

## Pastor and People.

### FROM GLORY UNTO GLORY.

"From glory unto glory." Thank God that even here  
The starry words are shining out, our heavenward way to cheer!  
That e'en among the shadows the conquering brightness glows,  
As ever from the nearing light intenser radiance flows.

"From glory unto glory." Shall the grand progression fall  
When the darkling glass is shattered as we pass within the veil?  
Shall the joyous song of "Onward" at once forever cease,  
And the swelling music culminate in a monotone of peace?

Shall the fuller life be sundered at the portal of its bliss  
From the principle of growth entwined with every nerve of this?  
Shall the holy law of progress be hopelessly repealed,  
And the moment of releasing see our sun of glory sealed?

"From glory unto glory" of loveliness and light,  
Of music and of rapture, of power and of sight,  
"From glory unto glory" of knowledge and of love,  
Shall be the joy of progress waiting us above.

"From glory unto glory," with no limit and no veil,  
With wings that cannot weary and hearts that cannot fail;  
Within, without, no hindrance, no barrier as we soar,  
And never interruption to the endless "More and more."

For infinite outpourings of Jehovah's love and grace,  
And infinite unveilings of the brightness of His face,  
And infinite unfoldings of the splendor of His will,  
Meet the mightiest expansions of the finite spirit still.

—F. R. Havergall.

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**THE PATRIARCH JOB, OR LESSONS FOR OUR TIMES.**

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#### ARTICLE I.

**JOB A REAL PERSON.**—The Book of Job is by some supposed to be an allegory—a poetic romance written by Moses. This opinion doubtless arises from the intensity of Job's personal sufferings, the magnitude of his losses, the severity of his bereavements and the sublimity of his patient resignation and strong faith in the all-wise and unerring providence of God. To suffer such affliction, to be reduced from "the greatest man in the east" to the mean beggar sitting on the dunghill; to be deprived at one stroke of his seven sons and three daughters, and yet remain calm and resigned amid it all, seems on the surface to bear the stamp of super-humanity to be far beyond the suffering capabilities of men. In fact, if tested by the standard of ordinary men it does seem perfectly incredible.

But Job was as far removed from the standard of ordinary men as the glorious light of the sun exceeds the pale brightness of the moon. Job is a sun in the moral firmament around whom we of weaker faith must revolve and gather from his greater and more exalted experiences strength and comfort to enable us to bear the lesser trials to which our less important lives are daily exposed. The Book of Job is not a fable, neither is Job a myth, the creature simply of imagination, but a real person, and the record of his sufferings is a record of actual facts. In the Epistle of James we are exhorted to "take the prophets as an example of suffering affliction and patience," and then he (James) cites Job for our encouragement.

"Ye have heard of the patience of Job and have seen the end of the Lord." Now what possible encouragement could any of us derive from Job's patience, if his trials were imaginary and not real?

Patience is one thing in theory and quite another in practice. Talk to a man who is suffering about resignation and he will still repine; show him by practical experience, either in yourself or others, what man has endured

and it will be as balm soothing his affliction and will nerve him to greater endurance and patience, and in spirit he will exclaim "what man has endured man can endure again," and thus his sufferings are alleviated because his determination has received fresh strength.

But further, it is not God's method to treat imaginary characters as real, or real characters as myths. In the prophecies of Ezekiel Job is referred to again, and here, in conjunction with two others, viz.: Noah and Daniel. No one thinks to question the personality of Noah and Daniel, then why Job? God refers to them all as *these three men*, and specifies an attribute common to them all, namely: *righteousness*. What reason therefore have we for doubting Job's actual and positive existence? Job lived, Job suffered, Job endured with patience and Job triumphed. The instigator of his troubles was Satan, the cause of his triumph was God.

**JOB DIVINELY PROTECTED.**—There is a crowd of thought suggested in considering the character and experience of Job. In his contact with Satan, as recorded in the earlier chapters of the Book of Job, we have a splendid example of the good man, his danger and defence. In the first chapter and the tenth verse there is a statement made both concise and true; and though the words were uttered by Satan, a greater truth could not have been expressed in acknowledgment of God's providence and protection. "Hast thou not made an hedge about him, and his house, and about all that he hath one very side?" This statement on the part of Satan teaches us how narrowly God watches over the interests of those who put their trust in Him and that even their temporal affairs are not beneath His notice and protection. Notice how strongly and securely Job is guarded:

1st, There is *personal protection*. "Hast thou not made an hedge about him?"

