Subject File of Rodger Hedlund

Special Collections of Asbury Theological Seminary
Hinduism Gains a Foothold in America

Building temples and starting summer camps, Hindus step into the American cultural mainstream.

<table>
<thead>
<tr>
<th>Hindus Believe . . .</th>
<th>Christians Believe . . .</th>
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</thead>
<tbody>
<tr>
<td>1 in a one, all-pervasive Supreme Being who is both immanent and transcendent, both Creator and Unmanifest Reality.</td>
<td>1 in one God in three persons. He is distinct from his creation, yet intimately involved with it as its sustainer and redeemer.</td>
</tr>
<tr>
<td>2 that the universe undergoes endless cycles of creation, preservation, and dissolution.</td>
<td>2 that the world was created once by the divine will, was corrupted by sin, yet under God’s providence moves toward final perfection.</td>
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<td>3 that all souls are evolving toward union with God and will ultimately find spiritual knowledge and liberation from the cycle of rebirth. Not a single soul will be eternally deprived of this destiny.</td>
<td>3 that in Adam’s sin, the human race was spiritually alienated from God, and that those who are called by God and respond to his grace will have eternal life. Those who persist in rebellion will be lost eternally.</td>
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<tr>
<td>4 in karma, the law of cause and effect by which each individual creates his own destiny by his thoughts, words, and deeds.</td>
<td>4 that through God’s grace and favor, lost sinners are rescued from the guilt, power, and eternal consequences of their evil thoughts, words, and deeds.</td>
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<td>5 that the soul reincarnates, evolving through many births until all karmas have been resolved.</td>
<td>5 that it is appointed for human beings to die once and after that face judgment.</td>
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<tr>
<td>6 that divine beings exist in unseen inner worlds and that temple worship, rituals, and sacraments as well as personal devotionalis create a communion with the devas and Gods.</td>
<td>6 that spirit beings inhabit the universe, some good and some evil; but that our worship is due to God alone.</td>
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<tr>
<td>7 that a spiritually awakened Master is essential to know the Transcendent Absolute, as are personal disciplines, good conduct, purification, self-inquiry, and meditation.</td>
<td>7 that God has given us a clear revelation of himself in Jesus and the sacred Scriptures. He has empowered by his Spirit prophets, apostles, evangelists, and pastors who are teachers charged to guide us into faith and holiness in accordance with his Word.</td>
</tr>
<tr>
<td>8 that all life is sacred and to be loved and revered, through the practice of nonviolence.</td>
<td>8 that life is to be highly esteemed but that it must be subordinated to the service of higher to God’s justice.</td>
</tr>
<tr>
<td>9 that no particular religion teaches the only way to salvation above all others, but that all genuine religious paths are facets of God’s Pure Love and Light, deserving tolerance and understanding.</td>
<td>9 that Jesus is God incarnate, and therefore the only sure path to salvation. Many religious paths offer ethical and spiritual insights, but only Jesus is the Way, the Truth, and the Life.</td>
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A century after Swami Vivekananda popularized Hinduism in “Christian America” during the Chicago World’s Fair in 1893 at the Parliament of the World’s Religions, his spiritual descendants on U.S. soil have grown into a significant minority whose influence extends far beyond their actual numbers.

Whether they will continue to change the increasingly pluralistic American society, or be changed by the evangelical Christians in it, is unclear. Yet, with a second parliament scheduled for this August and September in Chicago, the Hindus appear to have gained momentum, both numerically and ideologically.

“Because of immigrations from Asian countries, a current fascination with Eastern mysticism among many of this country’s spiritual seekers, and the influence of the New Age movement, Hinduism is likely to maintain a steady growth into the next century,” says veteran religion writer Russell Chandler in his 1992 book Racing Toward 2001.

Terry Muck, author of Those Other Religions in Your Neighborhood, said, “There is some Hindu influence on our culture. There are a lot more natives of India here now than ever before, and they’ve brought their religion with them—and so you have the growth of what you could call ‘temple Hinduism.’”

