

- - THE RESTORATION READER AND REVIEW - -

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KEVIN L GREER, EDITOR

Preserving The Writings Of The Restoration Movement

The Who's - The What's - The Why's - & The How's

by
Kyle D. Frank

"The disciples don't have popes, they have editors." I can't locate the exact quote but that is the gist of it. It understates the real, on-the-ground, situation among our forebears in the kingdom. Very often fellowship between groups of brethren would be withdrawn due to the "paper you took." One good example of this was the dispute between the readers of the Gospel Advocate and those of the Firm Foundation. This dispute was over the subject of re-baptism; and was carried on in both journals . . . Well, I digress.

Religious journalism was of primary importance among those of the restoration movement. It began in 1809 when Elias Cobb presented the Herald of Gospel Liberty which was actually the very first recorded religious newspaper. From that fountainhead innumerable papers issued forth to be carried by the earliest brethren. Papers were issued for various reasons, supporting re-baptism, opposing various doctrines and practices like Universalism, schools, missionary societies, church music, etc. etc. If you held to some particular way or position there was likely a paper to support it.

Famous early papers such as The Christian Messenger (1826-1844) or Alexander Campbell's Christian Baptist (1823-1829) were at the heart of this group. They dealt with various (false) doctrines and helped to hammer into shape doctrines to be held and actions to be done. Another early paper which I have always sought after was The Heretic Detector

which I am having the time of my life bringing back into circulation from near extinction. I was able to locate copies in various historical societies across the mid-west; which was its original area of operation from 1837-1841.

If you had a message and were of some prominence, you most likely were an editor. Men like the mighty Benjamin Franklin started small and grew while the paper, The American Christian Review waxed strong. The great teacher Tolbert Fanning, edited The Christian Review from 1844-1847.

Another very strong teacher who was an editor in the Midwest, was James M. Mathes; at the bow of The Christian Record from 1844 till mid-1850's. He dealt with the Millerite scare of the 1840's which would eventually take the form of the Seventh-Day Adventism. It would have taken so many more souls with it if Mathes had not been there to check its mad rampage up to the prophetic failure in the 40's. Many sold their homes and shops and climbed up into trees to be closer to the Lord when he was expected to return in 1844. Imagine their shock and horror when they realized that all was gone and they had to start all over again.

It was Mathes who reclaimed all those mistaken folks who began to return after the failure dates. What encouragement would they have needed! Would WE have been strong enough to help them? It all seems so easy and cut-and-dried now but back in those days the early saints had to be "studied out" of the denominations and then to taught to search the scriptures to find the right way to go. Again, could WE have done that? Those people (the editors of Restoration papers) were giants and we are standing on their shoulders!

Another mighty publication was Lard's Quarterly which ran from 1864-1868 and was HUGE when dealing with error. Moses E. Lard, its editor, dealt with many of the trials and tribulations of the American (un)Civil War and the Reconstruction. Lard fled to Canada but started that great paper and brought it back with him when he returned. I am currently working on that paper as well and am learning so much from sitting at Lard's feet.

Even today these old papers have tremendous value and can assist us in coming to the truth. The truth never changes, it is always there for us when we seek it with an open heart. "Seek and ye shall find. Knock and it shall be opened to you." These are great principles to live by. That is why I have given my full time to recover and make available the works of those old warriors for brethren; especially brethren who are researchers in the restoration movement.

The resulting works are paginated (meaning the pages on the modern versions match those of the original-making it easier to find things). The original texts are blown up to 12-point font on 8.5 x 11 pages; so they are much easier to read and make notes on.

In an attempt to anticipate the needs of researchers; and to make them more-readily accessible; these works can also be obtained in electronic formats as .pdf; which are great for searching with a search engine.

To give you an idea on how a journal can be recovered if no existing copies are to be found in any of the school libraries. - - in doing *The Heretic Detector* we began by using www.worldcat.org to locate any copies of it. The Detector was in tiny pieces in different locations mostly in the Midwest. We contacted each place to see what they had and how much it would take to assemble a jigsaw puzzle of pieces (oh yes, it sure has its costs). We have received the pieces and are starting to assemble them.

It can be as easy as running it through a program which will read it and put it into a .docx [MS Word] file. In cases where the scanning software can't do the job; I will use two alternate methods. One is simply to retype the section - - which is not for impatient folks. The other method; which occurred to me one day; is to use speech-to-text software that will allow you read to the computer, which types the file - - a little unorthodox but it works.

Once you manage to create a word file of the entire manuscript, you create a proof which some resolute soul will have to read and correct. Once you have a perfected

manuscript- you then upload them to Amazon/KDP publishing which will print a really professional copy. At that point we put them onto Amazon where they are today. To find an existing journal just run a search on Amazon and after a couple of clicks and spending some change you have your very own journal. They sell for between \$13.99 and \$19.99.

Now to give a list of what is where and when; papers now available are:

- ★ The American Christian Review
- ★ The Christian Messenger
- ★ The Christian Record
- ★ The Christian Review
- ★ Lard's Quarterly
- ★ The Alabama Restoration Journal.

Papers still in process are:

- The Christian Baptist
- The Heretic Detector
- The Christian Pioneer
- The Western Evangelist
- The (original) Gospel Advocate
- Millennial Harbinger
- Religious Historian
- Gospel Guardian
- (and eventually,) Plain Truth.

That should be enough material to keep any historian fascinated for a long time.

If any reader has a paper that he would like us to explore, please do not hesitate to contact me. I greatly enjoy to do research and to recover those wonderful old soldiers!

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“THE PREACHER SOUGHT TO FIND OUT ACCEPTABLE WORDS, AND THAT WHICH WAS WRITTEN UPRIGHTLY, EVEN WORDS OF TRUTH. THE WORDS OF THE WISE ARE AS GOADS; AND AS NAILS WELL FASTENED ARE THE WORDS OF THE MASTERS OF ASSEMBLIES, WHICH ARE GIVEN FROM ONE SHEPHERD. AND FURTHERMORE, MY SON, BE ADMONISHED: OF MAKING MANY BOOKS THERE IS NO END; AND MUCH STUDY IS A WEARINESS OF THE FLESH. THIS IS THE END OF THE MATTER; ALL HATH BEEN HEARD: FEAR GOD, AND KEEP HIS COMMANDMENTS; FOR THIS IS THE WHOLE DUTY OF MAN. FOR GOD WILL BRING EVERY WORK INTO JUDGMENT, WITH EVERY HIDDEN THING, WHETHER IT BE GOOD, OR WHETHER IT BE EVIL.”

- { ECCLESIASTES 12:10-14 } -

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ALEXANDER CAMPBELL'S STUDY

Bethany, Virginia

< GUEST COMMENTARY >

A Study Of Chapter and Verse Divisions in The Bible

by
Dennis Tucker

Recently, I read an article which discussed the chapter and verse divisions in our modern Bibles. I found the article “Dividing the Word” by Martin Pickup to be interesting and many of his warnings to be justified. Also, I want to add a few words to this discussion. Most of the information on the history of chapter and verse division come from the above-mentioned article.

Division of The Scriptures Through History

The Dead Sea Scrolls show us that, well before the time of Jesus, Jewish copyists divided the books of the OT into sections (called parashot) according to the logical sense of the text.... By reading a parashah each week in the synagogue, the entire Torah could be completed in a year. To accommodate a three-year reading cycle, Palestinian Jews divided the text into 154 smaller units (called sederim). Each of these units was approximately the same length; quantity of material rather than subject matter was the determining factor.

Early Christian copyists also began to segment the books of the NT. By the fourth century, it was common for Christian scribes to denote shifts in subject matter by dividing a NT book into sections (called kephalaia). These divisions

of the text were determined subjectively; different copyists divided a given book differently.

The chapter divisions of our modern Bibles stem from a system created in the early 13th century by Stephen Langton, a Catholic scholar who later became the archbishop of Canterbury. Langton divided the entirety of the Latin Vulgate into chapters so that readers could easily locate a given portion of the text. Langton's reference system proved to be so helpful that Jewish rabbis added his chapter divisions into Hebrew manuscripts of the OT. This standardized reference system greatly facilitated Jews and Christians as they engaged one another in religious debate during the 14th and 15th centuries.

