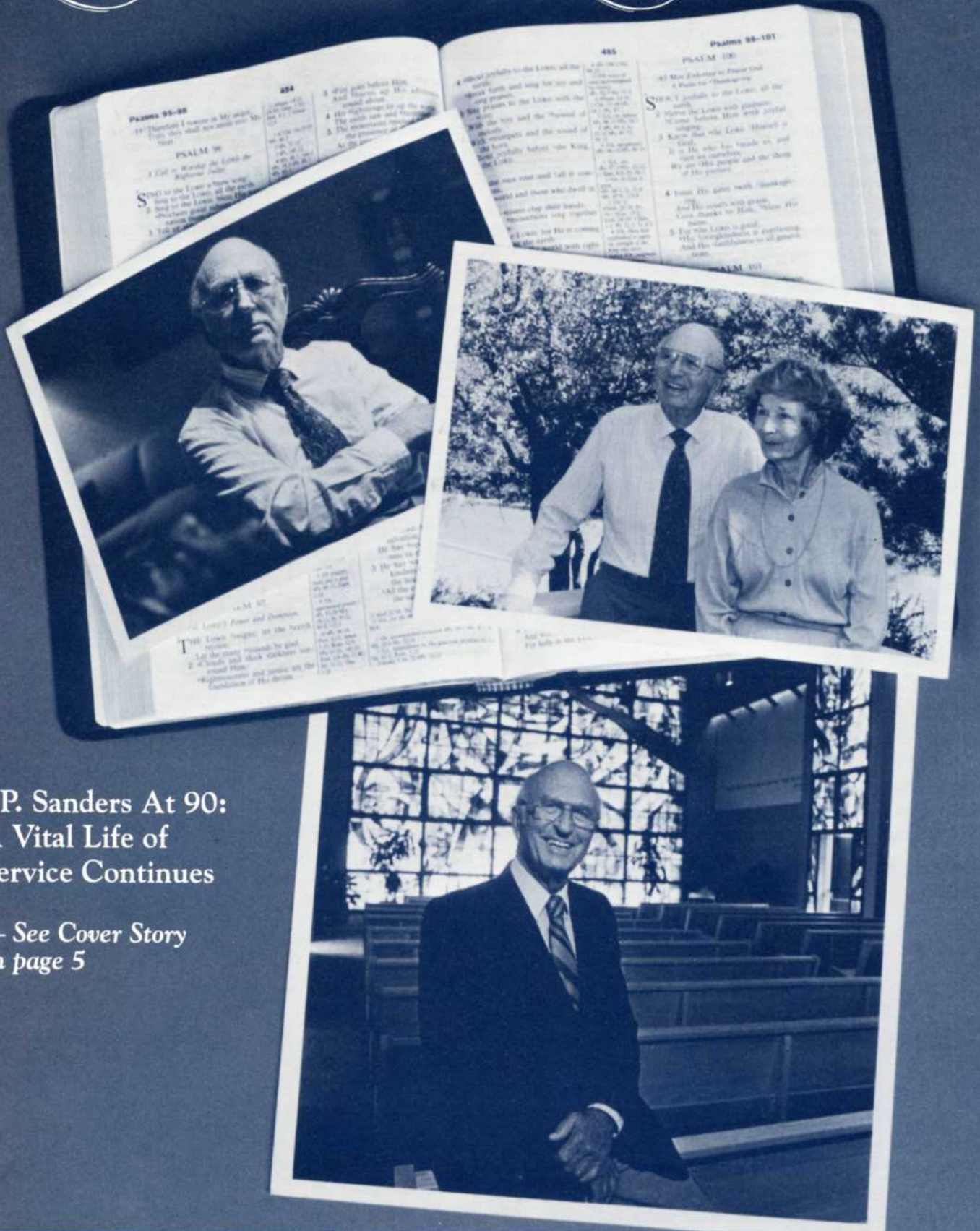


PACIFIC CHURCH NEWS

FALL 1996



J.P. Sanders At 90: A Vital Life of Service Continues

— See Cover Story
on page 5

Student Team To Plant New Campus Ministry

The Campus Ministry at Boise State University in Idaho has announced the formation of a campus ministry team that will plant a new campus ministry on a state university campus in the Northwest during the fall of 1998. Calling themselves "Sonled," this team is composed of six students who met and trained under campus minister Howard Jones. The team members are: Darrick and Raylinda Price, Kyle Porter, Mike and Cindy Wood and Leonda Clendenen. Kyle Porter was introduced to Christ and baptized because of the campus ministry friends he made on campus; his degree will be in music education. The Prices met at the Boise campus ministry and married in August. He is a history major and she is majoring in graphic arts. Leonda Clendenen, the only team member not from Idaho, is a business administration major from Los Alamos, New Mexico. Mike Wood, a forestry major, was also converted on the Boise campus and met his wife Cindy, a history major, at the Boise congregation.

Beginning in the fall of 1997 the team plans to go through a one-year spiritual internship at the Mid-County Church of Christ in St. Louis, Missouri, with veteran missionary Stanley Shipp. This program provides "hands on" mission experience on campuses, in the inner city and on foreign fields. After this year of intense work and

bonding as a team, Sonled hopes to have connected with a sponsoring congregation near a university campus where they will begin their ministry in September 1998.

After working in the successful Boise State ministry, the team has used many plans to connect with students and their needs. They have learned the value of service projects, devotionals, sports activities, and Bible studies. They are adding a unique ingredient to these plans: three members of the team will take classes on campus and two members will participate in the university band.

An interesting aspect of Sonled's training is that they have been very active in mentoring the teenagers at the Boise congregation. "This has gotten us closer to the members of the congregation," said team member Darrick Price, "and we want to continue a close involvement with our sponsoring congregation wherever we go." Price concluded, "We've seen Howard and Evelyn [Jones] give up their time and energy to pour themselves into relationships. That has made a difference in our lives and we want to make a difference on some campus that needs an outreach."

If you are interested in more information about the Sonled campus ministry team, call Howard Jones at (208) 342-2182 or Darrick Price (208) 323-6078.



The "Sonled" team were together this August to celebrate the marriage of Darrick and Raylinda Price. L to R (top row) Kyle Porter, Darrick Price, Mike Wood; middle row, Raylinda Price, Cindy Wood; bottom row, Leonda Clendenen.

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J.P. Sanders, former dean at Pepperdine University and president of Columbia Christian College, celebrated his 90th birthday on July 23, but he and Gloria continue a busy schedule. See story on page 5.

A Life Hidden With Christ

by Emily Y. Lemley

Claude Guild, minister of the gospel, missionary, and educator among Churches of Christ for over sixty years, passed away on July 4, 1996. He was remembered by many friends and family at funeral services in Portland, Oregon, on July 9. Guild's deep conviction that he was called to preach the gospel, his enthusiastic preaching, and his willingness to go anywhere he was needed has left a permanent mark on the kingdom.

Born on May 9, 1916, Guild's faith was awakened by his mother, Ella's, intense spiritual hunger. During a long illness, she searched the scriptures daily for truth, and, finally, she prayed, "Lord, send us the truth. We want to know your will." Within a few months, she learned that J.C. Bailey, a young evangelist from Canada was coming to their home of Buffalo, Montana, to hold a gospel meeting. During his preaching, Ella decided to be baptized. Many townspeople were against the non-denominational Christianity presented by Bailey, and several even came early to the baptism to ride their horses through the creek in order to muddy the water. This frightened one of the women who had planned to be baptized, but Ella was determined. She stepped forward and was baptized in that muddy creek. After the family had moved to Caldwell, Idaho, Claude was also baptized by J.C. Bailey in the Boise River. Through family Bible reading, he had learned that God used common fishermen to evangelize. So, after his conversion, Claude prayed, "Lord, if you can use a boy from the farm to preach, I want to be a preacher. I want to help take the gospel to the Northwest and anywhere you want me to go. Please, Lord, show me the way to accomplish these desires. In Jesus' name, Amen." This prayer for guidance was a theme in Guild's life.

