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"Adventist History in Fort Worth," Fort Worth First Seventh Day Adventist History, "Two Members Move to Fifth Church Home," pps.1, 3, based on interviews with Ruth Vorhies and John Stevenson, both of whom were continuous church members for more than fifty years; Tarrant County Deed Records, Volume 6947, p. 2011.

13

Dedication Program, "Seventh-day Adventist First Church, 7051 McCart Street, Fort Worth, Texas 76133," dated March 28, 1981.

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Abstracts starting at 1861 and all legal documents pertaining to the land.

"A short History of the Fort Worth Church." November 9, 1932, by E. G. Crosier, pastor and Mrs. O. F. Walker, clerk.

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Dedication Committee: Bob Cooke, Gary Heinrich, Sarah Icenhower, Margaret Phillips, Eugene R. Wood, Claude & Lucille Dorch, Paula Owens, and Jerry Yocom. Based on miscellaneous church records.

1983: Personal Interviews:

John J. Stevenson                      1917 St. Louis                      923-6997

Ruth Vorhies                              915 W. Broadus                      924-7542

Tarrant County Deed Records, Volumes 458, 3471, and 6947.

Tarrant County Plat Records, Vol. 388-136, p.81.

## APPENDIX

The present site of Fort Worth Seventh-Day Adventist Church is on a survey of 640 acres of land patented to James P. Dumas on March 16, 1861. The patent was no. 13 Vol. 7 and became part of the holdings of the San Antonio and Mexican Gulf Railroad Company. J. L. Turnbow and his wife Lizzie sold part of the land to Hugh R. French on December 18, 1912 for \$11,180. The portion sold was survey Abstract #463 situated 8 miles south 10 degrees west from the Tarrant County Courthouse.<sup>1</sup> On July 22, 1960 H. R. French and wife Palace, A. H. French and wife Lucille, H.M. French and wife Alma, were paid \$40,000 cash, a promissory note from John Patterson in the amount of \$47,500 at 4½% per year in 119 monthly installments of \$363.00 each.<sup>2</sup> In 1980 the Harfin Partnership, a Texas General Partnership composed of James R. Harris Co., Inc. and Finspring, Inc. sold the tract to the Texas Conference Association of Seventh Day Adventists.<sup>3</sup> The Harfin Partnership had been the sole owner of the tract of land situated in the San Antonio and Mexican Gulf Railroad Company Survey Abstract #463 in the City of Fort Worth. It was part of the tract of land conveyed to John B. Patterson. Jim Harris was the authorized agent and signed it June 5, 1980.<sup>4</sup>

Don Kirkman, architect who designed the Seventh-Day Adventist Church of Fort Worth, was born in Los Angeles. His father was Millard Kirkman, a plasterer. Mr. Kirkman graduated from Walla Walla College in Washington State, majoring in architecture. In business since 1957 for himself, he does all forms of architecture from traditional to contemporary. He designs for churches, offices, hospitals, retirement homes, schools, nursing homes, and houses. These jobs have been all over the USA, Latin America, and Guam. Mr. Kirkman's home and office is located in Aberdeen, Washington.<sup>5</sup>

The Seventh Day Adventist Church in Fort Worth was built by Perry Coulter; it was his forty-seventh church to build. For forty years he has been building hospitals, dormitories, conference offices, cafeterias, and colleges for the church. After serving in the Navy during World War II he had a construction business in Tampa, Florida for a year and a half. He then went to Collegedale, Tennessee to work for Southern Missionary College, staying for fifteen years. While there he rebuilt every building on the campus. In 1961 his construction business was on the move constructing buildings in seventeen states, including Alaska and Hawaii, also in Mexico and Guatemala.

- 1 Tarrant County Deed Records, Vol. 458, p. 179.
- 2 Tarrant County Deed Records, Vol. 3471 p. 11.
- 3 Tarrant County Deed Records, Vol. 6947, p. 2011.
- 4 Tarrant County Plat Records, Vol. 388-136, p. 81.
- 5 Telephone interview September 1983. (1-206-833-7910).

ADDENDUM TO  
FORT WORTH FIRST SEVENTH DAY ADVENTIST CHURCH

William Capps was an attorney with Capps, Cantey, Hanger and Short. Thier offices were on the 11th floor of the Burk Burnett Building. He was President of Capps Land Company, Interurban Land Company, and the Record Company; Vice-President of Fairview Land and Cattle Company and Union Transfer Company; and Treasurer of Rolling Mill Company. He resided at 1120 Penn, according to the 1916 Fort Worth City Directory.

Ellen and James White were early founders of the Seventh Day Adventist Church. Ellen White wrote many books and is known as the Prophetess of the Church, according to Mrs. Weiss at the S. W. Union Conference of Seventh Day Ad<sup>ve</sup>ntist Headquarters, 777 S. Burleson Blvd., Burleson.

The Rust brothers: John E., E. G., and A. B., were lay workers from Michigan who conducted meetings. Their first church was in Dallas in 1877. In 1878 they organized in Cleburne and Peoria, Texas. The first church in Fort Worth was in 1898 (mark out the word "prior" in the narrative). This information is provided by Joe L. Ray, Texas Conference, Alvarado, Texas. He was pastor for six and one-half years at the church on McCart Street.

-Ruth Reiter Stone-

## HISTORY OF THE SEVENTH-DAY ADVENTIST CHURCH IN FORT WORTH

September 25, 1976

The First Seventh-day Adventist Church in Fort Worth was organized prior to 1898 with six members. This group met in various homes and halls and in 1905 were meeting in the Swedish Methodist Church on Broadway. The first evangelistic meeting of record was held by Elder Robert French in 1910 in the 1700 Block of Washington Avenue. It was a tent meeting.

Many of the early records have been lost but during the 1904-1910 period some of the early members were: Mrs. Carrie Dazey, Mrs. Palmer, Mrs. Agnes Houlton Stewart, Mrs. Margaret Williams, Dr. & Mrs. D.C. Rose, Mr. & Mrs. Angus, Mrs. Isabelle Keller, and Mr. & Mrs. Earnest Graves. Mrs. Agnes Stewart, of that early group remains an active member of First Church. She is our much loved Senior Member.

Early Bible Workers were Miss Lottie White, 1904; Miss Minnie Robbins, 1907; & Miss Maude Dortch, 1910.

In 1907, Mr. Earnest Graves was the first church Elder. Mr. Graves was the father of Mrs. Isabelle Rodman who is with us today. Mr. Graves was followed by Mr. R.L. Pierce in 1908 and H.R. Gay in 1912.

In 1910 a lot was donated by an early Fort Worth Real Estate dealer, Mr. Capps. This is the same Mr. Capps who donated Capps Park. The lot was on Fogg St. and a very simple two room structure was erected upon it. Twice this early building was blown from it's foundation and much discouragement had to be overcome and the congregation was often in prayer before its final completion.

Fort Worth's first church school was conducted in the church on Fogg St. in 1911. This school was taught by Miss Flora Moffat. She was followed by Mr. Nathan Willess, the Father of Dr. Herschel Willess, and the next year by Miss Maggie Day. Fort Worth's church school thus started has been continuous to the present time.

During the years many of our members have served the church long and effeciently, but we feel special mention should be made of Mr. James Anderson who for many years was our First Elder and Mrs. Hattie Casey who served thirteen consecutive years as our church treasurer. We would also remember Mrs. Helen Coleman who served so long as our faithful and highly efficient Dorcas Leader and Mrs. VerdNell Thomas who helped organize our Home and School and served for seven consecutive years as it's leader.

In 1923 the church on Fogg Street was sold to a congregation of First Day Adventists, & evangelistic meetings were held in a tabernacle on North Side, by Elder George West. Following the evangelistic meetings, the tabernacle was used for the regular church services. Another series of meetings was held in another part of the city and the membership began to grow rapidly.

In 1924 the lot at 2020 Hemphill was purchased and a small building was erected on the back of the lot. Church services were held in this small building, with Elder George McNay, as pastor. In a short time between the time Elder McNay left and Elder J.W. McComas came as pastor, a large tabernacle was built on the front of the lot, where a series of evangelistic meetings were held.

After Elder McComas' tenure as pastor, Elder P.E. VanLandingham came as pastor for about a year. He was followed by Elder E.G. Crosier.

After the evangelistic meetings held in the tabernacle, the membership steadily grew until the need of a church building became very apparent. The members met in a rented building just North of the Hemphill location while the old tabernacle was being torn down and the brick church was being built. It was completed in 1932, and it was a happy day indeed when the congregation met in their new church home that first Sabbath. //

Elder Crosier was followed by Elder Clark. After Elder Clark's pastorship, Elder John F. Anderson came as pastor. He was followed by Elder Albert Griffin.

Since that time a number of evangelistic meetings were held through the years. In the winter of 1945-46, while Elder Arthur Kiesz was pastor, a meeting was conducted at the Will Rogers Auditorium by Elder Fordyce Detamore.

In 1951 Elder Carl Ashlock, the pastor at that time, held a tent effort on University Drive and Fifth St. Elder Ashlock was followed as pastor by Elder J.R. Spangler. In the fall of 1953, Elder Spangler held a series of meetings in a tabernacle on the South Expressway near Seminary Drive. Elder H.M.S. Richards, Sr. came to Fort Worth early in 1954 and in February he conducted his "Fireside Discussions" which are yet fondly and pleasantly remembered. A month later Elder Detamore returned to this area and in April 1954 he held an effort in the church.

As the membership grew, many realized the need of a new church with adequate Sabbath School facilities for our children. During his stay as pastor, Elder Spangler entered into a program of fund raising for a new church. Elder R.R. Biloff followed Elder Spangler, and entered into a building program. During his stay as pastor, lots were bought on the South Freeway near Berry Street.

Following Elder Biloff was Elder Charles Betz. He continued working on building plans. He was followed as pastor by Elder W.R. May. Under his pastorship it was decided not to build on the lots which had been bought near Berry Street. Lots were then purchased on the South Freeway at Loop 820 under the capable and dedicated leadership of Claude Dortch as chairman of the Building Committee.

This present church building was completed and occupied during the pastorship of Elder J.A. Crews, who followed Elder May. Elder Crews was followed as pastor by Elder James L. Hayward. The following Ministers have served the Fort Worth Church in later years. Elder V.L. Zuchowski from March to October 1969. Elder W.W. Pohle from November 1969 to September 1972. Elder Art Hempel from October 1972 to February 1976. The church debt was paid in full in 1975 under the direct leadership of Elder Hempel with the vigorous support of a strong Stewardship Committee. Thus the debt was finally paid by a most loyal membership. Elder Hempel was followed by our present pastor, Elder J.L. Ray.

For these many blessings, through the years, we most humbly thank our Heavenly Father.

