

CHEAP TRACTS, No. 9.

THE DOCTRINE  
OF THE  
CROSS OF CHRIST  
STATED AND IMPROVED.

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*The preaching of the cross is to them that perish foolishness ;  
but unto us who are saved it is the power of God. PAUL.*

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CHEAP TRACTS No. 2.

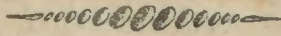
THE DOCTRINE

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OF THE

CROSS OF CHRIST

STATED AND IMPROVED.



Where shall the guilty who hath lost  
Jehovah's favour by his sin,  
Find worth which he can safely trust,  
A righteousness to glory in?

Behold the cross! the blood divine  
Which there for sons of wrath was spilt!  
Here's worth enough to glory in,  
Enough to cleause the foulest guilt.

THE refined system of religion, which is at  
his day adopted by many, is unsuitable to  
the case of anxious guilty criminals. It is  
insufficient to give substantial peace to a  
wounded conscience; insufficient to furnish  
proper reply to that most important of all  
inquiries, "*What must I do to be saved?*"

But the Gospel of our Lord Jesus Christ richly adapted to answer these important purposes. It directs us to the death of the true Saviour, in our room and stead, as the sovereign remedy for all the evils which sin has introduced. The cross of Christ is the grand source of relief which it proposes to our consideration. It is this which distinguishes the religion of Jesus from every other religion professed in the world. It may be needful just to observe, before we proceed, that the Redeemer of men suffered death on a sort of gibbet called a cross. With the Greeks, the Romans, and some other nations, this was a punishment inflicted on the vilest slaves, who had been guilty of notorious offences. It was shameful, painful, and lingering. The criminal was first scourged with cords. These cords had frequently sharp pointed bones fixed to their ends. The sufferer must then bear his cross to the place of execution. There, his clothes being stripped off, his body was stretched upon the timber, his hands nailed to the cross beam, and his feet to the lower part. The cross was then raised, and fixed in the ground; the nails, driven through the most sensible parts of the body, and sustaining its weight, rendered the pain exquisite beyond expression. Yet it was sometimes two or three days before the person expired. The

legs of the two thieves, crucified with  
 Redeemer, were broken, to hasten their  
 for a reason assigned by the Jews. When  
 they came to Jesus, they found that he  
 dead already, and they marvelled at it.  
 was probably owing to the overwhelming  
 sorrows of his holy soul, the weight of  
 man guilt, and the insupportable stroke  
 avenging Justice. He was oppressed  
 afflicted in a manner that cannot be  
 scribed. Hence his most piercing out  
*My God, my God, why hast thou forsaken*

The cross of Christ denotes not merely  
 the timber to which he was nailed, and  
 which he expired, but his crucifixion  
 it: the death which he died for sinners.  
 The publication of this is called THE  
 PREACHING OF THE CROSS. (1 Cor. i. 18.)  
*Which is said to be foolishness, to those who  
 perish, but to such as are saved it is the power  
 of God.* To suffer persecution for maintaining  
 this doctrine, is to suffer persecution for the  
 cross of Christ; and to glory in salvation  
 Jesus is to glory in his cross. (Gal. vi. 12.)  
 Thus the apostle in writing to the Galatians  
 says, "*As many as desire to make a  
 shew in the flesh, they constrain you to be  
 circumcised only lest they should suffer perse-  
 cution for the cross of Christ.*" And at the  
 verse he exclaims, "*God forbid that I should  
 glory, save in the cross of our Lord Jesus*

*Christ, by whom the world is crucified unto me, and I unto the world.*

This then is the subject we are a little to consider: A subject too wonderful, and too copious, for our feeble powers. All we can say, and especially in so narrow a compass, will fall far beneath the dignity and sublimity of it. We shall only remind you, with simplicity and plainness, that the cross of Christ is the fulfilment of divine purposes and predictions—the sum of the Gospel—the salvation of sinners—the conquest of all enemies—the foundation of hope—the ground of triumph—the display of the divine perfections—and the grand incentive to holiness.

1. *The cross of Christ is the fulfilment of divine purposes, prophecies, and promises.*—The thoughts and counsels of the God of all grace were, from everlasting, employed on the grand design which was accomplished by the Redeemer's death. The purposes of the Father, in Christ Jesus our Lord, are said to be eternal. When he was delivered up to be crucified, it was according to the determinate counsel and foreknowledge of God.