Dramatic Increases

According to the 1990 Census, the number of Asian Indians in the U.S. (not all of them Hindus) jumped 125.3 percent during the 1980s, from 361,531 to 815,447, to about 0.3 percent of the nation’s people. The mushrooming of Hindu temples has been even more dramatic. In his 1992 book Religious Bodies in the United States, J. Gordon Melton
counts one Hindu intrafaith organization (the *Vishwa Hindu Parishad*), 105 Hindu centers, temple associations, and organizations, 81 Hindu temples, and 53 Hindu periodicals. This does not count such Hindu-influenced spinoffs as the Theosophical Society, Palaniswami, a Hindu monk living in Hawaii and editor of the monthly international English-language newspaper Hinduism Today, says there are more than 100 completed Hindu temples in the U.S., up from about 10 just two decades ago.

Diana Eck, professor of comparative religion and Indian studies at Harvard University and for eight years chair of the World Council of Churches Working Group on Dialogue with People of Living Faiths, notes that Asian Indians flocked to the U.S. following passage of the Immigration Act of 1965, which eliminated the old national-origin quotas. Most, she says, are first-generation suburban professionals who do not fit the stereotypical Hindu group in America, the International Society for Krishna Consciousness, or Hare Krishnas.

"I think in many [American] churches, there was a certain amount of concern about whether their sons or daughters were becoming Hare Krishnas," Eck said. "And in the meantime, no one noticed that their surgeon was now a Hindu."

With the immigration of their family members to join them, however, the middle-class nature of Hinduism in the U.S. has been somewhat diluted. Definitive numbers, though, are hard to come by.

"We don’t really have any idea who’s here anymore," Eck said. "We don’t take any notice of religion on census statistics, and, as a result, we don’t have a very accurate sense of who our neighbors are."

Missions researcher and statistician David Barrett estimates there are 1,269,000 Hindus in North America (1 million in the U.S., 200,000 in Canada, and the rest in Bermuda). The U.S.-born Palaniswami, who, as a young man, became a monk after his initiation in Sri Lanka 26 years ago, counts 600,000 to 800,000 “born Hindus” in America, many of whom are affluent immigrants from India, plus a million more “practicing Hindus... people who are following a guru, people who have been to India and undertaken the Hindu path of dharma [knowledge of God] as their way, people who are in yoga schools or ashrams around the country, of which there are hundreds."

**Hindu renaissance claimed**

Hindus who have come to this country and have become established are also finding new meaning in their faith, part of what Palaniswami has called a worldwide “Hindu Renaissance.” Hinduism Today, part of that renaissance, was founded in 1979 by the California-born guru Sivayasuvramuniaswami and is part of a larger institution called the Himalayan Academy, headquartered in Concord, California, with campuses in the U.S., Malaysia, Mauritius, South Africa, and Sri Lanka.

Palaniswami said the newspaper’s purpose is twofold: to be a vehicle for worldwide networking for Hindus, and to answer the “simplistic foolishness” about Hinduism still prevalent in the Western world.

Hindus are learning how to develop Western-style apologetics to defend their faith intellectually. For example, Jaynavalkya Dasahastri, a point-by-point, Josh McDowell-style article defending Hinduism against criticisms from Christians (and casting doubt on Christianity) called *The Gentle Art of Dharma Self-Defense*. Observed Francis Sunderaraj, general secretary of the Evangelical Fellowship of India, “They are trying to mobilize, unify these people in the name of religion.”

Eck said, “For them, coming to America has meant a kind of international rediscovery of their own Hinduism. When people suddenly have to explain, ‘What is a Hindu, anyway?’ to people in the workplace, or at school, you have to begin to develop a kind of simplified way of explaining traditions."

The radical Vishwa Hindu Parishad (VHP), probably the pre-eminent global institution working for Hindu causes, has followed the example of U.S. Christians by providing summer camps and other activities for Hindu children. Eck said that since Hindus do not have a whole cultural support system, many of their young people are “very much alienated from their own tradition.”

“One of the most striking things about the Hindu community as it’s developing in the U.S. is the concern, which the religious people of every tradition have in this country, to pass on what they value most about their tradition to the next generation,” Eck said. “It’s a particularly American form of transmitting religious traditions, but it’s an important one.”

**Outreach efforts**

The VHP also raises money from American Hindus for the cause of making...
India a Hindu nation, according to India-born Mahendra Singhal, a 30-year Christian convert from Hinduism. Since 1988, Singhal has headed Hinduism International Ministries of Zion, Illinois. The VHP plays down the right-wing politics of its political party in India, the Bharatiya Janata Party, which on December 6 agitated its followers to tear down a sixteenth-century mosque in the northern city of Ayodhya that it claimed was built over the birthplace of the Hindu deity Ram. The resulting Hindu-Muslim rioting has killed more than a thousand people, destabilized the reformist administration of P. V. Narasimha Rao, and, perhaps, endangered the idea of secular democracy in a country of 860 million people—83 percent Hindu, 12 percent Muslim, 3 percent Christian, and 2 percent Sikh.

