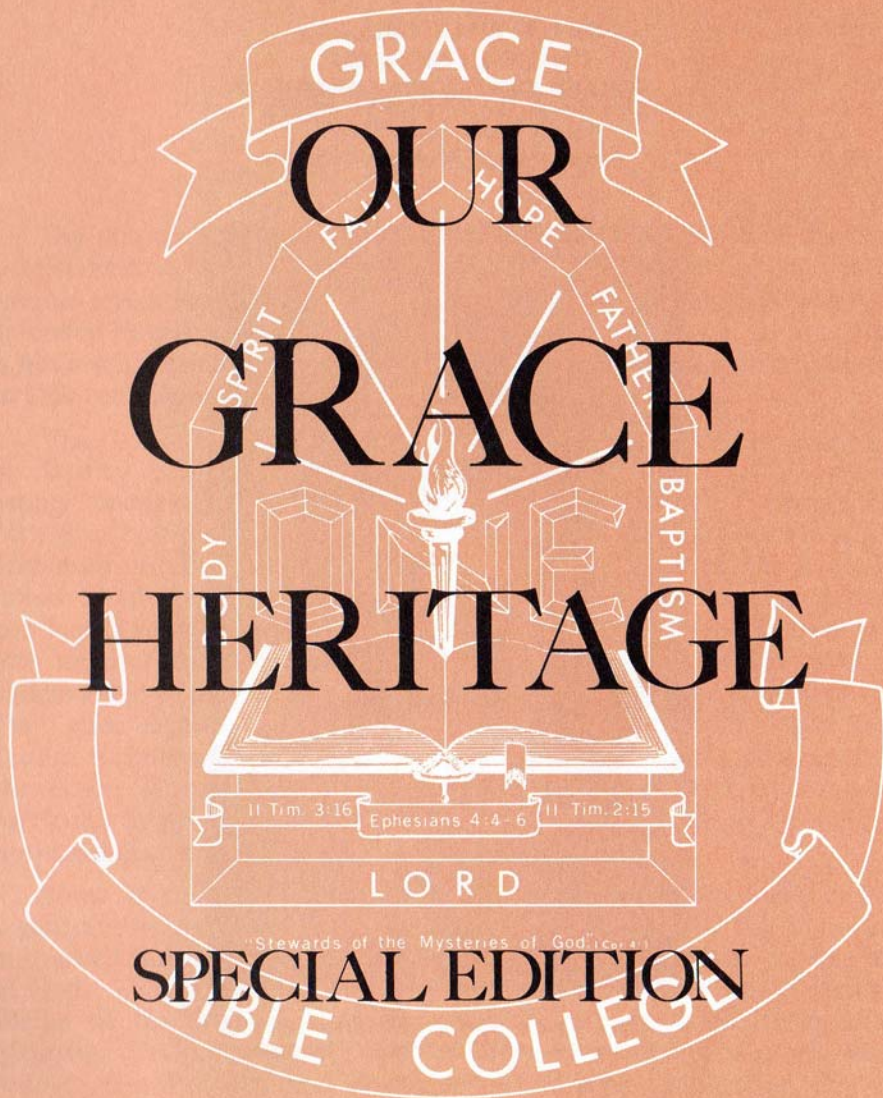


**TRUTH**  
Special July Issue, 1974



**truth**

A BIBLICAL BIMONTHLY

*Endeavoring to set forth God's Purpose  
and Grace according to II Timothy 1:8-11*

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# OUR GRACE HERITAGE

## INTRODUCTION

The purpose of this brochure is to remind the members of the Grace Gospel Fellowship of their rich heritage, not only as it is found in the Pauline revelation of God's Word, but also as it has been expounded and defended by many men of God down through the centuries. That heritage is not a static thing, but one which needs to be cultivated and propagated, so that future generations might inherit even greater riches.

The Grace Movement and the Grace Message are terms which need to be clarified. The word *Grace* has become attached to these two expressions simply because they are both involved with what the Scripture calls "the dispensation of the grace of God." God has been gracious in all past dispensations, but in the present one He has exhibited the exceeding riches of His grace. All true believers in Jesus Christ have experienced and have known something about the grace of God, but not all have come into the full knowledge of this body of truth, which God has called the Mystery and which He was pleased to reveal through the epistles of Paul. The Grace Message therefore is that unique body of truth found in the Pauline scriptures which stands in contrast to the rest of the scriptures, and the Grace Movement is the phenomenon of the past few decades in particular in which many Christians have become involved in studying and propagating this unique truth.

Some of those in this Grace Movement have banded together in an organization known as the Grace Gospel Fellowship for the purpose of mutual edification and for the furtherance of this message of the grace of God. That is what this brochure is all about, to give a brief historical sketch of the origin and development of the various ministries of this company of God's people. Our heritage will be discussed under several heads: Our Premillennial Heritage, Our Missionary Heritage, Our Fellowship Heritage, Our Educational Heritage, and Our Youth Heritage.

## OUR PREMILLENNIAL HERITAGE

Grace doctrine is basically Premillennial. It holds that Jesus Christ will one day return to earth in power and great glory in order to establish His millennial Kingdom in this earth in keeping with His promises to the nation of Israel. This Kingdom ministry of Christ is in sharp contrast with His present ministry as Head of the Church which is His Body. This we believe to be the plain teaching of the Scriptures and the basis of our Premillennial Heritage. But since segments of the Christian world either do not believe in a literal Millennium or deny that Christ will return to establish that Kingdom, it will be well to consider what the earliest of the Church Fathers believed and taught.

The Bible is not a theological treatise. Many years elapsed since the writing of the New Testament before some of the great doctrines became clearly formulated. The doctrines of the Trinity and of the Person of Christ were not finalized until the fourth century. Therefore we should not expect to find a clearly defined Premillennial doctrine in the writings of the first three centuries. We possess many of the writings of the Ante-Nicean Church Fathers of the first three centuries, such as Clement of Rome, Papias, Hermes, Ignatius, Polycarp, Justin Martyr, Irenaeus, and Tertullian. They did express convictions about the 1,000 year Kingdom, although their views were not clearly stated in depth. They did believe and propagated a certain form of chiliasm, or millennialism.