The division of a Biblical book into very small segments, or verses, is a practice that originated with Masoretic Jews of the Middle Ages. When the Masoretes produced Hebrew manuscripts of the OT books, they indicated a full stop by inserting a space (and later various symbols) into the text... Printed Hebrew Bibles of the 16th century then began to include numerals to designate the verses of each chapter. The first person to versify the chapters of NT books was Dominican scholar Santi Pagnini in 1527, but his system of numbered verses was never widely adopted.

The NT system of versification that we have in our modern Bibles was developed in the 16th century by Robert Estienne, a French printer who went by the moniker Robert Stephanus. Intent on producing a more functional concordance than Hugo's before him, one with a more precise reference system, Stephanus published a Greek-Latin NT in 1551 that divided each chapter of a NT book into numbered verses. Four years later, he published a complete Latin Bible, using the Hebrew versification for the OT books, and his own versification for

the NT books. The first English Bible to insert both chapter and verse divisions into the text was the Geneva Bible, published in 1560. Subsequent printed Bibles in Latin, English, and other languages followed suit.

As said earlier in this writing, I found the above information interesting history. The warning of the writer was that some people might not realize chapter and verse divisions are not part of the original text but man made. Thus, some of those divisions are rather arbitrary and can be confusing, changing the way we might read the text. For instance, Genesis 2:1-3 is really a summation of Genesis 1. Thoughts of Romans 14 continues on into chapter 15. Then there are the verse divisions which at times are in the middle of sentences and even thoughts.

He then added the fact that certain things people think are really important due to the chapter and verse divisions. For instance, "Jesus wept" (John 11:35), or the middle chapter of the Bible, or the middle verse of the Bible, or the longest sentence in the Bible, etc. which may be interesting in a Bible trivia game but of no real value in studying the Bible.

However, before we all take markers and blot out those chapter and verse divisions, we must understand they are much like the punctuation in our Bibles. Inspired writers did not write with comma's, periods, or question marks. Those italicized words in our Bibles are not in the original text either. The one point of disagreement I have with the above article quoted is the idea chapter and verse divisions are an alternation of the text itself.

"Laudable as these helps may be, it is important to recognize that they are still manmade alterations of the text. Bible readers need to be aware of the ways in which they can negatively affect our reading of God's word."

Chapter and verse divisions do not change the words themselves. Pointed out in the article is how they change how we read the text. There is a difference and the Bible student must be able to understand how a thought continues from one verse or chapter to the next.

The usefulness of these divisions has been helpful in our studies as we can inform the audience, or class of fellow Bible students where the text is. Imagine telling someone to turn almost two thirds of the way in Matthew until they see a sentence starting with “Then Peter answered”. Instead, I can say turn to Matthew 17:4.

The full article “Dividing the Word” can be found at:

<https://focusmagazine.org/dividing-the-word-of-truth.php>

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PRAY WITHOUT CEASING

REJOICE EVERMORE

QUENCH NOT THE SPIRIT

WHY DO YOU WANT TO PREACH?

From: Chapel Talks, by J. W. McGarvey
Chapel Address -- No. 4

A considerable number of you expect to preach tomorrow. What for? It will cost some labor and anxiety on your own part and some trouble to the audience which you expect to come and hear you; and what for? On your own part, what is it for? Just to fill an appointment? Well, that is very important. If a man has an appointment he ought to fill it, especially if he is a preacher. I have felt this duty pressed upon me all my life as a preacher. I recollect that I had an appointment once thirty miles from home and I expected to reach the place on horseback. When Saturday morning arrived the thermometer registered eighteen degrees below zero. Then the question arose whether I ought to risk being frozen by going to that appointment. But I mounted my horse and went. When I was within a half-mile or so of the village I met with a number of brethren who had been gathering ice for their icehouses. They told me that they were not looking for me. I answered, "Whenever I have an appointment, you look for me". That has been the rule of my life, and I mention it so that it may help any of you who have been just a little careless. It is very important to always be prompt in filling your appointments.

But is that all? Is that the only reason you have for expecting to preach tomorrow? If so, for what purpose did you make that appointment? What did you expect to accomplish? and what do you now expect to accomplish by filling that appointment? "Well," perhaps some one will say, "I expect to be a preacher; I expect preaching to be my life work and I want to be practicing on it all I can." But if that is all, why not save trouble and time by practicing in your room? Get as large a mirror as you can and practice before the mirror. You can see then whether your hair is combed and parted just right; you can see if your necktie is on straight; you can watch your gesticulations and see if your hands are in just

the right position, and if they go right. And so on. Why not practice before the mirror? Some preachers do that. It is actually the truth that some preachers do that. Or you might do the way brother Jones did. He had an appointment with a church, a country church. He went out on Saturday and put up with a brother. Along in the evening a negro girl was sent to the spring for a bucket of water. She came running in and said "Mister, Mister, there is a crazy man out there in the pasture." They thought it might be some one who had escaped from the asylum. So the whole family, dogs and all, went running out to the pasture. When they got there they found brother Jones practicing his sermon among the trees. Now I don't know but what that is as good a way to practice as on the people.

Perhaps some one will say, "I expect to make preaching my life work and I want to be at it." Why do you expect to make preaching your life work? What is that for? Is it in order that you may have an easy time in life? If that is the case then you are a lazy fellow. And as soon as you get into the work and the people find out that you are in that work just to have an easy time they will not ask you to come and preach for them any more. You say your purpose is to have an easy time in life. An easy time in what way? Not to have to plow corn and dig potatoes? To ride about in a carriage driven by the best people in the community, and wherever you go to have chicken pie for dinner? If that is your purpose, as soon as the people find out they will not kill any more chickens for you. They will set you down to corn bread and bacon and beans.

Well, what is it for? In order that you may get rich? There is not a man in the country green enough to think that is the way to get rich. And if there was a man thinking that he was going to be a preacher in order to get rich, he is too big a fool to be a preacher. And as soon as the people find out that that is even one of your motives for preaching that will be the end of your preaching. There is not a man, woman or child in the country who wants to hear a preacher who is preaching for the money, and that one of his chief aims.

Well, what is it for? That you may become a popular man in your community? You notice that good preachers are popular men. Respectable men love them and nice good women love them, and everybody is ready to welcome him into their homes and to give

him the hand of welcome anywhere. If you are preaching for popularity, you may think you can keep people from finding it out. Well, you can't keep people from finding it out, and as soon as they do you will be the most unpopular man in the community.

Well, what is it for? The apostle Paul gave the purpose of the work of the preacher when he wrote to Timothy. He said, "By so doing you will save both yourself and them that hear you." How save himself? Because when a man has reached the conclusion no matter how it came into his mind, that it is his duty to preach and make that his business he will be lost if he does not do it. Just as neglect of duty in any other matter will bring down the wrath of God in the day of judgment. If there is any of you who really and conscientiously believes that God wants you to preach the gospel, do it at the peril of your soul. This means that Timothy and every other man that preaches will save him-self and every other man who believes. at business is it of mine to save other people if I can only save myself ? If you are a good swimmer and should find yourself out in the water by the side of a sinking steamer where people are going down all around you and you should boldly swim to the shore without trying to help anybody, they ought to tumble you back in the ocean when you get there, for you could have saved somebody and you did not. And here we are in the great sea of the world. There are thousands going down. We see them every day. If the preacher does not save some of them, I do not think it is possible for him to be saved himself. What would men and angels think of a man going home to heaven who has been a preacher and has not brought one single soul with him? I think that if you were to take a vote on it all men and angels would vote to send him back. They would say, "He is not fit for our country". Now if that is your purpose in preaching, to "Save yourself and them that hear you", it is a worthy one. Now you are all ready to say that there is no other purpose equal to it. I think that if I should be so fortunate as to find myself in heaven and look around and realize that I am here at last, that I have been able to pass and have obtained the grace of God in the forgiveness of my sins, and here I am in heaven. Now that would be heaven to me. But if, while I am congratulating myself, some Christians whom I knew in the world should come up to me and greet me and say, "The fact that I am here in

heaven today is due to you. It is what I heard from what you preached, from the example that you set before me that turned me away from my sins to my savior." Now that would be a higher heaven than the other. And if in addition to that, while I am receiving the congratulations of that brother, the Lord should pass by . . . and pronounce a blessing upon me, that would be the highest heaven of all. Preach, then, tomorrow and every time you preach so that you may save both yourself and them that hear you. Keep these thoughts in mind.

