How a Biola founder’s ambitious, anonymous attempt to promote biblical thinking became one of the most influential writing projects of the 20th century
Focused on Prayer,

COMMITTED to STUDENTS.

These are the hallmarks of the President’s Circle.

This past academic year the President’s Circle grew to more than 1,000 partners who ARE COMMITTED to praying for President Corey and providing scholarship funds for our students. This is a great show of support. But with our students concerned about taking on too much debt, and the ever-increasing pressures on Biola’s leadership, our desire is to see the President’s Circle increase the number of prayer partners and financial supporters.

YOU CAN BE A PART OF THIS COMMITTED GROUP OF PARTNERS WHO ARE MAKING A DIFFERENCE AT BIOLA!

Let’s keep the Circle growing in this new academic year. JOIN TODAY! To find out more, visit BIOLA.EDU/PC or call 562.903.4798.
“The Fundamentals was listed among the top 40 books of the 20th century by World Magazine and highlighted among major events in American religious history in PBS’ ‘God in America’ series.”

FEATURES

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One hundred years ago, Biola founder Lyman Stewart conceived and funded a 12-volume set of essays that eventually came to be recognized as one of the most influential publications of the past century. Business records, private letters and other historical documents reveal an inspiring story of how Stewart followed a calling from God to equip the English-speaking world with a respectful, intelligent defense of the Christian faith.

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The Fundamentals publishing project is a part of the history of fundamentalism in America, to be sure, yet the two words are also different in important ways. Here’s an overview of how the two are related to and distinct from one another.

26 A Newcomer’s Guide to The Fundamentals
If you’ve never read any of The Fundamentals, what better time to take a first look than on the 100th anniversary of their publication? Our “newcomer’s guide” offers the key things you should know about this important collection of essays — including where to find it, who was behind it and which essays remain particularly valuable, even today.

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The cracked and worn booklets that grace this issue’s cover may not look like much today. But a century ago, their humble pages were helping to spark a religious movement across the nation.

Published between 1910 and 1915, The Fundamentals — a 12-volume series of essays aimed at defending orthodox Christian faith — quickly became more popular than almost anything you’ll find on today’s New York Times best-seller list. More than 3 million copies were ultimately sent out free of charge across the English-speaking world to any pastor, evangelist, teacher, student or religious worker who requested them. Even by modern standards, that’s an impressive number.

Today, nearly 100 years since the final volume was published, The Fundamentals is widely recognized by historians as one of the most significant religious publications of the 20th century. And it’s also an important part of Biola’s legacy. As many Biolans know, the project was conceived and funded (anonymously) by the university’s visionary founder Lyman Stewart, along with his brother Milton. One of the school’s early deans, R.A. Torrey, served as a contributor and editor, and ultimately compiled the project into its final form. And everyone on the mailing list went on to receive a free subscription to the original Biola magazine, The King’s Business.

So, as we near the 100-year anniversary of the project’s completion, we at Biola magazine decided to provide a look back. With this issue’s cover story, Biola professor Paul Rood takes us inside the fascinating back-story of The Fundamentals, gleaned from countless hours he’s spent exploring library archives as part of ongoing research into Stewart’s life. Historians have written much over the years about The Fundamentals’ impact on American religious life, but Paul’s research offers colorful details and fresh insights picked up from examining hundreds of original letters, postcards, business records and photos. (And what he shares here is just a small taste of what he has produced for a series of commemorative booklets and library exhibits.)

His work also serves to remind us why The Fundamentals is worthy of celebration. Unfortunately, the related term “fundamentalist” has taken on pejorative connotations over the years and has come to be linked with anti-intellectualism and standoffishness. But the authors of The Fundamentals were nothing of the sort. Instead, what they offered was an irenic, intellectual defense of historic Christian doctrines at a time when unorthodox teachings were beginning to flow ever stronger from mainline professors down to pastors and from pastors down to the pews.

As today’s generation faces its own various pressures to distort and dilute biblical truth, may forerunners such as Stewart and Torrey be encouraging models of what it means to lead with courage and conviction as we seek to impact the world for Christ.

Jason Newell (‘02, M.A. ’13)
Editor
A FAMINE OF BIBLE KNOWLEDGE

Thank you for your clear and concise call to biblical literacy (“The Crisis of Biblical Illiteracy,” Spring 2014)! I agree 100 percent and am further motivated to keep working on this with my three children as well as the children of our church, with whom I am blessed to work. Songs are another great way to help everyone memorize Scripture and I personally have several Bible passages committed to memory thanks to learning them in song form in my childhood.

Sheri Winterowd
via the website

Thank you for sharing your concerns about the crisis in biblical literacy. While you divide the perceived causes of scriptural illiteracy into several categories, it seems to me that there is one significant common element—the idolatry of self. With each of your concerns you can find man placing himself first and God second. Perhaps if we stopped focusing upon ourselves and instead turned our focus to God and others we could begin to understand the importance of Christ’s admonition that we should love others as God has loved us. In reaching out to the world rather than demanding that the world reach us, perhaps we can find a way to feed the spiritual hunger that has gripped the world.

JR
via the website

As much as I appreciated your article on biblical illiteracy, I am baffled that you missed the elephant in the room: the role of the churches. We don’t bring our Bibles to services because the verses are projected on the screen and we are lazy. So much for the Sword drills!

Sunday school classes are no longer the norm and Sunday night services are extremely rare, if not extinct. Bible studies consist of sitting around a table watching a talking head on a DVD instead of hammering through the lessons, Bible in hand. I confess that most of the Bible verses I know I learned from music, from singing them. Yet our contemporary music generally lacks depth and often thrums with repetition instead of content. Another stellar opportunity for teaching the Bible is lost. I agree that Bible literacy is a personal issue, but the fault lies not only with the individual, but the churches that set such a low priority on Bible knowledge, understanding and personal application. When and how did we lose our focus?

MaryDean (Council, ’75) Richie
Rocklin, Calif.

When the youth departments think that one or two hours a week is all that is needed to grow spiritual kids, they are so wrong. Our church in south Orange County, California, runs an Awana program from 3 years old through high school, serving 28 churches in our valley. I asked a mom from another church why she was enrolling her kids in our clubs and she said if she needed a Bible study during the week then her kids needed it also. Churches moan that they are losing kids after high school and that is because they are not grounding them in the Word of God; only 25 to 30 percent of the youth from church are still in church in their 20s, while if they had been in Awana the percentage goes up to 90 to 95 percent. Something to think about.

Doranna Cooper (’56)
Mission Viejo, Calif.

The Bible is taught badly. We fragment it into tiny bits that we focus in on while ignoring the overarching message. We teach it at a kindergarten level to all people, regardless of their actual age or level of understanding. We let fools and charlatans distort it by making claims about it that the Bible never made about itself.

Buzz Dixon
via Facebook

TESTAMENTAL TRIVIA

One of the most popular features of our Spring 2014 issue was an online-only, 20-question “biblical literacy quiz,” which has been taken by more than 50,000 people around the world. Visit magazine.biola.edu if you haven’t tried it yet!

20/20. I guess that means I get to keep my MDiv and ThM!

Andrew Yee
via Facebook

Let’s not talk about my score. (Face palm!)

Ryan Rowles
via Facebook

My score, 20, was with some luck and help! At least I know where I need to brush up!

Tom Long
via the website

A TREAT FOR THE SOUL

I thoroughly love getting the @biolau magazine in the mail! Always a great read and a treat for my soul. Thank you to all the contributors!

@bethanneray
via Twitter

Opinions should be a maximum of 200 words and include full name, city and state, and class year (if applicable). They may be edited for length and clarity.
Field of Dreams

Under a clear blue sky and facing the direction of the gleaming library beacon, about 8,000 guests filled South Field on May 23 to cheer on the Class of 2014 — the largest in university history (see page 9 for details). After being held on Metzger Lawn for decades, the graduate and undergraduate spring commencement ceremonies moved to South Field this year to accommodate more guests.
Last summer I received a letter from a Biola dad whose son graduated that year. John, the dad, is an investment broker from the East Coast whose son David graduated through our Torrey Honors Institute. David’s now thriving in graduate school in Philadelphia.

John wrote me about Biola’s biblical centeredness.

Had I been asked five years ago, “What do you think of Biola?” My response would have been, “Never heard of it. Where is Viola?” Five years later my response is, “I love Biola. … I’m a huge fan.”

When I dropped David off for freshman orientation I had the chance to ask him two questions: What was he most excited about? And what was he most concerned about? He said he was excited to study the Bible with friends and faculty who take the Scriptures seriously and who acknowledge the Scriptures’ authority over their lives. But he was concerned that this important academic work would undermine his ability to read the Scriptures devotionally — that the Bible would become dry. …

When I came for his graduation I had a chance to ask him [again and] was pleased, but not surprised, to hear his response. His excitement was rewarded as he studied the Bible with friends and faculty who take the Scriptures seriously and who acknowledge its authority over them. But he was concerned that this important academic work would undermine his ability to read the Scriptures devotionally — that the Bible would become dry. …

At Biola he has been discipled to know that it is more important to persuade than to prevail. He has been nurtured to make his case in a way that is not about winning arguments for ego’s sake, but winning people for Jesus’ sake. He still has a passion for the Truth, but now much better tempered with Love and Grace.

This is Biola. We are a university where we want our students to have firm centers and soft edges. Rooted in the truth of God’s Word and God’s world, we are called to engage the culture with a deep conviction but in a way that is meek, loving, graceful and with an attractive fragrance. We need a firm center and soft edges. No saber rattling. No fist shaking. No scowled conversations. No voice raising.

I see our students and graduates engaging the culture with temperate tones by serving alongside rather than throwing stones from pedestals. It’s the “gentleness and respect” language the disciple Peter used about defending our faith through conversations with the others God places in our lives, “But in your hearts set apart Christ as Lord. Always be prepared to give an answer to everyone who asks you to give the reason for the hope that you have. But do this with gentleness and respect” (1 Pet. 3:15).

For centuries, Christians addressed the world’s brokenness with a Christlike love, and only in recent decades the approach of some turned acidic and angry. But just as some want to pick a fight, others err by leaving their convictions at the conversational door for the sake of niceness. The indictment goes both ways. Not long ago I made a note of a Christian leader I heard discussing the Lutheran scholar Martin Marty who wrote in one of his books: “People today who are civil often don’t have very strong convictions. And people who have strong convictions often are not often very civil.” We need both civility and conviction.

I spend my days within an educational community where these thousands of students, committed to following Christ and making a difference in their world, are rising up to become the next generation’s leaders.

Their future will look a lot different 10 and 20 years down the road. With a world that is more accessible, with a nation that is more ethnically diverse, with religious pluralism more at our doorstep than ever, cultural complexities and global realities are the future into which these students are growing.