In his monumental work, *The Theocratic Kingdom*, Peters sums up the writings of these Church Fathers with these words:

When surveying the historical background, which so accurately corresponds with the Scriptural, we are forced to the conclusion that those writers--both friends and foes--who insist upon the great extent of chiliasm in the Apostolic and Primitive Church are most certainly correct. <sup>1</sup>

Dr. Ryrie in *Dispensationalism Today* states:

It is not suggested nor should it be inferred that these early Church Fathers were dispensationalists in the modern use of the word. But it is true that some of them enunciated principles which later developed into dispensationalism, and it may be rightly said that they held to the primitive or early dispensational concepts. <sup>2</sup>



Church History indicates that from the fourth through the sixteenth centuries the dark shadows of pagan philosophies and allegorizing methods of interpretation of the Scripture obscured the truth and caused the decline of premillennial teaching and preaching. Men began to rely upon ecclesiastical authority for their doctrine instead of the historical-grammatical interpretation of the Scriptures.

During the Reformation Period (1517-1648) there was a revival of the doctrines of justification by faith alone, the priesthood of all believers, and the Scriptures as the sole authority for faith and life. Although these truths were eclipsed for over a thousand years before being revived, no evangelical believer today doubts their biblical accuracy. Yet there are those who claim that dispensationalism is not valid because it was only recently revived.

Ehlert in *A Bibliographical History of Dispensationalism* traces the revival of interest in dispensationalism during the past two centuries in the writings of such men as Pierre Poiret (c. 1713), Isaac Watts (c. 1743), and David Russel of Scottish fame (c. 1824). John Darby, (c. 1882), founder of the Plymouth Brethern movement, exerted powerful influence in formulating the doctrine of dispensational interpretation.

In our own country dispensational premillennialism was popularized through the ministries of such men as James H. Brooks, James M. Gray, A.C. Gaebelien, William R. Newell, William Pettingill, A.T. Pierson, W. Leon Tucker, I.M. Haldeman, and C.I. Scofield, whose Reference Bible, published in 1909, gave special impetus to the spread of this teaching.

During the first half of the Twentieth Century there was a renewed interest in Bible study. Bible conferences sprang up across the country. Many independent fundamental churches were formed by those who came out of liberal denominational churches which had all but rejected the Bible. Numerous Bible training institutes were established to fill the void left by seminaries which had gone modern. Worldwide political events no doubt generated great interest in the study of prophecy. The distinctiveness of the truth concerning the rapture of the Church before the great tribulation and the second coming of Christ after that to establish His millennial kingdom became the topics of sermons and Bible studies. More and more the dispensational movement became preoccupied with prophetic studies and bypassed the distinctive truths concerning God's dispensation for the present. They clung to the traditional views handed down from Rome that the Church began with Peter at Pentecost while at the same time rejecting the tradition that the Church is the Kingdom.

It was no doubt due to the excesses of Pentecostalism which arose during this time that some dispensationalists were led to reexamine the Scriptures given especially for this dispensation to discover the answer to the

cry: "Back to Pentecost." If the traditional view was correct that Pentecost was the birthday of the Church, should we not go back to that day to find God's program for the Church? Those who made an honest search discovered that Pentecost was the fulfillment of Joel's prophecy concerning the establishment of Israel's Messianic Kingdom on the earth, and that in fact God had not cast away Israel and had turned to the Gentiles in a new and unprophesied dispensation, but had sent the message to Israel first and had offered to send Jesus back to bring in the times of restoration if Israel would only repent. Further study convinced these dispensationalists that the new dispensation for the Church was first committed to the Apostle Paul, that it could not have begun at Pentecost unless Scripture contradicted itself, and that it must have begun with Paul. Many questions concerning Church practices arose. Among them the one about baptism caused much controversy. Up to this time there had been many controversies over baptism, but only on the subject of the proper mode. Now the question was asked, Should baptism be practiced at all, since baptism appeared to be essential in the Kingdom commission of Mark 16 and the apostolic practice at Pentecost, while in the new dispensation Paul could say, Christ sent me not to baptize?

As there was much strife and even bloodshed when the Reformers took a Scriptural stand on justification by faith, so there was much controversy and figurative bloodshed over the issues involved with the dispensation of the Mystery. Pastors were accused of heresy. Bible institutes closed their doors to those holding these views. Books were written and sermons preached falsely charging this new movement with such heresies as soul-sleep and universalism and warning Christians to shut their eyes to this truth. As in all such movements there were some on the fringe who were guilty of excesses, but the mainstream hued close to the line of Scripture.

In retrospect we should be grateful for the heritage that men of God down through the ages have left us regarding dispensational premillennialism, even though in our eyes they did not go all the way with Scripture and even opposed those that did. But we should be especially thankful for those men who were willing to sacrifice position and endure false accusations in order that the truth might be preserved for future generations.


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<sup>1</sup>George N.H. Peters, *The Theocratic Kingdom*, Grand Rapids, Michigan, Kregel Publications, 1953, I, p. 498.

<sup>2</sup>Charles C. Ryrie, *Dispensationalism Today*, Chicago, Illinois, Moody Press, 1965, p. 70.




## OUR MISSIONARY HERITAGE

It is significant that the first organizational effort of those who gathered to study these truths concerning the dispensation of the Mystery was a missionary one. This is not surprising, for Paul was the greatest missionary statesman in history, and his writings could be expected to produce like results in those who followed him, as he followed Christ. There were, however, a number of preliminary years of experiences which antedated the founding of the Worldwide Grace Testimony Mission in 1939. 

If one man might be named as most influential in creating interest and enthusiasm in the Grace Message it would probably be Pastor J.C. O'Hair, a successful businessman who entered the ministry rather late in life and who for the last thirty-five years of his life served as pastor of North Shore Church in Chicago. His radio ministry during thirty-four of those years reached untold thousands throughout the Midwest. Dr. Harry Bultema, pastor of the Berean Church in Muskegon exercised great influence throughout Michigan as well as on the east coast. Pastor Charles Baker, an associate of Mr. O'Hair and founder of the Fundamental Bible Church in Milwaukee, also carried on a radio ministry over a number of radio stations throughout the country. Other names will be mentioned in due course.

