

REFLECTIONS ON GRACE

A HISTORY OF GRACE BAPTIST CHURCH
CARLISLE, PENNSYLVANIA

JAMES B. ESHELMAN

© James B. Eshelman

INTRODUCTION

History is never best told by men. We do not see events fully as God sees them. Nor can we be certain that the most crucial contributors to those events have not been overlooked.

There is a dark side to history which is better left untold. All the members of our church, including its leaders, “. . . were once darkness” (*Eph. 5:8*). Scripture itself teaches us to be discreet. “It is shameful even to mention what the disobedient do in secret” (*Eph. 5:12*). If this darkness were fully recorded as God and the angels know it, then the grace and kindness of God toward such sinners would be the chief note of our account.

Also we believe that the most amazing contributions to the work of God are unseen: Hours spent in the discipline of secret prayer; Lifelong application of God’s Word in family life; Patient catechizing of children; Acts of charity, hospitality and sacrifice never mentioned; Witnessing and suffering for Jesus’ sake; Heart engagement in loving worship of God which is not measured by public appearances. The widow’s “very small copper coins” (*Mark 12:42*) mean more than the millionaire’s tithe. Only the Lord knows the heart that is most aglow with love for Him.

Human history tends to shine the spotlight on generals, while within the ranks of their armies are countless heroes. It is not always the strategy of leaders but the grit and character of those who execute the plan which wins the day.

In the middle of the twentieth century when Grace Baptist Church of Carlisle was brought into being by the Lord Jesus Christ, we were an ignorant and ill-formed assembly. But it pleased Him, who builds His Church with stones having life which He Himself has given to each one, to lead us quickly into a stream of revival by His Spirit. We did not create nor did we sustain the spiritual renewal. We were the recipients of its blessings, swept along in its currents.

The Lord of the Church was reviving confessional Christianity which had arisen in the era of the Reformers and the Puritans. Great leaders of this movement had been set in place both in Great Britain and in the United States before our church was begun. Reformation and Puritan literature was brought to our hands, by which the Spirit transformed our minds and our actions.

Occasionally we were privileged to hear in our own church building such men of God as David Martyn Lloyd-Jones, J. I. Packer, Iain Murray, and Sinclair Ferguson. Thus we tasted the experimental Calvinism of England, Scotland and Wales.

In addition American theologians such as Edward J. Young, Cornelius VanTil, Robert K. Rudolph, and others taught in our assemblies. We knew that these godly and humble men were gifts to the church at large. It was therefore our great privilege to serve the Lord alongside of those heirs of Old Princeton Seminary, who had been led by J. Gresham Machen away from liberalism's corruption of the church.

In our corner of the Universal Church we sought to be faithful to what we were taught from God's Word. Some few gave their lives to taking this gospel of the grace of God to other parts of the world. Many gave and prayed in support of these missions. Many also sought to be light and salt in the Carlisle area. We thank God that He kept us in the path in which He had called us to walk. We are amazed that He has used our meager efforts! Our greatest moments of joy and satisfaction have been those special times when our hearts burned within us (*Luke 24:32*) in recognition that the Lord Himself was near.

The glory, Lord, from first to last,
Is due to Thee alone:
Aught to ourselves we dare not take,
Or rob Thee of Thy crown.

Augustus Toplady

WALTER J. CHANTRY, 2006

ACKNOWLEDGEMENTS

I am greatly indebted to the following men and women for their kind and gracious assistance in helping to get this history printed:

Douglas Taylor of Edinburgh, Scotland, for the typesetting.

William Webster of Battle Ground, Washington, for printing the book.

Betsy Richwine, GBC member, for line drawings of old church buildings.

Elton Hannaman, a fellow Elder, for designing the cover.

Sara Leone, my daughter, for reading the manuscript and making many grammatical and sentence structure changes.

Jane Eshelman, my dear wife, for reading the manuscript several times and making numerous valuable suggestions for corrections and improvements.

And finally I desire to dedicate this history of Grace Baptist Church to a carpenter, to a lawyer, and to a pastor:

To *Ernie Reisinger*, to *Roger Irwin*, and to *Walt Chantry* who have been a source of enormous benefit and blessing to me by their wise, gracious, loving, and timely counsel, guidance, and friendship on the journey through this life to the celestial city. And all “. . . to the praise of His glorious grace” (*Ephesians* 1:6).

JIM ESHELMAN
February 2007

REFLECTIONS ON GRACE

Inscribed on the cornerstone of the Grace Baptist Church building is a portion of Paul's letter to the Ephesians taken from verse six of the first chapter, “. . . to the praise of His glorious grace.”

This phrase describes the purpose of the congregation since its inception on Sunday, December 9, 1951.

Praise to God before a watching world has been a faithful and blessed mark of the people of God in all ages.

Grace is that undeserved gift from God by which his people are saved and enabled to continue on the journey to the Celestial City. It is “glorious grace” and is, therefore, reflective of the glory of our great God.

The few individuals who gathered on a Thursday evening in early December 1951 gave no thought to the fact that over fifty years later there would be a congregation of more than 275 members meeting together and at times reflecting on the events that flowed from the prayers and discussions of that evening.

The source of that meeting in December 1951 can be traced back through several streams of history. One stream was the conversion of Ernest C. Reisinger about a decade earlier and his subsequent life and testimony. A second stream concerned the theological drift towards liberalism in mainline Protestant churches from the early 1900s. A third stream was the importance of the writings of Arthur W. Pink and the promotion of these writings and other books by I. C. Herendeen of the Bible Truth Depot in Swengel, Pennsylvania.

To examine the first stream, we will consider a brief biography of Ernie.

ERNEST C. REISINGER
A Brief Biography

(See *Ernest C. Reisinger – A Biography* by Geoffrey Thomas, published by the Banner of Truth Trust, for an extensive biography of Mr Reisinger.)

The oldest child of Ernest Gilbert Reisinger and Cordelia Weller Forney Reisinger, Ernest C. Reisinger was born on November 16, 1919. He had two brothers, Donald and John Gilbert, and one sister, Grace Esther. The Reisinger family lived in Harrisburg, Pennsylvania, just east of Carlisle, until 1924 when they moved several miles northwest of Harrisburg into Perry County. They remained in Perry County for two years prior to moving to Carlisle.

As a result of the Wall Street crash in 1929, Ernie's father had a mental breakdown and was institutionalized the remainder of his life. With this tragic change in the Reisinger family, Ernie and John were placed in an orphanage. Donald lived with his uncle John in Perry County while Grace remained with her mother in Carlisle. After some time Ernie's mother was able to bring her sons to live with her again.

The Reisinger children attended Sunday School at Second Presbyterian Church in Carlisle each week. The congregation provided the family with financial assistance for rent and food. Ernie's Sunday School teacher was Mr Harold S. Irwin, a professor at Dickinson School of Law. Mr Irwin seriously considered adopting Ernie as his son. As Ernie grew older, he stopped attending church and drifted to other places around the town such as the YMCA and the pool hall.

At the age of eighteen Ernie became a trackman on the Pennsylvania Railroad. He married Mima Jane Shirley on March 30, 1938, and became a father before his twentieth birthday. Mima's father was a journeyman carpenter, and he helped Ernie get a job as a laborer with a construction company. Before long Ernie became a journeyman as well.

Soon Ernie was working on a construction job at the Aberdeen Proving Grounds in Havre de Grace, Maryland. It was there that God brought across his path another carpenter, Elmer Albright.

Ernie was warned by his fellow workers on the job to stay away from Elmer because Elmer seemed to have a “bug” about religion. Actually Ernie later remarked that Elmer never talked to him about religion. He did speak to him about the Lord Jesus Christ. After nearly a year of inviting Ernie to Sunday School, Ernie eventually thought it would be good for his son Donald, about four years old, to attend Sunday School to receive some instruction in the Bible.

One of the hymns sung that first Sunday they attended church was “What a Friend We Have in Jesus”. Ernie could not sing the hymn because the words were not true for him. Over the following weeks the thoughts expressed in the hymn continued to come to his remembrance. About two months later Ernie returned to the Sunday School and the Lord opened his heart to receive Christ. He became a new creature in Christ. Through the witness of Ernie, his two brothers, his sister and his mother eventually became Christians.

In 1943 Ernie enlisted in the U.S. Navy and was assigned to the *U.S.S. Westmoreland*, an amphibious attack transport vessel stationed in the South Pacific. On board were several Christians including George Merisotis, who later moved to Carlisle and opened the town’s first pizza and sub shop in 1958. Ernie became active in the Navigators organization and enrolled in their Scripture memory program. The Christians often met together for prayer, Bible study, mutual encouragement, and fellowship. Ernie’s time spent in the Navy proved to be a highly significant time of spiritual growth.

Following his discharge from the Navy, Ernie returned to Carlisle and in 1946 joined his brother John in starting Reisinger Bros. Construction Company. John soon left the firm, moving to St Louis, Missouri. Ernie continued on; the Lord blessed his labors and the business prospered. In connection with the business, Ernie renewed his friendship with Mr Harold Irwin. Mr Irwin had resigned from his teaching position at the law school to open a law office in

Carlisle. Mr Irwin provided Ernie with wise and timely counsel regarding his construction business. The association also led Ernie to develop friendships with Mr Irwin's two sons, Duke and Roger. Through Ernie's witness to these two young men, both were led to the Lord and to lifelong service in His church.

Ernie returned to the Second Presbyterian Church. The church had begun an evangelistic outreach, Biddle Mission, at the corner of North East and East North Streets. Ernie devoted his efforts to this mission. He began preaching after he was commissioned by the Presbyterian Church as a lay preacher. Ernie soon became aware of the drift in the Presbyterian Church away from biblical Christianity as a result of liberalism.

After some time he left Biddle Mission to attend Community Baptist Church at North College and "A" Streets in Carlisle. This was a Bible-believing church. Some of the adherents had come from other mainline Protestant churches, desiring to hear the true gospel preached. They were also concerned about the effects of liberalism in their former churches. Community Baptist Church offered a Sunday School program in the morning and a preaching service in the evening. The church, without formal structure or organization, had only a part-time preacher.

A congregational meeting was called as some of the adherents desired their part-time preacher to become a full-time pastor. However, he was not in favor of this change, and brought a number of people to the meeting who were not associated with the church. Since the church had no formal membership or constitution, anyone attending the congregational meeting that had ever attended the church was allowed to vote.

At the fiftieth anniversary of Grace Baptist Church in 2001, Roger Irwin gave the following account of that meeting: "People that hadn't been at the church for ten years or more came for the congregational meeting. Obviously we didn't win the election. In fact it was the first congregational meeting that I think I ever attended where one of the men that was somewhat sympathetic to our position

stood up and started to talk and somebody else yelled out, 'Shut up and sit down.' So you can imagine what kind of meeting it was.”

THE BEGINNINGS, 1951–52

JACK K. PETERS, PASTOR

On that Thursday evening, December 6, 1951, following the congregational meeting at Community Baptist Church, “thirteen dejected believers”, who had been at that meeting, gathered together at Duke and Katie Irwin’s apartment on West High Street. They met to pray about the future and plan what they could do, given their convictions about having a church that conformed to the principles of Scripture.

Among those thirteen individuals at the meeting were Ernie and Mima Reisinger, Duke and Katie Irwin, Larry and Bette Alspaugh, Roger Irwin, George Lebo, and Philip Zeigler. After prayerful consideration and much discussion, they decided to start a new church. As a first step Ernie telephoned the man in charge of renting the Band Hall, located at 35 East South Street, to ask if it was available to rent; it was.

On the following Sunday – December 9, 1951 – twenty-six people met to worship the Lord at the Band Hall. Their names were as follows:

Larry Alspaugh	Carol Irwin	Charles Nickel
Bette Alspaugh	Roger Irwin	Betty Nickel
Edythe Blosser	Duke Irwin	Ernie Reisinger
Leon Blosser	Katie Irwin	Mima Reisinger
Elmer DeWalt	George Lebo	Donald Reisinger
Hazel DeWalt	Gayle Lebo	Pearl Shirley
Charles Hulbert	Jack Mangle	Florence Trump
Nancy Hulbert	Carol Mangle	Mary Trump
DeeDee Irwin		Philip Zeigler

There were undoubtedly several very young children in attendance whose names have not been recorded in any of the attendance

lists. The names of Star and Marge Alspaugh and Sandy Nickel would be included.

Following this initial meeting for worship on December 9, 1951, the group held a preliminary organizational meeting on Wednesday, December 12, 1951. They invited Mr George Mundell, pastor of Maranatha Tabernacle in Darby, Pennsylvania, to speak. At that meeting they adopted the following principles and practices:

- Name: No denominational connection.
We will call the church Grace Chapel of Carlisle, Pennsylvania.
- Baptism: (1) Baptism not required for membership.
(2) Practice immersion, but not a barrier.
(3) Dedication service for children.
- Membership: Only requirement is to be “born again.”
This is all the Lord requires.
- Lord’s Supper: At least once a month, on a regular Sunday.
Just a communion service, and not a lot of preaching.
- Three necessities: (1) Keep everything according to the Word of God.
(2) Begin a missionary program at once by tithing at least one-tenth of every offering.
(3) Teach tithing (storehouse).
- Charter: Hold open six months, then elect a permanent board.
- Board: (1) At present elect a temporary board.
(2) Elders and Deacons.
(3) Five or seven men and a treasurer.
(4) Rotating board. (No life membership).
(5) Elect first for a series of terms – four-three-two-one, then elect for four year terms.
(6) After a man finishes a four-year term he must go out for a year.

- (7) Have a prayer meeting before the board meetings.
- Voting: (1) Vote by ballot.
(2) Have a nominating committee.
(3) Allow nominations from the floor.
- Code of Practice: Set up standards for teachers and board members. State this at the beginning.
Have to stick to it once you have it. Not wise to bring to attention of prospective members.
Do not make it a requirement for church membership.
- Superintendent: Sunday School teachers and board members should elect the Sunday School Superintendent and his assistant.
- Annual Congregational meeting: Try to meet the third Wednesday after the first of the year.
- Special Congregational meetings: (1) Announce two weeks prior to the intended meetings.
(2) Call when anything is bought by the church for over \$500.
(3) Can be called by any five members of the church.
(4) Must be announced two weeks before.
Purpose should be stated at that time also.
- Treasurer: (1) General Treasurer.
(2) Sunday School Treasurer.
(3) Term of office – if good, then keep him.
(4) Treasurer should be a member of the board.
Don't let only one man count the money.
- Financial Secretary: Good to have one.
- Elders: High spirituality only requirement.
- Deacons: Business men especially.
- Offerings: Take free will offerings, by passing plates.
- Income Tax: Secretary to keep a record for income tax purposes (individual).

Envelopes: Optional for those who do not want others to know the amount of their offerings.

Pastor: Get full-time man soon as practicable.

Visitation: Follow visitors up. Get their names and addresses.

Tenure of Pastor: Elect him every year, and keep him if he is good.

Pastor's Salary: \$35.00 per week plus expenses.

Storehouse Tithing: Counting those present and the amount that they would be willing to contribute to the church every week, it would amount to about \$85 at present. This is enough to support a full-time Pastor.

At this meeting Larry Alspaugh, Elmer DeWalt, Jr., Charles Hulbert, Harold S. "Duke" Irwin, Jr., George Lebo, Ernie Reisinger, and Philip Zeigler were elected as the Supervising Board.

On Sunday, December 16, 1951, this Board elected Ernie Reisinger as chairman, Philip Zeigler as secretary, Larry Alspaugh as treasurer, and Charles Hulbert as Sunday School superintendent.

Who were these people and what were some of the common factors that brought them together at the end of 1951 with a desire to begin a new church in Carlisle, Pennsylvania?

Already the reader has learned some facets of the life of the primary leader of the group, Ernie Reisinger. Ernie demonstrated his zeal for the Lord in the unique ways that he witnessed to individuals. His chief goal was to present his Lord and Savior Jesus Christ to people in the community, and this he did with courage and boldness. One of the men who worked for Ernie at Reisinger Bros., Inc. once said that people in Carlisle either loved Ernie Reisinger or hated Ernie Reisinger. Few did not know about Ernie and his love for Jesus Christ.

Theological liberalism or modernism was taking over the mainline Protestant churches in the first half of the twentieth century. True Christianity has always been rooted in the truth of the Bible and its

recorded historical events. Liberalism denies the truth of the Scriptures in such basic doctrines as the virgin birth of Jesus Christ, the death and resurrection of Christ, the inspiration and authority of the Bible, who God is, who man is, and the way of salvation. Liberalism not only abandoned these and other truths but vigorously assaulted them.

J. Gresham Machen in his book, *Christianity and Liberalism*, written in 1923, said, "A terrible crisis unquestionably has arisen in the Church. In the ministry of evangelical churches are to be found hosts of those who reject the gospel of Christ. By the equivocal use of traditional phrases, by the representation of differences of opinion as though they were only differences about the interpretation of the Bible, entrance into the Church was secured for those who are hostile to the very foundations of the faith" (Machen, *Christianity and Liberalism*, William B. Eerdmans Publishing Co., 1923, p.177). (For additional comments from this book, see Appendix 1.)

Many people in churches assaulted by the liberals still loved the Lord Jesus Christ in sincerity and truth and desired to live according to the principles of Scripture. For example, Larry Alspaugh had been reared in the Church of the Brethren, but he left that church when he started dating his future wife, Bette Shank. Bette taught in the Sunday School at Community Baptist Church. So when Ernie, his family, and the Irwins began attending that church, the Alspaugh's, through their study of Scripture and discussions together, already strongly desired to see a church develop, modeled after the New Testament pattern. Duke and Katie Irwin attended the Episcopal church before they were converted. Following their conversion and through the study of the Scriptures, they too purposed to be part of an assembly where the Word of God was taken seriously. Roger Irwin had been a member of the Second Presbyterian Church. He left that church to begin attending Community Baptist Church following his conversion in the summer of 1951. George Lebo and Phil Zeigler had also come from churches where the Scriptures were not believed, and they discovered that this group of men and women

were taking the Word of God seriously and desiring to live according to the understanding of Scripture that they believed.

Leon Blosser and his mother Edythe had been converted in the late 1940s and attended the First Church of God in the first block of West Louther Street. Leon recalled, “Those were wonderful days of learning Scripture and soaking up the content of the Bible. However, it soon became evident to Mother and me that there were folks in positions of leadership in the church we were a part of whose weekday walk and Sunday talk didn’t always correspond. Then, too, there were rumblings that trickled back to the congregation that some faculty members at the denominational school, Findlay College, in Findlay, Ohio, were less than fully committed to the integrity and inspiration of the Bible.”

As a result of this and some other experiences in their lives, disillusionment about the faithfulness of the ministry, along with an increasing hunger for preaching of the Word of God, Leon and his mother began to attend Community Baptist Church. They received rich and rewarding spiritual blessings from the monthly Bible conferences and grew to love the people of God there, especially those who eventually started Grace Chapel. Both Leon and his mother became charter members of the new church (see Appendix 2 for Leon’s testimony).

Eventually others in Carlisle began to hear about this body of believers and their view of the church and the Word of God. As people examined their own churches’ beliefs and found them wanting, they joined themselves to this small group of serious-minded people who worshiped together at Grace Chapel.

Russ Sasscer, Bill Scorrall, Gordon Mills and Carolyn (*née* McMillan) Rench, students at Dickinson College, attended Allison Methodist Church when they came to Dickinson College as freshmen in 1949. However, appalled at the liberalism in the church, they visited other churches in town. Eventually they attended Community Baptist Church on a regular basis and especially appreciated the monthly Friday evening conferences with George

Mundell, Rowan Pearce, Andy Telford, George Slavin, Howard Burtner, William Allen Dean, and other evangelical preachers from Philadelphia. These students, along with Roger Irwin, were instrumental in starting a chapter of the Inter-Varsity Christian Fellowship at Dickinson College in the early 1950s. They heard about Grace Chapel meeting in the Band Hall and began to attend the Sunday services there.

From Grace Chapel's inception, Ernie, Duke, and Roger spent much time with the students from Dickinson College and Dickinson School of Law to encourage them in their walk with the Lord. These men gave books to the students which aided their growth in grace and the knowledge of the Lord. Some of the books they distributed to students during the 1950s included *Thy Word is Truth* by E. J. Young, *Sermon on the Mount* by D. M. Lloyd-Jones, *Evangelism and the Sovereignty of God* by J. I. Packer, *Sovereignty of God* by A. W. Pink, *In Understanding Be Men* by T. C. Hammond, and *An Introduction to the Old Testament* by E. J. Young. They also conducted Bible studies in their homes regularly. Perhaps the largest Bible study group that was held during the 1950s was in the home of Bill Wenger who, along with his wife Louise, joined Grace Chapel in mid-1956. This weekly Bible study group included young people from the community as well as the college.

Following completion of his studies at Dickinson College in 1953, Russ Sasscer attended Dallas Theological Seminary. After graduation in 1957 he became a missionary to Brazil through Unevangelized Fields Mission and received support from the church until 1974 when he returned from the mission field to pastor a church in Florida.

Almost immediately after the group began meeting at the Band Hall, they looked for property where they could build. Larry and Bette Alspaugh, who lived on Orange Street, informed the group of two empty lots for sale, with "weeds as high as your waist" (the height of the weeds has been a source of much speculation in subsequent years) at the corner of West North and Orange Streets.

Records indicate that on Sunday, December 23, 1951, just two weeks after the group began meeting together, a special offering for the purchase of the lots was collected in the amount of \$1826.75. The purchase price including the transfer taxes was \$1880.00. On Thursday, January 3, 1952, a motion was approved to take an option on a third lot at this location for six months. On January 29, 1952, the transaction for the purchase of the lots was completed.

About this time Reisinger Bros. Construction Company received a contract to demolish a number of barracks-type buildings at the Army Post. The lumber from this job was recycled and used for the construction of the new church building at the corner of West North and Orange Streets. While the building was completed on the outside, initially only the basement portion was finished and this is where the congregation met until the upper level was completed. Reisinger Bros. Construction Company also bid a job to construct new housing at the Army Post, located in the southeastern part of Carlisle. Ernie decided to build a sample home using some ideas he had to prefabricate sections of the house. He built this house on the third lot at 751 West North Street, and it became the church's parsonage.

On Sunday, January 6, 1952, the congregation approved a motion to call Mr Jack Peters, a graduate of Bob Jones University who lived in South Carolina, to be the pastor of the church, at a salary of \$42.50 per week. He accepted the call and began preaching Sunday, February 3, 1952.

Over the next few months, Pastor Peters realized that he needed additional training for the ministry. Therefore, in June 1952 he submitted his resignation effective July 1, 1952. Shortly thereafter he left Carlisle to begin seminary studies.

Included in a list of items under discussion and consideration by the church during this period in early 1952 were the following:

1. Where should the church settle permanently?
2. What doctrinal foundation should be laid?

3. What should be the form of government?
4. What steps should be taken to develop a Constitution and Bylaws?
5. What involvement should there be in foreign missions?
6. What means of evangelism and use of literature should be adopted?

The question on where to settle permanently had been decided almost immediately in the life of the young church as indicated previously.

A committee formed to develop a Constitution and Bylaws for the congregation. On Tuesday, July 22, 1952, the proposed Constitution and Bylaws were presented to the congregation, and they were accepted unanimously by the twenty-seven people in attendance.

The Constitution included the following:

PREAMBLE	
ARTICLE I	Name
ARTICLE II	Object
ARTICLE III	Articles of Faith
ARTICLE IV	Federation
ARTICLE V	Membership
ARTICLE VI	Ordinances
ARTICLE VII	Conduct
ARTICLE VIII	Church Discipline
ARTICLE IX	Council of Appeal
ARTICLE X	Official Board
ARTICLE XI	Pastor
ARTICLE XII	Officers
ARTICLE XIII	Ordination
ARTICLE XIV	Finances
ARTICLE XV	Amendments

The Bylaws included the following:

ARTICLE I	Meetings
ARTICLE II	Official Board

ARTICLE III	Sexton
ARTICLE IV	Nominations and Elections
ARTICLE V	Application for Membership
ARTICLE VI	Code of Practice

ARTICLE III Section 1 of the Constitution included fifteen Articles of Faith, each one beginning with the words, “We believe...”

ARTICLE III Section 2 was entitled, “Amendment of Articles of Faith” and stated the following:

The provisions of Article III, Section 1, are to be considered as fundamental, the basis upon which this church is founded, and none of the provisions of this article shall ever be amended.

In the coming years as the Lord gave further light to the congregation, especially on those issues that pertained to the Doctrines of Grace which the church came to believe, the issues related to the “personal millennial reign of Christ upon David’s throne in Jerusalem,” ARTICLE III Section 2 was amended and removed from the Constitution.

Included in ARTICLE VI of the Bylaws under the heading of “Code of Practice”, Section II, Personal Qualifications, Item 2 stated the following:

I believe that the following practices are unbecoming to a Christian, and they shall not be practiced in my life: Gambling (all games of chance), Drinking, Smoking, Dancing, Moving Pictures (Hollywood variety), Card Playing, Lodge Membership.

In Section IV of this same Article under the heading, “For Sunday School Teachers and Officers:” there were seven items including the following:

I will notify each absent pupil of his absence before the next Sunday. (Cards are provided for this purpose), and I will endeavor to make at least two visits a year in the homes of my pupils.

The articles in this section of the Bylaws evidence a seriousness about the obligations of being a Sunday School teacher or officer and attending the stated services of the church.

The general atmosphere theologically among conservative, fundamental, Bible-believing churches at the middle of the twentieth century was pre-millennial in its view of end times, rather “black and white” with respect to the principles underlying the conduct of life, and very limited in its view of Christian liberty. Many ministers in the evangelical churches at this period of time, and from whom the leadership of Grace Chapel sought counsel, were men holding these views. Therefore it is not surprising that the articles of the Constitution and Bylaws would reflect those perspectives.

While we in the twenty-first century may look askance at some of the beliefs and practices of the church fifty years ago, it must be said that the desire for holiness of life and the quality of devotion to the Lord were stronger and more focused in individuals lives than seem to be at the present day. The inroads of worldliness currently with the availability of the Internet, the destruction of morality, the breakdown of the family, and the lawlessness of society, have affected Christians in ways that are insidious and intrusive in our lives.

It continues to be the prayer of the body of believers of this church at the beginning of the twenty-first century that the Lord will raise up a host of His children who will be more advanced in their understanding and experience of holiness than those of us who may be in the twilight of our spiritual journey.

Even though the formative recommendations from the meeting on December 12, 1951, suggested that the church be governed by elders and deacons, the Constitution established the leadership of the church with deacons.

Following the adoption of the Constitution and Bylaws and in accordance with the requirements of the Constitution the congregation elected Larry Alspaugh, Ed DeWalt Jr., Charles Hulbert, Harold S. Irwin Jr., George Lebo, and Ernest C. Reisinger to the office of Deacon on September 23, 1952.

On October 3, 1952, in addition to the men elected as Deacons, the following members were received into the membership as Charter Members:

Bette Alspaugh	Katie Irwin	Betty Nickel
Edythe Blosser	Roger B. Irwin	Donald F. Reisinger
Leon Blosser	Gayle Lebo	Mima Jane Reisinger
Hazel DeWalt	John Mangle	Pearl Shirley
Nancy Hulbert	Carol Mangle	Florence Ann Trump
Carol Ann Irwin	Charles L. Nickel	Mary Trump
Dorothy D. Irwin		Philip Zeigler

The congregation continued to meet in the Band Hall until December 3, 1952. The first service in the newly constructed building at West North and Orange Streets was a prayer meeting held on this date. The following Sunday, December 7, 1952, regular Lord's Day services were conducted, just one year after the first meeting on December 9, 1951.

As indicated previously, Jack K. Peters resigned as the first pastor, effective July 1, 1952. Harold Zeigler (no relation to Philip Zeigler) was chosen to be the interim preacher. He began his new duties two weeks after the departure of Jack Peters. Mr Zeigler served in this capacity until the beginning of September 1952.

1952–56

ROBERT DOEPP, PASTOR

On Sunday, September 7, 1952, and Sunday, October 5, 1952, Mr. Robert Doepp from Maryland preached both morning and evening services. On October 7, 1952, at a special congregational meeting, Robert Doepp was nominated and unanimously elected to the position of pastor of Grace Chapel. After accepting the call, he began his official duties on Sunday, October 19, 1952.

Beginning in January 1953 Pastor Doepp printed a "Grace Chapel Newsletter" each week throughout 1953 and 1954 and monthly in 1955 and 1956 until his departure from the church in April 1956. The newsletter contained information about the schedule of upcoming services, "Grace Gallery" (a brief testimony by various members of the congregation), announcements about conferences

and future special meetings, updates from the MacArthurs (missionaries in Brazil supported by the church), and tracts by various evangelical leaders such as C. H. Spurgeon, Dr R. A. Torrey, Oswald J. Smith, Billy Graham, and Isaac Watts. (These newsletters are stored in the Grace Baptist Church office and are available for anyone who would like to peruse them.)

A key element in the thinking of the congregation from the very beginning of the life of the church was the support of missionaries and involvement in foreign missions programs. One of the earliest decisions made by the congregation was to use at least ten percent of collected offerings for missions. The first missionaries the church supported were Mrs Ben Ray and Max Enker of the American Association for Jewish Evangelism – Hyman Appleman, President. The principle used for supporting missionaries to the Jews was taken from Romans 1:16, “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.” From the minutes of January 3, 1952, it was “Moved by Hulbert that if possible our first missionary will be to the Jews, preferably foreign.” By the end of 1952, the church also supported Mr Bud MacArthur, missionary in Brazil under the auspices of South American Indian Mission. (See Appendix 3 for a listing of missionaries sent out from Grace Baptist Church and a listing of missionaries supported by Grace Baptist Church.)

Efforts at evangelizing within the community of Carlisle included a radio program on the local AM station WLXW that later became WHYL. Also, an automobile was outfitted with a loudspeaker system and members drove through the surrounding area preaching the gospel.

The church undertook two building projects during the decade of the 1950s. The initial building in 1952 was constructed as previously noted with lumber that came from buildings at the Army Post torn down by Reisinger Bros. Construction Company. In December 1956 the congregation voted to purchase two additional lots behind the building at Penn and Orange Streets for \$5000.00

with a view toward building expansion, which came to fruition in 1959–60.

During the three and a half years Bob Doepp served as pastor, the Church, through its study of the Scriptures and the writings of men ancient and modern, began a transition in its doctrinal understanding of the Scriptures. Through contact with Mr I. C. Herendeen, publisher of books and tracts by A. W. Pink and other Reformed authors, the members gradually came to an understanding of the Reformed faith. The discussions were sometimes heated and searching, and the Lord was very patient with a number of men, including Ernie, who had a difficult time understanding these “new” doctrines of the grace of God. Of major importance for indoctrinating the church in the understanding of the Reformed faith at this time were the adult Sunday School classes taught by Duke Irwin.

Another individual instrumental in recommending and giving books was Mr Sidney Maurice Houghton, a relative of Pastor Doepp by marriage. Mr Houghton was a history and Scripture teacher at the Rhyl Grammar School in Wales and later became an important editorial assistant in the production of books published by the Banner of Truth Trust.

In a letter to the author of this history dated June 1, 1996, Mr. Depp (the spelling of his last name was legally changed in the 1950s) remarks, “I think it is significant that he (Mr Houghton) had some influence in the early years of Grace Baptist Church. The way I happened to strike up a correspondence with Mr Houghton is interesting. When I first began to preach the doctrines of grace after reading some old books inherited from a deceased Presbyterian minister, I was speaking to my brother and his wife who were visiting us in Carlisle. I told them of my recent interest in Reformed theology. His wife, from a Strict and Particular Baptist family in England said, ‘You need to get in touch with Uncle Sidney (her mother’s brother). He could help you.’ So thus began a correspondence over the years. His letters were an encouragement to me. Also,

he sent me volume after volume of Spurgeon, Puritan authors and eighteenth-century reformed evangelicals. Of course, all of this obviously played a part in the introduction of the doctrines of grace to ‘Grace Chapel.’”

