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OUR ENGLISH SUNDAY

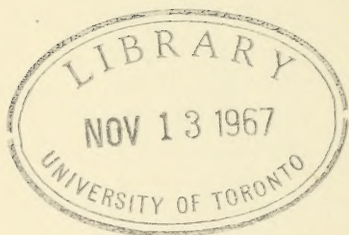


# OUR ENGLISH SUNDAY

BY  
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## FOREWORD

WHAT would happen to the soul of England if Sunday should become as other days? Not that the other days are evil. They shine with innumerable good deeds and illustrate on every hand the virtues of religion. But, after all, they are working-days, and they exhaust spiritual as well as intellectual and physical resources. Sunday is necessary as a day of bodily rest and spiritual reconstruction.

The following pages set forth the situation exactly and without bigotry. The brief historical survey of the place of Sunday in the life of men; the statement of modern possibilities and perils; above all, the shining significance of our Lord's example, are treated with scholarliness, thoroughness, comprehensiveness, and goodwill.

The appeal of these pages is national. It is not an alarmist plea for churches and Sunday schools and other forms of organized religion. These great institutions are but means to an end. But the means must be employed or the end will be lost. Not the least value of the book is that both means and end are steadily kept in view from first to last. The writers know what is happening.

The book is written frankly and courageously from the Christian point of view. Its two authors are ministers of religion. It enjoys the auspices of the Standing Committee of the Wesleyan Methodist Church on Sunday questions, but is in no sense a denominational document. The subject is of vital import. It matters immeasurably how Sunday is kept. Here is a competent and urgent presentation of its possibilities and perils.

J. EDWARD HARLOW,

CANTERBURY,  
July 1, 1920.

Chairman of the Wesleyan Methodist  
Lord's Day Observance Committee.

## AUTHORS' NOTE

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F. C.

H. S. S.

## CONTENTS

CHAP.		PAGE
	FOREWORD . . . . .	5
	AUTHORS' NOTE . . . . .	6
PART I. BIBLICAL AND HISTORICAL		
I.	THE SABBATH OF THE OLD TESTAMENT .	II
II.	THE ATTITUDE OF OUR LORD . . . . .	26
III.	THE APOSTOLIC AGE . . . . .	39
IV.	THROUGH THE CENTURIES . . . . .	49
PART II. THE MODERN SITUATION		
V.	SUNDAY AS A DAY OF REST . . . . .	69
VI.	SUNDAY AND RECREATION . . . . .	80
VII.	SOME NECESSARY REFORMS . . . . .	91
VIII.	SUNDAY FOR THE CHILDREN . . . . .	99
IX.	SUNDAY AS A DAY OF WORSHIP. . . . .	116
	APPENDIX . . . . .	126



PART I  
BIBLICAL AND HISTORICAL



# I

## THE SABBATH OF THE OLD TESTAMENT

### **Its Beginnings.**

THE question we are to discuss is by no means new. The observance of Sabbaths is as old almost as human history. It did not begin with Moses, nor in ancient times was it limited to the Hebrews. It arose, not by a command of Jehovah on Mount Sinai, but by that mysterious voice of God which speaks in those religious instincts and needs which are deep in the complex life of humanity.

### **Among Primitive Peoples.**

Far back in the primitive races of the world something urged men to worship, and suggested the importance of holy days. However superstitious their beliefs, however crude or revolting their methods, it is not for us to make light of their eager and persistent endeavours to find the way of safety and peace. Their ideas concerning the ruling Power may have been pathetically erroneous, while their views of human freedom and responsibility led them into customs that were grotesque and degrading; nevertheless, they realized the immanence and heard the call of the eternal Spirit; they felt the cravings of spiritual hunger; and as best they could they set up such ordinances as they believed the will of the gods and their own well-being required.

Among those ordinances was the observance of holy days ; some at regular intervals, largely determined by the stages of the moon ; others irregularly, as special circumstances seemed to demand. It is in these primitive customs, expressing great spiritual ideas, and representing urgent spiritual needs, that we find the beginnings of the Sabbath ordinance which has played so large a part in most of the great religions, especially the Jewish and the Christian. Hence it is well to bear in mind, as we discuss the subject to-day, that we are dealing, not merely with 'modern ideas,' but with something which has had a great influence on the life of the world ; something which is bound up with the irrepressible and indestructible religious aspirations and efforts of widely scattered peoples.

### **The Jewish Sabbath.**

The great event which lifted the Sabbath to its high place in later times, and invested it with such lofty sanctions, was the giving of the Law to the people of Israel through their statesman and leader, Moses. How much they knew about the Sabbath before this we cannot say, nor is this the place for the long and careful historical investigation required for a final pronouncement on the matter—if, indeed, such a pronouncement could be made at all. They had considerable knowledge of Jehovah before, but at Sinai they entered into a new and more intimate covenant relationship with Him, which marked the beginning of a new era in their national life. The most important section of that covenant was the Decalogue, of which the fourth commandment deals specifically with the Sabbath.



**The Fourth Commandment.**

How is this ancient command to be interpreted? What does it tell us of God's mind and purpose? What ends was it intended to serve in the religious, social, and national life of those to whom it was given? What is its significance and authority for us to-day?

It is very evident that a slavish literalism can only end in hopeless confusion. 'Six days shalt thou labour, and do all that thou hast to do.' Is this a command that all shall labour throughout the six successive days, or does this 'shalt thou' simply mean 'thou mayest'? 'In it thou shalt do no manner of work.' What constitutes work? Nothing is said about some kinds of work being necessary and allowable while other kinds are not. Are we justified in making such a distinction? If so, where are we to draw the line? 'Thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger which is within thy gates.' Yet home life had to be carried on, families fed, the sick cared for, and cattle properly attended to, in those days as in our own. 'Remember the Sabbath day to keep it holy . . . the seventh day is a Sabbath to the Lord thy God.' Can abstinence from work make a day holy? What is the relation of holiness to work on the one hand, and to leisure on the other?

**Slavish Literalism Ends in Confusion.**

These questions are raised, not to disparage the commandment, but to show how utterly hopeless it is to attempt to find its spiritual meaning by any such methods. The inevitable issue of hair-splitting arguments, in a determined effort to obtain exact and final answers to such questions—and many others like them which are sure to arise—may be seen in the

ridiculous conclusions and burdensome regulations of the Pharisees in the time of our Lord.

There are some who think that the earliest form of the fourth commandment was very brief, containing only the simple exhortation, 'Remember the Sabbath day to keep it holy,' the amplifications and reasons which follow being added at a later date. Be that as it may, we to-day must interpret the command in the light of all we know about God and His purposes for Israel, as revealed in the comprehensive covenant which He made with these people who were to influence so profoundly the religious development of the race.

Israel was chosen for a great and glorious mission among the nations of the earth. She was called to lead the way out of polytheism into the knowledge of the one true God ; out of bondage to graven images into spiritual worship ; out of superstitious dread of unseen powers into uplifting faith and satisfying communion ; to establish a religion which should at once demand and sustain a high morality, thus preparing the way for His coming who is ' the Way, the Truth, and the Life.'

### **Leading Ideas.**

The ten commandments are based on three leading ideas : first, the oneness or unity of God, and, consequently, the peril of graven images (I. and II.) ; second, the importance of hallowing His name and rendering Him worship (III. and IV.) ; third, the necessity for high morality in domestic and social life (V. to X.). These three great fundamental ideas, or principles, stand or fall together. It is our conception of God which determines our worship, and these two determine our conduct toward each other.

Similarly, conduct influences worship, and these together react on our thoughts of God and our fellowship with Him.

The fourth commandment (with the third) forms the central section. It must be interpreted in the light of the first, and estimated by its value for the third. We must approach it through the gateway of that great opening statement in Exodus xx., 'I am the Lord thy God.' The most important factor in the whole situation, and therefore the determining factor for our interpretation of the fourth commandment, is the character and purpose of God.

### **The Character and Purpose of God.**

Who is He? He is the God we know through Jesus Christ. The people of Israel, Moses included, did not know Him as we know Him to-day; nevertheless, He was the same in the days of Moses as He was when Christ taught in Galilee. He is 'the Father of lights, with whom can be no variation, neither shadow that is cast by turning.'<sup>1</sup> His character and purpose have determined every command He has ever given. However it may have been hidden from those people who tarried at Sinai long ago, His fatherhood and grace are the real source of all these commandments. His purpose was to help His children to know His will, and to find the way of fellowship with Himself. It is true that commandments like these belong to the elementary stage of religious education; but for that very reason it is all the more important we should consider them in the light of the love they express and the great ends they were meant to serve.

