

young and rising village where an academy had just been opened. But the same difficulty presented itself here, and the result was that I did not get the books during the winter, and in the spring my doctor left the place, and so my whole scheme fell through, and several years elapsed before I was in a position to take up that study, and then I had to pursue it without a teacher.

But this has been a long session. I shall now relieve your patience. When we meet again I shall introduce you to the churches of fifty or sixty years ago, and endeavour to exhibit to you the state of religion as it existed among the early settlers.

Correspondence.

THE YEAR BOOK, &c., &c.

To the Editor of the CHRISTIAN HELPER:

DEAR SIR:—I have been much interested in perusing the *Year Book* for 1878, which I received in good time. In care, general arrangement and information, it is considerably ahead of all its predecessors. In thus bestowing care upon our Year Book and Annual Reports, a service is rendered to the denomination throughout the world, as the accuracy and completeness of the volume in one country will necessarily assist those engaged in a similar duty in other countries, and give Baptists generally a better idea of what is being done by them as a body.

I was particularly struck with the Report of the late lamented President of the Convention, where he analyses the contributions for that object during the past year; and, were his suggestions carried out, what a simple matter it might be to raise, say \$10,000 a year from the Baptists, for the Convention alone! It is absurd to say that it is impracticable. All it wants is a little attention, not even pressing. Let some one member of each church undertake to see it carried out, by asking every member (except those in actual poverty), to give at least one cent a week.

Let the ladies of our town and city churches sacrifice fifty cents worth of head-gear per annum, and gentlemen a similar sum for tobacco or some other luxury, and the amount annually required for that object will be raised without any difficulty. Let us make a strong pull this year to wipe out this disgrace which has overtaken us, so that instead of having notes under discount in the bank for the Lord's work, a balance may be found in the Treasurer's hands. Talk of self-denial in such a matter! It is nothing compared with what some of our hard working missionaries have to undergo.

It is to be hoped that the churches will be able to appreciate this effort of the Committee to furnish such important and reliable information in regard to what we are doing. Indeed the Baptists of these provinces may be congratulated on getting the machinery of their Conventions gradually re-modelled and adapted to the rapid increase and influence of the denomination throughout the country.

I might say much more regarding our financial matters, and, with your permission, will probably return to the subject at an early day.

Yours faithfully,

A READER OF THE "HELPER."

CLERICAL TITLES.

To the Editor of the CHRISTIAN HELPER:

DEAR SIR:—A short time ago I observed in the Canada Baptist a notice under the heading of Obituaries, of the death of a young man who had been brought to a knowledge of the truth partly through the "late *reverend* and *Rev. D. McPhail*." The writer should have known that there exists very little, if any, difference between "reverend" and "Reverend," and I thought, with your leave, I should suggest to *P. H.* that in using heraldry to Baptist ministers he should follow the rules and etiquette belonging thereto.—Thus Webster gives them: "We style a clergyman '*reverend*,' a bishop '*right reverend*,' an archbishop '*most reverend*,' and a dean '*very reverend*.'" He defines "*reverend*" as a title of respect given to the clergy or ecclesiastics. I was acquainted with the late Mr. McPhail, and esteemed him much for his piety, zeal and activity in the Master's service—and for one I should be sorry to use any prefix or affix to his worthy name that would in the least tend to lower him in my estimation.

To me, and I have no doubt to very many Baptists, this title of "*Rev.*" prefixed to Baptist ministers' names is sadly out of place, and grates upon the ear; and yet our ministers and editors cling to it as something worthy of use and to be retained. Baptist papers seldom speak of a ministering brother without using the popish prefix, as if "my one did not know that Mr. D. McPhail was a minister; that brethren Fyfe and Davidson, having D. D. after their names and *Rev.* before them, were as well known without these. How much better would *brother Fyfe*, or *brother Davidson* sound, when speaking of them, or, as Mr. Spurgeon does of his brethren in the ministry, Mr. A. or Mr. B.: but, if the lovers of ritualistic mummery will have it, let them follow the rules and regulations given, and pray do not let our D. D.'s and other brethren of distinction have only the bare *Rev.*—a title accorded to a young man after hands are laid upon him—but, by all means, let them have an additional adjective, to which they are in fair play entitled. Might not this question profitably employ the serious consideration of the Baptist Convention?

