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Comments on the Lesson

"DRAMA IN THE BIBLE"
 SUNDAY, NOVEMBER 7th

by Rev. John M. Smith
 In the lessons of the past few weeks we have studied examples of the various types of literature found in the Bible. This week we turn our attention to the problem of suffering which we find treated in the form of drama in the book of Job. It is not our intention in this limited space to deal with the values and characteristics of various types of drama. Suffice it to say that drama has had a long wide history as an entertaining and teaching medium, and that the Biblical narratives are full of dramatic qualities. Indeed that is what makes the parables of Jesus and other Bible stories come alive. The characters live and move and speak the Divine Message in terms in which it can be understood. Usually the drama has a central purpose which it is endeavouring to achieve and around which the whole action is plotted. Our key verse, or golden text as it is sometimes called, acquaints us with the principal teaching of the Job drama in relation to the problem of suffering — "He knoweth the way that I take: when he hath tried me, I shall come forth as gold." — Job 23:10.
 The Biblical Basis:
 Job 1:1; 2:1-6; 42:1-6, 10a
 These passages of scripture give us a brief insight into the drama of Job. In chapter 1, verse 1, we meet the principal character, Job, a "perfect and upright God-fearing man of the 'land of Uz.'" In Job 2:1-6 we learn in prologue form that this good man who has thus far enjoyed many rich blessings of health, family, and prosperity, is to be severely tempted and tried with catastrophe and suffering. The drama then unfolds dealing with Job's misfortunes and ill health, and telling something of the workings of his mind and the challenge to his faith in God whom even his wife urges him to renounce. Three friends endeavour to persuade him that God is punishing him for wickedness of some sort: their philosophy of ill fortune and suffering being that they were punitive visitations of the Divine. Job, however, keeps his integrity and finally looks upon his affliction as, a trying by fire, a refining process, out of which he emerges a stronger man of God. In Job 42:6, 10a we find Job speaking to God, revealing his greater understanding of the Divine.

The Application:
 The presence of suffering is very real. We do not need anyone to bring it to our attention. There is evidence in plenty that afflictions, great and terrible, often hit the righteous; and we too ask the inevitable, why? If God be righteous, and just, loving and holy, why does He permit it? In reply one might ask why did He permit the suffering of St. Paul, the difficulties of Livingstone, the martyrdom of thousands? Why did He permit the shame and brutality of Calvary? Remote as we are from the days of Job it is our tendency to look upon suffering and affliction as punishment, and comparing the lives of the wicked and the righteous we often believe this punishment to be unjustly administered. Like Job we need to search our way through the individual, family, and national suffering of our time to a greater realization of the Divine — to a knowledge that God does not ask us to bear our burdens and oppressions alone, but that He will strengthen the faithful in their hour of need; He will comfort them in their days of despair.
 The drama of Job then challenges us to hold our faith in God, come what may, for in keeping our integrity we become victorious and know God better.

Helpful Quotations:
 "We may not fully comprehend the affliction, but we can know by experience the comfort of God."
 "As we rise in the scale of existence we find ourselves actually choosing pain and trouble rather than comfort and ease."
 "The highest kind of pain is voluntary — it is suffered for a cause or for the sake of others."
 "Christianity is not a magical but a moral revelation, and the end is the production of moral character and not the saving of its devotees in particular situations from the operation of the laws of physical phenomena."
 "It is not pain, but their attitude to pain, which has made noble some of the world's greatest sufferers."
 "Love turns the place of crucifixion into a garden."
 "The nails were driven into the hands of Jesus, but they were driven into the heart of God."

Irate Caller: "You spoiled my article by a misprint."
 Editor: "I'm sorry. What did we get wrong?"
 Caller: "A proverb I employed. You printed it 'A word to the wife is sufficient.'"