'I am the Lord thy God.' If the tremendous and far-reaching implications of that declaration are

<sup>1</sup> Jas. i. 17.

accepted, the commandments follow quite naturally, indeed inevitably. They do but amplify and enforce His just claim on man's highest devotion, and point out the way along which we may achieve His glory in our own highest good.

#### **Spiritual Interests Must be Safeguarded.**

The fourth commandment called for the dedication of every seventh day 'unto the Lord thy God,' when the ordinary work of life was to be suspended. This demand is based on the incontrovertible fact that man is not supreme in the universe, that he is held by invisible bonds to an unseen God, that he is related to an eternal order, and therefore he has spiritual needs and moral obligations which must have special consideration in his whole scheme of life. If he is to develop all his faculties, and realize all the possibilities of his nature, he must have his Sabbaths of release from physical toil. He must have opportunity and help for communion with God. He must resolutely devote time and energy to learning God's will, and attuning his life to it, if that life is to keep the upward path of spiritual vision, and liberty, and peace.

This was not intended to split life into the misleading division of secular and sacred, leaving the individual harassed by trying to hold the balance evenly between the two. It proclaims that all life belongs to God, and that His will must be the supreme factor in the ordering of all our days. The demand that one day in seven should be set apart as His Sabbath, and the restrictions with which the day is fenced about, are not arbitrary, in the sense of being irrational. They are an expression of Divine wisdom, and are given for our good, just as we to-day guide childhood

and youth with all kinds of demands and restrictions to ensure that certain subjects have their proper place, and to safeguard vital interests. It is parental authority over the whole of child-life, and parental care for all its interests, which suggest, impose, and justify the commandments (both positive and negative) by which the days of childhood are ordered, and childish activities directed.

### **Two Things Secured.**

Now what things essential to the well-being of the individual and of the community are secured and safeguarded by the fourth commandment? They may be summed up in two great words: *rest* and *worship*; rest and worship for the whole man and for the whole community; rest providing for worship, and worship sanctifying rest; rest and worship which together should be for the glory of God because serving the highest interests of mankind.

### **1. Rest : The Redemption of Work.**

‘Remember the Sabbath day to keep it holy . . . in it thou shalt do no manner of work.’ What a charter of freedom that is for human toilers! What a boon to the jaded body and troubled mind! How splendidly it wrests labour from the relentless grip of greed, and brutality, and selfish pleasure-seeking! ‘Thou, nor thy son, nor thy daughter, thy manservant nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates.’ Could anything be more democratic, or more merciful for man and beast? This gracious ordinance gave the tired slave a few hours’ respite, and brought the weary oxen a little relief. These people were not allowed to forget their long and crushing toil, probably without any

Sabbath rest, in Egypt. As God had been merciful and gracious to them, so they were to be to one another, to their strangers, and to their cattle. 'Thou shalt remember that thou wast a slave in Egypt, and the Lord thy God brought thee out thence by a mighty hand and by a stretched-out arm : therefore the Lord thy God commanded thee to keep the Sabbath day.' *Rest* : that is the first of the great ideas and purposes which illumine the fourth commandment. It calls a halt in the feverish rush of the crowded days ; it gives opportunity for recuperating body, mind, and soul.

## **2. Worship : The Purpose of the Rest.**

The character of the rest that is contemplated may be inferred from the character of God, and His regard for all the interests of man. It was never intended to be mere aimless, listless idleness. It is distinctly implied that on this day human life was to be brought into harmony with the life of Him who 'rested on the seventh day, and hallowed it.' It is easy enough to criticize this representation of God as resting after labour, but the underlying conception that our lives are based on God's, and therefore our conduct must be in harmony with His, is one of supreme importance. 'My Father worketh hitherto, and I work,' said Christ. The eternal Worker was not putting any premium on idleness when He established the Sabbath ordinance of rest. He intended the day to be used by man for sharing His own rest, that His rest might be carried and enjoyed through the busy days of toil. The Sabbath made it possible that instead of being mastered by work, men should be master-workers ; fellow workers with God, and sharers of His rest. Vacant idleness does not hallow

anything ; the rest of God is a benediction. It descends upon the soul in worship. The truest rest is the exercise of the soul in that worship which demands the best energy of body and mind and is a vitalizing power for both. When work is relieved by worship, worship ennobles work. Work is then redeemed from drudgery, rest from idleness, and worship from superstition. In the very heart of the fourth commandment there is a gracious anticipation of those words of Him whose life was so full of work, yet so restful ; such a perfect blending of worship and service : ‘ Come unto Me and I will give you *rest* . . . ye shall find *rest* unto your souls.’

### **Unchanging Laws and Abiding Needs.**

The fact that some men do not like the Sabbath, and object to the fourth commandment altogether, does not in any way disprove the wisdom and graciousness of God in establishing such an ordinance in this authoritative way. Those who wish to have the government of life—their own and that of others—entirely in their own hands, will find every command in the Decalogue objectionable. But the laws of God are not made to suit men’s whims and fancies, nor to forward the interests of a few, but to serve the highest interests of all. In every realm they are inconvenient for the careless and terrible for transgressors, but they abide through the ages as the bulwarks of human health, security, and progress. Nor does the value of any law depend on its appreciation by one generation or its neglect by another, but on the extent to which it enables all the generations to find and keep the way of life and peace.

The revelation given through Moses has been superseded by the fuller revelation of Christ. To-day we do not base our observance of Sunday solely, nor even primarily, on the fourth commandment. With the Christian revelation of God and the Christian conception of worship we have also a higher and stronger motive for devoting one day in seven to specifically spiritual ends. But the fourth commandment is based on principles, it secures privileges and safeguards interests, which are vital and unchanging for men of every age and clime

### **Later History.**

The weekly Sabbath not only enabled the Jews to maintain and develop their own religion, but it served as a sign to mark them off from surrounding nations.<sup>1</sup> Through all the centuries of their chequered history they observed it with more or less fidelity, until ultimately it became, next to circumcision, the most distinctive of their national characteristics. In periods of wealth and prosperity they often lapsed into carelessness and superstitious formalism, from which the prophets endeavoured to turn them back to intelligent and devout obedience. In the judgement of her wisest teachers Israel's neglect of the Sabbath was always followed, and ever would be followed, by disastrous consequences. Certainly every revival of spiritual religion among them at once brought about a better observance of this law.

### **The Attitude of the Prophets.**

Apparently in the eighth century B.C. it was observed in the letter but not in the spirit.<sup>2</sup> A century later Jeremiah laid great stress upon it as 'an institution,

<sup>1</sup> Exod. xxxi. 17; Ezek. xx. 12.

<sup>2</sup> Amos viii. 5; Hos. ii. 11.



the observance or non-observance of which might be taken as a criterion of the general faithfulness or disloyalty of the nation.'<sup>1</sup> When the great national disaster came upon them Ezekiel reproached the people with having wilfully profaned the Sabbath,<sup>2</sup> and declared this was one of the causes of their overthrow. Toward the close of the Exile the mighty prophet to whom we owe the second part of Isaiah gives the Sabbath an important place in his glowing descriptions of the restored Israel, and promises blessing to those who faithfully observed it.<sup>3</sup> 'He enforces Sabbath-keeping with words that add the blessing of prophecy to the Law's ancient sanction of that institution.'<sup>4</sup>

### **Nehemiah's Drastic Action.**

After the Exile, when the written Law, to which Ezra gave so much attention, became their supreme religious standard and guide, new efforts were made to secure unfaltering allegiance to the Sabbath ordinance. This was not easy, for the surrounding peoples were a perpetual menace. A serious crisis was dealt with by Nehemiah in his characteristically straightforward and drastic manner. A covenant had been prepared, and signed by a large number of representative men, by which the people bound themselves, if foreigners offered wares and food for sale on the Sabbath, not to buy them. Finding this covenant ignored, and a great deal of business being pushed forward by the intruding aliens, as also much labour being performed on the Sabbath by the Jews themselves, Nehemiah ordered the gates of Jerusalem to be closed on that day. Having shut out the foreign traders, he

<sup>1</sup> Driver, *Hastings' Dictionary of the Bible*, vol. iv.      <sup>2</sup> Ezek. xx. 12-24.

<sup>3</sup> Isa. lvi. 2-7, lviii. 13, 14.      <sup>4</sup> Dr. George Adam Smith, *Isaiah*, vol. ii.

appealed to his own people that, in order to avoid repeating the sins and sharing the punishment of their fathers, they should honour the Sabbath more worthily.<sup>1</sup>

These great prophets and leaders were no mere legalists, reproaching the people for overlooking trifles, and seeking to bind them to ordinances as such. They were men of far vision and sound judgment, able to trace effects back to primary causes, caring supremely for the will of God and working ever for the good of their fellow men, insisting with long patience and earnestness on those things which they believed vital to the well-being of the nation. Their estimate of the religious value of the Sabbath, and its significance for every phase of social life; their warnings against neglecting it; their efforts to reform and establish the customs of their time in accordance with its deep meaning and lofty purpose, are therefore of abiding value.

