

Kenneth Carl Moser (1893-1976)

**John Mark Hicks
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General Chronology¹

- 1893 – born on January 23 near Johnson City, TX.
- 1912 – taught in a one-room schoolhouse for five years.
- 1912 – baptized by his father, J. S. Moser (1860-1923)
- 1914 – publishes “I’ll Take Jesus” and “Marching on to Glory-Land.”²
- 1915 – enters Thorp Springs Christian College.
- 1918 – teaches music at Thorp Springs Christian College.
- 1919 – publishes first known article: “Doing the Will of God” while preaching at Normangee, TX.³
- 1920 – preaching at Longview, TX.
- 1921-1923 – preaching at the Wewoka Church of Christ in Wewoka, OK.
- 1923-1926 – preaching at the 10 & Francis Church of Christ in Oklahoma City, OK.
- 1924-1925 – co-edits the *Herald of Truth* with E. M. Borden (writes 60+ articles).
- 1925 – *Herald of Truth* is absorbed by the *Firm Foundation*, and Moser writes often for the *Firm Foundation*.
- 1927-1930 – preaching again in Wewoka and self-publishes *Studies in Romans*.
- 1932 – publishes *The Way of Salvation: Being an Exposition of God’s Method of Justification Through Christ* (Nashville: Gospel Advocate).
- 1933 – staff writer for the *Gospel Advocate* for ten months (January-October).
- 1933-1934 – Associate at Tenth & Austin, Wichita Falls, TX.
- 1935-1937 – preaching in Ardmore, OK.
- 1935 – Self-publishes *Six Gospel Sermons*.

¹ This is partly based on Bobby Valentine’s blog and my published research at <http://stonedcampbelldisciple.com/2009/10/03/k-c-moser-student-of-the-word/>

² *Hosannas to the King, No. 2*, ed. by Emmett S. Dean (Waco: Trio Music Company).

³ In the October 23 issue of the *Firm Foundation*.

1937 – Self-publishes *Are We Preaching the Gospel?*

1937-1940 – Farming in Morton near Lubbock, TX while his health recuperates.

1940-1947 – preaching for 12th & Drexel Church of Christ, Oklahoma City, OK.

1940 – “Doctrines of the Cross” series in the *Gospel Advocate* (seven articles beginning February 29 and ending June 27).

1947-1950 – preaches for the church in Enid, OK.

1948-1949 – staff writer for *World Vision*

1952 – self-publishes *Christ Versus A Plan*

1950-1956 – preaches for 12th & Drexel Church of Christ, Oklahoma City, OK.

1956 – moves to Lubbock, TX.

1957 – self-publishes the *Gist of Romans: An Exposition of the Principal Doctrines of the Epistle to the Romans* (2nd edition, 1958, published by Gospel Light in Delight, AR).

1960 – self-publishes *A Re-Study of Salvation* (revision of *Christ Versus A Plan*).

1961 – *Acts* (Austin, TX: Sweet Publishing Company).

1964 – begins teaching at Lubbock Christian College

1964 – *Attributes of God and Redemption in Acts and Letters* (both by Sweet).

1965 – *Galatians* (Sweet).

1972 – *Studies in Hebrews* (Sweet).

1972 – retires from Lubbock Christian College.

1975? – Moser’s children publish a collection of his poems entitled *Reflections*

1976 – dies on February 17.

A Theological Shift: What Changed Moser? John Mark Hicks

“I once stood where Brother Colley stands on the question of the indwelling of the Holy Spirit. I was brought up at the feet of teachers who denied the indwelling of the Spirit and for no better reason I denied it too. After I began to study for myself, I soon discovered that no doctrine is more plain taught than the doctrine of the indwelling Spirit.”⁴

1. The Theological Shift.

Foy E. Wallace, Jr: “Brother K. C. Moser...knows the Bible, believes it and preaches it...He is sound to the core.”⁵

Throughout 1922-25 Moser appeared with Wallace, E. M. Borden, and J. D. Tant at numerous “preacher’s meetings.” Moser followed Wallace at 10th & Francis in Oklahoma City.

