

"Holding fast the Faithful Word . . ."



*The* ***Word and Work***



"Holding forth the Word of Life."

SEPTEMBER, 1995

**RISE UP,  
O CHURCH  
OF GOD!**

## MY ADVOCATE

I sinned. And straightway, posthaste, Satan flew  
Before the Presence of the Most High God,  
And made a railing accusation there.  
He said, "This soul, this thing of clay and sod,  
Has sinned. 'Tis true that he has named Thy Name,  
But I demand his death, for Thou hast said,  
'The soul that sinneth, it shall die.' Shall not  
Thy sentence be fulfilled? Is justice dead?  
Send now this wretched sinner to his doom.  
What other thing can righteous ruler do?"  
And thus he did accuse me day and night,  
And every word he spoke, oh God, was true!

Then quickly One rose up from God's right hand,  
Before Whose glory angels veiled their eyes.  
He spoke, "Each jot and tittle of the law  
Must be fulfilled; the guilty sinner dies!  
But wait--suppose his guilt were all transferred  
To Me, and that I paid his penalty!  
Behold My hands, My side, My feet! One day  
I was made sin for him, and died that he  
Might be presented faultless at Thy Throne!"  
And Satan fled away. Full well he knew  
That he could not prevail against such love,  
For every word my dear Lord spoke was true.

--Martha Snell Nicholson

[Martha Snell Nicholson was bedridden for almost 30 years, and in the last years of her life she suffered from four incurable diseases at the same time. Talk about problems! Yet from her sickbed she wrote many poems of faith and warm devotion to her Lord.]

# THE WORD AND WORK

*"Declare the whole counsel of God"*

**Alex V. Wilson, Editor**

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## THEME:

# Rise up, O CHURCH Of God!

## Women and Non-whites are Important too!

Alex V. Wilson

Honest, folks, I planned this month's theme long before I knew about the worldwide conferences on women held in China during August and September. And I also didn't realize that 1995 is the 75th anniversary of women's suffrage in the U.S. But since women have been in the news a lot lately, it is fitting that we give honor where it is due.

Don't get me wrong. I have no sympathy for the militant extremists in today's women's movement. Actually I'm surprised they haven't demanded that in church we start singing *hers* instead of hymns, and say *a-women* instead of amen. Maybe they just haven't thought of that so far.

Yet it is sadly true that too often we have neglected and overly curtailed the sisters in God's family. Read the following article to see what I mean. And it's sadly true that Christians have frequently been insensitive to the abuses and injustices toward women in our society. In 1890 a married woman in Kentucky "had no right to her own property, including the clothes on her back. She was not the guardian of her children, nor could she make a will or personally receive any wages she earned," says a recent newspaper article. No mention is made of churches' protesting such inequity. And some conditions today are not much better. Female victims of sexual harassment rarely get a fair deal--as the Packwood fiasco proves again. Rapists infrequently get convicted; "she probably enticed him" is the usual reaction, especially by dominantly male juries. Multitudes of divorced fathers don't pay child support to their ex-wives, and get away with it. In many ways today's society gives women a raw deal.

As a small but heartfelt token of our grief over such conditions, we say, "Hats off to the ladies, who do so much for us in our homes, churches, schools, and many other places. We couldn't get along without you." High honor to the praying moms like Monica, the teachers and moral crusaders like Ramabai, the gracious hostesses like Yoriko Nomura, the poets and hymnwriters like Martha Nicholson, the many outstanding women missionaries, etc. Read about them in this or coming issues.

But while we're at it, Ruth Tucker's article reminds us that racial and ultranationalistic biases are common too. Without realizing it we

American Christians sometimes feel that the Lord could hardly accomplish His work in the world without our help. I mean, what would He do if He didn't have our leadership skills, money, planning, colleges, computers, technology, organizations, etc. to assist Him in His program?

I recently heard a touching testimony along those lines. A U. S. minister led a group of Christians on a summer missionary project to another land, an under-developed country. Subconsciously he expected to give to the believers there much more than they could give him and his team. But while preaching a sermon (I think it was about witnessing for Christ) he broke down in tears. Those believers were already witnessing, with more boldness and zeal than most of us in the U. S. Their churches were growing, not only in numbers but depth. They were enduring persecution; what do we know of that? They were laboring sacrificially; how common is that in your church? The group returned home humbled and challenged.

Yes, we have much to learn from Jesus' disciples of other races and nationalities. Only one of the four women mentioned three paragraphs above was an American. And have you heard of Watchman Nee, Bakht Singh, Festo Kivengeri, Luis Palau, Yongghi Cho, Luis Bush--from China, India, Uganda, Argentina, Korea, and Brazil, respectively? They are only a few of God's outstanding servants from Asia, Africa and Latin America during this century. Read our soon-coming article on John Sung, and rejoice that the Lord has many yellow, black and brown children in His grace-family, along with whites like brethren Harding, Jorgenson and Murch--whose stories we continue from last month.

Rise up, O men of God! Rise up, O women of God. Rise up, international family of God!

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## COLORIZING CHURCH HISTORY

Ruth Tucker

From Augustine to Aquinas, from John Calvin to John Wesley, from Pope John I to Pope John XXIII, church history is filled with famous men who have thought and done important things. But when one reads the major texts of church history in our modern context, an inevitable question arises: Where are the women, the people of color, the non-Westerners in the story?

To raise the question is to see the problem. Although the history of Christianity actually begins in Palestine--outside the confines of Western culture--and includes prominent women, such as Phoebe, Priscilla

and Lydia, the telling of it quickly turns to the church *fathers* and to the male leaders of the institutionalized church that developed in the West.

If one wants to chart the church by tallying theological and institutional crises, then this focus on prominent male leaders makes some sense. But is it really the most accurate representation of our Christian heritage? Might another perspective on church history more fully reflect the experience of the church and the work of the Holy Spirit?

The issue of who is included in the telling of history is not unique to the church. The academic community is in the midst of a multicultural revolution fanned by the flames of political correctness. With mixed results, scholars are challenging the traditional rendition of history and offering new versions--retelling stories from the points of view of women, the vanquished, minorities or the poor.

It will be a pity if church historians once again merely follow the lead of secular historians--especially since many in the "PC" movement have anti-Western and even anti-Christian biases. But it is also a pity that historians of Christianity did not recognize long ago that a history that focuses on those with prestige and position is not the fullest reflection of our Christian heritage--in that it is out of step with how God works in the world.

Church historians would be wise to contemplate Jesus' teaching on power. He charged his disciples that they were not to imitate the Gentiles in their lust for power. His standard was different: "Whoever would be great among you must be your servant" (Matt. 20:26). A history of humble servants may not be as interesting to read as tales of the powerful and famous, but it is another matter to say which group better represents who really carries on the work of the church.

Paul elaborates on this reversal of expectations: "God chose what is foolish in the world to shame the wise, . . . what is weak in the world to shame the strong, . . . what is low and despised in the world" (1 Cor. 1:27-28). This does not mean that we should ignore the "wise" and "strong" when we tell the story of the church, but it should tell us that we have missed something if these are all we hear about.

Indeed, the Bible itself serves as a model of inclusiveness. While few Westerners are mentioned (with Cornelius and Pontius Pilate being notable exceptions), there is a healthy mix of leaders and followers, the strong and the weak, men and women. For example, characters such as Mary Magdalene and the woman of Sychar, both weak and despised by the world, play significant roles in God's inspired narrative. And would we really understand the success of Paul's mission if we did not hear of the "prominent women" in Thessalonica and Berea or of the jailer and Lydia in Philippi? If our histories merely follow the actions of strong and famous males, we will miss the story God is telling.

## A Woman Reformer

Church historians often get mired in the rut of tradition. The individuals and events emphasized in one book are virtually the same as those emphasized in another. Consider the story of the Protestant Reformation. The names are carved in granite: Luther, Calvin, Zwingli, Malanchthon, Knox. But there were others marching in that Reformation parade, not the least of whom was Katherine Zell. Yet she is omitted from most texts, except for a passing reference in Philip Shaff's eight-volume history. In this particular instance, the focus is on Ulrich Zwingli and fellow Reformers who, while traveling through Strasbourg, "lodged at the house of Matthew Zell" and "were hospitably entertained by his wife Katherine, who cooked their meals" and "waited at the table." Shaff adds the comment that she "conversed with them so intelligently that they ranked her above many doctors," but there ends the allusion to this remarkable Reformer.

Unlike Zwingli and most of the other Reformers, Katherine Zell was not a member of the clergy. But she was so involved in ministry that she was charged with "disturbing the peace," and after the death of her husband, she was accused of seeking to take over the pulpit and become "Dr. Katrina."

Her response was classic. She knew she could never be a member of the clergy, but she had another role model: "I am like the dear Mary Magdalene, who with no thought of being an apostle, came to tell the disciples that she had encountered the risen Lord."