**Stamp-Sanderson
 Wedding**

The marriage of Helena Jean Sanderson, daughter of Mrs. William G. Sanderson, of Elora, and the late Mr. Sanderson, to Arthur Stamp, of Toronto, son of Mr. and Mrs. David Stamp of Glen Williams, took place on Saturday afternoon, Oct. 18, in the United Church, Elora. Rev. Theo J. Rees, minister of the church, performed the ceremony in a setting of autumn flowers. Mrs. Eric K. Wilson was at the organ and Miss Bernice Walker, of Toronto, sang "Because," during the signing of the register.
 The bride, given in marriage to her mother, wore a gown of ivory satin, with lace yoke and beading embroidered with seed pearls, lily-point sleeves, satin overskirt extending into a long train. Her full length embroidered veil fell from a coronet of pearls and small white beads, and she wore a single strand of pearls. Her cascade bouquet was of red Better Times roses.
 Miss Dorothy Sanderson, of Georgetown, her sister's maid of honour, wore turquoise taffeta made on princess lines, with net yoke and flange collar, cap sleeves and full floor length skirt. She wore a matching floral headdress and carried pink roses.
 There were three bridesmaids, Miss Josephine Sanderson of Elora, sister of the bride, in mauve embroidered organdie over light blue taffeta, sweetheart neckline, cap sleeves, and gathered full skirt. Her floral headdress matched her bouquet of mauve baby mums.
 Miss Peggy Willett, of Georgetown, was in a gown of pale yellow, with brocaded satin bodice and a full net overskirt. She wore a floral headdress and carried bronze mums.
 Miss Marion Stamp, of Glen Williams, sister of the groom, wore a gown, made similar to the yellow one in pale pink. Her headdress and bouquet were of deep pink baby mums.
 The bridegroom's brother, Mr. Joseph Stamp, of Georgetown, was the best man. The others were Mr. David Stamp, of Cheltenham, Mr. Norman Haggie, Toronto, and Mr. Hugh Wiley, Georgetown.
 A reception followed the ceremony at the home of the bride's mother, where the rooms were prettily decorated with pink and white streamers, and white bells. The bride's table was centred with a tiered wedding cake, flanked by

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 Although UEFB cannot at present handle used clothing, arrangements are being made to do so early next year.

Says the British Ministry of Food:
 "... we are living on marginal nutritional standards, and there is cause for anxiety lest this should be having adverse effects on physique and health... Everything you can send us is wanted and urgently wanted."
 If the British people go under, YOU and all of us, will feel the effects. We need a strong Britain to help fight the cold war. Give generously to UEFB—TODAY.

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Contact your Provincial Committee for further details. Give your fullest support to the National Campaign November 14 to December 5, to raise a large sum of cash to aid British men, women and children. Watch the papers for further announcements.

and bouquets of pink flowers. Two tall white tapers in silver holders, bride's mother wore a two-piece black-sheer ensemble with white and wine trim, black accessories. Groom's mother chose grey crepe, and corsage of red roses. The black accessories and pink rose corsage.
 For a wedding trip to southern points the bride wore a royal blue wool gabardine suit, wine coat and accessories. On their return, Mr. and Mrs. Stamp will live in Toronto.
 Guests were present from Toronto, Georgetown, Woodbridge, Glen Williams, Kitchener, Bellfontaine and Elora.

THE SHOPPER
 She looked a little weary
 At the closing of the day,
 As she bore her shopping basket
 Slowly on her homeward way;
 And the man who overtook her
 Was a little weary too,
 But he said "Your load looks heavy,
 Could I carry it for you?"
 "Sure," she said, "you're welcome,
 It is heavy as you say,"
 And the man asked: "How's the shopping?"
 Did they soak you much today?"
 She was neat and trim this lady,
 A sunny smile she wore;
 She had seen the summers come
 and go
 Perhaps two score or more,
 She had lived through stormy winters,
 Seen the world's unrest increase;
 She had given two of her loved ones,
 So as we might live in peace;
 She had borne without a murmur
 The scars that were thus imposed;
 But you'd just to mention shopping
 And at once her temper rose.
 "Did they soak me, did they ever,
 Each week gets worse and worse,
 I used to have a something
 Now I've nothing in my purse;
 True my man's pay rose a little
 But aye a jump behind,
 And now it's like the movie play
 Gone, all gone with the wind.
 I don't know what's the cause of it
 Or what it's all about,
 Maybe there are some Hitler's left
 And we've not found them out."
 "Oh well," she said, and smiled
 again,
 "I've still great things to prize,
 I've health and strength, the good
 Lord's love,
 Things man can't lower or rise;
 I've the memory of my luddies
 Who crossed the great divide,
 Through the smoke of man-made

conflict
 In the war's red rolling tide,
 To me they are still my babies" —
 In her eyes a pure light shone,
 "I hope again to see them
 I'll be brave and carry on."
 And the man returned the basket
 At the parting of their ways.

But the look on that brave
 mother's face
 He'll remember all his days;
 She had plumbed the depths
 of sorrow,
 But yet her faith was strong,
 May we all her courage borrow
 Her will to carry on.



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