J. N. Armstrong: “K. C. Moser is sound to the core.”⁶

2. Pastoral Spirituality as the Root Problem.

“What Constitutes a Strong Church?”⁷

“The church is a spiritual institution. Its strength must, therefore, be spiritual. The bank is a financial institution. Hence its strength must be financial. Spirituality does not make a strong bank, nor money a strong church. This is the reason that numbers alone, wealth, big preachers, and hobbies do not help to increase the strength of a church...But what is spirituality? It is the state of being spiritual. He that can see beyond forms and ordinances legalistically...”

“The Mission of the Church.”⁸

Moser discovered among the churches a proper form without spirituality as members suffered from weakness, fear and a lack of joy. “Our debaters affirm that ‘we’ are scriptural in doctrine and practice. I would be slow to debate the practice part of it.”

“Concerning Extremes.”⁹

“Many have evinced a surprise that I should believe that the Holy Spirit dwells in Christians....Paul did not mean by ‘Spirit,’ disposition. For in the very same connection he writes, ‘But if the Spirit of Him that raised Jesus from the dead

⁴ *Firm Foundation* 47 (11 March 1930) 3.

⁵ *Herald of Truth* 3 (October 26-November 1 1923) 11.

⁶ *Gospel Advocate* 76 (29 March 1934) 317.

⁷ *Herald of Truth* 3 (17-24 January 1923) 4-5.

⁸ *Herald of Truth* 2 (6-13 July 1922) 3.

⁹ *Herald of Truth* 5 (21 May 1925) 5.

dwelleth in you,' etc. It was not simply a 'disposition' that raised Jesus from the dead!...Brethren, do not be afraid of the Holy Spirit."

3. The Personal Indwelling of the Holy Spirit.

Importance.

"The question...is fundamentally important."¹⁰ Or, "I am fearfully afraid of the doctrine that denies the indwelling of the Holy Spirit. To deny this is to deny God gives us an earnest."¹¹ Or, ""Brethren, let us as temples of God welcome this heavenly guest... I am exceedingly afraid of the religion that denies the indwelling of the Holy Spirit in the children of God and knows nothing of its witness to the soul that is approved of God."¹² Or, "A recognition by the Christian of the personal indwelling of the Spirit is one of the God-ordained incentives to holy living."¹³

Contrast: *The Way of Salvation* (1932)

"I am unable to understand how the Spirit can accomplish what he is said to accomplish and not dwell personally in the Christian. For example, *within* man is a warfare between right and wrong (Gal. 5:17). But this warfare is between the 'law of sin' which is in our members and the Holy Spirit 'which dwelleth in you.' Now, if the Spirit does not personally dwell in man, how can the warfare be located *within* him?" (p. 137).

The Theological Root: *The Gist of Romans* (1957).

"He needs...divine help to overcome the 'law of sin' in himself...this 'law of sin' in Paul which the law was helpless to overcome. It is not the function of law to give inward spiritual power...Man's savior must be a person, not a law...The Spirit of God...lead[s] us in the sense of inciting us to a holy life...The Spirit guides the Christian just as the 'law of sin' dominated the sinner...the leading of the Spirit contemplated in our text (Rom 8:14) is the incitement to righteousness of the indwelling Spirit" (pp. 77, 82).

Theological Consequences: *The Way of Salvation* (1932)

"Now, if I deny I have the Holy Spirit dwelling within me, I logically leave grace for law. It is significant that most of those who deny the indwelling of the Holy Spirit are legalists and teach salvation by works. Such belong under law...Let them leave 'the spirit of bondage again unto fear,' and accept the 'Spirit of adoption, whereby we cry, Abba, Father'" (p. 137).

4. The Spirit and Worship.

Spiritual Worship: "True worship has little attraction for this age, with its many worldly minded church members...Worship has been converted from a spiritual feast to an

¹⁰ Firm Foundation 42 (8 September 1925) 3.