Lee Thomas,

Sarah Icenhower,

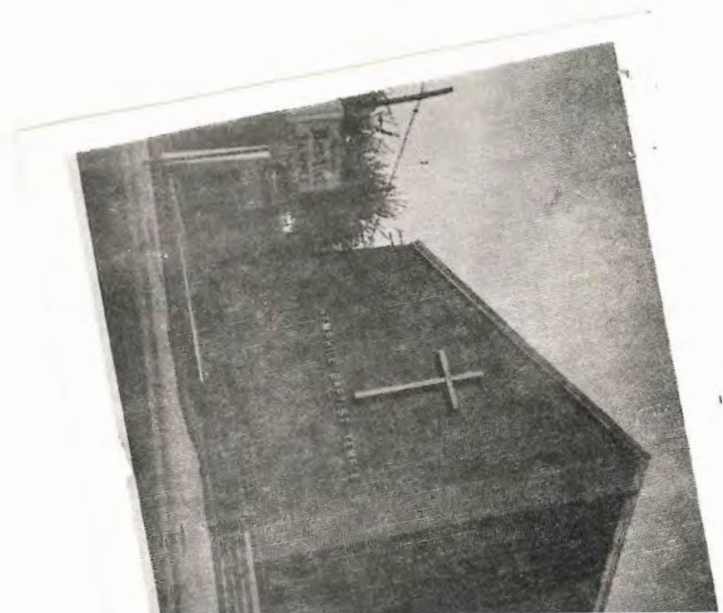
Lucille Dortch,

Mrs. O.F. Walker, deceased

HEMPHILL BAPTIST TEMPLE

2020 HEMPILL

FORT WORTH, TEXAS 76110



The First Friendship Baptist Church was organized by John Lemmon in 1950 at 1801 S. Riverside Dr. at Renner Street in Fort Worth.<sup>5</sup>

It met in a white frame house that had been used to house chickens. They knocked out a wall and it became their church house. The Church became well known in the area as they had a neon sign that swung in the wind.<sup>6</sup>

The frame building, a 50 ft. X 35 ft. with a pitched roof, was built at the back of the lot. It was purchased by the members numbering about 400. A new church was built on the front of the lot connecting it to the original structure. It was built by W. A. Hand a building contractor. His son James drew the plans.<sup>8</sup> This white stucco church has a pavilion roof and a steeple over the front door. Today this is the Galilee Pilgrim Baptist Church.

No books were kept at the First Friendship Baptist Church as it was not the policy of the preacher.<sup>9</sup>

All their preachers trained at a seminar in Arlington, Texas. They preach directly from the Bible and are known as "Hard Shell".<sup>10</sup>

John M. Lennon was the Pastor of the First Friendship Baptist Church. A recommendation was made by him on May 25, 1960 to buy the property at 2020 Hemphill Street. It was voted on by a secret ballot and approved by a large majority of the members. The Trustees were John M. Lemmon, Chairman; Harland Hicks, C. P. Stephens, C. M. Womack, and H. W. Homan.<sup>11</sup>

On June 24, 1960 the First Friendship Baptist Church purchased the Church located at Lot # 5 in Block 8 of Bellevue Hill Addition in Fort Worth, Texas from B. E. Leach President of the Texas Conference Association of the Seventh Day Adventist, Corp. Grantee was Don L. Stegall, Trustee. \$55,000 was the purchase price. \$500 was paid in cash. \$20,000 in bonds were delivered at the closing of the deal. \$34,000 was to be paid on or before six months.<sup>12</sup>

Gilbert Jackson, a member 32 years, and Arnold Walker, a member 28 years, are the Church deacons.

There are between 80 - 100 members now.<sup>13</sup>

The sermons are taped each Sunday for distribution in rest-homes.<sup>14</sup>

At one time the Church supported fifty missionaries. They now have twenty in the USA, Korea, Africa and South America.

During Jerry Stout's tenure as pastor a new front extended out and replaced double wooden doors at the entrance. The new façade covered over the old cornerstone. A ramp was added for James Moore, now deceased, a victim of a crippling disease.

In the last five years there has been a general improvement to the Church; as new carpeting, cushions on the pews, painting of the inside, painting of the trim outside, metal grates over the stained glass windows, and new outside stairways.

The members are happy with their Church and Pastor, appearing as an extended family group.

## DESCRIPTION

Hemphill Baptist Temple is a stately dark red brick structure with parapets built in 1924. It is of a Tudor style popular at that time with no ornamentation and a steep slate roof. Built on a corner it has no yard in front and very little on Hawthorne Street to the south.

The front of the building has a thirty-five foot tall gable as does the back. Buttresses support the long area between which is the auditorium. At the back of the auditorium there is a recessed white frame entrance defined by a high narrow brick arch.

At the back of the church there is a half basement comprising storage space, hall, and a Sunday school room. On the south ground floor is a kitchen. Sunday school rooms are upstairs on the north and leading down from them is an outside wood staircase. All the trim is painted to match the dark red bricks. Metal grates cover the stained glass windows.

One enters into a foyer with offices to the north and to the south is the nursery, restrooms, and a stairway leading to the balcony. Straight ahead through wood doors with small windows is the auditorium. It has stained glass windows in groups of two, three, then two on both sides of the room. They are alike with opaque amber glass decorated with pale green Doric pillars coming together at the center to form an arch.

The Baptismal is at the very front, framed by the words printed in large letters proclaiming, "Jesus is the way, the truth, and the light". Before the baptismal, on a raised platform, is the pulpit flanked on one side by the piano the organ on the other side backed by the choir. Across the railing of the baptismal are the words, "Buried with Him in Baptism".

All the wood of the pews and furnishings are stained dark. It is completely carpeted wall to wall in red and the pews are cushioned in deep red velvet. The walls and beamed ceilings are painted white. All the members attest to the fine acoustics.

All preachers of the Hemphill Baptist Temple studied and were ordained at the Arlington Baptist College now located at 3001 W. Division, Arlington, Texas  
Tele: 461-8741.

John M. Lemmon, was ordained and organized the church in 1950 and pastored it for 18 years. He is now pastor, with a following of <sup>800</sup> 700 members, at the Grace Baptist Temple at 3686 Overton Crossing, Memphis, Tenn. 38127  
Tele: 1-901-357-4341.

Bob Lemmon ordained in 1950, brother of John, followed his brother as pastor of the Hemphill Baptist Temple leaving in 1970. He owns the B & L Foundation Publishing Co. that prints religious material and Bibles. It is located at 713 Cannon Blvd., Shelbyville, Tenn. Tele: 1-615-684-0304. Zip 37160

Harold Zimmerman ordained in 1977, served Hemphill Baptist Temple from 1970-1971. He was 27 years old at that time and originally from Jerome, Michigan. Seemingly a controversial figure, the old members did not want him and the newer members quit when he left.

Jerry Stout, ordained in 1967 was pastor from 1971 - 1978. He had a standard service and a stable membership. Now a member of Victory Baptist on Lsyton Ave. in Fort Worth. Tele: 834-1534. He preaches at different churches and is looking for a pastorate. He lives at 6621 Perdido Dr. Tele: 485-8325.

C. T. Warren was ordained in 1951. He has been the pastor since 1978 and during his time the members attribute him with the excellent condition of the church. He lives at 5204 Stephanie Dr. Tele: 838-6486.

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FOOTNOTES

- <sup>1</sup>Tarrant County Deed Records, Book J, p. 9.
- <sup>2</sup>Tarrant County Deed Records, Book 73, p. 194.
- <sup>3</sup>Tarrant County Deed Records, Vol. 839, p. 202.
- <sup>4</sup>Tarrant County Deed Records, Vol. 3463, p. 241.
- <sup>5</sup>Gilbert Jackson 702 Paula Lane, Kennersdale phone 478-9577
- <sup>6</sup>Mrs. James E. Moore (Virginia), a member 32 years and organist.  
3645 Baldwin phone 924-6618
- <sup>7</sup>John Lemmon, first Pastor.
- <sup>8</sup>Mrs. W. A. Hand 3116 Pioneer phone 535-5373
- <sup>9</sup>Mrs. Gilbert Jackson (Arlene).
- <sup>10</sup>Mrs. Arnold Walker (Pernie). 2156 S. Jennings phone 923-2213
- <sup>11</sup>Tarrant County Deed Records, Vol. 3463, p. 240.
- <sup>12</sup>Tarrant County Deed Records, Vol. 3463, p. 243.
- <sup>13</sup>Mrs. Clifford T. Warren (Jerri) 5204 Stephanie Dr. phone 838-6486
- <sup>14</sup>Cloie Godsey member 5 years Haltom City

## HISTORY

Peters Colony certificate # 36 issued April 15, 1850 was patent # 936 issued January 17, 1855.<sup>1</sup> This property consisted of 640 acres of land situated in the Robertson District, Tarrant County, Texas 7½ miles from Birdville and ½ mile south of the Fort Worth city limits at that time.

This land had belonged to Joshua N. Ellis and his wife Artemesia who both died in 1847. Their children James F. Ellis, E. S. Ellis, M. G. Ellis, Huldah Ellis Wetmore (deceased with living heirs), J. M. Ellis, Juriah Ellis, and Elizabeth Ellis (who died later at age 14) inherited 1/6 of the acreage each.

J. F. Ellis owned 1/6 by inheritance and 3/6 by purchase from his brothers E. S., M. G., and Juriah. He gave each \$300 for their shares. This amounted to 2/3 of the estate or 106 2/3 acres.<sup>2</sup> This included the land in which Hemphill Baptist Temple is now situated. Eventually the Bellevue Hill property was acquired by Mr. and Mrs. E. A. Levy.

5 On August 15, 1924 E. A. Levy and wife Margaret Ruth Levy were paid \$1,000 by the Texas Conference Association of the Seventh Day Adventists, Corp. domiciled in the city of Dallas, Texas for Lot # 5 Block 8 of Bellevue Hill addition to Fort Worth. The church then issued a \$3,500 note to E. A. Levy at 8%.<sup>3</sup>

10 On May 21, 1954 the Seventh Day Adventists met in their headquarters in Fort Worth, Texas for an election of officers of their corporation. N. R. Dower was elected President, and R. S. Blackburn as Secretary. J. T. Welch, C. J. Dornbury, and R. R. Patzer were named as Board of Directors. O. J. Bell was elected Secretary June 13, 1960.<sup>4</sup>

Selling to the First Friendship Baptist Church June 24, 1960 the Seventh Day Adventists moved to their new building located at 5225 South Freeway. Due to the Highway Department constructing a cloverleaf system which included the site of the church the Seventh Day Adventist moved to their present location at 7051 McCart Street in South Fort Worth.

