

this rule will be made in your particular and unusual case."

Thus God brought it about in His own way, at the last moment and all so suddenly. Next day I found myself enrolled as a freshman in one of the best medical colleges of America. I was three weeks late in entering, but by the year end I had more than caught up with my class.

### THE HOUSE OF OBED-EDOM.

The house of Obed-Edom,  
Where safe the Ark abode,  
What time were wars and fightings  
On every mountain road,  
What time was pitched the battle  
In every valley fair,  
The house of Obed-Edom  
Had peace beyond compare.

With famine on the border  
And fury in the camp,  
With starving children huddled  
In the black tent's shivering damp,  
With the mothers crying sadly,  
And every moan a prayer,  
In the house of Obed-Edom  
Was neither want nor care.

The fields of Obed-Edom,  
No foeman trod them down,  
The towers of Obed-Edom  
Were like a fortified town;  
Came speeding on the road  
To the house of Obed-Edom  
Wherein the Ark abode.

And far and near they told it,  
The men who passed that way,  
How fell Jehovah's blessing  
In that home night and day;  
How the smallest to the greatest  
Had joy and hope and love,  
While the roof of Obed-Edom  
Was watched by God above.

The line of Obed-Edom  
Is on the earth today;  
In the house of Obed-Edom  
Still he may safely stay,  
Who, dearer than all treasure  
For which men toil and plod,  
Small prize the covenant blessing,  
The hallowed Ark of God.

And never strife nor clamor  
Shall break the tranquil spell,  
In which our Lord's beloved  
Forever safely dwell.  
In the house of Obed-Edom,  
In sunlight and in dark,  
Abides the ceaseless blessing  
That rests within the Ark.

—Margaret E. Sangster.

There is an old proverb which runs, "Be cautious of the man of one book." The New York Christian Advocate says that when the book is the Bible the man is formidable, indeed. This is correct; for no book so arms and equips a man as this blessed Bible. *Sel.*

"He gives most who puts most heart in what he gives, for the love of the giver is more than the gifts of the lover."

Every subscriber should celebrate the New Year by having it marked on the label on their Highway.

### DO PREACHERS BACKSLIDE?

If any man needs to grow in grace continually and to keep his religion constantly at high-water mark, it is surely the preacher of the gospel. In a special sense he must always be the spiritual leader of his people, and there is no other man in the community upon the maintenance of whose spiritual life so much depends. Spiritual declension in the pew is bad enough, but in the pulpit it is even deadly.

And yet there are certain special reasons which help to make it comparatively easy for even the preacher to retrograde spiritually. If the man in the pew goes astray the preacher will probably go after him, and either a personal talk or a sermon will help to bring him back. But if the preacher's spiritual life begins to wane, there is no one to warn him, and his own sermons are probably the only ones to which he will be called to listen. And the very fact that in a peculiar sense he is alone helps to increase his danger. When preachers come frequently into intimate personal relation with each other it is a decided help to their spiritual life, but when they are isolated there is a distinct loss.

Another thing which does not help faith much is the vision which the preacher gets from time to time of the weaknesses of what he thought were his very best members. It so often happens that the big church member is a small man, and that the man with a golden experience is the man with a very scanty outfit of grace. It hits a preacher pretty hard when his class leader and his Amen Corner (if he has one) are the very ones who fight any increase in the salary and when his most capable prayer leaders vote whiskey at an election. It hurts other people, but it hurts the preacher probably most of all. And when he finds the man who has been the honored guest in his home, and with whom he has often taken sweet counsel, actively intriguing for his removal, he is apt, temporarily at least, to lose faith in men, at least in some men. It is true probably that the preacher sees the very best in men; but, contrary to ordinary opinion, is it not also true that he sees the very worst?

And then, if there is any ministerial meanness as well, if there is any attempt to manipulate a stationing committee, or to secure some coveted position for oneself regardless of what it may mean to another, if there is any revelation of ministerial selfishness even in the highest quarters, it will become known to the minister, and this is sure to be a stumbling block to some.

And there can be no doubt that sometimes the preacher's faith suffers because of these things. It is seldom, very seldom, that the preacher retrogrades so far that he is compelled to leave the ministry; but there may be very serious spiritual defection long before this point is reached. The forms of religion are usually retained even when their life and power are gone, and in some cases, perhaps in most, the heart which has left its first love is really unaware of the extent of its declension. One thing which makes this possible is the fact that the men amongst whom the man moves are no better, probably not as good, as he. To move constantly amongst unspiritual men and yet retain unimpaired keen spiritual sensitiveness; to associate constantly with men who are rich and strong, shrewd and influential, but worldly and selfish, and at the same time retain clear and undimmed our vision of the Christ, and preserve unimpaired our love for our poorer brethren, is something which, to the ordinary

man, is not an easy task. Yet this is that to which not a few of our preachers are called. Is it any wonder that some of them fail somewhat? Is it not rather a marvel that so many of them retain their spiritual vitality unimpaired?

This is no trifle, whether we view it from the individual or church standpoint. It is important that our preachers study and study hard; that they read and read carefully, intelligently and widely, and that they mingle with men in such a manner as to retain leadership amongst them; that they be loyal to their own church, and yet alive to all that is happening in other churches; but more important than all these is it that the preacher retain undimmed his view of the eternal realities, and that his consecration remain as complete and his devotion to his Lord as sincere and profound as in the early days of his ministry. Yes, and more than this, the man of God should become more Christ-like with every passing year. He should not fail in scholarship, he should not fail in leadership; but, above all, he must not fail in closeness of union and intimacy of fellowship with Christ, his Lord.—*The Christian Guardian.*

### PRACTICAL SUGGESTIONS.

Humble Christians receive more grace.  
The proud professor is resisted by God.  
God calls unto holiness.  
Holy people are inwardly, outwardly, financially and socially clean.  
Sinners who humble themselves are lifted out of the pit of mire.

Christian people who talk about their trials and how they are persecuted, have little endurance for Jesus' sake.

David said to his son, Solomon, "Shew thyself a man," and it is a proper and much needed advice to Christians of today.

There is too much consideration for self and too little for souls.

Desire for ease warps and destroys the spirit of soul seeking.

Revivals will come as sure as there is a God in heaven when the church is alive.

Nominal praying has little fruit, but prevailing prayer never fails to bear abundance.

Preacher and people must work together in order to succeed. Either may hamper the other.

Do not complain of your minister because there is no revival if you are not doing your duty.

Buy the truth and sell it not. Love it even though it exposes you terribly.

Whatsoever doth make manifest is light.

The unmixing, unvarnished, plain, searching truth is what the church needs and it is what will bring her up to efficiency. — *Holiness Worker.*

Among the many Christmas greetings received by the editor from a distance are from Brother and Sister McLeod and Sister Dr. Scott, Columbus, Ohio; Brother G. H. Colwell and family, Vancouver, B. C.; Sister A. A. Tracy, San Diego, Calif., and Mrs. (Evangelist) Guy L. Wilson, Chicago, Ill., and Mr. and Mrs. Alexander Heron of St. Paul, Minn., and Rev. N. McLaughlan, Bermuda. We appreciate these kindly greetings from our friends scattered abroad and nearer home.

"A perfect specimen of physical manhood is good; a perfect specimen of intellectual manhood is better; a perfect specimen of spiritual manhood is best."