

Review Chart. Lesson XIII.

NO.	TITLE.	WHEN.	WHERE.	WHO.	WHAT.	TOPICS.	TEXTS.	TEACHINGS.
I.	R.F.K.J.	975-958	Judah.	Reho. Shem. Shi.	Rehoboam strengthened. Forsook law of God. <i>Punishment:</i> Fifth year, invasion of Shishak. Warning of Shemaiah. humbled. delivered.	He shall save —	When he humbled	God punishes those who, in prosperity, forsake his law. Will forgive the humble.
II.	A.F.G.	955-941	"	Asa. Zerah.	Asa did right. took away idols, etc. built fenced cities. with 580,000 conquered Zerah with 1,00,000, because God helped.	More than conquerors —	Lord, it is nothing	Should do right in sight of God. Put away all evil. If we have God we are victors.
III.	C.R.	940	Jeru.	Asa. son of Od. Asa, strangers.	Took courage. put away idols. gathered Judah and strangers from Eph. and Man. entered into covenant. rejoiced.	Holy and —	Be ye strong —	Take courage to put away all evil. Seek God with all the heart, etc.
IV.	J.P.	914-911	Judah.	Jehosh. princes, Levites, etc.	Placed forces in fenced cities. God with Jehosh., therefore he prospered. the board of instruction. taught all people of the Law.	The Lord established —	And they taught	Son should follow the best part of a father's example. Should be taught the Law.
V.	J.R.	897	Jeru. Judah.	Jehosh. Jehu, Judges.	Reproof of Jehoshaphat by the prophet Jehu. his commendation, also. the reform of the judiciary. the charge to the judges.	Faithful Rebuke —	There is no iniquity —	Form no partnership with the wicked. Every one should discharge his duties for God.
VI.	J.H.G.	896	Jeru. Wilderness of Jeruel.	Jaha. Jehosh. Lev. people.	The promise of victory by Jahaziel. "ye shall not need to fight". praise for this promise. the victory of song.	The battle is not yours —	Believe in the Lord	There is no occasion for the Christian to fear; the Lord fights his battles.
VII.	J.R.T.	856	Jeru.	Lev. Jehoi. Joash, princes, people.	Joash minded to repair the temple. backwardness of priests. the new command. willing offerings. house mended.	They offered —	Joash was minded	"Ye are God's temple." Keep that always in repair. Give freely to house of God.
VIII.	U.P.P.	765	" Temple.	Uz. Az. fourscore priests.	The heart of Uzziah lifted up. went into temple to burn incense. withstood by priests. smitten by leprosy. buried in a field.	God resisteth —	Pride goeth before	A proud heart is prone to evil. It is unwise to contend with God.
IX.	A.P.W.	749-726	Jeru.	Ahaz, Tiglath.	Judah brought low by Ahaz. distressed by Tiglath-p. Ahaz trespassed yet more. sacrificed to gods of Damascus. shut up temple.	Evil men shall —	And in the time	Sin brings distress. If affliction does not make one better, it makes him worse.
X.	H.G.R.	726	"	Hez. Lev.	Hez. did that which was right. opened temple first year. commanded priests to sanctify themselves and cleanse temple.	A thorough —	And in every work	Should never put off a duty. Should sanctify ourselves—cleanse our hearts.
XI.	H. & A.	700	Jeru.	Servants of Sen. Hez. Isaiah.	The speech against God of Sennacherib's servants. the letter he sent. the destruction of his army. his own murder.	Whereon do —	With him is an arm	It is safe to put our trust in God. It is not safe to boast against him.
XII.	M.B.R.	680	Babylon, Judah.	Man. capt. of k. of Assy.	Manasseh made Judah even worse than heathen. his warning. capture. repentance. bringing back. reform.	It is good for me —	As many as I love	An evil example corrupts others. Sin brings bondage. God quick to hear a penitent.

WORDS OF THE WISE.

As nothing truly valuable can be attained without industry, so there can be no persevering industry without a deep sense of the value of time.—*Sigourney.*

A CHRISTIAN (not possessing knowledge) can only pray for guidance and direction as to the steps of his life, and the ways and times of his actions; and, having prayed, then make the best use of his judgment, trusting that a faithful God will not let him make mistakes.

A GENTLEMAN was once riding in Scotland, where a poor wash-woman was at work watering her newly washed clothes. He asked her where she went to church, what she had heard on the preceding day, and how much she remembered. She could not even tell the text of the last sermon. "And what good can preaching do you," said he "if you forget it?" "Ah, sir," replied the poor woman, "if you look at this linen on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet, sir, I see it gets whiter and whiter."

LATITUDE OF LOVE.—It is like the sun in the sky, that throws his comfortable beams upon all and forbears not to warm even that earth that beareth weeds. Love extends to earth and to heaven. In heaven it affecteth God, the Maker and Mover; the angels, as our guardians; the triumphant saints, for their pious sanctity. On earth, it embraceth those that fear the Lord especially; it wisheth conversion to those that do not; it counseleth the rich; it comforts the poor; it reverenceth superiors, respecteth inferiors, doeth good to friends, no evil to foes; wisheth well to all. This is latitude of love.

DEFINITIONS OF GREAT MEN.—A great man is one who has done such works none other men had done before him; who has in any way considerably exalted the standard of excellence which he found existing; who has heightened for us our idea of the capabilities of our common nature. To see things hitherto invisible to others, and so to embody them as that henceforth others shall see them too,—to attempt things heretofore impossible to others, and so to realize them, as that henceforth they shall do them too—either of these things is the token of a great man.