The first Seventh Day Adventist church was organized in Fort Worth before 1898 with six members. This group met in various homes and halls and in 1905 <sup>was</sup> ~~was~~ meeting in the Swedish Methodist Church on Broadway. The first evangelistic meeting of record was held by Elder Robert French in 1910 in the 1700 Block of Washington Ave. It was a tent meeting.<sup>1</sup>

In 1910 a lot on Fogg Street was donated <sup>to the</sup> ~~for and~~ Adventist Church by Mr. Capps, a real estate dealer. A very simple two room structure was erected on it and twice this early building was blown from its foundation. In 1914 Mr. H. R. Gay became the local church elder.<sup>2</sup>

By 1923 they had outgrown their small building on Fogg Street and sold it to purchase the lot at 2020 Hemphill on August 15, 1924.<sup>3</sup> They then rented a lot on the North Side and Evangelist Elder George West held services in a tabernacle. In 1924 a small building seating 100 was erected on the back of the lot of 2020 Hemphill with Elder George McNay as pastor.<sup>4</sup> Elder J. W. McComas followed as pastor and then in <sup>1927</sup> ~~1928~~ a large tabernacle was built on the front of the lot on Hemphill Street. Elder P. E. VanLandingham succeeded Pastor McComas followed by Elder E. G. Crosier.<sup>5</sup>

During Rev. E. G. Crosier's tenure a need for a new church building became apparent so the members rented a building just north of the Hemphill location while the old tabernacle was torn down and a brick church was built. The church had a membership of 187. The cornerstone was laid at 7:30 p. m. November 9, 1932 under the direction of Rev. E. G. Crosier. This brick structure cost \$10,000 and was free of debt at the dedication the following month.<sup>6</sup>

Between 1932 and 1942 Elder E. G. Crosier was followed by Elder Clark, Elder John F. Anderson, then Elder Albert Griffin.<sup>7</sup>

In the winter of 1945 - 1946, while Elder Arthur Kiesz was pastor a meeting was conducted at Will Rogers Auditorium by Elder Fordyce Detamore. In 1951 Elder Carl Ashlock, the pastor, held a tent effort on University Drive and Fifth Street. He was followed by Elder J. R. Spangler who in 1953 held a series of meetings in a tabernacle on the South Freeway near Seminary Dr. <sup>In</sup> February 1954

H. M. S. Richards and his son, an intern at the time, joined Eldon Spangler for a series of meetings known as "Fireside Discussions;"<sup>8</sup>

Elder Spangler began a program of fund raising. He was followed by Elder B. R. Biloff who purchased lots on the South Freeway near Berry Street. Succeeding him was Elder Charles Betz, Elder W. R. May. It was then decided not to build on the lots near Berry Street. New lots were purchased at 5225 South

Freeway at Loop 820. Construction started in January 1961 and was completed the same year. Claude Dortch was the building committee chairman. Elder Joe Crews was the pastor when the first meeting was held in the new church on September 23, 1961.<sup>9</sup>

Elder Crews was followed by Elder James L. Hayward, V. L. Zuchowski from March to October 1969, Elder W. W. Pohle from November 1969 to September 1972. Elder Art Hempel served from October 1972 to February 1976. In 1975 the church debt of \$300,000 was paid in full under the direct leadership of Elder Hempel. Elder Hempel was followed by Elder J. L. Ray.<sup>10</sup>

Two years after the church was clear and dedicated the Highway department began plans for a cloverleaf system that included the site of the church.

~~The new church now is located at 7051 McCurt Street in South Fort Worth.~~  
~~It~~ was dedicated March 28, 1981 while Joe L. Ray was pastor. <sup>11</sup> B. L. Roberts is now the pastor. <sup>12</sup>

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~~DON KIRKMAN~~

Don Kirkman, architect <sup>who designed</sup> for the Seventh-Day Adventist Church of Fort Worth, was born in Los Angeles. His father was Millard Kirlman, a plasterer. Mr. Kirkman graduated from Walla Walla College in Washington State, majoring in architecture.

In business since 1957 for himself, he does all forms of architecture from traditional to contemporary. He designs for churches, offices, hospitals, retirement homes, schools, nursing homes, and houses. These jobs have been all over the USA, Latin America, and Guam.

Mr. Kirkman's home and office is located in Aberdeen, Washington.<sup>5</sup>

~~Appendix  
Add footnotes to bottom of this~~

~~Aberdeen, Washington: Telephone 1-206-833-7910 Office  
1-206-833-3249 Home~~

PERRY COULTER

The Seventh Day Adventist Church in Fort Worth was <sup>built by</sup> Perry Coulter's <sup>- it was his</sup> forty-seventh church to build. For ~~Forty~~ years he has been building hospitals, dormitories, conference offices, cafeterias, and colleges <sup>for the church.</sup> →

← After serving in the Navy during <sup>World War II</sup> he had a construction business in Tampa, Florida for a year and a half. He then went to Collegedale, Tenn,  <sup>Tenn</sup> to work for Southern Missionary College, staying for fifteen years. While there he rebuilt every building on the campus.

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(Add appendix for footnotes  
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~~6 Ft. Worth Star-Telegram, Evening Edition. November 9, 1932, p. 4.~~

~~7 Ft. Worth First Seventh-Day Adventist Church, May 28, 1981.~~

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1. advertisement (newspaper)

2. History of -

3. history 76

4. newspaper, deed

5. deacons, Sunday.

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Addendum 10

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Ellen White wrote many books and is known as the Prophetess of the Church, according to Mrs. Weiss S. W. Union Conference of Seventh Day Adventist Headquarters, 777 S. Burleson Blvd, <sup>Burleson</sup> 295-0476

The Rust brothers were John E., E. G., and A. B., lay workers from Michigan.

They conducted meetings, ~~and~~ their first church was in Dallas in 1877. In 1878 they organized in Cleburne and Peoria, Texas. The first church in Fort Worth was in 1898 (mark out the word "prior", in the narrative). This information is provided by Joe L. Ray, Texas Conference, Alvarado, Texas, 1-817-783-2223. He was pastor ~~6 1/2 yrs~~ <sup>six and one-half years</sup> at church on McCart, <sup>Street</sup> When it gets approved he said he would find the money for them to get the marker. Let me know when it gets approved so I can call him. Have been at L. Budanauro house all afternoon, for old Trinity.

— Ruth Reiter Stone  
Rutte

Seventh Day Adventist

- 4 Seventh day Adventist Church corner College Ave. and Fogg. W. A. Ceste elder,  
Service 11 a. m. Sabbath School 9:45 a. m. City Directory 1911
- 5 no mention is made in the city directory when it was located on the northside of  
town. There is mention of a Seventh-Day being located in Rolling Hills in 1914  
but this address was not given in the text.
- 5 Seventh-Day Adventist Church, Hemphill cor. Hawthorne. City Directory 1928
- 7 First Seventh-Day Adventist, 2020 Hemphill City Directory 1933-1934
- 10 Seventh-Day Adventist First Church. 2020 Hemphill. City Directory 1959
- 10 Seventh-Day Adventist First Church 5225 North-South Freeway.  
City Directories 1975 & 1969

Name does not remain constant in the city directories.

HEMPHILL PRESBYTERIAN 1925

- Page 4 2nd paragraph from bottom, 3rd. line down Shadow ✓
- Page 9 2nd paragraph from bottom 15 lights.

FOOTNOTES

*"Adventist History in Fort Worth"*

1 Fort Worth First Seventh-Day Adventist Church, Dedication Edition Tabloid, March 28 1981. Based on miscellaneous church records and state church office records.

2 Ibid, "A Short History of the Fort Worth Church," by E. G. Crosier, pastor, and Mrs. ~~xxxxxx~~ O. F. Walker, Church Clerk, for many of the ~~xxxx~~ years referred to in this reference.

3

*"Adventist History in Fort Worth"*

Fort Worth First Seventh-Day Adventist Church, page 2.

4 Ibid, Fort Worth City Directory, 1911, states "Seventh-day adventist church corner College ave. and Fogg. W. A. Caste elder, Service 11 a.m., Sabbath School 9-45 a.m."

839 2025

5 Tarrant County Deed Records, Vol. ~~xxxx~~, p. ~~xxxx~~ on August 15, 1924

E. A. Leary and wife Margaret Ruth Leary were paid \$1,000 by the Texas Conference Association of the Seventh Day Adventists, a corporation domiciled in the city of Dallas, Texas, for Lot # 5 Block 8 of Bellevue Hill addition to Fort Worth. The church issued a \$3,500 note to E. A. Leary at 8% interest. No mention is made in the Fort Worth city Directories verifying when the church was located on the North Side, except that the 1914 directory mentions that a Seventh-Day church was located in Rolling Hills in 1914. The 1928 directory confirms that the church was operating at "Hemp Hill cor. Hawthorne." See also Fort Worth First Seventh-Day Adventist Church, "Adventist History in Fort Worth," p. 3.

6. Fort Worth First Seventh Day Adventist Church, "Adventist History in Fort Worth," p. 3.

## FIRST FRIENDSHIP BAPTIST CHURCH

W. A. Hand, a building contractor, built the First Friendship Baptist Church at 1801 S. Riverside Dr. two years after the Church was organized. He was born in Mexia in 1900 and moved to Fort Worth when he was twenty-one years old.

First working as a carpenter, he later with his sons Wilbur F. now deceased and James, started their building and construction business.<sup>1</sup>

James Hand, a Technical High graduate, took engineering and drafting at the TCU Evening College after returning from WW11. It was he who drafted the plans for their business. Mr. Hand is now employed at Bell Helicopter Textron, Inc. in Hurst, Texas.<sup>2</sup>

They built many houses and institutional buildings, including the Maddox Ave. Children's Home later to become the Cripple Children's Home, and the Rolling Hills Baptist Church.

This construction company was written up in South Western Home Builders and were listed in this magazine for many years.

The Hands were members of the First Friendship Baptist Church, later to become the Hemphill Baptist Temple when it moved, until 1962 when Mr. W. A. Hand died.

Mrs. W. A. Hand	3116 Pioneer	535-5373
James F. Hand	3737 Blue Bell, Everman, Tex.	478-5672

October 12, 1983

Dear Duane:

You will need this check to process the Sanctuary.

All the members of Hemphill Presbyterian are looking forward to getting a marker. The front of their church was built in 1925.

I wrote to the preacher that established Hemphill Baptist Temple. He is very well liked and believes in putting issues to a vote. It may help. He has a large church in Memphis, Tenn. and plans to come to Fort Worth next year. The present preacher and two deacons have no objection to a marker so it must be the money, anyway we need the information now as more people become less available.

The Seventh-day Adventist members are a lovely group of people and have been most helpful. They have moved their Conference so they are having trouble finding their documents at this time but are looking. I am hoping they will come up with the name of the architect for the church building at 2200 Hemphill that they sold to the Baptists in 1932. Two of the members remember there was an architect but can't recall his name.

I canvassed the neighborhood but all I could come up with was the lady south of the fountain at 2929 S. Jennings is Mrs. S. S. Paschal phone No. 924-8745. She is never home and is staying with a daughter on 5th Ave. in Fort Worth. Only two of the neighbors own their homes and have lived there any length of time, but they know nothing of the statue fountain. Mrs. Vorhies of 915 W. Broadus, telephone 924-7542 said she would verify it as the one coming from in front of the courthouse.

My postcard friend came up with a 1909 drawing of the courthouse with horse fountain.

Went to the bookstore at Ridgman Mall and found a picture of the courthouse in a historical book of Fort Worth but some tree leaves obscured the view of the fountain. W. D. Smith Photo Co. took credit for the picture so

I called them and they gave me Bill Jary's number. I went over to his house on Hillcrest and picked up the Star-Telegram news story. He has been working for five years to get the fountain replaced but now has given up but will help me. Since the story the bronze horse was found at a riding stable and returned to the County.

He showed me several letters written to him from Judge Moncrief who seemed to favor the idea but nothing came of it. Quote, "A rich kid that never follows through on anything."

The mid part is missing with the four neptunes and he figured it would cost \$35,000. for the granite and stonemason. He said there is a man in San Antonio that could do the work. This man's father did Mount Rushmore. According to the picture this could not be at 2929 S. Jennings. Where did it come from?

Mr. Jary told me to talk to Sid Bass about it but I told him since I am on the Commission I am not a private citizen and couldn't act independently. Not being able to understand this I thought he lacked finesse. He had a tremendous amount of local history at the house, likes you, and I could work with him.

St. Mark Methodist Churches 100 Anniversary was a success. People came from out of state and it was full. They gave a complete history of the Church and it was most interesting. The church building on closer examination was not as old as I had thought.

I called the preacher and they would very much like a marker. It would be easy as they have on display photographs of all their preachers, Montages in the 1880's, and papers out of the old corner stones. I got the abstract on it and I am tracing the history of the land.

Mr. Maxson is due in this week-end. If he calls me I'll call you.

Drop by the house anytime.

