

"Holding fast the Faithful Word . . ."



The **Word and Work**



"Holding forth the Word of Life."

AUGUST, 1995

**"REMEMBER YOUR LEADERS, WHO
SPOKE THE WORD OF GOD TO YOU. CONSIDER
THE OUTCOME OF THEIR WAY OF LIFE AND
IMITATE THEIR FAITH."**

(Hebrews 13:7)

- When you first start preaching the Gospel you'll nearly always meet discouragements . . . Don't quit!
- "Forget your debt to me; I want to marry your daughter!"
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- FOR WHOM:** Any women and teenage girls
- THEME:** "The Privilege and Power of Prayer: Stepping into the Presence of God" [They chose their theme not knowing the July W&W would be on the privilege & power of prayer!]
- HOW MUCH:** \$18 for the whole time; \$10 if you come Sat. only. The retreat starts with a potluck dinner 6:30 Friday night, and ends mid-afternoon Saturday. Pre-register if possible. For more information call: Ramona Marsh, (812) 945-7209; Sherry Marsh, (606) 744-3021; Melanie Mitchell, (812) 967-4861; Ruth Wilson, (502) 897-2831.
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THE WORD AND WORK

"Declare the whole counsel of God"

Alex V. Wilson, Editor

The Word and Work (USPS 691-460) is published monthly except December under the auspices of the Portland Ave. Church of Christ, Inc., Louisville, Ky. Subscription: \$8.00 per year, bundles of 10 or more to one address = \$7.50 per subscription. Address correspondence to Word and Work, 2518 Portland Avenue, Louisville, KY 40212. Second class postage paid at Louisville, Ky.

POSTMASTER: Send address changes to Word and Work, 2518 Portland Ave., Louisville, KY 40212.

Vol. LXXXIX

AUGUST, 1995

No. 7

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THEME:

"REMEMBER YOUR LEADERS; IMITATE THEIR FAITH"

Alex V. Wilson

Our theme for this month is taken from Heb. 13:7. It obviously refers to past leaders, "who spoke the word of God to you. Consider the outcome of their way of life," the writer adds, "and imitate their faith."

That's what this issue is all about. We'll examine at some depth the life and ministry of

James A. Harding, 1848-1922;

George Klingman, 1865-1939;

E.L. Jorgenson, 1886-1968;

James D. Murch, 1892-1973;

K. C. Moser, 1893-1976

Those names may or may not be familiar to you. Either way, you can learn valuable lessons from their experiences. They differed in their locations, opportunities, difficulties, temperaments, gifts and callings. Yet all loved the Lord Christ very deeply and sought to do His will and glorify His name. Read about them, then imitate their faith. For the outcome of their way of life--or "how their lives turned out," as a recent translation puts it--shows that it really pays to serve the Lord, despite all hardships. He rewards those who seek Him (Heb. 11:6).

It is important to remember those who have gone before us, especially those of virtue and valor. During the "400 silent years" between the Old and New Testament writings, a Jew of faith wrote the book of Ecclesiasticus (not to be confused with the Biblical book, Ecclesiastes). Though it is not inspired, it is inspiring in many places. Here is what the writer said in chapter 44:

Let us now sing the praises of famous men,
the heroes of our nation's history,
through whom the Lord established his renown,
and revealed his majesty in each succeeding age.

He then specifies that some held sway over kingdoms while others were sage counsellors with prophetic power. Some gave instruction out of their fund of wisdom; others were composers of music or writers of poetry. "They were men of loyalty, whose good deeds have never been forgotten." The first part of that last sentence is true of our five subjects in this W&W; may the last part be true as well.

JAMES A. HARDING, EVANGELIST

Lloyd Cline Sears

[Editor's introduction: J. A. Harding lived from 1848 until 1922, and was a second generation leader in the Stone/Campbell movement. Like T. B. Larimore and Stanford Chambers, Harding was extremely gifted both in preaching the Gospel to the unconverted and in teaching the Bible to believers. From 1875 to 1891 he engaged in constant, rigorous evangelistic meetings throughout the land, as described in the following article. From 1891-1912 he was an incredibly hardworking and inspiring educator--founding, presiding over, and teaching at two Christian colleges (plus holding many gospel meetings during summer vacations!)]

*Here is the first of several excerpts adapted from **The Eyes of Jehovah**. This biography was written by L. C. Sears, Harding's grandson-in-law. These articles are reprinted by kind permission of the Gospel Advocate Company. The book is copyright 1970. In coming months we shall tell of Harding the educator, man of prayer, and man of convictions.]*

James Alexander Harding was born in Winchester, Kentucky, April 16, 1848. He was the oldest son of James W. Harding, a businessman who as the years passed became more and more absorbed in the ministry of the Gospel. In 1901 his son wrote of him: "My father, J. W. Harding, is in his 87th year, and still preaches constantly. He travels 12,000 miles every year and leads many people to Christ. There are few old men so young in heart, and few so loved by children and young people." Before his death J. W. Harding was said to have baptized more people and to have married more couples than any other minister in Kentucky. Naturally his son, James A. Harding, was deeply influenced by his father's example and ministry.

From his Irish grandmother J. A. Harding may have inherited his flashing, furious temper. All his life he had to hold it strictly in check. Once when his face flushed with anger and he was with difficulty fighting to keep his silence, a friend scolded him. "Jim--my, you ought to control you anger." "Don't scold me," Harding flashed. "For the past 15 minutes I have been controlling more anger than you have had to control in a lifetime!"

Later, as a preacher Harding was often deeply moved. Sentences beginning with a smile often ended in tears, but unlike most people he could speak right on with the tears streaming down his face. His deep earnestness and sincerity were so irresistible that the whole audience was often moved to tears with him.

At the age of thirteen Harding was baptized. Then five years later (1866) he entered Bethany College. The distinguished quality of work at Bethany is attested by the fact that at one time a higher percentage of its graduates than of any other American college were listed in *Who's Who*. Alexander Campbell, the founder of the college, had died the previous spring, but his spirit still pervaded the institution. Although Harding worked his way through Bethany, he completed the four year course in three years, and with a brilliant record received his degree in 1869. He was now prepared for the teaching career for which he had planned.

"Do the Work of an Evangelist" (2 Tim. 4:5)

For the next few years Harding was a school teacher in Hopkinsville, Kentucky. He also preached some on Sundays in school houses or country churches. Then in 1875 an old Brother John Adams asked him to hold a "protracted meeting" in the country. Harding had never held such a meeting, and he protested that he had no evangelistic sermons.

"No sermons!" Adams exclaimed, in disgust. "Why, you have been brought up in the church all your life. You have also attended Bethany College and have your degree. You have been preaching since you were nineteen. If you can't hold a meeting, you ought to be shot. Now shut your mouth, get your horse, and come on out and hold that meeting!" This was the beginning of the long years of evangelistic work which first made Harding famous.

Through the seventeen years following his return to Winchester he was to preach month after month, usually two sermons a day and often three on Sundays. He held meetings from Winnipeg, Canada, to Florida and from New York to New Mexico. He preached in cities, towns and rural communities in twenty-two states and two provinces of Canada. He held more than three hundred evangelistic meetings lasting from three to ten weeks. On Foster Street in Nashville in an eight-week meeting he baptized a hundred twenty-three. In South Nashville he had three hundred additions. He held seventeen meetings in Nashville and thirteen in Detroit. He was often called back year after year by the same churches for ten years or longer.

1883 was a typical year. Harding was in continual meetings more than 300 days and preached more than 500 times. Most of the meetings ran six and seven weeks, and he was often away from home for three months at a time.

Of course such an arduous schedule took a great toll on his wife and children. His first wife, Carrie, found it hard to bear her husband's absences. For a long time he could not understand her dread of his ab-

sences and her crying. But unknown to all of them, tuberculosis was undermining her health. Five years after they were married she died. Two years later he married again. His new wife, Pattie, had been told of Carrie's crying when James left home to hold meetings. So instead she always smiled and waved goodbye until he was out of sight. Then she hurried inside, fell across the bed, and cried her heart out.

Hardships in Serving the Lord

Being away from home so much was grievous for James too. And there were other difficulties as well. It is not easy to visualize evangelistic work in the 1870's. There were few preachers, the churches were small, and even the larger ones were badly neglected. V. M. Metcalfe reported in 1881:

"In my trips through this section of Kentucky [where the church was supposedly strong] I have found six large and well built houses that were once dedicated to the worship of the living God, now without preaching even once a month, and where the Lord's Supper is not spread except when the preacher comes along; where the children on the Lord's day go fishing or play marbles, take buggy rides, or go to some fashionable place to hear the organ or something else, and have a good time. What can we hope for our children with such surroundings?"

Against those Christians who had started the movement to bring people back to the teaching of the Bible and to unite them in following the practices of the New Testament church, there was everywhere a deep prejudice. Harding tells of a woman whose grandson saw the good sense of this plea and became a Christian, or what she called a "despised Campbellite." When she complained at his accepting the Campbellite doctrine of baptism for the remission of sins, he took down the family Bible and read to her Acts 2:38.