Days after the violence began, the government banned the VHP. Yet the sectarian violence has also spread to Pakistan.

In North America, however, Hinduism has a kinder, more philosophical approach. Swami Vivekananda's Vedanta Society, which he started in 1894, has 15 centers nationwide and 2,500 members. Unlike Christians and Muslims, however, Hindus do not aggressively seek converts. They often wait to be asked by spiritual seekers. According to Palaniswami, there are plenty of seekers, and they are often found in traditional churches.

"There's an immense part of young America that is unhappy with doctrinal principles of Christianity," he said. But the larger, "pluralistic, more enlightened part of America," he added, finds Hinduism "immensely enriching. To people who are closed to it, they find it immensely threatening."

The Hindu message

In a 1991 article in the evangelical missions newsletter Pulse, Palaniswami wrote: "The West is clearly open to the Hindu message, ready to hear about yoga, meditation, pessimism, healing, and the array of 'spiritual' products were too sophisticated for public consumption a few years ago but today they're the hottest items on the shelf. Not a small part of the phenomenon is related, interestingly, to the coming of the New Age movement. A small army of yoga missionaries—hatha, raja, siddha, and kundalini—beautffully trained in the last 10 years, is about to set upon the Western world. They may not call themselves Hindu, but Hindus know where yoga came from and where it goes."

Hindu "evangelism"

While some observers, such as Barrett and Sunderaraj, contend that Hinduism is not a missionary faith, others are not so sure, Singhal says that just through his reading of Hinduism Today and a couple of other publications, he counted 90 Hindu "traveling or itinerating evangelists" who held meetings in America in 1991.

"I went to a meeting in Madison, Wisconsin," Singhal said, "People were standing there and feeling extremely uplifted because this man from India was here to speak to them."

Singhal is part of a small contingent of Christians who not only are aware of Hindus in the U.S., but are also actively trying to evangelize the Hindu community. It is slow going. Singhal says he saw 17 Hindus become Christians through his ministry in home meetings during 1991, which he called "a tremendous number."

Singhal, a former math instructor who earned his master's degree before he was 20 years old, says he uses a "presuppositional approach" with well-educated Hindus accustomed to thinking logically in professional matters, but not in religion.

"That's part of the Hindu mindset, but if you have the thinking mind, you have to say that you can't have two contradictory belief systems," Singhal said. "One has to be true, one has to be false—both can't be true."

As director of Hinduism International Ministries, Singhal also trains Christians to understand Hinduism and the New Age movement. He has worked with about 100 churches worldwide.

Mobilizing Christians for Hindu outreach is also a key concern of Peter Pereira, a native of India from a "very nominal Catholic background." Ordained in the United Methodist Church, the pastor of India Christian Fellowship in Chicago, and a missionary of the Society for International Ministries (SIM), Pereira says witnessing to Hindus is not impossible.

"Friendship evangelism is the best thing," Pereira said. But Pereira says many of these Hindus are also looking for opportunities to talk about their beliefs. "They think America is Christianity," he said. "So they're beginning to [think], 'These guys don't have moral values. Maybe we should offer them something.'"
The Aggressive Side of Hinduism Emerges

Last March, when the radical Hindu fundamentalist organization Servants of the Nation (Rashtriya Swarajya Svevuk Saugh), sent a letter to the government of Nepal urging the Hindu kingdom to take a more hard-line approach toward Christianity, it served notice that any perceived threat to Hinduism anywhere will be dealt with severely.

Christians in India, where Servants of the Nation is based, already know what the letter implies. When the Bhartiya Janta Party (BJP) came to power in the central state of Madhya Pradesh in 1991, the World Hindu Federation (Vishwa Hindu Parishad), Servants of the Nation, and other radical Hindu groups joined together in a campaign entitled “Operation Homecoming” to persuade tribal Christians to reconvert to Hinduism.