ALSO BY THE FAVOUR WHICH IS GIVEN TO ME, I COMMAND EVERY ONE THAT IS AMONG YOU, NOT TO THINK MORE HIGHLY OF HIMSELF THAN HE OUGHT TO THINK; BUT THINK SO AS TO BEHAVE WISELY, ACCORDING AS TO EACH GOD HATH DISTRIBUTED HIS MEASURE OF FAITH."

- { ROMANS 12:3, AS TAKEN FROM ALEXANDER CAMPBELL'S LIVING ORACLES } -

From: A Book Of Gems

Choice Selections from the Writings of Benjamin Franklin
 (Pages 336-342)

RELIGION AND POLITICS

ARE we, as disciples of Christ, citizens of a kingdom not of this world, a religious community, to be distracted, disconcerted, and thrown into confusion? or, are we drawn to a common center, by an attraction so heavenly, commanding, and binding, that no side-influence can divert us from our course? The Lord is about to test us, prove us, and show whether we are true, sincere, and men of integrity to the great principles which we profess, and have been inculcating, or will turn traitor to them, despise them, and trample them

under our feet. We have been preaching union upon the Bible, and the Bible alone, to our neighbors; but, the time has come to test us practically, and compel us to apply our philosophy in an instance of the greatest moment, and best calculated, of all others, to show its power—its moral and spiritual efficacy among ourselves.

What course shall we take, then, during the coming campaign? Shall preachers of the gospel of Christ enter the pulpit, with exciting political news in their heads and hearts, and make Kansas-Nebraska, and anti-Kansas-Nebraska, Slavery and anti-Slavery speeches? Shall their themes be the Constitution, Liberty, Popular Sovereignty, North, South, Fillmore, Buchanan, Fremont, American, Democratic and Republican. Shall these be the themes that consecrate the house of God during the coming months, while thousands are perishing for the word of God, and dying in their sins? We say, and would if we had a voice louder than the seven thunders of the Apocalypse, and more immutable than the oath of the angel of God, standing with one foot upon the land, and the other upon the sea, say, no, by NO MEANS, for the following reasons:

First. Jesus and his apostles, in all their official acts, never attempted to correct the political institutions of the country, no matter how corrupt they were, but left them, and those who made them, to take care of their own responsibilities. We must follow their precedent, or we are not the disciples of Christ.

Second. Our Lord and his apostles, in all their official procedure, never made a decision, or gave even an opinion, upon the merits or demerits of any form of civil government, republican, monarchical, either limited or absolute.

They left all these matters to take their course, and lifted their thoughts above them to a spiritual kingdom, that shall endure when time shall be no more. We must do as they did, or forfeit our claim to be one with them.

Third. The Lord and his apostles never made a decision, or gave an opinion, on any system of slavery, though slavery existed, in some form or other, in every country where they preached and wrote, in all their official career. We must humble ourselves to the same limits.

Fourth. We have the infallible directions of the Spirit of God, to believers, connected with slavery, both masters and servants, and these directions we must give, when we speak on the subject at all, or depart from the faith, because we are opposed to it. Every man who does not do this, manifestly repudiates the practice and teachings of the holy apostles.

Fifth. Jesus and his apostles did not found slavery of any kind, and neither our Lord nor his religion can be responsible for any system of slavery or its results, no matter how good or how bad. Slavery is an institution of the world, as all other political institutions are, and neither the kingdom of God nor its subjects are responsible for its results.

Sixth. Our Lord and his apostles never formed an issue between the kingdom of God and the kingdoms of this world. How utterly preposterous and absurd it is, to the mind of one who has noticed, that our Lord never made an issue between his kingdom, or his religion, and any civil government or kingdom of the world, to see some misguided creature trying to form a direct issue between the kingdom of God and whatever political institution he may chance to fall out with and trying to set the citizens in the kingdom of Christ in battle array with the citizens of the civil government! Such a man has no use for a

church only as a kind of battering-ram to beat down some sinful institution that he has just perceived is to ruin the nation. He would have the kingdom of God a convenient engine, properly adjusted and poised, himself commander-in-chief, so that he can now bring it to bear upon Masons, then upon Odd Fellows, anon upon Sons of Temperance, then upon Slavery, or any other monster that may rise. But the man who stands upon an eminence lofty enough to discern the kingdom of God, beholds an institution with an aim transcendently higher than deciding upon the rights and wrongs of the political governments of the world, amending, correcting, and perfecting them; the superlatively noble, grand, and beneficent object of translating individuals, whether high or low, rich or poor, bond or free, whether their political institutions are good or bad, out of darkness into light, and out of the kingdom of Satan into the kingdom of God, and in their few remaining days here, no matter what their earthly condition, prepare them for guests of the redeemed hosts who have washed their robes and made them white in the blood of the Lamb, in the house not made with hands, eternal in the heavens.

Seventh. Christianity is the thing to be promoted, and not to be used as a mere instrumentality, by men who care nothing about it, and who are doing but little to advance it, to promote some object of their own worldly ambition. We must promote Christianity itself, and not employ it as a mere means to promote something else.

“Well, sir, what would you have a christian do in regard to rulers and civil governments?” says one. When acting as a citizen in the kingdom of God, or in the house of God, “Pray for kings and all that are in authority, that we may lead a peaceable and quiet life, in all godliness and honesty.” “Be subject to the

powers that be,” remembering that “we have no continuing city here,” and that “this world is not our home.” When acting as a citizen of the civil government, be candid, quiet, peaceable, and kind, and do just what you think right, allowing every man the same privilege, as Christ has left us all free here, and leave the event with God.

There are spiritual-minded persons in almost all the parties around us; and if we determine to know nothing but Christ, nothing but pure Christianity, and confine ourselves strictly to the clear revelations of heaven—preach the pure gospel of the grace of God—preach Christ, and determine to know nothing else, while a mere carnal and worldly priesthood harangue their assemblies on politics, mix up church and State, law and gospel, turning their religious organizations into mere political engines, the very thing we have condemned the Romish priesthood for, thus wounding the feelings of all the more spiritual-minded members and splitting their parties asunder, thousands of them will seek a church where the name of Jesus has charms, where the Lord is loved and worshipped, and where the true worshippers worship the Father in spirit and in truth. Let us keep the way clear for such, receive them to the fold of Christ, and show them how they can serve God and get to heaven, whether they can ever understand the slavery question or not.

Many of us have labored long and hard and sacrificed the main energies of our lives in gathering the many thousands to the fold of Christ that now throng places of public worship, and we can not remain silent and see them scattered by the indiscreet and imprudent course of brethren, in thrusting upon them, and seeming to think that their souls’ salvation is suspended upon their rightly understanding the question of American slavery. We admonish the brethren to

have nothing to do with any such question in the church. The Lord has not required the church, the preachers, or religious editors to make any decision, or to hold any particular class of opinions on the subject, nor can any man be blameless and push any such question into the kingdom of God. We will stand square upon the Bible, by the Lord, the apostles, and every man who will stand by them. The Lord direct us!

“IN MATTERS OF FAITH, UNITY;
IN MATTERS OF OPINION, LIBERTY;
IN ALL THINGS LOVE.”