Zell was no less a Reformer than Zwingli. She preached the gospel in the streets of Strasbourg; she directed a massive refugee program; she wrote tracts; she edited a hymn book. She took a stand for religious tolerance during a time when intolerance and bigotry ruled the day. She was outraged by the way her fellow reformers treated those with whom they disagreed.

"Why do you rail at Schwenckfeld?" she demanded of a Lutheran leader. "You talk as if you would have him burned like the poor Servetus at Geneva . . . You behave as if you had been brought up by savages in a jungle. The Anabaptists accept Christ in all the essentials as we do."

Zell not only denounced religious persecution, but she intentionally reached out in a spirit of Christian unity. While other Reformers were fighting among themselves, she emphatically declared that "anyone who acknowledges Christ as the true son of God and the sole Savior of mankind is welcome at my board." In her final act of selfless service, she got out of her sick bed and conducted a predawn funeral service for a woman whose Lutheran pastor refused his services because of the woman's sympathies with Radical Reformers [i.e. the Anabaptists].

Why do we need Katherine Zell in our church history texts? Did she influence the church to the degree that Zwingli or other leading male Reformers did? Many historians would argue that she did not.

They focus on the theological debates among the leading clerics of the day, and from that perspective her role was minimal. But her ministry of servanthood--as Jesus defined servanthood--is worthy of recognition, and her stand against religious intolerance ought to serve as a model for Christians today.

Church history, like all history, has a powerful effect on our everyday lives. Christian women (*and* men) need strong female role models--women who overcame obstacles and ministered despite barriers. Stories of lives like Katherine Zell's empower and encourage us to do great things for God.

### **Forgotten American Saints**

The same is true for minorities. It is vitally important for African Americans, native Americans and other racial and ethnic groups to know their historical links to Christianity.

The standard list of great nineteenth-century American revivalists and preachers, for example, invariably leaves off men and women of color. Charles G. Finney is extolled in numerous biographies, while John Jasper, his contemporary, is overlooked. Yet, Jasper's ministry matched Finney's in many respects. Both were dramatically converted as adults and then went on to enjoy public ministries that lasted more than a half-century. Both were widely recognized as powerful preachers who drew enthusiastic crowds, while at the same time being criticized for their lack of conventional learning and refinement. But that is where their similarities ended. Jasper was black and Finney was white.

Jasper, born into a slave family of 24 children, was bound by the chains of his master for the first 25 years of his ministry. He labored long hours in a Richmond tobacco factory and preached on the side. Slave funerals offered him a forum for his fiery oratory, and he soon became known as Virginia's most sought-after funeral preacher.

Following the Civil War, he expanded his itinerant ministry and also built a parish in Richmond that grew from nine members to over two thousand. He was a great humanitarian and a defender of the Bible, but his story has been lost in obscurity.

Native Americans have experienced a similar fate in church-history texts. They are typically portrayed as either fierce enemies, pitiful victims, or reluctant converts--rarely as individuals who effectively reached out with the gospel in their own right. Samson Occum, however, was one such man.

Like John Jasper, Occum's name is not listed in the index of American church-history texts, including Sydney Ahlstrom's highly acclaimed, two-volume *A Religious History of the American People*. But like Jasper, Occum was a powerful preacher and evangelist whose ministry spanned more than four decades. A Mohegan Indian, Occum



was converted, with his mother, in New England. He studied theology at a little Indian school that later became Dartmouth College, and in the years that followed, he became an influential missionary evangelist and tribal leader in New England and New York. In the 1760's, he traveled to England to preach and present the needs of his people. Later he published a native American hymnal. His life is a powerful example of one who overcame countless obstacles to serve God effectively. He should not be forgotten.

### **On Fire for God in Japan**

Not only are women and minorities often missed by church historians, but so are non-Western Christians. The history of the church is typically viewed as a trail that leads from the early church on through the medieval Roman Catholic church to the Reformation and beyond. The setting is Western Europe--expanded to North America in modern times.

Some might argue that church historians have only followed the well-worn trail of Western civilization. But Christianity has always been far more than a Western religion. As early as the fifth century, a segment of the Eastern church (the Nestorians) was expanding into Asia, and by the thirteenth century, this vast Christian movement had penetrated China. Yet history books usually devote only a paragraph to this church's growth and influence.

Non-Western Christians are often overlooked in modern church-history texts also. Kanzo Uchimura is a case in point. After his conversion in 1878, he and some other Japanese college students planted a church with funds from a Methodist missionary. But when the missionary learned that the church would be independent rather than Methodist, he demanded they repay the money.

This incident turned Uchimura into an ardent critic of Western missionaries and their fragmented and feuding denominations. Eventually becoming the leader of the No Church movement in Japan, he was accused of trying to foster a Japanese Christianity. He responded by insisting that his brand of Christianity was no more culturally defined than the Church of England or Cumberland Presbyterianism: "If it is not wrong to apply the name of a district in the state of Kentucky to Christianity, why is it wrong for me to apply the name of my country to the same?"

Uchimura never founded a church, but he reached other Japanese with the gospel as no other Christian had ever done. He taught thousands in his Bible classes and he wrote volumes of Bible study guides.

His philosophy was simple: "The truly Christian temple has God's earth for a floor, and his sky for the ceiling; its altar is in the heart of the believer; its law is God's Word, and His Holy Spirit is its only pas-

tor." Uchimura's message to the Christian church is as piercing today as it was two generations ago.

Similar messages burned in the hearts of John Sung of China, Pandita Ramabai of India, Ko Tha Bvu of Burma, and Apolo Kivublaya of Uganda. But their thick accents and strange languages rarely reach our ears. [See our next article, on Ramabai]

### Rearranging Our Icons

Church history must be told anew--not to satisfy certain interest groups, but to capture the whole picture of the church and to listen to voices that have traditionally not been heard.

When we dig deeper into our heritage, we discover a far more diverse landscape than we might have imagined, and the historical stereotypes begin to fade. We suddenly realize that we can no longer excuse Calvin and others for the burning of Servetus on the grounds that they lived before the Enlightenment and that "everybody was doing it." Everybody was *not* doing it, as Katherine Zell's story proves.

In some instances, whole movements have been forgotten, as in the case of the Women's Missionary movement. Here was a mighty army of millions of American women determined to turn the world upside-down. They sent thousands of single women abroad as emissaries of Christ. Yet this incredible crusade is not mentioned in church history texts--or even in most missions-history texts. These women functioned differently in many ways from their male counterparts, and for this reason alone it is important to study the movement and glean from it both its positive and its negative lessons for modern-day missionaries.

Most church historians do not object to permitting John Jasper, Samson Occum or Katherine Zell, to join the parade of the white, male heroes of history. So, solving the problem sounds easy. We continue to highlight the "giants" of the faith and simply add another hundred pages to fit in all the rest. But it is not that simple. We need to re-examine the lens we use to view church history. Like the writers of Scripture, we need to focus on the significance of women, minorities, and those of various cultures. Only by using this more inclusive lens will we have any hope of seeing the full spectacle of what God is accomplishing on earth through his church--and any hope of seeing him, and each other, more clearly.

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# PANDITA RAMABAI--

## The Most Famous Woman in India in 1920

Don Carlos Janes

[Don Carlos Janes (1877-1944) was for years a co-worker with E. L. Jorgenson at Highland Church in Louisville. He was also a dynamo among all the churches in behalf of foreign missions. Earl West wrote of him, "For thirty years mission work was his sole obsession. He traveled to the mission fields to acquire first-hand information, going 9,000 miles in 1919 that occupied 4 1/2 months. He also conducted a world tour with his wife in 1920, which took 19 months, during which time he spoke 492 times. In 1927 he began publishing the *Missionary Messenger*." He wrote OUR WORLD TOUR about the latter trip, and from that book the following article is taken--about a woman who was internationally renowned in that era.]

In order to appreciate this wonderful woman, one needs to know something of the lack of esteem with which women and widows especially are regarded in India. "To employ [a widow] in housekeeping and kindred occupations is thought to be the only means of keeping her out of mischief, the blessed enjoyment of literary culture being denied her. She is forbidden to read the sacred scriptures, she has no right to pronounce a single syllable out of them." A catechism asks, "What is cruel? The heart of a viper. What is more cruel than that? The heart of a woman. What is the cruelest of all? The heart of a sonless, penniless widow." A further insight to the subject is found in this extract from *The High Caste Hindu Woman*: "The widow must wear a single coarse garment . . . . She must eat only one meal during the twenty-four hours of a day. She must never take part in family feasts and jubilees with others. She must not show herself to people on auspicious occasions . . . . A man will postpone his journey if his path happens to be crossed by a widow at the time of his departure."

Ramabai, master of seven languages, was born in 1858, and, contrary to the custom of the land, her mother and father taught her. The child was an apt pupil and I was told: "Bai knows over 20,000 Sanskrit stanzas (two and four line) by heart." Professor Max Muller regarded her as having one of the most remarkable memories in the world. At the age of nine, her family began seven years of religious pilgrimages in which her father gave away his wealth and then the priests drove them from the temples with curses. When the father was about to die of starvation, he took Ramabai in his arms saying, "You are my youngest, my most beloved child. Trust in God for there is a God somewhere and he will care for you," but he died never having heard of Jehovah. This girl and her brother then lectured for four years. The teachers examined her and named her Sarasvati (goddess of wisdom) and gave her

the title, Pandita (teacher). She was married to a lawyer, by civil marriage, who neither believed in the gods nor in Christ. He died of cholera in nineteen months.