Ruth



### LOCATING COMMITTEE

Back Row: (left or right) Dr. E. R. Wood, Milton Simmons, Dr. E. L. Phillips, Pastor J. L. Ray.  
 Front Row: Floyd Harrell, Gary Heinrich (Chairman), John Gifford, Dr. M. G. Skinner. (Not Pictured: Doris May, Dan Gleason.)



### BUILDING COMMITTEE

Back Row: (left to right) Floyd Icenhower, Milton Simmons, Ed Gifford, John Gifford, Claude Dortch. Middle Row: Floyd Harrell, Gary Heinrich (Secretary-Treasurer), Boy May, Dr. M. G. Skinner (Chairman). Front Row: Pastor J. L. Ray.



R. H. Pierson



Ben Leach



Bill May



Cyril Miller

## HISTORY OF THE FORT WORTH FIRST SEVENTH-DAY ADVENTIST CHURCH

The First Seventh-day Adventist Church was organized in Fort Worth about 1898 with six members. They met in homes, halls, and other churches until 1910 when a lot on Fogg Street was donated by a Mr. Capps. A small church was erected and served the congregation for several years. Then in 1923 it was sold and in 1924 a lot was purchased at 2020 Hemphill Street. In time a nice brick sanctuary was built. In 1957 it was voted to build a new church. A site was purchased at South Freeway and Loop 820, and a beautiful sanctuary was erected.

Former pastors of the Fort Worth congregation included R. L. Pierce, Robert French, George West, George McNay, J. W. McComas, P. E. Vanlandingham, E. G. Crosier, F. C. Clark, J. F. Anderson, Albert Griffin, Arthur Kiesz, Carl Ashlock, J. R. Spangler, R. R. Biloff, Charles Betz, W. R. May, Joe Crews, Jim Hayward, V. L. Zuchowski, W. W. Pohle, Art Hempel, and the present pastor since 1976, J. L. Ray. Many fine associate pastors and Bible instructors have served this church during these years.

Elder Robert French conducted the first evangelistic crusade here in 1910. Since that time many major crusades have been held here by such evangelists as F. W. Detamore, Bob Spangler, Dick Barron, Bill May, Joe Crews, Ron Halvorsen and Gunnar Nelson.

Fort Worth First has helped establish many other churches in the area such as Handley, Arlington, Hurst, Everman, and Fort Worth Spanish.

Christian education has always played a vital role in our church. Flora Moffit and Nathan Willes taught at the very first school in the year 1910. Kenneth Beem was the first principal of the first Junior Academy. In 1962 a new school was built on land donated by Mr. and Mrs. Harry Burton.

In 1979 we were informed that the beautiful church at 5225 South Freeway would be taken over by the Texas State Highway Department for its expansion program.

Today we are happy to dedicate our new church at 7051 McCart. Our special thanks are extended to Perry Coulter, our Construction Superintendent and to Don Kirkman, our Architect.

### DEDICATION COMMITTEE

Bob Cooke  
 Gary Heinrich  
 Sarah Icenhower  
 Margaret Phillips

Eugene R. Wood  
 Claude & Lucille Dortch  
 Paula Owens  
 Jerry Yocom

## CONSECRATION SERVICE

March 27, 1981

7:15 p.m.

ORGAN PRELUDE Variations on "A Mighty Fortress" Eunice Reitz  
MINISTERS ENTER  
INVOCATION Gerald Baldree  
SCRIPTURE Roy Edgar  
HYMN NO. 276 "My Jesus, I Love Thee"  
WELCOME Pastor J. L. Ray  
SPECIAL MESSAGES Church Elders  
SPECIAL MUSIC Quartet  
PRAYER Pastor R. H. Pierson  
SERMON OF CONSECRATION Pastor W. R. May  
BENEDICTION Mel Carpenter  
ORGAN POSTLUDE "God of Our Fathers" Eunice Reitz

\* \* \* \* \*

## SABBATH SCHOOL

March 28, 1981

9:20 a.m.

SONGS OF PRAISE John Mitchell  
PRAYER Dr. Eugene Wood  
WELCOME Nowald Poenitz  
SPECIAL MUSIC Nellie Domotor & Elena Minton  
MISSION EMPHASIS Pastor Dan McAdams  
GENERAL LESSON STUDY Dr. Don McAdams

\* \* \* \* \*

PULPIT FLOWERS are donated today by Mr. Jerry Yocom and our church family in honor of our special guests Elder Robert H. Pierson and Mr. Perry Coulter.

\* \* \* \* \*

"He shall build an house for my name,  
and I will establish the throne of his kingdom  
forever."

II Samuel 7:13

## THE CHURCH AT WORSHIP

March 28, 1981

10:50 a.m.

ORGAN PRELUDE Eunice Reitz  
"Reformation Chorale from the 5th Symphony"  
\* \*  
THE KING'S BUSINESS J. L. Ray  
\* \*  
SCRIPTURE & INVOCATION Lyle Hansen  
HYMN NO. 168 "Worthy, Worthy, Is the Lamb"  
PASTORAL PRAYER Pastor R. H. Pierson  
CONGREGATIONAL RESPONSE  
GOD'S TITHE, OUR OFFERINGS—Spring Missions John Gifford  
OFFERTORY—Chorale Prelude on "Before Thy Throne I Now Appear" Bach  
SONG OF THANKS  
PRAYER OF DEDICATION  
MEDITATION IN SONG Church Choir  
SERMON Pastor Ben Leach  
HYMN NO. 222 "Just As I Am"  
BENEDICTION Pastor W. B. Robinson  
ORGAN POSTLUDE "Sinfonia"—Bach Eunice Reitz  
\* \* Ushers may seat waiting worshippers.

## SERVICE OF DEDICATION

March 28, 1981

3:00 p.m.

ORGAN PRELUDE Eunice Reitz  
Variations on "Hail to Thee My Jesus Holy" — Bach  
MINISTERS ENTER  
INVOCATION  
SPECIAL MUSIC Ladies Chorus  
"Open the Gates of the Temple"  
WELCOME Pastor J. L. Ray  
HYMN NO. 246 "My Faith Looks Up To Thee"  
PRAYER Pastor W. R. May  
HISTORY OF THE CHURCH Claude Dortch  
CHORAL ANTHEM "His Name Is Jesus"  
INTRODUCTION OF SPECIAL GUESTS  
REMARKS BY SPECIAL GUESTS  
VOCAL SOLO Nellie Domotor  
"Come To Me"—Beethoven  
SERMON OF DEDICATION Pastor R. H. Pierson  
ACT OF DEDICATION Pastor Cyril Miller  
PRAYER OF DEDICATION Pastor Bob Wood  
VOCAL DUET Pastor Henry & Bunny Reid  
"Bless This House"  
REMARKS, CHAIRMAN OF FINANCE COMMITTEE  
OFFERING Dr. M. G. Skinner  
BENEDICTION Gary Heinrich  
ORGAN POSTLUDE Eunice Reitz  
"Toccatto from the Fifth Symphony"—Widor

**CHURCH STAFF**

Church Office 294-5729

Pastor, Joe Ray	551-1227	Secretary-Treasurer-Clerk	
Youth Pastor, David Shasky	295-9818	Elaine Carpenter	572-1689
First Elder, John Gifford	249-2786	Deaconess Chairman	
Deacon Chairman, Wes Stoops	293-0569	Sarah Icenhower	478-9771

**WORSHIP SERVICES**

Sabbath	9:20 a.m.	Sabbath School
	10:50 a.m.	Church Service
Wednesday	7:30 p.m.	Prayer Meeting

Others as announced

**AN INVITATION TO UNITE WITH OUR CHURCH**

A cordial invitation is extended to all who have no church home to unite with our church. You may come by Transfer of Letter, Profession of Faith, or Baptism. Please fill out the Pastor's Information Blank below, tear it out and place it in the offering plate, or give it to an elder or deacon. Response to this invitation may also be made by coming forward when invitations are given from the pulpit.

*This is God's House*

*God is here; this is His House. I must have pure thoughts and the holiest motives. I must have no pride, envy, jealousy, evil-surmising, hatred, or deception in my heart, for I am coming into the presence of the holy God.*

ELLEN G. WHITE

PAINTING BY HOMER NORRIS

**INFORMATION TO PASTOR**

Name ..... Phone .....

Address ..... Zip .....

- Is in the ..... hospital
- Is a newcomer to Fort Worth
- Requests a pastoral visit
- Requests baptism
- Is interested in our church
- Has a new address
- Desires to join this church by letter

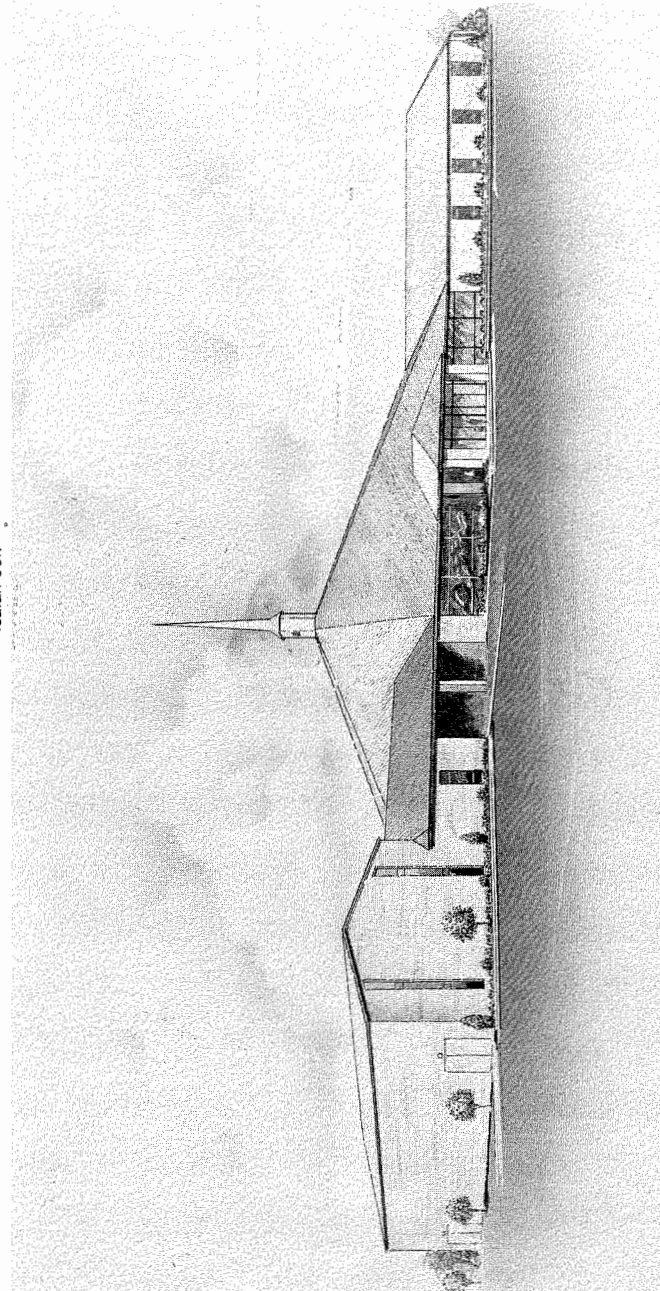
Church coming from .....

Address of church .....

Information given by ..... Date .....

**"MY HOUSE SHALL BE CALLED AN  
HOUSE OF PRAYER FOR ALL PEOPLE"**

Isaiah 56:7



*Seventh-day Adventist First Church*

Fort Worth, Texas 76133

7051 McCart Street

**FT. WORTH FIRST  
SEVENTH-DAY  
ADVENTIST CHURCH**

**DEDICATION DAY, MARCH 28, 1981**

# DEDICATION

## Pastor Looks Forward To New Church Facilities, Activities

There is still a faint whiff of sawdust in the air as we settle into our impressive new church building this 28th day of March, 1981. It is Dedication Day and we are excited. As we lean back in the pews as yet unmarked by little children's crayons, there is a smell of new material throughout the sanctuary.