Initially this prayer was answered through a retired woman who had come to Idaho to help build up the church. She

told Guild that he didn't "belong at the College of Idaho, but at a Christian college." She secretly sent penny postcards to each of the Christian colleges asking them to send Guild information. He subsequently decided to attend Abilene Christian College. At Abilene, he connected with so many of the men and women who would later be partners with him in mission work and church growth efforts. During his senior year, he also met a beautiful girl named Sammie Lacy from



Claude Guild

Altus, Oklahoma. His dream of preaching the gospel now included Sammie as a full partner. They married in March of 1939.

Guild began holding gospel meetings and establishing congregations in Idaho, Oregon and Washington. George Pepperdine was an early supporter of his preaching ministry, sending Guild \$75 a month, and many other women and men helped Claude and Sammie travel to churches all over the Northwest. When support grew thin during World War II, Guild went to "tentmaking." He and Sammie started a family window washing company, and he spent nights doing janitorial work—all the while working for the church during the day.

Claude Guild served thirteen churches as a local minister including congregations in Ft. Worth, Corsicana and Vernon, Texas and in Tigard and Portland, Oregon. He held hundreds of meetings. During these years, the Guilds had their four children: D'Esta, now the Dean of Students at Pepperdine who married Stuart Love, a professor of religion at Pepperdine; Cheryl, an elementary teacher, who married Gary Elliott, vice-president at Harding University; Sonny, a missionary in residence at ACU, who married Eunice, a homemaker; Mary Sue, a medical assistant and homemaker in Redmond, Oregon, who is married to Gary Davis. D'Esta remembers her Dad's preaching as "enthusiastic, emotional and passionate." He was "a master of imagery and humor," often preaching to "standing room only" crowds, using vivid illustrations and clever titles. She recalled one sermon on the prodigal son entitled, "How to give a Pig a Permanent Wave." Though he was away from home holding meetings much of the time, D'Esta doesn't remember his absence because her mother was such a stable support for the family.

In 1956, the Guilds moved back to the Northwest to build up a new congregation, Eastside, and to help with the opening of Columbia Christian College. An ardent promoter of Christian education, Guild was named acting president of Columbia during 1957. Never relinquishing his call to preach, he ministered to the Eastside congregation during this time, selling church bonds and raising \$50,000 in cash to enable Eastside to build a building. In 1961, Claude accepted the presidency of Ft. Worth Christian College. He also preached for the River Oaks Church of Christ on Sunday mornings and spoke throughout the Dallas-Ft. Worth area each Wednesday and Sunday evening raising support for Ft. Worth Christian. In 1964,

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Leadership Training for Christ

by Mark Pagenkopf

Have you ever asked yourself, "How are the leaders of tomorrow's church going to learn the skills necessary to be effective teachers and evangelists? How will we prepare them for the awesome responsibility of guiding the church through turbulent times into the 21st century? Must we only rely on the relatively few young people who attend one of our Christian colleges and universities? How can we begin training our children effectively while they are still young and eager to learn?"

It was questions such as these, and a burning desire to resolve them that brought about the evolution of an organization within our brotherhood known as Leadership Training for Christ (LTC). It is an organization that is today molding the skills and knowledge of more than 17,000 of our youth in annual campaigns conducted in over 350 congregations throughout the United States. These programs culminate in conventions in Texas, Tennessee, Arizona, and Indiana held on Easter weekend each year, where students demonstrate and are evaluated in their preparation and delivery of worship and ministry leadership skills.

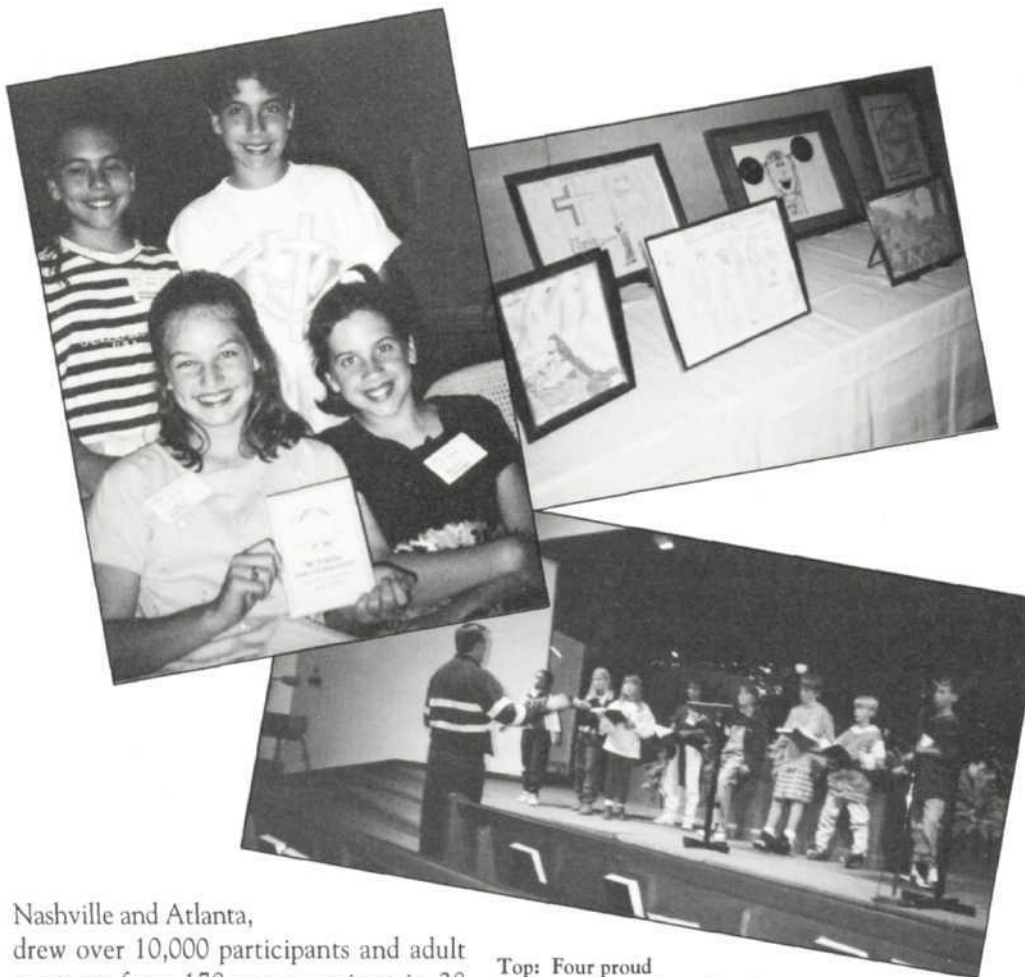
History

The roots of LTC trace back to Jack Zorn, now of Montgomery, Alabama, who began a program titled Lads to Leaders in Warner Robins, Georgia nearly 30 years ago. His focus was to train young men in skills of song leading, Bible reading, scripture memorization, and public speaking. To increase participation and enthusiasm, he attracted young men from neighboring congregations and initiated competition among participants from the same age group. By 1975, he had 60 young men competing in his annual competition. By 1982, the number had grown to over 1,000. This year, Jack Zorn's Lads to Leaders/Leaderettes conventions (now including both boys and girls), held in

Nashville and Atlanta, drew over 10,000 participants and adult sponsors from 178 congregations in 28 states.