"God resisteth the proud, professing open defiance and hostility against such persons, but giveth grace to the humble, grace and pardon, remedy and relief against misery and oppression, content in all conditions, tranquility of spirit, patience in afflictions, love abroad, peace at home, and utter freedom from contention and the sin of censuring others, and freedom from being censured themselves. For the humble man will not judge his brother for the mote in his eye, being more troubled at the beam in his own eye, and is patient and glad to be reproved, because himself hath cast the first stone at himself, and there wonders not that others are of his mind."—*Jeremy Taylor.*

"Love between friends is maintained by immediate converse, or by letters when absent; thus is love between God

and the soul; and if God, that is to Himself his own blessedness, his own kingdom and glory, yet is pleased in his gracious communications to his children on earth, how much more should they, by frequent and affectionate duties, address to Him who is their eternal good! Thus they are acquainted with Him, and enjoy a sweet peace, and obtain an humble confidence of appearing before Him in his holy and glorious habitation, whereas those who live without God in the world are justly fearful of death; for then the spirit returns to the God who gave it."—*Dr. W. Bates.*

The difficulty of believing is not from the absence of proper faculties, but from the derangement of these; and conversion is God's restoration of these to their original nature. Faith is not a foreign gem imported into the soul, distinct from all our original powers, it is simply the man believing, in consequence of his soul being set right by the Holy Spirit; but he believes and disbelieves in the same way as before. It is not the intellect, or the mind, or the affections, that believe, it is the man, the whole man; the same whole man that formerly disbelieved. Very absurd and unphilosophical (not to say unscriptural) have been the questions raised as to the seat of faith, whether it is in the intellect, or the will, or the heart. Faith is the man believing, just as love is the man loving. In Rom. x. 9, the apostle is not contrasting the heart with the mind, but with the mouth; in other words, the inner with the outer man.

The overlooking of the duality or two-foldness of divine truth, has occasioned much fruitless controversy and originated many falsehoods. Truth is, indeed, not two-sided, but many-sided, like a well-cut crystal. In a more general sense, however, it is truly double; with a heavenly and an earthly, a divine and a human side or aspect. It is at the line where these two meet that the greatest nicety of adjustment is required; and hence it is here that divergent theologies have come specially into conflict. The heavenward and the earthward aspect of truth must be carefully distinguished; the one fitting into the other; the one the counterpart of the other. God is absolute Sovereign; this is the one side, man has volition of his own, and is not a machine or a stone; that is the other. God chooses and draws, according to the good pleasure of his will; yet he hinders no man from coming or from willing. God is the giver of faith, yet faith cometh by hearing, and hearing by the word of God.

CONTINUING IN CHRIST.—"Continue ye in my love."—*John xv. 9.* Do you not often wonder at your tardy growth in holiness? How can you grow in holiness unless you abide continually in Christ as your righteousness? It is only from the smitten rock, Christ your righteousness, that streams of life and holiness and refreshing can flow into your souls. Neglect, for a single moment, to lean on the Lord as your righteousness, and, during that moment, be assured that there will be no manifestation made to you of Christ as your strength and sanctification. The endeavours which you make after sanctification, while you are not resting on and looking to Christ as your righteousness, will not only be unavailing but will bring you into bondage. All that is of ourselves "gendereth unto bondage;" nothing but what is of Christ

brings with it the enjoyment of liberty. "He that believeth on me," as the Scripture hath said, "out of his belly shall flow rivers of living water."—*W. H. Hewitson.*

FORGIVENESS OF SIN.—The forgiveness that is with God is such as becomes Him, such as is suitable to His greatness, goodness and other excellences of His nature, such as that therein He will be known to be God. It is not like that narrow, difficult, halving and manacled forgiveness that is found amongst men, when any such thing is found amongst them; but it is full, free, boundless, bottomless, absolute—such as becomes His nature and excellences. It is in a word, forgiveness that is with God, and by the exercise thereof He shall be known so to be. If there be any pardon with God, it is such as becomes Him to give; when He pardons He will abundantly pardon. Go with your half-forgiveness, limited, conditional pardons with reserves and limitations, unto the sons of men; it may be it may become them—it is like themselves; that of God is absolute and perfect, before which ours sins are as a cloud before the east wind and a rising sun. Hence He has said to do this work with His whole heart, and His whole soul, freely, bountifully, largely, to indulge and forgive unto us our sins, and to cast them into the bottom of the sea,—unto a bottomless ocean, an emblem of infinite mercy.—*Dr. J. Owen.*

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BIRTH.

At 486 Sherbourne Street, Toronto, on the 18th March, the wife of Mr. C. Blackett Robinson, of a daughter.

MARRIED.

On the 14th inst., at the residence of the bride's mother, 39 Wellesley Street, by the Rev. J. M. King, M.A., assisted by the Rev. R. F. Burns, D.D., of Halifax, N.S., Mr. Thomas Clarkson Thomson to Mary Elizabeth Bonar Burns, both of Toronto. No cards.

DIED.

At Lindsay, on Thursday the 7th of March, inst., Marianne Cairns, the wife of Robert Hudspeth, Esq., and daughter of the late Rev. Adam Cairns, of Longforgan, Scotland, aged 78 years.

At Lindsay, on Thursday, 14th March inst., Robert Hudspeth, aged 80 years.