What keeps me believing I have the greatest job in the world is getting to know Biola students, watching their transformation in mind and heart. As I have come to know these outstanding students — scholars, artists, musicians, athletes, leaders and writers who are creative, hilarious, adventurous, loving, compassionate, occasionally mischievous and usually wise — I see in them what the world needs.

Firm centers and soft edges.

This happens in Biola students as they make room for spiritual depth, for contemplative thought, for idealism, for examining their character, for moral reasoning, for pondering deeply on the meaning of the good life as described in the Scriptures.

Barry H. Corey is the eighth president of Biola University. Visit his office online at www.biola.edu/president, on Facebook at facebook.com/presidentcorey and on Twitter at twitter.com/presidentcorey.
Warrens Inspire Graduates, Receive Honorary Degrees

Chuck Colson also honored posthumously at spring commencement ceremony

Biola celebrated the largest graduating class in university history in May, awarding nearly 1,000 degrees during a spring commencement that included inspiring addresses from influential evangelical leaders Kay and Rick Warren.

Kay Warren — author of *Choose Joy* and co-founder of Saddleback Church in Lake Forest, Calif. — delivered the keynote address at both the graduate and undergraduate ceremonies. In her speech, titled “The Center of It All,” Warren spoke of two truths she learned to appreciate in a new way this year following the highly publicized death of her youngest son, Matthew, in 2013: compassion for other human beings and love for Jesus and his church.

Citing the role of the church in Ephesians 1:22-23, Warren urged graduates to “not walk past the church of Jesus Christ in your pursuit of your chosen career.”

“The church is it,” she said. “God has put all his eggs in the church basket. If we don’t get it done, it will not get done.”

During the evening undergraduate ceremony, the university bestowed honorary doctorates on both of the Warrens — the first time they had received such an honor together. Rick tearfully thanked the crowd for their prayers during the “worst year of our lives” and told graduates, “I am so proud of you, and I will just leave this with you: Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. And love your neighbor as yourself.”

Both ceremonies also featured the presentation of Biola’s inaugural Charles W. Colson Conviction and Courage Award, given posthumously to author and ministry leader Chuck Colson. President Barry H. Corey said the annual award will “honor the legacy of this heroic Christian leader” by recognizing individuals “who demonstrate commitment to the unshakable truths of a biblical worldview, which is conviction, as well as a willingness to act on biblical convictions to serve the least advantaged, however risky or challenging it may be, which is courage.”

Colson’s son Christian was present to accept the award on his late father’s behalf.

In addition to being the largest commencement in Biola’s history, the event was also notable for its location. After years of being held on Metzger Lawn, the spring ceremonies were moved for the first time to South Field in order to accommodate larger crowds and ease congestion in the central part of campus. The move doubled the capacity of the previous setup, adding 4,000 seats and extra lawn space on top of that.

ONLINE EXTRA: Visit magazine.biola.edu to watch Kay Warren’s commencement address, the presentation of the Warrens’ honorary doctorates and the announcement of the Colson Award.

729: Number of undergraduates who received bachelor’s degrees
235: Number of graduate students who received master’s or doctoral degrees
8,000: Approximate size of the audience for the undergraduate ceremony
2,500: Approximate size of the audience for the graduate ceremony
2,048: Number of people who watched a live online video stream of the ceremonies
20: Countries outside of the United States where people watched a live online video stream
La Mirada felt a little bit like Wittenberg or Geneva on April 29. The eyes of the evangelical theological world focused on Biola’s Calvary Chapel, where a standing-room-only crowd (in addition to thousands of online viewers) watched theologians discuss and debate the past, present and future shape of Protestantism, particularly in relation to Roman Catholicism.

The event’s genesis dated back to November 2013, when theologian Peter Leithart called for “The End of Protestantism” in a widely read essay in First Things, suggesting that while the Reformation isn’t over, “Protestantism is, or should be.”

The essay prompted Biola professor Fred Sanders to pen a rebuttal, titled “Glad Protestantism,” published on the Scriptorium Daily blog. After a rebuttal-to-the-rebuttal from Leithart and further online conversation, Biola’s Torrey Honors Institute decided to partner with First Things and the Davenant Trust to sponsor a live conversation about the topic.

The resulting event, “The Future of Protestantism,” took place at Biola on April 29. Moderated by the Davenant Trust’s Peter Escalante, the event gathered Leithart (an ecumenically minded advocate of “Reformational catholicism”), Sanders (a self-described representative of the “unwashed masses of low-church evangelicals”) and Carl Trueman of Westminster Seminary (speaking for creedal and confessional Protestantism).

The three men spent two hours dialoguing about what form Protestantism should take in the 21st century. Are the “protests” of the Reformation still necessary or should unity as the one body of Christ be the goal as religion in general becomes marginalized in the secularizing West? How does this all shake out doctrinally and pastorally?

Though the panelists differed on issues such as the Eucharist and the contours of doctrinal agreement required for ecclesiological unity, they also agreed on much, such as the importance of practical pastoral ministry and the fact that a weak connection to Protestant history is a problem for the contemporary church. In a follow-up blog post, titled “Prescriptions for Protestants,” Sanders compared the discussion to “three medical doctors looking at the same ailment and disagreeing about its severity, the diagnosis and the right course of treatment.”

In addition to a capacity crowd in person, the conversation was live-streamed online to more than 2,700 others, watching from 47 states and 30 foreign countries. A lively Twitter conversation also took place using the #protfuture hashtag, generating more than 2,300 tweets over the course of the evening. The event also launched a significant follow-up conversation in the blogosphere. Leithart, Sanders and Trueman each published their own commentaries on the event, as did prominent bloggers such as Douglas Wilson, Patrick Schreiner, Derek Rishmawy, Brad Littlejohn and Matthew Lee Anderson (’04), who helped organize the event. As the conversation spread, a YouTube video of the event quickly accumulated views. (It had more than 13,000 at press time.)

“I’m proud to see Biola University hosting this kind of discussion,” said Sanders, calling the event a model of “principled Protestantism that serves churches, an evangelical witness that advocates commitment to the gospel, and fair academic conversation that seeks to understand a variety of views without distorting them.”

As an outcome of the event, Sanders said he plans to edit a book, to be published by Zondervan Academic, that will extend the “Future of Protestantism” conversation and include new voices in addition to the original participants.
Biola’s First Feature Film Wins Top Prize at Festival
Professor and filmmaker Dean Yamada talks about the success of Cicada

This spring, Biola University premiered its first-ever feature-length film, Cicada, produced by faculty, students with 10 Biola students and three alumni to produce Cicada. We partnered with a production company in Tokyo, and together our small team of filmmakers shot a 100-minute film on a miniscule budget in 20 days. A Hollywood blockbuster generally takes months to shoot and millions of dollars to produce, but we did it using a fraction of the time and cost. Not many university film programs are tackling feature films, but Cicada is the first of two feature films we have shot in the past two years.

**Cicada** is the first feature-length film created by Biola’s cinema and media arts program. Can you briefly describe the process for making the film?

In the summer of 2012, my wife, Leilani, and I traveled to Japan with 10 Biola students and three alumni to produce Cicada. We partnered with a production company in Tokyo, and together our small team of filmmakers shot a 100-minute film on a miniscule budget in 20 days. A Hollywood blockbuster generally takes months to shoot and millions of dollars to produce, but we did it using a fraction of the time and cost. Not many university film programs are tackling feature films, but Cicada is the first of two feature films we have shot in the past two years.

**How was the process of making Cicada, being feature-length, different from the process of making the shorts you’ve previously made with Biola students?**

In the past, my students and I would take about six days to shoot a 20-minute film. For Cicada, we had 20 days to make a 100-minute film, so we needed to shoot more pages of the script per day in order to complete the film on time. Because our shooting schedule was so tight, there was no room for error. Also, our previous short films were shot during the freezing temperatures of January, whereas Cicada was shot in the middle of the summer. Tokyo’s summers are notorious for their suffocating humidity, vicious mosquitoes and inflexible downpours. Thankfully, we only had one rain delay, but one of the students counted over 250 mosquito bites on her body.

What is Cicada about? What was the impetus for making it?

*Cicada* is the story of a discordant group of adults who throw a birthday party for a young boy who is being bullied at school. Following the success of our short films *Jitensha* and *Persimmon*, we believed we could continue to raise the bar by taking this model of production and applying it to a longer form project. We again collaborated with writer Yu Shibuya, actor Yugo Saso and composer Dana Niu of *Jitensha* and *Persimmon*, and invited three alumni to provide leadership and experience for the 10 students.

*Cicada* won the grand jury prize recently at the 30th Annual Los Angeles Asian Pacific Film Festival. What was that experience like?

Leilani and I have been attending the Los Angeles Asian Pacific Film Festival since our days in grad school, so we have much respect for this particular festival and the filmmakers who have come through it. Winning the grand jury prize was definitely humbling and a bit overwhelming because there were so many good films in competition, and our film is a small, quiet story made with my students without the benefit of a decent budget.

**What’s next for Cicada? Are you showing it at more film festivals?**

We have submitted *Cicada* to more festivals for the fall season and are hoping for the best. Our next festival stop will be at the Rhode Island International Film Festival, where my graduate thesis film *The Nisei Farmer* picked up the grand prize for best short film. Our goals are not only to find an audience for *Cicada*, but also to build up its festival pedigree. Ultimately, we want to secure distribution so that our film can be seen by a greater number of people.

**What’s next for you in terms of filmmaking? Any new projects in the works?**

As for our next project, Leilani and I wrote the script for a feature film we shot last summer in Indonesia. Through the support of a Biola alumnus who runs a studio in Jakarta, we again traveled with eight current students (two of which had just finished their freshman year) to shoot the cinema and media arts department’s second feature-length film. We are currently in post-production and hope to debut the film in the spring of 2015. I am so grateful to have the opportunity to collaborate with my students, work with international teams and create art that will have a lasting impact.
A look inside an interesting class offered at Biola this term

COURSE TITLE
COMM 477: London Theatre Study Tour

INSTRUCTOR
Todd Lewis

DESCRIPTION
Students embark on a tour of the United Kingdom while viewing and critiquing several theatrical shows. The tour includes visits to Edinburgh, London and Stratford upon Avon. Students are able to visit Shakespeare's birthplace, the Royal Shakespeare Theatre and the house where Shakespeare's wife, Anne Hathaway, lived.

SAMPLE ASSIGNMENTS
Write a reaction paper based on their experience of London and Stratford Upon Avon, Shakespeare's birthplace. Include a personal critique of Shakespeare's Julius Caesar and War Horse, the two theatrical shows that the students are scheduled to watch in the West End of London.

Crowell School of Business Welcomes New Dean
Six things to know about Gary Lindblad

On July 1, Biola’s Crowell School of Business welcomed Gary Lindblad as its new dean. Lindblad, who has directed the MBA program at the Paul Merage School of Business at the University of California, Irvine, since 2005, takes over from the previous dean, Larry Strand, who had led Crowell since its founding in 1993.

