

Fifty Years of Grace

A history of Grace Bible Church

Dallas, Texas



PREFACE

Repeatedly in the Old Testament, the LORD reminds His people that He brought them out of Egypt and made them a people. It seems that the Israelites had short memories, and without reminders of His blessings in the past, they lost faith for the future.

Many who now attend Grace don't know of God's rich blessings in our first five decades. And those who have attended for a while will benefit from a reminder. The 50th Jubilee provides a wonderful opportunity for our congregation to remember and celebrate God's blessings to us. God has not only blessed this congregation, He has used it mightily both in Dallas and around the world.

It is our hope that you will not only enjoy reading about the past, but that you will also benefit from the reminder of His faithfulness so that we have renewed faith for the future. I pray that in the coming years we will be "writing our history" in terms that will strengthen the faith of generations to come.

Andy Wileman

FORWARD

When the 40th anniversary history of Grace Bible was written in 1994, it was hoped that someone else would step forward for the 50th, bringing a different perspective and more thoroughness to the job. No one did, and so there's more of the same. I kept the previous work, making corrections and additions as more information was found, and then simply updated some of the highlights from the last ten years.

Donna Trapp Oostdyk, Tricia Sawyer Parker, and Carolyn Sawyer Sullivan located a number of new documents as part of their effort to put together material for the fiftieth celebration banquet held on October 17, 2004. Their findings helped in updating this written history, although the *Proclamation* copies they located have not been reviewed yet. Bradford Lapsley was of no help at all.

A treasure of photographs has now been scanned and assembled by Tricia and hopefully they will be retained in one place. One interesting story about pictures of the groundbreaking for the 1961 building: a neighbor of Gloria Cecil who did not attend Grace was going through her mother's things and found an old box of slides. After looking at them and finding one that showed a sign with Grace Bible's name on it, she remembered that Gloria went to church here and gave them to her. One of those slides with Dr. Pentecost is reproduced here.

Sherry O'Toole spent quite a bit of time editing the history, inserting some of her personal knowledge and adding paragraphs about the women's ministry. At first I resisted her editing, but soon realized she knew about sentence structure and consistent tense, and she exposed my fondness for gerunds. I took my whipping but still hid some gerunds in there.

It is likely that in preparing the history and assembling the lists of people in the appendix, someone has been left out who truly belongs. So, I am apologizing in advance for names that have been omitted or misplaced, or not mentioning significant events in the church. As with the 1994 history, there is a shortage of permanent records about the youth, children's and women's ministries. It would be great to incorporate the *Proclamation* materials and many more photographs for the next revision – likely the 75th anniversary in 2029. By then, more stories will have emerged to be told by a more capable historian. I admit to being bothered by the thought that such a history is too introspective and focuses attention on ourselves rather than the Lord we serve. He has indeed been Kind and full of Grace to us over these fifty years and the Glory belongs wholly to Him.

Gary S. Swindell
October, 2004

"But when the kindness of God our Savior and His love for mankind appeared, He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy..." - Titus 3:4-5

Fifty Years of Grace

Early in 1954 a small group of families who were attending Independent Presbyterian Church, along with some who were attending First Presbyterian Church, began meeting at the homes of Bob Schroeder and Paul Morton to discuss the possibility of forming a new church. They wanted an increased emphasis on missions and were uneasy about a trend at Independent Presbyterian towards denominational affiliation. It appeared the best course of action was a new start.

Independent Presbyterian itself was only three years old, having been started in January, 1951 by 50 people who left Westminster Presbyterian Church. An evangelical group, hungry for scriptural teaching, formed under the leadership of Tom Van Pufflin. Van Pufflin had arrived at Westminster in about 1945. They disagreed with some of the denominational precepts and disliked the pressure put on Tom, who eventually resigned. Most of the group chose to leave Westminster instead of becoming part of a church split. As their preacher/teacher, they recruited a young seminary instructor, Dr. S. Lewis Johnson, who had been teaching at a Brethren church in Dallas. They first met at the Greenhill School on Walnut Hill Lane, Independent Presbyterian Church later moved to University Park Grade School on Lovers Lane. In 1953 they purchased a four acre tract on Northwest Highway adjacent to the Cotton Belt Railroad (presently the Tollway).

As it often happens in a new church with a "clean sheet of paper" and without a history, ideas about how a church should be governed and which things should be held as important develop in diverse directions. Although they relied on the Bible for guidance, no one can claim an authoritative position about subjects where the Word is silent. At Independent Presbyterian there

were those who missed the comfort of being part of a larger denomination and who were unhappy with being a Bible Church, preferring to be Presbyterians. Newcomers, who were quite comfortable with the absence of denominational support, began to fill the new church. Disputes arose, often centered on the Sunday School curriculum – part of the same issues that caused the departure from Westminster. Little things festered until the elders finally met and agreed to stop any further discussion of the divisive matter. But this failed to end the conflict, even when Dr. Johnson resigned in frustration. Although the background issue was affiliation with the Presbyterian denomination, his resignation precipitated a congregational vote on Sunday School materials. The group who favored Presbyterian materials won by only one or two votes. The other side decided to form a new body instead of continuing the relationship at Independent Presbyterian. This was the beginnings of Grace Bible Church. (Independent Presbyterian eventually was renamed Northwest Bible Church in 1971).

Dr. Johnson was worried about the perception that he had been involved in the division and he approached the Seminary leadership and offered to resign. Dr. Walvoord responded that there was no indication he was responsible and urged him to stay at the Seminary. Both groups approached Dr. Johnson to serve as pastor after the separation, but he chose to join the newly formed Grace Bible Church.

S. Lewis Johnson

Dr. Johnson was born in Birmingham, Alabama and attended grammar school and high school in

Charleston, South Carolina, the home of his father's family for generations. His father and grandfather were elders in the Presbyterian Church in Charleston. After college, he and his wife Mary went back to Birmingham to run an insurance business that was partly owned by his father. There in 1941, he came to know the Lord through Donald Barnhouse, a guest speaker at South Highlands Presbyterian Church. After graduating from Dallas Theological Seminary (DTS) in 1946, he immediately began to teach first year Hebrew. Within a year, Dr. Walvoord asked him to fill a vacant position in the New Testament Department and he began teaching Greek exegesis. He attended First Presbyterian Church in Dallas, but left when the Senior Pastor, who was against dispensationalism, prohibited any DTS student from teaching Sunday School. A friend brought him to teach at Believers Chapel, a Brethren church near Fair Park (later called Oak Street Bible and unrelated to the present body of the same name). While there he was approached by the group that had just left Westminster Presbyterian to supply the pulpit at the newly formed Independent Presbyterian. In 1954 he joined the group beginning Grace Bible Church.

A series of meetings through the spring of 1954 at the home of Bob Schroeder, resulted in the chartering of Grace Bible Church on March 24th. The name "Chafer Bible Church" was among those considered. The first official congregational meeting appears to have occurred on March 3, 1954 when a temporary board was formed and given the task of establishing the church. The charter of incorporation filed with the State of Texas named H. Eugene Bemiss, J.B. Lapsley, Paul R. Morton, Frank W. Watts, and Frank L. Constant. These men comprised a temporary board with Frank Watts serving as Clerk and Dr. Johnson acting as moderator to work out the chartering, constitution, membership, and the details of beginning the church. The early services were held in an auditorium at an automobile parts company, Beard & Stone on Live Oak. A seminary student, Wendell Johnston, remembers walking over from the Seminary to see what was going on.

Teachers were appointed: Adult class - Dwight Pentecost (who also substituted in the pulpit); Young

People - Stan Toussaint (soon made a paid position at \$50/month); Juniors - Mrs. J.C. Jopling; Primary - Mrs. Paul Crump; Beginners - Mary Grace Lindsley (also serving as the first church secretary at \$50/month); and Nursery - Mae Hustin. Allie Noyes Lapsley was "authorized to take charge of the training of Bible teachers and to direct a church sponsored home Bible class program. Mrs. Blakeley served as Flower Committee Chairman, and Franklin and Lillian Jones were in charge of Communion Preparation. Determined to act openly, the Board also *"declared [it] to be the policy of the Board to keep the congregation advised of... action taken on all matters of general interest."* Dr. Johnson accepted the call as pastor on March 14th at a salary of \$400 per month, which he protested as "an excessive amount".

The church secured temporary quarters in late March at Highland Park Junior High School on Normandy at a cost of \$70/month plus \$65/month for the building superintendent. Starting with a group of about 70 people, the church used the auditorium and a number of classrooms. They met Sunday morning and evening, and Wednesday evening, and grew to need 13 classrooms. Toussaint served as temporary music director, with the considerable disadvantage of borrowed hymnals which differed in content.

By May, 1954, the membership roll listed 68 members and nine "associates", a category having full privileges that was established for those not permanently located in Dallas and who wished to retain membership in a home church. J.B. (Colonel) Lapsley was named as new Clerk of the Temporary Board since Frank Watts had moved to Denver. A pianist, Mrs. John Klebe, was employed at \$25/month *"provided funds are available"*. Mrs. Haddon (Bonnie) Robinson substituted at the piano. Dr. Johnson received permission to buy 10 Scofield Bibles at \$3 each and a number of hymnals. Both Wednesday and Sunday night services were already underway and a Junior program was established on Wednesday nights.

First Missions Support

Grace placed an emphasis on support of foreign missions. As efforts to begin the new church progressed, Bradford Lapsley, called "Tex", and his wife Betty were raising support to go to Ethiopia under the Sudan Interior Mission (SIM). When the break from Independent Presbyterian occurred, both churches wanted to participate in their support. The problem proved to be somewhat embarrassing to the young Lapsleys and they had to shuttle between the two churches on Sundays. In June, 1954, Grace Bible had approved Brad and Betty as its first missionaries at a support level of \$25 per month.

In October, though, an applicant from Young Life was declined because the church was "*anticipating foreign missions*" as a priority. Support for local efforts were not neglected entirely as the board approved a motion to find two students at Dallas Theological Seminary to serve as "cadet missionaries", being evaluated during their final year in school for possible support after graduation. By the end of that first year, the added Dallas Theological Seminary to mission support at \$50 per month. Writing to Dr. Walvoord, Frank Watts said,

I am very pleased to advise that Grace Bible Church has placed the Seminary on the list to whom they expect to make monthly contributions. The Board directed that the seminary be advised that this benevolence is directed to it in appreciation for services rendered by a Seminary faculty member, Dr. Lewis Johnson, Jr. as well as out of appreciation for the association with it of many of the student members.

Missions were also an individual priority for many early members. The June, 1954 minutes note:

Certain members have expressed a desire to make special contributions through the church for specific purposes; such as the support of a certain missionary or other worthy cause, and have inquired if the church would accept such restricted donations. The policy of the church to so accept was unanimously approved and it was directed that a notice to this effect be published in the church bulletin.

The Constitution

The Presbyterian roots of Grace were apparent from the earliest days. The Board of Elders were sometimes referred to as the "Session", a separate deacon board was anticipated, the "Moderator" of the elder board was the senior pastor, and the board secretary was called the "Clerk". The need for a constitution was anticipated without any apparent argument and one of the primary duties of the temporary board was the preparation of this constitution and proposing a slate of officers. A draft of the constitution was prepared by Dr. Johnson, borrowing mostly from other churches. The story has been repeated that he later admitted it was not one of his better efforts.

The constitution established an odd mixture of congregational and elder rule, and a dual Elder/Deacon board system with three year terms. The Pastor was to serve as one of the elders who had responsibilities "to care for the church and its spiritual condition, to guard the purity of doctrine and life of the church, and to discipline the church in accordance with the Word of God." Deacons were to "... *have the care of the physical properties and finances of the church*" and provide for "... *every material thing for proper worship.*" Much was left out of the document. This led to occasional questions of procedure, but the basic structure has served the church well over the years. In an October 17, 1954 meeting, the congregation unanimously approved of the proposed constitution with a few changes.

Later, when he had an opportunity to participate in the beginning of Believers Chapel, Dr. Johnson pushed with conviction for a different form of church government than the mixed congregational/elder rule present at Grace. This church has no constitution, a permanent self-perpetuating elder board, and acknowledged teachers instead of a senior pastor. In an 1989 interview, he said regarding church constitutions, "*I don't really believe in that form of organization. At that time I had very serious questions but I had agreed to go with it. Just prior to going to Europe, I brought up at an elders meeting having a regular Lord's day, Lord's supper, very similar to the*

kind of meeting held at Believers Chapel today. And the elders agreed to do that. But I sensed the reason they had agreed was that I had suggested it." Shortly afterward he left Grace to go to Europe and the idea was dropped.

Permanent Boards Established

By the beginning of 1955, the constitution had been approved, and the temporary board was supplanted by the first established boards of Deacons and Elders. The senior pastor served as Moderator, a policy in the constitution that existed until 1981. He, "*...urged that the Boards, in considering the matters before them, not take any hasty action, and if the answers were not clearly indicated, that they should wait on the Lord.*"

The elected elders were S. Lewis Johnson, Franklin Jones, Bob Schroeder, and J.H. Kelley who served as clerk. None of these had served on the temporary board, although Colonel Lapsley was elected to fill a deacon vacancy in February and by August was elected to the Elder Board to replace Franklin Jones who had resigned. Early that same year approval was given to the ordinations of Stan Toussaint, Frank Roberts, and Don Oakley. Myrtle Kelley, Martha Johnston, Laverne Gullans, and Mrs. Harold Fleming were approved as Sunday School teachers. Mrs. Kelley and Mrs. J.B. Lapsley began to develop a Sunday School curriculum, parts of which were still being used today.

