

MACEDONIAN CALL

"Come Over into Macedonia and Help Us."—(Acts 16:9.)

INDIANAPOLIS, IND., 918 CONGRESS AVE., JULY-OCTOBER, 1931

One Thing Lacking—COURAGE

Courage of Early Christians.—Two men are put under arrest and thrown into prison. They have done nothing but heal a lame man, and then preach to the crowd of people that gathered around. But jealous enemies fear lest they themselves lose some of their influence; and when these two men are brought before the council the next day, they are asked by what power or name they did the miracle. In boldness Peter answered, "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole. . . . Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus." (Acts 4.)

If Christians in all ages had possessed the courage of these two apostles, the battles of the Church would have been far easier than they have been. Peter told these murderers plainly that they had killed the Son of God, just what they ought to know. And the implication here seems to be that they had imbibed this boldness from Jesus, along with other things. Anyway, we know that Jesus possessed this much-needed attribute in a high degree, for you remember those terrible denunciations of his against the hypocritical Jewish leaders, "Woe unto you, scribes, Pharisees, hypocrites!" (See Matt. 23.) While we may not be able to see through people as Jesus did, and possibly may not be justified in using such denunciatory language, yet we see here the spirit of boldness which is so much needed among Christ's followers today. And it is not until more Christians have such courage that we may hope for real advancement to be made in divine things.

When Peter and John returned to the company of anxious disciples, those zealous people offered a prayer which seems to me should be offered earnestly today—"And now, Lord, behold their threatenings; and grant unto thy servants, that with all boldness they may speak the word." (Acts 4:29.) Today we pray for food and raiment and health, etc., etc., but I wonder who ever prays for BOLDNESS in speaking the word of God and in standing for the truth. If they needed boldness then, so do we today; and it is because of lack of this needed quality that the Cause of Christ is hindered much.

Paul was as courageous as Peter and John. His whole life shows that. Though many learned Greeks had been taken to Rome and the philosophy of Greece had

been transplanted in "the Eternal City," yet Paul wrote to disciples in that city and said, "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation." Unlike Paul, many professed Christians now are ashamed of the gospel in its simplicity and purity and would rather fall in with something more popular. But remember that this same apostle said, "If I still seek to please men I am not the servant of Christ." If we have a sort of grandstand religion, and have our eyes on the crowd, we have a religion which will not do us much good in the day of judgment. We must hold Christ and his Church above everybody else and above everything else. We need this boldness for which those early Christians prayed.

I love to think of the courage of the three Hebrew children who would not bow down before the golden image which Nebuchadnezzar had set up, though the fiery furnace was staring them in the face. When questioned as to why they had not bowed down, here is the noble answer they made, "O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Today the golden image of Popular Applause is set up, and people say they will throw us into the fiery furnace of persecution if we will not fall in with their ways, and just here is the patience of the saints tried. How sad it is that so many have lacked the courage of the three Hebrews and have fallen down and worshipped the Praise of Men!

Our minds are strengthened when we read of the early Christians and their courage who endured a great fight of afflictions, partly, whilst they were made a gazing stock both by reproaches and afflictions; and partly, whilst they became companions of them that were so used, taking joyfully the spoiling of their goods. I have seen the catacombs of Rome, underground chambers, which were probably once old quarries, where the Christians hid away in times of great persecutions; and have seen symbols of their faith and devotion made on the walls in those centuries of persecutions. I have stood in the arena of the Colosseum of Rome, where hundreds of Christians were thrown to the wild animals in those days when faith was tried. I have stood on the Palatine hill in that same city where Christians were chained to poles and covered with pitch, then set on fire to become human torches

to satisfy the hate of men for truth. But that blood of the martyrs which was then shed only became seed of the Church, and the gospel grew and grew in such times of affliction. It was the faith and courage of those Christians which carried the gospel on to the next generations, and the courage and faith of the next generations which carried it still further on. And so it is through the same courage that the Church has come down to us today.

