

Wake Forest College, however, an attempt has been made. The last session of the legislature granted a charter to the North Carolina Student's Aid Fund. The Trustees compose some of the leading men of the Baptist denomination. Their purpose is to raise a fund from which young men may borrow, from time to time, at a small per cent., sufficient money to prosecute their studies. It is hoped that this fund may grow to such an extent in the future, from voluntary contributions, that every boy with good body and good brain who may apply shall be aided in his struggles for an education.

CONTRIBUTIONS RECEIVED FOR STATE MISSIONS

From Dec. 1st, 1887, to March 31st, 1888.

ALEXANDER ASSOCIATION.—Churches 15, members 1,839;

ANSON.—Churches 17, members 1,570; Norwood, \$2.25.

ASHE AND ALLEGHANY.—Churches 9, members 500; Mission Field, \$3.00; Cool Spring, \$3.75; Pleasant Home, \$3.00. Total, \$8.75.

ATLANTIC.—Churches 22, members 1,648; Antioch, \$4.50.

BEULAH.—Churches 18, members 1,454; Beulah, \$2.15; Yanceyville, \$13.53. Total, \$15.68.

BRIER CREEK.—Churches 25, members 2,215;

BRUSHY MOUNTAIN.—Churches 27, members 1,143;

CALDWELL COUNTY.—Churches 20, members 1,332;

CAPE FEAR.—Churches 48, members 3,737; Brunswick Union, \$4.44.

CATAWBA RIVER.—Churches 26, members 1,538;

CEDAR CREEK.—Churches 27, members 2,579;

CENTRAL.—Churches 21, members 2,721; Brassfield, \$2.76; Franklinton, 59 cents; Hopkins Chapel, \$3.68; New Hope, \$2.48; Raleigh 1st church, \$25.46; Stony Hill, \$3.00; Wake Forest, \$9.62; J. W. Holloway, 50 cents; S. C. Vann, \$5.00. Total, \$53.09.

CHOWAN.—Churches 41, members 5,982; Ariel, \$3.00; Berea, \$11.00; Bethel, \$5.75; Beulah, \$3.00; Chapel Hill, \$1.60; Cool Spring, \$3.87; Ebenezer, \$7.78; Eureka, \$4.79; Great Hope, \$4.50; Hertford, \$1.25; Jacob's Pillar, \$1.63; Macedonia, \$1.63; Middle Swamp, \$5.60; Romoth Gilead, \$5.50; Rehoboth, \$4.00; Reynoldson, \$6.00; Rocky Hook, \$2.50; Salem, \$2.50; Sandy Cross, \$5.00; Sawyers Creek, \$10.50; Whiteville Grove, \$2.00; Yeopim, \$16.40. Total, \$114.80.

EASTERN.—Churches 50, members 5,489; S. Union, \$3.40; E. Union, \$4.47; Baptist Union, \$2.50. Total, \$10.37.

ELKIN.—Churches 18, members 929;

FLAT RIVER.—Churches 30, members 3,097; Henderson, \$9.44.

GREEN RIVER.—Churches 37, members 4,548; Chimney Rock, 60 cents; Coopers Gap, \$1.00; Big Level, \$2.00; Bills Creek, \$1.60; Rock Spring, \$5.00; Rutherfordton, \$8.70. Total, \$18.90.

KINGS MOUNTAIN.—Churches 40, members 6,242; Boiling Spring, \$5.00; High Shoal, \$7.18; New Bethel, \$3.20; Pleasant Grove, \$3.00; Sandy Plains, \$4.00; Sandy Run, \$1.65. Total, \$24.03.

LIBERTY.—Churches 21, members 1,854; Lexington, \$6.93; Reed's X Roads, \$2.87; Rich Fork, \$1.26. Total, \$10.86.

LITTLE RIVER.—Churches 20, members 1,664; Bethel, \$1.25; Holly Springs, \$2.00; Juniper Springs, \$2.00. Total, \$5.25.

