

# Pacific Church News

A News Journal for Churches of Christ on the West Coast

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## 43rd Annual Pepperdine Lectures April 22-25

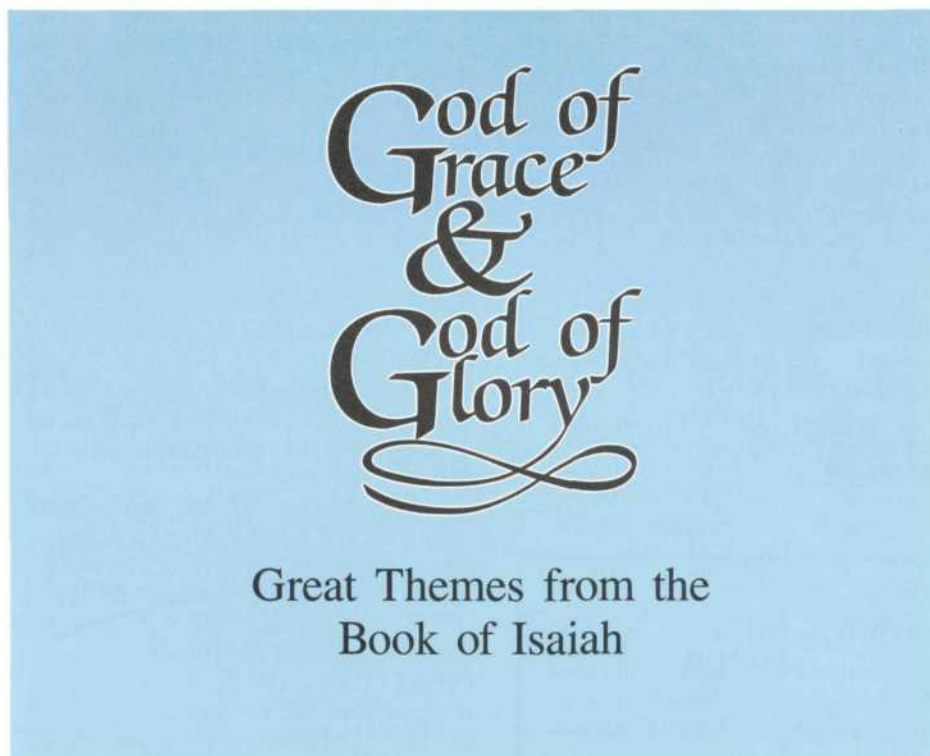
"God of Grace and God of Glory" is the title for the 43rd Annual Pepperdine University Bible Lectureship, scheduled for April 22-25. Centering on "Great Themes from the Book of Isaiah," the four-day program will feature seven major themes lectures in Firestone Fieldhouse and 132 classes on a variety of biblically-related topics.

The lectureship will open with two dinner programs at 4:15 p.m. on Tuesday, April 22. Betty Muns from Dallas, Texas, will speak at the annual Associated Women for Pepperdine Dinner, and William J. Teague, president of Abilene Christian University, will address a new opening night Men's Dinner.

Keynoting the lectureship on opening night will be Doug Parsons from Midland, Texas. The other six theme speakers will be: Neale Pryor, Searcy, Arkansas; Art McNeese, Irving, Texas; Jim Roberts, Princeton, New Jersey; Tony Ash, Abilene, Texas; Ken Durham, Stamford, Connecticut; and Frank Pack, Los Angeles, California.

The featured daily classes on Isaiah will be taught by Helen Young of Malibu, California, and Rick Marrs of Austin, Texas. Roy Osborne of San Antonio, Texas, will be the speaker at the annual Men's Fellowship Dinner, and Fran Armour of Portland, Oregon, will be the speaker at the annual Women's Fellowship Dinner. On Wednesday night of lecture week, David Davenport, Pepperdine president, will be the guest speaker at the annual Friends of Pepperdine Dinner. Frank Pack will be honored at an appreciation dinner on Friday evening, April 25.

Nightly musical performances in Smothers Theatre will be continued again this year. The groups that will be performing are: Seaver College Singers, Malibu, California; Common Love, Santa Ana,



California; Joyful Sound, Long Beach, California; Rainbow of Love, Whittier, California; Kerygma, Redlands, California; The Victory Quartet, West Covina, California; and The Joyful Noise, San Diego, California.

The Good Life Puppet Company from La Habra, California, will entertain and teach the children each evening in Elkins Auditorium. Following the major lecture each night, Paul Faulkner will present a "Take Charge of Your Life" seminar in Elkins Auditorium.

Among the other participants on this year's program are: Harold Hazelip, Oliver Howard, Prentice Meador, Rubel Shelly, Reuel Lemmons, Furman Kearley, Mike Armour, Howard Norton, Abraham Malherbe, John Willis, Raymond

Kelcy, Dan Blazer, Carl & Smitty Brecheen, Rick & Jamie Atchley, Joel & Ruth Johnson, Terry & Susan Giboney, Monroe Hawley, Evertt Huffard, Ian Fair, John Wilson, Tom Milholland, Tim Matheny, Fred Gray, Bill New, Tom Olbricht, J. Wayne Kilpatrick, Dan Anders, Tex Williams, Mike Cope, Randy Mayeux, Ken Dye, Jack & Jeanene Reese, Gene & Kaye Glaeser, Dwight & Charne Robarts, Edwin White, Charles Coil, Jr., Bob Lawrence, and Phillip Morrison.

The 40-page lecture program will be off the press at the beginning of January, and reservations for housing will be accepted after January 12. For more information about the lectureship, contact Alison Jolliff at (213) 456-4270.



## Educating Christians for Ethnic Evangelism

by *Evertt Huffard*

By 1981, ethnic minorities in Los Angeles County had doubled during the past decade to 50 percent of the total population. And projections show that by 1990 this figure will rise to 85 percent.

The prospect of such statistics creates some great opportunities for churches committed to the growth of the kingdom. On September 13, a group of 26 Christians, representing 11 congregations, met to discuss these opportunities for service. The purpose of the meeting was to share information and create interest in responding to this challenge.

Dan Knight, Calvin Bowers, Bob Blair, Billie Silvey, and Michio Nagai presented information on the changing demographics of Los Angeles, the personal dimensions of these changes, and an introduction to specific ethnic ministries—Black, Hispanic, and Asian.

Currently, the Churches of Christ are conducting services in seven different languages in Los Angeles. In comparison, the Southern Baptists now have services in 26 languages. Another meeting is planned for January 17 at the Figueroa Church of Christ.

