

people as a helpless infant, an obedient child, a suffering hero, or a lifeless corpse."

6. O Sacred Head once wounded. Omitted in I. C. H., C. P., H. S. K., Kemble and the Montreal Hymnal.

7. There is a blessed home. "O joy all joys beyond, To . . . count each sacred wound In hands and feet and side." Is this to be the *chief joy* of heaven? There are some who seem to believe not only that our blessed Lord preserved the accursed tree on which He was tortured unto death, but also that He is waiting for us in Heaven holding forth that cross and showing His wounds! *In fact, boasting of what He suffered for us!* To satisfy poor doubting Thomas the Messiah showed him His hands and His side, but He also said, "Because thou hast seen thou hast believed; *blessed are they who have not seen, and yet have believed.*" This verse is omitted in H. S. K., and the hymn itself is omitted in C. P.

It was St. Paul himself who called the cross the emblem of the curse. He gloried in the doctrine of the cross, but despised the shameful instrument.

8. Great God what do I see and hear. "Low at His cross I view the day." Altered in H. S. K. to "Low at His feet."

O God fill my heart with fear of Thee, not with the fear of torment, but with the holy, child-like fear of offending so kind a Father, so gracious and merciful a Saviour.

9. Bread of heaven on Thee we feed. "This blest cup of sacrifice." It is not a sacrifice, but a remembrance only of the last sacrifice made for us, once for all, on the shameful cross. "To Thy cross we look and live." Even if the cross of wood was not the emblem of the curse, as St. Paul says it was, why should we desire anything to intervene between ourselves and the Saviour? Did our Lord say, "Come unto My cross all ye that labour," or did He say, "Come unto ME?" Can a single authority for honouring the material cross be found in the New Testament? Is our faith so weak that we cannot believe without the use of an image?