"Well I declare," she exclaimed. "It is there. I thought it might be in Alexander Campbell's Bible, but I didn't dream it was in mine. It's there, but I'm sorry it is."

Sometimes the prejudice erupted into violence unless a preacher was exceptionally wise. In one mountain community where Harding had gone for a meeting a huge brawny blacksmith threatened to run him out of the county as he had one or two preachers before him. The first night of the meeting he was pointed out to Harding, seated at the rear of the audience, but nothing happened the first or the second night. Then on the third night, as the audience stood to sing the "invitation song," Harding saw him come rushing down the aisle, and braced himself for the attack. But the huge fellow thrust out his hand and with tears in his eyes asked to be baptized.

A second difficulty in those days was that churches had never been taught to give liberally or systematically. Harding felt that he ought to go where he was most needed, and this would be where churches were small, or where no church existed at all. He preached all through the hills and mountains of Eastern Kentucky, among people who were poor and often rough, fording streams and riding horseback through floods.

Early in his work he had received a call from Dr. Winthrop H. Hopson, who had known him at Bethany, to come to wealthy church in Louisville. The meeting would have given him great prestige, and the church would have paid him liberally. He had, however, just received a call from a little mountain church near Richmond, Kentucky; so he accepted this call instead, because the Louisville church had plenty of money and could get any one they wanted, but he was probably the only one who would go to the mountain community.

Rewards Come To Those who Persevere

Experiences continually impressed Harding with the unexpected ways in which discouragement often changed to success: "One should never lose confidence in the power of the word, faithfully and lovingly preached," he wrote. "In the beginning of a meeting one will nearly always meet with very discouraging circumstances: he will feel depressed and 'blue' These feelings he should trample beneath his feet He should keep his misery to himself . . . striving always to be bright and cheerful. It is not likely that any amount of experience will enable him to begin meetings without this period of depression. I suffer as much in this way as in the beginning of my ministry, sometimes I think even more, notwithstanding I know that many of the very best meetings begin in the most gloomy way It wouldn't do to be governed much by the feelings anywhere in religion. If the church is not right, if it does not cooperate with the preacher as it should do, the Word is the remedy; let him sow this grand seed in their hearts as diligently as he can; if it can be saved at all, it is in this way."

Years after Harding's evangelistic work had closed, H. Leo Boles, then President of David Lipscomb College, which Harding and Lipscomb had earlier founded, said of him: "As an evangelist, he was enthusiastic and impressive. He had the Power to stir men and move them to action He was a great teacher and a ready writer, but his greatest power seemed to be as a preacher in the pulpit. His energies were inexhaustible and his earnestness made profound impressions on his hearers. He rose to lofty heights when in the pulpit, swaying his audience with his fiery earnestness and childlike faith in the word of God. Preaching the gospel never drifted into mere speech making; he preached 'as never sure to preach again, and as a dying man to dying men.' He was a man of indomitable courage. His great faith in God and his word was an outstanding characteristic of his life."

"A LITTLE MAN WITH A GREAT BRAIN":

THE STORY OF GEORGE A. KLINGMAN

Jim Mankin

George A. Klingman was one of the most gifted men in Churches of Christ in the early part of the 20th century. He was an active church-man, college professor and administrator, and writer. Before we forget, it is important to our restoration heritage to tell his story.

George A. Klingman was born September 3, 1865 in New Albany, Indiana of pious German Lutheran parents. Later the family moved to Louisville, Kentucky. At an early age, he showed his gift of speaking. While taking night classes at the Madison Street School, he studied debate under Mrs. Kate Harrington. George was to take the affirmative of one debate that the school board was invited to attend. The night of the debate the hall was packed, and George got up and delivered his speech extemporaneously without flaw. When he finished, the president of the school board grabbed his hand, gave him a hug and declared, "George that was the greatest oration I have ever heard in my life. Some day you will be a great preacher." His mother had also prayed that George would some day become a preacher.

On his 21st birthday he entered Kentucky University and the College of the Bible. Here he took the English course, and studied under J. W. McGarvey and I. B. Grubbs. While here he met Lula Mae Grubbs, and they were married on September 10, 1891. They had ten children, one of whom died in infancy. In 1894 Klingman received the A.B. degree from Transylvania University and, according to his transcript, the only "B" he made was in first semester Greek. He graduated as valedictorian and made his commencement speech on the theme, "I Am Debtor."

George stayed in Lexington to take the classical course at the College of the Bible and graduated with his A.M. from Transylvania in 1897. He graduated in the Hebrew course from Southern Baptist Theological Seminary in Louisville 1901. This shows his lifelong love of language. During this same period (1894-1902) he served as the minister for the Portland Avenue Church of Christ in Louisville, where he had been baptized as a teenager.

In 1904 he was called to be the minister of the Plum Street Church of Christ in Detroit. While there he offered free instruction in Bible, English, Greek and Hebrew at the church building or by correspondence, an idea ahead of its time. While at Plum Street he was invited to give a two week lecture series on church history at Childer Classical Institute, the forerunner of Abilene Christian College, in January 1907. Klingman did such an outstanding job that he was invited to be Dean of

the new college in West Texas for the 1907-1908 school year. His brother William also joined the faculty that year. In addition to his administrative work, Klingman taught Sacred Literature, Sacred History, Philosophy and German. In the summer he preached in a revival meeting at near-by Clyde, Texas and had 42 baptisms.

After that year in Abilene, Klingman left with Barret and Charles Roberson to establish Southland University in Denton, Texas, the predecessor to Southwestern Christian College. Following the 1908-1909 sessions the schools closed, and Klingman returned to Detroit and the Plum Street pulpit. While serving the congregation this time, he wrote and published *Church History for Busy People*. Among the contents were chapters on Doctrines and Sects, Creeds and Confessions of Faith, Reform and Reformers, Mysticism and Fanaticism, Persecutions and Inquisitions. Interestingly, he listed all of the popes and the church councils in a miscellaneous section. In 1911 he received the Doctor of Philosophy degree from Carnegie University of Dover, Delaware. This was a correspondence school, and unfortunately it closed in 1914 for failure to pay taxes.

Another work that Klingman engaged in while in Detroit was taking his family to the jail to sing for the prisoners. Music was one of his loves, and Klingman knew both the music and words of most hymns and spiritual songs so that he rarely had to use a song book. He taught all his children to sing parts, and they used many family hours in singing.

In 1912, Klingman was asked to become president of Potter Bible College in Bowling Green, Kentucky. Through the efforts of James A. Harding, Potter Bible College began operating in the fall of 1901 on the farm of Mr. and Mrs. C. C. Potter. The Potters believed they could support the college from the proceeds of the farm. Charles Christopher Klingman, a younger brother of George, along with C. G. Vincent, later his brother-in-law, were the first to enroll in the new college. C. C. had been baptized by his brother in 1897 at the Campbell Street congregation in Louisville, and was among the first people to do mission work in Japan from 1908-1913. Harding managed to keep the school going by the personal loyalty the faculty and brotherhood had for him. Even though Klingman employed eight teachers and enlarged the curriculum, the school attracted only 70 students, down from over 100 the year before. He made a serious attempt to put all the teachers on a regular salary, but by Christmas it was evident that he could not meet these obligations. Potter Bible College closed in 1913, after Klingman's one-year presidency.

Klingman then returned to Detroit, this time to work with the Cameron Avenue Church of Christ.

Abilene Christian College was beginning to flourish under the presidency of Jesse P. Sewell. In 1917 he invited Klingman to return as dean of the Bible Department, named the Mrs. A. M. Thorton Bible School, for the benefactor who gave \$500 to the college for teaching the Bible. He accepted this new role with characteristic vigor. He also served as the minister of the College Church of Christ that met in the campus auditorium with a seating capacity of 700 people. The catalogue for 1918 stated, "Our four year Classical Course represents the same amount of work required in the best 'Seminary' for the degree of Th.M." The school was divided into the departments of sacred history, sacred literature, religious history and missions, and Biblical languages. It would be expected that Klingman would put great emphasis on church history and ancient languages. In the summers of 1920 and 1921 he went to the University of Chicago to further study Semitic language. Of special interest is the statement, "Abilene Christian College offers free tuition to men who are preaching; the school session lasts thirty-six weeks; \$250.00 will be sufficient for board, room, books and incidentals"

One of the hallmarks of Sewell's presidency was the beginning of the Bible Lecture Week in January 1918. Although there had been "preacher's meetings" since 1913, Sewell wanted to have a large forum for all Christians to hear "an imposing array of speakers" and to see first-hand the work of the college. Klingman was selected to begin the series on the Monday night with a 7:00 p.m. lecture titled, "Destructive Higher Criticism." The crowds were the largest in the school's twelve year history. The local newspaper described the keynote lecture:

Interest is running high at Abilene Christian College Bible Lecture course. Some of the ablest speakers in the city were present, and pronounced the address on "Destructive Higher Criticism" by Dr. George A. Klingman, one of the greatest ever delivered in this city. Dr. Klingman held his audience, which more than filled the auditorium, spellbound from start to finish.

