

FIVE MINUTE SERMON

BY REV. F. PEPPELT

SECOND SUNDAY AFTER EASTER

"I am the Good Shepherd" (John 10: 11)

By His Resurrection our Lord proved Himself to be our Redeemer, and we are reminded of this fact in to-day's gospel, where He stated it plainly for us, by calling Himself the Good Shepherd. He referred to the fulfillment in His own person of many prophecies, because Isaiah, Jeremiah and Ezekiel had all announced the Redeemer as a good shepherd. Our Lord implied by His words that He was the Messiah foretold by the prophets, and that He proved it by being in very truth a good shepherd. If He is the Good Shepherd, it must be our duty to acknowledge Him as such, and to follow His voice; in fact He meant us to understand this from the words: "I know Mine (i. e., My sheep), and Mine know Me."

We recognize Him as the Good Shepherd by His zeal in teaching us, feeding us, as it were, with the words of Divine truth. Throughout His whole life He strove incessantly to make known to us the eternal truths that we should never have learnt without Him, and that are necessary to enable us to find the right way of salvation.

When as a boy, twelve years of age, He allowed the light of His wisdom to shine forth in the Temple at Jerusalem, He showed His intense eagerness to announce the Divine revelation to men, and the same zeal was displayed in all its fullness when, at the age of thirty, He entered upon His public ministry. It never diminished, from the time when He first began to teach, to the hour of His death, and it gave Him no rest. He did not weary of traveling up and down throughout the whole of Judea, preaching everywhere the newly revealed word of God. Hunger and thirst, heat and cold, and the difficulties of the way had no power to deter Him. He taught all day long, and even by night there came to Him some who, like Nicodemus, were seeking salvation, but feared openly to confess their faith in Him. In spite of the weakness of their faith, our Lord devoted to them the hours of sleep, that He might arouse them from the sleep of sin, and bring them out of the darkness of ignorance to the light of a true knowledge of God. Neither amidst the merry-making at the marriage at Cana, nor in His agony on the Cross did He ever cease teaching. He showed Himself to be the Good Shepherd, by the ardent zeal with which He expounded to us men our holy faith, and we show our recognition of Him as the Good Shepherd when we do our best to learn of Him and to impress His holy doctrines, not only upon memory, but upon our hearts. We show our recognition of Him if the knowledge of salvation that He proclaimed is more precious to us than any other form of knowledge, and if, like St. Paul, we can say that we desire to show all things to know Jesus Christ and Him crucified. Let us, therefore, beg the Good Shepherd to give us the gift of faith, to make us delight in His holy word, to help us to live in accordance with it, and to be unwearied in carrying out His teaching, as He was unwearied in instructing us.

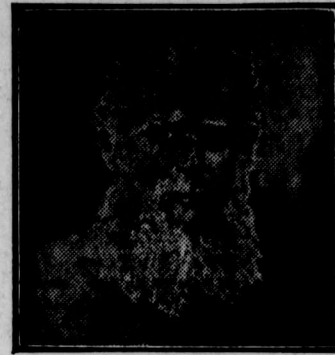
Jesus was the Good Shepherd, and proved it by the compassion that He felt for all mankind. He grieved at seeing how many had gone astray and were lost by their own fault, and He left His heavenly home because men had turned aside from it, for in His compassion He longed to lead them back thither.

The Good Shepherd felt compassion also with the temporal sufferings of men; His heart was full of sympathy for all in sorrow; He was ever ready to comfort the afflicted and to heal the sick. As long as He lived on earth, He took upon Himself all the needs, trials and sufferings of mankind, and even now, although He dwells in heaven, He is still the Good Shepherd, full of the tenderest sympathy, regarding all our griefs as His own. He stated this expressly when He declared that at the Last Judgment He would say: "I was poor, sick, a prisoner, hungry and thirsty." He accepts all that we do to help our neighbors in their necessities as if we had done it to Himself; and it is His will that we should see Him in every sufferer. There can be no greater sympathy than this, and if we are convinced that He, the Good Shepherd, is filled with compassion for us, we cannot fail to trust Him most completely, and we shall never be impatient or murmure against God, for we shall know that Jesus is aware of our troubles, and if He, in spite of His compassion, does not help us at once, it must be because He sees that our suffering tends to our eternal salvation. We ought never to despond, as if we were forsaken, for our good and compassionate Shepherd is always looking down upon us from heaven. Men may forsake us, but He will never do so. Let us, therefore, beseech Him to give us real confidence in His help, so that, whatever may happen to us, we may hold fast to Him. Let us ask Him never to let us abandon Him, our truest Friend, who is incapable of deceiving us, and let us show, by our trust in His compassion, that we know Him to be our Good Shepherd.

Jesus was the Good Shepherd, and proved it by the mercy with which He welcomed sinners, rebuking them gently, arousing contrition in their hearts, and finally forgiving their sins, when in humility and sorrow they cast themselves at His feet.