In the same letter Pastor Depp adds, “Another incident was quite influential about the same time. I called up Duke Irwin one Sunday night after the service on a matter of business. Somehow or other I was plugged into a call that was already in progress. It was between Duke and Roddy (Irwin). Apparently Duke had given Roddy a copy of *The Sovereignty of God* by Pink. Roddy was unconvinced and was arguing against AWP’s theological assertions. I cut in and said, ‘I’m on the line too.’ So we had a conference call before they became popular. I found I had a great ally and friend in Reformed truth in Duke Irwin.”

On March 3, 1956, Mr Houghton wrote to Pastor Depp and included the following items: “I heard from Mr Irwin today, and without delay I have sent him an airmail letter. He and you both referred to the mags. of Mr Pink. I have a few old numbers by me, though no duplicates, and I have sent a package of them to Mr Irwin, suggesting that you divide them between you and share them as you please.” (The “mags.”, referred to in the previous paragraph, were copies of *Studies in the Scriptures* authored and edited by Mr Pink. This magazine began in 1922 and was published continuously every month until July 1953, one year following his death in July 1952.)

“You will be thankful that almost your entire congregation can say ‘Amen’ heartily to what you have taught. May the Lord guide you clearly in contemplated future service.”

As has been incidentally noted above, literature played a most important part in the formative years of the church from 1951–56.

In November 1955 a young man named Stan Line joined himself to Grace Chapel. Eventually he would become a missionary in Colombia, South America, and serve in that country his entire life beginning in 1963 to the present time (August 2006).

Stan's older brother Lewis had a great influence on him. While attending Moody Bible Institute, Lewis recommended to the Line family that they invite a young man from Chicago to their home for the summer with the stipulation that he attend Grace Chapel. Because the family agreed to this, the Lines became regular attendees and eventually members. Stan says, "As I recall, Dad, Mother, my sister and I had already attended there (Grace Chapel) occasionally for the Sunday evening services when these were still held in the basement of the unfinished original building. What had impressed me particularly was the preaching of Pastor Doepp, pastor at the time. He expounded the Scriptures. He was doing so in the book of Isaiah when we first visited, and I was fascinated with the twin facts of sin and grace as he constantly emphasized both from the text." (See Appendix 4 for the testimony of Stan Line).

On January 4, 1956, Pastor Doepp presented a letter to the Official Board stating that, "It is my request that the Official Board present to the congregation at the annual congregational meeting on January 11, 1956, my application to be released from my duties as pastor of Grace Chapel, to become effective at a date mutually agreed upon."

There was a motion presented at the Official Board meeting not to accept the resignation. This motion was defeated. A motion followed to accept the resignation, and it was approved. After a statement by Ernie Reisinger, the Board decided to take no immediate action on the resignation because of the Board's lack of unanimity. The Board agreed to pray seriously about the matter until the next meeting on February 1, 1956. At that meeting on February 1, 1956, a motion was presented and approved "that Pastor Doepp be asked to withdraw his resignation without qualification and stay on as Pastor of Grace Chapel."

However, four days later on February 5, 1956, a Board meeting was called. Pastor Doepp again asked to be relieved of his responsibilities effective April 1, 1956. This time the Board approved the motion to receive his resignation. At the same meeting a Pulpit

Committee consisting of George Lebo, Ernie Reisinger, Harold Irwin, Jr., and Roger St. Germain was appointed.

In the March 1956 "Grace Chapel Newsletter", Pastor Doepp wrote a "Letter of Departure" to the congregation. He stated the following:

Dear Friends of Grace Chapel:

There is a certain sense of sorrow and regret in which we announce the termination of our ministry in Grace Chapel. Our regret is in leaving many friends who have been 'beloved in the Lord' to us, and whose fellowship has been a great blessing and encouragement.

Our hope when we first entered the ministry was to preach the gospel on the foreign mission field. Since that became impossible, we felt that the work now laid out for us was home mission work – that is the establishing and nurturing of pioneer churches in this land. To us this is the true New Testament program of evangelism. Since Grace Chapel is no longer in the pioneer stage, we felt it was time to move to another field.

After April 1 we plan, the Lord willing, to move to Easton, Maryland where there are a group of believers who are interested in starting a gospel-preaching church. While we leave with a certain feeling of regret, our hearts are challenged by what we feel to be a great and effectual door now opening to us. Your prayers will be certainly appreciated not only for us but for the future testimony and ministry at Grace Chapel.

Sincerely in Christ,
Robert Doepp

The income and expenses for the Church during the years that Robert Doepp was pastor are as follows:

	<i>INCOME</i>	<i>EXPENSES</i>
1952	\$9,783.95	\$8,343.59
1952	\$8,000.00	borrowed for building construction

1953	\$10,011.27	\$10,552.76
1953	\$25,000.00	borrowed for parsonage and land
1954	\$11,077.37	\$11,387.03
1955	\$20,132.55	\$19,625.14

From the establishment of the membership of the church in September 1952 to the time Pastor Doepp departed, forty-two members were added and eight members deleted with a net membership of thirty-four in May 1956.

1956–63

J. ANTHONY CUNIO, PASTOR

Following the request by Pastor Doepp to resign from his labors as Pastor of Grace Chapel effective April 1, 1956, the Pulpit Committee immediately contacted George Slavin, Pastor of Faith Community Church in Rosyln, Pennsylvania. The people of Grace Chapel knew Pastor Slavin through the Bible conferences at Community Baptist Church in the early 1950s and his visits to Grace Chapel on several occasions.

He forwarded a list of seven pastors to Ernie Reisinger in a letter dated February 13, 1956, with a brief biographical sketch of each one, as possible candidates for Pastor of Grace Chapel. In a letter one week later addressed to Roger St. Germain, Mr. Slavin mentioned two names already suggested to Ernie and added the following paragraph:

“I am going to give you another name of a man who is capable and well gifted. Graduate of Phila. Bible Institute and Reformed Episcopal Seminary. He is Rev. Anthony Cunio, at present living at the World Evang. Crusade Hqtrs., Fort Washington, Penns. If necessary we will turn over a Wed. evening to him if you desire to hear him.”

On March 1, 1956, a letter was written to Earl Lehman, Pastor of First Baptist Church, Lebanon Springs, New York, informing

him of Pastor Doepp's resignation and asking him to speak at both morning and evening services of Grace Chapel on Sunday, April 15, 1956. Earl responded on March 7, 1956, that he appreciated the letter of invitation and "am deeply moved that you would consider me as a possible candidate for the pastorate of Grace Chapel."

Earl, originally from Carlisle, added, "We have had some blessed fellowship in your midst the past several summers. We have a burden for our 'own country' where so many of our friends and relatives live." However, after prayerfully considering the invitation Earl declined for a number of reasons including the possibility of expanded ministry in the region where he lived. In 1989 following his retirement from the gospel ministry, Earl and his wife, Ruth, returned to Carlisle and became members of Grace Baptist Church.

On April 8, 1956, the Pulpit Committee, following up a suggestion from George Slavin, contacted Anthony Cunio, asking him to preach both services at Grace Chapel on April 29. Mr. Cunio immediately agreed to this proposal. On that Sunday after Mr. Cunio preached, the Official Board met and produced the following note:

At a conference held at Grace Chapel on Sunday April 29, 1956, after a report given by Reisinger and Irwin, it was agreed without discussion that Bro. J. Anthony Cunio was God's man for Grace Chapel. Bro. Reisinger reported that Mangle was of the same opinion, and H. Irwin, Jr. was detailed to ascertain the mind of R. Irwin. Both R. Irwin and Mangle together reported to H. Irwin that they were wholly in favor of having Bro. Cunio as the Pastor of Grace Chapel. Upon relaying this information to the Pulpit Committee, it was moved by Reisinger and seconded by H. Irwin, Jr. that we ask Bro. Cunio if he would be willing to come as the Pastor of Grace Chapel. Bro. Cunio was asked to come to the meeting. We asked him if he would be willing to become our Pastor. He immediately replied in the affirmative. We asked him how soon he could come. He said by the end of the week. Reisinger suggested that we call a congregational meeting for Wednesday night, after the service, on

May 2, 1956. This was agreed by all present after some discussion. After several expressions of fervent praise to our God, the meeting was closed with prayer by Bros. Reisinger and Cunio.

Apparently one of the Board members checked the Bylaws about calling a meeting on short notice and discovered that Section 3 stated that, "Special meetings of the congregation may be called by the Official Board at any time, provided that notice of the time, place and purpose thereof, shall be given at both services on two consecutive Sundays immediately preceding such meeting, or, in an emergency, when each member is notified by mail of the time, place and purpose of such meeting."

Mr Cunio returned to preach on April 29 and again on May 6 and May 13. At the Official Board meeting on May 2, 1956, the Board approved a motion to call a special congregational meeting to call Anthony Cunio as pastor. At the special congregational meeting on May 16, the congregation approved a motion to call J. Anthony Cunio as pastor. Pastor Cunio accepted the call and began his duties as pastor in the same month.

The terms of the agreement for the new pastor were a salary of \$4500.00, to be divided into the amount of \$3640.00 for salary and \$860.00 for expenses, two weeks of vacation per year, and permission to accept speaking engagements one Sunday out of every three months, and two weeks per year for Bible Conference work if the invitations were received by Pastor Cunio.

In this time period, Leon Blosser and Stan Line, two young men in the congregation referred to previously, were giving serious thought to their future work and wrestling with a call to the ministry as missionaries on the foreign field. About the same time that Stan started his studies at Moody Bible Institute, Leon Blosser began attending Philadelphia Bible Institute, (later Philadelphia College of the Bible and now Philadelphia Biblical University). Following his conversion, Leon had "a growing sense of desire to be a minister among those who had no knowledge of the gospel." He appreciated the men who particularly encouraged him in his think-

ing about the gospel ministry and missions including Duke Irwin and Jack Mangle.

Leon says, “Through the encouragement of Pastor Cunio and Duke Irwin and Ernie Reisinger, I began theological studies in preparation for mission work. In the course of my studies while preparing for the ministry somewhere in the Muslim world, I did take some engineering courses that would later prove to be very beneficial in the work overseas.”

Leon, his wife Margaret, and their young daughter Deborah, eventually went to the Middle East with The Evangelical Alliance Mission (TEAM). Leon served as a missionary at a mission station in the Arabian Gulf. (See Appendix 2 for autobiographical sketch of Leon’s life from the late 1940s to 1964 when he left for the mission field.)

We have already referred to contacts with students at Dickinson College. In the fall of 1956, Walter J. Chantry began undergraduate studies at Dickinson. This young man was to play a very significant role in the life of Grace Baptist Church as its pastor from 1963 to 2002. But more about that later.

Through the association with Pastor Cunio, the congregation developed new contacts with some speakers and missionaries. Dr Robert Rudolph, professor at Reformed Episcopal Seminary in Philadelphia, Pennsylvania, where Pastor Cunio had studied for the ministry, spoke at the church on several occasions. Dr Rudolph was also instrumental in the establishment of the church’s Christian school in 1968.

The foundation for the Christian School was established in the mid-1950s on the occasion of Dr Cornelius van Til preaching at the church and touching on the need of Christian education in the sermon. In February 1959 Dr Mark Fakkema, Executive Director of the National Association of Christian Schools, conducted ten three-hour lectures entitled “Christian Philosophy and Its Educational Implications.” The seminar was attended by parents and college students. A good impression about Christian education was made on those in attendance.

Mr and Mrs Norman Gamble were also friends of the Cunios who moved to Carlisle. They later became missionaries supported by the church.

At the Deacons' meeting on February 9, 1957, a Constitution Revision Committee was established with Pastor Cunio appointed Chairman of the Committee. The other members of the Committee were Harold Irwin, Jr., George Lebo, Ernest Reisinger, and William Wenger. The Committee was charged to "finish its work and make such recommendations to the Official Board as it sees fit within a period of two years herefrom."

At the Committee's first meeting on September 12, 1957, Pastor Cunio presented "an opening statement in which he noted some criticisms directed frequently at independent churches and which it might be wise for us to attempt to avoid."

He included the following criticisms:

1. Intolerance and minute creedalism – too much emphasis on secondary doctrine (details of eschatology).
2. Exclusivism and uncooperativeness – excludes many true believers with use of words 'compromise' and 'modernist' – frequently derisive.
3. Too low view of historic Christian Church and Church itself. It has frequently forgotten the unity that exists in the Body of Christ.
4. Too individualistic – frequently acts as a law unto itself – Judges 21:25 – thus containing the seeds of self-destruction.

The Committee then examined particular articles of the original Constitution and Bylaws with recommendations for changes.

At its next meeting on November 11, 1958, a "discussion was led by the Pastor who questioned the committee members about what we felt should be our function as a church. We all felt that we should reconsider our function as a church and raised the question about whether or not we should put in the Doctrinal Statement any distinctive doctrines of Calvinism and also whether or not Grace Chapel should become a Baptist Church.

“Our reasons for the above problems are

- (1) the rapid growth of the church etc.,
- (2) the need in the town for a good Baptist Church,
- (3) a growing conviction on the part of the committee members that we should stand for something definite,
- (4) the growing conviction on the part of the committee members that we face future problems because we are getting too broad.”

Prior to the next meeting of the Committee on December 10, 1958, Committee members sought to discover what literature about Baptists was available. At this meeting Pastor Cunio proposed that the name of the church be changed from Grace Chapel to Grace Baptist Church.

In December 1958 the minutes of the Constitution Revision Committee meetings were attached to the Deacons’ meeting minutes.

At the annual congregational meeting on January 14, 1959, the proposed changes to the Constitution and Bylaws, including the adoption of the London Confession of Faith of 1689, also known as the Philadelphia Confession of Faith of 1742, as the confessional standards of the church, were approved as presented.

The impression that the two Confessions of Faith, the London Confession of Faith of 1689, also known as the Philadelphia Confession of Faith of 1742, were the same was most likely advanced as a result of the publication of the Philadelphia Confession of Faith of 1742 by Sovereign Grace Publishers, Wilmington, Delaware. This edition was probably the London Confession of Faith of 1689.

William L. Lumpkin, in his book, *Baptist Confessions of Faith*, published by Judson Press in 1959, says that, “Formal adoption (of the Confession of Faith) certainly is shown by September 25, 1742, for on that date the (Philadelphia) Association ordered a printing of a new edition. The churches paid for the printing job, which was done by Benjamin Franklin in 1743.

“The new edition had two additional articles, indications of the influence of Keach’s Confession and of the Welsh Baptists. They

are in fact reprints of Articles 27 and 28 of Keach's Confession. One, numbered XXIII, concerned the singing of Psalms, hymns, and spiritual songs as of 'divine institution,' and the other, numbered XXXI, considered the imposition of hands upon baptized believers as 'an ordinance of Christ.'"

The publication of the Sovereign Grace Publishers *Philadelphia Confession of Faith of 1742* did not include these two articles, which left the impression that both the London and Philadelphia Confessions were identical. This apparently led to the statement in the proposed changes to the Constitution that the two Confessions were identical when, in fact, they were not.

At a later revision of the Grace Baptist Church Constitution, the reference to the Philadelphia Confession of Faith of 1742 was deleted.

In May 1958, the Board of Deacons discussed building expansion and decided to hire a Registered Architect to form preliminary plans for an addition to the original building. This proposal was presented to the Congregation at the July 16, 1958 congregational meeting and was approved.

By June 1959, progress on the building plans had advanced to the point that the Congregation approved a motion "that the proper officers of Grace Baptist Church are authorized to enter in a Contract with Reisinger Brothers, Inc. for the construction of a new church building at a cost of \$120,000.00 and are authorized to borrow the sum of \$100,000.00 from Farmers Trust Company of Carlisle, Pennsylvania . . . "

The construction of the new facility was completed by April 1960, as indicated by a motion at the congregational meeting that, "we commend Reisinger Brothers, Inc., Contractors, and the Building Committee for the splendid job done on the new building."

This new facility represented an amazing perspective of the congregation for the future growth of the church. At the time of the decision to begin plans for the building expansion, the church membership stood at about seventy-five. The plans for the new facility

projected seating for approximately three hundred. By the time the building was completed in 1960 the membership had increased to about one hundred members. The hopes of the congregation were fulfilled because by 1985 the inclusion of a balcony at the rear of the sanctuary increased the capacity by an additional seventy seats. Further expansion was completed in 1998–9 when a new facility to seat approximately six hundred was built. Again the expectation was that, in the providence of God, future growth would take place in the size of the congregation since, at the time of the completion of the expansion in 1999, the membership was approximately two hundred fifty.

At the same time as the building expansion plans were being discussed in 1958, difficulties of a different nature, which were to plague the church from that time to the present (2006), began to manifest themselves. The Apostle Paul, in his letter to the Colossians, writes, “Put to death, therefore, whatever belongs to your earthly nature: sexual immorality, impurity, lust, evil desires and greed, which is idolatry” (Colossians 3:5). Several instances of sins of sexual immorality came to the attention of the Board in 1958. Thus began serious discussions about church discipline and the relationship of members under discipline to the church.

The Board wrestled with these issues in relation both to the admonitions in Scripture regarding disciplinary matters and the directives in the Constitution.

One instance regarding discipline caused concern because of the number of relatives who were members and what reaction they might have to one of the family being disciplined. In this case about fifteen percent of the membership of the church was from this family. If they reacted negatively and decided to leave the church, a huge reduction in the membership would result. The Board decided to proceed with the discipline because the principle of the Lord honoring those who honored Him was paramount and the directives of the Scripture clear and unambiguous. A minute from an Official Board meeting at this time records, “It is to be noted that

the action is taken after much prayer and soul-searching. It is done with the admonition of Paul in mind that 'Let him that thinketh he stand, take heed lest he fall.' It is with profound sorrow and love that this action is taken but with the desire to maintain a pure church. It is further hoped that this action will result after a due period of time, in the restoration of full fellowship of the parties with Grace Chapel."

In one instance the disciplined members evidenced the desired repentance and were restored to full membership privileges within seven months. In the other case the disciplined member showed no evidence of repentance or desire to rejoin the church and consequently had the membership terminated.

In Judges 5:7 Deborah refers to herself as "a mother in Israel". Matthew Henry points out, "Thus she became a mother in Israel, a nursing mother, such was the affection she bore to her people, and such was the care and pains she took for the public welfare." Some women in the church can be properly referred to as "a mother in Israel." One such woman in Grace Chapel was Edythe Blosser. Early in the life of the church she was appointed as Missions Secretary of the Ladies' Prayer and Missionary Fellowship. This group held its first meeting in January 1957 at the home of Mrs Dorothy Irwin on Mooreland Avenue in Carlisle. Nineteen women met together because they felt the need to serve Christ and the Church, locally and universally, through united prayer, fellowship and service projects. Many of the women sought to assist the missionaries by corresponding with them and providing necessary supplies and prayer support for them. In addition to the responsibility of being Missions Secretary, Mrs Blosser also served for many years as the seventh grade Sunday School teacher. Mrs Blosser was a faithful supporter of missions and missionaries. This may well have been one of the factors in the life of her son, Leon, and his decision to become a missionary. There is a famous story about a missionary in Kenya that the church supported for many years. Dr James Probst was his name, and he had a tremendous impact upon Leon's father

in contributing to his spiritual awakening and interest in the gospel. Leon's father was a well-driller by trade. On one occasion he located an old grader and well driller and helped Dr Probst disassemble them and repack them in Philadelphia for shipment to Kenya. In addition to the impact Dr Probst had on Leon's father, Duke Irwin and Ernie Reisinger also were instrumental in assisting Mr Blosser in his spiritual development.

On one occasion during a furlough, Dr Probst visited Grace Chapel. On the evening of the weekly prayer meeting, he was invited to present information about his labors in Africa. He brought along several boxes of slides and began showing and telling about his work by use of these slides. It became apparent that he lost all sense of time and kept showing new cartridges of the slides. When the lights were finally turned on after the last slide was shown, it was nearly 10:00 o'clock. Dr Probst, Mrs Blosser, and a few other faithful prayer meeting attendees endured the painfully detailed and long presentation. The others had quietly slipped out to take their children home as it was getting so late for them.

Mrs Blosser was also known for her hospitality. She was always at the head of the line to provide a bed (usually Leon's) and meals for a visiting missionary. This ministry was a source of much delight and encouragement to Leon as he considered his calling as a missionary. Eventually in addition to being Missions Secretary, Mrs Blosser became the treasurer of the Ladies Prayer and Missionary Fellowship. She was also a "greeter" at the front door of the church to greet and welcome visitors who attended the services. For several decades each month she prepared the elements for the Lord's Supper celebration. Additionally, she greatly endeared herself to many families in the church by means of the afghans she crocheted for each new baby in the congregation for about twenty years prior to her death. Mrs Blosser was a true mother in Israel in the congregation by the way she served the Lord and encouraged others to be faithful to her Savior.

The church leaders engaged in discussions in the late 1950s about planting a new church in the West Shore region of Harrisburg. The

congregation, on May 18, 1960, unanimously passed a motion to allow the Board to call a missionary pastor to the Calvary Baptist Church of Shiremanstown. Four days later the Board passed motions to call Mr Cass Santos to be that missionary pastor of Calvary Baptist Church for one year, that the Calvary Baptist Church of Shiremanstown be incorporated with the same officers as Grace Baptist Church, and that the officers of the church be authorized to purchase a house and lot at 102 W. Main Street, Shiremanstown, Pennsylvania. Within a year, as a result of problems arising between the Official Board and Pastor Santos, Pastor Santos was notified that by unanimous decision of the Board his tenure at the church would not extend beyond August 1, 1961. After these problems were resolved, Pastor Santos founded the Bible Baptist Church of Shiremanstown which he pastored for several decades.

Beginning in the fall of 1962 differences between Pastor Cunio and the Deacons started to crop up which eventuated in a parting of the ways in April 1963. The author of this history had received verbal communications (but nothing in writing) that Pastor Cunio, in discussions with the Official Board, affirmed that he believed his labors in reforming the church with regard to the doctrines of grace had reached their apex and his ministry to the congregation was on the downward side. Furthermore, he thought that it was time for him to begin searching for another field of service in preaching the gospel. The Deacons agreed with this assessment, advising him to commence looking for another church to pastor. An additional element in this difficult situation was the desire of certain men in the church to become Deacons. However, the Nominating Committee, charged with making nominations for the office of Deacon, rarely ever selected any of these men. The reasons for this are not indicated anywhere in writing.

As an example of the apparent breakdown of trust between the Board and the Pastor, a minute from the annual congregational meeting of January 16, 1963, indicates, "Pastor Cunio moved that B. Murtoff be placed in nomination" for the office of Deacon. This

nomination came from the floor of the meeting. While it is certainly appropriate for an individual to make a nomination in this way as permitted by the Constitution, it seems highly unusual and perhaps inappropriate for the Pastor to be making such a nomination, especially given the fact that the Pastor was a member of the Nominating Committee that year. In that capacity he would have had opportunity to present his selection(s) for Deacon, including the individual that he nominated from the floor.

Under the Constitution in effect at this time, the Deacons were elected essentially by a popularity contest. While no maximum number of Deacons was indicated by the Constitution, usually the Nominating Committee presented more names to the congregation than were needed to fill the positions available. Also the number elected at the time seems, as a matter of principle, to have corresponded with the number of Deacons from Acts 6 (a total of seven including the Pastor). Therefore if three men had two year terms coming to an end, three men were then elected so that a total of seven men would continue on the Official Board. (The congregation elected three men each year for a two year term in addition to the Pastor making a total of seven on the Board.) Sometimes the Board placed as many as five or six names in nomination and consequently only the three nominees garnering the most votes were elected.

In December 1962 the Board approved a vacation for Pastor Cunio for a month with expenses paid by the church. The current author does not know if the Pastor took the vacation, but the minutes for December 26, 1962, affirm that five guest speakers were paid for speaking during the month.

As noted above, the Deacons agreed with Pastor Cunio that he could and should begin looking for another pastorate. Furthermore they agreed that this arrangement would be kept secret until Pastor Cunio received a call from another church. At that time the congregation would be informed of his resignation and plans to a move to another church.

Discussions continued regarding the difficulties between Pastor Cunio and the Board, and at the Official Board meeting of February 7, 1963, the Board approved the following items:

Resolved: It is mutually agreed between the Pastor and Deacons as follows:

1. Pastor J. Anthony Cunio will be on vacation with full salary from February 7, 1963 to May 31, 1963.
2. Pastor Cunio will not perform his usual duties during this period of time.
3. Pastor Cunio may occupy the pulpit whenever any church expresses a desire to hear him at Grace Baptist Church, providing a week's notice be given to the Official Board.

In spite of an agreement to keep the plans about Pastor Cunio's option to become pastor of another congregation confidential, information about these plans leaked out. The view shared by some members of the Church was that the Deacons were trying to get rid of the Pastor.

It must be noted that the congregation held Pastor Cunio in very high esteem, perhaps to a fault. Since Pastor Cunio knew that he had told no one about the agreement, and since word got back to him that the Deacons were trying to get rid of him, he decided to make every effort to remain as Pastor. Thus some members chose to side with the Pastor, some with the Deacons, and another small group did not know with whom to side.

By March 27, 1963, the situation had deteriorated to the extent that the Official Board moved that "we dismiss Pastor Anthony Cunio in accordance with Article X, Section 6 of the Constitution." This Article and Section states the following:

If at any time the Pastor shall make application to be released from the pastorate, or if the relations between the Pastor and congregation become such as to be detrimental to the welfare of the church, the relationship may be terminated by the congregation in ninety days from the date of notice of intention,

or in shorter period of time, if it be mutually agreed upon. The Official Board shall have authority to consider the matter and make recommendation to the congregation, but it shall require a majority vote of those present and voting at a constitutionally called congregational meeting to dismiss the Pastor. If at any time the Pastor's preaching or teaching shall not be in full accord with the doctrinal standards or moral practices of this church, his services as Pastor shall be terminated immediately following a congregational meeting at which his dismissal has been requested by a majority vote of those members present and voting.

At an Official Board meeting on April 3, 1963, the Board approved a motion stating "inasmuch as the relations between the Pastor and the congregation have become such as to be detrimental to the welfare of the church, the Official Board after prayerfully considering this matter does hereby recommend to our congregation that Pastor J. Anthony Cunio's relationship with the church be terminated effective July 4, 1963 in accordance with the Constitution of Grace Baptist Church, Article X, Section 6."

Later that same day the church held a special congregational meeting. After the Board presented the motion quoted above, a vote was taken, and the motion was approved fifty-six to thirty-three with three abstentions. One aspect of the deterioration of the relationship between Pastor Cunio and the congregation involved a tension that was developing between Pastor Cunio and a few Board members over the doctrine of assurance. It must be understood that reformation in a church does not take place in a few days or a few months. There were new issues that were being investigated and analyzed as to how the Reformed faith affected evangelism. There was not unanimity on this issue and it had a bearing on the relationships. Pastor Cunio had, on previous occasions, while not in the confusion of major difficulties between a pastor and the church or church board, expressed his view that when such a problem began to develop in a church, the Pastor should simply resign his

office to remove himself from the situation. However, in this instance he did not heed his own advice.

An evidence of the doctrinal differences that existed in the congregation at this time pertained to the views that were held among the members. Most of the people who came to Grace Baptist Church from the beginning had fundamentalist or general evangelical convictions. Over the first ten years many of the congregation, and especially those in leadership positions, had changed their doctrinal views. However, there were a number that had not. In the weeks following the vote to remove Pastor Cunio, those members who were conscious that the members of Grace Baptist Church had become Calvinists, but they themselves had not changed, requested Pastor Cunio to start a new church in Carlisle. He agreed to do this and, hence, Faith Chapel was born and continues to the present day (2006). Shortly after the congregational meeting of April 3, 1963, the congregation established a Pulpit Committee consisting of Ernest Reisinger, Harold Irwin, Jr., Roger St. Germain, Ray Bobb, Art Amundsen, and William Hooke.

By April 24, 1963, the Official Board moved that “the Official Board recommend to the congregation at a special congregational meeting to be held May 22, 1963 that Walter J. Chantry be appointed Assistant Pastor of Grace Baptist Church at a monthly salary of \$350.00, with allowance of 10 cents per mile for visitation travel. Walter’s duties are to include sexton services and \$200.00 per month shall come from the Custodial Budget and the balance from the Home Missionary Budget.” At that congregational meeting the church approved this motion.

Little is known about the efforts of this Pulpit Committee. Ernest Reisinger once commented to the author of this history that several committee members visited a church in North Carolina to hear a prospective pastor. On the way home they were quite discouraged. Someone suggested that perhaps the committee should give further thought and prayer to the man currently serving as Assistant Pastor, and that he might just be a “diamond in the rough.”

At the Official Board meeting of September 16, 1963, a motion based on the unanimous recommendation of the Pulpit Committee was presented. The motion declared that “the Board recommends to the congregation that Walter J. Chantry be called as Pastor in accordance with the Constitution of Grace Baptist Church.” The motion passed unanimously and was subsequently presented and approved at the congregational meeting on October 9, 1963.

Thus began a new period in the life of Grace Baptist Church which was to last for 39 years until the retirement of Walter J. Chantry effective June 9, 2002.

During the period that Pastor Cunio was the minister, a total of ninety-four new members joined the church with forty-eight deletions, including those who left the church as a result of the split. This resulted in a net membership of eighty when Walter J. Chantry became the Assistant Pastor in late spring of 1963.

1963–2002

WALTER J. CHANTRY, PASTOR

Whenever a change in leadership occurs, whether in business or in a church, changes will also occur in the way the organization operates. Some people have great difficulty in coping with any changes that may be enacted. Others realize that there will be changes and are prepared to deal with whatever is necessary. It is unlikely that any members of the church in 1963 could have imagined what extensive changes would come in the church during the next four decades under the leadership of Walter J. Chantry and the Boards of the church. These changes would contribute to the development of the church in ways that would have leadership implications for people and churches world-wide.

While Walter J. Chantry’s official connection with Grace Baptist Church began on May 22, 1963, his active association with the church was rooted in 1956 when he began his studies at Dickinson College in Carlisle. (See autobiographical sketch in Appendix 5).

One decision that was made immediately after the congregation approved Walt's call as Assistant Pastor in May 1963 was to purchase 200 copies of the *Trinity Hymnal*, published by the Orthodox Presbyterian Church. The Preface to this hymnal states regarding the importance of song in the worship of God, "It is well known that the character of its song, almost equal with the character of its preaching, controls the theology of a church. There is need for the resurgence of reverent worship of the Lord in song. It is essential that he be worshipped in accordance with his own infallible Word, and that that worship seek to reflect the whole counsel of his will." This hymnal had been under consideration for at least eighteen months since William Wenger had made a proposal to consider it at an Official Board meeting in September 1961.

Some have said that the two most difficult times a church faces are during a building program and the changing of a hymnal. When *Inspiring Hymns* hymnal was replaced by *Trinity Hymnal*, chiefly for theological reasons, it took several years for people to get used to many new hymns with many new tunes. Over the next several decades the congregation grew to love these new hymns which centered so much on the character of God and his work, and bringing glory to the Triune God rather than hymns that centered the focus on man and his feelings.

Within a few months a committee for the revision of the Constitution and Bylaws was established. Even though this committee was commissioned to review the documents, it does not appear that any proposed changes were made at this time.

However, many additional changes began taking place with missions and missionaries. Following extensive correspondence between the Official Board and Norman and Helen Gamble, missionaries to Pakistan under International Missions, Inc., and who had been supported since 1956, it was decided to drop the support for them in the fall of 1963. This was occasioned by the Gambles' desire to remain associated with the people who had left the church to start Faith Chapel in the spring of 1963.

At the end of 1962, Stan Line began his life as a missionary by going to Spanish language school and then travelling to Colombia to labor in that country under the auspices of The Evangelical Alliance Mission (TEAM).