The following year the lectures were moved to the last week of February, and again Klingman was a featured speaker. This year was the first time the lectures were published. Klingman's subject was "A Great Door is Opened" based on 1 Corinthians 16:6. He may have been overly ambitious in his enthusiasm of Abilene, or perhaps a prophetic voice when he said:

On account of recent developments in oil and other industries, the eyes of the country are turned toward Abilene . . . Abilene is not only a commercial center but is also known as an educational center. Our own school, like the school of Tyrannus, has the word of God taught in it daily; and with its present equipment and generous support is destined to become one of the greatest educational institutions of the world . . . Abilene will become an Ephesus--a "great door and effectual."

His last lecture appearance was in 1922.

For a long time there had been a growing demand that Abilene Christian College become a four year school able to grant the Bachelor's degree. This became a reality in the 1919-1920 school year. The faculty was increased to twenty-five and the curriculum was expanded to include four years of college work. The catalogue described the "College of the Bible Seminary" as offering "three distinct courses" corresponding to the ones on which the denominational Seminaries confer the degrees of "Graduate in Theology", "Bachelor of Theology" and "Master of Theology." It continued, "This work is offered no where else by our brethren and we appeal to you for the patronage, and moral and financial support it deserves." Unfortunately the brotherhood was not yet ready for such progressive measures, and an anti-intellectual element among preachers led Klingman to leave the college in 1923.

The students at Abilene Christian loved Klingman as a teacher and as a man. He and his wife often had students in their home to sing and enjoy taffy pulls. He was always small of stature, yet impressive with his wavy black hair and mustache. He was described as having "a musical voice with a slight accent," and talked with others about events around him rather than himself. He maintained physical health by playing tennis, and mental health by his sense of humor and musical skills. The school annual for 1919, the *Prickly Pear*, was dedicated to him. It carried the appellation following his picture and name, "A little man with a great brain." When he and his family were preparing to move from Abilene in 1923, the lead article in the student newspaper, *The Optimist*, carried the caption "Farewell Bro. Klingman." He also delivered the baccalaureate sermon for the graduating class on the theme of "The Call Imperative." The newspaper said, "There is but one Brother Klingman and there will never be another." It characterized him as "smiling, energetic, broad-minded, entertaining and very consecrated."

James F. Cox who worked beside Klingman as a fellow teacher and as an elder of the College congregation later wrote that Klingman's greatest service "was his work as a teacher." Then he added these words, "While his teaching was superior, he rendered a still greater service to the church and to humanity by his writing." In 1920, he co-authored with Jesse P. Sewell, *The Bible Outlined in a Hundred Easy Lessons*, and later they co-authored *Class Notes on the Shorter Epistles* for use in the college curriculum.

Klingman and his family moved to Toronto, Canada where he served as minister of the Bathurst Church of Christ. Yet he seemed to be restless moving in 1925 to teach at Thorp Spring (Texas) College for two years. He also preached for the local congregation there. He

took an extended tour of the Bible lands in 1927 sailing from Montreal, with funds supplied by a Fort Worth congregation. While on that trip he attended the World Conferences on Faith and Order, held in Lausanne, Switzerland, and researched his family roots in Germany. In 1929 he wrote another book, *God Is*, to counteract atheism.

He preached for a brief time in Houston during 1928, then in Washington, D. C. in 1929. He moved back to Louisville in 1930 to preach for the Highland Church of Christ. There he was again with some old and dear friends. Some of them were pre-millennialists, like E. L. Jorgensen and Don Carlos Janes, and he was accused of being in sympathy with them.

In 1933 Klingman was invited to teach apologetics and philosophy at Cincinnati Bible Seminary, a school associated with the Christian Churches. The Seminary began in 1924 with support from the Christian Restoration Association, and was a reaction to the more liberal views of the Disciples of Christ's colleges. Again he proved to be a popular teacher with the students, and the senior class dedicated *The Nautilus*, the school annual for 1934 to him. In a dedicatory poem to Klingman, Professor William C. Sayrs called him, "Thou gentle-hearted man of God, Emotion-filled and gospel shod." Unfortunately Klingman and another professor, R. C. Foster, had a tragic conflict and Klingman was dismissed from the faculty after a year.

It may be asked why Klingman decided to teach at a school connected with the "instrumentalists." Part of the answer lies in the fact that Klingman wanted to teach, and the opportunity was presented to him to help start a "New College of the Bible." He also seemed to view himself as a healer in the brotherhood problems, and continued to preach for congregations of instrumental and non-instrumental as invited. An additional reason for the move to Cincinnati was to be near Fred L. Rowe, editor of the *Christian Leader* and publisher of two of Klingman's books. Leroy Garrett makes the observation that Klingman followed in the spirit of T. B. Larimore, who was never an exclusionist. It is rather evident that Klingman never took such a narrow view of fellowship that he marked individuals or drew lines, but he remained with Churches of Christ.

Perhaps too he was affected by some brotherhood events that were taking place at the time. A fellow classmate of his from the College of the Bible was Hall L. Calhoun who came to the Churches of Christ from the Disciples of Christ in 1925 with considerable publicity. In February 1928 Calhoun was the featured speaker at the Abilene Christian College lectureship. In 1918 Klingman's younger brother, Charles, began preaching for the Disciples. G. H. P. Showalter had an editorial in *Firm Foundation* concerning him with the title "Gone Out From Among Us" that hardened relations between the "Loyals" and

the "Digressives." It was an age of transitions, and not all of them were good. Foy E. Wallace, Jr., as editor of the *Gospel Advocate* from 1930-34, took a militant stand against premillennialism and those who espoused it. Klingman felt more comfortable with the editorial policies of the *Christian Leader* published in Cincinnati and the *Missionary Messenger* published in Louisville.

Klingman seemed to always maintain a freshness when studying the Scripture. He talked about having a "loose leaf New Testament" because he was looking for the lost epistle to the Laodiceans. In both his classroom presentations and sermons, he was a moving speaker who involved his listeners in his lessons. People tended to remember him as a vibrant personality. His openness to those who believed differently from him was a part of his generous nature.

Yet his was an age of debates, and premillennial controversy that would later splinter the Churches of Christ was raging. It was a time when some strong-willed evangelists and editors wanted congregations and ministers to declare their beliefs and take sides. This was not Klingman's nature, for he was not a fighter. When unjust criticism came to him because of his failure to declare his stand against premillennialism, he moved elsewhere where he could continue to teach, conduct protracted meetings and serve in local congregations. (One of his daughters stated, "Papa did not subscribe to the premillennial theories of R. H. Boll.") His sentiment was expressed in a poem, written by Ida Barsett Botts, that he requested be read at his funeral.

I have no creed but Christ, I want no other;
It leaves my soul unfettered, glad and free.
No creed but Christ, and every man my brother.
That's Christianity enough for me.

A former colleague from Abilene Christian wrote after his death that Klingman tried to follow after peace; he "sympathized with sincere brethren, on whatever side of a religion question they might honestly be" and he was "tolerant of those who differed from him or others." For a man like Klingman, he asserted "there is never a place for a church split or an ecclesiastical combine." Here was a man who was intolerant of sectarianism in an age of being challenged to take a stand. Klingman possessed an irenic spirit.

When his health began to break in 1935 he and Mrs. Klingman moved to San Angelo, Texas to live near two of their daughters. He died there on December 9, 1939. His funeral was conducted at the Harris and Irving Church of Christ by James F. Cox, the president of Abilene Christian College, and John T. Smith, a noted minister, read a poem.

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MORE SNAPSHOTS OF A ZEALOUS, COLORFUL MINISTER

Alex V. Wilson

George Klingman has always fascinated me. And not simply because I preach at the church where he was preacher during the late 1890s and early 1900s!--the Portland Ave. Church of Christ in Louisville. Here are facts I learned about him in addition to those in the preceding article.

He was not only an outstanding Bible teacher, but highly gifted in evangelism and personal work too. The Portland Ave. congregation had "virtually no growth until 1896 when George Klingman came for a three weeks' evangelistic effort. He remained as minister for seven years and the church grew from 20 members to 300." Thus wrote Earl West in *The Search for the Ancient Order, Vol. 3*. I can't help but wonder if the "20" in that statement should have been 200; but even if that were so, the growth would have been outstanding.

Then while ministering with the Plum Street Church in Detroit he gave a report at the 1910 business meeting regarding his activities during 1909. "He had spoken 373 times in public, made 1,500 calls and had been in more than 300 homes." (West).