I am, dear Sir, yours,

A HATER OF CLERICAL TITLES AMONG

BAPTIST MINISTERS.

Danger attends teaching the catechism for purposes of exhibition. When the Committee came to examine the class, each boy knew what question he would be asked and what answer would be expected. It so happened, however, that one lad was missing, and the question, "Did God make you?" was put to the next in order. The reply was original and astonishing, "No sir; the boy that God made has gone home with the toothache."

Shun delays, they breed remorse;

Take thy time while time is lent thee;

Creeping snails have weakest force;

Fly their fault, lest thou repent thee;

Good is best when soonest wrought,

Ling'ring labors come to naught.

Sunday School Department

International Bible Lessons, 1878.

STUDIES ABOUT THE KINGDOM OF JUDAH.

FIRST QUARTER.

Feb. 2. Jehoshaphat Reproved.	"	xix. 1-9
" 10. Jehoshaphat Helped of God.	"	xx. 14-22
" 17. Joash Repairing the Temple.	"	xxiii. 4-12
" 24. Uzziah's Pious Punishment.	"	xvii. 16-22
Mar. 3. Ahaz' Persistent Wickedness.	"	xviii. 19-27
" 10. Hezekiah's Good Works.	"	xxix. 1-11
" 17. Hezekiah and the Assyrians.	"	xxxi. 1-9
" 24. Manasseh brought to Repentance.	"	xxviii. 9-10

" 31. REVIEW.

Prepared for the CHRISTIAN HELPER.

Feb. 17.—Joash Repairing the Temple—2 Chron. xxiv. 4-13. About B.C. 856.

GOLDEN TEXT.

"And it came to pass after this that Joash was minded to repair the house of the Lord." 2 Chron. xxiv. 4.

INTRODUCTORY.

The history of Judah from the death of Jehoshaphat till the accession of Joash to the throne is one of unmingled humiliation and disgrace, a very natural consequence of the mistaken and unwise policy of Jehoshaphat in promoting the marriage of his son and heir Jehoram with Athalia, the idolatrous daughter of Ahab and Jezebel. Of Jehoram's reign not one good deed is recorded, but we are told in very significant words that "he walked in the way of the kings of Israel, and did the house of Ahab; for the daughter of Ahab was his wife; and he did evil in the sight of the Lord."—2 Kings viii. 18; 2 Chron. xxi. 6. It was under the influence of this bad woman, no doubt, that he immediately upon the death of his father he slew all his brethren and some of the most influential princes of Judah; and then proceeded to force upon his subjects the licentious worship of Baal, which his father had done so much to keep out of the land.—2 Chron. xxi. 4, 11. During a brief part of his reign, Jehoram, king of Israel was his contemporary. "It is sorrowful to see that of the two Jehorams the son of Jehoshaphat was pre-eminent in wickedness. Only the faithfulness of God to His covenant withheld the merited doom from falling upon king and country together. The relapse into heathen wickedness was the worst that Judah had yet known. A prophetic writing of Elijah the prophet, left by him before his translation, as a letter to the king of Judah, was discovered and given in vain to the apostate king. As the nation departed from God its power became enfeebled. First the Edomites rebelled from the Hebrew yoke, Jehoram putting forth his power to crush the rebellion in vain. The Philistines also, and the hostilities of the Arabian desert emboldened by the feebleness of Judah, penetrated in their incursions as far as Jerusalem, even carrying away the wives and striking down the sons of the king,—only Ahaziah, youngest of the princes, the future king, being left alive."—S. G. Green.—Jehoram died of a loathsome disease after two years of suffering, and no more mourned his death."—2 Chron. xxi. 15, 18-20.

Ahaziah only occupied the throne one year. We are told of him that "he also walked in the ways of the house of Ahab; for his mother (Athaliah) was his counsellor to do wickedly. Wherefore he did evil in the sight of the Lord, like the house of Ahab."—(2 Chron. xxii. 2-4). His only public act of consequence was an alliance with his uncle Jehoram, king of Israel, against