

FIVE MINUTE SERMON

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 today's gospel, where He stated it plainly; for, by calling Himself the Good Shepherd, He referred to the fulfillment of 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, feeding us, as it were, with His 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 fulness 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 travelling 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: "We desire above 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 seek 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 murmur 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.

TEMPERANCE

SACRAMENTO'S "NO THANK YOU" LEAGUE

At all the Masses in the Cathedral last Sunday, says the Sacramento (Cal.) Catholic Herald of March 25, the hearty endorsement of the "No Thank You" League, by the Right Rev. Bishop and the clergy of the parish was announced from the pulpit. The object and purposes of the movement which seeks to eliminate the pernicious American habit of "treating," which prevails here and in other towns and cities of the country, were strongly commended and Catholic men were asked to co-operate in making the league effective.

One of the chief factors in spreading the evil of drunkenness is the custom of "treating." In no other line of traffic is this custom observed among patrons, at least to anything like the extent that is found in connection with the saloon business. It is in every way a foolish and dangerous practice, and one that has done more to bring odium upon the liquor trade than anything else, because it is the fertile source of many if not most of the evils that have grown up around the traffic in intoxicants. Divested of this abuse, the saloon business would be purged of one of the chief causes of bitter criticism which has brought it into disrepute with a very large and important element of the community not aligned with the forces of legislative prohibition.

The "No Thank You" League aims at inculcating and promoting the spread of temperance among all who drink, as well as protecting those who need protection from the evil effects of the ridiculous and extravagant treating habit.

A WORD TO THE EXTREMISTS

With respect to prohibition, the True Voice of Omaha says: "It is a question that Catholics are free to hold opinions for or against without incurring censure; for the Church has not approved or condemned this particular method of

solving the problem of intemperance. It is well to remember that prohibition is only one of the methods proposed. The evil which it is intended to reach and to abolish is intemperance. On intemperance the Church has spoken in no uncertain terms. The method of combating it is another thing. Of course, those who regard prohibition as an end in itself are impatient that the Church should pronounce in its favor. Those who look upon all intoxicating drink as an evil in itself can not understand why Catholics are not all prohibitionists. But this is an extreme view that Catholics cannot follow, no matter how anxious they may be to aid in doing away with the liquor traffic and the saloon evil. One may vote and work to abolish the saloon without going to the erroneous extreme of holding that to touch intoxicating drink is the only deadly sin.

It is well to remember also that prohibition is a political question. That is one reason why the Catholic Church keeps clear of it. She does not tell her children how to vote on political questions. She has Democrats and Republicans in the ranks of her followers, and she has prohibitionists and anti-prohibitionists. And she does not condemn the views of either. All she asks is that they do not strive to make each other out as heretics on account of their political views. Be tolerant of the opinions of your neighbor; and do not condemn as against Catholic teaching what the Church herself has not condemned."

THE APOCRYPHA

As far as the contents of the Old Testament Scriptures are concerned, the Bible of professed Christians, as published to-day, appears under two principal forms. On the one hand, the Bible of Catholics contains the seven books of Tobias, Judith, Wisdom, Ecclesiasticus, Baruch, Machabees I and II, and certain parts of the books of Esther and Daniel, and presents them all as of equal authority with the other sacred writings composed before Our Lord's coming. On the other hand, the Bible of Protestants denies the right of these same books and parts of books to be reckoned as an integral part of the Christian Old Testament, for it either omits them altogether, or distinctly presents them as of inferior authority to the Old Testament Scriptures by setting them apart under the disparaging title of "Apocrypha." Hence the question naturally arises: Which of the two Bibles, the Catholic or the Protestant, presents the view which Christians should take of the so-called Apocrypha? To this question, the following is our brief answer:

