

dc. 1.—If the virtue had been in the water he might. But it was through faith and obedience to the prophet's command that the desired relief was to come. *Went away in a rage*,—the remedy was too simple for such a great man as he, and he would not submit to it. Pride and unbelief nearly ruined him.

III. V. 13,—*My Father*,—a title of respect and affection. The fact that his servants dared to argue thus with him, shows him to have been a kindly, and reasonable man. *Some great thing*,—some difficult, or painful process of healing. *How much rather*,—when the remedy is so simple.

IV. V. 14,—Repenting of his rashness and pride, he does as he is commanded, and is healed. There are some striking points of analogy between the case of Naaman and that of every impenitent sinner;—the loathsomeness of the disease (Rom. vii. 4); its incurableness by human skill or power (Acts iv. 12); the freeness of the Divine Remedy (Rev. xxii. 17); the refusal of it through pride and unbelief (John xii. 42, 43); and the efficacy of the blood of Jesus, and that alone, to wash our sins away (Heb. ix. 13, 14), which the teacher must think out for himself and apply to his class.

PRACTICAL LESSONS.—1. How blessed a thing it is to have God for our friend in time of trouble. (v. 8.) 2. Rich and poor are all on a level before God, as sinners. (vs. 9, 10.) 3. Salvation is the free gift of God through faith in Jesus; beware lest its very simplicity offend you.

QUESTIONS FOR THE SCHOLAR.—Name the four principal points in this lesson. How did Elisha quiet the king's fears? Could Elisha cure Naaman's disease of himself? How did Naaman come to Elisha? How did Elisha treat him? Was that right? Was there any healing power in the Jordan? How did Naaman take Elisha's command? What did he say? What did he do? Why? How did his servants act? Did he listen to their advice? With what result? In what respect are impenitent sinners like Naaman? Are any of *you* acting like him? Name the practical lessons of this subject.

LESSON XX., MAY 26th, 1872.

GEHAZI'S SIN.—2 Kings, v. 20-27.

Naaman, grateful for the cure of his leprosy, offered Elisha "a blessing," (v. 15,) meaning thereby the present he had brought with him (v. 5). But the prophet declines it, lest Naaman should think he was making gain of his miraculous powers. Whereupon Gehazi covetously determines to get something for himself. Here we have:—

- I. Gehazi's **L**ove of money, vs. 20, 21.
- II. The **L**ies he told to get it, and hide it, vs. 22-25
- III. The **L**eprosy, with which he was punished, vs. 26, 27.

I. V. 20,—*Hath spared*,—has been over scrupulous, and self-denying. Gehazi could see no harm in the prophet's accepting it. He cared nothing about the look of it as Elisha did. Compare Rom. xiv. 16: 1 Thess. v. 22. *This Syrian*,—he wondered all the more at Elisha's declining the present from a foreigner. Such a man, he thought, ought to have been made to pay well for the cure wrought. *As the Lord liveth*,—an oath, which, in this case, is profane. V. 21,—*He lighted down*,—got down from his chariot, to show respect to Gehazi, for his master's sake. *Is all well?*—He feared something had happened.

II. V. 22,—*My master hath sent me*,—a deliberate falsehood. *Mount Ephraim*,—a range of hills in the possession of the tribe of Ephraim, a few miles west of the Jordan. *A talent*,—about \$912 of our money. *Two changes of garments*,—a common form of present. Naaman had brought some for that purpose (v. 5). V. 23,—*Be content*,—be persuaded: Gehazi pretended not to wish to take so much,—which was, in fact, another lie. *Laid them upon two*, &c.,—so much silver would be heavy to carry far. V. 24,—*Tower*,—some secret place to