## San Francisco "Crusade for Christ"

by *Dick Cupp*

A giant "Crusade for Christ," two years in the planning, paid dividends during the August 4-8 event in San Francisco when 69 people were baptized into Christ and 20 more were restored.

Christians and seekers of God's truth came from 40 states to fill San Francisco's Civic Auditorium with nearly 4,000 people per night. Dr. Jack Evans, president of Southwestern Christian College in Texas, was the featured speaker.

About \$300,000 was spent during the planning and consummation of the crusade, and hundreds of volunteer workers were involved, estimated Glen Stone, a deacon at the Fremont, California, congregation who was in charge of audio and lighting equipment.

J. M. Butler Sr. of the Uptown Church of Christ in San Francisco and F. F. Carson of the Southside church in Richmond were co-chairmen of the crusade. Fred Crayton of the Amphlette church in San Mateo and Joseph Lett, also of the Uptown congregation, worked together as coordinators. Jack Wooling of Sacramento was program chairman for the crusade.

In addition to the immediate response, 89 people asked for home Bible studies and more than 200 signed up for Bible correspondence courses.

Stone said the next "Crusade for Christ" is planned for 1987 in Orlando, Florida. "The plan is," Stone said, "to have a crusade every two years around the country. They should improve each time."

## Columbia Lectureship Focuses on "Great Hymns of Faith"

by *Kelly Deatherage*

"Great Hymns of Faith" was the theme of the Columbia Christian College lectures on November 5-8.

"The Gift of Song," an introductory lesson by Jerry Rushford of Agoura Hills, California, opened the lectures on Tuesday, November 5. Doug Parsons, pulpit minister for the Golf Course Road congregation in Midland, Texas, spoke the following evening on the theme "Worthy Art Thou." The final evening keynote lecture, titled "Amazing Grace," was given by David Davenport, president of Pepperdine University.

Morning keynote lectures from the Psalms were delivered Wednesday and Thursday by Rick Atchley of Abilene, Texas. Stuart Love of Agoura Hills, California, presented the keynote address Friday morning from song texts in Revelation.

Love also joined a slate of class teachers that included Russel N. Squire, noted church music historian; Fran Armour, popular women's speaker; Bill Flatt, Harding Graduate School of Religion professor; and John O. York, Columbia Bible professor. Also on the program were John McKeel, minister in Glendale, California; Drew Brown, youth minister for the Church of Christ in Vancouver, Washington; Dan Rhodes, chairman of Columbia's Bible and religion division; and Neldon Watson, minister for the Metro Church of Christ in Gresham, Oregon.

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## Dan Anders Moves to Malibu

A native of Texas and a graduate of Abilene Christian University, Dan Anders has moved to Malibu to assume the position of full-time minister for the University Church on the Pepperdine campus.

He has served as full-time minister for the Central congregation in Houston, Texas, for thirteen years (1969-83), at which time the church merged with another congregation, becoming the Southwest Central church, and he continued to serve as minister for another two years (1983-85).

Anders and his wife, Judy, have two daughters, Leigh Ann and Lara.





## Billy and Mary Curl: Ties on Two Continents

by Billie Silvey

Billy Curl wears many hats—missionary, minister, teacher, administrator, businessman, and promoter.

A graduate of Southwestern Christian College in Terrell, Texas, Billy went to Abilene Christian College in Abilene, Texas, in 1962 where he majored in Bible and speech therapy. There he met Mary Davis, an attractive nursing student. They were married in March 1964, and immediately after Billy's graduation in May they left for San Francisco to visit the Uptown church, which would sponsor their mission work in Ethiopia.

"Initially, it was devastating," Mary says, recalling life as a starry-eyed, inexperienced 20-year-old with a new husband, new home, and new country all at once. "I cried a lot," she says.

"I had a ball," Billy counters. Mary gradually came to feel the same way as they made friends with missionaries already on the field and with the Ethiopians themselves.

"We found the people to be extremely accepting," Mary explains. "They were so sincere and receptive of anything we had to offer them." And the Curls had a great deal to offer. They had been sent to organize the program for the deaf school in Kambatta. The Kambatta school still is in operation, and additional schools have been set up in the countryside and in the capital city of Addis Abba. All of the workers in the schools are Christians.

The students are children who became deaf as a result of high fevers. People in the countryside, in particular, thought deafness was caused by evil spirits, and they often abused their children. One important task of the missionaries was to teach these parents about the physical causes of deafness and the fact that their children could be educated.

Billy, with help from the United Nations and the World Federation for the Deaf, conducted surveys and hearing tests and wrote training manuals for teachers. Mary used her nursing training to help her neighbors. She set up a first aid area in the school and taught classes in health and hygiene.

Initially, the Curls had planned to stay in Ethiopia for three years. But at the end of that time, no one had been found to relieve them, so they returned to the States to report to their supporting



Billy and Mary Curl with sons Michael and Tony.

churches and then began a second three-year stay.

During their period of service, enrollment at the deaf school rose from 20 to 180 students, about 30 congregations were founded, and five preacher training schools opened.

People would walk for miles to hear Billy and the other missionaries preach. They would come into the city and seek out the missionaries. "Why don't you come to us?," they would plead.

The Curls returned to the States in June 1970 with a 4-year-old adopted son, Charles Anthony.

"We didn't have culture shock there," Mary recalls. "But we had culture shock when we got back. We'd set up our first home there. It was all we knew," she said.

After three weeks in San Francisco, the Curls moved to Los Angeles, where Mary returned to nursing and Billy worked with Walter Boykin, minister for the Myrtle Avenue church in Long Beach. A second son, Michael, was born in 1971.

That year, they heard about a racially mixed congregation that had been founded in the Crenshaw area of Los Angeles. Jack Scott, provost of Pepperdine University, was the church's white minister, and the congregation was looking for a black minister to share the pulpit with him.

A year later, Scott left to become president of Orange Coast College. When Pepperdine moved to its new campus in Malibu, many of the white members moved as well.

Crenshaw is now a predominantly black congregation, and it retains ties to Ethiopia. The Crenshaw congregation conducted a "Thanksgiving for Africa"

program at the Figueroa church and raised \$40,000 to build a clinic in Kambatta, which now is in operation. A campaign to dig a well and purchase an electrical generator netted \$22,000.

The church sent a shipload of food, which arrived in Ethiopia in August, and is still receiving funds for the starving, the operation of the clinic, and the installation of the generator. TRW recently contributed \$5,000 through the Crenshaw church to Ethiopian relief.