She went to England and became a follower of Christ. A visit was made to America and she returned to India and founded a school for girls. "The wanted me to shut the door of my room when I was reading the Bible and praying. I said: 'No, I have the same freedom to practice my Christianity which those girls have to practice their religion. Why should I shut the door of my room, which I do not shut at any other time during the twenty-four hours of the day?'" And because she left the door open the Hindu directors threatened her and when that was ineffectual they withdrew their Brahmin women and opposed her work. Anonymous letters threatened her life and papers became both abusive and indecent, but she seemed possessed of the spirit of Daniel.

Once when some of her girls, "won to Christ by her unselfish love, renounced heathenism, and were baptized into Christ," the city of Poona was greatly aroused and it seemed for a time as though the home itself would reduced to ruin. She called a public meeting to explain why these widows had accepted Christ. Holding up a Bible she said: "I will read to you now what is the reason of all your misery, degradation and helplessness; it is your separation from the living God! . . . Your views of my actions cannot influence me in the least, nor can your threatenings frighten me. You like to be slaves; I am free; Christ, the truth, has made me free." The excitement was tremendous and the Brahmins only restrained themselves with difficulty, but they heard her out to the end in dead silence, and allowed her to walk uninjured through their ranks to her home.

During a famine, she went to a relief camp and by permission of the British government got 300 girls, but the Poona city authorities would not allow them to enter lest they might bring disease. Ramabai took them to her 100-acre farm at Kedgaon recently purchased with a gift from America and here they camped in booths while the village of Mukti (salvation) was built. When another famine came, older girls from the first famine became nurses for those brought from Gugerat. When the Kedgaon farm was purchased, the government would not allow the erection of dormitories, but Pandita said: "I will build a barn for bullocks and grain." By the time it was finished, she had permission to put girls in it instead of cattle. A home for fallen women was started when there was not a copper in the building fund. Once when \$1,500 were required to finish a building Ramabai and her girls spent a day in the chapel fasting and praying. At sunset they sang, "Praise God from whom all blessings flow" and thanked him for answering their prayer. That night in an American city was a man who could not sleep and as the sun arose he dropped on his knees at his bedside and said: "Oh, Lord, I will send Ramabai \$1,500 this morning." It was the cus-

tom for Mukti prayers always to end with thanksgiving and the doxology. Ramabai said: "I believe we should praise as well as pray." She kept a book of answered prayer with the date of her requests on one page and the date of the answers on the other. The postmark on gift-bearing letters was often the same as the date of her petition for her 1,500 or 1,600 women (for hers was a work among women and she had women farmers, weavers, dyers, painters, etc.). It is said she sometimes had over 1,800 women and girls under her care, although there was no assurance of support for more than from 80 to 100. For ten years her family ran from 1,200 to 1,500 persons.

"I do not keep any bank account, but trust day by day for all we need." Upon being asked if she ever lacked, her reply was, "Never for food . . . I have had to wait sometimes for money to build." It was my enjoyable experience to visit Mukti in 1922, meet this wonderful woman and be shown through her plant. In my autograph book, she wrote in one of the Indian languages John 3:16, and her name in English. That was on January 28th. In April she fell asleep.

The printing press and the church building were two of the important things we saw. A 12-horsepower engine operated the machinery where the work in Greek, Hebrew, English and Marathi type was done by women with the exception of the male foreman who only read proof. The church, in the form of a cross with the pulpit in the center, was, I understand, built on her own plans with a view to enabling all of the upwards of 2,000 it would hold to hear. The building was unfinished, but she had ceased to be deeply concerned about that--they could "finish it in the millennium." Across the road was a building occupied by epileptics, insane, imbeciles and cripples. Another department contained a school for blind children, and in the nursery were twenty-seven babies. What but the grace of God could prompt a woman so highly cultured as to be styled "the goddess of wisdom" on the one hand and "the foremost woman Sanskrit scholar of India" on the other to devote her life to such people and handle them in such numbers with "not much organization" and no human guarantee of funds?

Another visitor to "India's uncrowned queen" wrote: "The grandest sight I have seen in India is not the Taj Mahal, although that is beautiful beyond description, but the congregation at Mukti" with 1,700 in the usual church services. "I remained in Mukti four days, and during that time, day or night, the sound of prayer never ceased."

Oh, what a woman! Her Bible translation and publishing work alone was a very notable achievement. Project yourself to the mission field; consider the multitudinous cares and responsibilities resting upon her and then try to think yourself into what this Bible work really meant. Seventy scholars are said to have made the Septuagint; King James had 47 scholars on his revision committee; the American Stand-

ard Revised Version is the product of about 75 scholars working, first and last, about thirty years, but Ramabai's version in the everyday speech of the villagers is the work of herself and some of her girls. She spent some years preparing an interlinear translation of five different versions of the Old Testament and as a supplement to her knowledge of Greek and Hebrew, she had several students make a special study of each language. "All the printing required was done by the girls in the press at Mukti; and when one thinks of the multifarious characters, Roman, Marathi, Greek and Hebrew type used . . . the greatness of the achievement becomes almost incredible."

Says one, "I have never in this world known anyone so generous, so big-hearted. She was almost incapable of selling anything." Her Bible and scripture portions she always gave away. In fact, a primer which she prepared was the only one of her publications she ever sold. She has been called "the most prominent figure among the women of the Orient in our day," and "the greatest Indian Christian of her generation." Visitors came "from all lands of the earth to witness and marvel at the work of one woman's hands and mind."

On the fifth of April, 1922, a cable to America brought the word, "Ramabai promoted." Her simple casket was borne from Mukti to the village cemetery a quarter of a mile away on the shoulders of young women of her mission. A white cloth covering the coffin was inscribed, "We shall all be changed, the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." And on the casket: "The Pandita Ramabai Medhavi--Born April 23, 1858; Slept April 5, 1922."

"I suppose the secret of her bigness, of her glorious humility, of her power, was that she was so wholly given to God, so sold to His will, so utterly and joyously the bondservant of the Lord Jesus Christ, that there was left no room for self . . . With all her heart she wanted that God be glorified in all things and that His Kingdom come. She never tried to attract anyone; and it was because she did not seek love that it flowed to her as rivers to the sea." One of her friends held her as "greater altogether than her international reputation, and one of the best and sweetest women that ever lived."

In a memorial volume Ramabai tells of visiting the so called sacred places and of Hindu spirituality, of how they send out hundreds of emissaries who bring in the young widows by the thousands and rob them of their money and their virtue. These young and helpless girls are shut up in the monasteries and hired out to wicked men, "and when the poor, miserable slaves are no longer pleasing, they turn them out to beg their livelihood, to suffer the horrible consequences of sin, to carry the burden of shame and finally die the death worse than that of a starved street dog! The so-called sacred places--those veritable hells on earth--

have become the graveyard of countless widows and orphans." The younger widows are taught that the life of sin pleases the god Krishna and that service in the temple leads to happiness hereafter. Those who resist are left to care for themselves the best they can. Some starve to death and many commit suicide. "Oh, the sin and misery of it all! The heartless cruelty of man to woman which I saw on every side is beyond description. I thought I had seen the Sodom and Gomorrah of old times and I wondered at the long suffering of God." Can it be that God is waiting for his people to bear the life-giving message to these and other sin-cursed mortals who have not had a chance to obey the gospel? Matt. 24:14; Mark 16:16.

### *An Example from Early Church History*

## **A PRAYING MOTHER WHO WOULDN'T QUIT**

Augustine, often called "St. Augustine," lived in the late 300s and early 400s. He was an intellectual genius, and also possessed deep devotion to the Lord. In his teaching he emphasized that salvation is by God's grace, not our moral deeds nor religious zeal. His opposition to legalism was a wholesome influence on some during the following "Dark Ages" of church history, and especially on Martin Luther over 1000 years later. But Augustine also had some extreme and false ideas, which affected the church in harmful ways--for when "giants" err they usually err gigantically! Thus his ideas about the vast authority of the institutional church helped increase the power of the Roman Catholic System later on. And his views about sex even in marriage being at best a necessary evil helped promote monasticism.

Yet he upheld the Bible as the Word of God, defended the deity of Christ from its detractors, and refuted various false cults and philosophies of his day. He is perhaps best known for his statement, "Thou hast made us for Thyself, and our hearts are restless till they rest in Thee. (From his book, CONFESSIONS) Now to the part that prayer played in his conversion.

