

THE CONTINENT

NOLAN R. BEST, EDITOR. OLIVER R. WILLIAMSON, PUBLISHER. THE McCORMICK PUBLISHING COMPANY, PROPRIETORS.
156 FIFTH AVENUE, NEW YORK. 509 SOUTH WABASH AVENUE, CHICAGO.

VOLUME 52, NUMBER 4

JANUARY 27, 1921

WHOLE NUMBER 2642

The Sunday Problem

THERE SHOULD BE NO SUNDAY PROBLEM.

The privilege of one day a week free from work—a day when one has leisure to think of things higher than the irksome business of feeding, clothing and housing the body—is so noble a boon to mankind that intelligent humanity might be expected to cherish it and defend it always with fierce jealousy.

But if the common sense of men could be relied on, there wouldn't be any moral problem of any sort in the world. The Sunday problem is but one of the innumerable difficulties in which the human race is entangled because warped thinking has led it off the straight track of God's wisdom.

It should be useful therefore to search out and mark distorted ideas concerning the Sabbath which hinder a sensible agreement on the kind of day that America ought to make out of Sunday.

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The first hindrance to rational Sabbath-keeping in America is the old, old fault of excessive devotion to an institution.

This is what Jesus Christ collided with when he discussed the Sabbath with the Pharisees. They were so tremblingly afraid of losing this law-marked thing called the Sabbath that they surrounded it with a towering wall of "don'ts" for its protection.

But Jesus exposed their moral stupidity in one sentence:

"The Sabbath was made for man, and not man for the Sabbath."

Jesus was not concerned about the Sabbath as in itself a sacred object. It did not appeal to him as a tradition or an heirloom.

He was interested in it in just one way—the Sabbath helped men. He approved everything that helped.

So the basic essential for protecting the Sabbath must be a great care that the day shall be observed so as to improve human life.

Worry lest the Sabbath is going to be dishonored misses the mark. The thing to worry over is the danger that the American people are going to lose what the Sabbath is intended to bring them.

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A closely related difficulty is the indefiniteness of church opinion as to what the fourth commandment means by "holy."

The Hebrew root, as scholars often state, signifies something separated. The children of Israel doubtless understood that anything marked "holy" must be set off by itself and not touched save on strictest necessity. Their altars were holy in that sense.

And that has been very largely the nature of Christian reverence for the Sabbath. People have used it gingerly—as little as possible.

But whatever of this special sense of the adjective "holy" prevailed in Old Testament times, Jesus did away with. He spoke of God as a Father whose every possession is freely put at the disposal of his children for their use. Jesus plainly thought of the Sabbath not as an untouchable day but as a day to be employed and enjoyed more richly than any of the other six.

Whoever, therefore, wishes to echo the tone of Christ must change from negatives, "This and this and this you must not do for fear of desecrating the Sabbath," to positives, "This and this and this you ought to do in order to get all the good out of the Sabbath that God purposes."

To be sure, this positive plea has negative implications. But let them come later as implications. Don't put them foremost.

Unquestionably the center purpose of the fourth commandment is to insure to men one day of freedom every week from the exacting of economic toil. Let the church then stress most of all this kindly thought of the good Father for the toilers of his world.

Another complication is the general failure of church people to define to themselves the line of distinction between the obligation of the church and the obligation of the state toward Sunday.

Christian voters are sometimes found asking the civil government for laws and regulations not based on the real duty of government to provide for the social well-being of the community, but rather designed to fortify what they understand God requires of men individually as personal religious duty.

This confusion obscures the Sunday question. Quite certainly no laws belong on public statute books which merely ratify private spiritual obligations. Government cannot enforce religion.

It should in consequence be irrevocably resolved by all Christian citizens not to desire from the state any legislation concerning the first day of the week that goes a step beyond civil considerations.

However, the fundamental thing in the fourth commandment itself—the main reason why God put it into his law—is the main reason for Sunday laws among a state's statutes. The civil consideration in this instance parallels the religious.

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Nobody can possibly deny the social benefit for any hard-working populace of a legal provision that once a week the people shall suspend as far as possible, for an entire day, their trading, manufacturing and laboring activities.

