



Review, or Christmas Lesson.

Home Readings.

S. Luke ii., 1-20.—'Unto you is born . . .
a Saviour.'

'For unto you is born this day in the city of David, a Saviour, which is Christ the Lord.'—Luke ii. 11.

'Return unto me, and I will return unto you, saith the Lord of hosts.'—Mal. iii., 7.

Jesus is God ! the solid earth,
The ocean broad and bright,
The countless stars, like golden dust,
That strew the skies at night ;
The wheeling storm, the dreadful fire,
The pleasant, wholesome air,
The summer's sun, the winter's frost,
His own creations were.

Jesus is God ! the glorious bands
Of golden angels sing
Songs of adoring praise to Him,
Their Master and their King.
He was true God in Bethlehem's crib,
On Calvary's cross true God ;
He who in heaven eternal reigned,
In time on earth abode.

Jesus is God ! there never was
A time when He was not ;
Boundless, eternal, merciful,
The Word the Sire begot.
Backward our thoughts through ages
stretch,
Onward through endless bliss ;
For there are two eternities,
And both alike are His !

Jesus is God ! let sorrow come,
And pain, and every ill ;
All are worth while, for all are means
His glory to fulfil ;
Worth while a thousand years of life
To speak one little word,
If by our credo we might own
The Godhead of our Lord.

Jesus is God ! oh, could I now
But compass land and sea.
To teach and tell this single truth,
How happy should I be !
Oh, had I but an angel's voice
I would proclaim so loud,
Jesus, the good, the beautiful,
Is everlasting God !

Jesus is God ! if on the earth
This blessed faith decays,
More tender must our love become
More plentiful our praise.
We are not angels but we may
Down in earth's corners kneel,
And multiply sweet acts of love,
And murmur what we feel.

—F. W. Faber in 'Sacred Gems.'

Lesson I. tells of the good king Asa who did much to reform Judah and strengthen the kingdom. His victorious encounter with Zerah the Ethiopian is a valuable example of trust in God and one we would do well to emulate. Lesson II. illustrates the powerful and far-reaching influence of example. Because Jehoshaphat walked in the first ways of his father and David, he walked in God's commandments, and not after the do-

ings of Israel. This was the secret of his strength. The Word of God in the heart makes a man of God in the life. Lesson III. contains some thoroughly practical truths concerning the care of God's house and the giving to his cause. Applied to the wheels of church machinery they would settle many difficult questions and put new inspiration and joy into Christian service. Lesson IV. describes Isaiah's vision of God's holiness and his own uncleanness, after which a Seraph comes with a live coal of promise, places it on the diseased spot, and his besetting sin is immediately taken away and he is ready to go wherever the Lord sends. Lesson V. prophesies the restoration of Israel under the Messiah, the peaceableness of his kingdom and the gathering in of the Gentiles. Lesson VI. gives a graphic description of the fourth historic Old Testament Passover celebration. Hezekiah's letter is a living testimony to his thorough piety and deep-seated interest in the welfare of God's people. Lesson VII. tells of God's wonderful deliverance of Jerusalem, in answer to the prayer of Hezekiah. Lesson VIII. is the fifteenth chapter of Luke in the Old Testament. Utter unworthiness and selfishness on the part of the prodigal; grace abounding and mercy magnified on the part of an in-

