The Good Shepherd.
"I am the Good Shepherd."

St. John x. 11.

Of all the words of our Lord Jesus Christ, there are none more deeply engraven in the heart of the Church; none more dear to her than these. This is one of those noble sayings in which there is so much of truth and love, that we seem able to do little more than to record it and ponder on it, to express it by symbols, and to draw from it a multitude of peaceful and heavenly thoughts. It is full of figures and analogies of loving tenderness. It is almost miraculous in its depth and power. To expound or comment upon it, or further to illustrate its meaning, seems impossible. The Saviour has said of Himself, "I am the Good Shepherd." All love, care, providence...


It is the belief of the Bureau, if the issuance of the
license be extended, that the number of new licenses
will not exceed the number of renewals, and
that the number of deficient renewals or
non-renewals will exceed the number of
new licenses. In fact, in the Bureau's view
licensees, regardless of their location in the state.
Our feelings! The more you wish for those thoughts, the more they will return. This is the law of the universe. Our desires and ambitions are the seeds of our future experiences. How we live today will determine our tomorrow. So, let us focus on what we want to achieve and work towards it with determination and perseverance.
compasion, goodness, patience, and love, which is not here expressed. It is in the
peculiar constellatio of the seat, or of
them, that are out of the way, of the lost
and wandering, of the whole flock of the
there scattered abroad in the midst of this
mighty world." And though it be an
office taken on earth, and in the hands
of our infirmity, it is a mode which he
will never lay aside. Even in the
heavenly glory it still is among his
titles. He is there, the chief shep-
herd," that great shepherd of the
sheep;" and in the state of bliss shall
still guide his flock, though more fully
to express the unity of his nature, both
his, and his true spotless Messiah in
their behalf. He is called the Lamb,
the Lamb which is in the midst of the
thrones, that feed them, and shall
I live vr. M.

[Handwritten text that is not legible due to the quality of the image]
hear, and took a lance out of the flock's pasture, and I went after them, and smote them, and delivered it out of the mouth of those that sore broke against me. I caught the shepherd and I smote and killed the sheep. Then I took the sheep out of the mouth of those that sore broke against me, and delivered it out of the mouth of the creatures, one, and that the weakest was caught away from the flock of God. And I came down to Sata and to Sare, that which was lost; to seek it even unto death, and in death itself; and to follow the lost along "The valley of the shadow of death," gathering the scattered and cast out of his father's flock, and fulfilling his word: "I will seek that which was lost;" even to the scorching heat of the sun, and the heat of the noonday sun; I will seek that which was lost. 

The remnant of Israel; I will gather them as a flock in the field, by the sheep and the shepherd; with the sheep of the Lord, as the flock in the world of the fathers' fold." By death, he destroyed him that had the power of death; I. Thess. XII. 34, 35.
and by the resurrection. He made a way for the ransomed to pass through. "For he shall go up that shall open the way before them; they shall divide, and pass through the gate, and shall come in by it; and their King shall pass before them, and the Lord at the head of them." "Destruction to their over-throw of Israel, they help only to sin. Where is their King? how especialy let their face shine in all their cities, and their judges dwell in them. I will deliver them out of the hand of death, I will redeem them from death." "O hell, I will be thy bite." "I am the good Shepherd: the good Shepherd giveth his life for his sheep. But the hireling, and he that is not the Shepherd, whose own the sheep are not; seeth the wolf.
Coming, and casts the sheep, and fleeth:
And the wolf catcheth them, and casteth
the sheep. The hireling fleeth, because
he is a hireling, and careth not for the
sheep. I am the Good Shepherd, and know
my sheep, and are known of mine. As the Father
knoweth me, even so know I the Father: And
I lay down My life for the sheep. This is
the true perpetual token of His great love to
all mankind—a token ever fresh, quickening
with life, full of power to persuade and
subdue the hearts of His people to Himself.
"Greater love hath no man than this, that a
man lay down his life for his friends." And
therefore the Death of the Good Shepherd is
the subject of all the Church's testimony. The
holy Eucharist is a type of His whole office
to "shew forth the Lord's death till He come."
It is the great mystery of love, the mighty power
of Conversion, the true and very life of our love.

2 St. John X. 11-15
3 St. John XV. 13.
to win, the pledge that He loved us before we were; and that He loves us still, even after our fall. "While we were yet enemies Christ died for us," that He might gather together in one the children of God that are scattered abroad." "Herein is love, not that He loved God, but that He loved us. "We love Him because He first loved us."