In later centuries attention was concentrated on the Sabbath as an end in itself, while the spirit and manner in which it was observed became more and more formal and irrational. The spiritual value of the fourth commandment, its large liberty for the soul, its call to things higher than labouring for the bread which perisheth, its rest and calm for worship, were all lost from view, overwhelmed by the absurd and irritating traditions of the scribes and Pharisees. The Sabbath of later Judaism was a vastly different thing from that established in early Israel, and it constituted one of the most serious problems our Lord had to face when in due time He came, not to destroy the law and the prophets, but to fulfil.

<sup>1</sup> Neh. xiii. 15-22.

## ADDENDUM

## BETWEEN THE TESTAMENTS

**The Maccabaeae Period.**

Concerning the subsequent history of the Jewish Sabbath, valuable information is contained in the Books of the Maccabees. In these spirited records the Judaism of a later period (B.C. 175-135) is depicted with undisputed fidelity. When the Syrian monarch, Antiochus Epiphanes, held sway over Palestine, a determined attempt was made to stamp out the distinctive features of the Jewish religion, and in their place establish Greek culture and ritual. Under Mattathias and his valiant sons the Jews resisted 'unto blood' this violation of their sacred institutions and customs. The story is one of the most pathetic and thrilling in history. Their grief at the long outrage on all they held most sacred, and the suffering involved in their resistance, were intense. 'The place of sacrifice was filled with abominable things . . . a man could neither keep the Sabbath, nor observe the feasts of his fathers, nor so much as confess himself to be a Jew. And on the day of the king's birth every month they were led along with bitter constraint to eat of the sacrifices; and when the feast of Bacchus came, they were compelled to go in procession in honour of Bacchus, wearing wreaths of ivy. . . . So the present misery was for all to see.'<sup>1</sup>

Out of the agony of this oppression came the great revolt, with Mattathias as its initiator, and Judas Maccabaeus as its outstanding leader. At first they refused to fight, even in self-defence, on the Sabbath.

<sup>1</sup> 2 Macc. vi. 5-7.

When offered their lives if they would conform to the king's demands, 'They answered them not, neither cast they a stone, nor stopped up the secret places, saying, Let us die in our innocency, heaven and earth witness over us that ye put us to death without trial. And they rose up against them in battle on the Sabbath, and they died, they and their wives and their children and their cattle, to the number of a thousand souls.'<sup>1</sup>

Faced with the possibility of extermination if this policy were continued, Mattathias saw that fighting in self-defence on the Sabbath was inevitable. 'If we all do as our brethren have done, and fight not against the Gentiles for our lives and our ordinances, they will now quickly destroy us from off the earth. And they took counsel on that day, saying, Whosoever shall come against us to battle on the Sabbath day, let us fight against him, and we shall in no wise all die as our brethren died in the secret places.'

This departure from tradition is extremely interesting. It is sometimes referred to as illustrating the wisdom of yielding to stern necessity. Those who appeal to it in this way should remember the nature of the necessity which pressed upon these suffering people, and do justice to the spirit in which the change was made. The Maccabees were scrupulously careful to keep all Sabbath warfare strictly defensive, although their enemies lost no opportunity of profiting by this line of action.

Men do not suffer like this for a mere scruple. These ardent Jews acted as men only can and do act when they feel that something vital is at stake. For them that something—chief among many cherished things—was the Sabbath. To them their religion

<sup>1</sup> I Macc. ii. 36-38, 40-42.

was everything. Life could hold nothing of any value if that were lost. For that they bravely fought and nobly died.

Thence onward, each succeeding generation tightened its grip upon the cherished treasure, until the soul of their religion was strangled by its own devotees. Though retaining much virility of spirit, Judaism hardened in form, until at last that condition was reached with which the Gospels have made us familiar.

## II

### THE ATTITUDE OF OUR LORD

#### **Jesus Accused of Breaking the Sabbath.**

WHEN we turn from the original design of the Sabbath as set forth in the Old Testament to the views which obtained concerning it in the times of our Lord, we are conscious of a deep and significant change. Into that change it is imperative that we should go with some care if we are to understand the real attitude of Jesus toward the sacred day. The day was intended primarily, as we have seen, to be a day of rest, and then inferentially, but no less really, to be a day of worship; yet on six occasions He, or His disciples, were accused of Sabbath-breaking. It has been inferred that He held the day lightly Himself and gave His sanction to liberal views concerning it, and liberal practices upon it, on the part of His followers. He did not refrain from violating the Sabbath laws; He defended His disciples when they plucked the ears of corn on the Sabbath day; and He declared that 'the Sabbath was made for man, and not man for the Sabbath.'<sup>1</sup> That, so far as the example of our Lord is concerned, is the argument of those who plead for certain relaxations of the Sabbath ideal. It is necessary, therefore, that we should know at the outset what those laws are which He did not scrupulously observe, and, further, what

<sup>1</sup> Mark ii. 27.

those principles were which He enunciated in His answers to His opponents.

**Tendency toward Deadening Formalism before our Lord's Day.**

Biblical experts trace the change to which reference has been made to those critical years of reconstruction which followed immediately after the Exile, and claim Ezra as the earliest of the scribes. It is clear that some of the sterner warnings and denunciations of the later prophets imply that a tendency toward deadening formalism had already begun, but the last glimpse we get of the Judaism of the Old Testament compares very favourably with that depicted in the Gospels. In the former case the legalist was on his way; in the latter he had most definitely arrived. And it was against the products of rabbinical legalism that Jesus on occasion found it necessary to contend. The reasons do not lie very far beneath the surface. It was only natural that when men suffered for what they held to be essential their successors should strive, with utmost jealousy, to preserve the treasured boon which had been handed down to them at such a cost. Hence arose the order of the scribes—the forerunners of those ‘lawyers’ who appear so often in such unfavourable light in the Gospels—whose duty it was to develop, and to propagate and adjudicate upon the sacred law. It is easy to do these men injustice unless we recognize that at the beginning of the movement they were actuated by the highest motives. It was their endeavour to give permanent form to the peculiar institutions of Judaism, especially those which either sprang into being or received added emphasis during the Exile, and to protect them from the evil leaven

of pagan customs and influences to which, in succeeding generations, the Jews were to be exposed.

#### **Still more Pronounced in His Day.**

But just as the monasticism of the Middle Ages departed widely from the spirit which dominated it at its inception, and made the product of a worthy impulse a thing of scorn, so the rabbinism of the days of Jesus had degenerated from the principles which marked its beginnings. The successors of the scribes were not the men their fathers were. Gifted with neither breadth of view, flexibility of thought, nor richness of imagination, they became zealous for the mere form of things, so zealous as to miss their fundamental meanings. The movement became pedantic and sterile. Each generation of scribes sought to out-distance the pedantries of its predecessors, to whose most trivial word they demanded obedience. It was held that an offence against the sayings of the scribes was worse than one against the Scriptures. In this way the soul of religion withered. The service of God became a matter of obeying laws and observing traditions. The age immediately preceding the coming of Christ was one of amazing bibliolatry. The Divine word was searched with minutest care, and by ingenious exposition made to yield impossible meanings. Thought of God receded more and more, and the Law took its place. 'Religion was not a communion of man with God, but a legally correct walk with God. Love of the Law was the essence of piety; conformity to the Law was the standard and source of all righteousness.'<sup>1</sup> Rabbinism perfectly illustrates that great saying of Dr. Arnold's that 'the most destructive thing in the

<sup>1</sup> Dr. D. Eaton, *Hastings' Dictionary of the Bible*, vol. iv., p. 420.



world, because the most contrary to nature, is the strain to keep things fixed.'

### **His Contention against it.**

It was this hardening of religious conceptions, resulting from an impoverishment of religious experience, and the fear that some indispensable feature of Judaism might be lost unless scrupulously guarded, which lay at the root of the Pharisaic legalism Jesus found so necessary to ignore or attack as occasion demanded. Zeal, unless tempered by wise judgement and a gracious spirit, always stands in danger of going to extremes, and the zealot, by gripping too firmly the thing he wishes to preserve, may crush out its very life. Thenceforth he retains the dead form while he loses the essential spirit, without which it is nothing.