- { ORIGINS: PETER MEIDERLIN (RUPERT MELDENIUS) - CIRCA 1627 } -

Robertson Lafayette Whiteside (1869-1951)



The Life Of R.L. Whiteside

Robertson L. Whiteside, one of the truly great preachers of this century, was born of Luther and Frances Aydelotte Whiteside on the twenty-seventh of

December, 1869 in Hickman county in middle Tennessee. The Civil War had ended only a short time before this, and the people of his region had been impoverished by the continual movement of both the Union and Confederate forces through their area. The Whiteside family suffered in this, along with the general population. Eleven children were born to Luther and Frances, and Frances died when R.L. was only twelve years old. We do not have the exact date of his father's death, but do know that R.L. was orphaned fairly early in life. Educational opportunities were limited, even for those with money, but he said that he: "attended school through boyhood three or four months each year, except for two years in his 'teens." At age nineteen he was a student under a noted teacher, R.W. Norwood. In 1890 he was a student in the West Tennessee Christian College, (now Freed-Hardeman,) after this he attended the Nashville Bible school. While at Henderson, G.A. Lewellen was President and A.G. Freed was one of the teachers. Brother Whiteside stayed there only one year, leaving because the Henderson church introduced instrumental music into the worship. Two other young men left with him for the same reason. Unfortunately, we do not have their names. The following year the Nashville Bible School (Now David Lipscomb) was opened and Brother Whiteside was the eleventh to register in the first class of thirty-two. The association here begun with David Lipscomb, James A. Harding and other such men had a profound influence for good throughout his entire life. As all college students do, he also formed lasting friendships with some his own age, including J.N. Armstrong.

An older sister, Martha Jane, in early life had been very helpful to him and others in getting across Swan creek on their way to school. At the death of his parents, she had married and had children of her own, but helped with her brothers and sisters. She had married Jack Sisco, a faithful Christian, who

farmed the Whiteside place. Such care produced strong family ties that remained throughout life, and R.L. often arranged to visit them in the summer. A Brother Godwin, an elder in the Salem church, preached often in the Linden-Aetna area, and in October, 1888 when R.L. was eighteen years old held a meeting in the Flatrock church. R. L. was among those baptized. We do not know when he decided to be a gospel preacher, but it was probably about this time. He actually began preaching when he was twenty years old. In the Nashville Bible School he came under the influence of David Lipscomb, an influence that was to remain and bless him throughout life. After moving to Texas, he often returned to Tennessee and following one of these trips made the following report: "While in Tennessee I was in the office of the Gospel Advocate a few times, and saw those grand old soldiers of The Cross, Brother David Lipscomb and Brother E.G. Sewell. Both are growing old and feeble, and will soon join the hosts on the other shore. They have both been towers of strength in The Church, especially in Tennessee. In my estimation Brother Lipscomb is the greatest approach to the ideal Christian that I have ever known."

On February 8, 1893 he was married to Miss Ruth Weatherly, daughter of James and Rebecca Weatherly of Cathey's Creek in nearby Maury county. Ten children were born to them, three of whom were living when this sketch was first published in The Christian Worker in August, 1980. Soon after their marriage they moved to Texas, where several of their relatives had already moved. They settled on a farm in Dallas county, near Cedar Hill and he preached as he had opportunity, averaging about a hundred sermons a year for the first few years. In the years 1893-1900 he kept a record of his preaching work and the support he received. The support was seldom more than the expense of getting to and from the appointment, and was often less. In 1895 he returned to Nashville to

get some more schooling. By this time they had two children, and even though Ruth washed and ironed clothes for the students, the financial load was unbearable, and after one year they returned to Texas. In 1902 he began work with the Corsicana church, and continued for nearly seven years. The church prospered under his teaching, and he here began his lifelong work of writing on Bible themes, at first doing most of this work for the Firm Foundation. He became widely and favorably known as a faithful and sound preacher of The Word. Personal modesty kept him from saying much about his own work, so many things about it that we would now like to know cannot now be known. He once gave the following account of the work in general, and remember that this was in the time when the "digressives" were making all kinds of trouble. "Cheering reports come from the field. Congregations are being established, new houses of worship are being erected, and good Christian schools are springing up all over the land. Let us be encouraged. Bright prospects are before us. Thank The Lord. Now let us possess the land."

In 1908 he moved to Abilene to preach for the College Congregation, the only one there at the time, and to teach Bible in the Christian Classical Institute, now, Abilene Christian University. His support was to be twelve dollars and fifty cents per week, but in those days preachers preached to serve and usually expected to make their living "tent-making." A.R. Barnett, the first President of the school resigned to become President of Southland University (Southwestern Christian College) in Denton. After some efforts to find a suitable head for the Abilene school, Brother Whiteside, who was already teaching Bible there, was named President. Due to his favorable and wide acquaintance with the churches in Texas, he was able to keep the school going, but the financial problems of his predecessors became a very difficult task for him. However, in spite of these

problems some significant changes were made. Attendance increased and the school began to offer college level work for the first time. There had been a rather "loose arrangement" of a "preacher's meeting," and he sought to improve it by bringing C.R. Nichol and Price Billingsley to the campus for special Bible lectures in the months of January and February. These lectures were a significant step in the development of the present day "Abilene Lectureship."

In 1909 he began a three year program for those who wished to obtain a teacher's certificate, and for the first time the school offered the Bachelor's degree. He was offered the Presidency for the third year, but declined it. After resigning the Presidency, he stayed with the school for some years under James F. Cox and Jesse P. Sewell as a Bible teacher, and served some of the time as Vice President. He found time to continue his preaching and writing, and to the end of his life was glad that he had had a personal involvement in Christian education. A personal letter to Don Morris in 1949, which tells much of his years at Abilene, follows:

"Those were hard years in West Texas. I remember that 1907 was a pretty good crop year, but we had another drought in 1908, and you know that the effects of a bad drought hold on for a long time after the drought is broken. In spite of these difficulties, I remember that we had a total of 160 pupils to enroll during the first year that I was President. In spite of the hard times, the kids loved to sing. It was a singing school then. We had a male quartet in the year of 1909-'10. Claude Sikes, a present faculty member, was one of the four.

I know A.C.C. has good congregational singing now, but it was good then, too. Henry Free was the regular leader, and I believe that he was the best congregational song leader that I ever heard.

Of course I was faced with the same battles that my predecessors had. The only income for teacher's salaries and for our own living was out of tuition. If there weren't enough students, or if they couldn't pay, it was the teachers and the administration who were hurt.

The first year I was President, we could not even guarantee a set salary to the teacher; just say we felt we could pay them a living wage. It was common for me to work from 6 a.m. to 10 p.m. those first months of my tenure, and sometimes I would go without lunch. My wife kept boarders and this paid our food bill. I also preached for the College congregation, and the small salary they paid me was a great help. But times got worse, rather than better, and The Church could no longer pay me a regular salary, but gave me what was left when the incidentals had been paid. Mrs. Whiteside and I had three children in school then, and we were both then, and are now, firm believers in Christian education being the only kind of an education. We had no dormitories for the students then, and of course the students boarded in homes, ours especially. Though there was only one congregation of The Church then in Abilene, the town had grown to the point where it seemed it was time to start another. Brother G. C. Helvy and I rented a sheet iron building over on the South side and helped start another congregation. The students were interested in this project, and were a great help."

In 1914 he moved to Denton, Texas to preach for the Pearl Street church which he served until 1920. Through these years he conducted many gospel meetings, continued his writing, and engaged in a number of debates, both written and oral. From 1926 to 1928 he preached for the Furman Avenue church in Corpus Christi, Texas. Though he was away from Denton, it seemed

he always returned there, and it was there in 1930's and 1940's that he did much of the research and writing for which he is now so well known. In the 1930's he did much writing for the Gospel Advocate, first, under the heading, "Doctrinal Discourses," and later as queries Editor. Through many years he prepared much of the Bible school material for the Advocate, often working with H. Leo Boles. Through the years he literally wrote hundreds of articles which were published in the Firm Foundation, the Gospel Advocate, Bible Banner, Gospel Guardian, Christian Preacher, Gospel Guide, Texas Preacher, The Way, and possibly others. He and C. R. Nichol co-authored the first four volumes of Sound Doctrine, a series of Bible lessons that remain useful and popular to this day. He also published a number of books, including: "A Review of the Kingdom of God" by R.H. Boll, "Doctrinal Discourses," "The Kingdom of Promise and Prophecy," "Reflections", and his great "Commentary on Paul's Letter to the Saints in Rome." The Whiteside-Clark debate on the Sunday School question and others. Most of this work is still available. Many of our best Bible students think his Commentary on Romans is the best thing available on this very important book.

