

books for the erroneous; books for them that you would quicken and prepare to approach the Lord's Table; books or them that come to have their children baptized; and catechisms for the ignorant. You may notably clench your admonitions, by leaving agreeable books in the hands of those you have discoursed withal: you may give them to know, that you would be looked upon as discoursing by these unto them, after you have departed from them. And in this way you may speak more than you have time to speak in any personal interview; yea, sometimes more than you would care to speak. By good books there is a salt of piety scattered about a neighborhood."

This is an old time picture of pastoral work, such as was actually carried out in New England two and a-half centuries ago. And it was this kind of work that made the minister so highly revered then, and so loved and regarded. Nothing better can come to our times than the restoration of this kind of service. It cared for all; it missed none. All in the house were particularly dealt with, and even the absent were provided for. A true pastoral care this! The people to-day would perhaps be startled at its renewal but they would also rejoice. This is demanded to justify the pastoral office.

3. *Independently.* That is, he is to do his duty, as to the Lord, without respect of persons. He is to make no distinction between the rich and the poor. All are to be dealt with lovingly, honestly, and faithfully. Many may not like the fidelity of the pastor, but, as a man of God, he is not carried away by the clamor of the crowd, nor is he moved by the murmuring of a few, or even of one. Sometimes one is more trouble than many. He is under law to Christ and acts in view of the judgment seat and eternity, and he does his duty, courting no man's smile and fearing no man's frown. He cannot cringe, for then he becomes unworthy to be heard; he cannot fawn for then he unfits himself to speak boldly what he ought to speak; he cannot sell away his will and independence, for then he turns a beggar from everybody; he cannot conceive at sin, for then he is doubly guilty. He goes in circuit among his flock—not to gossip, not to play chum and fellow, but to minister to their spiritual good. This is his care, the cure of souls.

4. *Zealously.* His heart must burn with love to immortal souls. And though there is much to quench this love, much to hinder its manifestation, much to put it to the severest tests, yet, supplied from the central fountain, the heart of the Crucified, it burns on; quenchless. His holy longing for the salvation of the people may meet with no joyous response, no cordial acknowledgement, but rather with coldness and indifference bordering on dislike—yet like Paul, by God's grace he shall be able to say: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved."

The Sheepfold and the Shepherd.

BY REV. ADDISON P. FOSTER, D. D.

This is a frequent figure in Scripture both in the Old and New Testaments. God's people, like sheep, are helpless and dependent, are gathered into companies, are imitative and easily follow one another into good or ill.

Nor are God's people all of one place or of one race. "Other sheep I have, which are not of this fold." Christ gathers His people out of all nations. To-day it is estimated that there are 450 millions in the world who bear the Christian name. The conquest is steadily going on and in time all men shall be won to Christ. "Them also I must bring. And the striking thing about it is that while we may not expect them to be one fold, they shall become one flock. They already have one Shepherd, and this fact shall make them one flock."

CHRIST COMPARED TO THE ENTRANCE TO A SHEEPFOLD.

In Oriental lands a sheepfold is a large inclosure surrounded with a high stone wall, covered with thorns on top, and provided with shelter. Into this the sheep are taken at night for protection against wolves. In similar fashion God's people are guarded. The hosts of God are encamped about them. God is to them a wall.

Protected as they are, God's people can only be rightly reached through Christ. He that approaches God's people except through Christ is a robber. Christ is the only way of access to the hearts of His people. The porter of the

sheepfold, or the Holy Spirit, gladly gives those admission who come through Christ. And God's people themselves recognize one who comes to them in Christ's name. They know His voice and follow Him. One who teaches otherwise than through Christ is soon found out and receives no hearing. No one has ever become a recognized teacher of Christ's people who did not honor Christ and preach Him.

But not only is Christ the Door for the religious teacher; He is the Door as well for God's people. "In none other is there salvation, for neither is there any other name under heaven, that is given among men, wherein we must be saved." We must come to God and be reckoned among His people through Christ. He is the way and He only. When once we enter through Him we have salvation, liberty, sustenance and life. All these things are assured us in the allegory of Christ as the Door.

CHRIST COMPARED TO A GOOD SHEPHERD.

The previous allegory was inadequate. It indicated a part, but only a part, of Christ's relation to his followers. The allegory of the Good Shepherd carries the thought to a further point. The Oriental shepherd often fought with wild beasts to save his sheep and sometimes died in the conflict. Christ was a Good Shepherd in His self-sacrifice. He laid down His life on the cross that man might live. And there was this striking peculiarity about it. He did it voluntarily. There were many ways in which He might have avoided it, had He chosen. Legions of angels were within call. He need not have spoken the truth so boldly. He could readily have conciliated Pilate. But He must die for the people, and He must do it of His own free will to serve as an effective sacrifice.

But this does not exhaust the meaning of the comparison. Christ is a Good Shepherd in His tender personal relation to His people. He knows them and is known by them. This is the peculiarity and charm of Christianity. A benign personality, projected across the chasm of 1,800 years, lives among us, as real as if we saw Him and spoke with Him, known to us, loved by us, exciting our enthusiasm and devotion. There is nothing like it in other religions. This personality is the standing miracle of Christianity, its vitality and strength. We of to-day feel Christ's presence, rejoice in Him, love Him and trust Him, just as did the disciples of old.

Besides this, Christ is our Shepherd as He leads us. The Oriental shepherd goes before his flock and the sheep follow him. So Christ leads us. He has given us an example; he has lived as He would have us live. Our one duty is to follow Him. What He does that is within our scope, we are to do.

CHRIST KNOWN THROUGH HIS REVELATION AS A SHEPHERD.

Men are strangely blinded regarding Christ. How shall they know Him as He is? They cannot know Him if they are not His. "Ye believe not, because ye are not of my sheep." He is known through the intelligence that comes from being in His care. Sheep constantly tended by the shepherd come to know him and love him. We know Christ by companionship. There is no better way. Christ is known also through the testimony of the following he secures. Christ's works bear witness of Him. What He does as a Shepherd proves what He is. When men follow Him—as they have all over the world—it shows His power and proves Him the Christ. Christ gives one further reason in the same direction. He is known through the permanence of the results He obtains. His people shall never destroy themselves (such is the significance of the Greek), nor shall another snatch them from Christ's hand. Such a protection is possible to God, as all must acknowledge, and it is also possible to Christ because He and the Father are one. What God can do, He can do. This is startling language, and, coming from such a one as Christ, it is conclusive. Here is a proof of Christ's divinity, that stretches out into eternity. So long as we keep under the care of Christ we are safe. He will enfold us, protect us, and keep us till—the end.

A plucky deed of far reaching influence is recorded of an East Liverpool, O., Christian Endeavorer, a teacher in the public school. She was commanded to either cease reading the Bible in the school or to surrender her position. She did the latter. A vigorous contest was begun in the city on the subject of the use of the Bible in the public schools. Best of all the churches have been brought together in aggressive Christian citizenship and evangelistic work.

*A Meditation based on (Matt. xi. 25-30; Luke x. 17-37); in the Bible Study Union Course on "The Teachings of Christ."