But seeing that along with unmistakable social benefits there are social perils as well in even a single day of work-cessation, a discreet government must take precautions in its rest-day statutes to insure that carousal and commotion are restrained by due penalty.

Moreover, every wise state, though it dares not propagate religion, knows very well that religious citizens are the surest pillars of its stability, and on that account it will take pains to secure conditions favorable to reverent worship for those inclined thereto.

Similarly, respect for religious conviction suggests the propriety of designating for society's rest day the day of the week which Christian custom hallows for rites of religion.

On these grounds Sunday stands as a civic holiday.

It is of course absolutely plain that within these limits legislation cannot create or keep the kind of weekly Sabbath that America needs. But no legislation could. The rest of the task belongs to the church.

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The most sinister of all perils to the Sabbath is the unconsciousness of materialistic America that it has any spiritual needs.

The rich man wants nothing unless it be more gold. The poor man wants nothing but the rich man's flaunted luxuries.

The man who wants a clean heart, a stored mind, a reverent spirit, a brotherly fellowship with men and a happy companionship with God is far, far from being the typical American of the times.

It is hence that nearly all the current misuse of the Sabbath comes. Tell men that the church wants them to make the Sabbath useful, and how do they respond?

One man says if that is so, he will spend the day on the golf links. What he most needs is physical recreation.

Another says if that is so, he will go off on some carousing excursion somewhere. What he most needs is hilarious fun.

A third says if that is so, he will open his theater seven nights a week. What he needs is more cash.

And not one knows that what he really needs most is a sight of God, a sense of sin and a vision of a better manhood.

One Hundred Religious Books Worth Reading

COMPILED BY CLELAND B. McAFEE

AN ACTIVE PASTOR not long ago asked The Continent for a list of 100 recent religious books which might be recommended to thoughtful laymen for reading. Such a list suggests several limitations: (a) It would not include reference books, since they are not intended for reading. (b) It would not include highly technical books requiring knowledge of foreign or ancient languages. (c) It would include few books older than ten years, though many of the best books are much older. (d) It would not include books in various fields which are excellent for religious people to read, as in history, fiction, etc. (e) Since some one person has to make the list, it would not be one that would please everybody. (f) It could not possibly include all the good books nor be made up of books of equal value. (g) It could not even be limited to books with which the maker of the list himself wholly agrees, since the books are for thoughtful people who know better than to count a thing true because it appears in print. (h) But it should contain only stimulating

books, worth thinking about and helpful in clearing the mind and guiding thought in these interesting days.

The Continent asked me to make such a list, and I have done so with memory of my own pastorate and what I should like to say to my own people if I were asked by them for suggestions. Perhaps I ought to be shamefaced about including two books of my own in the list, but in these cases I do not find another that covers just the ground I have tried to touch, and since nobody is supposed to read all these books, it will be possible for anyone to overlook these titles.

The rough classification is under general headings, and the struggle has been to keep books out of the list. It should have been a list of 200! Yet it has not been a decade prolific of great books. These are not the best books in the world, but they are books that are, *in my judgment*, worth reading—sometimes to stir up rebellion and so to strengthen faith; generally to show some facet of truth which will refresh the eyes of the soul.

