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principle of the Epicurean was that there was nothing to alarm, nothing to disturb. The highest aim of life was self-gratification. With coarser temperaments this inevitably led to the grossest sensuality and crime; in the case of the Athenians, whose taste was purer, the system took the form of a refined selfishness.

One brief suggestion must close this present discussion: The two enemies of the Gospel with which it has had to contend always are the same as the two ruling principles of the Stoics and the Epicureans, Pride and Pleasure. However these may assert their influence, whether through a so-called philosophy or society or commercialism, the result will be the same. The test of them is that "the pride of life and the lust of the flesh" are of the world and not of the Father.

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Lynchburg, Va.

THE POCKET TESTAMENT LEAGUE.

BY DR. CHARLES D. BULLA.

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because of triumphs that he won.
It matters not where anyone
May lie and sleep when work is done.

It matters not where some men live;
If my dear son his life must give,
Hosannas I will sing for him,
E'en though my eyes with tears be dim.
And when the war is over, when
His gallant comrades come again,
I'll cheer them as they're marching by,
Rejoicing that they did not die.
And when his vacant place I see
My heart will bound with joy that he
Was mine so long—my fair young son—
And cheer for him whose work is done.

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The pledge is not broken if a day should be missed. The pledge is the expression of a purpose to form a regular habit of daily Bible reading.

While death was striking in all directions, a soldier in the trenches across the seas offered fifty pounds, all the money he had, for a copy of New Testament; but no one would part with Bible.

gotten. Epicurus left this "Garden" to the school on condition that his philosophy should always be taught there.

So the philosophers, the Epicureans and Stoics, gathered round Paul; "and some said, what will this babbler say? . . . and they took him and brought him unto Areopagus." On the Areopagus, the Hill of Mars, Paul takes his stand, surrounded on every side with whatever was beautiful and noble and intellectual in the old world: Temples, the material of which was only surpassed by their architectural grace and majesty; statues in which the ideal anthropomorphism of the Greeks had almost sanctified the popular notions of deity by embodying it in human form of exquisite perfection; public edifices where the civil interests of men had been discussed with all theuteness and versatility of the Greek intellect, where oratory, discoursed in all the variety of the inimitable Attic dialect, had obtained its highest triumphs.

Could the Apostle of Jesus Christ Rise to the Occasion?

As his audience was chiefly from the two then prevailing sects, Stoics and Epicureans, he must take a brief survey of their peculiar tenets, more especially as Paul in his discussion, of which probably only the heads are given by Luke, touches with singular felicity upon all their peculiar doctrines. Indeed he does much more: With masterly skill "he expands the popular religion into a higher philosophy and imbues philosophy with a profound sentiment of religion."

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Dr. James D. Hughes, for over thirty years Superintendent of Education of the schools of Toronto, Canada, answered this poem. Greater significance is given to the answer by the fact that Dr. Hughes' own son was killed in battle and lies "somewhere in France." His answer follows:

God gave my son in trust to me;
Christ died for him, and he should be
A man for Christ. He is his own,
And God's and man's; not mine alone.
He was not mine to "give." He gave
Himself that he might help to save
All that a Christian should revere,
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"To feed the guns!" - O torpid soul!
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But through the clouds the sun will
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God's test of manhood is, I know
Not "Will he come?" but "Did he?"
My son well knew that he might die
And yet he went, with purpose
To fight for peace, and overthrow
The plans of Christ's relentless
He dreaded not the battlefield;
He went to make fierce vandals
If he comes not again to me
I shall be sad; but not that he
Went like a man—a hero true—
His part unselfishly to do.
My heart will feel exultant pride
That for humanity he died.

"Forgotten grave!" This selfish
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For, though his grave I may not know
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Remembrance fond, forever, deep
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“minor developments of the great world god.”

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The proud ideal set before the Stoic was a magnanimous self-denial, an austere apathy, untouched by human passion, unmoved by change of circumstance. All outward things were alike. All action conformable to reason was equally good. The wise man lives according to reason; living thus, he is perfect and self-sufficing. “An Egoism sublime,” self-love is the foundation of all moral action.

The Epicureans were virtually atheists. Their philosophy was a system of materialism. The world was formed, they held, by the fortuitous concurrence of atoms and not in any sense created. The universe itself was a great accident. The Epicurean diety, if existing at all, dwelt apart in cold indifference to all the affairs of the world. As there was no creator, there was no moral governor, and all notions of retributive justice were banished.

The principle of the Atomic Theory, as applied to the constitution of man, made a resurrection an absurdity. The soul itself was nothing without body; was in fact itself a body, only composed of finer atoms. Both soul and body would be dissolved together and dissipated into the elements; and when this occurred, the life of man was at an end. The moral result of such a system was necessarily that stated by the Apostle (I Cor. 15:32): “If the dead rise not, let us eat and drink, for tomorrow we die.” The essential

of the Athenians, whose taste was purer, the system took the form of a refined selfishness.