What a series of prophecies, of visions, of types, and of promises, was accomplished in the cross of Christ! In this great centre they all met. From Moses to Malachi, the Spirit of God, in all the prophets, testified

beforehand the sufferings of Christ, and the glory that should follow. The oracles of Heaven, through succeeding generations, referred to the cross of Christ.

In this the Mosaic rites and ordinances, types and symbols, had their accomplishment. If we consider them not in this light, what are they all, but pompous and unmeaning institutions, utterly unworthy the wisdom of their great Author! What significancy could there be in the shedding of so much blood, the slaughtering of so many innocent victims, the consuming of so much flesh, if the whole were not to teach us, that without the shedding of Jesus' blood, there could be no remission of sins for us? The constant sacrificing of many inoffensive animals, pointed to the one great sacrifice which Jesus was to offer up without spot to God. Considered in this light, every institution of this kind had its significancy. We are therefore taught, in the New Testament, to understand them as *shadows of good things to come, of which the body is Christ*. The ambiguity of types vanished in his cross, when he appeared once in the end of the world, to put away sin by the sacrifice of himself.

Many of the most remarkable events, and many of the most distinguished personages, mentioned in the Old Testament, were typ-

ical of the cross of Christ. We cannot be mistaken in this interpretation of them, since the inspired writers of the New Testament teach us so to understand them. The priesthood of Melchisedec, and that of Aaron and his sons, prefigured the everlasting priesthood of the Son of God. The astonishing transaction of Isaac's being bound, and laid on the altar, by the hands of his father, is explained by the cross of Christ. *It pleased the Lord to bruise him; he hath put him to grief, he made his soul an offering for sin.*

The lifting up of the brazen serpent in the wilderness, for the healing of the expiring Israelites, was realized in the elevation of Jesus on the cross. *"So was the Son of man lifted up, that whosoever believeth in him should not perish, but have everlasting life."* Bread from heaven sustained the lives of the travellers from Egypt to Canaan; Jesus came down from heaven and gave himself to be the life of the world. The rock was smitten, to give drink to the thirsty tribes of the Lord; that rock was Christ, smitten for us by the rod of justice, that we might be furnished from him with the waters of life and salvation, Joshua led the people of Israel into Canaan; Jesus brings us into the promised land of rest and felicity. The prophets of God, *rapt into futur*

times, foretold the transactions of the Redeemer's life, the sorrows of his soul, the agonies of his death, and the glorious effects which were to ensue. In the early ages of the world, the faith of God's people was supported by that mysterious prediction that the "*Seed of the woman should bruise the serpent's head.*" The Patriarchs were assured that in the promised Seed all nations of the world should be blessed. Job knew that his Redeemer lived. Jacob, in a divine ecstasy before his death, delivered that wonderful oracle, *that the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh, the Prince of Peace should make his appearance: to whom the gathering of the people should be.* To the beloved Daniel, the time was revealed more expressly, *when Messiah should be cut off to finish transgression, to make an end of sin, to make reconciliation for iniquity, to bring in everlasting righteousness, and to seal up the vision and prophecy.*

The circumstances, attending the crucifixion of Jesus, are foretold by the Psalmist as if he had actually seen them. The agonies he should feel are described; the cry he should utter on the cross is expressed; the casting of lots for his garments, the piercing of his hands and his feet, and the vinegar and the gall given him to drink, are distinctly mentioned. (Psalm xxii.)



Sometimes the Prophets represent Jesus  
 a sufferer, and sometimes as a conqueror.  
 When they speak of his humiliation, then of  
 his exaltation. They point him out as the  
 Son that was to come out of Jacob, and as  
 the Branch that was to spring out of the  
 stem of Jesse. They describe him as the  
 Angel of the covenant; and as the Desire  
 of all nations, who should suddenly come  
 to his temple. They hold him forth as a  
 King who should reign in righteousness,  
 extending his sway from shore to shore;  
 whose kingdom is an everlasting kingdom,  
 and of whose dominion there shall be no  
 end. "To us," they cry, in a divine tran-  
 sport, "to us a Child is born, to us a Son is  
 given, and the government shall be upon his  
 shoulder, and his name shall be called Won-  
 derful, Counsellor, The Mighty God, The  
 Everlasting Father, The Prince of Peace."  
 Yet, mysterious as it is, this is he of whom  
 they speak, in other places, as calling him-  
 self a worm and no man, a reproach of men,  
 and despised by the people; as being hated  
 without a cause; as being despised and re-  
 spected of men; led like a lamb to the slaugh-  
 ter; a man of sorrows, and acquainted with  
 grief; and cut off out of the land of the living.  
 The cross of Christ explains, elucidates, and  
 confirms all these predictions.