The first building fund donation, \$36, was received but the elders agreed that, "*... there should be no great emphasis placed on the matter... and no campaign in connection with the building fund.*" Within months, though, a building committee comprised of Colonel Lapsley, Dr. John West and J.H. Kelley was formed to investigate and recommend a building site that could be presented to the congregation. The deacons concluded that though there was "error in soliciting funds", there also was "error in doing nothing". So, moving rapidly and apparently with "great emphasis", the committee prepared to recommend a site at a congregational meeting in September, 1955. Likely this meeting was never held

since the purchase of a building was not completed until 1957.

The church added Mrs. and Mrs. Dick Shurtz, heading to Brazil, to the missionary efforts at \$100/month with \$25 of that raised by the Sunday School. In 1955 the added Joel and Sarah Slaughter. Permission to use the school facilities (\$16 rental) for the first week-long missions conference was obtained for the last week of October. There is some dispute whether the conference ever took place. The details in the elder's minutes suggest the planning was very advanced, but neither Mrs. J.B. Lapsley nor Dr. Pentecost recall such a conference.

It was very gratifying to hear that Mr. Anderson, the school (building) superintendent, was very agreeable to having us use the school facilities for four nights. Apparently he has passed on [to] the superintendent the fact that his relationship with the Grace Bible Church was most pleasant. (10/55 Elders Minutes)

The elders began to formalize the missions efforts with the following considerations:

- 1) College or seminary graduates, preferably.
- 2) World-wide in scope, with the goal of a presence on every continent and even "... every country..."
- 3) Support of 50% to 100%. (Amended in 1970 to "an amount that will meet individual needs.")
- 4) Ultimate goal of 50% of income spent on missions, beginning at 25% and increasing 5% per year until the goal was reached.

First Baptism

Baptism, though mentioned as a sacrament, was never detailed in the constitution. In the 1989 interview, Dr. Johnson said, "*My feeling was and is that infants should not be baptized.*" He had been baptized as a young boy, but asked to be immersed while a student at the seminary. The elders did allow members to join who had been baptized as infants if the new member made a profession of faith and felt satisfied with their baptism.

When eight or ten people approached Dr. Johnson in August, 1955 asking to be baptized by immersion, arrangements had to be made to rent the facilities of Scofield Memorial Church (\$25), and on September 25, 1955 the church held its first baptism using newly purchased baptismal gowns. But in 1959, approval was given to the baptism *"either by sprinkling or immersion, to any of those who request it."* The only recorded baptism by sprinkling at Grace was for five people in July, 1961. Dr. Johnson had directed the purchase of a baptismal cup in 1955.

Early in the new church's life, the offering was presented as being like communion - for believers only. It is likely that this introduction to the offering, which became a strong tradition, may have its roots at Independent Presbyterian Church.

Stan Toussaint's need to devote more time toward completing his Th.D. dissertation at Dallas Theological Seminary led to his resignation as Director of Young People in early 1956. In addition to his duties with the young people, he led the music ministry. He was replaced by two men, Walter Baker for high school youth, and Fred Holder for college youth.

Receipts for 1955 were \$17,034, and according to the approved formula this implied missions giving be fixed at \$5,110 for the 1956 budget. This increase in missions spending so early in the church's life with many startup costs was difficult to achieve, and they decided to consider the employment of the two youth directors as part of "home missions". In fact, meeting the missions percentage increase of five percent each year was never met. In 1961, faced with a building program, the board acknowledged the difficulty of achieving the goal of ultimately having half of the spending going towards missions, stating *"The missionary budget should be determined by specific amounts as conditions arise."* The 50% goal was reinstated in the early 1980's, but again the church was unable to increase missions giving to more than about 25% of the total budget.

In the spring of 1956, they considered a radio ministry, since one-half hour of prime Sunday time could

be purchased for \$55 per week. But after soliciting congregational opinion, and finding not a single positive comment, the elders agreed that the *"... time was probably not right to launch the program."* Raised for discussion again in 1957, the proposal remained on the table for more than ten years but was never implemented. The church did continue to place advertisements in the Dallas Morning News about special series of Dr. Johnson's messages but the elders, *"very much opposed"* a program proposed a few years later to send a direct mailing to acquaint people with Grace.

Also notable during 1956 was the acceptance into membership of Mr. and Mrs. Ted Kreatschman along with Dr. Dwight Pentecost, and the support of Rev. and Mrs. Paul Gullans as missionaries to Sweden. The April minutes record the examination of Earl Comfort, Jr., Steve Slocum and Paul Gullans for ordination.

Early Women's Ministry

A Women's Prayer Meeting was established prior to 1957 but was not well attended and Dr. Johnson encouraged greater participation as *"this prayer group was extremely important."* After meeting with the leaders of the group, Dr. Johnson proposed dividing into five separate prayer groups, led by Mrs. Slaughter, Doris Kreatschman, Nancy Miller, Bea Crump, and Maude Ruff, each to host a group in a certain area of Dallas. One of these was a night group, *"to meet the needs of the business women."* The re-organization of the Women's program was headed by Mrs. J.B. Lapsley who reported, *"There was a very sweet unity of prayer in the Spirit and I'm sure if you had been present you would rejoice as I do in seeing the Lord working."* Her work on this finished, Mrs. Lapsley resigned as Chairman of the prayer groups, writing, "With these groups in full operation, I feel my duties and value as chairman have been substantially accomplished."

Move to Midway Road

By late 1957 the Lord had blessed the church with a \$15,000 building fund. They found the Midway Hills Baptist Church for sale at the corner of Midway Road and Merrell Road, the congregation approved its purchase in September and held the first service in the new facility on May 4, 1958. The \$33,250 purchase price included the building and 6 lots but excluded the pews and *"other moveable equipment."* Funds for the purchase came from the building fund and from a \$14,000, 6% mortgage that was approved in early 1958. At the dedication service, Bob Thieme of Houston spoke and later that same month Dr. Charles Ryrle was invited as guest speaker at an evening service. Within a year of its purchase, the building was crowded and now considered to be transitional. The elders requested, *"... prayer toward our later securing a building better suited to the needs of a growing church (12/58)."*

Other matters notable in 1957 were the establishment of a Christmas Song Festival, the replacement of the two youth leaders with Richard Hauck, and the arrival of David and Ann Amstutz as associate members. Richard A. Williams was ordained by Grace in December.

Dr. Johnson Resigns

By 1958, the church had grown to 200 members along with many, especially seminary students, who attended but were not members. Dr. Johnson had been considering studying for a time in Europe. In September, 1958 he submitted his resignation, effective in December, so that he might prepare for a two year sabbatical in Edinburgh, Scotland. He wrote:

In accordance with our discussion in the meeting of the Board of Elders Sunday morning, I am writing to officially resign as pastor of Grace Bible Church, to be effective December 1st of this year. I have written a letter to the congregation in explanation of this step. I would like to reiterate my appreciation for your fellowship in the gospel to both boards and the

membership. I am also very grateful to God for the privilege of ministering the Word in your midst for these years, and my prayers will follow you and the church as our relationship is severed.

*Yours in His Grace,
S. Lewis Johnson, Jr.*

J. Dwight Pentecost named Senior Pastor

Apparently the elders were not surprised by Dr. Johnson's request and acted quickly in naming Dr. Pentecost as interim pastor. Dr. Johnson had frequently traveled around the country to preach. Dr. Pentecost usually filled the pulpit in his absence and was well known to the congregation as an excellent expository preacher. He apparently accepted the interim position with the understanding that he could not accept a permanent position unless an assistant pastor could be found to help in the work. Efforts to secure a permanent pastor proceeded during the Fall of 1958, and Dr. Johnson asked the Seminary for recommendations. All that were contacted felt the Lord wanted them to remain in their present positions; inquiries continued into January, 1959. By February, the Board felt the Lord leading Dr. Pentecost to be called as permanent pastor and voted unanimously to recommend him to the congregation which overwhelmingly approved.

Dwight Pentecost was educated at Hampden-Sidney College (AB-magna cum laude) and received his Th.M. and Th.D. at Dallas Theological Seminary. Prior to joining the faculty at DTS in 1955, he was an instructor at Philadelphia College of Bible. He was ordained in the Presbyterian Church at Cambridge Springs, Pennsylvania. Dr. Pentecost served as pastor there and later at Saint John's Presbyterian Church in Devon, Pennsylvania. He and his wife, Dorothy, were blessed with two daughters, and the family was active at Grace since its founding.

Other events during 1958 were the ordinations of Henry Way and Shelby Johnson, the appointment of Bob Smith as youth director (ordained at Grace in 1959), and the employment of Maryday Book as church secretary.

Early in 1959 the growing church formed four committees to help with the work. The Missions Committee was headed by Fantz Fowler, a Christian Education Committee was chaired by Ted Kreatschman, the Permanent Building Site Committee was led by J.H. Kelley, and a new emphasis was placed on home Bible classes under a committee chaired by Harry Bemiss. Glenn Goss was hired as Assistant to the Pastor and he took responsibility for the music ministry and coordinated the home Bible classes, but within a year, he resigned to pursue other Christian work. Dr. Pentecost had emphasized home Bible classes. Although more than twenty were active, it was his goal that they double. Soon after, three more classes were added, sponsored by Mrs. Paul Crump, Frances Ridgeway and Maude Eiseman. By early 1961, a list of the active home classes included twelve, five of which were "Scofield", three were "Adult Bible", three were "Children's Bible" and one was "Ladies Bible". Fred Dickason was added as a paid part time Educational Director and he and his wife Jean immediately set about initiating Pioneer Girls and Boys Brigade programs. By February, 1960 the groups held their first meetings.

Search for a New Home

Under J.H. Kelley the Building committee was actively searching for a tract of land on which to build, and actually met the asking price of \$33,250 for a three acre tract at Midway and Rosa Street, but the seller insisted on having the money the very next day and the sale fell through. The committee's intent to remain close to Northwest Highway was proving difficult due the high cost of land. After considering more than a dozen properties, including the present site of Northwest Bible Church, a contract was negotiated for a \$15,000 tract on the Northwest corner of Inwood and Northhaven just west of our present building. When the some of the neighborhood residents began to object to a church being on this corner, the contract was cancelled. The committee crossed the street and found a 2.3 acre tract at the Northeast corner of Inwood and Northaven *"toward which we have a very definite leading."* It was owned by the Mormon church who once intended to build there, but

they had purchased a site on Churchill Way. The Mormons discounted the price since a church was the buyer and accepted a \$20,000 offer. At a congregational meeting in December, 1959, the Grace congregation approved the purchase. Within months, Jim Kelley was able to secure an additional tract of adjacent land on the east side of the original purchase, at a cost of \$5,500. A year later the existing property on Midway Road was put up for sale.

A second Missions conference (counting the disputed 1955 conference), to be held in conjunction with DTS, was approved for March, 1959. DTS often tried to place their conference speakers in local churches. Again, it is uncertain if this conference ever took place since the minutes make no mention of it after the approval to proceed and no one seems to remember it. By 1959, supported missionaries included the Gullans, Lapsleys, Shurtz's and Slaughters along with Dallas Theological Seminary. The support totaled \$500/month along with a nearly equal amount from designated giving by individuals that was routed through the church. Later that year, Miss Pat Cowan (now Mrs. Dick Beller), a Wycliffe candidate, was approved for support, and a future missionary, Betty Welch, joined the church.

The first vacation Bible school, planned by Youth Director Bob Smith and the Kreatschmans, was held in August, 1959. The event was a great success and, "... was well attended with a great deal of enthusiasm and interest, both by the teachers and those attending." Nearly 60% of the children were from outside the church. In the 1960's, VBS often took place for two weeks in the summer with attendance reaching 250.

When Glenn Goss, who was serving as assistant pastor, resigned in mid-1960, he was promptly replaced by Rev. Al Platt. Within two months, however, *"a letter from Mr. Al Platt was read to the board notifying them that he wished to resign as Assistant to the Pastor because of his heavy school schedule."* The staff was strengthened, however, when the now Dr. Stanley Toussaint, "... offered his services free to the church as music director", the same capacity he served in some six years before when the church was just beginning.

Significant during 1960 was the addition of Betty Welch, David and Ann Amstutz, and Ted and Gwen Martin as supported missionaries, and the formation of a new committee of women, Mrs. J.B. Lapsley, Frances Eaton, Doris Kreatschman, Marie Larrew, Nancy Miller, Maude Ruff and Christine Slaughter. They were charged with the responsibility , "... to promote fellowship, to widen prayer support for the ministry, and to promote Bible study among our women." William Muir was ordained after Dr. Pentecost's and the congregation's examination, and Mr. and Mrs. Harold Hoehner were examined by the Elders and accepted into the membership late that year.

Charles Swindoll

A young seminary student, Charles R. Swindoll, who had been teaching young adults, was hired the following year, 1961, as Christian Education Director at a salary of \$100 per month. Chuck was born in El Campo, Texas. While serving in the Marines, he became convinced that the Lord's direction for his life was in Christian service. He entered Dallas Theological Seminary in 1959 and graduated magna cum laude four years later. He won the Harold A. Ironside award for Expository Preaching. At Grace Bible, Chuck and his mother would occasionally sing duets in the services, and his sister, Lucille, who joined the church in 1958, had a voice still remembered for its exceptional quality.

The deacons and a number of members were concerned about the burden on Dr. Pentecost who lacked an Assistant Pastor since Al Platt's brief service. In a letter to the elders, they recommended Dr. Toussaint for the job. With his heavy teaching schedule at the seminary, a radio ministry based in Minneapolis, and substitute preaching, Dr. Toussaint declined. The Elders then turned to the new CE director:

Charles Swindoll was discussed as a possibility, but after considerable deliberation on the subject it was decided that Charles Swindoll's services could be better utilized in a concentrated effort to develop our young

people's program. It is felt that Mr. Swindoll's duties as Christian Education Director should be broadened to include not only organization and planning but for him to personally take a very active part in the young people's work. It was moved ... that in view of the increased duties and responsibilities Mr. Swindoll's salary be increased from \$100 to \$150 per month.