The choir, resplendent in its new robes, tries to look nonchalant as it takes its place. The organist nervously eyes the keyboard of the expensive new organ—like an ex-Volkswagen owner preparing to drive his new Rolls Royce.

The congregation is liberally sprinkled with "Con-



**PASTOR JOE L. RAY**

ference People." Mothers and fathers caution their children to keep their feet off the upholstery as they nervously await the Grand Proceedings to begin. The new church building is about to be dedicated. Like a new-born infant promised to Jesus in the presence of its family.

A new building and a new beginning. What will be our goals? Will there be changes?

**In a recent interview, First Church Pastor Joe L. Ray had this to say:**

**Question:** As we move into our new church, what changes in our goals do you see?

**Answer:** One of the changes is the fact that we have been a metropolitan church for the past twenty years and now we will be more of a neighborhood church. Our mission will still be to reach a large area of Fort Worth, but we'll have a neighborhood as a base for Vacation Bible Schools and Evangelistic meetings and other outreach programs.

**Q.:** What is your greatest hope and aspiration for this new church?

**A:** To see unity, everyone using his spiritual gifts, church growth, a real sweet spirit of harmony and oneness—a church like an army going forward conquering and conquered for Christ.

**Q:** You mentioned church growth. It seems like we have had the church growth program on the back burner until we could get this new church built. Is that correct? We haven't been able to get it going until we

(Continued on Page 4)



**HEMPHILL ST. CHURCH**



**FREEWAY CHURCH**



**MCCART STREET CHURCH**

## TWO MEMBERS MOVE TO FIFTH CHURCH HOME

This new building which will be dedicated today is the fifth building in which two of our members have worshipped as parishoners of the Fort Worth First Seventh Day Adventist Church.

Ruth Vorhies, 78, and John Stevenson, 86, both continuous members of First Church for over 50 years, remember when First Church's building was somewhat less attractive than the newest structure in which we now live. Its octagonal 650-seat sanctuary, its 60x100-foot recreation-room-gymnasium are a far cry from the "old days" on Hemphill Street.

Mrs. Vorhies joined the Adventist Church in 1926 when it was meeting in a small frame building at the rear of the lot at 2020 Hemphill Street. Mr. Stevenson joined First Church some time after her, and both have been members of the same church for over a half century—Mrs. Vorhies for 55 years, and John for a year or so less.

The Small building on Hemphill had a capacity of approximately 100 seats. It also served as the Adventist school building. As Mr. Stevenson remembers, the neighborhood called it the "sheep shack."

Later, in 1928, under the pastorage of Elder McComas, First Church constructed a "tabernacle," which accommodated more people, al-

## Pierson To Preside At 3 P.M. Service Of Dedication Today

The Dedication Services this afternoon at 3 p.m. will be conducted by Robert H. Pierson. Elder Pierson is a former President of the General Conference of Seventh-Day Adventists, the predecessor of our present President Neal C. Wilson.

Elder Pierson served in the capacity of president for thirteen years, from 1966-1979.

Elder Pierson is a prolific author, having written an estimated 20 books, among which include: *The Road To Happiness*, 1948; *Wonderful Jesus*, 1948; *Paddles Over The Kamarang*, 1953; *The Secret Of Happiness*, 1958; *Give Us This Day* (morning devotional book), 1959; *501 Adventist Illustrations and Stories*, 1965; *What Shall I Speak About?*, 1966; *So You Want To Be A Leader*, 1966; and, with Elder G. S. Stevenson, *Final Countdown*, 1966. He has written a number of books since 1966 which are not listed here because of space limitations.

The former conference president attended Southern Missionary College, Collegedale, Tenn., and became an ordained Seventh-Day Adventist minister in 1936 in Poona, India.

At present a pastor of a small church in North Carolina, Elder Pierson has held many posts in the years he has been active in the Adventist movement. Among his former posts are Pastor, Lay Activities Secretary, Georgia-Cumberland Conference, Decatur, Georgia, 1933-1935; Pastor, Director of Lay Activities, conference and union president in India, 1935-1942; President, British West Indies and Caribbean Union conferences of Seventh-Day Adventists., Jamaica and Trinidad, 1943-1949; Southern Asia Division of Seventh-Day Adventists, Poona, India, 1950-1954; Kentucky-Tennessee Conference of Seventh-Day Adventists, Nashville, Tennessee, 1954-1957; Texas Conference of Seventh-Day Adventists, Fort Worth, 1957-1958; Trans-Africa Division of Seventh-Day Adventists, Salisbury, Rhodesia, 1958-1966.

Married in 1911 to Dollie Mae Smith in Ocala, Florida, he has two sons, John Duane Pierson, M.D. and Robert George Pierson, a missionary-teacher.



**RUTH VORHIES**



**JOHN STEVENSON**

(Continued On Page 4)

# Adventist History

## ... In Fort Worth

While history was being made and a nation being born in the eastern part of the United States, Indians lived and roamed in north Texas. Even after southern Texas cities such as Galveston and Houston were flourishing, there were Indian villages along Village Creek, and Indians stopped to drink from a cool spring of water before crossing the stream that ran nearby. This spot was called "Cold Spring." Eventually, the spring itself became insignificant, but the location is now covered by our modern and progressive city, Fort Worth.

In 1843, while William Miller was preaching the Advent message, Texas Rangers and Indian chiefs held a Council of Peace on the banks of the Trinity River. A treaty was made requiring the Indians to stay west of a line passing through the present site of Fort Worth, and this is how Fort Worth became the city "Where the West Begins."

It was not until 1875, 32 years later, that the Seventh-Day Adventist message came to Texas by way of the Rust brothers, lay workers, from Michigan. Before the Civil War the South had been looked upon as a closed field where violent men defended their prejudices with guns and whips. But here, ten years after the Civil War, these brothers aroused considerable interest and found to their surprise the Southern mind was open to the message of God's law. Word was sent to Michigan, and ministers were sent to help in the work. Soon evangelistic meetings were being held in Dallas, Plano, Cleburne and Terrell; the first Adventist Camp Meeting was held in Plano; the Texas Conference was organized in November of 1878; and a visit by Ellen and James White was made to Texas.

A local newspaper reported, "Elder White and his wife, Mrs. E. G. White, are very plain talkers. Having been in the lecturing field more than 30 years, they have acquired strength of voice and distinctiveness of utterance sufficient to reach the hearing of acres of people without the least of difficulty ... they have learned to stand up alone, if necessary, and fearlessly speak of God ..."

Even though in 1875 Fort Worth had a population of about 500 citizens who had fought for and experienced the trauma of becoming the railroad center of Texas and the Southwest, the city was to wait another 20 years for the Adventist message. Perhaps the reason is the same reason Texas Christian University, originally started in a one-room school in Fort Worth in 1869, was moved first to Hood county, then to Waco before being moved back to Fort Worth in 1910, because "the atmosphere of the fast growing Cowtown was too rough for the culture they sought to promote." Battles of soldiers, cattlemen, railroad men, where men shot each other if they did not agree, caused settlers as well as churches to move in cautiously.

In 1893 the Texas Conference purchased 800 acres in Johnson County for a Texas Training School, which we know now as Southwestern Adventist College. One year later the church in Keene was organized.

In 1895, the year the present Tarrant County Court House was built for \$400,000 and became the architectural pride of the city, a far more valuable work was begun in Fort Worth. The First senior Sabbath school quarterly had just been published by the Pacific Press Publishing Company, and it was suggested it be used as a missionary paper to reach the unconverted. While the records are not specifically documented, it appears that probably missionary minded laymen from the Keene church, which had a membership of only about 60 members at the time, decided the time had come to bring the Adventist message to their somewhat boisterous but progressive neighbors in Fort Worth. The official record simply states, "Sabbath Schools were begun in a suburb in Fort Worth in 1895 by W. N. Hyatt." The efforts were successful. The first SDA Church in Fort Worth, we are told, was organized prior to 1898 with six members, and met in various homes and halls. In 1905 the group was meeting in the Swedish Methodist Church on Broadway.

Many of the early records have been lost, but during the 1904-1910 period some of the early members were: Mrs. Carrie Dazey, Mrs. Palmer, Mrs. Agnes Houlton Steward, Mrs. Margaret Williams, Dr. & Mrs. D. C. roos, Mr. & Mrs. Angus, Mrs. Inabelle Keller, and Mr. & Mrs. Earnest Graves. Mr. Earnest Graves was the first church elder.

During these years the city of Fort Worth, as well as the Adventist church, entered a period of rapid development and growth. A public library was built, streets paved and lighted, water and sewage facilities extended, and there were two newspapers; one called the "Star" was edited by Amos G. Carter, and the other was called the "Telegram." In later years the two papers merged into our present "Fort Worth Star Telegram." To keep pace with the growing city, ministers and Bible Workers were sent to work in Fort Worth. Early Bible workers included Miss Lottie White in 1904 and Miss Minnie Robbins in 1907.

Today, when Adventism is accepted by the press and appreciated by the public, it is hard to comprehend what early Adventist ministers and pioneers experienced in preaching and living the Adventist faith. To obtain a place to pitch a tent, these early ministers sometimes had to agree to leave any time the owners couldn't stand them any longer; they were challenged to debates, ridiculed, and sometimes physically attacked. Sometimes angry husbands threatened the life of any Adventist minister who baptized his wife, and rowdy pranksters or prejudiced people destroyed property and in other way tormented Adventists.

But in spite of tent poles being knocked down, ministerial opposition, fires and turbulent weather, the work of the Adventist church continued to grow in Texas.

Many of the early Adventists were young people, and scores of stories could be told of how they defended the truth in the face of bitter opposition. John W. Dortch, Claude Dortch's grandfather, was one of these young people.

John responded to the call, "Go west, young man, go west," and came to Texas from Tennessee. While here he became engaged to a lovely young Methodist girl, Delia Miller, and attended an Adventist evangelistic meeting. Even though he did not accept the Adventist message at that time, he was under conviction and finally, to try to forget it, he returned to Tennessee.

His brother, who had become an Adventist, packed some Adventists tracts in his trunk, and when he found them he couldn't resist reading them. It was then he decided he would have to become a Seventh-day Adventist, and it is thought he was probably the first SDA in Tennessee. Later he returned to Texas, Taught school in Marystown, and with his fiancée continued to study the Adventist beliefs. Because Delia's parents opposed her becoming an Adventist and said they never wanted to see her again if she married an Adventist, they decided to elope and return to Tennessee. They did not escape persecution there, however. At one time John Dortch was put in jail for picking strawberries on Sunday.

Maude Dortch, sister of Aunt Flora Moyers in Keene, was one of John and Delia's four children. In 1910 Elder W. A. McCuhen, who had worked with her in Tennessee, called Maude to Fort Worth as his Bible worker. She was in Fort Worth for about three years, but died here as a young woman of only 33 years. The last year she was a Bible Worker in Fort Worth she brought 18 people into the church.

In 1910, the year the Texas Conference was divided, there were 1,336 members, 21 churches and 5 ordained ministers in the North Texas Conference. Also it was in 1910 that the first evangelistic meeting was held in Fort Worth, by Elder Robert French, in the 1700 block of Washington Avenue. This is the year the Baptist Theological Seminary moved to Fort Worth from Waco.