2. *The cross of Christ is the sum of the*

*Gospel.*—What is the Gospel but a message from Heaven, of mercy, of peace, and of salvation, through the sufferings and death of the Son of God? Of Gospel history what is the sum? CHRIST CRUCIFIED. What do the four Evangelists relate? They all for substance relate the same story; and that story is rightly termed the Gospel. It is the HISTORY OF THE CROSS.

The doctrine of the Gospel is the doctrine of the cross. We preach Christ crucified. "I determined," says one of the first of his messengers inspired to bear his name before Gentiles and kings, and the children of Israel, "*I determined to know nothing among you, save Jesus Christ, and him crucified.*" The death of Christ for our sins is the life of the Gospel. All the lines of evangelical truth meet in this one point. You cannot mention one individual branch of the sacred system which stands unconnected with it. Our being chosen to eternal life, our regeneration, our calling, our justification, our adoption into the family of God, our sanctification, our perseverance in faith and holiness to eternal felicity, all have an immediate relation to the atonement of Christ. Take that foundation away, and the whole superstructure falls to the ground.

3. *The cross of Christ is the salvation of sinners.* The distinguishing character of

him who effects this great work, is that of a Saviour, an Almighty Saviour; who came to deliver us from the wrath to come; to recover us from the abyss of sin and misery into which we are fallen, and to exalt us to the regions of endless felicity. This he effected not barely by the heavenly doctrine which he taught, and the bright example which he set before us, but by the death which he died for our sins.

Mankind are represented in the Scriptures of truth as being in a lost and ruined condition. But Jesus came to save the lost, by bearing their sins, in his own body on the tree, by being wounded for their transgressions, and bruised for their iniquities; by suffering, the just for the unjust; that they might have healing by his stripes, and life by his death.

This enables us to account for all that is said in the Scriptures concerning the dignity of the Redeemer's person. *He was found in fashion as a man, but he thought it no robbery, (thought it no more than what he might justly claim,) to be equal with God.* Though he was really and truly a man, that he might be capable of suffering, and of dying: yet all the fulness of the Godhead dwelt bodily in him. He and the Father are one in nature and perfections. If the Redeemer's death were not a proper atonement

for sin, why was it necessary that God should be manifested in the flesh? Why was it necessary that he who redeems us, should be Immanuel, God with us, God in our nature? An angel from heaven might have taught us the will of our Maker, and given us a good example. Nay, a man like ourselves might have done both. The deity of Christ, and his atonement for sin, must stand or fall together. Hence those who deny the one, do also, consistently enough, deny the other. It is the dignity of the Redeemer's person that gives efficacy and validity to his sacrifice.

Misery is the natural consequence of guilt. Death is the wages of sin; its proper and just reward.—What then is it that saves us from impending ruin? No effort, no expedient of our own; but the remedy which God himself has provided. What is it that delivers us from going down to destruction, but the ransom found! Our blessed Lord told Nicodemus, that the end of his being lifted up upon the cross was this, that *whoever believed in him should not perish*. Is not then the cross of Christ that saves us from destruction? Is it not a crucified Jesus who saves us from eternal misery? Who that seriously thinks of this, can forbear to admire the wonderful expedient? It procures our peace with him.

The cross of Christ reconciles us to God. appeaseth the wrath of our incensed Judge, as it is a full satisfaction for our offences. Through this ample compensation full Justice smiles, as well pleased with every one who believes in Jesus. He is emphatically styled "OUR PEACE," *having made peace by the blood of his cross.* This is the import of that divine declaration, that God was in Christ, reconciling the world to himself, not imputing their trespasses unto them. Through his cross we enjoy the favour of God, which is better than life. His love is manifested to us through Jesus Christ our Lord.

The cross of Christ procures our spiritual life.—We are raised from a death in trespasses and sins, in consequence of the Redeemer's death for us. The end of his dying for us, we are assured, was, that we might live unto God; that divine life might be imparted to us from the living head. To this purport is his own testimony, "*I am the life, that they might have life.*"

In consequence of his dying for us, the Holy Spirit is bestowed, to impart to us heavenly knowledge, evangelical repentance, living faith, holy love, and spiritual life. Whatever we are as Christians, we are made so that of God in Christ Jesus, and as the fruit of his death. He is made of God unto

us, not only wisdom and righteousness; sanctification. If we are quickened, together with Christ; if we are healed, by his stripes.