One brief suggestion must close this present discussion: The two enemies of the Gospel with which it has had to contend always are the same as the two ruling principles of the Stoics and the Epicureans, Pride and Pleasure. However these may assert their influence, whether through a so-called philosophy or society or commercialism, the result will be the same. The test of them is that “the pride of life and the lust of the flesh” are of the world and not of the Father.

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Lynchburg, Va.

THE POCKET TESTAMENT LEAGUE.

BY DR. CHARLES D. BULLA.

Because of her interest in her fellow pupils of the girls' high school, Helen Cadbury, of Birmingham, England, originated a plan for reading the Scriptures and for winning people to Christ. From this small beginning has grown a world-wide movement for the promotion of daily Bible reading.

Miss Cadbury, now the wife of Charles M. Alexander, the Gospel song leader, says of the movement: “It is a wonderful encouragement to know that the plan so quietly begun in the school days should have been used by God as a means of spreading His Word broadcast over the world and in making it more loved, more widely read, and more definitely used as a weapon of soul-winning.”

The purpose of the League is to strengthen Christians and to win the unsaved to Christ by the use of God's Word. It is not always convenient to read the Bible in the morning; but with a small Testament in the pocket, advantage may be taken of leisure moments during the day for reading a portion of the Scriptures.

The League is for all ages and classes. Among the members are soldiers, sailors, policemen, railway men, mechanics, business men, physicians, preachers, teachers and editors. Because of its adaptability to all ages, the League plan can be used in the Sunday school. A League secretary may be appointed for the entire school. There is no charge for enlisting. The membership card reads as follows:

I hereby accept membership in the Pocket Testament League by making a daily habit of reading a chapter of the Bible and to carry a Bible or Testament wherever I go.

Name.....

Address.....



Mrs. Charles M. Alexander

Pocket Testament

The pledge is not broken. The pledge is the expression of a regular habit of daily Bible reading.

While death was striking down the trencher across the world, all the money he had in the New Testament; but no one had a Bible.

The Son.

forgotten. Epicurus left this "Garden" to the school on condition that his philosophy should always be taught there.

So the philosophers, the Epicureans and Stoics, gathered round Paul; "and some said, What will this babbler say? . . . and they took him and brought him unto Areopagus." On the Areopagus, the Hill of Mars, Paul takes his stand, surrounded on every side with whatever was beautiful and noble and intellectual in the old world: Temples, the material of which was only surpassed by their architectural grace and majesty; statues in which the ideal anthropomorphism of the Greeks had almost sanctified the popular notions of deity by embodying it in human form of exquisite perfection; public edifices where the civil interests of men had been discussed with all the acuteness and versatility of the Greek intellect, where oratory, discoursed in all the purity of the inimitable Attic dialect, had obtained its highest triumphs.

Would the Apostle of Jesus Christ Rise to the Occasion?

As his audience was chiefly from the two then prevailing sects, Stoics and Epicureans, we must take a brief survey of their peculiar tenets, more especially as Paul in his discussion, of which probably only the heads are given by Luke, touches with singular felicity upon all their peculiar doctrines. Indeed he does much more: With masterly skill "he expands the popular religion into a higher philosophy and imbues philosophy with a profound sentiment of religion."

Stoicism was a system hostile to Christianity in its physics, its morals and its theology. Stoicism condemned the worship of images and the use of temples, regarding them as nothing better than ornaments of art, but justified the popular polytheism, in fact considered the gods of mythology as "minor developments of the great world god."

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Edward Markham, the poet, under the unpatriotic title, "I Did Not Raise My Boy to be a Soldier," wrote this stanza:

"Oh, mothers, will you longer give your sons
To feed the awful hunger of the guns?
What is the worth of all these battle drums
If from the field the loved one never comes?
What all these loud hosannas to the brave
If all your share is some forgotten grave?"

Dr. James D. Hughes, for over thirty years Superintendent of Education of the schools of Toronto, Canada, answered this poem. Greater significance is given to the answer by the fact that Dr. Hughes' own son was killed in battle and lies "somewhere in France." His answer follows:

God gave my son in trust to me;
Christ died for him, and he should be
A man for Christ. He is his own,
And God's and man's; not mine alone.
He was not mine to "give." He gave
Himself that he might help to save
All that a Christian should revere,
All that enlightened men hold dear.

"To feed the guns!" O torpid soul!
Awake and see life as a whole.
When freedom, honor, justice, right,
Were threatened by the despot's might,
With heart aflame and soul alight,
He bravely went for God to fight
Against base savages, whose pride
The laws of God and man defied;
Who slew the mother and her child,
Who maidens pure and sweet defiled.
He did not go "to feed the guns,"
He went to save from ruthless Huns
His home and country, and to be
A guardian of democracy.

"What if he does not come?" you say:
Ah, well! My sky would be more gray,

But through the clouds the
And vital memories be mine
God's test of manhood is,
Not "Will he come?" but "Will he
My son well knew that he
And yet he went, with pur
To fight for peace, and over
The plans of Christ's relen
He dreaded not the battlef
He went to make fierce var
If he comes not again to
I shall be sad; but not tha
Went like a man—a hero
His part unselfishly to do.
My heart will feel exultant
That for humanity he died.

