FIVE-MINUTE'S SERMON.

Second Sunday after Easter.

THE GOOD SHEPHERD.

"I am the good Shepherd. The good Shepherd giveth his life for his sheep." (St. John x. ii.)

Among the ways in which we have thought of our Blessed Lord of late—the "Man of Sorrows," the "Lamb led to the slaughter," the "Crucified for our sins," the "Risen and glorified Saviour"—there is perhaps no way wherein He stands out more beautifully, or more lovingly, than when He says of Himself: "I am the Good Shepherd." What title is there that invites us more tenderly, or draws us more closely than this? Both the Epistle and the Gospel for to-day set Him before us in this light. He has suffered. He has risen. Now, He is our "Good Shepherd," the "Pastor and the Bishop of our souls." And the proof of His title is this: "The Good Shepherd giveth His life for His sheep.

My brethren, our Lord is the same Good Shepherd *now* as He was during His life on earth. He speaks as truly now as He spoke then: "I am the Good Shepherd." He is *more* truly, more closely present with His flock than when He suffered His divine nature to be veiled in the feeble frame of a human form. He is with us always—"even unto the consummation of the world." For "we are the people of His pasture, and the sheep of His hand."

How is He now our Good Shepherd? First, He *leads* His sheep. He leads them by His Holy Spirit. He leads them by His example. As the Epistle of to-day tells us: "Christ also suffered for us, leaving you an example that you should follow His steps." His indwelling Spirit guides us in the path of life; filling our souls with love for Him, and a desire to be like Him and to be with Him, giving us both the will and the power to come to Him. "My sheep hear My voice, and I know them, and they follow Me, and I give them life everlasting." We hear His voice saying: "Come unto Me, all you that labor and are heavy laden, and I will refresh you. Take up my yoke upon you, and learn of Me, because I am meek and humble of heart, and you shall find rest to your souls."

And again, as He *leads* His sheep, so He also *feeds* them. "He hath set me in a place of pasture," says the Psalmist, "He hath brought me up on the water of refreshment." O my brethren, how much better it would be for us if we hungered and thirsted more for that heavenly food and for those living waters! For then, according to the promise of the Beatitudes, "we should be filled." Has He not said: "I am the living Bread, which came down from Heaven. If any man eat of this Bread he shall live for ever; and the Bread which I will give is My Flesh for the life of the world." That is the true food wherewith the Good Shepherd feeds His flock; and at this Paschal season we have every reason to be mindful of our need of it, and of our obligation to receive it. And while we speak of our Divine Shepherd thus caring for His sheep, those tender words of the Prophet Isaias rise to our memory—words full of sweetness, as though sung by choirs of angels: "He shall feed His flock like a shepherd; He shall gather together the lambs with His arm, and shall take them up in His bosom; and He Himself shall carry them that are with young."

And once more, as the Gospel tells us, the Good Shepherd will seek out and help even the wandering sheep and bring them back to His fold.

Are *we* among the number of those wandering sheep, my brethren? Have *we* strayed afar from the flock, caught perhaps in the thorns and brambles of some besetting sin? He will seek us, no matter how far we have wandered; He has sought us over and over again; He is seeking us now. Oh! despise not His gracious promises; oh! reject not His proffered love. Alas! for our blindness, which will not see His guiding hand, and for our deafness, which will not hear His warning voice! Let us follow Him, my brethren—our Divine Example, our Good Shepherd—through ever greener pastures, by ever purer streams. Let us never be content until we, with all the flock, at last arrive at that blessed Fold where they shall not hunger, nor thirst any more; neither shall the sun fall on them, nor any heat: for the Lamb which is in the midst of the throne shall rule them and shall lead them to the fountains of the waters of life; and God shall wipe away all tears from their eyes.

Linseed and Turpentine are not only popular remedies, but are also the best known to medical science for the treatment of the nervous membranes of respiratory organs. Dr. Chase compounded this valuable Syrup so as to take away the unpleasant tastes of turpentine and linseed.

Mothers will find this medicine invaluable for children, it is so pleasant to take, and will positively cure Croup, Whooping Cough and chest troubles.