2nd, There is *family protection*. "Hast thou not made an hedge about his house?"

3rd, There was *property protection*. "Hast thou not made an hedge about all that he hath on every side?"

How strongly Job was fortified! Before Satan could storm the citadel he must break down the outer walls of temporal protection and destroy the inner wall of domestic happiness, and even these he acknowledges he is unable to do without God's permission.

Satan is very impotent when viewed in the light of God's strength.

God, we are taught, is "no respecter of persons," and He affords to every faithful one that degree of protection commensurate with the amount of faith we place in Him. He has declared "as the mountains are round about Jerusalem so the Lord is round about His people." Many people think it is beneath God to concern Himself with man's temporal affairs. Vain delusion! "But thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant which he swear unto thy fathers, as it is this day." Deut. viii: 18.

If it is not beneath God to give the power to get wealth, it surely cannot be beneath Him to protect that wealth when acquired. God is deeply interested in everything that concerns the welfare of His people, and the fact that Satan admits, yea, positively states, that there is "an hedge about Job, and also about all that he hath," proves that God cares for His people and also for their temporal possessions.

#### ARTICLE II.

**MORAL RECTITUDE IN ADVERSITY.**—In many respects the character of Job is worthy of imitation and emulation. He is pre-eminently distinguished for his great patience under adverse and trying circumstances. He stands unique in the annals of history, not as "the greatest man in the east," for if that had been his only recommendation history would doubtless have known little or nothing of him. It is Job on the dunghill and not Job in the palace; Job the poor and afflicted one and not Job the rich and prosperous one that all men admire. But why admire him thus circumstanced? Because of his calm resignation, his strong faith, and his unwavering confidence in God, when cast down, as it were, in a moment of time, from a position of the highest altitude as a prince among men, to one of

the most direful degradation. I wonder how many men in the whole history of the world, could have stood so calm and resolute amidst such sudden and complete destruction? I have seen men, yea, even Christian men, weep like little children who had lost some favorite toy, when some unlooked-for calamity had befallen them to deprive them of only part of their worldly possessions. It is adversity and not prosperity that develops the true manliness in man. It was because Job upheld high and holy principles when the sun of prosperity shone upon him, that now, when sudden darkness sets in, his high and holy principles prove themselves strong enough to sustain him, and enable him amidst the wreck of fortune to exclaim, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Satan asked: Doth Job serve God for nought? YES, is our reply to the enquiry in the sense Satan meant it; but in a higher and nobler sense we stoutly answer NO, Job doth not serve God for nought! God is a reasonable and fair-dealing master to all His servants and those who serve Him well and faithfully will receive an adequate reward. Job looked beyond the material and perishing to that which was spiritual and enduring. He served God, not for the loaves and fishes—to use a common expression—but because God's service was delightful to him, and in that service, apart from all worldly gain, he found ample reward.

Job was a man, in a religious sense, who lived long before his time. In practice he displayed great Christian principles, and understood in his innermost heart that great truth long afterwards uttered by our Divine Saviour, "Seek ye first the Kingdom of God and his righteousness, and all these things shall be added unto you."

(To be continued.)

#### LITERARY VALUE OF THE BIBLE.

Whatever opinion may be entertained of Mr. Dana's political views, he is recognized by everyone as one of the highest authorities on literature. His "Household Book of Poetry," although first published many years ago, is probably the best collection of English poetry ever printed, and his approval of a book or a poem is as valuable as that of any man in the country. Some years ago this fact was neatly recognized by E. S. Martin, who dedicated a little volume of verse to Mr. Dana, "with the somewhat disquieting reflection that he knows poetry when he sees it." This judicial eminence of the *Sun's* editor is referred to in order to call attention to a notable remark of his before the Union College students in his address on journalism. Referring to the fact that some books are indispensable to the education of a newspaper man, he said that of all these the most useful, the most indispensable, the one whose knowledge is the most effective, is the Bible. After explaining that he was not now considering it as a religious book, but as a manual of utility and of professional preparation, he went on:—

"There is, perhaps, no book whose style is more suggestive and more instructive, from which you can learn more directly that sublime simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affection, none which you open with such confidence and lay down with such reverence. There is no book like the Bible."