¹¹ *Gospel Advocate* 68 (7 January 1926) 7.

¹² *Firm Foundation* 46 (8 October 1929) 3.

¹³ *Firm Foundation* 47 (6 May 1930) 3.

entertainment of the pleasure seeker. Churches are competing with theaters...When the spirit of entertainment enters, the spirit of worship goes out.”¹⁴

“Elements of Worship”: “spiritual worship implies a spiritual birth...Humility is another element of true worship...Purity of heart and life cannot be separated from acceptable worship” (*Way of Salvation*, 168-169).

Worship in Spirit: “Jesus named two fundamental elements of true worship...God is Spirit...his kingdom is spiritual. The mode of entrance into the kingdom is by a spiritual birth; the Spirit is sent into the heart of those spiritually born; these constitute a ‘spiritual house,’ and, as spiritual priests, are to offer up ‘spiritual sacrifices’—that is, true worship must be ‘in spirit.’ ...in man’s heart the Spirit dwells, and by this Spirit he worships a God who is Spirit....Phil. 3:3...The Holy Spirit is a reverence-producing Spirit. He makes God’s children cry: ‘Abba, Father’ ...True worship, then, must be ‘in spirit’” (*Way of Salvation*, 170).

Worship in Truth: “The worship under the law was typical, and, therefore, was not real worship. The word ‘truth’ is characteristic of John...A study of this word as used by John shows that he used it in the sense of *reality*...John 6:32, 35...John 1:17...1 John 3:18...The manna was typical, and, therefore, not the true or real bread...Jesus taught that worship under grace was the real worship in contrast to the shadowy worship of the law” (*Way of Salvation*, 171).

Transformative Effect: “Worship of the holy God makes for holiness in the worshipers. The worshiper is transformed into the same image, so to speak, as the object of worship...Worship means additional spiritual strength. To worship is to exercise the soul, and by such exercise man enjoys spiritual development” (*Way of Salvation*, 173-174).

In the context of talking about worship, Moser once wrote: “Ye see, then brethren, how that by works a man is ‘strong in the faith,’ and not only by skinning the ‘sects’ on the street corners.”¹⁵

Summary: “Those who deny the indwelling of the Holy Spirit leave grace for law, and would exchange the safety under Christ for the wretched condition described in Romans the seventh chapter... Legalism is the father of the denial of the personal indwelling of the Spirit. It is the rule that those who deny the indwelling of the Holy Spirit conceive of Christianity as one law superseding another, and teach salvation is upon the principle of works. The indwelling has no place under law, but naturally belongs to grace, a spiritual religion. God is Spirit.”; under Christ the birth is spiritual; our citizenship is spiritual; circumcision is spiritual; the priesthood is spiritual; our sacrifice is spiritual; our virtues are produced by the Spirit.”¹⁶

¹⁴ *Firm Foundation* 37 (28 September 1920) 3.

¹⁵ *Firm Foundation* 39 (30 May 1922) 3.

¹⁶ *Firm Foundation* 47 (6 May 1930) 3.

An Agent of Grace: Revisioning the “Way of Salvation” John Mark Hicks

G. C. Brewer: “One of the best little books that came from any press in 1932...I commend the book heartily. If there is a conclusion in it with which I differ, I do not now recall it.”¹⁷

R. L. Whiteside: “If a Universalist or an Ultra-Calvinist had penned such words, we would not be surprised.”¹⁸

1. Different Theological Orientations.

Moser (*Way of Salvation*, 115): “Saturated with the doctrine of justification by works, they had no place for the doctrine of righteousness by faith in Christ. (Indeed, it seems to be difficult even at the present time for many to grasp the idea of a righteousness that does not depend upon human effort. To them a righteousness not based on good deeds seems impossible and unreal.)”