Here are six things you should know about Lindblad as he steps into the new role.

1. He spent much of the '80s at Biola. Lindblad earned a master's degree in Christian education from Biola's Talbot School of Theology in 1983 and served from 1983 to 1989 as Biola's director of student ministries, overseeing outreach, ministry and community service opportunities for undergraduates.

2. He’s worked in administration for the MBA programs of four top business schools: UC Irvine’s Paul Merage School of Business; University of Toronto’s Rotman School of Management; University of Minnesota’s Carlson School of Management; and UCLA’s Anderson School of Management. “It has long been my hope and prayer that I’d be able to bring my experiences at four top business schools back into the Christian university context,” he said.

3. He understands the importance of faith in the marketplace. “Entrepreneurs with a strong and articulate Christian faith can and should build profitable organizations that provide products and services for the common benefit of all in society as a witness to God’s goodness,” he said.

4. He wrote songs and performed with two bands in the '80s — “Famous Last Words” and “Gary Lindblad and the Undergrads.” For the past few years he’s written and performed songs at the awards banquet for each graduating class in the MBA program at UC Irvine.

5. He’s tech savvy. Lindblad received M.A. and Ed.D. degrees from UCLA’s Graduate School of Education and Information Studies and his doctoral dissertation researched innovations in the use of computing technology in business school education. His current interests include innovations in business education, the digitally enabled music industry, and the influence social media has on all forms of education and the creative class.

6. He’s passionate about integrating business across the disciplines. “Creative things are happening in business education where two or more academic disciplines intersect, for instance where business and engineering, education or the sciences intersect,” he said. “Crowell faculty and students have been active at the intersection of faith and business for some time, and there is more exciting work to be continued there. But when you add the disciplines, expertise and career impact of other schools at Biola, there is additional opportunity for impact.”

Editor’s Note:
Look for a profile of the new dean of Biola’s Cook School of Intercultural Studies, Bulus Galadima, in our Fall 2014 issue.
Get to Know

Octavio Esqueda, country-crossing researcher and futbol fan


The veteran professor values serving God, living well and loving people. As someone who has earned degrees on both sides of the United States-Mexico border (in journalism, religion, literature and higher education), and has worked as an educator in 10 countries, Esqueda believes that his purpose is to be wherever God wants him and to serve in whatever capacity that entails.

For the past three years, he has been an associate professor of Christian education for Talbot School of Theology’s doctoral programs in educational studies, inspiring doctoral students to seek a better understanding of the Christian faith.

“I have stopped making plans because God always changes your plans,” he said. “So really my plan is just to be faithful where the Lord leads me, for as long as he leads me.”

Here is your chance to get to know him.

Christianity in Cuba

For his dissertation, Esqueda studied the church revival that has been happening in Cuba for almost 20 years. He used the Eastern Cuba Baptist Theological Seminary as a case study of how seminaries in Cuba interacted with the Cuban Revolution. He visited the country 12 times during the course of this study.

Bilingual Blogger

Esqueda writes regularly in Spanish on Talbot’s faculty blog, the Good Book Blog, found at thegoodbookblog.com.

Veteran Teacher

Esqueda’s teaching career began at the age of 12 when his Sunday school teacher asked him to teach a lesson once a month. Since that time, Esqueda has taught middle school, high school, undergraduate and graduate courses.

Soccer Fan

Some of his favorite childhood memories are of going to soccer games in Guadalajara, Mexico. He has also been to soccer games elsewhere in Mexico, as well as Spain and the United States. His favorite teams are Club America and Sevilla Futbol Club.

Country Collector

In his office, he keeps a collection of 15 flags — many of them from countries where he has worked or studied.

Reformation Researcher

An expert on the Spanish Reformation, Esqueda participated in a conference on the Spanish Reformation at the University of Seville in 2011, where he discussed the key reformers and the valuable works produced during that time, including the Reina-Valera, the first complete Bible translation in Spanish.

Calvinist

During the first week of each semester, Esqueda introduces himself to students by bringing his copy of The Complete Calvin and Hobbes to class. He wants students to know he’s a Calvinist, he says.
Spend an afternoon with Suzanne Crowell and it’s easy to see why she is this year’s Anna Horton Ruby Award recipient. Her tenacity and commitment to Christ as a philanthropist and community servant match those of Anna Horton, Biola’s co-founder and first dean of women.

Crowell’s family lineage runs deep into Biola’s history and founding. Her late husband, Donald Warren Crowell, was the great nephew of both Lula Crowell, wife of Biola co-founder Lyman Stewart, and Alice Gray Crowell, for whom Biola’s Conservatory of Music building, Crowell Hall, is named. Since 2005, Crowell’s family name has also been attached to Biola’s Crowell School of Business, in recognition of her significant support for the university.

“I was very blessed to be put in the same category as Anna Horton,” said Crowell, who received the award at a ceremony in March. “She was a wonderful woman. I fantasize a lot about meeting Lyman and now, Anna Horton, and Don’s two aunts in heaven. It was neat for me to see that our name is perpetuated on buildings at Biola with their names.”

The award for lifetime commitment and service is given annually to a woman who exemplifies Horton’s commitment to Biola students’ education and spiritual development while offering support for them either financially or relationally. Crowell has played a major role in the lives of Biola students and the legacy of the university through acts of leadership and generosity. It was soon after her husband passed away in 2004 that she rediscovered her family’s deep roots with the university and gave the initial gift for Biola’s Crowell School of Business building, which opened in 2007. The partnership with the business school was fitting, as her father-in-law and husband had built a lasting legacy in business through the family’s financial management company, Crowell, Weedon and Co., one of the largest independent investment firms in the Western United States. (Her sons Andrew and Donald now lead the company.)

The school that bears her name operates by the motto “business as ministry,” which Crowell has personally exemplified in many different leadership capacities. As mayor of San Marino, Calif., where she spent eight years on the City Council, Crowell started a prayer group of women whom she deemed “the San Marino Saints” — women who, in her words, “prayed often, long and hard” for the city. While serving on the board for Harvest Evangelism, Crowell went to Argentina four years in a row to serve and spread the name of Jesus. In 2004, she served as vice president of the executive committee for the Billy Graham Crusade at the Rose Bowl in Pasadena, Calif.

She has also served on the boards of Huntington Hospital and the University Kidney Research Organization, and has received numerous accolades, including being named California Senate Woman of the Year in 1991.

“If I wouldn’t have gotten into most of the roles I’ve been in had I not felt called to do them,” she said. “The importance is knowing where you came from and having Jesus in your life.”

For Crowell, much of “having Jesus” daily means prayer. A few minutes don’t pass without her mentioning the topic — a testament to her faithful walk with God and commitment to follow God’s leading.

She attributes her marvelously dotted career and ease of moving between different roles to God’s guidance.

“If you have a good prayer life, you know when the Lord is saying, ‘Let’s shift gears,’” said Crowell.

As someone who has integrated her faith into her career, Crowell’s hope is that Biola graduates will do the same and spread the word of God through their work and vocations. In business, that includes being a person of Christ-like integrity, she said.

“Just be an honorable person,” she said. “People pick up on that. They pick up on who you are if they see you in action.”

– Jenna Bartlo
Biola’s softball team made the National Association of Intercollegiate Athletics (NAIA) postseason for the first time since 2002, but was knocked out following a loss in the opening round championship game against Reinhardt. The team ended the season with an overall record of 36–14, good enough for second in the Golden State Athletic Conference (GSAC). Reba DePriest led the way for Biola, winning GSAC Pitcher of the Year in her first season for the Eagles. She broke the program’s single-season record for strikeouts (233) and earned All-American second team honors. DePriest was also one of Biola’s four all-conference student-athletes, along with Heather Hall, CeCe Luster and Brooke Madrid.

The men’s and women’s tennis teams had strong seasons, compiling more combined wins than they have ever had since men’s tennis resurfaced in 2007. The highlight of the season went to Kathryn Ashford, who became Biola’s first tennis All-American since 2004. She and Lucas Lee were the Eagles’ only All-GSAC representatives from tennis. The women’s team finished with a 7–17 overall record and a 2–8 conference mark. The men’s squad put together a 9–16 campaign and played .500 tennis for a large chunk of the season. Brandon Chang and Luke Mountain became the first Biola men’s tennis players in this new era to win double-digit singles matches, with 12 and 11, respectively.

Biola sent eight representatives to the NAIA Outdoor Track and Field Championships in May and came away with a 23rd place finish on the women’s side. Kevin Horchler was the only male to compete for the Eagles, so the men’s team could not post a team finish. Alexandra Sciarra led the way by competing in two individual events and one relay, taking home All-American honors in all three. She upped her career All-American tally to 10, making her just the second Biola track and field athlete with double-digit All-American honors. The Eagles ended the season with seven total All-American efforts. In addition to Sciarra’s three, Lyndee Dawson earned two, and Brooke Arvidson and Anika Gasner each earned one.

Biola is back among the top 10 percent of all the NAIA schools in the annual Learfield Sports Directors’ Cup rankings. The Eagles finished 18th out of 189 eligible programs in the annual rankings, which determine the best overall intercollegiate athletics programs in the country based on finishes at sponsored national championships and in the final coaches’ polls. Biola had finished among the top 20 schools for four consecutive seasons before falling just outside the mark last season, but it got back on track thanks to solid national finishes from volleyball, men’s soccer, cross country, track and field, swimming and diving, and softball. Four GSAC programs placed inside the top 20 in the nation.

– Neil Morgan
FOR MANY YEARS, BIOLA’S COMMUTER STUDENTS DIDN’T HAVE MUCH OF A PLACE TO GO BETWEEN CLASSES, MEANING THEY OFTEN HAD TO RESORT — RESORT TO HANG OUT IN THE LIBRARY, RESORT TO KILL TIME UNDER A SHADY TREE, OR EVEN RESORT TO NAP IN THEIR CARS. BUT FOR THE PAST DECADE, THEY’VE HAD SOMETHING THAT FEELS MORE LIKE, WELL, A RESORT.

The Collegium, which opened 10 years ago this fall to serve Biola’s growing off-campus community, is one of the most elegant and inviting spaces on campus. And as the number of commuters has climbed over the past decade — up from 23 percent of Biola’s undergraduate population in 2004 to about 41 percent today — the facility has played a major role in helping them to develop friendships and feel more connected.

In May, dozens of students who have called the Collegium their “home away from home” over the past decade gathered to celebrate its
10th anniversary and reflect on how it shaped their Biola experience. 

“It is wonderful to have a warm, cozy place to go in between classes,” one student wrote in a testimonial for the event. “Because commuters can often become disconnected, I appreciate the Collegium for being a place to meet people and hear about upcoming events. It is like our big, giant and deluxe dorm room!”

