

In Memory of Mary Ann Cowan.

Who died at Point Edward, April 28, 1881, Aged 70 years.

Let your tears kiss the flowers of my grave... For I know that you loved me best... Breathe a sigh from the depth of your heart...

Let your tears kiss the flowers of my grave... When you kneel at my grave in the dell... Let your tears kiss the flowers of my grave...

REV. THOMAS N. BURKE.

Grand Sermon on the Passion.

On Passion Sunday Father Burke preached in the Dominican Church, Lower Dominick Street, Dublin.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

At that time Jesus said unto the multitude of the Jews, Who is amongst you that can convince me of sin? These words, beloved brethren, are taken from this day's Gospel, which is also derived from the 8th chapter of the Gospel according to St. John, and they are the grandest words, the most significant and striking words, that ever the Son of God uttered during His sacred life amongst men.

the law, who had been watching Him night and day for three years—and He turns to them and says: "You know the law; you know all that I demand. Is there a man amongst you that can convince me of sin?" Those were the very men who had brought to Him a woman caught in the very act of adultery. Now, according to the law of Moses, that woman should be put to death. They came to our Saviour and said: "Master, we found this woman in the act of sin; and, according to the law, she is to be stoned to death. What dost thou say?" And He looked around at them; and, according as that awful eye of the Son of God fell on each man, each man felt that the Lord God every foul thought that ever flashed through their minds is made visible—that every foul action they had committed in the darkness of night—and, as they imagined, unseen by God or man—was exposed, unhidden by Him—and He slowly said to them: "Well, if this woman is to be stoned to death, all I say is this: Let him that is without sin amongst you take up the first stone."

And cast it upon her." Oh, my dearly beloved, under that eye that quailed, and with that voice re-echoing in their ears every man knew himself, and there round upon him, and there he stood, and he walked out, and not one of them was found to raise the stone, for the Judge of Sinners had challenged them. He it is, my brethren, who now makes an appeal to His own sanctity in this day's Gospel. Again I say my heart within me swells with joy when I contemplate my Saviour, that challenging heaven and earth and hell to convince Him of sin. How wonderful was that sanctity He possessed as man! Remember it was as man He lived on earth. He worked amongst His fellow-men—discouraged with them—and transacted with them, although, if He chose, He could have been wanting in any of those relations of man to man. As man they knew Him, and as man they dealt with Him; and, therefore, it was as true man He spoke when He said, "Who is there amongst you that can convince me of sin?" What wonderful sanctity is that, Oh, what a grand and sublime position is this which the Son of God made man holds amongst His fellow-men, as described in this day's Gospel! He is not above the contemplation of the lowest mind amongst us, and let us contemplate Him—Him the first-born of many brethren, and take glory in the grandeur of our human nature in remembering to what a height it was raised in the Son of God when He was able to challenge all in heaven and earth, and defy them to convince Him of sin. But then—what a greater depth of sanctity in Jesus Christ than that involved in His mere humanity. Oh, my beloved, when He spoke the words He used here, "Which of you can convince me of sin?" Mark the word, "Me." That word described His person—Himself—"Who is there amongst you that can convince me of sin?" But then—what a greater depth of sanctity in Jesus Christ than that involved in His mere humanity. Oh, my beloved, when He spoke the words He used here, "Which of you can convince me of sin?" Mark the word, "Me." That word described His person—Himself—"Who is there amongst you that can convince me of sin?" But then—what a greater depth of sanctity in Jesus Christ than that involved in His mere humanity.

Who was that "me"? It was the Second Person of the Adorable Trinity—it was the Eternal Word of God—true God and true Man—the eternal conception of the Father's mind—equal to the Father in all things, the very figure of His substance and the splendour of His glory—as God He spoke when He said, "Who is there amongst you that can convince me of sin?" Oh, dearly beloved, we are launched into the unfathomable depth of the sanctity of Him who from all eternity was not only all holy, but all holiness—Him who was the centre and source of all that is good and true in heaven and earth. He is the splendour of His sanctity filled the earth—it fills heaven to-day—and yet He is but as a glance of the eye compared with the infinite holiness of God. She is the Queen of Heaven; but the holiness which for thousands and thousands of years the angels in heaven are wrapped up into the ecstasy of joy at beholding it. The saints for two thousand years are wrapped in an ecstasy of exquisite joy in simply beholding the holiness of God; we, too, hope to behold it in heaven—and when THOUSANDS and THOUSANDS of MILLIONS OF YEARS SHALL HAVE PASSED AWAY.

angels and saints will only be taking the first taste of the overflowing cup of inexhaustible joy that will still foam forth for them in the sublime vision of the holiness of Jesus Christ. And it was to this holiness that the apostle when he calls Him the first-born of many brethren. Yes, what family He belonged to, He brought us into the same family by adopting us as His brethren—He became our own flesh and blood. "Put Him not to death; He is not our own; He is our own; our own flesh and blood!" and so it was, the Eternal Son of God, by assuming our humanity into His own Divine personality—making us one with Him in Himself—made Himself our brother. He is the first-born, and we are the second birth, as St. Paul, in the name of the Father, says: "He is the head of our family—the head of every family; He is the first-born amongst us. The awful figure of the Son of God comes before us this day saying, "I am your eldest brother, and in your name and in my own I say to heaven, to earth, and to hell, 'Why dost thou not convince me of sin?' " Now, what follows from all this? Don't forget it, my brethren; don't lose sight of it. All that Almighty God is by nature and, by necessity, all that He calls on us to be by participation of grace, and, therefore, we are called on to share in His sanctity. Therefore, every one amongst us, to leave sin, to lead such a life as that at the final hour of judgment, when at the moment of death our souls rise from the panting, palpitating, yet almost agonizing body, whilst the tremor of death is in the frame, whilst the film of death is on the eye, whilst the trembling of animal life are still on the nerves of the dead frame—in