Kambatta now has 300 churches and a regular school serving 700 students that is overseen by Eromo Kelbisow.

Curl, together with Carroll Pitts, minister of the Normandie church, and Calvin Bowers of the Figueroa congregation, have brought three students from Ethiopia to attend Southwestern Christian College and Pepperdine University.

For the past 11 years, Mary has worked at St. Vincent's Medical Center in Los Angeles, taking additional courses at El Camino College and speaking frequently for women's seminars and workshops. When time allows, she enjoys bowling, sewing, and crocheting.

Billy now owns and operates a real estate investment firm. He serves as Chairman of the Board of Normandie Christian School, is a member of the Board of Directors of L. A. Bible College, and is a panelist on the "Way of Truth" TV program at 7:30 a.m. Sundays on KDOC, Channel 56. But his primary interest is preaching and teaching.

He has been back to Ethiopia twice, once with Mary. The Curls are a couple with ties on two continents, and they contribute actively to the physical and spiritual welfare of people in both parts of the world.



## Women for Columbia

by Kelly Deatherage

The time-worn image of a supportive woman standing behind every success seems to apply to institutions as well as individuals when one considers the case of our brotherhood schools and their women's auxiliaries. That picture certainly is true at Columbia Christian College in Portland, Oregon.

Since 1959, thousands of Women For Columbia have raised money, recruited students, and supported the institution in myriad ways. WFC now numbers 1,343 members in 52 active districts in six states. Those women include alumni, mothers, and grandmothers of current and former members, relatives of staff members, and a significant number of women who simply believe in the value of Christian education in the Northwest.

On-campus views of the organization are as varied as its members. To faculty and staff members, the organization is a veritable Santa Claus to whom they submit "wish lists" of office equipment or lab supplies, and almost always those wishes come true. To students, WFC members are "those ladies who put on the Holiday Fair," an annual holiday bazaar that nets \$15,000 to \$19,000 for the organization's main project for the year.

Perhaps only Columbia's administrators realize the full impact of this dedicated volunteer group. "WFC's gifts over the years have made them the largest donor in Columbia's history," said Mike Armour, Columbia's president. "Their annual support consistently ranks them as one of our top three donors for the year."

In the past 10 years, WFC as a whole has purchased untold numbers of library books, reroofed buildings, paved campus parking lots and streets, funded the first phase of gymnasium remodeling, subsidized faculty salary payments, bought new post office boxes, furnished and carpeted all dorm rooms, provided a new touring bus, and given all annual dues toward student scholarships. These deeds have been done with Holiday Fair proceeds, which each district helps to earn.

In years past, WFC members from as far away as Southern California, Alaska, and Montana made the November trek to the on-campus Holiday Fair, bringing with them a variety of hand-



Carolyn Farris, WFC executive president, and Mona Hamstreet, one of the WFC founders, look over the financial statement.

crafted items for sale. Recently the trend has been for outlying WFC districts to participate in local holiday sales, save their travel expenses, and apply their earnings toward the Holiday Fair project.

In addition to main projects, local districts have met smaller needs for playground equipment, office furniture, specific curriculum materials and other items, as determined by the WFC executive council in consultation with college administrators.

Although the organization each year

contributes about \$65,000 to Columbia, WFC exists to be more than a well oiled fund-raising machine. Strong loyalty to Christian education knits together local districts, where often a core group of six or seven work tirelessly year round on Columbia's behalf. In every district, meetings include a devotional period, as the women remind themselves that their efforts are ultimately for the Lord. The organization's promotional literature invites women to be, first of all, a woman of God, then a Woman For Columbia.

## San Diego Lectureship

"Victory in Jesus" was the theme for the San Diego County Fall Lectureship on October 21-25.

With attention focused for an entire week on the victory there is in Jesus, Christians throughout San Diego County found renewed strength, enthusiasm, and commitment to the Lord's cause. Speakers from the West Coast were featured on the Lectureship program.

The speakers all addressed a different aspect of the topic "Victory in Jesus." Evening speakers and their subject titles included: Mike Armour, "Through Service," Monday; Calvin Bowers, "Through Worship," Tuesday; Carl Mitchell, "Through Adversity," Wednesday; Jeff Walling, "Through Commitment," Thursday; and Edwin White, "Through Prayer," Friday.

In addition, a full schedule of morning lectures were presented. Peggy Blanton, one of the women's speakers, talked about "Victory in Jesus—Through Community Service and Secular Career" and "Victory in Jesus—Through Ladies' Bible Class." Helen Young spoke on the subjects "Victory in Jesus—Through Spirituality" and "Victory in Jesus—Through Marital Harmony."

Other morning lectures and speakers were: "Victory in Jesus—Through Attitudes," Dick Henegar; "Victory in Jesus—Through Unity," Chuck Conniry; "Victory in Jesus—Through a Shedding of the Veils," Don Starkey; and "Victory in Jesus—Through New Growth Approaches."

This year's program also featured M. Norvel Young as speaker for a "kick-off" dinner on the Saturday before the lecture series began.



## AWP Looks to the Future

by Helen Young

On a sunny Saturday morning, June 3, 1958, more than 300 Christian women from churches throughout Southern California gathered for brunch in the garden of President M. Norvel Young's home on the Los Angeles campus of Pepperdine College and Associated Women for Pepperdine was born.

These women had been invited by a seven-woman steering committee, including Gloria Sanders, Thelma Allen, and Helen Pepperdine. This new organization, dedicated to helping young people receive a Christian education, selected officers, developed by-laws, and soon began 35 districts throughout California and Arizona. Before long, AWP became 2,000 members strong.

At first, AWP worked to provide needed refurbishment for campus buildings. We redecorated dormitories and purchased tables, chairs, and other equipment. We renovated a building at 81st and Vermont for administrative offices. But soon we concentrated all our efforts on an even greater need—scholarships for Christian students. AWP has been responsible for more than \$2 million in help to the University and is still going strong.

For all of our 27-year history, AWP has played a vital part in bringing to reality the dream George Pepperdine, the Uni-

versity's founder, expressed on the day the college opened in 1937: "I am endowing this institution to help young men and women to prepare themselves for a life of usefulness in this competitive world and to help them build a foundation of Christian character and faith which will survive the storms of life."

AWP's purpose has been to 1) support the spiritual aims of the University, 2) furnish scholarships for Christian students, 3) assist the University in recruiting the finest students, and 4) foster friendship among its members.