The cross of Christ procures our pardon and justification. There is no remission of sins but through the shedding of his blood. We are chargeable with crimes almost without number; from the least of which nothing can free us but the cross of Christ. This removes our transgressions from us as far as the east is from the west. The blood of Jesus cleanseth from all sin. Whosoever believeth in him shall receive the blessing of a free and full remission. Sin shall never rise up in judgement against him; it is done away, as though it had never been; nay, we are assured, it shall not even be remembered any more for ever.

The curse of that holy law which we have broken is removed from us by the cross of Christ. If we have faith in the Son of God the law proclaims no words of terror against us; its awful penalty has been borne, its tremendous malediction has been endured by him who espoused our cause, and undertook our recovery. What else can be the meaning of that most cheerful declaration, "*Christ hath redeemed us from the curse of the law, being made a curse for us?*" This is therefore now no condemnation to the

that are in Christ Jesus; they are justified freely by his blood; so justified, that nothing is laid to their charge; so justified, as to stand complete in Christ; so justified, as to be beheld without spot by the eyes of infinite purity.

4. *The cross of Christ is the conquest of our enemies.* Captivity itself is led captive. The powers of darkness are overcome. Jesus has spoiled principalities and powers, triumphing over them on the cross. They may yet be permitted to distress us for a while, but the God of peace shall bruise Satan and all his legions, under our feet shortly.

Our old man is crucified with Christ, that the body of sin might be destroyed. The decree is gone forth, which shall never be reversed, "*Sin shall not have dominion over you; for ye are not under the law, but under grace.*" After the Apostle Paul had been uttering that pathetic exclamation, "*O wretched man that I am, who shall deliver me from the body of this death?*" he immediately adds, "*I thank God through Jesus Christ our Lord;*" a glorious prospect of complete victory opened to his view, which turned his mourning into joy.

The cross of Christ delivers us from this present wicked world, with all its snares and vexations. The divine Redeemer died

to accomplish this, among all his other achievements. In this view, the cross of Christ was endeared to the blessed Apostle Paul, as that by which the world was crucified to him, and he unto the world.

Death, the last foe of man, and the gloomy grave, the terror of all living, are overcome by the cross of Christ. Death's formidable appearance remains, but his sting is gone; for when guilt was expiated death was disarmed. The pardoned sinner may therefore boldly say, "*O death, where is thy sting? O grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jesus Christ!*" The king of terrors is, by the cross of Christ, converted into a messenger of peace. Now it is gain to die. The grave is become a quiet resting place for our mouldering bones to the great rising day.

5. *The cross of Christ is the foundation of our hope.*—Some talk of a hope built on the review of a well-spent life: a certain indication of a want of self-knowledge. What hope can the enlightened, the anxious trembling sinner, have on this ground? A thousand miscarriages arise to his view. Were there no ground of hope but that of the deeds of the law, such a one must sink into despair. Nothing can be sure ground of hope, but that which removes sin, tha



which takes away the curse, that which satisfies justice, that which procures peace with God, and constitutes a sure title to heaven. The cross of Christ, we have seen, answers all these purposes; answers them effectually. And hence it becomes the one, the only foundation of hope. The hope which is built upon it is sure and steadfast, like an anchor of the soul. Jesus Christ is the believing sinner's hope, and none but he. Other foundation, for this salutary purpose, can no man lay. The disquieted conscience finds no relief but in the Saviour's complete atonement. The enlightened mind can derive no supporting confidence, but from this source. *"We believe that through the grace of our Lord Jesus Christ we shall be saved."*

6. *The cross of Christ is the ground of our triumph.* How should it be otherwise? It answers every salutary purpose. It removes every evil, and insures every good. The Christian has not only hope towards God, but joy and consolation; joy, which rises at times, to a holy triumph. But on what is it founded! The apostle furnishes us with an answer, *"We joy in God through Jesus Christ our Lord, by whom we have now received the atonement."* He exemplifies this in his own happy experience, *"God forbid that I should glory, save in the cross of our Lord Jesus Christ."* As if he had

said, " *This to me is the ground of the sweetest consolation, of the highest triumph, even of glorying. The atoning sacrifice of crucified Saviour is all my boast. It is not only my constant support; it fills me with ineffable joy.*"

7. *The cross of Christ gives us the brightest display of divine perfections.* It not only brings the most solid comforts to man, but the highest glory to God. We see, on this ground, that a just and holy God, though determined to display his mercy and unbounded grace, would do it only in such a way as might eternally vindicate the honour of his law; might demonstrate the purity of his nature, and declare the inviolable faithfulness of his threatening word.