MECKLENBURG AND CABARRUS.—Churches 13, members 1,132;

MT. ZION.—Churches 31, members 3,670; Burlington, \$5.00; Cane Creek, \$3.50; Chapel Hill, \$4.28; Durham, \$14.33. Total, \$27.11.

PEE DEE.—Churches 23, members 1,512; Laurinburg, \$4.00; Spring Hill, \$3.89. Total, \$7.89.

PILOT MOUNTAIN.—Churches 21, members 1,630; Louisville, \$2.22; Providence, \$1.25. Total, \$3.47.

RALEIGH.—Churches 45, members 4,497; Apex, \$2.62; Bethany, \$1.00; Collins Grove, \$1.20; Good Hope, \$2.75; Inwood, \$2.00; Hepzibah, \$1.25; Holly Spring, \$10.31; Lillington, \$1.50; Salem, 90 cents; Smithfield, \$3.00; White Stone, \$19.50; Western Union, \$1.40; Eastern Union, \$2.70. Total, \$50.13.

ROBESON.—Churches 34, members 4,076; Lumberton, \$6.15.

SANDY CREEK.—Churches 41, members 3,030; Jonesboro, \$2.51; J. C. Rogers, 50 cents. Total, \$3.01.

SOUTH FORK.—Churches 26, members 2,332; Hickory, \$11.42; Kidd's Chapel, \$1.45; Lebanon, \$1.00; Mt. Ruhama, \$1.00. Total, \$14.87.

SOUTH RIVER.—Churches 28, members 2,555; South River, \$1.00.

SOUTH YADKIN.—Churches 21, members 1,539; Farmington, \$5.00; Mocksville, \$1.15; Society, \$1.00; Statesville, \$5.00. Total, \$12.15.

STANLEY.—Churches 12, members 845;

TAR RIVER.—Churches 62, members 5,359; Williamston, \$2.61.

THREE FORKS.—Churches 25, members 2,017;

UNION.—Churches 25, members 2,442; Ebenezer, \$2.00; Grove Springs, \$3.00; Hopewell, \$5.00; Meadow Branch, \$2.50. Total, \$12.50.

WEST CHOWAN.—Churches 42, members 7,311; Aulanda, \$7.10; Ahaskie, \$6.50; Buckhorn, \$5.00; Cashie, \$6.60; Canarista, \$5.40; Elam, \$2.32; Harrellsville, \$7.16; Lawrence X Roads, \$5.75; Lewiston, \$1.00; Mars' Hill, \$6.00; Mt. Carmel, \$10.00; Mt. Tabor, \$1.00; Pleasant Grove, \$2.70; Roanoke, \$2.30; Roberts Chapel, \$4.65; Sandy Run, \$4.10; St. John's, \$5.00; U. M. at Mars' Hill, \$9.46; Bertie Union, \$9.53; Mrs. A. C. Parker, \$5.00; Mrs. Rosa Warren, \$1.00. Total, \$107.37.

YADKIN.—Churches 33, members 2,475;

Total amount received, \$535.87.

ONE way to make a good preacher is to be a good hearer. To expect good thoughts from the pulpit is all right, and to hear with both ears and hearts attend when good thoughts are uttered, is a means of increasing the frequency of good and effective sermons.

"A DIVINE CALL TO THE MINISTRY—WHAT ARE THE TEACHINGS OF THE SCRIPTURES?"

There appear to be at least two questions embraced in this theme: First, what do the Scriptures teach in regard to a call to the ministry being *divine*, and, secondly, *what* do they teach about this divine call to the ministry. The first—which we propose in this article to notice—may be stated thus: Do the Scriptures teach that a call to the work of the ministry is from God?