### **A Mother's Prayers, Unanswered and Answered**

Augustine grew up in North Africa. His mother, Monica, was a Christian, but his father was not. That is, until his conversion a few months before he died. Monica had prayed for him for years. And she also kept asking the Lord to convert her brilliant but wayward son. For Augustine and his friends were engaged in a wild lifestyle. Fornication was common, and in fact for thirteen years he had a mistress, whom he never married. In addition, for nine years he was an advocate of a false cult, Manichaeism--a mixture of Persian sun worship, Zoroastrianism, a

Greek philosophy which believed that all matter is evil, and elements of Christianity. You might call it the Old Age Movement! Monica, however, did not give up on him. She prayed on.

Later Augustine renounced Manichaeism, but still floundered around dabbling in several different philosophies and religions. And still enslaved to sexual passions. His mother kept praying.

Then came another blow. Her son decided to move from North Africa to Rome. Rome--the center of evils, passions, and weird cults of all kinds. If he was wayward while at home, what would he become at Rome? She prayed for many days that he would change his mind. Then, since he wouldn't, she decided to move to Rome with him and try to keep an eye on him there. But he tricked her and slipped off to a ship secretly. Her prayers seemed unanswered.

### At Last!

But while in Italy, Augustine was influenced by the great and godly preacher, Ambrose. Since the young man was now teaching rhetoric, or public speaking, he wished to hear the Christian leader who was renowned for his eloquence. Later Augustine explained, "It was not my wish to learn WHAT he said, but only to hear HOW he said it. And while I opened my heart to receive the eloquence which he uttered, the truth also, while he spoke, found entrance, though by slow degrees." One day Ambrose preached about King David's sin: "That David sinned is human, that he repented is exceptional. Men follow David into his sin; but they leave him when he rises into confession and repentance." Augustine's past rose to haunt him; David had repented, but he had not.

Partly due to Ambrose, and partly due to a mystical encounter with the Lord, Augustine was finally converted. He went on to become a great teacher, writer and leader himself--as mentioned above. And thinking back over his mother's persistent praying for him through many years, he wrote: "What she ASKED for--that I remain in Africa--was denied by God. But what she HOPED for--my conversion--was granted."

Parents, don't give up on your wayward children. Pray on! Children, don't quit praying for your unconverted parents. Pray on! Friends, don't despair about your unbelieving friends. Pray on! Teachers and preachers, don't feel your teaching and sermons are useless. Pray on . . . and on!



# JAMES A. HARDING--MAN OF FAITH AND PRAYER

Lloyd Cline Sears

[Editor's note: Last month we saw that Harding preached the Gospel all over the country, establishing new churches and strengthening older ones. How was he supported? Read on, and find delight in God's faithfulness to His trusting servant. You won't read far before you realize that a dollar went a w-h-o-l-e l-o-t farther in the 1880's than it does today! But it was a lot rarer too.]

Harding wrote, "Confidence in the truthfulness of Jehovah and a readiness to act promptly on what he says when we cannot possibly see how it will work out right for us, is what the Bible calls faith. It is the greatest need of the church today.

"A man need not fear anything but to displease God," he insisted again and again. "No other conviction has been so helpful to me in living the Christian life. The tendency of this faith is to give to its possessor the single eye that Jesus talks about. When well developed in one, he has but one great object in life, and that is to do God's will . . . He is glad when his path lies in pleasant fields and among fragrant flowers, and when loving and congenial companions journey with him; but just as resolutely does he press forward when he must go alone over the rugged mountains, into unknown dangers; he knows if he pleases God, all will be well. To be fully assured of this brings joy, peace and success that can be secured in no other way."

Harding loved to meditate on the promises of God. Of Paul's statement, "We know that to them that love God, all things work together for good," to doubt this truth, he said, is "to doubt the veracity of God himself." Of David's statements, "The angel of Jehovah encampeth round about them that fear him and delivereth them," and "Delight thyself also in Jehovah, and he will give the desires of thy heart," Harding said, "As surely as these sayings are true, just so surely can every Christian live a prosperous, successful life. This does not signify that Christians will be exempted from work, but it does plainly teach that God will so guide them in their work that 'they shall not want any good thing.'"

## He EXPERIENCED God's Promises!

Harding's faith was based, above all else, on the Scriptures, which he had read from childhood. But his faith grew in certainty as he found the courage to act upon it. *His experiences constantly corroborated in many and in unexpected ways the promises God had made in his word.*

He gave a brief account of such confirmation in *The Way* of April 19, 1902:

"When I was a young preacher about thirty years of age, I got it well fixed in mind that I need not concern myself in the least about the support of myself and my family, if only I would devote myself wholly and with due diligence, to the service of the Lord. I believed I would be supported as well when working among the poor as when serving the rich; that I would be as well cared for where we had no church as where we had large, rich ones; and I began to act on that faith."

Harding's insistence that preachers need no contract except with the Lord, and his references to his own experiences in receiving adequate support, often from unexpected sources, aroused great opposition from other preachers, who felt it was a reflection on them. In efforts to justify themselves some spread reports that Harding received secret support, that he preached for the wealthy churches, or that he was an outright hypocrite. In 1884 Harding made the first extensive reply to such charges. He was not concerned at what people thought about him, but he felt that his experiences might increase the faith of others. A brother had said to him, "Your theory about support of the evangelist will not work."

"It has worked for me for years," Harding replied.

"Oh, yes," he said, "but you write for the *Advocate*, and have preached from the Lakes to the Gulf, and, being thus known, wealthy brethren and strong churches minister to your needs."

"When I began this work," Harding then explained, "I had been preaching less than two years and had no reputation as a preacher with any church that was able to pay me (or at least that thought itself able to help) but one, and I left that one, turning my engagement over to another man, to evangelize in one of the very poor regions of Kentucky. Frequently after six or eight week's work I have returned home having received scarcely enough money to pay my traveling expenses."

### AMAZING "Coincidences"

In the January just past, Harding explained, he and his singer Daugherty had spent in travel and advertising \$37.10 and had received from those they served only \$1.50, leaving a deficit of \$35.60. To the question, how then did they live? Harding said that on the way to one appointment a man and his wife with whom he had spent the night handed him \$13. Going to the train for another appointment, he had stopped at the post office and found a letter from a Kentucky Christian with a check for \$25.

"Had it not been for this check, which I cashed on the spot, we could not both have gone to the next appointment without borrowing money."

A business man had also sent \$10. From all sources they received \$49.60 for their labor and spent \$37.10, leaving a balance of \$12.50 for him and Daugherty. But he explained that he had paid for the family's board before he went out, and so got along very well.

"If I had needed more money I would have received it," he declared. "It is not necessary for a man to carry money about in his pockets that he has no need for; the Father furnishes it as it is needed. He always sends a sufficiency too, and sends it by the time it is needed, though sometimes my faith almost gives way. It is hard to wait undoubtingly when you are hundreds of miles from home, without a dollar, preaching in a little log school house back in the woods among half a dozen or so of brethren every one of whom is poor, and every one of whom probably thinks that you, being a Kentuckian from the 'Blue Grass,' are rich--it is hard to trust unfalteringly under such circumstances, especially when at such a time a letter comes from one's wife saying, 'My money is about gone, and I don't expect you can send me any, but if I can get some sewing I will try to run matters here for a while.'

"Your meeting closes. You start for the train without money to pay your way to the next point (unless you borrow or make your wants known; neither of which should be done); upon reaching the station, where is also the post office, you receive a check for twenty-five dollars, and then a letter from your wife saying, 'I have received a few dollars from an old debt of yours, and have made a little money sewing, and therefore, my dear, you need not be disturbed about me.'

"Your laborer looks at you with delight and amazement and says, 'Is it not wonderful that it always works out so with us?' You laugh a little and in spite of yourself turn away and weep a little, and think, 'Surely I will deserve to be killed, if ever I doubt His lovingkindness and tender mercy, or grow weary of waiting.'"

Mrs. Harding's sewing for a friend to help in this emergency is the only instance of the kind recorded or remembered by the family, but it is a beautiful illustration of the loyalty with which she supported her husband in all his work.

Harding wanted to correct the impression that he had labored chiefly for rich and strong churches. This had never been true. It was always his feeling that it was better for a preacher to go where the church was weak or non-existent, and if necessary, support himself by working while he built up the church than to "take charge of a strong

church," or hold meetings for such churches. In the preceding nine years he had held a hundred ten evangelistic meetings he reported, varying in length from ten days to seven weeks, at least half of them where people thought they did well to pay five dollars a week for a meeting.

He wrote, "It is startling to receive month after month, the supplies that you need, as you need them, and *no more than you need*, without being able by any possibility to foresee whence they would come. When this has happened month after month after month, and year after year, you begin to realize that there is much indeed in the providential care of God . . . . He who works for God, depending upon the fulfillment of His promise, will not work and hope in vain. It is a million times better than the promises of any church or board."