The Pilgrim fathers who landed at Plymouth in 1620 made America great through the courage which they displayed. The first winter half their number died in the rough climate of New England, and at one time, only three were able to be on their feet; but when spring came none were in favor of going back to England. They were seeking a place where they could worship God according to the dictates of their own conscience and according to His Word, as they thought. Unless such spirit can be revived, of devotion to great ideals, there is not much hope for the world.

Courage We Need Now.—Today we are living in degenerate times. Of course, I know many are now ready to throw the taunt that all generations have thought theirs was the worst. But leave generalities, and look at specific things. Do the professed Christians go to religious services as faithfully now as they did a century ago? Is their public worship as pure and simple? Are they as unselfish in seeing that laws are obeyed? Is there as high a standard of morality now as then? To all these questions there must be an emphatic NO. And that is one reason we have so much corruption in civil and religious affairs. We have catered to the crowd rather than submitted to God. We have lacked courage.

It is just as true now as it was eight-hundred years ago that Christians are to "love not the world neither the things which are in the world", and that if any man love the world the love of the Father is not in him. But church members have become so worldly in these days that it takes much courage to stand for the purity of life demanded by the Lord. Yes, it takes courage in the young people to say, No, I do not play cards, when invited to do so by all their associates; and to add that such cards are associated with evil the world over, and that the Old Book commands us to shun the very appearance of evil. It takes courage to say, No, I don't dance, when a pressing invitation is accompanied by taunts when we refuse. It takes faith to turn down the picture shows with their filth when all about are going. A

MACEDONIAN CALL

Published once in three months by
D. A. SOMMER,
918 Congress Avenue,
INDIANAPOLIS, IND.

FREE—And yet brethren should remember that I am depending on them for donations to put it out.

lack of such courage in general among professed Christians means just what we have in the Christian world—stagnation and decay. But it has been only through men and women with real faith that the Church has come down to us through the centuries. The Church is slipping in moral things—that is, many who are in it—are we slipping, too?

Sometimes the people of God are few in number in a given community, meeting in an upper room or in a private home, like the early Christians. It takes courage to turn the back on the popular churches with their fine church houses and entertainments and crowds (on occasions), and go and be with such little bands. But these big popular churches with their declining morals will soon reach the bottom of worldliness, and then if there are not purer churches which have been tried by fire, the "Church" will be cast out and trodden under foot of men.

There is a slackening up in doctrinal matters as well. Time was when people believed something, but now professed Christian people can believe almost anything and be taken into full fellowship with many churches, especially if the persons are rich. The broader denominations look with favor on heathenism and scepticism, some of them are willing to unite on almost any kind of a foundation, and nearly all of them are getting farther from the truth all the while. The Christian Church has sunk into lethargy and apostasy, and the recent "Union meeting" in Indianapolis appeals to me as an effort on the part of the digressive brethren to infuse new blood into their shrinking veins. The Bible college people are drifting more and more toward the digressives, and in the South there is very little difference between the two. And the sad thing is that quite a number of preachers who have been considered faithful the past quarter of a century are drifting toward the easier way—collegism and the world and the Christian Church.

Twenty-five years ago the professed loyal churches in the North were opposed to the one-man preacher-pastor system. I do not know of a church reporting in the Review at that time which had a preacher to discourse to it every Lord's day morning and night. But as churches have grown richer and larger they have grown less zealous of the things for which the fathers fought. Of course, brethren do not like to be told of these things. They wish to make themselves believe, if they can, that they are contending for the same things they did twenty-five years ago. When they compare themselves with other religious people and religious bodies, they think they have not slipped, but when they compare themselves with what they once were and with the Word of God, they can see a great change. But "Jesus Christ is the same yesterday, today and forever." But it takes courage to stand up and

try to show brethren that they have changed, and receive their black looks and harsh words. But somebody must do it. The prophets were appointed to do that in ancient times, and the faithful gospel preacher must do it today, or lose his own soul.