Over the next year the elders continued to address the need for an assistant to Dr. Pentecost. *"After some discussion, since there still existed some reservations on the part of some members of the Board regarding Mr. Swindoll's qualifications, the matter was tabled."* A decision was finally reached in February, 1962 that *"... Mr. Charles Swindoll be recommended to the congregation for full time service to the church"* as Assistant Pastor to be paid \$300 per month, and the congregation unanimously agreed. Swindoll responded, *"I am both delighted and confidently satisfied to announce that God has led me to accept your invitation."* His ordination was approved in May, 1963.

In September, 1965, Swindoll resigned from Grace to accept the pastorship of Waltham Evangelical Free Church in Waltham, Massachusetts. He wrote,

Dear Friends in Christ:

For the past twenty-six months it has been my unforgettable privilege to serve the Lord as Assistant Pastor of Grace Bible Church. Since these months [have] been spent with God's evident hand of blessing upon them, I have grown to love and appreciate the folk of our church in a way that is difficult to express. Because of this tender affection, I find it most difficult to announce my resignation. Nevertheless, I am confident that God has led me to a very needy area and I must follow His leading. I can assure you that I have carefully examined this church and all that is involved in this move and I have unquestionable assurance within my heart that this is God's will for my family and me.

Our ministry with you, while it has been rather brief, has been a time [of] growth and productivity in the

things of the Lord. Because of the love that binds us together, it will be difficult to depart from your midst.

*In His everlasting arms,
Charles R. Swindoll*

Ground Broken at Inwood and Northaven

Building plans were well underway by the middle of 1961, and by October the congregation had approved a \$125,000 mortgage at 6% for 20 years. Ground was broken at Inwood and Northaven for the new building on October 22, 1961, following the Sunday service. The existing property on Midway was sold for \$50,000 to the Christian Missionary Alliance Church with the agreement that Grace could use the baptistery on occasion and have partial use of office space until the new facility was ready. Grace also loaned them four pianos and an organ. The CMA Church took possession in February, 1962, leaving Grace temporarily without a home. But, while the new building was in progress, Dr. Walvoord offered the use of Chafer Chapel at Dallas Seminary to Grace and the church gladly accepted. By midsummer 1962, Yarborough Construction had finished the new building (with considerable dispute over the construction quality), and the dedication service was held July 8, 1962 with Dr. Walvoord speaking. Perhaps more attention could have been given to the design quality rather than the construction quality. The building cost \$175,000, Mr. Manning, the architect, charged \$12,000 and furniture cost \$13,000 for a total of \$200,000. The church had \$75,000 on hand and asked for pledges to amortize the debt.

The building consisted of what is now known as Building A, including the Hearthstone Room (complete with organ) and most of the present sanctuary, though it was separated from the main building by an open breezeway. The church office was located in the back part of the current library until 1968, and the remainder of the building was used for children, youth and college. Adults met in the sanctuary, then known as the Fellowship Hall. It was planned for 550 seats, since it was stated during the congregational meeting that,

"...there was the idea that our church would not grow to more than 550 people." Although it had a platform, this room was intended to be temporary until a real sanctuary could be built. It had a hard floor and no pews until 1971, so folding chairs were used and occasionally tables were set up for church dinners. Since it, "would be used only slightly", the hall did not have a baptismal. With the move to the new facility, attendance jumped from 225 in 1961 to 325. Much of that increase was due to families with children.

The minutes report,

The placing of a cross in the panel behind the pulpit was discussed. This has been under consideration for some time and Dr. Pentecost had asked Mr. Newton to prepare sketches of a cross, including its size and location appropriate for the panel. Mr. Newton prepared the sketches which were presented to the Board for discussion. It was pointed out that there was an objection on the part of some people to placing a cross in the church. After some discussion the Board felt that it was quite proper to place a cross in the church and the Deacons were authorized to proceed on the basis of the sketches.

The Elder Board occasionally took a stand on issues that give insight to the times. After being approached by a member with a question, they stated, *"The Board disapproves of smoking for anyone in a position of influence or leadership. However, in the specific case of a 'pal', if [the member] would determine that there would be no offense to a child, [the member] is free to use her own discretion."* Shortly after, *"the question of silverware for use at our fellowship dinners was discussed. It had been mentioned by some of our women that silverware could be obtained by trading stamp books. It was the general feeling of the Board that it would be better to buy the silverware rather than use trading stamps or some other form of obtaining the money for this purpose."* In 1965, *"the subject of dancing was discussed and the Board felt that it was desirable to take official action on its attitude toward dancing. After some discussion it was moved ... that dancing and dance music is strictly prohibited on church property."*

In early 1962, a group of men including John Feather, Don Hanley, Martel Ruff, Lawson Ridgeway, Floyd McReynolds, John West and William Stutts proposed the formation of a Men's Fellowship of Grace Bible Church. Its purpose was to be fellowship, evangelism, service and integration of new members. On occasion, inter-church meetings of the men's fellowship groups were held, with participation from Reinhardt Bible Church, Northwest Bible Church (formerly Independent Presbyterian) and Town North Bible Church. Later the inter-church meetings expanded to include Scofield Memorial Church and Believers Chapel. Two years after starting, however, Grace's Men's Fellowship was discontinued as a organization because of an apparent lack of interest, though some of its functions were continued within the adult classes.

As a result of the close ties to Dallas Theological Seminary, five recent graduates of the seminary asked to be ordained at Grace. After finding "... *the examination of these men be sustained as satisfactory ...*", Harold Hoehner, William Eichhorst, James Klubnik, Harold Lindsey, and Lawrence Richards were ordained on Sunday evening, May 6, 1962, "... *to the ministry of the Word of God.*"

Music Ministry

The music ministry was an important part of Grace and as such was to be carefully considered. When the young adult class asked for advice on music for a class party, having "*in mind musical entertainment consisting of guitars and a bass*", the elders responded that "*they would prefer not to have this type of music.*" In July, 1962 a statement on music was drafted, recognizing "*that music may have a real part in the ministry of the Word and not only prepares hearts for the preaching ministry but may itself be a means of imparting Spiritual truth.*"

It is the desire of the Board of Elders that all who participate in the musical program of the church do so, not for their own glory or for the display of their gifts or abilities, but solely for the glory of the Lord.

All musical numbers should be chosen carefully, not so much with a view to the music itself, but to the message it imparts.

No musical numbers should be used which are not in harmony with the doctrinal position of the church.

It is the responsibility of the song leader to set the tempo for the hymns. It is desirable to keep the hymns from dragging but not to speed them up so they become jazzy. The organist and pianist are expected to follow the direction of the song leader.

All vocalists or musicians are asked to sing or play from the lectern beside the instrument which will accompany them, rather than from the pulpit.

Late in 1962, approval was given to support Walter and Dottie Baker in their missionary work in Haiti. A year later, because of the close ties to the Platts, the Central American Mission's seminary was added, and the Gullans were dropped because they returned from the mission field in Sweden. In 1964, Swede and Judy Anderson, known to the congregation through their years at Dallas Seminary, were approved as supported missionaries at \$100 per month. Brad and Betty Lapsley took an indefinite leave of absence from Ethiopia due to Betty's health and were suspended from support in November, 1964. Early in 1965, the church added Thomas Lee with Wycliffe Translators, and the Bible Institute of Haiti to the growing list of outreach efforts. By the mid-1960's, a newly formed Women's Missionary Committee began to help meet the needs of the expanding program.

A librarian, Mrs. Ainsworth, was appointed and she began receiving donations of books in 1962 after the move into the new facility. The collection grew to 100 books in a year, and with no provision made in the building for a library, the deacons were forced to place bookcases outside the Hearthstone room. Three years later, the deacons moved the library into the church office, which was located in the back part of the present library. Reberta Webb became librarian shortly afterward, and by 1967 the deacons added library funding to the annual budget.

By 1964, the church was already feeling crowded in its new home. The "Sunday School" (adults) had rapidly expanded to over 460 in attendance from 235 in 1961 before the move into the new building. The high school and college groups were now forced to share space. A committee was formed to recommend how to address the problem. This Planning committee, under the direction of Ted Kreatschman, concluded that *"a definite need for additional facilities does exist"* and that an architect should be employed to begin drafting plans for more space. Simultaneously, Lawson Ridgeway began negotiating with the Mormon Church to purchase the 3.88 acres adjoining the present property. After agreeing to finance the \$35,000 purchase, the Mormon Church changed their minds and requested cash. With some difficulty, Grace found the funds to acquire the tract for \$5,000 cash and a one year note for the balance. When the note came due, \$13,000 was taken from the building fund, some of which apparently was from a bequest in the estate of Leon Pepperberg. The Mormons renewed a one year note on the remainder.

Building B

Discussion and planning for a new educational wing, later to be known as Building B, extended into 1966. Late that year the congregation approved the \$83,605 construction cost of a 6,690 square foot building with folding partitions to allow some flexibility in use. It was to form the south side of a courtyard and have an open walkway along the exterior but would remain separate from the "fellowship hall". The firm of Grace member Lawson Ridgeway, Centennial Construction, completed the addition by April, 1967 and the church finally had the needed space to continue growing. By the time the building was completed, all but \$25,000 of the cost had been raised and a three year loan was obtained to finance the balance. The remaining balance on the mortgage for Building A had been reduced to \$110,000. A kitchen was added to the Hearthstone room soon after completion of Building B.

The new space allowed the expansion of the adult Sunday school which included classes on the Holy Spirit (51 adults), Ephesians (33), Bible Study (50), Old Testament Survey (48), and Basic Doctrine (24). Total Sunday attendance increased to over 600, with most of the increase coming in the adult classes. In April of 1968, Moody Monthly Magazine published an article by Dorothy Pentecost about Grace's unusual adult Sunday School program, that offered "electives" rather than the normal way of separating classes by age group. Taught largely by laymen, the quarterly elective courses covered topics such as Church History, the Christian Home, and the Life of Christ, and they created great interest and enthusiasm. Worship numbers also grew larger. Grace began a second worship service at 9:30 in 1969 to relieve the crowding at the 10:30 service. A September, 1967 flyer lists 18 different home Bible classes available from Monday through Saturday to all age groups .

Proposal for a New Sanctuary

Encouraged by the Lord's provision for the new wing, planning now focused on a permanent sanctuary. Overflow crowds on Sunday mornings and the resulting difficulty in finding seating and serving communion increased the noise problem to the point where one elder asked Dr. Pentecost to, *"admonish the congregation about the talking and noise just preceding the Sunday services."* Both boards moved expeditiously to select a firm to design a \$500,000 replacement for the fellowship hall. The architect, Harold Prinz, proposed a fan type of arrangement with seating for 1,000 and provisions for a baptistery and choir loft.

The Building committee and Dr. Pentecost worked hard with the architect to develop a sanctuary design and by July, 1968 a congregational meeting was scheduled to approve the plans. Some members had strong opinions against the general design. Some felt the church was focusing too much of its time and resources on buildings and some thought the remaining \$102,058 balance on the note from the 1962 construction should be addressed first. Although a vote was probably not called, the opinions were reported by one person to be

"overwhelmingly negative". By May of the next year, the elders "... felt that the building program should not be undertaken at this time. In light of current prohibitive building costs and financing difficulties, it was the feeling of the board that it was not the Lord's will to continue the building program at this time.", and moved that the effort "... be terminated until such time as the Lord leads us to reconsider."

With this decision, Grace quit growing. And, in retrospect, much of the momentum transferred to other North Dallas Bible churches. It appeared that the 550 people limit stated in 1961 would come true. (In 1979, Northwest Bible Church built a 1,000 seat sanctuary designed by Prinz that was much the same as the one designed for Grace.)

During 1968, a small group of members became alarmed about *"the movement of neo-evangelicalism and how...it influences and exists in the ministry of Billy Graham, Campus Crusade for Christ and Grace Bible Church."* At an April board meeting an elder proposed a motion that the church "... go on record as being opposed to any outward show of approval of any Billy Graham activity, leaving it up to any individual to participate...as his conscience directs." The motion failed on a vote of five to six.

Dallas Christian Academy (Trinity)

Early in 1968, the church was approached by Dallas Christian Academy who asked about renting the facilities. After much discussion concerning to what extent the church wanted to be involved in Christian education, on a motion by Brad Lapsley, the Elder board decided that Grace "... will investigate the possibility of removing the legal obstacles to providing facilities for Dallas Christian Academy." By June the matter had been unanimously approved, allowing DCA to establish a Junior High program using Building A including the Hearthstone Room for assemblies. Rent was to be based on a breakeven cost of \$478/month. The school began that Fall with about 60 students and the following year added a high school class. Its rapid growth by 1971

forced the church and academy to look into *"a building program of mutual benefit"* with particular emphasis on a gymnasium. A proposal to buy land between the church property and the tollway was rejected due to the high cost and attention then turned to the campus space along Inwood Road. (Donald Kerr's letter of October 4, 1971 provides insight into the whole school situation). Late that year, a committee formed to study the whole school issue concluded, *"that future growth of T.C.A. (Trinity Christian Academy) and G.B.C. are not necessarily compatible."* Attention then turned to finding a temporary solution to the academy's space problem that would have long term potential for use by the church.

Pine Cove

The church was first exposed to a Christian summer camp near Tyler in 1967. The camp, under the direction of Don Anderson, had expanded into a full conference center. In January, 1968, the Elders were introduced to Bill McKenzie and Don Anderson who reviewed the facilities and activities of Pine Cove. Approval was given shortly thereafter to begin funding the camp at \$100/month to be reviewed annually, and Dr. Pentecost scheduled the first retreat at the Center that Spring.