To simplify the matter, we shall define the term "call" as here used. Evidently, it is not a *literal*, vocal call that is meant, as in the case of Samuel, Paul and perhaps others. Nor is it, on the other hand, a decision to preach, at which we have arrived by looking at capacity to speak about Bible-truth, or by consulting taste or interest or even recognized duty to work for God. These are not, any or all of them, what distinguish the minister and preacher from other intelligent, pure, and conscientious Christians. But it is the deep consciousness of an earnest and irrepensible desire to see men saved and God glorified in their salvation, accompanied by certain indispensable "gifts" and "graces." Among these may be mentioned the following: Aptness to learn and to teach, unselfishness, power to endure "hardness," opposition and "contradiction of sinners," gravity, humility, patience, aggressiveness, boldness, power to exhort and urge and plead, and a life controlled by loyalty to Christ and his truth. Besides these there is a nameless *spirit*, not to be analyzed—a tone, bearing, manner, not *scintilla*, nor even distinguishing him from his brethren in any *marked* way—the spirit and look of one who holds close and frequent communion with God, and pleads with God for man—subdued, yet elevated—diffusing sobriety yet cheerfulness through the atmosphere; a spirit not of earth, but of heaven.

No voice is heard, it is true, but there is something perhaps better, viz: the inworking by the spirit acting upon the heart and mind, of convictions, impressions, desires, impulses, yearnings, which become, when repressed, so clamorous, that the "woe is me if I preach not the gospel" becomes an experience. Then, too, the "separation" to the work of the ministry—as this work involves certain endowments of mind and heart—is provided for "from the beginning"—birth. God raises the man up for the work, and *selects* the man suited to the work, and makes the man *qualified* for it.

In one sense, every man is "called of God" to that work which he, of all works, loves most, does best, and is most useful in. It is strange that any one who believes in God, his Providence, his constant care for his creatures, and especially for man, should stumble at a call to the *ministry* as coming from God. (Read 1 Cor., 7 chap., 17, 20 and 21 verses). When any man anywhere is doing what he ought to do, is qualified best to do, and loves to do, God has had much to do also in his case and with him.

Perhaps the view of Andrew Fuller is the true one, viz: "that whoever has the *qualifications* for the work of the ministry is *called* to that work." At any rate it may be assumed that he is *not* called who has not the leading qualifications laid down in the Scriptures.

Now, let us hear more directly from the Bible. And of the many passages bearing upon this point we select the five following:

1st. "Our sufficiency is of God, who also hath made us able ministers of the New Testament." 2 Cor., 3rd chap., 6th verse. Not only do qualifications (sufficiency) come from God, but he also "makes" us ministers.

2d. "Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry." 1st Tim., 1st chap., 12th verse. God endures with power and puts into the ministry.

3d. "God hath given to us the ministry of reconciliation." 2nd Cor., 5th chap., 18th verse. The ministry is God-given.

4th. "We are ambassadors for Christ." 2 Cor., 5th chap., 20th verse. An ambassador has no authority which he does not derive from his sovereign. Without appointment, he could not act.

5th. "How shall they preach except they be sent?" Rom., 10th chap., 15th verse. The sending here is, first, of God. There would be no point in the question otherwise. Men can speak on sacred themes who are not preachers. Some seem to have preached even when unconverted. But do men indeed *preach* unless God sends—commissions them? The church is said to "send" too; but only as they "separate men to me for the work whereunto I have" already "called them." Acts, 13th chap., 2d verse.

VERBAL INSPIRATION.

THE VIEWS OF A GEORGIA PASTOR.

Editor Religious Herald:—The verbal inspiration of the Scriptures seems to be losing its hold on many religious thinkers. Others who still adhere to the doctrine are chary in avowing it. A few are outspoken in its advocacy. Let us not give it up. One of the arguments in support of this old doctrine is drawn from the fact that *men think in words*. The inspired thoughts of the "holy men" who wrote the Scriptures were *in words*, and these words must have been given *with* their thoughts. There is a view of verbal inspiration, kindred to this, which I do not remember to have seen presented. I submit it for what it is worth. There can be no communication between one mind and another without some intervening medium. There is no direct, immediate communication of mind with mind. We cannot, as yet, "see face to face." A void lies between mind and mind impassable till bridged with language. Is it not equally true that there can be no communication between God and man without some *form* of thought? The Holy Spirit moved "holy men" to speak and write the Scriptures. The Spirit is Divine, Almighty, Fatherless; but he is dealing with men—with human minds—and can he convey to them the Divine message without bridging the intervening chasm? Did the Spirit operate upon the minds of "holy men," in inspiration, independently of language? This were impossible. Language must intervene. And this necessity of language in inspiration holds, whether the "holy men" be moved to receive and write new truth, or to "remember" and record old. Then it may be assumed that there could have been no Divine communication made to "holy men" without the essential intervening vehicle of thought—*words*; and as the Communicator, not the recipients, supplied the language, therefore *the words in which the Divine Thought was written are the words of God*.