Our little sheet was established to try to stir churches to give greater heed to the call to come over into Macedonia and help. One of the biggest snags to stirring churches to such work is the desire of brethren to have a preacher discourse to them all the time instead of using him in new and weak fields. That is the reason I have said so much about the development of the talent in the church for public work. There are many sensible and well educated men in the church, who, if their hearts are in the work, and they have the proper development, can make as good talks as many preachers. There should be a conservation of the Church's resources, by using all this talent, and then supporting the preacher as a real gospel preacher and not as a preacher-pastor doing work of the elders continually. Paul commanded Timothy, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Tim. 2:2.) How many preachers are trying to do this work which this evangelist was commanded to do? Most of our preachers merely discourse to the people, and I feel sure that some of them are not anxious to develop much talent lest they find others as capable as themselves. There are quite a number of preachers who have settled down and are doing the work of the elders in the churches. "The Western Movement" is the center of this newest apostasy. We shall never be able to do much real missionary work as long as practically all the means is spent supporting a preacher to do work of the elders and other members.

While talking of courage, let me say that it takes that very thing to oppose this tendency toward the one-man preacher-pastor system among us. A few of us have been fighting this new apostasy, and of course those preachers who have grown tired of enduring hardness as good soldiers, and other indifferent ones in the Church have opposed us. Some writers in religious papers who ought to have been standing with us in this fight have actually opposed us, and been our worst enemies. They have ridiculed the Macedonian Call, and its plea for the doctrines the brotherhood once stood for, which we firmly believed were in the Bible. Every week for months at a time jabs have been taken at us. It has taken much courage to endure this, but I am glad to see that finally the plea of the Macedonian Call is coming more and more to the front, and with favor, too. Some of those who opposed us so strongly have turned and are now using almost the same arguments and language for which they censured us. They ridiculed our talk about "slipping" and "soft pedal", and are now using the same words themselves. I am glad to see this change. But suppose some of us had not stood up and fought as we did till others could really discern where we are going!

But I don't like to see those who opposed us in our fight against this soft pedal stuff and the slipping in doctrine, now say that they have not changed, when many have talked to me and rejoiced that they have. Abe Martin said

that the meanest man in all the world is the one who will spurn your advice and blame you, and then sneak away and adopt it himself. That is just what is being done now. For years we endured much in contending against these far-reaching apostasies now being adopted by some brethren, and while we rejoice to see our persecutors making a complete "face-about", we know they could do much good if they would come out boldly and say they were wrong instead of deceiving the people and make them think they have been all right all the while.

"The Western Movement" is showing itself more and more. In the April number of the Macedonian Call, I showed how nearly all the men writing for the western paper are either preaching all the time at one place or have endorsed it. Well, why should they not? All-time preaching in a church with elders by a man brought in for that purpose, was one of the main things which caused the trouble at Long Beach, and for which the western group contended. I have said again and again that this all-time preaching system leads to that point where the elders whom God appointed to feed and oversee and watch the flock, are thrown into the back-ground, and the preacher takes their place. The history of the past shows us that. When the Christian Church adopted this system of preaching, the elders ruled at first, but now you would have a hard time to find a digressive Church where the preacher is not about the whole thing. Churches of Christ under his influence are going the same way in spite of all that Bro. Morris can do or say.

The Van Brunt Church.—I cite another example of the truth of these great principles which I have been advocating so strongly for years. The Van Brunt church in Kansas City, Mo., tells a tale. This church has not been in fellowship with the faithful churches in Kansas City since its beginning, and though it has had some college preachers, there have been some in it which are not for these human organizations to do work of the Church. Several years ago, A. R. Kepple held a good meeting for the brethren at 26th and Spruce, but the next year when he came back he preached very different. He had changed—become broader. He tried to work his way into the church as a regular and all-time preacher, and had it not been for the courage of Luther Ballenger he might have ruined that church. The brethren at Spruce should appreciate what Bro. Luther has done for them. We need more such elders with courage, who will not cater to the masses in their looseness.

