

THE BIRTH OF CHRIST.

Dec. 25.  
Lesson, Luke 2: 8-20.  
Golden Text, Luke 2: 10.  
Memory vs. 11-14. Catechism Q. 22.

*Time*—B.C. 4; Augustus Cæsar, Emperor of Rome; Herod the Great, king of Judea.

*Place*—Bethlehem of Judea, six miles south of Jerusalem; now a thriving town with about four thousand inhabitants. Its modern name is Be't-Lahm.

*Opening Words*—The Roman Emperor had issued a decree of enrollment that required Joseph and Mary, who were living at Nazareth in Galilee, to go to Bethlehem to be enrolled. Thus it happened that Jesus the promised Messiah was born at Bethlehem, according to the prediction of the prophet. Micah 5: 2. See vs. 1-7.

QUESTIONS.

*Introductory*—Where did Joseph and Mary live? Why did they go to Bethlehem? What took place while they were there? Title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses? Catechism.

I. *The Tidings Revealed*, vs. 8-14.—Who were in the field near Bethlehem? What were they doing? Who appeared to them? What shone about them? How were the shepherds affected? What encouraging word did the angel speak? What tidings did he bring? For whom were these tidings? By what sign were the shepherds to know the infant Saviour? Who now appeared with the angel? What was their song?

II. *The Tidings Believed*, vs. 15-16.—What did the shepherds say one to another? What made them believe the tidings? What did they do? What did they find.

III. *The Tidings Made Known*, vs. 17-20.—What did the shepherds do after they had seen the Saviour? How was their report received? What is said of Mary? How did the shepherds show their joy? How should we receive the tidings of a Saviour.

PRACTICAL LESSONS LEARNED.

1. Christ was born a Saviour for you, for me, for all.
2. His birth brings glory to God, joy to angels and salvation to men.
3. As soon as we hear of this Saviour we should hasten to find him.
4. When we have found him we should tell to others the glad tidings of his love.
5. He is the only Saviour. Acts 4: 12.

QUARTERLY TEMPERANCE LESSON.

Dec. 25.  
Lesson, Ro. 14: 12-23. Gold. Text, Ro. 15: 1.  
Memory vs. 15-20.

*Grieved*—Though the thing is right itself, yet if indulgence in it be injurious to others, that indulgence is a violation of the law of love. *Christ died*—If Christ so loved him as to die for him, how base in you not to submit to the smallest self-denial for his welfare! *Not meat*—Another reason for forbearance; no principle of duty is to be sacrificed. *Destroy not*—Do not, for the sake of indulgence in certain kinds of foods, injure the cause of true religion. *Eat flesh, etc.*—That is, abstaining from flesh, wine, or anything else which is injurious to others, is right, that is morally obligatory. *Is damned*—Is condemned. If a man thinks a thing to be wrong, to him it is wrong. *Whatsoever*—Whatsoever we do which we are not sure is right, is wrong.

*Introductory*—What is the title of this lesson? Golden Text? Lesson Plan? Time? Place? Memory verses?

I. *Things that make others stumble*, vs. 12-15.—To whom shall we all give account? What is therefore our duty? Of what was the apostle persuaded? Meaning of the last clause of verse 14? What general principle of duty is here taught? What reason is assigned for the duty enjoined? How may this apply to wine drinking and the general use of intoxicating drinks?

II. *Things that make for peace*, vs. 16-19.—What reason is given for thus regarding the welfare of others? In what does true religion consist? How does this passage bear upon the apostle's object? Meaning of verse 18. What is therefore our duty?

III. *Things that we had better not do*, vs. 20-23.—By what rule is the exercise of Christian liberty to be regulated? Vs. 15, 20, 21. What important principle of morals is taught in verse 23? Under what circumstances is abstinence from meat, wine and other things here said to be duty? How does this apply to wine-drinking in our day? On what other grounds would you enforce the duty of total abstinence?

1. It is often morally wrong to do what, in itself considered, may be innocent.
2. It is wrong to do anything which we think to be wrong, but it is not always right to do what we think to be right.
3. We should be willing to give up our own ease or pleasure or gratification for the good of others.
4. Regard for the evil influence of our example on others, to say nothing of other and higher grounds of obligation, should lead us to abstain from the use of intoxicants as a beverage?—*Westminster Question Book.*