that hour of our judgment, when Christ the Lord will come to judge us, and HE WILL BE OPEN TO PRODUCE WITNESSES AGAINST US, oh! that our souls may be able to turn to God, to the angels of heaven, and to hell, and say, "Who amongst you that can convince me of sin? Oh, great God! if there in this church to-night one who, if he died this moment, would be able, standing on the threshold of eternity, to say, 'Who shall convince me of sin? Who shall keep me from a moment from the joy prepared for those who love the Son of God?' And yet into this sanctity the Son of God calls us, and says, "I am your brother—the first-born of many brethren, for we are all children of one Father, for the Father that begot me from all eternity, the same has adopted you, and, therefore, you are but my younger brethren." Let the light of your holiness, the purity of your lives, the holiness of your conduct, shine before men, that all men may recognize your good works, and that they all may give glory to your Father that is in heaven. These are the words of Christ, as ever He was able, as the Son of God, to challenge all the powers to convince Him of sin. He calls on us to enter into His sinlessness, and thus give glory to His Father and ours that is in heaven. How are we to do this? This, the highest and brightest crown we may receive for the virgin vows of those who have never sinned against their God. That, however, is beyond the reach of many amongst us; and yet to the most hardened, the most degraded sinner listening to me this night—and perhaps that sinner may be in this pulpit—may we enter into the sinlessness of Jesus Christ by making a good Confession. Yes, dear brethren, by making a good Confession—by laying our frailties dead at the feet of Him whose sacred feet tread to wash those sins away—by kneeling and saying to Him, through the ear of the priest, "Oh, Lord, Thou art merciful for such and such things, but the actions were mine; mine were the sins that pierced Thy precious heart"—this humble Confession will bring one tear to our eyes, or at least to the eye of the soul. It will bring with it one drop of the precious BLOOD THAT FELL ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD.

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I am not guilty; I will give no answer; Who is there that can convince me of sin?" Oh, no, not so will we see our dear Redeemer for the next fortnight. No. We will find Him prostrate in the Garden of Gethsemane, writhing in His agony like a worm that had been trodden on, with faltering voice making his humble confession, crying for the sins of the world, "Father, I have committed them all," as the ocean of our sins rolls in successive waves over Him. Oh, great God, to think of it! The Son of God waiting prostrate in the garden, and every sin that ever was committed from the Garden of Eden down to the last, every sin that ever you or I committed, distinctly coming and falling upon Him like a new curse, a new accusation. And the eternal Father in heaven said, "Oh, my son, art Thou guilty? Was it Thy hand that shed the blood of God? Was it Thy hand that shed the blood of the Holy Spirit? Oh, my son, art Thou guilty? Every sin was thus laid before Him, the victim, stretched forth there, with His heart breaking within Him with horror at sin—

from the lips of the Son of God as the torrents of iniquities rolled against His innocent head. Thus did He make Himself like to us—not being content with being made like to us in our infirmities, weeping because we wept, bleeding because we bled, sorrowing because we sorrowed—not content with this, the Son of God went further and He bore His innocent bosom to bear the burden of all our sins, and was made like to us as a sinner. He was essential holiness and He says to us—be holy, and to earth, and to hell, and to death, and to every creature—be like me of sin? Now, what does the Church mean by putting Him before us loaded with sins of men—loaded with the anger of His Eternal Father, who forgot Him and smote Him, even though the victim cried out, with lips quivering with grief, and with death in His eyes, "Oh, God, my God! why hast Thou forsaken me?" Why, my brethren, does the Church to-day, on Passion Sunday, place Him before us? I will tell you. Because He conformed Himself to us in the work of Confession, so we are called upon to conform to Him in the grandeur of His purity and greatness, by the same sorrow, the same humble Confession. For, remember, that when the patriarch Jacob of old was dreaming he saw the ladder coming from heaven; angels were coming up and down it, and in order that we may enter into His sinlessness, and win for ourselves a place in the kingdom of heaven, this is the more emphatically put before us by the apostle who says, "No one goes up to heaven except him who descends from heaven."

WAS IT HIS BLOOD THAT WAS SHED ON GOOD FRIDAY FROM THE FIVE WOUNDS OF THE CHRIST OF GOD?

and by that one drop of the blood of Jesus Christ, if our sins were numberless as the sands on the sea coast, if they were as scarlet, our souls will rise from the feet of the Lord, from the priest and the altar, and, like the public sinner, arise from the supper hall at Jerusalem—and the angels of God in that case wondered that one so foul and degraded should become so holy as to rival them all in the brightness of his purity. But the Confession must be made. It must be prepared for in humiliation and sorrow. And we must that with humiliation and sorrow form an earnest and true and practical resolution to avoid sin for the future. That resolution must be not only adopted, but enforced and practised in our future lives. If we would enter into the sinlessness of Jesus Christ, now, dear brethren, I told you there were two reasons why the Church put these words of our Lord before us this day. The first reason I have already laid open to you briefly, yet I hope intelligently—namely, as an invitation by the Church to enter into His sinlessness. I will give the other the second reason. It is this. For the next fortnight we will behold our Lord as commemorated in the office of the Church, going through all the stages of His Passion. OH! BLESSED BE GOD, IT IS SOMETHING HE WHO WAS ABLE TO SAY IN THE FACE OF HEAVEN AND EARTH AND HELL, "WHO IS THERE THAT CAN CONVINCE ME OF SIN OR ACCUSE ME?" He, for the next fortnight, will be before us, before the contemplation of our mind in His Passion. How will we see Him? Pleading His innocence, saying, "I