In 1910 still another significant event took place in Fort Worth when Mr. Capps, an early Fort Worth real estate dealer who donated land for Capps park, donated a lot on Fogg Street for an Adventist Church. A very simple two room structure was erected upon it. Twice this early building was blown from its foundation and much discouragement had to be overcome. The congregation was often in prayer before its final completion. Fort Worth's first church was taught in the church on Fogg Street, in 1911, by Miss Flora Moffat. She was followed by Mr. Nathan Willess, and the next year by Miss Maggie Day. Fort Worth's church school thus started has been continuous to the present time.

From 1910-1920 Texas rapidly filled up. People were migrating from everywhere. Being a rail center, Fort Worth acted as a gateway for these people. In 1914 Mr. H. R. Gay became the local church elder. By 1923, the Adventist church outgrew the small building on Fogg Street and it was sold to a congregation of First Day Adventists. Evangelistic meetings were held in a

(Continued From Page 3)

## Perry Coulter, Builder --- Blessing To Ft. Worth First

It was getting late in the afternoon. As Perry Coulter leaned against the car and talked, his easy smile and relaxed manner belied the fact that he is an intense, hard-working craftsman with a great deal of pride in his work . . . building churches.

"This is my forty-seventh church," he said, as his gaze wandered over his handiwork. "I've been doing denominational work for 40 years. That includes building hospitals, dormitories, conference offices and cafeterias and churches."

Perry calls Tampa, Florida his home. Since last August, his home has been right at the new First Church site. He and his wife live in a mobile home.

Perry does denominational building exclusively.

"I feel that the work I do is as much a part of God's work as any other person who has dedicated his life," Perry said.

After World War II, in which he served in the Navy, Perry had a construction business in Tampa, Florida, for about a year and a half. Then he went to Collegedale, Tenn to go to work for

Southern Missionary College.

"We had a construction program going there. We didn't hire any outside help. With our own



PERRY COULTER  
(Continued On Page 4)

## ADVENTIST BUILDER --- CAUTIOUS WITH MONEY

Perry Coulter is much more than a builder. Although he is the builder responsible for this excellent structure we dedicate today, he has another quality that is invaluable to his clients—his cheap.

He always seems to have just the right connections to save money. Take the chandeliers in sanctuary, for example.

If First Church had been forced to pay what the manufacturer asked for them, chances are we would be reading our Bibles by the beams of flashlights today. Would you believe \$11,480?

But Perry knows a man by the name of Phil Brown. Mr. Brown is semi-retired and lives in Portland, Oregon. According to Perry, they borrowed one chandelier (costing \$1640) and Mr. Brown copied it. He made all seven of these beautiful fixtures by hand—and then delivered them to Fort Worth. At a cost \$400 per chandelier—total.

That is a savings of \$8,680.

Fort Worth First can now claim that it has been "given" new light. Well, almost.

## ADVENTIST HISTORY - - -

(Continued From Page 2)

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The capable and God-fearing pastors who followed Elder Joe Crews and worked tirelessly with the church through these difficult years were Elder James Hayward, Elder V. L. Zuchowski, Elder W. W. Phole, and finally, under the leadership of Pastor Art Hempel, in 1976, the church debt was paid.

—Compiled by LaVon Ray

## PASTOR LOOKS FORWARD - - -

(Continued From Page 1)

could get this building program out of the way.

**A:** That is true. Many of the concepts of church growth are quite new to many of us . . . pastors and congregation alike. Fort Worth applied for and has been accepted as one of the model churches in Texas in this experimental program. In the church growth concept about 30 per cent of our energies, time and money is to be spent inward—70 per cent outward. With the building of this new church and with the transfer from one place to another, that has been reversed these past several months. It has been necessary for us to spend just about all our time inward—in order to get into this new church and complete the project. But I hope that this trend completely reverses and we can see church growth like we've never seen it before.

**Q:** Are there any plans to canvas the Candleridge area surrounding our new church building?

**A:** I would hope that this will be part of our church growth program. Elder Miller, our conference president, is at present working on a plan to get Elder O'Brien (a retired evangelist) to conduct a revival in our church just before the church growth program is initiated, in the latter part of May.

**Q:** Do you predict any image change in the new church as opposed to the old church? It has been said that this church will be a youth-oriented church.

**A:** I hope that we will become a youth-oriented church, that's one of our needs. We have some fine young people . . . but for our size I feel that we don't have as many young people as we should. With our expanded facilities, and the neighborhood concept, we expect great things from the youth of our church in the area of outreach. Many youth activities are already in the planning stage.

**Q:** Do you think that the facilities of the new church will make your job easier? Has there been a handicap with the facilities in the Freeway church in any way?

**A:** I would say that the Freeway church was adequate and had its own unique advantages. I think there's always an advantage in being located on an interstate highway. It was hard to get to the Freeway church. There are obvious advantages in our new church building, also. There are more facilities for fel-

lowship activities. We have kitchen facilities, a large area for our fellowship lunches and a gymnasium for sports and social activities. Hopefully, we'll use this regularly for our entire church family, and perhaps we can even reach the neighborhood with our expanded activities. A church should not only worship together, but they should play together and have fun together as well as pray and study. I think this new church will give us the opportunity to institute the concept of serving our membership not only in worship and guidance, but fellowship and social activities. We need to recognize that we are here for the total man.

**Q:** We have scheduled evangelistic seminars for the month of June, some of which will be held in our church. What can you tell me of your hopes for them?

**A:** I haven't been involved in too many seminars, per se. Through the years I've been active in many evangelistic meetings, setting up the church and visiting with the evangelists in the homes of prospects. This seminar Bible-study type approach is something quite new but is racing across the country like wildfire . . . people are interested in this approach. I just hope that we can attract a lot of new people.

**Q:** Tell us a little about the seminar.

**A:** The seminar will be conducted by Elder Robinson with study guides that are very thorough. I think probably more thorough than the It Is Written guides. By the time the people have followed the study guides all the way through, Elder Robinson will have presented the main points of our message about five times.

**Q:** What will the seminar be based on?

**A:** Elder Robinson calls it a Revelation Seminar. He maintains that all our teachings can be covered in Revelations. However, he branches out to other parts of the Bible, and shows how they agree with Revelations and this is the way that he presents a complete picture on the different topics.

**Q:** Do you think that the new church will encourage members who have not attended regularly to come back—maybe just out of pride in the new building?

**A:** It may have some effect. There are always some people who will come out of curiosity. It really goes

## DEDICATION DAY, MARCH 28, 1981

back to the love of our own members for these people and their personal work for these people that will bring them back.

**Q:** How many baptisms have we had while you have been pastor of Fort Worth First?

**A:** We've had a little over 200 baptisms. Something like 210 or 215. I've also conducted 47 funerals in the five years that I've been here. It has been my pleasure to unite 47 couples in marriage here in Fort Worth.

**Q:** How does Ft. Worth First stand in total baptisms in relation to the other churches in the Texas Conference?

**A:** Some years Fort Worth has led the conference in baptisms. But actually, the Spanish growth is the largest in the conference. Not just in percentage, but in actual numbers. Some of the Spanish churches are baptizing in greater numbers than the English churches. I feel that Fort Worth ought to be one of the leading churches in baptisms. We are one of the largest churches—outside of Keene—and we are in a large city—if we were not near the top in baptisms, there would be something wrong with us. Some years we've led the conference, but in recent years, some of the Spanish churches with smaller memberships are baptizing more new members than we are.

## PERRY COULTER - - -

(Continued From Page 3)

construction crew, we rebuilt every building on the campus. There were no contractors or subcontractors on the campus of Southern Missionary College. I was there with the college for fifteen years.

In 1961 he "went on the road" and started building churches, hospitals, conference offices, nursing homes and cafeterias.

Perry's "mainstay" is his son, who works with him, and with his wife and two children, also lives in a mobile home on the job sites. The 61-year-old builder has 4 daughters and a son. Three of his daughters are married to "construction men"—men whom Perry trained, incidentally. One daughter is the wife of an evangelist in the Colorado Conference.

Perry has traveled extensively in his work.

"I've been on practically all of our college campus. I did work at Walla Walla College, several buildings at Pacific Union College, buildings at Southern Missionary College and the entire campus of Oakwood College numbers of our boarding academies such as in Denver, Loveland, Colorado, Tennessee, etc.

"One year I was working at Pacific Union College, working in Nashville, Tennessee, Asheville, North Carolina, and Memphis Tennessee—all at the same time. I was coordinating the work at all four sites. I set it up and had superintendents on each site that stayed on the job and followed the programs. I set up the programs and saw that they were followed, budget-wise and so forth. I also do all the contract-letting and purchasing."

He has constructed buildings in Florida, Georgia, Alabama, Tennessee, North and South Carolina, Virginia, Maryland, Michigan, Kentucky, Ohio, state of Washington, Oregon, Idaho, Texas, Alaska, Hawaii, Mexico, and Guatemala.

Perry has built large churches—one for a college that seats 3,000 people in one room. But he says he feels that "churches should stay reasonably small. I think churches should be small enough for their members to be active and consequently a happier church."

His church membership is at Ooltewah, Tennessee, a small suburb near Southern Missionary College, where he is a charter member.

## TWO MEMBERS MOVE - - -

(Continued From Page 1)

though it had a dirt floor.

**Mr. Stevenson**, who has served in about every capacity in which a layman can serve the church, remembers that the baptistry had to be emptied by dipping the water out with buckets. As a deacon, this was part of his job. He finally figured out how to crawl under the baptistry and put a drain in it. Then it was just a matter of

**The third church building** in which First Church was housed was a brick structure, at the same location—2020 Hemphill—now owned and occupied by the Hemphill Baptist Temple.

In 1960 First Church moved again—into its fourth building, located at 5225 South Freeway. This structure cost approximately \$300,000 when it was built. It was recently appraised at over a million dollars.

The congregation really had to struggle to meet the mortgage payments. Members remember vividly the sacrifices they made to keep the church's financial ship afloat. Many times it took an eleventh hour desperation effort to make the mortgage payments.

**After so much effort** was put forth to pay off the mortgage, it was disheartening to learn—only two years after it was clear and dedicated—that the Highway Department is going to construct a

cloverleaf system which will include the site of the church.

**So, First Church prepared** for its fifth move.

A hard-working locating committee diligently shopped the Fort Worth real estate market, patiently seeking just the right spot for the new church. Many, many hours were invested by these dedicated men.

Finally, the congregation voted and settled on property located in the 6000 block of McCart Street in South Fort Worth. It is considered a very desirable location and the builders and building committee have done an excellent job in constructing what may well be the "showplace" of the Adventist church in this area.

The sound system of the new church, alone, is probably more expensive than the entire building of the original little structure on Hemphill Street.

This fifth church building of First Church is a far cry from what Ruth and John remember.

John won't have to crawl under the baptistry and pull a plug to drain it. And there won't be a dirt floor to mess up the Sabbath shine on their shoes, either.

# Adventist History ... In Fort Worth

While history was being made and a nation being born in the eastern part of the United States, Indians lived and roamed in north Texas. Even after southern Texas cities such as Galveston and Houston were flourishing, there were Indian villages along Village Creek, and Indians stopped to drink from a cool spring of water before crossing the stream that ran nearby. This spot was called "Cold Spring." Eventually, the spring itself became insignificant, but the location is now covered by our modern and progressive city, Fort Worth.