We conceive that the Most High is infinitely wise. His wisdom shines in all his works. But no where have we so striking a display of it as in the cross of Christ. How wonderful was the contrivance which could harmonize, in the salvation of men, the seemingly opposite claims of mercy and justice; that could satisfy, exalt, and manifest both; causing mercy and truth to embrace each other! Had punishment been inflicted on the sinner in all its severity, the glory of mercy had been obscured. And on the other hand, had the sinner been

ardoned without any penalties sustained by himself or his substitute, justice had been set aside, and (speaking after the manner of men) one essential attribute of Deity would have triumphed over another.

*A God all mercy, is a God unjust.* But, in the cross of Christ, mercy and justice are equally glorified. In this divine expedient, therefore, God hath displayed infinite wisdom; or, to use the language of inspiration, "He hath abounded towards us, in all wisdom and prudence."

The Apostle Paul tells us, that God set forth the blessed Jesus for a propitiation, through faith in his blood, with this express design, that he might declare his righteousness; might demonstrate that vindictive justice, whose essential character and principal office is to punish sin. Thus a holy God shows himself to be strictly and inviolably righteous, in the administration of his government, even while he is the justifier of the sinner that believeth in Jesus. In this method of dispensing grace, he secures the utmost reverence to his divine law, he declares his infinite abhorrence of sin, he strikes the deepest terror on every persevering sinner; at the same time that he lays a solid foundation for the highest hope in every penitent transgressor. The torments inflicted on condemned souls in

the infernal regions are not so awful monument of the justice and holiness of sin-hating God as he has given us in the crucifixion of his beloved Son.—For if the Lord spared him not, when guilt was not found in him, but only imputed to him, how much less shall he spare the stubborn offender himself, who obstinately persists in his rebellion. Nothing sets forth the horrid aggravations of sin, its execrable villainy and loathsomeness in the sight of God, nothing speaks such terror to the works of iniquity, did they but lay it to heart, the shameful, the bitter, the accursed death of the Prince of life for our offences.

The love, the grace, and mercy of God, are most illustriously displayed in the cross of Christ. Paradise, life, and endless felicity, granted to condemned criminals on any terms, must be wonderful and great, an astonishing display of divine mercy. But when the father grants these through the wounds, agonies, the death of his dear, his only begotten, equal Son, he not only manifests his love, but commends it; he displays it in such a way as may justly inflame us with gratitude, and transport us with everlasting admiration. He shews it in its highest perfection. The blessings of salvation, invaluable in themselves, are unspeakably enhanced by the manner in which they are conferred. God so loved the world, he loved it in such a way and to such a degree, as cannot only be expressed, only conceived by himself; he loved it, that he gave his only begotten son to torture and to death, even the death of the cross, whosoever believeth on him should not perish, but have everlasting life. Sin had reigned unto de-

but God's free and unbounded grace, like a glorious and superior sovereign, in all her fulness, riches, and splendour, reigns through the righteousness of Jesus to eternal life. A thousand worlds conferred on us: would have been as nothing, in comparison with the grace which is displayed in the death of the Son of God for us. Herein is love indeed.

In a word, would we see the tremendous name of Jehovah written in the fairest lines; would we see all his adorable perfections shine forth with the greatest splendour, we must fix our attention on the Redeemer's cross.

We shall close these remarks with one observation more, and that is,

8. *The cross of Christ is the grand incentive to holiness.* The doctrine of complete salvation by the Redeemer's death, is far from being unfriendly to the interests of morality. That morality which is recommended in the Sacred Scriptures, is engrafted on evangelical principles, and produced by the constraining love of a dying Redeemer. If we wish you to be animated to the practice of every good work, we are persuaded that the love of Christ in his dying for you, will be the most powerful incitement. A lively sense of this, will produce the gratitude of heart, which will be more operative than the most cogent philosophical reasonings, to stir you up to activity in the way of holiness, or the most awful threatenings to deter you from the contrary.