In the fall of 1963 Leon Blosser was ordained to the gospel ministry and departed with his wife Margaret and daughter Deborah to begin serving as a missionary in the Arabian Gulf, also with TEAM.

Will Metzger, a graduate of Dickinson College, was hired as a home missionary for the summer of 1964. He later attended Westminster Theological Seminary and following graduation became a staff member of the Inter-Varsity Christian Fellowship. The church supported him in this task for nearly three decades.

Why should the church give any thought and consideration to the establishment of a Christian school? There are numerous texts of Scripture which present the necessity of Christian education including Proverbs 22:6 and Exodus 10:2. Parents were giving thought to the fact that a school age child spends about 4% of his waking hours per week in church-affiliated activities and about 42% of his awake hours per week to school affiliated activities. The remainder of the time is spent eating, playing, etc. As a result it is easy to see that the school must and does play an important part in the educational and social development of the child.

As early as the mid 1950s older children of church members were beginning to question the inconsistencies between what they were being taught in Sunday School and church and what they were being taught in public school. Much of the required reading in English literature classes was filthy and atheistic. Children could not be excused from reading this. The science courses, although not denying God in name, completely discounted all Biblical teaching in their accounts of creation and the development of man and all nature. When children attempted to raise objections to these teachings they were declared both disobedient and foolish. The influence the public school had upon the children was far too strong to ignore.

Reference has already been made to a seminar that was held in the late 1950s to examine the principles of Christian education for the primary and secondary grades. Early in the spring of 1964 several parents formed an ad hoc committee to formulate plans for establishing a Christian day school. They hoped that a school could be started in September 1965.

Other discussions for starting a Christian day school had taken place during a congregational meeting in April 1961. In September of the same year Mr L. J. Hart was invited to speak to the congregation on Christian Day Schools. Two months later a committee was established to pursue the opening of such a school. The committee consisted of William Wenger, Chairman, Walt Stenger, Art Amundsen and Duke Irwin. By the beginning of June 1962 the committee presented its report to the Official Board. At that time a recommendation was presented that the church not proceed with establishing a school because "the problem of finances, administration, curriculum" was too great to overcome.

In November 1964 the Committee for the Christian School of Grace Baptist Church submitted a Constitution and Bylaws for a school to the Official Board. The recommendation included the concept that the school be church controlled and parent financed. The Constitution and Bylaws were presented to the Congregation at the annual meeting in January 1965 when it was approved. Following the approval a motion was presented to the Congregation that "Ray Bobb, Jr., Tom Helmus, John Hurley, George Lebo and Ernest Reisinger be designated as directors to establish a Christian School, as soon as practicable, said directors terms to run until August 1, 1965." The motion was approved. A short time later Ray Bobb was elected as President of the Board.

Reports on the progress of establishing the Christian School were given on a regular basis to the congregation at congregational meetings. With the need to educate the congregation about Christian education, the Board held panel discussion meetings, group meetings, and took surveys. Committees were established and challenged

to determine educational curriculum, text books, library books, forms, finance, proposed budget, promotion, transportation, and find teachers.

The primary issue before the School Board was the necessity of finding the man

1. who had the proper God given talents and commitment to Christian education,
2. who understood the philosophy of Christian education and could implement this philosophy in the classroom,
3. who would be able to instruct other teachers in that philosophy,
4. who agreed with the concept of a church run and parent financed school.

The following objectives were established by the Board:

1. "To teach that all of life must be related to God, and thus that all education must be in accordance with the Word of God. It is our hope that the teachers' attitudes and relationships with the students will reflect practical, experimental and living Christianity to help develop those values in the hearts and lives of the children, that they can see the fruits of faith in every day life. All too often, even among reformed people, Christian living is relegated to Church, family devotions and Wednesday prayer meetings, with the time in between 'our own'. We hope by the teachers' living example the children will see the Christian life in the class room and at play as well as at Sunday School, Church and home."

2. "To integrate all academic subjects with the Word of God."

3. "To promote the application of Biblical principles to every part of life. It is hoped that through the teaching of the Bible courses and catechism and using every other opportunity to speak to the children of God in creation, of His sovereign rule and providence in history, of His orderliness in math, His wondrous and mighty works in science, of His justice and love in correction, that the children will recognize His works and be aware of His presence in a practical and meaningful way in all phases of life. Academic

improvement should go hand in hand with the spiritual improvement of the child in the Christian School. We hope to thoroughly furnish our students with the basic skills to enable them to transfer into either a Christian High School or public school with no deficiencies that would hinder their progress toward the completion of their secondary education.”

4. “To develop critical thinking, creative skills, effectiveness in communication, and the desire to learn by means of loving encouragement and firmness and not by threat of punishment, using corporal punishment only as a means for correction when required.”

5. “To develop the student in the Christian graces.”

6. “To stimulate wholesome physical and mental recreation. With the added studies of Bible and Catechism and the importance of the students’ comprehension of all their subjects it is our desire that ample time be allowed for reflection and recreation and hope the instruction emphasis will be placed on developing a better and more thorough understanding of their subjects as opposed to burdening them with too much paper work and homework, as it is also important and necessary for children to have free time for play and other forms of relaxation for the development of the total person.”

7. “To teach civic responsibilities and prepare for adult citizenship in the understanding that government is ordained of God.”

About the same time as the School Board was being elected in 1965, an additional ministry that was to have far-reaching benefits began an extensive expansion. God-honoring literature played a vital and formative part in teaching the congregation about the doctrines of grace and Reformed theology.

The church had a small booktable operated by Katie Irwin. In June 1965 the Official Board allocated funds to establish the Grace Baptist Book Service. Books were purchased from a variety of publishers including Zondervan Publishing House, Baker Book House, Reiner Publications, directly from author Loraine Boettner, Presbyterian and Reformed Publishing Co., and Banner of Truth Trust. In the last six months of 1965 book sales totaled \$2000.00. In the

following year sales nearly reached \$9000. Word began spreading to other churches that Grace Baptist Book Service had books for sale at 30-40% discount and included the best books available from a reformed and Calvinistic position.

Not only did the word spread to other churches but the staff at the Banner of Truth Trust in London, England, noticed that quantities of the books published by them were making their way to Carlisle, Pennsylvania. In the late summer of 1966, Humphrey Mildred, manager of the Banner of Truth Trust visited Carlisle. For several years Banner had been looking for a wholesaler in the United States to distribute the growing quantity of their books being sent across the Atlantic Ocean. This increase in sales had begun almost immediately after Banner of Truth Trust began publishing books in the fall of 1957. In a forty-eight hour period in early August 1966, Mr Mildred met with several members of Grace Baptist Church including Duke Irwin and Bill Davidson and laid the groundwork for opening an office in Carlisle. By October of 1966 an organization called Puritan Publications, with six of the nine Trustees from Grace Baptist Church, hired Mike Pecora and Jim Eshelman to run the organization as the wholesale distributor for the Banner of Truth Trust. For a more complete history of Puritan Publications (name changed in 1973 to Banner of Truth) see Appendix 6.

At the end of 1965 the Official Board made plans to sponsor a conference in June 1966 with the hopes of establishing a Reformed Baptist Fellowship. In March 1966 a letter was sent to a number of pastors and interested individuals stating the following:

It appears that in recent years the Lord has been raising up many men and churches who have been blessed as they rediscover the truth of God's Word as it was taught by the Reformers and the Puritans. Many of such 'Calvinists' cannot find infant Baptism in the Scriptures and thus find themselves without the Presbyterian camps. Then too we know of no Baptist Fellowship which upholds the Faith as expressed in the London Confession of Faith, or other similar creeds.

Thus many of us seem to be as men without a country, or as odd individualists in other fellowships. Yet we do not relish the spirit of total independency which is plagued with weakness. Perhaps it is time to begin a Fellowship of like-minded brethren for mutual edification and encouragement. We are aware that many of you have been praying for some time to know the Lord's will in this matter.

Believing that it is time to discuss and pray about this matter together, would it be possible for you to spend June 7 through 9 in Carlisle, PA., for this purpose? Our church is arranging a conference for these dates to this specific end. Pastors and laymen alike are welcome.

The speakers and the subjects for this first Conference for "Baptists of Calvinistic and Reformed Persuasion" were as follows:

Ernest Reisinger – A Call to Balance Doctrine and Devotion

George Fletcher – How Essential is Calvinism to the Church?

John Reisinger – How to Communicate the Truths We Believe

Walter Chantry – Christian Unity

Al Martin – Puritan Evangelism

J. M. McDonnel – A Calvinistic Burden for Missions

Although a Reformed Baptist Fellowship did not immediately develop out of this conference, the ground work was laid for the Reformed Baptist Association formed a few years later. This Association included Reformed Baptist churches in Pennsylvania, New Jersey, and New York.

The church held a total of four conferences of Calvinistic Baptists culminating in 1969 with one at which Dr D. Martyn Lloyd-Jones, retired minister of Westminster Chapel in London, England, spoke on the Doctrine of Justification.

The Official Board took another important step of far-reaching implications on September 28, 1966 when it moved that "the Pastor be authorized to write a weekly article in the *Evening Sentinel* at

an approximate cost of \$18.00 per week.” The *Evening Sentinel* was the daily newspaper printed in Carlisle. The articles entitled *Christian Perspectives* were included every Saturday evening on the back page of the newspaper. Several of these articles were also made into tracts which continue in circulation. They included “The Myth of Free Will,” “Luther’s Heritage,” “The Great Society,” “Faith’s Companion,” and “Fatherhood of God.” These tracts were in the newspaper nearly every week for about two and a half years.

As a result of the practice of writing these tracts, Pastor Chantry later wrote more extensively on particular popular themes. These writings were produced as paperback books published by Banner of Truth Trust. The titles he authored and which continue in print to the present time were as follows:

Today’s Gospel – Authentic or Synthetic? (1970)

Signs of the Apostles (1973)

God’s Righteous Kingdom (1980)

The Shadow of the Cross (1981)

Praises for the King of Kings (1991)

Call the Sabbath a Delight (1991).

The Sunday School program of the church was an extremely important element in the life of the church from the very beginning. In the 1950s each year the Official Board always approved the list of teachers for each class as well as the list of substitute teachers. In the mid 1960s several appointments were made which had a strong spiritual impact on the instruction on the young people in the church for many years to come.

The Deacons had previously established a coordinated curriculum for all the children’s classes. The instruction began with the two year olds and ran through high school. The 7th Grade class used the Bible Doctrine workbook published by Great Commission Publications. This workbook covered the first twenty-five questions of the Westminster Shorter Catechism. Joie Chantry was appointed to serve as the 7th Grade Sunday School teacher. Along with this workbook a total of twenty-five Bible verses to be memorized were

selected to correspond with the lesson being taught. Joie established a very high standard for memorization of these verses each year and did a superb and faithful job of teaching this class for nearly thirty-five years. To this day there are adults in the church who can still repeat some if not all of these verses learned in that Sunday School class.

Also in the mid 1960s Mrs Marilyn Helmus, wife of Tom Helmus, one of the Deacons in the church at that time, wrote a series of Bible stories to be taught to pre-schoolers. She compiled a total of twenty-four lessons beginning with creation and running through the provisions of God to the Israelites as they wandered in the desert following passage through the Red Sea.

Jane Eshelman began teaching two and three year olders in Sunday School in the late 1960s. She expanded the original number of Bible stories written by Mrs. Helmus to a total of 129 stories. The stories were illustrated with flannelgraph published by Betty Lukens, Inc. A coloring picture for each lesson was drawn by artists in the congregation. The *Children's Catechism* and singing of hymns were also added to this curriculum. The entire package of curriculum material is currently available and includes the Bible story lessons, flannelgraph, curriculum guide, twenty-four recommended hymns, Bible verses for memorization, catechism, coloring picture for each lesson, and visual guide for the flannelgraph figures. Information may be obtained by contacting the church. She continues to teach this age group to the present time, having taught almost continuously for the past thirty-seven years. Her class has demonstrated that little ones are capable of learning the stories and doctrines of Scripture and the hymns of the church.

By April 1966 with no prospects in sight for starting a school, the Board investigated the Middletown Christian School, located south of Harrisburg in Middletown, Pennsylvania, and recommended it as an alternative plan for those interested in sending their children to a Christian School. By 1967 with no further prospects in sight, the Board concluded that it would be best to continue to send chil-

dren to existing Christian schools. However, parents encouraged the Board to continue working to establish our own school and find a headmaster who met the criteria previously established.

It was not until the spring of 1968 that God brought such a man to the attention of the School Board. As a result of the recommendation of Dr Robert Rudolph of Reformed Episcopal Seminary, the name of Mr Lauren Rhine was presented to the School Board. The Lord had been directing Lauren's thinking and pathway in those inscrutable providential ways to agree to move to Carlisle and open the Christian School of Grace Baptist Church in the fall of 1968.

Lauren, at the time of the initial contact with him by the School Board, was the Executive Director and Headmaster of the Columbus Boy Choir School in Princeton, New Jersey. After Lauren had graduated from Eastern Baptist College, he attended Reformed Episcopal Seminary. His introduction and subsequent friendship with Dr Rudolph in the following years led to the consideration of teaching in a Christian school. The Lord opened the opportunity for this to happen in 1968 as indicated above.

In addition to Lauren, the Lord had been working in the heart and mind of a local lady, Miss Judy Diller (now Mrs Judy Kronheim) to become involved as a teacher in Christian education. She was attending the church, was in agreement with the church's doctrinal persuasion, and was trained in elementary education.

The school began in September 1968 with Lauren Rhine teaching grades 4-6 and Judy Diller teaching grades 1-3 with a total of 38 students.

From the middle of April when Lauren accepted the offer to become headmaster until September when the school opened, and following the announcement that the school would begin, a huge amount of work was accomplished. With the outstanding leadership of the Board and especially by the determined and untiring (or maybe tiring) efforts of Ray Bobb, arrangements were made to move the Rhine family to Carlisle, help was given in finding and

purchasing a new home, curriculum was finalized, text books chosen and ordered, school supplies purchased, testing programs set up, record systems developed, furniture obtained, class rooms painted and outfitted, teacher aid programs established, volunteer music and art programs adopted, volunteer lunch aid assistance determined, playground equipment installed, student health programs established, bussing and car pooling volunteers obtained, and coordination of the school calendar with the public-school calendar organized.

During the following few years the school was expanded to include kindergarten and seventh and eighth grades. Additional teachers were hired. These included Betty Martin, Carol Harbaugh, Gerry Rhine, Bonnie Martin, Fred Hait, John and Susan Aleshire, and Lynn Mehesy. Teachers who volunteered their time included Katie Irwin, Carolyn Thompson, Joan Garlick, and Bill Wenger.

During the 25th Anniversary celebration of the Church in 1976, Ray Bobb presented much of the history of the school as given above. He concluded his address to the congregation with the following words:

The Christian School is not the answer to all our problems – the accomplishments of the school have exceeded the expectations of its ‘founding fathers’ and is certainly living cause to praise God for His goodness to us and to our community. There is no guarantee the school will produce Christian children. The least it does is gives us opportunity to have our children taught in a Christian atmosphere, etc. and to be taught the truth.

In the spring of 1974 Lauren Rhine resigned as Headmaster of the school and moved to Florida to become Headmaster of another Christian school. Following the departure of Lauren, Ray Bobb declined to run again for a position on the School Board and Ron Clippinger became the President of the Board, a position he held for the following decade. Carl Rishel was hired to be the new Headmaster, and he served in this capacity until the spring of 1979. At that time Leon Blosser was appointed to be the Headmaster of the

school until he became the Coordinator of the Reformed Baptist Mission Services in 1984. Following Leon's tenure Charles Fitzpatrick was appointed to lead the school which he did for the following two years when he resigned and Gene Drummond who had taught in the school the previous year was appointed as the Headmaster. Gene has continued to serve in this capacity to the present time. The school faithfully upholds the principles, goals and objectives established in the mid 1960s, as indicated above.

Meanwhile another church plant took place in Mechanicsburg, Pennsylvania, beginning in the summer of 1967. Several members of Grace Baptist Church who lived in the Mechanicsburg area desired to establish a local church in the Harrisburg West Shore area. John Janney was called to be the pastor of the church. Membership transfers and additions were begun at the end of 1967 and beginning of 1968. Mr Janney remained as pastor until the early months of 1971 when he moved to Bridgeton, New Jersey.

By the summer of 1971 the Mechanicsburg church voted to call Ernie Reisinger as pastor. He accepted the call and was ordained to the gospel ministry upon a vote of the congregation of Grace Baptist Church on September 8, 1971. Dr Cornelius van Til, Professor of Apologetics at Westminster Theological Seminary in Philadelphia, participated in the ordination service for Ernie held at the Mechanicsburg church in the fall of 1971. Ernie served as pastor for two years. Eventually the church voted to dissolve and the building was sold.

A major change in the government of Grace Baptist Church was initiated by a motion at the Official Board meeting on March 26, 1969, to appoint a committee to revise the Constitution with particular emphasis on the officers of the Church. During the summer of 1969 a day was set aside for the Deacons to spend in prayer and discussion about the scriptural teaching on church officers and how to implement these changes in officers in our church. Study and evaluation occurred for nearly a year and a half before the Constitutional changes were presented to the congregation in October

1970 for adoption. Following the adoption of the changes, John Hurley, Roger Irwin, Lauren Rhine, and William Wenger were elected as Elders on January 13, 1971 at the annual congregational meeting. At a special congregational meeting on February 27, 1971, Ron Clippinger, James Eshelman, Tom Helmus, George Merisotis, and Donald Reisinger were elected as Deacons.

THE 1970s

Following the conclusion of the fourth Ministers' Conference in 1969, discussion about forming a Reformed Baptist Family Conference began. The first conference was held in the summer of 1970 at Pinebrook Conference Center in the Poconos, just north of East Stroudsburg, Pennsylvania. After the second conference in 1971 at this same location, the conference moved to Harvey Cedars Bible Conference Center in Harvey Cedars, New Jersey. Other locations in future years included Massanetta Springs and Eagle Eyrie in Virginia, Lycoming College in Williamsport, Pennsylvania, and Turcarora Inn in Mt. Bethel, Pennsylvania. The goal for having this family conference was to provide a week of solid biblical preaching and teaching for families in a relaxed atmosphere, with age appropriate Bible classes for the children. (For a complete listing of speakers and subjects, contact Grace Baptist Church.)

In the spring of 1970 during a visit by Oscar Bloise to Carlisle, plans were formulated to begin a Reformed Baptist Church in Kingston, Jamaica. Oscar first became known to members of the church in 1956 when Leon Blosser attended Philadelphia Bible Institute (PBI) for one semester. It was there that Leon met Oscar. After learning of Oscar's difficult circumstances, Leon wrote to Ernie Reisinger and asked if he would hire Oscar for the summer. Ernie hired both Oscar and Leon. Oscar was warmly received by everyone in Grace Chapel and he eventually returned to Jamaica following completion of studies at PBI. He ministered at Morant Bay and Spanishtown in Jamaica under the auspices of the Missionary Church Association of Jamaica.

Contacts with Oscar were maintained during the 1950s and 1960s. Books and tape recordings were sent to him and through these means along with his attending Pastors' Conferences in Carlisle, Oscar became a convinced Calvinist. The situation between Oscar and the denomination with which he labored became very difficult and divisive.

Thus the option of supporting Oscar in starting a new work in Kingston became a possibility. In the summer of 1970 the congregation voted to begin supporting Oscar as a national pastor in Kingston beginning in November 1970. Thus began a relationship with "the black sheep", as Oscar called himself, which has continued to the present time.

There is very little indication in notes or minutes about the establishment of the Reformed Baptist Association (RBA). This Association began in the mid to late 1960s and was comprised of a number of Reformed Baptist churches from Pennsylvania, New Jersey, and New York. It was founded on the principles as stated in the Baptist Confession of 1689 under Chapter 26, "Of the Church", Articles 14 and 15 which are recorded as follows:

14. As each church, and all the members of it, are bound to pray continually for the good and prosperity of all the churches of Christ, in all places, and upon all occasions to further it (every one within the bounds of their places and callings, in the exercise of their gifts and graces) so the churches, when planted by the providence of God, so as they may enjoy opportunity and advantage for it, ought to hold communion among themselves, for their peace, increase of love and mutual edification.

15. In cases of difficulties or differences, either in point of doctrine or administration, wherein either the churches in general are concerned, or any one church, in their peace, union, and edification; or any member or members of any church are injured, in or by any proceedings in censures not agreeable to truth and order: it is according to the mind of Christ, that many churches holding communion together, do, by their

messengers, meet to consider, and give their advice in or about that matter in difference, to be reported to all the churches concerned; howbeit these messengers assembled are not intrusted with any church-power properly so called; or with any jurisdiction over the churches themselves, to exercise any censures either over any churches or persons; or to impose their determination on the churches or officers.

In the spring of 1970 discussions took place among the Deacons of the church and later at an RBA meeting about the establishment of a Reformed Baptist Seminary. At the time of these discussions several Reformed seminaries existed in the United States. These included Westminster Theological Seminary and Reformed Episcopal Seminary in Philadelphia, Reformed Presbyterian Theological Seminary in Pittsburgh, and Covenant Theological Seminary in St Louis. None of these particularly sympathized with the Reformed Baptist movement. While there were no definite steps taken to establish a seminary the seed thoughts from these discussions eventually grew to fruition in the development of the Trinity Baptist Academy in the late 1970s and the Institute of Reformed Baptist Studies in the mid 1990s. But more on these items later.

During the late 1960s and early 1970s activity in missions, both foreign and home, expanded. In 1967 the church sponsored Doug Rogers, a member of Grace Baptist Church, as a missionary in Nigeria.

A church which began in Shippensburg under the pastoral leadership of Mike Hocker saw growth in membership primarily from families in the Chambersburg area. This church plant had started in the summer of 1969 following Mike Hocker's graduation from Reformed Episcopal Seminary in Philadelphia.

By late spring of 1970 discussions were underway with Mike regarding his desire to be a missionary in Papua New Guinea. In early spring of 1971 the Hockers left the Shippensburg work and moved to New Guinea to begin missionary labors.

At about this same time a decision was made in consultation with the members of the Shippensburg work to transfer the location of that church to Chambersburg. In April 1971 a house, located at 401 E. Catherine Street in Chambersburg, was purchased. This new property had an apartment on the second floor and a meeting location for the congregation on the first floor. Along with the change of location the name was changed to Westminster Baptist Chapel.

Although the congregation presented a call to several men to be pastor of the church following the departure of Pastor Hocker, none of these accepted. Within a year and a half the Hockers returned from the mission field in New Guinea, moved back to Chambersburg, and Mike was again called to be pastor of the church. He continued as pastor of the congregation until the spring of 1981 when he resigned. The Westminster Baptist Chapel, now called Grace Baptist Church, continues to meet in Chambersburg to the present time.

Prior to Stan Line going to Colombia in 1963, he served as an Assistant Pastor in the church for about a year and a half. In the early 1970s the church again considered adding an Assistant Pastor to the staff and hired Charles Fitzpatrick to serve in this capacity following his graduation from Westminster Theological Seminary in Philadelphia, Pennsylvania. He served until July 1971. During this same time Jim and Nancy Adams began attending the church while Jim was studying at Reformed Episcopal Seminary in Philadelphia, Pennsylvania. Following graduation Jim moved to Carlisle, and he was hired as an Assistant Pastor and served from August 8, 1973 to May 1, 1974. Kent Creason, a graduate of Westminster Theological Seminary in Philadelphia, also served as an Assistant Pastor from January 16, 1974 to October 1, 1975.

By the spring of 1973, discussions began with Jim Adams and Stan Line about the possibility of Mr and Mrs Adams joining the Lines in Colombia as missionaries. By the end of 1973, plans proceeded to the point that Jim Adams was ordained to the gospel ministry. At the annual congregational meeting in January 1974, a motion was approved for the church to assume financial support

and oversight for the Adams family to attend language school in Costa Rica for a year followed by their move to Colombia to begin missionary labors. The family remained in Colombia until the spring of 1980 when they returned to the United States, and Jim began a pastoral ministry in a church in Mesa, Arizona.

Previous to the time that the Adams family were giving serious thought and prayer to becoming missionaries, in the late 1960s the Board discussed with the Blossers and the Lines their connections with The Evangelical Alliance Mission (TEAM).

The leadership of the church was increasingly unsettled and disturbed about the theological and practical issues involved with the assignments given by TEAM to our missionaries. Both Stan and Leon had gifts of speaking the languages of the people to whom they were ministering, and it was desired that these gifts should be used in the ministry of the Word to the end that churches be established in Colombia and the Arabian Gulf. This conflict between our desires to have the men used in these areas with the particular assignments that TEAM was giving them eventually terminated the association the missionaries had with TEAM.

Another key element in the difficulties with “faith missions” was ecclesiological in nature. There was a general sense of unhappiness among many (including non-reformed) churches over the way parachurch ministries had evolved into independent bodies functioning like “a church” but looking to congregations for the supply of personnel and the finances to operate their ministries.

Leon began a “tent maker” ministry in the early 1970s in the Arabian Gulf. He became a branch manager with an Austrian engineering firm doing work in United Arab Emirates. He had opportunities to have Bible studies and encourage other missionaries in the area, and nurture the beginning of an Arabic speaking church in Dubai. He continued these labors until 1976 when he returned with his family to Carlisle to begin other ministries with the church during the next decade. These ministries included Associate Pastor, Headmaster of the Christian School, and Coordinator

of the newly formed Reformed Baptist Mission Services organization started in 1984.

In 1972 Stan contracted hepatitis and was seriously ill. A special, urgent, quickly called, prayer meeting was held following a phone call received from Colombia informing the church of this illness and the dire consequences anticipated. About thirty to forty people met at the church over the lunch hour that day to pray about Stan's condition.

The Lord wonderfully answered prayers and preserved Stan's life. He was able to return in much weakness to Carlisle and spent nearly a year recuperating while living at Reis Haven, a cabin in Perry County owned by Ernie Reisinger.

Following Stan's return to normal health, the Lines returned to Colombia in 1973 to take up work again with TEAM. The difficulties and frustrations with the assignments TEAM gave to Stan again became a matter of prayer and discussion. By 1975 Stan terminated his relationship with TEAM and joined himself to a group of churches in Colombia called Grace and Love ministries. The various discussions about missions, missionaries and the attendant questions and difficulties that the church was wrestling with culminated in a conference held at the church December 17–20, 1974. This *Conference on Reformed and Baptist Principles of Missions* included the following speakers and subjects:

FRANK ELLIS	Principles of International Work
(<i>General Secretary of the Strict Baptist Mission in England</i>)	The Missionary and His Home Church
	The Reason We Go
	The Missionary's Task

CLIFFORD POND	What is a Missionary?
(<i>President of the Strict Baptist Mission and Pastor at Guildford, England</i>)	

DON RITTER	Opportunities in Sweden
(<i>Missionary to Sweden</i>)	

LEON BLOSSER <i>(Missionary to Arab lands)</i>	Opportunities in the Arab World The Missionary and Churches Abroad
STANLEY LINE <i>(Missionary to Colombia, South America)</i>	Opportunities in Colombia Prayer – The Promise
ALBERT MARTIN <i>(Pastor, Trinity Baptist Church, New Jersey)</i>	Prayer – The Command
WALTER CHANTRY <i>(Pastor, Grace Baptist Church, Carlisle, Pennsylvania)</i>	Local Churches and Mission Boards

In addition to these messages there were two discussion sessions on “How to Manage Missionary Projects” and “How to Send Missionaries.”

This Conference helped formulate and consolidate in the minds of Baptist leaders the principles for sending missionaries to foreign fields and the tasks to which they would give their efforts. The Conference also proved to be foundational in establishing the Reformed Baptist Mission Services organization in the mid 1980s.

A rather unusual membership issue arose in April 1975 when Mr Bernardus Vos applied for membership. Mr Vos’s father was Geerhardus Vos, who for many years had been professor of apologetics at Princeton Theological Seminary. Bernardus, who lived in Harrisburg, had been attending the church services for a number of years, and although he was a Presbyterian in his convictions of baptism, he desired to become a member of Grace Baptist Church.

Following extensive discussions by the Elders, it was decided to recommend to the congregation that he be approved as a member

without the necessity of believer's baptism as required by the Constitution. A motion to this effect was presented to the congregation at the quarterly congregational meeting in April 1975 and approved. Similar motions were presented to the congregation in later years to allow Mary-Carson Kuschke, June Stevens and Howard Swart to become members in like fashion, and they also were approved by the congregation to become members.

Reference has been made previously to discussions about Reformed Baptist ministerial seminary training. In 1963 while preaching at a conference in New England, Ernie Reisinger was told by one of the attendees that he ought to meet a preacher in New Jersey who preached the same doctrines that Ernie was preaching. This preacher was Albert N. Martin, and he pastored a Christian and Missionary Alliance Church in northern New Jersey. Ernie made a side trip on the way home to meet this man.

Out of that meeting a friendship grew that drew together a connection between Ernie, Walt and Al and between Grace Baptist Church and Trinity Baptist Church (founded in 1968 following theological differences that arose with the CMA). There were numerous events that took place as a result of the friendship and the close connection with Al Martin and Trinity Baptist Church including retreats, Puritan Conferences in Philadelphia and Montreal in 1967 and 1968, the Pastors' Conferences in Carlisle from 1966–69, the Reformed Baptist Family Conferences starting in 1970, and the Banner of Truth Ministers' Conferences beginning in 1978. Trinity Baptist Church Elders began to have a vision for training men for the gospel ministry and formulated plans to begin an Academy in the mid 1970s. By the fall of 1977 classes were begun. Grace Baptist Church provided financial support as well as sending Leon Blosser to the school as a visiting lecturer in apologetics.

The Elders of Grace Baptist Church, on a number of occasions, expressed concern with the plan and curriculum of the Academy. The make-up of the faculty was also a vital issue. Pastor Walt expressed the opinion to the Elders of Trinity that, at the very least,

men, highly trained in specific theological perspectives, ought to be invited to lecture for a week or two at some time in each school year and these need not necessarily be Baptists.

The view was also expressed that the professors hired to teach in the Academy ought not be men who graduated from the Academy and who did not have higher level graduate education. The Elders at Trinity did not agree with this perspective and had very strong opinions and convictions about these and other issues in the church. This began to raise questions in the minds of the Elders at Grace Baptist Church about future connections and relationships. These differences became major stumbling blocks between the two churches in the 1980s.

Trinity's view of the parity of "Pastors/Elders" and church discipline spilled over into the Academy and added further to the souring of the atmosphere between our two churches.

Some major concerns that developed were

1. Grace Baptist Church Elders were listed as a Board of Reference, but were rarely consulted – only informed.
2. The suffocating counsel of students on very personal matters in their lives were an extension of unwarranted control of the Eldership of Trinity.
3. The hiring and dismissal of men who taught in the Academy left the Elders at Grace Baptist Church wondering how men could be so wonderful one year and so unacceptable the next.

These issues, with other divergent avenues of concerns, caused a disruption in fellowship and cooperation for the next half decade.

Jake Coulson, a member of Grace Baptist Church in the 1960s, owned a cabin and 170 acres of land in the woods along Route 233 on the road to Laurel and Fuller Lakes in south central Pennsylvania. Jake willed his estate to the church. After his death on August 30, 1968, the cabin proved useful for housing several Assistant Pastors in the 1970s and various small retreats.

In 1977 the congregation considered disposing of the property and by July 1979 the property was sold. The net proceeds for the

sale were \$85,000.00. Following the sale a motion was presented to the congregation that a lot be purchased in the Borough of Carlisle at 205 Craig Lane in Meeting House Heights development and that a house be built on that property to become the parsonage.

