

**The Book of Job.**

REV. A. J. HUGHES.

**PART III.**

In the second cycle of discourses, Eliphaz, Bildad and Zophar again speak, urging the same doctrine, and making the same recriminations, as before, only with increased emphasis, to each of which speeches, as before, Job makes a separate reply. In one of his speeches he seems to gain a dim and distant vision of the Daysman for whose presence and ministry he had previously longed. And in another he beholds this Daysman, a deathless, hence a divine personage, who is not only to right his temporal wrongs one day, but who is to smite death in the face for him, and permit him, in spite of death, to see God. The vision is highly Messianic, and as if with prophetic intuition of its import to the ages yet to come, he exclaims:

"Oh, that my words were now written!  
Oh, that they were inscribed in a book!  
That with an iron pen and lead  
They were graven in the rock forever!  
For I know that my Redeemer liveth,  
That He shall stand up at the last upon the earth.

And after my skin hath been thus destroyed  
Yet from my flesh shall I see God.  
Whom I shall see, I, for myself:  
Whom my eyes shall behold, a stranger no more.

Oh, for this my veins consume within me!"  
In the third cycle of discourses Zophar does not speak. Eliphaz and Bildad do, however. Eliphaz charges Job now with certain specific sins, of which a man in his former affluence, might easily be guilty, and admonishes him to acquaint himself at once with God, and be at peace; so should good come unto him." And Bildad briefly and feebly echoes what had been already said about the depravity of man, and the holiness of God

In his replies to these two speeches, Job makes four things manifest, 1st, his assurance that God is his friend. "Oh, that I knew where I might find Him!" he cries; "that I might come even to His seat. I would order my cause before Him and fill my mouth with arguments. I would know the words which He would answer me, and understand what He would say unto me. Will He plead against me with His great power? No, but He would put strength in me!" 2nd, his assurance that God has a purpose in His affliction. "When He hath tried me, I shall come forth as gold," are his words. 3rd, his determination not to be brow-beaten by these professed comforters of his into an attitude of hypocrisy, swallowing as true their words, when he did not believe them, and at their insistence, confessing to crimes of which he was not guilty, to be adjudged therefor a liar by his conscience. 4th, his conviction as to what is the most important thing in the world. It is not ease and prosperity, as his friends so freely and frankly intimate. Many a wicked man has these, yet they count for nothing when "God taketh away his soul." Wisdom or the fear of God, is the most important thing. But where can wisdom be found? "The depth saith, 'It is not in me.'" And the sea saith, 'It is not with me.' Destruction and death say, 'We have heard the fame thereof with our ears! God understandeth the way thereof, and He knoweth the place thereof,' says the patriarch.

"For He looketh to the ends of the earth,  
And seeth under the whole heaven;  
When He gave the wind its weight,  
And meted out the waters in a measure;  
When He gave a law to the rain,  
And a way to the flash of the thunder;  
Then did He see it, and declare it;  
He established it, yea, He searched it out,  
And unto man He said,  
"Behold, the fear of the Lord, that is wisdom,  
And to depart from evil is understanding."

The man who answers Job this time is a stranger thus far to the Book. He is a young man, named Elihu. The controversy between Job and his friends has angered him, and he speaks with much heat; against Job, because he had justified himself; against his friends, because they had proved themselves unequal to the patriarch in debate. In his discourse, Elihu makes a bold assumption, even that of being him-

self the Daysman for whom Job longed; and he urges the patriarch to receive him in that capacity. He expresses the conviction that Job's trials are corrective, and not punitive, and lectures his comforters severely for not having understood this. He admonishes Job to submit to God's providential dealings with him, not, however, for the spiritual, but for the temporal benefits to be derived from so doing. Then He proceeds to give a description of the power and glory of God as seen in a storm that approaches, terrible with its thunder and lightnings and whirling winds, which finally envelops the company and in dread of which Elihu's discourse seems abruptly and ingloriously to end.

The Theophany follows, with the discourse of Jehovah, which, for poetic sublimity, is probably unsurpassed in the world's literature. Elihu is dismissed by Jehovah with a single question, "Who is this that darkeneth counsel with words without knowledge?" The discourse then proceeds to portray the wisdom and power of God, as displayed, to use the language of another, "in the heavens above, in the earth beneath, in the great events of creation, and phenomena of nature, in the myriad life that fills land and air and ocean." When God finishes, Job replies, not, however, to confess to any wrong doing to which his afflictions might be chargeable, but to acknowledge the limitation of his understanding, and his self-loathing as he felt it, and as any man, be he however pure, must feel it, under the blaze of the infinite presence. I have uttered and understood not, things too wonderful for me, he says. "I have heard of Thee by the hearing of the ear, but now mine eyes see Thee; wherefore I abhor myself, and repent in dust and ashes."

