

him when, after long climbing, a step brings him to the summit of a mountain, and, in an instant, instead of lichens and sage-brush and bare rocks, the plains and rivers and cities, and the vast horizon are open to his eye. But we need not resort to physical analogies to explain the experience of the first disciples. Often it happens that our eyes, like those of the disciples on the way to Emmaus, are holden, so that we fail to discern the spirits of those with whom we walk. And then a word, an accent, a gesture, or an attitude of spirit towards truth reveals them. The veil parts—they are different beings to us after that revelation of their inner life. In the metaphor of Paul, they are "born in our hearts" by that spiritual discovery.

There have been many discussions as to the nature of the Christian Church. In this passage we discern its essence. It is primarily a society the members of which are bound together by the common spiritual experience of a discovery of Jesus Christ. It was inevitable that those men who cried, "We have found Him!" should be drawn together. "Upon this rock," said Jesus, "I will build my church," and the rock was not the confession of Jesus which Peter had just made, but the spiritual vision and conviction that lay behind that confession. Wherever men recognize the Son of God, there are the constituents of a Christian Church; and wherever men come together upon the basis of their discovery of Jesus, they inaugurate a society against which the "gates of hell" shall not prevail.

And the power of the church consists in its ability to propagate in the world this spiritual recognition of Jesus. Its great work is to bear witness. The recognition of Jesus is a spiritual process personal to each soul. The Lord must reveal Himself, but those who have found Him can, in turn, find their brethren and bear their witness. There is no sacerdotalism in this record. John the Baptist and Andrew and Philip were not Christ; they were only witnesses to Him. They could not open the eyes of men's hearts; they could only seek to lead them to come and behold Him. A vast number of errors have arisen from the disposition to put the church in the place of Christ, so that men might believe that in coming to the church they were coming to Christ, or that there was no way of coming to Him except through the church. A study of this lesson will throw much light upon the truth of the doctrines which Baptists have always maintained, namely, that the church, like John the Baptist, is "not the light," but "bears witness of the light," and that membership in a church is not a means for discovering Christ, but an acknowledgment that one has come to recognize Jesus as "the Son of God."—*The Watchman*.

Several complaints have come to us from subscribers to this paper that they do not get it regularly. We do not know why. We are sure that a paper is mailed to every subscriber every time it is printed. The difficulty must be with the mails somewhere.

German Laws for Women.

In Germany to-day no woman can control property; she cannot even control her own actions; whatever of value she has acquired in any way belongs to her father, her husband or her son, and the law requires her to obey their orders. Germany is the only country on earth that pretends to be civilized where the rights of women are so restricted. When a woman marries all her property passes into the ownership of her husband forever. He has the legal right to use or dispose of it in any manner he chooses, regardless of her wishes or protests. If they are divorced the property remains with him. When she assents to the marriage vow she forfeits independence and confers upon him absolute jurisdiction over her mind, body and estate. He can compel her to work or do anything else that is lawful for women to do, and she has no relief or protection except in public opinion. Some of the American heiresses who have married German barons have learned of this law to their sorrow, and others who may have an opportunity to assist in supporting the German army and restoring ancestral estates should look into the matter very carefully before they appoint the wedding-day.—*Chicago Record*.

This Was in England.

The duke of Norfolk is an exceedingly kind-hearted, quiet, unassuming man; but on one occasion he gave a postoffice young woman a severe fright. She had got into the habit of ruling the public with a rod of iron and flavoring her remarks with a good deal of impudence. The duke saw and heard much of this while he was writing his telegram, recounts the *London Telegraph*. When his turn came the young woman took his telegram, read it and dashed it back at him, saying snappishly:

"Put your name to it. What's your name?"
 "That will do," said the duke, pointing to his signature, "Norfolk."
 "That's not the name of a man; that is the name of a county," snapped the clerk.

The duke took the telegram and proceeded to write another, which ran: "Permanent Secretary, G. P. O., London: Clerk at this office exceedingly insolent to the public, reprimand severely, discharge on second complaint. The postmaster-general."

As he handed it in he observed:
 "This is official and will go free."

When the young woman read it she nearly had a fit, but as the duke only intended to give her a lesson, he consented after much entreaty and promise of amendment, to destroy the second telegram.

CORRECTION AGAIN.—In the article on Ordinations, on the first page of the issue of Feb. 28th, read, instead "of heathen regions," heathen religions. There has been some very imperfect proof reading done for this paper since it was started, which we hope will not occur in the future.

HOME MISSION BOARD.

The regular session was held on the 7th inst. in the parlors of Brussels Street Church.

Reports were presented from Revs. J. W. S. Young, W. E. Carpenter, D. F. Millan, R. M. Bynon, R. Barry Smith and N. P. Gross.

Communications were also read from Bros. T. Todd, A. S. Lewis, D. C. Parent, N. Boone, W. C. Wright, F. B. Seelye, Dr. Trotter and A. J. Lebeau.

Several fields applied for laborers to be sent them at an early date, and the secretary was ordered to communicate with various brethren with a view to settlement.

Bro. Nobles reported that the supply of literature ordered last month, amounting to \$48 00 was now in the hands of the colporteur for distribution. There had been a good demand for the works in places visited, and the labors of the colporteur were much appreciated.

Bro. Hughes on behalf of the HOME MISSION JOURNAL stated that the receipts in subscriptions had met all expenses and that a number had expressed their good wishes for the paper. He was hopeful that during the spring and summer, a large number of our Baptist people will avail themselves of its benefits. Bro. Branscombe, in his visits among the churches, had secured a number of subscribers and reported very favorably of his canvass.

Our needs, as a Board, are still greater than can be met. We most earnestly urge our brethren in all the churches to remember our Home Mission claims, and to remit their contributions regularly as possible. We want to pay our missionaries promptly. Brethren, give us your help at once.

W. E. McINTYRE, Secretary.

A continuous line of railway from Cape Colony in South Africa to Hong Kong in Eastern China, is one of the projects that is looming up before the governors of the great Deutsche Bank of Berlin. It is suggested that if such a vast enterprise should ever be completed, Palestine would become a great railroad centre. The German Kaiser has a keen perception of its strategical importance in the developments of the future.

Whatever else a minister of the gospel should know, he should be a specialist in religion. People should be able to feel that he understands the Bible and Christianity, and speaks upon religious matters with the authority attaching to one who has made the topic a careful and continuous study. When a minister attempts to transfer his authority as a specialist in religion he generally makes a failure of it, just as the lawyer does who discourses on medicine, or the chemist who essays literary criticism. This does not mean that the minister should confine his studies to the Bible—though that is a vast field—but that he cannot to advantage forsake the religious view point in treating any subject.