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Mary Magdalen, Zachaeus, the man sick of the palsy, and the penitent thief, on the Cross all recognized Him as the Good Shepherd; in short, every one did so to whom He said: "Go in peace, thy sins are forgiven thee." From the time of His Ascension to the present day, how many millions have received God's grace, peace of mind and a claim to heaven through the power of forgiving sins, which He bestowed upon the Apostles! All these millions, with heartfelt joy and gratitude, have recognized Him as their Good Shepherd. Let us do the same. Let us, too, reflect how far we have gone astray in our sins, and what, when we are off the right path, far from Him, death lies in wait for us; let us make a good confession and so return to Him; He will forgive us and sustain us by His grace on the way to everlasting life. He will lead us, as it were, to good pastures, along paths by which our souls will gain strength to do right, and grow more worthy of heaven.

Jesus was the Good Shepherd, and His infinite love, revealed in His whole life, bore witness to the fact. It was as the Good Shepherd in infinite love that He came down to earth at Christmas; as the Good Shepherd He went about doing good; as the Good Shepherd He ascended to heaven, and still as the Good Shepherd, He sits at the right hand of the Father, watching over us and loving us. If only we recognize Him as the Good Shepherd, our hearts will be filled with love of Him. "I know My sheep and My sheep know Me." This can mean nothing but: "I love My sheep and My sheep love Me." Let us ask Him to give us the true love of Him, which manifests itself in ready service, in willingness to obey, in suffering and enduring all things gladly, and in laboring to please Him. As long as we are in this world, our love for the Good Shepherd will not of course secure to us the sensation of perfect happiness; it will require us to undertake many tasks repugnant to us, but this must not prevent us from loving Him with all our hearts, for it was

by undergoing so many great hardships and trials for our sake, that He proved Himself to be the Good Shepherd who really loved His flock.

Let us, therefore, bear with patience the various mortifications that the struggle to do right involves, remembering that our Good Shepherd, whilst on earth, renounced the joys of this world. Let us not be led astray by temptations, however hard it may be to overcome them; our Good Shepherd out of love of us allowed Himself to be tempted and taught us how to triumph over the tempter. Let us pay no attention to others' ridicule or despite us on account of our efforts to love and serve our Lord; He, the Good Shepherd, endured persecution and scorn for our sakes. However hard we have to toil and labor on the path of duty and virtue, let us never complain that our burden is too heavy, since Jesus, our Good Shepherd, thought no work and no exertion too great, if it was to do us good. Let us ask Him to enable us to show in our lives that we acknowledge Him as our Good Shepherd, by following His most holy example and shrinking from no trials and difficulties that may fall to our lot. If we really love Him, Jesus is the Good Shepherd—let us put all our faith and hope in Him; let Him be the love of our hearts. He is the Good Shepherd; let us turn to Him with true contrition for our sins; let us follow Him, confessing Him before men, consecrating all our life to His service and working constantly for Him to the hour of our death. Amen.

MEANWHILE THE wife is at home with that sick boy, kneeling beside him, enduring the agony without whiskey's help. She is up all night, and white-faced the next day she takes care of the other children. She takes care even of the brute who comes home with his grief thoroughly drowned, disturbs the house and blubbers in self pity.—Chicago American.

NEVER SOBER! These called moderate drinkers who consume his bottle of wine as a matter of course each day with his dinner—and who doubtless would declare that he is never under the influence of liquor—is in reality never actually sober from one week's end to the other. Neither in bodily nor in mental activity is he ever up to what should be his normal level.—Professor Aschaffenburg.

WOMAN TELLS PREJUDICE How she overcame a great prejudice against the Catholic Church and found absolute contentment in our faith, a peace she had never known, is told in the story of her conversion written by a Swiss-American woman who was baptized at the Cathedral the Saturday before Christmas. She says: "How was it possible for me to become a Catholic? If some one years ago would have told me that I would be a Catholic some day I would have said: 'You are talking nonsense.' So strange had been the impression I had received by the teaching against Catholicism, like most other Protestants. I was taught that the Catholic religion is a religion of error. I was brought up in the midst of Protestants, and only here and there was a Catholic church; but I never tried to enter one, so strong was my prejudice.

"In my native country, the children get their religious instruction in the school once a week, while the following Sunday the lesson is repeated in the church. In this way, one is kept close to the teachings. After my time of instruction, I attended church regularly, as I was fond of hearing good sermons; but real satisfaction I never obtained.

"It happened that a close relative of mine went for some years to England, and when she returned to Switzerland, her native country, to our surprise she professed the Catholic faith, to which she was very devoted.

"We argued, but I did not gain by it. In spite of it, we were very affectionate toward each other, for her new religion could not have turned my personal opinion of her. Several times I tried to get her into my church to services, but her answer was always 'No.' In return she said: 'You would make a good Catholic.'