Out of one of the retreats at Pine Cove came the decision in 1971 to elect a Chairman of the Board of Elders who would *"be responsible for setting up and following [an] agenda, and conducting the Board meetings."* Since the founding of the church, the pastor had served as Moderator, echoing the church's Presbyterian roots. The new Chairman was to oversee *"matters dealing with the gift of administration"*, with the Pastor retaining responsibility *"for the spiritual oversight of [the] Board and congregation."* Billy Haughton was unanimously elected to the position of chairman and was to have a telling influence on Grace in the years to come. But within nine months Haughton stepped down as chairman, the Board rescinded the action establishing this new office, and returned to the method of the Pastor serving as Moderator.

The Missions Conference had not been held since 1959. It was revived in the fall of 1969, became a planned annual conference in that year, and has continued nearly every year. During this period, the Missions Committee developed a written procedure for selection of missionaries. Ruth Pryor and Betty Lapsley joined the committee in 1970 and coordinated the housing and care of missionaries returning to Dallas for furloughs and support trips.

Building C and Sanctuary Addition

Though unable to take on the building of a larger sanctuary, the church was able to initiate improvements in 1970. The breezeway separating the Fellowship Hall from Building A was enclosed to make a narthex, and the parking lot was resurfaced and extended to accommodate the growth in attendance, especially with the second worship service initiated the year before. By early 1972, a recommendation was finally approved to solve the crowding problems at both Grace and T.C.A.. The solution was to add a 131 seat addition that could later be turned into office space to the main auditorium for \$34,720 (without pews). Also planned was Building C with 10 classrooms and 6,800 square feet at a cost of approximately \$139,400. T.C.A.. would contribute \$8,000 over a two year period, and the rest would come from the building fund and financing. The old kitchen (presently the teachers lounge for Grace Academy) was originally used as a laboratory classroom for T.C.A..

The choir was revived in October, 1971. John Bair was added to the staff to lead the music ministry. An electronic organ, donated by Cedric Burgher in 1968 (donated to Faith Bible Church in 1985) was put to more use, the BMA song book began to be used in the evening service and a member funded new hymnals.

A seminary student named Mike Fisher, with his wife Kathy, joined the Junior High staff in the spring of 1972. He and high school pastor Bobby Livesay, along with John Master, were to work together in training the young people of the church. Mike also was responsible for CEF Training and the Vacation Bible School, which

was changed for a brief period to 5-day clubs held in neighborhood homes. By the following summer, he was employed on a full time basis as Christian Education Director and was given the title of Assistant Pastor during Dr. Pentecost's summer sabbatical. More duties followed, *"Fisher will be song leader at both morning services. The Board expressed a strong desire for popular, well known, easy-to-sing music for our low talent members."* Mike and Kathy left Grace in August, 1976 to accept a senior pastorate in California.

In the early 1970's the Women's Fellowship strengthened under the leadership of Sharon McKenzie, Mary Shoemaker, Dottie Kerr, Marge Pittman, Pat Eaton and Anne Carter. Mrs. Jack Cooper and Mrs. Bill Acker were also leaders in the Fellowship. A Boy Scout program was started in 1974 and by the next year had 25-30 boys in the troop. (A Girl Scout troop had been active at the Midway Road building.) This effort replaced the Boys Brigade program that had been in the church for many years but had struggled for leaders and interest. (The Scouting program was dropped in late 1986).

Dr. Pentecost Resigns

In September, 1976, Dr. Pentecost, pastor for 18 years resigned. In a letter to the congregation, he wrote:

Dearly Beloved:

For some time now two ideas have been developing in my mind: first, the time had come to prepare for an orderly transition from the present pastor to a new pastor for the flock at Grace Bible Church, and, second, because of the blessing of the Lord on my ministry to pastors and missionaries, that I be freer from regular commitments so that I could accept such ministries as the Lord gave opportunity.

Therefore, recently I recommended to the Board of Elders that we seek a mature, gifted, experienced man to join with us as co-pastor, who would bear the responsibility for the administration of the work, which I am not gifted to do but which our church needs, and would share in the pulpit ministry. This would provide for the needs of the church, would provide the freedom

to minister outside this body as my heart desires, and yet would allow me to maintain ties with the people here, for their faithful support of such ministries has been a strength to me. The Board accepted the recommendation and appointed a committee to seek such a man.

After consultation with several prospects and with leaders outside our church, the committee concluded that they could not find a qualified man such as we would desire who would be willing to work with us on this basis ... and recommended to the Board that they be permitted to seek a fulltime pastor rather than a co-pastor.

Therefore, in order to free the committee to pursue this matter without any encumbrance, I submitted my resignation as Pastor of Grace Bible Church to the Board.

The ties formed through eighteen years of fellowship together in the Word and in sharing your joys and sorrows as your pastor are very tight, and I have found they cannot be untied, only cut. This is a painful process. However, it is my conviction that the Lord is working to accomplish His sovereign purposes for our good and His glory.

I pray that the Lord will provide a godly, able, Spirit filled man to lead this congregation, and I am confident He will. This is His work. May He use it in days ahead as an instrument for His glory in greater ways than before.

I commend you to the unfailing love and the sustaining grace of the Lord Jesus Christ, whom the Father has set as Head of the church.

*In the bonds of His love,
J. Dwight Pentecost*

The resignation of Dr. Pentecost initiated change in the church. Many who had benefited from his teaching were acutely disappointed at his departure and some left Grace to find that teaching elsewhere. With no ready prospects to fill the position, David Amstutz, recently returned from the mission field, was appointed to the staff as Administrator while the pastoral search committee, chaired by Don King, interviewed candidates. Within a

few months, David was named interim pastor for a twelve month term.

Dave Amstutz and The Triumvirate

What evolved while the search committee went about its work, was a "triumvirate". Haddon Robinson, Duane Litfin, and Stanley Toussaint, all professors at the seminary, shared the pulpit with Dave Amstutz. At a congregational meeting on December 4, 1977, Dave Amstutz said, *"We were previously acting on the assumption that one man was the answer to our needs. But God had in mind to put together a team - and we could not have guessed or hoped to put together the fantastic team the Lord has given us."*

Lacking a permanent pastor, the church became more aware that Biblical responsibility for the flock rested with the Elders. Billy Haughton explained, *"... they came to the realization that the Board of Elders were to be the shepherds of the flock."* As a result of a need to step back and review the entire structure of the church and the encouragement offered by a series of messages from Litfin, Robinson and Amstutz, a proposal to amend the constitution to provide for a permanent elder board that would be self-succeeding and would appoint the Deacons was put before the congregation. Ironically, this structure was the same as that put in place when Dr. Johnson had an opportunity to put his church government beliefs into action at Believer's Chapel. More than three pages of recorded questions and answers about the issue of permanent appointed elders during a December, 1977 congregational meeting show the divergence of opinions. Ultimately, after much discussion, the consternation caused by the abandonment of congregational rule proved to be too much and the elders dropped the attempted amendments, though the issue probably would have passed. One change that did result was the eventual amending of the constitution in 1981 to allow the elder board to elect its chairman, rather than automatically designating the senior pastor to fill this position. Also the provision that the Church Secretary be an officer designated by the constitution was eliminated.

Trinity Christian Academy built a new campus in north Dallas and left Grace in 1976. A number of schools contacted Grace about taking their place, but the church, having struggled with the normal difficulties of multiple use, declined. *"The Board decided we should not get involved with renting our facilities to a school this year in light of all the possible changes in the life of our church."*

G. William Bryan - Third Senior Pastor

By April, 1978, the search committee had found a permanent pastor. The candidate, though at first expressing no interest, was called in June, and Bill Bryan became the third senior pastor of Grace Bible Church. Bill had been offered the position of Co-pastor with Dr. Pentecost in March, 1971, but had declined after struggling with the decision for six months. Bill was educated at Wheaton College (AB-1958), Dallas Theological Seminary (Th.M-1962) and Central (Oklahoma) State University (M. Ed-Guidance and Counseling). He served four years beginning in 1954 as minister of youth, music and Christian education at Pantego Bible Church in Arlington, Texas. In 1962, he became associate pastor at Metropolitan Baptist Church in Oklahoma City and served there until his call to Grace in 1978.

Bill Bryan, using his exceptional gifts, began to move the church's vision outward after the search period for a permanent pastor and the changes proposed by the elders. Writing in a congregational letter, he said,

If I could fling a banner across the front of Grace Bible Church this year, it might read something like this... CONSTANT CONVICTIONS IN A CHANGING CULTURE. Those six words sum up what I think should be the distinctive of our church in these days of unparalleled sin - AND opportunity." We at Grace must always stand firm for our constant convictions. This includes our foundation on the inerrant Word of God, our doctrinal base, and our multifaceted service in this local body of Christ. So I want us to unite in reaching both OUT and DOWN - reaching down to reaffirm the base of our Biblical absolutes, but also

reaching out to touch a dying world. Please be in prayer about what we can do at GBC to prevent us from just sitting and soaking. The Lord may want to squeeze us a little, and we all want to be in on the joy that comes when our lives begin to reach others.

Early 1980's

Dave Amstutz continued in his position of Administrator and shortly after became responsible for Christian education, Bill Elkins served as pastor of the career group until his resignation in December, 1979 (replaced by Dave George), and Roger Litfin was in charge of the music ministry.

In late 1981, after a review of the needs and direction of the church, the elders set the following priorities: first, the need for a strong pulpit ministry that presents the Gospel and Doctrine of the Bible; second, the need for expanding the focus more in the direction of a family oriented ministry. Accordingly, they asked Bill Bryan to allocate 60% of his time to the pulpit ministry and the rest to increasing Grace's efforts for families. Most of the remaining pulpit duties were to be filled by other speakers, *"including our own church members, such as Harold Hoehner and Duane Litfin."* Grace held two services, the first at 8:30 and the second at 11:00 with Sunday School in between.

The 70 singles who attended Dave George's classes, strained his part-time status. The Men's Fellowship was renewed, and the Women's group remained strong. An effort was made to invite the neighborhood to come to a Grace picnic, and in the fall an evangelism thrust was planned. Sometime over this period the office of Howard Hendrick's radio ministry, "The Art of Family Living" was located at GBC.

During 1981, the taping and library rooms were modified to increase the availability of these resources. Harold Prinz, the architect of the sanctuary that was proposed in 1968, was again engaged to prepare a master site plan (to be followed by another in 1984). And the City of Dallas completed the repaving of Northaven Road

assessing \$9,700 for the work and \$500 to rededicate an existing alley easement back to the church.

In 1984, perhaps in response to a disruption in the worship services, the doctrinal statement was revised to include the following, *"We believe the use of tongues practiced today is not the gift of tongues described in the Bible. We believe that the gift of healing was bestowed on certain individuals and is no longer in operation today, although God does sovereignly choose to heal some individuals supernaturally."*

Michael J. Fisher Returns as Fourth Senior Pastor

Bill Bryan resigned as Senior Pastor in June, 1985 to accept the position of Chaplain at Dallas Theological Seminary. He and Shirley remained at Grace and after Mike Fisher arrived, Bill began serving as worship leader. Bill's wife, Shirley, continued to be active in the church, teaching women's Bible studies and helping the wives of DTS students.

Another building program which had advanced to the plan stage, was delayed pending the selection of a new Senior Pastor. The search committee went to work and by April, 1986 unanimously recommended that Mike Fisher be called as Senior Pastor.

Mike Fisher was raised in the State of Washington and after serving at The Firs summer camp in Bellingham, WA, attended Moody Bible institute, completing the Diploma Pastors Course with honors in 1968. Mike married Kathy in June of 1968. He was awarded a wrestling scholarship at Biola College where he graduated magna cum laude with a B.A. in Physical Education. Mike then began his Masters work at Dallas Theological Seminary. Ordained at Emmanuel Baptist Church in Mount Vernon, Washington in 1974, he served as Senior Pastor for ten years at the Evangelical Free Church in Orange, California before being called back to Grace. He completed his Doctorate of Ministry at Fuller Theological Seminary in 1987.

In January of 1987, the church changed to a concurrent schedule with two worship services and two Sunday School sessions, the first at 9 AM and the second at 10:30 AM. This plan was to make better use of the limited classroom space and enable the church to accommodate increasing attendance. Within two years, however, a single 10:30 AM service replaced the two worship services with Sunday School held at 9 AM.

Kvanli Academy Moves to Grace

Kvanli Academy, begun by Jody Capehart as a secular school in 1974 but changed to a Christian school in 1980, moved to Grace in the fall of 1985. The Academy added grade levels until it eventually grew to a full elementary school with more than 200 students. Although it remained a separate institution, three years after arriving, the school's name was changed to Grace Christian Academy to more closely identify with the church.

In late 1988, David Amstutz left Grace to become Senior Pastor of Town North Bible Church. He had served the church for twelve years in many capacities, steadied the rudder through two transitions between senior pastors, preached the Word and counseled many of the congregation through times of need. *"The Board accepted with regret, [and] with love, Dave Amstutz's resignation. May God bless him and Ann as Pastor at Town North Bible."*

The constitution was revised in 1991 to make two-thirds approval necessary to carry any motion brought before the boards or congregation. Article XI was added to formalize a few matters of Elder and Deacon board procedure.

Sanctuary Remodeling

The sanctuary was completely remodeled in the summer of 1991, under the direction of architect Tom Dance and a committee headed by Dick and Becky Crews. The remodeling forced the worship services to be moved to the largest room in Building C while construction was underway. New pews were purchased, the platform was rebuilt to extend farther into the auditorium, the choir was moved from the annex side to a center position behind the pulpit, and a baptistery was added, the first this building. New carpet, new ceiling and new lights were installed. A sound booth was added, and the glass partition at the back was removed. Stained glass windows were installed in the sides. For the first time, Grace completed a major building program without debt, by using funds donated for the project and part of a 1983 gift from the Schroeder estate. This was accomplished at a time when the church's annual budget was down by more than 27% from the late 1980's. God's faithfulness and provision were evident as Grace completed the remodeling successfully, attracting many new families to the church. This small step of faith was blessed by God and also served to spur on larger building campaigns, including the Grace Academy expansion that was planned in 1992 and completed in 1993.