In 1988, 10 congregations from Texas, who had been making the annual spring weekend pilgrimage to Tennessee to participate in Lads to Leaders planned for a program closer to home. Their leaders met at Medina Children's Home near Kerrville, Texas, for a weekend retreat of planning and prayer and created the first Leadership Training for Christ organization, complete with by-laws and a Board of Directors. Their first convention, held in Houston, Texas, was attended by over 700 participants and adults. This year, only eight years later, at the convention now held in Dallas, that number had grown to 7,500 participants and sponsors from 154 congregations.

A similar metamorphosis occurred in the Western United States in 1994. Several congregations from Arizona and California, who had been traveling the



Top: Four proud LTC participants from Conejo Valley Church of Christ.
Middle: A sampling from the "Bulletin Board" entries.
Lower: A Sunday afternoon LTC song leading class.

long road to Dallas annually, recognized the potential for greater outreach by establishing the Southwestern Region of Leadership Training for Christ with annual conventions held in Phoenix. It now includes 23 congregations from as far away as Coeur d'Alene, Idaho; San Francisco, California, and Albuquerque, New Mexico.

This past year a new region of LTC was launched in Kokomo, Indiana. Next year, plans are underway to divide the Texas group into three regions with conventions in Austin, Dallas, and Tulsa. The Southwest may host two separate conventions, one in Phoenix and one in San Jose, California.

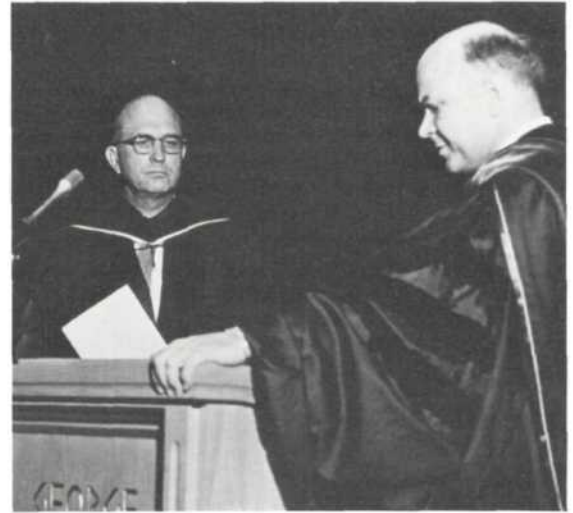
—Continued on page 12

J.P. Sanders at 90: Staying Alive All of Your Life

In the midst of his busy life, J.P. Sanders paused this summer to celebrate his 90th birthday on July 23. But J.P. did not reflect on this milestone too long because he had preaching and teaching appointments to prepare for. His spring schedule included speaking at the Hillsboro Church of Christ in Nashville, Tennessee. Next year on homecoming Sunday, he looks forward to preaching for the Woodmont Hills Church of Christ in Nashville. J.P. and Gloria often travel to visit their three sons, Rick in Sacramento, Joel who is a leader in the Church of Christ in Reno, Nevada, and Mike who preaches for the Eldorado Church of Christ in Boise, Idaho. Many who know J.P. agree that he has discovered the secret to living a long and vital life. At 90, he continues to learn and to teach, encouraging the church and Christian educators around the world.

Sanders Taught Bible at Pepperdine in the early 1940s, then he served as the dean of David Lipscomb College from 1942 to 1957. In August of 1957, Sanders moved his family to Pepperdine College where he was the dean until 1970, working as a team with Norvel Young during a crucial time in Pepperdine's history. In 1970, J.P. and Gloria moved to Portland to work with Columbia Christian College, now Cascade College. Sanders was the executive vice-president from 1970-1974, and he became president in April of 1974. During his presidency, Columbia gained much needed accreditation and expanded its influence. He left the presidency in 1982 to return to Pepperdine as a professor in the Religion Division. In each administrative position, J.P. Sanders is remembered for his Christian character, his scholarship and his devotion to the task of Christian education.

On October 26, the Sanders were honored for their dedication to Christian education at a banquet hosted by Cascade College during its annual fall Conference on the Family, October 24-26. Recently



Left: J. P. Sanders worked as dean of Pepperdine from 1957-1970.

Right: Sanders (left) and Norvel Young (right) were the team that came to Pepperdine in 1957.



Left: J. P. was honored with six other former Christian College presidents in 1989 at the Pepperdine Lectures: L to R (standing) Willard Collins, John Stevens, J. P. Sanders, M. Norvel Young; (seated) James O. Baird, Clifton Ganus, Howard A. White.

Right: Sanders enjoys attending the annual men's dinner at the Pepperdine Lectures each year.



Brad Fisher, advancement director at Cascade, and Cascade alumna Bonnie Miller, spent several hours videotaping an interview with the Sanders in preparation for this event. Miller reported, "J.P. seems to be 60, not 90, in his vigor and interest." His value to the church because of his dedication to Christian education is inestimable. She said that J.P. reminisced about hearing George Pepperdine say to him the week before Pepperdine died, "You and Norvel saved the college." He also talked about his work with Columbia. "He still contends that his greatest work was

with Columbia Christian College because of the significance of the changes that came during his tenure," Miller said. Looking back on their interview, Miller concluded, "The Sanders are the most gracious people I've ever met."

J.P. attends the Pepperdine Bible Lectures every year without fail, and he has led the closing prayer on the final night for the past 15 years. This year he has again agreed to teach a class, and Jerry Rushford has assigned him the topic, "Staying Alive All of Your Life."

Seasons of the Malibu Church

by Bill Henegar

"It was the best of times, it was the worst of times." Charles Dickens' often-quoted opening for *A Tale of Two Cities* was never more appropriate than for the present season in the life of the Malibu Church of Christ. Triumphs and challenges abound, joining to forge a strong yet tensile alloy from which the church is being built. And as the body of people rises along the ribbon of land between the mountains and the sea, increasingly it is a model of unity, faith, and active love.

The Malibu Church had its beginnings through the efforts of people related to Pepperdine University. When news broke that Pepperdine would build a campus in Malibu, several families began meeting in the Malibu civic center in late 1969. Among them were Walter and Betty Glass, Bill and Betty Brown, Jerry and Ann Hudson, Bill and Gay Banowsky, Bob and Dottie Gilliam, Norman and Nancy Hughes, Ed and Ruth Rockey, Jere and Carolyn Yates, Ken and Libby Perrin, and Grover and Betty Goyne. The first elders were Bill Brown, Norman Hughes, and Ed Rockey. At first, the preaching was shared by several of the men, but then Ed Rockey became the regular preacher. He was followed by Tony Ash, when the campus opened in 1972. When Ash moved to Texas, he was followed by Bob Douglas.

Jerry Rushford came to Pepperdine in 1978 and preached for the church for three years before going to Heidelberg, Germany, to teach in the University's Year-in-Europe program. During his ministry, the church was further organized and strengthened, additional elders and deacons appointed, and its identity further developed. Craig and Patti Bowman, who had served with Rushford at the Turnpike Road Church in Santa Barbara, came to Pepperdine at the same time to be the campus ministers. After graduate study on the east coast the Bowmans returned to Pepperdine on the faculty and staff. Rushford says, "It was

challenging to stand before a church that included so many college professors and administrators. But Lori and I felt adopted by the Malibu Church, and our first child was born during that time. It was a wonderful chapter in our lives!"