According to the Delhi-based director of Inland Missions, Paul Pilauskis, since the campaign began, thousands of tribal Christians in remote areas of the state have been coerced into renouncing Christianity and embracing Hinduism.

The BJP, the second most-powerful political party in India, also challenged the state’s Hindu population to remove all Christian churches and replace them with Hindu temples, according to reports from Christians in India.

Operation Mobilization, the Pocket Testament League, and other outreach groups have since reported numerous violent attacks against their evangelical teams, most of which can be traced back to Servants of the Nation.

The BJP was also reportedly behind the destruction of the Love of Cross Team Fellowship Church in Pahena, Uttar Pradesh, after some 700 Tharu tribesmen identified with the BJP attacked the church during a Sunday morning service in August. Five days later the mob returned, ransacking the church school.

Morton Davis, a naturalized Indian citizen formerly of the U.S., who farms in the region, said that he has never before seen such violent acts of vandalism in the 52 years he has lived in India.

In December, when Hindus demolished the Babri mosque in Ayodhya, northern India, Christians felt the reverberations from Pakistan to the United Arab Emirates. In Pakistan, after rioting Muslims destroyed some 16 Hindu temples, they turned their fury on a Catholic church and school in Karachi, causing extensive damage to the campus.

Muslims in the United Arab Emirates city of Al Ain also retaliated for the Babri mosque incident by launching an attack on Saint Mary’s Catholic Church. The world’s only Hindu kingdom, Nepal, recently revised its constitution, allowing for the presence and growth of a Christian church. However, individuals convicted of evangelizing non-Christians are still subject to prison sentences. Although the government has adopted a tolerant stance toward the church, growing pressure by Servants of the Nation and other emerging radical Hindu groups could signal hard times ahead.

By Chris Woehr, News Network International.

Tim Schultz has worked with his wife, Melanie, since 1986 with International Missions in the New York City area among the 250,000 or so Indian immigrants there. His target group is the Gujaratis, whom he calls “mainstream Indians” who are not being reached in their homeland, and who keep to themselves.

“They’re not open at all,” said Schultz, who has learned the Gujarati language for the task. “They’re not interested at all in becoming Christians. They’re very open to hearing about the gospel, but not to come to the Lord—they’re just as interested in that whatsoever.

Still, the Schultzes are committed to planting at least two Gujarati house churches in New Jersey, using friendship evangelism, evangelistic mailings, and outreach meetings.

David Ripley, SIM’s national director for ethnic ministry in the U.S., says Christians need to focus on two groups of Hindus: those who live in the inner cities, and those who have moved into the suburbs and tend to be better educated.

“The same people we’re reaching overseas are coming here in increasing numbers,” Ripley said. “So missions needs to be increasingly defined in terms of people rather than simply geography.”

Archie Hensley, founder of the Detroit-based MANNA (Mission Agencies Network for North America) Project, an ad hoc committee of evangelical agencies targeting Muslims, Hindus, and others, is drawing from his experience as a former missionary with Africa Innerland Mission to Nairobi Hindus.

“I had a 60-year-old multimillionaire who came to me three times to receive Christ as Savior,” Hensley said. “I told him each time that unless he was willing to empty his ‘god shelf’ of all other gods and goddesses, and to put Jesus alone there, he was not ready to be saved.”

Dialogue, not evangelism?
The Hindu monk Palaniswami has been calling for dialogue, not evangelism. “I think America is really going to be tested in its pluralism,” he said. “We are going to find ourselves immensely challenged to get along, and to understand each other, and to accept each other . . . Christians will have to reach into their ‘love thy neighbor’ to make this work, because it’s definite reality now—no question about it. And we’re not talking about people from other lands. We’re talking American citizens born and raised in the United States.”

Muck said the Hindu world view is already affecting both American society and Christian theology. “It’s not people being attracted to Hinduism,” he said. “It’s people being enticed to think in ways that don’t comport well with orthodox Christian theology. In the past I think we could always rely on our culture to carry the Christian world view, carry the Christian forms, and so we didn’t really have to be theologically astute.”

“But that’s not the case any longer,” Muck added. “The culture itself has become inconsistent and mixed, and most of us don’t have the discernment to tell the difference.”

By Stan Guthrie.
Dear Roger,

I am pleased that you will be teaching for Fuller Seminary this quarter. I would like to take this opportunity to thank you for the contribution you will make to our students and the program.