But I learned the most intriguing facts about his family from Klingman's great-granddaughter. She came by the Portland Ave. church-building to see the place where her ancestor had preached about 90 years before. She said the most interesting member of the family had been George's mother, Katherina. She grew up in Germany where her father (George's grandfather) underwent great financial troubles. He owed a large debt to a friend who had emigrated to the U.S. Finally in despair he wrote this creditor, "I have tried my best to pay what I owe you, but it seems impossible. So I will send my daughter to work for you without pay (except room and board) until the debt is fully paid." Thus Katherina came to the U.S. Before long, however, the creditor wrote to her father, "Forget the debt; I want to marry your daughter." And so she became Mrs. Klingman. My informant was unsure of Katherina's age when she married. But she must have been quite young, for she died at age 30--having given birth to 15 children!!

I was told that Katherina knew vast portions of the Bible by heart. And we know that at least three of her sons (George, John and C.C.) became ministers, and several of her daughters married ministers. One of them, Lula Klingman Zahn, wrote the music and one of the verses of the song, "There is a Sea," contrasting the Sea of Galilee and the Dead Sea and asking which we resemble.

But back to George. We conclude with the testimony of Harry Robert Fox, who grew up as a Church of Christ "missionary kid" in Japan, and after World War Two returned as a missionary himself for some years. Here are his words:

When we [his parents and all their children] returned to Louisville in 1932 [for furlough] when I was eleven, I encountered someone who impacted me so deeply that there was ignited in me an inextinguishable flame. That person was George Klingman, preacher for the Highlands church. Never had I been exposed to anyone so full of the love and glory of God: his face literally glowed and radiated! The sheer quality of what he communicated was so impressive that I made up my mind that if it took an entire lifetime I would never rest until I had found whatever George Klingman had found.

Obviously this preacher/teacher was not only a "little man with a great brain" but also a great heart and a great God.

E. L. JORGENSEN: A SONG OF CHRISTIAN LOVE

Dale A. Jorgenson

From the Day of Pentecost, God has raised up men and women to fill the needs of His church. He called Paul to deliver the Gospel to the Gentiles, and summoned Martin Luther to stand against abuses of the official church during the sixteenth century. Similarly the Lord has continued to raise up people of His choosing to respond to changing circumstances in our own era. The lifework of Elmer Leon Jorgenson is part of the longer story of God's love in sending leaders who are equipped--both by talent and commitment--to minister to specific needs of His people during various stages in the Church's history.

The bold stance for **freedom in Christ** contended for in the early nineteenth century by men such as Barton Stone and Thomas and Alexander Campbell, was under severe attack from within their own movement by the 1930's and 40's. Taking to a new extreme Alexander Campbell's emphasis upon intellectual debate, many in the Churches of Christ were painting themselves into a corner of theological exclusivism and legalism. An increasingly humanistic reliance upon conformity with the party line of strong leaders and a consequent neglect of spiritual gifts accompanied this drift. Although there were strong individual exceptions, the movement could hardly be characterized as a great praying church. The Churches of Christ often seemed more interested in judging the song services of a congregation as to whether it "conformed" in singing without instrumental accompaniment than in developing a rich worship service of psalms and hymns, spiritual songs and prayer. Although Alexander Campbell had held a postmillennial

position concerning the return of Christ and the future of the Kingdom of God, many of his colleagues and followers held to the premillennial expectation of the Lord's coming. Such differences were aired and debated, but with respect, not venom. A later generation of followers lost the generous and Christlike spirit of Stone and Campbell. The primary characteristic of Christ's people--"Behold, how they love one another!"--was often hard to find in the relationships between preachers and churches regarding their prophetic beliefs, their views on the indwelling Holy Spirit, and their acceptance of Christians with views which differed from their own. As the check list for required external conformity grew ever longer, internal spiritual discipline and the love of Jesus became matters of considerably less emphasis.

R. H. Boll, born in 1875 in Germany, was schooled from 1895 in the Nashville Bible School under the "great-hearted" James A. Harding. He began preaching 1896. After serving as a traveling evangelist, he made a visit to the Portland Avenue Church of Christ in Louisville in 1903, and from 1904 (with one year out to teach in Tennessee) he served as minister of that congregation until his death in 1956. From that post, Boll was able to develop his leadership as preacher, writer, and beloved teacher, and was instrumental in "raising up" many preachers. His gentle faith and strong character helped renew love and a disciplined knowledge of Scripture, a heavy dependence upon prayer, and a consciousness of the indwelling of the Holy Spirit for generations of people whose lives he touched. Although he had served as front-page editor of the Nashville journal, *The Gospel Advocate* from 1909 until 1915, his teaching of the imminent and premillennial return of Jesus, together with his irenic spirit toward other believers in Christ, made him and his colleagues the object of bitter and denunciatory campaign throughout most of his lifetime. The restoration of Christian love as the hallmark of Christ's church and an attitude of inclusiveness, as advocated by the first-generation leaders of the Stone-Campbell Movement, generated a Christlike spirit emanating from Louisville which has touched almost a century of Christian lives.

A generation of men and women were called to serve in this renewal movement, this moment of church history. Among the "giants" of the time were Stanford Chambers, H. L. Olmstead, H. L. Rutherford, Don Carlos Janes, Tona Covey, J. R. Clark and my uncle, E. L. Jorgenson. The Jorgenson story is a marvel in itself of God's providence.

From Denmark to Nebraska

In 1873, Christopher Jorgenson, a member of the famed King's Military Palace Guard in Copenhagen, married Lena Peterson, a seamstress (or "lady in waiting") for the Queen. Family tradition held that she married below her station, and that she had, as a result, to leave the palace. In any case, the couple farmed a little while, but upon hearing

a positive report from a Danish couple who had migrated earlier to Nebraska, decided they would take their four living children and emigrate to the New World.

There were many reasons why the Jorgensons may have chosen to join nearly 300,000 Danes who left their country--the larger portion of them for America--between 1870 and 1914. Denmark had recently lost Schleswig-Holstein to Prussia in war, "for all Danes a shattering experience." Times were hard, and it is doubtful whether Christopher and Lena were landowners, or at least very extensive ones. Religion, on the other hand, was evidently *not* a major part of the reason for leaving: the Jorgensons remained faithful to their Lutheran Church background ten or eleven years after their arrival in rural Nebraska, along with some 8,000 Danes who made the state their adopted home between 1868 and 1914.

The effort, by relatively poor farmers, to take four children from the capital city of Denmark to the unknown American West, must have required an agonizing decision by both husband and wife. The financial cost of the passage--according to family tradition, in the poorest of the steerage class, along with many of their fellow emigrants--required a considerable outlay of the available *Kroner*. Even the trip from New York to Nebraska on the train was fraught with difficulties for the non-English-speaking foreigners. Upon their arrival in Nebraska in 1884, they settled on a rented farm in Newman Grove, Madison County, Nebraska. Christopher Jorgenson built first a sod house for his wife, the former palace "lady-in-waiting," and the children. A frame house was completed by 1888. Alice Jorgenson Spaulding wrote, "Mother had been raised in a little more affluence in her girlhood than our father and adjusting to the hard life of a farmer's wife in pioneer days was a little difficult. She often longed for her family and for Denmark." But her hard work and her experience as a seamstress did help the family through those hard early years as they pioneered on the Nebraska plains.

E. L. Jorgenson, remembering some of the hardships experienced by his family before and after his birth in 1886, wrote in 1960:

Why was I born in this land of privilege and religious freedom when my Nordic ancestors were born and lived for generations in Europe, where also my parents were born? . . . Did the Lord have a hand in these fortunate factors, or were they wholly of my own volition and choice?

Elmer Leon Jorgenson was born at Newman Grove December 9, 1886, the first of the family to be born in the United States. He joined a family of two older brothers (Julius and Alfred) and two sisters (Alma and Luella). His parents both sang, his father quite well, teaching his children the Danish ballads and lullabies he had brought in his

heart from his native country. Later, after becoming a member of the Church of Christ, he learned to love the hymns and sang them well. Brother Julius played folk music on the fiddle. Alfred learned to play the classics on the violin, as younger brother Elmer would later carry further. Alfred and Elmer sang together a great deal as they worked together on crisp Nebraska mornings.

When Elmer was nine years old, the family moved to a farm at Roselma near Albion, a place which belonged to the pioneer preacher, D. J. Poynter. This occasioned the transfer of rural schools for the younger children. In the new community they were situated too far from a Lutheran Church for regular attendance, so they began attending a nearby Church of Christ. The parents were taught and especially befriended by a neighbor, Henry Houtz, and were drawn to place membership in the new church, followed by each of their children upon maturity.

At age 14, Elmer began riding by mule the fifteen miles to high school. Although the music offering at the school was limited to school songs--patriotic, romantic, sentimental--Elmer imbibed all that he could from participation in his high school singing activities. His father passed away in 1902, when Elmer was fifteen years of age. Two years later, he was sent to a business college in Grand Island--a town where he was able to hear some very good musical performances. Then, during his last year at Grand Island (1905), his mother passed away at Albion, and Elmer returned home to join brother Alfred on the farm.