Together we have prayed and planned, traveled and worked. We have produced 26 successful gift fairs and thousands of luncheons, brunches, and dinners. We have made jams and jellies, pickles and punch, candies and cakes. We have embroidered cup towels, pot-holders, and pillowcases. We have crocheted and knitted. We have made aprons and blouses, robes and jackets. We have stuffed toy animals and pillows. We have made quilts, candles, and jewelry. We have hand painted china and pictures. We have decorated Christmas trees and dressed dolls. We have sold thousands of pounds of nuts and candy.

Time would fail to tell of the catered wedding receptions, tennis tournaments, jogathons, talent teas, fashion shows, and two wonderful cookbooks. And much, much more has been done—all means to one end—helping worthy young

Christians receive a Christian education.

And as we have sought to bless the lives of students, we have been surprised by the blessings we have received ourselves—blessings of deep love and friendship for each other, blessings of losing ourselves in something bigger than ourselves, blessings of feeling the joys of dreaming and sharing. Not long before her death, our beloved past president Thelma Abken wrote:

"You have no idea how much the education I received as a leader in AWP has meant to me in my life. Recently our minister asked me to have charge of meals for 200 visiting workshop attendees. I was pleased that I knew how to organize and succeed at the task. I remember President Young saying to me, 'Thelma, you should go and organize a district in Phoenix.' At that time I thought that would be impossible, but with the help of other AWP members, we were able to do just that. AWP has been a great source of help to me as well as a source of tremendous joy in friendship."

We now have an AWP Endowment Fund of more than \$200,000, the principal of which will remain intact while the interest is used for scholarship aid for Christian students. This fund is growing as women are realizing they can leave property, as well as cash, in their wills to this permanent endowment.

Our eyes are on the future. We have a strong National Board and great plans for the coming year. A new district recently began in Tucson, Arizona, and there is a new AWP Auxiliary made up of "under 40" young women who are doing remarkably well.

In 1958, only 40 percent of our members worked outside their homes; today, 80 percent do. So we are adapting our methods accordingly.

The challenges are great, but our resources of spirit, talent, and energy are also great. This year, 90 students at Pepperdine will have received AWP scholarships. We are grateful for the privilege of making this possible.



Patty Atkisson, AWP coordinator, and Sandy Moore, AWP president, visit with Helen Young, one of the AWP founders.

**High School Day  
At Pepperdine University  
Saturday, February 8,  
1986**

Contact: Paul Long  
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## Stockton Involvement in Ethiopian Mission Work Spans 25 Years

by Clifton Ditmore

The elders at the Central Church of Christ in Stockton assumed the oversight of the first two missionaries to Ethiopia in December of 1960. Missionaries Carl Thompson and Bobb Gowen arrived in the land of Ethiopia in February 1961, with their families joining them a few months later. Thus, the mission work in Ethiopia had begun.

The first major obstacle faced by the missionaries was a requirement of the Ethiopian government that any religious group wishing to promote their doctrine to the people must provide a service for the people in exchange for the right to preach. Some groups had hospitals or clinics, schools, and other humanitarian works to fulfill their obligation. After much discussion, a decision was made to begin a school for the deaf in the capital city of Addis Ababa.

The decision to start a school for the deaf was heavily influenced by the family of Haile Selassie, Emperor of Ethiopia. His granddaughter had a young deaf child living with her, but there were no deaf schools in the area. The Emperor's daughter donated a parcel of land on the outskirts of the city to be used for the new school. So the church began the first deaf education program in Central Ethiopia and they were allowed to preach the gospel to the people.

Several other congregations in America were involved in the early days of the Ethiopian work. Churches in El Segundo and Buena Park and several others helped in sending the first missionaries to Ethiopia and in raising funds to build the school for the deaf. Construction of the school began during May 1962 and was completed in October 1964, which is when the deaf students began attending classes at the new school building.

Because no Ethiopian deaf teachers were available, teachers had to be brought over from the States. Gary Blake and Lenny Darden were the first two teachers of the deaf to enter the country in 1962. They were followed over the years by others including Jimmy Davidson, Billy Curl, and Carl McDonald. Many of the wives of the missionaries also served in the school as teachers.

Demere Chernet, a young man who had just graduated from the Teachers' Institute in Ethiopia and had recently become a Christian, was hired by the school to be trained as a deaf teacher. Demere was a brilliant young man and continued his education part time for several years, receiving a degree in law from the Haile Selassie I University. He became a fine teacher and within a few years assumed the responsibility as principal of the school for the deaf. Today, he is recognized as an authority on deaf education in the country of Ethiopia.

Enrollment at the school continued to grow every year until the original facility finally became too small. A second building was completed in 1970, which made it possible to teach more than 100 students in the school.



*A typical congregation of the Church of Christ assembles in the Ethiopian countryside.*

In 1971, a second school for the deaf was constructed in the Kambatta district in south central Ethiopia, which gave the church the right to preach the gospel there also. A third school was built in the Sidamo Province in 1972, creating even greater opportunities for teaching the gospel.

The total enrollment in these three deaf schools in Ethiopia is now approaching 200. This work is a true example of Christian love and service to a segment of people who for centuries were left unprepared to help themselves. Today, hundreds of deaf people in Ethiopia are self-supporting citizens in their country.

To conquer the language barrier, the first missionaries quickly found Ethiopian interpreters to assist them in teaching the gospel. From 1961 to 1964, the gospel was preached mainly in the city of Addis Ababa. Some effort was made to go into the provinces, but without much success.

In 1964, two important young men were baptized who would later be instrumental in converting thousands to the Lord. These men, Behailu Abebe and Eromo Kelbisow, were both students in Addis Ababa at the time of their conversion. Eromo had been born in the Kambatta district and became very interested in returning to his homeland to tell others what he had learned about Christ. He did return to his homeland in Kambatta in 1966, accompanied by a missionary, Artie Reed, and there found

masses of people interested in studying the truth. Thousands of Christians now live in the district, worshipping in more than 200 congregations.

Behailu Abebe was the son of a local governor and judge in the south central Ethiopia town of Modjo. Having been raised at the feet of a governor, he soon learned what it required to be a good leader. Behailu has become the leading missionary in charge of the entire program in Ethiopia and is recognized both within the church and the country for his example and ability as a great leader.