Enclosed you will find a W-4 form and an Employment Eligibility Verification Form (I-9). Please complete and return them to Christine Cervantes in our office. If you are ordained and are not having anything deducted from your salary, complete the W-4 with your name, address, signature, and write "Ordained" across the top of the form.

If you are ordained and not having any taxes deducted from your compensation, a 1099 will be filed with the Government at the end of the year. You will receive a copy of this for your tax purposes. Government policy also dictates that we need proof of your ordination on file so please return a copy of this along with your signed letter of appointment in the enclosed envelope.

The I-9 is a form required by the government as of 1987. This form is often completed incorrectly so please read these instructions carefully. Please complete the top portion of this form, read the types of I.D. listed in section A, B and C and when you are on campus, BRING your I-9 along with proper I.D. to our office so Christine may verify and sign your I-9 form.

If you prefer that your compensation be made payable to your mission organization, contact Christine Cervantes to let her know and provide the Federal Tax I.D. number, the name and address of your organization.

Attached is a letter of appointment listing the amounts you are to be paid for each course. I would appreciate your verifying that the information listed is correct, signing, and returning this contract to our office during the first week of classes so that we may be sure our agreement is mutual, and so we may route them to the Payroll Office for expedient processing of your compensation.

Should you ever have a question or concern, please feel free to call. All of us at Fuller Seminary look forward to your participation with us in serving our students this year. Thank you for your willingness to offer your gift of teaching to our Seminary.

Sincerely,

J. Dudley Woodberry
Dean

cci

enclosures: W-4, I-9, letter of appointment
February 12, 1996

Dr. Roger Hedlund
55 Luz Ave.
Madras, 600 004
India

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Sincerely,

J. Dudley Woodberry
Dean

enclosures: W-4, I-9, letter of appointment
To: Dr. Roger Hedlund
From: J. Dudley Woodberry
Date: February 12, 1996

1. This letter of appointment includes the following course:
   MR543: Hinduism and Christian Witness

2. Total salary during this contract period is $2,275.

   If enrollment is below ten credit students, the total salary is pro-rated on the basis of $228 per credit student to be calculated after final registration for the course. You will be notified by the Assistant Director of Academic Programs if your salary is pro-rated.

3. Adjuncts and visiting faculty will be paid on the following schedule:
   April 26, 1996

4. The account to be charged is as follows:
   100% to 1100-131-52205

5. Confirmation of Personal Information
   Home address: 55 Luz Ave., Madras 600 004 India
   Home Telephone Number: (91-44)499-7795
   Social Security Number: 471-34-4267

NOTE: Normally courses will be offered only if there is a minimum enrollment of ten students. The Associate Dean on behalf of the Seminary reserves the right to cancel a course in the case of insufficient enrollment.

I agree to be bound by all provisions in the currently effective Visiting and Adjunct Faculty Handbook, including, but not limited to, these provisions regarding renewal and termination of adjunct and visiting faculty appointments. I acknowledge that there are no terms or conditions of my appointment other than the provisions stated and referenced above. I understand that my grades are due to the Registrar's Office on June 24, 1996 by noon.

[Signature]

Dean, School of World Mission

Date: 4-1-96
Hubbard, former head of Fuller seminary, 68

By Jack Chang
Staff Writer

David Allan Hubbard, who served for 30 years as president of the Fuller Theological Seminary in Pasadena and built it into the world's largest multi-denominational seminary, died Friday of an apparent heart attack in his Santa Barbara home.

He was 68.

Hubbard's death came on the eve of the seminary's commencement ceremonies, where an announcement of his death brought an audible gasp from the audience.

"All that Fuller is today... comes from the contributions that he made," said Lewis Smedes, who taught ethics at the seminary from 1968 to 1994.

Hubbard became the seminary's president in 1963, when he was 35. Two years later, the seminary opened its School of Psychology and a School of World Mission to complement its School of Theology, which was founded in 1947.

The Fuller Seminary's School of Psychology became the first program not based at a university to be accredited by the American Psychological Association. The School of World Mission has been emulated by seminaries around the world.

Hubbard retired the presidency in 1993 and was replaced by Richard Mouw.

Hubbard was also a well-known Old Testament scholar and wrote 36 books on theology.

He grew up in Oakland and received a Bachelor of Divinity degree from Fuller Seminary in 1952 and a Master of Theology degree in 1954. He also received a Ph.D. in Old Testament studies at St. Andrews University in Scotland.