The motion was approved, and following completion of the construction of the house, the Chantryrs moved from the parsonage at 751 West North Street into this new house. The future arrangements for ownership of this house established that, if Pastor Walt continued as Pastor of the church for sixteen years, the property would become his, free and clear. Formulas were in place in the event that he remained for a shorter time than the sixteen year period. In 1996 the property was deeded over to Walt and Joie.

The remainder of the proceeds from the Coulson property was used to expand and improve the old parsonage, and this property was named *The Carey House*. The house was used for housing returning missionaries, retreats, Junior and Senior High Youth meetings, Ladies' Prayer and Missionary Fellowship meetings, and Elder and Deacon meetings. Additional improvements were also made to the church building, including the placement of a new kitchen at the rear of the prayer meeting room in the basement of the building.

THE 1980s

Following discussions in the early 1980s the Elders decided to have a service of thanksgiving and praise on the Wednesday evening before Thanksgiving Day in November. This annual service of prayer and praise has proved to be a source of much encouragement and spiritual refreshment to the congregation as reports of the Lord's working in the lives of his people are rehearsed to the praise of our blessed Lord.

With the increase of the number of Reformed Baptist Churches throughout the United States and Canada, and with growing interest in these small- to medium-sized churches in missions and supporting missionaries, discussions began in the late 1970s about

ways to help these churches support missionaries and/or send men to the foreign field as missionaries. The resources available in Grace Baptist Church had allowed the church to be the sole financial support for Stan and Leon who had been sent out from the church. Other financial support for missionaries had been given through faith mission agencies in the 1950s and 1960s.

The idea of establishing a service agency which would allow churches to be a part of providing support for missionaries took root in the late 1960s. Discussions over the next decade led to the Reformed Baptist Association holding a meeting in September 1982 regarding the formation of a Reformed Baptist Mission Services organization. The purpose of the organization would be to provide to churches that hold to the London Confession of 1689 those services that would assist them in promoting gospel missions by serving as a vehicle to carry out cooperative efforts in missions which are necessarily beyond the scope of one local church.

Following that meeting, it became apparent that some of the differences existing in principles, perspectives, and practices referred to earlier between Grace Baptist Church and Trinity Baptist Church were primary in the matter of establishing a mission services organization. Therefore, the Elders of Grace Baptist Church, not wanting to create a cleavage between the two churches over this issue decided not to continue to promote the formation of the organization. However, with the growing interest and pressure from other churches around the country, it became increasingly evident that something had to be done. Finally in May 1984 Leon Blosser was approached and asked to consider being the secretary of a new mission organization. In August the congregation approved a motion to support Leon financially in this position. A convention was held September 24-25, 1984, at Edgewood Baptist Church in Anderson, Indiana, to lay the foundations and establish the principles of the organization. The congregation approved a motion to join this new organization in October 1984 and the first official Convention of the newly organized Reformed Baptist Mission Ser-

vices was held at the Edgewood Baptist Church in March 1985. Trinity Baptist Church and other Reformed Baptist Churches associated with Trinity chose not to become a part of this new organization that was founded to be under the authority of its member congregations and to function as a coordination service for them.

In the 1970s Larry Secrest had been a missionary in Peru, South America. As a result of coming to understand the doctrines of grace, he left his sending mission agency and he and his wife became members of Grace Baptist Church where he was hired to serve as Assistant Pastor in the fall of 1980. Larry continued in this position until June 1984 when, having been led by the Lord and after much prayer, he became a missionary in Puerto Rico. He ministered there until returning to the States in the spring of 1992.

In January 1983 an opportunity arose for the church to purchase the large lot on the west side of Orange Street across from the church. The church had no previous interest in purchasing this property because the owner of said property would be responsible for paying the costs to extend West Penn Street from Orange Street all the way to Craig Lane in Meeting House Heights, a distance of approximately 1000 feet.

In the early 1980s the owner of that property developed plans to build twenty-four town house units on the site. In his discussions with the Borough of Carlisle about the West Penn Street extension he proposed that access to the developed property be made by private driveways. This would mean that West Penn Street would not have to be extended, and, therefore, the Borough would not be responsible for snow removal, future paving of the street, or storm water removal. When the Borough officials agreed to the privatization plan for the street, they agreed in principle that West Penn Street would not have to be extended. The owner of the property approached several members of the church proposing that the church purchase the property which was still undeveloped. The proposal was presented to the congregation to purchase the property for \$62,500.00 and was approved on February 27, 1983.

Plans for another major expansion to the facilities began in the summer of 1984. At the congregational meeting on July 10, 1985, Tom Richwine “presented the building project with explanations to the congregation and moved to proceed with the building plans to construct a foyer, nursery, balcony and pastor’s study in accordance with the plans and specifications presented to the Church by CBI (Carlisle Builders, Inc.). The cost for the project is not to exceed \$180,000.00. Funds will be obtained through the building fund and by borrowing as necessary.” John Hurley, a member of the church since his conversion in the mid 1950s, owned CBI. The project was completed by the end of 1985. The addition of the balcony added approximately seventy-five seats to the capacity of the sanctuary, giving a total capacity of about three hundred seventy-five.

Following the decision in the fall of 1983 for the Secretsts to move to Puerto Rico, the Elders desired to call another helper in the ministry as Associate Pastor. After prayer and an extensive search, the Elders contacted Roger Beardmore, who had been pastoring a small church in western Pennsylvania. He was invited to candidate and after hearing him preach on several occasions, the congregation extended a call to him on April 25, 1984. On July 8, 1984, Roger was installed as the Associate Pastor. He served as co-pastor with Pastor Walt until resigning this position and leaving the ministry in April 1991.

Difficulties and differences over the issue of authoritarian practices in local churches by Elders toward their congregations began to come to the awareness of the Elders at Grace Baptist Church. Reference has already been made to differences between Grace Baptist Church and Trinity Baptist Church regarding the training of men for the gospel ministry at Trinity Baptist Academy and the differences over the cooperation of churches in sending missionaries to the foreign field.

The Elders heard reports of authoritarian issues concerning several churches around the country including non-baptistic churches. Since Grace Baptist Church had close affiliation with other Reformed Baptist churches, the issues became highly controversial.

Indications of what was happening to individual members in these churches were devastating in terms of their spiritual, physical and psychological health and well-being.

The problem of authoritarianism was of such great proportions and so widespread that the Elders of Grace Baptist Church decided to have a book written addressing the issue. Roger Beardmore was appointed to be the General Editor of the book. The book, published in 1988, was entitled *Shepherding God's Flock: Essays on Leadership in the Local Church*.

The contributors and their subjects were:

Walter Chantry	<i>The Ideal Church</i>
Erroll Hulse	<i>The Eldership and Protocol</i>
Stuart Latimer	<i>The Battle for Balance</i>
Paul Clarke	<i>Examples to the Flock</i>
Roger Beardmore	<i>Pastoral Authority and Freedom of the Conscience</i>
Geoffrey Thomas	<i>The Reformation of a Church</i>
Ernest Reisinger	<i>Thoughts on the Regulative Principle</i>
Leon Blosser	<i>How Should We Preach?</i>
Walter Chantry	<i>Caution in Church Discipline</i>
Dr John Thornbury	<i>Cooperation and the Autonomy of the Local Church</i>
Dr Thomas Nettles	<i>Training Men for the Ministry</i>

Roger Beardmore stated in his Introduction to the book:

The abuse of power by some shepherds of the flock is a present reality which has sometimes produced tragic fruits. Among these are beaten and scarred believers who feel themselves forced to leave local churches, immaturity and dependency among believers who remain in those churches, a lock-step uniformity which undermines genuine Christian liberty, and a siege mentality toward any questioning or criticism from the outside.

It is not the purpose of this book to debate the institution of the eldership as such, but simply to explore the claims and the limits of the authority of elders. Its intended goal is not to break new

doctrinal ground, but rather to probe the more practical aspects of the doctrines of church government already established and commonly held. It is our hope that under the blessing of the Head of the church the following material may help to clarify issues, examine current practices, formulate guidelines, and provide direction in a number of areas of practical church life which have as their common denominator the question of local church leadership.

A total of 4248 copies of the book were printed and distributed. The book is not currently in print (2006).

In the fall of 1987 a Long Range Financial Committee consisting of Ray Bobb, Al Herman, Tom Hilterman, Roger Irwin, Mike McKnight, John Remaly, Tom Richwine, and Bill Wenger was appointed by the Elders. Their immediate task was to review, analyze and make recommendations about the long range goals of the church and the financial aspects of achieving those goals. By the summer of 1988 this committee became known as the Planning and Trust Advisory Committee (PTAC). Quickly the discussions of this committee focused on the need for expanded facilities.

Pastor Chantry presented a report of these needs to the congregation at the October 19, 1988, congregational meeting. An announcement was also given that a special Building Fund Thanksgiving offering would be taken on Sunday, November 27, 1988. Thus began a major thrust in collecting funds for a building expansion culminating with the dedication service of the new and renovated facility in December 1999. Additional information on this expansion will be presented later.

A major principle in the life of the church pertaining to finances and building projects was the concern about heavy mortgage commitments on future generations for twenty to thirty years following building expansions. The desire of the congregation from the very beginning of its existence was to pay off the cost of the expansions as soon as possible without incurring long range debt.

An evidence of the grace of God operative in the membership has been in finances. From December 1951 the church emphasized the

giving of God's people to support the regular budget as adopted each year and special offerings to pay for extraordinary situations such as buildings, missionary needs, and benevolence requests.

There follows a review of the history of several of these events over the past fifty years.

1. When the church decided to purchase land within two weeks of its inception, they took a special offering and collected the amount needed for the purchase of the lots. When considering the number of people in this new church group, the small number of men gainfully employed, the number of students and young families, it is truly amazing to consider the amount of money committed in such a short period of time to purchase the lots. This is also a prime example of the results of the prayers of God's people to the Lord for his help and the working of the Spirit in the lives of his people.

2. When the first building was being built, the evidence of the grace of God at work was manifest in the provision of materials from the demolition of buildings at the Carlisle Barracks by Reisinger Bros. God also provided gifted men in the congregation who had building experience and this enabled the congregation to construct the new building with minimal cost. The church paid the total debt for the original building, the parsonage, and all the lots by July 1958.

3. Following the retirement of the debt for the buildings and lots in the summer of 1958, a recommendation was presented to the congregation to hire an architect to plan a new addition. Construction for this first major expansion began in 1959 and was completed in 1960. The expansion required a mortgage of \$93,000.00. While no records are available, it certainly can be surmised that Reisinger Bros. absorbed costs on this expansion that would have run the cost of the building much higher.

The payment of the mortgage was by a monthly amortized figure to the bank along with amounts received from special debt reduction offerings. In April 1964 the present author, visiting Pastor

Chantry on a trip to Pennsylvania from Utah, was informed that the church was vitally interested in eliminating the debt on the building so that future special offerings could be channeled toward missions and mission projects. The mortgage was completely paid off following a special offering on April 18, 1965.

4. In the fall of 1973, the Elders and Deacons discussed changes to the heating system in the church. The original heating system was steam heat. Following a recommendation from a heating and cooling engineering firm in Harrisburg, a proposal was presented to the congregation on April 10, 1974. Several bids were received, and the contract was given to the H. B. McClure Company from Harrisburg to install a new hot water heating system. The bid price was \$26,800.00 plus \$1,800.00 for the engineering costs. A special offering for the cost of the changes to the heating system was collected in December 1973 and totaled \$17,279.00. An additional offering was taken in June 1974 and totaled \$5,141.90. The balance of the cost was covered by a note payable in the amount of \$4,000.00. The difference was covered by a budgetary figure and the note was paid off by the end of May 1975.

5. Regarding the purchase of the property on the west side of Orange Street across from the church building, the Deacons proposed that special offerings be taken on the fifth Sunday evenings of the month. A note for \$10,000 for funds borrowed plus the receipts from the special offerings and a budget item combined to pay the \$62,500 for the lot and this total was paid off within seven months at the end of September 1983.

6. As noted previously another major expansion occurred including a balcony, new entrance, nursery, and a pastor's office in 1985. A letter was presented to the congregation in April 1985 about the proposed expansion, and the job was completed by December 1985. Similar to the debt reduction for the lots mentioned in item 5 above, the cost of \$185,000 was covered by loans, special offerings, and a budgetary item. This total was paid off by the end of December 1986.

Special offerings were taken around the time of Thanksgiving at the end of November each year. These funds were placed in separate Building Fund accounts and invested in financial instruments to maximize interest from the investments.

Discussions with the Deacons at the beginning of 1989 raised the possibility of providing air conditioning to the auditorium. The congregation approved a motion to accept a bid to install an air conditioning system not to exceed \$36,000 at the quarterly congregational meeting on April 26, 1989.

The cost of the system was paid by the end of the year from the Building Fund offerings and the inclusion of a line item in the budget.

Meanwhile the Deacons proceeded to obtain the necessary approvals from the Borough of Carlisle for the proposed building expansion. Included in the list of approvals was the expectation of the need for off-street parking. Through contact with the Carlisle Area School District officials, permission to use the parking lots at the Carlisle High School was obtained.

At the beginning of 1988 a proposal was presented to start a "Book of the Month" program for the congregation to be operated through the Booktable. The concept was to make a book or books available at a subsidized price to enable members to purchase these recommended titles each month. The church budget included funds to subsidize the cost. The first books to be made available were the six-volume set of Matthew Henry's Commentary for \$15.00. See Appendix 7 for the listing of the books made available each month from March 1988 to the present. This program has enabled the members to build a library of many wonderful, God-honoring books at a reduced price. The availability of such literature has been a source of much praise to the Lord.

One of the rich blessings to the world over the course of the second half of the twentieth century has been the availability of books published by a host of publishers. Included in this list are the Banner of Truth Trust, Reiner Publications, Evangelical Press, Presbyterian and Reformed Publishing Co., Christian Focus Publications, Soli Deo

Gloria, Day One Publications, and Sprinkle Publications. When ecclesiastical histories of the twentieth century are written and any attempt is made to focus on the resurgence and renewal of the doctrines of grace, a primary source, apart from the sovereign working of the Spirit of God, will be the effects of the printed page from authors, particularly since the Reformation, whom we have come to know and love through their writings. At the top of the list of publishers whose publications have had the primary part of this renewal will be the Banner of Truth Trust. (For a brief history of the Banner of Truth – USA, see Appendix 6.)

THE 1990s

At the beginning of 1990, along with the development of the plans for building expansion and the need for funds to pay for the expansion, Pastor Chantry authored the following letter presented to the congregation:

January 1, 1990

Dear Brothers and Sisters in Christ,

In recent months your church officers have presented to you our thoughts about future plans for our church.

We believe that the Lord has blessed our congregation richly. Our ministry emphasizes the exposition of Scripture and the teaching of Biblical doctrine in all of its worship and programs. We stress orderly, reverent worship. We labor to support Christian families and to assist them in giving a solid Christian education to their children.

Our membership exhibits a high degree of Christian grace both in a holy walk and in active service to the Lord. So many have worked hard at ministries of teaching, encouraging, and serving. You have shown friendliness and hospitality to unconverted and to visitors. These efforts do a great deal for the cause of Christ. Now we thank God for you and appreciate your various endeavors!

The opportunity of our expanding our labors for Christ in our community is rapidly reaching its limits. Our congregation is not limited in spiritual gifts or readiness to serve Christ. We are limited in building space. Our Christian school has reached its utmost capacity in our present building. Our Sunday School is quite full, even spilling over into members' homes for some classes. We cannot comfortably add many more to worship services in our auditorium.

Our church leaders have developed a plan of building expansion to extend our congregation's labors for Christ in this community. There is every evidence that there will be continued growth in this region and therefore continued opportunity for church growth. Has not the Lord raised up such a body of strong believers (as you are) for just such a time as this? You have approved the general concept for building expansion. We have a general approval from community agencies to proceed with such a project.

The rough preliminary estimate of the cost of our building plans is \$1,200,000. Our officers believe that about 2/3 of this expense should be raised before beginning the actual building work. This will avoid placing a large debt upon future generations. Yet this raising of funds must be accomplished in a reasonably short time (five years) or building costs may soar beyond the reach of our funding efforts.

If our goal is going to be reached, it will be necessary for our congregation to contribute at least \$800,000 in the next five years. We will have to do this while also maintaining our present level of giving to budgeted items. The amount is staggering! One look at such a figure tends to make one think that such a financial undertaking is beyond our little congregation. However, there are other ways to look at the project. It requires \$150,000 of giving per year for five years. There are now 115 households in our congregation to share this burden. Such giving would be sacrificial, but it would not be impossible if every

member were determined to do all he could. The goal will not be met by only a few individuals contributing. Everyone must have a heart for this work.

A few may be able to give larger, one-time gifts, as did some members of the early Jerusalem church as recorded in the Book of Acts. However, most of us can only give larger amounts by careful planning and the financial discipline of monthly, budgeted gifts.

We would like to ask every member of Grace Baptist Church to give some serious thought to whether such a project is important to the work of God. Is it important for the future of your children and grandchildren? Do we have an expanding role to play in a growing community with our kind of ministry?

If you share with us a positive response to the above questions, then we would ask you each and every one to make a long term commitment to this project, to determine to do what you can to see it through to the end, God helping you. Such a commitment should include two things at least:

FIRST, devote yourself to prayer for God's blessing upon our determination to expand our local efforts to glorify Him. By this we do not mean a one-time prayer, but weekly or monthly time set aside to pray – personally or as a family. We are going to need divine assistance to implement such plans with unity in the congregation, with spiritual motives, and to succeed in raising \$150,000 per year over budget.

SECOND, prayerfully evaluate what you could give to this building fund over and above your normal giving to the Lord. It must be “according to your means, according to what one has, not according to what he does not have” (2 Cor. 8:11, 12). “Each man should give what he has decided in his heart to give, not reluctantly or under compulsion” (2 Cor. 9:7). Husbands and wives should plan together, for giving may involve mutual sacrifice in the area of other financial goals. Then formulate a plan and resolve in your heart to give to our building

fund monthly or annually. It can be a wholesome spiritual experience to challenge your children to give as well. It would be instructive to read 2 Corinthians 8 & 9, which deal with special collections.

We will continue taking an annual building fund offering at Thanksgiving. Yet you can give to the building fund at any time by writing a check to Grace Baptist Building Fund or by placing your contribution in an envelope marked the same way. We do not write to you because we think you are a people negligent in giving. To the contrary, you are a generous people. In recent years you have given \$350,000 annually, more than half of that figure going to missions. This is without prodding or gimmicks being used to raise funds for the work of the Lord. We even boast to others of your practical love for the Lord which overflows in giving to His Kingdom.

But now there is a strong reason for you to excel in the grace of giving. Giving to the Lord is a spiritual gift. Our prayer for you is that “You will be made rich in every way so that you can be generous on every occasion, and through us your generosity will result in *thanksgiving to God*” (2 Cor. 9:11).

As we have laid these things before you, we ask you to lay them before the Lord and then to respond before Him and unto Him.

With Abiding Love in Christ,

Walter J. Chantry
on behalf of the elders and deacons

In April, 1990 Darvin Straub and James Eshelman were appointed as members of the Architectural Committee to interview prospective architects and make a recommendation to the church about hiring a firm. At a special congregational meeting in December 1990 the congregation approved a motion to “contract with the Architectural Firm of Noelker & Hull of 438 Lincoln Highway East, Chambersburg, Pennsylvania to develop the Plans and Documents necessary for the expansion of our Church Building at a cost

not to exceed 8% of the negotiated cost of construction.”

This contract was terminated after about one year working with the firm due to a number of unforeseen difficulties that arose in the church. Not only was the contract terminated, but the whole project of expansion was postponed for several years. The collection of funds for the future expansion continued with a special offering each year, and the funds thus collected were invested by the Deacons in a number of financial instruments.

While there were continuing developments with our missionaries in Colombia, Puerto Rico, Jamaica, Israel, and Kenya, Leon Blosser was having discussions with the Administrators at the American Mission Hospital in Bahrain, Arabian Gulf. These discussions eventuated in Leon returning to the Arabian Gulf to serve as the Chaplain at this hospital, starting in October 1990.

Throughout 1990 and 1991 there were many discussions with Larry Secrest about the work in Ponce, Puerto Rico. The relationship between the church and Larry took a negative turn which led to terminating his support in April 1992. This difficult situation was one of the reasons for temporarily postponing the expansion of the facilities.

A second reason for delaying expansion came as the result of Associate Pastor Roger Beardmore's resignation from the ministry in April 1991. Shortly after Pastor Beardmore's resignation, the Elders talked with Craig Harris, a member of the church and graduate of Westminster Theological Seminary, about his becoming the Assistant Pastor. Following a period of interviews and preaching, the congregation voted on September 11, 1991, to call Craig as Assistant Pastor. He continued to serve in this capacity until 2002 when he was appointed Associate Pastor of the church.

In the summer of 1991 a new program was instituted by the church. An invitation was presented to a seminary student to become a summer intern for ten weeks. The first student invited to serve in this way was Joel Rishel, a member of the church who was attending the Reformed Presbyterian Theological Seminary in Pitts-

burgh, Pennsylvania. This intern program has been a rich blessing to the congregation each summer. (See Appendix 8 for a listing of the men who have served as interns.)

In the spring of 1992 the church leadership considered another new avenue of ministry for the church. Following a recommendation from a church member, the Deacons investigated the idea of having a weekly radio program on a local radio station on Sunday morning. Later in the year a half hour preaching service was instituted on radio station WIOO on Sunday morning. Several years later the program was changed to radio station WHYL where it continues to be broadcast each Sunday to the present time (2006).

During the December 1992 Elders' meeting, a decision was made to have a day of church wide fasting and prayer to be held Saturday morning March 27, 1993. The periods of prayer throughout the morning included times of giving praise to God, prayer for the church, prayer for missionaries and their families, and prayer for the nation. The spiritual benefits derived from this time of prayer together were the impetus for conducting similar times of prayer, either once or twice a year for the next several years.

Throughout 1993 the Elders considered adding a third pastor to the staff. The Board approached a number of men with a view to their coming on staff. In January 1994 Kermit Minnick was invited to preach and in March was officially asked to become a candidate for the position of Associate Pastor. At the quarterly congregational meeting on April 20, 1994, his candidacy was approved by the vote of the congregation. He began his duties on July 1, 1994, and he continued to serve as Associate Pastor until he resigned in December 2000.

At the election of officers at the Official Board Meeting on February 10, 1954, Roger Irwin was elected as Clerk and served in this capacity until he was replaced on March 15, 1994 by James Eshelman. Roger had served faithfully and diligently as Clerk for forty years and continues as an Elder to the present time (2006).

William Wenger was elected to the Official Board in 1961. At the reorganization of the Board following the annual congregational meeting in 1963, Bill was elected as President of the Board and continued to serve with distinction, faithfulness, and spiritual keenness for the following thirty-one years until Kent Creason was elected as President of the Board in March 1994. Bill continued to serve as an Elder for an additional seven years until 2001 when he retired from the Eldership by declining to run for an additional six year term.

Several months prior to the celebration of the forty-fifth anniversary of the church in 1996, Pastor Chantry preached a series of sermons on the foundational principles and leading doctrines upon which the church was founded and built. The subjects and scripture references used for this series are as follows:

Supernaturalism	<i>Jer. 10:1-16</i>
Authority of the Scriptures	<i>2 Tim. 3:15-17</i>
Regeneration	<i>John 3:1-8</i>
Importance of Family	<i>Eph. 6:1-4</i>
Holiness of Life	<i>Titus 2:11-14</i>
Evangelism and Missions	<i>Matt. 5:14-16</i>
Importance of the Church	<i>Acts 2:40-42</i>
Church Discipline	<i>Matt. 18:15-20</i>
Male Leadership	<i>1 Tim. 2:11-15</i>
Sovereignty and Responsibility	<i>Isa. 46:10, 11</i>
Sovereignty of God in Salvation	<i>Matt. 11:20-30</i>
Human Responsibility in Salvation	<i>John 6:35-44</i>
Confessions of Faith	<i>Acts 20:26, 27</i>
Baptist Distinctives	<i>Acts 2:38-41</i>
Christian Education	<i>2 Cor. 10:3-5</i>
Lordship of Christ and Modern Evangelism	<i>John 17:1-5</i>
Lordship of Jesus Christ	<i>Matt. 7:13-27</i>
Assurance	<i>Rom. 8:16</i>
The Law and the Gospel	<i>Rom. 3:19-31</i>
The Law and the Christian	<i>Rom. 6:14</i>
The Law and the Nations	<i>Rom. 1:18-25</i>
Worship, Lord's Day and Means of Grace	<i>1 Pet. 1:22-2:3</i>

Christian Liberty	<i>Rom.</i> 14
The Church Universal	<i>Num.</i> 11:4-30/ <i>Mark</i> 9:38-40
Gifts and the Work of the Holy Spirit	<i>1 Cor.</i> 13
Covenant Theology	<i>Rom.</i> 5:12-19
Limits to Authority in the Church	<i>Eph./Num.</i> 20:1-13
What is a Christian?	<i>Heb.</i> 12:1-3
(CDs and tapes are available from Grace Baptist Church Tape Ministry)	

In the spring of 1995 following several years of dormancy on the issue, the Building Committee, made up of Tom Richwine, Bill Wenger, Ray Bobb, and Tom Hilterman, seriously considered moving ahead with plans to expand the facilities. Contact was made with Alexander/Muelken architectural firm from Ellicot City, Maryland, which had done design work for two churches in the Harrisburg area. This firm had also designed the internal changes to the old Sprint Telephone facilities near the Pennsylvania Turnpike entrance on Route 11 on behalf of Stoner Associates who were leasing that building.

Saturday morning, September 2, 1995, was set aside for the Elders and Deacons to commit time to prayer regarding the building program. At a special congregational meeting held September 13, 1995, the congregation approved a motion to hire Alexander/Muelken Studio to perform architectural services with a view to major expansion of the present facilities. These services would be performed on a phased basis with the congregation approving the progress from phase to phase as required. Meanwhile collection of funds for the project as outlined in a letter to the congregation in 1990 proceeded with a goal of obtaining approximately two thirds of the funds needed for the entire project prior to the actual construction.

In discussions with the Alexander/Muelken Studio architectural firm it was decided that the proposed building plans be presented to the congregation in three phases. Beginning in September 1995 several special congregational meetings were held to present the

various phases of the proposed construction. These phases were as follows:

PHASE I. Assistance from Alexander/Muelken Studio to quantify and specify what we want. This was required to give the architects a basis to evaluate our needs and plan the building to meet those needs.

PHASE II. Development and presentation of the conceptual design stage.

PHASE III. Finalizing the design and documentation and proceeding with the construction of the new and remodeled facilities.

With the discussions about the new construction the Board of Directors of the Christian School considered changes needed in the location of the school during the construction phase and the requirement that a new playground be established. It was anticipated that the area between the church building and the Carey House that was used as playground for the school children would no longer be available.

By the spring of 1997 plans were moving to the point that the congregation approved the proposal to move to Phase III of the planning for construction. Discussions with the Borough of Carlisle for the necessary permits and zoning exception approvals were progressing satisfactorily. Concurrently the School Board was discussing a capital campaign to raise funds for the playground development and other capital expenditures. The School Board also made arrangements to move the school to Hillcrest Church building on Waggoners Gap Road for the 1998-1999 school year while construction was proceeding. In the spring of 1996 a special mission project, proposed by Leon Blosser, was presented to the Reformed Baptist Mission Services to be incorporated in the list of projects suggested to the General Assembly of the RBMS. During the course of the Persian Gulf War of 1992, a brilliant Iraqi engineer resident in Bahrain came to faith in Christ. For reasons other than his conversion, he had to flee to Europe where he eventually found asylum. He had received the voweled Arabic New Testament

in an electronic file from Leon in 1993 and immediately began to write a stand alone software program for the Arabic Bible.

Since Arabic is written right to left (but the numerals are left to right) and because the vowels are written as tiny diacritical strokes above and below the twenty eight consonants they govern, the programming presented unique challenges. Unlike printed Hebrew, each Arabic consonant alters its shape depending upon its position and relation to preceding or following consonants. Thus, this software was the first Arabic Bible program ever written for the voweled text. Previous programs were unvoweled.

A Bible Society in the Middle East gave the Biblical text files for the entire Bible to Leon after seeing what the Iraqi engineer had done with just the New Testament. This new program also included over 100 color maps linked to the text along with numerous other study helps. By 2002 the software had passed through four versions. ARBCA churches and Grace Baptist Church had underwritten a substantial amount of the cost involved in this project. The Iraqi programmer did all the development at no cost to the churches. This saved an immense amount of money which would have cost well over \$100,000 over the course of the four versions.

Another exciting proposal was received by the newly formed Association of Reformed Baptist Churches of America from Westminster Theological Seminary in California located in Escondido, California.

This proposal, presented by the Seminary in the spring of 1997, was to establish an Institute for Reformed Baptist Studies in conjunction with the regular three year program in the seminary for training of men for the gospel ministry. Two men who held doctor's degrees were approached about becoming a professor to teach the courses for IRBS. After receiving negative responses from these men, Dr Jim Renihan from Worcester, Massachusetts, was asked to consider this offer and after several months of prayer and consultations, he accepted the offer. He began his labors at the seminary in the fall of 1998.

Meanwhile the architectural plans were progressing along with plans by the School Board to establish a playground on the two and a half acre lot on the west side of Orange Street across from the present facilities.

As stated previously, when the congregation began collecting funds for the expansion of the building, a guideline and a goal was established that approximately two thirds of the total cost of the expansion be available in cash before actual construction was to begin.

By early spring of 1998, plans had proceeded to the point that seven building contractors in central Pennsylvania were contacted about the projected plan of the church to submit the architectural drawings for bids. Bids were received from two firms by May 6, 1998. The figures presented were about half a million dollars higher than expected and anticipated. At this point it was decided that the architect should reexamine the plans and redo them with a goal of re-bidding by late summer.

About this same time the Deacons received information from Tressler-Lutheran Services of Harrisburg about sponsoring a Russian refugee family who would be moving to central Pennsylvania in the summer of 1998. Following further investigation by the Deacons, and with the approval of the congregation, the family was welcomed into the community and assisted in numerous ways by the congregation as they sought to get established and accommodated to life in the United States.

At the quarterly congregational meeting on October 7, 1998, the congregation approved a motion "that Grace Baptist Church proceed with signing construction contracts with Horst Construction to begin our building expansion in accordance with our bid documents and, that in accordance with our Constitution, Article X Section 4, the Deacons be empowered to sign any and all contracts regarding the expansion of the facilities."

The total cost of the construction came to about \$2.1 million which included several change orders to the original architectural documents along with some credits for deletions from the docu-

ments. When actual construction began the church had in hand approximately \$1.4 million which achieved the goal that had been set back in the late 1980s of obtaining two thirds of the cost in cash on hand before beginning construction.

Actual construction took about thirteen months. Work was completed by the middle of August 1999 in the areas to be used by the school which enabled the school to move into the building to start the new school year in September 1999. Several photographic albums, showing the progress of the construction, are available in the church office.

The additional \$700,000.00 needed to cover the cost of the expansion was borrowed from several sources including notes to congregational members who loaned funds to the church. All this debt was eliminated within six years.

The first service held in the new sanctuary was a prayer meeting on Wednesday, November 3, 1999. A dedication service was held on Sunday, December 5, 1999, at 3:00 pm. Ernie Reisinger agreed to come from Cape Coral, Florida, to be the speaker at the service. Special invitations were sent to local officials and contractors involved in the construction of the building. Nearly 600 invitations were also sent to families living within several blocks of the church. Participating in the dedication service along with Ernie were Tom Richwine, who gave the welcome and acknowledgements, Pastor Craig Harris, who gave the opening prayer, Pastor Kermit Minnick, who gave the prayer following the sermon, and Pastor Walt Chantry, who made the dedication comments and gave the closing prayer.