### **Examples of His Protest.**

Jewish legalism in the days of Jesus furnishes a striking illustration of degeneration and parasitism in religion. Jesus, whose insight into the heart of men and movements was so sure, knew it to be such. He saw the 'hypocrites'—'play-actors'—disfiguring their faces to display the rigour of their fasts,<sup>1</sup> and heard the trumpet which announced a gift cast into the treasury.<sup>2</sup> He beheld men zealously scrupulous about trifles and indifferent to essentials, and satirized their deeds as 'straining out a gnat and swallowing a camel.'<sup>3</sup> He knew how the observance of external ceremonial ablutions had crowded out all thought of the need of inner purity.<sup>4</sup> He observed, and then pilloried in unforgettable words, the Pharisee who, without any sense of the incongruous, degraded prayer into

<sup>1</sup> Matt. vi. 16.

<sup>2</sup> Matt. vi. 2.

<sup>3</sup> Matt. xxiii. 24.

<sup>4</sup> Matt. xxiii. 25.

self-congratulation.<sup>1</sup> He was aware of the casuistry by which the magic word 'corban' could exempt men from fulfilling a filial obligation which was also a Mosaic law,<sup>2</sup> and how the elaborate regulations of the Mishna—to which reference will be made immediately—were regarded as necessary to explain what was meant by the simple words of the fourth commandment. He perceived that the scribes made void the word of God by their traditions, and that the soul of religion could not breathe freely under such conditions.

This was the Judaism which at its worst greeted Jesus. Is it to be wondered at that scribe and Pharisee fell under the lash of His scorn, or that He levelled against them the gentle satire of His earlier, and the crushing denunciations of His later, ministry? The marvel is that He treated them so patiently and that His protests were, on the whole, so gentle and so gracious. The explanation surely is that Jesus, by acting with natural grace, sought to displace the false by exhibiting the true. Part of the mission of Jesus was to restore to religion its native simplicity, its essential soulfulness.

#### **Rabbinical Rules Relative to the Sabbath.**

It is necessary, further, if we would find the key to our Lord's attitude toward the Sabbath of His times, that reference should be made, however briefly, to the multitudinous regulations contained in the treatises known as the Mishna, by which the scribes sought to fence the sacred day.<sup>3</sup> To understand the nature and scope of this legislation is to find the clue to the meaning of His words and actions, if those

<sup>1</sup> Luke xviii. 11.

<sup>2</sup> Mark vii. 10-12.

<sup>3</sup> cf. Edersheim's *The Life and Times of Jesus the Messiah*, App. xvii.

words and actions were what we hold them to have been—a protest against that legislation. The scribes counted the exact number of the commandments to be kept, and arrived at the conclusion that there were six hundred and thirteen—three hundred and sixty-five negative commandments, or one for every day of the year, and two hundred and forty-eight positive ones, or one for every bone of the body. This classification is not without its gleam of the ludicrous. A few of these prohibitions must be quoted, because they, more than anything else, reflect the spirit of the age, and explain the position our Lord adopted. Certain primary rules forbade building, carrying burdens, ploughing and reaping, and from these other rules were evolved, often amazing in their utter puerility. If, for example, to build on the Sabbath was a transgression, to curdle milk was a transgression also, seeing that it was a species of building. Carrying a burden was not allowed; hence a tailor must not carry his needle, neither must a woman wear a ribbon unless sewn on her dress. Stilts for fording a stream were not permitted because the user carried them, but a crutch was allowed, because it carried the user. If ploughing was wrong, to wear nailed sandals was also wrong, because the nails might scratch the soil and thus plough it. If reaping was forbidden, then to pluck a grey hair from the head was sin, because it violated the law against reaping. Pain was not to be relieved unless life was in danger, and no attention was to be given on the Sabbath to a broken bone or a dislocated joint. The sick, according to the austere school of Shammai, were not to be visited, nor the mourner comforted. And so on. But over against this there was the wearisome haggling of another lengthy tractate, the design of which was

to show how, by ingenious sophistry, the rigour of some of the more inconvenient of these prohibitions might be toned down. To give but one example: the rabbis fixed the limit of the Sabbath-day journey at 2,000 cubits, but if, before the Sabbath, a man deposited food for two meals at the boundary, he was entitled to regard that point as his temporary home, from which he might proceed another 2,000 cubits. Thus it would seem that by means of the prohibitions the scribes put a formidable 'bit' into the mouth of the nation, and then, by means of the concessions, judiciously slackened the reins.

#### **The Purpose of His Protest.**

Such were the conditions which obtained in our Lord's day; and with these to guide us it is not difficult to see that there was no other course for Him to pursue than the one He chose. He treated these rules as though they did not exist, and whenever they clashed with any generous impulse which surged in His soul He did the simple, natural thing, without any regard for what it might mean for Himself. He knew that the Judaic Sabbath regulations were robbing the day of its primary significance, and He set Himself to restore the divine ideal. His free spirit, which saw truth whole and followed it wholly, which discerned instinctively between the artificial and the vital, led Him into conflict with the formalists whose hate knew no bounds—not even those of fair play. The controversies which followed His Sabbath miracles precipitated the Cross. 'For this cause did the Jews persecute Jesus, because He did these things on the Sabbath.'<sup>1</sup> 'They watched Him, whether He would heal him on the Sabbath day, that they might

<sup>1</sup> John v. 16.

accuse Him. . . . And the Pharisees went out, and straightway with the Herodians took counsel against Him, how they might destroy Him.'<sup>1</sup> What then was the attitude of Jesus toward the Sabbath?

### 1. Loyalty to Its Spirit.

*He kept the spirit of it loyally.* Never did He, by word or act, endeavour to set at nought its original design, and never did He question either its sacredness or its obligation. He was a loyal son of the synagogue, and though the average synagogue was not without its dreariness He honoured it for what it might be as well as for what it was. St. Luke's luminous saying that 'He came to Nazareth where He had been brought up; and He entered, *as His custom was*, into the synagogue on the Sabbath day,'<sup>2</sup> throws light upon what may be called the church-going habits of our Lord. That it was not merely the sentiment of Nazareth, the scene of His boyhood's days, which drew Him, may be inferred from those other passages in the Gospels which quite naturally, without any dogmatic intention, reveal Him on the Sabbath in the synagogue of any town He might be visiting. It was not only when the flush of an early pilgrimage was upon Him, but also when He was in the full sweep of His ministry, that He spoke of the Temple as His Father's house.<sup>3</sup> May it not be that the inspiration He gained in the Father's house quickened His enthusiasm for the Father's business, and led at the end to the confident entrusting of His spirit to the keeping of the Father's hands? At all events it is very true that he who has learned to revere the Father's house, and to spend himself in the Father's service, may well come at the last to

<sup>1</sup> Mark iii. 2, 6.

<sup>2</sup> Luke iv. 16.

<sup>3</sup> Luke ii. 40; John ii. 16.

adventure himself safely into the security of the Father's hands.

## 2. Latitude in Emergency.

*He would not allow it to hinder acts of mercy.* Seven of His miracles were wrought upon the Sabbath, and on six occasions He, or His disciples, were accused of transgressing the day. How could He keep it and yet violate it? If what has already been said on the design of the Mosaic Sabbath, and on the change through which it had passed under the hands of the rabbinists, is borne in mind, the answer becomes apparent without the need of much explicit exposition. Jesus did not do on the Sabbath anything which an unbiased mind could construe into 'work,' although some of His actions cut directly across the regulations laid down by the scribes, and His Sabbath 'transgressions,' as He showed whenever He undertook to defend Himself, were all acts of mercy. These were performed on (i.) the demoniac in the synagogue at Capernaum,<sup>1</sup> (ii.) Peter's wife's mother,<sup>2</sup> (iii.) the man with the withered hand,<sup>3</sup> (iv.) the woman with a spirit of infirmity,<sup>4</sup> (v.) the man afflicted with dropsy,<sup>5</sup> (vi.) the impotent man at the pool at Bethesda,<sup>6</sup> and (vii.) the man born blind.<sup>7</sup>

It should be noted that no one of these violated the fourth law of the Decalogue, but that several of them did transgress the enactments of the Mishna. He lifted one sufferer up; He anointed the eyes of another with clay; and He commanded yet another to take up his bed and walk. These acts appeared to Him exactly what they were—unimportant things,

<sup>1</sup> Mark i. 23-27; Luke iv. 33-36.

<sup>2</sup> Matt. viii. 14-17; Mark i. 29-31; Luke iv. 38-40.

<sup>3</sup> Matt. xii. 9-13; Mark iii. 1-5; Luke vi. 6-11.

