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"Not for that we have dominion over your faith, but are helpers of your joy." II. Cor. 1. 24.

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FUTURE PUNISHMENT.

The latest broadside of Canon Farrar against the generally received doctrine of future punishment has convinced the world at large that whatever may be the usual penetrative force of his missiles, in this instance his volley has been misdirected and that the recoil will certainly prove fatal to the reputation of the reverend artilleryman. His implied doctrine of a second chance to sinners who have thrown away their first while living here on earth, may be greedily grasped at, and will, no doubt, prove exceedingly comforting to people of that class; but that it must receive the unqualified dissent of the thinking part of Christendom we have no doubt. The arguments used to bolster up his position are mainly those of sentiment. When we look for logical reasoning we are met by assertions so contradictory that we can hardly believe them to have been advanced by any sound thinking man, let alone a thinking Christian.

The Greek word *"Aionios,"* signifying eternal or everlasting, is precisely the same word which the Scriptures apply to future punishment and reward. If Canon Farrar and his friends can prove conclusively that this word really means what they say it does when used in reference to future punishment, viz., "ages-long," then it must as a matter of course apply in exactly the same manner to the duration of the happiness of the redeemed in heaven, a doctrine so absurd that no one can be found bold enough to advocate it, and yet it is the only logical conclusion deducible from their argument. They get over this dilemma only by throwing themselves into a worse, they assert that "*aionios*," when applied to future punishment means "ages-long" but not *endless*, but when used in connection with the thought of God and life through Him, it means "*eternal*," since righteousness inherits immortality through its great Originator. If this is not blowing hot and cold with the same breath we should like to know what it is? For

our part we shall stick close to the good old doctrine of our fathers, believing that it is the only safe and scriptural one, and shall trust that the gifted preacher and writer who has done so much for the cause of Christ, will not be the means of pulling down more than he ever built up; but that ere long he may see the fallacy of his reasoning, and discarding entirely his own feelings and wishes in this matter, rely solely upon the truth as revealed in God's own word.

"There is no endless punishment," Canon Farrar says, says he—

A-preachin' in Westminster Abbey, away across the sea;

"*Aionios*" means "age-long"—plain as three and four are seven;

If that be so our Canon only gets an "age-long" heaven.

We'll take the Bible as it is when we reach the land supernal,

Trusting to find *our* heaven to be not "*age-long*," but ETERNAL.

HOME MISSION BOARD.

At the recent Board meeting in Hamilton, the reports presented by the missionaries were, on the whole, very gratifying, the baptisms for the quarter on the mission fields amounting to 155, distributed as follows:—Durham 46; Wingham, 34; Ridgetown, 19; Buckhorn, 16; Otterville, 8; McGillivray, 13; Collingwood, 4; Forest, 4; Brampton, 3; Port Elgin, 2; Stayner, 1; Campbellford, 2; Leith, 1; Belleville, 1; Auburn, 1.

A very gratifying incident of the meeting was the reading of a letter by the Secretary from the pastor of the Kincardine church, thanking the Board for its generous grant of \$200 in October last, and stating that at a meeting of the church held on the evening of Thanksgiving day, the brethren, on reviewing the dealings and the goodness of God, heartily agreed to relieve the Board from the payment of the grant voted, and to endeavour in the future to raise an annual contribution for the Convention. The following very necessary and important resolution, moved by Dr. Fyfe, and seconded by Dr. Davidson, was unanimously adopted:—

"Whereas in many instances the missionaries of this Board are led to engage in erecting places of worship, which not infrequently involve their travelling among our churches to solicit aid, therefore, Resolved: That we recommend our missionaries and the mission churches to submit a full state-

ment of their plans, both financial and architectural, to the Board for its approval, before proceeding to carry them into execution."

It being understood that the church in Barrie was about to build, and that a delay till the next meeting of the Board might be prejudicial, it was, on motion of Bro. Coutts, agreed that the Barrie church should lay its plans before a committee of the Board consisting of the President, with pastors Dr. Castle and Joseph D. King, for their endorsement or otherwise, before proceeding to solicit aid from the churches.

After transacting other business the Board adjourned, to meet at Woodstock on Wednesday, the 17th of April next.

THE BOYS' HOME.

Last month we had the pleasure of calling attention to the very gratifying Report of the "Girls' Home." We have now before us the annual report of—we were going to call it the *sister* institution, but it is really—the twin-brother institution, the "Boys' Home."

This charity has been in operation for the past eighteen years, and the amount of good accomplished among the little waifs of our community may be imagined from the fact that it has rescued and sheltered very nearly 1000 homeless, friendless boys, many of whom are now occupying positions of respectability and usefulness in different parts of the province.

The following extract from the report of the Secretary, Mrs. Sutherland Taylor, will be interesting and instructive to our readers:—

"During the past year 72 boys were admitted to the "Home" of whom 5 were orphans, 17 had no father, 18 no mother, and 28 had both parents living. In this last class the managers often find those who have the greatest claim on their assistance, the circumstances calling for and justifying the admission of these children being almost always of a very distressing nature. The number of inmates resident in the "Home" in January last was 83, making a total of 155 who have received the benefits of the Institution during the year 1877. Of these 15 have been sent to situations in the country, 37 have been removed by their parents, 13 have absconded, 1 died, and 1 was sent to the Deaf and Dumb Asylum, Belleville, having been received into the "Home" on discharge from the hospital, where he had been laid up with a broken leg, until admission could be obtained for him into the above-mentioned institution. This leaves a large balance of 88 boys now resident in the