In the late 1990s several individuals in the leadership of the church began having serious thoughts and plans about retirement. Leon Blosser who was the hospital chaplain at the American Hospital in Bahrain was unable to return to this position after the fall of 2000 as a result of age restrictions established by the Bahrain government. Stan Line was beginning to anticipate his retirement beginning in 2004 when he turned 65. Pastor Chantry began giving attention

to the day when he would retire from the pulpit ministry and what to do and where to go following that retirement.

At a meeting of the Elders in November 1999 several facets of the ministry of the church were discussed and implemented which eventuated in the following:

1. Starting an Elders' Sunday morning prayer meeting at 9:00 am to pray about a number of issues and concerns that the Elders were wrestling with – this continues to the present time (2006).

2. Asking James Eshelman to consider the possibility of terminating his position as manager of Banner of Truth to become Administrative Assistant and Financial Secretary on a part time basis at the church – this began in April 2000.

3. Conducting the pastoral evaluations that were being performed on a two-year cycle.

4. Pastor Walt Chantry giving close attention to the ending of his pastoral ministry at the church by his retirement – this took place on June 9, 2002.

THE 2000s

Discussions about the eventual need to find a new Senior Pastor following the retirement of Pastor Chantry, whenever that would occur, began in earnest in January 2001. In addition to the need for concerted efforts to pray about this important transition, a committee of Roger Irwin, Tom Richwine and Brad Wenger was constituted to discuss and prepare suggestions to the Elders on how to proceed in dealing with this matter.

With the 50th Anniversary of the church arriving in December 2001, Dwight Wimer and James Eshelman were appointed as a committee in March 2001 to develop a program for the celebration of this anniversary.

In April 2001 the Pulpit Committee presented to the Elders for their consideration a draft copy of the Pastoral Selection Process with particular emphasis on a church profile, a ministerial data form,

a telephone interview form, and a needs assessment. The committee was established with Kent Creason, Tom Richwine and Brad Wenger as permanent members. By early summer a letter was sent to twenty men from around the world asking for the names of prospective pastors to become Senior Pastor of the church. The Pastoral Search Committee had developed a job description for the position and made it available for these individuals. By the beginning of August 2001 the names of twelve men had been received for consideration. Following discussion two names were eliminated as not being qualified. The remaining ten men were contacted by telephone to ascertain if they were interested in further contact and consideration.

At the quarterly congregational meeting in October 2001 it was announced that the list had been reduced to three men. Ministerial Data forms and tape recorded messages were received from these men and plans were made to have extensive telephone interviews with each of them. These interviews were completed by the beginning of December 2001 so that on December 8, 2001, one day short of the 50th year of the existence of the church, the Pastoral Search Committee recommended and a motion was approved by the Elders that Pastor David Campbell of the Geneva Road Evangelical Church in Darlington, England, be notified that it was the unanimous agreement of the Board of Elders that he be the new Senior Pastor of Grace Baptist Church.

In the midst of this process the celebration of the 50th Anniversary of the church took place. On the two Wednesday evening prayer meeting services prior to the anniversary date of Sunday, December 9, 2001, there were several presentations to the congregation. On Wednesday, November 28th, Roger Irwin spoke on the subject, "How It All Began", and Leon Blosser spoke on "Missions". The following Wednesday evening Pastor Chantry presented "Our Doctrinal Heritage", and John Hurley dealt with "Evangelism".

On Saturday evening, December 8, 2001, there was a 50th anniversary fellowship dinner. Sitting at the head table in addition to

Pastor Walt and Joie were charter members Leon Blosser, Roger Irwin and Charles and Betty Nickel. The next day there was preaching in the morning by Pastor Chantry and in the evening by Pastor Robert Depp, pastor of the church from 1952 to 1956. Pastor Anthony Cunio had been invited to attend the anniversary celebration, but he was unable to accept the invitation due to ill health.

With the unanimous agreement of the Elders to pursue the consideration of David Campbell for the next Senior Pastor following Pastor Chantry's retirement, contact was made with David to visit Carlisle along with his wife Mairi and two daughters, Megan and Catriona, from February 8-18, 2002.

The schedule set up for David during this visitation was as follows:

1. In the Sunday morning and Sunday evening services on February 10th and 17th David would preach on any text of scripture of his choosing.

2. On the Wednesday evening prayer meeting February 13th Brad Wenger would ask questions about David's testimony and ministry in the church in Darlington.

3. On Friday evening a dessert would be scheduled for the congregation in the Fellowship Hall, and the congregation could ask David any questions they had in an open session.

4. During the week there were several luncheons or dinners scheduled with Elders and Deacons and their wives to learn more about David and Mairi and their family and David's ministry at the Darlington church.

5. On Saturday morning, February 16, 2002, a session with David and the Elders and the Deacons was scheduled to discuss various theological and practical issues regarding the church.

On February 23, 2002, there was a meeting of the congregation to discuss and comment on David's visit. Following that meeting the Elders met to further discuss the visit. During that meeting of the Elders a motion was presented that the Elders recommend to the congregation that David Campbell be called to be Pastor of

Grace Baptist Church. Following unanimous approval of the motion and with thanksgiving and praise to the Lord for His providential guidance and direction in the process of calling a new pastor, the motion was conveyed to the congregation.

The minutes of the Elders Meeting of February 25, 2002, record the following items:

“Tom Richwine reported on a phone conversation with David Campbell from Monday February 25, 2002. He was encouraged about the report Tom gave on the meeting of the congregation on Saturday February 23, 2002. A conference call is being scheduled for the Pulpit Search Committee to talk with one of the Elders from Geneva Road Evangelical Baptist Church. With the anticipated approval of the extension of the call to David to take place following the vote of the Congregation on March 13, 2002, David expects to let us know by April 10, 2002, of his decision regarding that call. Tom has been talking with Dwight Wimer about putting together the proposed financial package to be presented to the Congregation in connection with the call.”

A minute from the Elders’ meeting of February 25, 2002, states, “Walt Chantry informed the Elders that his last day for serving as Senior Pastor at Grace Baptist Church would be June 9, 2002. The Elders responded to this notice with resignation and sadness but with great thankfulness to our Great God for his goodness to the Congregation of Grace Baptist Church for granting one who has been so faithful, steadfast, abounding, diligently laboring here for over 38 1/2 years. How is it possible to put into words the fullness of what is in our hearts concerning our beloved and greatly appreciated pastor. Give praise to God.”

At a special congregational meeting on March 13, 2002, Kent Creason, President of the Board of Elders, presented the following motion:

“The Elders recommend to the congregation that we call David Campbell to be Pastor of Grace Baptist Church in accordance with Article VIII, Section B of the Constitution.”

Dwight Wimer presented information about the proposed financial package that was to be offered to David. This package included salary, pension, medical, and transportation and resettlement items. Following the discussion of questions from the congregation, the vote was taken and resulted in an overwhelming approval to call David Campbell to be the next pastor of Grace Baptist Church.

In connection with the retirement of Pastor Chantry, the Elders invited Dr Sinclair Ferguson and his wife to come to Carlisle from Glasgow, Scotland. Sinclair was asked to preach on Sunday, June 2, 2002. The weekend he was here and following the Sunday evening service a dessert was held in the Fellowship Hall as a retirement party for the Chantrys.

Invited guests sitting at the head table with Walt and Joie were Stan Line and Sinclair and Dorothy Ferguson. Kent Creason, President of the Board of Elders was the master of ceremonies. Kent, Stan Line, Sinclair and Bill Wenger gave speeches. A number of gifts were presented to the Chantrys. These included a quilt sewn by forty-seven ladies of the church. The project was spearheaded by Sally Smith, with primary assistance from Vickie Bookamer, Sonia Hurley, Liz McKnight, Mary Richwine, Begee Staub, and Deb Stuber. The quilt was presented to the Chantrys by Peggy Miller. Also a framed prayer of John Calvin was given to them. The frame for this prayer was made by Glenn Garlick using wood from the pulpit that Walt had used in the sanctuary from the time he started preaching in 1963 until the move to the new sanctuary in 1999.

David Campbell and his family moved from England to Carlisle the beginning of August 2002 and he began his pulpit ministry as Senior Pastor of Grace Baptist Church on August 11, 2002.

CONCLUSION

This history of Grace Baptist Church has been set forth to you, the reader, with hopes of drawing attention to the wonderful goodness and great grace of God the Father, God the Son, and God the Holy Spirit. The ways of the Lord in our midst are probably best por-

trayed in the words of the beloved hymn by William Cowper as follows:

God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.
Deep in unfathomable mines
Of never-failing skill
He treasures up His bright designs,
And works his sovereign will.
Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.
Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face.
His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flow'r.
Blind unbelief is sure to err,
And scan his work in vain;
God is his own interpreter,
And he will make it plain.

God did work in a mysterious way in the lives of the founders of the church to direct them together to have a vision for the future for the work of Christ in Carlisle and to the ends of the earth. They worked faithfully, diligently, earnestly, prayerfully, expectantly, joyfully, purposefully, unitedly, and tearfully with the hope that God

would answer their prayers and see his name honored and glorified in the salvation of souls and the advancement of the kingdom of God in this place.

These expectations, although not without setbacks, disappointments, sinful behavior, and temptations, were, upon review and serious consideration, to be met far above all that could have been thought or anticipated when that little group of discouraged believers met in December 1951 following the dashed hopes of the congregational meeting as described at the beginning of this short history. (For a listing of the members of the church and the dates they joined, see Appendix 9.) For a listing of the Pastors – Senior, Associate and Assistant – and a listing of Elders, Deacons, and School Board Members, dates elected, and length of terms, along with miscellaneous other information, see Appendix 10.

As one reflects on the wondrous workings of the grace of our great God in the hearts of the people of Grace Baptist Church, the following are reminders and even hallmarks of the believers of this church over the past fifty years. They are indicators of the way in which the Lord worked, and continues to work, his sovereign will in the extension of his kingdom in the hearts of men and women, boys and girls. It has been and continues to be our prayer that the Lord of glory will sustain and strengthen his work in the hearts of his children to maintain the gospel ministry throughout the Cumberland valley of south central Pennsylvania through the ministry of the grace of God at Grace Baptist Church.

Importance of Prayer

- Special times and seasons of prayer

- Answers to prayer

- Midweek prayer service

Importance of the Centrality of the Word of God

- Preaching the Word of God

- Personal and corporate Bible study

- Weekly Sunday School instruction

Ladies Prayer and Missionary Fellowship
Sunday School program
 Planned and purposeful children's and adults' classes
Missions
 Commitment to using at least 10% of offerings
 from the very beginning
 Commitment of total support to missionaries
 Consideration for smaller churches in support of
 missionaries through RBMS
Finances & Giving
 Commitment and faithfulness to faithful and regular giving
 Evidence of the grace of giving in providing for the annual
 budget and building funds
 Generosity in supporting missions projects
 Benevolence
Male Leadership
Associations
 Reformed Baptist Association
 Reformed Baptist Mission Services
 Association of Reformed Baptist Churches of America
Literature
 Book of the month program
 Banner of Truth
 Church Booktable
 Distribution of tracts and booklets
Education
 Vision for starting and maintaining the Christian School
 Support for Theological Seminary training
Conferences
 Reformed Baptist Ministers' Conferences
 Reformed Baptist Family Conferences
 Annual Ladies Prayer and Missionary Fellowship Retreats
 Men, Ladies, and Youth Group Retreats
 Reformation Day Conferences

Missions Conferences in the 1950s and special missions
conference in 1973
Special Evangelistic Meetings
Daily Vacation Bible School, Pioneer Girls, Boy's Brigade,
Jr. & Sr. High Youth Groups
Faithful dealing with disciplinary issues
Church Ministries
Booktable
Tapes and CDs
Weekly Radio program
Prison ministry
Hospital ministry
Bethesda Mission
Thornwald Home and Todd Home

APPENDICES

1. J. Gresham Machen on Liberalism
2. Testimony of Leon Blosser
3. Missionaries from and Supported by Grace Baptist Church
4. Testimony of Stan Line
5. Testimony of Walt Chantry
6. A Brief History of Banner of Truth (USA) in Carlisle, Pennsylvania
7. Book of the Month Selections
8. Summer Interns
9. Membership 1952–2006
10. Pastors, Elders, Deacons, and School Board Directors

APPENDIX 1

J. GRESHAM MACHEN ON LIBERALISM

J. Gresham Machen in his book *Christianity and Liberalism* claimed that, “the great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian terminology. This modern non-redemptive religion is called ‘modernism’ or ‘liberalism.’” *Christianity and Liberalism*, (Grand Rapids, Wm. B. Eerdmans Publishing Co., 1923) p. 2.

He continues, “...manifold as are the forms in which the movement appears, the root of the movement is one; the many varieties of modern liberal religion are rooted in naturalism – that is, the denial of any entrance of the creative power of God (as distinguished from the ordinary course of nature) in connection with the origin of Christianity.” (Ibid. p. 2) He then proceeds to contrast true biblical Christianity with liberalism in the areas of doctrine, God and man, the Bible, Christ, salvation, and the Church.

In Chapter Five of the book he states, “The two religions are different with regard to the presuppositions of the Christian message, the view of God and the view of man; and they are also different with regard to the estimate of the Book in which the message is contained. It is not surprising, then, that they differ fundamentally with regard to the message itself.” (Ibid. p. 80)

With respect to Jesus Christ, Machen writes, “...by modern liberalism He (Christ) is regarded in a totally different way. Christians stand in a religious relation to Jesus; liberals do not stand in a religious relation to Jesus – what difference could be more profound than that? The modern liberal preacher reverences Jesus; he has the name of Jesus forever on his lips; he speaks of Jesus as the supreme revelation of God; he enters, or tries to enter, into the religious life

of Jesus. But he does not stand in a religious relation to Jesus. Jesus for him is an example for faith, not the object of faith. The modern liberal tries to have faith in God like the faith he supposes Jesus had in God; but he does not have faith in Jesus.

“According to modern liberalism, in other words, Jesus was the Founder of Christianity because He was the first Christian, and Christianity consists in maintenance of the religious life which Jesus instituted.” (Ibid. p. 85)

With respect to salvation, Machen asserts, “The difference with regard to the way of salvation concerns, in the first place, the basis of salvation in the redeeming work of Christ. According to Christian belief, Jesus is our Saviour, not by virtue of what He said, not even by virtue of what He was, but by what He did. He is our Saviour, not because He has inspired us to live the same kind of life that He lived, but because He took upon Himself the dreadful guilt of our sins and bore it instead of us on the cross.” (Ibid. p. 117)

“The liberal claims with respect to salvation, that ‘...the death of Christ has an effect not upon God but only upon man. Sometimes the effect upon man is conceived of in a very simple way, Christ’s death being regarded merely as an example of self-sacrifice for us to emulate. The uniqueness of this particular example, then, can be found only in the fact that Christian sentiment, gathering around it, has made it a convenient symbol of all self-sacrifice; it puts in concrete form what would otherwise have to be expressed in colder general terms.’” (Ibid. p.118)

APPENDIX 2

TESTIMONY OF LEON BLOSSER

Questions presented to Leon Blosser:

1. Give some background on the Church of God and the reason(s) for leaving to attend the Full Gospel Tabernacle (later Community Baptist Church).
2. Tell of the work of the Spirit in your heart which led to your conversion and a brief testimony of your early advances in growth in grace.
3. What influences were there in your life that eventually led to your committing your life to becoming a missionary and going to the Arabian Gulf under the auspices of The Evangelical Alliance Mission (TEAM)?

Leon's Response:

My first experience of ever entering a church building was when a neighbor offered to take me along with her children to Daily Vacation Bible School being held in the First Lutheran Church at the corner of High and Bedford Streets in Carlisle. DVBS with its Bible stories and songs opened up a completely new world to me. Since the church was only about a quarter of a mile from home, the following summer I could hardly wait to walk the short distance to the DVBS.

Although we never attended church, I was quite familiar with the names Jesus, Christ and God, because I heard them used frequently by adults, but Mother would not allow me to repeat them because 'they were swear words.' I didn't know what that meant, but I assumed they were like cigarettes and whiskey, which also were only for adult use.

Sometime during 1948 or 1949 Mother purchased a large family Bible with pictures in it and pages that were indexed to the books. Also, in this same time frame my cousin gave me a book for

Christmas that contained Bible stories with accompanying illustrative pictures. Unknown to my young mind, Mother was restless in her soul and not quite sure how to go about finding forgiveness for things she was clearly disturbed about having done in the past. She began to kneel with me each night before I got into bed, and I prayed the only prayer she knew to teach me.

Now I lay me down to sleep,
I pray the Lord my soul to keep.
If I should die before I wake,
I pray the Lord my soul to take.

My maternal grandparents were Zellingerites, who met only in members' homes and at camp meetings. For them the 'organized church' was of the devil. On my father's side Grandmother Blosser had made her three young children gather round her as she lay dying of tuberculosis, and promise her that they would never join a church. Consequently, our Sundays were taken up with pursuits of anything not connected with 'church,' until the cousin who had given me the Bible story book offered to take me to Sunday school in early 1948. Eventually Mother began to attend with me. The church we attended was The First Church of God, which was then located opposite the Union Fire Company in the first block of West Louther Street. Both of us had wonderful Sunday school teachers.

There were only three of us in my class; Eugene Lay (a nephew of Vera Chronister), Lloyd Welsh (Esther's son) and myself. Our teacher at the time was Mrs Bertha Comp, an elderly and godly lady who saturated us with the content of the Bible and showered us with her love and concern for our souls. I was in her class less than a year before moving on to Mrs. Penner and then to Mrs. Jumper, but it was Bertha Comp whose instruction and influence left an indelible impression and prepared me for believing the gospel. Many years later my wife and I always looked forward to visiting with her on those occasions when we were home on leave from abroad.

Mother's teacher was Mrs. Earl Wright. During the week Mrs. Wright had a Bible study for ladies in her home which was located on the point where East and Bedford Streets merge. There Mother found answers to her questions about what it meant to be a Christian. There her thirsty soul drank from the well of Scripture.

In the spring of 1949 both Mother and I were drawn to Christ, and we were baptized in the Conodoguinet Creek just beyond Meadowbrook. (Some years later in 1953 after we had left the Church of God, Father was baptized at the same location.) We loved the church family and attended all of the services, two worship services on Sunday and a mid-week prayer service in addition to Sunday school. In 1949 and 1950 I attended the church camp on Doubling Gap, Camp Yolijsa (The name is an acronym for Youth Living Jesus Way.). Many years later while headmaster at the Christian School of GBC, I was looking at one of the Yolijsa camp photos and saw Nancy K. Shettel (who later married Ron Clippinger) in the picture!

Those were wonderful days of learning Scripture and soaking up the content of the Bible. However, it soon became evident to Mother and me that there were folks in positions of leadership in the church we were a part of whose weekday walk and Sunday talk didn't always correspond. Then, too, there were rumblings that trickled back to the congregation that some faculty members at the denominational school, Findlay College in Findlay, Ohio, were less than fully committed to the integrity and inspiration of the Bible.

Additionally, we had begun to listen to Oral Roberts on the radio, and when I asked the pastor to help me sort out some of what I was hearing and had questions about, he simplistically brushed it off. (Roberts had already written a personal response to a letter I'd written to him, and he concluded by advising me to discuss my questions further with my pastor!) When our minister referred to Calvinism/Arminianism in one of his sermons, both Mother and I were confused. So we asked him what these two terms meant. His one line simplistic reply was more confusing than helpful, and it

reinforced our impression that it was somewhat demeaning for our pastor to condescend to a discussion of anything he said in his sermons. After all, he was the reverend. He had studied the matter. He said what he thought needed to be said, and he was not interested in any discussion of what he had said. Take it or leave it at your own peril.

As so often happens, when one begins to become disillusioned with a church or pastor, thinking becomes jaded and discernment cannot always be trusted. I'm sure this was true in our case, because as we sensed that our hunger for understanding the Bible was taken lightly by the pastor, we soon began to find faults in the church that were not faults at all. Mother wrote a lengthy letter of withdrawal, explaining our reasons (some of which were non-reasons), and we began at once to attend a small tabernacle on the corner of College and 'A' streets.

We had for some time been attending the monthly Bible conferences that Ernest Reisinger (whom we did not know personally at the time) had been instrumental in bringing there. We drank in instruction, some good, some excellent, and some that was very poor because it arose out of shoddy hermeneutics (but we didn't realize it at the time). Some of the better speakers were William Mierop, Rowan Pierce, William Allen Dean, and Howard Burtner. Some of the more popular, but hermeneutical disasters, are better left unnamed.

It was during this time in 1950 that we met Ernie and Mima Reisinger, Pearl Shirley, Larry and Bette Alspaugh, 'Duke' and Katie Irwin, Roger Irwin, George Lebo and Ed and Hazel Dewalt, all of whom became charter members in the soon-to-be-organized congregation called Grace Chapel. Duke, Katie and Roger were very recent converts to Christ. Ernie's son, Donnie, and I were the same age and soon became close friends. Following the founding of Grace Chapel, the family of one of my schoolmates also began to attend. So we were once again a class of three; Donald F. Reisinger, S. Roe Murtoff, and myself. We organized our own 'Sugar Creek Gang,'

read through *Pilgrim's Progress*, passed out tracts in Carlisle, accompanied Ernie (and I believe Roger Irwin) to street meetings he held in Carlisle and other towns.

When Grace Chapel was formed, mother and I were among the charter members. I have no recollection of the initial meeting held in Duke and Katie's apartment, but recall well the process of interviewing for membership that was held shortly thereafter in ECR's office at 133 East High Street. We at once began to meet in the Carlisle Band Hall, and Larry Alspaugh was appointed Sunday school teacher for Donnie and me, and our number soon increased to include Roe and Duke's youngest sister, Dorothy.

In 1949 when Christ found me and stirred my heart, I had a very imperfect understanding of what it all meant. There was no question in my mind that my confidence was in Jesus' person, his life and death for forgiveness. I was convinced he is God, and that the Spirit of God had made me a new creation. I was sure of the Father's love for me. Beyond that, I knew very little. However, one impression within me was very strong, and that was a desire to share my joy found in the gospel with others. There is no time that I can recall after conversion when there was not within me a growing sense of desire to be a minister among those who had no knowledge of the gospel. This was encouraged by my early Sunday school teachers, by my dear mother, and later on by the leadership of Grace Chapel. One person in particular in the church took me in like a younger brother and nurtured, taught, rebuked, corrected, encouraged and gave me every opportunity for practical experience in preaching and teaching; that person was Harold (Duke) Irwin, Jr. As Grace Chapel progressed Jack Mangle became youth group leader for a period of time, and his encouragement also reinforced a growing sense of call to the ministry (no doubt more than he ever knew). The annual mission conferences that Pastor Doepp¹

¹ Sometime later after leaving Carlisle, Bob legally changed the spelling of his name to 'Depp' to correspond with the pronunciation. He wearied of the mispronunciations such as dope, dupe, deep and dopp!

organized had no small impact upon my sense of call. We frequently had visiting missionaries staying in our home, and I thought it an honor to sleep on the couch so they could have the use of my room. As a family we often helped them procure needed items in preparation for their return abroad. On several occasions we drove to Philadelphia to help embarking returnees pack and ship their goods by sea. After my father's conversion he became just as enthusiastic in supporting these visiting ministers of the gospel as he had been antagonistic years earlier.

Sadly, there were a couple of years in high school when my zeal cooled, and my Christian witness was greatly curtailed. The small prayer meeting over the lunch hour at school that had struggled along (and at one time included Dr. Parlin's daughter, Barbara) now ceased. My interests in academics related to engineering and the sciences. With an inner unrest I set out to become a civil engineer and to enjoy football, wrestling and track along the way. However, a kind Providence did not leave me alone. God changed the course of my life rather than deal with me as I deserved.

Through the encouragement of Pastor Cunio and Duke Irwin and Ernie Reisinger, I began theological studies in preparation for mission work. In the course of my studies while preparing for the ministry somewhere in the Muslim world, I did take some engineering courses that would later prove to be very beneficial in the work overseas. While studying in Philadelphia, I met my future wife, Margaret. Before marrying, we were of one mind in wanting to serve somewhere in the Muslim world, but we had no specific area or people in mind. Thus, when we were being processed by The Evangelical Alliance Mission, we were assigned to a new work that had just opened in the desert of southeastern Arabia.

In October of 1963 we received a cable from the Middle East asking if we could come a year earlier than originally planned. There was an emergency on the mission station, which was located in an oasis 120 miles out into the desert away from the coastal area. My father had died three years earlier, but Mother was resolute that we

should not alter our plans to go abroad. So I resigned my job as a teacher in a public school, and Margaret, Deborah (now two years old), and I departed for the Middle East just after New Years Day in 1964. Our close friend, Stan Line had gone out a year earlier under the same mission and was just beginning a ministry in Colombia, South America. He was, I believe, the first who was supported entirely by the church in Carlisle.

So, on a frigid morning at the end of the first week of January, Duke and Katie took Mother and us to the Philadelphia International Airport for our departure. Flying had only recently become an option for missionaries. Many still traveled by ship, often finding cheaper accommodation aboard a freighter. However, we would have had to change ships at least once, perhaps twice, and then fly from the nearest port of call, so we opted to fly the entire way. Grace Baptist Church (as it had become by then) pledged our entire support with the exception \$30 per month that came from my wife's parents, and \$100 per month that was sent from Toland Mission where we had assisted Bill Badorf in the ministry for several years.

APPENDIX 3

MISSIONARIES FROM AND SUPPORTED BY GRACE BAPTIST CHURCH

MISSIONARIES FROM THE CHURCH:

1962–Present	Stan Line	Colombia
1964–1976	Leon Blosser	Arabian Gulf
1966–1968	Doug Rogers	Nigeria
1971–1972	Mike Hocker	New Guinea
1974–1980	James Adams	Colombia
1984–1992	Larry Secrest	Puerto Rico
1990–2000	Leon Blosser	Middle East

MISSIONARIES SUPPORTED BY THE CHURCH:

2/1/52-11/5/52	Max Enker	American Association for Jewish Evangelism
2/1/52-11/5/52	Mrs Ben Ray	American Association for Jewish Evangelism
1/21/53-12/31/68	William “Bud” MacArthur	South American Indian Missions
12/31/57-1974	Russ Sasscer	Unevangelized Fields Missions
6/25/58-10/31/63	Norman Gamble	International Missions
5/4/58-12/1/59	C. C. Ness	Africa Inland Mission
8/1/59-1971	James Propst	Africa Inland Mission
10/1/60-10/1/61	Glenna Murtoff	Bible Club Movement
3/1/63-Present	Stan Line	TEAM/Grace and Love
3/1/64-10/18/76	Leon Blosser	TEAM/Tentmaker
8/1/65-1/1/94	Will Metzger	Inter-Varsity Christian Fellowship
9/1/66-4/30/68	Doug Rogers	Sudan Interior Mission
9/1/69-11/26/77	Ron Matthews	Missions to Colombia
1/1/71-Present	Oscar Bloise	Jamaica – National Pastor

1/1/71-12/31/72	Mike Hocker	GBC – New Guinea
1/16/74-4/30/80	Jim Adams	GBC – Colombia, SA
4/24/84-4/8/92	Larry Secrest	GBC – Puerto Rico
1978-Present	Baruch Maoz	Israel – National Pastor
1978-Present	Keith Underhill	RBMS – Kenya
2002-Present	R. J. Umandap	Jamaica – National Pastor
1990-2000	Leon Blosser	Bahrain – Hospital Chaplain
2001-2002	Brent Line	RBMS – Colombia
1998-2002	Abel van Biljon	RBMS – Namibia
1981-1991	Enrique Abadia	Colombia – National Pastor
1987-1992	Mario Cely	Colombia – National Pastor
1992-1996	Raymond Perron	RBMS – Quebec
1994-1999	Patrick Harrison	Jamaica – National Pastor
1/1/03-Present	Ronny Franke	RBMS – Asia
7/1/04-Present	Olivier Favre	RBMS – Switzerland
1/1/05-Present	Raymond Perron	RBMS – Quebec
1/1/05-Present	David Vaughn	RBMS – France
1/1/06-Present	Omar Ramos	RBMS – Chile

APPENDIX 4

TESTIMONY OF STAN LINE

Questions presented to Stan Line:

1. Give some background on the church you attended prior to becoming a member at Grace Baptist Church and the reason(s) for leaving that church to attend GBC.
2. Tell of the work of the Spirit in your heart which led to your conversion and a brief testimony of your early advances in growth in grace.
3. What influences were there in your life that eventually led to your committing your life to becoming a missionary and going to Colombia under the auspices of The Evangelical Alliance Mission (TEAM)?

Stan's Response:

Since birth, my parents took me to First Presbyterian Church where Dad was an elder. Rarely if ever did I miss Sunday services – Sunday School, morning and evening services. The church was far from being evangelical, but we at least were made familiar with Bible history and morality, the life, miracles, and teachings of our Lord. Occasionally there were attempts made to have us memorize the Shorter Catechism, but these we children usually successfully resisted. From when I can remember understanding the questions made to persons being received as members, particularly the question as to whether these persons believed in Jesus Christ as Savior, my response personally was “Yes”.

When I was twelve, a new pastor was called in place of the man who had been there many, many years, and the new one was relatively young, interested in young people, and although not consistently Reformed, an evangelical. He explained that we were sinners and why Christ died on the cross. When exactly the Spirit

of God and of grace made me a new creature in Christ Jesus, I do not know, but at twelve years of age, I joined the church with at least a basic understanding as to what was involved. It was the beginning of conscious growth as a follower of Christ.

Even before this conscious beginning, my parents read us Bible stories and encouraged us in personal Bible reading and prayer. They were Christians but with very meager understanding of the Bible's system of truth. Growth was not rapid as I recall. The pastor who initiated us in a better understanding and experience of grace left the church after only two years, and the man, who came in his place, while possibly an evangelical, did not preach the Gospel with clarity. There were also summer week long sessions at Camp Micheaux, the Presbyterian camp close to Carlisle where likewise the Lord gave spiritual impulse and encouragement to me, where there were speakers who impressed upon us something of the reality of the living God and the fear of His name. Also, I attended at least twice summer sessions at Ligioner Camp close to Pittsburgh where the speakers were definitely and strongly evangelicals, including a man from the Navigators who impressed us with the need for personal immersion in the Scriptures and Scripture memorization.

Elderly residents from the Presbyterian Home in Carlisle attended First Presbyterian, and among these was a Mrs Breckenridge who in former days had been dean of women (if my memory is accurate) at Moody Bible Institute in Chicago. My older brother Lewis was more awake spiritually than the rest of the family, and through her influence he decided to study there. In his practical Christian work in Chicago as part of the Institute program, he had contact with a teenager who professed conversion to Christ but whose home situation was negative. Lewis wrote to ask us if we would take him into our home for the summer months, and that if so, would we take him to Grace Chapel for church, not to First Presbyterian. Lewis had also influenced us in our tastes, and we were regular listeners now to The Old Fashioned Revival Hour and also to the

preaching of the pastor of Tenth Presbyterian (I think) of Philadelphia, Donald Grey Barnhouse.

With Lewis' many recommendations to us personally, and now the request that we help this young fellow, we decided to do so, and I was selected to take Joe to Grace Chapel. As I recall, Dad, Mother, my sister and I had already attended there occasionally for the Sunday evening services when these were still held in the basement of the unfinished original building. What had impressed me particularly was the preaching of Pastor Doepp, pastor at the time. He expounded the Scriptures. He was doing so in the book of Isaiah when we first visited, and I was fascinated with the twin facts of sin and grace as he constantly emphasized both from the text.

I had proudly attended First Presbyterian Church three years without missing a Sunday for any reason when I took Joe the first time to Grace Chapel. I never returned to First Presbyterian. No, my growth was not rapid, but there was increased Bible reading, the reading of an occasional good book, an increase in prayer, and something of concern that other people hear the Gospel and know the Savior. At Ligioner Camp I was made to face the possibility of a call to the Christian ministry.