<sup>4</sup> Luke xiii. 10-17.    <sup>5</sup> Luke xiv. 1-6.    <sup>6</sup> John v. 1-16.    <sup>7</sup> John ix.

altogether insufficient to stem the flow of His compassion, and withal they were the natural concomitants of His acts of healing. Each of them gave the impulse the sufferer needed, and therefore, though the Law forbade them, He did not hesitate to set the Law aside. But inasmuch as to attempt to heal, or to relieve suffering, if life was not at stake, was considered wrong on the Sabbath, it followed that each of these several miracles was, in the eyes of the scribes, an act of Sabbath-breaking. To Jesus that did not matter. He knew their traditions were wrong. He also knew that when it touched the life of their cattle the Pharisees found some convenient way to evade it. 'What man shall there be of you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out? How much, then, is a man of more value than a sheep? Wherefore it is lawful to do good on the Sabbath day.'<sup>1</sup> They could not escape the logic of this argument. It was not so much a question of a man being greater than an institution, and that, therefore, the institution should give way to the man. It was rather this: that the institution allowed an act of mercy to a sheep, and therefore on the strength of moral values should allow the same law to operate on behalf of suffering humanity. It was a favourite answer. Jesus moulded it to fit more than one occasion, and it was always irresistible.<sup>2</sup>

Again, to refrain from such acts of mercy was to do a real wrong. Was not that the point of His searching question: 'Is it lawful on the Sabbath day to do good, or to do harm? to save a life, or to kill?' It is easy to overlook the second clauses of that dual inquiry. To Jesus not to do good was to do harm,

<sup>1</sup> Matt. xii. 11, 12.

<sup>2</sup> Luke xiii. 15-17; xiv. 5.

not to save a life was to destroy it. Before such a creed as that, what were a few hair-splitting rules imposed by soul-withered men? And if to do good was to work, then Jesus would claim the highest precedent of all: 'My Father worketh even until now and I work.'<sup>1</sup> In the ceaseless benevolence which sustains the world He saw sufficient justification for the ceaselessness of His own deeds of love. To the kindly heart of Jesus there was no day in which it was right to refrain from doing good. 'There are six days in which men ought to work; in them, therefore, come and be healed, and not on the day of the Sabbath.'<sup>2</sup> So said the indignant ruler of one of the Peraean synagogues. 'What!' came the withering retort, 'would not each of you loose his ox or his ass from the stall *to-day*? And must this daughter of Abraham remain bound until *to-morrow*?' To Jesus the sense of fitness became a rule of life.

### 3. Endeavour to Restore it to Original Design.

*He sought to restore the day to its original design.* Perhaps the most far-reaching word our Lord ever uttered concerning the Sabbath, and possibly the most misused also, is that which St. Mark connects with that famous passage with the Pharisees after the disciples had plucked and eaten the ears of corn on the Sabbath day: 'The Sabbath was made for man, and not man for the Sabbath.'<sup>3</sup> It is a saying which has been grasped at by those who desire to introduce secular relaxations—the playing of games, the opening of theatres, cinemas, and other places of amusement—into our modern Sunday. But few things could come more superficially near to what the words seem to imply and yet be more profoundly removed

<sup>1</sup> John v. 17.

<sup>2</sup> Luke xiii. 14.

<sup>3</sup> Mark ii. 27.



from what they really mean. Jesus saw, as this chapter shows, how burdensome the Judaic Sabbath had become.<sup>1</sup> He had no doubt about it. 'Woe unto you, lawyers! for ye lade men with burdens grievous to be borne, and yet ye yourselves touch not the burdens with one of your fingers.' These scribes acted upon the principle that the institution was greater than the man, and Jesus sought to readjust the mistaken notion by stating its direct opposite. Man was not made for the sake of the Sabbath, but the Sabbath for the sake of the man. The disciples may have broken rabbinical rules concerning reaping and threshing when they plucked the ears of corn to satisfy their hunger, but these simple-hearted men had not broken the essential law of God any more than David did in the days of old, and the priests in the Temple service. The Sabbath was made for something greater than that to which these paltry restrictions would limit it.

'The Sabbath,' as Dr. A. B. Bruce says, 'was meant to be a *boon* to man, not a *burden*.'<sup>2</sup> It was made for man, for everything which makes him *man*; not merely for his physical well-being, but also for his mental and moral enrichment; for the development of those

<sup>1</sup> Mr. C. G. Montefiore contends against this view. 'The Sabbath,' he says, 'is celebrated by the very people who did observe it in hundreds of hymns, which would fill volumes, as a day of rest and joy, of pleasure and delight, a day in which man enjoys some presentiment of the pure bliss and happiness which are stored up for the righteous in the world to come. To it such tender names were applied as "Queen Sabbath," the "Bride Sabbath," and the "holy, dear, beloved Sabbath."'—*Hibbert Lectures*, 1892. pp. 506 ff. While it is true that the Jewish Sabbath was a day of feasting, the enactments of the scribes could not have been anything less than burdensome. It is possible that the eulogies of those hundreds of hymns may have been due to a sentiment not actually untrue but nevertheless over-generous. Such things are not unknown. Thackeray as a boy did not have a very rosy time at the Charterhouse, yet his later descriptions of the old school are suffused by a generous glow of glory.

<sup>2</sup> *The Training of the Twelve*, p. 89.

spiritual qualities which lift him above the animal world to which his body relates him; for man as Christ saw him, estimated him, loved him, served him, and died for him, and so for man as Christ intended him to be and is for ever seeking to make him.

### **The Liberty of Christ.**

It should be remembered that He who said, 'The Sabbath was made for man,' said also, 'The Son of Man is Lord of the Sabbath.'<sup>1</sup> By that word He asserted His right to do what His sense of fitness dictated. He saw into the largeness of the design of the holy day, and refused to allow small things to hamper and spoil it. The Sabbath was one of the divine mercies for the work-weary, suffering world. He would observe it as a mercy, and upon it do merciful things. But the plea of liberty inherent in His claim of lordship never led to the slightest deviation from what He knew the Sabbath was intended to be. On the contrary, He has shown us the way in which liberty is to be used, and the causes for which it may be employed. In His hands it was never used for self, but always for the benefit of those about Him. Yet being 'lord,' He nevertheless obeyed the essential laws of His own realm, and thus set for His subjects the true example. Our Sundays kept according to that example, exhibiting His sympathies and controlled by His spirit, will be holy, happy, helpful days, achieving all the ancient Law had in view, and suffusing it with that flush of glory which transfigures everything over which Christ reigns.

<sup>1</sup> Mark ii. 28.

### III

## IN APOSTOLIC TIMES

### **The Change of Days.**

So far our inquiry has been concerning the Sabbath as observed on the seventh day of the week. Now we are face to face with a very remarkable change, which must be examined with great care. In the early Church, according to the New Testament, the Sabbath quickly gave place to 'the Lord's Day,' which was kept on the first day of the week instead of the seventh. Within about a quarter of a century after the Resurrection the change was general. What caused it? And what light does it throw upon the inner meaning and permanent value of the Christian Sunday?

There is no record of any special instructions from Christ Himself on this matter. It may have been among 'the things concerning the kingdom of God' of which He spake to the apostles during the forty days between the Resurrection and the Ascension, but we have no right to assume that it was. Nor do we read of any formal decision to make this change on the part of any council of the Church. Nor does it appear that any protest was ever made against what seems to have been done under a common impulse and with the general approval of the first disciples.

It is possible some suggestion and authorization was found in our Lord's choice of the first day of the week for the appearance to His disciples, recorded in John xx. 26: 'After eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.' This would be on the next first day of the week after the Resurrection.

Just how and when the change began we are not told, which suggests that no record or explanation was considered necessary. Apparently for some time the Sabbath was observed, more or less, side by side with the first day. The Council at Jerusalem, reported in Acts xv., which dealt with the pressing question as to what parts of the Jewish Law were obligatory for Christians, and what might be discarded, did not recommend, nor even suggest, the continuation of the Sabbath. Already it must have lost the high place it occupied in their lives when they were under the Law.

#### **Slowly but Firmly Established.**

There is no definite statement about the observance of the first day of the week until about twenty-two years after Pentecost, when Paul wrote his First Epistle to the Corinthians: 'Now, concerning the collection for the saints, as I gave orders to the churches of Galatia, so also do ye. Upon the first day of the week let each one of you lay by him in store, as he may prosper.'<sup>1</sup> Here the weekly meeting on the first day is not commanded; it is assumed as established. A little later (from eighteen months to two years), when Paul and his companions visited Troas, they tarried there seven

<sup>1</sup> 1 Cor. xvi. 1, 2.

days. 'And upon the first day of the week, when we were gathered together, Paul discoursed with them'<sup>1</sup> Here again it appears that such gatherings on the first day of the week were so well established and understood that no word of explanation was deemed necessary.