Rushford was followed in the Malibu pulpit by Don Crawford and, for interim periods, by Carroll Osburn, John Free,

Right: Malibu Church staff: Sandy Dawson, Scott Lambert, LaJuana Gill and Walter Surdacki.



Right: The Malibu elders, l to r (top row) David Baird, John Wilson, M. Norvel Young, Harold Bigham, Tom Olbricht; (front row) Rich Dawson, Ron Highfield, Terry Giboney, Bill Stivers.



David Davenport, and others. Then Dan and Judy Anders moved to Malibu from Houston in 1985.

Today, the Malibu Church is witnessing "the best of times": the steady five percent or more growth per year has created a total attendance of between 500 and 600 during the school year. Record numbers of students not only attend services, but are enthusiastic about the church. A while back, the church began offering two Sunday morning services, one at 8:30 a.m., followed by Bible classes at 9:45, then after a fellowship period, a second service at 11:00. A more recent development is a late Sunday evening service for students returning to campus after a weekend at

home. Scheduled at 8:00 p.m., it offers both communion and worship for those who were unable to be present Sunday morning.

The longest tenured staff member is secretary/office manager Sandy Dawson, who has now been with the church for more than 12 years. Other staff members call her the "glue that holds us together—a calming influence." Scott Lambert and LaJuana Gill are supported by the Malibu Church to work in campus ministry at Pepperdine's undergraduate Seaver College. Lambert has been on staff for nine years and Gill for six years. Together, their impact on students is substantial. This September, while the semester was



Left: Dan Anders, Malibu's minister, preaching in Stauffer Chapel.

Below: Wednesday night "Care Group" draws large and enthusiastic groups of students for worship.

other highly academic people, is now in his twelfth year. His tenure is by far the longest of any preacher at the church, outlasting others by at least eight years. And his longevity has provided a stable force that has helped shape the solid growth of recent years.

Still, this is also "the worst of times" for the Malibu Church. In September, Jamie Phillips, wife of former elder Ronald F. Phillips, died after a recurring bout with cancer. Jamie was a Bible teacher and a longtime force for good in the Malibu congregation. The loss was obvious and heavy at the packed memorial service for



still young, more than 200 students traveled to the mountains for a weekend retreat with speaker Buddy Bell. Christian students on campus seem to increase in spiritual zeal each year. Lambert says, "The Malibu Church has provided enough stability to attract students from all walks of life to the Body."

A fifth staff member, Walter Surdacki, has served as youth minister for more than three years at Malibu. The teenagers have steadily grown, both spiritually and numerically, under his guidance. There are now about 25 to 30 teens in the group.

The church is led by elders David Baird, Harold Bigham, Rich Dawson, Terry Giboney, Ron Highfield, Tom Olbricht, Bill Stivers, John Wilson, and Norvel Young. Wilson says, "The church has

never been healthier. It is unified and growing, and could become one of the largest Churches of Christ in the Western States before long."

Wilson goes on to say that the Malibu Church is also a very unusual church. Something like 75 members hold terminal degrees (the highest graduate degree offered in each discipline), which makes it quite different even from other university churches, in terms of the percentage of total membership with such high levels of education. However, this makes preaching problematic, since scholars are trained to examine data critically. But the church has not succumbed to an atmosphere of criticism. Pulpit minister Dan Anders, despite the daunting challenge of preaching to Bible scholars as well as to

her.

At the same time, the preacher himself, Dan Anders, received news that his cancer has returned. He once again enters an aggressive regimen of treatment that will hinder his ministry. One of the elders, Terry Giboney, also suffers from a return of cancer, and is now in a critical fight for his life. And a key member, Bob Woodroof, had cancer surgery a few months back and continues in an experimental therapy that everyone prays will stop the spread of his cancer. Woodroof says, "Soon after I found out about my cancer, the doctors' outlook was rather bleak. But the immediate response of the Malibu congregation was ongoing, unified prayers. Within days, a

— Continued on page 12

Reviving the Spirit: How to Plan a Women's Retreat

by Emily Y. Lemley

Women's retreats used to be a luxury—a weekend away for fun, games and devotionals under the stars. But in the 90's, retreats are becoming a necessity. Women who feel too busy and over-committed with jobs, carpools, family and volunteer work are fighting back against the isolation of their schedules. They want to make time for a deeper connection with God and with other believing women. A retreat can revive a woman's tired spirit by providing challenging spiritual food, time for personal meditation and small group prayer.

If you have thought about starting a women's retreat at your congregation, here are some tips from women who have recently organized retreats:

1. Don't be a lone ranger.

Start 6 months or more ahead. Gather a committee of at least four women, preferably with differing gifts. Retreats that work usually have an "organizer" type as the chair, but they need the creative input and energy from several women. Janet Billington, Madera, California, recently headed the 23rd annual Yosemite Bible Camp Ladies' Retreat. Since this drew 220 women, Janet formed committees of two to five women for each task. Delegating these jobs early involved more women in the planning and helped build enthusiasm. Here is a list of Janet's committees: registration/banker, welcome, logo, advertising/ mailing, schedule, crafts, hospitality (preparing welcome packets for each guest), name tags, lifeguard/ recreation, housing, prayers, song leading, first aid, program design/printing, decorations, sign for the deaf, Friday campfire, Saturday campfire, and cleanup. After the retreat, Janet hosted all of her committees for a bar-b-que to celebrate their work.

2. Make the first committee meeting one for prayer and goal setting.

In all of the retreats surveyed, the

amount of time the committee spent in prayer is the greatest factor in the success of the retreat. Mary Jensen and Shirley Harris, who recently headed the women's retreat for Westside in Bakersfield, said, "We prayed about the theme and the speakers." They chose the theme, "What Does My Lord Have For Me" from Joshua 5:14 because they felt the need of their women was to be still and listen to God's direction in their lives. "When the theme and the speakers were decided, we prayed for each speaker as she prepared, and for each woman who was considering attending," Jensen added. Westside



Above: Class begins under the trees at Yosemite Bible Camp's Ladies' Retreat.



Left: Friendships are deepened as lives are shared at the Bakersfield Westside Church of Christ Retreat.



initially expected 40 women to register, but 90 women came!

3. Choose the location that fits your women.

Above: Retreats offer "free time" for fellowship, long talks, and prayer. "It's my spiritual energy for the year!" one woman said.



Many churches are using Christian campgrounds for their retreats. The beauty and peace that nature provides creates an atmosphere of tranquility that is conducive to reflecting on spiritual things. Terri Tindall, a member of the committee for Daybreak Retreat in northern California, said, "Our women appreciate a free afternoon. Many mothers of young children just want to take a nap or read their Bible without interruption." The camp atmosphere encourages conversation since there are no walls or doors to hide behind, "and no temptation to spend all of your time shopping," one woman added.

Other groups prefer the climate control of a hotel. Tonya Yancey, who helped organize Mission Viejo's retreat, said, "We wanted the comfort of a hotel. Women visited in small groups at meals and over coffee; there were meeting rooms and living rooms to gather in for prayer."

Some retreats ask that the women not leave the camp or the hotel during the free time so that they can talk to each other and pray. Others offer craft classes to help the women do something together. The Westside camp offered archery, swimming, and boating during the afternoon.