Whiteside: “Not only am I not able to grasp the idea of a righteousness that does not depend on human effort, but I do not believe there is such a righteousness in any human being. If a human being is made righteous wholly without any human effort, then why are not all righteous? It is certain that the most of them are not making any effort to attain to righteousness.”¹⁹

2. Moser’s Primary Theological Questions.

Is “justifying righteousness” a divine gift or a human act(s) of obedience?

“The believer does not have to depend upon his own imperfect obedience. He pleads the obedience of Christ. Christ is his righteousness...This divine righteousness should be the theme of every gospel sermon” (*Way of Salvation*, 118, 122).

According to Moser, the righteousness of God is a gift that God bestows without any contribution on our part rather than a plan with which we work where our own righteous acts contribute to our righteous standing.

Is it the Person of Christ (his righteousness) that saves or is it obedience to the Plan of Christ that saves?

“Remember, divine righteousness is based, not upon a thousand works of man, but upon ‘the one act of righteousness’ performed by Christ on the cross” (*Way of Salvation*, 120).

¹⁷ *Gospel Advocate* 75 (11 May 1933) 434.

¹⁸ *Gospel Advocate* 75 (6 July 1933) 630.

¹⁹ *Gospel Advocate* 75 (6 July 1933) 630.

According to Moser, God's act of righteousness redeems us through Christ's obedience (faithfulness) rather than through the cumulative acts of our own obedience which constitute our righteousness before God.

Is the essence of faith an entrustment to Christ as Savior or is a principle of action that is tested by prescribed commands?

"Faith is the cry of the convicted soul unto God for mercy through Christ. Yes, the convicted sinner instinctively cries for mercy, not a set of commands by which eh might earn his salvation...This faith must not be restricted to signify a principle of action only. While the faith of Abraham would no more falter at the command of God, it was the element of trust that made it the acceptable form of response. It is as much the function of faith to receive, to rely, as it is to lead to action" (Gist of Romans, 38, 40).

"Will God reject his faith simply because there are no overt acts of obedience? And is not faith performing a most essential and acceptable function when it rests on the promises of God?...Let no one think that I am saying that faith is of any account if it refuses to act when God gives a command, or that faith will bring a blessing when it neglects to act in the presence of inviting opportunities. But that faith is always nothing but a principle of action, and that it is always to be considered 'dead' until an act is performed that will give it life, I do deny" (Gist of Romans, 46-47).

According to Moser, if we substitute compliance for faith, then we have substituted law for grace; we have substituted a form of perfection for submissive trust.

Is salvation maintained through an active faith empowered by the Spirit or is salvation maintained by a perfectionistic obedience that measures up to God's standards of righteousness?

"Herein lies one of the chief excellencies of Christianity. Grace does not simply bind a man a new set of obligations and expect him of his own strength to meet them. This would but seal his condemnation. Instead, justification through Jesus Christ provides a basis of righteousness...the Holy Spirit is given to help in his fight against sin" (Way of Salvation, 148).

According to Moser, salvation is always by grace through faith. Works evidence and embody our new life in Christ, but they do not constitute our righteousness before God. At the same time, the indwelling Spirit works within us to empower our new life before God in holiness and righteousness.

3. "Can the Gospel Be Obeyed?"²⁰

Controversial Article.

- a. It was published while Showalter was absent from the *Firm Foundation* office, and its appearance disturbed many readers.

²⁰ Moser, *Firm Foundation* 51 (6 February 1934) 2.

- b. Showalter comments: "It is perfectly clear that Brother Moser is trying to say something that he does not say...Brother Moser does not believe that obedience is necessary to salvation or that baptism is for the remission of sins. The reasons for his satisfaction that it is faith that saves...It is hoped that Brother Moser will speedily abandon such fantastic speculation and urge the lost not only to believe, but to obey the Lord to the saving of the soul."²¹
- c. Since Moser seemed, to Showalter, "desperately irate," he permitted a reply by Moser.²² Showalter editorializes that "Moser simply makes bad matters worse."²³ He also squeezed two replies to Moser on the same page as Moser's article.