Two other avenues besides the radio were used to proclaim the Grace Message: literature (Mr. O'Hair published almost two hundred different Bible study booklets), and Bible Conferences. These conferences resulted in the crystalization of views upon such subjects as Israel's Kingdom, the Church which is Christ's Body, Sign Gifts, Water Baptism, and the Pre-tribulation Rapture of the Church.

These views spread to the foreign mission field. In the Congo, missionary F.E. Holland, who had been supported through Mr. O'Hair's ministry, took a stand for the Grace Message. Soon two other missionaries in the same area, Mr. Otto Deming and Mr. F.P. Pickett, aligned themselves with Mr. Holland. The home boards under which these missionaries served withdrew their financial support because they would not practice water baptism upon the native converts and left them stranded. This act was providential in leading to the formation of a new mission board under which missionaries would be free to preach and practice the dispensation which had been committed to the Apostle Paul for the Body of Christ. 



Pastor J.C. O'Hair

In 1939 Mr. O'Hair called an organizational meeting at North Shore Church for the purpose of supporting these and other missionaries who had or would take a stand for the Grace Message. The name chosen for the new mission board was *Worldwide Grace Testimony*, a missionary society for the furtherance of the Pauline gospel. Officers chosen were Theodore Holtorf, President (1939-43); Charles F. Baker, Secretary (1939-40); and Chris H. Sonneveldt, Sr., Treasurer (1939-40). Other pastors who attended were J.C. O'Hair, Harry Bultema, Bert Baker, T. Leonard Lewis, E.W. McCaslin, H.B. Symons, and missionaries, Mr. and Mrs. F.E. Holland. The following year, two business men, Mr. K.J. Brouwer and Mr. T.R. Huston joined the board. Mr. Huston served as Treasurer until his death in 1954.

The first missionary work centered around Usumbura in Belgian Congo, where a large church of over a thousand members was established. This church sent its own pastors and teachers out into the surrounding countryside, establishing dozens of schools and chapels. In 1947 Mr. Pickett and Mr. Lennart Anderson opened a new field in the Kivu Province of the Congo. Nearby was another thriving mission work which had been established through the efforts of Mr. Sam Vinton, Sr. His mission board had given up his support, and becoming convinced of the doctrinal and dispensational teachings of the Grace missionaries, he annexed his works at Kama and Bukavu to the Worldwide Grace Testimony. Later the original Usumbura field was turned over to another





evangelical mission and all of the resources were invested in the Kivu field. When independence came to Congo and in the ensuing anarchy and upheavals which followed some missionaries were evacuated, others were arrested and all lost their possessions. Although the missionary force was reduced, the native church had been taught to assume responsibility and leadership and in spite of terrible persecutions the church came through all of the troubles stronger than ever.

Back in the States, Worldwide Grace Testimony carried on a home mission work in Arkansas. Miss Rosalie Duclos providentially heard one of Mr. O'Hair's broadcasts in a tavern and was saved. After some Bible training she became a home missionary in 1941 and served in Arkansas until her death in 1971. Others who labored with her in that field over the years included Miss Ida Fruik and Pastors Dority, Petrovich, Leonard, Stovall, and Rustin.

As a result of a survey of Puerto Rico by the Home Board a new field was opened on that island in 1963. Mr. and Mrs. Clarence Befus pioneered the work there, being joined by other workers as personnel and funds were supplied. A beautiful site was purchased on the south side of the island adjacent to the Caribbean Sea on which was located a Christian Academy, missionary homes, and a Christian radio station, WCGB. A native church has been established, a new auditorium has been built, and the dormitory and food service serve to make the property a favorable place for Bible conferences for groups on the island as well as from the States. Especially productive have been the summer youth camps for Puerto Rican boys and girls assisted by Teen Missionaries from the States.

Other mission fields more recently opened include Japan, where Mr. and Mrs. Richard Robart labor, and India where Mr. Methusaleh and his co-workers work. Mr. and Mrs. Einar Anderson are international workers, holding campaigns both here and abroad, ministering especially to Mormons.

*Grace Publications* is an auxiliary enterprise of the Mission, operating its own presses and printing literature both for the foreign and home fields. Closely associated with this phase of the work is *Graceline Bible Lessons*, supplying dispensationally oriented Sunday School lessons to Grace churches. A specialized tract ministry features die-cut tracts shaped to fit the subject matter.

In 1964 Worldwide Grace Testimony shortened its name to *Grace Mission, Inc.* Headquarters are in Grand Rapids, Michigan. Mr. Henry Sonneveldt has served for many years as President of the Board and Mr. Dan Bultema is Executive Director. A list of all present and former personnel is given in the Appendix.

*Bethesda Missions* was founded by Pastor H.B. Prince of Minneapolis in 1951. At its inception it was a function of Bethesda Evangelical Free

Church of Minneapolis, but later became an independent mission organization. The Board of eleven men have Mr. Byron C. Smith as President and Mr. Harry Rosbottom as Executive Director. The main fields of labor are in Bolivia and Brazil and on the island of Curacao. A list of its present missionaries is given in the Appendix.

*Things to Come Mission* was founded in 1955 by Mr. J. Herbert Palmer who had previously done missionary work in the Congo. It first opened work in the Philippines, where it established the International Grace Bible Institute for training national pastors and workers. It now has missionaries and nationals working in Australia, Brazil, the Netherlands, England, and Nigeria. Headquarters are located in Cope, Colorado. Mr. Eldred Sidebottom serves as Director. In 1971 it chose to withdraw from the Grace Gospel Fellowship as a GGF approved organization.

*Prison Mission Association* came into being as a result of one man's compassion for lonely men and women in jails and penitentiaries. Mr. Joe Mason began this work in Texas in 1955. Ever expanding, it now reaches into jails and prisons around the world. Many prisoners who have been saved have enrolled in their Bible Correspondence Courses. Libraries of Christian literature have been established for prisoners. The Mission now has offices and workers in England, Latin America, the Cameroons, and West Africa. The home office is in Riverside, California. Mr. Ken Parker is the present Executive Director.

