

From going to and fro in the earth. He then asked him if he had noticed his servant Job, that there is none like him in the earth, a perfect and upright man, one that fears God and eschews evil. Satan, true to his character in reply upbraided Job, he was then and still is, "The accursed of the brethren." He represented Job as heartless and mercenary, worshiping God because it paid. "Doth Job serve God for nought," inquired he? "Hast thou not made a hedge about him and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thy hand and touch all that he hath, and he will curse thee to thy face."

To vindicate his servant Job, who was so basely slandered, and to teach the important lesson—to demonstrate to angels and men, that there was in Job, and so may be in others, a heart devoted to God, uninfluenced by the love of money. God gave into the hands of Satan, all that Job possessed—removed the "hedge" which Satan reminded God of having placed around Job, and his possessions; thus leaving Job's all, excepting his person, to the mercy of the adversary, who always improves his opportunities, and death and destruction followed. The birthday of Job's oldest son brought his brothers and sisters to his house and all were feasting and drinking wine together, and there came a messenger unto Job and informed him that as the oxen were plowing, of which he had 500 yoke, and the asses were grazing, the Sabeans fell upon them and drove them all away, and slew all the servants with the sword, and he alone was left to tell the story. Ere this messenger had ceased speaking, another had arrived and said, "The fire of God is fallen from heaven and burned up the sheep, (7,000) and the servants, and consumed them; and I only am left to tell thee." Another said, "The Chaldeans fell upon the camels (3,000) and carried them away, and slew the servants, and I alone escaped to tell thee." While he was yet speaking another said, "Thy sons and daughters were feasting in their oldest brother's house and a great wind from the wilderness smote the four corners of the house and it fell upon them and all are dead; I only escaped to tell thee."

"Then Job arose; and father now no more,
He lopt his flowing hair, his robe he tore;
Prone to the dust he bowed his rev'rend head,
And worshiping, with humble accent said:
'Peace every naked into birth
I came, and naked shall return to earth.
The Lord resumes; resuming not unjust;
Giving, resuming, he is still the Lord.
Still be the glories of his name adored.'
Thus for the blameless man his ills sustain'd,
Nor one complaint the ways of God arraigned."

In so doing Job vindicated both God and himself; he was no hireling. When his property and even his children were taken from him, he worshiped God, adored and blessed, instead of cursing, as Satan had said he would.

When the sons of God again presented themselves before the Lord, Satan again appeared among them, and as before, the Lord inquired if he had observed his servant Job, who was still unrivaled in the earth, perfect and upright, and that he still, contrary to the prediction of Satan, held fast to his integrity though so deeply afflicted without cause. Satan undoubtedly having his former slander shown to be false, boldly continues to accuse: "All that a man hath will he give for his life: touch his person, his bones, his flesh and he will curse thee to thy face." God then gave him permission to afflict his person, but his life must be spared, to take this, Satan had no power. But full of malignity he would go as far as he could; so he smote Job with sore boils, from the sole of his foot to his crown, and poor Job meekly sat down in the ashes, and scraped his putrid limbs with a piece of broken pottery!

Sympathy is now loudly called for. O, that his wife had shown herself worthy of him by bestowing the sympathy a wife is capable of! Instead thereof she taunted him! I am thankful that the Bible tells of a different class of women, or alas for the reputation of my sex!

'Twas then the frail companion of his care
Wounded his soul, with words of wild despair:
"What! still a saint? go on and cringing low,
Praise him once more, and feel the mortal blow!"
"Dost thou," he said, and cast a fender look,
While zeal delivered its severe rebuke,
"E'en thou, thus rashly speak? In such a style
Let a blind paganess her gods revile!"

Jehovah's hand divides one portion still:
Shall we embrace his good, and not his ill?"

Thus for the patient man his lips restrained,
From sin, and firm in every shock remained.

Thus Job, by meekly and patiently bearing losses and sufferings, as from God, vanquished Satan, who accused him no more, and proved a true man. But I must pass over much of his exceedingly interesting history. After suffering long and greatly, he was restored to health, honor and opulence. Again he was the father of ten children; seven sons and three beautiful daughters, equaled by none in the land. After this lived Job a hundred and forty years and saw his sons, and his sons' sons, to the fourth generation.

After a few reflections, growing out of this narrative, in another paper, Job will be dismissed.

FAITH.

1. What is faith?
2. How do we possess it?
3. What does it do for us?

Answer to first question. Faith is the result of testimony. It is the acceptance of facts as true, through the instrumentality of testimony. Faith is belief in unseen things. It is that principal that testimony rivets upon the mind. When testimony is presented to the mind (through the mediums of the senses) and it (the mind) exercises upon it—and rejects it—that mind is a faithless mind. The testimony failed to establish the fact or supposed fact, in the mind as true—but if the mind accepts the testimony as true—that is a believing mind, because the fact, or supposed fact, is riveted upon it as true. Facts that produce faith, are unseen things. Hence faith is the substance of things hoped for, the evidence of things not seen. Heb. 11:1. Faith and belief are used interchangeably, which you will see by consulting the following scriptures. Rom. 4:3-9. Heb. 11:6; Matt. 8:10-13.

Some times we hear folks talk of different kinds of faith—such as historic faith, saving faith, faith of credence, faith of reliance, trusting faith, dead faith and living faith. If we accept the historic accounts concerning Christ and his miracles as true, we have historic faith. It is divine faith, because it came by divine testimony. It is evangelical faith because it is belief in what the evangelists said. If it leads to perfect obedience it is saving faith.

If it gives credit to the divine narrative, it is a faith of credence. If it relies on what Christ and the apostles have said, it is a faith of reliance. If it trusts Christ for his promised blessings, it is a trusting faith. If it is without works it is a dead faith; but if it is connected with works, it is a living faith. So it is just the same kind after all the hobgoblins of the day. There may be a weak faith or a strong faith; but no forty-nine kinds of faith.

When a man dies, he does not become another man—so when faith dies it does not become another faith.

Answer to second question. How do we possess it, or how does faith come? Faith comes by hearing.

Rom. 10:17. As faith is the acceptance of facts as true through testimony—we can at once see the propriety in the Savior sending forth his disciples to tell to the nations the glad story of his resurrection. It was in order to rivet that glorious fact upon the hearts of the children of men. The word was the vehicle in which the heart stirring facts of the gospel were heralded forth from the lips and pens of the disciples, and was the very means of implanting in the hearts of sinners these glorious facts. The five senses are five paths along which external evidences are conveyed to the mind. Close the senses against evidence and the mind will remain faithless forever. No human mind ever received a fact that did not come through the senses. As evidence is the connecting link between fact and faith—and as the mind only partakes of facts through the senses, how important to cause the testimony to fall upon the senses. As light is essential in fixing seen things upon the mind, so testimony is essential in fixing unseen things upon the mind. As light is to sight, so testimony is to faith. No light, no sight—no testimony, no faith. Some people without investigation pray for faith. Closing the Bible and praying for faith is like closing the eyes and asking for light.

Now let us try the above statements by the words of the Supreme. "Neither pray I for these alone, but for them also which shall believe on Me through their word." Jno. 17:20. For whom did the Savior pray here? For them that shall believe. How? Through the words of the Apostles. Hence the word is the connecting link between the Savior and faith on the Savior. The Savior here is the cause, the word the means, and faith the effect. Again,