I. IN THE GENERAL FIELD OF THE BIBLE AND THE CHURCH.

1. Popular Lectures on the Books of the New Testament. A. H. Strong. Griffith and Rowland, 1914.
 2. The Jesus of History. T. R. Glover. Association Press, 1919.
 3. The Life of Christ. William B. Hill. Revell, 1917.
 4. The Rule of Faith. W. P. Paterson. Doran, 1912.
 5. The Bible; Its Origin, Significance and Abiding Worth. A. S. Peake. Macmillan, 1920.
 6. English Literature in Account with Religion. E. M. Chapman. Houghton Mifflin, 1910.
 7. Spiritual Voices in Modern Literature. T. H. Davies. Doran, 1919.
 8. That One Face. Richard Roberts. Association Press, 1919.
 9. Christ in the Poetry of Today. Compiled by Martha F. Crow. Womans Press, 1917.
 10. The Bible in English Literature. E. W. Work. Revell, 1917.
 11. The Influence of the Bible on Civilization. Von Dobschutz. Scribner, 1914.
 12. The Miracles of the New Testament. A. C. Headlam. Scribner, 1915.
 13. The Life and Letters of St. Paul. David Smith. Doran, 1920.
 14. Epochs in the Life of Paul. A. T. Robertson. Scribner, 1909.
 15. The Life of Paul. B. W. Robinson. University of Chicago, 1918.
 16. Christian Freedom (Galatians). W. M. MacGregor. Doran, 1914.
 17. The Theology of the Epistles. H. A. A. Kennedy. Scribner, 1920.
 18. The Pharisees and Jesus. A. T. Robertson. Scribner, 1920.
 19. The Archaeology of the Holy Land. P. S. P. Handcock. Macmillan, 1916.
 20. Archaeology and the Bible. G. A. Barton. American Sunday School Union, 1916.
 21. The Orient in Bible Times. Elihu Grant. Lippincott, 1920.
 22. The Course of Christian History. W. J. McGlothlin. Macmillan, 1918.
- ## II. IN THE FIELD OF CONSTRUCTIVE CHRISTIAN THINKING.
23. The Experience of God in Modern Life. E. W. Lyman. Scribner, 1918.
 24. What and Where Is God? R. L. Swain. Macmillan, 1920.
 25. The Common Creed of Christians. W. P. Merrill. Revell, 1920.
 26. Is Christianity Practicable? W. A. Brown. Scribner, 1916.
 27. The Church in the Furnace. F. W. Macnutt. Macmillan, 1917.
 28. Was Jesus Christ Divine? J. H. B. Masterman. London, 1905.

29. The Renaissance of Jesus. J. R. Cameron. Doran, 1915.
 30. The Spirit. Canon Streeter and others. Macmillan, 1919.
 31. The Holy Spirit in Thought and Experience. T. Rees. Scribner, 1915.
 32. The Redemption of Man. T. B. Kilpatrick. Scribner, 1920.
 33. The Christian Doctrine of Reconciliation. James Denney. Doran, 1918.
 34. Concerning Prayer, Its Nature, Its Difficulties and Its Value. Canon Streeter and others. Macmillan, 1916.
 35. The Meaning of Faith. H. E. Fosdick. Association Press, 1917.
 36. The Christian Hope. W. A. Brown. Scribner, 1912.
 37. Immortality. Canon Streeter and others. Macmillan, 1917.
 38. Do the Dead Still Live? D. H. Heagle. Judson Press, 1920.
 39. Can We Believe in Immortality? J. H. Snowden. Macmillan, 1918.
 40. Immortality and the Future. H. R. Mackintosh. Doran, 1917.
 41. The Coming of the Lord. J. H. Snowden. Macmillan, 1919.
 42. A Text-Book on Prophecy. J. M. Gray. Revell, 1918.
 43. Is Conscience an Emotion? Hastings Rashdall. Houghton Mifflin, 1914.
 44. Conscience and Christ. Hastings Rashdall. Scribner, 1916.
 45. The Religion of a Layman. C. R. Brown. Macmillan, 1920.
 46. Sin as a Problem of Today. James Orr. Doran, 1910.
 47. The Will to Freedom. J. N. Figgis. Scribner, 1917.
 48. The Truth About Christian Science. J. H. Snowden. Westminster Press, 1920.
 49. The Originality of the Christian Message. H. R. Mackintosh. Scribner, 1920.
 50. The Three Hour Sermon. Paul Kana-mori. Revell, 1920.
 51. The Christian Religion in its Doctrinal Expression. E. Y. Mullins. Roger Williams Press, 1917.
 52. Basic Ideas in Religion. R. W. Micou. Association Press, 1916.
- ## III. CHRISTIANITY IN VITAL ACTION
53. A New Mind for the New Age. H. C. King. Revell, 1920.
 54. A Better World. Tyler Dennett. Doran, 1920.
 55. The Christian Faith and the New Day. C. B. McAfee. Macmillan, 1920.
 56. Mary Slessor of Calabar. W. P. Livingstone. Doran, 1916.
 57. Life of General William Booth. Harold Begbie. Macmillan, 1920.