Centuries before the rise of Protestantism, there existed a Bible in current use among the Professed disciples of Christ, and it was a Bible of a well-defined Christian type. The genuine copies of it were held in deep reverence by men who accepted their own Scriptures as the written Word of God. All such copies, to be reputed complete, had to contain both the Old and the New Testaments and to present them in the very same order in spite of Luther's well-known efforts to do away with this. Again, like the same ancient Christian Bible, they both present those books of the Old Testament which they have in common, in exactly the same order, although this order is materially different from the one found in the Hebrew Text which the Protestant Bible professes to translate directly. Finally, the actual contents of these two Bibles are manifestly viewed by their respective Christian advocates, from the same standpoint as the actual contents of the one Bible of old were viewed by all Christians: each of these two Bibles distinctly claims to contain the exact Scriptures to be admitted by all Christians, and the contents of each are evidently transmitted without regard to what private individuals, within or without the Christian fold, may think of the rightfulness of this claim. Apparently then, the difference above stated between the two present Bibles with regard to the contents of the Old Testament is to be accounted for by a deviation of either Bible from the rightful contents of the single Bible of the ancient Christians. And in point of fact, Protestants now charge Catholics with having made undue additions to the Sacred Scriptures composed before Our Lord's time, while Catholics assert that Protestants are the ones who mutilated these same Scriptures.

That the Catholic Bible offers no deviation from the prototype Christian Bible with regard to the so-called Apocrypha of the Old Testament, is a

fact which can be easily ascertained by the student of history. In this respect, the present Catholic Bible is exactly the same as was proclaimed to be "Scripture" by the Council of Trent, April 1, 1546. It is also in distinct agreement with the Christian Bible as it was copied and circulated under the name of the Vulgate during the Middle Ages, and with the Old Latin Version made as far back as the second century of our era. It contains the so-called Apocrypha exactly as these were transmitted both East and West in the Greek copies of the Christian Scriptures back to the very age of the New Testament writers, may more, as these were found in the Old Testament which was allowed in the earliest days of Christianity for the use of neophytes both Jewish and Gentile, and from which the inspired authors of the New Testament usually drew their quotations of Holy Writ.

And let it be borne in mind that the present Catholic Bible not only contains the so-called Apocrypha in agreement with the primitive Christian Old Testament, but that it presents them in the light in which they were presented by the one Christian Bible of olden days. In both the Catholic Bible of today and the primitive Christian Bible there is nothing to distinguish such books from the other Scriptures of the Old Testament, and it is well known that the most decided opponents of the same books in Christian antiquity knew full well that these books also were considered as Scripture by Christians at large, and these opponents quoted them themselves as "Holy Scripture."

That, on the contrary, the Protestant Bible presents a positive deviation from the prototype Christian Bible with regard to the contents of the Old Testament, Scriptures readily follows from the fact just established, viz., that the so-called Apocrypha are no undue addition on the part of Catholics to the ancient Christian Bible. This readily follows also from certain significant facts which are directly connected with the early circulation of the Protestant Bible. History supplies the date of 1534 as the one when the title of Apocrypha, in its Protestant sense, was first prefixed to a distinct group of writings in a Bible which professed to offer to Christians the exact contents of the Scriptures composed before the coming of Christ. History proves that this Protestant sense of the word "Apocrypha" was indeed a deviation from the ancient faith of Christians concerning the books thus designated in the early (German, Swiss, French, English) Protestant Bibles; for, as is distinctly acknowledged by the learned Protestant scholar, E. Schurer: "In the ancient Church and in the Middle Ages, the designation 'Apocrypha' was almost never applied to those books which Protestants commonly describe as the Apocrypha. Jerome and a few isolated writers are the only ones who do so. The use of the word in this sense is Protestant." (Schaff-Herzog Encyc., vol. 1, p. 99, N. Y., 1877). History bears witness to the fact that after English Protestants had been supplied with copies presenting the so-called Apocrypha set apart from the other books of the Old Testament, the Bibles of Rome were officially published in 1547, 1563 for the church use of English parsons wherein passages from Tobias and Wisdom were quoted as Scripture, and Baruch was called a prophet; a manifest trace of the distinct belief which once pervaded all Christendom, in the equal Divine authority of the Old Testament writings, the so-called Apocrypha included. Finally, history shows that the early Reformers deliberately made the only Scriptures acknowledged by the Jews after their rejection as God's chosen people the standard of the contents of their Old Testament for professed Christians, and that consequently the same Reformers deliberately preferred in this regard the view of outsiders to the Christian faith, to that Christian faith itself.

