

what also was the Gospel in conflict? Why? Is the Gospel opposed to all false religions? Why did Demetrius appeal to this religious motive?

II. THE FIRST RESULT.—COSMOTION (vs. 28-34). How did Demetrius' speech affect Ephesus? What does Jesus say about such an effect of the Gospel? (Matt. 10, 41-46.) Is this true to this day? What two men did the mob seize? Where did they take them? Why to the theatre? What did Paul try to do? For what purpose? Who prevented him? Who next tried to quiet the mob? With what success? What are the evils of righting wrongs by means of a mob?

III. THE TEMPLE (vs. 35-41).—Who was able to appease the people? What was his office? (1) What was his first argument? What do you know about this image? Was it likely that a few foreigners could overthrow such a temple with so many worshippers? What are the facts to-day as to the temple of Diana and the Gospel? If we believe heartily in the Bible do we need to be excited over the attacks upon it? (2) What was his second argument? (vs. 37.) What does this teach us as to the way we should speak of opponents even when bad? (Jude 1, 9.) (3) What was his third argument? (vs. 38, 39) What does this teach us as to settling vexed questions and overcoming bad institutions? (4) What was his fourth argument? What was the final result? Will the Gospel always conquer in the end? Where did Paul go when he left Ephesus?

PRACTICAL SUGGESTIONS.

- 1. The Gospel is sure to come in conflict with the evil of the world.
2. When this conflict arises there will arise commotions and troubles.
3. Bad men hate the Gospel because it interferes with them.
4. But they will oppose it in the name of religion and the good of the people.
5. Those who believe the Bible is God's Word can afford to be calm even when it is attacked.
6. The Gospel endures, the things it opposes fail.
7. When we cannot labour for Christ in one field, let us go to another

REVIEW EXERCISE.—(For the whole School in concert.)

12. With what did the Gospel come in conflict in Ephesus? Ans. With bad business and false religion. 13. What did it do? Ans. It lessened the sale of silver shrines and the worship of Diana. 14. What was the result? Ans. A great commotion and an angry mob. 15. How was it quelled? Ans. God raised up friends among the rulers. 16. What did Paul do when it was over? Ans. He left Ephesus, and went into Macedonia.

A.D. 57.] LESSON VIII. [May 25.

LIBERAL GIVING.

2. Cor. 9. 1-15. Commit to memory vs. 6-8.

GOLDEN TEXT.

God loveth a cheerful giver.—2 Cor. 9. 7.

CENTRAL TRUTH.

The blessing of God—and of man rests upon the liberal soul.

DAILY READINGS.

- M. 2 Cor. 8. 1-24. Th. Prov. 11. 24-31.
T. 2 Cor. 9. 1-15. F. Matt. 25. 31-46.
W. Ps. 112. 1-10. Sa. 2 Cor. 1. 1-24.
Su. 2 Cor. 2. 1-17.

TIME.—This Epistle was written in autumn of A.D. 57, a few months after the first Epistle, and not very long after Paul's escape from the uproar at Ephesus.

PLACE.—It was written in Macedonia, either at Philippi or Thessalonica.

IT WAS SENT BY Titus and two companions (2 Cor. 8. 16, 22).

AUTHOR.—Paul, aged 55, on his third missionary journey.

INTERVENING EVENTS.—After the uproar at Ephesus, Paul went to Troas, 150 miles to the north-west, hoping to see Titus with news from the church at Corinth. Titus was not there, hence he left and went on to Macedonia, in order to meet Titus. Here Titus came to him with the desired news, which led him to write the second Epistle.

INTRODUCTION.—One subject he had to write about was the contribution for the poor Christians in Judea, which had been promised (Gal. 2. 10), and which had been begun a year before this at Corinth (2 Cor. 9. 2), but was not completed. This subject is discussed in the eight and ninth chapters. To day's lesson consists of a series of reasons for liberal giving.

HELS OVER HARD PLACES.—1. Ministering to the saints.—By giving money to their poor. 2. Your zeal hath provoked many.—Has incited, stirred up their feelings to do good. 3. I sent the brethren.—Titus and two companions (ch. 8. 16, 22), who carried this letter with them. Ye may be ready.—By means of weekly offerings (1 Cor. 16. 1-4). 4. Let us . . . should be ashamed.—By their not having done as well as he had said they would. 5. As a matter of bounty.—From a free, loving heart, and not compelled what they did not wish to. 8. God is able, etc. God will reward them by his Grace, i.e., favour, both temporal and spiritual. God would prosper the liberal giver, in giving him plenty for himself and to give to others. 9. As it is written (Ps. 112. 9). His righteousness—As manifested in liberal giving. 10. How he has for ever.—He shall always have (1) the liberal spirit, (2) the means of giving. 11. benevolence.—In large-heartedness and wealth. Which can with thanksgiving.—On the part of those who are aided. 13. While by the experience.—The experience, the proof that they are the children of God on account of this liberality. Your professional subject on.—Your profession of religion is real, a true subjection of the soul to God. 15. Unspeakable gift.—Of His Son Jesus Christ.