During that same summer, the church celebrated the 100th birthday of one of its founding members, Mrs. J.B. Lapsley. The celebration featured a picnic, letters from President George H.W. Bush and Governor Bill Clements, music by the Lightcrust Doughboys and speeches honoring her many years of Christian work.

In December, 1992, Grace began a presentation of the Savior's birth to the community. Christian schools, friends of members, and the neighborhood were invited to the church to enjoy Christmas music in the sanctuary before being escorted through three rooms to view ten minute dramas depicting parts of the Christmas story. After viewing the scenes, the guests enjoyed cookies, tea and coffee while their children decorated cookies. Eight hundred guests came in 1992; 1,600 in 1993.

With the rapid growth of Grace Academy, the church began considering how to manage the sometimes conflicting space needs of the school and the church. Dick Crews' committee and the deacons again went to work on the problem. A solution was worked out in early 1993 that enabled a complete rebuilding of the interior of Building C and the construction of a classroom addition extending to the south. Funds for this project were raised by the Academy together with bonds purchased by school parents and church members. Following the completion of this project, Building B was gutted and remodeled into a fellowship hall with moveable partitions and a large, modern kitchen. The dedication of the new facility took place on November 21, 1993.

Celebration of 40 Years

In 1994, the church celebrated its 40th anniversary at a banquet held in the new fellowship hall. All four pastors – S. Lewis Johnson, J. Dwight Pentecost, G. William Bryan, and Michael J. Fisher – were present. Other honored guests included Dan Bolin, Steve Slocum, Dave Amstutz, Roger Pryor and Bob Livesay. The first written history of the church was published. This fortieth year saw other changes: a second more casual service was started, meeting at 9 AM, and the first Friends Day was held in the Fall. The Hispanic church which met in the building dispersed into other congregations, George Steele completed new restrooms in building B, and Brian and Jane Dailey were instrumental in getting the Jesus film widely distributed into our neighborhood. Adult classes were taught by Gene Pond, John Rhoads, Andy Wileman, Harold Hoehner, Don King, Phil Bryan, Bill Lunceford, Tommy Maxwell, David Dillard and Mark Yelderman. A spring missions conference was headed by Frank Kinsman at a cost of \$4,072.

1995 brought a fund raising creation of Peter Fretheim, who was heading the Junior High Department. This was a Valentine Banquet with a twist on an old television game, the Oldie-Wed Game. That event became a tradition that has been sustained for nine years, and is still going. The women's fellowship had been restructured and renamed Women of Grace. Women of

Grace chose Philippians 2:1-5 as their guide. Led by a board, the fellowship thrived for a while, but functioning under a restrictive constitution and having a policy of rotating teachers, the fellowship began to falter. Outreach continued with a second Friends Day, an Easter play directed by Cathy Atkins, and three days of the Joy of Christmas event. The Senior High group traveled to Mendenhall, Mississippi on a summer missions trip. Dr. John Walvoord spoke at an October missions conference chaired by Al Platt. Dorothy Rogers continued her work as wedding coordinator. Strong theological teaching continued with the beginning of Grace Institute, a five-year program of courses where completion earned a certificate.

1996 saw a number of changes in staff. Gene Pond stepped down from the music ministry, though Carol Pond continued as pianist, and Jody Capehart resigned as Children's CE director. Mark Tobey replaced Gene, and Cathy Atkins replaced Jody. David White continued organizing the annual family camp in Colorado, now moved to the refurbished Hermit Basin Lodge.

Shirley Bryan was officially brought on staff as Director of Women's Ministry. Cindy Rawles was brought on staff as Shirley's assistant. This resulted in a resurgence of interest in Women of Grace. A revised constitution, Cindy's administrative efforts, and Shirley's inspired, well-prepared teaching have created a vital, growing women's fellowship. See the foreword of the 50th Anniversary cookbook for a description of the goals and programs of the Women of Grace.

A New Youth Building & Improvements

The entire exterior was painted a light gray, which covered the original yellow and pink brick, and late in the year, David Dillard, Walter Scarborough, Ron Howell, Andy Wileman, and Gretchen Spitler began planning for new youth building and a renovation of Building A. Since the facilities were in full use much of the time, was soon clear that the youth building had to be built first, to provide the space and flexibility necessary to allow Building A to be remodeled. Designed by David

Dillard, the new youth building, a facility that would be used by both the junior high and senior high, was built across the parking lot. Some of the labor came from church members, especially Tommy Klie who directed the construction effort. When it was finished in the summer of 1997, Building A and the Hearthstone Room were renovated. Total cost of all the projects was \$453,987 and the fund raising was headed by Larry Jobe, Bill Mayo, Larry King, Tom Solomon and Tru Pollard. A little over a year later, a new church sign graced the front lawn, a glass partition was installed in the foyer and new chairs and round tables were in use.

Tim and Leslie Kreatschman initiated a church planting effort in Rockport, Texas. Grace supported their project by sending staff to teach and kids to work.

In 1998, a member established a scholarship fund honoring Harold Hoehner, Bill Bryan and Dwight Pentecost. This fund would be used for three students at DTS who would help in our youth ministry. And the high school group, now headed by Vic Neufeld, was busy, with another Mississippi missions trip and a Colorado backpacking trip accompanied by Danny Hassell and Andy Wileman. The following summer they traveled to Mexico.

At a January, 1999 missions conference, Ray Rising, held captive by guerillas in Central America, spoke along with Dr. Mike Pocock. The next March, another missions conference raised some \$30,000 for the missions special projects fund.

Wednesday night dinners continued to be a highlight of the week for many Grace families. Gloria Cecil, with other helpers, began preparing dinner so that people could participate in Wednesday night activities. For a while, the dinners were prepared by crews who each served one Wednesday per month. Gloria returned for 1998/99, then Don Trapp took charge in 2000. Clean-up is done by a group of dedicated deacons and elders.

A new grand piano was purchased for the worship services. David Dillard continued his often quirky introduction to the first service which began in

1993. A youth Sunday was started in 2000, allowing junior and senior high students and leaders to conduct the worship services. Chris Vander Galien and others began a badly needed welcoming ministry in 2001 with greeters at all the doors and a table where visitors could get information about the church.

2001 was a big year for missions. The constitution was amended to allow additions and deletions from the support list to be made by the elders without a congregational meeting. As part of a new emphasis on short term missions trips, Andy Wileman headed a large group who traveled to Nigeria to assist the Fretheims and the Ardills, and Jerry Remington and George Steele roofed a chapel for the Ogohi's in Nigeria. In the fall of 2002, Carter and Kelli Vecera planned another missions conference with the featured speakers Ron Alan and John Moldovan. Diane Edwards, Debi Condra, Kathleen Gilio, Leslie Kreatschman, Tom Brown and Erin Venema comprised the missions committee.

Each summer, Grace holds Vacation Bible School, usually under a new theme. In 2002, Donna Oostdyk, Betsy Alegnani, Kelly Boyer, Diane Burns, Martha Mattay, Susie Parker, and Lisa Nelson headed the effort. Grace published a new pictorial directory.

Andrew J. Wileman called as Senior Pastor

Early in 2002, Mike Fisher stepped down as Senior Pastor, asking to assume the role of an associate pastor under Andy Wileman. Mike wrote to the congregation,

February 4, 2002

Dear Members and Friends,

In July sixteen years will have passed since Grace Bible Church called me to be Senior Pastor. The following is my perspective on the state of the church. We are stable and comfortable with respect to unity, finances and attendance. Attendance at special events reaches our maximum seating and parking spreads

beyond our expanded parking into the grass every Sunday. We are ready for steps of growth in both programs and facilities.

I believe after several months of prayer that God has stirred my heart and mind for change. I do not want to leave Grace to get away from anything here. I do not want to go somewhere else. With God's strength and continued unity, our staff and boards can lead Grace Bible Church into a new era.

The request I made of the Elders, they are now bringing to you as their recommendation. Allow Mike Fisher to serve as Pastor of Missions, Small Groups and Pastoral Care and call Andy Wileman to be the Senior Pastor.

I do not ask to step down in my work load. I desire to accomplish more in a more focused manner. The request is to work in areas of my core strengths and in the area of Grace's immediate needs.

At the same time I am requesting that you recognize the vital roles that Andy has sustained during these same sixteen years as a member, Sunday School Teacher, Elder, Chairman of the Elder Board, Director of Children's Ministry and Executive Pastor. His speaking and leadership gifts are well known to us.

Most churches our size and larger do not have men with my gifts in the Senior Pastor's role. They usually have men with Andy's gifts in that position. Our friendship and mutual ministries began thirty-two years ago. It is my deep conviction that now is the time for me to serve beside him and under his leadership.

I have been a pastor for many years and by God's mercy hope to continue for many more years.

Looking forward,

*Mike Fisher
Senior Pastor*

The congregation called Andrew J. Wileman as its fifth Senior Pastor.

The Elder Board of Grace Bible Church, in recognition of his giftedness in teaching, pastoring, exhortation,

and administration, and in recognition of the needs of the church, unanimously and with great joy, calls Andrew Wileman to the office of Minister, effective on April 1, 2002; and places his name in nomination for a congregational vote to be held February 17, 2002.

Growing up in Tyler, Texas, Andy earned a Business Management degree (with honors) from the University of Texas in 1976. After running a small business in Henderson, Texas with Julie, he entered Dallas Theological Seminary at the urging of Mike Fisher and graduated with honors in 1982 in the Th.M. program with emphasis on Christian education. He became Executive Assistant to Dr. Walvoord at DTS, then went on to establish the Center for Christian Leadership at the seminary, developing and teaching leadership programs for students, pastors and business professionals. He returned to business in 1987. During this time he taught and grew the adult class at Grace named the Families of the 80's (later known as the Sojourners), and he was asked to come on the church staff in 1993 as executive pastor.

2003 brought the "Need Him" ministry to Grace. On Sunday mornings, members answered phone calls from around the nation and talked about the saving work and faith in Jesus Christ. Among those answering the phones were Hans Moetteli, Tru and Nancy Pollard, Tascal James, Bill Mayo, Tom Solomon and others.

Forty Days of Purpose

In the spring of 2004, a committee led by David Carl, coordinated an effort called, "Forty Days of Purpose." For a period of six weeks, the entire church met in small groups to read and discuss Rick Warren's book, Forty Days of Purpose. Andy Wileman preached a series of messages on the subject, and, for the first time in memory, the entire congregation studied the same topics. This gave the congregation a renewed sense of dedication and unity.

In the summer of 2004, concern for unchurched people led to the institution of a new Sunday evening worship service; Andy preached the same sermon, but in a casual, non- churchlike setting which allows interactive questions.

Five decades have now passed since those first meetings in 1954. Grace Bible has had a wonderful fifty years under the five pastors the Lord provided, and through the dedicated work of many who served in His church. The church has experienced joy and success along with sorrow and difficulties; all of which the Lord used to prepare us for His kingdom. We look forward to His continued, kind care of this body of believers. As this history is being written, planning is underway for a banquet celebrating the 50th anniversary of the church's founding, and plans are going forward to expand the facilities, including the worship sanctuary that was intended in 1962.

Ministry Staff (chronological)

S. Lewis Johnson, Jr.	3/54 - 9/58
Stanley Toussaint	5/54
Walter Baker, High School	3/56
Fred Holder, College	3/56
Richard Hauck	6/57-12/58
J. Dwight Pentecost	2/59-10/76
Robert Smith, Youth	12/58
Glenn Goss, Assistant to Pastor	3/59-6/60
Fred Dickason	1959
Al Platt, Assistant Pastor	8/60-10/60
Charles Swindoll, Assistant pastor	1961-9/65
Ken Olsen, Youth Minister	2/65 - 9/65
Paul Wagner, Music ministry	9/65-9/69
Joe Aldridge, CE Director	9/68
John Master Youth, VBS Summer	1968-4/73
Wes Spradley, Youth	Summer 1970
Rich Ainsworth, Youth	Summer 1970
Dave Krentel, Youth Pastor	1970-11/70
John Bair, Choir	10/71
Mike Fisher, Associate Pastor	4/72 - 8/76
Bobby Livesay, Youth	5/72 – 5/74
Danny Hassell, Youth	6/72-5/78
Steve Breedlove, Youth	8/73
Tom Bulick, Youth	5/74 – 6/77
Ken Mitchell, Youth	4/75
Dave Amstutz	10/76-10/88
Roger Litfin, music & CE	5/77-6/80
Bill Elkins, Career	6/77
Bruce Fong, High School	6/77
Roberto Hernandez, custodian	12/1977
Dan Bolin, High School	1978-5/80
Bill Bryan, Senior Pastor	6/78-6/85
Dave George, career	12/79
Rob Armstrong, Sr. High	6/80
Randy Buchman, music	9/80-3/83
Roger Pryor, Youth	9/80-4/83
Jim Brady, Youth	3/81
Rich Hornock, Sr. High	3/82
Lou Schneider, single parents	4/82
Jeff Sherwood, career & CE	12/82-8/87
Chris Tanke, music	3/83-4/87
Mark Roberts, Youth	7/83
Doug Osborn, Sr. High, College	9/84-11/86
Leo Mendez, custodian	5/1985
Mike Fisher, Senior Pastor	9/86 - 4/2002
Greg Hatteberg, Youth	6/86-12/86
Wayne Braudrick, Youth	12/86-
Fred Chay, Associate Pastor	3/87-1/91
Jody Capehart, CE	6/87-6/96
Scott Sims, music	3/87-4/88?