During the summer of 1906, Elmer writes, "it happened!" God called him to preach, mainly by song. He relates the life-changing episode in some informal memoirs written late in his life:

I had led some singing in the home church. Had some private voice lessons early. But . . . ill-prepared as a "singing evangelist." [I was] expected not only to lead, but to render a "Special song" every service.

He had already played the school organ, learned to sight read music well, "mastered" the Choral Union, and learned every song in the book he was to use in Iowa. That summer, he joined an evangelistic team of four men, and sang in Marshalltown, Ottumwa and Burlington. "Got the fever of sacred music in dead earnest. Began to clip." The latter suggestion anticipates the many years he clipped and saved favorite songs in preparation for *Great Songs of the Church*, his life's major work.

Two years later, after the rigorous School of Reality in which he taught rural school in the winters and led singing with the Witty-Nelson evangelistic team in the summers, he was invited to the Odessa, Missouri, Western Literary and Bible College "to make my way by

teaching a class in sight singing. Very inadequate." The invitation to join the college in the fall of 1907 as both teacher and student no doubt stemmed from the influence of Don Carlos Janes, a native of Ohio who had spent several summers in Iowa doing evangelistic work in which he and E. L. Jorgenson had worked together during the summer of 1907.

The two years at Odessa were a watershed experience for the young singer. During that time he made lifelong friendships with many young people who became leaders in the church: H. L. Olmstead, Don Carlos Janes, E. A. Rhodes, J. Edward Boyd, Tona Covey, O. D. Bixler, and several couples who took up foreign missions somewhat later. Early in his Odessa tenure he met the girl of his dreams, Irene Doty, a native of Odessa and also a musician. They married in December, 1909, immediately before taking up permanent residence in Louisville, Kentucky.

It was at Odessa where Elmer first heard the honored James A. Harding preach. This was a notable experience since Harding "planted the church" at Highland in Louisville where Jorgenson would become the minister in 1913. Notable, too, because Harding's text was Revelation, chapters 19-21, from which the record shows he drew a classic premillennial interpretation.

Perhaps the most eye-opening experience for the young teacher-student, however, occurred in the spring of 1908, when:

. . . Brother Boll came. I led singing for his meeting . . . Here was the real thing . . . The second spring he came again. That time he asked if I would go with him in September to Cincinnati. Yes. Then to Louisville? Of course; and that October, 1909, was the greatest revival [I was] ever in. By December [Irene and I] were married and settled in Louisville.

[To be continued. The author expresses thankful appreciation to Miss Edith Hale, niece of Mrs. E. L. Jorgenson, who in addition to years of service to the *Word and Work* office has assembled many of the materials referred to in this series of articles.

The author has an annotated uncondensed edition of these articles. For information write to him at 1512 S. Cottage Grove, Kirksville, MO 63501.]

JAMES DeFOREST MURCH--

A Humble Giant

Editor's Introduction to this series: We begin in this issue a series of excerpts from *Adventuring for Christ in Changing Times*. This is the autobiography of a man we ought to know more about, one of the outstanding 20th Century leaders in the Stone/Campbell Movement. Though he was active all his life in the conservative "independent Christian Churches," he influenced Churches of Christ also in various ways--as the reader will learn--including close association with R. H. Boll, former editor of *Word and Work*.

In our title we have called him a "giant," and indeed he was. Not physically--I have no idea of his stature--but in spiritual leadership. He was active in local churches, sometimes as preacher, more often as an elder, and usually as Sunday School superintendent. Yet his main call was as organizer and leader of many "parachurch" ministries both in and beyond the Stone/Campbell Movement, and as writer and editor of leading nationwide Christian magazines.

For example, working for Standard Publishing Company in Cincinnati, he became editor of *The Lookout*. Then he was founding editor of *Restoration Herald*, then president of the Christian Restoration Association, and co-founder of the North American Christian Convention. He also co-founded the Cincinnati Bible Seminary, serving for a time as acting president and teaching subjects in Christian education and missions. He was founder of "The Christian's Hour" Broadcasting Association, a radio ministry. These magazines and organizations were important during the "Modernist/Fundamentalist" struggles during the early decades of this century, which resulted in the formation of two separate groups, the independent "Christian Churches" and the Disciples of Christ denomination.

James D. Murch also was co-founder of the National Association of Evangelicals, and for some years edited its magazine, *United Evangelical Action*. He was founder and president of the National Sunday School Association, of the National Association of Religious Broadcasters, and of the Evangelical Press Association! (What did he do in his spare time?) Then for some years he served as managing editor of the magazine *Christianity Today*. In addition he wrote several hymns and a number of books. He lived, by the way, from 1892-1973.

Yes, he was a giant, but a humble one. In the closing pages of his autobiography he wrote: "Above all things earthly, I would give thanks and pay tribute to God for his guidance and goodness and blessing. I rejoice that I have known Christ and walked and talked with Him all the days of my Christian life. To Him I owe my life and

breath. To Him I owe the blessings of answered prayer. To Him I owe the joys of conscious forgiveness when I have strayed from His will and His way. To Him I owe the achievements and the victories I have experienced. What I have done is worthy of nothing. Only what God has done for me and through me is worthy of everlasting and thankful praise."

Now we turn to the first of our excerpts adapted from Brother Murch's autobiography.

Renewal Needed--by the Church, and by Me!

James DeForest Murch

This period of my life [the mid-1930's] was characterized by the deepest despair and then by the highest spiritual exaltation I ever experienced.

Conditions in the world and in the churches almost caused me to lose my faith. We had come through World War I with its wholesale carnage. Then came the wild orgy of pseudo-prosperity in America, with all its extravagance. The inevitable result was the Great Depression of 1929-1936. There were 10,000,000 unemployed; 20,000,000 on relief. Moral codes were abandoned. There was economic and social confusion bordering on revolution. The destruction of western civilization was actually happening before our eyes.

The institutional churches were miserably failing. They were more interested in perpetuating worn-out human dogmas, building cathedrals and strengthening their hierarchies than doing the will of Christ as revealed in the New Testament. Liberalism was rampant in their colleges and seminaries, and thousands of their ministers no longer gave credence to the Holy Scriptures. Their church rolls were filled with hypocrites. Worldliness impregnated most of them.

Our conservative churches were not plagued by that kind of unbelief, but many of them were guilty of pharisaism and other forms of legalism which had virtually destroyed the spirit of Christ and resulted in strife, division, sectarianism and bigotry. Real prayer and Holy Spirit guidance were almost foreign to their thinking and their practice. I was forced to agree with a cynical friend of mine that "America has been inoculated with a mild form of Christianity and seems to be immune to the real thing." Many a sleepless night was spent futilely in seeking a way out of my problems, my doubts and frustrations. [By this time Murch had already been active in Christ's service for years, including preaching and writing and editing.--AVW] When I was almost on the verge of losing my faith in God and man, a startling spiritual experience came to me.

One unforgettable night, after a crushing day, my heart despairingly bowed down, I awoke startled by a Voice. I looked about, but there was no one else in the room. Then there flashed into my mind like a blinding light the words of Romans 12:1,2.

I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

I had read that passage of Scripture scores of times but now it was the special direct Word of God to me. He had spoken it by Living Presence through the Holy Spirit. IT WAS THE ANSWER TO MY PLEA! IT WAS THE WAY OUT! As I analyzed this Scripture passage I saw in it a plan for a "Crusade for Christian Action." It had three directives: (1) *Consecration*--complete surrender and commitment to Christ. (2) *Restudy of the Scriptures*--Essential to the rediscovery of the whole will of God for our lives. (3) *Experimental action*--putting rediscovered truth into action beginning in our individual lives, and then in our homes, our churches, our communities, and the world.

A Song is Born

As I sought to carry out the plan in my own life I had another unforgettable experience which I shall relate. One Sunday as I was sitting in my library I confronted myself with the question, "Are you putting Jesus Christ first in your life by complete surrender and commitment to Him?" I picked up an old envelope from my desk and began to jot down the things that seemed most important in my life. The list ran something like this: My work. My family. My property. My personal comfort. My social relationships.

Then I asked myself the question, "Would I be willing to put Christ first--ahead of my social life?" I had never before realized the grip the things of this world had on my life. The great illusion which hinders mankind in its effort to discover reality is THIS WORLD. We are kept bound and gagged by our trust in temporal things. Even so-called Christians love the world more than they love Christ.

I went on until I came to my family--my wife-- my dear son. God has blessed me with a wonderful family. Could I actually put Jesus first--*ahead of them*? I recalled that when Jesus called men to His discipleship in the old days He said: "Except a man give up father, mother, brother, sister, houses and lands for my sake he is not worthy to be my disciple." The problem was a difficult one. If you don't believe it, try it yourself.