*Missionary Literature Distributors* was founded in 1957 by Mr. Rollie Phipps of Alton, Illinois. His objective is to collect good Christian literature to be shipped to native Christians in many parts of the world where economic conditions make it difficult to obtain such materials.

This is our missionary heritage and responsibility.



T.R. Huston

Henry Sonneveldt

Dan Bultema



## OUR FELLOWSHIP HERITAGE

By the middle 1930's there were numerous churches and independent Bible classes across the country preaching and teaching the Grace Message. As noted earlier, Bible conferences and the advent of radio provided media for a wide dissemination of the truths concerning the dispensation of the Mystery. At the outset there was little outward unity or pooling of efforts to do a more effective job. The first step of unification came through Bible conferences in the Midwest, where people from many localities were brought together to share their mutual blessings. The second step was the organization of the Worldwide Grace Testimony. This, however, was in reality a self-perpetuating mission board. The Mission did conduct Bible conferences which benefitted the constituency, but the pastors who were not on this Board felt a lack. There was a need for a fellowship organization of the pastors.

One who especially sensed this need was Pastor Herman Reich who hosted a conference of pastors and missionaries in the First Church of the Fundamentals in Evansville, Indiana, September 11-13, 1944. Records indicate that pastors came from Alabama, Arkansas, Illinois, Indiana, Iowa, Michigan, Missouri, New Jersey, New York, Ohio, and Wisconsin. In attendance were Pastors C.F. Baker, Harry Bultema, Carl Clum, J.C. O'Hair, F.P. Pickett, Herman Reich, Raymond Reich, E.F. Rueweler, C.R. Stam, Hal Reed, Walter Redman, Otis Wasson, and Missionaries Otto Deming from Mexico, Mrs. Hannah Roach from South America, and Miss Rosalie Duclos from Arkansas. Pastors Frank Moore and Don Ramsey were ordained to the ministry during the meetings. Two missionary candidates were also in attendance, Miss Ruth Holland (medical missionary to Congo) and Mr. F.P. Pickett (to return to Congo after serving a pastorate in this country.)

Pastor Herman Reich proposed that a new fellowship organization of pastors and Christian workers be formed which would adopt the Doctrinal Platform of the Worldwide Grace Testimony and have as its object "to provide a fellowship among those who believe in the truths contained in the doctrinal statement, and to promote the gospel of the grace of God throughout this land and throughout the world." The proposition was adopted and the convention elected as pro-tem officers Herman Reich, President; Raymond Reich, Secretary; and Otis Wasson, Treasurer. It was decided that the new organization be named *Grace Gospel Fellowship*, and that the next National Convention would be held in St.



First Church of the Fundamentals, Evansville, Ind.,  
Where Grace Gospel Fellowship was organized.



Group of pastors and missionaries at the Evansville  
meeting getting ready to have picture taken.



Louis in May of 1945 with the host Pastor E.F. Rueweler of the St. Louis Bible Fellowship. At the conclusion of the convention Herman Reich wrote:

The unique blessings of God upon this first convention and the glorious fellowship which permeated the services gives us great assurance for the future.

On May 9, 1945 the GGF Convention met in St. Louis and adopted its Constitution. It was reported that several of our young people had been denied entrance to some of the larger Bible institutes because of their stand on the baptism issue. Need was voiced for a school where the doctrines of the Fellowship could be freely taught. A Bible Institute committee which had been appointed was asked to look into the possibility of starting such a school in September of that year. A Youth Committee reported on its investigation for a suitable location for a young peoples summer camp.

At the time of adoption of the Constitution there were enrolled as members 21 pastors, 8 Christian Workers, 3 foreign missionaries, 19 laymen, and one seminary president. At this point it might be well to quote Article II of the Constitution on the Purpose of the Fellowship.

The purpose of this organization shall be to promote a fellowship among those who believe the truths contained in the doctrinal statement and to proclaim the Gospel of the Grace of God in this land, and through the Worldwide Grace Testimony, throughout the world.



Ordination of Donald C. Elifson at Lake Ripley, Wis., Bible Conference in 1939  
H. Symons, B. Baker, T. Holtorf, R.F. Suerig, D.C. Elifson  
F.E. Holland, H. Bultema, J.C. O'Hair, C.F. Baker.



Herman Reich, first President  
of Grace Gospel Fellowship

Charles O'Connor, present  
Executive President

Recognizing the one true Bible Church in this present age, composed of all who possess genuine faith in Christ, it is not our purpose or desire to form a denomination or church organization, or to carry out the functions of such, in governing or directing groups of believers.

Originally membership was open to all believers but only ministers, missionaries, evangelists, and Bible teachers had voting privileges. Later on this restriction was withdrawn, granting to all members of voting age a voice in the business transactions of the Fellowship.

For a number of years the Fellowship steered clear of undertaking any projects which involved churches out of fear of acting as or of becoming another denomination. However, in time it was seen that such programs could be undertaken without in any way jeopardizing the independence of the local church. Two such programs are worthy of mention.

The first was the *Pastor Subsidy Program*, which assisted payment of the salary of a pastor for a period of time, enabling him to devote all of his time in organizing and developing Bible study groups into young churches which could in time become self-supporting.

The second was called *Sharebuilders*. Often small churches have difficulty in raising sufficient funds to begin a building program. The Sharebuilders fund makes very low interest loans to such groups for the building or purchase of church property. Approximately \$50,000.00 has been collected and disbursed to over twenty churches for building new buildings, thus helping the furtherance of the Gospel of the Grace of God.



One of the functions of the Fellowship is the examination and licensing or ordaining men to the ministry. Candidates are carefully examined in every facet of doctrine and practical spiritual life in order to give assurance to churches that ordained men of the Fellowship are capable and reliable and give evidence of a divine call.

In 1970 a rather sweeping reorganization of the administration of the Fellowship was approved. A full-time Executive President, Charles O'Connor, was employed to direct promotion and development. The United States was divided into twelve regions, each of which has been organized with its own officers.

