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Burdens.

BY THE REV. DR. CUYLER OF BROOKLYN.

Preached in St. Peter's, Dundee, the Church of M'Cheyne.

Gal. vi. 5—"Every man shall bear his own burden."

Gal. vi. 2—"Bear ye one another's burdens."

Ps. lv. 22—"Cast thy burden upon the Lord."

THESE texts are not contradictory, but, like bass, tenor, and alto in music, in perfect harmony. Everyone has a burden, often a very heavy load, and it is of the utmost importance to know how best to manage to carry it. God does not train His children as some unwise parents do, who never give them as much as ten pounds to carry, who never expose them to difficulty, or train their bodies by manly exercise. Strength, power, are gained by burden-bearing. Only by hard discipline can virtue, courage, vigour be attained. But "Bear ye one another's burdens" is an exhortation which does not jar with nor overlap the text, "Each must bear his own burden." The bearing of our own burden gives us *strength*, but the bearing of another's burden gives us *sympathy*. The porter or clerk in a large house of business may often be envied by his master. He looks at them and he thinks, "Oh, they have only to drive a quill or a team; they have no cares like mine; I have the anxieties of this large business, and a thousand worries of which they know nothing." The clerks and porters, on the other hand, think when they see him step into his carriage and drive home to his palace, and when they feel the weight of their own cares and the pressure of their own burdens, "How happy he is!" Every man must bear his own lot; everyone has his own duty, from which he must never shrink. There is a false mode of quoting the text, "Cast all your cares upon Me." There are duties to do, burdens to bear, which each must do and bear for himself.

But, then, there is the second text, "Bear ye one another's burdens." This gives sympathy; and the only cure for the harsh, hard struggle between capital and labour is more of this sympathy. The workman must bear the burden of the employer, sympathising with his difficulties; the employer must not mind his own things only, but bear the burdens of his people. There is no other solution

of the difficulty between capital and labour than this spirit of Christ, who sought not His own, but who gave Himself for others.

Lastly, we are to "cast our burden upon the Lord." Like a beautiful window of triplet lights, these three texts fill our life with sunshine. The minister is often burdened with his church: the church is dearer to God than to him, the Lord will bear the burden. The sick child, lifted in his father's arms from the couch to the chamber, leans on the father's bosom; the weaker he grows, he leans the more, nestles the closer. Our Father in heaven has the same joy in feeling His children in their weakness lean upon Him. Our burdens are often given to make us feel our helplessness, and bring us to Him, to His bosom, and to His love. There is no sorrow, no grief, with which He does not sympathise. He does not close His ear to the cry of His children. He went all the way to Syro-Phenicia because He knew that one poor woman, who had a daughter no other physician could cure, stood by the wayside, patient, hopeful, waiting till He should pass. That He might have the joy of bearing her burden of grief, He did not think the way long. The good Samaritan did not reproach the wounded traveller with his folly in having gone into a dangerous road unarmed. Without upbraiding, with helpful tenderness, he lifted him upon his own beast, and, with considerate and unostentatious liberality, gave the money, not to him, did not wound the honest pride of the man he would help, but slipped the money into the hand of the host, and told him that whatever was required more he would pay him.

God is willing to bear our burdens. He is rich in mercy, full of yearnings for the lost, the wayward, and the erring. The helpless, the friendless, may here and now lift up their voices in the words of that sweet singer whose voice to-day mingles with the harmonies of heaven. With the voice of Horatius Bonar, friend and lover too of your own M'Cheyne, you may sing:

" I lay my wants on Jesus,
All fulness dwells in Him ;
He heals all my diseases,
He doth my soul redeem.

" I lay my griefs on Jesus,
My burdens and my cares ;
He from them all releases,
He all my sorrow shares."

But there is a burden heavier than grief. God teaches us in His school addition and multiplication, and then the lessons are easy. But when we come to subtraction and division the task is terrible and is blurred with our tears. But worse than subtraction, heavier than any sorrow, more awful than any bereavement, is the sense of guilt, the burden of sin. But, thanks be to God! He bore our sins on the Tree. If the whole Bible were lost, oh, let that one verse be spared to me, "All we, like sheep, have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." Lift up your voice, then, sinner—burdened, guilty, and vile—and sing:

" I lay my sins on Jesus,
The spotless Lamb of God ;
He bears them all, and frees us
From the accursed load.

" I bring my guilt to Jesus,
To wash my crimson stains
White in His blood most precious,
Till not a spot remains."

Yes, lay your sins on Jesus, and you shall sing till your voices mingle with the songs of the blessed. The longing for holiness will follow the cancelling of guilt, and you will sing on:

" I long to be with Jesus
Amid the heavenly throng—
To sing with saints His praises,
To learn the angels' song."

NOT YET!—The Parisian mob came around the Tuileries. The National Guard stood in defence of the palace, and the commander said to Louis Philippe: "Shall I fire now? Shall I order the troops to fire? With one volley we can clear the place." "No," said Louis Philippe, "not yet." A few minutes passed on, and then Louis Philippe, seeing the case was hopeless, said to the general: "Now is the time to fire." "No," said the general, "it is too late now; don't you see that the soldiers are exchanging arms with the citizens? It is too late." Down went the throne of Louis Philippe.

Dr. CUYLER writes:—I recently received from an entire stranger so pathetic and remarkable a letter that I take the liberty to introduce a few sentences. "I am a Southern girl, raised in wealth, with every advantage of society; in all the country-side I was the merriest, happiest girl, and never knew a sad hour. I danced away the spring-time of my life; I never thought that I was wicked—in fact, I didn't *think* anything. But it is the same old story. I ran away and married, and am now suffering the just penalty of my disobedience. Neglected and ill-treated, broken-hearted, away from home and mother, poor and alone, I came to the Cross, and poured out my sorrows to Him. I told it all to Jesus, and to Him only; for no one living can comfort a childish, crushed heart like mine. But oh! dear sir, why did I not give my spring-time to Christ? Why did I wait until my spirit was crushed before I came to Him and offered to His pure hands this wretched soul that the devil was tired of?"

A MINISTER had preached a simple sermon on the text, "He brought him to Jesus;" and as he was going home, his daughter, walking by his side, began to speak of what she had been hearing. She said: "I did so like that sermon." "Well," inquired her father, "who are you going to bring to Jesus?" A thoughtful expression came upon her face as she replied, "I think, papa, that I will just bring *myself* to Him." "Capital," said her father; "that will do admirably for a beginning."

The Care of the Young.

MONTHLY EXAMINATION PAPERS.

AN Examination Paper will be set monthly on the Reign of Solomon, and on the Life of Paul. Books recommended are: *The Life and Reign of Solomon*, by the Rev. R. Winterbotham, and *The Life of Paul*, by the Rev. J. Paton Gloag, price 6d. each; published by T. & T. Clark. Answers must be accompanied by the name, age, and address of the Candidate. Prizes will be given to successful Candidates.

EXAMINATION PAPERS, I.

(Answers must be received by the 15th October.)

REIGN OF SOLOMON.

1. What is the meaning of the name Solomon? Quote a verse from 1 Chronicles which gives the name and its meaning.
2. For what great purpose was Solomon called to succeed David?
3. Describe the attempt of Adonijah to mount the throne.

LIFE OF PAUL.

1. What are the sources for the life of Paul? Quote a passage which proves that many events in his life are unrecorded.
2. Give some account of (1) Tarsus and (2) Gamaliel, especially in connection with Paul's life.
3. Sketch the origin and opinions of the Pharisees.