Well, to make a long story short, with tears coming from the depths of my soul I made the surrender. It wrenched and devastated me. I know now I was being recreated--made over into a different person. I had opened my life to God in a way I had never done before and He had come in. I was conscious of a Presence with me, and descending upon me a kind of cleansing force throughout my mind and active consciousness, much as a fireman's hose would flush out a clogged tile. Then with sterilizing effect it seemed that my entire inner being was purified as a laboratory technician cleanses his instruments, and this was followed with a feeling that my whole self was being flooded with light, and the Voice said, "I have forgiven thee and redeemed thee. Henceforth you are not your own; you are mine. I claim you for my witness." And a release of tension and a peace of heart came to me that was indescribably wonderful. From that day my life has been showered with riches and blessings far greater than I had ever dared think.

Out of this experience came my song. "I'll Put Jesus First in My Life." The words and music came to me in bed one morning about three o'clock. I am no musician, so I call it "the song the Lord gave me." Its chorus says--

*In all that I say,
In all that I do,
Throughout this world
Of toil and strife,
By day and by night,
Through trust in His might,
I'll put Jesus first in my life.*

[See the entire song on our back cover.]

The Lord has used this song in a marvelous way as a factor in bringing thousands of decisions for Christ, decisions for restoration and renewal and decisions for full time Christian service.

A Movement is Born

Then I began an intensive restudy of the New Testament in the spirit of Thomas and Alexander Campbell to discover the genius of apostolic Christianity and consider how it could be restored in my day. I sought guidance of the Holy Spirit that I might be able to put aside all human traditional concepts and practices and accept only the truth revealed in the Word of God. Out of this came my *Christian Action Bible Studies* which might well have been titled "What It Means to Be a New Testament Christian." [Murch then wrote articles in the *Restoration Herald* explaining these things. Here is a small part of what he wrote:]

A deep conviction came to me, that the reason why we are in such a desperate situation is that the power of God has ceased to be exercised through the modern churches. The churches are spiritually dead. The Restoration Movement began with the aim, "The Restoration of the New Testament Church in Doctrine, Ordinances, and Life." We restored the doctrine. We have claimed to restore the ordinances. *But we have made no appreciable progress in restoring the life of that apostolic era! . . .*

We need to accept Jesus Christ as our all and in all. We to give up the world, our selfishness—everything that we are and possess—lay all on the altar a living sacrifice! His thoughts need to become our thoughts, His love our love, His will our will. This is the goal of the Crusade for CHRISTIAN ACTION which is being born in our midst today. There need be no flourish of trumpets, no elaborate schemes or programs,—simply the opening of our hearts and lives to Christ, letting Him come in to use us to His glory! This is distinctly and wholly a *spiritual* program. If we will practice what we have preached for 100 years, God still has a place and a use for the people called "Disciples of Christ"!

The Results

An artistic and attractive pamphlet, "What Is Christian Action?" was published and made available free for distribution by the hundreds of thousands. It is impossible to convey to the reader the impact and the blessings of this adventure of faith. Thousands of groups adopted the weekly Bible Studies, including Bible classes, home study gatherings, mid-week prayer meetings. Each participant took the following pledge: "I believe with all my heart that Jesus is the Christ the Son of the living God and I accept Him as the Master of my life. Trusting in my Lord for strength I present myself to Him a living sacrifice, and I promise Him that I will strive to do whatsoever He would have me do, as the Holy Spirit reveals His will to me, in the Word of God." Everyone had to carry his own Bible and be prepared to read the passages of Scripture assigned. Questions and answers were designed to give a comprehensive harmony of all the Bible taught on a given theme. At the conclusion of each study the group was asked what implications the teaching had for their everyday lives and each individual was required to put them into practice regardless of the cost. The following week personal experiences and testimonies were shared with the group.

Thousands of lives were changed. I recall a noted socialite—an alcoholic—who gave up all for Christ and was cured; a college professor who was born again; a clandestine love affair that was ended; a bell-hop in a hotel who resigned because he could no longer be a party to evil deeds; an embezzler who made restitution; a housewife who gave up evil speaking and gossip; a discouraged preacher who had left the ministry but met Christ anew and started all over again; a timid soul who became an outstanding church leader; a vagrant saved from

suicide; a broken home restored and made happy; a social worker who took Christ as a Partner in her ministries; a church leader who died to self and exalted Christ; a woman saved from insanity. This was the work that the church should have been doing all along, but thousands of congregations had lost their touch with the living Christ and were failing to be media for changing and transforming lives. Christian Action was the means God used to restore them to their apostolic task.

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K. C. Moser, preacher of "Christ Crucified"

WHAT IS THE GOSPEL

C. Leonard Allen

In 1932 an Oklahoma preacher named K. C. Moser (1893 - 1976) published a small book entitled *The Way of Salvation*. The book addressed central New Testament themes: the nature of human sin, the righteousness of God, Christ's atoning death, justification by faith and the indwelling of the Holy Spirit. It did not make a big splash, even though C. G. Brewer, reviewing it in the *Gospel Advocate*, called it "one of the best little books that came from any press in 1932."

The book began with a careful and methodical exposition of sin and the need for redemption. But soon it became clear that something was troubling Moser. Throughout the book ran a subtle but steady polemic: somebody was misconstruing the saving work of Christ and seriously compromising the gospel.

In the next few years Moser became more pointed and in a 1937 tract entitled "Are We Preaching the Gospel?" Moser stated flatly that much of the preaching among Churches of Christ could not properly be called gospel preaching.

True gospel preaching, Moser charged, had been eclipsed by what he termed the "plan theory." In this approach Christ's death became simply a somewhat arbitrary means to an end--the end being the giving of a divine plan of salvation. Christ's obedience unto death gave him the authority to set forth a "plan" consisting of four basic stipulations: faith, repentance, confession and baptism.

Preaching thus focused on the "plan"--on what people must do--not on Christ and his role as sin-bearer. The "plan," in fact, was not inti-

mately connected to Christ's death at all—rather, by his death Christ simply gained the authority to institute the plan. IN the preaching of this plan, Moser observed, the cross usually "receives little or no emphasis" for it was simply one step in the giving of the "plan."

The burden of Moser's 1932 book, and most of his writing in the years that followed, was to set forth the gospel over against the dominant "plan theory." He stressed time and again that "Christ brought, not another code, but his precious blood. And by it sinners are redeemed. Our iniquities were laid upon him, and 'with his stripes we were healed.'" "Christ crucified for sinner," Moser insisted, "is the divine 'plan' of salvation."

Moser was not alone in his pointed concerns. Another outspoken preacher who shared many of Moser's concerns was G. C. Brewer (1883-1956). Though Brewer was a debater and a controversialist by nature and Moser was no, the two men were good friends. On preaching trips they sometimes stayed in each other's homes, and over the years maintained a high regard for one another.

In his review of Moser's book, Brewer wrote that many Christians have made the gospel "a system of divine laws for human beings to obey and thus save themselves sans (without) grace, sans mercy, sans everything spiritual and divine—except that the 'plan' was in mercy given."

In the years that followed, Brewer, like Moser, continued to critique this "plan" theory. "To trust a plan is to expect to save yourself by your own works," he wrote in 1945. "It is to build according to a blueprint; and if you meet the specifications your building will be approved by the great Inspector! Otherwise you fail to measure up and you are lost!"

"That is all wrong, brethren!" Brewer exclaimed. "We have a Savior who saves us. We throw ourselves upon his mercy, put our case in his hands, and submit gladly and humbly to his will. That is our hope and our only hope."

Moser and Brewer fully agreed on a basic point: "The whole story of human redemption is comprehended in two words: 'grace' and 'faith.' It is grace on God's part and faith on man's part."

Both men insisted that, although human obedience was necessary for salvation [Rom. 1:5; 16:26], it was "not a matter of law." "Our salvation does not depend upon our perfect adherence to the requirements of law," Brewer wrote. "By making our salvation dependent upon our own perfection, we make void the grace of God. And to make our perfection a matter of legal requirements fully met would bake Christ's death useless." He added that "We should be careful not to affirm the

abrogation of one law and then substitute another law and make salvation dependent upon the same principal."

Moser's fullest and most explicit critique of the "plan theory" came in a 1952 pamphlet entitled *Christ Versus a "Plan"*. Here he gave four fundamental reasons why he rejected such an approach.

1) *It removes Christ and the cross from first place and put central emphasis on the "plan",* "Times almost without number," Moser reported, "I have heard sermons on the conditions of salvation without a single reference to the cross. I have heard preaching in meetings that lasted for three weeks in which the cross of Christ received only a passing reference. But in every sermon a 'plan' was preached and sinners urged to do their 'duty.' The 'plan' was considered the gospel unto salvation."

Moser found it strange and disturbing that many preachers could spend so little time on the meaning of Jesus' death and yet spend so much on obeying the "plan." How, he wondered, could they virtually omit "the very thing that makes Jesus the Savior and preach the conditions apart from him."