Newman, Ga. J. H. H.

PREPARING THE HEART.

Suppose you were in a dark room in the morning, the shutters closed and fastened, and only as much light coming through the chinks as made you aware it was day outside. And suppose you could say to a companion with you, "Let us open the windows, and let in the light." What would you think if he replied, "No, no. You must first put the darkness out, or the light will not enter." You would laugh at his absurdity. Just so, we cannot put sin out of our hearts to prepare for Christ's entering; we must open and take him in, and sin will flee; fling the window open at once, and let Christ shine in.—Dr. Edmond.

WHAT IS DARWINISM?

We would much prefer some other question. But how will this do?

1. Nothing, by its own inherent power, comes together and forms something; that something re-arranges itself, and something higher is the result; and that something higher has made, in turn, out of itself, whatever is, and, in the same way, will make whatever shall be.

2. Again: Something that was not brought itself into existence, and has, ever since, lived *in, of, and on* itself, and improved all the time.

FIFTY copies of THE GOSPEL HERALD in every Baptist church in North Carolina is not an impossibility.

FAITH, HOPE, AND CHARITY.

"And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Our friend, Mr. Hale, in rendering these Greek expressions into modern English, has preserved the order in which they are named by the apostle: "Look up, and not down; look forward, and not back; look out, and not in, and lend a hand."

Is there not a significance in this order? Do we not sometimes overlook it? To us they seem to stand in the relation of the root, the flower, and the fruit. The root must be first, and the fruit last, in the order of nature, which is the divine order.

First, faith in God. Without it, there is no rational basis for hope. Then hope, without which effort for the relief and elevation of mankind is impossible. But with faith and hope in the heart, love for others must follow, as night gives place to day. Not merely love as a sentiment, but love in action; the love which finds expression in self-denial for the sake of helping, the love which bestows one's self on the beloved object, and which counts no soul unworthy of human affection which is not beneath the notice and care of the Father of us all.

So Mr. Hale expresses it. There are three looks—the look upward, to God; the look forward, to the future; the look outward, which looks not merely at one's own, but also on the things of others. These three constitute perfect vision, the true beatific vision, which affords delight to the seer, a joy which is not of earth. The light of heaven is in this open eye, and it shines into many a dark place and darkened soul, bringing peace and happiness wherever its glance can penetrate.

But, while we recognize that true love springs from unquenchable faith, and the love which has not this secret spring is a dead and deadly thing, let us not forget that to "lend a hand," is the test of love, and therefore, in the last analysis, the test of faith also.

"And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves only, and said unto it: 'Let no fruit grow on thee henceforth forever!' And presently the fig-tree withered away." This is the picture of the faith which does not find expression in deeds of charity, performed in the spirit of the Master himself, who sought neither recognition nor reward. His curse rests upon it forevermore. Without charity, I am—nothing!—*International Recorder*.

WATCH-CARE.

The church meeting should consider these questions: How can we build up our members? How can we lift up the community? When this spirit comes into a church, there will be no time for contention. Every member of the church should have this idea of the church—its helpfulness. Every member should feel, "It is part of my business to help the man needing my help."

The church will do better work outside of itself, if it does better work inside. If it build up itself in righteousness, it will be fitted for building up the community. Building up the membership multiplies its power. We need in every church, not espionage, but watch-care; not fault-finding, but counsel.

In every Chinese Baptist church a new-year question is put to each member: Have you paid your debts? That is a practical oversight in the matter of honesty and well-doing. Two duties the church has—filling the church full of men, and filling the men full of Christ.—O. P. Eaches, D. D.

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COMFORT.