In 1843, while William Miller was preaching the Advent message, Texas Rangers and Indian chiefs held a Council of Peace on the banks of the Trinity River. A treaty was made requiring the Indians to stay west of a line passing through the present site of Fort Worth, and this is how Fort Worth became the city "Where the West Begins."

It was not until 1875, 32 years later, that the Seventh Day Adventist message came to Texas by way of the Rust brothers, lay workers, from Michigan. Before the Civil War the South had been looked upon as a closed field where violent men defended their prejudices with guns and whips. But here, ten years after the Civil War, these brothers aroused considerable interest and found to their surprise the Southern mind was open to the message of God's law. Word was sent to Michigan, and ministers were sent to help in the work. Soon evangelistic meetings were being held in Dallas, Plano, Cleburne and Terrell; the first Adventist Camp Meeting was held in Plano; the Texas Conference was organized in November of 1878; and a visit by Ellen and James White was made to Texas.

A local newspaper reported, "Elder White and his wife, Mrs. E. G. White, are very plain talkers. Having been in the lecturing field more than 30 years, they have acquired strength of voice and distinctiveness of utterance sufficient to reach the hearing of acres of people without the least of difficulty ... they have learned to stand up alone, if necessary, and fearlessly speak of God."

Even though in 1875 Fort Worth had a population of about 500 citizens who had fought for and experienced the trauma of becoming the railroad center of Texas and the Southwest, the city was to wait another 20 years for the Adventist message. Perhaps the reason is the same reason Texas Christian University, originally started in a one-room school in Fort Worth in 1869, was moved first to Hood county, then to Waco before being moved back to Fort Worth in 1910, because "the atmosphere of the fast growing Cowtown was too rough for the culture they sought to promote." Battles of soldiers, cattlemen, railroad men, where men shot each other if they did not agree, caused settlers as well as churches to move in cautiously.

In 1893 the Texas Conference purchased 800 acres in Johnson County for a Texas Training School, which we know now as Southwestern Adventist College. One year later the church in Keene was organized.

In 1895, the year the present Tarrant County Court House was built for \$400,000 and became the architectural pride of the city, a far more valuable work was begun in Fort Worth. The First senior Sabbath school quarterly had just been published by the Pacific Press Publishing Company, and it was suggested it be used as a missionary paper, to reach the unconverted. While the records are not specifically documented, it appears that probably missionary minded laymen from the Keene church, which had a membership of only about 60 members at the time, decided the time had come to bring the Adventist message to their somewhat boisterous but progressive neighbors in Fort Worth. The official record simply states, "Sabbath Schools were begun in a suburb in Fort Worth in 1895 by W. N. Hyatt." The efforts were successful. The first SDA Church in Fort Worth, we are told, was organized prior to 1898 with six members, and met in various homes and halls. In 1905 the group was meeting in the Swedish Methodist Church on Broadway.

Many of the early records have been lost, but during the 1904-1910 period some of the early members were: Mrs. Carrie Dazey, Mrs. Palmer, Mrs. Agnes Houlton Steward, Mrs. Margaret Williams, Dr. & Mrs. D. C. Ross, Mr. & Mrs. Angus, Mrs. Inabelle Keller, and Mr. & Mrs. Earnest Graves. Mr. Earnest Graves was the first church elder.

During these years the city of Fort Worth, as well as the Adventist church, entered a period of rapid development and growth. A public library was built, streets paved and lighted, water and sewage facilities extended, and there were two newspapers; one called the "Star" was edited by Amos G. Carter, and the other was called the "Telegram." In later years the two papers merged into our present "Fort Worth Star Telegram." To keep pace with the growing city, ministers and Bible Workers were sent to work in Fort Worth. Early Bible workers included Miss Lottie White in 1904 and Miss Minnie Robbins in 1907.

Today, when Adventism is accepted by the press and appreciated by the public, it is hard to comprehend what early Adventist ministers and pioneers experienced in preaching and living the Adventist faith. To obtain a place to pitch a tent, these early ministers sometimes had to agree to leave any time the owners couldn't stand them any longer; they were challenged to debates, ridiculed, and sometimes physically attacked. Sometimes angry husbands threatened the life of any Adventist minister who baptized his wife, and rowdy pranksters or prejudiced people destroyed property and in other ways tormented Adventists.

But in spite of tent poles being knocked down, ministerial opposition, fires and turbulent weather, the work of the Adventist church continued to grow in Texas.

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# Adventist History

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John responded to the call, "Go west, young man, go west," and came to Texas from Tennessee. While here he became engaged to a lovely young Methodist girl, Delia Miller, and attended an Adventist evangelistic meeting. Even though he did not accept the Adventist message at that time, he was under conviction and finally, to try to forget it, he returned to Tennessee.

His brother, who had become an Adventist, packed some Adventists tracks in his trunk, and when he found them he couldn't resist reading them. It was then he decided he would have to become a Seventh-day Adventist, and it is thought he was probably the first SDA in Tennessee. Later he returned to Texas, taught school in Marystown, and with his fiancée continued to study the Adventist beliefs. Because Delia's parents opposed her becoming an Adventist and said they never wanted to see her again if she married an Adventist, they decided to elope and return to Tennessee. They did not escape persecution there, however. At one time John Dortch was put in jail for picking strawberries on Sunday.

Maude Dortch, sister of Aunt Flora Moyers in Keene, was one of John and Delia's four children. In 1910 Elder W. A. McCuchen, who had worked with her in Tennessee, called Maude to Fort Worth as his Bible worker. She was in Fort Worth for about three years, but died here as a young woman of only 33 years. The last year she was a Bible Worker in Fort Worth she brought 18 people into the church.

In 1910, the year the Texas Conference was divided, there were 1,336 members, 21 churches and 5 ordained ministers in the North Texas Conference. Also it was in 1910 that the first evangelistic meeting was held in Fort Worth, by Elder Robert French, in the 1700 block of Washington Avenue. This is the year the Baptist Theological Seminary moved to Fort Worth from Waco.

In 1910 still another significant event took place in Fort Worth when Mr. Capps, an early Fort Worth real estate dealer who donated land for Capps park, donated a lot on Fogg Street for an Adventist Church. A very simple two room structure was erected upon it. Twice this early building was blown from its foundation and much discouragement had to be overcome. The congregation was often in prayer before its final completion. Fort Worth's first church was taught in the church on Fogg Street, in 1911, by Miss Flora Moffat. She was followed by Mr. Nathan Willess, and the next year by Miss Maggie Day. Fort Worth's church school thus started has been continuous to the present time.

From 1910-1920 Texas rapidly filled up. People were migrating from everywhere. Being a rail center, Fort Worth acted as a gateway for these people. In 1914 Mr. H. R. Gay became the local church elder. By 1923, the Adventist church outgrew the small building on Fogg Street and it was sold to a congregation of First Day Adventists. Evangelistic meetings were held in a

# ADVENTIST HISTORY - - -

(Continued From Page 2)

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ed facilities, and the neighborhood concept, we expect great things from the youth of our church in the area of outreach. Many youth activities are already in the planning stage.

**Q:** Do you think that the facilities of the new church will make your job easier? Has there been a handicap with the facilities in the Freeway church in any way?

**A:** I would say that the Freeway church was adequate and had its own unique advantages. I think there's always an advantage in being located on an interstate highway. It was hard to get to the Freeway church. There are obvious advantages in our new church building, also. There are more facilities for fel-

**Q:** What will the seminar be based on:

**A:** Elder Robinson calls it a Revelation Seminar. He maintains that all our teachings can be covered in Revelations. However, he branches out to other parts of the Bible, and shows how they agree with Revelations and this is the way that he presents a complete picture on the different topics.

**Q:** Do you think that the new church will encourage members who have not attended regularly to come back—maybe just out of pride in the new building?

**A:** It may have some effect. There are always some people who will come out of curiosity. It really goes

## TWO MEMBERS MOVE . . .

(Continued From Page 1)

though it had a dirt floor.

**Mr. Stevenson**, who has served in about every capacity in which a layman can serve the church, remembers that the baptistry had to be emptied by dipping the water out with buckets. As a deacon, this was part of his job. He finally figured out how to crawl under the baptistry and put a drain in it. Then it was just a matter of

The third church building in which First Church was housed was a brick structure, at the same location—2020 Hemphill—now owned and occupied by the Hemphill Baptist Temple.

In 1960 First Church moved again—into its fourth building, located at 5225 South Freeway. This structure cost approximately \$300,000 when it was built. It was recently appraised at over a million dollars.

The congregation really had to struggle to meet the mortgage payments. Members remember vividly the sacrifices they made to keep the church's financial ship afloat. Many times it took an eleventh hour desperation effort to make the mortgage payments.

After so much effort was put forth to pay off the mortgage, it was disheartening to learn—only two years after it was clear and dedicated—that the Highway Department is going to construct a

cloverleaf system which will include the site of the church.

So, First Church prepared for its fifth move.

A hard-working locating committee diligently shopped the Fort Worth real estate market, patiently seeking just the right spot for the new church. Many, many hours were invested by these dedicated men.

Finally, the congregation voted and settled on property located in the 6000 block of McCart Street in South Fort Worth. It is considered a very desirable location and the builders and building committee have done an excellent job in constructing what may well be the "show-place" of the Adventist church in this area.

The sound system of the new church, alone, is probably more expensive than the entire building of the original little structure on Hemphill Street.

This fifth church building of First Church is a far cry from what Ruth and John remember.

John won't have to crawl under the baptistry and pull a plug to drain it. And there won't be a dirt floor to mess up the Sabbath shine on their shoes, either.

construction crew, we rebuilt every building on the campus. There were no contractors or sub-contractors on the campus of Southern Missionary College. I was there with the college for fifteen years.

In 1961 he "went on the road" and started building churches, hospitals, conference offices, nursing homes and cafeterias.

Perry's "mainstay" is his son, who works with him, and with his wife and two children, also lives in a mobile home on the job sites. The 61-year-old builder has 4 daughters and a son. Three of his daughters are married to "construction men"—men whom Perry trained, incidentally. One daughter is the wife of an evangelist in the Colorado Conference.

Perry has traveled extensively in his work. "I've been on practically all of our college campus. I did work at Walla Walla College, several buildings at Pacific Union College, buildings at Southern Missionary College and the entire campus of Oakwood College numbers of our boarding academies such as in Denver, Loveland, Colorado, Tennessee, etc.

"One year I was working at Pacific Union College, working in Nashville, Tennessee, Asheville, North Carolina, and Memphis Tennessee—all at the same time. I was coordinating the work at all four sites. I set it up and had superintendents on each site that stayed on the job and followed the programs. I set up the programs and saw that they were followed, budget-wise and so forth. I also do all the contract-letting and purchasing."

He has constructed buildings in Florida, Georgia, Alabama, Tennessee, North and South Carolina, Virginia, Maryland, Michigan, Kentucky, Ohio, state of Washington, Oregon, Idaho, Texas, Alaska, Hawaii, Mexico, and Guatemala.

Perry has built large churches—one for a college that seats 3,000 people in one room. But he says he feels that "churches should stay reasonably small. I think churches should be small enough for their members to be active and consequently a happier church."

His church membership is at Ooltewah, Tennessee, a small suburb near Southern Missionary College, where he is a charter member.





# Church, college a way of life for Keene residents

## Adventist town known for health, vegetarian foods

By KAREN HASTINGS

Star-Telegram writer

KEENE — The standard joke about the peaceful, immaculate community of 600 south of Fort Worth goes something like — first prize — one week in Keene, second prize — two weeks.