Again, His surpassing goodness is shown in the provision He has made of all things needed for the salvation of His flock in this state of mortality and sin. There can be no soul free of eternal life, of reaching the rest of the true fold in Heaven, except by His own free will. As the blood-shedding of the Good Shepherd is a full and perfect ransom for all His flock, so has He pledged the perpetual exercise of His unseen pastoral care to give us all that is needed for our salvation.
1. And for this He has provided, first of all, in the external foundation and visible perpetuity of His Church. He has secured it by the commission to baptize all nations, by the universal preaching of His Apostles, by sending abroad the Holy Ghost, by the revelation of all truth, by the universal tradition of the faith in all the world. For the perpetuity of the Church He has pledged His Divine Word, that "the gates of hell shall not prevail against it;" and in this He has provided for the perpetuity both of truth and grace. For what is the perpetuity of the Church but the perpetuity of the society of them that are "sanctified through the truth?" And how shall this be, unless the means of sanctification, the truth and the holy Sacraments, are likewise perpetual? The universal promulgation of the truth, and the universal delivery of the holy Sacraments to the Church planted in all lands, is a supernatural
fact — a miracle sustained by Divine power, wrought once for all, and containing the greatest provisions of perpetuity, through the presence of Christ by the Spirit. Therefore as the Church is indefectible, though fallible, members of it may fail of life eternal, so it can never lose the truth, though particular branches of it may err. In the manner of the holy sacraments and mysteries of grace. Our Lord said to His Apostles, and through them to us, "So, I am with you always," even unto the last coming of the world." The commission, authority, succession, and power of the Apostles, is included in that presence, and upheld by it. Howsoever it may be forfeited by any branches of the visible Church, yet it will always be perpetuated with the gift of increase and multiplication, until the day of Christ's coming. And in the Apostolic
Commission) are contained all the acts and more. 

Means by which the grace of Christ is bestowed upon mankind, from the first ingrafting of souls into his body, to the last strengthening food which is grace to the passing saint. It is in the tenderness of his pastoral care that he has ordained the priesthood of his church. He who gave his life for all, would have all men to be saved, and to come to the knowledge of the truth. "Whosoever shall call on the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? For how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? How shall they hear without a preacher? It is the voice not more of the gospel than of the pure reason, that the perpetuity of faith upon earth is bound up with the perpetuity of the Apostolic Commission. Nay, further, that the Evangelical Ministry is the means to the perfection of the

1 Rom. X. 13, 14.
Acts: "He gave some, apostles; and some, prophets;
and some, evangelists; and some, pastors and
teachers; for the perfecting of the saints — and
more, the perfection of the true city of God
depends, by Divine will, on the organization
and unity of the Apostolic body which was or
formed — for the work of the Ministry, for the
Edifying of the body of Christ: that we all
may grow into the unity of the faith, and of the Known
knowledge of the Son of God, unto a perfect man,
unto the measure of the fullness of the fulness of
Christ." And further still, in the perfecting
of the same Ministry is also contained
the perfecting and unity of the faith itself;
that we henceforth be no more children, tossed
this way and that, carried about with every
wind of doctrine," — as all human schools and
teachers ever have been and ever shall be —
"by the spirit of men, and cunning巧工s,
to which they are all taken to witness." And lastly
in the true steadfast succession of the Church, both pastors and flock, is the virtual perfection of the whole mystical body of Christ; but the body is composed of all things, which is the Lord, Jesus Christ: being compacted and from whose whole body fully joined together by that operation, according to the efficient truth which is the measure of every part, maketh increase of the body unto the edifying of itself in love and charity. Now trustless and disloyal are we, then, to the Great Shepherd if we use the great and blessed truth of the unity of His fold, and the succession of His pastors, as antagonistic and controversial dogmas. What can be more meager and meaner than to content for these as external and formal theories of Church government? Surely, there are no truths more strictly and simply practical than these—more full of direct benefactions to the faithful—more vital.
real, and sustaining. For what is the unity of His fold, but the enlivening token of the presence and love of the heavenly Shepherd, gathering in His world wide flock under His own pastoral staff? Is it not a living and life-giving sign of His perpetual indwelling, Is it a mere pale which encompasses His true fold? a hollow external form, remote from the life of the Church? Is it not the one Body of the Holy Spirit— the living organization of the life-giving Spirit of Christ? What then do the ||procedings and understandings about the nature of His Church, and decisions for the sake of its unity, prove, but that we have not attained to so much as a perception of the spiritual reality that quickens the one fold under the Shepherd? It may seem to be empty and lifeless to the wise of this world, but it is full of tenderness for the poor and lost. It is specially for them that He has called His servants to
A fellowship in His pastoral care. "Thus saith the Lord, Ye have gone up in the mountain to see much, and come down from the mountain, and see little; and ye say, The Lord will not deal very fully with us, as in the time of old, in the times of old. Therefore I will send thee unto the whom I have consecrated; and I will send thee unto the sheep of my pasture, and to the sheep which is not mine, and they shall hear thy words. I will give thee the power of the tongue, that thou mayest know how to utter thy message. And thou shalt say unto the house of Israel, Thus saith the Lord, Behold, I will send thee unto a people that are hardened, and to a nation that is obstinate. "If there be any word, which I have given thee in this book, saying, "If any one of them that hearth my word will do it, and do not keep it, even that one shall die in his iniquity. In those days, and in that time, will I search you, and will make you known even upon the earth. Blessed be the Lord, for I have spoken, and will not repent: and his word shall not return unto me void. I will feed my flock, and I will cause them to lie down. That is, I will send and seek you; I will feed you, O wandering sheep, and the young, and the infirm, and the sick, and the helpless, and the poor shall have the Gospel preached to them."