Then Kepple held a meeting at Van Brunt and did all he could to break up the Spruce church. He drew away about twenty members who were attached to him and wished the sort of system he was working. When they built their \$25,000 meeting house, they thought they were going to completely break Spruce up, but the innovation had spent itself and they did practically nothing.

The occasion of opening the new house at Van Brunt was a notable time. They had been sending letters to all the churches within a reasonable distance, trying to make as big a splurge as possible. Bro. Morris was there and many other preachers. Don't think, dear reader, that I am too prolix in this

account of this church, for the sequences to it all have a great bearing on all the churches. Here is an account of this meeting as given by Bro. Morris in his "People's Bible Advocate", June 15, 1930:

"The Kansas City Meeting.—May 25th was a bright day and the formal opening of the house of worship at 24th and Van Brunt was attended by a large concourse of people. There were three services, and an elaborate dinner was served in a park. The writer and wife were among the happy group at all the services. The house is well located, is commodious and substantially built. It will seat about 360 people, as I remember. Brother Goodson and Blunt presided at the meetings, and there were many splendid talks made. Bro. A. R. Kepple preached in the forenoon; the writer made a talk at 3 o'clock p. m., and Bro. Wm. J. Whaley preached at night. Needless to say, those brethren measured up fully to expectations, and gave much food for thought. Bro. J. C. Bunn led the song service and the singing was truly inspiring. Several preaching brethren and elders gave short talks at the conclusion of the services Lord's days evening, and two precious souls were baptized into Christ. Bro. E. W. Goodson, an Elder in the congregation, whom I have known for over forty years, furnished me the list of names found below, as visitors from out of town. Those who know the location of the places named will recognize that many came long distances. It was one of the very happiest days of our trip for Sister Morris and me, as we met so many from various places and renewed associations and fellowship in the Lord. I could easily fill many sheets with relation of conversations and points of interest, but shall refrain from launching out on such pleasant and profitable subjects, at this time. Suffice it to say that it seemed to be the sentiment of all present that they were more than repaid for all the sacrifices they had made to attend the meeting. And the brethren who meet and worship at the new house were encouraged and gratified by the hearty response given to their invitation by the brethren at large to be with them. Since more than one hundred came from a distance, and so many evidences of love and good will were given, it was one glorious day for all.—A. M. Morris.

"J. C. Bunn and family, J. D. Mitchell and family, P. P. Harris and family, Raymond Love, Geo. W. Jones and family, Mrs. J. R. Bush and family, Albert B. Martin and wife, Lawrence, Kansas; A. M. Morris and wife, Wm. J. Whaley, Long Beach, Calif.; W. A. Van Degriest, Odessa, Mo.; Glen White and wife, W. H. Slaughter and wife, Moberly, Mo.; Leslie Cobb and wife, Floyd Cobb and wife, Wayne Cobb, I. B. Coon and W. T. Murr, Bedford, Ia.; L. R. Sumpter and family, Cedar Vale, Kan.; D. W. Brant and J. N. Dyerly and family, Pratt, Kan.; Victor V. Smith, Gentry, Mo.; W. B. Roberts, A. E. Obenhaus and family, and L. A. Reagan and family, Topeka, Kan.; Vernie Love and wife, Winfield, Kan.; Sister Roller, Stull, Kan.; Bro. Palmer, Mrs. C. H. Brewer and Mrs. Maggie Richmond, Parsons, Kan.; Ira Wyant and family, Excelsior Springs, Mo.; W. L. Arnold and family, Mr. R. L. Foley and wife, Silas Roberts and family, and John H. Weldon and wife, Columbia, Mo.; Albert Donaldson, Chillicothe, Mo.; Chas. M. Hurst and family, Gilman City, Mo.; Wilford Clothier and

wife, and Chet Keesling, Sylvia, Kan.; Herman Schmidt, Vinland, Kan.; Henry S. Fitkin, Owingsville, Ky."