What was Moser's point?

His Concern: "I have read many sermons in the Firm Foundation which Brother Showalter would call gospel sermons without as much as one single reference to the blood of Christ....Indeed, I have heard sermons delivered through a three Sunday meeting without a single emphasis on the grace of God, the blood of Christ, but with baptism held constantly before the people."²⁴

His Contention: "The gospel is not simply facts about Jesus. The good news of salvation is Jesus crucified for our sins, buried, and raised for our justification. The gospel consists in a person in whom to trust, not simply in one command to be obeyed. Commands are not the gospel. The gospel is appropriated by means of obedience to commands...Strictly speaking, the gospel is not facts, commands, or promises. The gospel concerns a person, not mere facts. The gospel is appropriated by obedience to commands and as a result of obedience to the gospel we enjoy the promises of God."²⁵

His Point: Based on Romans 10, the "failure to believe was their failure to obey the gospel. Therefore, to believe the gospel is to obey the gospel. To believe the gospel is to believe in, trust in, Christ crucified, buried, and raised for our justification. This is the way to appropriate Christ....Faith that saves means trust. One cannot trust in facts."

G. C. Brewer: "In showing that man can and must obey God in order to be saved, *some of us have run to the extreme of making salvation depend on works*. Some have been wont to show that there is a *human side* and a *divine side* to salvation, and in doing so they have made the *human side coordinate with the divine*. Worse, in the minds of some the divine has been completely rule out and salvation made a matter of human achievement—except that the "*plan*" was divinely given. The gospel was made a system of divine laws for human beings to obey and thus save themselves sans grace, sans mercy, sans everything spiritual and divine—except that the "*plan*" was in mercy given! Mercy to expect m an of his own unaided strength to save himself by meeting the demands of a system of perfect divine laws!!"²⁶

²¹ *Firm Foundation* 51 (13 February 1934) 4.

²² Moser, "Reply to Brother Showalter," *Firm Foundation* 51 (3 April 1934) 8.

²³ *Firm Foundation* 51 (3 April 1934) 4.

²⁴ *Firm Foundation* 51 (3 April 1934) 8.

²⁵ *Firm Foundation* 51 (6 February 1934) 2.

²⁶ *Gospel Advocate* 75 (11 May 1933) 434.

Public Impact: Moser Leads a New Generation in the 1960s

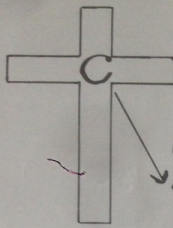
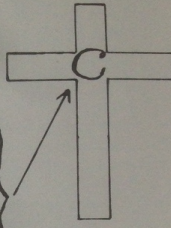
John Mark Hicks

Reuel Lemmons in 1962

"It produces, and is producing, a generation of young preachers who are saying... 'The old idea of 'apostolic example' is old fashioned.' They are saying, 'it would be all right to partake of the Lord's supper on Thursday night.' ... They are saying, 'There are Christians in all churches.' They are saying, 'I used to preach 'faith in a plan'; now I preach 'faith in a Person—not faith in a plan.' They are saying dozens of other things that preachers a generation ago would not have dared say."²⁷

1. Moser Surfaces Again.

Christ Versus a "Plan" (Harding College Bookstore, 1952; free to preachers).