SUBJECTS FOR SPECIAL REPORTS.—2nd Corinthians.—The needs of the poor saints at Jerusalem.—The weekly offering (1 Cor. 16. 1-4).—What is true liberality. God's temporal blessings upon the liberal.—His spiritual blessings.—The reasons for being liberal. God's unspeakable gift.

QUESTIONS.

INTRODUCTORY.—When was the second Epistle to the Corinthians written? By whom? At what place? Where did Paul go after the uproar at Ephesus? Whom did he meet from Corinth? (2 Cor. 2. 12, 13).

SUBJECT: REASONS FOR LIBERAL GIVING.

FIRST REASON.—THE NEED OF THE POOR (v. 1).—What ministering to the saints is here referred to? Why are Christians called "saints"? What had Paul promised the Jewish Christians? (Gal. 2. 10.) Why were they poorer than other Christians? How was this contribution to be taken up? (1 Cor. 16. 1-4) How long ago had it been begun? (v. 2.) Can any one be a Christian and not be liberal to the poor? Do those without the Gospel also need our aid as much as the poor around us?

SECOND REASON.—THE HEART TO GIVE (v. 2).—What does Paul say of the readiness of the Corinthians to give? Is our benevolence measured by the amount we give, or by the heart to give? (Matt. 12. 41-44.) How is this a comfort to the poor?

THIRD REASON.—OUR EXAMPLE (v. 2).—What was the effect of their liberality upon others? Meaning of "provoked" here.

FOURTH REASON.—OUR BAD INFLUENCE IN CASE WE FAIL (vs. 3, 4).—Whom did Paul send to Corinth? (2 Cor. 8. 16, 22.) For what purpose? Why would he be ashamed if they failed? How long since they began to make the collection? Was this a reason for fear of failure?

CHARACTERISTICS OF TRUE GIVING (v. 5).—How was the collection made? (1 Cor. 16. 1-4) Why was this planning before hand a good way? Should we adopt a systematic plan of giving? Should we adopt the weekly offering? What other characteristics did he want their giving to have? Will a free-hearted gift always be a liberal gift?

FIFTH REASON.—BECAUSE THE FRUITS ARE IN PROPORTION TO THE SEED SOWN (vs. 6, 7).—What is the law of giving laid down in this verse? Give examples in nature? What is the seed to be sown? What is the harvest we are to expect from our giving?

SIXTH REASON.—THE TEMPORAL REWARDS OF LIBERALITY (vs. 8-11).—How does God reward the liberal? (Ps. 112. 1-3; Prov. 11. 24-26.) What is meant by God's "grace" here? Where else are verses 9 and 10 written? Does God always give riches to the liberal? Do not the selfish sometimes grow rich? How is the promise

fulfilled? Will not this expectation make men generous from selfish motives?

SEVENTH REASON.—THE SPIRITUAL REWARDS OF LIBERALITY (vs. 8-11).—Why does God bless the liberal? (See last clause of vs. 8, 9, and 10.) How does liberality enrich the soul? Does any other use of money make us happier? How does it make us like God? (James 1. 5.)

EIGHTH REASON.—IT GLORIFIES GOD (vs. 11-13).—How does the liberality of Christians inspire thankfulness to God? How does it honour God? How would it prove that they were real Christians? Read v. 13 in the Revised Version.

NINTH REASON.—THE PRAYERS AND LOVE OF THOSE AIDED (v. 14). Whom would their liberality lead to pray for them? What blessing in this? How would it tend to make them love them? What blessing in this?

TENTH REASON.—GRATITUDE TO GOD (v. 15).—What is God's unspeakable gift to us? Why is it called unspeakable? How does this lead us to be generous to others? (Matt. 10. 8.)

REVIEW EXERCISE. (For the whole School in Concert.)

17. Whom did Paul meet in Macedonia? Ans. Titus with news from the church at Corinth. 18. What did Paul then do? Ans. He wrote a second letter to the Corinthians. What was one of the things he wrote about? Ans. A collection they were making for the poor Christians in Judea. 20. What ten reasons did he give for being liberal? (Repeat the ten given in the question headings.) 21. Repeat the Golden Text and Central Truth.

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