When one reads this glowing account of the "love" and "fellowship" manifested at the opening of this new house, he would think it must have been a foretaste of heaven; but when one learns of happenings at Van Brunt since, it seems they had a little taste of the other place. And why? Because they have an unscriptural system. I think it was on that day that Kepple announced publicly what the church intended to do in the future, and how he would "work under the eldership there", etc. When this was told a certain preaching brother he said, "Yes, Bro. Kepple told what the congregation would do, and he will continue to tell what it will do." He was a true prophet.

Kepple continued to edge more and more toward disgressionism, and Bro. Goodson, the leading elder, tried to stop it. But it is easier to start a wrong system than it is to stop it when it gets a good start. Goodson could not do it, and the Kepple bunch grew tired of his efforts to stop it, and asked him to resign. He wished to know what he had done that disqualified him for the eldership, and offered to select an elder, and they select one, and these two select a third, and let them hear their charges against him; but they refused. Then Goodson agreed to do the same with preachers, and again they refused. They wished to get rid of the elder, so why should they pay any attention to justice or Scripture. Kepple and his bunch were carrying out the principles they had learned from Morris and Rucker and others in the Long Beach affair.

The sequel is that Goodson took about 45 members and went back to the old house they had occupied before they built the new one, and Kepple's bunch retained control of the new house.

Thus endeth another bloody chapter in the history of the one-man preacher-pastor system.

I hope Bro. Roady will not now tell L. E. Ketcherside that so far as he knows the work of Kepple at Van Brunt is scriptural.

Lessons to be Learned.—Brethren, it is saddening to see such work as that at Van Brunt, and would it not be well for us to sit down and try to trace to its source such evil and find the cause? Of course, evils will arise as long as the devil is loose, but we must forestall them if possible, and not wait till they are right on us and overcome us. God's plan is that the church be ruled, fed and watched by bishops. They are not to be lords over God's heritage, but examples to the flock. Why is there not more of an effort made to develop men for the eldership, instead of always talking about preachers? The churches need good elders more than it needs preacher today. Plain, sensible men in the rank and file of the brethren, will do a better work of leading the church to higher and better things than a hireling preacher.

You know that for years I have been making a fight for the development of more talent so that we can have better qualified men for the eldership. Of course, Morris has called me a hobbyist, but I thank God that I am not responsible for the division at Van Brunt as I believe his doctrine is. The fight now on is the fight which has gone down through the ages—shall we have a God-

given eldership or shall the church be ruled by a clergy? Young men are arising among us who wish more power and influence than they have been receiving, and they are thus casting elders aside and running things themselves. And the end is not yet. I believe that other churches will be disturbed and divided by the one-man preacher-pastor system which has come among us from Long Beach. More of these preachers will go to the college people, and I believe that some of them will go all the way and land in the Christian Church.

More and more brethren are seeing that D. A. Sommer and some others are not as big cranks as they have said, for things are turning out just as predicted. But, brethren, it takes courage to stand up and fight these evils, and have preachers work their best against you, and have churches turn you down. But truth will out, and Time will reveal many things which have been obscure. Right principles may have a hard time at first, but in the end will prevail; and wrong principles at first may seem to be just the thing, but in the end reveal that they are not of God. In the meantime, however, some one must show much courage in order that truth may be kept alive till the time of maturing.

Courage Needed Among Elders.—If we had more courage among elders, it would not be so hard on those preachers who are making the fight against the new apostasies and looseness arising among us. When a faithful preacher speaks out, and reproves and rebukes, he makes enemies, and they oppose his coming back there any more. If elders show the white feather and turn down such preachers to pacify the worldly and ungodly and compromising, and get the soft-pedal preacher, such elders are giving encouragement to the compromising preacher and I believe they will have to answer to God just as the preacher does when he fails to proclaim the whole counsel of God. The time has come when elders should make preachers state where they stand on these evils that are arising. They may endure some reproaches, but that is no more than the faithful gospel preachers endure. Elders should pray for wisdom and boldness that they may have the courage to do these things and the many others that arise before them in their work of watching and protecting the flock of God. They must remember that they will have to answer to God for the souls under them that go to perdition because they have not done their duty in looking after the sheep and lambs.

