

YORK-SIMCOE HOME AND SCHOOL
 The York-Simcoe Home and School Council is holding a "workshop" meeting on Thursday evening, Oct. 7, in the Charles Howitt Public School, one block west of Yonge St., at Stop 21. Registration 7.45 p.m. General meeting 8.15 p.m. An invitation is extended to all Home and School members and friends.

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THIS WEEK'S SUNDAY SCHOOL LESSON

GOD'S ANSWER TO JOB'S PERPLEXITY
 (Lesson for October 10)
 Job 38 to 42

Golden Text — Be still, and know that I am God. — Psa. 46:10.

THE LESSON AS A WHOLE
 By J. C. Macaulay, D.D.

Approach to the Lesson
 A simple outline of the Book of Job is given below covering the entire Book.

I. Prologue (Job 1:1 to 2:13)
 1. Job in his prosperity (1:1-5)
 2. Council in Heaven (vs. 6-12)
 3. Job in his losses (vs. 13-22)
 4. Second council in Heaven (2:1-6)
 5. Job in his misery (vs. 7-13)
 II. Job and his friends (3:1 to 31:40)
 1. The first round of discourses (3:1 to 11:20)
 2. The second round of discourses (12:1 to 20:29)
 3. The third round of discourses (in which Zophar takes no part) (21:1 to 25:6)
 4. Job and his "parable" (26:1 to 31:40)
 III. The discourse of Elihu (32:1 to 37:24)
 IV. God answers Job (38:1 to 42:6)
 1. God's first answer (38:1 to 40:2)
 2. Job's first confession (40:3-5)
 3. God's second answer (40:6 to 41:34)
 4. Job's second confession (42:1-6)
 V. Epilogue (42:7-17)
 1. The vindication of Job (42:7-9)
 2. The recovery of Job (42:10-15)
 3. The death of Job (42:16, 17)

It will be noticed that the long discourse of Elihu is an item all by itself. One who had never read the Book before could read it with Elihu's speech omitted, and not be conscious of any break. It is rather remarkable, too, that God did not include Elihu in His reproof, but neither did He include Elihu with Job as having "spoken of me the thing that is right." Because of this, some have suggested that Elihu was introduced later into the Book, either by the original author or by someone else. It is not necessary to draw such a conclusion.

Among those who accept Elihu as part of the original, opinion is divided as to the value of his contribution. Some think that he was the mouth-piece of God, a minister of truth, while others see little or no advance in his long speech over those of Eliphaz, Bildad, and Zophar. Apparently it carried no weight with Job, and it brings us no nearer a solution of the problem. He does present something of the majesty and power of God, but it is only when God Himself breaks in on Job that he protrates himself in trustful submission. It is one thing to know a lot of things about God, and another thing to know God.

Verse by Verse
 Job 38:1—"Then the Lord answered Job." Notice that the answer was directed to Job, with whom God was dealing—not to his friends, nor to Elihu.

Verse 2—"Who is this that darkeneth counsel by words without knowledge?" It is one of men's many follies to reason things out without having full knowledge of the matter, with the result that counsel is darkened.

Verse 3—"Gird up now thy loins like a man . . . answer thou me." Job had spoken very confidently about standing up to God in the tribunal of justice. God is now giving him his opportunity.

Verse 4—"Where wast thou when I laid the foundations of the earth?" The very earth upon which Job lived was a bundle of inscrutable mysteries. Its origin was not a matter of human observation.

Verse 5—"Who hath laid the measures thereof . . . stretched the line upon it?" God is using the figure of a building and a construction engineer, the measures and the line being part of the equipment, mentioned here to draw attention to the perfect orderliness and mathematical symmetry of the universe.

Verse 6—"The foundations and the cornerstone refer to the beginning and the end of the work, the figure of building being maintained. Compare 26:7.

Verse 7—"the morning stars, the sons of God" are doubtless angelic beings. Notice how the "morning stars" and the "sons of God" are mentioned together. What is the connection? Are they two titles for the same beings? Christ calls Himself "the bright and morning star." (Rev. 22:16)

Chap. 42:1—"Then Job answered the Lord." Job had already given a brief reply in the middle of God's address to him (40:3-5).

Verse 2—"Thou canst do everything . . . no thought . . . withholden from thee." Job would readily have acknowledged the omnipotence and the omniscience of God before his trouble, or at any point during the discourse, but he says this now with new realization of the truth, and in a spirit of awe and wonder.

