

stand aloof long from the great current of Church-life in the country they love, and from the important national and Christian duties that the Church is called upon to discharge. We are ambitious to do for Canada what the mother Churches have done in and for the mother lands. The past has shown us that in this we can count upon their sympathy, their prayers, and their willing assistance."

The Sabbath School.

INTERNATIONAL LESSONS.

BY REV. GEO. M. GRANT, M. A.

THE SHUNAMITE'S SON.

APRIL 8th.—2 Kings 4, 25-37.

Golden Text: Matt. 15, 28.

READ the whole story, v. 8-37. Elisha resides on Mount Carmel, where he holds services regularly on the "New Moon and Sabbath," v. 23, which seem to have been attended by persons who lived 15 or 16 miles distant. On his visits to the Schools of the prophets, a rich woman of Shunem in the plain of Esdraelon regularly entertains him. She is promised a son, and incredible as it seems to her, as formerly to Sarah (Gen. 18, 12), the promise is fulfilled.

Years elapse. The boy is old enough to go with his father to the corn-field. One day, a sun stroke brings on inflammation of the brain. He dies in his mother's lap. Suppressing her grief, she places the body on Elisha's bed, and, mounding her fleetest ass, posts to Carmel. From the height, the man of God sees her coming when afar off, and sends Gehazi to ask courteously of the welfare of her family. She cannot open her heart to a servant, but goes on to the prophet, and throwing herself at his feet passionately clasps his knees. Gehazi attempts to thrust her away, as the disciples the women who brought their children to Jesus, Mark 10, 13.

Elisha soon learns the truth from her broken words and sends Gehazi ahead with his staff. He is to go as fast as he can, "his loins girded," and not to allow himself to be delayed or distracted with the tedious greetings of the East. But the staff has no effect, Elisha follows the method of Elijah (1 Kings 17, 21), and succeeds, though with greater apparent difficulty proving that he had not more of the power of God.

Lessons.—1. Hospitality to God's ser-

vants shall not lose its reward, Luke 10, 5-7. 1 Cor. 9, 11.

2. Elisha is not ashamed that he does not know everything. He wishes the woman to tell what God had not told him.

3. Life comes from a living prophet, not from a dead staff.

4. The Shunamite's faith failed not, and her faith was honoured, Job 13, 15.

5. The mere voice of Jesus shall raise all that are in the grave, John 5, 28.

HOME STUDIES.

M. 2 Kings 4: 8-17—*The prophet's Chamber.*
T. 2 Kings 18: 25-37—*The son brought to life.*
W. Luke 7: 11-17—*The widow's son raised.*
Th. Matt. 9: 18-26—*The ruler's daughter restored.*
F. John 11: 17-44—*Lazarus raised.*
S. 1 Cor. 15: 35-58—*Our body raised.*
S. Phil. 3: 7-21—*Our body changed.*

NAAMAN THE LEPER.

APRIL 15th.—2 Kings 5, 1-14.

Golden Text: Ps 51, 7.

Naaman the Syrian (Luke 4, 27): Commander in chief, and the highest civil official in the Kingdom (v. 18); brave (v. 1); though quick to resent a supposed personal or national affront (v. 11, 12), yet ready to listen to a common sense view suggested by his servants; grateful (v. 15, 23); honest (v. 18); in one word, a true soldier, but—there's a but in every one's lot—afflicted with the white or most malignant leprosy (v. 27). In Israel—even had he been King—he would have been excluded from society, 2 Chron. 26, 21, because leprosy was the bodily type of sin.

A nameless Israelite girl.—This maid, a child, an exile, a slave, is the means used for the healing and the conversion of Naaman. She is better to him than the favour of King and people.

Naaman goes on his journey in great state, with "servants" and "chariot and horses," and—after the manner of the East—costly presents; 10 talents of silver, equal to \$17,000; 10,000 gold pieces; 10 holiday suits or dresses of ceremony from the celebrated looms of Damascus.

Joram, King of Israel.—He should have remembered how Elisha had already delivered three Kings (Ch. 3), but his unbelief makes him think only of himself, and the difficulties in the way. He knows that leprosy is as the skin of death, and is curable by God only, Deut. 32, 39.

Elisha.—Note (1) the dignity that he asserts in his rebuke of the King's unbelief (v. 8), in his dealing with Naaman (v. 10), and in his refusal to accept any reward (v. 16): (2) the simplicity and beautiful symbolism of the cure, God's way of salva-