### **He Received Much, and Gave Much**

Sometimes when the family income would hardly stretch over their needs, Harding would say, "Pattie, I believe we are not giving enough to the Lord." Willingly she agreed to an increase in their giving, and strange as it may seem the living costs seemed easier to meet. He believed every Christian should be conscientious about giving all he could. To promote this, and bear testimony to God's faithfulness, he wrote, "Thirty years ago I began giving a fixed percent of my income to the Lord regularly. I have increased this percent about eleven times, and it seems to me the more I have given the more I have been able to give." His giving toward the end of his life rose to sixty percent of his income. It should never be necessary, he felt, to beg Christians to give; to show them an opportunity ought to be enough.

His faith and the experiences which strengthened it were further substantiated by the surprising record of George Muller of England, whom Harding greatly admired. Muller also had the conviction that God would supply every need if he sought His kingdom first. In a warm tribute Harding told of Muller's building five large orphan homes, caring for 10,000 orphans with food, clothing and education, distributing 2,000,000 Bibles or parts of the Bible at a cost of \$200,000, and books and tracts at a cost of \$250,000, of making personal contributions of \$407,450 from his own funds, and of leaving an estate of \$800 at his death.

Like Harding, Muller never asked for a gift, yet he handled \$200,000 a year in donations for his orphanages and other services. Once when they were down to the last crust, with nothing for breakfast, a wealthy visitor called and asked how the orphans were doing. Muller could have told him they would have nothing for breakfast. "They're doing as well as the Lord wants them to do," he replied, and the visitor

went away. When he left, Muller dropped to his knees and prayed the Lord to help them. In a few minutes the man returned.

"I have 500 pounds [nearly \$2,500]" he said, "which I have planned to give to some deserving cause, and I have decided that I could not give it to a better place than your orphanage."

Harding often told that story to illustrate how God can care for the needs of His children. "We are the children of the living God. Shall the King's children go about like a lot of beggars, as though their Father was poor or stingy? The Lord forbid."

### **God Guides as well as Provides**

God's guidance, as well as his protection and care, Harding found, often came in strange and unexpected ways. In 1883 he rode up to a man's door and was received with great warmth and friendliness.

"I have been praying the Lord to send you here to hold us a meeting," the man said; "we need one badly and you can conduct it for us."

"I don't believe I can," Harding replied. "I don't believe I'm the man you need." But the man and his friends insisted that he speak at least two or three days. The meeting grew in interest and attendance and continued for three weeks with many baptisms.

"It was a grand meeting," Harding reported, "one of the best of my life. I remembered later that I had been brought to the place by what seemed to be a series of accidents. A faithful servant of the Lord had been praying for a meeting, and unexpectedly I knocked at the door. Lydia and her household were once upon the river bank praying, and lo! a stranger approached who proved to be the messenger of God, a messenger who had been led by the 'unseen hand' through many weary lands to the little band of praying women." How wonderful we have such a living, caring God.

[Adapted from **THE EYES OF JEHOVAH** by permission of the Gospel Advocate Company. Copyright 1970.]

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Readers, be sure to notice how the article above, plus the two preceding it, continue our emphasis on God's answers to prayer. This was the theme of our May-June and July issues. Are you praying?

# RENEWAL EXPERIENCED BY MANY

James DeForest Murch; Part 2

[Last month we saw from J. D. Murch's autobiography how he sank into depths of despair due to the churches' impotence. In churches of "the left" unbelief prevailed. In churches of "the right" legalism and divisiveness were widespread. Then the Lord revived him personally and used him to spearhead a renewal movement called "Christian Action". It was based on Rom. 12:1-2 and stressed three keys to fruitfulness: Consecration to Christ, Study of His Word, and Doing His Will. Now we continue his story.]

Speaking of the impact of Christian Action on the churches, we frequently quoted Revelation 3:14-22. The churches were rich in this world's goods but paupers in the true riches--wretched, miserable, poor, blind and naked. The call to return to their "first love" was made over and over and with encouraging results. I'll tell the story of just one Kentucky church touched by Christian Action. It served a fine residential community in a large city. It had grown to a membership of nearly a thousand, then it split over the erection of a rather elaborate new meeting house. The "bullheaded" minister and an elder clashed. Their friends took sides with the result that the elder and his friends quit attending services, the Sunday school dwindled to half its former size, the church budget plummeted into the red. The building project had to be abandoned. Finally the misfit minister resigned and was replaced by a capable, sweet-spirited man who--try as he might--was unable to restore the congregation's former peace and prosperity. He had studied Christian Action and he invited me to hold a "Christian Action" revival. The first thing we did was to visit the elder. He was one of the city's most prominent surgeons. He had a fine knowledge of the Bible and the Restoration Plea and had been the Sunday school superintendent for many years. We called him and he agreed to see us. He had been reading our Christian Action literature and said, "I guess what we need in this situation is a dose of old-fashioned prayer." So the three of us got down on our knees in his office and each of us prayed earnestly for forgiveness, for the leadership of the Holy Spirit, for the meeting and for a new day for the old church. When we got up from our knees the doctor said, "I know what I need to do and I am going to do it."

That evening he was in the building for the first time in five years. Everyone was amazed. The news spread. The auditorium filled up and was crowded the rest of the week. Then I called for a great service on the Lord's Day for renewal, repentance, forgiveness and restoration of true Christian fellowship. The Lord gave me amazing power in the morning message and then we sang, "I'll Put Jesus First in My Life." I never have witnessed anything like the response. More than two hundred moved forward and clasped hands for the first time in years and begged forgiveness. Tears flowed freely. Everyone in the auditorium

took the Christian Action pledge. We had prayer. Then came a heart-stirring Communion service followed by the immersion of eleven who accepted Christ for the first time as Savior and Lord. Shortly after this event came plans for the completion of the new building. A great ingathering of souls came from week to week. Today this is the leading church for our people in this great city.

Many ministers throughout the nation experienced spiritual renewal and came to know the living Christ. Out in Illinois a preacher of my acquaintance had an unfortunate experience in his early ministry. He had thought all elders were saints but he was so disillusioned about this that he gave up the ministry. Blaming others, he was unable to see that he himself was lacking in faith in God and untrue to his vows as a minister. He retired to a little farm. Then he came in contact with Christian Action. He saw himself as he really was. He had not even been attending church services in the community, but the next Sunday he went. People who knew him were amazed.

He asked for the privilege of saying a word to the congregation. "Friends," he said, "I have been untrue to my Lord." Then he told the story of his life. When he finished there were few dry eyes in the audience. "Friends, I now realize that my supreme allegiance is to the living Christ who is all sufficient. He has promised to go with us even to the end of the world. From now on, regardless of the failures of my early associates and my own shortcomings, I will not fail Him. I am going back into the ministry a new man, and, I trust, a better servant of Christ!" He was soon in a good church, preaching with power, and turning hundreds to righteousness. I could fill scores of pages with similar testimonies. One I especially treasure is recounted in this letter from a well-known pastor:

"The act of dedication according to Romans 12:1,2, which you advised, was as definite to me as conversion. With fear and trembling I handed over my will to God in order that He might bring it into conformity with His own. This He began to do, not by a supernatural upheaval, but by a series of experiences in actual life. Circumstances became the instrument by which He shaped the life according to Philippians 1:6. Ah, it was not all a primrose path. He had to work destructively before He could work constructively. Since then I have never doubted His constant presence.

"Christ is my daily *Companion*. He has delivered from physical and spiritual dangers which nothing but His presence can explain. Answered prayer is a daily experience. Jesus is my daily *Guide*. I follow Him all too falteringly, but I know He guides. He has chosen my fields of service.

"Jesus is my *Lord*. He has brought victory out of defeat in personal life and in service on the field. But the most amazing of all has been His grace—His patience with an erring, often-disobedient disci-

ple, but one who, nevertheless, has ever held before him the vision splendid, 'the measure of the stature of the fullness of Christ.'

"Jesus is my *Hope*. I wait for the promised *manifestation* when the sin-scarred earth shall be delivered from the bondage of corruption. With this faith, I know that the travails of the present hour are but the birth pangs of a new age when He shall be King of kings and His principles shall become the passion and realization of mankind."

Laymen by the thousands experienced renewal and change. A social leader in a Pacific Coast city and a prominent church worker lost her faith when her only son was drowned--a college lad of great promise. Then she was touched by Christian Action, caught the meaning of Romans 12:1,2, and was restored. I want to share a portion of a letter she wrote me:

"It has been a whole year since I wrote you a letter full of selfishness and bitterness about the death of my son. My grief is still just as fresh, just as hard to bear as it was when our blessed boy was taken from us, but my attitude has changed. Now I'm trying desperately to *use* my grief in helping others.

"I wish I might tell you all that has changed in me this last year. I was so worldly, I was a church member in name only. Sins and temptations found me an easy prey because I had never really been converted. It makes me heartsick now to remember with what indifference I used to take God. But now that God has opened my eyes I'm trying to make amends. I work for the Sunday school and church, I never miss a prayer meeting, and, oh, what a comfort, what peace it brings to me.

"Doesn't it seem a cruel pity that some people can't see what it means to be a real Christian before some heartbreaking experience comes? I hate to look back and see myself as others must have seen me."