Inspired in part by the Grand Californian Hotel and Spa at Disneyland, the Collegium is designed in the Craftsman style, complete with intricate woodwork, rustic art and a roaring fireplace. (The fire, mainly for ambiance, is designed to generate minimal heat; this is Southern California, after all.) The facility offers plenty of comfy couches and study spaces, as well as computers for finishing up and printing out classwork. There’s also a nicely stocked kitchen area where students can cook meals together or pick up low-cost snacks.

Ken Campbell (’87), who helped to plan the space as Biola’s manager of planning, design and construction, said the facility is a far cry from what he had in his own days as a commuter student in the ’80s.

“There was a vending machine at McNally — that’s about what we had,” he quipped. “There may have been a chair next to it.”

But more than just a space, the Collegium is a community. Katie Tuttle (Ph.D. ’98), Biola’s director of commuter life, said everything about the facility was carefully researched and designed to foster connection and community — offering students a place for personal, intellectual and spiritual conversation. Students are supported by a team of well-trained staff, and they’re given plenty of chances to connect at monthly birthday celebrations, shared meals and events such as “Story Time with Dave” (an evening with David Nystrom, Biola’s provost and senior vice president).

“The Collegium community absolutely changed my entire experience at Biola,” wrote graduate Cynthia Pimentel (‘11). “The Christmas Party, Murder Mystery Party, and of course the free PB&J Bar during finals were definite highlights! I met lifelong friends being part of the Collegium, and that alone makes every second spent there worth it.”

– Jason Newell

AARON CANTLEBERRY AND VANESSA GONZALES
THE UNTOLD STORY of THE FUNDAMENTALS

by Paul W. Rood II

A century ago, Biola founder Lyman Stewart anonymously funded a hugely influential set of essays known as *The Fundamentals*. A Biola historian’s research of archived letters and documents sheds light on how Stewart and others helped to shape the face of evangelicalism today.
A remarkable literary project of the early 20th century, *The Fundamentals: A Testimony to the Truth*, is soon approaching the 100th anniversary of its completion. The project was conceived and funded by Biola’s founder, Lyman Stewart, mobilizing a network of conservative evangelical writers into a movement in defense of the inspiration and authority of the Bible and the core doctrines of traditional Christian faith.

The 12-volume series of book-length journals contained 90 essays commissioned from leading theologians and religious leaders broadly representing conservative and evangelical Protestantism. Over 3 million volumes were published, distributed free of charge to several hundred thousand pastors, seminary professors and students, missionaries and lay church leaders in the English-speaking world. The effect was both immediate and historically significant.

The series was listed among the top 40 books of the 20th century in a special ranking conducted by Christian historians commissioned by *World Magazine*. Listing it among the works of C.S. Lewis, G.K. Chesterton, Alexander Solzhenitsyn and Dietrich Bonhoeffer, *World* reported, “those who consider ‘fundamentalism’ a synonym for narrow anti-intellectualism have never read these books, which, for the most part, remain strikingly relevant.” A recent special PBS series titled “God in America” interviewed leading historians and dramatized the major events in American religious history, including an episode that highlighted the publication of *The Fundamentals*.

Yet for all its historical influence, the project had unlikely origins. Contained within century-old business records, private letters and other historical documents is an inspiring story of how Stewart gave generously of his wealth, shunned personal attention, assembled a broad coalition of thinkers and followed a calling from God to equip the English-speaking world with a respectful, intelligent defense of the Christian faith.

**THE VISION: Stem the Tide of Liberalism**

The founders of Biola, along with the other evangelical Christians who came of age in the last half of the 19th century, faced an unprecedented series of scientific, social and intellectual challenges to their faith. The Darwinist theory of human origins provided a framework for a purely scientific and naturalistic interpretation of humanity and society. Modern humanistic philosophies and ideologies embraced historical progress. Continental scholars and theologians developed new philological and hermeneutical methods for examining the historical narrative of the biblical text in new ways. Known as German “higher criticism,” this method applied a developmental view of the Hebrew biblical texts that undermined their sanctity and authority.

These revolutionizing streams of thought prompted many Protestant intellectuals to construct a “modern” system of religious belief and practice, described as both “liberal” (indicating freedom from tradition) and “modernist” (indicating alignment with modern science and social theory).

By 1880, liberalism and modernism had begun to be taught in a number of leading theological schools in America, and by the turn of the century it merged into a social theology with powerful appeal to the progressive political movements of the day. The wealth of the Gilded Age also seemed to be in liberalism’s corner. Access to steel magnate Andrew Carnegie’s largess tempted many religious institutions to sever their denominational ties and to embrace scientific methods in the humanities as well as in the physical sciences. John D. Rockefeller’s University of Chicago, according to historian George Marsden, “became after the 1890s the leading American center for aggressive theological liberalism.”

Lyman Stewart had for a number of years envisioned a literary project utilizing mass distribution to help stem the tide of modernism. Having successfully overcome financial setbacks and competitive challenges as chairman and president of California’s largest oil company for nearly two decades, Stewart collapsed from nervous exhaustion in 1907. On his doctor’s order, Stewart took a six-month break from work, including a long vacation back East at Moody’s Northfield Bible Conference, where he heard the teaching of such stalwart Bible teachers as F.B. Meyer, James Orr, C. I. Scofield and G. Campbell Morgan.

Stewart wrote that summer regarding “a matter which had been on our hearts for some time, that of sending some kind of warning and testimony to the English-speaking ministers, theological teachers and students, and English-speaking missionaries of the world ... which would put them on their guard and bring them into right lines again.”

In February of 1908, Stewart and a group of other evangelical Protestants founded the Bible Institute of Los Angeles (BIOLA) to train missionaries, Christian workers and lay Bible teachers for “the propagation of the old Gospel” and to remain loyal to “the Word of Truth.” That August, the Rev. A.C. Dixon held a series of meetings in Los Angeles’ Temple Baptist auditorium. Stewart had heard many positive reports of Dixon’s vigorous debates with the modernist theologians at the University of Chicago Divinity School. Listening intently in the audience, Stewart was impressed that Dixon had the intellectual strength, vision and temperament to lead his literary project. Dixon agreed to meet with Stewart for a private discussion. After hearing Stewart explain his vision, Dixon responded with enthusiasm, “It is of the Lord; let us pray.”
THE TEAM: A Broad Coalition of Scholars

Immediately following his return to Chicago, Dixon composed a list of desired topics and potential writers, including theologians, academics and Bible teachers from North America, Britain and Europe, whom, he wrote, “[we] know from good testimony are true to Christ and the Bible and capable of doing the best possible work.”

The group was broadly diverse. In addition to Dixon, a prominent Baptist, it included such figures as Reuben Archer (R.A.) Torrey, a Yale graduate and Europe-educated evangelist and educator who would later become BIOLA’s dean; James A. Gray, a Reformed Episcopal Bible scholar; Louis Meyer, a scholarly former Darwinist and Reformed Jew who became a Reformed Presbyterian lecturer and writer; and W.J. Erdman, a Presbyterian Bible scholar and one of the founding leaders of the Niagara Bible Conference movement of the late 19th century.

Stewart’s desire for strong leadership representing the broadest possible spectrum of denominational interest and geographic reach set the stage that would later transform this literary project into a theological movement. British participation was enlisted from Sir Robert Anderson, James Orr and the Rev. Thomas Whitelaw, moderator of the United Presbyterian/Free Church General Assembly of Scotland. Orr was professor of historical theology and apologetics at Trinity College, Glasgow, Scotland, and the recognized leader of conservative evangelical scholarship in Britain.

While Dixon assembled his editorial committee, he was equally concerned to engage a circle of spiritual supporters who would uphold the enterprise in daily prayer — the prayer circle grew to 5,000 members. The committee also felt that this new broad coalition required a wholly new organization, free of any direct relationship with any existing institution, denomination or school of dogmatic interpretation. The committee agreed to organize themselves as “Testimony Publishing Company,” and rental space was secured at 808 North La Salle in Chicago, an annex of the Moody Church. Dixon asked Thomas Stephens, the editor of the Moody Church Herald and an experienced businessman “who walks with God,” to serve as the business manager of the new project. A stenographer, Elsie Behrens, set to work making revisions to the score of manuscripts that had already been received by the end of November.

“Like Elijah, many ... seem to feel that they alone were standing for the old truths, and finding that there are many other loyal men gives them renewed courage.”

– A.C. Dixon, editor of The Fundamentals
(pictured above at far right with members of the BIOLA faculty)
THE RESPONSE: A Movement is Born

The first volume was mailed out March 19, 1910, with a cover page stating, “Compliments of Two Christian Laymen.” (The project’s funders, Stewart and his brother Milton, chose to remain anonymous.) It contained a strong set of essays on the fundamental doctrines of inspiration and authority of the Bible, the deity of Christ and the personality and deity of the Holy Spirit, authored by such luminaries as professors Orr, Warfield, Torrey and Pierson. The Testimony Prayer League prayed over the mailing lists, the printing presses and daily distributions to the postal office.

The response produced greater results than had even been hoped — 2,000 letters a week. Many of the mainline clergy expressed surprise that there were any “who are still standing for the old standards.” Dixon reported to Stewart, “I am certain that this is the work of the Lord.”

“Like Elijah,” he said, “many … seem to feel that they alone were standing for the old truths, and finding that there are many other loyal men gives them renewed courage.”

Ultimately 90 essays, contained within 12 volumes, were published between 1910 and 1915. Over 200,000 letters were received by the Testimony Publishing Company, some antagonistic but most appreciative and grateful for the generosity of the “two Christian laymen,” desiring more volumes for distribution or committing to prayer for a restoration and revival in the church.

The records clearly reveal that despite the strong personalities involved and the multitude of denominations represented, there was an overriding spirit of irenic cooperation among the committee and a desire to present their written testimony in a winsome and convincing manner.

Early in the project, Stewart had instructed Dixon that there was no room for those who expressed a negative mentality, or a spirit of belligerence or ugliness.

“I have observed that some of our best writers sometimes give expression to their righteous indignation in such epithets as ‘fools’, ‘idiots,’ etc.,” Stewart wrote. “This should not be allowed in ‘Testimony,’ if we are to win to the truth those whose minds the god of this world has so blinded. … They must not be antagonized, excepting as the truth of God’s word may antagonize them.”

Historian George Marsden observed, “Nearly everyone who reads The Fundamentals is struck by their relative moderation compared with later fundamentalism.” The correspondence and editorial reports of the project reveal the careful editorial attention to tone, temperament, factual content and substantiation of argument. Even the detractors of the series commented favorably upon the style of the essays, the “philological accuracy in the use of ancient textual sources” and “capable use of theological German and Latin.”

The special burden of leading the editorial work of The Fundamentals’ committee — reviewing, selecting and editing over 500 manuscripts commissioned and ultimately selecting the 90 published — challenged the three equally gifted, but very different editorial executive secretaries who successively...
managed the project over a five-year period: A.C. Dixon, Louis Meyer and R.A. Torrey.