Other members need not think that they can be cowards while the rest of the church must be fighters. If evils are arising in the church, it is their business to do what they can to forestall them by talking to others about them, especially the elders. Of course, wisdom must be used about all these things. But the disposition in civil matters to sit down and say that a matter is "none of my business"; and let it go at that—is one of the things which is destroying the nation. And the same disposition of indifference and cowardice in the Church is leading it on to decay. People need to be aroused. "Ye shall know the truth, and the truth shall make you free." A brother wrote me several weeks ago about certain evils in the Church, and he said, "You can use this if you wish, my name included." I like that disposition. But so many to-

day say they don't wish to get mixed up in anything, but they will leave to a few courageous souls the whole work of showing the people what is going on. I wish people to know where I stand. I am not ashamed of the gospel of Christ. And I think others should have the same desire. If a preacher or any one else does not wish others to know where he stands, he is a sneak and ought to be exposed. These are times when we need to know whom we can depend on. Of course many hate the Macedonian Call because it shows just what is going on. I suppose Stephen Settle will say again that I am a "scavenger" because I am showing the fruit of principles he is contending for, but we are simply stating important facts. If at any time we state things not true, we shall gladly correct, if you will write us. These are times when the true People of God should display courage and come right to the front and show their colors.

Courage Needed Among Preachers.—

If preachers do not have courage to come out boldly against sin, what can we expect from the other members? When preachers will say, "Love not the world, neither the things that are in the world," yet will never specify what those things are, many of the hearers will never learn. To preach in general principles, and not make the application so that the hearer can understand exactly what you are talking about, is to show one's self a coward. A man who can go through a whole protracted meeting with a good sized church with many young people, and never say a thing against the modern dance, the card party, the corrupt shows and other such evils, is a compromiser of the truth, in my judgment. Go to a church which has had such soft-pedal preachers for a few years, and witness the condition. And it is astounding to see how many brethren can be caught by such preaching. No one's conscience is stirred, though their feelings may have been appealed to. But remember that mere feeling and conviction are two things quite different. I have heard preachers tell with their big voices how loyal they were, and yet at the same time they were shunning to declare the whole counsel of God. If they gather many people into the church, real gospel preachers must come along and convert their converts (?) or the church is soon in spiritual decay. It takes courage to be a faithful gospel preacher.

Some preachers are softening on doctrinal matters. They no longer condemn the unscriptural practices of the religious world, but say they will speak the truth and exhort the people to obey that. They do mere affirmative preaching. A few months ago a preacher was giving only the affirmative side, and the brother and sister where he stayed kept him up till 2 o'clock one night trying to get him to see that he should preach the negative side too. It seems that some of the preachers would better be converted before they try to preach any more.

Of course, it is much nicer to try to make friends to ourselves by pleasing the people, than to make friends to Jesus by preaching boldly his truth; but we must not forget that Paul says, "If I still seek to please men I am not the servant of Christ." And again he says, "I am pure from the blood of all men,

for I shunned not to declare unto you all the counsel of God." Better lose the favor of men than the favor of God.

And so, brethren, as we take a general view of conditions, can you think of anything more needed today than COURAGE? Courage in the preachers, courage in the elders, courage in the deacons, courage in all the members. It is that which gave us the Church, it is that which brought the Church down to us through the bloody ages, and it is that which will keep it pure and hand it down to the next generations.

Let this be our prayer, "Lord, behold their threatenings, and grant unto thy servants, that with all boldness they may speak thy word."

WE WERE not home so that we could send out the July Number of the M. C., and so are combining two numbers. Loan your copy to different brethren, and thus get these needed truths before them. Show your colors. Have courage, and it will mean much for the future of the Church. The Macedonian Call has done much to arouse brethren to certain evils, and many who once opposed it are getting their eyes open. Let the good work go on. But remember that we are putting this out only by voluntary contributions. Are you helping?