A National Cabinet, composed of an elected Pastor and a Layman from each of the twelve regions, serves as an Executive Committee with the President of the Fellowship. They are responsible for the administration of all functions of the national organization, including the promotion and dissemination of dispensational truth.

Churches may vote to become Affiliated GGF Churches. Delegates from affiliated churches and approved organizations conduct the business and establish policy at the National Conventions. The chief concern of the Fellowship is the planting of new churches, which will result in an enlarging home constituency, which will produce a greater missionary outreach around the world, thus bringing greater glory to God.

First century Christians were known for their fervent love for one another. As Paul wrote to the Philippians, "We thank God for your fellowship (partnership) in the gospel from the first day until now," so our Grace Gospel Fellowship is part of our Heritage and a cause of thanksgiving to God.



St. Louis Bible Fellowship, where G.G.F. constitution was adopted and plans laid for a Bible Institute.

## OUR EDUCATIONAL HERITAGE

Every religious movement which has grown and had permanence has done so largely through its schools. As noted earlier, one of the first considerations of the Grace Gospel Fellowship after its inception was the establishment of a school to train its pastors and missionaries. The Committee appointed to this task, composed of Charles F. Baker, Chairman, J.C. O'Hair, C.R. Stam, Otis Wasson, and T.R. Huston, met at Des Plaines, Illinois in June, 1945 after investigating several locations in the Midwest and decided to locate the new school in Milwaukee, Wisconsin. Mr. Baker had organized a local evening Bible Institute which had been in operation since 1939 and it was decided to take over this school, enlarge its faculty and staff, and inaugurate a three-year Bible Institute curriculum.

In the three short months which remained before the opening of the school, a curriculum was developed, a catalog was published, and a faculty was assembled, consisting of Charles F. Baker, President and instructor in Theology; C.R. Stam, Registrar and instructor in Bible and Evangelism; H.B. McIntire, instructor in Greek, English, and History; and Teresa B. Baker, instructor in Christian Education and Music.

During the 1945-46 session fourteen students from eight states were enrolled. Several of these were transfer students, making it possible to graduate two at the first Commencement in 1946 and two at the second Commencement in 1947. The enrollment jumped to over forty during 1947-48 and to seventy during 1948-49.

The first semester classes were held in the old Fundamental Bible Church building at 26th and W. Hadley Streets. For the second semester a large three-story house at 3110 W. Wells Street was acquired which served as class rooms and the women's dormitory. In 1946 another house in the same block was purchased. In 1947 a beautifully landscaped campus was purchased on W. State Street, where were located the Tower House, serving as Library and Administration building, a remodeled building serving as classrooms, bookstore, kitchen and dining hall, and another house used as a dormitory.

In 1951 the Fundamental Bible Church built their new edifice adjoining the campus and granted the use of its facilities to the Institute, thus providing needed classrooms. The next enlargement came in 1955 with the completion of a three-story dormitory at a cost of approximately



\$200,000.00. The library was moved to the ground floor and the upper floors were used as dormitories.

That same year another advance academically was made. Realizing that the three-year Institute program was not able to give adequate training for pastors, an additional year was added to the curriculum and the Institute was reincorporated as Milwaukee Bible College. The Bachelor of Arts degree was granted for completion of this program. A Bachelor of Theology degree was also offered for College graduates who completed two more years of advanced studies.

In 1960 the school was faced with a crisis. The city building inspection department ruled that the College could no longer use the



Old Fundamental Bible Church where first classes were held



New Fundamental Bible Church adjoining M.B.C. Campus



Tower House



New Dormitory, Milwaukee

church facilities as classrooms because they were located in the basement. Only two options were open: Either build a new classroom building, or sell the campus to a Lutheran College which was anxious to acquire it. The Board decided on the latter course and a search was begun for a new campus.

With the proceeds of the sale the Board was able to purchase a new ten acre campus in the city of Wyoming, a suburb of Grand Rapids, and construct all new buildings. The Administration Building was named in honor of Pastor J.C. O'Hair, who served as Chairman of the Board from 1945 until his death in 1958. The Chapel Building, housing auditorium, dining facilities, kitchen, and student lounge, was named in honor of Mr. T.R. Huston, a Milwaukee businessman who served as Treasurer of the school from 1945 to his death in 1954 and who had been a very generous contributor to the financial needs of the College. Two dormitories, each housing forty students, were also located on the campus. The school was reincorporated in the State of Michigan under the name of *Grace Bible College*.



New Campus showing parts of Huston and O'Hair buildings



The library is the basic tool of research for a college. From a small beginning of approximately 1,000 volumes, the G.B.C. library has grown to over 20,000 volumes under the administration of Professor Ray Reich. A major step was taken in 1968 with the erection of the new \$150,000 Bultema Memorial Library. Dr. Bultema, pastor of the Berean Church of Muskegon until his death in 1952, was himself an author of numerous books both in the Dutch and English languages, whose extensive library was donated to the College.

The campus was enlarged in 1970 with the purchase of four additional acres. Two married student residences have been erected on this property to date, each housing seven couples.



Dr. Harry Bultema

Academically, the school has made significant progress since moving to Michigan. A cooperative arrangement with the Grand Rapids Junior College made it possible for students to avail themselves of a great breadth of liberal arts subjects. G.B.C. has its own instructors for all required subjects in its courses with the exception of Science. The curriculum has been enlarged to include four courses: a five-year Bachelor of Theology program; a two-year Associate of Arts program; a two-year Associate of Religious Education program; and a one-year concentrated Bible-Theology program. All students are required to take a Bible-Theology major. The Bachelor of Theology course may be taken in the specialized areas of pastoral studies, missions, Christian education, and sacred music.

In 1964 the College completed a three-year self-evaluation study, and after examiners had done their work on campus it was granted accreditation by the American Association of Bible Colleges. Accreditation has been of great value in helping students with the transfer of credits into other colleges and universities. Accreditation also gives assurance to the supporters of the College that in the judgment of a group of outstanding Christian educators the College is accomplishing its goals, has high Christian standards, is financially sound, and is providing a good Christ-centered education in all of its courses. The faculty and administration finished another ten-year self-study in 1974 for the continuation of accreditation.