58. Biography of J. Wilbur Chapman. F. C. Ottman. Doubleday, Page, 1920.
 59. The Life and Letters of H. W. Mabie. Edwin W. Morse. Dodd, Mead, 1920.
 60. My Generation. President W. J. Tucker. Houghton Mifflin, 1919.
 61. Life of Theodore Roosevelt. W. R. Thayer. Houghton Mifflin, 1919.
 62. The Education of Henry Adams (Autobiography). Houghton Mifflin, 1918.
- ## IV. CHRISTIANITY IN CONSTRUCTIVE SOCIAL ACTION (INCLUDING MISSIONS).
63. West and East. E. G. Moore. Scribner, 1920.
 64. Christ in the Social Order. W. M. Clow. Doran, 1914.
 65. The Social Principles of Jesus. Walter Rauschenbusch. Association Press, 1916.
 66. The Ethics of Jesus and Social Progress. C. S. Gardner. Doran, 1914.
 67. The Meaning of Service. H. E. Fosdick. Association Press, 1920.
 68. Psalms of the Social Life. C. B. McAfee. Association Press, 1916.
 69. Everybody's World. Sherwood Eddy. Doran, 1920.
 70. World Facts and America's Responsibility. C. H. Patton. Association Press, 1919.
 71. The Gospel and the New World. R. E. Speer. Revell, 1920.
 72. The Missionary Outlook in the Light of the War. Edited by the Committee on the War and the Religious Outlook. Association Press, 1920.
 73. Democracy and Christian Doctrine. W. H. Carnegie. Macmillan, 1915.
 74. The Psychology of Social Reconstruction. G. T. W. Patrick. Houghton Mifflin, 1920.
 75. The Great Society. Graham Wallas. Macmillan, 1914.
 76. The Social Problem. C. A. Ellwood. Macmillan, 1915.
 77. The Church and Industrial Reconstruction. Edited by the Committee on the War and the Religious Outlook. Association Press, 1920.
 78. The (Roman Catholic) Church and Labor. J. A. Ryan. Macmillan, 1920.
 79. Labor and the Common Welfare. Samuel Gompers. Dutton, 1919.
 80. Labor and the Employer. Samuel Gompers. Dutton, 1919.
 81. Poverty, the Challenge of the Church. J. S. Penman. Pilgrim Press, 1915.
 82. New Furrows in Old Fields. W. C. Covert. Doran, 1920.
 83. A Community Church. H. E. Jackson. Houghton Mifflin, 1919.

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Religious Books That Helped Our Readers

(A few weeks ago we asked several score of our readers—ministers and laymen, widely scattered as to residence—each to tell us what book of religious character he had read with a sense of benefit in 1920. The list here printed shows the wide range of their reading.)

ONE OF OUR correspondents, an especially prominent pastor in New York state, writes us that he has read no book of distinctly religious character, issued within two years, that impressed him with a sense of real power. Post-war religious literature that he has seen, he says, has appeared to him "rather thin and uninspiring."

We quote the above because as an opinion it deserves respect, and because it differs decidedly from the sometimes enthusiastic comments that accompany the selections listed below. We did not ask all readers to state reasons for their choices, and space limitations will not permit the printing of those explanations that came to us; but not a few of the comments could fully serve the chief purpose

of a book review in making clear the character of the book mentioned.