### **The Lord's Day.**

Later still, in Rev. i. 10, we first meet with the phrase 'the Lord's Day.' Its meaning in this passage has been much disputed, and its reference to the first day of the week, though highly probable, is not beyond question. No other interpretation, however, suits it so well, and the fact that it is so frequently used as a designation for Sunday in the sub-apostolic age makes the reference here extremely probable. It indicates the apostolic conception of the day, and helps us to understand how that day came to take the place of the Jewish Sabbath in the religious life of these men.

For nothing less than the tremendous facts, the sublime ideas, and the mighty forces lying behind and represented by this phrase 'the Lord's Day' could ever have led men born and reared in Judaism to break with the seventh-day Sabbath. That was the very last thing most Jews would think of doing; it was the one thing no cruelty from oppressors could ever drive them to do. Think what it must have meant for Saul of Tarsus, a Hebrew of the Hebrews, a fearless and aggressive Pharisee, to give up the Jewish Sabbath! What were the facts, the ideas, the forces, which made the change of day so natural and inevitable for these Jewish-born disciples?

<sup>1</sup> Acts xx. 7.

**Christ as 'Lord.'**

The first thing was their acceptance of and devotion to Christ as 'Lord'—a title of tremendous import to men familiar with the Old Testament Scriptures. How came they to give such a title to one who had died as a malefactor on the cross? *It was because of His resurrection*, the significance of which for these men cannot be overstated. It immediately and completely exalted their conceptions of His nature; it established their faith in His power; it determined the main features of their devotion. Human speech can hardly express more concerning any one than is contained in the utterance of Thomas, when at last he was convinced of the reality of the Resurrection, 'My Lord and my God!' In his sermon on the day of Pentecost, Peter lays great stress on this point, dealing with the use of the title in Psalm xvi., and then, arguing from the fact of the Resurrection, he reaches the triumphant conclusion, 'Let all *the house of Israel* therefore know assuredly that God hath made Him both *Lord* and Christ, this Jesus whom ye crucified.'<sup>1</sup> Saul of Tarsus would have regarded the ascription of such a title to the crucified Nazarene as nothing less than blasphemy, yet his first words after the risen Christ had appeared to him on the way to Damascus were, 'Who art thou, *Lord*? What shall I do, *Lord*?'<sup>2</sup> The frequent use of this title throughout the Epistles and the Book of Revelation shows how completely this conception of the lordship of Christ dominated the thought of the early Church.

**The Day of Days.**

Now many of their most precious memories of the risen Lord were associated with the first day of the

<sup>1</sup> Acts. ii. 36.<sup>2</sup> Acts ix. 5; xxii. 10.

week. On that day He had risen from the dead. What a day of days that was, with no less than five separate appearances to 'chosen witnesses'! On the first day of the following week He appeared to them again,<sup>1</sup> and it may have been on a first day that the promise of the Father was fulfilled in the gift of the Holy Spirit at Pentecost.

It is difficult for us to realize the impression such facts would make on these men, into whose lives they broke with enlightening wonder and exultant joy. From a band of broken and discredited followers of the crucified Jesus they quickly became the fearless witnesses of a triumphant Lord. By the illumination of the Spirit they saw deeply into the purposes of Christ, and were caught in the vast sweep of His sovereign power. In the new revelation of what He was, the clearer understanding of what He had done, the consciousness of a new relationship to Him, they rejoiced 'with joy unspeakable and full of glory.'

It was, therefore, perfectly natural they should at once begin to keep the first day of the week as a festival of remembrance and fellowship. No other day could ever be like that on which their Lord had risen from the dead and used for His special manifestations. They saw it as a day of mighty import for the world, the beginning of a new era, the starting-point of a new experience for all who would accept the risen Jesus as Saviour and Lord.

### **The Law Fulfilled.**

One of the things which immediately became clear to them was that in Christ their Lord the Law of Moses had been fulfilled, and so come to an end. They knew they were no longer under 'the law of

<sup>1</sup> John xx. 26.

commandments contained in ordinances'<sup>1</sup> Everything now centred in the living Christ. He was 'the end of the law unto righteousness to every one that believeth.'<sup>2</sup> The Old Dispensation had passed, like the stars at dawn of day. The way they had to follow, the truth they had to learn and proclaim, the life they were called to enjoy and manifest, were all in Christ, their risen and reigning Lord, and in Him alone. Henceforth for them the one supreme law of life must be His great law of love.

### **The New Order.**

The break with the Jewish Sabbath was not sudden nor dramatic, for they were a comparatively small company in the midst of a hostile community. The new order grew up quietly but surely, and long before the end of the first century the general observance of the first day of the week as the Lord's Day, instead of the Jewish Sabbath, appears to have been established in all the Christian communities.

### **Followed in a New Spirit.**

And not only did they instinctively adopt a new day, but they observed it in a new spirit. There was no attempt to base the Lord's Day on the Sabbath. It was not a compromise with, or an adaptation of the old, but a new beginning, with new ideas, new purposes, new hopes. They had passed into a large liberty, which involved, it is true, great responsibilities; but these were very different from the obligations they formerly owed to the law of commandments. From the first they understood something of the truth expounded by Paul in the fourteenth chapter of Romans. The observances of days, the eating of

<sup>1</sup>Eph. ii. 10.

<sup>2</sup>Rom. x. 4.



meats, and all such-like things, must now be determined by the new law of love to Christ and love for one another. The individual must no longer be judged by the old standard of exact conformity to a written law of ordinances. 'Let us not therefore judge one another any more: but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself: save that to him who accounteth anything to be unclean, to him it is unclean. . . . For the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Ghost.'<sup>1</sup> We can understand how, as the number of disciples increased, there would be 'weak' brethren among them, who feared to break with the Law entirely, and did not at first appreciate fully the liberty with which Christ had made them free. These were to be treated with the utmost consideration, even at the cost of self-denial to the strong. 'One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind.'

### **A Large Liberty.**

This is a large liberty indeed, but it is of the very essence of the new life in Christ. The obligation to keep the Jewish Sabbath, because of the fourth commandment, has disappeared. In its place we have the higher and more comprehensive obligation to honour Christ in all things, and to place the moral and spiritual welfare of others before all personal preferences and interests.

This liberty of the gospel is not, however, licence to do as we like with all our days. Paul shows us

<sup>1</sup> Rom. xiv. 13-17.

how to *appreciate and maintain it*: 'Let no one take you to task on questions of eating and drinking or in connexion with the observance of festivals or new moons or Sabbaths. All that is the mere shadow of what is to be; the substance belongs to Christ.'<sup>1</sup> He also shows us *how to use it*, which must ever be according to that law of love which makes 'unto the Lord' its supreme aim, and follows after 'things that make for peace, and things whereby we may edify one another.' We have no right to quote Paul on esteeming every day alike unless we show the argument of the whole chapter,<sup>2</sup> which is that no Christian is at liberty to spend his time or his means as he may please. He must act in all things according to the spirit of Christ, and for the good of his fellows. 'For none of us liveth to himself and none dieth to himself. For whether we live, we live unto the Lord: or whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's.' It was that law and that spirit, so clearly understood and so fully accepted by the first disciples, which led them joyfully to set apart the first day of the week as 'the Lord's Day.' This invested the day with privileges and sanctions far more precious and enduring than anything attaching to the Jewish Sabbath as an ordinance of the Mosaic Law.

### **The True Sabbath 'Rest.'**

Not until a much later date (the fourth century) was any attempt made to represent the Lord's Day as a modification and continuation of the Jewish Sabbath, or to enforce its observance by appeals to the fourth commandment. This is never suggested in the New Testament. The Sabbath had passed away, having

<sup>1</sup> Col. ii. 16, 17, Moffatt.      <sup>2</sup> Rom. xiv.

reached its destined end in the new life and liberty of the gospel. Its rest from toil, on which such emphasis is laid in the Old Testament, is secured and safeguarded not by commands, but by the honour which Christianity gives to the body, and its care for every interest of human life. In the New Testament, however, this rest is largely spiritualized, and is regarded as being fulfilled partly in the present experience of deliverance from sin, and more fully in the eternal rest of heaven.<sup>1</sup>

### Conclusion.

We therefore conclude that although Christ Himself did not give any instructions concerning this observance of the first day of the week, yet the disciples began it under the guidance of the Holy Spirit, and in obedience to the most natural and healthy impulses of their new and wonderful experience of the abiding presence and power of their risen Lord. They had no thought of perpetuating the Jewish Sabbath under another form, though for a time they observed the old side by side with the new. But the seventh-day ordinance soon dropped out. It did not belong to, nor would it harmonize with, the new order. It was but a shadow of the substance they found in Christ. Very soon the first day of the week became their one appropriate and sufficient weekly religious festival. They kept it as 'the Lord's Day,' though they had never been commanded to do so, nor were they ever formally prohibited from doing work on that day. They kept it sacred, they dedicated it to praise and prayer, to fellowship and service, out of love to Christ and as a means of grace for the edification of the Church. Their observance did not follow any hard and fast lines.