Hubbard is survived by his wife, Ruth; daughter Mary and son-in-law Dean Given; grandsons David and Jeffrey; brothers John and Robert; and a sister, Laura Smith.

A memorial service is planned for Thursday at 2 p.m. at Montecito Covenant Church — which he also founded — at 671 Cold Spring Road, Santa Barbara.
THE STORY OF
CHARLES E. FULLER AND THE

Old Fashioned Revival Hour
The life of Charles E. Fuller spans two generations that were marked by some of history's greatest scientific achievements. Charles was born in Los Angeles, California, on April 25, 1887, to Henry and Helen Maria Day Fuller. The family later moved to nearby Redlands where his father planted orange groves near the foothills of the San Bernardino Mountains.

After spending his boyhood working in his father's orange groves, Charles graduated magna cum laude from Pomona College in 1910. At a college social function, he met Grace Payton. He married Grace the next year in Redlands. (They were married 55 years until Mrs. Fuller's death in 1966.) After their marriage Charles purchased an orange grove, but a heavy freeze ruined his first crop so they moved to Placentia, California, to manage a fruit packing plant.

Six years later, Charles read in a Saturday newspaper about an ex-boxer who was to preach the next day in Los Angeles. After driving to L.A. to hear the man, Charles took an inconspicuous seat near the back of the church. But the message of Paul Rader reached his heart. Charles Fuller responded in faith to the truth of Ephesians 1:18. After the service he drove to a park in Hollywood, and there he sealed his commitment to Jesus Christ.

Anxious to share this newfound faith, Charles and his bride, Grace, visited towns in the Western states as itinerant preachers, traveling and living in a truck.

As he knelt one day in the sawdust of the fruit packing plant where he worked, the young Charles wrestled with a conviction that he should leave his promising business career and enter the ministry. Finally, he prayed, "All right, Lord, I'll obey your will. I'll even preach if you want me to."

After graduating from the Bible Institute of Los Angeles (BILA) in 1924, the Bible class he attended in Placentia grew until its members formed the congregation called Christ Church, a Baptist church, the following year.

In 1927 the following year, Fuller was ordained as a Baptist minister and became the church's pastor. On August 28, he and Grace became the first couple to be ordained at Asbury Theological Seminary.

The young pastor saw vast possibilities in the new invention called "radio." So he began preaching over a 100-watt station in Santa Ana, California.

In 1933, Charles resigned from his pastoral responsibilities to give his full time to radio evangelism. Every Sunday he broadcast live from the studios of radio station KGER in Long Beach, California. To acknowledge gifts from listeners and to serve as a ministry base, he established the Gospel Broadcasting Association to sponsor his "Old Fashioned Revival Hour" program.

Hollywood's KNX was added for greater coverage in 1934. That year the Fullers began mailing reports and appeals for prayer to their growing constituency. (The small newsletter titled "Heart to Heart Talk" was edited for 32 years by Mrs. Fuller.)

By 1935 the voice of Charles E. Fuller had become a familiar voice in the Western states. The "Old Fashioned Revival Hour" was being broadcast over 13 stations of the Mutual network. When Charles Fuller heard that a tobacco company had arranged to preempt the program on the nationwide 65-station network, his heart sank. He began to pray.
Suddenly, he turned to his agent and said, "Rudy, we will take the 65 stations!" The agent was stunned. "Can you do it?" he answered. "No," said Fuller, "but we know one who can."

Four weeks later, when Fuller's first coast-to-coast broadcast began, all the funds were supplied, with $4.71 left over.

In 1941 Fuller's nationwide broadcast was moved from a Hollywood studio to the Long Beach Municipal Auditorium. Thousands of servicemen enroute to the Pacific during World War II attended the broadcast. As the "Old Fashioned Revival Hour" became well known, Fuller and his musicians traveled throughout North America, holding citywide rallies. The program was often broadcast live from these crusades.

The Fuller Evangelistic Foundation was organized in 1943, with a board of noted evangelical leaders. Sponsorship of nationwide evangelistic projects added to the mission outreach. By the mid 1940s, the foundation was sponsoring evangelists throughout North America.

The year 1947 marked the opening of Fuller Theological Seminary in Pasadena, California, established to train evangelical Christian pastors, missionaries, and evangelists. The institution grew to include the Schools of Theology, World Mission, and Psychology.