Dr. and Mrs. Dean and Mr. and Mrs. Baker at Inauguration

Since Mr. Baker, who had led the school from its inception, was getting near to retirement age, the Board felt it wise to appoint a new President. On October 28, 1967, Dr. John T. Dean was inaugurated as the second President of Grace Bible College. Dr. Dean came well qualified for this most responsible position. He had served on the faculty since 1955 and had earned degrees of Bachelor of Arts, Bachelor of Theology, Master of Arts, and Doctor of Philosophy. The Board honored Mr. Baker with the title of President Emeritus and Distinguished Professor of Theology.

A part of the philosophy of Christian education at Grace is student involvement in actual Christian service. Each student is required to carry at least one type of Christian service each semester, involving such ministries as Sunday School teaching, directing youth activities, rescue mission work, prison ministry, preaching, tract ministry, child evangelism, and ministries in convalescent homes. One of the very active student body organizations is the *Ambassador Club* (Student Missionary Fellowship) which brings missionary speakers to the campus and disseminates missionary information from around the world. Some students have gone to foreign mission fields as Teen Missionaries or for short term service. Summer teams of students have gone to Europe and Communist Bloc nations to do evangelistic work. Other teams have done similar work in Mexico. And then there are the musical teams, *Grace Singers*, *Chapel Choir*, and the *Girls Glee Club* which travel the length and breadth of the country, presenting their concerts and gospel presentations. There is also an internship program for students in the Bachelor of Theology course.



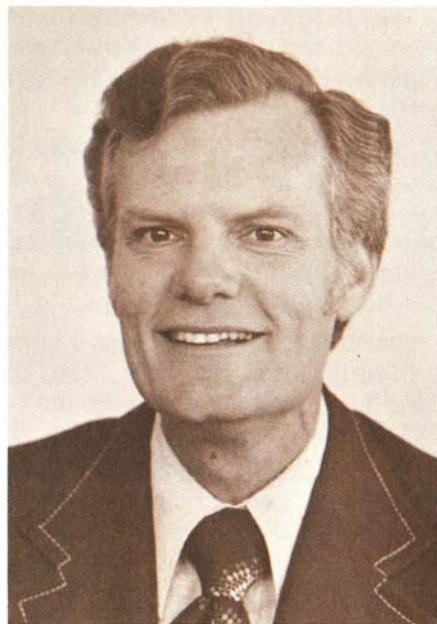
Included in our Educational Heritage is not only the College but the Christian education in our churches. The need in this field is trained teachers and dispensationally oriented teaching materials. Our College graduates are qualified to give the courses of the Evangelical Teacher Training Association to meet the first need. The second need is being met by Graceline Bible Lessons. This ministry was begun and was carried on for many years by Teresa B. Baker. In 1972 the business was transferred to Grace Publications of Grace Mission, Inc. Departmentally graded teacher and pupil manual are available for most of the grades of Sunday School.

The Women's Guild of Grace Bible College was organized shortly before the school moved to Grand Rapids. The women have raised funds to provide draperies, carpeting, furniture for various buildings on the campus, as well as equipment, such as typewriters, business machines, and television teaching equipment. They serve also as prayer mothers for the students and help in providing scholarships.

Our Educational Heritage must be kept strong if our work is to long endure. Christ's ministers are worthy of the best preparation man can provide.



President Emeritus Baker



President Dr. Jack Dean

## OUR YOUTH HERITAGE

If there is one virtue that characterizes our youth it is *enthusiasm*. The following synonyms and comments are to be found in the *Funk and Wagnalls Desk Standard Dictionary* regarding enthusiasm:

ardor, devotion, eagerness, earnestness, ecstasy, excitement, extravagance, fanaticism, fervency, fervor, frenzy, inspiration, intensity, passion, rapture, transport, vehemence, warmth, zeal. Against the hindrances of the world, nothing great and good can be carried out without a certain fervor, intensity, and vehemence; these joined with faith, courage, and hopefulness make enthusiasm.<sup>1</sup>

That type of *enthusiasm* has characterized our Grace Youth Heritage down through the years. Results may be noted by becoming acquainted with the large number of godly adults that have come from involvement in our youth activities since the close of World War II.

The first Youth Fellowship Committee appointed in 1944 consisted of three pastors: John LaVier, Raymond Reich, and Otis Wasson. They found a suitable location for the first Young People's Summer Conference in 1946.

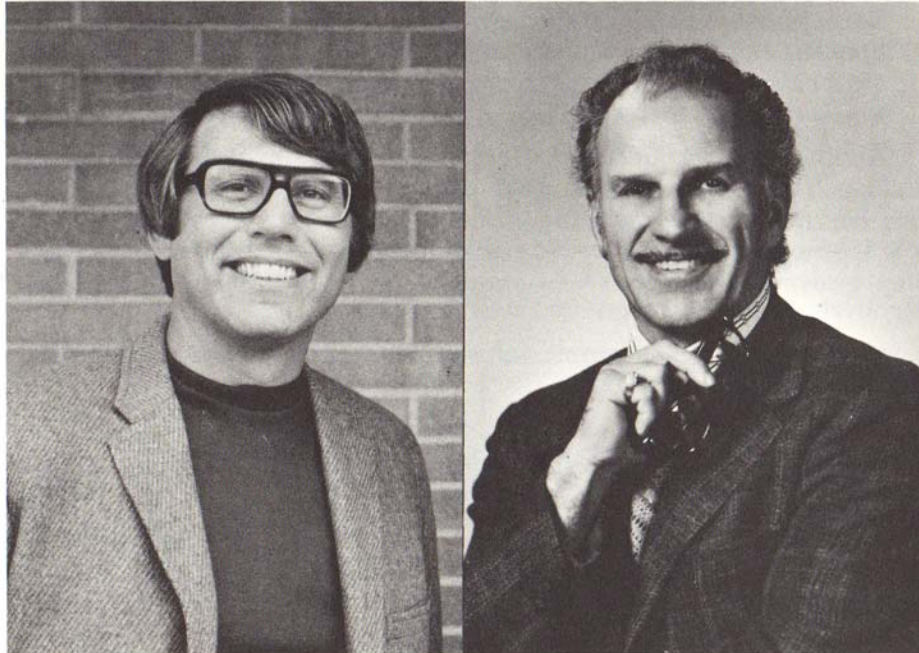
The initial Grace Youth Camp met at McCormick's Creek State Park, Spenser, Indiana, for two weeks each summer during 1946-1949. Mr. Jack Sonneveldt was Camp Director, Pastor Wayne Webb his assistant, and Pastor John LaVier, Camp Manager. Three sisters from North Shore Church, Chicago, greatly aided in the camp work. They were Mrs. Grace Day Levy, Mrs. Beulah Melahn, and Mrs. Beatrice Spalding.

