

The Home Mission Journal.

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Reading with Christ.

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CHAPTER XIII.

TO THE COUNTING-ROOM.

JOE BENTON had not been struck by the locomotive which rushed toward him. A lump of coal flying from the tendre, however, happened to hit his lantern and dash it from his hand. The dust raised by the rattling wheels of the passing train had blinded his eyes for a moment. Nevertheless Joe had, with a sure instinct of self-preservation, held himself flat against the rocks for what seemed to him an age, but was really only a very brief period of time.

For what had whizzed past Joe was not a long train, but a single engine. The way train which Joe had been expecting had been detained at Forestville by a hot box, and a "wild-cat" engine had been allowed to run by it on to Hamerville. Joe recovered his wits very quickly, and ran up the track to the spot where the special engine had stopped, but a car's length distance from the caboose. A few hurried words to the engineer, who had jumped down from his engine, quickly explained the whole situation. The engineer in his bluff way heartily praised Joe for his quick and forethoughtful, and then remarked to a portly gentleman who had remained in the cab:

"Mr. Morris, you may reckon you owe your life, under God, to the grit of this young man here!"

"I know it!" exclaimed the gentleman addressed, descending hurriedly to the ground and gripping Joe's hand in a hearty grasp. "And I'll see to it that he is well rewarded for his bravery!" Then addressing Joe, he added: "You have proved yourself a hero, young man! Have I ever seen you before? Somehow your face looks familiar!"

"You have seen me, sir, though perhaps you do not very well remember the circumstances. I once carried your bag for you in Carter City. And besides that, I have heard you make a few Sunday School addresses."

"Well," rejoined Mr. Morris, "I must have a good talk with you some other time." Then he added with a sigh, "Just now I am hastening to the bedside of my only son, who is very ill in Hamerville. That is the reason I am traveling on this special engine. Here is my card. I will look you up when I return to Carter City. You have providentially been the means of

saving my life—which once before was put in jeopardy in these very cuts, some years ago!"

With that Mr. Morris mounted to the cab again; and after the wild-cat locomotive had cautiously drawn the stray cars back to Forestville (where they were left on a siding in Joe's care, and whence the remainder of the train that had parted in two was communicated with by telegraph and safely located) all possible speed was made in the direction of Hamerville, in order to permit Mr. Morris to reach his fondly loved son before the boy died.

Some weeks after these stirring events, Mr. Morris, once more in Carter City, sent Joe Benton a message, requesting the young man to visit him in his office.

As soon as Joe reported himself in Mr. Morris' office the merchant, with the directness of a business man, proceeded at once to the subject which he had on his mind.

"Young man," he said "God used you as the efficient means for the saving of my life. Your bravery and coolness and alertness to duty have become subjects of general comment, and are qualities which speak well for your success in after life. I myself am thoroughly convinced of your trustworthiness, and general capability, and best of all, of your manly Christian character. Then too" (and his eyes filled with tears) "you remind me strangely of my dear boy who has gone. So I offer you the position of head of my shipping department. Some might say that I am taking a risk in making this offer, but I am sure you will be equal to the duties of the office as soon as you have gained a little familiarity with the details of the department. At any rate I am anxious to give you a chance to try and see what you can do. Will you accept my offer?"

Much to the surprise of Mr. Morris, Joe Benton, while thanking him heartily for his kind offer, in respectful tones stated his preference for railroad work.

"You see, sir," said Joe, "I am used to rail-roading, and my father was a railroad man before me. I like the life, and everybody says that railroading is becoming a science and that there are fine chances for a man, if he is only intelligent and faithful, to rise to good positions in the company's service. I am not yet 'ar up on the ladder myself, but I am aiming at better things."

"You certainly have proved yourself a brave and reliable man already!" put in Mr. Morris.

"Well, sir, in those affairs to which you refer I only did my duty—as almost any other railroad man would have done."