4. Announce your dates far in advance and keep letting women know about the retreat.

At Yucaipa, Meredith Morrow, was the chair for their annual Ladies' Day which drew 250 women from 17 different churches for a one day event in the building. They had photos and announcements about the day in their own bulletin for several weeks before the event, and they did mailings and calling to congregations all over the area. "If you have a contact woman in each congregation, she can help you get the word out and let you know how many to plan for," one committee member suggested. Morrow worked to involve teens by including them in the luncheon program. Another suggested strategy is asking one enthusiastic woman from each age group in your congregation to encourage her friends to sign up and go with her to the retreat.

Most retreats offer "scholarships" for women who simply cannot afford the expense (some take up a collection at the retreat itself to fund scholarships for the next year), other congregations plan to provide babysitting for single moms so they are able to attend.

5. Make memories.

Some retreats offer T-shirts for sale with the theme and logo. Others make the program booklet a memory by including pages for notes, a page for addresses of "new friends," retreat songs, menus, the committee's goals for the retreat, and committee members' names. At Yosemite Bible Camp, a memory verse was decorated and pinned to each cabin door.

Westside's retreat had an ice breaker, led by Sandi Chandler, having small groups match socks. Inside each sock was a scripture. Each woman told what the scripture made her think about and then shared her needs that related to that scripture. Then, the group quickly divided into pairs, and the women prayed for the needs that had been expressed. One young woman said, "I've never gotten to pray out loud with another woman before!"

At the Daybreak Camp the committee

asked eight women to share "How Jesus Christ has changed my life." These were the unforgettable moments for most of the campers because they heard "real life" stories from women they were getting to know. These included: a woman whose marriage had been put back together after divorce and 13 years of separation, a woman whose daughter-in-law is experiencing remission from cancer, and a woman who had been involved with a 16 year old's recovery from the brain damage of a street beating. Daybreak also kept a running prayer list of needs from the entire group, and each session included prayers for those needs. Each cabin was responsible for their own devotionals at night, bringing the women together in small groups for a closer tie.

Several of these retreats had men from the congregations doing the cooking and cleaning. The appreciation they felt for their spirit of service was a memorable event for them and for the women as well.

Another memory was made by congregations using their own women to teach classes for afternoon sessions. Westside used mother-daughter teams to teach 15 minute classes on an aspect of spirituality that they wanted to develop. Madera and Oakhurst chose women who had learned to trust God through some difficult life experience. These classes let women know each other in a deeper way and encouraged spiritual conversations.

Some committees made plans for every hour of the retreat, others left free time for a whole or part of an afternoon. The needs of your women will be important as you choose your time schedule.

Every congregation is at a different stage in the growth of their women's fellowship. Retreats can be planned to meet you where you are and to take you to where you would like to be. Plan it to suit your needs and plan it with plenty of prayer. God will bless you and your women and through them the whole church body.

Christians in the Wilds of Oregon

by Jerry Rushford

It was a dramatic moment for the "Christians" in Oregon Territory when Dr. James McBride and Glen Owen Burnett arrived in the migration of 1846. Only one other preacher from the Restoration Movement, John Foster, had traversed the Oregon Trail ahead of them. Although a large number of Christians had settled in the Territory, there were only two or three small congregations meeting regularly. McBride and Burnett soon changed the religious landscape. They mounted their horses and rode through the Willamette Valley preaching the gospel, baptizing converts, and establishing churches.

One Oregon correspondent wrote to Alexander Campbell in April, 1848 to say: "The immigration of 1846 brought two proclaimers (brothers Dr. James McBride and Glen O. Burnett) who, though encumbered with the care of providing for large families, in a new and uncultivated country, have spent much of their time in proclaiming the word. Their labors have been particularly blessed, and their success beyond anything that could have been anticipated in a new and thinly settled country."

McBride agreed with this favorable assessment. In a letter to friends back home in Missouri, dated March 24, 1850, he wrote:

Brother Glen O. Burnett and myself commenced operations in the spring of 1847, and the good results far exceeded our most sanguine anticipations. The incentive was sufficient to induce us to spend all the time which our domestic avocations would allow, in the proclamation of the glad tidings among our new neighbors. Many turned to the Lord, and became obedient to the faith once delivered to the nations. Some of the richest and most refreshing seasons from the presence of the Lord, ever witnessed by me, have been in the wilds of Oregon.

The Christians were the largest religious group in Oregon Territory by 1848, but their emphasis on the restoration of New Testament Christianity and the unity of all believers on the basis of the Bible alone was not appreciated by everyone. Their denominational detractors were both vocal and persistent, but they were never able to discourage McBride. "Our opponents have earthly advantages on their side," he wrote in 1850, "but we have God our Father, the Lord Jesus Christ and the Bible on our side — hence, we thank God and take courage."

The story of Burnett's impact on the Restoration Movement has been briefly remembered in articles and books. But the legacy of the James McBride family has been covered over by the dust of time. In the sesquicentennial year of his arrival in the Territory, it seems appropriate to revive the memory of the courageous labors of the tall doctor from Missouri who devoted nearly 30 years of his life to the cause of Christ in Oregon.

James McBride was descended from a family of strong patriots and devout Christians. His grandfather, who was also named James McBride, fought in the Revolutionary War, and his grandmother, Mary Crawford, was an aunt to Andrew Jackson. After the war the grandparents were among the first white settlers in Tennessee Territory. His father, Thomas Crawford McBride, was a Baptist preacher in Nashville when James was born there on February 9, 1802.

Thomas Crawford McBride was one of several Baptist preachers who followed the lead of John Mulkey in leaving that denomination in 1810 and becoming independents. A year later, they joined forces with Barton Warren Stone and became an integral part of his movement to restore New Testament Christianity and unify all Christians. In the fall of 1815, Thomas became the first preacher from the



Dr. James McBride 1802 - 1875

Restoration Movement to settle in Missouri Territory, and for the next 30 years this "advocate of primitive Christianity" was one of the most beloved preachers in the region.

James McBride was 13 years old when his parents moved to Missouri. As a young man, he studied medicine in St. Louis and began practicing that profession at the age of 22. At the same time, he was set apart for the ministry of the gospel by the elders in his home church, inspired by the noble example of his own father. James had been preaching since he was a teenager; for the quarter-century between 1821 and 1846 he was one of the most respected preachers in the state of Missouri, often traveling on horseback beside his father in the rewarding work of preaching the gospel and establishing churches. James married Mahala Miller in 1830, and together they raised a talented family of 14 children.

On New Year's Day, 1832, the Barton Warren Stone and Alexander Campbell movements entered into an historic merger during a unity meeting in Lexington, Kentucky. The successful merger of two "Christians only" movements triggered a period of explosive growth for the unified Restoration Movement in the 1830s and

1840s. This was particularly true in the seven midwestern states of Ohio, Indiana, Kentucky, Tennessee, Illinois, Missouri and Iowa — the very states that provided the largest number of immigrants to Oregon Territory.

In the spring and summer of 1846, James and Mahala McBride and their ten children migrated to Oregon. James' aged father, Thomas, now suffering with failing eyesight, had difficulty in saying a final good-bye. The following summer, the 70-year-old widower packed his meager belongings and made the difficult journey with another son across the rugged Oregon Trail. Upon arriving in the western "Eden," the veteran preacher "strapped on the gospel armor" and preached for another decade until his death in 1857. Meanwhile, Mahala gave birth to the McBride's last four children during their early years in Oregon.