Moser's most fundamental complaint was that people were giving emphasis to a "plan of salvation" that belongs to Christ himself. They were magnifying the conditions of salvation apart from Christ crucified." Christ did not direct people to a "plan," Moser insisted, but to himself--the full and final sacrifice for sin. None of the apostles preached a "plan," but rather Christ crucified. "Peter's subject on Pentecost was not repentance or baptism," he said, "but Christ. And it was after preaching Christ as the Messiah that he commanded anyone to do anything."

2) *The "plan theory" views the conditions of salvation arbitrarily given by God.* People who preached the "plan," according to Moser, tended to say that god could have used some other plan, some other conditions of salvation, but he chose faith, repentance, confession and baptism. One must not expect to know why, one must simply obey.

When Moser read such a statement from a well-known preacher, he was aghast. When a doctor diagnoses an illness and prescribes a remedy, Moser asked, does the patient not know why he must take the medicine? So with the so-called "conditions of salvation." Sin is the illness, and it necessitates repentance or turning away from sin. Jesus' blood supplies the remedy, and it necessitates faith or trust in him. "It is as naturally required of sinners to have faith in Jesus as it is required of the hungry person to eat food." And baptism, because it embodies or expresses repentance and trust, is a natural response to the blood of Christ.

3) *The "plan theory" makes the "plan" the means of salvation, not Christ crucified.* "If we are saved by a 'plan,'" Moser asked, "does this not make the 'plan' our savior? Is there life in a 'plan'? Is a 'plan' redemptive? Jesus thought that he died to save sinners. If he died to give us a 'plan' by which to be saved, then it is not his death by which we are saved, but the 'plan' given by reason of his death."

For Moser the crux of the matter was this: "When the saving power is separated from the personal Christ and located in something accomplished by Jesus after his death, he no longer is the Savior. He is only the giver of that which saves," The truth of the matter, Moser said is that "Jesus Himself, God's Son, crucified for our sins is the only 'plan' of salvation possible"

4) *The "plan theory" misconceives the meaning of saving faith and obedience to Christ.* Obedience flows directly out of one's trust in Christ as the sin-offering. Indeed, such trust, Moser insisted, is obedience.

He made it clear that one certainly should not preach Christ "apart from the conditions of salvation." But, he added, "I do with all my heart condemn preaching the conditions of salvation apart from the cross. I have heard it done a thousand times!" In doing this, one failed to preach Christ as Savior-- and there could be "no error greater" in preaching than this.

Moser concluded his pamphlet with these words: "What this sinful world needs is not 'plans' and 'schemes' but Christ. When Christ crucified is not preached one should not preach at all Let us preach Christ or nothing."

After reading *Christ Versus a "Plan,"* a young preacher and Christian college professor wrote to Moser in August 1953. He agreed wholeheartedly with Moser's rejection of the "plan theory," and thanked him profusely for his insights into the gospel.

But the young preacher was also troubled. "You know as well as I," he wrote, "that the vast majority, yea all but a pitiful few, take the 'plan' approach to the preaching of the 'gospel,' perhaps unwittingly." As a result he continued, the churches are filled with two types of people: "those who have been justified by a 'plan'" and are "perfectly confident that we have the truth"; and "those who want Christ" but are not being fed the robust food of the gospel.

He wondered if "our brethren are hopelessly lost in legalism?" And he confessed that he had found preaching somewhat "like trying to turn the ocean red by pouring in a gallon of paint."

Over the years of his ministry Moser received numerous letters like this one. But his writing and teaching also brought sharp--and sometimes devastating--opposition. According to one of his daughter, the many attacks he received in the 1930's severely affected his health. Beginning about 1932 he began suffering from what was later diagnosed as ulcerative colitis. By 1935 it had grown so severe that his wife felt he was going to die.

About 1935 Moser sought help at the famous Mayo Clinic, but was told that only a major change in his life would help. He changed. He quit full-time preaching and began spending most of his time on his farm near Lubbock, Texas. and it so happened that his good friend G. C. Brewer was preaching in Lubbock during those years, and that friendship buoyed his spirits.

By 1940 Moser had recovered sufficiently to return to full-time preaching, and served effectively for a number of years. In semi-retirement throughout the 1950's and 60's, he preached by appointment, taught at Lubbock Christian College, and continued his writing.

As the years passed the insistent call to focus on Christ rather than a "plan" gradually found a more receptive audience. As Moser, G. C. Brewer, and a few others pressed the matter, a growing number of church members began rethinking the traditional formulation of the gospel. The efforts of Moser, Brewer, and these others stand directly behind some of the theological shifts occurring among contemporary Churches of Christ.

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Distant Voices: Discovering a Forgotten Past for a Changing Church (Abilene Christian University Press, 1993)]

VOICES from the FIELDS

[Be sure to read News & Notes regarding Winston and Irene Allen's critical need for prayer. Also about Robert and Joy Garrett's soon-coming furlough, arriving in the U.S. on Sept. 2, D.V.]

Robert and Joy Garrett

Zimbabwe

June, 1995

Easter Camp - April 13 - 18. A grand group of seventy-six young people, ages 18 and over, enjoyed five days of Bible camp. We had not yet finished the girls' dorm. Only part of the plumbing was done and the roof was not completed. Nevertheless the girls slept in it for the first time with the stars overhead.

Women's Camp - April 28 - May 1. One-hundred and forty-seven women (and a number of small children and babies that could not be left at home) had a very profitable time of fellowship and Bible study together.

I was working on the roof of the girl's dorm that Saturday afternoon laying the asbestos/cement sheets when the sheet I was standing on suddenly broke and gave way under me and I fell to the ground. I landed on my left foot, twisting and spraining it, and--as I later discovered--cracked two bones in the foot. After picking myself up and finding that--apart from some bruises and scratches on various parts of my body and a sore foot--everything seemed to work so I went back to the job and by dark we had finished laying that side of the roof. By then my foot had become swollen and painful so I spent the rest of the weekend in bed.

Senior Camp - Began May 1. We had 59 high-school age youngsters. My injured foot prevented me from taking any classes this camp.

Young Marrieds. The next camp was a one day affair for the recently married couples. There were 11 couples and three babies. My foot was well enough that I could participate. I taught on the responsibilities (and joys) of parents towards raising their children. Among the couples was one young mother, with her first baby in arms, whom Joy and I have known from infancy. I had married her parents and had also married this couple. This girl had also attended all our Bible camps since the first one began in 1984. Her husband had also attended most of the camps. She was planning on going back to employment as soon as the child could be weaned. After the lesson she said she had never before realized the God-given responsibility of mothers to their children. She had told her own mother that since she had done such a good job of raising her children she was giving her granddaughter to her to raise while she went off to work. But now she realized it was her own responsibility and not something she could ask someone else to do.

Water Rationing. The drought has affected our water supply- our wells are drying up. Campers had to be careful with water and we did not use the new flush toilets in the girl's dorm but continued to use the pit latrines. One well has failed and I have just now moved the pump to another well farther down the slope that we pray will last out another five months until the rainy season. We pray the Lord will not withhold the rain this year.

James and Karen Ashley
July 12, 1995

Honiara, Solomon Islands

I have just come back to Sa'a village from an unexpected trip to Honiara. When we had come to Sa'a in May, I planned on staying here

till August before going back to Honiara for some meetings. But on June 24 I was taken by chartered airplane from Small Malaita to the capital for medical treatment. The previous week I had an increasing pain in my lower right abdomen, and a low fever. I felt a bit weak, but not terrible. Karen feared that I might have appendicitis or a strangulated hernia, so she took me to see the nurse at the local clinic. The nurse wasn't sure what the problem was, but recommended that I go quickly - that day - to the capital. So a flight was arranged, we found a motorized canoe that could take me to the airfield, and by five that evening I was admitted to the hospital in Honiara. (Karen and the kids stayed in Sa'a as there wasn't time to pack.) I stayed at the hospital under observation for six days, and it turned out that I didn't have appendicitis or a hernia. The doctors say that I had abscessed abdominal lymph glands as a result of an untreated infection I had had earlier on my foot. They didn't think an operation was necessary, and just treated me with antibiotics. At the end of the week they released me, and four days later I got on a boat to come back to the village. I still have a little bit of tenderness and am still taking the antibiotics, but I trust the problem will soon go completely away. During times like this it is a real comfort to know that there are people who pray regularly for us even though you may not know the problems we face that day. Thank you very, very much.

During June, Karen and I revised our vernacular literacy materials, updating them and formatting them for classroom use by a teacher. We have tentative approval from the Ministry of Education to introduce them into all the schools. When we go to Honiara again we will be printing sets of materials to distribute, and we also hope to attend a ministry education sponsored workshop where we can teach the teachers how to use them.

