

BURDEN BEARING

"Bear ye one another's burdens, and so fulfil the law of Christ." Gal. 6:2.

The Psalmist exhorts those who are burdened to cast their burden upon the Lord. In the above we have an exhortation, or shall I say a command, from the apostle to bear "one another's burdens," and a further statement that in so doing we shall "fulfil the law of Christ." There is a most blessed sense in which the Lord will bear our burdens. There is another sense in which we may bear one another's burdens, while there is still another sense, as noted in verse 5 of the same chapter, that "every man shall bear his own burden."

The plan of redemption was designed and carried into effect by God the Father, God the Son and the Holy Ghost. The provision made was ample and complete. We are not told that the angelic host were consulted in the institution of the provision, but that they had some knowledge of what transpired is evidence from the annunciation of His advent by the angel and the burst of praise from the multitude of the heavenly host which followed when they exclaimed, "Glory to God in the highest, and on earth peace, good will toward men."

Though God alone could make provision for the redemption of a lost race, yet in the execution or carrying out of that redemptive provision He has been pleased to use human instrumentality. In fact every regenerated man is a partner or co-laborer with the Trinity in the salvation of the race. It is natural for every new born soul to desire the salvation of others also the carrying forward of that work of grace in every regenerated heart. The language of every new born soul is "Oh that the world might taste and see The riches of His grace."

But the exhortation of the apostle seems to be a special one. He knew that every regenerate man needed not only the help he could obtain from the Lord but also the help that God might be pleased to impart through the instrumentality of others, hence he gives the admonition, "Bear ye one another's burdens."

There is the burden of the man "overtaken in a fault" as mentioned by the apostle. Clarke gives some good thoughts on the above which we submit. He says, "If he be surprised, seized or without warning, suddenly invaded, taken before he is aware." Strabo likens it to a contest between a rhinoceros and an elephant. Arien uses the illustration of a vessel being suddenly caught by the waves and then dashed upon the rocks, "ye who still retain the grace of the Gospel, and have wisdom and experience in divine things, bring the man back into his place. It is a metaphor taken from a dislocated limb, brought back by the hands of a skilful and tender surgeon into its place. He further says, "Use no severity or haughty carriage towards him; as the man was suddenly overtaken, he is already deeply humbled and distressed and needs much encouragement and lenient usage. There is a great difference in a man who being suddenly assailed falls into sin, and the man who transgressed in consequence of having walked in the counsel of the ungodly, or stood in the way of sinners. Looking to thyself; as he fell through a moment of unwatchfulness, look about that thou be not surprised; as he fell, so mayest

thou; thou art not warned at his expense; therefore keep a good look out. And having this warning thou wilt have less to plead in extenuation of thy offense. It is not much wonder if a harsh and cruel censure of a weak back-sliding brother should be taught moderation and mercy by an awful proof of his own frailty. Such an one may justly dread the most violent attacks of the arch enemy; he will disgrace him if he can and if he can overtake him he will have no small triumph. Consider the possibility of such a case, and show the mercy and feeling which thou wouldst then wish to receive from another. From the consideration of what we are, what we have been, or what we may be, we should learn to be compassionate."

Wesley says, "temptation easily and swiftly passes from one to another; especially if a man endeavors to cure another, without preserving his own meekness."

But there are not only those overtaken in a fault whose burdens may be lightened or borne by another. There are those laboring under the ordinary, or shall I say, at times, extraordinary difficulties of life who need our sympathy, our love, our prayers, our help. There is the weak brother or sister who needs our help. The strong ought to bear the infirmities of the weak and not to please themselves." Christ was and is "touched with the feelings of our infirmities." "He knoweth our frame, he remembereth that we are dust."

There are some who are not strong mentally as others. The strong ones should do all in their power to lighten the burdens of their weaker brother or sister. Only today we read of some boys who formed a literary society. They were to exclude all undesirables. There was a boy in the neighborhood who was mentally defective who greatly desired to join the society. Most of the boys laughed at the idea, but one young man with "manly earnestness favored receiving him." "We have no right," he said, "to keep all our good things to ourselves. This poor boy will do us no harm, and it will please him, and it may do him good." The boy was admitted. He was made happy and it was a great uplift to him mentally. That is what Jesus would have done.

