

nal Father suffered as much as the Son, we may think even more. The Father rejoiced in the great unselfish love of His Son for a lost world; the Son "came," the Father "gave." Harold Bell Wright in his "When a Man's a Man" has created a character who out of indolent weakness becomes strong and beautiful by heroic unselfishness. No doubt the author delights in the victory of his fiction child. Much more the Eternal Father rejoiced and was glorified in the victory of His well-beloved Son. "Then cometh the end, when he (the Son) shall deliver up the kingdom to God and the Father. \* \* \* And when all things have been subjected unto him, then shall the Son also be subjected to Him, that did subject all things unto him, that God may be all in all."

**THE SUNDAY SCHOOL**

**JESUS THE GOOD SHEPHERD.**

April 15, 1917. John 10:1-18.

Golden Text: "Jesus saith unto him, I am the way, the truth and the life; no man cometh unto the Father but by me."

One of the most beautiful figures of speech the Saviour applies to himself is calling himself a shepherd. In this country it is hard for us to realize just the idea that the Eastern people had of a shepherd. Our sheep are usually put into an enclosed pasture, and only occasionally does anyone look after them; but in the East the shepherd stays with his flock all the time. This is necessary, because pasturage is very scarce in many parts of the country, and the flock has to be moved from place to place. There are oftentimes robbers who steal the sheep and who would break into the sheepfold and destroy them. The shepherd learns to love his sheep, and the sheep love and trust the shepherd; so great is this attachment that the sheep will do anything that the shepherd directs them to do, and the shepherd will risk his life for the sheep.

We have the account of David, when quite a youth, going after a bear and a lion and killing them in order to rescue two lambs they had taken from the sheepfold.

At the close of the day the shepherd leads his flock to the fold where they will be safe through the night. The Saviour compares himself to the door of the sheepfold. The word door in our language is used in two different senses. One is the opening in the wall through which we pass. The other is a barrier swinging upon hinges which closes the opening. It is this opening to which the Saviour compares himself. If there was no opening in the wall around the sheepfold the sheep could not get in and find safety. If we had not the Saviour we could not get into his kingdom and find salvation. It is through him, and him alone, that we can find salvation and everlasting life.

The Saviour warns against those who try to deceive us, calling them thieves and robbers, and showing that their object is only to destroy. There are many thieves of this kind who have tried to break into the kingdom of God on earth and destroy the Saviour's sheep.

The Saviour represents himself as being of more importance to the sheep even than being a door. He calls himself the "Good Shepherd," who takes care of the sheep all the time, staying with them day and night. So the Saviour is always with his people. In all the history of the

world there have been people who have claimed to be shepherds, but who have only taken this position for the sake of what they could get out of it. These are called hirelings. The hireling has no interest in the flock other than its giving him a means of securing wages, and when the work or danger involved is greater than he considers the wages to be worth, he leaves the sheep to any robbers or wild beasts that may attack them. So there are many people, who have called themselves shepherds, who have left the flock whenever they found they were not getting enough out of it. They have not had the good of the people at heart, but have been interested only in themselves. One of the remarkable things about so many false leaders of the people in religion is that they have almost always accumulated great wealth and been able to exert great influence among the people. This has been strikingly shown in such cases as the leader of the Mormons and Dowileites, and Mrs. Eddy, of Christian Science fame, and Pastor Russell. Very little, if anything, can be credited to these popular leaders as having been done for the good of others. They have all lived selfish lives.

The Saviour shows in contrast that his aim was to do good to others, and he did this at the expense of his own life.

Another beautiful thought that the Saviour brings out is that he knows his sheep and is known of them. It is said of the Eastern shepherd that, no matter how large his flock may be, he has a name for each sheep and knows each one by name, and each sheep knows his own name and knows the shepherd. They have entire confidence in the shepherd, but they do not trust strangers. Even if they call them by name, they will not go to them, but will flee from them.

We sometimes are inclined to feel that there are so many people in the world, besides the innumerable hosts throughout all the universe, that the Saviour would not take special notice of us as individuals. But he assures us that each one is known individually, and he deals with us individually, as though there was no one else in all the world in whom he was interested. It ought to be a source of great comfort to us to feel that the Saviour cares at all times for us, and gives us salvation, and that he can save us from our great enemy, Satan; and that he also provides for us continually, and there is never a time when he is not with us; and as we go along the journey of life we may have no fear of want, for the Saviour will find green pastures and living waters to supply our needs. What we have to do is to follow closely in his footsteps, always ready to obey his commands and do whatever he wishes us to do.

He tells us in another place that his Father careth for the birds of the air, and that we are of much more value than they, and that we may be very sure that He will take care of us.

We ought to realize and appreciate that there is a closer relation between us and our Saviour than between the shepherd and his flock, because we have a spiritual nature which is like the nature of the Saviour, and we find in him a companion and helper who is already ready and willing to give us comfort and to hold communion with us on any subject in which we are interested.

To show how great is his love for us, he laid down his life for us, and he gives that as the special reason why the Father loves him. This act of the Saviour's was of so great importance that it was a special cause

of the Father's loving him, and so it must be greater than we can possibly conceive, and we ought to prize it accordingly. We must not overlook the fact that while the Father sent the Son, he came willingly to give his life for us, he might have saved his life, and saved himself all the suffering he endured. But if he had not died, we could not have been saved; he was more willing to save us than to save himself. Those who mocked him as he hung on the cross, saying "He saved others, himself he cannot save," spoke a truth they did not realize.