Not this,	but this
 <p>Christ crucified, buried, raised, and given authority to provide a "plan of salvation"—</p> <p>Faith Repentance Confession Baptism</p>	 <p>Christ crucified, buried, and raised becomes our Saviour to be appropriated by—</p> <p>Faith (Gal. 3:26) Repentance (Lk. 24:4-7) Confession (Rom. 10:9) Baptism (Acts 2:38)</p>
	<p>Isa. 53:5, 6 1 John 5:11, 12 John 3:14-16 Rom. 3:25 1 Pet. 1:18, 19 1 Pet. 2:24</p>
<ol style="list-style-type: none"> 1. Here one goes through Christ to the conditions of salvation considered as a "plan." 2. Here a "plan" is preached. 3. Here the authority of Christ to command is stressed. 4. Here the cross, existing as a means of providing a "plan of salvation," often receives little or no emphasis. 5. Here Christ points the sinner to the conditions. 	<ol style="list-style-type: none"> 1. Here one goes through the conditions of salvation to Christ as the sin offering. 2. Here Christ is preached. 3. Here the power of Christ to save by means of his blood is emphasized. 4. Here the cross is the chief consideration and receives the main emphasis. 5. Here the conditions lead the sinner to Christ crucified. Every condition relates directly to Christ crucified.

²⁷ *Firm Foundation* 79 (17 April 1962) 242.

Gist of Romans (self-published in 1957; Gospel Light published subsequently).

Purpose: “this work is an attempted exposition of the fundamental doctrine of salvation through Christ...The discussions of grace and faith have in view the defense of the cross. ‘I am set for the defense of the gospel,’ not merely of some condition of salvation, or some theory...In *The Acts* we learn *about* what was done in becoming a child of God. In *Romans* we learn the *meaning* of what was done” (p. iii).

Defining Salvation: “Salvation is the release of the penalty of sin....Salvation is freedom from the power of sin in one’s life...salvation is the establishment of certain spiritual relationships with God, Christ, and the Holy Spirit” (p. v).

The Polemic: “Salvation is a gift based on the sacrifice of Christ. Conditions of salvation constitute man’s acceptance of this salvation. To represent the conditions of salvation as arbitrary commands, and having no logical relation to Jesus as *sinoffering*, but given to test the sinner’s willingness to obey God, is a colossal and a tragic error” (p. xix).

Summary: “But let it be distinctly noted that, though faith comprehends certain acts of obedience, it is not because it is a principle of action that leads one to obey, but because those acts so comprehended signify trust in Christ crucified. Faith is still the significant principle that gives obedience its peculiar characteristic of faith or trust when it relates to Christ as *sinoffering*. Man does not believe merely in order to obey, but he obeys as an embodiment of faith” (p. 43).

2. Renewed Discussion and Influence.

Context: The 1950s saw a growth in Christian colleges, students, and preachers, but it also saw the legal and political machinations of the institutional controversy that divided the Churches of Christ as well as other controversies, including whether public confession is part of the “plan of salvation.”

G. C. Brewer: “This is a greivous mistake. To put stress upon a “plan” and the specific items and steps of that *plan* may lead to a wrong conclusion. We are saved by a *person*, not by a plan; we are saved by a Savior, not by a ceremony. Our *faith* is in that divine personage—that living Lord—and not in items and steps and ordinances. We are saved through faith in Christ and on account of our faith in Christ, and not because of a *faith in a plan*...To trust a *plan* is to expect to save yourself by your own works...That is all wrong, brethren!...The Bible reveals a Savior, not a plan by which man may serve himself. The expression “plan of salvation” is not found in the Bible.”²⁸

Embrace: Some Young Preachers in the late 1950s to early 1960s.

Moser’s Bible, a comment at the end of Galatians: “Our so-called Restoration Movement is doomed to fail because it is based upon a legalist concept of

²⁸ G. C. Brewer, *Autobiography of G. C. Brewer* (Murfreesboro: DeHoff Publications, 1957), 92-93.

Christianity. Many of the younger generation of preachers are 'fed up' on legalism. Right now the *Firm Foundation* and the *Gospel Advocate* are fighting for 'the Plan of Salvation' as against God's man of salvation. It is everywhere obvious that those who preach the "Plan" have little use for the Man, grace and faith." The July 3, 1962 issue had fourteen articles devoted to the "Man or the Plan" question.

Opportunity: Moser teaches at Lubbock Christian College (hired by his old friend F. W. Mattox), publishes books through Sweet, and begins to speak at various events (including Campus ministry events in the late 1960s).