In order to accommodate a larger range of ages, the camp was moved to Youth Haven on Wolf Lake, near Muskegon, Michigan. That area effectively served our youth during 1950-1952, with the same Camp Director and Assistant. Other pastors assisted as speakers and teachers.

During 1953-1960, the third camp grounds was rented at Portage Lake, Michigan. Those grounds proved to be the beginning of a much larger program of recreation and Bible instruction. Additional weeks were incorporated in the camp program while there.

When the "parent" Grace Youth Camp moved to Camp Blodgett on Lake Michigan (1961-1965), still greater times of blessing, *enthusiasm*, and interest were experienced.





Bill Rigg

Jack Sonneveldt

In 1966, Michigan Grace Youth Camp obtained a tract of 50 acres from the Upper Silver Lake Corporation. Beginning the following year, complete camping seasons began operation. The property is located on Upper Silver Lake, near Mears, Michigan. An administration building, a chapel with seating for 1,000, a dining hall and 14 cabins have been built with modern facilities enhancing the usefulness of the camp for all ages. Also, Sunday services for vacationers in the area, as well as the campers, have become a special ministry to an average of 600 throughout the summer in each session, and up to 1,200 on special holiday Sundays, such as Labor Day weekend. The Lord is using the ministry of the present Camp Director, Mr. Bill Rigg.

The following Youth Camps have developed in increased outlets for our youth:

Northern G.Y.C., Gillette, Wisconsin, Doug Cox, Director;  
Southern G.Y.C., Mobile, Alabama, Roy Lange, Director;  
Western G.Y.C., Denver, Colorado;  
West Coast G.Y.C., Mt. Palomar, California, Dwight Reed, Director;  
Shenandoah G.Y.C., Berryville, Virginia, John Gowdy, Director;  
American Inland Mission G.Y.C., Gravette, Arkansas;  
Wheeler Mission G.Y.C., Martinsville, Indiana, John LaVier, Director;

Texas Family Camp, Glen Rose, Texas, Charles Wages, Director;  
Spokane and Seattle, Washington, Dick Eley and Tim Hall, Directors;  
Caribbean G. Y. C., Ponce, P. R., Maurice Hammond, Director;  
A new Grace Youth Camp near Alton, Illinois began in 1973.

Another area of our Youth Heritage has been the development of the Holiday Youth Conventions, held between Christmas and New Years. This began mainly through the efforts of Pastor David Maysick in 1962. It is sponsored by the Grace Gospel Fellowship. Christian *enthusiasm* has been evidenced in each year's session. Mr. Jack Sonneveldt has again effectively guided and promoted each Convention.

Many of our young people will recall attending one of the following Holiday Youth Conventions:

- 1962 and 1963 - Grace Bible College
- 1964 - Conrad Hilton Hotel, Chicago
- 1965 - Pantlind Hotel, Grand Rapids
- 1966 - Ascot Motel, Chicago
- 1967 - (Postponed)
- 1968 - Santa Barbara, California
- 1969 - O'Hare Inn, Des Plaines, Ill.
- 1970 - Springfield, Ill.
- 1971 - Green Lake, Wis.
- 1972 - Pheasant Run, St. Charles, Ill.
- 1973 - Pheasant Run, St. Charles, Ill.

Finally, a large and continuing ministry among our youth is that carried on by Assistant Pastors, Directors of Christian Education, and Ministers of Youth in our Grace Churches. The training provided by Grace Bible College in Christian education and youth ministries has equipped workers in these areas to do a better job in reaching and holding our youth.

Our Youth Heritage contains our hope for the propagation of the truths of God's Word dispensationally, as well as providing *enthusiasm* joined with faith and courage.

It is the prayer of this writer that we may all continue as "fellow-helpers" in the propagation of God's GRACE, as provided in our living Lord Jesus Christ!

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<sup>1</sup>Funk and Wagnalls, *The Desk "Standard" Dictionary of the English Language*, 1946, N.Y., p. 279.



# APPENDIX

## MISSIONARIES OF GRACE MISSION, PAST AND PRESENT

### AFRICA

Mr. and Mrs. F.E. Holland, Miss Ruth Holland, Mr. and Mrs. F.P. Pickett, Mr. and Mrs. Otto Deming, Mr. and Mrs. Herbert Palmer, Miss Myrtle Zaffke, Miss Aline Gilmore, Miss Eldora Kinkead, Mr. and Mrs. Lee Green, Mr. and Mrs. Vern Terpstra, Miss Joan Terpstra, Miss Wilma Sparks, Miss Betty Frier, Miss Norma Jean Wood, Mr. and Mrs. Lennart Anderson, Mr. and Mrs. Delmar Anderson, Mr. and Mrs. Chris Egemeier, Mr. and Mrs. Ernie Green, Mr. and Mrs. William Bunch, Mr. and Mrs. Wayne Schoonover, Mr. and Mrs. Fred Bahler, Mr. and Mrs. Sam Vinton, Sr., Mr. and Mrs. Sam Vinton, Jr., Mr. and Mrs. David Adams, Mr. and Mrs. Richard Nymeyer, Mr. and Mrs. Richard McDonald, Mr. and Mrs. John Tooke, Miss Susie Anderson, Mr. and Mrs. Jared Henshaw.

### NEW MEXICO

Mr. and Mrs. Ralph Peterson, Mr. and Mrs. Alvin Kellum, Mr. and Mrs. John Rachoy.