A leading industrialist in the South was touched by Christian Action and determined to put the Christian principles he discovered in his study of the Bible into action in his woolen mills. He started a daily prayer meeting. The whole atmosphere of the mills was changed. There were more cordiality and friendliness. Production began to mount. The people were happier. When nearby mills were tied up by strikes, prayer settled things for the Christian mills. He wrote me:

"Our daily chapel services have certainly demonstrated, as I have never seen before, the practicality of the Christian religion as a solvent of industrial problems. We have never had the slightest conflict of any sort with our employees and we never expect to have.

"If they have their grievances, they bring them to me. If I feel they should do better I talk to their committee and we try to settle everything on Christian principles.

I should say in this connection, however, that these prayer meetings were not organized primarily for the purpose of solving a labor problem, because that would have been a selfish motive. We did it



simply because we believe it to be our duty and would be a good example to others."

Word came from many foreign lands about victories for Christ through Christian Action. I recall letters from Australia, New Zealand, India, Japan, China, Africa, England, Scotland, Mexico and other Latin American and Caribbean countries. In the very nature of the movement there was no organization set up to promote or control these developments. Everything was personal- or group-initiated and carried on.

It was not long before there was an almost unanimous request for a national gathering of Christian Action crusaders in which they might enjoy the fellowship of others of like mind and heart and be inspired to greater service for Christ and the Church. So many people came we finally had to meet at Winona Lake, Indiana, the famous "Billy Sunday Camp Grounds," where they became one of the major gatherings held annually at that great evangelical Christian center.

The general pattern of this national gathering was: Vespers came each night before the evening session in the tabernacle. Emphasis in the address was on spiritual renewal, full surrender to Christ of body, mind and spirit, and absolute and unwithholding commitment to the responsibilities of the Christian life. A call for open and public decision came at the close of each service and there were always large responses. The morning sessions began with prayer and expository lessons in the Scriptures. Then followed short addresses or sermons and, finally, the great sessions with S. D. Gordon, author of the world-famous "Quiet Talks," speaking in his inimitable way. The afternoons were free for group Bible study, prayer groups, serious confrontations with individuals about their moral and spiritual problems, recreation, and wonderful Christian fellowship. A veritable heavenly atmosphere pervaded the grounds. I have never known such happy and helpful fraternal experiences as we had in these unplanned, Spirit-moved hours together. At night, following vespers, we had our headline speakers in a setting of genuine prayer and praise services with singing that reached to the walls of Zion. There were frequent "sharings" by those who told each other what the Lord had done for them through their years of service for Him. Church leaders gathered voluntarily to share stories of new life in local congregations, in their Bible school work, their women's work, their youth work, their missionary and benevolent activities, their financial successes, and in spiritual renewal.

R. H. Boll, of Louisville, Kentucky, always led the morning devotions. He was undoubtedly the greatest expository preacher of the day in the Restoration Movement. The fact that he was of the "non-instrument" persuasion in no way hindered the loving acceptance he received from everyone. His series of studies in Romans was especially rich and inspiring and was published in book form. Boll was also a devout

believer in prophecy and the Second Coming of Christ. One year, by strong demand on the part of many, he gave under his own auspices a series of afternoon lectures on these themes in the Winona Lake Presbyterian Church. The building was always crowded with eager listeners. Acquaintances formed in Christian Action gatherings led many of our ministers to invite Brother Boll to their churches for Bible studies and deeper life conferences.

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## **E. L. JORGENSEN: A SONG OF CHRISTIAN LOVE (Part 2)**

Dale A. Jorgenson

The Western Bible and Literary College ambitiously tried to live up to both parts of its name. In addition to a strong emphasis on biblical studies, sermons and lectures on Bible topics, there were many recitals of music and poetry and lectures on other subjects. Irene Doty, soon to be Mrs. E. L. Jorgenson, was among the piano-emphasis students. During his two years on the Odessa campus, Elmer Jorgenson's name often appears on the recital and commencement programs and in the various presentations of the Philomathian Literary Society. Singing secular and sacred musical solos and in readings--such as Edgar Allen Poe's dark poem "The Raven", his name appears frequently in what was clearly an effort to develop his own speaking and musical skills, and to help undergird the college's effort to provide a broad program for its students.

As the Jorgenson couple moved to Louisville at the end of 1909, he was consumed, he says, "with a passion to provide the church with a better, more suitable song book . . ." Recognizing his need to grow in both biblical and musical backgrounds ("I knew enough to know that I knew nothing (Socrates)"), he entered the University of Louisville in 1910, remaining three or four years, and then the old Louisville conservatory of Music for a similar period. He studied ancient and modern languages, music history, harmony, counterpoint and composition, as well as applied voice and two years of serious violin study.

The newly-wedded Jorgensons lived in the Portland Avenue area of Louisville upon their arrival in December, 1909, renting an apartment from Dr. Frazee, father of Louis and James Frazee who still live in Louisville. Regarding the minimal income but the low cost of living during those early years, Irene Jorgenson once told her niece that she and her husband could not eat all the steak that ten cents bought in one

meal. Although he assisted several out-of-town congregations in providing supply preaching (Borden, Pekin and Utica in Indiana among numerous other Churches of Christ), E. L. J. was still considered to be a member of the Portland Avenue Church in February, 1911 when he spoke to a union meeting as a representative of that congregation. This meeting highlighted missionary work supported by the Louisville churches, and reveals the growing urgency Elmer felt for the work of missions. This "urgency" was no doubt fueled by continued association with missionary J. M. McCaleb and also that dedicated underwriter of missionary work, his old Odessa friend Don Carlos Janes. Janes edited the *Encouragement Magazine* to which Jorgenson often contributed an article. The magazine was later subsumed by the *Missionary Messenger*. After Janes' death in 1944, Elmer became editor for the *Messenger* and administrator, together with his wife, Irene, for the Janes Trust in support of field missionary activity and Christian publication work. In the meantime, he remained very active in evangelistic meetings--both as preacher and as song evangelist.

In July, 1913, E. L. Jorgenson received a call to become the regular minister of the Highland Church of Christ on Bardstown Road in Louisville. The call provided a central organizing focus for his life during the next few years--a point of departure for his work at the University and Conservatory, and, most of all, for his increasingly active work in the compilation of the new hymn book. It also occasioned a family move from the Portland area to Hepburn Avenue nearer the Church.

Highland Church of Christ was planted with a tent meeting held by J. A. Harding in 1897. The beautiful building housed a very active local and missionary program which had enjoyed a distinguished series of preachers before Jorgenson. Many young people were motivated to become preachers and missionaries during the time of Jorgenson's ministry with Highland, and the Church was active several times in sharing its own members to help begin new Louisville congregations. The ministry of this church has historically been one emphasizing freedom in Christ, the indwelling Holy Spirit in each believer, and a strong hope in the imminent return of Jesus. A wonderful irenic spirit of receiving Christians who held differing ideas about "non-essentials" of the Christian faith has generated a willingness to "receive ye one another" in the spirit of Romans 14:1-15:7. The trepidation experienced by E. L. Jorgenson upon assuming the venerated pulpit at the Highland Church was not much different from what any young twenty-six year old might have felt.

In a reminiscing sermon given in 1953, Jorgenson spoke of history which could be related to the story of the great Highland Church:

... I could spend time in historical references to the great, good personalities of the past who planted firmly here the cause of apostolic Christianity, especially those who stood with us when the great test came--the test that *had* to come as the years since have abun-

dantly proved—the struggle between free, spiritual growing religion on the one hand, and the incipient sectarianism which by and by, somehow or other, springs up in every movement. We *had to learn*, as all who would go on with God must learn, with what heaviness of suffering and discipline men make their way to freedom and to truth.

The *Word and Work*, a publication born in New Orleans under the aegis of Stanford Chambers and Dr. D. L. Watson in 1908, carried a Department of "Work and Worship" by Jorgenson as early as 1913, the year he began his ministry at Highland. This relationship continued through 1915, when Chambers "decided that Louisville would be a much better location to be a good influence for the spread of the gospel and the strengthening of believers." The February issue of 1916 listed Chambers, H. L. Olmstead, and E. L. Jorgenson as co-editors, with R. H. Boll as editor-in-chief. Jorgenson also was publisher of the magazine for many years. He and J. R. Clark assumed full editorial duties upon the death of R.H. Boll in 1956, until 1962 when they became associate editors with Gordon Linscott as editor-publisher. The current editor of the *Word and Work*, Alex Wilson, has written about their journalistic work: ". . . co-editors E. L. Jorgenson and J. R. Clark. Faithful, loving, humble men, concerned to build bridges and remove barriers among the people of God."