Brother Whiteside was a very busy man throughout life. His preaching took him throughout Texas, into New Mexico, Oklahoma, Arkansas, Tennessee, Kentucky, Virginia, West Virginia, Louisiana, Mississippi, Georgia, Alabama, and Florida. All these years he was doing an immense amount of writing and often debating. He lived in a time when The Church had to struggle for every inch gained, and weak preachers simply could not survive. He found time to moderate for Foy E. Wallace, Jr. in all his debates with the pre-millennialists, except the one in California. He once said: "I was born into a fight." He was born soon after the Civil War ended, and much of that strife continued

throughout his early life. Religious differences were strong and strict lines were drawn, often with much bitterness. Most Christians of our time cannot conceive of the prejudice and bitterness with which the word "Campbellite" was once freely used, and sometimes still is. Of this and the growth of the New Testament church in the area where he grew up, he once wrote: "In spite of bitter and unreasoning opposition, the number of believers gradually increased. At the age of eighteen I was baptized in Swan Creek by Brown Godwin. I was born into a fight. About a half a mile up the creek was an old Methodist church; beyond that, perhaps a mile and a half, was a Cumberland Presbyterian church; a mile or two beyond that was another Methodist church. Down the other way, less than a quarter of a mile from Salem was a Primitive Baptist church; on a small tributary of Swan was a sort of hybrid Baptist church. About three or four miles down the creek was another Methodist church. It was the farthest away of any of them, but close enough to do some long distance fighting. I think about the time I came on the stage of action, these churches reached their climax of bitterness against us. An old lady said: The Campbellites are worse than the devil. The Bible says, "resist the devil and he will flee from you." "But you resist a Campbellite, and he will flee right at you." "So we had to fight or give up."

Brother Whiteside was a man of strong conviction. While a student under David Lipscomb, he sometimes differed with Brother Lipscomb's interpretation of a passage. Though he respected Brother Lipscomb, perhaps above any man, he did not hesitate to express his views. Brother Lipscomb was also an honest and humble man of conviction, and he was known to abandon his position and adopt that of the student. Brother Whiteside and N.L. Clark were close personal friends, though they differed to the point of public discussion on the Sunday School question. (This debate is still in print.) In spite of this, they remained

close friends to the end of life, with Brother Clark often visiting Brother Whiteside after he became ill. Recently, after starting work on this article, I was in a group of preachers, some of whom had known Brother Whiteside personally. I asked them, since I never met him, what kind of a person he was. They all spoke of him in the most complimentary terms, calling him a faithful Christian, an humble man, and a real gentleman in every respect.

Brother Whiteside's health began to fail in 1944. He went to the Scott-White Clinic in Temple, Texas, where he stayed in the home of Cled Wallace, who was preaching in Temple, while tests were being made. It was learned that he had heart trouble, and from it he never recovered. He was confined to his home, often to his bed, for the rest of the time. He suffered much, but never complained to visitors about his own problems, but talked with them about The Church and its problems. Like the great Apostle Paul, "the care of all the churches" was his constant concern. He continued his writing, often doing so while propped up in bed. Though the physical man grew weaker, the spiritual and mental powers did not fail. Finally, late on Friday afternoon, January 5, 1951, The Lord saw fit to release him from this body of clay. "By reason of strength" he had passed the four score mark in age. On Monday, January 8, the final service was held in the Pearl Street meeting house. A large crowd gathered, including gospel preachers from far and near. Cled and Foy E. Wallace, Jr., along with Hulen Jackson, and perhaps others, conducted the service, and he was laid to rest in the I.O.O.F. cemetery in Denton, Texas. On February 28, 1964 his beloved Ruth followed him into the better world, and she sleeps by his side.

It is difficult to assess the life of any gospel preacher, and certainly that of

Brother Whiteside. He was such an unusual man with such a vast knowledge of the Bible, and such ability to reason and think about it. His accomplishments were definitely out of the ordinary. Brother Cled Wallace wrote of him: "He successfully served as President of Abilene Christian College for two years. He ministered to some of the strongest as a preacher, spending five successive years with The Church in Denton, where he lived for many years. He has engaged in a number of oral and written debates, was always confident and at ease and the cause of Christ prospered as a result of each discussion. His deportment has always been that of a gentleman in debate as on all occasions. For a number of years he wrote the Annual Commentary on the Bible school lessons published by the Gospel Advocate. For some ten years he served as Query Editor of the Gospel Advocate, and was otherwise a contributor to that paper. He is a veteran writer and widely recognized as a very able one."

Anyway he is viewed, he was truly one of the greatest gospel preachers of his time. May God bless his memory and his influence that will surely live through his great writing.

{ From: Gospel Preachers Of Yesteryear, Loyd L. Smith, c.1986, pages 411-417 }

“THE LORD IS NOT SLACK CONCERNING HIS PROMISE, AS SOME MEN COUNT SLACKNESS; BUT IS LONGSUFFERING TO US-WARD, NOT WILLING THAT ANY SHOULD PERISH, BUT THAT ALL SHOULD COME TO REPENTANCE.”

- { 2 PETER 3:9 - [KJV] } -

Faith And Sight

by
W.T. Moore

"For we walk by faith, and not by sight."--2 Cor. 5:7.

IN our present state, we are necessarily connected with two worlds--the natural and the supernatural--and from these we derive all the means of our temporal and spiritual life. The natural satisfies the senses, and is, indeed, the soil on which they grow; but only the supernatural can satisfy the conditions of the spirit, for its immortal longings reach far beyond the confines of sensuous and earthly things. These two worlds constitute man's entire area of thought and action, affording ample opportunities for the exercise alike of his physical and spiritual natures. In one, we walk by sight; in the other, by faith. Let it be distinctly stated, however, that there is no necessary conflict between the natural and the supernatural. These are complements of each other, and are both essential to meet the requirements of our organization, as well as to fulfill the purposes of God in us. It is time that the crude, irrational and unphilosophical conclusion that God, in His moral government, is forever contradicting the laws of the physical, had become obsolete--a fossil of a bygone, semichristian civilization. God does not contradict Himself, but is perfectly consistent in all His works. Hence, there is no necessary antagonism between spirit and sense; neither is there any between faith and sight. But, while this is true, it is equally true that Faith and Sight are exceedingly jealous of each other. No encroachments upon the boundaries of either must be made, for when it is otherwise, a conflict at once begins, which not unfrequently ends in the

destruction of happiness and the ruin of the soul. Each has its distinctive province, and this is sacred against all interference. It becomes, therefore, a matter of grave importance to correctly define the boundaries of these, and whatever other relations they may sustain to each other. Hence, in order to treat the whole subject in a manner somewhat commensurate with its importance, I propose to observe the following plan:

- I. SHOW THE DIFFERENCE BETWEEN FAITH AND SIGHT;**
- II. TRACE THE ANALOGY BETWEEN THEM;**
- III. ILLUSTRATE THE SUPERIORITY OF FAITH.**

In presenting and developing these points, I shall avoid, as far as possible, everything like abstract or metaphysical reasoning, though, in the very nature of things, I shall be compelled to go somewhat out of the ordinary path of pulpit discourse. I will endeavor, however, to be as simple in my treatment as the character of the subject will permit; and trust that, by divine assistance, I may be able to present everything in such a way as that all may understand and be benefited by the investigation. Let us, then, consider:

I. THE DIFFERENCE BETWEEN FAITH AND SIGHT.

It will greatly facilitate our progress, in this inquiry, if we keep in memory what has already been stated in reference to the distinct province occupied respectively by Faith and Sight. It must never be forgotten that they do not belong to the same territory, and that it is only by keeping them entirely separate that harmony between them is preserved.

The term sight, in the text, may be defined as embracing everything outside

of faith. Whatever belongs to the senses, or the reason, is clearly included in it. Hence, sense, reason and faith cover the whole ground of the natural and the supernatural, the visible and invisible, the temporal and eternal; and to understand the relation of these to each other, and to know how to appropriate the knowledge derived respectively from them, is the end of all study, the consummation of all effort.