HINT TO THE "TOO-BUSY" TO SUBSCRIBE

Some people say they do not subscribe to Catholic publications because they have no time to read them. A poor excuse is better than none, declares the Catholic Bulletin, of St. Paul, Minn. If they refused to subscribe because they were too poor to pay the price, one could sympathize with them. For the one who is too busy to read Catholic papers there are hundreds and thousands hungry for the truths they contain. If some of these too-busy people would subscribe for papers to be sent to their less favored brethren, their charity would

not go unrewarded, even in this life. None of these people would miss the paltry amount of the subscription and the recipient of their bounty would be forever grateful.

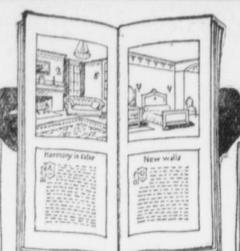
Small tin reading, tin bells made of copper and brass. Price, 10c. E. W. VANDEBEEK CO., 100 St. James St. (Ent. 1837). 622 E. Second St. CINCINNATI, O.

Advertisement for Taylor's Borated Toilet Soap. The ad features an illustration of a soap box with a baby's face on it. Text includes: "Taylor's INFANTS-DELIGHT IT'S BORATED TOILET SOAP", "The ONLY Borated Toilet Soap", "SOOTHES and refreshes the most delicate skin. Carefully borated to soften the water. Sold in dainty cartons.", and "JOHN TAYLOR & CO. LIMITED, TORONTO".

Advertisement for the "1900" Gravity Washes Clean. The ad features an illustration of a gravity washer. Text includes: "The '1900' GRAVITY Washes Clean—Try it at our Expense", "This is the washer with the perfectly ideal action—ideal, because it does wash clothes clean, yet does not tear or wear them. Dip and down, and out and in among the fibres and meshes of the fabric, the soapy water is vigorously forced. It's the tub and the water that are agitated—not the clothes—they are held stationary, so they cannot be injured. Even filmy lace will not tear—buttons won't come off—edges won't fray. It takes just six minutes to wash a tub full of very dirty clothes.", "AG. MONTREAL, 1008 W. QUEBEC ST. Send me a trial copy of the free literature.", "A.G. MONTREAL, 1008 W. QUEBEC ST. Send me a trial copy of the free literature.", "Name Address City State"

Advertisement for Walker House. The ad features an illustration of the Walker House building. Text includes: "Your Trip to Toronto", "WALKER HOUSE", "Cor. Front & York Sts. Toronto", "Geo. Wright & Co., Proprietors", "The 'Toronto's Famous Hotel'", "RATES: \$2.50 per Day up American Plan, \$1.00 per Day up European Plan", "Special attention to the comfort of ladies and children traveling unaccompanied.", "The House of Plenty", "The following statements are based on reports contained in 'The Agricultural War Book, 1916,' published by the Department of Agriculture, Ottawa, Ont."

