

in great profusion, superabundantly. See Rom. 5. 10, 20.

..... "Thus is intimated the infinite richness of that salvation unto which believers attain through Christ."—*Mimpriss*. See 1 Cor. 2. 9.

I AM THE GOOD SHEPHERD, v. 11. See THEMES FOR BIBLE READINGS. Note the contrast between himself and others made in v. 12-18. How many times in this chapter is Jesus called by this name, and what facts recorded of him prove him to be "*The good Shepherd*?" Scholars and teachers should all work out the answer to these questions.

OUTLINES AND LESSONS. 1. The Fold; 2. The Foe; 3. The Friend; 4. The flock. 1. Thieves and robbers, and how the sheep treat them; 2. The good Shepherd, and how the sheep treat him. A Straying World—Jesus the Shepherd—The Chief Pastor, a model for all Christians, John 13. 15; Phil. 2. 5; 1 Pet. 2. 9.—CHRIST JESUS THE ONE OPEN DOOR.

The Good Shepherd

owns his sheep. v. 3.
knows them. v. 14.
known of them. v. 14.
*call*eth them by name. v. 3.
*lead*eth them, v. 3, 4.
gives life to them, v. 10.
gives his life for them, v. 11, 15.

His Sheep

hear his voice. v. 3.
know his voice. v. 4, 14.
do not follow stranger. v. 4.
do not know him. v. 5.
other sheep, not of this fold. v. 10.
one fold. v. 10.

The Hireling

the sheep are not his own. v. 12.
care not for the sheep. v. 13.
seeth the wolf coming. v. 12.
leaveth the sheep. v. 12.
teeth. v. 12.

His Sheep

are not cared for. v. 13.
are left. v. 12.
are caught by the wolf. v. 12.
are scattered. v. 12.

English Teacher's Notes.

THE "I am," which forms the subject of the passage before us, does not at first sight appear to be connected with any special event in our Lord's life. But, taking the passage in its probable connection with the preceding chapter, we see that the incidents recorded there form the background of the allegory we have to consider to-day. The man whose eyes and whose heart had been opened by Him who was the "Light of the World" had met with harsh treatment from those who assumed the office of teachers and shepherds of the people of God. While he was enjoying the light, they were still in darkness, blind leaders of the blind, having no right in the sheep-fold, because they had entered it

in their own self-chosen way. The allegory of chapter 10 commences with the contrast drawn between them and the real shepherds, who enter by the door, and are at once recognized by the flock. Our Lord goes on to show that he himself is this door, the rightful way of entrance, which gives a title to all the privileges of the sheep-fold; and then, carrying the allegory further, he raises our eyes from the under-shepherds to himself, whom they serve, and from whom they hold their office.

The teacher who desires thoroughly to interest his scholars in the subject will take pains to bring before their minds the picture of an Eastern sheep-fold, with its store walls, gate, and partial covering—the shepherd leading, *not driving*, out the sheep, while they readily follow the well-known voice—the shepherd's knowledge and notice of each one in the flock—the care with which he goes on before, removing obstacles, making the way plain, protecting them from all danger, carrying the lambs in his arms over the rough places, seeking out the richest pasture, and tenderly leading the flock home at night to their place of shelter.

Passing from the allegory itself to the truths enshrined in it, we come to the statement of v. 10, 11, *the shepherd's life given for the sheep*—Christ's life for ours. This is the starting point. We have one Bible story of a shepherd who risked his life for a lamb of the flock. Had David fallen a victim to the foe his sheep would have been left without their shepherd, and Israel would never have enjoyed the care of the shepherd-king. But our shepherd laid down his life that he might take it again, and living, communicate that life to us. Because he died once, he lives as the good shepherd to guide, protect, and feed the rescued sheep. Having given life through his death, he gives it, living, more abundantly.

This abundant life appears to be the point chiefly contemplated in the lesson, as it is the one set forth in the Golden Text. Three aspects of it are especially found in the passage:

1. *The shepherd calls his sheep by name.* Children will quickly realize the idea of attention, notice, and care that this expression conveys. Let a stranger come into the school and address them. He speaks to a generally. If he should single out one from the rest, he would probably mention the "boy sitting there," etc. But suppose he suddenly calls one *by name*. How quick the thought will rise up—"Ah, he knows, sees