Pastor Anthony Cunio was called to be pastor at Grace Chapel, and his preaching continued in the same form as that of Pastor Doepp. Lewis challenged me as to what I planned to do after high school. I was very much in love with country life, and I resisted the idea of studying at Moody Bible Institute as he was doing. Nonetheless, that is where the Lord in His good providence led me to study. It was an exciting time of growth in the Lord and His Word. Two professors especially were of outstanding impact. One, Dr Howard Vos, instructed in Bible study methods, and the Bible came alive as never before. The second, Dr David Gottas, a missionary with The Evangelical Alliance Mission (TEAM) in Venezuela, taught Spanish – and something more than Spanish. He made us face the opportunities of the Lord's work outside the USA. That was the beginning of the Lord's call to missionary work. And since I had

become familiar with TEAM and had studied beginning Spanish, after two years at Wheaton College, and a year and a half of internship with Pastor Cunio at Grace Baptist Church (formerly Grace Chapel) in Carlisle, I applied for service with them.

APPENDIX 5

TESTIMONY OF WALT CHANTRY

In the spring of 2006, Scott Leone, son-in-law to the author, was attending Reformed Presbyterian Theological Seminary in Pittsburgh, Pennsylvania. A requirement of one course was to write a history of the church group with which he was associated. He chose the Reformed Baptists. In seeking for information to write this paper he contacted Walter J. Chantry, Pastor of Grace Baptist Church from 1963 to 2002. The following material is Scott's outline and questions to Walt and Walt's responses to questions posed by Scott.

Title of paper: A Brief Look at the Early Years of God's Work among Reformed Baptists in America.

Time frame for this paper: Roughly 1950–1970.

Hypothesis: During the early years of the Reformed Baptist movement in America there was a sense of expectation that God was reforming His church among Baptists. There was at that time a conscious sense that God was doing a work among Baptists that would refocus them upon the great doctrines of the faith, summarized in the London Baptist Confession of 1689.

Assumptions during this time frame:

- There was a sense among individual Calvinistic Baptist churches that they were "alone".
- There was somewhat of a loss of conscious connection to Reformed theology among Baptists.
- There was a growing desire among Calvinistic Baptists to unite around the great doctrines of the faith, working to strengthen one another through conferences and fellowship.

Application (assuming the hypothesis is correct): Reformed Baptists today must not become mired in the malaise of "practical deism", resting on the past experiences of God among them and expecting

no new work of God today, but they must realize that the same God is active today, and they must maintain faith and hope that He will continue to build His Church, in part, through them.

Definition of terms:

· “The Reformed Baptist movement” refers to the work of God in America during this time frame when Baptists who held to the great doctrines of the Reformation began to consciously identify with the Reformation and with one another.

Given these things:

1. Can you give a brief biographical sketch of your initial involvement in what I am terming “the Reformed Baptist movement”? For example, what church were you pastoring, was there a theological journey on your part? (I am, of course, thinking of the time frame roughly between 1950-1970.)

2. Can you express how or when you first began to sense a consciousness as both “Baptist” and “Reformed”? Was that consciousness new among Calvinistic Baptists? If so, why?

3. When did you first use the term “Reformed Baptist”? How or why did the term develop? Was the term part of a growing consciousness among Baptists?

4. What was your early vision for the “movement”? What did you hope to see God do? In those early years, were some of those expectations met? How?

5. What were some of the major influences during these years that affected the growth of the “movement”? (e.g. people, books, confessions, churches, etc.)

6. In what specific ways did you see God’s hand at work among Reformed Baptists during these early years? (e.g. theologically, geographically, demographically)

If you can think of any thing you would like to add that may support or contradict the hypothesis I am working on, please feel free to add it.

Thank you VERY much for your help.

SCOTT A. LEONE

Dear Scott,

Question One

In 1950 I was 12 years old. In the summer of that year I came under a conviction of sin and coming judgment.

In early 1951, at 13 years of age, conversion and assurance were granted to me.

I was a high school student until June 1956. In the fall of '56 I went to Dickinson College. Late that year I met some members of Grace Baptist Church; a number of students, members of Inter-Varsity Christian Fellowship, began attending Grace Baptist Church at this point. The church was in the process of becoming Reformed. Therefore, for the first time I came into contact with "the doctrines of grace". The next three and a half years were a process of indoctrination for me—through Grace Baptist church and through Reformed books.

1960-1963 I spent at Westminster Seminary, Philadelphia.

From June of 1963 until June 2002 I was pastor at Grace Baptist Church.

Grace Baptist Church, the books of Bible Truth Depot and Banner of Truth, the professors of Westminster Seminary, and several professors of Reformed Episcopal Seminary were major means used by God to form my commitment to confessional Reformation theology.

Question Two

My consciousness of being both Baptist and Reformed was clarified during my college years. At that time and until 1967 we knew only a few others who were Calvinistic Baptists. This is because our chief contacts were with Mr Herendeen of Bible Truth Depot and John Reisinger, both of whom were influential in turning Grace Baptist toward the doctrines of grace.

Not until 1963-64 did we become acquainted with Al Martin.

Once Grace Baptist had begun thinking of itself as Reformed, men would keep their ears open for any other Calvinistic Baptists.

Some who believed the five points came to our attention. But our general impressions were that some of these had hyper-Calvinistic (hard shell) leanings or they combined their five points with other tendencies we wished to avoid.

The slim number of Calvinistic Baptists at that time was because:

1. In the 1920's Calvinistic Baptists had left the Northern Baptist Church, becoming the General Association of Regular Baptist (GARB) group. Their Calvinism largely faded as Dispensationalism became of central interest to them.

2. Only a few Southern Baptists remained Calvinistic, and these were marginalized in the SBC.

3. Men who had become Calvinistic—like Arthur Pink—were “persecuted”, made unwelcome in or pushed out of various Baptist groups. Thus there were hurting *individuals* but *very* few Calvinistic Baptist *Churches* to be found.

Question Three

I first recall the term “Reformed Baptist” being used by a half dozen Baptist students at Westminster during the years 1960-63. The term provoked quite a bit of controversy, because most Presbyterians and Dutch Reformed men assumed that “Reformed” included the idea of infant baptism.

However, it is also true that among Baptists who believed the five points many did not like the term. That was especially true when “Reformed” was used to imply a style of worship, a form of church government, and a view of the Law and the Gospel. Many disagreed with those ideas, as found in the 1689 Confession, while holding to the five points of Calvinism. These controversies arose from the very beginning.

Question Four

At the very start (1950's-1970's) Grace Baptist Church itself was going through a transition. One does not grasp all of the implications of sovereign grace in a day or a year. At first there was the issue of answering common Arminian objections. Then there came the

process of working through how to be faithful to these truths in preaching (“How do you say it?”) and in evangelism. Later the issues of sanctification and assurance were addressed. This was followed by questions of how to form worship and how to order the church. It was also necessary to communicate the church’s current theology to her missionaries. Grace Baptist spent at least fifteen years working through these things and agonizing over a church split from those who did not like the direction of change in theology and practice.

The early vision was to be faithful to what God was teaching us, seeking to put these things into practice, while looking around for others who agreed with us. But this was a very local era.

Ernie Reisinger was the chief man of vision among us. He saw the importance of having a wider association and ministry. And he always had the practical know-how to get from one stage to the next. It was he who suggested that we hold a minister’s conference in the late 1960’s and who devised a way to carry it off. I think Ernie was chiefly desirous of seeing a wider (than the local church) faithfulness in proclaiming what God had taught us. Some others of us thought that if we could organize an association of Reformed Baptists this would strengthen us all.

Ernie’s vision was met considerably by drawing many Baptists into the streams of Westminster Seminary, Banner of Truth, and confessional Reformed truth.

Those who sought “organizational” unity over these issues of Reformed truth were deeply disappointed. Most Calvinistic Baptists, though they reveled in the conferences that were held, had been so badly stung by former organizations of which they had been a part that they wanted **no** identification with any organization. Although some organizational progress has been made by ARBCA, this spirit of independence among Baptists is strongly at work in ARBCA to this day.

When a measure of general agreement was reached on some issues (such as forming an eldership in local churches), specific

outworking of these things divided more than united us (authoritarian and strict “local churchism” are a few tendencies which exist and divide within ARBCA today—and divide more sharply with those who will not be part of ARBCA).

A refusal of “Reformed Baptists” to take a definitive stand on contemporary worship and on cooperation in home missions and theological education continues to divide rather than unite.

Meanwhile “Reformed Baptists” are not immune from movements in the wider church of Christ. When two things occurred a deep division came.

1. An authoritarian implementation of “eldership” by some Calvinistic or Reformed Baptists.

and

2. In reaction to the rise of the teaching of Theonomy a group of truly Calvinistic Baptists formed what has become known as “New Covenant Baptists”.

Other groups of Calvinistic Baptists, not liking the strictness of Reformed Baptists in renouncing modern use of the charismatic gifts, the unfriendliness of some to contemporary worship, and the adherence to a Christian Sabbath, have begun FIRE (Fellowship of Independent Reformed Evangelicals). Within the Southern Baptist Founders’ Movement has come similar splintering for the same reasons.

I would say that the vision mentioned above has had very limited and very weak success, unless you define “Reformed Baptist” in a much more loose way than did those of us who originally had the “vision”.

Question Five

Major help came from:

1. Books published by Jay Green, Bible Truth Depot (Arthur Pink’s works), Banner of Truth, and later by Presbyterian and Reformed Press and Evangelical Press.

2. The Westminster and 1689 confessions, along with the Westminster catechisms.

3. Baptists were also helped greatly by Edward J. Young, Cornelius Van Til, John Murray, Bob den Dulk, Bob Godfrey, J. I. Packer, and Professors Rudolph and Kuehner of Reformed Episcopal Seminary.

4. Orthodox Presbyterians, and Tenth Pres. of Philadelphia, among the PCA churches.

Question Six

Reformed Baptist Family Conferences grew out of the intense desire of ministers who were attending our ministers' conferences to have such an experience for their entire families. Folks came from various regions of the US and Canada. Later, Baptist Family Conferences spun off from ours in Canada, the Midwest, the Far West, and the South, in that order. It took longer to make inroads into New England, but that has also occurred in recent years.

Because Reformed Baptists continue to have an aversion to cooperative efforts in home missions, the movement has grown randomly. Reformed Baptists have failed at setting a national policy and program for home missions. Consequently few major population centers of the US have Reformed Baptist churches. Therefore, when corporations transfer Reformed Baptists away from their home churches, these people often end up in Presbyterian churches.

Wishing God's blessings to attend you,

WALT CHANTRY

APPENDIX 6

A BRIEF HISTORY OF THE BANNER OF TRUTH (USA) IN CARLISLE, PENNSYLVANIA

In 1964 Humphrey Mildred, manager of the Banner of Truth Trust, came to the United States from London, England, where the Trust offices were located, to attend the annual Christian Booksellers Association convention in Chicago, Illinois. One of the purposes he had in coming to this convention was to seek for someone or some group to become the distributor of Banner of Truth books in the United States. He did not find anyone this first year or in 1965 when he came again.

Meanwhile the Lord had been working in the lives of a number of men in Carlisle, Pennsylvania, who were members of Grace Baptist Church and who were vitally interested in the distribution of God-honoring literature. Included in this group were Ernie Reisinger, Duke Irwin, Roger Irwin and Walt Chantry. Through the booktable at the church hundreds of books were being sent out to churches throughout the States. These books were being received by people in those churches with eager anticipation and with a desire to understand the truths of the reformed faith that were being promoted. Thus God had providentially established the framework for future distribution of literature.

Early in 1966 several men in Carlisle, including Donald F. Reisinger, Tom Helmus and Mike Hocker discussed the possibility of printing tracts and booklets. They established in principle an organization called Puritan Publishing, Inc. While the actual development of this idea never came to fruition, the organizational structure had been formulated.

In August of 1966 Mr. Mildred again came to the United States for the CBA Convention. This time his travels to Chicago went by way of Carlisle, Pennsylvania. He contacted several men from Grace

Baptist Church and presented to them in a 48-hour time period his vision for a distribution warehouse in the United States to wholesale the Banner of Truth Trust books. These men became very excited about the possibilities and began thinking about and discussing what would be required to bring this idea into being.

In early September of 1966 the men interviewed two men for a job that was anticipated to be established but did not yet exist. The men interviewed were Mike Pecora from Hazleton, Pennsylvania, and Jim Eshelman from Lancaster, Pennsylvania. Since there were ongoing negotiations with the Banner of Truth Trust people from London, they indicated that they would let these men know if and when the job would be available. After several weeks the discussions with the London office were finalized. It was decided to use the organizational structure that has been previously established in principle but change the name to Puritan Publications, Inc.

The original Board of Directors were Ernie Reisinger, Duke Irwin, Roger Irwin, Don Reisinger, Bill Davidson, Tom Helmus, Bob den Dulk, John Reisinger and Tom Berry. The first office and warehouse was located in a room in what formerly had been part of the bowling alley in the YMCA in downtown Carlisle. The address was 25 West High Street and the office was situated immediately behind the post office. This made it very convenient since most of the book packages were sent out via mail.

Since all of the Directors were involved in their own businesses there was very little known about the policies that governed the selling of literature wholesale in the market place. At first meetings were held every Wednesday morning to discuss issues and problems that had arisen during the previous week. Through contact with other wholesale distributors discount policies were established and published.

The original philosophy, which guided the distribution of the books, was multifaceted. There were a number of churches around the country that had established booktables to sell directly to their members. The Directors determined that initially it would be best

to sell directly to these churches at great discounts. The churches and pastors who were reformed primarily stimulated the interest in reformed theology. Additionally books were directed to seminaries such as Westminster Theological Seminary in Philadelphia, Covenant Theological Seminary in St. Louis and Faith Theological Seminary also in Philadelphia. If the books could influence students at these locations, eventually the books would influence the congregations where the men preached.

There were several mail order discounters in the country that were selling Banner of Truth books as well. These included Reiner Publications in Swengel, Pennsylvania, Religious Book Discount House in Wilmington, Delaware, and Radio Bible Book Room in New Orleans, Louisiana.

It was determined that while most of the books would be sold through these avenues the bookstores should not be neglected. Bookstores generally were not receptive to reformed literature in the mid 1960's. The stores were mostly fundamentalistic or charismatic in nature. However it was hoped that eventually people would recognize the Banner of Truth books and the theology they represented and go to bookstores and ask for particular books. That was why it was important to maintain contact with bookstores. In fact by the 1990's this was happening throughout the US in the local bookstores. One other avenue that was used to promote the books was through conferences held in Philadelphia, Toronto and Montreal in the late 1960's. Speakers at these conferences included Ernie Reisinger, Walt Chantry, Dr. J.I. Packer, Iain Murray, Al Martin, John Reisinger and Dr. Ed Clowney.

When the work began in 1966 in Carlisle there were about 80-85 titles published by Banner of Truth Trust. The shelving to store the books was purchased from the home of the Pennsylvania State Legislature in Harrisburg, Pennsylvania. The cabinets were originally constructed in 1904 and provided shelves for each Senator and Representative. By 1966 each of these legislators had their own offices and did not need the storage for books any longer.

Officially Puritan Publications began distribution of the Banner of Truth books on December 1, 1966. In addition to the Banner of Truth books, titles published by Evangelical Press of England, Reiner Publications of Swengel, Pennsylvania, James Clarke of England, Eerdmans Publishing of Grand Rapids, Michigan, Inter-Varsity Press in Illinois, and Religious Book Discount House of Wilmington, Delaware were also distributed.

In 1972 Mr. Jack Cullum, the benefactor of Banner of Truth Trust and one of the original Trustees, died. The Trustees discussed the future of the Trust, anticipating that the income from Mr. Cullum would no longer be forthcoming. In connection with these discussions they asked Mr. Mervyn Barter from London, England, to consider joining the Trust as the General Manager. Prior to his making a final decision he was asked to fly to the USA to meet Mr. Ernie Reisinger, who was one of the Trustees.

Plans were finalized for Mr. Barter to fly to Baltimore in March of 1972. He arrived on Wednesday afternoon the week before Easter and was met at the airport by Jim Eshelman. This was the beginning of a wonderful and beneficial relationship both professionally and personally between Mervyn and Jim and their families. This visit was a very quick one for Mervyn as he had to return to London on the Friday before Easter. This visit turned out to be the first of about seventy visits to the USA for Mervyn.

About the same time as this visit took place it was decided to begin looking for a larger warehouse facility in Carlisle. The volume of books being distributed was growing as well as the quantity of titles being published or reprinted. A warehouse was found at 130 Dickinson Avenue, about one block away from the original warehouse and therefore still very near the post office.

During 1972 the Trustees decided to move the offices of the Trust to Edinburgh, Scotland, from London. Property was purchased in Edinburgh. The warehouse was located in an industrial park. The offices were housed in "The Grey House" at 3 Murrayfield Road in Edinburgh.

Early in 1973 the Trustees decided that the USA operation should be limited to distributing only Banner of Truth books. The other publisher's titles were disposed of and a change of name from Puritan Publications, Inc. to Banner of Truth was accomplished through the State of Pennsylvania legal channels.

In March 1975 a proposal for purchasing the property at 130 Dickinson Avenue was presented to the Trustees. This proposal was accepted and the property was purchased in the summer of 1975.

Since additional space was needed in the warehouse, the stock quantities were greatly reduced and the warehouse was gutted. Office space was built onto the warehouse and the interior was reconfigured. For about three months during the reconstruction the office staff worked out of the basement of Jim Eshelman's home.

At the completion of the construction a container of books was loaded at the Edinburgh warehouse to resupply the stocks in Carlisle. Normally 20-foot containers, which held about 15–18 tons of books, were used to transfer books from Edinburgh to Carlisle. For this restocking it was decided to use a 40-foot container. It was loaded front to back, side to side, and bottom to top with books. Actually the container was so heavy that about one-third of the books had to be removed and loaded into a second container at the docks in Scotland to get the load on a ship.

When the containers arrived in the USA, it was discovered that a hole the size of a soccer ball had been punched in the roof of the larger container. The day the container was delivered from Philadelphia to Carlisle there was a rainstorm. By the time the container arrived at the warehouse and was opened, water had damaged all the books on the floor of the container along with many other packages. It was a sickening sight to see all these great books damaged in this way. About 6000 books were damaged or destroyed by the water.

Because of growing interest by Christian bookstores in the USA, a decision was made to attend the Christian Bookseller Association International Convention in 1976. This convention was held in Atlantic City, New Jersey.

The convention and those following in other years proved to be a very beneficial and productive time for Banner of Truth Trust. Each year Mervyn was able to meet many booksellers from around the world. Booksellers from Australia, New Zealand, Singapore, Korea, India, Kenya, Nigeria, South Africa and a number of European countries attended. The convention was also a means of meeting new booksellers from the States and many new friendships and avenues of distribution were fostered and developed.

By 1986 the increase of the sale of books continued to the point that the warehouse at 130 Dickinson Avenue was becoming too small to hold the quantity of books that were being sold in the U.S. Again a search for property in the downtown area of Carlisle was made. Finally a vacant lot at 63 East Louther Street was located. The Trustees agreed to purchase the property and build a warehouse there. The warehouse was completed by the first of August in 1986 and a move into this facility was accomplished shortly thereafter. It continues to be the home of the staff and books for the USA side of the work to this present time (2006).

In 1978 the Trustees decided to begin sponsoring Ministers' Conferences in the States similar to the Leicester Conference that had started in the early 1960's. The first two conferences were held in Atlanta, Georgia. Other venues included Indianapolis, Indiana, Grand Rapids, Michigan, Memphis, Tennessee, and since 1992 at Messiah College in Grantham, Pennsylvania. In 1996 another annual conference was started in California.

In November 1999 in the providence of God, the Elders of Grace Baptist Church in Carlisle asked Jim Eshelman if he would consider becoming the Administrative Assistant and Financial Secretary of the church. His immediate response was that it would take much prayer and discussion with a number of people including his wife, John Rawlinson, General Manager of the Banner of Truth Trust in Edinburgh, the Trustees of the Banner of Truth Trust and other personal confidants. A few weeks later he talked with Ernie Reisinger when Ernie came to Carlisle for the dedication of the newly

constructed Grace Baptist Church building in December. Ernie's conclusion to Jim about what was presented to him was vintage Ernie. He said, "I believe it would be good for Banner of Truth; I believe it would be good for Grace Baptist Church; I believe it would be good for you." Following that discussion and working with the Trustees and the Elders the Lord directed in gracious ways to allow Jim to take up the position at Grace Baptist Church beginning in April 2000 and working part-time at Banner of Truth until his retirement from Banner of Truth on June 1, 2001. It was wonderful to see how the Lord provided in this transition by bringing to the office Jack Smith to be the Sales and Marketing Manager and Rob Wiley to be the Financial Secretary.

Jim Eshelman's reflections on his life work as manager of Banner of Truth is as follows: "Little did I realize when I moved to Carlisle in October 1966 that I would be giving the most extensive part of my life's work to serving the Lord in this great and blessed ministry of literature. I do not know of any other work that I could have done for a lifetime that would have been more enjoyable and blessed of the Lord than what I have been enabled to do. It has truly been a calling of the Lord for my life. I have every expectation that the Lord will continue to bless the work of the Banner of Truth Trust in even greater ways in the years ahead as compared to what has already been accomplished in his kingdom through the printed page. It is my prayer that this will in deed and in fact be the outworking of His purposes for Banner of Truth Trust."

APPENDIX 7

BOOK OF THE MONTH SELECTIONS

1988

March	Matthew Henry's Commentary	
April	Pilgrim's Progress	John Bunyan
May	The Sovereignty of God	A. W. Pink
June	Today's Gospel	Walt Chantry
July	Knowing God	J. I. Packer
August	Navpress Christian Character Series	
September	The Still Hour	Austin Phelps
October	The Christian View of Man	J. G. Machen
November	The Forgotten Spurgeon	Iain Murray
December	Five Pioneer Missionaries	Banner of Truth

1989

January	Distinguishing Traits of Christian Character	Gardiner Spring
February	Shepherding God's Flock	Roger Beardmore
March	Expository Thoughts on Gospels	J. C. Ryle
April	Pursuit of God	A. W. Tozer
May	Reformed Doctrine of Predestination	Loraine Boettner
June	What Should We Think of the Carnal Christian?	Ernest Reisinger
July	The Attributes of God	A. W. Pink
August	Profiting From the Word	A. W. Pink
September	Redemption Accomplished and Applied	John Murray
October	The Plight of Man and the Power of God	D. M. Lloyd-Jones
November	John Ploughman's Talks	C. H. Spurgeon
December	Holiness	J. C. Ryle

1990

January	All Things For Good	Thomas Watson
February	True Bounds of Christian Freedom	Samuel Bolton

March	Trinity Hymnal	
April	Fundamentalism and the Word of God	J. I. Packer
May	Children of the Living God	Sinclair Ferguson
	A Heart for God	
June	Defense of the Faith	Cornelius Van Til
July	The Seven Churches of Asia	R. M. M'Cheyne
August	The Hidden Life of Prayer	McIntyre
September	Golden Booklet of the True Christian Life	John Calvin
October	Faith Tried & Triumphant	D. M. Lloyd-Jones
November	Outlines of Theology	A. A. Hodge
December	Children's Story Bible	Catherine Vos
	Dangerous Journey	
	Leading Little Ones to God	

1991

January	Person and Ministry of the Holy Spirit	Edwin Palmer
February	Heaven on Earth	Thomas Brooks
March	On Knowing Christ	Jonathan Edwards
April	The Invitation System	Iain Murray
May	Survey of the Bible	W. Hendrikson
June	The Five Points of Calvinism	Edwin Palmer
July	Sermons of Robert Murray M'Cheyne	
August	Transforming Grace	Jerry Bridges
September	Personal Declension	Octavius Winslow
October	Ecclesiastes	Charles Bridges
November	Truth Unchanged, Unchanging	D. M. Lloyd-Jones
December	The Glorious Body of Christ	R. B. Kuiper

1992

January	Christian Life	Sinclair Ferguson
February	NIV Exhaustive Concordance	Zondervan
March	Thy Word is Truth	E. J. Young
April	The Momentous Event	W. J. Grier
May	Trusting God Even When Life Hurts	Jerry Bridges
June	Studies in the Sermon on the Mount	D. M. Lloyd-Jones
July	The Mystery of Providence	John Flavel
August	The Life and Diary of David Brainerd	Jonathan Edwards
September	The Life of Elijah	A. W. Pink

October	Immortality	Loraine Boettner
November	Spurgeon	Arnold Dallimore
December	Various Books (12)	

1993

January	Various Books (12)	
February	Body of Divinity	Thomas Watson
March	The Ten Commandments	Thomas Watson
April	The Ten Commandments	Thomas Watson
May	The Lord's Prayer	Thomas Watson
June	Psalm 119	Charles Bridges
July	The Life of God in the Soul of Man	Henry Scougal
August	Prophecy and the Church	Oswald T. Allis
September	Prophecy and the Church	Oswald T. Allis
October	The Greatest Fight in the World	C. H. Spurgeon
November	Assurance	J. C. Ryle
December	Withhold Not Correction	Bruce Ray

1994

January	Strengthening Your Marriage	Wayne Mack
February	Final Word	O. P. Robertson
March	George Whitefield, Vol. 1	Arnold Dallimore
April	The Inner Sanctuary	Charles Ross
May	Leading Little Ones to God	Marian Schoolland
June	George Whitefield, Vol. 2	Arnold Dallimore
July	Psalm 119	Charles Bridges
August	Advice for Seekers	Charles Spurgeon
September	More Than Conquerors	W. Hendriksen
October	The Rich Man and Lazarus	Brownlow North
November	Lord and Christ	Ernest C. Reisinger
December	Discourses and Sayings of Our Lord Vols. 1-3	John Brown

1995

January	Reformed Doctrine of Predestination	Loraine Boettner
February	The Last Things	Paul Helm
March	Revival and Revivalism	Iain Murray
April	Here I Stand (Life of Luther)	Roland Bainton
May	The Grace of Law	Ernest Kevan

June	Disciplines of a Godly Man	Kent Hughes
July	Home Truths, Vol. 1	J. C. Ryle
August	Home Truths, Vol. 2	J. C. Ryle
September	Words of Wisdom	C. H. Spurgeon
	Faith's Check Book	
	Around the Wicket Gate	
October	Dare to Stand Alone	Stuart Olyott
November	The Pundit's Folly	Sinclair Ferguson
December	The Zondervan Pictorial Bible Dictionary	

1996

January	Puritan Daily Devotional Chronicles	
February	From Religion to Christ	Peter Jeffrey
March	The Embattled Christian	Bryan G. Zacharias
April	Shepherding a Child's Heart	Tedd Tripp
May	One Heart and One Soul	Michael Haykin
June	Reckless Faith	John MacArthur
July	Spurgeon v. Hyper-Calvinism	Iain Murray
August	How Can I Be Sure I'm A Christian?	Donald S. Whitney
September	The Mischief of Sin	Thomas Watson
October	Abstract of Systematic Theology	James P. Boyce
November	How to Behave in Church	Peter Jeffery
	Seeking God	
December	Jonathan Edwards: A New Biography	Iain Murray

1997

January	Authority	D. M. Lloyd-Jones
February	A Passion for Faithfulness	J. I. Packer
March	The Cross He Bore	Frederick Leahy
April	The Life of Joseph	George Lawson
May	Revival Year Sermons	C. H. Spurgeon
June	The Puritans on Loving One Another	Thomas Manton and others
July	Warnings to the Churches	J. C. Ryle
August	The Power of Integrity	John MacArthur
September	The Way Everlasting	E. J. Young
October	The Lord's Day	Joseph A. Pipa
November	Spiritual Discipline for the Christian Life	Don Whitney
December	Complete Works of Matthew Henry	

1998

January	The Holy Spirit	Sinclair Ferguson
February	Far From Rome, Near To God	R. Bennett (ed.)
March	God Is Love	J. W. Alexander
April	The Godly Man's Picture	Thomas Watson
May	Daniel	Edward J. Young
June	Signs of the Apostles	Walter J. Chantry
July	The Bruised Reed	Richard Sibbes
August	Puritan Profiles	William Barker
September	Evangelistic Sermons	D. M. Lloyd-Jones
October	The Joy of Fearing God	Jerry Bridges
November	God's Outlaw (Story of Tyndale)	Brian Edwards
December	Institutes of the Christian Religion Commentary	John Calvin Matthew Henry

1999

January	The Pilgrim's Progress	John Bunyan
	Devotional Morning Exercises	William Jay
February	Rejoice Always	J. Gwyn-Thomas
March	The Trinity Hymnal	
April	Life and Letters of Henry Martyn	John Sargent
May	The Doctrine of Repentance	Thomas Watson
June	The Life of David	A. W. Pink
July	Rare Jewel of Christian Contentment	Jeremiah Burroughs
August	Old Paths	J. C. Ryle
September	The Bible Method of Daily Living	Matthew Henry
October	John G. Paton, Autobiography	
November	Select Sermons of George Whitefield	J. C. Ryle
December	Morning and Evening Daily Devotions	C. H. Spurgeon

2000

January	Sermons of Samuel Davies (3 Volumes)	
February	Darkness and Light	D. M. Lloyd Jones
March	Whatever Happened to Hell?	John Blanchard
April	Shadow of Calvary	Hugh Martin
May	Expository Thoughts (7 Vols).	J. C. Ryle
June	The Soul Winner	C. H. Spurgeon
July	Whatever Happened to the Ten Commandments?	Ernie Reisinger

August	Conflict and Triumph	W. H. Green
September	Sermons on Psalm 119	John Calvin
October	Five English Reformers	J. C. Ryle
November	The Kingdom of God	Francis Breisch, Jr.
December	John Bunyan's Works (3 Vols.)	John Bunyan

2001

January	Help Heavenward	Octavius Winslow
February	A Sure Guide to Heaven	Joseph Alleine
March	O.T. Evangelistic Sermons	D. M. Lloyd Jones
April	The Three Marys	A. Moody Stuart
May	Complete Works of Andrew Fuller (3 Vols.)	
June	Redemption: Accomplished and Applied	John Murray
July	Esther - Unspoken Lessons	Derek Prime
August	Pilgrim's Progress	John Bunyan
September	Life Transforming Truth/A Memoir	William Payne
October	Ten Questions to Diagnose Your Spiritual Health	Don Whitney
November	Why Does God Allow Suffering?	D.M. Lloyd-Jones
December	Gospel of Matthew, Volumes 1 and 2	J. M. Boice

2002

January	Jonathan Edwards' Resolutions and Advice to Young Converts	
February	Inventory Sale – Every book 20 – 40% off	
March	A Guide to Prayer	Isaac Watts
April	Beside Still Waters	C. H. Spurgeon
May	The Sovereignty of God	A. W. Pink
June	Selections of Don Whitney and Sinclair Ferguson	
July	William Cowper	George Ella
August	Passing on the Truth	Michael Bentley
September	The Heart of the Cross	Boice/Ryken
October	Global Warning	Norman Mackay
November	Travel with John Bunyan	John Pestell
December	Ernest C. Reisinger – Biography	Geoffrey Thomas

2003

January	Daily Treasure	C. H. Spurgeon
	Christian's Great Interest	William Guthrie
February	Looking on the Heart (I Samuel)	Dale Ralph Davis
March	Spurgeon: A New Biography	Arnold Dallimore
April	Mr. Pipes & the British Hymn Makers	Douglas Bond
May	Exposition of I Peter	Robt. Leighton
June	Judaism Is Not Jewish	Baruch Maoz
July	God the Father and God the Son	D. M. Lloyd-Jones
August	Making the Most of Your Devotional Life	Derek Thomas
September	The Baptism of Disciples Alone	Fred Malone
October	October Book Table Inventory Sale	
November	The Dark Side of Islam	R. C. Sproul and Abdul Saleeb
December	Miracles and Parables of Our Lord (3 volumes)	C. H. Spurgeon