James and Mahala settled on Panther Creek in Yamhill County about three miles west of present-day Carlton. The log cabin they erected had three separate rooms, but it must have seemed inadequate for such a large and still growing family. They immediately helped establish a congregation in nearby Blackhawk Schoolhouse in 1847, and James devoted

himself to farming, doctoring, and church work. But he did not separate himself out of civic life. He was elected to the territorial government in 1850 and was later appointed to a two-year term as superintendent of public instruction.

McBride and Burnett received a talented co-worker when H. M. "Mac" Waller arrived in Oregon on his 30th birthday, September 9, 1847. About eight months later, on Sunday, May 7, the three preachers met at a schoolhouse in Polk County with other church leaders to develop a strategy for evangelizing the Willamette Valley. McBride and Burnett were burdened with large families, but Waller was still single and in a position to do more evangelizing. One report of that meeting says that after lengthy discussions James McBride declared: "I now proclaim H. M. Waller as pope of the Church of Christ in Oregon." The meeting broke up with gales of laughter. Forty-five years later, one observer reflected on that historic meeting and offered this belated tribute: "As I look upon that trio who began the work in Oregon, I can not do less than to thank God that in the very incipency of this movement three such lovely men gave it form and character, Waller, McBride, Burnett — Oregon

thanks God for them."

When outstanding historian George H. Himes published his findings on the "Beginnings of Christianity in Oregon," he concluded by describing the situation at the close of 1852. His research indicated that the five leading Protestant denominations — Methodist, Baptist, Congregational, Presbyterian and Episcopalian — had 1,000 members between them. The Roman Catholic population was less than 300. Himes admitted that there was a "goodly number" of "Christians" in the Territory, but with their lack of denominational machinery he did not know how to get a handle on their statistics.

But, according to Glen Owen Burnett, there were over 1,200 "Christians" in Oregon Territory by the end of 1852, and they could identify at least 25 preachers in their midst. About 14 congregations had been organized, and several others were on the verge of organizing. The trio of McBride, Burnett, and Waller had been effective in laying a foundation for the future growth of the Restoration Movement in Oregon.

McBride was proud of this growth, and he was sensitive to any criticism of the movement that he felt was unfair. When a local newspaper referred to a preacher from the Restoration Movement as a "Campbellite," McBride was quick to respond with a letter of correction. He wrote:

. . . the invidious epithet, "Campbellite," is inappropriate and untrue. . . . We only ask, and we do ask it as a courtesy due us, to be known and called by the name which we have chosen, and that is "Christian." . . . As we take Christ for our leader and our only lawgiver, and take his word as our discipline, confession of faith, rules of decorum etc. . . it is peculiarly appropriate that we should call ourselves Christians.

Alarmed by the advance of slavery, which he regarded as the "sum of all



James and Mahala McBride and their fourteen children in front of their log cabin on Panther Creek in Yamhill County, Oregon Territory.

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Leadership Training for Christ

—Continued from page 4

Purpose and Process

Even though each region of Leadership Training for Christ has its own Board of Directors, the entire LTC organization shares a common purpose: "To stimulate and encourage spiritual, mental, and social growth among young men and women in third through twelfth grades . . . to achieve this growth by developing skills in leadership, Bible knowledge, and Christian servanthood." According to Ernie Simmons, an LTC leader in Phoenix, "To reach this goal the youth will spend several weeks of planning and practice and adults will invest many hours assisting and coaching. Both will work and grow together. This will result in an exciting, educational and uplifting experience dedicated to the glory of God and to the

growth of the leaders of His church, both today and tomorrow."

Over the years, the LTC program has added many new events and opportunities for the expression of praise and ministry. Students may participate in the following events: Bible Bowl, Bible Reading, Bulletin Board, Chorus, Christian Art, Christian Essay, Christian Poetry, Extemporaneous Speech, Christian Drama, Puppet Theater, Radio Minute Message, Scrapbook, Scripture Challenge (memorization of 100 Bible verses), Service Challenge, Signing for the Deaf, Song Leading, Song Writing, Speech, Video Bible Class Teaching, and Video Bible Drama. The 1997 theme will be "I Am Not Ashamed," and the Bible Bowl text will be Romans.

Many congregations incorporate LTC knowledge and skill building as an integral part of their annual curriculum development. Others rely on parent and coach involvement on Sunday afternoons and weeknights throughout the winter and

spring months. Annual conventions provide memorable times of fellowship, recognition, and esteem-building along with the immeasurable benefits of greater learning and service in their congregations and communities. Alumni of the program are now serving throughout the brotherhood. The verve and vigor of adults and youth working together to study and to serve empowers congregations in their local communities and bridges the gaps in communication through common purpose and activity. Diverse congregations working together to conduct LTC conventions, produces a common bond of brotherhood. To find out more about LTC or to launch an LTC program in your congregation, contact Ernie or Viva Simmons in Phoenix, Arizona, (602) 371-1157. In Northern California, Oregon, or Washington, contact Dick or Rhonda Blythe, (510) 463-1422, and in Southern California, contact Mark or Vanessa Pagenkopf, (805) 492-5527.

Seasons of the Malibu Church

—Continued from page 7

new therapy became available, and I believe it was the result of those continued, unstoppable prayers. They kept my attitude high."

After a successful career as superintendent of schools in Whittier, Giboney was employed by Pepperdine in 1990. Terry and his wife, Susan, moved to Malibu in 1992, and he became an elder in 1995, just as his cancer was discovered. When the Giboneys left the Sunny Hills Church of Christ where Terry was an elder, they thought, "We'll never find another group like Sunny Hills." They were wrong. Terry uses words such as "vital" (by which he means important), "unified," and "caring" to describe the Malibu Church. And he has developed a profound respect for his fellow elders. "You can't put those men into categories," he says. "They refuse to allow personal doctrinal positions to

divide the church."

As he looks back on his move to Malibu, Giboney says, "It was professionally illogical at the time—but it turned out to be God-inspired. These past six years have been the most rewarding and enjoyable of my life." Despite all the tragedies, Susan agrees. Like Anders and Woodroof, Terry has been overwhelmed by the outpouring of compassion from the church and beyond. "It is very humbling," he says. "It's hard to know how to respond."

Among the unsung heroes at Malibu are the spouses who have been struggling alongside their loved ones: Judy Anders, Susan Giboney, Ron Phillips, and Sherry Woodroof. And there are a host of other faith warriors.

Last year's theme for Pepperdine's Bible Lectures was "Out of the Whirlwind: Great Themes from the Book of Job." It was nearly a page out of the recent history of the Malibu Church. Certainly, few churches of comparable size have had as

much heartache and struggle as this seaside congregation. But if the Malibu Church has been hard hit by a tempest of life, we can be assured that it is only the first landfall of the hurricane. All of us must prepare for these human dramas, which are a part of life this side of heaven. The Malibu Church is leading the way, not only in numerical and spiritual growth, but in dealing with the most deeply troubling problems of life on the planet.

Dan Anders reflects, "My goal for the Malibu Church has always been simple. I want it to be a community that is growing in faith, in hope, and in love. And I want us to remember that the greatest of these is love."

For the Malibu Church—for all of God's people—love is the power. Death is swallowed up in victory. Satan's apparent successes only prolong the inevitable. The war is already won—and we are on the winning side! In the meantime, the Malibu Church sets its face toward the wind.

PEPPERDINE PEOPLE ON THE MOVE

by Tara Morrow

Hal Bigham, professor of law, preached for the Santa Clarita Church of Christ on September 1 and for the Coastline Church of Christ on October 6.