I shall now attempt to illustrate these matters in such a way as that no one can fail to understand my meaning. If you look upon an object, the soul will be affected according to the qualities of that object. If the object is a beautiful landscape, the impression made will be agreeable--the soul will enjoy the view; but if the object is an ungainly thing--something possessing repulsive qualities--it will be disagreeable, and you will experience a very unpleasant sensation. Hence, it may be affirmed that all sensuous knowledge--that is, knowledge derived directly through the senses--is either agreeable or disagreeable, pleasant or unpleasant; and that, therefore, it is the province of sense to determine the qualities of things.

If, however, you demonstrate that the "square described on the hypotenuse of a right-angled triangle is equal to the sum of the squares described on the other two sides," it cannot be said that there is anything agreeable or disagreeable, pleasant or unpleasant in that. True, there is a sense of enjoyment when the conclusion is reached; but this is no part of the demonstration. The feeling experienced is after the problem passes from the reason to the senses. It is in the domain of the reason, and the knowledge which you derive from your effort may be denominated rational, because it comes from the relation of things, and not from their qualities. This is a new field upon which you have entered, and you no longer behold the enchanting sunsets, the meandering

rivers and the beautiful landscapes which everywhere meet the view in the world of qualities; nor do you any longer hear the ravishing music of singing birds, laughing rivulets and dashing waterfalls, as they mingle their strange and wonderful harmonies into a grand oratorio, the sound of which inspires all the region of the senseland. You have forgotten all these, and are now at work in the world of causes and wherefores, the possible and impossible, where sensation gives place to demonstration, and light comes only through the pure reason.

We have now briefly surveyed the dominion of Sight; but there are many things yet to be learned. We have done little more than cast a pebble into the great waters of the unknown. The past, with all its joys and sorrows, buried beneath the weight of six thousand years, and the future, with its hopes and fears, stretching out before us like a shoreless ocean, whose treasures cannot be gathered, and whose mysteries cannot be explained by either sense or reason, are yet unexplored. But, thanks to our heavenly Father, we are not left in darkness here. Over all this invisible land Faith holds undisputed sway. Just at the point where Sight ends, Faith begins. When Sense and Reason become helpless and blind, then Faith spreads her wings, and leads on through the regions beyond. Did such a man as the first Napoleon live and act the part ascribed to him in history? If so, how does it become a part of our stock of knowledge? Is it because it is agreeable or disagreeable? Or can it be demonstrated from the relation of things? Can either sense or reason reach back into the past, and bring this fact into the knowledge of the present? Who does not see that it is a subject entirely out of the range of either of these, and that, no matter how they may be affected by it, the fact is not changed in any way whatever? It is equally independent of the likes and dislikes of mankind, and

the boasted power of human reason. All that you can say about it is, that it is either true or false. If false, nothing can make it true; if true, nothing can make it false. Matters of faith, then, are matters of fact; and these can be determined only by the weight of testimony.

If what has been already stated be true, it must be evident that there are but three ways in which knowledge can be derived; viz., through the senses, the pure reason, and by faith. And, for the sake of a convenient classification, we may call the first, sensuous knowledge; the second, rational knowledge; and the third, the knowledge of testimony. These comprehend all knowledge, and exhaust the area of the natural and the supernatural. In harmony with this classification, we have three systems of religion; viz., Paganism, rationalism and Christianity; and, upon investigation, it will be found that the characteristics of these correspond respectively to sense, reason and faith. Let us now examine these systems briefly, and see what their ruling principles are.

1. Paganism is the religion of sense.

It proposes nothing higher than the senses as an object of worship, and is constantly controlled by an unrelenting, sensuous philosophy. The appetites and passions become the gods of the godless religion. Under its teachings, men seek that which satisfies the lusts of the flesh while every grace of a higher civilization is either destroyed or driven into eternal banishment. Virtue is insulted in the arms of Bacchus; Righteousness is burned in the temple of Moloch; Truth is lost in the Pantheon; Innocence is chained to the car of Juggernaut; Love lies bleeding under the heel of Mars; and Peace hears nothing but eternal strife. And yet, all this exhibits but a faint picture of the blighting curse of paganism in its influence on the civilization of the world. But, if anything further is needed to illustrate the diabolical spirit of this sensuistic religion, it is only necessary to

hear what the apostle says concerning its workings when the people were fully under its control: "Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant-breakers, without natural affection, implacable, unmerciful: who, knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them" (Rom. 1:29-32). These people were certainly the chief of sinners; and, after such an enumeration, can we wonder that the apostle gloried in the cross by which he was crucified to the world, and the world to him?

But what is modern ritualism but a refined paganism? Is not the principle of both precisely the same? What mean all the forms and ceremonies of ritualism, if they be not to charm the senses? From this standpoint it does not require much reflection to determine the secret of the success of Catholicism. Take away its liturgy, its ritual service--strip it of everything except what is legitimately Christian--and it will not be long before the pontifical throne is vacated, and the mistress of the world is humbled in the dust. Catholicism, as opposed to rationalism, is a religion of superstition; but, as opposed to Christianity, it is a religion of flesh.

2. Rationalism is the religion of reason.

As such, it is only a step higher than sensualism. It is simply more respectable. While one glories in the "lusts of the flesh," the other glories in the "pride of life." Rationalism may deplore the fearful consequences of sin as seen in the progress of sensualism; but it can neither account for that sin, nor offer an adequate remedy for it. It stands, in the presence of the world's greatest

need, a condemned pretender, a vaunting hypocrite. It has yet to learn the palpable truism that religion, is philosophy, but philosophy is not religion. What care I for the boasted powers of human reason, the wonderful revelations of science, and the splendid trophies of genius, while all these perish with their using, and offer nothing to the sad, sick and weary soul beyond the things of time and sense? What a cheat this rationalism is! And how impotent to meet our real wants! It has recently somewhat revived in Europe and this country, and, under the leadership of such men as Renan, Colenso, Leckey and Emerson, it promises great things. But it is the same old story of philosophy against religion, the natural against the supernatural, sight against faith, which has been the irrepressible conflict of ages. The apostle Paul found the same thing at Corinth; and the reason he gave for it then will account for it to-day: "The preaching of the cross is to them that perish foolishness, but unto us who are saved, it is the power of God" (1 Cor. 1:18).

3. Christianity is the religion of faith.

No higher encomium could be pronounced upon Christianity than is contained in this statement. Christ's kingdom is not of this world. Hence, the religion which He established is not carnal, but spiritual. Christianity, then, rises far above the sensuous and rational, and rests its claim on divine authority. "Which?" is the question paganism asks. It seeks after only the agreeable and pleasant--those things which satisfy the demands of the senses--while rationalism is equally persistent in pressing the everlasting "Why?" looking only for the cause or reason of things, and attempting to solve the mysteries of our present state by the revelations of science. But the question which Christianity asks is "What?" and has respect, not to pleasure or philosophy, but to duty. With all its qualifying words, it stands thus: "Lord, what wilt thou have me to do?"

It should ever be remembered that Christianity is not a religion of pleasure, but of self-abnegation, of self-crucifixion. We are constantly exhorted to "deny ourselves," to "keep the body under," to "crucify the lusts of the flesh," and to "suffer for righteousness' sake"; showing clearly that the enjoyment derived from the service of Christ is not sensuous, but spiritual. As followers of Jesus, we may expect to meet innumerable crosses; and if this were not so, we might question our final triumph, for it is only by the cross we reach the crown.

This peculiarity of the Christian religion seems to have been very generally overlooked by our modern system-makers, who would like to have the charities of the gospel include all the follies and pleasures of mankind; but, He who spake as never man spake, said: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be that go in thereat: because strait is the gate, and narrow is the way, which leadeth to life, and few there be that find it" (Matt. 7:13, 14).

It becomes, therefore, a matter of great importance to determine by what principles we are guided in our religious acts. Is our service the "obedience of faith," or the obedience of sight? Are we seeking to gratify the senses, or to adorn and beautify the spirit? Is our service mere lip service, or do we worship in spirit and in truth? A proper answer to these questions will do much toward determining our true relations to Christ.