Verse 3—"Who is he that hideth counsel without knowledge, I understood not." This repetition of God's question (38:2) seems to be a sort of meditation on Job's part in preparation for his answer—an acknowledgment that he was the guilty party. His displays of wisdom and knowledge were but fireworks.

Verse 4—"I will speak, and declare thou." Here again Job recalls a word of God (33:3; 40:7), as he formulates an answer, and a humble one it is.

Verse 5—"I have heard of thee by the hearing of the ear; but now mine eye seeth thee." Hitherto he has reasoned on the basis of hearsay. His knowledge of God has been mostly traditional. Now he has had a "personal encounter" with God, and things are different.

Verse 6—"Therefore I abhor myself, and repent in dust and ashes." All boasting is gone. Before men he did not yield a point on his integrity, but in the presence of the divine holiness and majesty he has only confession and repentance.

Verse 10—"And the Lord turned the captivity of Job, when he prayed for his friends. Verses 7-9 tell how God vindicated His servant Job before the three who had accused him, and appointed Job a priest on their behalf. Job, holding no grudge or resentment, accepted the appointment, and, as he prayed for his accusers, his own spirit was set free, and God began to work on his behalf.

The Heart of the Lesson
 In last week's lesson we saw Job defending himself against his friends, now turned accusers. He went so far as to declare himself quite prepared to argue his case before God, assured that he would come out vindicated. True, he was not claiming absolute perfection, such as belongs only to God, but he refused to acknowledge any breach in his integrity. He summoned all his accumulated knowledge, and built thereupon a philosophy of being which to him was the last word in wisdom, capable of withstanding all assaults.

Then God answered. His opening words shattered the whole structure of human wisdom, "Who is this that darkeneth counsel by words without knowledge?" Words without knowledge! Job, like his friends, thought he knew a lot, and therefore had a broad and strong basis for counsel. But as God proceeded, presenting item after item containing mysteries beyond human understanding, Job progressively realized how much he did NOT know. The earth on which he lived, the heavens above him, the seas around him, the beasts about him—all were full of the unknown. The knowledge is vast, considered by itself. But, considered alongside what he has not yet found out, it is but a trifle. That is what bore in upon Job, till he began to realize that so scant knowledge was poor basis for arriving at a final judgment of things. So his confidence in his ability to argue his cause with God steadily wilted, so that, when God gave him a chance to speak, it was simply a retraction of his boast, and a withdrawal from the contest.

But more than a retraction was needed, and as God described the monsters of creation, Job felt himself getting smaller and smaller. God's challenge took on new meaning, and as he recalled the words of that challenge in the light of his ignorance, he could only confess that he had spoken without understanding. Moreover, this personal encounter with God had made his jealousy for his own integrity seem ludicrous. What was his integrity in face of the majesty and holiness of God? "Therefore I abhor myself, and repent in dust and ashes." So the ash heap upon which he sat was changed from the symbol of proud sorrow to that of humble repentance.

CEDAR GROVE

The Rev. James R. Guthrie, professor at Emmanuel College, added immensely to the success of the Zion Church anniversary services last Sunday with two very interesting and sound sermons. The music, at the evening service, of Unionville choir was enjoyed and very much appreciated.

Mrs. Frank Robb who has recently been conducting the Zion choir, has found it necessary to resign this month. The choir realize the difficulties in carrying on but are sorry to see her go. They will, beginning this Friday, endeavor to keep the group going without a leader and request that all members attend and lend their voices.

Some of the comments, in the village, on Canada's new bills have been anything but flattering. Archie Little admits they are plainer, easier to read, but says they feel like there was a paper shortage in Ottawa. Bob Dare thought he could get the same thing from a package of oats. He's going to save up a million of them and send away for a bicycle. However, from the several local winners in the Star's recent contest (the Murison's had more winners than the paper would allow per family) and Caroline Little who collected her prize money for the Markham Twp. Essay Contest on Tuesday night, there were no complaints whatsoever.

Congratulations to Mr. and Mrs. Maurice Hamill who are celebrating the arrival of a daughter this week.

Big business is certainly not very sympathetic with private life, especially of newlyweds. Scotty Crichton has been transferred to Port Arthur—temporarily, he hopes. Meantime Ila continues with her job at the hospital and hopes the transfer will not be for long.

As the London Free Press observes: "Now that we have our new Canadian money all we need is a new Canadian price list."

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