If there be any institution of Jesus Christ, in which the care, tenderness, and love, and providence of the Good Shepherd be revealed, it is in the Commission and perpetual succession of His pastors: for in the word it is thus,—That from the time of His going away to the times of His coming again, there shall never be wanting, in the darkest day, a chosen shepherd."

[Note: The text continues as follows, but the handwriting becomes less legible towards the end of the page.]
bound by all the ties which can constrain
the hearts of men to lead a life of pity and
compassion, humility and gentleness, not any
love; and that not for themselves, nor for
their own kindred, nor for their own blood,
but for "the poor of the flock" - for the ignorant,
wandering, weary, tired, outcast, persecuted,
Sheep of Christ. If the goodness of the heavenly
Pastor be not here, let any one seek where
it may be found. If there be any persuasion
any faith which is full of mercies, life, mercy,
consolations, love, to all the faithful, but:
above all to the ignorant, helpless, afflicted,
and poor, it is that of the One Holy Catholic
Church, as we confess it in our Baptismal
Credo, the One True Fold of the One Good
Shepherd. It is He that will visibly appear
upon Earth the manifold functions of His
Pastoral Office, signing His Sheep in holy
Baptism, guiding them into the Knowledge
of the truths, carrying the feast to his bosom, 
bringing back again the lost by repentance, 
healing up the wounded with his words of comfort. 
now feeding all souls that follow him with the 
good of eternal life, folding them within the 
pale of salvation. What the Church does on earth, 
it does in his power and name; and he through it 
suffices his care (he himself cares). This, then, is the 
external manifestation of his goodness.

2. But once more, his love and care are shown 
not only in the external and visible provision 
which he thus made beforehand for the perpetu-
al wants of his flock, but in the continual 
and internal providence, whereby he still 
matches over it. The whole history of his Church 
from the beginning— the ages of persecution, 
and times of refreshing; the great conflicts of 
faith with falsehood, and of the saints with 
the seed of the serpent; the whole career of 
his Church amid the kingdoms of the earth.
and changes of the world, are a perpetual reminder of His love and power. He has been gathering in His sheep and lambs, apostles, prophets, martyrs, saints, the pure, and the penitent, scattered and outcast, drawing them into His very visible fold, and gathering them still more closely and intimately to Himself, bringing them within the fold of His pavilion, and into the fellowship of His peculiar blessings.

All that the Father hath given Me shall come to Me. "I saw the Goat Shepherd, and heard My sheep. "I said to them, "Fear them not, for I have given them rest, and they shall lay up a lasting inheritance for ever and ever, and shall not perish."

That which the Father hath given Me, is more precious than all, and no man is able to pluck them out of My Father's hand."

The mystical number of His flock is written in the book of life; and He is over fulfilling it; ever saying, through all the course of His Church.

St. John X. 14, 27-29.
that which, whilst on earth, He spake of His rest
among the Gentiles; "Other sheep I have, theirs are
not of this fold;" those not entered yet, Some
not born into the world; There also I must be ing,
and they shall hear My voice; And there shall be
Our fold and our Shepherd."

Is not then the way He has been dealing with each
one of us from the time of Our regeneration? Is not
Our whole life full of the tokens of His pastoral care,
the way He has sought us out, and brought us to
Himself. Although we were outwardly within His
fold, yet for how many years were we in heart;
dead in reality altogether lost, wandering in folly,
plunged in deadly pitfalls. With what unremitting
search did He follow us through all our blind
and crooked paths. He met His eye at every
turn, and beheld us at every turning of
our evil way. Perhaps there is hardly one who
does not feel, on looking back, that he is not
able to quell the ultimate and true cause of his
2 P. Hm. x. 16.
Conversion to God in any of the apparent instances which are brought from the Acts in which he was persevering. If we had been left to ourselves, they should not have held the true original source without turning at all—may, with confidence, and settled obstinacy, with perpetual determination. And the sinning of flesh? What was it that turned us at our hands, when we would not be turned at another? Why then, and as sooner, and if not sooner, then why at all? Why, but that the good Shepherd had found us at length; that having never left off to seek, He had overtaken us at last. He had been always seeking, but He refused to be found.