SINCE the last M. C. appeared, I have visited many churches, holding meetings, or encouraging in a few days' visit all I could. We are living in perilous times, and Christians should be on their guard. Late this fall I shall probably visit the far northwest, and churches that might wish me to stop a few nights going or coming, can address me 918 Congress Ave., Indianapolis.

The Faith of Polycarp.—Polycarp was a bishop of the church in Smyrna in the second century when a great persecution was waged against the disciples. Below is an account from a historian:

"He was brought before the tribunal of the pro-consul Philip, who seemed to wish to save the venerable old man. He said to Polycarp, 'If you will only swear by Caesar, and reproach Christ, I will immediately release you!'

"Polycarp answered, 'Eighty and six years have I served Christ, and he hath never wronged me. How can I now blaspheme my King, who hath saved me? I am a Christian . . .'

"The pro-consul said, 'I have the beasts, and will expose you to them, if you do not yield.'

Polycarp replied, "Let them come. I cannot change from good to bad; but it is well to pass from these sufferings to the realms of justice."

"If you have no fear of the beasts," the pro-consul replied, "I will bind you to the stake, and consume you with fire, unless you yield."

"You threaten me," said Polycarp, "with fire, which burns but for a time, and is soon extinguished; but you are ignorant of the future judgment, and the fire eternal which is reserved for the impious." . . .

The executioners deprived him of his clothing, dragged him to the stake; and,

while the populace were piling the fagots around him, prepared to fasten him to it; but he said to them calmly—"Leave me as I am. He who gives me fortitude to endure the fire will enable me to remain in the midst of the flames without being bound." . . .

Polycarp then, raising his eyes to heaven, breathed aloud the following prayer—

"Lord God all-powerful, Father of Jesus Christ, thy blessed and well-beloved Son, through whom we have received grace to know thee, I thank thee that thou hast led me to this day and this hour, in which I am to take part in the number of thy martyrs. May I this day be admitted into thy presence with them as an acceptable sacrifice, in accordance with that thou hast prepared, predicted and fulfilled!

"Therefore I praise thee for all these things. I bless thee, I glorify thee, through the eternal and celestial High Priest, Jesus Christ, thy dear Son; to whom be rendered glory, with thee and the Holy Spirit, now and through all future ages." . . .

The dead body was then placed upon the funeral pile and burned. The friends of the martyr were then permitted to collect the charred bones, and give them Christian burial.

Christians today are not brought to the stake as Polycarp was, except in Russia, where even Greek Catholics and all professed Christians are being persecuted. But still the earnest Christian who stands out against the world will have the finger of scorn pointed at him. The faithful gospel preacher must endure hardness as a good soldier of Jesus Christ. "All that will live godly in Christ Jesus, will suffer persecution."

"Sure I must fight if I would reign. Increase my courage, Lord. I'll bear the toil, endure the pain; supported by thy Word."

"O, for a faith that will not shrink, though pressed by every foe—that will not tremble on the brink of any earthly woe."

"He who notes the sparrow's fall heeds his children when they call—cares for me, and I shall not forgotten be. Much I cannot understand, but I'll trust his guiding hand, for I know, yes, I know Jehovah cares for me."

"Bye and bye He'll take me home, never more on earth to roam; and while resting 'neath life's ever-blooming tree, unto me will be made plain, that my seeming loss was gain, for I know, yes, I know Jehovah cares for me."

"Faith of our fathers! living still in spite of dungeon, fire and sword; O how our hearts beat high with joy when'er we hear that glorious word! Faith of our father! holy faith! we will be true to thee till death."

"Our fathers, chained in prisons dark, were still in heart and conscience free; how sweet would be their children's fate, if they, like them, could die for thee"

"I have fought a good fight, I have finished my course, I have kept the faith. Henceforth, there is laid up for me a crown of righteousness which the Lord, the righteous judge, will give me at that day."—Paul.

"Lord, increase our faith."