<sup>1</sup> See Heb. iv.

Differences of opinion were tolerated ; 'weak' brethren were treated kindly ; their sole purpose being to honour their glorified Lord, to walk worthily of their high calling, to stand fast in the liberty wherewith Christ had made them free, and unitedly to bear effective witness before the world they were to evangelize in His name.

## IV

### THROUGH THE CENTURIES

#### (I) FROM THE APOSTLES TO THE EDICT OF CONSTANTINE :

##### DEVELOPMENT ON APOSTOLIC LINES

THE history of Sunday observance from apostolic times to our own has considerable interest for, and an important bearing upon, the purpose of this book. The limits of our space make it impossible to attempt anything more than a brief and fragmentary review, producing only a fractional part of the historical evidence for the main periods and the movements they represent.

#### **Ignatius, A.D. 110.**

At the beginning of the second century we find Ignatius, Bishop of Antioch, contrasting the Christian manner of life, which has the Lord's Day as its chief festival, with 'sabbatizing'—that is, with the Jewish manner of life, which centred so largely in the Sabbath. He says, 'Let us therefore no longer keep the Sabbath after the Jewish manner, and rejoice in days of idleness. . . . Let every friend of Christ keep the Lord's Day as a festival, the Resurrection day, the queen and chief of all the days. . . . For where there is Christianity there cannot be Judaism.'<sup>1</sup> The point to be noted is the way he uses the phrase 'the Lord's Day,' and identifies it with the whole scheme of Christian living. The attitude and outlook is still that of the New Testament writers.

<sup>1</sup> *To the Magnesians*, chap. ix.

**'Epistle of Barnabas,' A.D. 110 (?)**

In the *Epistle of Barnabas*, which must be dated early in the second century, if not in the last decade of the first,<sup>1</sup> there is a chapter on 'The False and the True Sabbath.' The writer quotes freely from Isaiah i. : 'Your new moons and your Sabbaths I cannot endure,' and then, by way of paraphrase and comment, adds, 'Your present Sabbaths are not acceptable to me, but that is which I have made (namely this) when, giving rest to all things, I shall make a beginning of the eighth day, that is, a beginning of another world. Wherefore, also, we keep the eighth day with joyfulness, the day also on which Jesus rose again from the dead.' Whatever we may think of his arguments, this author is a witness to the fact that in his day the Jewish seventh-day ordinance had been superseded by the Christian first-day festival of the Resurrection.

**'The Teaching of the Twelve Apostles,' A.D. 110.**

Another very early witness is the book, or tract, called *The Teaching of the Twelve Apostles*, which is not later than the very beginning of the second century, and may be earlier. There is one section, says Dr. J. Vernon Bartlet,<sup>2</sup> that 'consists of an expansion of the second table of the Decalogue, beginning, after Jewish fashion, with "Thou shalt not kill"; but it also inserts the third commandment. . . . No mention is made of the Sabbath, or of honour to parents. The former may be omitted intentionally; the latter may be taken for granted, or may be omitted because pagan parents *must* be disobeyed.' In another section, however, dealing with Church discipline, reference is made to the stated breaking of bread on the

<sup>1</sup> See Dr. Hamilton, *Dictionary of Apostolic Church*, vol. ii.

<sup>2</sup> Article in *Hastings' Dictionary of the Bible*, extra vol., p. 438.

Lord's Day: 'And on the Lord's Day come together to break bread, and give thanks, after confessing your transgressions, that your sacrifice may be pure.' The Jewish-Christian origin of this book makes its omission of all reference to the Sabbath, and its acceptance of the Lord's Day as an institution understood and unchallenged, all the more striking.

**Justin Martyr, A.D. 140.**

Justin Martyr, a philosopher who accepted Christianity and became a great apologist for it, gives a very full account of the weekly assemblies for worship held by Christians of that time. There is a well-known passage<sup>1</sup> in his *First Apology* which says: 'On the day called Sunday all who live in the cities or in the country gather together to one place, and the *Memoirs of the Apostles*, or the writings of the prophets, are read as long as time permits.' Then follow exhortations, prayers, and thanksgiving, bread and wine are partaken together; and alms are collected for distribution among the needy. The reasons given for this procedure are 'Because it is the first day on which God dispelled the darkness . . . and because Jesus Christ our Saviour rose from the dead upon it . . . which therefore remains the first and chief of all days.' Justin taught in Rome and probably in Ephesus.

**Tertullian, A.D. 200.**

The great Tertullian is another interesting witness, showing the ideas prevailing and the methods of worship which were followed in Northern Africa toward the close of the second century. In reply to the Jews, 'who are sure to say that ever since this precept (concerning the Sabbath) was given through

<sup>1</sup> *First Apology*, in Ante-Nicene Library; also Dale's *Living Christ*.

Moses the observance has been binding,' he argues that 'the precept was not eternal, nor spiritual, but temporary, which would one day cease.' He draws attention to the fact that when Joshua and his people, by divine direction, carried the Ark round the city of Jericho for seven days in succession, one of those days must have been a Sabbath, on which, therefore, they were doing work. 'Whence,' he says, 'it is manifest that the force of the precept was temporary, and respected the necessity of present circumstances; and that it was not with a view to its observance in perpetuity that God gave them such a law.' With reference to the way in which the first day of the week was, and should be, observed in the Church, 'Sunday we give to joy,' he says, and his instructions are that 'on the day of the Lord's resurrection' the Christians gathered for worship should stand for prayer rather than kneel, and 'should forbear worldly duties, deferring even our business, that we give no place to the devil.'<sup>1</sup>

#### **The Edict of Constantine, A.D. 321.**

The Edict of Constantine<sup>2</sup> is a very definite landmark in the history of our subject. The exact meaning of some of its phrases, as also the motives of the Emperor, have been much disputed, but enough is clear for our purpose. By the Edict of Milan (313) toleration had been granted to the Christians; but in A.D. 321 imperial sanction was given to the observance of the first day of the week, with instructions for rest from certain forms of secular toil. 'On the venerable day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the

<sup>1</sup> Works, *An Answer to the Jews*, chap. iv.

<sup>2</sup> See Dr. H. B. Workman's article, *Hastings' Encyclopaedia of Religion and Ethics*; also Gibbon's *Decline and Fall of the Roman Empire*.



country, however, persons engaged in work of cultivation may freely and lawfully continue their pursuits.' This was indeed a victory for the Church. The Emperor was not yet an avowed convert, but he was playing the part of a friend. Without analysing his motives, nor raising the question of the ultimate value to the Church of his accession to its ranks, there can be no doubt that this edict marks the beginning of a new era in the history of Sunday observance. It carried still further the regulations concerning rest from manual labour which are urged by Tertullian, but, as Dr. Hesse points out, 'The cessation from business is not enjoined as though work on that day was wrong in itself, but rather to afford opportunity and leisure for the observance of the sacred duties belonging to the day.' The description 'venerable day of the Sun' would be familiar to the Christians in the empire, and would not offend the pagans. It seems highly probable that in commanding this amount of rest on that day the sympathetic Emperor was only enforcing what was already common among the Christians.

### Summary.

Many other witnesses might be quoted, but these must suffice for the period under review. They show that *the observance of the first day of the week was common and constant in the widely scattered Christian communities of the Roman Empire*; we never read of any other day being so observed among them; it is generally called 'the Lord's Day,' although the term 'Sunday'<sup>1</sup> is coming into use; there is no suggestion

<sup>1</sup>From the pagan custom of worshipping the sun on the first day of the week. Its adoption as an alternative for 'the Lord's Day' was purely a matter of convenience as Christianity spread in the Gentile world, and it remains so among us to-day.

of its being based upon, nor regarded as the continuation of, the Jewish Sabbath; the appeal for its regular and worthy observance is always to the resurrection of our Lord, or to its spiritual value for the individual and the Church—never to the fourth commandment; while toward the close of this period rest from certain forms of labour is enjoined as being both appropriate to and necessary for the proper and most advantageous discharge of the spiritual devotions and ministries which centred more and more in this day of days.

(2) THROUGH THE MIDDLE AGES TO MODERN TIMES :  
MOVEMENTS AND COUNTER-MOVEMENTS

Thus far all has been fairly easy and straightforward. Our task now becomes much more difficult, although we must still be content with a few sentences of broad generalization on movements which can be understood only when they are seen in their historical context as varying phases of the wonderful story of Christianity in the West. If, however, we cannot describe the entire course, we think it may be well to indicate very briefly the main turnings, and show their significance for the subject we have in hand.