Fuller Evangelistic Foundation's director of evangelism reported 1950 as "the most effective, in terms of the number of souls saved." As the foundation expanded its outreach, the "Old Fashioned Revival Hour" also increased its coverage. The hour-long program was heard coast to coast on the ABC radio network and, in 1951, circled the globe through 650 radio stations. That year the ABC network awarded Dr. Fuller its Gold Microphone award. By 1955 one million broadcast transcriptions had been made.

The decade of the '60s was a capstone on the fruitful life of Charles Fuller. Millions looked to him as their radio pastor who visited their home each week. Fuller received thousands of expressions of appreciation from grateful people whose lives God had touched through the simple messages of this man of God. Fuller had also taken an active part in the training of others to continue the work of evangelism, especially by the founding of Fuller Theological Seminary.

Charles E. Fuller left a legacy of love and Christian evangelism that is unmatched by any other preacher of the early twentieth century.

 Fuller Theological Seminary is indebted to Daniel P. Fuller for the information contained in this historical sketch.
Favorite Scripture of Charles E. Fuller

Call to me and I will answer you, and will tell you great and hidden things that you have not known.

JEREMIAH 33:3
AN UNCHANGING FOCUS FOR
AN EVER-CHANGING WORLD

135 North Oakland Avenue
Pasadena, California 91182
Scholars Uncovering Church's Hidden History

Church history as taught in American seminaries and church colleges often portrays Christianity as a largely Western religion, which did not become a global faith until the modern missionary movement. "Thus, it appears that it took nineteen hundred years for the Great Commission to be realized," says New York Theological Seminary professor Dale Irvin.

But recently, church scholars and missiologists have more fully realized that the history of the modern missionary movement has largely been told from the perspective of the Western sending churches, which was never the whole story.

In April, 40 scholars and church leaders met at Fuller Theological Seminary in part to recover the hidden histories of Christianity worldwide at the "Christianity in Global Perspective" consultation.

MODERN-DAY PARALLELS: Andrew Walls, former missionary to Sierra Leone and professor emeritus at the University of Edinburgh, says Christianity in its early centuries spread into Europe, Asia, and Africa. Even as a new faith, Christianity had a global reach.

Today, at the brink of a new millennium, Christianity's identity as a Western religion is being challenged and changed as never before. Due to the growth of Christians in the developing world, the church's demographic center of gravity has shifted from the north and west to the south and east: Latin America, Africa, and Asia (CT, May 19, 1997, p. 39). This shift happened quickly, and the church in the West has hardly begun to grasp this reality, Walls says.

One implication of this reversal is the growing need for new historical perspectives on church growth and missions. Younger churches outside the West are sparking greater interest in a non-Western view of mission history.

Philip Yuen-Sang Leung, historian from the Chinese University of Hong Kong, says that China missions histories "are dominated by missionary heroes, martyrs, the mainline denominations, and the home missions based in Europe and America."

"The role of the Chinese converts and the domestic sociocultural forces in China have not been taken significantly in the history-writing process," he seeks to develop a mission history told from the standpoint of the receiving churches rather than the sending churches.

But Fuller professor Wilbert Shenk believes that two simultaneous and complementary movements are needed. The first will track the development of a local church and its relationships, both local and global. The second movement will develop a synthesis of many "locals" into global relationship.

Irvin and Pittsburgh Theological Seminary professor Richard Sunquist are working on the kind of local-global synthesis prescribed by Sunquist. Irvin and Shenk, both evangelicals teaching in mainline Protestant seminaries, have been commissioned by Orbis Books, a Catholic publisher, to write a two-volume history of world Christianity. The authors hope not to rewrite church history, but to give an account of the incredible rise and spread of world Pentecostalism, whose "significance for world Christianity may well be as far-reaching as the Protestant Reformation," says Lewis.

"This effort to rewrite church history in global perspective will focus less on denominations, yet draw together the separate, sometimes intertwined, stories of Eastern Orthodoxy, Roman Catholicism, and Protestantism, along with the indigenous churches. Modern church history, told in global perspective, will also need to give an account of the incredible rise and spread of world Pentecostalism, whose "significance for world Christianity may well be as far-reaching as the Protestant Reformation," says Lewis.

By Richard A. Kauffman in Pasadena.