### PUERTO RICO

Mr. and Mrs. Clarence Befus, Mr. and Mrs. Luke Hunt, Mr. and Mrs. Ira Schipper, Mr. and Mrs. David Velting, Mr. and Mrs. William Russell, Mr. and Mrs. Lloyd McIrvin, Mr. and Mrs. Lane Gutsche, Mr. and Mrs. Maurice Hammond, Mr. and Mrs. José Thompson, Mr. and Mrs. Larry Trumbower, Mr. Chris Zitzow, Mr. and Mrs. Joseph Cerra, Mr. and Mrs. Tom White, Mr. and Mrs. Alvah Eichmeier.

### EUROPE

Mr. and Mrs. Henry T. Hudson.

### INDIA

Mr. and Mrs. John Methuselah.

### JAPAN

Mr. and Mrs. Richard Robart.

### MISSIONARY AT LARGE

Mr. and Mrs. Einar Anderson.

### **PAST PRESIDENTS OF GRACE GOSPEL FELLOWSHIP**

Herman Reich, Eugene Ruelweler, Frank Moore, William Root, Henry Sonneveldt, William Hallman, Ray Reich, Otis Wasson, Win Johnson, Dan Bultema, Jack Dean, Vernon Schutz, Jack Sonneveldt, David Maysick.

### **LOCATION OF NATIONAL CONVENTIONS OF GRACE GOSPEL FELLOWSHIP**

Evansville, Ind. (1944); St. Louis, Mo. (1945); Indianapolis, Ind. (1946); Grand Rapids, Mich. (1947, 1952); Ashtabula, Ohio (1948); Muskegon, Mich. (1949); Riverdale, Ill. (1950); Milwaukee, Wis. (1951, 1953, 1955); Ada, Ohio (1954); Cedar Lake, Ind. (1956-1966); Winona Lake, Ind. (1967-1970); Green Lake, Wis. (1971-1974).

### **G.G.F. MEMBERSHIP**

At the time the constitution was adopted in 1945 there was a total membership of 34 pastors, missionaries and Christian workers and 19 laymen.

In 1966 the total membership was 779.

In 1974 there were 1,800 members who had paid dues.

### **GRACE BIBLE COLLEGE FACULTY PAST AND PRESENT**

**REGULAR FULL-TIME:** Charles F. Baker, H.B. McIntire, C.R. Stam, Wayne Webb, G. Leroy Hesselgrave, William Hallman, Robert Johnson, Jack T. Dean, Raymond Reich, Fred Mitchell, Wilbur Mullins, Robert Harris, LeRoy Kreeger, Vernon Terpstra, Ruth Records, Frances P. Pickett, John S. Thompson, Mrs. Clarence Karman, Vernon Stromberg, Dale S. DeWitt, Evlyne Beyer, James Carlson, Jack Van Aartsen, Shirley Wendt Nagel, Percy Stoute, Kenneth P. Sloan.

**REGULAR PART-TIME:** Donald C. Elifson, Mrs. Teresa B. Baker, Mrs. Karyl Mangus, Frank Vander Laan, Mrs. Martha Pickett.

**SPECIALIZED FIELD:** Miss Marie Reynolds, Mrs. Ida Hesselgrave, T.R. Huston, Lois Van Hassel Forrest, Nancy Root Rigg, Vernon A. Schutz, Kenneth L. Springstead, Mrs. Mina DeWitt, Robert Marshall, Robert Grube.

**JUNIOR COLLEGE PROFESSORS ON CAMPUS FOR GENERAL EDUCATION COURSES:** Jay Lieffers, Miss Elaine Clarke, Louis Hoekstra, Donald Stalker, John Regemorter, C. Warren Vander Hill, Walter Lockwood.



VISITING INSTRUCTORS: Ralph Abuhl, Bert Froyland, Mrs. Priscilla McDonald, Stanley Wiersma, Raymond Bartholomew, Karen De Vos, David Edgner, Doris Sutherland, Donald Veldt, Ron Busch.

### STATISTICS ON GRADUATES

Hundreds of students have attended Grace Bible College for a year or more who did not graduate. Many came for only a year or two just to get a good Biblical foundation before going on to a liberal arts college. Others were forced to drop out due to financial difficulty, poor health, or substandard academic work. Most of these former students are at present active in their local churches.

Of those who have graduated, what percentage of them has gone into what is called "a full-time Christian ministry?" As of 1974, 27% of the two-year graduates, 55% of the three-year graduates, 58% of the four-year graduates, and 86% of the five-year graduates have since graduation been involved in some form of full-time Christian work. This is an overall average of 50%. The two-year program is the lowest because it is not terminal but only preparatory for further college education. The three and four-year programs have been discontinued. The five-year Bachelor of Theology is terminal preparation for pastors, missionaries, Christian education and youth ministers.

Needless to say, practically all of the other 50% of the graduates who did not go into full-time Christian work are presently active in some leadership role in their own local churches. Six of our graduates are now deceased.

### PRESENT MISSIONARIES OF BETHESDA MISSION

Mr. and Mrs. Wes Goodnough, Mr. and Mrs. Eduardo Matthias, Mr. and Mrs. Arnold Selfors, Mr. and Mrs. James Lawley, Mr. and Mrs. Ken Mueller, Mr. and Mrs. Clare Hunt, Mr. and Mrs. Clifford Lee, Mr. and Mrs. Tony Leonard, Miss Ardys Nelson, Mr. and Mrs. Douglas LeFeber, Mr. and Mrs. Sherwood Sage, and Miss Kathie Deitz.

### PRESENT MISSIONARIES OF THINGS TO COME MISSION

Mr. and Mrs. Vernon Anderson, Mr. and Mrs. Vernon Biglow, Mr. and Mrs. William Heath, Mr. and Mrs. Warren Keiper, Mr. and Mrs. John Shriver, Mr. and Mrs. Frank Valenza, Mr. and Mrs. Joseph Watkins, Mr. and Mrs. Peter Wiering, and Rollin Wilson.

**GRACE BIBLE COLLEGE**  
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