There is danger in neglecting a cold. Many who have died of consumption dated their troubles from exposure, followed by a cold which settled on their lungs, and in a short time they were beyond the skill of the best physician. Had they used Bickle's Anti Consumptive Syrup, before it was too late, their lives would have been spared. This medicine has no equal for curing coughs, colds and all affections of the throat and lungs.

Out of Sorts.—Symptoms, Headache, loss of appetite, furred tongue, and general indisposition. These symptoms, if neglected, develop into acute disease. It is a trite saying that an "ounce of prevention is worth a pound of cure," and a little attention at this point may save months of sickness and large doctor's bills. For this complaint take from two to three of Parmelee's Vegetable Pills on going to bed, and one or two for three nights in succession, and a cure will be effected.

OUR BOYS AND GIRLS.

THE ROBIN AND THE VIOLET.

Eugene Field

Once upon a time a robin lived in the greenwood. Of all the birds his breast was the brightest, his music was the sweetest, and his life was the merriest. Every morning and evening he perched himself among the berries of the linden-tree, and carolled a song that made the whole forest joyous; and all day long he fluttered among the flowers and shubbery of the wild-wood, and twittered gayly to the brooks, the ferns, and the lichens.

A violet grew among the mosses at the foot of the linden tree where lived the robin. She was so very tiny and so very modest that few knew there was such a pretty little creature in the world. Withal she was so beautiful and so gentle that those who knew the violet loved her very dearly.

The south wind came wooing the violet. He danced through the shrubbery and ferns, and lingered on the velvet moss where the little flower grew.

But when he kissed her pretty face and whispered to her, she hung her head and said, "No, no; it cannot be."

"Nay, little violet, do not be so cruel," pleaded the south wind; "let me bear you as my bride away to my splendid home in the south, where all is warmth and sunshine always."

But the violet kept repeating, "No, it cannot be; no, it cannot be," till at last the south wind stole away with a very heavy heart.

And the rose exclaimed, in an outburst of disgustful indignation: "What a foolish violet! How silly of her to refuse such a wooer as the south wind, who has a beautiful home and a patrimony of eternal warmth and sunshine!"

But the violet, as soon as the south wind had gone, looked up at the robin perched in the linden tree and singing his clear song; and it seemed as if she blushed and as if she were thrilled with a great emotion as she beheld him. But the robin did not see the violet. His eyes were turned the other way, and he sang to the clouds in the sky.

The brook o'erleapt its banks one day, and straying toward the linden-tree, it was amazed at the loveliness of the violet. Never had it seen any flower half so beautiful.

"Oh, come and be my bride," cried th brook. "I am young and small now, but presently you shall see me grow to a mighty river whose course no human power can direct, and whose force nothing can resist. Cast thyself upon my bosom, sweet violet, and let us float together to that great destiny which awaits me."

But the violet shuddered and recoiled and said: "Nay, nay, impetuous brook, I will not be your bride." So, with many murmurs and complaints, the brook crept back to its jealous banks and resumed its devious and prattling way to the sea.

"Bless me!" cried the daisy, "only to think of that silly violet's refusing the brook! Was there ever another such piece of folly! Where else is there a flower that would not have been glad to go upon such a wonderful career? Oh, how short-sighted some folks are!"

But the violet paid no heed to these words; she looked steadfastly up into the foliage of the linden-tree where the robin was carolling. The robin did not see the violet; he was singing to the tops of the fir-trees over yonder.

The days came and went. The robin sang and flattered in the greenwood, and the violet bided among the mosses at the foot of the linden; and although the violet's face was turned always upward to where the robin perched and sang, the robin never saw the tender little flower.

One day a huntsman came through the greenwood, and an arrow from his cruel bow struck the robin and pierced his heart. The robin was carolling in the linden, but his song was ended suddenly, and the innocent bird fell dying from the tree. "Oh, it is only a robin," said the huntsman, and with a careless laugh he went on his way.

The robin lay upon the mosses at the foot of the linden, close beside the violet. But he neither saw nor heard anything, for his life was nearly gone. The violet tried to bind his wound and stay the flow of his heart's blood, but her tender services were vain. The robin died without having seen her sweet face or heard her gentle voice.