Dixon's passionate zeal and gift of exhortation made possible his organization of an international alliance of writers and committee members. Nevertheless, after two years, Dixon felt deeply mired in the editorial management of his international literary network. Dixon left for London in 1911 to take the pastorate of the Metropolitan Tabernacle, Spurgeon's former church.

The next editorial secretary, the Hebrew-Christian scholar Louis Meyer, provided improved organizational effectiveness and scholarly talent that enabled the fullest development of the collective "mind" of the movement. Unfortunately, his intensity, rationality and personal commitment drove him to an early grave. Through overwork, he contracted tubercular meningitis and died in a sanitarium while editing the sixth of his Fundamentals volumes. The final editor, R.A. Torrey, used his forceful personality and prestige to bring the project to an effective conclusion focused on evangelical witness.

Torrey would later revise the complete series into a four-volume topically organized edition — the version with which most are familiar. A high-level thematic division of the 90 articles can be divided into three parts: a third devoted to safeguarding the Bible, a third dealing with core doctrines other than the Bible, and the final third devoted to the evangelical testimony and critiques of the variant religious, scientific and social thought movements of the day.

THE VISIONARY: An Investment in Eternity

Throughout these five years of business turmoil, more than 450 letters passed between Lyman Stewart in Los Angeles and the project’s team in Chicago. Many were long and detailed operational and editorial reports. Others discussed issues of sensitive theological, organizational or personal concern. These records clearly reveal that Stewart was much more than the financial backer of the project. He was both publisher and chairman of the Testimony Publishing Company, providing strong vision, guidance and executive direction. Still, he freely admitted that he had delegated operational and editorial control to the committee, and it was this spirit of humble collegiality and effective delegation that was critical to its ultimate success.

Remembering The Fundamentals

Now through May 2015, the Biola University Library is hosting a special historical exhibition titled “Remembering The Fundamentals Project: 1909–1915.” The exhibition contains examples of the business records and editorial correspondence of The Fundamentals project preserved among the Lyman Stewart Papers in the Biola archives. These archive documents and artifacts along with narrative exhibits will be rotated, refreshed and expanded to encourage visitors to deepen their understanding and appreciation of this remarkable project, an important element of Biola's spiritual legacy.
Writing to Torrey toward the end of the project, Stewart explained his motives. “I do not want my way,” he wrote in a 1915 letter. “I may have my theories, and perhaps I have wasted the time of my friends in arguing for them ... but had the work of The Fundamentals been carried out in accordance with my original suggestions, it could not have been nearly as effective as through the plan which was adopted by the Committee.”

In sum, the spirit of The Fundamentals project was infused with a fervent mood of devotion, dedication and responsibility — a spirit that each individual member carried with them for the remaining days of their earthly lives.

As Stewart summarized for his brother Milton at the beginning of the project: “[W]e must admit that we, you and I, are now old men. We have been so busy, so occupied with the affairs of this life, that old age has crept upon us unawares, and it is time we were seriously taking up the real business of the true Christian life. ... Through Paul, the Holy Spirit has given us this admonition, ‘Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.’ I Tim. 6:17-19.”

“We both, doubtless, have plans for accomplishing some good with the means which the Lord has so graciously entrusted us,” Stewart continued. “This will be such a testimony doubtless as has never before been presented simultaneously to the English-speaking churches. ... Can you conceive of a greater and better work in which it would be possible to have a part? Will you join me in it? ... It has been my practice for years to offer you an opportunity to invest in the best things I knew of, but this is the best of all, by far.”

**Online Extra**

Visit magazine.biola.edu to watch Paul Rood speak on the legacy of Fundamentals editor Louis Meyer and to watch professor Fred Sanders speak on the history of The Fundamentals at Biola’s 2014 Founders Day chapel.

Paul W. Rood II, a retired corporate executive and lecturer in politics and economics at Biola, is currently writing a comprehensive biography of Lyman Stewart, founder of Biola and the Union Oil Company. He has also led the development of a special historical exhibition titled “Remembering The Fundamentals Project: 1909–1915,” which is displayed in the main floor of the Biola University Library through May 2015.
The FUNDAMENTALS vs. “fundamentalism”

When talking about The Fundamentals, it’s important to recognize a distinction from “fundamentalism” as it is understood both in history and in popular culture. The Fundamentals publishing project is a part of the history of fundamentalism in America, to be sure, yet the two words (capital-F Fundamentals and small-f fundamentalism) are also different in important ways. Here’s an overview of how the two are related to and different from one another.

When

Published in 1910–15

Term first coined in 1920

Brief Definition

A 12-volume series of articles defending the fundamental beliefs of the Christian faith

“Militantly anti-modernist Protestant evangelicalism”1

Historical Context

In the first two decades of the 20th century, “conservative and revivalist evangelicals came together in a mutual alliance of self-defense, affirming the traditional historical faith against the powerful forces of modernism. This alliance is perhaps best illustrated in The Fundamentals project.”2 Around the time he founded the Bible Institute of Los Angeles, Lyman Stewart began conceiving of a mass-produced literary project to help stem the tide of modernism, “some kind of warning and testimony to the English-speaking ministers, theological teachers and students, and English-speaking missionaries of the world.”3 This idea would become The Fundamentals.

“The vast cultural changes of the era from the 1870s to the 1920s created a major crisis within [the] evangelical coalition. Essentially it split in two. On the one hand were theological liberals who, in order to maintain better credibility in the modern age, were willing to modify some central evangelical doctrines, such as the reliability of the Bible or the necessity of salvation only through the atoning sacrifice of Christ. On the other hand were conservatives who continued to believe the traditionally essential evangelical doctrines. By the 1920s a militant wing of conservatives emerged and took the name fundamentalist.”4

Denominational Affiliation

Wide denominational spread, “from Canadian Anglicans to American Methodists to Princeton Presbyterians to Keswick holiness teachers.”5

Initially a broad coalition (conservative Baptists, Presbyterians, Methodists, Episcopalians, Pentecostals, etc.), but by the 1960s, “predominantly Baptist separatists.”6

Key Figures


SOURCES:
3. Letter from Lyman Stewart to C.I. Scofield, dated July 21, 1918.
In response to the threats of modernism, theological liberalism and higher criticism’s perceived undermining of the Bible, *The Fundamentals* sought to build a broad coalition “to testify to the central truths of Christian faith, and to be co-belligerents against liberal theology.” The focus was on “a broad defense of the faith” which asserted the “historicity and truth of Christian doctrine,” including supernatural phenomena such as Christ’s virgin birth, his bodily resurrection and the veracity of biblical miracles.

All the authors of *The Fundamentals* were in agreement on the total inerrancy of Scripture.

*The Fundamentals* became a “symbolic point of reference for identifying a ‘fundamentalist’ movement,” a term that “called to mind the broad united front of the kind of opposition to modernism that characterized *The Fundamentals*. ... They represent the movement at a moderate and transitional stage before it was reshaped and pushed to extremes by the intense heat of controversy.”* The Fundamentals* modeled partnership among conservatives of diverse denominational backgrounds who were willing to work together in spite of their differences to defend the faith against a common enemy (liberalism). “Today we evangelicals take that kind of interdenominational cooperation for granted, just as the notion of ‘mere Christianity’ seems self-evident to us, ” notes Biola professor Fred Sanders. “But *The Fundamentals* was one of the crucial instruments in making those ecumenical connections.” Sanders adds that *The Fundamentals* offers an encouraging sense of continuity with the past: “Reading something from 100 years ago and mostly agreeing with it is a great experience. Not only does it make us feel justly proud of our founders; it also encourages us that we aren’t just following a script we wrote for ourselves.” Another legacy of the project is how it reinforces the importance of communicating theology in a compelling way: “[The authors] found the sweet spot right between high-end academics and popular proclamation. The whole project was a vast undertaking in Christian education for a very wide audience.”

The conviction that Scripture is inerrant in every detail is a defining attribute of the fundamentalist movement.

The legacy of fundamentalism is ever changing, as are the connotations of the term itself. If *The Fundamentals* evokes ecumenical partnership for the common good, “fundamentalism” often evokes images of separatism and “culture wars” militancy. If *The Fundamentals* focused on proactively re-articulating central theological tenets, “fundamentalism” over time took on a more defensive, isolationist posture. The movement emphasized the necessity of purity both in right belief and right behavior (holiness rather than worldliness) and thus became characterized by increasing degrees of separation: first from modernists, then from other churches that didn’t separate enough from modernists, and so on. Fundamentalism has come to mean something sociological as well as theological, bringing to mind biblical inerrancy and dispensationalism but also perceptions of cultural ambivalence, behavioral legalism, anti-intellectualism and hyper-political conservatism. Though still used as a term of self-designation by some, “fundamentalism” has come to be used largely in a disparaging sense as a derogatory label (Alvin Plantinga calls it a “term of abuse or disapprobation”) applied broadly to theologically conservative Protestants and in some cases militant conservatives in other faiths (Islam, for example). Because of the term’s baggage, fewer and fewer conservative Protestants self-identify as fundamentalists, typically preferring the term “evangelical.” As Baptist theologian Roger Olson notes, “fundamentalists are evangelicals, but since the 1940s, at least, there are many evangelicals who are not fundamentalists.”

A NEWCOMER’S GUIDE to THE FUNDAMENTALS

7
Men on the “executive committee” that first met in 1909 to discuss the project that would become The Fundamentals

1910–1915
Years The Fundamentals were being published

7
Cost (in cents) to print and mail each volume

200,000 +
Letters received by readers of The Fundamentals

$300,000
Amount Lyman Stewart donated to fund The Fundamentals ($6–7 million in current value)

$220,759.41
Total project expense (Stewart transferred surplus funds to BIOLA)

3 million +
Volumes published and distributed for free

12
Volumes in The Fundamentals

120
Pages in each volume

90
Total articles in the 12-volume series
Essays in *The Fundamentals* were authored by 64 authors representing a diverse set of backgrounds and a broad denominational spectrum. Authors included such people as:

- **B.B. Warfield**
  - Theology professor at Princeton Seminary
- **G. Campbell Morgan**
  - British evangelist, Bible scholar and pastor of London’s Westminster Chapel
- **Jessie Penn-Lewis**
  - Welsh evangelical speaker and author; the only female contributor to *The Fundamentals*
- **R.A. Torrey**
  - Biola dean, Yale graduate and the final editor of *The Fundamentals*
- **A.T. Pierson**
  - Presbyterian pastor and author
- **C.T. Studd**
  - British cricket player and missionary
- **E.Y. Mullins**
  - Baptist minister and fourth president of the Southern Baptist Theological Seminary
- **James Orr**
  - Scottish Presbyterian minister and professor at Trinity College, Glasgow
- **C.I. Scofield**
  - Theologian, pioneer of dispensational premillennialism and publisher of the influential Scofield Reference Bible
- **Thomas Spurgeon**
  - British preacher and son of Charles Spurgeon
- **W.H. Griffith Thomas**
  - Anglican scholar and cofounder of Dallas Theological Seminary
- **G.F. Wright**
  - Geologist and professor at Oberlin Theological Seminary

The 90 articles included in the 12 volumes of *The Fundamentals* covered a wide range of topics. Here is a sampling of some of the article titles:

- The Bible and Modern Criticism
- The Tabernacle in the Wilderness: Did it Exist?
- The Internal Evidence of the Fourth Gospel
- The Doctrinal Value of the First Chapters of Genesis
- Christianity Is No Fable
- The Recent Testimony of Archaeology to the Scriptures
- The Virgin Birth of Christ
- The Certainty and Importance of the Physical Resurrection of Jesus Christ from the Dead
- The Doctrines That Must Be Emphasized in Successful Evangelism
- The Testimony of Foreign Missions to the Superintending Providence of God
- The Decadence of Darwinism
- Mormonism: Its Origin, Characteristics, and Doctrines

**Where Can I Read *The Fundamentals***?

*The Fundamentals* can be purchased online at Amazon.com in print or e-book format. Check local libraries as well. Archived versions of *The Fundamentals* will be available on open.biola.edu later in 2014.
How Can We Be Better Disagree-ers?