We do not mean that exhortations to duty are superseded by the doctrine for which we plead; or that it is unnecessary to instruct, to caution, to warn, and admonish the followers of Christ, with respect to their conduct; what we mean is, that the love and grace of the Redeemer, manifested in his dying for us, are the most powerful inducements to practical holiness. "*The grace of God, which bringeth salvation, teacheth us, that, denying ungodliness and worldly lusts,*

*we should live soberly, righteously, and godly, in this present world.* Would we be excited to unfeigned and active love to the Author of our salvation?—We love him because he first loved us. Would we be excited to ingenuous sorrow for sin?—While we look to Him whom we have pierced, we mourn after a godly sort. Nothing is so likely to break the stony heart, and to melt the ice within us to evangelical repentance, as a view of a suffering Saviour, wounded for our transgressions, and bruised for our iniquities. Would we be induced to a thorough renunciation of every false way?—No motive is so effectual to divorce our affections from the abominations to which we have formerly cleaved, and turn our feet from every evil way, as the powerful persuasion that Christ died for us; that we, being dead unto sin, should live unto righteousness. Would we be induced to practise all that is comprehended in the duties of benevolence, kindness, charity, and brotherly love?—No persuasive so endearing as the kindness and love of God our Saviour: “*Walk in love, as Christ also hath loved us, and given himself for us.*”—To forgive one another, because God for Christ’s sake hath forgiven them;—To *liberality* in alms-giving, because they know the grace of the Lord Jesus Christ, that though he was rich, yet for their sakes he became poor, that they through his poverty might be rich;—To *abstain* from *fornication*, because their bodies are the members of Christ and the temple of the Holy Ghost;—To *glorify* God in their body and spirit which are God’s because they are not their own, but bought with a price; and to be *holy* in all manner of conversation passing the time of their sojourning here in *fear*, forasmuch as they know that they were redeemed with the precious blood of Christ, as of a lamb without blemish and without spot.

various systems have long been current under the  
 name of Christianity which the world likes and ad-  
 mires; and which afford to many an easy road to  
 worldly profit and reputation. But in this circum-  
 stance, such systems carry the mark of being different  
 and opposite to the Christianity of Scripture.  
 The divine Author has established a kingdom, that  
 is not of this world; (John xviii. 36.) and holds out  
 no allurements to the worldly eye. On the contrary,  
 he proclaims, *If any man will come after me, let him  
 deny himself, and take up his cross and follow me; and  
 whosoever will be a friend of the world he is an enemy  
 of God.* (Matt. xvi. 24. James iv. 4.) If the disciples  
 ever escape the contempt and resentment of the  
 surrounding world, it must be either because they  
 confess his truth distinctly, or because they  
 live by their conduct what they confess with their  
 tongue. Because they forsake the standing laws of his  
 kingdom in their practice, and confound it with the  
 laws of his enemies. The laws of his  
 kingdom are handed down in the Apostolic writings  
 for the regulation of his subjects to the end of the  
 world. And he who attempts to set aside their divine  
 authority by adding to them or taking from them is  
 doing the work of Antichrist.

Alas! they of morals? O thou bleeding lamb,  
 thou maker of new morals to mankind,  
 the grand morality is love of thee.  
 Her strongest motives sting,  
 where sacred violence assaults the soul,  
 and nothing but compulsion is forborne.

*The cure for the wounded conscience.*

WHEREWITH shall I, o'erwhelm'd with sin  
 Before the Lord appear?  
 Or how can such a wretch as I  
 To the Most High draw near?

Where shall the conscience, stung with sin  
 Apply relief to find?  
 And where's the balm whose healing pow'  
 Can cure a wounded mind?

Can all the pow'r of man do ought?  
 Ah no! 'tis all in vain—  
 'Tis God that wounds, and God alone  
 Can heal the wound again.

And lo! Jehovah's boundless grace  
 The blessed cure supplies;  
 To save his people from their sins,  
 See! Jesus bleeds and dies!

Yea, rather see he lives again!  
 And shall for ever live;  
 And will, to all for whom he died,  
 This life eternal give.

Then, what though in this vale of tears,  
 Our sufferings may abound?  
 And for afflictions mortal stroke,  
 No cure can here be found?

Our life is hid with Christ in God;  
 When Christ our life appears.  
 His people he'll with glory crown,  
 And wipe away their tears.

*FINIS.*