

were as the voice of a stranger. There is in the soul the faculty of instinctive spiritual recognition. False teachers, or rather false men, will gain no response from true souls. The kingdom has its own speech, which none but the children of the kingdom can understand.

MORE ABUNDANT LIFE.

The false shepherd, the thief and the robber, comes to kill and destroy; the true Shepherd comes to give life, and life superabundant. In how many ways is Christ represented as the source and the support of the soul's life! He calls himself the life; he has life in himself, even as the Father; he is the giver of the water of life; he is the bread of life; he is the vine, separated from which the branch withers, being cut off from the source of life; if one believe in him he shall never die; he has the words of eternal life; the words which he spoke, he declared, were spirit and life; and "he that hath the Son hath life, and he that hath not the Son hath not life." Has this aim of Jesus been realized? Not fully, certainly, in the life of the world, and yet in such large degree as to demonstrate that the great characteristic of his Gospel is its power to impart spiritual life. Where the Gospel is most known and its influence most strongly felt are the great temperate and tropical zones of the spiritual life of the world; outside its influences are the arctics and the deserts.

THE LAW OF SACRIFICE.

"The good shepherd giveth his life for the sheep." An intimation among many at this period of the Lord's ministry of the sacrifice he would soon make upon the cross. But it is the law of all highest living. Good shepherds, good men and women everywhere, give their lives for others. He who will not is at once a robber and a coward. Christ's sufferings and sacrifice must not be viewed by us as a mere spectacle, but as life's highest example. "We ought also to lay down our lives for the brethren." Life held back from sacrifice shrinks, and dwarfs, and is lost. Forever the paradox holds that life is preserved in losing it in unselfish service. The man who is not willing to die for others does not really live. The heart of Paul's nobleness lies in his words, "Neither count I my life dear unto myself." No morally great man ever did.

THE LARGER FOLD.

There was a wide sweep to Christ's thought when he spoke of other sheep and of the one and larger fold. Good men there were then scattered over the world who did not know each other, under many names, shut out from each other by many barriers, shut in in many little inclosures. Good men even yet there are who claim Christ as their shepherd, but who mutually deny each other's right in the fold. Slowly Christ's ideal is being wrought out, and the scattered and alienated are being brought into the larger unity of the kingdom of God.

Thoughts for Young People.

The Shepherd and His Flock.

1. *Christ has a flock in this world, and of that flock every believer is a member.*
2. *Christ has a field for his flock—the Church, with its care and protection, keeping out the wolves and keeping in the sheep.*
3. *The flock of Christ has its enemies, either open or secret; the thief and robber, seeking to plunder; the wolf, hungry to destroy; the stranger, who would mislead; and the hireling, who would neglect. Our only safety lies in keeping close to the Shepherd.*
4. *Christ is the Good Shepherd of his flock. He owns his sheep, for he has bought them with his blood. He leads them by his voice; he knows each one of his many followers; and for the tenderest lamb he is willing to lay down his life.*
5. *Christ has shepherds who are his helpers in the care of his sheep. They enter the fold through Christ the door; they have true fellowship with their Master and with the sheep; they live to labor for the flock.*
6. *Christ's flock have certain duties and privileges. They enjoy communion with their Master; they have sweet pasturage; they are safe in his care; and they submit to his will.*

Teaching Hints for Intermediate Classes.

Introduction: The method of teaching this lesson must be determined largely by the knowledge of sheep possessed by the pupils. I once talked to a twelve-year-old girl, born and reared in a great city, who, up to that time, had never seen a live cow.