The language problem was the most difficult one faced by the missionaries



there. John Young, minister of the Central church in Stockton, suggested that a preacher training school be started in Addis Ababa so that the Ethiopia men could be trained to preach in their own language. In February 1968, Young conducted the first three months of preaching school with 13 men in attendance. When these newly trained Ethiopian preachers returned to their homes in the countryside, preaching the gospel in their own language, an explosion of growth began that has lasted for more than 10 years.

John Ed Clark conducted the second school in late 1968, where 25 more men were trained to preach the gospel. Behailu, Eromo, and Demere were eventually trained to become teachers in the preacher training school. Artie Reed and Don Lazzareschi helped



*A familiar baptismal scene in Ethiopia.*

extensively during these early years.

By 1971, the Ethiopian brethren were capable of taking over the preacher training program and Behailu Abebe was named director of the school. Lyle Leach and Duward Lee assisted in the school until 1976, when it was decided that it was time for all American missionaries to return to the States because the Ethiopian brethren had become fully capable of carrying on the work of the church in their own land. It is estimated that at that time, more than 50,000 Christians were worshipping in more than 300 congregations every Lord's day in that land.

Following the exit of the American

missionaries, the Central church in Stockton continued very close ties with the brethren in Ethiopia. Regular visits were made to the churches in Ethiopia by the elders from Stockton. John Ed Clark went almost every year and continues to go as the need dictates. Keith Evans and Marvin Blair each have made several visits to Ethiopia.

The Stockton church maintains a very close relationship with the brethren there by telephone and other forms of communication. Behailu and Demere have been brought to the States on different occasions for speaking engagements and training sessions. All this effort has brought great stability to the church in Ethiopia. All the congregations there are self-supporting, indigenous churches founded completely upon biblical principles and teaching.

In 1974, the government was taken from Emperor Haile Selassie by force and a socialist state later was formed based upon Marxist doctrine. Communism now reigns as the form of government, which has brought drastic changes to the way the gospel can be taught to the people there. However, our brethren have done a wonderful job in making sure that they stayed within the boundaries of freedom prescribed to them by their government.

The church has not been persecuted or prevented from worshipping, nor has it stopped growing. We can no longer have the preacher training schools, but we are allowed to have young men standing beside the older, experienced preachers and learning how to carry on the preaching of the gospel in their country.

The story of the church in Ethiopia will not be told in this lifetime. Preachers have gone into distant regions of the Ethiopian countryside and have not been heard from in years. Now and then, word comes of some congregation in a remote area that we had never heard of before. This is an example of mission work at its best.

The elders and brethren at the Central church in Stockton made a commitment to begin a work in a foreign land, then they persevered throughout both good times and bad. Through faith, prayers, and patience, the Ethiopian mission work has been a great success, overcoming whatever difficulties may have arisen over the years. The Lord's church has been firmly planted in the country of Ethiopia, and He is more than able to sustain His people there.

## 17th Annual West Coast Campus Ministry Seminar

Theme: "Serving the Living and True God"

Theme Speakers: Mike Armour  
Carroll Osburn  
Don Williams

Date: January 10-12, 1986

Place: University of  
California,  
Santa Barbara

Host: Turnpike Road  
Church of Christ

## Southern California School of Evangelism Begins 16th Year

September 3, 1985, marked the beginning of the 16th year of operation for the Southern California School of Evangelism in Buena Park. Originally established in 1969 as a night school under the direction of the elders of the Central Church of Christ in Anaheim, the school moved to its present location and became a full-time day school in 1973.

Since 1973, more than 40 men have graduated from the school and now are serving in California, Oregon, Arizona, Arkansas, Illinois, and overseas in Kenya and the Philippines.

Under the oversight of the elders of the Buena Park Church of Christ, the school is administered by Hugh Shira, director, and Fred Dominguez, association director. The remainder of the teaching staff is made up of experienced and dedicated gospel preachers from throughout the Southern California area.

The two-year program of study is offered tuition-free and is approved for veterans educational benefits. As a continuing part of the school's practical training emphasis, students and staff members are available for campaigns, lectureships, gospel meetings, interim preaching assignments, and other areas of work.



## The Figueroa Church in Ethiopia— There Before the Cameras

by Billie Silvey

Lines of gaunt, ragged people, their dark bodies dusty from crossing miles of parched, dry land. Babies with stick limbs and vacant eyes, lacking the strength even to brush the flies from their faces. Images of need. We've all seen them, and we've all responded in our own ways—recently.

But the Figueroa Church of Christ in Los Angeles and R. N. Hogan, its dynamic pioneer minister, have had a love affair with Ethiopia that began 15 years before the television cameras were ever there. They have helped feed the hungry and contributed in many other ways to the welfare of the people in Ethiopia's Kambatta district.

Figueroa's support, both as a congregation and individually, has included funds contributed through sister congregations; money sent directly to Eromo Kelbisow, an Ethiopian minister educated in the States who returned to serve as one of the main coordinators of the work there; and support contributed through the Ethiopian Relief Fund, a project Hogan founded through his newspaper, the *Christian Echo*.

About 10 years ago, Hogan was touched by pictures in a brochure showing the first phase of the Ethiopian disaster. He conceived the Ethiopian Relief Fund to assist in feeding the starving, caring for the needy, and preaching the gospel. In addition to support by the Figueroa church, funds have been contributed by churches and individuals across the nation.

At first, \$1,500 a month was sent. But about three years ago, support dwindled to about \$1,000 a month. Recent publicity, however, has created renewed interest, until \$2,000 a month has been sent since January with special contributions of \$30,000 and \$10,000. About \$200,000 has been contributed through the Ethiopian Relief Fund.

The Figueroa congregation also has expressed its interest in the spiritual needs of the Ethiopians. In addition to supporting an outstanding evangelist, they are helping train the future leadership of the churches there.

Currently, the church is helping three Ethiopian undergraduate students—one woman and two men—who are

studying at Pepperdine University after having completed their first two years of study at Southwestern Christian College. The church also provides housing for a fourth student who is working on his doctor of education degree at Pepperdine. These students are not Bible majors, but they are taking Bible classes while training to be self-supporting leaders in the Ethiopian church.

In 1976, Figueroa sent its associate minister, Dr. Calvin Bowers, and his wife, Mozell, on a two-week tour of the work. They also helped send former Ethiopian missionaries Billy and Mary Curl of the Crenshaw Church of Christ in Los

Angeles.

The Figueroa church has joined hands with sister churches to meet other needs of the area. They have cooperated with the Uptown church in San Francisco and its minister, J. M. Butler, and with the Crenshaw church in digging a well and building a clinic.