There are those who encounter financial difficulty, it may or may not be through any fault of their own. The strong should help lift the burden. We read of a man who was in great financial difficulty. He had a valuable team of horses which he much needed. A certain man much desired that team of horses and decided to take advantage of the man in difficulty. But God spoke to him and told him to lend the man the money and let him keep his horses for his farm work. The man went to his brother in need and did as the Lord told him and both received a blessing.

You will remember of the sister who, when she heard of a certain preacher coming to her home was prompted by the Lord to give him five dollars before he left. She was in need of all and possibly more than she had. She said to the Lord would not less than that do. The Lord said, give him five dollars. She did and upon inquiring found out he would only have fifty cents left when he arrived at his destination. What if she had not obeyed the divine voice? There are many times that God would lift the financial burden of a brother or sister but the human instrument fails.

There may be the disappointed or discouraged one who is labouring under a burden. Speak a kind word, show a Christlike sym-

pathy, avoid harshness, censure, blame. By an act, a word, a look you may "soothe or wound a heart that is broken." "A word fitly spoken is like apples of gold in pictures of silver." Sometimes a kind word has changed the course of a whole life. The opposite is just as true. Many hearts have been left bleeding and torn because of unmerited criticism or an untruth which has been blighting and ruinous in its effects. O beloved, let us heed the exhortation of the apostle and "fulfill the law of Christ," by bearing "one another's burdens."—The Holiness Era.

THE GOLDEN DAYS

There are two days of the week upon which and about which I never worry. Two carefree days, kept sacredly free from fear and apprehension. One of these days is yesterday, with all its cares and frets, with all its pains and aches, all its faults and blunders—it has passed forever beyond the reach of my recall.

I can not undo an act that I have wrought; I can not unsay a word that I said yesterday. All that it holds of my life, of the wrongs, regret and sorrow, is in the hands of the Mighty Love that can bring honey out of the rock and sweet waters out of the bitterest desert—the love that can make the wrong things right, that can turn weeping into laughter, that can give beauty for ashes, the garment of praise for the spirit of forgiveness, joy of the morning for the woe of night.

Save for the beautiful memories, sweet and tender, that linger like the perfume of roses in the heart of the day that is gone, I have nothing to do with yesterday. It was mine; it is God's.

And the other day that I do not worry about is tomorrow. Tomorrow with all its possibilities, adversities, its burdens, its perils, its large promise and poor performance, its failures and mistakes, is as far beyond the reach of my mastery as its dead sister, yesterday. It is a day of God's. Its sun will rise in roseate splendor, or behind a mask of weeping clouds. But it will rise. Until then, the same love and patience that hold yesterday and hold tomorrow shine with tender promise into the heart of today. I have no possession in that unborn day of grace. All else is in the safe keeping of Infinite Love that holds for me the treasure of yesterday. The love that is higher than the stars, wider than the skies, deeper than the seas. Tomorrow—it is God's day. It will be mine.

There is left for myself, then, but one day of the week—today. Any man can fight the battles of today. Any woman can carry the burdens of just one day. Any man can resist the temptations of today.

O friends, it is only when to the burdens and cares of today carefully measured out to us by the Infinite Wisdom and Might that gives them with the promise, "As thy day, so shall thy strength be," we wilfully add the burdens of those two awful eternities—yesterday and tomorrow—such burdens as only the Mighty God can sustain—that we break down. It isn't the experience of today that drives men mad. It is the remorse of something that happened yesterday, the dread of what tomorrow may disclose.

These are God's days—leave them with Him.

Therefore, I think, and do; and I journey but one day at a time. That is the easy day. That is man's day. Nay, rather, that is our day—God's and mine. And while faithfully and dutifully I run my course and work my appointed task on that day of ours, God, the Almighty and the All-loving takes care of yesterday and tomorrow.—Robert J. Burdette.