Then the other birds of the greenwood came to mourn over their dead friend. The moles and the mice dug a little grave and laid the robin in it, after which the birds brought lichens and leaves, and covered the dead body, and heaped earth over all and made a great lamentation. But when they went away, the violet remained; and after the sun had set, and the greenwood all was dark, the violet bent over the robin's grave and kissed it, and sang to the dead robin. And the violet watched by the robin's grave for weeks and months, her face pressed forward toward that tiny mound, and her gentle voice always singing softly and sweetly about the love she never had dared to tell.

Often after that the south wind and the brook came wooing her, but she never heard them, or, if she heard them, she did not answer. The vine that lived near the chestnut yonder said the violet was greatly changed; that from being a merry, happy thing, she had grown sad and reticent; she used to hold up her head as proudly as the others, but now she seemed broken and weary. The shrubs and flowers talked it all over many and many a time, but none of them could explain the violet's strange conduct.

It was autumn now, and the greenwood was not what it had been. The birds had flown elsewhere to be the guests of the storks during the winter months, the rose had run away to be the bride of the south wind, and the daisy had wedded the brook and was taking a bridal tour to the seaside watering-places. But the violet still lingered in the greenwood, and kept her vigil at the grave of the robin. She was pale and drooping, but still she watched and sang over the spot where her love lay buried. Each day she grew weaker and paler. The oak begged her to come and live among the warm lichens that protected him from the icy breath of the storm-king, but the violet chose to watch and sing over the robin's grave.

One morning, after a night of exceeding darkness and frost, the boisterous north wind came trampling through the greenwood.

"I have come for the violet," he cried; "she would not have my fair brother, but she must go with me, whether it pleases her or not!"

But when he came to the foot of the linden tree his anger was changed to compassion. The violet was dead, and lay upon the robin's grave. Her gentle face rested close to the little mound, as if, in her last moment, the faithful flower had stretched forth her lips to kiss the dust that covered her beloved.

CHATS WITH YOUNG MEN

The Catholic Columbian, of Columbus, Ohio, says: While the subject of marriage is of perennial interest, it is most seasonable now after Lent, when, according to Tennyson,

In the spring the young man's fancy
Lightly turns to thoughts of love.

And as this department is for the gratification of young men, it cannot be insensible to the master passion that stirs within their hearts for a helpmate, a home, and posterity. It therefore greets the following letter with the salutation that it is as welcome as the flowers of May, and proceeds at once to answer it:

A Catholic Marriage.

Dear Sir:—I don't know just who to ask, so write you for a little information. I am to be married in May at Mass. Now I want to know in regard to dress, etc. To what book or person can you refer me so I can get general information as to Catholic weddings? Hoping to hear from you soon, I am, Very truly yours, C.

The following books will give some useful hints to C.:

"A Catechism for Persons Contemplating Matrimony," by the Rev. M. Daush, late of St. Andrew's church, Baltimore.

"The Bridal Wreath," containing the ritual for the solemnization of holy matrimony. (The Catholic Publication Society, New York.)

"A Sure Way to a Happy Marriage," translated by Rev. Edward I. Taylor. (Benziger Brothers) Price 35 cents.

"Popular Instructions on Marriage," by Very Rev. F. Girarday, C. SS. R. (Benziger Brothers). Price 35 cents.

"The Correct Thing for Catholics," by Leila Hardin Bugg (Benziger Brothers.) 75 cents.

But as even these books do not give all that C. desires to know, and as he may not get even them in time for the function, he may be glad to have at hand the suggestions that follow:

1. The pastor of the parish in which the marriage is to take place should be notified about a month in advance of the date, so that he may have the banns announced and make other arrangements for the ceremony.

2. All Catholics should get married in the morning and at a Nuptial Mass. This is the reiterated wish of the Church.

The Third Plenary Council of Baltimore said:

"Let those who have the care of souls take every occasion earnestly to exhort the faithful to the keeping of that pious and praiseworthy custom of the Church whereby marriages are celebrated *not in the night time*, but during Mass and accompanied by the Nuptial Blessing."