Working as individuals, both independently and in cooperation with other congregations, the Figueroa congregation has been helping to meet the needs of the suffering people in Ethiopia long before it was popular to do so—and it probably will continue long after the spotlight has moved on.



## Lompoc Church Completes Building Renovation

The Lompoc Church of Christ completed a \$500,000 building expansion and remodeling project in May. In addition to a new 350-seat auditorium that will expand to seat 500, the refurbishment includes a new fellowship hall, added parking, and more classroom space.

The Lompoc church also has a new minister, Jerry Kendall, who formerly was minister of the Hawthorne congregation, began work as a full-time evangelist for the Lompoc congregation in June. Floyd Lord, the former minister, remains an active member of the Lompoc church, having gone into secular work.

The church began in Lompoc in May 1941, when members began meeting in private homes. In the early 1950s, services began being conducted in the Lompoc Alpha Club. In 1959, the church moved to its present location at 138 North O Street, where a building was constructed that year by members of the congregation. A second story was added to the education-office wing in 1965.

Additional property adjacent to the original building was purchased in the late 1960s for use as a preacher's home and

educational facility. Recently, some adjoining property belonging to Valley Chapel was purchased by the Lompoc congregation for additional parking and for the building expansion.

Architect Frank Murayama worked with church members on the renovation project to develop a design with a California theme, including red tile roofing, a bell tower, brown wood trim, and sand-toned stucco. Both the interior and exterior of the building were completely reworked.

A major part of the renovation was the transformation of the old auditorium into the new fellowship hall. Adjoining the new auditorium are two new classrooms which have a wall that can be removed to increase seating in the auditorium from 350 to 500.

The auditorium, fellowship hall, and parking area were constructed by Bristol and Foster Construction of Fresno, with on-site supervision by Doug Snyder. Church liaison supervision was provided by Lompoc members Jim Williams and Dick Gaskin. Volunteer labor during the construction included site preparation by Del Johnson, masonry and fencing by Sam Hilley, and landscaping done by church members under the direction of Don Ribble.



## Chinatown Church of Christ Begins Second Decade

by Bud Worsham

The Chinatown Church of Christ in downtown Los Angeles stands as an example of the perseverance of dedicated Christians in the Bellflower area who refused to bow to adversity. Now 10 years old, the Chinese congregation was the first among the Church of Christ fellowship outside the Orient.

William Reeves and Stephen Ma worked with the Chinese brethren in the early years. When it first began overseeing the Chinese work, the Bellflower Church of Christ at 17054 Clark Avenue had to overcome a ton of problems to keep its mission hope alive. But mistakes in direction, the loss of sponsoring churches over management, and the deportation of a brilliant young Chinese preacher could not stop the work.

Ivan W. Paden, who has been the leader in building a strong Chinese church in an area with a heavy Asian population, sums it up, saying: "When we had expended all of our expertise and human wisdom to overcome the problems, we fell down before God and said, 'Lord, this problem is bigger than us; therefore, let it be none of us and all of you.' And He provided."

The Chinatown church at 220 East Avenue 28 in Los Angeles has an adult membership of 150 and about 40 children in attendance. But the church has become more than just a place to meet. The building is a refuge for many Chinese transients looking for jobs and homes.

William and Jenifer Chen are the missionaries. Born in Taiwan, they began their Los Angeles work in 1977. The Chens, who speak several languages, both attended college in Azusa, California, where they majored in Bible and minored in music. The Chinese love to sing, and the Chens use their musical skills to good advantage by giving the congregation ample opportunity. William Chen's desire is to write Christian music that reflects the Eastern culture.

Chen also has been one of the leading speakers on the Alaskan shortwave broadcast that is beamed into China. Paden describes him as "one of the finest Christians I have ever known."

Paden, an elder of the Bellflower church, appeared on the 1985 Pepperdine Lectureship program and told of Bellflower's methods of reaching the Asians. His three major points of a successful mission effort include:

1. Give them (the Asians) room to maintain their own culture and let them integrate into our culture as they feel comfortable. At the Chinatown location, there is no threat from the disadvantages of being refugees, and they are rapidly maturing in Christ.

2. Arrange for them to use your facility for classes, etc., separate from your times. (Bellflower has 30 Taiwanese meeting at its building.) Do not interfere or insist that they follow our way of worship expression. The Chinese spend



The William and Jenifer Chen family.

more time in prayer than we do. Although much of their public worship differs from ours, they are in complete harmony with the scriptures.

3. The most difficult aspect in reaching out to the Asians is developing a one-on-one friendship approach. It takes a long time to develop the trust and confidence to make a friend of someone whose culture has been so different from ours. But in this way they will feel comfortable in our environment and can loosen their ties to Chinatown.

Paden, who teaches at the Chinatown church each week and has overseen the work there since its inception, laments the lack of missionary work by Churches of Christ. "My heart bleeds when I reflect on our early years in our efforts among the Chinese—how ill-prepared we were," he said.

The Bellflower brethren and their supporters were able to purchase the Chinatown building in 1978 when the Filipino church departed as the area became mostly Chinese. With 8,000 square feet, the plant has living quarters for the Chens on the second floor.

The building also is used to house and feed refugees. The Chinese practice the "agape" love feast once a month, having Americanized it as a "potluck."

Paden says the need for committed Christians to help the Chinese work is ever-present. "We need someone who lives within 30 miles of Chinatown to come and give these people and God their time, someone to assist in working with the children, and someone to conduct an evening class among young adults," he said.



The Chinese Church of Christ in Los Angeles.



## Pepperdine People on the Move

by Alison Jolliff

**Michael F. Adams**, vice president for university affairs, preached for the Church of Christ in Palm Springs at their Homecoming Sunday on November 3.

**Calvin Bowers**, director of the equal opportunity office, taught a class for the August Teacher Training Seminar at the Alondra church in Compton, California. Bowers spoke on "The Worship of the Church" October 18 at the W. Tonto congregation in Phoenix, Arizona, then was a speaker October 22 at the San Diego Lectureship.

**Randy Chesnutt**, associate professor of religion, recently preached for congregations in Santa Paula and Glendale, California, and in Montgomery, Alabama.

President **David Davenport** was the featured speaker for the Southwestern Christian Foundation Banquet in San Diego during August. Davenport gave an address for the California Christian School Associates Dinner on September 17, and he preached for the Central church in Stockton, California, on October 6. In November, he traveled to Portland, Oregon, to speak for the Columbia Christian College Lectureship.