If you wish to see how widespread and how desolating the religion of sight is, go to the people, and talk to them about obeying the gospel. You will constantly hear such expressions as these: "Everybody should belong to some church;" "I prefer the Presbyterian Church;" "The Episcopal service suits me best--it is so beautiful;" "I like Dr. A., and I will join his church," etc. All these clearly indicate that self-satisfaction is the principal thing aimed at. Esthetics, and not

Christ, is the object of the worship of thousands. Poor sinners, this is not the kind of obedience Christ demands. What you like or dislike has nothing to do with your salvation, and is not the question for you to consider. You must walk by faith, and not by sight. The all-absorbing, all-important question is, What does the Lord say? When this is satisfactorily answered, you can go forward, with the blessed assurance that you can "do all things through Christ, who strengthens you."

But again: What business have you with the reason of the command? Can you expect to fathom the deep purposes of God? Why, you cannot explain the most familiar thing. If, when surveying the legitimate realms of philosophy, you frequently stumble and fall, can you expect to walk by sight a single moment in religion? Should you entertain such an idea, let me assure you that faith alone can lead you through the darkness of the present to a bright and glorious future.

II. THE ANALOGY BETWEEN FAITH AND SIGHT.

The New Testament abounds in analogical teaching, but the great Teacher more especially excels in this method of presenting truth. Nothing could be more striking, and certainly nothing more instructive, than this method, when properly used. Besides the particular truth it unfolds, in any given case, it teaches us the general truth that material things are to be valued, not as an end, but as a means; and that, therefore, the senses and the reason are but instruments by which the soul travels toward the regions of faith, and are only useful while operating in their proper spheres. Hence they must not be allowed to trespass upon the dominion of faith, for it can hold no partnerships, make no compromises; it must have undisputed and unlimited control over its own.

Let us now examine the analogy between faith and sight. Sight clearly implies three things:

1. The organ of sight--the eye. 2. The medium of sight--light. 3. An object upon which to look.

Now, when these three things are perfect there will be perfect vision, but remove one--no matter which--and there can be no vision at all. Precisely so is it with faith. Three things are necessary to it also:

1. There must be the organ of faith--the capacity to believe.

Have we this capacity? Are we capable of believing truth when it is presented before us? Certainly no one ought to hesitate in answering these questions. But, strange to say, some men have doubted our capacity to believe--men, too, who are regarded as lights in the church, and whose opinions carry with them great weight. Surely, such men do not understand what they teach.

I do not propose to discuss this question. In fact, it is not a question within the range of legitimate discussion. It is a question of experience, and can be decided only by an appeal to every man's consciousness. Every man must decide for himself; no one can do it for him. True, the aggregate testimony of men can be taken, but the question then becomes a matter of faith, the ridiculousness of which will appear when an individual attempts to express himself in the language which this position forces him to use. "I believe that I can believe" is not very passable English, and certainly does not sound out with the same assurance as "I know that I can believe." The question, then, is not one of faith or philosophy, but of actual knowledge. In order to make my meaning more fully understood, I will illustrate: For several hours, upon a pair of scales, suspended by a rope, you have been weighing a thousand pounds at a time. A gentleman steps up,

and, after examining the rope, and making a long and intricate calculation, he gravely informs you that he thoroughly understands the philosophy of ropes, and that this one is not now, and never was, capable of bearing up more than five hundred pounds. What would you think of this man's philosophy? And how long would you stop to reason with him about the matter? If you were to consume time with him at all, you would simply say to him that you did not care what his philosophy taught; that you had tried the rope sufficiently, and knew, from actual experience, that he was mistaken. So say to every man that doubts your ability to believe the gospel.

2. There must be the medium of faith.

The apostle says: "Faith comes by hearing, and hearing by the word of God" (Rom 10:17). This, then, settles the question as to what is the medium of faith. Clearly, it is the word of God. And this at once elevates our view of the Word, and gives us better conceptions of the preciousness of faith. We bless the hand that bears us the gift. In what reverence, then, should we hold the word of God, which brings to us such a glorious gift as faith!

3. Faith must have an object--something upon which to rest.

What is this object? Let the Holy Scriptures answer: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;" "This is the work of God, that ye believe on him whom he hath sent;" "He that believeth on me hath everlasting life;" "Ye believe in God, believe also in me;" "Believe on the Lord Jesus Christ, and thou shalt be saved." Many other passages could be quoted, but these are deemed sufficient to show that the object of our faith is the precious Saviour. And what a blessed fact this is! How consoling to the heart that is tired of the endless controversies about creeds and doctrines! And with what joyful trust

does the poor, houseless wanderer come to this sure foundation-stone which God has laid in Zion! The Christian's faith is not doctrinal, but personal; not belief in a theory, but in a divine and glorious character; not the reception of a cold, lifeless dogma, but a hearty, earnest trust in One whose love is stronger than a brother's; who is "touched with a feeling of our infirmities"; who "knows our frame, and remembers that we are dust."

But let us notice in what particulars Christ addresses our confidence. Is He worthy? Certainly He who has been appointed "heir of all things"; "by whom the worlds were made;" who is the "brightness of the Father's glory, and the express image of his person"; who is "seated at the right hand of the Majesty on high"; whose "throne is for ever and ever"; who "loves righteousness and who hates iniquity," and whom all the angels worship," is worthy of our most unqualified trust and our highest adoration.

Has He done anything for us that entitles Him to our confidences? Read His history. Follow Him from His birth to the last scenes on Calvary. His life was one of toil, sorrow and self-denial, that He might teach us "how sublime a thing it is to suffer and be strong." But who can witness His last dying agony on the cross without exclaiming:

"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Will He certainly save us if we put our trust in Him? What penitent believer did He ever turn away? "He would not have any to perish, but all to come to the knowledge of the truth." Do we want a Saviour who is willing to save? Jesus is ever willing. Must He have the official character of a Saviour? Christ is anointed

to save. But do you say He must have power to save? The Lord is "able to save to the uttermost all that come to God by him." Sinner, believe on the Lord Jesus Christ, and thou shalt be saved.

III. THE SUPERIORITY OF FAITH OVER SIGHT.

Numerous examples illustrating the truth of this proposition may be found in both the Old and New Testament Scriptures. In fact, from that memorable occasion in the Garden of Eden, when sight was first brought into antagonism with faith, till the present time, the history of the world is but a succession of events attesting the superior excellence of faith. Sight, when followed beyond its legitimate sphere, has ever led mankind astray. Its dazzling beauty, its splendid attire and its fascinating charms are well calculated to captivate those who trust in appearances. But it is only necessary to examine the records of the past, and our own experience, to understand how deceitful is all this display, and how unworthy it is of our confidence.

Not so of faith. It offers no enchanting prospects in this life. Its promises here are self-denial, toil, struggle, sorrow and disappointments; but its history is full of immortal heroes and glorious triumphs. After awhile its work will be accomplished, and then those who "have kept the faith" will, with the apostle Paul, receive a "crown of righteousness" which shall never fade away.

But let us now consider wherein consists faith's superiority.

1. It has a more extended view than sight.

Whoever attempts to walk by sight will not be long in finding out the shortness of his vision. He will find that life is full of labyrinths he cannot thread, while everywhere he will meet untold mysteries he cannot explain.

Discouraged by his failures, and bewildered by the difficulties of his situation, he will very possibly despair of relief, and accept one of the inevitable alternatives of desperation; viz., dissipation, solitude or suicide, either of which will unfit him for the land of the great hereafter.

But the horizon of faith is not so limited. The apostle's description will help us to understand its extent: "Faith is the foundation of things hoped for, the conviction of things not seen" (Heb. 11:1). That is, it stands under all the future, and convinces of all the past. It is, therefore, master of the invisible world, and is to the spiritual world what sight is to the material. With this wonderful telescope we can survey every step of human progress, and understand every path of human duty.

2. Faith is more truthful than sight.

Things are not here what they seem to be. Deception lurks in the most inviting prospects. We see only the outside. We do not penetrate to the real essence. We are intoxicated with qualities, and show our aptness by compounding relations, but we only deceive ourselves, and demonstrate that "This world is all a fleeting show, For man's illusion given; The smiles of joy, the tears of woe, Deceitful shine, deceitful flow; There's nothing true but heaven."