2004

January	Walking with God (Day by Day)	D. M. Lloyd-Jones
February	Is All Scripture Inspired?	J. C. Ryle
March	Precious Remedies against Satan's Devices	Thomas Brooks
April	The Minor Prophets (2 Volumes)	J. M. Boyce
May	Fair Sunshine	Jock Purves
June	The Basis for Christian Unity	D. M. Lloyd-Jones
July	Letters on Revival	Ebenezer Porter
August	Letters from the South Seas	Margaret Paton
	A Pastor in New York	John Thornbery
September	Travel with John Knox	David Campbell
October	Studies in Proverbs	William Arnot
November	Sketches From Church History	S. M. Houghton
December	Old Testament Sermons	R. M. M'Cheyne
	New Testament Sermons	
	Sermons on Hebrews	

2005

January	Day by Day with the English Puritans	
February	Mysterious Ways (Life of Joseph)	David Kingdon
March	God, Marriage and Family	A. J. Kostenberger
April	Jesus Is Both God and Man	Stuart Olyott
May	Walking with God	Richard D. Phillips
June	Preacher on the Run (Jonah)	Gordon J. Keddie
July	Fool's Gold	John MacArthur
August	Grace, Amazing Grace	Brian Edwards
September	All-Sufficient God	D. M. Lloyd-Jones
October	Let's Study Ephesians	Sinclair Ferguson
November	Scripture Guide	J. W. Alexander
December	New Bible Dictionary	Marshall & Millard

2006

January	David, King of Israel	F. W. Krummacher
February	Golden Booklet of the True Christian Life	John Calvin
March	Faithfulness and Holiness Faithful Witness of J.C. Ryle	J. I. Packer
April	Ascension, Shout of a King	Derek Prime
May	Banner of Truth Magazine, Issues 1-16	Iain Murray, ed.
June	Assorted Commentaries	Gordon J. Keddie
July	Masters of the English Reformation	Marcus Loane
August	Free Grace and Dying Love	Susannah Spurgeon
September	Let's Study John	Mark Johnston

APPENDIX 8
SUMMER INTERNS

1991	Joel Rishel
1992	Stuart Latimer, Jr.
1993	Tom Chantry
1994	Matt Stine
1995	Mike Kruger
1996	Brent Line
1997	Kenneth Turner
1998	No Intern – Building Construction
1999	Josh Mack
2000	No Intern
2001	Stephan Lindblad
2002	R. J. Umandap
2003	No Intern – Pastoral Transitions
2004	Jeff Oliver
2005	John Miller
2006	Brad Knepp

APPENDIX 9

MEMBERS ADDED 1952–2006

March 15, 1992	Abadia, Henry
March 15, 1992	Abadia, Merc
August 23, 1998	Aberman, Neil
October 8, 1972	Adams, James
October 8, 1972	Adams, Nancy
August 3, 1980	Alcock, Robert
January 16, 1966	Alcock, William
February 27, 1974	Aleshire, John
February 27, 1974	Aleshire, Susan
October 3, 1952	Alspaugh, Bette
December 21, 1991	Alspaugh, El
March 29, 1972	Alspaugh, Joan (Ritchie)
June 5, 2005	Alspaugh, Julianne
September 22, 1952	Alspaugh, Lawrence C.
December 16, 1964	Alspaugh, Marjorie (Grove)
December 31, 1964	Alspaugh, Star (Mowery)
December 13, 1989	Alspaugh, Steve
January 30, 1974	Altfeltis, John
January 30, 1974	Altfeltis, Joyce
March 19, 1994	Alves, Steve
January 11, 1961	Amundsen, Anne
December 9, 1959	Amundsen, Art
September 11, 1957	Anderson, George
September 11, 1957	Anderson, Helen
March 25, 1984	Anderson, Joan
March 25, 1984	Anderson, Ken
September 30, 1970	Anderson, Naomi
December 24, 1989	Arnold, Jason
November 9, 1975	Atwood, Donna
November 9, 1975	Atwood, Roger
May 26, 2002	Auger, David
January 6, 1960	Baddorf, Frederick
January 6, 1960	Baddorf, Marion

January 4, 1953	Baddorf, Paul
October 22, 1978	Bailey, Robert
May 7, 1961	Baker, G. Arlene (Merisotis)
June 16, 2002	Baltimore, Mike
March 12, 1967	Banes, Roger
November 11, 1984	Barlett, Beth
November 11, 1984	Barlett, Del
November 30, 200	Barnard, Beth
November 30, 2005	Barnard, Paul
March 26, 2000	Bartels, Andy
March 26, 2000	Bartels, Katie (Beardmore)
February 27, 2000	Bartels, Peggy
February 27, 2000	Bartels, Robert
October 21, 1990	Bartol, Keri
October 21, 1990	Bartol, Rick
June 9, 1996	Bartolome, Alex
July 13, 2003	Bartolome, Sally
May 31, 1967	Bass, Deborah
July 17, 1988	Bates, Jennifer
July 3, 1988	Bates, Nick
July 31, 1968	Beachey, Nancy
November 29, 1967	Beachey, Philip
November 1, 1989	Beardmore, Aaron
April 16, 1995	Beardmore, Allen
July 31, 1984	Beardmore, Becky
October 29, 2000	Beardmore, Paul
November 1, 1989	Beardmore, Rachel (Van Grouw)
July 31, 1984	Beardmore, Roger
February 13, 1966	Bell, Christine
February 13, 1966	Bell, Henry
June 29, 1982	Berry, Pamela (Hamilton)
April 30, 1975	Bishop, Vickie (Bookamer)
November 4, 1959	Bitner, Roberta
February 25, 1976	Bittner, Art
February 25, 1976	Bittner, Pat
October 26, 1977	Black, Waverly (Gentry)
September 29, 1976	Blosser, Debbie (Stuber)
October 3, 1952	Blosser, Edythe
June 23, 1991	Blosser, Helen

November 30, 1981	Blosser, Jon
October 3, 1952	Blosser, Leon
August 16, 1961	Blosser, Margaret
December 18, 1977	Blosser, Phoebe (Bookamer)
March 16, 1977	Blosser, Tim
June 28, 1987	Boatright, Cindy
February 12, 1997	Boatright, Heather
April 22, 1979	Boatright, Jeff
April 22, 1979	Boatright, Kay (Herrin)
July 24, 1994	Boatright, Michelle (Deutschman)
December 15, 1968	Bobb, Deborah
July 12, 1959	Bobb, Joan
July 12, 1959	Bobb, Raymond
December 31, 1964	Bobb, Raymond III
December 6, 2005	Bohon, Beth (Olomoniyi)
September 24, 2006	Bohon, Caleb
June 6, 1993	Bomberger, Brenda
June 6, 1993	Bomberger, Jeff
October 9, 1994	Bomberger, Lauren
September 17, 2006	Bonanducci, Virginia
August 24, 1988	Bookamer, Brian
February 28, 1988	Bookamer, David
October 26, 1986	Bookamer, Dorothy
February 3, 1991	Bookamer, Hannah
May 30, 1979	Bookamer, Louise
July 3, 1994	Bookamer, Matt
April 24, 1983	Bookamer, Steve
September 27, 1987	Bookamer, Tina (Robinson)
May 30, 1979	Bookamer, Wes Jr.
October 26, 1986	Bookamer, Wes
October 2, 1994	Bowes, E.W. Chip
December 21, 1966	Bright, JoAnn
December 21, 1966	Bright, Ron
December 13, 1989	Burbank, Diane
December 13, 1989	Burbank, Steve
November 21, 1993	Caba, Maria
July 26, 1972	Cameron, Ramona
July 26, 1972	Cameron, Robert
February 10, 1971	Cameron, Steve

July 28, 1981	Cameron, Sue
August 7, 1974	Cameron, Timothy
October 3, 2004	Campbell, Caitriona
August 7, 2002	Campbell, David
September 1, 2002	Campbell, Mairi
October 3, 2004	Campbell, Megan
December 10, 1995	Carr, Tim
January 8, 1967	Cawood, Harry
December 19, 1975	Chantry, Judy (Rodgers)
September 16, 1973	Chantry, Kay
July 9, 1975	Chantry, Rebecca (Bennett)
July 28, 1981	Chantry, Tom
March 25, 1959	Chantry, Walter
July 31, 1984	Chronister, Erica (Novak)
February 7, 1968	Chronister, John G.
May 26, 2002	Chronister, John (Grandson of John G.)
May 4, 1969	Chronister, Larry
February 7, 1968	Chronister, Vera
November 30, 2005	Clancy, Andy
November 30, 2005	Clancy, Michelle
October 30, 1974	Clippinger, Gary
May 21, 1975	Clippinger, Greg
December 6, 2005	Clippinger, Mark
December 6, 2005	Clippinger, Michelle
September 29, 1965	Clippinger, Nancy
September 29, 1965	Clippinger, Ron
August 14, 1988	Clippinger, Tedd
May 27, 1990	Clippinger, Tim
July 25, 1990	Clippinger, Tricia (Hallman)
June 24, 1962	Coates, Nancy
June 24, 1962	Coates, Tom
September 24, 1980	Collins, Robin
April 28, 1985	Conley, Peggy (Miller)
January 16, 1977	Costango, Debbie (Csonka)
September 11, 1956	Coulson, Jacob
January 19, 1966	Crawford, Bernice
January 20, 1991	Creason, David
May 30, 1973	Creason, Debbie
January 20, 1991	Creason, Joshua

May 30, 1973	Creason, Kent
March 8, 1998	Creason, Matthew
August 2, 1978	Crowl, Don
July 12, 1956	Cunio, Alma
December 28, 1960	Cunio, Carol
July 12, 1956	Cunio, J. Anthony
November 27, 1974	Curtis, Anita
November 2, 1960	Curtis, Janet
November 29, 1967	Davidson, Brenda
November 18, 1964	Davidson, William
July 14, 2004	Dees, Terence
May 21, 1995	Del Toro, Melissa
January 14, 1992	Dengler, Amy
January 14, 1992	Dengler, Paul
February 5, 1978	Dennison, Rick
October 5, 1960	Derr, Joanne (Chantry)
August 9, 1998	Deskis, Jane
August 9, 1998	Deskis, Tony
September 22, 1952	DeWalt, Elmer E., Jr.
October 3, 1952	DeWalt, Hazel
July 31, 1968	Diller, Judy (Kronheim)
October 14, 1979	DiMaria, Joan (Leach)
January 21, 1953	Doepp, Jane
January 21, 1953	Doepp, Robert
October 6, 2002	Dombach, Dee
October 6, 2002	Dombach, Scott
October 28, 1970	Douty, Isabel
October 28, 1970	Douty, Norman
January 4, 1998	Drummond, Amberly
November 6, 1984	Drummond, Gene
November 6, 1984	Drummond, Karyl
December 26, 1956	Dundar, Patsy (Swart)
December 26, 1956	Durnin, Judy
October 30, 2002	Dykstra, Amanda (Beardmore)
September 17, 2006	Early, Dot
August 1, 1995	Endres, Melanie
August 1, 1995	Endres, Mike
August 23, 1961	Eppley, Dorothy
October 31, 2006	Erwood, Rick

December 12, 1976	Eshelman, Beth (Southwick)
February 8, 1967	Eshelman, James
September 18, 1982	Eshelman, Naomi (Nolte)
May 20, 1984	Eshelman, Sara (Leone)
December 28, 1980	Fanus, Kurt
April 12, 1987	Fenicle, Mary
November 18, 1979	Fernald, Carol (Garman)
September 14, 2004	Fernald, Charles
March 24, 1992	Fitz, Connie
March 24, 1992	Fitz, Harvey
August 30, 1967	Fitzpatrick, Charles III
September 3, 1969	Fitzpatrick, Joie
August 21, 1994	Fitzpatrick, Christiana
July 25, 1976	Frantz, John
July 25, 1976	Frantz, Karene
June 1, 1997	Frey, Carol
June 1, 1997	Frey, Jeff
October 31, 2006	Frost, Karen
April 16, 1989	Fry, Dennis
April 16, 1989	Fry, Doris
February 13, 1994	Fry, Jennifer (Lauric)
April 16, 1989	Fry, Michael
March 11, 1979	Gadberry, Cindy
March 11, 1979	Gadberry, Keith
August 6, 1958	Gamble, Helen
August 6, 1958	Gamble, Norman
June 5, 1977	Garlick, Andrew
May 31, 1959	Garlick, Glenn
June 25, 1969	Garlick, Jeffrey
May 31, 1959	Garlick, Joan
June 4, 1975	Garlick, Mark
June 11, 2000	Garman, Janelle
November 29, 1978	Garman, Lee
November 29, 1978	Garman, Phil
November 29, 1978	Garman, Ruth
June 11, 2000	Garman, Tyler
October 28, 1970	Garrett, Martha
October 26, 1977	Gentry, Doug
October 27, 2004	Gigeous, Alissa

March 12, 2000	Glantz, David
March 12, 2000	Glantz, Mary Ann
October 12, 2000	Glantz, Susan
March 9, 1986	Golightly, Mark
August 22, 1999	Golightly, Michelle
March 9, 1997	Golightly, Tim
March 9, 1986	Golightly, Wendy
June 30, 1974	Gordon, Nancy
June 30, 1974	Gordon, Wilbur
February 2, 1986	Gordon, William Jr.
January 25, 2006	Gorton, Glen
January 25, 2006	Gorton, Sue
March 28, 1965	Granston, Sharon
March 29, 1972	Grant, Terri
September 17, 2006	Gray, Daric
October 9, 1977	Grebe, Agnes
October 9, 1977	Grebe, Frank
March 9, 1997	Griffith, Al
March 9, 1997	Griffith, Michelle
March 29, 1967	Haas, Carl
November 1, 1988	Hager, Bob
November 1, 1988	Hager, Jan
September 14, 2003	Hall, Ashley
September 14, 2003	Hall, Sandie
September 14, 2003	Hall, Scott
October 5, 2003	Hall, Whitney
December 30, 2001	Hamilton, Sarah
April 3, 1988	Hamilton, Tom
February 15, 1976	Hannaman, Bonnie
February 15, 1976	Hannaman, Elton
January 13, 1991	Hannaman, Michael
June 19, 1994	Hannaman, Robyn (Fitzpatrick)
January 13, 1991	Harris, Craig
January 13, 1991	Harris, Susanne
July 29, 1962	Heberlig, Glenn
October 3, 2004	Heflin, Dawn
September 5, 2004	Heflin, Rick
June 26, 1994	Heller, Kristina
August 27, 1969	Helmus, David

September 11, 1957	Helmus, Marilyn
September 11, 1957	Helmus, Thomas
September 28, 1986	Herman, Adam
November 19, 1978	Herman, Al
February 13, 1977	Herman, Debbie
January 4, 1953	Hicks, Rachel
October 18, 1959	Hilligoss, Frank
October 18, 1959	Hilligoss, Margaret
December 31, 1998	Hilterman, Christine
March 26, 1980	Hilterman, Denise
December 23, 2001	Hilterman, Jennifer
December 11, 1994	Hilterman, Tim
March 26, 1980	Hilterman, Tom
December 3, 1995	Hinderland, Heather (Owens)
February 28, 1988	Hinderland, Steve
April 21, 1991	Hinthorn, Ron
April 21, 1991	Hinthorn, Sandra
January 28, 1971	Hocker, Ann (Heflin)
October 24, 1965	Hocker, Harry
October 24, 1965	Hocker, Nancy
May 3, 1961	Hoffecker, Andrew
September 28, 1964	Hoffer, Margaret
October 24, 1982	Hoffman, Bill
May 1, 1977	Hoffman, Vicky
July 14, 1996	Hofmann, Bobby
July 14, 1996	Hofmann, Margo
December 18, 1983	Hollinger, Nellie
August 17, 1958	Hooke, William
May 20, 2001	Hoose, Brad
May 20, 2001	Hoose, Kyna
June 30, 2002	Hopkins, Susan
September 28, 1977	Horjus, Jean
September 28, 1977	Horjus, Phil
September 20, 2006	Hosler, Greg
August 5, 1990	Howard, Brian
August 5, 1990	Howard, Jolene
February 14, 1965	Hoy, Norma (Alcock)
September 16, 1973	Hoy, Tim
May 24, 1987	Huebner, Florence

May 24, 1987	Huebner, Fred
January 9, 1994	Hughes, Becky
January 9, 1994	Hughes, Jim
September 22, 1952	Hulbert, Charles R.
October 3, 1952	Hulbert, Nancy
June 5, 2005	Humbert, Jon
March 11, 1979	Hurley, Dennis
June 17, 1979	Hurley, Dottie
April 15, 1962	Hurley, Jo
June 19, 1956	Hurley, John
May 6, 1981	Hurley, Keith
June 24, 1962	Hurley, Les
May 27, 1970	Hurley, Mandy (Jones)
June 19, 1956	Hurley, Martha
May 20, 1981	Hurley, Roy
May 11, 1958	Hurley, Russell
May 11, 1958	Hurley, Sarah
January 18, 1970	Hurley, Sonia
September 7, 1997	Hurst, Josh
October 26, 1986	Hurst, Cathy
October 26, 1986	Hurst, Stan
June 1, 1993	Irwin, Barb
October 3, 1952	Irwin, Carol Ann (Mack)
May 21, 1975	Irwin, Daniel
August 31, 1955	Irwin, Dorothy
October 3, 1952	Irwin, Dorothy D. (Cawood)
September 15, 1963	Irwin, Harold S. III
September 22, 1952	Irwin, Harold S. Jr.
August 31, 1955	Irwin, Harold S. Sr.
August 27, 1969	Irwin, Jonathan
October 3, 1952	Irwin, Katie
August 18, 1970	Irwin, Naomi (Fredlund)
October 28, 1970	Irwin, Rachel (Shaw)
August 13, 1967	Irwin, Rebecca (Walters)
October 3, 1952	Irwin, Roger B.
June 1, 1993	Irwin, Tim
November 27, 1974	Jacobs, Rick
November 27, 1974	Jacobs, Terry
October 11, 1998	Johnson, Kathy

October 11, 1998	Johnson, Steve
December 6, 2005	Jones, Claudine
January 1, 2006	Jones, Kevin
December 6, 2005	Jones, Kyla
March 31, 1976	Kalberkamp, Melinda (Wenger)
March 7, 1976	Kil, Jason Hung
January 6, 1991	Kirkpatrick, Becky
November 27, 2005	Kirkpatrick, Colton
June 4, 1975	Kirkpatrick, Michael
March 1, 1972	Kirkpatrick, Richard
March 1, 1972	Kirkpatrick, Roberta
September 18, 1982	Kirkpatrick, Steve
April 13, 2003	Kirkpatrick, Steven
December 27, 1991	Kirkpatrick, Tonya
March 5, 1997	Klimek, Alan
March 1, 1972	Klotz, Charles
March 1, 1972	Klotz, Penny
November 6, 2005	Knepp, Bradley
October 26, 2005	Knepp, Peter
October 26, 2005	Knepp, Wendy
September 25, 1974	Knerr, Barry
September 2, 2001	Knerr, Ben
September 25, 1974	Knerr, Candy
July 9, 1995	Knudson, John
June 3, 1959	Koch, Edward Jr.
September 15, 1963	Koch, Joanne
February 8, 1967	Kronheim, Bruce
September 14, 1986	Kronheim, Debbie (Wolfe)
June 23, 1996	Kronheim, Heather
November 30, 1997	Kronheim, Linda
April 24, 1993	Kronheim, Scott
November 13, 2002	Krulock, Diane
November 13, 2002	Krulock, Joe
April 27, 1994	Kuschke, Mary-Carson
May 9, 1976	LaBelle, Alan
May 9, 1976	LaBelle, Diane
October 22, 1989	LaBelle, Hollee (Stoltzfus)
October 31, 2006	Ladner, Jason
October 31, 2006	Ladner, Sarah

December 28, 1960	Laidlaw, Deborah
May 24, 1992	LaTorre, Samuel
February 14, 1982	Lauer, Cathi
February 14, 1982	Lauer, Joe
June 5, 2005	Leach, Hannah
March 30, 1982	Leach, Vern
October 3, 1952	Lebo, Gayle
September 22, 1952	Lebo, George O.
August 4, 1991	Ledgett, Bill
August 12, 1962	Leggett, Donald
August 12, 1962	Leggett, Linda
October 4, 1989	Lehman, Earl
November 24, 1971	Lehman, Joe
November 24, 1971	Lehman, Marilyn
October 4, 1989	Lehman, Ruth
October 31, 2006	Leone, Mary
October 31, 2006	Leone, Rebecca
May 2, 1993	Leone, Scott
September 11, 1983	Lepley, David
September 11, 1983	Lepley, Irene
December 21, 1997	Lewis, Allison (Stine)
December 19, 1975	Lewis, Debbie
December 21, 1975	Lewis, Ken
September 15, 2002	Line, Aimee
December 19, 1956	Line, Anna
September 15, 2002	Line, Brent
December 26, 1956	Line, Linda
November 20, 1955	Line, Stan
December 19, 1956	Line, Walter
May 25, 1958	Lins, Cordelia
November 25, 1979	Lins, Cordelia (daughter of Grace Lins)
September 19, 1965	Lins, Craig
February 12, 1958	Lins, Grace
February 12, 1958	Lins, Otto Jr.
May 25, 1958	Lins, Otto Sr.
September 9, 1964	Long, Elizabeth
September 9, 1964	Long, Lester
November 9, 1958	Love, Glenn
December 4, 2005	Love, Joe

November 9, 1958	Love, Modina
May 11, 1980	Lundberg, Marsha
May 11, 1980	Lundbert, Mike
August 31, 1955	Mack, Annabel
August 31, 1955	Mack, Audrey
August 31, 1955	Mack, Geraldene (Irwin)
August 31, 1955	Mack, Wayne
November 7, 1979	Makowski, Karen
November 17, 1996	Maksel, Al
November 17, 1996	Maksel, Theresa
October 3, 1952	Mangle, Carol
October 3, 1952	Mangle, Jack
April 24, 1993	Martin, Aaron
September 24, 1969	Martin, Betty
January 27, 1971	Martin, Bonnie
October 15, 2000	Martin, David
January 25, 1983	Martin, Lynn
January 27, 1971	Martin, Tom
June 1, 1993	Martin, Tony
February 12, 1958	Masland, Virginia
January 7, 1962	Mathna, Ardella
January 7, 1962	Mathna, Floyd
May 21, 1958	McClintock, Carl
October 24, 1965	McClintock, Carol
October 24, 1965	McClintock, Floyd
May 21, 1958	McClintock, Marjorie
February 1, 1959	McClintock, Esther
February 27, 1980	McConnell, Bill
September 16, 1973	McDonald, Barbara
September 16, 1973	McDonald, Norman
January 23, 1977	McKinney, Lauren
July 9, 1995	McKnight, Emily
September 18, 1977	McKnight, Liz
January 26, 1997	McKnight, Matthew
September 18, 1977	McKnight, Mike
March 23, 1958	McLaughlin, Kenneth
March 23, 1958	McLaughlin, Mrs. Kenneth
March 12, 1958	McLaughlin, Sally
February 1, 1959	McMillin, Bruce

February 1, 1959	McMillin, Dawn
October 8, 1972	Mehesy, James
October 8, 1972	Mehesy, Lynn
February 18, 1976	Meiers, William
March 6, 1977	Merisotis, Ernie
November 9, 1958	Merisotis, George
July 9, 1995	Merisotis, Karen
May 20, 1979	Merisotis, Peter
February 20, 2000	Merris, Steve
June 1, 1960	Metzger, Will
January 27, 2002	Miller, Alyssia
January 15, 1984	Miller, Carol
January 9, 1972	Miller, Lynne (Haas)
May 4, 1983	Miller, Mike
October 5, 1993	Miller, Roy
January 15, 1984	Miller, Tim
July 3, 1994	Minnick, Kermit
July 3, 1994	Minnick, Kermit J.
July 3, 1994	Minnick, Marcinda (Rickrode)
July 3, 1994	Minnick, Virginia
June 9, 1996	Minto, Bob
June 9, 1996	Minto, Hannah (Love)
June 9, 1996	Minto, Monica
April 4, 1989	Mitchell, Bob
April 4, 1989	Mitchell, Christine
December 6, 2005	Montesclaros, Ana
April 7, 1991	Morgan, David
September 10, 1989	Morris, Brian
November 25, 1980	Morris, Gwenn
September 14, 1997	Morris, Jason
March 4, 1997	Morris, Timmy
August 5, 1984	Morris, Tina
November 25, 1980	Morris, Tom
October 3, 2004	Morrow, Janel (Creason)
September 24, 1969	Mowery, Dorothy
September 24, 1969	Mowery, Eugene
August 21, 1966	Mowery, Jay
February 15, 1959	Moyle, Jane
February 15, 1959	Moyle, William

September 5, 1954	Murtoff, Bernice
March 16, 1958	Murtoff, Boyd
March 16, 1958	Murtoff, Mrs. Boyd
August 8, 1956	Murtoff, Calvin J.
March 23, 1958	Murtoff, D. Richard
March 16, 1958	Murtoff, Douglas M.
February 1, 1959	Murtoff, Faye (Witmer)
August 8, 1956	Murtoff, Glenna
September 5, 1954	Murtoff, Is
September 15, 1963	Murtoff, Kay (Chronister)
March 16, 1958	Murtoff, Laird K.
August 8, 1956	Murtoff, Theresa
September 5, 1954	Murtoff, Paul
September 5, 1954	Murtoff, S. Roe
December 15, 1968	Myers, Carolyn
December 6, 2005	Myers, Lisa
December 15, 1968	Myers, William
May 8, 1977	Neilson, Janet
September 28, 1977	Neilson, Kevin
May 8, 1977	Neilson, Lou
May 8, 1977	Neilson, Tim
September 13, 1961	Neuber, Jane (Eshelman)
January 19, 1997	Newell, Amy
November 18, 1979	Newell, Karen
March 31, 1991	Newell, Kelly (Bartels)
November 18, 1979	Newell, Neal
July 30, 2000	Newell, Stephen
October 24, 1965	Nichols, Chris (Spangler)
June 4, 1995	Nicka, Barbara
October 3, 1952	Nickel, Betty
October 3, 1952	Nickel, Charles L.
May 20, 1965	Nickel, Sandra (Orner)
October 11, 1992	Nieliwocki, Helen
October 11, 1992	Nieliwocki, Ray
July 24, 1993	Nieliwocki, Steve
July 2, 1995	Noss, Ray
April 15, 2002	Ohlin, Bethany
April 8, 2001	Ohlin, Judy
April 8, 2001	Ohlin, Phil

August 9, 1970	Orner, George
February 11, 1996	Orner, Jeff
February 11, 1996	Orner, Michelle
January 26, 1982	Osbolt, Joe
January 26, 1982	Osbolt, Vicki
December 7, 2003	Owens, Brian
December 7, 2003	Owens, Jen
March 22, 1987	Park, Gene
March 22, 1987	Park, Hae
September 27, 1972	Parker, Evelyn
September 27, 1972	Parker, Mike
August 29, 1956	Parlin, Ora
August 29, 1956	Parlin, Wellington A.
February 15, 2004	Parry, Brandon
April 24, 1994	Parry, Pilar
April 24, 1994	Parry, Tim
December 23, 1984	Pasztor, Laszlo, Jr.
June 24, 1987	Pasztor, Margaret
January 7, 2001	Patterson, Joanne
January 7, 2001	Patterson, Mark
November 27, 1974	Paul, Mary
December 11, 1994	Pecora, Beth
December 11, 1994	Pecora, Chris
July 15, 1962	Pecora, Mike
July 15, 1962	Pecora, Sally (Marston)
January 6, 1952	Peters, Jack (First Pastor)
September 29, 1991	Pfeiffer, Art
September 29, 1991	Pfeiffer, Claire
November 24, 1976	Pfeiffer, Ken
May 1, 1960	Pinson, Helen
May 1, 1960	Pinson, William
September 17, 2003	Porter, Susie
April 29, 1990	Potteiger, Mark
April 29, 1990	Potteiger, Stacy
April 21, 1991	Prensner, Julie
April 21, 1991	Prensner, Richard
November 27, 1974	Provins, Jim
November 27, 1974	Provins, Judy
May 24, 1998	Pugh, Amy

January 26, 1982	Pugh, Lorri
December 12, 1976	Pugh, Rob
February 2, 1997	Pugh, Scott
December 19, 1999	Rasmus, Dan
October 15, 1985	Rasmus, Jerry
December 19, 1999	Rasmus, Jolene
October 15, 1985	Rasmus, Nancy
May 11, 1958	Reed, George
May 11, 1958	Reed, Violet
July 30, 2000	Reilly, Renee (Newell)
July 6, 1993	Reisinger, Barb
February 2, 1972	Reisinger, Bill
November 27, 1988	Reisinger, Bob
October 7, 1984	Reisinger, Chris (Farling)
October 3, 1952	Reisinger, Donald F.
May 16, 1990	Reisinger, Donald Jr.
September 22, 1952	Reisinger, Ernest C.
September 17, 2000	Reisinger, Jacob
December 31, 1989	Reisinger, Jason
April 30, 1969	Reisinger, John G.
December 12, 1976	Reisinger, Jon
October 3, 1952	Reisinger, Mima Jane
July 13, 1997	Reisinger, Pam
April 30, 1969	Reisinger, Rosie
September 8, 1996	Reisinger, Susie
May 21, 1975	Reisinger, Suzy
November 27, 1988	Reisinger, Terri
October 22, 1978	Reisinger, Tim
February 2, 1972	Reisinger, Verna
March 5, 2000	Reisinger, Whitney
November 29, 1983	Remaly, Helen
November 29, 1983	Remaly, John
January 4, 1998	Renno, Wanetta
October 23, 1968	Rhine, Geraldine
October 22, 1969	Rhine, Jonathan
October 23, 1968	Rhine, Lauren
November 5, 1969	Rhine, Steven
March 30, 1982	Rhoads, Alice
March 30, 1982	Rhoads, Robert

May 12, 2002	Richardson, Melanie
August 28, 1994	Richwine, Adam
July 24, 1983	Richwine, Betsy
March 17, 1996	Richwine, Jason
May 11, 1980	Richwine, Mary
December 30, 1969	Richwine, Nancy (Shank)
July 24, 1983	Richwine, Tim
May 11, 1980	Richwine, Tom
April 30, 1995	Rickrode, Sam
March 4, 1984	Riddick, Rachel
March 4, 1984	Riddick, Tim
December 6, 2005	Riemenschneider, Dan
September 25, 1974	Rishel, Carl
September 25, 1974	Rishel, Dorothy
May 9, 1982	Rishel, Joel
March 13, 1988	Rishel, Nathan
December 12, 1976	Rishel, Pam (Roth)
November 2, 1986	Rittgers, Cheryl
November 2, 1986	Rittgers, Mark
October 19, 2003	Ritz, Deb
October 19, 2003	Ritz, Rob
September 5, 1990	Roach, Regine (Klimek)
August 27, 1985	Roberts, Esther
August 7, 1974	Roberts, Michael
August 7, 1974	Roberts, Patricia
August 21, 1966	Rogers, Doug
August 21, 1966	Rogers, Joyce
November 19, 2000	Rudisill, Linda
November 19, 2000	Rudisill, Wes
April 17, 1977	Ruhl, Gehrie
April 30, 1989	Ruhl, Jesse
March 31, 2002	Rusniak, Andrew
August 12, 1990	Rusniak, Jan
August 12, 1990	Rusniak, Reed
May 9, 1999	Sanders, Jonathan
March 19, 1989	Sanders, June
January 19, 1986	Sanders, Karen
April 13, 2003	Sanders, Matthew
March 19, 1989	Sanders, Neil