**John Free**, director of health and counseling services, has begun an "Inter-congregation Counseling and Consultation Service," which is currently being offered through the Sunny Hills congregation in Fullerton and the 37th and Atlantic congregation in Long Beach. Services offered by Free will include marriage counseling, parent consultation, individual psychotherapy, and premarital counseling.

**Evertt Huffard**, professor of missions, presented an archaeological slide series during the summer for the evening adult classes at the Culver-Palms congregation's Vacation Bible School. Huffard preached at a weekend meeting for the Taft congregation in August, and he also preached at Camp Tanda for the annual Labor Day Encampment. On September 29, Huffard spoke on the topic "Churches in Ethnic Transition" at the Vinton Avenue congregation in Pomona, California. Huffard was a keynote speaker for the annual World Missions Workshop on October 25-26 at Freed-Hardeman College in Tennessee.

As featured speakers for the "Foundations for Christian Ministry Retreat,"

**Stuart and D'Esta Love** visited the church in Lancaster, Texas, on October 4-6. D'Esta spoke at the Lubbock Christian College Lectureship on October 21-22, and Stuart was a speaker at the Columbia Lectureship on November 5-8. Also, Stuart was the featured speaker for a church retreat in Vancouver, Washington, on November 9-10.

**Mike O'Neal**, vice president for business affairs, preached for the Lamar Avenue congregation in Paris, Tennessee, and he also spoke at a lectureship for the church in Barstow, California.

**Carroll D. Osburn**, director of the Center for Biblical Research, traveled to Alberta, Canada, where he spoke at the annual Alberta Bible Seminar on September 6-8. The Green Lawn Church of Christ in Lubbock, Texas, had Osburn speak September 13 during the congregation's Bible Study Weekend. Osburn spoke during the Bible Translations Workshop in Guatemala City on October 14-18, then he was a featured speaker at a weekend Bible meeting November 1-3 at the Meadowbrook congregation in Jackson, Mississippi. He also spoke on November 23 at the Ancient Biblical Manuscript Center of Claremont School of Theology.

**Frank Pack**, distinguished professor of religion, was the featured speaker at the annual *Restoration Quarterly* dinner on November 25 at the Anaheim Hilton. This took place during the annual convention of the Society of Biblical Literature and the American Academy of Religion.

**James E. Priest**, professor of religion, read a paper at the November meeting of the Evangelical Theological Society. He also will participate in a conference of the American Academy of Religion and the Society of Biblical Literature to be conducted in Anaheim, California.

**Jerry Rushford**, director of church services and associate professor of religion, spoke at the 18th annual Sunset World Evangelism Forum in Lubbock, Texas, on October 18. Rushford also gave the opening night address at the Columbia Christian College Bible Lectureship in Portland, Oregon, on November 5.

Attempting to establish a permanent missionary in Finland, **J. P. Sanders**, professor of religion, spent eight days in the area of Jyvascula, Finland, during August, visiting Christians and gathering information about the work there.

**William Stivers**, professor of

foreign languages, was a panel member at the summer meeting of the Hispanic Consultation of the American Bible Society in Chicago, Illinois.

**Howard A. White**, president emeritus of the University, was the keynote speaker for the Abilene Christian University Faculty Conference on August 28. White also was the featured speaker for the annual William M. Green Distinguished Christian Scholar Lecture Program on November 12 at Pepperdine University.

**"Big Don" Williams** spoke at Growth Workshops during October for churches in Grand Junction, Colorado, and Hollywood, California. He also spoke at youth rallies and retreats in San Francisco; Greenville and Spartensburg, South Carolina; and Houston, Texas. On November 8-10, he spoke for the annual Rocky Mountain Youth Festival. "Big Don" was a speaker at a singles retreat November 16-17 in Phoenix, Arizona, and he is scheduled to speak at another singles retreat December 14-15 in Stockton, California.

A four-lecture series on "Archaeology of the New Testament" was presented in August for the El Cajon Boulevard congregation in San Diego by **John F. Wilson**, academic dean of Seaver College. Wilson gave a book review at the September 9 Preachers' Luncheon, and on October 3-4 he attended a meeting of Christian college deans at Columbia Christian College.

During the fall, **Helen Young** spoke for Ladies' Day or Women's Day at the following congregations: Northside, Santa Ana, California, September 7; University, Las Cruces, New Mexico, September 28; West Douglas, Wichita, Kansas, October 5; and Wilmington, North Carolina, November 9-10. She served as a guest speaker at the Mount Palomar Women's Retreat, hosted by the Claremont congregation on September 19-21, and she also spoke at the San Diego Lectureship on October 24-25.

**M. Norvel Young**, chancellor emeritus of the University, spoke for the Barstow congregation on September 15 and gave a report on his recent trip to Ethiopia. Young spoke at a dinner on October 25 for the San Diego Lectureship, and he preached on October 27 for the Palo Verde congregation in Tucson, Arizona. In November, he spoke at the 50th anniversary celebration of the Van Nuys church, of which he is a former minister.



## Van Nuys Church Celebrates 50th Anniversary

by Bob Whiddon

It all started in the home of L. H. Anthony, located on Erwin Street in Van Nuys, on November 3, 1935—the date recorded by Jimmie Lovell as the first Sunday the Church of Christ in Van Nuys met together for worship.

Fifty years later—on Sunday, November 3, 1985—the Van Nuys congregation welcomed back former members, elders, and preachers for a great homecoming celebration. The day's activities included a special slide presentation of the church's 50-year history, and a book about the congregation's past 50 years was compiled for the homecoming. That Sunday also marked the beginning of the Van Nuys church's fall Gospel Meeting with evangelist Truman Spring of Houston, Texas.

The Van Nuys church began 50 years ago when the Anthonys, along with the Owens and Aytes families, became discouraged with the existing religious groups in the area. No congregation of the Church of Christ had been established in the San Fernando Valley, and so the three families decided to begin meeting together in homes for Bible study and worship services.

James A. Scott, a cousin of L. H. Anthony, was preaching for the Ninth and Lime congregation in Long Beach at the time. Anthony contacted his cousin and requested his assistance in establishing a congregation in Van Nuys. Through the graciousness of the elders at the Long Beach church, Scott was permitted to preach for the Van Nuys group that first Sunday. Scott continued to visit the Van Nuys congregation periodically to encourage and preach for the small group.