Here is one of the special prayers said by the priest for the bride and groom during the Nuptial Mass:

"Let us pray: Be favorable, O Lord, unto our prayers and graciously protect Thine ordinance whereby Thou hast provided for the propagation of mankind; that what is now joined together by Thine authority may be preserved by Thy help. Through our Lord Jesus Christ, etc.

"R. Amen.

"O God, who by the might of Thy power didst make all things out of nothing, who, when the foundations of the world were laid, and Man was made in the image of God, did so ordain the inseparable aid of Woman as to give her body its origin from that of Man; teaching thereby that what it had pleased Thee to fashion out of one, could never be lawfully put asunder; O God, who hast consecrated wedlock to so excellent a mystery, that in the Marriage Covenant Thou wouldst foreshow the mysterious union of Christ with His Church; O God, by whom Woman is joined to Man, and that union, established in the beginning, is gifted with a blessing, which alone was not taken away either in punishment of original sin, or by the sentence of the Deluge: look graciously down upon this Thy handmaid, now about to be joined in marriage, who heartily desires to be strengthened by Thy protection; may it be to her a yoke of love and peace; faithful and chaste may she marry in Christ and be a follower of holy matrons; may she be pleasing to her husband like Rachel, wise like Rebecca, long-lived and faithful like Sarah. In none of her deeds may that first author of transgression have any share, may she abide firmly knit unto the faith and the commandments; joined in one union, may she remain ever constant thereto; may she fortify her weakness by the strength of a chastened life; in shamefacedness be grave, in modesty worthy of respect, in heavenly doctrines learned; may she be fruitful in offspring; may she be approved and blameless; and attain unto the rest of the blessed, and unto the heavenly kingdom; that they both see their children's children unto the third and fourth generation, and arrive at a happy old age. Through the same our Lord Jesus Christ, etc."

3. It is a beautiful custom of some pious Catholics for the members of the two families that are united by the marriage of the bride and groom to receive Holy Communion with them.

4. The dress proper for the groom at a morning wedding is Prince Albert coat, black or white vest, gray trousers, black tie, tan, pearl or gray gloves, and silk hat. The gloves should not be worn in church, and the high hat is not indispensable.

5. The fee usually given to the officiating priest at a marriage varies from $5 to $25. Ordinarily, for people in moderate circumstances, it is $10.

6. These instructions concerning the Sacrament are taken from "The Bridal Wreath:

"The holy state of matrimony was instituted by Almighty God in the beginning of the world, and under the law of nature had a particular blessing annexed to it. 'God created man to his own image; male and female He created them. And God blessed them, saying, Increase and multiply, and fill the earth' (Gen. i. 27, 28.) Under the Mosaic law the Almighty more distinctly announced its dignity and obligations. Afterwards, under the Christian law, our Divine Redeemer sanctified this state still more, and from a natural and civil contract raised it to the dignity of a sacrament. And St. Paul declared it to be a representation of that sacred union which Jesus Christ had formed with His spouse the Church. 'This is a great sacrament; but I speak in Christ and in the Church' (Ephes. v. 32.)

"This sacrament was instituted by Jesus Christ, in order to bestow on those who enter into the married state a particular grace, to enable them to discharge all the duties required of them. It enables them to live together in union, peace and love. It strengthens and purifies that natural affection which, founded on virtue and sanctioned by religion, can alone constitute the happiness of a married life. It corrects the inconstancy of the human heart: it softens down the asperities of temper, and enables each party to bear with each other's weaknesses with the same indulgence as if they were their own—to walk, as it were, hand in hand in the way to Heaven. It causes them to entertain sentiments of mutual respect, to preserve inviolable fidelity towards each other, and to vanquish every unlawful desire. It gives grace to subdue or regulate the lower nature, and to avoid every impropriety inconsistent with the sanctity of their state;—for there is an innocence and purity as necessary in a married as in a single life. It, moreover, gives them grace to discharge well that most important duty of training up their children in the fear and love of God. For these duties annexed to the married state cannot be fulfilled without great exertions, nor will those exertions be successful without the blessing and grace of God.