Gene Mitchell (business mgr)	9/1987-7/1999
James & Hope Spangler, music	1/1990-12/1991
Bill Bryan, Worship	4/1988-
Andrew Wileman, Executive pastor	4/1993-4/2002
Chuck Fair, Youth, High School	5/1988-6/1993
Gene & Carol Pond, music	1/1992-3/1996
Todd Eenigenburg, High School	6/1993-3/1995
Peter Fretheim, Junior High	9/1993-6/1999
Troy Stringfield, Sr. High	4/1995-1/1998
Mark Tobey, Choir	7/1996-9/1998
Cathy Atkins, CE Director	8/1996-6/2001
Shirley Bryan, Women's Ministry	9/1996
Cindy Rawles, Women's Ministry	9/1996
Phil Bryan, Associate pastor	7/1997
Vic Neufeld, Sr. High	3/1998-2/2001
Miguel Tejeda, custodian	7/1998
Oscar Lopez, music	11/1998-3/2001
Bumper (Carlos) Hidalgo, Jr. High	4/1998 -6/2001
Donna Oostdyk, Business	9/1999-
Mark Landry, Sr. High	2/2001-7/2001
Jason Wiesepoppe, Jr. & Sr. High, Admin.	3/2001-
Barbara Crosthwait, Choir	5/2001-
Clay Burkle, Sr. High	7/2001-6/2002
Peggy Costello, CE Director	8/2001-2/2003
Andrew Wileman, Senior Pastor	4/2002
Mike Fisher, Associate Pastor	4/2002-8/2004
Bonnie Hall, Office staff	8/2002-
Lars Peterson, Sr. High	9/2002-2/2004
Diane Edwards, CE Director	3/2003-
Linda Clinger, CE Assistant director	6/2003-
Paul Parkerson, Worship	
Chris Howell, Worship	6/2002
Charlie Colgan, Jr. High	6/2003-
John Lyon, Sr. High	9/2004-

Ordained at Grace Bible (alphabetical)

Richard Ainsworth	May	1972
Ernest Andrews	May	1970
Jack Arnold	May	1961
Gary G. Birt	May	1971
Dan Bolin	April	1981
Phillip Bryan	December	1997
Curtis M. Bryant	May	1971
Garland Chan	August	1970
Earl Comfort, Jr.	April	1956
Malcom Couch	May	1964
Ed Davis	May	1964
Fred Dickason	July	1961
Peter Durik	August	1970
William Eichhorst	May	1962
Paul Enns	May	1973
John Flack	July	1961
Thomas Fogle	May	1972
Bruce Fong	March	1978
Gary Gilbertson	May	1970 (withdrawn 3-72)
Don Glenn	June	1965
Paul Gullans	April	1956
Tom Hawkins	May	1969
Craig Hasselbach	December	1997
Michael Hicks	July	1994
Harold Hoehner	May	1962
Shelby Johnson	June	1958
Larry Kalb	April	1974
Larry Katz	June	1965
Bob Kennedy	March	1978
Robert Kilgore	May	1966
Steven Kim	November	1999
John Kim	September	2001
James Klubnik	May	1962
John Kunz	May	1972
Evans Laryea	August	1986
Tom Lee	May	1964
Harold Lindsey	May	1962
Bob Livesay	April	1974
Israel Loken	April	2001
George Madison	August	1980
Timothy Malyon	August	1970
John Master	May	1972
Darin Maurer	December	1994
Darin McFarland	April	2000
William Muir		1960
Don Oakley	October	1955
Ken Olsen	June	1965
John Orme	June	1965
Doug Osborn	May	1985

Roger Pryor	April	1983
Charles Raup	May	1966
Lawrence Richards	May	1962
Ramesh Richard	May	1979
Frank Roberts	October	1955
Daryl Rodriquez	April	2000
Dick Seefried	April	1974
Steve Slocum	April	1956
Baldwin Smith	June	2002
Robert Smith	June	1959
Wayne Smith	June	2002
Paul Snezek	May	1966
Wesley Spradley	May	1972
Philippe Sterling	May	1985
Albert Stoltey	December	1965
Troy Stringfield	August	1999
Charles Swindoll	May	1963
Chris Tanke	May	1987
Mark Tobey	March	1998
Stan Toussaint	October	1955
Paul Utnage	April	1981
Dirk T. Van Proyen	May	1971
Ted Vanderende	August	1970
Paul Wagner	May	1968
Henry Way	June	1958
Harlan White	August	1970
Wayne Widder	April	1961
Andrew Wileman	March	1993
Richard A. Williams	December	1957
Mark Yelderman	December	1997

Supported Missionaries (Alphabetical)

Amstutz, Dave & Ann	1960-1976	Uganda
Anderson, Swede & Judy	1964-	US/Europe
Andrews, Ernest & Karen	1970-1973	USA
Ardill, Bill & Dorothy	1986-	Nigeria
Bair, Joun & Elayne	1973-1985	Virgin Is.
Baker, Walt & Dottie	1962-1968	Haiti
Beller, Dick & Pat	1970-	Mexico
Bils, Steve & Trudi	1988-1989	
Bogges, Bill & Bobbie	1983-	France
Brake, Don & Carol	1970-1977	Ethiopia
Brown, Jerry & JoLynne	2002-	World
Brunner, Nancy	1985-1986	USA
Carrow, Jean	1977-1980	USA
Carter, Louis & Ann	1974-	World
Cecil, Robbie	1985-1987	Spain
Condra, Ed & Debi	1983-	Papua New Guinea
Connor, Reuben & Geneva	1981-2001	Dallas
Cowan, Pat	1960-?	Mexico
Crawford, Carol	1981-1984	USA
Crosthwait, Greg & Emily (Fisher)	1999-2000	Dallas
Damrau, Bob & Ulla	1985-1987	USA
Dettoni, John & Carol	1994-	World
Diechow, Nancy	1970-1976	USA
Durik, Peter & Carmen	1969-1971	USA
Edwards, Chuck & Pat	1982-1983	USA
Edwards, Tricia	1980-1981	USA
Elizondo, Jesse	2002-2003	Dallas
Fisher, Mike & Kathy	2004-	Myanmar, Ukraine
Fisher, Susan	1968-1969	USA
Formby, Derrick & Anne	2000-2003	Russia
Fretheim, Peter & Miriam (Mattay)	1999-	Nigeria
Fuqua, Betsy	1978-1981	USA
Golding, Tom & Diane	2003-	Australia
Green, Don & Florence	1981-1982	C. America
Greninger, Perry	1984-1998	Dallas
Gullans, Paul & Laverne	1956-1964	Sweden
Hernandez, Robert & Bonner (Nash)	2003-	Dallas
Hoehner, David & Caren	1991-	Ukraine
Hoehner, Debbie	1993-	Russia
Holman, Rick & Monica	1991-1992	USA
Hornok, John & Frieda	1985-2002	Utah
Hoxworthy, Terry	1983-1984	Dallas
Johnson, Elliot & Inge	1968-1973	Philippines
Kennedy, Bob & Monika	1978-1988	Switzerland
Kilgore, Bob & Carol	1966-1981	C. America
Krafft, Fred & Vicki	1971-1984	USA
Kyomya, Michael & Florence	1985-2002	Kenya
Lapsley, Brad & Betty	1954-1964	Ethiopia
Laryea, Evans & Genetie	1986-1994	Ghana
Lee, Franklin & Linda	1967-1978	Philippines

Lee, Thomas & Loretta	1965-1977	Columbia
Malyon, Tim & Mary	1970-1971	Columbia
Martin, Ted & Gwen	1960-2002	USA
Maurer, Darin & Allison (McKenzie)	1992-	Houston
Mayborn, Will & Tina	2002-	Asia
McFarland, Daren & Susan (Hoehner)	1990-	Russia
McKenzie, Allison	1984-unk	USA
McKenzie, Steve	1994-1996?	Panama
Miller, Tobin & Christina	1999-	Hong Kong
Nash, Elizabeth	2004-	Italy
Nelson, Kurt & Pat	2002-	World
Ogohi, Isaac & Lillian	1994-	Nigeria
Oostdyk, Tim & Donna (Trapp)	1999-	Dallas
Orme, John & Janet	1965-1979	C. America
Ostendorff, Howard, Aileen	1983-2002	Kenya
Peterson, Willie & Gloria	1982-1998	Dallas
Platt, Al & Gladys	1957-	USA, C. America
Porter, Ralph & Helen	1969-1988	C. America
Raabe, Andrea	1988-	Houston
Ramirez, Sergio & Miriam	1985-	Spain
Richard, Ramesh & Bonnie	1982-2003	World
Riess, Rinda	2002-	Romania
Rodriquez, Daryl	2000-2002	San Antonio
Sage, John & Barbara	1988-	Dallas
Sandoval, Chalo & Beth (Platt)	1979-	Mexico
Schnickles, Ray & Diane	1985-1991	USA
Schurtz, Dick & Charlene	1955-1970	Brazil
Slaughter, Joel & Sara	1955-2001	Iran, USA
Stanley, Alan & Kathleen	2003-	Australia
Stringfield, Troy & Sarita	2001-	Africa
Summers, David & Sharon	1969-1970	Peru
Sustek, Sue (Knepp) & Karol	1994-	Czech Rep.
Trapp, Donna	1986	Spain
Turley, Phil & Phyllis	1980-	Kenya
Vangioni, Virgil & Maria	1969-1991	Spain
Velloso, Ary & Carolyn	1969-	Brazil
Wallace, Jim & Jeanie	1987-1988	Nevada
Wallace, Jim & Tracie	2005-	China
Welch, Betty	1960-	Columbia
Westcott, Dave	1981-1981	Ireland
Whitehurst, Gene & Dawn	2004-	Myanmar
White, Will & Julie	1997-	Haiti

ELDERS	DEACONS	TRUSTEES
<u>1954 Temporary Board</u>		
H.S. Bemiss Frank Constant S. Lewis Johnson, Jr. J.B. Lapsley Paul Morton Frank Watts		
<u>1955</u>		
S. Lewis Johnson, Jr. Franklin Jones Jim Kelley J.B. Lapsley Robert Schroeder	Harry Bemiss Don Buchanan Bill McKay Frank Watts (Chm) John West	Frank Constant Fred Hess Jim Kelley
<u>1956</u>		
S. Lewis Johnson, Jr. J.B. Lapsley Robert Schroeder Frank Watts	H.S. Bemiss (Chm) Don Buchanan Bill McKay Marvin Eaton Ray Covall W.A. Hargett	Frank Constant Fred Hess Jim Kelley
<u>1957</u>		
S. Lewis Johnson, Jr. Jim Kelley J.B. Lapsley Frank Watts	H.S. Bemiss Don Buchanan (treas) Ray Covall Marvin Eaton W.A. Hargett Ted Kreatschman Bill McKay Martel Ruff	Fred Hess Jim Kelley
<u>1958</u>		
H.S. Bemiss S. Lewis Johnson, Jr. Jim Kelley Frank Watts	Ray Covall (Chm) Marvin Eaton (Treas) Ted Kreatschman Martel Ruff Pete Schell, Jr. J.W. Slaughter	Paul Morton J.B. Lapsley Jim Kelley Fred Hess John West
<u>1959</u>		
H.S. Bemiss F.D. Fowler Jim Kelley Ted Kreatschman J. Dwight Pentecost	Ray Covall Marvin Eaton (treas) Jim Holland Bob Irby Fred Larrew Martel Ruff Pete Schell J.W. Slaughter (Chm)	William McKay W.V. Sippola Donald Buchanan W.L. Garrett W.E. Holcombe

ELDERS	DEACONS	TRUSTEES
<u>1960</u>		
Marvin Eaton	G.W. Cunningham	William McKay
Ted Kreatschman	E.M. Herndon	W.V. Sippola
J.B. Lapsley	W.E. Holcombe	Don Buchanan
J. Dwight Pentecost	Fred Larrew	W.L. Garrett
J.W. Slaughter	Pete Schell	W.E. Holcombe
	John West (Chm)	William McKay
	Bob Wilson	W.V. Sippola
	Lawson Ridgeway	
<u>1961</u>		
W.E. Holcombe	G.W. Cunningham	Don Buchanan
Jim Kelley	E.M. Herndon	W.L. Garrett
Ted Kreatschman	Jim Holland	W.E. Holcombe
J.B. Lapsley	Jim Morris	William McKay
Fred Larrew	Floyd McReynolds	W.V. Sippola
J. Dwight Pentecost	Lawson Ridgeway	
J.W. Slaughter	Martel Ruff	
	Bill Stutts (Chm)	
	Bob Wilson	
<u>1962</u>		
Marvin Eaton	Ray Covall	Don Buchanan
W.E. Holcombe	John Feather	W.E. Holcombe
Jim Kelley	Don Hanley	W.L. Garrett
Fred Larrew	E.M. Herndon	W.V. Sippola
Floyd McReynolds	L.C. Kestner	William McKay
J. Dwight Pentecost	Lawson Ridgeway	
J.W. Slaughter	Martel Ruff (Chm)	
	Bill Stutts	
	Jim Morris	
<u>1963</u>		
Marvin Eaton	Ray Covall	Don Buchanan
W.E. Holcombe	John Feather	W.L. Garrett
Jim Kelley	Glenn Goss	W.E. Holcombe
Ted Kreatschman	Bob Irby	William McKay
Floyd McReynolds	L.C. Kestner	W.V. Sippola
J. Dwight Pentecost	Jim Morris (Chm)	
Stanley Toussaint	Lawson Ridgeway	
	Martel Ruff	
	Bill Stutts	
	Ronald Wideman	

