

away. Two little friends asked for the patterns. One followed them closely, and made very nice imitations. The other did not keep her eye on the pattern, let it slip, did the work carelessly, and was disappointed in the result. Call for Golden Text; ask what children think about the mind which was in Christ Jesus. Print on the board, "Patient, Loving, Gentle, Kind," etc., and above this print "Our Pattern." Read verses 7, 8, to show how humble our Lord was, how willing to stoop down to help us. Pin a crown to the top of the board, and tell that he was the King of heaven, yet he came to earth and died because he wanted to save sinners. Pin a cross at the bottom of the board, and talk about the long way Jesus came that he might do us good. Now, he wears the crown again in heaven, and he wants us to crown him in our hearts, by having the same kind of mind in us which was in him. How can we do this? By taking him as our pattern. The child who kept her eye on the pattern followed it. So we must keep "looking unto Jesus," if we want to have his mind in us.

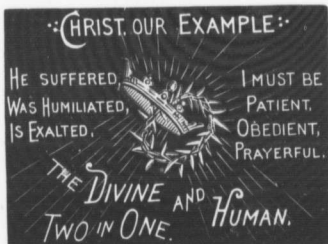


Ask what it is to shine. Tell that Paul says we may shine in the darkness. Teach that sin makes darkness. Can we shine if we love sinful ways? Show that no one can shine in dark places except those who have the mind of Christ in them. Jamie asked Jesus to take away his naughty mind (spirit), and give him the good mind that Jesus had. At school, a boy took Jamie's ball and threw it over the fence. Jamie went and brought it. The same boy took it again and threw it into a mud-puddle. Jamie went after

it, washed it clean, and put it away without speaking. By keeping his temper Jamie shone as a light.

Blackboard.

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EXPLANATION. Draw the upper crown with yellow chalk, and the crown of thorns with brown, touched with red. They symbolize *Two in One*—the exaltation of Christ, and his humiliation. The nature of our Saviour was also *two in one*—the divine and the human. We, poor humanity, must work out our own salvation, but God, the divine, worketh in us "both to will and to do of his own good pleasure." The balance of the diagram explains itself.

CHRIST OUR EXAMPLE.

WHEN IN DOUBT AS TO RIGHT OR
WRONG, ASK,
WHAT WOULD JESUS DO?

A. D. 63.]

LESSON VII. CHRISTIAN CONTENTMENT.

[May 17.]

Phil. 4. 4-13. [Commit to memory verses 4-7.]



4 Rejoice in the Lord always: and again I say, Rejoice.

5 Let your moderation be known unto all men. The Lord is at hand.

6 Be careful for nothing: but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

8 Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there

be any virtue, and if there be any praise, think on these things.

9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.

10 But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of want: for I have learned, in whatsoever state I am, *therewith* to be content.

12 I know both how to be abased, and I know how to abound: every-where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

General Statement.

Let us enter the city of Rome. We cross the forum, and pass its magnificent buildings and its famous statues, its palaces of the emperor, among its temples to the gods. As we walk north-ward by the Patrician Street, and at the city wall find the entrance to the Pretorian Camp. Here are the guards who protect the emperor's person, and hold him secure upon his throne. In some lowly lodging-place close by the camp dwells the apostle Paul. For years the chain has eaten into his wrist, and the Roman soldier has been by his side day and night. He has been forgotten by the multitudes, and even among professed believers in Christ there are many who hate his name. He has endured the heart-sickening experience of hope deferred, waiting for his trial, which shall send him to the scaffold, or set him

free. He is now writing a letter to his friends in the Philippian Church. We expect to find it full of complaints against men, and even of reprimands against God; we expect to find it gloomy in its views, and despondent in its tone. But on the contrary it is a joyous song out of prison-walls. There are but few allusions to his trials, and he looks upon them from a height of joy so lofty that they seem the merest incidents—"the things that have happened to me," Phil. 1. 12. Every note rings with the rapture of a heart bathed in the sunlight of God's presence. In these verses we see what is Paul's conception of the Christian character: rejoicing, forbearing, high in aspiration, and strong in divine strength.

Explanatory and Practical Notes.

Verse 4. Rejoice. This word seems to be the keynote to which the whole epistle is attuned, for there is a strain of gladness sounding all through it. Yet, when Paul wrote it, he had been during four years a prisoner, and was even then awaiting the uncertain issue of his

trial. In the Lord. The disciple's rejoicing should not be in the world and its pleasures, but in the privileges arising from his relation to Christ. *Always*. Not only in prosperity, but as well in adversity, when friends forsake, and all looks dark, the believer in