In the study of this passage, we ought to read and study carefully the 23d Psalm, which brings out so beautifully the intimate relation between the shepherd and the sheep.

**INDIA'S SUNDAY SCHOOL GROWTH.**

The first Sunday school in India was established at Serampore, Bengal, in 1803, when three boys were the founders and teachers. There are now 16,936 Sunday-schools in India, with 636,614 teachers and scholars, speaking forty-five dialects. Every year the India Sunday-school Union conducts an All-India Scripture examination, covering both oral and written work. In 1915, this examination was taken by 20,495 students in twenty-eight different dialects, and of these 17,492 passed the tests satisfactorily. The call in India is now for teachers to instruct the millions of low-caste people who are asking to be taught concerning Christ.—The Christian Herald.

**YOUNG PEOPLE'S SOCIETIES**

**"LORD'S DAY, BEST DAY."**

- M., Apr. 9. Best for meditation. Rev. 1:10-20.
  - T., Apr. 10. Best for instruction. Acts 16:12-15.
  - W., Apr. 11. Best for rest. Exod. 20:8-11.
  - T., Apr. 12. Best for worship. Ps. 118:24-29.
  - F., Apr. 13. Best for fellowship. Acts 20:7-12.
  - S., Apr. 14. Best for service. John 5:1-13.
  - Sun., Apr. 15. Topic—The Lord's Day the Best Day. Neh. 13:15-22.
- Why is the Lord's Day necessary?  
How does the Lord's Day help you?  
How can we make Sunday more profitable?

The Sabbath is the best day because it is the day God especially appropriates to Himself. He gives us six days which are to be devoted to our own interests, but claims the seventh for Himself. When He had completed the work of creation, we are told He rested the seventh day. The Fourth Commandment also tells us that God claims the Sabbath day.

The Sabbath is the best day because it is the day which commemorates the resurrection of the Saviour. On that day he rose from the dead, showing that by his death he had paid the debt of sin and the payment had been accepted by the Father.

The Sabbath is the best day because it is the day that God has given us especially to attend to the matters of the greatest importance to us. This day is set apart for spiritual matters. On this day we ought to devote ourselves to the consideration of the things that belong to God and to our spiritual welfare. One of the greatest sins of the age is the failure to observe properly the Sabbath day.

Scarcely any duty pertaining to our daily life is more emphasized than the proper observance of the Sabbath day.

The Fourth Commandment is the longest of the Ten Commandments, and is nearly one-half as long as all of the other commandments. No other one of the commandments goes so into detail as does this one. This would seem to indicate God's opinion of its importance, at the same time His knowledge that men would be likely to neglect it. There can

be no explanation of its violation based upon ignorance, for God has made the law not only here but throughout the Bible very clear and distinct on this subject.

There are many Christians who do not seem to realize at all that there are any obligations resting upon them to observe the Sabbath day in any way except in accordance with their own pleasure. The commandment is very explicit that no work except that of actual necessity or mercy shall be done on that day. It makes parents responsible for the acts of their children. It makes employers responsible for the acts of their employees. Many a Christian man who will not work himself on the Sabbath day will require his employee to work. This is in reality a double sin, for he is not only responsible for the work done, but he is also responsible for making another commit sin.

The Christian who travels on railroad trains for business or pleasure is guilty of this double violation of the Sabbath law. He has not spent the day as it ought to be spent and he is requiring others to work that he may travel.

One of the greatest causes of Sabbath desecration is the Sunday newspapers. Thousands of men, women and boys are required to work on the Sabbath, or through Saturday night (which makes it necessary to sleep on the Sabbath), in order that these papers may be published and distributed. In this way there are thousands of people who violate the Sabbath publishing these papers, and there are millions who violate the Sabbath by reading the papers on the Sabbath. There is probably nothing that keeps people away from church on the Sabbath more than the Sunday newspaper. This is due to two causes: The first is that the time is given to reading the newspaper that ought to be spent at church, and the other cause is that when the time has been spent on Sunday morning reading the newspapers the mind is so occupied with the affairs of the world that there is little inclination or desire to go to church.

The Sabbath properly observed is essential to the welfare of the human race. This is true even from a physical standpoint; God has given this day as a day of rest.

Years ago the French people thought they knew better than God did, so they decided to have a rest day every ten days, instead of every seven days. In a few years the vitality of the nation had been so impaired that it was found necessary to go back to the one day in seven, although they did not pretend to make it a religious day.

Men who have examined the subject from a scientific standpoint say that any man would accomplish more by working six days in the week than by working seven. The special reason, however, is that it is the day God has given us for the development of our spiritual life.

There are certain religious duties that we ought to perform every day in the week, such as reading the Bible and prayer. In the rush and press of business oftentimes these matters are not given the time they ought to have, and so we are given the Sabbath day, when our spiritual life is to be looked after before everything else.

The proper spending of the Sabbath day demands the attendance upon regular services in church. These services are for worship and for the study of God's word. We should therefore, whenever possible, attend preaching services and Sunday-school.

A part of every Sabbath should be