

law applies to this? The same idea is found in Prov. 3: 9; 11: 24; 22: 9; Ecc. 11: 1; Matt. 3: 10; Luke 6: 38; Acts 20: 35; 1 Tim. 6: 18, 19.

7. What is meant by giving grudgingly? What is meant by giving "of necessity?" What kind of giver does God love? Read Ex. 25: 2; 35: 5; Deut. 15: 10; Prov. 11: 25; Rom. 12: 8; 2 Cor. 8: 12.

8. What comfort is there in the thought of God's power? (Rom. 16: 25; Eph. 3: 20; Jude 24). What is meant by "all grace?" Do all temporal blessings flow from God's grace? (Deut. 8: 18; 12: 7; Ecc. 2: 24; 5: 18, 20; 1 Tim. 6: 17).

9. Where is this written? (Ps. 112). What is meant by "his righteousness?" How can it endure forever?

10. What is meant by "your seed?" What is meant by the "fruits?" Does the harvest always correspond with the seed? (Gal. 6: 7, 9). Spiritual results compared to harvest in Hos. 10: 12; Gal. 6: 7, 8, 9; Jas. 3: 18; Heb. 12: 11; Job. 4: 8; Prov. 22: 8; Hos. 8: 7.

11. How may we bring glory to God

through the use of our wealth? Notice the high spiritual tone of Paul's appeal (ch. 8: 5; 9: 7, 11-15).

TO BE ANSWERED IN WRITING.

(*Sensor*).

1.—What boast did Paul make about the Corinthians? (4)

2.—Why did he send this letter to them by special messengers? (5)

3.—In in what spirit should we give? (5)

4.—What special promise does God give to the liberal? (5)

5. What benefits result to others from christian liberality? (6)

(*Intermediate*)

1.—What had Paul told the Macedonian christians about the Corinthians? (4)

2.—For what purpose had he sent forward the brethren referred to? (5)

3.—In what spirit should we give? (5)

4.—In what respect does giving resemble sowing seed? (6)

5.—How is God's glory promoted by our liberality? (5)

## PRACTICAL LESSONS.

The general topic of our lesson is one of the most important that can engage the attention of our scholars. If we wish to see the wealth of the next generation consecrated to the Lord we must instil right principles of giving into the minds of our children and youth. We teach men too late when after the selfish struggle to get riches they come to our churches in order to learn how to use it. They cannot approach the subject from the true standpoint. They feel themselves to be masters of the wealth they have won, not stewards of another holding all in trust for Him. They give then as an act of condescension not as the discharge of a sacred and delightful duty. We must educate the future financial supporters of the church, so that when fortune comes to them they will recognize at once their true relation to it. We group the thoughts of the apostle under two heads, I. *Sowing*, or the principles of liberality, and II. *Reaping*, or the results of liberality, and we shall take the liberty of completing our subject by reference to other passages of scripture.

I. SOWING—or the principles which should

govern our liberality. *First* as regards the *spirit* in which this grace should be exercised. A story is told that at a missionary meeting held among the negroes in the West Indies, three resolutions were agreed upon:—1. We will all give something. 2. We will all give as God has enabled us. 3. We will all give willingly. As soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more and some less. Amongst those that came was a rich old negro, almost as rich as all the others put together and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but it is not according to de second." The rich man accordingly took it up, and hobbled back to his seat again in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed and again threw down a piece of money upon the table, saying, "Dare! take dat!" It was a valu-