It's not that Keene isn't a friendly place — which it is. Or that it doesn't give the benefits of a college town — which it does. And it's not that the townspeople don't like their home — they came here all over the United States to live here.

The joke — and you're as likely to hear it from a Keene resident as from anyone else — stems from the fact that at least 80 percent, and probably more, of the town's residents are Seventh-day Adventists, and that means they march to a more conservative drummer.

It's not like it used to be, when writers open-mouthedly reported, not a raucous pool, movie theater, jazz tune, fiction magazine, whiskey bottle or drugstick was to be found among the conservatively lifestyled — and mostly vegetarian — Keene folk.

In those days, when this home of Southwestern Adventist College was known as "the cleanest town in the United States," Cleburne movie houses kept a student directory by the ticket booth — lest any backsliding student change an illicit visit inside.

NOWADAYS, THOUGH the town's main market still doesn't sell meat, tobacco or caffeine and the town still rolls up its sidewalks come sundown Friday — common phenomena in a Seventh-day Adventist town — Keene has loosened its slays a bit.

Jewelry and makeup for women are still taboo, according to the student handbook, but a person can stroll across the campus these days and see the normal assortment of hair lengths and dress, and a tour of the town may even uncover a cigarette butt or beer can — maybe.

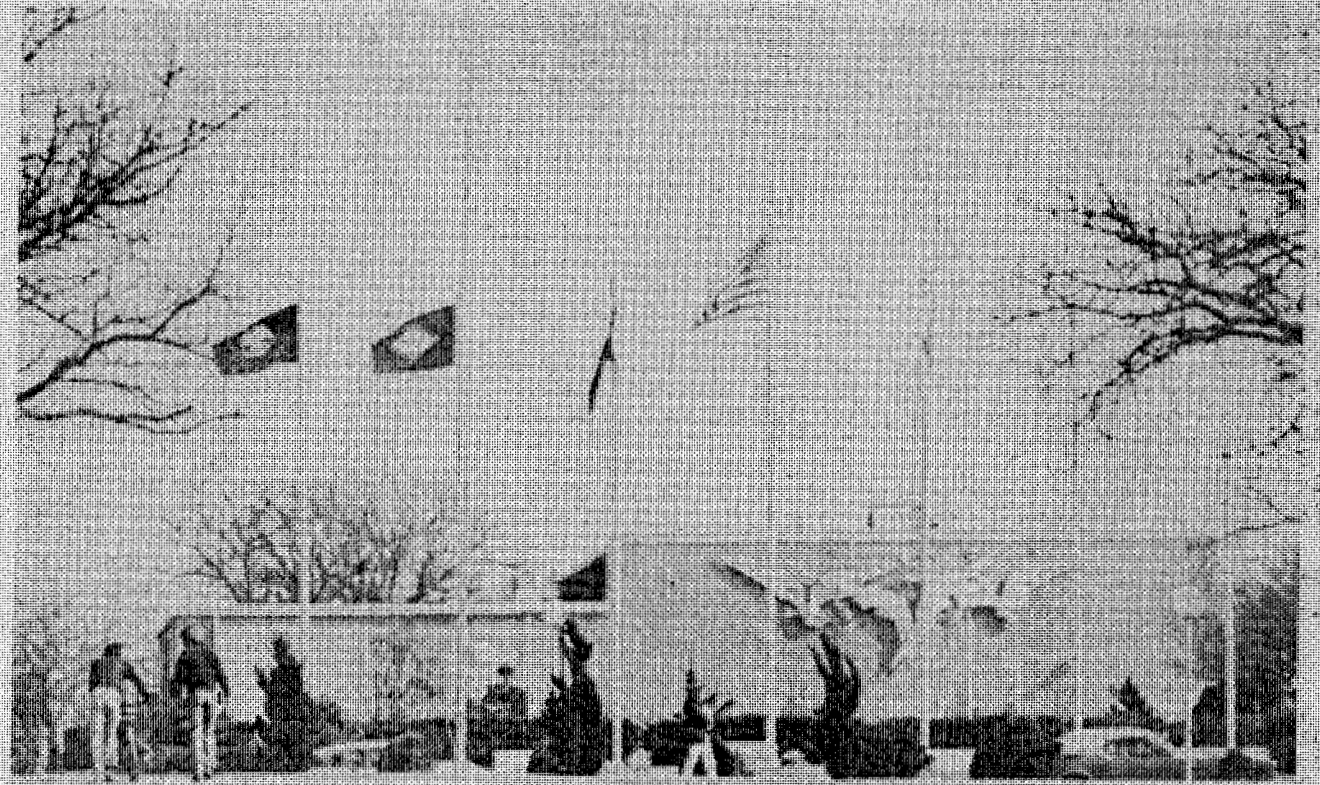
There's even some speculation Keene residents have lost their hold on the highest per capita rate of Dr. Pepper consumption in Texas.

"It used to be we were 'that weird little town out there,'" admitted former Mayor Dan Roberts. "But now people are more willing to visit us and mingle."

Southwestern President Don McAdams agreed.

"People here are still a little clammy, but it's not like it used to be," McAdams said. "Now I think the other towns around Keene are getting used to us."

ACCEPTANCE OF what used to be "that town over there" has progressed so far, Keene folk report, that there's a restaurant in Cleburne where you can get a "double hamburger, hold the meat."



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Star-Telegram Photo by WILLIS KNIGHT

CENTER OF COMMUNITY . . . above is the Seven Flags Mall at Southwestern Adventist College

Yet, while intercity understanding has developed over the years since Keene grew up around its college in the late 1890s, it is still true that the city's personality is governed by one thing: its association with the only church in town.

In 1893, a group of Texas Seventh-day Adventists decided they wanted to form a school so their children could be educated within the guidelines of the church, and they chose this area about 40 minutes from downtown Fort Worth for the site.

Keene Industrial Academy was the result, and through the years, it expanded from a grade school to include a secondary school, a junior college and finally a senior college.

As the school moved in, the town of Keene almost incidentally began growing around it. "What happened is when the pioneers built this academy here, people would move in to put their kids in school," McAdams said.

THROUGH THE years, in fact, Seventh-day Adventists from all over the United States and other countries came to take advantage of a church-run educational system.

Today, administered by the Southwestern Union of the Seventh-day Adventist Church, headquartered in Keene, the college averages about 700 students per semester and offers a curriculum heavy in areas traditionally stressed by the church: health care and education.

Residents say it was only natural that "The Village" should be a close-knit place, and that the college should assume a dominant role in the town's life.

The Seventh-day Adventist Church — so named for its emphasis on the second coming of Christ and its belief in Saturday as the Sabbath — historically has clung to a conservative and vegetarian lifestyle, McAdams explained.

"The Adventist lifestyle is the thing most visitors to Keene notice first about us. It's definitely the dominant theme of the community."

WHAT THAT means is that dancing, swearing, drinking, smoking, jewelry-keep or any kind of hard living just found itself at home in Keene. And

in other ways as well, the particular beliefs of the Adventists have made their mark on the town.

In accordance with the Adventist belief in a Saturday Sabbath, Keene still shuts down at sundown Friday for a day of religious and home activity.

"We try to let our people go home an hour before sundown on Friday, even if we have to leave some work undone," said First State Bank of Keene President Ray Nichols, one of the town's few non-Adventists.

Other residents like to joke that Saturday is a favorite day for Keene's non-Adventists to wash their cars — because practically nobody else in town is lowering the water pressure.

UNTIL RECENTLY the town also could boast it had no police force — crime, say town leaders, was and still is rare.

"Oh, you know, one time some kids cut the cactus off at the shopping center, and we have some trouble with kids racing their cars through town — but I don't know if they live here or not," Mayor Stewart Nelson said.

Water still comes from wells, a holdover from the town's determination to be beholden to no other city government. And while town leaders are wrestling with the problems of upgrading the town's water and sewer system — especially after well pumps broke last summer — a "pay-as-you-go" philosophy held town leaders in the past from seeking or accepting government aid.

Residents also agree that Keene has an economic vitality unlike any other in Texas. Today, it has a surprising variety of small industries to its credit, including a 13,000-dozen-per-month broom-and-mop company, a stick horse manufacturing plant, a church furniture company, a graphics art firm, a kitchen cabinet company and a small shopping center.

AND ONCE again, what sets Keene's business climate apart from other small towns is the one pervasive tie that binds the whole town together: Several of its businesses, including the shopping cen-

ter, are owned by the Seventh-day Adventist college.

"It's a little unusual for a college," McAdams said of Southwestern's business holdings. "Primarily they're there to provide student jobs. We hope they make a profit, but mainly we just want to be able to guarantee each student a job to help pay expenses."

Tuition plus room and board at Southwestern is predictably higher than a public college or university and since the Adventist religion stresses "the dignity of work," most students do so to pay their way.

To ensure those jobs, the college owns Southwestern Colorgraphics and the college market and operates the Exxon station. In addition, it owns stock in Brandon Manufacturing Corp., a \$6-million-a-year kitchen cabinet enterprise. Most other businesses in town hire students as well.

THE FOLKS at Southwestern like to steer outsiders to the college market, a food store with a reputation growing far outside Keene.

A casual visitor could search all day and not find a scrap of meat, a grain of caffeine or a shred of tobacco. But they will find an ingenious assortment of meat substitutes packaged under the label of a Seventh-day Adventist vegetarian food company. Vegelets, linkettes, saucettes — all made of soybean protein and formed to resemble, with varying degrees of success, ham, sausage, chicken and even burritos.

"Seventh-day Adventists have been emphasizing this kind of diet for hundreds of years," said Nelson, who also heads emergency services for Adventist-run Huguley Hospital. "We don't stay away from smoking, or eating meat because it's against our religion, but simply because they are harmful."

What draws patrons from outside of Keene, however, is not the meat substitutes. Instead, it's the market's large supply of "health foods" — rows of rows of pumpkin seed oil, herbal laxatives, alfalfa, carob chips, powdered goat milk, sesame seeds by the pound and all manners of flours and dried fruits.

"You can get things here that you can't even find in a health store, and cheaper because we buy in bulk and repackage it ourselves," said store manager John Engel, who has customers from all over the Metroplex.

Besides getting into the business community with all four feet, Southwestern also participates in the social life of Keene — a town that used to frown on all forms of dancing, movie-going and such.

As one resident put it, the "thou-shalt-nots" have become fewer in number, and today, Southwestern sponsors its own Community Lyceum Series of "family entertainment" — movies, drama productions, concerts, lectures and other cultural events.

The series, which last year featured "Mary Poppins," the Texas Boys Choir, gospel groups and several travel lectures, has gone a long way toward enticing hesitant outsiders to visit Keene, McAdams said.

"How many towns of 3,000 will get the Vienna Boys Choir to come — or the Texas Boys Choir for that matter?" Mayor Nelson said.

Nelson also agrees that the unique identity of Keene, college town and church town, will be what keeps Keene on the map in the future.

THE TOWN IS slowly but steadily growing, Nelson said, with the college continually drawing more permanent as well as "transient" residents.

In addition, the construction of Huguley Hospital — a stark white complex on I-35 south of Fort Worth, has added more jobs to the economy and added an incentive to health-conscious Adventists looking for a place to retire.

And, much as Keene folk like to chuckle over the stories that still circulate on the outside, the community is both peaceful and close-knit, a factor which appeals to many people regardless of the church they attend, he adds.

"Keene has a reputation, and I think it always will, because there's not a lot of drinking and smoking going on. And in general people like to do those things. If they don't, well, here we are."

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