

Correspondence.

MARYSVILLE.

Dear Highway,—

We wish to express our appreciation for the kindness of the dear saints on our circuit who have been so kind to us since becoming their pastor. From the beginning of our labors we have felt the kind loving spirit that they manifested in so many ways. Before moving here we were donated with a purse sufficient to meet our moving and travelling expenses, for which a pastor knows the amount it takes to cover these expenses. It proves the thoughtfulness of a church by this act. We were much surprised on the 29th by a large company of saints who came marching into the parsonage and took possession, and soon filled the house with singing and rejoicing from hearts filled with praise and gratitude to Him who had brought us into such blessed fellowship. Soon we were captured and brought into a conspicuous place where all could see us, and presented with a fine warm overcoat trimmed with Persian Lamb collar, which we shall enjoy so much on our circuit. Mrs. Smith was presented with a purse of money to purchase a coat for herself. Miss Eva was presented with a fine new dress and we were all so agreeably surprised and very thankful for the kind remembrances of the dear saints. We enjoyed a good social time with refreshments. After prayer and singing "Blest be the tie," all left for their homes, feeling that it was good to be here. We miss the presence of our two senior deacons, Bro. Clark and Bro. Estabrooks; also their families. Brother and Sister Estabrook are spending the winter with their son in New York, but glad we are to have their prayers and support, which is a great help to the church. Brother Clark and family have moved to Gibson, which takes them away from many of the services, but we are also glad to have their support as a church and their presence when they can get here.

Brother Clark has opened his home for a weekly cottage meeting, and we expect to branch out a little in our work and take in new territory.

Our services in church are good, outside interest is growing, and we are still trusting for a gracious refreshing during the winter months.

H. SMITH.

Brother Judson Burpee, in a little note, says: "Enclosed you will find my renewal for the Highway. I am very much pleased with its new form, and always pleased with its contents. When my Highway comes I feel like sitting down and reading all its contents at once. I wish it might come weekly instead of semi-monthly. The heading of the paper suggests to me, This is the road we are on, and some of us at least will soon come in sight of the Celestial City. My testimony is: 'Jesus is very precious to me, and I am going through by the Grace of God.'"

Dear Highway,—

We have been having special meetings this week at Mercer. Deep conviction is upon the people. On Wednesday evening three strong young men came to the altar, two of them were converted. Last night two young ladies came to the altar and both testified to salvation. It looks like the old time power upon the people. Pray for us that God may have his way with the people. We are having the church at Nor-

ton painted, and some changes made inside, and will not be able to hold meetings in it until after Christmas.

T. W. MOSES.

LOST THEM BOTH.

A faithful pastor in a Western city recently came to know a man who had been in the city some time, who, in the course of events, invited the minister to call at his house. He did so, and in the course of the conversation the pastor asked if he was a Christian. "Oh, yes," said he: "I was a member of a church in Ohio, and when I asked for my church letter on coming West, I sat down and wrote out my Christian experience and put them in a little box, and I have left them there ever since. Would you like to see them?" On examination he found that a mouse had eaten up his letter and his "experience," and to his great confusion he had to say to the pastor, "I have lost my Christian experience and also my church letter." Christian experience that could not get through that sort of vicissitude and retain its integrity, would not likely have any more moral effect upon the man who lost it than on the mouse that ate it.—*Selected.*

HOW DO I VALUE IT?

A congregation in a small town, with the help of the "Home Missionary Society," maintained regular public worship.

About the time the minister's salary was due there moved into the place a man who made his living by carting coal. It was noticed that this man was very regular in his attendance at church both on Sabbath and at week night service, but it was not thought he would be much help financially.

It was a custom, when the salary was due, that one of the deacons went to collect all he could from the people, and the balance was paid by the Missionary Society. So one fine morning Deacon A—, a man of considerable means but rather penurious, started forth to see how much he could collect in the parish for the support of the minister.

The first person he met was the carter moving along the road with a heavy load of coal. The deacon thought it might be worth while to ask him, as every little helps, and so accosted him with "Good morning, B—, are you willing to give anything toward the support of our pastor?" at the same time handing him the subscription paper.

The man stopped, stood thoughtfully for a moment or two, drew a pencil out of his pocket, and with his dirt-begrimed hand headed the list with the sum of fifty dollars.

The deacon was so taken by surprise that he could hardly believe the evidence of his eyes; and thinking the man had made a mistake and not wishing to take advantage of him, asked him, "Did you not mean that for fifty cents?"

The coal carter turned and drew himself up to his full height, and with great earnestness replied, "I do not value the Gospel at fifty cents a year."

This answer placed the case in a new light. The deacon went immediately to the pastor, related the incident, and said, "If that man can give \$50.00, I can give \$250.00."

The same spirit actuated the rest of the church on hearing the story, and in a few days the salary was raised by the people themselves, without the necessity of applying for outside aid.

A question for each reader: At how much a year do I value the Gospel?

DONT'S FOR THE PREACHER.

REV. C. E. CORNELL.

For a preacher to write to other preachers is dangerous business. Most preachers think they know more than the other preacher, and it is usually the height of presumption to seek to advise. At the risk of wasting my ammunition, I append a few "don'ts" for preachers, some of them taken from Grenville Kleiser's "Don'ts for Public Speakers."

Don't apologize.

Don't hesitate.

Don't attitudinize.

Don't speak in the same high key.

Don't distort your words.

Don't indulge in personalities.

Don't try to emphasize everything.

Don't praise yourself.

Don't tell a long story.

"Don't be 'funny.'"

Don't speak through your closed teeth.

Don't constantly address those on the platform.

Don't speak to the ceiling.

Don't talk so fast that you can not be understood.

Don't talk so low you cannot be heard.

Don't be harsh.

Don't lambaste.

Don't raise controverted questions.

Don't use "I want to say" too often.

Don't say "of course" more than forty times during the sermon.

Don't give over to the enemy by showing discouragement.

Don't get in the habit of clearing your throat.

Don't forget yourself and act like a maniac.

Don't fatigue your audience.

Don't over-gesticulate.

Don't fire your gospel gun into the tops of the trees.

Don't fail to bring down some game.

Don't scold your audience.

Don't drink while speaking. The habit grows.

Don't forget to stop when you are through.

In brief: "Stand up so that you can be seen. Speak so that you can be heard. Shut up so that you will be liked."—*Selected.*

SUBSTITUTES FOR OBEDIENCE.

The Pharisees' treatment of the fifth commandment illustrates their departure from the spirit of true religion as set forth by Samuel in 1 Sam. 15:22, where he says, "To obey is better than sacrifice." The Revised Version makes clear the nature of their supplement upon this commandment: "But ye say, if a man shall say to his father or his mother, That wherewith thou mightest have been profited by me is Corban, that is to say, Given to God." The meaning is that a man might neglect his parents and make up for the fault by a strenuous service to God. It is notable here that God will not admit the substitution of one service for another. Liberality to the church will not offset licentiousness nor intemperance. Fervency and steadfastness in worship will not be an acceptable substitute for providing for one's household; and, on the other hand, a man might provide for those of his own house and still be worse than an infidel; for this does not excuse a man from other moral and religious duties relating to his neighbors and to the church of God.—*Selected.*