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A Hymn of the Cross

Text No. VI: 37

"Him that cometh to me I will in no wise
cast out."

One of the names endeared to Christian
hearts is the Brook Kedron.

In the deep ravine through which the
stream has torn its way a gorge hundreds
of feet deep has been made - In this, striking
on the side of the cliff is still to be seen the
monastery MARABA - a gloomy and desolate
place.

In the early centuries the ascetic life
began to lay its spell on devout minds. peo-
ple had the idea that by getting away from
people they would get a way toward God.
So they went to this monastery from all over
Christendom.

In 520 A.D. St. Sabas came and gathered
all the hermit folk into one community
about 720 a great scholar - John of Damascus
came leading his nephew 10 yrs. old.
Stephens by name. Stephens lived in
the lonely monastery till he died at the
age of 69 yrs. He was poet and writer
of the choir. He poured his life into a
hymn - "Oft thou weary? oft thou lone -
grieved?" Till 1862 it was looked up in
the Latin and Dr. Geo. Mason made gave
it to us in English and it has been like
a broken Alabaster box - its perfume
has filled all the houses of God - In our
hymnal it is no 288. 193

1. The first thing to set down in man's on-
preme need - that need is rest. Why should
a hermit who was never out of his walls
with no family to work at or for
should speak of rest? But some answer
said, "no one knows the heart of man better
than a monk."
2. There came another narrow road men who had
tasted all the delights of life.

6. men of least chance

Well is it rest you need? Look around the man glushed with pride - the man crowned with success, when he talks to you heart to heart, will tell you he is tired. The sacred writer had this in mind when he said, "there is mannaeth therefore a rest for the people of God."

2. 2nd & 3rd verses give his view of Christ. This portrait of Jesus comes as a surprise; you would think that he would ask you to come to Marsaba and crucify yourself, but he points to Jesus with those words, why does he call men to Christ? Because he has plumbed the depths of human life, as all planes came his way, at found that all unrest came from a deep seated disease - sin which Marsaba could not heal.

A man may live in a garden of delight, and walk amid the envy of his friends, and be rich in love and unforgettable sin, some haunting fear of judgement some worried being of his low level of life and his alienation from God. May make his soul a troubled sea that cannot rest.

It is not a teacher of morality, a teacher of peace, nor a self-denial with a controlling discipline we need but a Redeemer who can save us from the guilt and power of sin.

Mark the sources of your unrest.

3. His view of the Christian life verses 4 & 5: Here an 8th century cynic gives a false conception of Christian life. The idea of a "run" sorrow, tears, and labor

are not the rewards of Jesus for those who follow him. Look at H.T.

kindest book we have seen.

a. Gospels and one line — $\begin{cases} 1 \text{ Friendship} \\ 2 \text{ Fellowship} \\ 3 \text{ Love} \end{cases}$

b. Acts — He is the sounding of trumpets of triumph clear through.

c. Epistles — written in difficult years of the faith, written by men — pour some of them yet they abound in joy.

Sorrow! — labor! — tears! the finding and the following of Jesus is the healing of sorrow, lifting the curse from labor, and wiping tears away.

what hath he at last? asks Stephen
But H.T. questions what hath he now?

4. Stephen's knowledge of men's fear. His disaster life clouded his thoughts and eclipsed his joy but it did not kill his faith.

He knew as all preachers know how men hear sermons with indecision — no darkened souls the rapid nerve &

the ever struggle of soul will find Jesus.

"Finding, following, keeping, struggling —
Is He sure to bless?"

Angels, Martyrs, Saints and Prophets

Answer 'yes'.

"To him that cometh to me I will
in no wise cast out."

