptizing set for Sunday afternoon. Closing Prayer by John Littlefield III.

Saturday August 18, 2001
10:00 a.m.

Saturday morning services opened singing "I Can Tell You The Time" led by Brother John Littlefield III and Sister Mary Kay Terry played the piano. Brother Norman Butler Jr. was called on to lead in prayer. We sang a few more songs then Brother Lowell Wolf led in prayer. Brother Brian Davis was seated as a Delegate and given the right hand of fellowship.

The Devotional Committee reported that Brother Jamie Terry would preach the Saturday night services and Brother Jesse F. Butler the Sunday morning services. We sang a few more songs. The Assistant Moderator Brother Jamie Terry asked Brother Keith Davis to lead in prayer. "Precious Memories" was sung and then prayer was said by Brother James Terry. "Lord I'm Coming Home," was sung before Brother Fred Nixon took the stand for the Memorial Services for Ed Giboney, a member of Cole Church. Brother Fred opened saying Man born of Women is just a few days and full of trouble. Life is full of temptations, the flesh is weak. There is no use to start this race if were not going to finish it. Get your priorities in order, endure temptation. Brother Fred read the Parable of the Sower. We had a song and handshake. Closing prayer by Brother Lowell Wolf.

Saturday Afternoon
1:00 p.m.

Services opened with singing led by Brother Keith Davis with Sister Dianne Davis playing the piano. Brother Jonny Terry read scripture for Psalms Chapter 1. He called on Brother Bob Campbell to lead in prayer. Services were then turned over to Moderator, he asked if there was and Resolutions turned in. The Clerk read the Resolution that had been turned in. "Be it resolved we change #8 in The Order of Business to read The Oldest Preachers in Preaching Years Preach The Introductory Sermon." A motion was made to discuss the Resolution. Seconded. Carried. There was a short discussion and a motion was made to accept this resolution. Seconded. Carried. There was a short discussion and a motion was made to accept this resolution. Seconded Carried.

The Moderator asked for the Committee Reports to be read. The clerk Brother Joe Pigeon read the reports.

Committee Reports:

Finance Committee: We, your finance committee, received five hundred fifty dollars (\$550.00) for minutes and upkeep of the grounds. Sister Brenda Littlefield, Sister Rubie Butler, Brother Jesse F. 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 Ed Giboney, who was a member of the Cole Free Will Baptist Church. Sister Shirley Nixon, Brother Keith Davis, Sister Rhelda Butler.

Resolutions Committee: We, your resolutions committee, had two resolutions turned in . They both passed. Brother Lowell Wolf, Brother Norman Butler Jr., Brother Bob Campbell.

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 and 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 Cody Pair, Sister Lora Sallee, Sister Mildred Littlefield.

Temperance Committee: We, your committee on temperance, report as follows: We urge all members to be temperate in all things and to abstain form all appearance of evil and to follow the teaching of the King James Bible. Brother Cody Pair, Sister Lora Sallee, Sister Mildred Littlefield.

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 Cody Pair, Sister Lora Sallee, Sister Mildred Littlefield.

A motion was made that we accept the reports and dismiss the committees. Seconded. Carried. A motion was made that the Clerk and Assistant Clerk set the Fifth Sunday Meetings and report back. Seconded. Carried.

Fifth Sunday Meetings:

September 2001-Association Grounds (Christie Host)

December 2001-Cole

March 2002-Christie

June 2002-Association Grounds (Cole Host)

The Clerk gave the final financial report. The total as of 8/18/01 was \$1,231.22. A motion was made to adjourn the 108th session of business of this Association. Seconded. Carried. Dismissed in prayer by Brother Cody Pair.

Saturday Night
7:30 p.m.