This opinion, coming from such a source, is well worth noting at a time when familiarity with the Bible is not as common as it used to be, and when teachers who are fitting boys for college and them unable to understand the allusions in the opening lines of "Paradise Lost." Yet every qualified judge will probably agree with Mr. Dana as to the value to a writer of an intimate acquaintance with the Bible. It is said to have been one of the most powerful weapons in John Bright's oratorical armoury, and Jeremiah Black and Charles Sumner relied upon it to lend force to their terrible invectives, while Macaulay's brilliant pages bristle with Biblical allusions. A mother who was referring the other day to the excellent style of her daughter's letters, attributed it to the daughter's close reading of the Bible. Even from the point of view of secular education, it is highly desirable, that Bible reading should not go out of fashion.

#### THROUGH SUFFERINGS.

What is accomplished in us "through sufferings?" Not purity or freedom from sin. Christ was made perfect through sufferings. He could not have been made free from sin because He never had any sin to be cleansed from. Sufferings of themselves never saved any believer. They may have some influence in drawing their victims to the only cleansing agency. The devil may have performed the same office, but no thanks to the devil or to sufferings. The devil meant it for evil, but God over-ruled it for good.

What, then, is the mission of suffering? It evidently has none. It is not of itself a purifier, but it may be a refiner. It clarifies, beautifies and strengthens holy character. Here is a piece of steel, it is all steel, but it is not yet fine enough. It must be reduced in quantity and refined in quality. All that is taken out of it may be pure steel, but the coarse particles are removed and the finer ones left.

Holy character needs refining. "Not only so, but we glory in tribulation also, knowing that tribulation worketh patience." There was patience before. It is a fruit of the Spirit, but by tribulation (tribulum, the flail) patience is refined—strengthened, made more enduring, its scope enlarged, its exercise made more natural, easy and universal. We are saved by grace, we are disciplined by suffering.—*Christian Witness*.

#### WHAT YOU CAN DO.

You cannot set the world aright, or the times, but you can do something for the truth; and all you can do will certainly tell it the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to a man who is carving a stone for a building: ask him where is that stone going, to what part of the temple, and how is he going to get it into place; and what does he do? He points to the builder's plans. This is only one stone of many. So when men shall ask where and how is your little achievements going into God's plans, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple was yours to build.—*Phillips Brooks*.

The Rev. Josiah Tylee, an African missionary, says:—The Bamangwato are a people among whom civilization and Christianity are making progress. Fortunately, they have a chief who is regarded, and justly so, as the most intelligent, wise and Christian ruler in South Africa. All speak of him in the highest terms. Khama—for that is his name—when he became king, about twenty years ago, having seen the sad effects of ardent spirits on some of his relatives, said: "If I ever become ruler here, I will not allow a drop of rum, gin or brandy to be sold in the country;" and he has kept his word. There is prohibition that does prohibit. Khama fosters education, the observance of the Sabbath, and governs his people in a manner that would be creditable to any ruler in a Christian land.

Cuba is now open to Protestant teaching, and there is no aversion to the Gospel on the part of the Cubans as a people. Romish priests are regarded with dislike and contempt; the educated young men of Cuba decline to enter the priesthood. The altars of the Popish churches are served almost entirely by foreigners. The need for evangelical teaching is very manifest. No continental city exhibits such unblushing Sabbath desecration as that which prevails at Havana. The gambling tables are thronged, the churches well-nigh forsaken. Labor of all kinds proceeds on the Sabbath; the shops are open, and are frequented by all classes. There are bull-fights and cock-fights, and much playing at base-ball. No more terrible indictment could be brought against Rome than the present condition of an island of magnificent resources, in which she has had undisputed sway for centuries.

The November *Missionary Herald* of the American Board mentions the interesting fact that no fewer than twenty-two children of missionaries connected with their Marathi Mission in India have returned to that field to take up the work of their parents. In our own mission field we know of at least fourteen children of missionaries at work.