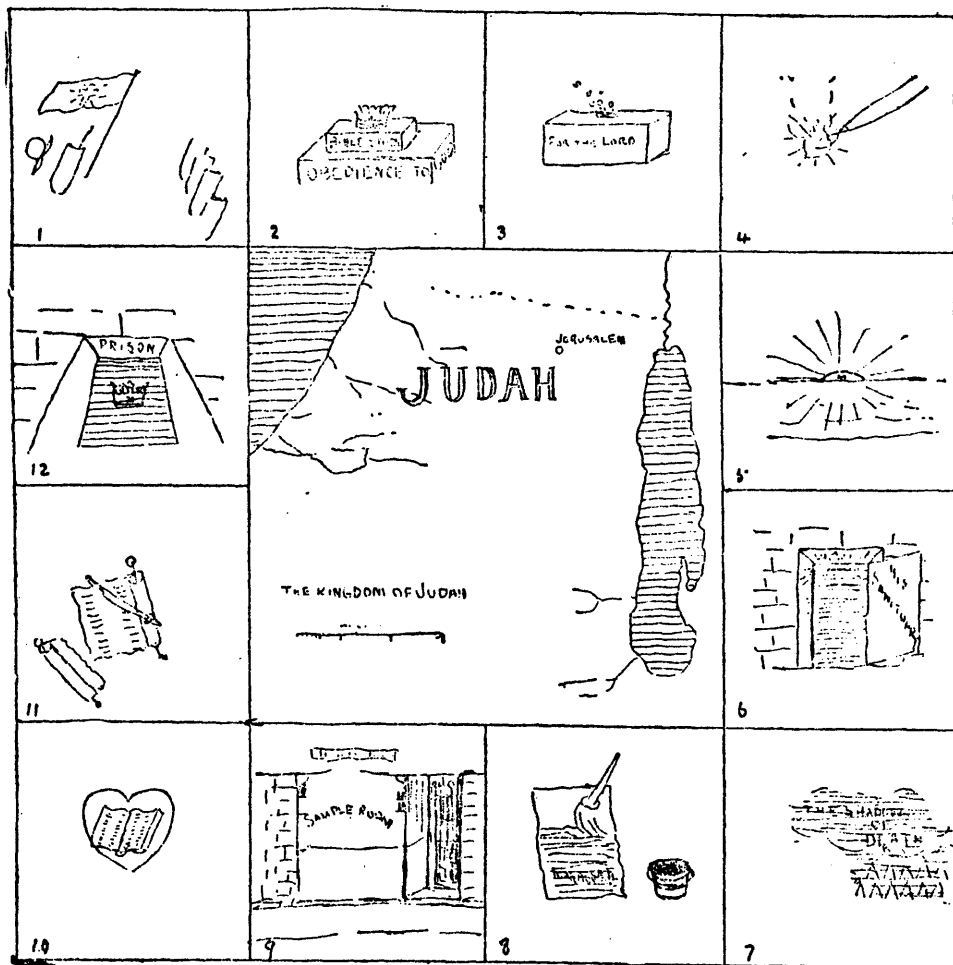
sity of utter consecration to the Saviour whose coming we celebrate. A review of the lessons of the past six months should bring out with startling distinctness the awful result of the sin of forgetting God. The results of evil companionship are shown in the lives of most of the bad kings, whose weakness and selfishness, if given to God, might have been converted into strength, purity and righteousness.

The good kings were only good and strong because they sought the Lord with their whole heart and set themselves to keep his law.

No one is too young to serve God; little king Josiah was only eight years old when the burden of the kingdom was laid on him.

'To us a Child of hope is born,' 'Hark, the herald angels sing.' 'It came upon a midnight clear,' 'Jesus saves,' 'Joy to the world,' 'Once in royal David's city,' 'As with gladness,' 'Praise him!' 'Come to the Saviour.'

Review day again, and once more we look back over the three months of lessons. Though being both Christmas Day and the closing Sunday of the year, we may instead



sulted God. We can hear Manasseh say with Paul: 'For this cause I obtained mercy, that in me . . . Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe.' (1 Tim. 1, 16.) Lesson IX. was the Temperance Lesson. Too much of the Review hour cannot be spent in emphasizing this vital subject; and in impressing its important bearing on home, social, religious and national purity. Lesson X. telling of the finding of the book of the law. The results of its discovery are a warning to the owners of dust-covered, hidden or unused Bibles to search them and see whether they are deserving of the wrath or favor of God. Lesson XI. relates king Jehoiakim's wicked attempt to destroy Jeremiah's roll. But, as the Lord had hidden its words in Jeremiah's heart and hid Jeremiah himself, another copy was soon written. Lesson XII. is the account of the invasion of Jerusalem by Nebuchadnezzar, the carrying captive of king Zedekiah and the slaughter of his sons and princes. Such are the sad results of a sinful career.—'Arnold's Commentary.'

This Christmas Sunday should be specially utilized as a time of decision. If possible, the teacher should speak to each scholar separately, urging on him the need of

think of the Christmas joys or sum up the year's loss and gain.

First: —'s victory over enemies who were twice as strong. Second: the foundation upon which —'s crown rested strong and secure. Third: gifts flowing in for repairing the —. Fourth: the coal that touched —'s lips and will touch ours when we are willing. Fifth: the dawn of —'s kingdom that the prophet saw. Sixth: the decrosts and Intel blood sprinkled in memory of the — feast that was kept by king — in Jerusalem. Seventh: the answer to prayer that brought deliverance to the king and death to the army of —. Eighth: the repentance of king — wherefore God blot- ted out the record of his sin. Ninth: our temperance lesson, the place we will not enter. Tenth: the book that was found in the —, and where the king put it when found. Eleventh: foolish king — and the foolish way he took to get rid of God's mes- sage. Twelfth: the place to which sin brought king —. In the centre the king- dom of Judah never more to have crowned king save him whose crown of thorns was fit emblem of the sinful land for whose sake he bore it.

Dec. 25 - Truths taught by Christmas.—
 Luke II, 8-20.