"O The Glory Did Roll" was the opening for the Saturday night services. Brother John Littlefield III led the congregation in singing and Sister Janet Stanglin played the piano. Prayer by Brother Johnnie Littlefield. The congregation sang "Some Glad Day" Then Brother Keith Davis was asked to lead the Devotional Services. After a song it was time for Brother Jamie Terry to take the preaching services. Brother Jamie took his scripture from II Kings Chapter 2. Elisha told Elijah I'm going to follow you to the end, as Christians we have to have the determination to go to the end. Song and handshake. Closing prayer by Brother Lowell Wolf.

Sunday, August 19, 2001
10:00 a.m.

Services opened "In My Fathers House Are Many Mansions" led by Brother John Littlefield III with Sister Janet Stanglin playing the piano. Prayer by Brother James Carter. A few more songs were sung the Sister Dianne Davis was called on to lead in prayer. The congregation sang "Because He Cares" then Brother Bob Campbell was asked to lead the Devotional Services. We sang "Hold To God's Unchanging Hand" before Brother Jesse F. Butler took the stand for the preaching. Brother Jesse used scripture in Zephaniah Chapter 3 and Acts Chapter 8. How can I know which way to go lest I have guidance. If we're willing God will guide us. Make yourself available.

Brother L. Norman Butler Sr. took the stand and told us about the 4th Chapter of Isaiah, he told us we better be wearing the Spiritual clothes and taking of the Spiritual food. We were Blessed and Thankful that Brother Norman could be with us. Song handshake. Closing prayer by Brother Gary Wolf.

Sunday Afternoon

"I am Bound For The Promise Land" Sister Mary Kay Terry playing the piano. The singing was led by Brother John Littlefield III. Brother Fred Nixon stood said how thankful we are to have the opportunity to be in a service like this. He then asked Brother Joe Pigeon to lead in prayer. Brother Fred talked of John the Baptist and the purpose we Baptize, Because God told us to do it. It represents the death, burial and resurrection of Jesus Christ. We dismissed to go to the river.

The service continued on banks of the Illinois River at the Chewey Creek Bridge. We sang "Shall We Gather At The River," then Brother Jesse F. Butler baptized Brother Curtis Stanglin. Prayer by Brother Cody Pair.

CHRISTIE FREE WILL BAPTIST CHURCH

Delegates: Bro. Brian Davis
Sis. Lora Sallee
Bro. Danny Butler

Number Received: 1
Number Dismissed: 0
Number Died: 0
Number Baptized: 1
Total Membership: 29
Minute Fund: \$250.00
Pastor: Bro. Jesse F. Butler

COLE FREE WILL BAPTIST CHURCH

Delegates: Bro. John Littlefield, III
Bro. James Terry
Bro. Doug Wells
Number Received: 1
Number Dismissed: 0
Number Died: 1
Number Baptized: 0
Total Membership: 106
Minute Fund: \$300.00
Pastor: Bro. Fred Nixon

CREDENTIALS COMMITTEE

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

GROUNDS COMMITTEE

Bro. Keith Davis - 3 years
Bro. John Littlefield III - 2 years
Bro. Jamie Terry - 1 years

ASSOCIATION CLERK

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

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
612 Rolling Hills Dr #1
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
1004 SE 1st
Pryor, OK 74361
918-825-5742

CHRISTIE

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

Bro. L. 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
1004 SE 1st
Pryor, OK 74361
918-825-5742

CHRISTIE

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

CALENDAR OF EVENTS

FIFTH SUNDAY MEETINGS

September 28-30, 2001-Association Grounds (Christie Host)

December 28-30, 2001 - Cole

March 29-31, 2002 - Christie

June 28-30, 2002 – Association Grounds (Cole host)

SPECIAL SERVICES

September 9, 2001 - 7:30 PM at Cole

Communion & Foot Washing

October 21, 2001 - 7:30 PM at Christie

Communion & Foot Washing

April 21, 2002 - 1:30 PM at Christie

Homecoming (57th year)

March 31, 2002 - 7:30 PM at Christie

Communion & Foot Washing

May 12, 2002 - 7:30 PM at Cole

Communion & Foot Washing

MINISTER'S APPOINTMENTS

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

**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: _____

Name 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 _____

2001

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