Others than the minister first referred to are unable to name any book that fits the terms of our request. A prominent church official, on the other hand, heartily recommends "Amiel's Journal"; a city pastor has been centering on a story of the French people; a college president has been busy, and no book has specially impressed him; a woman writer of distinction prefers "the old ones"—Thomas a Kempus, Augustine, Robertson; and an eastern layman can recall no outstanding book in his reading. But below are listed more than a half hundred who did find something worth while and who pass the suggestion along for others:

Bible, The—Robert Dollar, San Rafael, Cal. Booth, General, Life of, by Harold Begbie. Macmillan.—W. H. Ridgway, Coatesville, Pa.; Henry B. F. Macfarland, Washington, D. C.
Bunch of Everlastings, A, by F. W. Boreham. Abingdon Press.—Rev. Alexander Alison, Jr., Bridgeport, Conn. Rev. Henry Hepburn, Chicago.
Church We Forget, The, by P. Whitwell Wilson. Revell.—Rev. U. Franklin Smiley, Wilmington, Del.; Rev. D. Wilson Hollinger, Trenton, N. J.
Come Ye Apart, by J. H. Jowett. Revell.—Mrs. J. N. Culbertson, Washington, D. C.
Disease and Remedy of Sin, The, by W. M. Mackay. Doran.—Rev. W. C. Hogg, Williamsport, Pa.
Forefathers' Day Sermons, by C. E. Jefferson. Pilgrim Press.—Rev. George Roberts, Jr., Lake Forest, Ill.
Fundamentals of Prosperity, by Roger W. Babson. Revell.—Rev. H. H. McQuilkin, Orange, N. J.; Rev. J. V. Berger, Duluth, Minn.
Hidden Romance of the New Testament, by J. A. Robertson. J. Clarke and Co., London.—Professor John Quincy Adams, Auburn, N. Y.
Immortality, by William Newton Clarke. Yale University Press.—Rev. O. D. Odell, Indianapolis.
Immortality, by Streeter and others. Macmillan.—Rev. Martin D. Hardin, Ithaca, N. Y.
Labrador Doctor, A (Grenfell's Autobiography). Houghton Mifflin.—Rev. D. C. Milner, Chicago; Rev. F. J. Grimke, Washington, D. C.
Life of Service, by J. I. Vance. Revell.—Rev. G. L. McCain, Boonton, N. J.
Marks of a World Christian, by D. J. Fleming. Association Press.—Rev. Murray S. Howland, Buffalo, N. Y.; D. B. Gamble, Pasadena, Cal.
Matthew, The Gospel of. An exposition by Charles R. Erdman. Westminster Press.—Rev. Robert Hugh Morris, Stamford, Conn.
Meaning of Service, The, by H. E. Fosdick. Association Press.—Rev. Joseph D. Burrell, Brooklyn, N. Y.; Mrs. D. E. Ward, New York; Alfred E. Marling, New York.

Moral Values and the Idea of God, by Professor W. R. Sorley. Putnam's.—Rev. J. M. MacInnis, Syracuse, N. Y.
New Opportunity of the Church, by Robert E. Speer. Macmillan.—Rev. G. E. Newell, Hastings, Neb.
Originality of the Christian Message, by H. R. Mackintosh. Scribner's.—Professor Selby F. Vance, Cincinnati, Ohio.
Outspoken Essays, by Canon Inge. Longman's Green.—Rev. W. R. Taylor, Rochester, N. Y.
Passing of the Great Race, by Madison Grant. Scribner's.—Rev. Alexander Alison, Jr., Bridgeport, Conn.
People's Life of Christ, A, by J. Paterson-Smyth. Revell.—Professor Charles R. Erdman, Princeton, N. J.
Personality of God, The, by J. H. Snowden. Macmillan.—Rev. George E. Hunt, Madison, Wis.
Practice of Christ's Presence, by W. Y. Fullerton. Morgan and Scott, London.—Elisha H. Perkins, Baltimore.
Productive Beliefs, by Lynn Hough. Revell.—Rev. E. A. McAlpin, Jr., Madison, N. J.
Purpose in Prayer, by E. M. Bounds. Revell.—W. H. W. Quick, Philadelphia.
Reading the Bible, by William Lyon Phelps. Macmillan.—Professor F. B. Oxtoby, Huron, S. D.
Reasonableness of Christianity, The, by D. S. Cairns. Scribner's.—Professor R. H. Nichols, Auburn, N. Y.
Reel of Rainbow, A, by F. W. Boreham. Abingdon Press.—Rev. C. W. Kerr, Tulsa, Okla.
Religion and Business, by Roger W. Babson. Macmillan.—Rev. W. C. Press, Youngstown, Ohio.
Rising Tide of Color, by Stoddard. Scribner's.—Rev. J. E. Webber, Royal Oak, Mich.
St. Paul, Life and Letters of, by David Smith. Doran.—Rev. R. F. Campbell, Asheville, N. C.; Rev. H. L. Bowman, Portland, Ore.; Rev. Henry Marcotte, Kansas City, Mo.; Professor F. B. Oxtoby, Huron, S. D.
Shepard of Aintab. Missionary Education Movement.—Rev. Harry C. Rogers, Kansas City, Mo.