Wether in the boardroom or the bedroom, on Twitter or TV, disagreement is a fact of life. And unfortunately, it’s often handled badly — resulting in anger, frustration and strained relationships.

So says Biola communication professor Tim Muehlhoff, whose latest book, I Beg to Differ: Navigating Difficult Conversations with Truth and Love, seeks to encourage healthier handling of conflict. Drawing on principles from Scripture and communication theory, he offers a strategy for broaching tough topics — finances, politics, religion — in ways that strengthen, not harm, our relationships. In this edited interview with Biola Magazine, he shares his advice for how to turn divisive debates about tough topics into constructive, Christ-honoring dialogue.

Why is it important for Christians to develop a better understanding of how to deal with conflict?

Christ does a very interesting thing. He puts all of the eggs in one basket and says, “If you want to know if this new movement is authentic then I’ll give you a litmus test — and that is if my followers forgive each other and love each other. By their unity, by their love, you’ll know that these are authentic followers.” Part of our credibility as a Christian movement is going to be based on our ability to do the things that Christ asked, which is to forgive each other as he has forgiven us. That’s a huge extra motivation for me and my wife or for me and my co-workers to deal with our stuff. Because we’re not just representing ourselves. We’re representing Christ’s reputation.

What are the biggest mistakes people make when engaging in difficult conversations?

Two things. First, they tend to think that communication is on one level, when it’s actually on two. There is the content, which is the words. But there is also the relational level, which involves the amount of respect and acknowledgement between two individuals, and whether there’s a power dynamic, such as a conflict with a boss. We teach in communication theory that if I don’t respect you, or if I perceive that you don’t respect me, then I won’t care what you believe. The book of Proverbs says that an offended brother is like a fortified city. If I feel offended because I don’t perceive that you respect me, I couldn’t give a rip what you believe. We also don’t acknowledge one another. We tend to think that acknowledging a person’s perspective is synonymous with condoning it, and it’s not; it’s just acknowledging it.

Second, we don’t think deeply enough about communication climates. As we’re doing this interview it’s about 102 degrees. The climate dictates what I can do outside. It’s the same with a communication climate, which is made up of the expectations, commitment, trust and amount of respect between people. I often say to individuals, “Before you launch into that conversation about a very important issue, what’s the climate like? Is it strong enough to support the conversation?” If it’s not strong enough, I would set aside that issue and work on building up the climate.

You offer a four-step strategy for approaching difficult conversations. Can you briefly explain the steps involved?

Without a doubt, the book of Proverbs would say that the first place you should start is listening. Proverbs 18:13 says that it is folly and shame to speak before listening. So the first thing I want to find out is “What do you believe?” Allow the person the freedom to speak. That’s a great gift to people, and psychologists would say it’s probably the No. 1 way to love a person, is to give them that attention. Question 2 is “Why does this person believe that?” How did they arrive at these convictions? The Harvard Negotiation Project says that the biggest mistake we make is that we just trade conclusions, but we don’t share how we arrived at those conclusions. It’s really helpful to get the back-story on a person. Jeff Goodell once said in an interview that he thought all of [Apple founder] Steve Jobs’ life was an attempt to show his birth parents that they were wrong to give him up for adoption. He was trying to prove to his birth parents, “I’m worth loving.” Now, I don’t know if that’s true or not, but it makes you look at Steve Jobs in a different light.

Question 3 is “What do we agree on?” If I could summarize all of communication theory, it’s this: Start from points of agreement and work toward disagreement. When you disagree with your spouse, your child, start by saying, “Here’s where we’re on the same page.” And the last one, Question 4, is: “Based on everything I just learned, what is the one thing I should say?” And I think it’s important to find the one thing, not two, three, four, five. I need to prioritize what I’m about to say to this person. In the book I work through the adage, “With this person, at this time, under these circumstances, what is one thing I should say?”

As Christians, what role does the Holy Spirit play in how we handle disagreements?

I have a whole chapter on spiritual disciplines, because the odd thing about reading a book on communication or teaching communication is that I can know what to do, but that doesn’t guarantee that I’ll do it. I either don’t want to do it, or I don’t think you deserve it or I’m too tired to do what I know I should do. So unless we’re engaging in spiritual disciplines, we’ll never be able to do what Peter says: “Bless those who insult you.” Or the book of Proverbs: “A wise man overlooks an insult.” I’m not going to be able to do that, especially when my emotions areamped up.

Increasingly, it seems that traditional Christian views on sexual ethics, as an example, are becoming so marginalized that no matter how graciously Christians might seek to articulate a position, they are labeled bigots. How do we have fruitful conversations in that kind of scenario?

Well, this is the hard thing about being a communication theorist. It’s very hard to talk in generalities. It’s like a person saying, “What should I say to my spouse about finances, because he always gets defensive?” Well, first, I’d need to hear about your marriage. So with this issue, I would want to know about the specific situation. But I would agree with...
Aristotle in his book On Rhetoric when he said that the most important thing is ethos, by which he meant credibility. In each one of those situations where you feel like the Christian sexual ethic is being stereotyped or attacked, I would ask what constitutes as ethos — credibility — within that workplace, grad school or community. So we need to be active participants in any area that we’re seeking to influence. That garners credibility to be able to address some of the stereotypes. It’s easy for me to stereotype someone if I don’t know or care who you are. In grad school at UNC Chapel Hill, I was the conservative. But they knew I was a member of the department — I went to functions, I supported other people’s speeches. I think they would look at me at say, “Muehlhoff is one of us, but he’s just got some bizarre ideas.”

So it doesn’t necessarily come down to being able to articulate a position in a certain way. It’s about those personal relationships.

Yes, it goes back to the relational part versus the content. As Christians, we write volumes on the content. We’ve got the best arguments in the world that nobody wants to hear. And I would shift to the relational. Do I love my neighbor? When people feel loved and cared for, that goes a long way toward getting them to listen to us. We just want to sit down and present a logical refutation of this issue, and people think, “I don’t even want to hear what you have to say because you’re judgmental and homophobic.” But to know a person, to care about a person, opens the doors. And it’s never separated in the New Testament. Paul says, “I want you to speak the truth, but I want you to do it in love.” Peter says, “Be ready to give a defense, but always do it with gentleness and respect.” We can’t divorce those two.

Books and Culture editor John Wilson recommended your book in a recent review, but he also had some critiques.

For one thing, he questioned the idea you mentioned earlier that we should try to understand how a person arrived at a belief — that we can know their motives. Would you care to respond?

On the one hand, I agree with him. The book of Proverbs says that a person’s thoughts are deep waters, and that the job of a conversationalist is to surface them. So I would agree with him on the fact that a person might believe things without knowing exactly why they are so passionate about that issue. My job as a conversationalist is to help them process: “Why is that so important to you? Why do you think finances have always been such a big deal to you?” Now, by the way, I can look at your upbringing and maybe I know enough about your dad that I can put two and two together. But I don’t do that dogmatically, like, “I know exactly why you’re stingy.” If that’s what [Wilson] is talking about, I would agree. That kind of arrogance is not what I’m advocating. This is more of an authentic, “I want to hear about your history, your upbringing, your culture.”

Your book talks about difficult conversations. But these days, so many of our disagreements tend not to really be conversations, but online exchanges — on Facebook, Twitter, blogs and so on. Should we put a moratorium on debating online? Or do these principles translate to technology?

Well, first, I’m not anti-technology. I argue in the book about the importance of phatic communication, which is everyday communication — the running jokes, or popping my head in the office to say, “Hey, how are you?” Emphatic refers to big dramatic conversations. We know from communication theory that small conversations set up big conversations. So, social media, texting, Twitter and so on can actually be great forms of phatic communication. Now, online communication can be helpful in some ways for the dramatic stuff, but the problem with an email is that it’s me launching into a monologue. An email or a blog post can be static and one-directional. Twitter is hard, but at least you’re getting responses. I think all of these principles work for social media, but anytime we aren’t interacting with someone face to face, we just have to be very careful to ask questions: “What did you mean by that? When you put that all in caps, are you yelling at me?” We need to be more intentional to do perception checking, and to do that in real time as much as possible. The bad thing about an email is that I can stew about it and overanalyze it, and that’s just not good.
When I first became active in apologetics — the art of commending and defending the Christian faith — I quickly realized that in the minds of most urban pastors this type of ministry was an unnecessary pursuit. To many of my peers, apologetics seemed far too detached and abstract from the church work they were doing on a daily basis. Although I disagreed with their assessment, I did see some genuine concern in their critique. I eventually came to understand that the heart of the problem lies in the fact that, in our day, apologetics has unfortunately been stripped from its broader biblical purpose, which is evangelism.

In a way these leaders were right; if apologetics is disconnected from evangelism it is nothing but a waste of time. In order for apologetics to have any virtue or spiritual value, it must be intentionally and eternally tied to evangelism. Apart from evangelism, apologetics is aimless and potentially dangerous because it lacks the heart of the gospel, which is to bring people to Christ! Apologetics for purely academic purposes should be avoided at all cost.

That may be a bold statement, but it is my contention that Jesus did not call us to be “great debaters.” Rather, his desire is that we would be fishers of men (Matt. 4:19). As a matter of fact, Scripture strongly advises against pointless arguments, which bear no salvific fruit. Notice the apostle Paul’s admonishment to Titus, “But avoid foolish controversies, genealogies, dissensions and quarrels about the law, for they are unprofitable and worthless” (Titus 3:9). Paul, arguably the most impressive apologist the church has ever produced, clearly did not intend for his disciples to engage in discussions that were an end unto themselves with no view toward the cross. Norman L. Geisler was right when he said that apologetics should be the act of “opening the door, clearing the rubble, and getting rid of the hurdles so that people can come to Christ.” Evangelism gives apologetics meaning and direction.