"Forgotten grave!" This s
Awakes no deep response
For, though his grave I m
My boy will ne'er forgotte
My real son can never die;
'Tis but his body that may
In foreign land, and I shal
Remembrance fond, forever
Within my heart of my tr
Because of triumphs that h
It matters not where anyo
May lie and sleep when w

It matters not where some
If my dear son his life mu
Hosannas I will sing for I
E'en though my eyes with
And when the war is over
His gallant comrades come
I'll cheer them as they're
Rejoicing that they did n
And when his vacant place
My heart will bound with
Was mine so long—my fai
And cheer for him whose v

principle of the Epicurean was that there was nothing to alarm, nothing to disturb. The highest aim of life was self-gratification. With coarser temperaments this inevitably led to the grossest sensuality and crime; in the case of the Athenians, whose taste was purer, the system took the form of a refined selfishness.

One brief suggestion must close this present discussion: The two enemies of the Gospel with which it has had to contend always are the same as the two ruling principles of the Stoics and the Epicureans, Pride and Pleasure. However these may assert their influence, whether through a so-called philosophy or society or commercialism, the result will be the same. The test of them is that "the pride of life and the lust of the flesh" are of the world and not of the Father.

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...person which may become instilled in people by our public prints, and helped on enemy aliens among us. Need I remind of the strength of the man who asserts he is in the right, and that God is with him? Need I remind you of the handicap of an in any station of life, much less on a littlefield, who is not fortified with the old belief that his cause is just?" The content in full follows:

Christ, or the Sword?

This is history's gravest hour. Not since Christ before Pilate has there been so momentous a moral systems as that which is taking place. Theories of life are striving for mastery. A religion that is the legitimate outgrowth of unity, expressive of kindness, good faith, democratic tolerance, is at death's grip with a nation of ancient barbarism, weaponed by modern science behind a mask of which has sprung suddenly to the world's crest.

The old morality once more confronts the spiritual power enthroned by Christ. The spirit of men is tempted to its overthrow by the weakness of its faith, while the barbaric conduct of rule by force alone, in full resurgence, is to slay it with the very discoveries of Christ-

In this struggle the West has gone,—not for political reasons but for moral reasons. Christianity's heritage is assailed, and we are of ourselves, and life in its defense. If the world ever has had need since medieval times to dedicate its all to the duty of fighting the sword from the foul hand of defiance, it is now. Today, the modern world is afoot, and in the spirit of crusader has entered the war.

Those who compute its losses in terms of life, or life, have no spiritual conception of it. The dead will be replaced and the living restored, but not soon the glorious flower-structure of Chivalry which, honored even by the men of old, has been slowly moulding the world into a single family, moulding them while it fought. Its beauty, which men loved, its strength in which they trusted even upon the field, and these, its usefulness, all, born of the old, of nineteen centuries, have been struck down in the Christian era by one of civilization's debtors, now turned renegade.

In this crisis, Christendom stand less firm in than did its martyrs in the arena at Rome; in the hour of suffering, it be not ready to say it is in the garden of Gethsemane, "O My God, if this cup may not pass away from Me, drink it, Thy will be done;" if, in having Him to the aggressor, "for all they that shall perish with the sword," it be faithful to its oath; if, having forsaken it to make a coward peace that fail to draw the sword of the Serpent Power, Christendom take

side.

Athens still retained much of her splendor as in the days of the great Pericles. The city had been for ages the center and source of Hellenic culture, the metropolis of science, art and wisdom. Although now deprived of all political importance by Rome, Athens still was revered throughout the civilized world for what she had accomplished, for her literature and her superlative genius. The schools of Athens were still frequented by the flower of Roman youth and the great names of her history were idolatrously cherished.

Now a solitary man, with thoughtful brow, moves in the midst of the temples and altars and statues, the symbols of Grecian culture and art, not insensible to them, for this Jew of Tarsus was versed in all the proud history and poetic lore of Athens. He had examined her philosophy with an intellect as keen and as profound as any who had taught in the schools of the Academy or the Porch. But his spirit was "stirred," literally "set on edge," when he saw the city full of idols.

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In the heart of the city is the famous Agora, "the market-place," where Paul, tactfully adopting an age-old custom of Athens, "reasoned every day with them that met him." The Agora was very far from being a great market place, like the bare places in modern towns, where little or no attention is paid to artistic decoration. It was a beautiful square in a valley, whose slopes were peopled with statues of historical and deified heroes, enclosed on the south by the Pnyx, on the north by the craggy eminence of the Areopagus, on the east by the Acropolis towering high above

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We can appreciate the accuracy of the historian then, when he tells us that here "certain of the Epicurean and Stoic philosophers encountered Paul." For the Stoa Poecile, or Painted Cloister, in the Agora gave its name to one of these sects. It was decorated with pictures of legendary wars of the Athenians, of victories over their fellow Greeks, and of the glorious struggle at Marathon. Originally a meeting of poets, it became the school, where Zeno met his pupils and founded the stern system of philosophy, Stoicism, which found adherents among the Greeks and Romans for many generations.

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