We ought to comfort them that are in any affliction through the comfort wherewith we ourselves are comforted of God. Sorrow is a gift of God as truly as intellect, riches, or any other gift, and it can be made as useful as any other, if used aright. A sojourn, however brief, in the furnace of affliction, imparts an *experience* which we may use for the good of others as truly as any other experiences we may have had.—*Religious Herald*.

PATIENT HOLDING ON MAKES THE MAN.

The *Missionary Review of the World* for April is not only early in its appearance, but comes to us freighted with the richest treasures of missionary thought and life and information, gleaned by patient labor from all parts of the universal mission field, sifted, arranged and presented with remarkable skill and wisdom, so as to be made available for family reading, monthly concert, and Christian work in every field and department of life. The Literature department contains ten articles on such important topics as Paul's Missionary Principles, David Brainerd's Character, The Bible in India, The Miracles of Missions, Mission Work in Papal Europe, The Great World Council, Condition of Females in India, and others, by the editors, Dr. Chamberlain, of India, Dr. Clark, of Italy, and other writers. The Correspondence section is full of interest, and so of the International, conducted by Dr. Gracey. Dr. Pierson makes the Monthly Concert part indispensable to pastors and churches. The Monthly Bulletin and Intelligence departments show the on-goings of the entire missionary world. The "Statistics" are marvelous. The "Notes on recent Missionary Books" and "Editorial Notes on Current Topics" are numerous, trenchant and valuable. It is no marvel that this "new departure in missionary literature" is producing quite a sensation in religious circles at home and abroad, and that the first numbers have had to be reprinted several times.

We will be glad to order this *Review* to any address. We know of no publication equal to it.

Published by FUNK & WAGNALLS, 18 and 20 Astor Place, New York. \$2.00 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

BAPTIST STATE SUNDAY-SCHOOL CONVENTION.

The Sunday-school Board made the following recommendation to the last session of the Baptist State Convention (See minutes, page 14): "We ask the Convention to come to our aid by recommending that the Sunday-school workers in the State have a great Sunday-school Convention on the first Sunday in July next, at some central point in the State, and that the Corresponding Secretary of the Baptist State Convention, use his best efforts to secure a large attendance at said Convention."

The Convention adopted this recommendation. The 1st Baptist Church of Wilmington, and its Sunday-school, ask that said Convention be held with them.

At the last meeting of the Board of Missions and Sunday-schools, a committee was appointed on *time and place* of holding this great gathering of the Baptist Sunday-school workers of our State. Brother W. N. Jones, Raleigh, N. C., was made chairman of that committee. If you have an opinion on this subject, and wish to help the Board by making it known, write to Bro. Jones and tell him what you think about it. Please do so at once. Now is the time to help with this arrangement.

FOUR STEPS TO JESUS.

Florence felt that she must be a Christian. Her heart was heavy with the knowledge that it was sinful. For many days she had been carrying this burden alone. She did not think she could speak to anybody about it. She had been away in her bed room alone, and prayed many times, still all was hard and heavy in her little heart. "Oh, if I knew how to believe," she would say to herself. "And Mr. Marlette says it is easy. If I could only ask him!" Mr. Marlette was her dear, silver-haired pastor. At length a thought struck her: "If I cannot talk with him, I can write him a little note."

When Mr. Marlette found an envelope directed to him, which some one had quietly laid on the large Bible in his study, he was surprised to find a note from his little friend Florence. When he read it he was very glad too. "The dear child! what can I say to her!" he thought. Then he closed the door, and asked, as if it were a little child going to a father, to be guided in answering that note. And I think he was. He began it with Florence's own question, and this is what he wrote:

"How shall I come to Jesus?" "The desire to come now is the *first step*."
 "Feeling my sinfulness and danger, and need of his help, is the *second step*."
 "Feeling that he is both able and willing to help and save me is the *third*."
 "And then asking him to do for me what I cannot probably do for myself is the *fourth*."
 "Four steps to Jesus. That's all. Perhaps I should say there is but one, and that very short. Out of the heart gushes the prayer, 'God be merciful to me a sinner!'; and on the wings of the prayer the soul flies to the Saviour, in a moment, saying:

"Here, Lord, I give myself away; 'Tis all that I can do."