ELDERS	DEACONS	TRUSTEES
<u>1964</u>		
Marvin Eaton	Ray Covall (Chm)	Donald Buchanan
Glenn Goss	John Feather	W.L. Garrett
Ted Kreatschman	Jim Fleming	W.E. Holcombe
Fred Larrew	Ben Howard	William McKay
Floyd McReynolds	Bob Irby (Treas)	W.V. Sippola
J. Dwight Pentecost	Les Kestner	
Stanley Toussaint	Lawson Ridgeway	
	Reagan Waskom	
	Ronald Wideman	
<u>1965</u>		
Glenn Goss	Ben Howard	Don Buchanan
Jim Kelley	Billy Haughton	W.E. Holcombe
Ted Kreatschman	Bob Irby (Chm)	William McKay
Fred Larrew	Ronald Wideman	John W. Price
Jim Morris	Jim Fleming	Robert Ruff
J. Dwight Pentecost	Lawson Ridgeway	
Martel Ruff	Reagan Waskom	
	Ray Stillwell	
	Walter Waldie	
<u>1966</u>		
Marvin Eaton	Billy Haughton	Don Buchanan
Glenn Goss	Jim Fleming	W.E. Holcombe
Don Hanley	L. Simpson	William McKay
Jim Kelley	Lawson Ridgeway	John W. Price
L.C. Kestner	Reagan Waskom (Chm)	Robert Ruff
Fred Larrew	Jim Morris (Treas)	
Jim Morris	Walter Waldie	
J. Dwight Pentecost	Frank Kinsman	
Martel Ruff		
<u>1967</u>		
Jack Cooper	Norm Smuland	Don Buchanan
Marvin Eaton	Walter Waldie	W.E. Holcombe
Don Hanley	Frank Kinsman	William McKay
Billy Haughton	Jim Morris	John W. Price
Ben Howard	Watson Hall	Robert Ruff
Jim Kelley	L. Simpson	J.B Lapsley
L.C. Kestner	Sild	
Brad Lapsley		
Jim Morris		
John Munson		
J. Dwight Pentecost		
Martel Ruff		
Paul Wagner		

ELDERS**DEACONS****TRUSTEES****1968**

Jack Cooper
Marvin Eaton
Don Hanley
Billy Haughton
Ben Howard
Robert Irby
L.C. Kestner
Ted Kreatschman
Brad Lapsley
J. Dwight Pentecost
Charles Sild
Paul Wagner
Reagan Waskom

L. Simpson (Chm)
Watson Hall
Doc Swalwell
Jim Morris (Treas)
John Pingree
Frank Kinsman
Donald Kerr

1969

Jack Cooper
Billy Haughton
Harold Hoehner
Robert Irby
Jim Kelley
Frank Kinsman
Ted Kreatschman
Brad Lapsley
Trevor Mabery
Jim Morris
Charles Sild
J. Dwight Pentecost
Reagan Waskom

Watson Hall
Frank Haughton
Don Kerr
Carl Mattay
John Pingree
Doc Swalwell

1970

Edwin Deibler
Don Hanley
Robert Irby
Jim Kelley
Frank Kinsman
Ted Kreatschman
Trevor Mabery
Bill McKenzie
Jim Morris
J. Dwight Pentecost
Charles Sild
Robert Stapleton
Reagan Waskom

Doc Swalwell (Chm)
Carl Mattay
Frank Haughton
John Pingree
Faye Gardner
Chester Martin
L. Simpson
Jim Morris

ELDERS	DEACONS	TRUSTEES
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1971

Jack Cooper
Edwin Deibler
Don Hanley
Billy Haughton
Jim Kelley
Don Kerr
Frank Kinsman
Fred Larrew
Trevor Mabery
Bill McKenzie
Jim Morris
J. Dwight Pentecost
Robert Stapleton

Frank Haughton (Chm)
Jim Morris
Carl Mattay
George Bixler
Chester Martin
Faye Gardner
Hayden Pittman

1972

George Bixler
Jack Cooper
David Cotterill
Edwin Deibler
Don Hanley
Billy Haughton
Harold Hoehner
Don Kerr
Fred Larrew
Bill McKenzie
J. Dwight Pentecost
Robert Stapleton
Doc Swalwell

Hayden Pittman (Chm)
Faye Gardner
Walter Reed
Chester Martin
Bob Barnett
Paul Tartaglia

1973

George Bixler
Jack Cooper
David Cotterill
Billy Haughton
Harold Hoehner
Jim Kelley
Fred Larrew
Trevor Mabery
Jim Morris
Jim Pryor
J. Dwight Pentecost
Doc Swalwell

Hayden Pittman (Chm)
Walter Reed
Bob Barnett
Jim Robertson
Leland Storey
Paul Tartaglia
Chester Martin (Treas)

ELDERS	DEACONS	TRUSTEES
<u>1974</u>		
George Bixler	Leland Storey	
Harold Hoehner	Chester Martin	
Jim Kelley	Jim Robertson (Chm)	
Trevor Mabery	Don Dreyfus	
Jim Morris	Walter Reed	
J. Dwight Pentecost	Bob Shoemaker	
Doc Swalwell	Val Mansfield	
Walter Waldie	Don King	
<u>1975</u>		
Don Hanley	Don King	
Billy Haughton	Val Mansfield	
Jim Kelley	Bob Shoemaker	
Fred Larrew	Paul Tartaglia	
Trevor Mabery	Jim Robertson	
Jim Morris	Chester Martin	
J. Dwight Pentecost	Bruce Lummis	
Hayden Pittman	Paul Thompson	
Walter Waldie	French Snelling	
<u>1976</u>		
George Bixler	Bob Shoemaker (Chm)	
Don Hanley	Dave Cranfill	
Billy Haughton	French Snelling	
Don King	Paul Thompson	
Hayden Pittman	Ellis Reed	
Jim Robertson	Val Mansfield	
Doc Swalwell	Bruce Lummis	
Walter Waldie		
J. Dwight Pentecost		
<u>1977</u>		
Dave Amstutz	Ellis Reed	
George Bixler	Paul Thompson (Chm)	
Don Hanley	John Rhoads	
Billy Haughton	David White	
Don King	Dave Cranfill	
Hayden Pittman	French Snelling	
Jim Robertson	Chester Martin	
Doc Swalwell		
<u>1978</u>		
Dave Amstutz	George Avinger	
George Bixler	E.W. Cecil	
Dave Cranfill	Chester Martin	
Don King	Ellis Reed	
Trevor Mabery	John Rhoads (Chm)	
Jim Robertson	Charles Shirley	
Doc Swalwell	David White	
Walter Waldie	Robert Young	

ELDERS	DEACONS	TRUSTEES
<u>1979</u>		
Dave Amstutz	John Rhoads (Chm)	
Bill Bryan	Charlie Pittman	
Dave Cranfill	Chuck Shirley	
Bill Elkins	E.W. Cecil	
Ted Kreatschman	Robert Young	
Trevor Mabery	David White	
Bill McKenzie	George Avinger	
Jim Robertson	Chester Martin	
Bob Shoemaker		
Walter Waldie		
<u>1980</u>		
Bill Bryan	Glenn Arceneaux	Charles Davis
Harold Hoehner	George Avinger	Frank Graham
Ted Kreatschman	E.W. Cecil	Bill Jones
Trevor Mabery	Danny Hassell	Bill Maddox
Bill McKenzie	Chester Martin	Gus Poulos
Hayden Pittman	Charlie Pittman	
Paul Thompson	Duane Snell	
Walter Waldie	Robert Young (Chm)	
<u>1981</u>		
George Avinger	Rod Brown	Charles Davis
George Bixler	George Goode	Frank Graham
Bill Bryan	Danny Hassell (Chm)	Bill Jones
Harold Hoehner	Val Mansfield	Bill Maddox
Jim Kelley	Don Mayborn	Gus Poulos
Ted Kreatschman	Charlie Pittman	
Bill McKenzie	Duane Snell	
Hayden Pittman	Tom Solomon	
Bob Shoemaker		
Paul Thompson		
<u>1982</u>		
George Avinger	Rod Brown	
George Bixler	George Goode	
Bill Bryan	Danny Hassell (Chm)	
E.W. Cecil	Jim Millerman	
Harold Hoehner	Don Mayborn	
Jim Kelley	Val Mansfield	
Jim Morris	Duane Snell	
Hayden Pittman	Tom Solomon	
Paul Thompson (Chm)		
David White		

ELDERS	DEACONS	TRUSTEES
<u>1983</u>		
George Bixler	Craig Cox	
Bill Bryan	Carl Mattay	
George Goode	Jim Millerman	
Jim Morris (Chm)	Bob Peiser	
Buddy Nash	Charlie Pittman	
Bob Shoemaker	John Pugh	
Walter Waldie	Brad Roberts	
David White	Jim Scott	
	Duane Snell	
	Dale Cross	
	Rod Brown (Chm)	
<u>1984</u>		
Rod Brown	Craig Cox	
Bill Bryan	Carl Mattay	
E.W. Cecil	Jim Millerman	
George Goode	Bob Peiser (Treas)	
Frank Kinsman	Charlie Pittman (Chm)	
Jim Morris (Chm)	John Pugh	
Buddy Nash	Brad Roberts	
Josiah Sawyer	Jim Scott	
Bob Shoemaker	Duane Snell	
<u>1985</u>		
George Bixler	Craig Cox	
Bill Bryan	Danny Hassell	
George Goode	Tom Klie	
Frank Kinsman	Don Mayborn	
Buddy Nash	Charlie Pittman (Chm)	
John Rhoads	Bob Peiser	
Josiah Sawyer	John Pugh	
Bob Shoemaker (Chm)	Brad Roberts	
Jerry Smith	Mike Scott	
<u>1986</u>		
George Bixler	Craig Cox	Dick Bernett
Rod Brown	Tom Klie	Charles Davis
E.W. Cecil (Chm)	Don Mayborn (Chm)	B.F. Graham
Richard Crews	Matt McBride	Jim Kelley
Bill Jones	Charles Penn	Gus Poulos
Frank Kinsman	Bob Peiser	
John Rhoads	Brad Roberts	
Josiah Sawyer	Mike Scott	
Jerry Smith	Chuck Shirley	

ELDERS**DEACONS****TRUSTEES****1987**

Dave Amstutz
George Bixler
E.W. Cecil (Chm)
Richard Crews
Mike Fisher
George Goode
Ben Hale
Danny Hassell
Bill Jones
Jim Millerman
John Rhoads
Jerry Smith
Paul Thompson
Walter Waldie

Rob Armstrong
Lloyd James
Greg Lamb
Don Mayborn (Chm)
Bill McBride
Charles Penn
Charlie Rogers
Mike Scott
Chuck Shirley
Jim Warren

1988

Dave Amstutz
Sam Canine
E.W. Cecil
Craig Cox
Richard Crews (Chm)
Richard Dobrey
Mike Fisher
George Goode
Ben Hale
Danny Hassell
Bill Jones
Frank Kinsman
Jim Millerman
Josiah Sawyer
George Steele
Paul Thompson
David White

David Abney
Greg Atkins
David Carl
Scott Imgrund
Lloyd James
Greg Lamb (Chm)
Bill McBride
Bob Neyland (Treas)
Charlie Pittman
Buddy O'Toole
Charlie Rogers
Tom Solomon
Kyle Thompson
Jim Warren

1989

Sam Canine
Craig Cox
Richard Dobrey
Mike Fisher
George Goode
Danny Hassell
Frank Kinsman (Chm)
Ted Kreatschman
Brad Lapsley
Don Mayborn
Jim Millerman
Josiah Sawyer
George Steele
Paul Thompson
Andy Wileman

David Abney
Greg Atkins
Tom Brown
Gene Glaser
Lloyd James
Greg Lamb (Chm)
Bob Neyland (Treas)
Buddy O'Toole
Charlie Pittman
Tom Rawles
Charlie Rogers
Bob Slaughter
Duane Snell
Tom Solomon
Kyle Thompson

ELDERS	DEACONS	TRUSTEES
<u>1990</u>		
Bob Baxter	Rob Armstrong	
Sam Canine	Greg Atkins	
Richard Dobrey	Tom Brown	
Mike Fisher	Charles Eubanks	
Ben Hale	Gene Glaser	
Ted Kreatschman	Matt McBride	
Frank Kinsman	Buddy O'Toole	
Brad Lapsley	Gene Pond	
Don Mayborn	Tom Rawles (Chm)	
John Rhoads	Bob Slaughter	
Josiah Sawyer (Chm)	Duane Snell	
Bob Shoemaker	Kyle Thompson	
George Steele	Chris Vander Galien	
Gary Swindell	Marshall Watts	
David White		
Andy Wileman		
<u>1991</u>		
Mike Fisher	Bill Bludworth	
Lloyd James	Tom Brown	
Ted Kreatschman	David Carl	
Brad Lapsley	Gene Glaser (Treas.)	
Don Mayborn	Tim Kreatschman	
Hayden Pittman (Chm)	Matt McBride (Chm)	
Jim Pryor	Calvin McKibben	
John Rhoads	Gene Pond	
Bob Shoemaker	Tom Rawles	
Gary Swindell	Walter Scarborough	
Paul Thompson	Bob Slaughter	
David White	Duane Snell	
Andy Wileman (Chm)	Chris Vander Galien	
	Marshall Watts	
<u>1992</u>		
Dean Bishop	Gene Anderson	
E.W. Cecil	Bill Bludworth	
Dick Crews	David Carl	
Mike Fisher	Rusty Cason	
Danny Hassell	David Dillard	
Lloyd James	Tim Kreatschman	
Hayden Pittman (Chm)	Matt McBride (Chm)	
Jim Pryor	Calvin McKibben (Treas)	
Jim Robertson	Gene Pond	
John Rhoads	Ellis Reed	
Bob Shoemaker	Walter Scarborough	
Gary Swindell	Greg Spitler	
Paul Thompson	Chris Vander Galien	
David White	Marshall Watts	