Sight takes cognizance of things as they appear; faith sees them as they are. Sight sees that which is visible; faith sees only the unseen. One deceives, and often leads astray; the other deals honestly with us, and tells us the truth. When was any one ever disappointed who walked by faith? You will search the records of the past in vain for a single example. On the contrary, however, you will find that the "obedience of faith" has always been richly rewarded. I can refer to only a few instances.

As the children of Israel journeyed from Mount Hor, by the way of the Red Sea, to compass the land of Edom, they became much discouraged because of the way, and complained bitterly against God and Moses for having brought them out of the land of Egypt to die in the wilderness. And the Lord sent fiery serpents among them, to punish them for their unbelief and hardness of heart. From the bite of these serpents, many of the people died; after which, those remaining confessed their sins, and besought Moses that he would pray the Lord to have the curse removed. The Lord instructed Moses to make a brazen serpent, and set it upon a pole, and said it should come to pass that every one who was bitten, when he looked upon it should live.

Could anything have been more unphilosophical than this remedy? How unlike the materia medica of sight! Suppose some modern physician were to suggest such a remedy for the bite of serpents now, what, think you, would our learned doctors of medicine say of him? Would they be likely to regard him as sane? Not unless they should exercise more charity than they are in the habit of doing toward adventurers in their profession. But these Israelites were not to seek for the reason of the command; they were to walk by faith--simply to look and live. When they had obeyed, were they disappointed? No matter how unpromising the thing appeared, was not the faith of every poor, suffering Israelite, who looked to the remedy, instantly and amply rewarded?

The destruction of the walls of Jericho is another striking illustration of the fidelity of faith to her promises. What if some modern Joshua should establish a school of military tactics in accordance with the programme of that siege? Does not the very thought excite a smile on the face of every war-worn veteran in all the land? Nevertheless, when the Israelites had compassed the city, as commanded, their faith met no disappointment--the walls of the city fell.

3. Faith is more powerful than sight.

There is nothing, perhaps, in which we are so constantly cheated as in our estimate of power. We are accustomed to look for it in noise and great display; but nothing could be more unwise, for real power moves in silent courses. It is not in the thunder's deep, portentous roar, but in the lightning which sleeps in the storm-cloud. Sight is forever thundering in our ears its arrogant boasts, while it is only able to make display; but Faith goes on in silence, and overcomes the world.

It would be both a pleasant and profitable exercise to notice the many conditions in life where faith manifests its superior power, but a few must suffice.

The most self-sacrificing service which God requires of us, faith can make easy. Abraham offering up his son Isaac is a fine illustration of this. What could have more severely taxed Abraham's fidelity to God than the act he was required to perform? It was paternal love and faith in conflict; a struggle between a father's affection for his son--his only son--and respect for the commandment of God. Faith gained the victory; and, on this account, Abraham is called the "father of the faithful."

Faith also enables us to endure the severest trials without murmuring. The Bible is full of splendid examples illustrating the truth of this statement, and the history of the church bears overwhelming testimony in its favor. With what eloquence does the long list of martyred saints speak on this subject? The names of such glorious heroes as John Huss, John Rogers and William Tyndale tell how true it is that faith in Christ is able to sustain us through the darkest hour of trial.

Again, it is a glorious fact that, when we are exposed to the greatest dangers, faith gives us courage and lights up our pathway. During a storm at sea, a ship, which had for a long time breasted the fury of the waves, was, at last, apparently about to go down. All on board were in the wildest state of excitement, except one man, who remained perfectly composed, and seemingly indifferent to the danger which threatened him. His wife, noticing his calm demeanor, and not understanding the meaning of it, asked him how he could appear so resigned in the presence of so great peril. He immediately drew a dagger, and presented it at her heart. Said he: "Are you not afraid of this dagger?" "No," she answered, as the tears streamed down her pale cheeks. "And why are you not afraid of it?" he continued. "Because," said she, "it is in the hands of my dear husband." "Neither am I afraid of the storm," said he; "because it is in the hands of my heavenly Father. I know that He loves me, and doeth all things well." This man walked by faith, and faith gave him perfect resignation. "Though he slay me, yet will I trust him," is not the language of weak, hesitating, stammering sight.

Finally: Faith's conflicts, though they may seem doubtful for a time, never fail to end in victory. How many sad and weary hearts, worn down by the long, long night of toil, are inspired with a new hope and new life by the quickening rays of this blessed assurance! All along the lines of the struggling soldiers of the Cross, I see unmistakable evidences of a forward movement, as they unitedly pronounce the cheering words of the apostle: "Thanks be to God, who giveth us the victory, through our Lord Jesus Christ."

It is difficult to conceive how our heavenly Father could have given us more evidence than He has that faith is stronger than sight. We have seen that philosophy clearly suggests it; that history speaks but one voice on the subject,

and that the heroes of the Bible, to whom we have referred, exemplify it in their lives. "And what shall I more say? For the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephtha; of David also, and Samuel, and of the prophets: who, through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. 11:32-35).

I feel that enough has been said to convince the most skeptical mind that only Faith is able to lead us to certain and glorious victory.

And now, in conclusion, let me urge upon you the importance of following the lead of Faith. The things of Sight can never bring happiness, though the world, with all its stores, were placed at your feet. The history of Solomon is re-enacted in the history of every man who seeks for happiness in the unsubstantial pleasures of this world: "All is vanity and vexation of spirit, and there is no profit under the sun."

But, even allowing that there is a degree of real pleasure in pursuing the things of Sight, they cannot remain with you long, for decay is written upon them all--all is changing, passing, fleeting.

The sweetest and dearest, alas! will not stay."
Where are the companions of your youth?
"The fathers, where are they?
and the prophets, do they live forever?"

Look back upon the past. How many of life's fondest treasures lie buried there! How many cherished hopes and dazzling prospects sleep within that tomb of ages! When, oh, when, will the world understand the folly of trusting the things of Sight!

Dear brethren, let us heed the voice of heavenly wisdom and "look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal." "Let us not be weary in well-doing," but toil on and suffer, if needs be, yet a little while; "for in due season we shall reap if we faint not."

"Soon shall close our earthly mission,
Soon shall pass our pilgrim days;
Hope shall change to glad fruition,
Faith to sight, and prayer to praise."

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**“HE HATH SHEWED THEE, O MAN, WHAT IS GOOD; AND WHAT
DOTH THE LORD REQUIRE OF THEE, BUT TO DO JUSTLY, AND TO
LOVE MERCY, AND TO WALK HUMBLÝ WITH THÝ GOD?” { MICAH 6:8 }**

The Importance Of. . .

HEARING

Unless an individual who is in a capable, accountable state comes in contact with God's Word in a form which they can understand; salvation cannot occur. Hearing is the starting point from which the whole plan of salvation proceeds. Thus is the sending forth preachers of the word made necessary. (Romans 10:14,15)

BELIEVING

Without its acceptance, even the Word of God is without power to save. Just as surely as Satan flees from the single, simple word "no"; so too, will God not force an obedient faith upon anyone. Once again, we find the necessity of the word being preached. (Romans 10:17)

REPENTING

Repentance is the proof of the change of heart which is a vital element in the process of salvation. What you and I think or say about our commitment to Christ may have their places, but; only godly sorrow brings about the actual, active repentance necessary for salvation. (2 Corinthians 7:10) Our actions reveal our hearts.

CONFESSING

Anyone not willing to admit and share with others his belief in what he has heard about God, His Word, and His church; has neither truly heard nor believed; and, is in fact; incapable of progressing any further towards becoming a child of God. Without confession we will never be partakers of any of the heavenly benefits in Christ. (Matthew 11:32,33)

BAPTISM

For whatever motivation they may have to try to deny its place in the scheme of redemption; those who would argue against baptism and its proper form and administration, can only find themselves with but a single choice to make: to follow scripture or not. Thus, all must accept that salvation is not outside of what is found in God's Word. (Matthew 28:18-20; Mark 16:15,16)