"Seeing, therefore, that this state is so very holy, and instituted for such great holy ends, and, moreover, that it has so great a grace annexed to it (when the sacrament of matrimony is worthily received) as to put the married couple into the way of being happy both in this world and in the world to come, they who intend to enter into this state ought to proceed with the greatest prudence and make the best possible preparation, that they may obtain these precious and abundant graces from Almighty God.

"a. They ought to implore the Divine assistance by fervent and devout prayer, to guide them in their choice of a proper person: for upon the prudent choice which they make will in great measure depend their happiness, both in this life and in the next. They should be guided by the good character and virtuous dispositions of the person of their choice, rather than by riches, beauty, or any other worldly considerations.

"b. They ought to enter into this holy state not from any merely earthly motive, but with the pure intention of promoting the honor and glory of God, and the sanctification of their own souls.

"c. They ought, moreover, to select a person of their own religion; for the Catholic Church has always, by every means in her power, discouraged mixed marriages; and experience shows that a want of union in faith between the husband and wife is frequently attended with the worst consequences, both to themselves and to their children. A Catholic, on marrying a person of another religion, cannot be allowed to enter into an agreement that any of the children shall be brought up in any other than the Catholic faith, and the non Catholic party must make beforehand a positive and solemn promise, 1st, that no obstacle of any kind shall be put in the way of the practice of all Catholic duties by the Catholic party; and, 2nd, that all the children who shall be born to them shall be baptized and brought up as Catholics.

"d. Before they make any advance in a matter of such great importance they ought to ascertain whether there be any impediment to prevent their lawful union; and parents are in duty bound to prevent too great an intimacy between their children and relations within the prohibited degrees of kindred. First, second and third cousins are within the prohibited degrees.

"e. They who intend to marry ought to ask the advice of their parents or guardians.

"f. Those who keep company with a view to marriage should be careful to preserve a holy modesty in their bearing one towards another, lest they fall into sins which will draw down upon them the just indignation of God, in place of that blessing of which they then stand so much in need.

"g. It is also advisable, some time previous to their marriage, to inform their Director of their intentions, that so he may have time and opportunity to point out to them the preparation most useful to them, and instruct them in the duties and obligations of the state of life into which they propose to enter.

"h. They must obtain the pardon of their sins by worthily approaching the sacrament of penance; for should they enter into matrimony without having thus purified their consciences by repentance from all mortal sin, they would deprive themselves of the grace of the sacrament, and incur the guilt of a sacrilegious profanation of this holy institution.

"i. The Church, in the General Council of Trent (sess. xxiv. i), ever solicitous for the welfare of her children, exhorts the faithful before their marriage to receive with devotion the Holy Communion.

"j. The marriage should be celebrated in the morning, and with a Nuptial Mass. This is the constant and universal and emphatic desire of Holy Church, expressed, in language similar to that quoted in the Prefatory Note, by the voice of Popes, and congregations, and councils without number. The Mass 'for Bride and Groom' is the proper marriage ceremony of the Catholic Church, and nothing else can ever take the place of it. Afternoon and evening weddings are foreign to all true Catholic sentiment; and all true Catholics about to be married should publicly protest against this widespread abuse by seeing to it that their union be solemnized by the offering up of the Nuptial Mass and the reception of all the special blessings annexed thereto.

"k. At the time of marriage they ought to approach the altar with the greatest decorum and reverence;—for there, in the presence of God and His Church, they are about to enter into a solemn contract and engagement, to be broken only by death;—and receive the benediction of God's minister with humble and sincere devotion.

"e. When the married couple leave the church they ought to carry with them feelings of respect for the holy sacrament which they have received, and of gratitude to God for His mercies. They should spend the day in such a manner as not to lose the blessing which they received in the morning. They ought to celebrate their marriage, like holy Tobias, in the fear of the Lord, and strive to conduct themselves amongst their friends with as much sanctity and decorum as if Jesus Christ were a guest among them, as He was at the marriage feast at Cana. They should be particularly careful not to profane the day of their marriage by undue dissipation or sinful diversions, which are unbecoming at all times, but more particularly on so important and sacred an occasion."