But let's return to the earlier 1900's. The pace of life for Jorgenson was becoming a daily marathon. The great passion of his life, "to provide the church with a better, more suitable songbook," was pressing more urgently upon him as he worked clipping, editing, choosing material, and designing his dream book. Irene Doty Jorgenson has written, "During these years he was . . . working on the compiling of Great Songs of the Church, laboring many times until the wee hours of the morning." Preaching and the pastoral work of the Highland Church, frequent evangelistic meetings, a heavy writing schedule, and the time spent on the book became impossible to carry. Although the first book had been published and he was already doing spade work for the No. 2 hymnal by that time, by 1923, Irene Jorgenson writes, "The load . . . became so heavy that he felt he should resign from the ministry of the Highland Church. He did, however, take out-of-town appointments, thus being relieved of congregational responsibility through the week. He could devote more time to his compiling work." And as that work continued, "By the end of World War I, 1918," he writes, "I thought I was *ready* to print (of course I wasn't) but I began. And then a rude discovery!"

The shock experienced by the young would-be compiler was his reaction to the business half of the world of Christian music publishing. He needed to use songs published by the E. O. Excell Publishing Company *and* those published by the Hope and Rody Publishing Companies to realize the collection he had wanted. He was confronted, however, with the choice of either using Excell's hymns exclusively, or those of his competitors. "That was not at all what I had hoped and la-

bored and studied and prepared to do. It was to be as it lay on my mind and heart, 'the best from all the books.' I had been so naive as to think that surely money would buy *anything*, and naive enough to imagine that somehow I could get hold of that amount of money."

"Stymied by the feud," forced against any reasonable human expectation to depend upon the Lord, the dual problem of agreements and raising advanced royalty payments led to the "most wonderful thing (prayer experience) in my life, and exceeded far better than anything we had ever dreamed or asked for or thought." A trip to Chicago to visit Mr. Excell led to a personal relationship with that aging music executive (song evangelist for two famous preaching evangelists) which opened doors of blessing. "Go ahead, use anything you want, mine or my competitors." At the same time, he fixed a very reasonable royalty figure. With Excell's contract as a model, Jorgenson was able to get the same deal with Rody and Company. To get the necessary start-up cash, he mortgaged his home and borrowed a temporary small loan from his brother, Alfred.

The little family grew during the latter stage of the book's preparation. Martha Jane, the daughter for whom the couple had prayed nearly ten years, was born January 9, 1919. The *Missouri Ledger* of Odessa, hometown paper of her Doty grandparents, later described her as "a charming child, intelligent and thoughtful beyond her years and with perfect manners, winning the hearts of all she met." Among those hearts she won were E. L. and Irene Doty Jorgenson, her parents. She was for them the focus of their personal hopes and plans and they devoted themselves vigorously to her well-being and to her training with love.

Sixty pages of the new hymnal were made and numbered when, as Jorgenson wrote, "the alphabetical lightning hit me." Despite counsel to the contrary, he redid the book plan, and on May 20, 1921, the first alphabetical hymnal in the world was introduced to the churches. Containing four hundred songs, each "indispensable" as the compiler saw them, the book was printed on "special paper made to order by the Kalamazoo Mills" and printed and bound in a "rich, green art-cloth by the Conkey Company." The original Great Songs contained standard round-note notation.

The new book made its debut in Louisville with a union song rally during the very week it came off the press. The "class", meeting alternately at the Highland and Portland Avenue Churches, was to sing through all four hundred songs--"the best four-hundred songs of songdom"--with several visiting song leaders. R. H. Boll noted the occasion with some satisfaction in the *Word and Work*: "It was such a success and so enjoyable that we wonder why that sort of thing is not being done among us everywhere."

Boll was moved greatly by the spirit of the meetings, the quality of the songs themselves, and makes a point for the non-instrumental singing in the Churches of Christ:

If anyone had thought an instrument necessary in order to have beautiful and effective singing, I believe those song meetings would have reversed his opinion. An instrument would have been a hindrance rather than a help. We got a new revelation of the possibilities and the power of song in the Christian assembly.

Finally, the editor of the *Word and Work* extols the virtues of his colleague's new book:

Incidentally, the meetings were marked by an increasing appreciation of the wonderful collection of songs Brother Jorgenson has brought together in this book, rightly named "Great Songs of the Church." It is a treasury of truth set to music; beautiful word and sweetest melodies.

The union song-meet's success in Louisville, both as a significant spiritual event and a means of presenting the new hymnal, convinced E. L. Jorgenson that he should take the concept "on the road". Thus, a vigorous program of song-rally meetings began which each year took him to various parts of the United States, especially to the West by way of Texas and the Southwest, as long as his health permitted. These meetings resulted in many rich personal Christian relationships and were, on the other hand, successful in making the hymnal known throughout the Churches of Christ in a short time. By August of 1921, three months after the book's introduction, an exultant notice in the *Word and Work* reports, "Great Songs of the Church has already received the unsolicited, unqualified approval of leading song-leaders." By 1937, the compiler could write about his first hymn book that it had found "immediate favor and wide acceptance," the popularity of the book "has never waned but waxed from year to year," and that "perhaps a quarter million believers sing Messiah's praise every year from its pages."

A fringe benefit of the publication was the opportunity of introducing a few of the compiler's own efforts as a composer. Great Songs of the Church No. 1 contains "My Sins, My Sins, My Savior," a song often used as a communion hymn by Churches of Christ with text by J. S. Monsell; "There is a Peace" with words by Jessie Rose Gates, and in the post-1922 edition the song generally considered to be his musical masterpiece, "Immortal Love, Forever Full" with poetry by John Greenleaf Whittier. The "Songs for Children" section includes his translation of the old German song, "Can You Count the Stars?" In 1922 fifty "noble hymns, to please the British churches" were added to the book as a supplement; in 1925 these were incorporated into the "body of the alphabetical book."

[To be concluded]

# A PERSON OF FAITH

Esheron McKay

The person I am writing about whose faith is great--who is in my opinion simply a Christian--is Yoriko Nomura.

She is a quiet, simple person, yet really smart. Everytime a person enters her home it is as though he or she were the first; and that person always comes as an honored guest. When Yoriko Nomura serves a meal, it is as simple as can be--but it is prepared as for an honored guest. When she makes your bed or gets your bath prepared, it is as though you are an honored guest.

There is simple beauty in everything she does--whether it is washing clothes, cleaning the house, taking care of animals or baking bread for communion on the Lord's day. It is extremely difficult to live in her culture and be concerned for others as she is. It is hard to love the Lord God more than she loves her culture, but she does it with such quietness that others are attracted to what they see in her. Her home is always open--to the poor, the sick, the rich, the famous. Streams of people come for all kinds of reasons. They are all treated as honored guests. Her whole life has and will be spent serving the Lord by serving and giving of herself to others.

Her faith is like Mary's  
Her service is like Martha's  
Her love of God is like David's  
Her example is like Christ's.

Those around her *will* see Christ when they observe her life.

[Esheron McKay and her husband Graham were missionaries in Japan for several years. That's when they got to know Yoriko Nomura and her husband Motoyuki.]

# VOICES from the FIELDS

Mark and Candy Garrett

Senegal

July 30, 1995

Each Monday I point the car toward Ngoundiane, a Serere village 28 kilometers from Thies. A Serere believer, Leon, goes with me to teach the Bible to a group of older men. Under a shade tree, across from the village mosque, we play a teaching tape in Wolof and then we highlight and explain certain points in the Serere language. These men understand both Wolof and Serere but hardly any can speak French. They have heard a series of 100 Bible lessons (a chronological teaching method of God's plan of redemption.) Over and over they have heard how Jesus is the only way for men to solve their sin problem. They say they like the teaching but hearing is not enough, is it? We think that some believe the message, but they are not yet willing to step out and dare to be counted as followers of Christ. Will you pray for this village?

A young man, devout in his practice of Islam, keeps coming to the reading room. He has had years of contact with missionaries. He assures me that he follows Jesus. But what does he mean by that? He, as a Muslim, sees Jesus as one of many prophets in a long line that ends with Mohammed. So, as he follows Mohammed, he naturally follows Christ, too. I told him that the problem with that was that Jesus claimed He was the Son of God (considered a blasphemy by Muslims). He couldn't just lump Jesus in with the founder of Islam. My friend didn't like that idea but he still comes to talk. What will it take for him to believe in the real Jesus? We can only continue to tell of our risen Lord! Will you pray with us for Abdul?

A new believer in our assembly encountered a Quranic teacher in the market the other day. The teacher was trying to bring him back to Islam and questioned his new faith. He replied, "When you go to the market to buy material, you look for something of good quality. Something that will last. When I accepted Jesus, He changed my life. I used to be vindictive, lost my temper easily, and got into fights. But now I have peace with God. When I visited my relatives recently, they remarked how my attitudes were different. As for you Muslims, I don't know whether you pray to God or to your prophet." The teacher left the scene saying, "You are not easy to convince."

With Bill Simpson's return I am no longer acting director. So now we want to redouble our efforts in language study since there is less administration to do. Frankly, we just haven't "gotten over the hump" yet in Wolof. It is not that it is hard, it is just different, both in pronunciation and thought patterns. It takes lots of practice to hear the difference between "mbote, mbott, & mboot" in Wolof. They sound so



similar to our ears, but they mean "lamb, toad, & cockroach," respectively. A slight vowel difference could wreak havoc in a sermon about the "Lamb of God!"