The Epilogue follows, in which Job's friends are reproved "for not having spoken concerning God the thing that was right," and they are made to atone for their injustice to the patriarch by a burnt-offering. Job, on the contrary, is commended for his fidelity to his convictions, and is made an intercessor with God for his friends. Then he is lifted out of his sorrow, and inducted into a prosperity doubly greater than that which he had lost, and which he enjoys with a keener relish than before, because of the elevated and enlarged conception of God which had come to him through trial.

**Religious News.**

Rev. W. B. Hinson, has received and accepted a call to the pastorate of the Baptist church of San Diego, Cal. He is to begin his work there the first of June. The state of his health requiring a dryer climate is the cause of his leaving Vancouver.

Rev. M. C. Higgins, has closed his pastorate at Carleton, St. John, and is removing to N. S. He leaves many friends in Carleton and his presence at the ministers Monday meetings, and Foreign Mission Board will be much missed.

Four persons put on Christ in baptism April 22nd. Last Sabbath evening in the presence of a large congregation they, with two others, who came by letter, were welcomed into the church. Fifty-one have united with us. The blessed work continues with great power, and the cry of new-born souls is yet heard in the sanctuary. A number of persons are awaiting baptism. E. H. HOWE.

Two more were baptized BRUSSELS STREET, last Sunday. H. F. W.

Our usual spring services MAUGERVILLE, have closed, adding 14 to SUNBURY COUNTY. the church; eleven of these being baptized by us. Unto God through Christ be all the praise. O. P. BROWN.

May 1st. Baptized one on the SUSSEX, N. B. 22nd. Miss Hattie Biggar, and gave the right hand of fellowship to two who came to us by letter on the 29th ult. Work encouraging. W. C. Sussex, N. B., May 5th.

CARLETON, After a pastorate of over two years, Bro. M. C. Higgins severed his connection with the church and we are now looking forward to another leader. In many ways we are enjoying divine favor as the outcome of Decision Day. A number of our young people have been brought from the teachings of the Sabbath School to a knowledge of the needs of a Saviour and we are looking forward to a number of others who are anxiously considering that important question. Any pastor who thinks of engaging in a new field of labor or without a pastorate will receive the attention of the church by communicating with E. L. STRANGE, Church Clerk.

In the month of January CANTERBURY, N. B. the churches of the Canterbury group extended a call to their pastor to remain with them another year. We have been greatly encouraged during the year 1899. Forty-six have been baptized, thirty have been added to the churches by letter and experience. The interest has been good in four of the churches. Improvements have been made in church property, debts cut down and paid. In the month of March we commenced a series of special services, and have been continuing them to the present time and expect to all summer. Five have been received into the fellowship of 1st Canterbury church, four by baptism and one experience. On April 29, two united with the Lower Woodstock church by baptism. To God be all the praise.

Yours in Christ,  
C. N. BARTON, Pastor.  
Meductic, May 2nd.

We are glad to report victory TIVERTON, N. S. for God in Tiverton. The special meetings we have held there have resulted in the revival of the little church, wanderers have returned and sinners have obtained a hope in Christ. Last Sabbath thirteen persons were baptized and others will put on Christ in baptism at our next appointment there. We have closed the series of special efforts which have extended over four months in Freeport and Tiverton. The displays of God's grace and power in those places can never be forgotten by pastor or people. E. H. HOWE.

The church of God in this COLDSTREAM, N. B. place has been much revived. Some who had wandered away have returned to the Shepherd of their souls. Eight have been baptized on a profession of faith in Christ as their Saviour. Others have requested baptism. May the Lord continue to carry on His work in our prayer. J. D. WETMORE.

As we look back over the TABERNACLE, last year of church work it ST. JOHN, N. B. seems almost a miracle to us that from what seemed barren ground has grown a sturdy church. Since Brother Stackhouse took charge of the work, less than eleven months ago, upwards of fifty have professed faith in Christ by baptism, and about twenty have been received by letter and experience, making a total of over seventy added to our membership, five of the number renouncing Romanism. Their lives and consecration justify us in believing that they have been born of the Spirit. Our building, which for two years prior to the pastorate of Bro. Stackhouse seemed large enough to accommodate our congregations, suddenly appeared to shrink. We were obliged to say we must have a new building, or call a halt in our work. After mature consideration we cautiously advanced this subject to our people and found them more than ready to respond. Their response to the call for funds took a very practical turn and footed up the sum of over six hundred dollars at the first note of the bugle call. In sympathy with our members we have a host of stalwart friends who with them will throw into the work not only good will but considerable of the sinews of war. We have about secured a site in a position of advantage and hope so on to begin operations. The sister church of west side has generously come forward with the sum of sixty dollars to aid us in our work, as a church in this locality is absolutely necessary.