"But is not railroad life full of temptations?"

"Yes, sir, it is, but so is every line of life.

No morally weak man can stand in any trade or calling. But we have our helps to a Christian life as well as our dangers and temptations. You know there are railroad branches of the Young Men's Christian Association, and many of the men are stalwart Christians, who swing their lanterns and make their runs for Jesus Christ and are heading all the while for the great terminal station above!"

This was quite a speech for Joe to make, but he meant every word he uttered. Mr. Morris recognized the force of what Joe said, and did not press the matter of which he himself had been speaking any further. Intimating to Joe that he would do something for him in other ways, he wished him happiness in all his life, and turned to the consideration of other matters. Joe left the office in high spirits, for at last it seemed as though the so-called tide of "fortune," which he had learned to call by the better name of divine blessing, had begun to turn in his favor.

To be Continued.

Baptist Doctrines.

We begin with this issue of this paper a series of articles on Baptist doctrines, written by different ministers of the Baptist faith; and were published in "The National Baptist," a few years ago. We reproduce them for the benefit of our young people who had not the opportunity of reading them before. Indeed they will pay any one to read them whether young or old.

As Baptists, we hold distinctive views of Scripture teaching, that divides us organically from other evangelical communions. And there are many, especially of our young membership who have been brought into our fold more by accident than by any convictions of Scripture teaching as to doctrines, and church policy, and if asked why they are Baptists would find it difficult to give a satisfactory answer. Such people are liable to be carried away with almost any wind of doctrine.

We hope that a careful perusal of these papers, written as they are by men of talent, scholarship and Biblical research will be of much service to all who will read them. They are written in a spirit of candor, casting no aspersions upon any other Christian bodies. While clear, firm and strong, they breathe a charitable air to all who love our Lord Jesus Christ.

I.

THE SOLE AUTHORITY OF THE NEW TESTAMENT.

L. muel Moss, D. D.

The New Testament has sole authority over us in all religious matters, because Jesus Christ has sole authority. The New Testament is the expression of His will which have been given to us. It is therefore final and obligatory in all questions of Christian belief and Christian conduct. What we are to believe and what we are to do, in all vital and permanent concerns of our personal character and of the religious life, can be determined solely by the requirements of Jesus Christ; and his decisions in this regard constitute the New Testament.

The New Testament consists in part of the record of the immediate personal teachings and acts of Christ, and in part of the records of the teachings and acts of his Apostles, in His name, thro His inspiration, and by His authority. Therefore the Gospels by the Evangelists, the Book of the Acts of the Apostles, and the Epistles by the Apostles, all stand on the same footing as to their authority over us. They are equally the revelation and teaching of Jesus Christ, to be received and obeyed as His expression of love for us and His requirements of obedience from us. There are important differences among the different parts of the New Testament; each part has its special purpose, and is intended to serve a definite end; but in the matter of authority there is no difference. "All Scripture is inspired by God, and is profitable for teaching, for reproof, for correction, for instruction in righteousness; that the man of God may be complete, completely furnished to every good work." (II Tim. iii. 15-17).

We speak intentionally of the New Testament as having sole authority rather than as having supreme authority. The word "supreme," high as it is, might yet seem to imply that something else, as for example the church, or human reason, has some actual authority, however subordinate, in religious matters. Indeed we are now being taught, by men of exalted position and wide influence, that the Scripture, the Church, and the Reason, are each and all authorities touching religious truth, tho the Scripture, these same men say, is supreme. But this is a confusion of terms. We can understand the Romanist, who ascribes all authority to his church, to the exclusion of both Scripture and Reason; and we can understand the Rationalist, who repudiates alike the Scripture and the Church, and insists that the Reason is the only arbiter in these high concerns; but we cannot understand how any one can admit that the New Testament, as the authentic will of Christ, is a religious authority, and then allow it to share its sovereignty with anything else. It is first, as Christ is first, and there is no second. The