Focus: "Not intellectual apprehension of Christ (4:4-6) but a spiritual subjective apprehension is the basis of unity and fellowship" (Moser's Bible, Eph. 4).

3. Shifting Tides.

Hermeneutical – the rise of historical-critical as well as theological hermeneutics shifted the focus from a legal (seeking the regulating positive laws) reading of Scripture to a more theological and historically grounded reading of Scripture. This ultimately gave rise to the "New Hermeneutic" discussions in the late 1980s and throughout the 1990s.

Christological – the rise of a more Christologically focused understanding of soteriology (Moser's "Man" versus the Plan) shifted the focus from a set of legal steps that lead to salvation to a more relational understanding of soteriology. This ultimately gave rise to the "Process vs. Event" discussions of salvation in the early 2000s.

Pneumatological – increased discussion and appropriation of the personal indwelling of the Holy Spirit throughout the 1960s-1970s shifted the focus from a primarily cognitive understanding of salvation to a more transformational understanding of salvation. This ultimately gave rise to the present openness among many to spiritual disciplines, internal work of the Spirit, and the communion of saints across denominational borders.

Moser: "The ethical implicit in the cross must become explicit in those who are redeemed by it" (Moser's Bible, 1 Peter) **and** "The cross (gospel) is the criterion by which teaching and conduct are to be tried" (Moser's Bible, Galatians).

Reuel Lemmons in 1982:

"Another example is our attitude toward grace and forgiveness. Our historical background has produced a theology of uncertainty on the one hand and a too simple three-step plan on the other. The cardinal doctrines of Scripture demand that we have a better theology. Substitutionary atonement and even imputed righteousness need to be more completely defined. Salvation by faith can stand more study. Our polemic approach to these and other problems often do not do credit to our cause."²⁹

²⁹ *Firm Foundation* 99 (6 July 1982) 418.

Resources on K. C. Moser

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Wallace's Note on *The Way of Salvation*³⁰

An Important Transcript

This script concerns a book bearing the title "The Way of Salvation" by K. C. Moser. Due to personal relations many years ago Cled E. Wallace was asked by his friend the author, to write its introduction. Out of the goodness of his heart, for personal favor, he wrote some words in commendation of the personal qualities of the author, in which he carefully avoided indorsement [sic] of or commitment to the positions assumed by the author in his book—to the contrary he took polite exception to its viewpoints, with apologetic explanation of various expressions of the author. At the same time the author of the book was a department writer on the *Gospel Advocate* staff of which was editor-in-chief. His efforts to inject his peculiar ideas on "repentance before faith" and the "conditions" of salvation were so contrary to the gospel that it met the opposition of the staff with objections from names known to be the strongest men among us—H. Leo Boles, F. B. Srygley, R. L. Whiteside, C. R. Nichol and others of like stature. He was dropped from the staff. Later, G. H. P. Showalter, editor of the *Firm Foundation*, and R. L. Whiteside, exposed his "saved by the man, not by the plan" and "salvation by faith" hobby as being contrary to the gospel plan of salvation, and as being no more nor less than denominational doctrine. In fact, Ben M. Bogard, the reputed Baptist debater declared his acceptance of the Moser book with indorsement [sic] in his Baptist paper, and paraded it in debate against our own debaters who were compelled to publicly repudiate it. My deceased brother Cled E. Wallace, expressed regret for having allowed his name to be so connected and mis-used [sic] to promote positions to the hurt of the New Testament plan of salvation to which his own writings were always so true. And I personally regret having contributed to its circulation in its early stages by announcements in the *Gospel Advocate*. Now—after the lapse of so many years "the Moser doctrine" has been revived by late editions of his book, used as a class text in the Lubbock, Texas, college, if not also in other schools, thus indoctrinating young preachers with denominational error on the gospel plan of salvation.

³⁰ Foy E. Wallace, Jr., *The Present Truth* (Fort Worth, TX: Foy E. Wallace Jr. Publications, 1977), 1036-37.