And, surely, the Jesus is true Jesus in those that live religiously. Even after we were found, and our hearts turned towards the true fold; who is there that knows the difficulty of departure? That is, of returning from error, and from wanderings without God in the world; and does not
feel that, if he had been at any time left to himself, he would have sunk down by the way, or been required aside, or even turned back again? What has forced us clean away from habits which, by their perilous allurements and subtle dominion, had a hold upon our very hearts well? What has forced us through the difficulties of humiliation, self-denial, chastisement of the flesh and spirit, through the difficulties and dangers of repentance, but that the Good Shepherd had laid us upon his shoulders, and bore us, all willing and yet unwilling to our homes and shelter? And so in like manner with all his servants. How is it that they have not fainted in the way, nor fallen behind the forward march of the true flock that follows him, in the promise, strength, light, refreshment, consolation? How is it that you have ever been able to pluck them out of his hand? All the schemes and devices of proud and evil men; all the arts of the world; all the lures of this corrupt life; all the seductions
of earthly pleasure; all the allurements of base and
foul; all the powers of darkness, have spent their
selves in vain against the hand that rules His
Election. He has kept and folded us from ten
thousand ills, where we did not know it:
in the midst of our security we should have
finished every hour, but that He sheltered us
from the terror of night and from the arrow that
fell on day— from the powers of evil that
walk in darkness, from fames of our own evil
design. He has kept us safe against ourselves,
and raised us even from our own unworthiness.
Surely, though He had not taken to Himself
His loving and blessed Name, our own lives
would have taught us to call upon the Good
Shepherd. Let us, then, meditate on this Name
of love. Let us read the traces of His hand
in all our ways, in all the events, the chances,
the changes of this troubled state. It is He
that dispenses all. It is He that folds and
feels us, that makes us to go in and out—to be faint, or to find pasture—to lie down by the still waters, or to walk by the way that is parched and desert. As he said, "I know my sheep; not their number only, but their needs, their particular states, characters, expectations, trials, dangers, and infirmities. I know their what they are and what they must suffer and do to enter into the everlasting fold. And not only does He know His sheep, but He calleth His own sheep by name." By that new name which in baptism He gave to them—a type of the new name which He will one day give—the "name which no man knoweth except the Father, and He that receiveth it." In this is expressed the familiar and intimate knowledge He has of our most secret and secret condition of heart, of our joys, sorrows, losses, desires, fears, and hopes, of all our varying moods of mind, and all that makes up our very selves. He knows all as we know those nearest and most beloved—and
Far more deeply and intensely still — by the divine intuition of His eyes, which peer into our inward depths. When He says, "I know My sheep by name," He means, that there is nothing in them which He does not know; there is not one forgotten, not one passed over, as He163 tells them morning and evening. His eyes are upon us all. And all the complex mystery of our spiritual being, all our secret emotions of will, our daily sorrows, fears, and thoughts, are seen and read with the unerring gaze of our Divine Lord.

Therefore, therefore, before us, let us say, It is He. It is the voice of the Good Shepherd. It is God and His staff which smite and comfort me. It is the word of God that losseth me those treasures, and cares for me with a sleepless watchfulness. "The Lord is my Shepherd; therefore I need nothing." This will convert all things into revelations of His mercies, and His
Compassion. If it be disappointment, perhaps we were too bold and confident, and there were in our course pitfalls and death. If it be want, we were getting to be self-trusting, self-sufficing, unconscious of weakness, averse from humiliations.

If it be long acquiesces perhaps we were settling down in this life with too full a crest. If our long acquiesces have shaped themselves at length into the realities of sorrow, it was that we needed this for our very life; that nothing less would suit as our well, and our salvation; that the keen edge must come or we must perish. Let us thus learn to taste, and to see that He is both in us - that all things which befall us are just such as our trustiest friend would desire and do for our good. They are His doing and that is enough. Let our heart cry to, "Lord have mercy on me, a sinner." For Thou whom my soul loveth, where Thou dwellest, there shall my heart be still and rest.

"So let us follow Thee and whatsoever Thee gosteth."

1 Chronicles 1:6

(29)
Be our path through joy or sorrow—in the
darkness or in the light—in the multitude of
His hosts or in solitary way, let us follow
on to the fold which is pitched upon the
Eternal, high hills where the true flock shall
“stand under the hands of God that shepherd them,”
and by one, till all the lost be found,
and all His Elect come in.