## NEWS and NOTES

Edited by Jack Blaes

### Times Don't Change Much

... as this quote from a 1923 W&W makes clear: "The sin of our age, said a noted man, consists in HUMANIZING GOD, DEIFYING MAN, and MINIMIZING SIN."

### Christian Unity-In-Diversity

"For various church-groups to have fences of identification is okay. But walls of separation between God's people are sinful." --Jerry Carmichael

"You don't have to be my TWIN in order to be my brother." --Bob Russell

### Ky. Ave. Church, Louisville

We had a very successful VBS in July with 40 to 45 attending every day. We praise the Lord for all the teachers and craft teachers and refreshment helpers who put the Lord first and gave of their time. New contacts have been made that we hope will bear fruit.

In the last news I forgot that Sara McCord was also saved and baptized. August 20 we heard the good confession again as Nichelle Terry was saved and baptized. That makes nine added to the body of Christ this year. Kentucky Ave. people are happy in the Lord and are growing. Bro. Earl C. Mullens is bringing good messages and Bible studies on Sun. and Wed. nights.

### Grace Produces Unity

"I couldn't agree more with the articles in the Sept., 1994 issue. ['Crucify Legalism and Sectarianism'] We, as Christian brothers and sisters, will never be able to solve our differences until we all learn to freely accept God's grace, humble ourselves before Him and before each other, and stop making human opinions into tests of fellowship." -- letter from a student at Texas Tech University, Lubbock TX, who just recently discovered W&W

### A 2nd Letter We Like

Greetings from Manila! I met you once when you visited here [1986]. Thank you for sending our church copies of W&W. I am involved in the ladies' and couples' groups, and teach Bible class for youth. The W&W has been a constant source of spiritual feeding to me, in addition to God's Word. I'm an avid reader of your magazine, and learn much. And not only me, but I believe the whole church is benefiting from it. May God bless your ministry. --Annie Gallardo

### Tim & Dawn Yates'

#### New Address

Tim, Dawn and Lauren Yates are now in Malawi, Here's their address: P.O. Box 2500, Blantyre, Malawi, AFRICA.

## **Portland Ave. Church, Louisville**

Rejoice with us, God has been very good. On Aug. 27 three brethren were ordained as elders: Woody Elliot, R. H. von Allmen, & Jeff Wilbert. They join Alex Wilson. We thank the Lord for them.

The church decided to enlarge a "mission" program it has carried out twice before: donating Christian books to the libraries of public schools. \$300 was designated for this, to go to an elementary school, a middle school & a high school (all near the church) & another high school where one of our members is librarian. Books included Bibles, testimonies of well known Christians (mostly athletes), storybooks, Lucado fables, & Bible-based books re: occultism, drugs, dating & sex, etc. High schools where we did this before said the books were used a lot, esp. the ones on occultism! The librarians are very cooperative.

4 of our members who were on the Honduras medical mission this summer shared slides & testimonies of what the experience meant to them & their co-workers, & the Hondurans too. It's exciting. Want them to visit your church? Call Don Rucker, (502) 268-6069.

Alex is finishing a series of studies (mostly at night) on the book of Ezekiel. Other sermons series this year have been on overcoming fears through Christ; why believe the Christian faith; cults, occultism & other errors; & church ministry, evangelism, & leaders. He now starts expository series in 1st & 2nd Timothy.

Because many children in our midweek outreach Bible-class are from broken or "live-in" homes, we put on a "demonstration wedding" for them! Most had never seen a wedding, so Alex "married" Jeff to

Coretta Wilbert. Of course we used it to teach about Biblical views on love, marriage & sex. They listened! There was even a reception.

## **Hamburg Church of Christ**

A special series of meetings Nov. 3-5, 1995 featuring Joseph Shulam-Minister for Christ in Israel. He will be speaking about his personal testimony, his work for the Lord in Israel, Israel in Prophecy and having question and answer times. Mark your calendars! Plan to attend!

## **Maple Manor Christian Homes, Inc.**

11:30 a.m. - 3:30 p.m., October 21, 1995 Annual Open House Under the Big Tent. Special singing groups, guest speaker, lunch and more. Come one, Come all.

## **Gallatin, Tenn. Church**

Bible Bowl - Here's a sample multiple choice question such as may be asked of our young people attending this year's Bible Bowl: (Look in 2 Cor. 13:7 (NKJ) to find the answer) Why does Paul pray that the church in Corinth will do no evil? A. so that he will appear to be approved. B. so he will not be disqualified. C. because he is genuinely concerned that they will do what is honorable. [Bible Bowl is a most effective way to motivate young people to study the Bible.]

## **Nail Drivers in the Kingdom**

"If the only tool you have is a hammer, you tend to see every problem as a nail" One's basic assumption determines his whole attitude toward life. Far too many people perceive the Word of God as a tool to hammer people into the ground. When people come to them with their lives all bent out of shape, they view them as another crooked nail that needs to be straightened out and

driven into the wall. Unfortunately, such an attitude leaves a lot of bruised and battered people lying around and they are not one whit better for their encounter with the gospel. They are not changed or confronted, just hammered.

Indeed there are times for God's Word to strike like a hammer. But all we are called to do is to preach the Word and it (not us) will hit like a hammer. If we act in love, the Word of God will act as a soothing balm. How much better! --Bill Goodpasture (from Gallatin Newsletter)

### **Iroquois Church of Christ**

Philippine Mission Fund, P.O. Box 18140, Louisville KY, 40261-0140. I will be going to Mindanao in mid-October for two weeks to visit churches, hold a 3-day seminar on prophecy, Romans, unity of brethren, etc., and I am praying for a real revival of love and fellowship among our 50 to 60 preachers. -- T. Y. Clark

### **Locust Street Church of Christ**

The Copenhavers were honored at a gathering following the evening service last Sunday. There was cake and punch, and a money tree containing about \$400 was presented to them. They left for Washington state. We were sorry to see them go and certainly pray the Lord will bless in their future activity!

Vernon and Pauline Lawyer moved from Ky. to Ind. to be near family members. They are able to get to church on Sunday mornings, but that's about all they get out. Cheer them up; drop them a line.

Their new address is 508 Dodge St., Camelton, IN 47520.

### **Eagle River**

Brother Winston Allen is experiencing a very serious illness, and he is also experiencing the peace of the presence of Christ and that gracious upholding of the "underneath"-everlasting arms of the Almighty.

His sons Norman and David have been able to be with him and Irene some and to substitute in the pulpit for him. Brother Jim Goodwin made himself available to preach some, and Bro. Allen was able to attend the service and to introduce Jim.

I'm sure many readers are praying for both Winston and Irene. If you have not been, please join us to call "mightily upon our God." For years they have been pleading for someone to take up the witness for Jesus in that field. Pray ye "the Lord of the harvest, that He will send laborers" in that place. Pray for Winston and Irene.

Write: Winston Allen,  
Spring Brook Dr. Box 10,  
Eagle River, Alaska 99577.

### **Clarification**

The generous gift from Jennings to PCS, & a similar gift from PCS to Belmont (mentioned in Aug. News/Notes) was a buS, not a but!

We leave some mistakes in W&W to see if you are alert or napping ! ! (Or do we?) Anyway, some folks are never happy unless they can find fault with something. (Just joking)

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**21ST ANNUAL  
CENTRAL LOUISIANA CHRISTIAN FELLOWSHIP**

**November 13-16, 1995**

**"GOD'S NEW SOCIETY"  
(Studies From Ephesians)**

**MONDAY**

7:00 p.m. "Wake Up, America" Sonny Childs

**TUESDAY**

**NEW LIFE**

10:00 - 10:50 a.m. "Every Spiritual Blessing" A. J. Istre

11:10 - 12:00 a.m. "A Prayer for Knowledge" C. D. Weatherford

1:15 - 2:30 p.m. "Resurrected with Christ" Jim Rowe

7:00 p.m. "Battle of the Sexes" Sonny Childs

**WEDNESDAY**

**NEW SOCIETY**

10:00 - 10:50 a.m. "A Single New Humanity" Ken Stockdale

11:10 - 12:00 a.m. SCEC - Presentation

1:15 - 2:30 p.m. "Confidence in God's Power" Bill Smallwood

7:00 p.m. "Mom, Dad and the Kids" Sonny Childs

**THURSDAY**

**NEW STANDARDS**

10:00 - 10:50 a.m. "Unity and Diversity in the Church" Bud Ridgeway

11:10 - 12:00 a.m. "A New Set of Clothes" Doug Broyles

1:15 - 2:30 p.m. "More Incentives to Righteousness" Robert Garrett

7:00 p.m. "Old-Fashioned Values" Sonny Childs

All Sessions at **Glenmora Church of Christ - Glenmora, La.**  
**Hospitality: Dennis and Melva Ledoux (318) 748-4274**