January 19, 1986	Sanders, Neil, Jr.
October 13, 2004	Schiappa, Jackie
October 13, 2004	Schiappa, Jamie
November 7, 2004	Schiappa, Jim
February 9, 1997	Schmidt, Phyllis
September 28, 1977	Schullery, Betty
September 28, 1977	Schullery, David
September 28, 1977	Schullery, Denise (Kelly)
September 28, 1977	Schullery, Tom
December 6, 2005	Schuth, Gareth
November 18, 1979	Secrest, Bonnie
November 18, 1979	Secrest, Larry
September 11, 1977	Selph, Bob
September 11, 1977	Selph, Cathi
November 7, 2004	Shank, George
December 15, 1968	Shank, H. Carl
November 4, 1959	Shank, Romayne
November 22, 1989	Shaw, Phil
November 3, 1985	Sheely, Dennis
November 3, 1985	Sheely, Karen
January 28, 1996	Sheffer, Sue
October 3, 1952	Shirley, Pearl
July 27, 2003	Silvious, Monica
July 27, 2003	Silvious, Steve
June 10, 2001	Smith, Carol
March 27, 1974	Smith, Clyde
June 10, 2001	Smith, Jack
September 19, 1976	Smith, Jeff
March 27, 1974	Smith, Sally
January 23, 1972	Smock, Cathy
September 30, 1970	Smock, Les
October 15, 1989	Snyder, Linda
October 15, 1989	Snyder, Mark
December 19, 1965	Sourbeer, James
December 15, 1968	Sourbeer, Katharine
May 21, 1975	Sourbeer, Kristen (LaPlace)
July 13, 1986	Speck, Brian
February 14, 1965	Speck, Doris
February 14, 1965	Speck, Leiland

November 7, 2004	Speck, Marta
July 13, 1986	Speck, Nancy
April 22, 2001	Speck, Rachel
October 27, 1963	Spotts, Anna Mae
October 27, 1963	Spotts, Chet
March 20, 1977	Spotts, David
November 25, 1970	Spotts, Lee
July 9, 1975	Spotts, Pamela
January 19, 1986	Spraitzar, Mary
December 3, 1995	Spraitzar, Rachel
August 14, 1994	Spraitzar, Rebekah
November 13, 1988	Spraitzar, Sarah
January 19, 1986	Spraitzar, William
August 11, 1985	Springer, Jan
August 11, 1985	Springer, Larry
June 1, 2003	Springer, Laura (Houck)
December 1, 1954	St. Germain, Betty
August 13, 1967	St. Germain, Nancy (Pinson)
September 5, 1954	St. Germain, Roger
December 31, 1964	St. Germain, Susan (Aument)
August 8, 1956	Stake, Charles
August 8, 1956	Stake, Mary (Becraft)
July 7, 1996	Staley, Delores
July 7, 1996	Staley, Elizabeth
July 21, 1996	Staley, Ron, Jr.
July 7, 1996	Staley, Ronald, Sr.
July 21, 1996	Staley, Sherry Lee
October 6, 1965	Staub, Begee
November 25, 1970	Staub, Betty Lou
October 6, 1965	Staub, John
July 31, 1968	Staub, Linda
September 24, 1975	Staub, Marion (Ledgett)
December 3, 1989	Staub, Mary (Simpson)
July 31, 1968	Staub, Mason III
September 24, 1975	Staub, Peggy (Morehart)
September 24, 1975	Staub, Permelia
November 5, 1981	Staub, Rachel
June 3, 1986	Staub, Ruth (Billings)
December 16, 1964	Stenger, Deborah

October 8, 1961	Stenger, Marthella
October 8, 1961	Stenger, Walter
April 27, 1994	Stevens, June
August 19, 1984	Still, John
December 18, 1977	Stine, Anne (Vocature)
March 27, 1977	Stine, Dan
February 13, 1966	Stine, Judy
April 24, 1993	Stine, Lynn
May 29, 1984	Stine, Matthew
September 6, 1959	Stine, Meda
February 13, 1966	Stine, Robert, Jr.
September 6, 1959	Stine, Robert, Sr.
December 12, 1976	Stine, Sue (Feagley)
August 20, 1995	Stine, Tim
January 23, 1977	Straub, Darwin
July 1, 1986	Straub, David
December 19, 1993	Straub, Greta
July 1, 1986	Straub, Jon
January 23, 1977	Straub, Kay
June 7, 1999	Straub, Nathan
July 1, 1986	Straub, Susan
July 1, 1986	Straub, Tim
August 6, 1985	Street, Todd
September 4, 1994	Stuber, Dan
June 5, 2005	Stuber, Jonathan
March 14, 1999	Stuber, Kate
September 5, 2004	Stuber, Micah
October 15, 1980	Swart, Howard
March 9, 1983	Swart, Mike
June 28, 1983	Swigert, Emily
June 28, 1983	Swigert, Gary
June 28, 1983	Swigert, Lisa
June 28, 1983	Swigert, Pamela
June 28, 1983	Swigert, Sara
November 3, 1991	Taylor, Cindy
March 10, 2002	Thomas, Amanda
March 23, 1997	Thomas, Frank
March 23, 1997	Thomas, Nancy
February 19, 1989	Tomredle, Fay

February 19, 1989	Tomredle, Rick
August 8, 1993	Tritt, Cindy (Dyson)
October 3, 1952	Trump, Florence Ann
October 3, 1952	Trump, Mary
April 2, 1975	Urvan, Cathleen (Praeder)
December 16, 2001	Van Grouw, Mike
September 28, 1986	Vater, David
November 25, 1984	Vioral, Dawn
November 25, 1984	Vioral, Mark
April 16, 1975	Vos, Bernardus
March 17, 2002	Wasiak, Grace (Wenger)
December 3, 1969	Welsh, Esther
December 31, 1964	Wenger, Barb (Hinderland)
August 18, 1970	Wenger, Beth (Philbrick)
October 10, 1989	Wenger, Blenda
August 27, 1969	Wenger, Brad
May 26, 1976	Wenger, Debbie (Staub)
December 10, 1995	Wenger, Jared
July 23, 2000	Wenger, Justin
June 19, 1956	Wenger, Louise
June 19, 1956	Wenger, William
April 28, 1971	Wenger, William, Jr.
February 5, 1978	Wharton, John
March 6, 1977	Wharton, Peggy
March 6, 1977	Wharton, Veronica (Mattson)
May 3, 2006	Wilczewski, Amy (Auger)
April 19, 1998	Wiley, Beth
November 4, 1973	Wiley, Lee
November 4, 1973	Wiley, Linda
April 19, 1998	Wiley, Rob
March 22, 1987	Willhide, Romaine
November 1, 1989	Wimer, Amy (Weimer)
July 27, 1977	Wimer, Dwight
May 25, 1986	Wimer, Katie (Martin)
July 27, 1977	Wimer, Liz
September 13, 1987	Wingert, Becca
November 13, 1977	Wingert, Dennis
August 31, 1986	Wingert, Nathan
November 13, 1977	Wingert, Vickie

January 8, 1967	Witmer, James
March 25, 1959	Wittmore, Roger
October 17, 1999	Wolfe, Michael
July 7, 2002	Wood, Allison
February 24, 2002	Yorty, Bessie
October 3, 1952	Zeigler, Philip
July 2, 2006	Zota, Ian

APPENDIX 10

PASTORS, ELDERS, DEACONS, AND SCHOOL BOARD DIRECTORS

PASTORAL STAFF

Jan 6, 1952-July 1, 1952	Jack K. Peters	Pastor
July 1, 1952-Aug 24, 1952	Harold Zeigler	Interim Pastor
Oct 7, 1952-Apr 1, 1956	Robert H. Depp	Pastor
May 16, 1956-July 4, 1963	J. Anthony Cunio	Pastor
Nov 1, 1961-Dec 27, 1962	Stan Line	Assistant Pastor
May 22, 1963-Oct 9, 1963	Walter J. Chantry	Interim Pastor
Oct 9, 1963-June 9, 2002	Walter J. Chantry	Senior Pastor
Apr 22, 1970-July 1, 1971	Charles Fitzpatrick	Assistant Pastor
July 1, 1970-May 1, 1971	Ernest C. Reisinger	Assistant to the Pastor
Aug 8, 1973-May 1, 1974	James E. Adams	Assistant Pastor
Jan 16, 1974-Oct 1, 1975	Kent Creason	Assistant Pastor
July 14, 1976-Apr. 20, 1977	Leon Blosser	Missionary in Residence
Apr 20, 1977-July 1, 1979	Leon Blosser	Associate Pastor
July 1, 1979-Aug 31, 1979	Ernest C. Reisinger	Guest Pastor
Jan 21, 1981-Apr 24, 1984	Larry Secrest	Assistant Pastor
July 8, 1984-Apr 2, 1991	Roger Beardmore	Associate Pastor
Sept 11, 1991-Jan 7, 2003	Craig Harris	Assistant Pastor
July 1, 1994-Dec 13, 2000	Kermit Minnick	Associate Pastor
Jan 7, 2003-Oct 15, 2006	Craig Harris	Associate Pastor
Aug 7, 2002-Present	David Campbell	Senior Pastor

CONSTITUTION AND BYLAWS

July 22, 1952	Original Constitution and Bylaws adopted
January 14, 1959	1st Revision of Constitution and Bylaws adopted
October 14, 1970	2nd Revision of Constitution and Bylaws adopted
July 13, 1983	3rd Revision of Constitution and Bylaws adopted
July 27, 1988	4th Revision of Constitution and Bylaws adopted
October 27, 1993	5th Revision of Constitution and Bylaws adopted
January 23, 2002	6th Revision of Constitution and Bylaws adopted

October 23, 2002 7th Revision of Constitution and Bylaws adopted

REFORMED BAPTIST FAMILY CONFERENCES

1970-1971	Pinebrook Conference	East Stroudsburg, PA
1972-1979	Harvey Cedars Conference	Harvey Cedars, NJ
1980-1981	Massanetta Springs Conference	Massanetta Springs, VA
1982-1983	Eagle Eyrie Conference	Lynchburg, VA
1984-1987	Lycoming College Conference	Williamsport, PA
1988-1992	Harvey Cedars Conference	Harvey Cedars, NJ
1993-2006	Tuscarora Inn Conference	Mt. Bethel, PA

TREASURERS OF THE CHURCH

December 9, 1951 – February 5, 1953	Larry Alspaugh
February 5, 1953 – February 1, 1956	Jack Mangle
February 1, 1956 – January 21, 1959	Roger St. Germain
January 21, 1959 – March 3, 1971	John Hurley
March 3, 1971 – September 5, 1971	Tom Helmus
September 5, 1971 – January 16, 1980	Jim Eshelman
January 16, 1980 – January 22, 1986	Kent Creason
January 22, 1986 – October 31, 2004	Dwight Wimer
October 31, 2004 – Present	Steve Bookamer

IN JANUARY AND FEBRUARY OF 1971 THERE WERE
CONSTITUTIONAL CHANGES TO ENACT THE OFFICES
OF ELDERS AND DEACONS.

Prior to this date the officers were Deacons. See Deacons list for names of men elected in years prior to 1971. The changes which were adopted created the offices of Elders for 6-year terms and Deacons for 3-year terms. The terms for the Elders were initially staggered so all men would not be up for re-election at the same six years hence.

ELDERS OF THE CHURCH

1971	John Hurley (3)	Elder
1971	Roger Irwin (3)	Elder
1971	Lauren Rhine (6) (Resigned Spring 1974-moved to FL)	Elder
1971	William Wenger (6)	Elder
1972	No Nominations	
1973	No Nominations	

1974	Ron Clippinger (6)	Elder
1974	John Hurley (6)	Elder
1974	Roger Irwin (6)	Elder
1975	No Nominations	
1976	No Nominations	
1977	William Wenger (6)	Elder
1978	No Nominations	
1979	No Nominations	
1980	Jim Eshelman (4)	Elder
1980	Elton Hannaman (5)	Elder
1980	John Hurley (6)	Elder
1980	Roger Irwin (6)	Elder
1981	Larry Secrest (Elected as Assistant Pastor January 21, 1981)	
1982	No Nominations	
1983	William Wenger (6)	Elder
1984	Jim Eshelman (6)	Elder
1984	Roger Beardmore (Elected as Associate Pastor April 25, 1984)	Elder
1984	Larry Secrest (Moved to Ponce, Puerto Rico as missionary in May)	
1985	Elton Hannaman (6)	Elder
1986	Kent Creason (6)	Elder
1986	John Hurley (6)	Elder
1986	Roger Irwin (6)	Elder
1987	No Nominations	
1988	No Nominations	
1989	William Wenger (6)	Elder
1989	Brad Wenger (5)	Elder
1990	Jim Eshelman (6)	Elder
1991	Elton Hannaman (6)	Elder
1991	Roger Beardmore (Resigned April 1991)	
1991	Craig Harris (2 1/4) (Elected as Assistant Pastor October 1, 1991)	Elder
1992	Kent Creason (6)	Elder
1992	John Hurley (6)	Elder
1992	Roger Irwin (6)	Elder
1993	Tom Richwine (6)	Elder
1993	John Hurley - Resigned January 1, 1993	Elder
1994	Brad Wenger (6)	Elder

1994	Craig Harris (6)	Assistant Pastor
1994	Kermit Minnick	Associate Pastor
	(Started 7/1/94 for 2 1/2 Year term)	
1995	William Wenger (6)	Elder
1995	Walt Chantry (6)	Senior Pastor
1996	James Eshelman (6)	Elder
1997	Elton Hannaman (6)	Elder
1997	Kermit Minnick (6)	Associate Pastor
1998	Kent Creason (6)	Elder
1998	Roger Irwin (6)	Elder
1998	Mike McKnight (6)	Elder
1999	Tom Richwine (6)	Elder
2000	Craig Harris (6)	Assistant Pastor
2000	Brad Wenger (6)	Elder
	(December 13, 2000 Kermit Minnick tendered his resignation as Associate Pastor of the church)	
2001	Walt Chantry (6)	Senior Pastor
	(Retired June 9, 2002)	
2001	William Wenger declined to run for an additional term and thus ended his service on the Official Board after forty years.	
2002	David Campbell	Senior Pastor
	(Vote to call March 13, 2002; Call accepted April-May 2002; Began preaching August 11, 2002)	
2002	James Eshelman (6)	Elder
2002	Jeff Boatright (5)	Elder
2002	Phil Garman (5)	Elder
2003	Elton Hannaman (6)	Elder
2003	Craig Harris	Associate Pastor
	(Announced title change to Associate Pastor)	
2004	David Campbell (6)	Senior Pastor
2004	Kent Creason (6)	Elder
2004	Roger Irwin (6)	Elder
2004	Mike McKnight (6)	Elder
	(December 1, 2004, Jeff Boatright tendered his resignation as Elder)	
2005	Tom Richwine (6)	Elder
2006	Craig Harris (6)	Associate Pastor

2006 Brad Wenger (6) Elder

12/12/51: Following the initial meeting of Grace Chapel on December 9, 1951, an organizational meeting was held on December 12, 1951. At that meeting the following men were elected to a Board to serve until a Constitution was adopted by the members: Lawrence Alspaugh, Elmer DeWalt, Jr, Charles Hurlbert, Harold S. Irwin, Jr, George Lebo, Ernest Reisinger and Philip Zeigler.

9/23/52: Following adoption of a Constitution on 7/22/52, the following Deacons were elected until the next annual meeting: Lawrence Alspaugh, Elmer DeWalt, Jr., Charles Hurlbert, Harold S. Irwin, Jr, George Lebo and Ernest Reisinger.

DEACONS OF THE CHURCH

1953	Harold S. Irwin, Jr. (2)	Deacon
1953	George Lebo (2)	Deacon
1953	Ernest Reisinger (2)	Deacon
1953	Elmer DeWalt, Jr. (1)	Deacon
1953	Roger Irwin (1)	Deacon
1953	John Mangle (1)	Deacon
1954	Elmer DeWalt, Jr. (2)	Deacon
1954	Roger Irwin (2)	Deacon
1954	John Mangle (2)	Deacon
1955	Harold S. Irwin, Jr. (2)	Deacon
1955	George Lebo (2)	Deacon
1955	Ernest Reisinger (2)	Deacon
1956	Roger Irwin (2)	Deacon
1956	John Mangle (2)	Deacon
1956	Roger St. Germain (2)	Deacon
1957	Harold S. Irwin, Jr. (2)	Deacon
1957	George Lebo (2)	Deacon
1957	Ernest Reisinger (2)	Deacon
1958	John Hurley (2)	Deacon
1958	Roger Irwin (2)	Deacon
1958	Roger St. Germain (2)	Deacon
1959	Harold S. Irwin, Jr. (2)	Deacon
1959	George Lebo (2)	Deacon
1959	Ernest Reisinger (2)	Deacon
1960	John Hurley (2)	Deacon
1960	Roger Irwin (2)	Deacon

1960	Roger St. Germain (2)	Deacon
1961	Harold S. Irwin, Jr. (2)	Deacon
1961	Ernest Reisinger (2)	Deacon
1961	William Wenger (2)	Deacon
1962	John Hurley (2)	Deacon
1962	Roger Irwin (2)	Deacon
1962	Roger St. Germain (2)	Deacon
1963	Harold S. Irwin, Jr. (2)	Deacon
1963	Ernest Reisinger (2)	Deacon
1963	William Wenger (2)	Deacon
1964	John Hurley (2)	Deacon
1964	Roger Irwin (2)	Deacon
1964	Walt Stenger (2)	Deacon
1965	Harold S. Irwin, Jr. (2)	Deacon
1965	Ernest C. Reisinger (2)	Deacon
	Resigned from the Board 12/31/65	
1965	William Wenger (2)	Deacon
1966	Tom Helmus (2)	Deacon
1966	John Hurley (2)	Deacon
1966	Roger Irwin (2)	Deacon
1966	Roger St. Germain (1)	Deacon
	Elected to fill out the remaining term for E.C. Reisinger who resigned on 12-31-65	
1967	Ray Bobb (2) (Resigned 5/22/68)	Deacon
1967	Harold S. Irwin, Jr. (2)	Deacon
1967	William Wenger (2)	Deacon
1968	Tom Helmus (2)	Deacon
1968	John Hurley (2)	Deacon
1968	Roger Irwin (2)	Deacon
1969	Jim Eshelman (2)	Deacon
1969	Don Reisinger (2)	Deacon
1969	William Wenger (2)	Deacon
1970	John Hurley (2)	Deacon
1970	Roger Irwin (2)	Deacon
1970	Lauren Rhine (2)	Deacon

IN JANUARY AND FEBRUARY OF 1971 THERE WERE CONSTITUTIONAL CHANGES TO ENACT THE OFFICES OF ELDERS AND DEACONS. The office of Elder was for a 6-year term and the office of

Deacon was for a 3-year term. The terms for the Deacons were staggered so all men would not be up for re-election at the same three years hence. Prior to this date the officers were Deacons. See Deacons list above for names of men elected in previous years.

1971	Ron Clippinger (3) (elected to Eldership-1974)	Deacon
1971	Jim Eshelman (2)	Deacon
1971	Tom Helmus (3) (Moved to Mechanicsburg Church-1971)	Deacon
1971	George Merisotis (3)	Deacon
1971	Don Reisinger (3)	Deacon
1972	No Nominations	
1973	Jim Eshelman (3)	Deacon
1973	Tom Martin (3) (Moved to Kennett Square, PA-1976)	Deacon
1974	John Chronister (3)	Deacon
1974	Bruce Kronheim (3)	Deacon
1974	George Merisotis (3)	Deacon
1975	No Nominations	
1976	Jim. Eshelman (3)	Deacon
1976	Glenn Garlick (3)	Deacon
1976	Charles Klotz (3)	Deacon
1977	Kent Creason (3)	Deacon
1977	Bill Davidson (3)	Deacon
1977	Bruce Kronheim (3)	Deacon
1978	No Nominations	
1979	Jim Eshelman (3) (Elected to the Eldership in 1980)	Deacon
1979	Glenn Garlick (3)	Deacon
1979	Charles Klotz (3)	Deacon
1980	Kent Creason (3)	Deacon
1980	Bill Davidson (3)	Deacon
1980	Bruce Kronheim (3)	Deacon
1980	Glenn Garlick (Resigned in November 1981)	Deacon
1981	Brad Wenger (3)	Deacon
1982	Charles Klotz (3)	Deacon
1982	Tom Richwine (3)	Deacon

1983	Kent Creason (3)	Deacon
1983	Mike McKnight (3)	Deacon
1983	Darvin Straub (3)	Deacon
1983	Dwight Wimer (3)	Deacon
1984	Brad Wenger (3)	Deacon
1985	Lee Garman (3)	Deacon
1985	Charles Klotz (3)	Deacon
1985	Tom Richwine (3)	Deacon
1986	Gene Drummond (3)	Deacon
1986	Mike McKnight (3)	Deacon
1986	Darvin Straub (3)	Deacon
1986	Dwight Wimer (3)	Deacon
1987	Brad Wenger (3)	Deacon
	(Elected to the Eldership in 1989)	
1988	Lee Garman (3)	Deacon
1988	Charles Klotz (3)	Deacon
1988	Tom Richwine (3)	Deacon
1989	Gene Drummond	Deacon
	(selected for a four year term)	
1989	Tom Hilterman (3)	Deacon
1989	Mike McKnight (3)	Deacon
1989	Darvin Straub	Deacon
	(selected for a four year term)	
1989	Dwight Wimer (3)	Deacon
1990	No Nominations	
1991	Lee Garman (3)	Deacon
1991	Charles Klotz (3)	Deacon
1991	Tom Richwine (3)	Deacon
	(Elected to the Eldership in 1993)	
1991	Neil Sanders (3)	Deacon
1992	Tom Hilterman (3)	Deacon
1992	Mike McKnight (3)	Deacon
1992	Dwight Wimer (3)	Deacon
1992	Charles Klotz moved to California in November	
1993	Wes Bookamer (3)	Deacon
1993	Gene Drummond (3)	Deacon
1993	Dennis Fry (3)	Deacon
1993	Larry Springer (3)	Deacon
1994	Lee Garman (3)	Deacon

1994	Neil Sanders (3)	Deacon
1995	Tom Hilterman (3)	Deacon
1995	Mike McKnight (3)	Deacon
	(Elected to Eldership in 1998)	
1995	Dwight Wimer (3)	Deacon
1995	Wes Bookamer (Resigned January 22, 1995)	
1996	Phil Garman	Deacon
	(Elected April 10, 1996 to fill term of Tom Hilterman who resigned in January)	
1996	Gene Drummond (3)	Deacon
1996	Dennis Fry (3)	Deacon
1996	Ron Hinthorn (3)	Deacon
1996	Larry Springer (3)	Deacon
1996	Tom Hilterman resigned January 1996	
1997	Lee Garman (3)	Deacon
1998	Phil Garman (3)	Deacon
1998	Neal Newell (2)	Deacon
1998	Rob Pugh (2)	Deacon
1998	Reed Rusniak (2)	Deacon
1998	Dwight Wimer (3)	Deacon
	(Two men previously elected for the Diaconate were chosen for 3-year terms and three men new to the Diaconate were chosen to 2-year terms to balance future elections)	
1999	Gene Drummond (3)	Deacon
1999	Dennis Fry (3)	Deacon
1999	Ron Hinthorn (3)	Deacon
1999	Larry Springer (3)	Deacon
2000	Mike Endres (3)	Deacon
2000	Lee Garman (3)	Deacon
2000	Neal Newell (3)	Deacon
2000	Rob Pugh (3)	Deacon
2000	Reed Rusniak (3)	Deacon
2001	Phil Garman (3)	Deacon
	(Elected to Eldership in 2002)	
2001	Dwight Wimer (3)	Deacon
2002	Gene Drummond (3)	Deacon
2002	Dennis Fry (3)	Deacon
2002	Ron Hinthorn (3)	Deacon
2002	Henri Abadia (2 year term)	Deacon

2002	Steve Bookamer (2 year term)	Deacon
2003	Mike Endres (3)	Deacon
2003	Lee Garman (3)	Deacon
2003	Stan Hurst (2)	Deacon
2003	Neal Newell (3)	Deacon
2003	Rob Pugh (3)	Deacon
2003	Reed Rusniak (3) (resigned 9/30/04)	Deacon
2004	Henri Abadia (3)	Deacon
2004	Steve Bookamer (3)	Deacon
2004	Dwight Wimer (3) (resigned 10/31/04)	Deacon
2005	Aaron Beardmore (2)	Deacon
2005	Gene Drummond (3)	Deacon
2005	Ron Hinthorn (3)	Deacon
2005	Stan Hurst (3)	Deacon
2005	Larry Springer (3)	Deacon
2005	Matt Stine (2)	Deacon
2006	Mike Endres (3)	Deacon
2006	Neal Newell (3)	Deacon
2006	Rob Pugh (3)	Deacon

SCHOOL BOARD DIRECTORS

Following a lengthy discussion at the annual congregational meeting on January 20, 1965, Roger Irwin moved that Grace Baptist Church go on record as being in favor of establishing a Christian School. John Hurley 2nd the motion and the motion was approved. Roger Irwin then moved that the Constitution and By-Laws of the Christian School, as mailed to the congregation, be approved. Roger St. Germain 2nd the motion and the motion was approved. Roger Irwin moved that Tom Helmus, Ernest Reisinger, George Lebo, John Hurley and Ray Bobb be designated as Directors to establish a Christian School, as soon as practicable, said Directors terms to run until August 1, 1965. Glenn Heberlig 2nd the motion and the motion was approved.

At an Official Board Meeting on December 16, 1964, a motion was made by Walt Chantry that the Official Board recommend to the congregation that Tom Helmus, Ernest Reisinger, George Lebo, John Hurley and Ray Bobb be authorized to start a Christian School as soon as practicable. Roger Irwin 2nd the motion and the motion was approved.

At an Official Board Meeting on October 28, 1964, a motion was made by Ernest Reisinger that the Official Board recommend to the congregation that

the Congregation approve the commencement of a Christian School as soon as possible to be basically Church controlled and parent financed. Walt Chantry 2nd the motion and the motion was approved.

1965 Ray Bobb (2)
1965 Tom Helmus (2)
1965 Roger St. Germain (2)
1965 George Lebo (1)
1965 John Hurley (1)
1966 William Alcock (2)
1966 Ron Clippinger (2)
1967 No Nominations
1968 Ray Bobb (2)

This was the beginning year for the Christian School of Grace Baptist Church. The newly elected School Board members had staggered terms to allow for continuity in future elections.

1968 Tom Helmus (2)
1968 John Hurley (1)
1968 Don Reisinger (2)
1968 Jim Witmer (1)

Lauren Rhine was appointed the new Headmaster.

1969 George Merisotis (2)
1969 Roger St. Germain (2)
1969 Robert Stine (2)
1970 Ray Bobb (2)
1970 Tom Helmus (2)
1971 George Merisotis (2)
1971 Don Reisinger (2)
1971 Robert Stine (2)
1972 Ray Bobb (2)
1972 Ron Clippinger (2)
1972 Tom Helmus (2)
1972 John Thompson (2)
1973 George Merisotis (2)
1973 Mike Parker (2)
1973 Robert Stine (2)
1974 Ron Clippinger (2)

Lauren Rhine resigned as Headmaster in the spring of 1974. Carl Rishel was appointed the new Headmaster beginning the fall of 1974. Ray Bobb resigned his position on the School Board.

1974 Norm McDonald (2)
1974 John Thompson (2)
1975 Roger Irwin (2)
1975 Mike Parker (2)

(Apparently Mike Parker resigned his position on the Board because a special election was held on 9-9-75 to add Irwin & Witmer.)

1975 Robert Stine (2)
1975 Jim Witmer (2)
1976 Ron Clippinger (2)
1976 Charles Fitzpatrick (2)
1976 Norm McDonald (2)
1976 John Thompson (2)
1977 Roger Irwin (2)
1977 Jim Provins (2)
1977 Robert Stine (2)
1977 Jim Witmer (2)
1978 Ron Clippinger (2)
1978 Charles Fitzpatrick (2)
1978 John Thompson (2)
1978 William Wenger, Jr. (2)
1979 Alan LaBelle (2)

Carl Rishel was Headmaster from the fall of 1974 to the spring of 1979. He was replaced in the spring by Leon Blosser.

1979 James Provins (2)
1979 Mike McKnight (2)
1980 Ron Clippinger (2)
1980 Richard Kirkpatrick (2)
1980 William Wenger, Jr. (2)
1981 Al Herman (2)
1981 Alan LaBelle (2)
1981 Mike McKnight (2)
1982 Jeff Boatright (2)
1982 Ron Clippinger (2)
1982 William Wenger, Jr. (2)
1982 Richard Kirkpatrick (2)
1983 Alan LaBelle (2)
1983 Al Herman (2)
1983 Mike McKnight (2)
1984 Les Smock (2)

1984 Jeff Boatright (2)

Leon Blosser was appointed coordinator of RBMS in the spring of 1984.

Charles Fitzpatrick was appointed Headmaster beginning the fall of 1984.

1984 Jim Eshelman (2)

1984 Robert Stine (2)

1985 Robin Collins (2)

Change in the Constitution in 1985 to make the terms for School Board 3 years instead of 2 years.

1985 Al Herman (3)

1985 Mike McKnight (3)

The two newly introduced members to the school board were elected for two years to stagger the elections in the future.

1985 Neal Newell (2)

1985 Les Smock (3)

1986 Jim Eshelman (3)

Charles Fitzpatrick resigned as Headmaster in the Spring of 1986.

Gene Drummond was appointed as the new Headmaster beginning the fall of 1986.

1986 John Remaly (3)

1987 George Blashford (3)

1987 Neal Newell(3)

1988 Al Herman (3)

1988 Mike McKnight (3)

1988 Les Smock (3)

1989 Jeff Boatright (3)

1989 John Remaly (3)

1989 James Eshelman appointed Ex Officio for Elders

1990 Tom Oiler (3)

1991 Keith Gadberry (3)

1991 Al Herman (3)

1991 Mike McKnight (3)

1992 Art Amundsen (3)

1992 Jeff Boatright (3)

1992 Phil Garman (2) 2 year term to fill out Keith Gadberry term.

1992 Reed Rusniak (3)

1992 Al Herman resigned from the Board

1993 Neal Newell (3)

1993 Lynn Hoffman (3)
 1993 Brad Wenger appointed Ex Officio to replace
 Jim Eshelman August 1993
 1994 Phil Garman (3)
 1994 Mike McKnight (3)
 1995 Art Amundsen (3)
 1995 Scott Leone (3) (resigned from the board-1997)
 1995 Reed Rusniak (3)
 1996 Lynn Hoffman (3)
 1996 Steve Kirkpatrick (3)
 1996 Darwin Straub (3)
 1997 Tom Hilterman (3)
 1997 Mike McKnight (3)
 1998 Art Amundsen (3)
 1998 Reed Rusniak (3)
 1999 Steve Kirkpatrick (3)
 1999 Darwin Straub (3)
 1999 Frank Thomas (3)
 2000 Jeff Boatright (3)
 2000 Mike McKnight (3)
 2000 Chris Pecora (3) (resigned June 2002)
 2000 Mark Schwartz (3)
 2001 Art Amundsen (3)
 2001 Tim Parry (3)
 2002 Steve Alspaugh (3)
 2002 Steve Kirkpatrick (3)
 2002 Donald F. Reisinger, Jr. (1)
 (Fill out term of Chris Pecora who resigned)
 2002 Matt Stine (3)
 2003 Jeff Boatright (3)
 2003 Mike McKnight (3)
 2003 Donald F. Reisinger, Jr. (3) (resigned 9/30/04)
 2003 Mark Schwartz (3)
 2004 Bill Ledgett (elected 10/20/04 to fill remaining term of
 Donald F. Reisinger)
 2004 Art Amundsen (3)
 2004 Tim Parry (3)
 2005 Steve Alspaugh (3)
 2005 Steve Kirkpatrick (3)

2005	Matt Stine (3)
2006	Jeff Boatright (3)
2006	Bill Ledgett (3)
2006	Mike McKnight (3)
2006	Mark Schwartz (3)