NEWS and NOTES

Edited by Jack Blaes

Special Call to Prayer

Winston Allen in Alaska was diagnosed with serious cancer. 2 quarts of fluid were removed from one lung (more than once), and signs of malignancy found in the fluid. The doctor guessed that Bro. Winston has "from 2 months to 2 years." During the Louisville Fellowship there was special prayer and fasting on behalf of him, Irene, and the

Eagle River Church. The next day he felt better and his cough was much improved. Keep praying. The day of miracles isn't over yet!!

Rejoice With Them That Rejoice

One just turned 80, Bro. Ernest Lyon, served the Highland Church, Louisville for many years, celebrated his 80th, June 22, 1995; and

Bro. Bruce Chowning, long time servant of Cherry Street Church, New Albany, is anticipating his "Big Eight-O, April 18, 1996 Bro. Lyon lives at 2629 Valetta Rd., Lou., KY 40205 and Bro. Chowning at 2401 Zurschmiede Dr., New Albany, IN 47150. Ps. 91:14-16. We "crow a bit, you top it.

New Principal At Portland Christian School

In early August J. R. Satterfield became the new high school principal and overall administrator of PCS. We thank God for his experience, ability and availability. He is a graduate of PCHS, an elder at Cherry St. Church of Christ, a long-time public school teacher, the originator & administrator of the adult-ed. program in Clarksville, Ind., and a member of PCS' board of directors for several years. Bro. J. R. succeeds Don Rucker, who resigned after teaching 6 yrs. & then administering for 6 yrs. at PCS. He provided splendid leadership, and the Lord blessed in enrollment (from 174 in '91 to 240 last school year), and finances. Most importantly, the past 3 years have been outstanding years spiritually.

We also praise God that Jodell Seay continues as elementary principal with enthusiasm, and that He sent us 3 new teachers in the elementary school. Keep praying for PCS; good things are happening! 9 students went on summer missions to Honduras, 2 to Russia, and some to Mexico. Several teachers went on these foreign ministry trips too. There are local service projects as well.

Kentucky Ave. Church, In Louisville

Our church is on the move! The interest is good among the congregation. Attendance is slowly climbing. 7 converts were added to the Lord in

the last few months: Krystal Mercer, Connie & Donna Owens, Matthew Mullins, Terry & Tim Hammond, & Amy Miller. The Father is glorified, the victory is being won, the angels are shouting & we are praising the Lord.

Pray for our Elders as they seek a minister for our church.

Increased Interest In World Missions?

We hope so. And there are some good signs: The special offering for mission work, on Wed. of Fellowship Week, was \$2,938. That's higher than for several years, & maybe the highest ever. Then about 50 folks attended the splendid Missions Conference at Sellersburg on Aug. 11. We wish MANY more had attended, yet that was a good number considering it was on a working day & followed 4 days of Fellowship Week. (How can those hurdles be overcome in the future?)

Thrilling reports were given from all around the world. Perhaps the most stirring was about the Mexican summer mission. We hope Alan Woodward will write an article for W&W about that.

We especially commend Earl Mullins Jr. for leading the conference in his dad's absence. Earl Sr. could not get back from Russia till the following night. Pray much for his important ministry in that important land. He must make several crucial decisions soon.

Robert Garretts Due In U.S. Soon

Robert & Joy plan to arrive in the U.S. for about a year's furlough-in early September. They will minister at the Senior Citizens' Week of Woodland Camp, Sept. 10-15. For the rest of '95 (with a few breaks) they hope to visit churches in Ky./Ind. Victor Broaddus is their

scheduling agent for that time; call (606) 253-9834, evenings. From Jan.-March, the Garretts will be in La., Tex., & Tenn. Call Doug Broyles: (318) 824-5966, daytime. Robert is interested in holding Sun.-Fri. mtgs for interested churches.

Words Of Life, A Worldwide Outreach

Their latest newsletter (order from P.O. Box 18092, Louisville, 40218) contains excerpts from letters from Nigeria, North Ireland, Zimbabwe, Italy, Zambia, Cameroon, Ghana, Philippines, Uganda, & the U.S. The radio program is heard on 4 continents. One network on which it is heard is European Gospel Radio, which reaches "all Europe, England & the former Soviet Union. As a result of being on EGR we have received letters from England, Ireland, Italy Switzerland, Russia and Romania."

From Israel To Hamburg, Ind.

Joseph Shulam, Minister for Christ in Israel, will speak at special meetings at the Hamburg Church, Nov. 3-5. More about this next month.

Christian Generosity In Action

The Jennings, La. church gave their school but to Portland Christian School. PCS then gave its older but to Belmont church of Winchester.

More about Jennings: While their preacher, David Johnson, was on a mission trip in Mexico, Danny Broussard, Doug Broyles & A.J. Isre filled the pulpit.

Lilly Dale Church Group

. . . worked hard at Woodland camp. The following article by Sam Marsh, minister, tells about it.

Girls Cabin #5 - June 3, 1995 - Lilly Dale Clean-up Day at Woodland! 19 people came (adults, children & a dog)

Things done:

Scraped outside of cabin & painted;
Painted trim on outside;
Painted inside of cabin (twice);
Fixed screens & screen doors;
Moved beds outside, cleaned and painted them;
Swept and mopped floors;
Fixed mouse holes & tried to fix cracks to keep out bugs.

This is a yearly cleaning that we do to our cabin. We had grilled hamburgers, chicken and potatoes along with desserts for dinner. We had a great time of work and fellowship. We worked about 6 hours. --From Woodland Bible Camp News

A Faithful Servant Goes Home

On June 19, 1995 Bro. John H. Adams of Jacksonville, Fla. was called home to be with the Lord he loved. Bro. Adams was 89 years old and was a faithful supporter of Words of Life. He had a passion for lost souls. Bro Adams had a long life of service to the Lord. He was a student of the late Bro. Rutherford in the twenties and thirties. He was a school teacher. He ministered the Word for almost 45 years in Jacksonville, at the Woodstock Park and Southside congregations. He believed in the Lords imminent coming. This motivated him to preach to the lost and strengthen the saved.

I was blessed to be associated with Bro. Adams from Nov. 1989 to Oct. 1990 when I ministered to the Woodstock Park Church of Christ. I gained a lot of spiritual insight from Bro. Adams. He will be missed.

-- Larry Miles.

"ONE . . . THAT THEY MAY BE WON"

RESTORATION FORUM XIII - NOVEMBER 8-10, 1995

Louisville Bible College will serve as host as brethren from the non-instrumental Churches of Christ and the Christian Churches gather together to discuss the theme **"One . . . That They May Be Won"** during Restoration Forum XIII, to be held November 8-10, 1995. [Except for Wed. night, all regular meetings will be held at the Galt House in downtown Louisville. Out of deference to the non-instrumental brethren, all singing at the Galt House sessions will be a cappella.]

The opening session will be held on Wed., November 8, at 1:00 P.M. with Rob McRay & Chris DeWelt speaking, followed by a question and answer period. Following the evening meal at the LBC campus, the Forum will move to Southeast Christian Church for a celebration service with Bob Russell speaking.

On Thursday Randy Harris & Kenny Boles will speak on the subject, "What Is Worship?". The afternoon session will include speakers Doug Foster and Ziden Nutt. The day's events will conclude with Joe Beam & Jim Arnold speaking at 7:00.

On Friday Bruce Walzeck and Doug Lucas will speak on "How the Restoration Movement Can Reach People Today". The closing session will begin at 10:45 A.M. with Wally Rendel presenting "A Call to Evangelize".

All those who attend the Forum are urged to join us at 1:30 Friday afternoon for a trip to Cane Ridge, Kentucky, where a Unity Prayer Circle will be held before returning to Louisville. The Forum promises to be filled with dynamic speakers and a true prayer for unity within the Restoration Movement. Registration costs are \$15.00 per person or \$25.00 per couple, and are due by Oct. 1. There are additional costs for housing and the Cane Ridge trip. For more information, contact Louisville Bible College at: P. O. Box 91046, Louisville, KY 40291-0046 or calling: (502) 231-LBC1.

I'LL PUT JESUS FIRST

*The world all about me has now no allure:
Its pleasures bring pain, its wisdom is vain;
I seek a foundation that's steadfast and sure:
I'll put Jesus first in my Life . . .*

*The Lord Jesus died my salvation to win:
He went in my stead to Calv'ry and bled;
Redemption impels me to give up all sin:
I'll put Jesus first in my Life . . .*

*I know there's a home for the ransomed and blest,
When death is no more, when struggle is o'er,
For those who love Jesus and give Him their best:
I'll put Jesus first in my Life . . .*

*Tho' earth's tribulations continue each day,
Tho' pleasures may call, tho' evil enthrall,
His grace will protect me for ever and aye:
I'll put Jesus first in my Life . . .*

Chorus

*In all that I say, in all that I do,
Thro'out the world of toil and strife,
By day and by night, thro' trust in His might,
I'll put Jesus first in my Life . . .*

— James DeForest Murch