Ultimately, the goal of all of our conversations with others about the current events shaping our world is to show the viability and attractiveness of the Christian worldview. Before a Christian becomes an effective apologist, he or she must first become a passionate evangelist. It is in the act of sharing our faith that we come face to face with the hard questions men and women are struggling with in their attempts to understand the gospel. The person who is not actively witnessing never encounters the objections, roadblocks and fallacies that exist within the minds of non-Christians and that make apologetics real and relevant. Far too many of our churches have become hideouts instead of training centers designed to equip Christians so that they can face the world. Apathy is defeated and believers are inspired whenever they live on the front lines for their faith.

This was most certainly the case for my congregation. Prior to the summer of 2007, very few members of Evangel Ministries had answers. But in spite of my shortcomings, I was thrilled to see the men and women of our church more interested in obtaining answers from Scripture to the questions of our community than they had ever been before. I was committed to feeding and fueling this hunger to go deeper. No matter how many hours of study it would require, I was determined to create an environment within our church where people could get equipped with biblical responses to the objections non-Christians in our city had to the gospel.

Quite unintentionally, I had stumbled upon the fact that the Great Commission is what gives apologetics its mission. Apologetics will never lose its relevance as long as it is always connected to the act of answering the questions that the people we are evangelizing are asking of our faith. Most believers would agree that the No. 1 reason why Christians don’t actively share their faith with others is because of the fear of being asked a question that they cannot answer. Apologetics, along with biblical and theological training, alleviates much of this concern.

Christopher W. Brooks (M.A. ’10), a graduate of Biola’s master’s program in Christian apologetics, is senior pastor of Evangel Ministries in Detroit and campus dean of Moody Theological Seminary in Plymouth, Mich. This article is an adapted excerpt from his book, Urban Apologetics: Why the Gospel is Good News for the City (Kregel, 2014).
BOOKS
BY
BIOLANS

Astonished: Recapturing the Wonder, Awe, and Mystery of Life with God, by Mike Erre (M.A. ’04), David C. Cook, April 2014. Jesus should get bigger the longer we walk with him. Life and faith should grow to be more profound and wondrous, not less. In Astonished, you will see how we are far more comfortable with tips, steps and techniques for living than we are with ruthlessly trusting the mysterious God of the Bible. God asks us to follow him into tension, frustration and difficulty because he wants our trust, not just our intellectual agreement. Erre issues an invitation to wonder in a world with little mystery left.

I Beg to Differ: Navigating Difficult Conversations with Truth and Love, by Tim Muehlhoff (professor of communication studies), IVP, February 2014. In today’s polarized world, friends and strangers clash with each other over issues large and small. Is there any hope for restoring civil discourse? Muehlhoff provides a strategy for having difficult conversations, helping us move from contentious debate to constructive dialogue. Insights from Scripture and communication theory provide practical ways to manage disagreements and resolve conflicts.

In Search of Moral Knowledge: Overcoming the Fact-Value Dichotomy, by R. Scott Smith (associate professor of ethics and Christian apologetics), IVP Academic, June 2014. For most of the church’s history, people have seen Christian ethics as universally applicable. Recently, however, this view has been lost. Smith argues that Christians need to overcome the fact-value dichotomy — that science uniquely gives us knowledge, whereas ethics and religion just give us personal preferences — and recover the possibility of genuine moral and theological knowledge.

Pursuing Justice: The Call to Live and Die for Bigger Things, by Ken Wytsma (M.A. ’01), Thomas Nelson, February 2013. If God designed us to experience abundant life, why do so many Christians feel dissatisfied? The path to a meaningful life leads us alongside the orphan, the widow and the powerless. Using evangelical theology and narratives drawn from two decades of global ministry, Wytsma, founder of The Justice Conference, calls us back to a proper understanding of biblical justice and righteousness, and the connection between our joy, others’ joy and the wondrous gospel of Jesus Christ.

Reforming the Monastery: Protestant Theologies of the Religious Life, by Greg Peters (associate professor, Torrey Honors Institute), Cascade, November 2013. Although medieval monasteries were regularly suppressed during the Reformation and the magisterial Reformers rejected monastic vows, the existence of monasticism has remained within the Reformation churches, both as an institution and in its theology. This volume examines Protestant theologies of monasticism, including the thought of select Protestant authors who have argued for the existence of monasticism in the Reformation churches, beginning with Martin Luther and John Calvin. The current movement known as the “new monasticism” is also discussed and evaluated in light of Protestant monastic history.

Letters to a Birmingham Jail: A Response to the Words and Dreams of Dr. Martin Luther King, Jr., edited by Bryan Loritts (M.A. ’98, Biola trustee), Moody, April 2014. Much progress has been made in the half-century since Martin Luther King Jr.’s Letter from a Birmingham Jail became the manifesto of the civil rights movement. Long gone are the burning crosses, biting police dogs and angry mobs. But in its place we find passivity, cynicism and avoidance. In this new collection of essays, diverse voices in today’s church — including John Piper, John M. Perkins and Soong-Chan Rah — suggest that while the movement could change laws, it could never change hearts. Nudging us to pursue Christ-exalting diversity, they argue that the gospel demands justice in all its forms, spiritual and physical.

SIX-WORD SUMMARY

International soccer star’s story of faith
Defending the Line: The David Luiz Story, by Alex Carpenter (’08), Zonderkidz, April 2014.
Temporibus autem quidem rerum mutatis, Bosch rei societatis magnopere contentus, in se ipsam profecto magis etiam amplius reflectit quam in alio quovis rei generis. Sed quod auctor huiusmodi scribendi regulae in cognitione et disciplina integra et profundam habentem, hoc ceterum magis praebuit, quod ad notissimam eruditionem duxit. Iam autem temporis postea, quando auctoribus consensu mortuo erat, eruditi melius sapientem, necesse est esse cognitionis fundamentum, quare praebuit esse esse cognitionis fundamentum, quare praebuit esse cosas.
I hit a nerve with many of you in the last issue of Biola Magazine when I mentioned the topic of debt and the cost of tuition. Thank you for the many great notes and positive, supportive comments about our quest to reduce the debt of our students and alumni. I thought I would share one of the many letters I received, along with my response.

Dear Rick, your alumni column about school debt was spot on with our concerns, and holding us back with our kids’ education. Our son graduated from the cinema department with a monster debt, and although working his way up in his field, he is only making $12 hourly, with over $600 monthly in debt payments. We are considering the cost, yet believe what he learned in his experience at Biola was worth it.

However, our second son finished his freshman year at [another Christian college]. His opinion was that the spiritual emphasis there was empty compared to the exposure at Biola, and he looked into switching colleges to Biola for his sophomore year. Although his loan offer was $18,000 for next year, that leaves $14,000 exposure for tuition plus $9,000 room and board. It is too much financial weight on a kid who wants to go into the business side of nonprofit work, working with the Spanish-speaking culture. We as a family are sold on your school, and would do almost anything to get our son there, but are suggesting he look for other alternatives at this point.

Here is my response to this family and to those of you with similar concerns and considerations:

When parents ask about sending their children to Biola, I always say that having sent my two kids through Biola, I wouldn’t have wanted them anywhere else. It is, however, tragic when a graduate leaves Biola with so much debt they are unable to work in the career for which they prepared. So, how much should we sacrifice for our kids to attend? Tough question! President Corey’s feelings are that students should leave with no more debt than buying a small car — something that should be able to be paid back within a four-to-five-year period. That is our goal as we look to identify ways to reduce student debt.

To help with this, here are some of the options students can consider:

1. Take the maximum allowable units each semester and work to graduate early. Taking online classes and summer classes at Biola (which cost less per unit) can help. Being strategic and working with an academic counselor is significant.
2. Make sure you have met with the financial aid office and are aware of every avenue for financial assistance. Check with academic departments on scholarship assistance. Check the list of endowed scholarships, as many go unclaimed each semester. Check out church-matching scholarships, leadership scholarships, debt forgiveness programs for education, military, business or nonprofit service, and other forms of external funding.
3. Consider a part-time job while at Biola. (Students, not parents!) Finding a paid internship or job can help with the cost of education. If you can find a position in the area of your future career, you can gain experience and make yourself more hirable after graduation.
4. Shop around for the best loans. Many academic loans are available in the 4 percent range. I advise students to check with their lending institution, and many government subsidized academic loans are under 4 percent now.
5. I always tell graduates with multiple high-interest-rate loans to consider loan consolidation. Dropping those high-interest-rate loans into one average-interest-rate loan can save hundreds of dollars each month, and one loan is much easier to manage than multiple loans. If interest rates on your loans are pretty good, consider the debt snowball effect: Make minimum payments on all loans but throw any extra you can pay into highest-interest-rate loans or small loans that are easily paid off first.

For those of you who feel you could have written this letter to Biola, we want you to know that we hear and understand your concerns, and are seeking to make a Biola education available to every student who desires one. And for those of you who can help others struggling with college debt, we would love for you to pay it forward on the degree that you received or the ministry impact that you have experienced from a Biola graduate. If you have thoughts you would like to share, contact me at rick.bee@biola.edu!

For together we are all alumni for life!

“\textbf{We hear and understand your concerns, and are seeking to make a Biola education available to every student who desires one.}”

Rick Bee, Senior Director of Alumni
rick.bee@biola.edu
IN MEMORIAM

Edna Norbie (‘44) passed away on Jan. 9, 2014. She and her husband, Don, were married for 66 years and served in ministry for 64 years.

Joseph Goodman (‘49) passed away on May 6, 2014. Born on April 28, 1922, in Little Rock, Ark., Joe served in the Army Air Corps in World War II and married Paulene Heldt in 1947. After attending the Bible Institute of Los Angeles, where he studied Bible ministries, he was ordained as a pastor in 1949, upon which he pastored the First American Indian Church of Los Angeles. Joe and Paulene were sent to Indonesia in 1953 through Region Beyond Missionary Union (later World Team). Joe’s main ministry in Kalimantan Barat consisted of spreading the gospel from village to village, starting Bible schools and planting churches. He also served as a field director there for many years. They retired in 1995 after 42 years of ministry. Joe was an evangelist at heart and participated in at least 144 church plants over a span of 42 years. After Paulene went to be with the Lord in 2002, Joe was remarried in 2007 to Viola Eden and moved to Spokane, Wash., to be with her. Joe was a man who loved God, preached Christ, loved his children and spread truth and God’s joy to everyone he met. He is survived by his wife Viola; his children, Susan, Mark, Sally and Matt; 14 grandchildren and eight great-grandchildren.