Songs in the Night, by M. J. McLeod. Revell.—Rev. G. E. Newell, Hastings, Neb.
Soul of the Bible, The, by U. G. B. Pierce. Beacon Press.—Rev. J. E. Russell, Binghamton, N. Y.
Spirit, The. Edited by B. H. Streeter. Macmillan Company.—Rev. S. S. Estey, Topeka, Kan.; Professor Samuel Dickey, Chicago.
Spread of Christianity in the Modern World, by E. C. Moore. University of Chicago Press.—Rev. F. J. Grimke, Washington, D. C.
Tarbell's Teachers' Guide. Revell.—A. Z. Blair, Portsmouth, Ohio.
Three-Hour Sermon, The (Kanamori). Revell.—Rev. A. Northwood, Hillside, N. J.
Training for Service, by Margaret Slattery. Pilgrim Press.—E. L. Galt, Winter Park, Fla.
Truth About Christian Science, by James H. Snowden. Westminster Press.—Rev. Hugh Leith, Covington, Ky.
Warp and the Wool, The, by George Steven. Doran.—Rev. J. A. Vance, Detroit, Mich.
What Is the Kingdom of Heaven? A. Clutton Brock. Scribner's.—Rev. J. J. Rae, Richmond, Ind.
What Men Live By, by Cabot. Houghton Mifflin.—Rev. Arthur M. Little, Lexington, Mass.
World Facts and America's Responsibilities, by Cornelius A. Patton. Association Press.—Rev. Alexander Alison, Jr., Bridgeport, Conn.

[The following titles were mentioned by correspondents who did not give their names:]

The Coming of the Lord, by James H. Snowden. Macmillan.
My Generation, by William Jewett Tucker. Houghton Mifflin.
Marks of a World Christian, by D. J. Fleming. Association Press.
Meaning of Service, The, by H. E. Fosdick. Association Press.
Personality of God, The, by James H. Snowden. Macmillan.
Science of Power, The, by Kidd. Putnam.
Spirit, The. Edited by B. H. Streeter. Macmillan.

One Hundred Religious Books

(Continued from page 90)

84. Shall We Stand by the Church? Durant Blake. Macmillan, 1920.
85. Some Aspects of International Christianity. John Kelman. Abingdon Press, 1920.
86. The Mastery of the Far East. A. J. Brown. Scribner, 1919.
87. The Democratic Movement in Asia. Tyler Dennett. Association Press, 1918.
88. Japan in World Politics. K. K. Kawakami. Macmillan, 1917.

89. Mohammed or Christ? S. M. Zwemer. Revell, 1915.
90. Modern Religious Movements in India. J. N. Farquhar. Macmillan, 1915.
91. India and Its Faiths. J. B. Pratt. Houghton Mifflin, 1915.
92. Zionism and the Future of Palestine. Morris Jastrow. Macmillan, 1919.

V. CHRISTIANITY IN PERSONAL INFLUENCE.

93. The Psychology of the Christian Soul. George Steven. Doran, 1912.

94. The Psychology of Religion. J. H. Snowden. Revell, 1916.
95. The Religious Consciousness. J. B. Pratt. Macmillan, 1920.
96. Finding the Comrade God. Walter Fiske. Association Press, 1918.
97. Jesus—The Master Teacher. H. H. Horne. Association Press, 1920.
98. Jesus—Our Standard. H. H. Horne. Abingdon Press, 1918.
99. Ambassadors of God. S. Parkes Cadman. Macmillan, 1920.
100. The Strategy of Life. Arthur Porritt. Revell, 1920.