Large advertisement for "Production and Thrift". The ad features a large title and several columns of text. Text includes: "GAIN or no gain the cause before the farmers of Canada is as clear as it was last year—they must produce abundantly in order to meet the demands that may be made, and I believe this to be especially true in regard to live stock, the world's supply of which must be particularly affected in this vast struggle.—HON. MARTIN BURRELL, Minister of Agriculture.", "THE FOLLOWING STATEMENTS ARE BASED ON REPORTS CONTAINED IN 'THE AGRICULTURAL WAR BOOK, 1916,' PUBLISHED BY THE DEPARTMENT OF AGRICULTURE, OTTAWA, ONT.", "LIVE STOCK—The herds and flocks of Europe have been greatly reduced. When the war is over there will be a great demand for breeding stock. Canadian farmers should keep this in mind.", "MEATS—In 1915 Great Britain imported 664,508 tons of beef, mutton and lamb, of which 364,245 tons came from without the Empire. Out of 430,420 tons of beef only 104,967 tons came from within the Empire.", "DAIRYING—Home consumption of milk, butter and cheese has increased of late years. The war demands for cheese have been unlimited. The Canadian cheese exports from Montreal in 1915 were nearly \$6,500,000 over 1914. Prices at Montreal—Cheese: January 1915, 15 1/2 to 17 cents; January 1916, 18 1/2 to 18 3/4 cents; Butter: January 1915, 24 to 28 1/2 cents; January 1916, 32 to 33 cents.", "EGGS—Canada produced \$30,000,000 worth of eggs in 1915 and helped out Great Britain in the shortage. Shippers as well as producers have a duty and an opportunity in holding a place in that market.", "WRITE TO THE DOMINION DEPARTMENT OF AGRICULTURE AND TO YOUR PROVINCIAL DEPARTMENT FOR BULLETINS ON THESE SUBJECTS", "Tens of thousands of Canada's food producers have enlisted and gone to the front. It is only fair to them that their home work shall be kept up as far as possible. The Empire needs all the food that we can produce in 1916.", "PRODUCE MORE AND SAVE MORE MAKE LABOUR EFFICIENT SAVE MATERIALS FROM WASTE SPEND MONEY WISELY", "THE GOVERNMENT OF CANADA", "THE DEPARTMENT OF AGRICULTURE THE DEPARTMENT OF FINANCE"



Going to Decorate? If you are going to "do" the dining-room or the bedroom, or even the kitchen, this spring, you need this book. It illustrates in photogravure, in colors, rooms done with Alabastine. It contains suggestions and ideas for color schemes, and it shows how you can do the work yourself.

Advertisement for Alabastine Artistic Wall Tints. Text includes: "Alabastine Artistic Wall Tints", "A copy of 'Homes Healthful and beautiful' costs but 15c. (coin or stamp), but if it saves you from making even one mistake—and there is nothing easier to make than mistakes in color—will it not pay for itself a hundred times over? Then send for it now and study it before you start housecleaning.", "THE ALABASTINE COMPANY LIMITED", "56 Willow Street, Paris, Ontario"

Advertisement for Dr. McTaggart's Vegetable Remedies. Text includes: "DR. MCTAGGART'S VEGETABLE REMEDIES for those habits are safe, inexpensive home treatments. No hypodermic injections, no loss of time from business, and positive cures.", "Liquor and TOBACCO HABITS", "Literature and medicine sent in plain, sealed packages. Address or consult Dr. McTaggart's Remedies, 309 St. E. Bldg., Toronto, Canada."

Advertisement for Absorbine, Jr. For Sprains, Lame Muscles. Text includes: "Absorbine, Jr., brings quick relief. Keep it always at hand for instant use. Athletes use Absorbine, Jr., for the muscle that has been strained, for the cut or laceration that runs a chance of infection; for the abrasion that pains and the limbs that are stiff and lame from over-exertion.", "Walter Johnson, the famous pitcher of the Washington Americans, says: 'Absorbine, Jr., is a first-class liniment and rub-down for tired muscles. I have used it myself to advantage and can heartily recommend it to ball players everywhere.'", "Absorbine, Jr., is a concentrated antiseptic liniment—only a few drops required at an application. It is safe and pleasant to use—leaves no greasy residue. Sold by most druggists, \$1.00 and \$2.00 a bottle or postpaid. Liberal trial bottle for 10c in stamps.", "W. F. Young, P. D. F., 299 Lyman's Bldg., Montreal, Can."