The fact is that the Catholic Church is the true home of the soul—the only safe haven of rest and peace amid the turmoil of this restless and unsatisfying world. She teaches us to live not for this world but for that which is to come. She elevates us above the world and satisfies the longings and aspirations of our souls, and at the same time furnishes an infallible rule of faith and morals for our guidance throughout life. She has the promise of the life that now is and of that which is to come.—Sacred Heart Review.

Weak Lungs,

Emaciation, weakness, and that fatal disposition to take cold easily, thus adding little by little to the strain upon the already overburdened body. How many afflicted are trusting to cough mixtures, mustard and poultices for safety? Fatal error. Not by these, but by adding to the nutritive power of the body and the increased strength and vitality which increased nutrition affords, can you hope to obtain relief. Maltine with Cod Liver Oil combines the excellencies of a medicine, a food, and a digestive agency of unexampled power. The full remedial value of the cod liver oil, rendered palatable and of easy digestion, is combined with the nutritive values of wheat, oats and barley. This in itself would render Maltine and Cod Liver Oil of greater value than any emulsion. But it possesses a further quality of inestimable value in its property of increasing the solubility of fat forming, heat producing, starchy foods, just the elements required for the upbuilding of the emaciated. This you may easily demonstrate by a short trial of this unrivalled preparation.

HAD LA GRIPPE.—Mr. A. Nickerson, Farmer, Dutton, writes: "Last winter I had La Grippe and it left me with a severe pain in the small of my back and hip that used to catch me whenever I tried to climb a fence. This lasted for about two months when I bought a bottle of DR. THOMAS' ECLECTRIC OIL and used it both internally and externally, morning and evening, for three days, at the expiration of which time I was completely cured."

Dyspepsia or Indigestion is occasioned by the want of action in the billiary ducts, loss of vitality in the stomach to secrete the gastric juices, without which digestion cannot go on; also being the principal cause of Headache. Parmelee's Vegetable Pills taken before going to bed, for a while, never fail to give relief and effect a cure. Mr. F. W. Ashdown, Ashdown, Ont., writes: "Parmelee's Pills are taking the lead against ten other makes which I have in stock."

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AN ORANGEVILLE LADY WHO HAD SUFFERED SEVERELY SPEAKS OF HER ILLNESS AND TELLS HOW SHE FOUND A CURE.

From the Sun, Orangeville, Ont.

A remarkable case recently came under the notice of our reporter, and for the benefit it may be to some of our readers, we are going to tell them about it. In the south ward of this town lives Mrs. John Hubbard, a lady much esteemed by those who know her. Mrs. Hubbard has been a great sufferer from heart trouble, and ultimately became so bad that it would not have surprised her friends to have heard of her death. But a change has come and she is once more rejoicing in good health. When our reporter called upon Mrs. Hubbard and made his mission known she said she would be delighted to tell him of her "marvelous cure" as she styled it. "Of course no one thought I would get better. I thought myself I could not last long, for at times it seemed as if my heart was going to burst. Oh, the dreadful sensations, the awful pains and weakness, together with a peculiar feeling of distress, all warned me that my life was in danger. I consulted a doctor, but he could do absolutely nothing for me. My friends saw me gradually sinking, and many an hour's anxiety I caused them. My strength waned, my nerves were shattered; I could not walk, for every step caused my heart to palpitate violently. It is utterly impossible to fully describe my condition. One day a friend brought me a box of Dr. Williams' Pink Pills, and told me to use them, but I said there was no use they could do no good. To this my benefactor replied that if they did not they at least could do no harm, so to please her I took the box of pills. Then I procured another box and began to feel that they were doing me good. I took in all eight boxes and now I feel strong and hearty, each day doing my housework without fatigue or weariness. For anyone who suffers from weakness of the heart, I believe there is no remedy so sure or that will bring such speedy results as Dr. Williams' Pink Pills. Had I only used these wonderful pills at first I would have been spared months of intense suffering. Mrs. Hubbard but re-echoes the experience of scores of sufferers, and what she says should bring hope to many who imagine there is no relief for them in this world. Dr. Williams' Pink Pills have saved more lives than we will ever know of.

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