

Young - Friends' - Review.

"NEGLECT NOT THE GIFT THAT IS IN THEE."

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"GOD CAN HOLD HIS OWN."

"I am glad to think

I am not bound to make the world go right,
But only to discover and to do,
With cheerful heart, the work that God
appoints.

I will trust in Him,
That He can hold His own, and I will take
His will, above the work He sendeth me,
To be my chiefest good."

—Jean Ingelow.

There is to me a deep lesson hidden in these lines, and when we *practically* find it out happy are we. In our finite wisdom we are anxious as to the result of our work; we want to see *something done*; we wish to realize the fruit of our labors; we are not content simply to *work*, as the command may come to us, and in whatever field it may seem proper for us to work, but in the language of another poet,

"We love to choose and see our path,
We love day's dazzling light,"

for our work, forgetting that "God can hold His own." Is this right? Is this the way we would expect our children, or our employés to do? Would we not tell them to do the work we had set them to do, and to *trust* that we had arranged it all right, or at least as *we* wanted it to be? Why will not the same law hold as good in the spiritual and moral as in the physical world? "We are not bound to make the world go right," but to *discover* and to *do* the work that *God* appoints for us, as individuals, to do, and "trust Him, that He can hold His own." To discover our work! What does this mean? To sit with folded hands and idle minds lazily thinking the *work* will *come to us*, without an effort on our part? Does this plan comport with the teachings of our blessed Lord? He tells us to *seek*

the kingdom; to *work* while it is day; to *knock* and it shall be opened to us. Many other passages might be cited to show that we are not to be always and only *waiting* for an opportunity to present itself that we may show our allegiance to our Heavenly Father, by doing His work when and where we *chance* to see it. It is not thus that we can do His will on earth, as it is done in heaven; it is not thus that we can hope to be kept out of temptation and evil; no to do these things implies *action*, action *with* our Father's will, and in conformity to it. We pray, "Thy will be done," but what are we doing to help towards its accomplishment, if we make no *effort* to bring it about. And what is this will that we pray may be done? To do good. In one of the old prophets this passage occurs, "He hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" He hath shewed us what is good. What for? For his own gratification? Surely not. For our own sake, that having been shewed the good we might go to work and practice it, and *then* what we do will redound to *His* glory, as well as to our own benefit. What does he require of us? First to do justly. What does this mean? We all know what justice is, it is defined, "the rendering to every one his due, his right; practical conformity to the laws and to principles of rectitude in the dealings of men with one another; conformity to truth and reality," etc. But these are sufficient to satisfy any reasonable person. Let us look at this matter closely; it is a subject deserving of thought, that we may act intelligently in the premises. Do we render