The Central congregation (12th and Hoover) in Los Angeles also played a supportive role in the history of the Van Nuys church. Central supplied numerous preachers for the young congregation, including Jimmie Lovell, James Saunders, J. J. Wyatt, W. W. Pace, Joe Hunter, J. Eddie Weems, and Boyd Field.

Many new families soon arrived and joined the fellowship of the Van Nuys church, including the George Brown, George Johnson, David Pinckley, Iris Bohannon, Theron Bohannon, Thomas Bohannon, Alton Butler, and Georgia Hullum families.

After five years, the young church was financially able to support a full-time

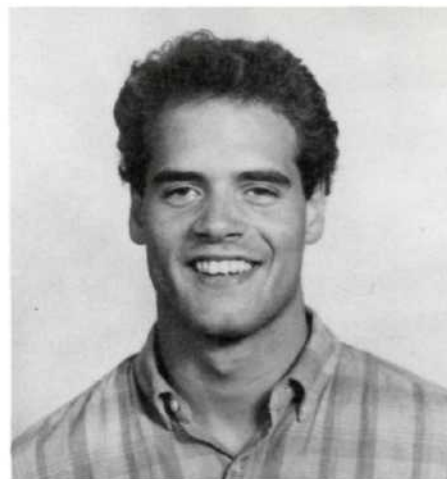
preacher and Bill McKown was hired in 1940. From that time on, the Van Nuys church has enjoyed many outstanding ministers, most of whom are still preaching today. The congregation's former preachers include M. Norvel Young, W. B. West Jr., Hoyt Houchen, Roy Todwell, Wallace Thompson, John H. Beebe, L. W. Mayo, Jimmy Jividen, Paul Dobson, and James F. Reaves.

Lonnie Branam, who has been minister of the Van Nuys church since 1972, has served the congregation for the greatest length of time. Elders of the Van Nuys church include Joe Ator, Gene Bohannon, and Wayne Matthews.

As the congregation grew in numbers, larger facilities were needed for meetings and worship assemblies. The first church building, completed in 1939, was situated on the corner of Tyrone and Calvert streets. Then, in 1952, the church acquired a large parcel of land on one of the city's major thoroughfares, which is where the present auditorium remains today. The building was completed under the direction of Clarence Triplett, who was construction foreman, and an educational wing was added to the structure several years later.

The church in Van Nuys has always been an evangelistic group. Earliest records indicate that a majority of the congregation's budget has been allocated to evangelism and mission work. Missionaries who have been sponsored by the congregation include Boyd Field in Juneau, Alaska (late 1940s); Johnny Ramsey in Adelaide, Australia (1963-65); Phil Wall in Athens, Greece (1965-74); Preston Massey in Sao Paulo, Brazil (1969-75); David Hamilton in Kenya, East Africa (1979-80); and Anthony Ator in Santiago, Chile (1980-1984).

Early evangelistic efforts also included financial support of some cooperative programs by Los Angeles area churches in radio evangelism. And since December 1974, Van Nuys members have used the facilities of KGIL radio to air its own half-hour program. The Van Nuys congregation also produces a television program with 30-minute broadcasts presented twice a week on Valley Cable TV and once a week on King Video Cable TV. Negotiations are being made for future broadcast opportunities as well.



## Michael LeSueur Begins Work in Kenya

Michael LeSueur of Mukilteo, Washington, left on August 23 to serve as a missionary apprentice in Nairobi, Kenya, for two years. He is being sponsored by the Church of Christ in Bellevue, Washington, which provided a single Sunday contribution of more than \$8,000 toward his support as the climax of its World Evangelism Forum.

LeSueur received his training in the missionary apprentice program at Abilene Christian University. After spending three months in intensive study of Swahili, he will work primarily with businessmen and students at the University of Nairobi. LeSueur will join Jim Reppart, an experienced missionary in Kenya, and Greg Carr and Mike Jones, both ACU graduates with Bible degrees in missions, who are already working in Nairobi.

## Pepperdine Youth Festival

More than 700 young people, from ninth grade through college age, gathered on Pepperdine's Malibu campus November 29-December 1 for the 15th annual Thanksgiving Youth Festival.

Young people representing more than 100 congregations in California, Arizona, Nevada, and Oregon attended the event.

Serving as keynote speaker was Tim Lewis, youth minister of the South MacArthur church in Irving, Texas. Drew Brown, a Pepperdine graduate who currently is youth minister of the Church of Christ in Vancouver, Washington, directed singing, and Rick White, youth minister for the Central church in Stockton, California, led the Olympic activities.



## Church Leaders Workshop Focuses on Families

"The Role of Church Leaders in Strengthening Families" was the theme of Pepperdine's annual Church Leaders Workshop on September 20-21.

The workshop began with an address from Nick Stinnett, Pepperdine's new dean of the Graduate School of Education and Psychology. Stinnett spoke on "Secrets of Strong Families" and revealed a number of practical suggestions for Christian families.

Seven different smaller classes also were offered during two time periods. Those from Pepperdine who served as class teachers included Emily Scott-Lowe, Stuart and D'Esta Love, John Free, Calvin Bowers, and Clarence Hibbs. Other class teachers were Sheila Bost of Santa Monica, and Rusty Bolton, minister of the College Church of Christ in Fresno.

During the course of the workshop, more than \$4,000 was pledged by numerous elders and church representatives to sponsor Pepperdine students attending the World Missions Workshop at Freed-Hardman College in Henderson, Tennessee. Another urgent need announced frequently throughout the weekend was for money, food, and clothing to be sent to victims of the earthquake in Mexico City. Church leaders were urged to have their congregations take up special collections for the needy in Mexico and to send all aid to the Garden Oaks Church of Christ in Houston, Texas.

On Saturday morning, September 21, major addresses were given by Dennis Lowe, who spoke on "Early Warning Signs of Troubled Relationships," and Tom Bost, chairman of Pepperdine's Board of Regents, who spoke on "Legal Issues Involved With Counseling Activities of Church Leaders."

## Pepperdine Presents Christian Service Awards



Pepperdine University honored Mel and Emily Pownall with the "Christian Service Award" at the Church Leaders Workshop.



M. Norvel Young was honored with the "Christian Service Award" at a special dinner on his birthday.



Presidents of fourteen Christian colleges convened in Lubbock in November for their annual conference. Front row, left to right: Dan Wieb, Claude Gardner, Steven Lemley, Michael Armour, Ernest Clevenger, William Teague, Willard Collins. Back row: Keith Stotts, Terry Johnson, Milton Fletcher, Larry Roberts, Clifton Ganus, David Davenport, and Jack Evans.



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