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"A man's foes shall be they of his own household" (Matt. 10:36).

"But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9:27).

The scripture quotation at the head of this article was spoken by our Lord at the time when He was sending out His disciples. He told them that they would meet with much opposition in their work of preaching the gospel, be hated of all men for His name's sake, and be persecuted, for He Himself had been treated so, and the disciple is not above his Master, nor the servant above his Lord.

In the words of our text Jesus seems to be trying to locate their foes for them. They naturally would think that their enemies would come from outside sources, from those like some Jews and Gentiles who were enemies of Jesus and His Gospel. But our Lord tells them that their foes will be of an internal nature, of a man's own household. When a man or an army locates their foes, they will be better able to overcome them. The doctor must locate the cause of the sick man's pain before he can successfully prescribe a remedy.

No doubt there are many cases where the words of our text apply literally. The members of a man's family may be his greatest foes. If he allows any of them to hinder him from doing his duty toward God, they or that one becomes his foes, whether it be wife or child. Read our Lord's words: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple (Luke 14:26). We must love and Jesus most of all.

And yet, we believe that the foregoing scripture can come nearer to us than to our domestic or family life. This writer thinks it can apply to our individual lives, to our human nature. We think the apostle Paul is referring to his human nature, not carnal nature, for he says, "The carnal mind is enmity against God," and, "To be carnally minded is death." He also says, "The law of the Spirit of life in Christ Jesus, had made (him) free from the law of sin and death" (Rom. 8:2, 6, 7).

In the foregoing scripture, quoted from 1 Cor. 9:27, where Paul speaks of keeping his body under, he is not referring to sin or the carnal mind, for he says he is free from "the law of sin and death," but he is referring to his human nature, which he said he had to keep under and bring into subjection, lest while he preached to others he should be a castaway. So we see, friends, how dangerous it is even for preachers to be led by, or influenced by their human spirits. Self first is communism perverted.

We feel certain that often preachers, because they are leaders in our churches, have made this very blunder, of following their own human spirits, or desires, instead of praying much over questions pertaining to the Lord's work: praying with wholly surrendered wills, until the Holy Spirit says, "This is the way, walk in it." Great harm has thus come to the Lord's work; instead of union and harmony, division among God's people has been the result. And we will find that pleasing ourselves

I talked with two women who were having, as we would say, much more than their share of suffering. The one freely acknowledged that she felt very bitter towards God about it. It was not fair. The physical suffering was aggravated by her mental distress concerning it. The other accepted her lot in a quiet, resigned, submissive manner. She did not enjoy pain but she did not complain. She knew that a rich reward awaited her when the incurable cancer had done its worst. She has since entered upon her reward.

Job, the greatest sufferer of us mortals, said, "When he hath tried me, I shall come forth as gold." In the furnace of affliction the coarsest of the ore was being melted and the dross was removed. He was a better man because of his suffering. His faith was deepened. Suffering either shatters one's faith or strengthens it. We never know the strength of our anchorage until the storm assails. Job exclaimed, "Though he slay me, yet will I trust in him." Paul, when assured of sufficient grace to endure the thorn in order that God's strength might be shown, said, "Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me." To him, also, God had given a song in the night.

A young invalid said, "At first I determined I would make the best of it. Now I am resolved to make the most of it." If we must suffer let us in so doing bless others.—Canadian Free Methodist.

Too many people are not faithful in little things. They are not to be absolutely depended upon. They do not always keep their promises. They break engagements. They fail to pay their debts promptly. They come behind time to appointments. They are neglectful and careless in little things. In general they are good people, but their life is honeycombed with small failures. One who can be positively depended upon, who is faithful in the least things as well as in the greatest, whose life and character are true through and through, gives out a light in this world which honors Christ and blesses others.—J. R. Miller.

will react unfavourably upon our own peace of mind, for it is contrary to that "law of the Spirit of life in Christ Jesus," of which Paul speaks, which says, love God with all your heart, and your neighbour as yourself. "Christ pleased not Himself."

We expect that there will be divisions between the church and the world. That is scriptural, but it is not the Holy Spirit that divides the people of God. God's people may belong to different denominations and yet be one in spirit, and work and worship together. We have seen that done in our Holiuess Federation meetings many times.

May the good Lord save us from following our own spirits, and making serious blunders. Our own spirits will always lead us to put our own spirits first. The Holy Spirit will always lead us to seek first the kingdom of God, and His righteousness. Jesus said, "When He, the Spirit of truth, is come, he will guide you into all truth (John 16:13). Hence, He has left us no excuse for making serious, injurious blunders, that hinder God's work. Let us pray.

"I am interested in Camp Meetings. Why do they exist? Are they for the purpose of providing an opportunity for sinners to be saved or do we have them in order to have preaching, eating, gossiping, singing and a good time?"

"Yesteryear our fathers were interested in getting people saved. They preached, prayed, agonized, sang, visited until this took place. The Camp Meeting is in the same position as the Church. There are not many unsaved persons attending the Camp Meeting or the Church. Therefore, if we desire to reach the unsaved, we must preach on the streets, over the radio, and visit the homes of the people. Also, we must visit the jails.

"Jesus had two great words, 'Arise and Go.' I think He would say these two words to every Camp Meeting I have ever attended. We act as if Jesus said, 'Sit and Stay.' We sit for the preaching service. We sit for the people's service. We sit for the ring service. We sit in the dining room. We sit in the tents. We testify in front of the saints but not the sinners.

"In some Camp Meetings the unsaved visit their friends at the Camp Meeting. They do not come to the tabernacle and neither do we take Christ or the tabernacle to them. The Camp Meeting can be a great force for reaching the unconverted if the converted will go and witness to them about the power of our living Christ to save from sin. The Camp Meeting is in danger of becoming self-centered and thinking only of maintaining itself.

"The Camp Meeting, if it is to live, must be concerned about the souls of men. It must be so concerned that it will imitate its Christ by seeking the lost. Many Camp Meetings have a great missionary zeal and support missionaries in many lands, but these same Camp Meetings do not have any zeal to help reach the lost within a mile of the Camp Meetings.

The writer, when he is urged, begged and plead with men and women who testified to have experienced the baptism of the Holy Spirit to "arise and go" witness to the saving power of the living Christ, has been told by them that they did not do that kind of work. We praise our living Lord for many persons we have found who will go out to tell sinners about our Christ.

"I know that the Camp Meeting exists for the purpose of spiritual renewal for the backslider and complete consecration and sanctification for the believer. But why be spiritually renewed and sanctified unless you are going to be a witness. My Bible says 'but ye shall receive power, after that the Holy Spirit is come upon you and ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria, and unto the uttermost parts of the earth.' The Holy Spirit gives you the power to become a witness, not only at the Camp Meeting, but in Samaria. We must send our missionaries to the uttermost parts of the earth, but we must go next door and the next block and the next farm and the next store to give our witness.

"Let us have more camp meetings. Let us have more people attend our Camp Meetings. Let us have more people sanctified to the glorious privilege of helping our living Christ save sinners. He prayed, 'I sanctify myself, I give myself to the death what for? For their sakes.' Let us give ourselves for their sakes."—Harry Denman, Executive Secretary, General Board of Evangelism, Methodist Church.