Calvin Bowers, professor of communication and Equal Opportunity Officer, preached for the Crenshaw Church of Christ on September 8, and for the Lynwood Church of Christ in Detroit, Michigan, on October 13. Bowers was recently, upon Dr. R.N. Hogan's official retirement, appointed the minister of the Figueroa Church of Christ in Los Angeles.

Michael Casey, associate professor of communication, spoke Sunday morning, July 14 and taught the combined adult Bible classes to celebrate the 90th anniversary of the Broadway Church of Christ in Paducah, Kentucky. On July 20, he presented a paper at the Christian Scholars Conference on "The Prophetic Voice of the African-American Churches of Christ: Pacifism and Nonviolence." Casey will preach Sunday morning, October 27 at the Glenrothes Church of Christ in Glenrothes, Scotland.

President **David Davenport** preached for the Manhattan Church of Christ in New York September 8. David spoke in place of Dan Anders at the Malibu Church of Christ on September 29 and October 5.

Terry Giboney, senior advancement officer, and **Susan Giboney**, lecturer for humanities and teacher education, spoke for Parent Orientation at Pepperdine's Malibu campus August 19. Terry spoke for Pepperdine's student "Care Group" at the Malibu Church of Christ Wednesday, October 2. Terry will also speak for the National Oncology Nurses Association in Phoenix, Arizona November 9.

Associate director of church relations **Randy Gill** led singing at the Culver Palms Church of Christ Friends' Day September 15. He taught at the Glendale Church of Christ Spiritual Growth Workshop September 28. Randy will be directing Pepperdine's Thanksgiving Youth Festival November 29-December 1. He will also be the speaker for a Congregational Retreat in

Los Altos, California December 6-8.

Terry Kite, associate professor of Natural Sciences, preached for the Church of Christ in Santa Clarita on September 8 and for the Coastline Church of Christ on October 13.

Emily Y. Lemley, associate director of Church Relations, spoke for the Westside Church of Christ in Bakersfield's Women's Retreat on September 21-23, and for the Daybreak Women's Encampment in northern California on September 28-30.

D'Esta Love, dean of students, and **Stuart Love**, professor of religion, conducted a workshop entitled "When Families Worship . . ." September 28-29 for the Glendale Church of Christ Lecture Series, "On Bended Knee." D'Esta will be a featured speaker at a women's retreat October 25-27 sponsored by the Camarillo Church of Christ. The retreat will be held at the Apple Farm Inn in San Luis Obispo, California.

Dennis Lowe, director of the center for the family and **Emily Scott-Lowe**, therapist for the student counseling center, will be conducting classes on Divorce Prevention and Relationship Enhancement for the Camarillo Church of Christ October 9, 16, and 23. They will also be conducting a 16-hour certificate training program for church members in the greater Los Angeles area on "Helping Couples and Families in Conflict" October 26 and 27 and November 9 and 17. The program is sponsored by the Mona Boulevard Church of Christ and will be at four different locations. November 23 the Center for the Family will sponsor a marriage building seminar at Pepperdine's Malibu campus.

Randy Lowry, director of the Institute for Dispute Resolution and associate professor of law, taught in the Advanced Christian Mediation Skills Conference in Westlake Village, California, October 10-11. He will direct a seminar on Managing Conflict in Churches of Christ at the Montgomery Boulevard Church of Christ in Albuquerque, New Mexico on October

26. On November 2-3 and 9-20, he will teach for the Mona Boulevard Church of Christ's conference to train Christians in conflict management, Impact Two-million.

Chair of the religion division **Rick Marrs** spoke at the Glendale Church of Christ seminar, "On Bended Knee," September 28-29. He will preach for the Mountain Avenue Church of Christ in Tucson, Arizona on October 6 and 27.

Tom Olbricht, professor of religion, spoke at a retreat September 6-7 in Shaver Lake, California. He addressed the subject "Worship that Builds the Church" at the Glendale Church of Christ workshop "On Bended Knee" September 29. November 11, he will speak at the Unity Forum in Milwaukee, Wisconsin on "The Restoration in a Post Modern Age." November 12 he will present the opening lecture at the Brite Divinity School in Fort Worth, Texas, celebrating the Bicentennial of the Birth of Walter Scott. Tom will also preach on "The Christian and the Poor," for the Carrollton Avenue Church of Christ in New Orleans, November 24.

Jerry Rushford, associate professor of religion, preached for Churches of Christ in Caldwell, Idaho, September 8; Santa Paula, California, September 22; and Pochontas, Arkansas, September 29. He taught a class at the Harding University Bible Lectureship in Searcy, Arkansas, on September 30.

Larry Sullivan, assistant director of the Institute for Dispute Resolution, preached for the Long Beach Church of Christ on September 8 and 22. He preached for the Mona Boulevard Church of Christ on October 27.

Martha Thomas, lecturer for humanities and teacher education, will speak at the Lemon Grove Church of Christ Ladies' Retreat on October 20.

Tim Willis, associate professor of religion, was one of the lecturers at the Michigan Christian College Bible Lectureship October 6-8. He taught one of the textual classes entitled "God's People: A Community with a Goal."



Won By One Concert Dates:

Sept. 17	Preacher's Luncheon, Pepperdine University
Sept. 21	Pepperdine Campus Ministry Fall Retreat, Frazier Park, California
Sept. 22	Santa Paula Church of Christ
Sept. 23	Mission Viejo Church of Christ
Sept. 25	Valley Christian School, Woodland Hills, CA
Oct. 6	San Luis Obispo Church of Christ
Oct. 28	Pepperdine Convocation, Malibu Campus Church Leaders Dinner, Malibu Campus
Nov. 3	Culver Palms Church of Christ
Nov. 29-Dec. 1	Thanksgiving Youth Festival
Dec. 7	Los Altos Church of Christ

Christians in the Wilds of Oregon

—Continued from page 11

villainies," James McBride played a prominent role in the founding of the Republican Party in Oregon. In recognition of his political services, President Abraham Lincoln appointed McBride to be United States Minister to the Hawaiian Islands in 1863. During his four years in that post he became friends with Admiral Enquist, the commander of the Russian fleet that was stationed in Honolulu. Convinced by frequent conversations with this officer that Russia was willing to dispose of Alaska, McBride began writing a series of persuasive letters to William Henry Seward, Lincoln's Secretary of State, urging this acquisition.

Of this correspondence initiated by

McBride, the authors of the *History of the Pacific Northwest* have written:

Nor were his efforts wasted. In Secretary Seward he found a statesman capable of sympathizing with his patriotic desire to extend the area of his country; and, as soon as the storm of the Civil War had spent its force, the purchase was consummated, and the greatest acquisition since the Louisiana purchase added to our national domain. It may be fairly said that Doctor McBride was the author of the Alaska purchase . . .

Meanwhile, the children of James and Mahala were making their mark: John became a United States Congressman, and George became a United States Senator, leading one historian to say of the McBrides, "No family has, perhaps, been more prominent in the political annals of the state." Thomas became Chief Justice

of the Oregon Supreme Court, and James and Emily both became physicians. Louise married George L. Woods who became Governor of Oregon and was a fine preacher of the gospel. Martha married Sebastian Cabot Adams who became a State Senator and later served as minister for the church in Salem for 20 years. All of the McBride children were devout Christians and remained faithful to the principles of the Restoration Movement.

