

Original Contributions.

BIBLE TALKS.

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This series, drawing lessons from the Old Testament, was commenced, and has been continued, to increase our knowledge of the Lord, and in so doing to impress his fear upon our hearts more deeply, and thus to prompt to a willing and loving obedience to all his commandments; brighten hope, strengthen and encourage us to cast all our cares upon him. For this purpose the Old Testament was given us, and the book of Job is no inconsiderable part of it.

Confessedly, Job feared God and was a righteous man. Strong contrasts mark his career. For a while princely in influence, honor and wealth, all delighting to do him homage; then suddenly brought so low, the meanest scoffed him; again he rises above his former enviable position, to twice his then opulence! Why, and how all this? The answer involves the subject of Divine Providence; and those Christians who do not believe in the special, as well as the general providence of God, would be well paid, should they give this book three months close study; as it is a treatise on Divine Providence. God's hand is shown to be over all, blessing, sustaining, restraining and permitting.

Let us illustrate. Job was a servant of God, and was rich, and Satan accused him of serving God for pay. To confirm this assertion he said to God, "Hast thou not made a hedge about him, and about his house, and about all that he hath on every side? Thou has blessed the work of his hands, and his substance is increased in the land." Mark well the strength and minuteness of this language. True, Satan who is a notorious liar, said this; but he can tell the truth when it suits him. In this instance he was speaking to Him whom he knew he could not deceive. Besides the truthfulness of what he said was admitted and acted upon. Job was industrious and managing; he used the divinely appointed means for acquiring, and God blessed the work of his hands, and so he became rich; his property was protected. Figuratively, God placed a hedge around him, his house, and all that he had. Satan, though anxious to do him an injury, felt perfectly powerless because of the Divine protection. He knew he could do nothing to Job's

injury, great or small, till God removed his protecting hand—the hedge he had placed around him on every side. But when he did this—gave Satan permission, the means, by which to accomplish his fiendish purposes were all at his command—wicked men and the elements—marauders, lightning and wind, to drive away, slay with the sword, burn up and blow over! How Satan put it into the hearts of these plunderers, Sabaeans and Chaldeans, just then, to slay and drive off, when God had withdrawn protection, is not easily determined; nor is it less easy to say how he could manage winds and lightning. All these he did. The elements are not under Satan's control, only by special permission. 'Tis God that sends ruin upon the just and the unjust. "He bringeth the wind out of his treasure."

As the Lord then permitted Satan to use wicked men and the elements in works of destruction, it is still in harmony with his mode of managing the world, to do so, when he consents to have such work done. And as Satan was then powerless, till he had Divine permission, he still is. And as righteous Job was under the special care and protection of God, so are all the righteous now, hedged around on every side. No evil of any description can befall a child of God, until he grants permission; so we are instructed, daily to offer the prayer, "Deliver us from evil." If evil befalls us, God will make it result in good to us, if we humble ourselves and endure patiently; partly in this world, in the next a far more exceeding and eternal weight of glory. God made Job's sufferings highly beneficial to him, temporally and spiritually; while he taught a lesson concerning himself, his providential dealings, to all succeeding generations, and constituted Job a pattern of patience and fidelity to God, under the severest trials mortals are compelled to endure. So Job suffered for the honor and glory of God, and for the race after him; that we too may some times suffer for like purposes. The possibility of this, should induce us to exercise great patience under sufferings and trials, trusting in God; and with Job say, "Shall we receive good from the Lord, and shall we not receive evil also?" One is as much intended for our good, as is the other; and will certainly so result with one cooperation. David says, "Before I was afflicted I went

astray; but now I have kept thy word." "O that men would praise the Lord for his goodness, for his wonderful works to the children of men!" I will here quote a few sentences from Job, showing how he triumphed in hope, in the darkest hour of his unparalleled sufferings. "O that, fair written, in a faithful scroll, Time, in his archives would my words enroll! O furrow them in led; their letters give. Through endless ages in the rock to live! I know that He, whose years can n'er decay, Will, from the grave, redeem my sleeping clay. When the last rolling sun shall leave the skies, He shall survive and o'er the dust arise; Then shall this mangled skin new form assume, This flesh, then, flourish in immortal bloom; My raptur'd eyes the judging God shall see, Estrang'd no more, but friendly then to me! How does the lofty hope my soul inspire! I burn, I faint with vehement desire!" Thus Job rejoiced in hope of a

resurrection and approval then, when under a cloud here, and earthly hopes were all crushed. "Though he stay me yet will I trust in him," are brave words. Let us imitate Job in trust, and patience, and hope. Let us study his history more. In doing so, we would learn more of God. The book of Job, being the oldest, in it God begins to reveal himself by his written word, to our race. I am loth to leave this for other subjects; but this must suffice for the present. May the reader be benefited by reading this, as I have been studying and penning.

Should we Ordain by Fasting, Prayer and Laying on of Hands?

J. M. MOORE.

At our last County Coöperation Meeting (of Lane county) we had up the Ordination question, as Bro. Parks stated in the Secretary's Report, and some of the brethren requested me to write a piece to the HERALD on this subject. Bro. Parks said all were convinced except one that fasting, prayer and laying on of hands was the ordination according to divine authority, and allow me to say here that this one Bro. Parks spoke of, acknowledge to me the evening we closed, that he had been mistaken and the

conclusion the brethren had come to was correct.

Now for some law and testimony for the readers of the HERALD. Let us begin with 1 Tim. 2: 7. Here Paul says he was ordained a preacher and an apostle. He says he speaks the truth and don't lie, and yet some say a preacher is not to be ordained in any way; but here is ordination. So we will proceed further. We will now begin with the third chapter (1 Tim). "If a man desireth the office of a bishop (which I think is an elder) he desireth a good work. He must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, and apt to teach." Likewise (in 9th verse) the deacons must have certain qualifications, and these also first be proved; (10th verse) Proven how? not by appointing them to the office, and letting them try it as some say, but they must have been Christians for some time, and proven to the brethren that they are working for Christ, sober, vigilant, of good behaviour, &c. Then, says Paul, in the 10th verse, let them use the office of a deacon. We will now see what Paul says to Timothy in the fourth chapter and beginning with the 14th verse. He says: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." This is said by some to have been done to give them power to heal the sick and perform miracles. Let us see a little further. Paul continues in the 15th verse, saying: "Meditate upon these things, give thyself wholly to them." We ask, Give himself wholly to what? To preaching the doctrine of Christ. He then says, that thy profiting may appear to all. Then in the 16th verse: "Take heed unto thyself, and unto the doctrine; continue in them," that is, continue in preaching the gospel, "for in doing this thou shalt both save thyself and them that hear thee." So you see the hands must have been layed on him for the purpose of preaching the doctrine of Christ, for the people to hear, and not to depart gifts, or perform miracles. We now go where Paul says to Titus (1: 5) to ordain elders in every city, as he, (Paul) had appointed him, if any be blameless, for, says he, "a bishop must be blameless."

Now let us turn to Acts of the