ELDERS	DEACONS	TRUSTEES
<u>1993</u>		
Dean Bishop	Gene Anderson	Dick Bernet
Mike Fisher	Ed Aronson	Larry Jobe
Danny Hassell	Bill Bludworth	Jim Kelley
Frank Kinsman	David Carl	Larry King
Hayden Pittman (Chm)	Rusty Cason	John Leedom
Jim Robertson	David Dillard	Pete Legendre
George Steele	Tim Kreatschman (Chm)	Bill Mayo
Mark Yelderman	Calvin McKibben (Treas.)	
George Avinger	Jim Murray	
	Ellis Reed	
	Charlie Rogers	
	Walter Scarborough	
	Greg Spitler	
	Jimmy Webster	
<u>1994</u>		
Dean Bishop	Ray Alegnani	Dick Bernet
Brian Dailey	Gene Anderson (Chm)	Larry Jobe
Mike Fisher	Bob Appleby	Jim Kelley
Danny Hassell	Ed Aronson	Larry King
Frank Kinsman	Rusty Cason	John Leedom
Matt McBride	David Dillard	Pete Legendre
Jim Robertson (Chm)	Bill Jones	Bill Mayo
George Steele	Jim Murray	
Gary Swindell	K.C. O'Toole	
Marshall Watts	Tru Pollard	
Mark Yelderman	Ellis Reed	
	Charlie Rogers	
	Greg Spitler	
	Jimmy Webster	
<u>1995</u>		
E.W Cecil	Bob Appleby	Dick Bernet
Brian Dailey	Ray Alegnani	Larry Jobe
Mike Fisher	Rob Armstrong	Jim Kelley
Frank Kinsman	David Carl	Larry King
Tim Kreatschman	Ron Howell	John Leedom
Don Mayborn	Bill Jones	Pete Legendre
Matt McBride	Calvin McKibben	Bill Mayo
George Steele	K.C. O'Toole	
Gary Swindell (Chm)	Tru Pollard	
Chris Vander Galien	Bruce Parker	
Marshall Watts	Charlie Rogers	
Mark Yelderman	Walter Scarborough	
	Tom Solomon	
	Jimmy Webster (Chm)	

ELDERS	DEACONS	TRUSTEES
<u>1996</u>		
E.W Cecil	Bob Appleby	Dick Bernet
Brian Dailey	Ray Alegnani	Larry Jobe
David Dillard	Mark Anderson	Jim Kelley
Mike Fisher	Bill Burns	Larry King
Greg Lamb	Ron Howell	John Leedom
Don Mayborn	Bill Jones	Pete Legendre
Calvin McKibben	Carl Mattay	
Matt McBride	Bill Mayo	
Hayden Pittman	Jaime Miller	
Gary Swindell (Chm)	K.C. O'Toole	
Chris Vander Galien	Tru Pollard (Chm)	
	Walter Scarborough	
	Tom Solomon	
<u>1997</u>		
E.W Cecil	Ray Alegnani	Dick Bernet
David Edwards	Mark Anderson	Larry Jobe
Mike Fisher	Bill Burns	Jim Kelley
Greg Lamb	David Carl	Larry King
Don Mayborn	Tim Eckert	John Leedom
Calvin McKibben	Ron Howell (Chm)	Pete Legendre
Tommy Maxwell	Carl Mattay	
Hayden Pittman (Chm)	Bill Mayo	
Bob Shoemaker	Mark McBride	
Wayne Smith	Jaime Miller	
Jimmy Webster	John Pittman	
	Walter Scarborough	
	Tom Solomon	
	Harlan Wiese	
<u>1998</u>		
Dick Crews	Mark Anderson	Dick Bernet
Mike Fisher	Bob Appleby	Larry Jobe
Ben Hale	Bill Burns	Larry King
Lloyd James	Tim Eckert	John Leedom
Wendell Johnston	Bill Mayo	
Greg Lamb	Mark McBride	
Calvin McKibben	Jaime Miller (Chm)	
Hayden Pittman (Chm)	Bruce Parker	
Bob Shoemaker	John Pittman	
Wayne Smith	Greg Spitler	
Jimmy Webster	Gary Swindell	
Mark Yelderman	Harlan Wiese	

ELDERS	DEACONS	TRUSTEES
<u>1999</u>		
Mike Fisher	Mark Alegnani	Dick Bernet
Ben Hale	Bob Appleby (Chm)	Larry Jobe
Lloyd James	Greg Atkins	Larry King
Wendell Johnston	Tim Eckert	John Leedom
Frank Kinsman	Carl Mattay	
Jim Millerman	Mark McBride	
Gene Pond	Robert Nelson	
Jim Robertson	Bruce Parker	
Walter Scarborough	John Pittman	
Bob Shoemaker (Chm)	Tru Pollard	
Wayne Smith	Greg Spitler	
Mark Yelderman	Gary Swindell	
	Harlan Wiese	
<u>2000</u>		
Gene Anderson	Mark Alegnani	Dick Bernet
David Carl	Bob Appleby (Chm)	Larry Jobe
David Dillard	Greg Atkins	Larry King
Mike Fisher	Phil Boyer	John Leedom
Ben Hale	Ross Conway	
Lloyd James	James Goddard	
Wendell Johnston (Chm)	Carl Mattay	
Jim Millerman	Robert Nelson	
Tim Oostdyk	Bruce Parker	
Buddy O'Toole	Tru Pollard	
Gene Pond	Steve Spies	
Jim Robertson	Greg Spitler	
Mark Yelderman	Ron Swanson	
	Gary Swindell	
	Harlan Wiese	
<u>2001</u>		
Gene Anderson	Mark Alegnani	Dick Bernet
David Carl	Greg Atkins	Larry Jobe
David Dillard	Phil Boyer	Larry King
Mike Fisher	Ross Conway	John Leedom
Matt McBride	Mike Costello	
Jim Millerman	Joseph Gilio	
Tim Oostdyk	James Goddard	
Buddy O'Toole	David Jackson	
Steve Pauley	Carl Mattay	
Hayden Pittman	Calvin McKibben	
Gene Pond (Chm)	Robert Nelson (Chm)	
Jim Robertson	Steve Spies	
Chris Vander Galien	Ron Swanson	
	James Wentz	
	Harlan Wiese	
	Gary Wiles	

ELDERS	DEACONS	TRUSTEES
<u>2002</u>		
Gene Anderson (Chm)	Phil Boyer	Dick Bernet
Bob Appleby	Ross Conway	Larry Jobe
David Carl	Mike Costello	Larry King
Ed Condra	Joseph Gilio	John Leedom
David Dillard	James Goddard	
Andy Wileman	Kyle Jackson	
Matt McBride	Calvin McKibben	
Tim Oostdyk	Lamott Oren	
Buddy O'Toole	Jerry Remington	
Steve Pauley	Jeff Russell	
Hayden Pittman	Steve Spies	
Tru Pollard	Ron Swanson (Chm)	
Gary Swindell	Carter Vecera	
Chris Vander Galien	James Wentz	
	Harlan Wiese	
	Gary Wiles	
<u>2003</u>		
Bob Appleby	Wayne Conrad	Dick Bernet
Bill Bush	Jason Fisher	Larry Jobe
E.W. Cecil	Joseph Gilio	Larry King
Ed Condra	Jason Guy	John Leedom
Greg Lamb	Bumper Hidalgo	
Matt McBride	Kyle Jackson	
Vic Neufeld	Calvin McKibben	
Steve Pauley	Robert Nelson	
Tru Pollard	Lamott Oren	
Gene Pond	Bruce Parker	
Gary Swindell	Jerry Remington	
Chris Vander Galien (Chm)	Jeff Russell	
Andy Wileman	Carter Vecera	
	James Wentz	
	Gary Wiles	

ELDERS	DEACONS	TRUSTEES
<u>2004</u>		
Bob Appleby	Nathan Boyd	Dick Bernet
Bill Bush	Wayne Conrad	Larry Jobe
E.W. Cecil	Ross Conway	Larry King
Ben Hale	Jason Fisher	John Leedom
Greg Lamb	Daniel Flaming	
Vic Neufeld	Tom Fuerst	
Tru Pollard (Chm)	Jason Guy	Treasurer: Calvin McKibben
John Rhoads	Bumper Hidalgo	
Walter Scarborough	Kyle Jackson	
Bob Shoemaker	Leland Jobe	
Gary Swindell	Walter Matheny	
Andy Wileman	Robert Nelson (Chm)	
	Lamott Oren	
	Bruce Parker	
	Jerry Remington	
	Jeff Russell	
	Carter Vecera	

	Total Budget	Missions
1955	\$ 17,034	
1956		
1957		
1958		
1959		
1960		
1961		
1962	\$ 43,651	\$ 10,041
1963	\$ 51,008	\$ 9,692
1964	\$ 59,313	\$ 10,795
1965	\$ 66,952	\$ 14,060
1966	\$ 72,190	\$ 15,160
1967	\$ 90,397	\$ 17,085
1968	\$ 97,553	\$ 18,535
1969		\$ 18,540
1970	\$ 99,487	\$ 26,447
1971	\$ 111,198	\$ 30,396
1972	\$ 122,252	\$ 34,837
1973	\$ 117,530	\$ 35,429
1974	\$ 137,322	\$ 35,801
1975	\$ 151,527	\$ 50,559
1976	\$ 152,764	\$ 47,260
1977	\$ 157,054	\$ 37,187
1978	\$ 189,793	\$ 37,388
1979	\$ 239,525	\$ 41,915
1980	\$ 260,606	\$ 50,850
1981		
1982		
1983		
1984		
1985		
1986	\$ 505,819	
1987		
1988	\$ 637,427	\$ 117,432
1989	\$ 578,717	\$ 130,980
1990	\$ 567,079	\$ 120,340
1991	\$ 498,262	\$ 110,331
1992	\$ 466,260	\$ 99,604
1993	\$ 526,094	\$ 103,370
1994	\$ 517,961	\$ 102,677
1995	\$ 552,749	\$ 102,564
1996	\$ 571,391	\$ 107,400
1997	\$ 636,425	\$ 105,642
1998	\$ 692,184	\$ 115,007
1999	\$ 724,098	\$ 123,100
2000	\$ 798,400	\$ 156,318
2001	\$ 839,719	\$ 156,611
2002	\$ 882,245	\$ 140,758
2003	\$ 907,434	\$ 148,277
2004	\$ 1,010,732	\$ 144,820

Average Worship Attendance

		Jun-90	315	Jan-94	
		Jul-90	286	Feb-94	
Jan-87	504	Aug-90	320	Mar-94	
Feb-87	537	Sep-90	286	Apr-94	
Mar-87	459	Oct-90	298	May-94	
Apr-87	483	Nov-90	301	Jun-94	
May-87	440	Dec-90	319	Jul-94	
Jun-87	427	Jan-91	344	Aug-94	
Jul-87	434	Feb-91	310	Sep-94	
Aug-87	453	Mar-91	333	Oct-94	
Sep-87	454	Apr-91	310	Nov-94	
Oct-87	459	May-91	264	Dec-94	
Nov-87	351	Jun-91	265	Jan-95	
Dec-87	379	Jul-91	228	Feb-95	
Jan-88	435	Aug-91	277	Mar-95	
Feb-88	401	Sep-91	270	Apr-95	
Mar-88	430	Oct-91	316	May-95	
Apr-88	413	Nov-91	266	Jun-95	
May-88	400	Dec-91	332	Jul-95	
Jun-88	369	Jan-92	312	Aug-95	
Jul-88	364	Feb-92	330	Sep-95	
Aug-88	386	Mar-92		Oct-95	
Sep-88	409	Apr-92		Nov-95	
Oct-88	404	May-92		Dec-95	
Nov-88	379	Jun-92		Jan-96	319
Dec-88	406	Jul-92		Feb-96	353
Jan-89	356	Aug-92		Mar-96	302
Feb-89	335	Sep-92		Apr-96	343
Mar-89	383	Oct-92		May-96	307
Apr-89	350	Nov-92		Jun-96	286
May-89	343	Dec-92		Jul-96	268
Jun-89	366	Jan-93	271	Aug-96	338
Jul-89	322	Feb-93	255	Sep-96	273
Aug-89	309	Mar-93		Oct-96	312
Sep-89	347	Apr-93		Nov-96	304
Oct-89	312	May-93		Dec-96	392
Nov-89	311	Jun-93		Jan-97	336
Dec-89	301	Jul-93		Feb-97	344
Jan-90	338	Aug-93		Mar-97	363
Feb-90	425	Sep-93		Apr-97	337
Mar-90	311	Oct-93		May-97	328
Apr-90	347	Nov-93		Jun-97	299
May-90	324	Dec-93		Jul-97	309

Average Worship Attendance

		Feb-01	333
Aug-97	310	Mar-01	322
Sep-97	362	Apr-01	385
Oct-97	324	May-01	309
Nov-97	353	Jun-01	221
Dec-97	363	Jul-01	291
Jan-98	313	Aug-01	293
Feb-98	366	Sep-01	354
Mar-98	356	Oct-01	288
Apr-98	413	Nov-01	341
May-98	382	Dec-01	375
Jun-98	302	Jan-02	324
Jul-98	329	Feb-02	331
Aug-98	327	Mar-02	408
Sep-98	347	Apr-02	343
Oct-98	298	May-02	351
Nov-98	348	Jun-02	345
Dec-98	385	Jul-02	334
Jan-99	359	Aug-02	359
Feb-99	347	Sep-02	379
Mar-99	336	Oct-02	339
Apr-99	375	Nov-02	369
May-99	342	Dec-02	383
Jun-99	311	Jan-03	392
Jul-99	338	Feb-03	374
Aug-99	352	Mar-03	376
Sep-99	393	Apr-03	406
Oct-99		May-03	350
Nov-99		Jun-03	357
Dec-99		Jul-03	335
Jan-00	352	Aug-03	343
Feb-00	368	Sep-03	353
Mar-00	370	Oct-03	352
Apr-00	366	Nov-03	349
May-00	368	Dec-03	344
Jun-00	309	Jan-04	397
Jul-00	307	Feb-04	372
Aug-00	330	Mar-04	396
Sep-00	365	Apr-04	386
Oct-00	355	May-04	385
Nov-00	329	Jun-04	379
Dec-00	345	Jul-04	360
Jan-01	327	Aug-04	362
		Sep-04	396