"This seems to be short, simple, and the only way to the Saviour. May my dear Florence find it so!"

Florence read the note carefully. "I think it is the third step I need," she said. "I have the first step, and second and fourth, and will believe he is able, yes, and willing to save me." So taking the third step, and then trying the fourth, it was not long before Florence felt in her heart she had found the answer to her own earnest question, "How shall I come to Jesus?" And she said, with a glowing face, to her pastor:

"It is an easy way."—*Children's Friend*.

THE LITTLE FOLKS PAPER.

The only child's paper in the United States printed in colors. It is for *little children*—nothing equal to it for the infant-class. We will mail free to any infant-class teacher, sending us his or her name and address and the number of scholars in their class, enough papers to supply the class for one Sunday.

Single paper to any address, for one year, 50 cents; five or more copies to one address, 35 cents each per year. *Send trial order for three months at yearly rates.*

Address, C. DURHAM, Raleigh, N. C.

THE DYING HOUR.

Said one man, as his spirit was about to leave the body: "I would gladly give \$100,000 to have it proved to my satisfaction that there is no such place as hell."

SCRAPS PICKED UP.

The overflow of the Yellow River in the province of Honan, China, has resulted in great loss of life and property. The overflowed region is said to be now a lake from ten to thirty feet deep.—Many people did not believe the China Inland Mission would secure the 100 new workers asked for in 1887. But prayer was diligently made to God, and on October 26th announcement was made that all but six of the hundred were under appointment. More prayer and consecration on the part of Southern Baptists would multiply our workers.—A few years ago the mention of the Fiji Islands brought up a vision of naked savages, eating each other, and strangers falling into their hands. Now the Wesleyan stations report 23,000 church members gathered into 900 churches, while 42,000 children are gathered into 1,500 schools. Prayer ascends night and morning from Christian homes, and the Sabbath is strictly observed.—The newspapers of India are noting the fact of a great falling off in the crowds that once attended the Hindoo festivals of that land, Juggernaut's car is often drawn now by hired coolies. Soon his shrines will be deserted.—From Kischeneff, Russia, comes the report of 50,000 Jews having become Christians. Delitzsch's Hebrew New Testament is accomplishing great things among this people.—Young Men's Christian Associations at Jerusalem, Damascus, Jaffa, (old Joppah) and Nazareth.—"The very language of China is leprous—40,000 words for vices and passions; none for spiritual graces."—An early missionary in India, in a moment of discouragement said: "If I ever see one of these natives converted to Jesus Christ, I shall see something more nearly approaching the resurrection of a dead body than anything I have ever seen." Hundreds of thousands of those dead ones have been made alive since then.—*Kind Words* for February 19th was full of good words for our Board and its work.—Resident foreigners in India give over three hundred thousand dollars annually to missions. Strange, if missions are a failure.—The intrigues of the Ultramontanists in Italy have stirred up the Liberals to greater activity. May this not lead to a more sweeping reformation in that land?—Four hundred and fifty conversions are reported in the Church of Scotland mission in the Punjab, India, since October, 1887.—Five hundred Christians in Peking, China. Did Paul meet so many in the capital of the Roman Empire?—Of the \$72,101.49, received by the Missionary Union in donations since April, 1887, \$2,085.45 came from the mission fields in Japan, China, Assam, Burma and India, and \$1,581.80 from the European fields, where this body assists native pastors and churches.—The American United Presbyterian Church in its seventy-nine stations in Egypt has 53 schools entirely supported by natives. \$5,785 were given last year by native churches for church and school purposes. A good showing.—The First Presbyterian church of Wilmington, N. C., pledges \$1,000 to support a missionary in China. Now let some Baptist churches follow this good example.—It is estimated that of every three millions of Chinese, two millions live on not more than one dollar and a half a month apiece.—12,441,600 Chinese go to Christless graves every year. And Christ's people give barest pittances to send them the gospel.—In one district of Asiatic Turkey, it is estimated that 15,000 people are begging bread, so grievous is the famine there.—*Foreign Mission Journal*.

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