Buel Liming (‘60) passed away on May 26, 2014, at the age of 80 years. He was born in Kansas but spent most of his growing-up years in Southern California. After attending Biola, where he met his wife, Eleanor (Herrold, ‘60), he was ordained in 1961 in Hillsboro, Ore., and later received his doctorate in theology in 1983 from Dothan Theological Seminary in Dothan, Ala. During his lifetime, he pastored four churches, authored 84 books concerning Bible-related subjects and had a Bible chart ministry, in which he designed over 1,000 Bible charts explaining the Word of God. His hobby was raising and training homing pigeons and showing several of his birds in pigeon shows, including the Washington County Fair and the Oregon State Fair. He loved running, and celebrated his 80th birthday by running in a 5K race. He is survived by his wife and four adult children. He had 17 grandchildren and 10 great-grandchildren.

Charles Junior Keeney (‘63) passed away on April 9, 2013. After marrying his high school sweetheart, Shirley Tuffs, in 1952 in Medford, Ore., he and his family moved to California in 1957 to attend Biola. He graduated in 1963 with a bachelor’s degree in education, and later earned a master’s degree at Pepperdine University. Keeney retired in 1992 after teaching in Diamond Bar and Walnut, Calif. He was a member of the Pomona First Baptist Church. He is survived by his wife, Shirley; son, Ken Keeney; daughter, Kathie Caldie; son-in-law, Jeff Caldie; and three grandchildren.

Bert Foskett (‘65) was born in Canada and moved to California at the age of 21. After seeing Billy Graham on television, Bert became a Christian. He went to Biola to pursue a career as a missionary educating missionary kids. He and his wife, Peggy, served with CAM International and the Conservative Baptist Foreign Mission Society for more than 35 years in five different countries. In 2003, Bert retired and moved to Turlock, Calif., before Jesus called him home on March 7, 2014.

Karen (Sunukjian, M.A. ‘78) McManus passed away suddenly on Jan. 30, 2014. She worked at Biola for 10 years, first in the Biola Counseling Center for seven years and then as the dean of women for the three years. Karen also earned her master’s degree in marriage, family and child counseling from Biola. She married Dan McManus (‘72, M.A. ‘76) in 1979. She is survived by her husband, two step-sons and five grandsons.

Tonya Jean Marcucci (‘85) passed away on March 28, 2014. She was born to Bob and Jean Marcucci on June 6, 1960, in Dallas, Texas. She graduated from Biola with a bachelor’s degree in nursing and went on to work as a registered nurse at the University of Irvine Hospital Trauma Center in Irvine, Calif. She is survived by her sister, Jo Dena Johnson, and her two brothers, Mark and Ron Marcucci.

WHERE ARE THEY NOW?

As a new city employee for Whittier, Calif., more than 30 years ago, Nancy Longenecker (‘78) Mendez’s job involved helping residents get fit. Today, as Whittier’s assistant city manager, it’s her role to help keep the government in good shape. In the position, which she has held since 2002, she provides key leadership in the city’s administration and is responsible for supervising major projects and day-to-day city duties. Mendez’s career with the city began shortly after graduating from Biola with a degree in physical education and recreation administration, when she accepted an entry-level recreation position. One of her first projects was converting an underutilized basement area into a fitness center where she taught aerobic dancing. She was also responsible for starting two Whittier traditions: the annual Holiday Craft Fair and the summer concerts in the park. More recently, Mendez has helped the city secure $15 million in grants to buy an abandoned railway and turn it into the Whittier Greenway Trail. Grant writing is only a small part of her job, but she enjoys helping her city find funds. “The grant writing is fun for me,” Mendez said. “It’s like finding buried treasure. You know there are people who want to give money out, so why not Whittier? Why not my city?” As she has worked her way up through various city departments over the years, she has also been active in community service and her church. Additionally, she has served since 1990 on the board of trustees for LeTourneau University, which she attended as a student before transferring to Biola in her senior year to play basketball. She was thankful for the supportive community at Biola, she said. “I made very good friends who I still have to this day,” she said.
While leading a mission trip to Mexico about seven years ago, Brian Cress ('80) received a phone call from the president of the International Justice Mission, Gary Haugen, asking him to consider applying for the organization’s director of youth mobilization position on the West Coast. IJM was looking for someone who understood church ministry and student culture. At the time, Cress was the head pastor at a church in Bellevue, Wash., and had never dreamed of leaving the church where he had worked at for 27 years, he said. But God prompted him and his wife to start thinking about applying for the new position. “It was like God tapped me on the shoulder and said, 'Brian, you know this church is my church. This isn’t Brian’s church, and I’m not surprised by this change because I’m actually in the process of this change with you,’” he said. Now, as IJM’s director of youth mobilization, Cress helps create resources for youth pastors to use in ministry, and he facilitates meetings and conversations with organizations, pastors and parents. Recently, he helped create a toolkit for high school students who want to start a Justice Club on their campus. He also published Seeking Justice: Exploring God’s Perspective 10 Minutes at a Time. Cress said the training he received as a Christian ministries major and a resident assistant at Biola greatly prepared him for the work he is doing now, because he learned how to identify and build up the gifts and talents God gave to those around him. Additionally, his training as a youth pastor and head pastor has helped him understand how important it is to help young people understand that God values seeking justice, he said.
Israel is the place of God’s Word. The stories, the culture and the history are rich and deep and there is so much to explore while there. It’s an amazing country with wonderful people who have a fierce tenacity to persevere.

Join President Barry H. Corey and Paula Corey, along with pastor Mike Erre (M.A. ’04) and professor Kenneth Way, for an unforgettable tour of the Holy Land.

$4,985 per person, based on double occupancy and air from Los Angeles. A single supplement of an additional $1,216 is available, but limited. Fuel surcharges and airport taxes are subject to change until ticketed.

Space is limited for this tour! For information, or to register, visit now.biola.edu/israel2015

Questions? Contact Leanna Hoogsteen by email at leanna.hoogsteen@biola.edu.
As the chief financial officer for the city of Riverside, I’m responsible for directing all the financial affairs of the city. It’s a $1 billion annual budget with a full complement of city services provided, so I get involved with a wide variety of issues, but most of them have to do with finding resources to get things done.

Specifically, my department includes the investment of the city’s resources, issuing and managing the city’s debt, all of the financial accounting and reporting required of the local, state and federal oversight organizations, budgeting and financial analysis, and lastly the purchasing and risk management functions for the city.

After our first four kids, my wife approached me with the idea of adopting a child. That would make five, but it sounded interesting and like a good thing to do. Since that first “yes” decision, we’ve added five more, making the total adopted kid count six!

The organization we’ve adopted through, Hold International, approached us about a 10-year-old little girl with a pretty tragic story. We said yes and it was from that point really that we recognized adoption as a “calling.”

All of the first three girls had mild to moderate special needs of various types. As we pursued the fourth child, we moved up the scale in terms of severity of special needs. The fifth child came home last summer and the last will come home this summer. Three are from China, one from Korea and two from India.

At Biola, the mentoring I received from my accounting professor was exactly what I needed to help me be as prepared as I was to hit “the big bad world.” He had just come out of public accounting with one of the large international firms, which was my objective too. I landed an offer with the firm, now called Deloitte, and then shortly later with Price Waterhouse. This professor honestly talked about the good and the bad, and the kinds of challenges we would face. Given our unique outlook on “success” (as opposed to how the world would define it), I felt better prepared to address those hurdles when they came my way.

I anticipate being with the city of Riverside until I retire, which will likely be on the earlier side. My wife and I have “the rest of our lives” to care for the children we have adopted, and to love and enjoy them, trusting and praying that they and all our kids choose to follow Christ and make him Lord of their lives. We expect to have lots of grandkids and anticipate we will spend a great deal of time enjoying them. I also plan to get more deeply involved with current ministry opportunities with needs kids in Mexico, which has been a passion for about 20 years. That will be a ton of fun!

Biola unquestionably prepared me for my professional life, as I’m sure it does for all the various majors it offers. So much of one’s vocational success is what you do after you’ve got your first foot in the door, and Biola gave me what I needed to open that door for the first time.

All that Biola represents — its unquestionable commitment to making Christ known throughout the world — takes on greater and greater meaning to me as I get older, having so deeply rooted within me the values and principles that continue to motivate me today.
For followers of Christ, it’s important to THINK BIBLICALLY ABOUT EVERYTHING. Biola University makes God’s Word a vital part of your learning and prepares you to live, work, serve and think for Christ wherever he’s called you.

Visit OPEN.BIOLA.edu to sample free classes and more.
"Vanity, all is vanity" is the theme of the Teacher in Ecclesiastes, the fruit of wide experience and deep reflection. Pleasure, folly, great projects, householding, riches, opulence, art, sex, honor, public works, all fall under the same verdict: There is nothing to be gained under the sun. By all means, take what joy in your toil and relationships that you can, but don’t expect anything lasting. Even wisdom is subject to wisdom’s critique.

Pursuing wisdom is good, says the Teacher, but don’t expect it to give you any real profit. But here, I think, wisdom teaches us that we want too much, not from life, but from “life under the sun.” Over and over again in the first few chapters, the Teacher adds the phrase, “under the sun,” and the phrase offers a limiting factor to the vision presented here. All that is under the sun is meaningless, but not all is under the sun.

What is so curious about this, though, is that we should want so much from life under the sun at all in the first place. This last year, part of what Nietzsche had to teach me as I studied him alongside Ecclesiastes was wonder at humans’ need for meaning. Why do we alone chafe at meaninglessness, even more than at suffering? The Teacher says:

“I have seen the business that God has given to the children of man to be busy with. He has made everything beautiful in its time. Also, he has put eternity into man’s heart, yet so that he cannot find out what God has done from the beginning to the end” (3:10–11).

We live under the sun with eternity set in our hearts, with desires for a kind of life that eludes by nature creatures subject to change and decay. We have been made to long for a kind of life that we ourselves do not have, and trying to get that life from things under the sun is severely rebuked by the Teacher, who yet urges us to retain the smaller joys, the limited but real good of small things.

“I perceived that there is nothing better for them than to be joyful and to do good as long as they live; also that everyone should eat and drink and take pleasure in all his toil — this is God’s gift to man” (3:12–13).

In fact, “find enjoyment in your toil” is a major refrain of the Teacher. This is not a “devil may care” attitude to a meaningless life. Rather, it is an exhortation to enjoy small things “small-ly,” in proper proportion, rather than demand of them eternal satisfaction or even a lasting satisfaction as if they belonged to us. Nothing good is mine to keep or preserve; all is subject not to me, but to death, disintegration, replacement. Life under the sun offers me nothing by which I can profit. Embracing this does not make a man a cynic, but helps him to enjoy limited goods in the limited way that belongs to them. A smaller love is better and greater than a disappointed or disillusioned love that quickly slides into contempt.

Here, we have a friend in boredom. Every so-called new thing never manages to deliver any true gain. To be bored is to rightly feel the meaninglessness of life under the sun. Boredom prompts us to realize what our hearts, burning with eternity, really long for, and using boredom well can renew a small love for small things. We ought not to find small goods and limited joys contemptible, only small.

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