When James and Mahala McBride returned to Oregon to 1867, they moved to St. Helens in Columbia County and promptly established a church in a community where there had not been one before. James preached for this little congregation for the last eight years of his life. He died on December 18, 1875, "without fear and without regret," as his final words affirmed. Mahala died two months later on February 13, 1876. In the sunset of their earthly sojourn the McBrides could look back on lives well-spent. Not only did they participate in the settling of the great Oregon Territory, they and their children became leading citizens on both the state and national level. But above all, they died in the knowledge that they had been witnesses to "some of the richest and most refreshing seasons" for the Christians of Oregon.

A Life Hidden With Christ

—Continued from page 3

Guild's primary call won out, and he accepted a work in Vernon, Texas, to unite a divided congregation.

After success at Vernon, the Guilds decided to take on a challenging work in Australia, in 1967. In their nine year tour, they partnered with many others to build congregations in Perth, starting a preachers' training school there. They built the work in Brisbane where they taught the Bible in 19 public schools. Then, they started a Christian summer camp while working with the Holland Park

congregation in Queensland. Guild's dream of doing mission work was also fulfilled in his many campaigns in India, and in his preaching in Vancouver, B.C., and South Africa. When Claude and Sammie Guild were honored at Pepperdine's Lectures in April, 1989, Dr. Jerry Rushford, summed up their love for the lost with his statement: "Claude and Sammie have had a map of the world engraved on their hearts."

In 1973, the Rosemont congregation in Fort Worth, called the Guilds back from Australia to begin a new work in Tigard, Oregon. In seven years, this group grew from two families to become the second largest congregation in Oregon. After a

work with the Springtown Church of Christ near Ft. Worth which involved fund raising for the Chimala Hospital in Africa, the Guilds returned to Portland. Claude preached and was the special assistant to the president of Columbia Christian College. Later, he began preaching in Gladstone, Oregon, to assist in building a small congregation there.

Reflecting on over 55 years of preaching the gospel, Guild advised young preachers: ". . . never look back. Leave your lives hidden in Jesus Christ, and he will chart a great course for you." He lived his own advice.

Marriage-Building Program for Churches

An interview with Dennis Lowe



Dr. Dennis Lowe, Director of the Center for the Family

Editor's note: Dr. Dennis Lowe and his wife, Emily Scott-Lowe, speak to many groups of Christians on marriage enrichment, and they find a great need for a self-sustaining program that churches can offer to their own congregation and community. Recently, they have found a program that seems to fit this need. We asked Dr. Lowe to tell us about it.

PCN: What can churches do to help couples avoid divorce?

Lowe: At Culver Palms where Emily and I worship, we are leading a pilot program called the "Prevention and Relationship Enhancement Program," PREP, which uses Biblical principles in teaching couples many skills proven to help couples avoid divorce and to enrich their marriage.

PCN: How does it work?

Lowe: We are starting with some of the Culver-Palms deacons and their wives—five couples. Emily and I meet with them for two hours once a week over a six-week period. The course uses a teaching format. It is not a threatening situation—no one is forced to discuss their problems. Each couple has a handbook that they work on together. We have video clips to show examples of the principles we are learning.

PCN: What does a couple learn from PREP that helps their marriage?

Lowe: First, communication skills. The originators of this program have done extensive research on thousands of married

couples and they have found that a couple's way of dealing with disagreements is the best indicator of marital success. We work on modifying or decreasing negative communication as the first step toward better, deeper communication.

PCN: What do you mean by negative communication?

Lowe: Every marriage has conflict. In fact, the research suggests that couples who learn to negotiate conflict in early marriage develop more stable marriages over the years than young couples who claim they experience no conflict at all. Negative communication prevents conflict resolution. It escalates conflict, invalidates the other person, or ignores conflict altogether. For instance, when a partner responds to a disagreement by saying "this is all your fault," or "you don't know what you're talking about, I remember exactly what happened," or when a partner leaves the house during a disagreement, conflict resolution is prevented. In these situations and many others, eliminating negative communication has an even greater positive effect on a marriage than increasing positive communication.

PCN: Where does this program come from?

Lowe: This program was developed at the University of Denver where for 15 years they studied marriages that work. They produced this PREP program to teach the skills which they see as most important to these successful marriages.

PCN: How do you know it works?

Lowe: Good question. In one of their studies, these University of Denver researchers assessed two groups of couples who were about to be married. One group participated in the PREP program and the other group did not. When the researchers went back to these couples after three years of marriage, they discovered that 24% of those who did not go through the PREP program were divorced while only 5% of those who participated in the

program were divorced. These are impressive numbers, and there are many other factors that are part of this body of research.

This is the only program we know of that was developed from reliable research which also has a Biblical framework.

PCN: Why did this group include Christian concepts in this program?

Lowe: The original PREP does not talk about Christian principles, but the research done on marriages did show that the religious dimension of a relationship is significant.

One of the professors who developed the original program is a believer, Scott Stanley, so he produced the Christian version of PREP which integrates Biblical principles into the training. This is the version that we are using at Culver-Palms.

PCN: How can a congregation use this program?

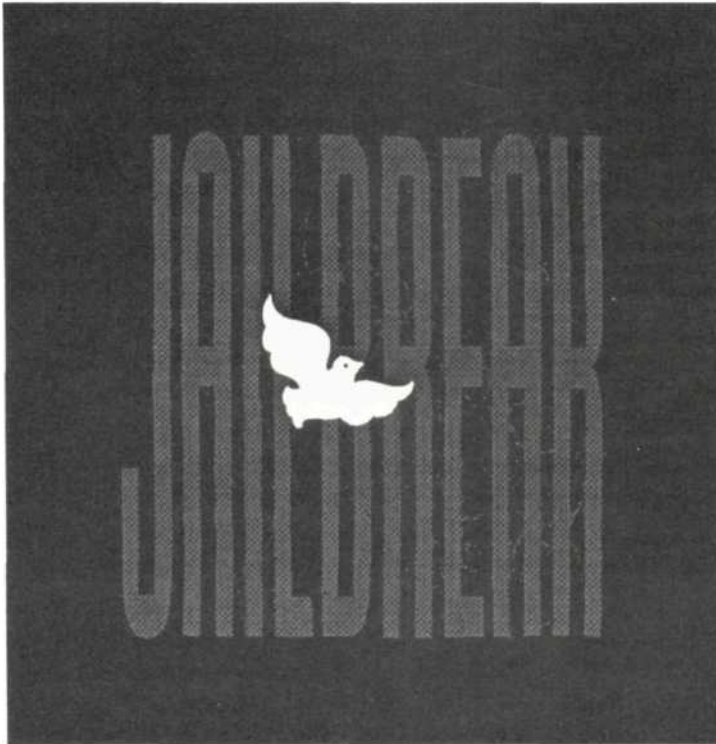
Lowe: This is a program that requires a brief training program. But it does not require that the trainee be a licensed professional counselor. In fact, trained non-therapists can be as effective as therapists in leading the course. Anyone who is mature and sensitive to marriages can train and lead a group in the PREP program.

The Center for the Family is bringing Scott Stanley, the creator of the Christian PREP program, for a one-day seminar on November 23 on Pepperdine's Seaver campus. Anyone who is interested in finding out more about the PREP program can register for this seminar.

We hope that this is the beginning of our helping to train couples who will then conduct this program in their own congregations.

If you would like registration information on the November 23 PREP program or on any aspect of PREP, please call Pepperdine's Center for the Family and speak to Sara Jackson, associate director, at: (310) 456-4771.

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