Years passed by. I came over to the United States and regularly as possible I attended Protestant services, again, although I found a difference in the form and character compared to what I had known at home. At home Churches are sustained by the Government, while here they are kept up by their members. I was attracted by the newness, but gradually my worshipping came to a standstill. I realized that I could not find the rest my spiritual hunger was longing for.

"I came out West. After a stay of five years in Denver, I went by curiosity and on invitation to hear the Oblate missionary, Father Nolan, and his interesting sermons enabled me to drop all prejudices against Catholicism. I was interested so much that I joined the class of converts conducted by the Rev. E. J. Mannix. I greatly enjoyed the sessions. There a pupil has the chance of asking questions about the Catholic religion and gets satisfactory answers.

"But above all, I was convinced and won to the true Church by its sacrifice of the cross. The Mass in its wonderful, most elevating, painstaking service, is a ceremony worth while attending. In it alone I learned to understand the communion with Christ."—Intermountain Catholic.

"LOOK AT THE LAST PAGE" "A few of God's chosen ones," who, according to a Methodist tract circulated in New York, "labor for the Lord" in the city's miserable institutions, might be brought into closer resemblance to their self-painted portraits by a more careful regard for the Eighth Commandment. A recent issue tells of "one dear girl who was gloriously saved" by a lady missionary. She "had been reared in Catholicism" and, necessarily, darkened by its superstitions and forms." Meeting the missionary lady, she hears for the first time "the story of the Gospel," and under its influence "expands like a flower."

There is a death-bed scene, of course, in which, since the missionary lady is telling the story, the missionary's native nobility occupies the foreground. It is all very affecting, very sobby, very touching. The sole objection a benighted Romanist might urge against it is that it isn't true. The lady, in addition to her many virtues, is a talented writer of fiction. Her intellect, however, is not up to her poetic fancies, and this, it may be judged, explains why "her pretty little imaginings are given to the world as facts. But there is one thing about this Methodist tract which should be taken seriously. Reference is made to it time and again in the course of the tract's few pages. "Look at the last page."

RADICAL METHODS ESSENTIAL "I have a growing conviction, based on accumulating evidence," continued the Chancellor, "that nothing but root-and-branch methods would be of the slightest avail in dealing with the evil. I believe it is the general feeling that if we are to settle German militarism we must first of all settle with the drink."

Mr. Lloyd George intimated that Lord Kitchener, the Secretary for War, and Field Marshal French, in command of the British Expeditionary Forces, on the continent were of the same opinion, and he promised to lay the statements of the deputation before the Cabinet. He said in conclusion: "I had the privilege of an audience with His Majesty this morning, and I am permitted by him to say that he is very deeply concerned on this question, very deeply concerned, and the concern which is felt by him I am certain is shared by all his subjects in this country."

TOO BAD! The proud citizen drinks one whiskey and then another. He looks around slowly with his eyes a little out of focus, and says "You must excuse me to-night, boys. This is not usual to me. But my little boy is awful sick."

And the sympathetic friend says: "Too bad; have another."

The last page is an appeal for money. Few large American cities are without the missionary lady and her miserable little tract, with its all-explaining "last page."—America.

Though the son of God came primarily to save us from sin, He came also that He might get nearer to us and might enable us to talk with Him more intimately. Again He came in order to show us what we should do in order to become more friendly to Him. This is the reason why it is good for us in our prayer to take some event in our Lord's life, or some words uttered by Him; as a kind of subject for our prayer, always remembering that our Lord did that in action or said those words in some way for us.

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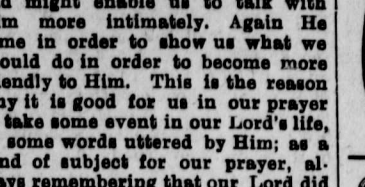
These are all simple ingredients that you can buy from any druggist at very little cost, and mix them yourself. Apply to the scalp once a day for two weeks, then once every other week until all the mixture is used. A half pint should be enough to rid the head of dandruff and kill the dandruff germs. It stops the hair from falling out, and relieves itching and scalp diseases.

Although it is not a dye, it acts upon the hair roots and will darken streaked, faded, gray hair in ten or fifteen days. It promotes the growth of the hair and makes harsh hair soft and glossy.

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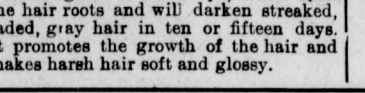
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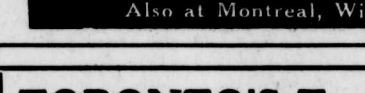


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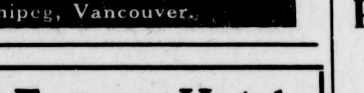
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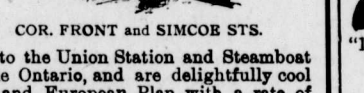
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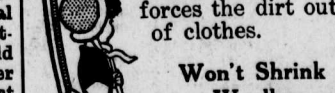
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