**A Return to Sabbatarianism . . .**

The tendency noted at the beginning of the fourth century to hedge about the Lord's Day with restrictions of labour and formal regulations for worship increased with the growth of ecclesiasticism, until in the sixth century, as a recent writer has stated, 'there was a popular feeling in the direction of Sabbatarianism,' and 'there is abundant evidence to show that later this tendency grew in strength, and was systematically encouraged and enjoined by authority, so that

before long the restrictions as to Sunday employment rivalled those of the most elaborate rules of Judaism.<sup>1</sup>

With the rapid spread of Christianity, especially under the doubtful advantage of the patronage of Constantine and other Emperors, laxity in devotion and indifference to ecclesiastical arrangements became common. There was need for exhortation, and a temptation to use pressure, to ensure Sunday observance. 'The provisions of the old covenant had already, and not improperly, been seen to provide an analogy for the observance of Christian solemnities; but now a distinct advance is made, and analogy becomes identification. It was a considerable gulf to cross, but, the leap once made, the natural result was reached. The enforcement of Sunday observance proceeded on frankly Sabbatarian grounds, and the regulations as to what might or might not be done on that day became Judaic in their strictness.' Thus a Council of the Church held at Mâcon in 585 decided 'that no one should allow himself on the Lord's Day, under plea of necessity, to put a yoke on the necks of his cattle; but all be occupied with mind and body in the hymns and praise of God. For this is the day of perpetual rest; this is shadowed out to us by the seventh day in the Law and the prophets.'

### . . . With Unfortunate Results.

This represents a great change, producing far-reaching and unfortunate results. We have travelled far from the ideas and practices of the apostles. Sunday has fallen under ecclesiastical domination, and is definitely based on the fourth commandment. So it remained right on through the Middle Ages. The exception allowed for agricultural work on the Lord's

<sup>1</sup> Trevelyan, *Sunday*, pp. 47 and 50.

Day in the Edict of Constantine was definitely repealed in A.D. 910.

### **Protests.**

Here and there, however, voices were raised in protest. Always there were a few who understood and clung to the liberty and simplicity of the apostles as against the tyranny of the Church and State. Such were the Waldenses in the thirteenth century and the Lollards in the fourteenth ; while in England a synod held at York in 1466 laid down that ' the obligation to keep the holy day on the legal Sabbath wholly expired with the other ceremonies of the Law.'

### **The Reformation.**

With the Reformation a counter-movement began. Dr. Hessey says, ' The Reformation found the Lord's Day obscured by a sort of Sabbatarianism established on an ecclesiastical foundation.' There were differences of opinion on this subject among the reformers, but on the whole ' they were utterly opposed to the literal application of the fourth commandment, except to show that the Sabbath has passed away. So far they agree with the ancient Church.'

### **Luther.**

The substance of Luther's teaching on this point is that Sunday should be observed, not as obligatory because of the fourth commandment, but because it serves the peace and order of the Church, and meets the need of the individual as an opportunity for religious worship and service.

Certain of Luther's words are occasionally quoted with the suggestion that he treated the whole question of Sunday observance in a cavalier fashion. ' If

anywhere the day is made holy for the mere day's sake, if anywhere any one sets up its observance on a Jewish foundation, then I order you to work on it, to ride on it, to feast on it, to do anything to remove this reproach from Christian liberty.'<sup>1</sup> This, however, is only one of Luther's vigorous protests against any return to 'a Jewish foundation,' against the irrational ecclesiastical attitude which regarded the day as 'holy for the mere day's sake,' and an indication of the lengths to which he would go to preserve full 'Christian liberty.' But it is only when Sunday observance is thus based on a wrong foundation, and buttressed with false ideas, that he suggests extreme measures 'to remove this reproach from Christian liberty.' That he recognized the supreme importance of the Lord's Day, and urged its careful observance in religious exercises, is abundantly evident from many pages in his published works.<sup>2</sup>

'The literal meaning of this (fourth) commandment does not concern us Christians, for it is an external thing, like the other ordinances of the Old Testament, which refer to special customs, people, times, and places, from all of which we are set free by Christ.' What then? 'One day in the week at least must be set apart, and since the Sunday has been appointed, let us keep to that day, so that all may be done decently and in order. . . . But the holy day must not be so narrowly restricted in its use as that if by chance any necessary work occur it should be forbidden. . . . Therefore, if thou art asked what these words mean, Thou shalt keep holy the Sabbath day, then make answer, To hallow the day of rest signifies as much as to keep it holy. What is meant by "to keep holy"?'

<sup>1</sup>Quoted by Rev. H. R. Haweis, *Voices for the Times*.

<sup>2</sup>See Luther's *Primary Works*, 'The Commandments,' p. 47, &c.

Nothing else but to devote yourselves to holy words, works, and life. For the day requires no special hallowing ; it is holy in itself ; but God wills that it be holy to thee.' According to Luther the great occupation of the day should be divine worship, with prayer and praise, and especially the study of God's word. ' Therefore observe, the strength and power of this commandment does not consist in resting, but in hallowing, so that it is set apart for special holy exercises. For other work and business are not holy exercises unless the man be already holy. But such work must be done (on Sunday) that a man himself becomes holy, and this can only be done through God's word, and for this purpose time, persons, and the whole external service of God have been appointed, so that all may be done regularly in public.' ' We keep the Sabbath so that on this day of rest we make time and leisure to attend divine worship, that we may assemble to hear and consider God's word, and thereafter sing and praise God and pray to Him.' And then, as though he were anticipating the specious plea of those who say that if in the early part of the day attendance is made at some act of public worship the rest of the day may be devoted to any kind of sport or secular occupation, he says : ' Finally, for the sake of those to whom nothing can be stated so well but they misunderstand and distort it, we must add a word, in case they can understand that. There are many persons who, when they hear of this liberty of faith, straightway turn it into an occasion of licence. They think everything is now lawful for them, and do not choose to show themselves free men and Christians in any other way than by their contempt and reprehension of ceremonies, of traditions, of human laws ; as if they were Christians merely because

they refuse to fast on stated days, or eat flesh when others fast, or omit the customary prayers ; scoffing at the precepts of men, but utterly passing over all the rest that belongs to the Christian religion.'<sup>1</sup>

Luther denied that the regulations concerning the Jewish Sabbath had been transferred to the Lord's Day, and he would not allow that the Church had any divine authority to make regulations it would be sinful to break. But he set great value on the Lord's Day as a religious institution, which should be observed in the spirit of Christian liberty, in the gladness and loyalty of love for the risen and living Lord, for nourishing the spiritual life, and for carrying out the purposes of Christ in the saving of the world.

#### Calvin.

Calvin has a chapter in his *Institutes* on the fourth commandment which is full of interest. He says : ' There can be no doubt that, on the advent of our Lord Jesus Christ, the ceremonial part of the commandment was abolished. He is the truth, at whose presence all the emblems vanish ; the body, at the sight of which the shadows disappear. He, I say, is the true completion of the Sabbath. . . . Christians, therefore, should have nothing to do with a superstitious observance of days.' He then proceeds to give his reasons for observing Sunday, and shows his conception of its permanent meaning and value. In words that might have been written for the Press of our own time he says : ' Some restless spirits are now making an outcry about the observance of the Lord's Day. They complain that Christian people are trained in Judaism, because some observance of days

<sup>1</sup> *Primary Works*, ' Concerning Christian Liberty,' p. 287.

is retained. My reply is, that those days are observed by us without Judaism, because in this matter we differ widely from the Jews. We do not celebrate it with most minute formality . . . but we adopt it as a necessary remedy for preserving order in the Church. . . . In order that religion may neither be lost nor languish among us we must diligently attend on our religious assemblies, and duly avail ourselves of those external aids which tend to promote the worship of God.'

### Poor Results.

Luther and Calvin may be said to represent the leading ideas of the Reformation on this subject. It does not, however, appear that their teaching, so clear and strong, had any great effect on Sunday observance in subsequent times; indeed, it had very little effect compared with that produced by their theology in general. On the one hand the masses of the people grew indifferent to religion altogether, and so cared little or nothing about Sunday; and on the other hand the Puritan movement in England tended to make the day more and more Sabbatarian in its origin, obligations, and methods.

The Puritan conception of Sunday has, in the main, held the field in England, Scotland, Wales, and America, ever since; while the people generally have paid less and less heed to the religious purposes and spiritual value of the day. From time to time we get glimpses of the moral condition of the masses, and of well-meaning but largely ineffective efforts to secure and regulate Sunday observance. In 1559, under Queen Elizabeth, a homily was published, *Of the Time and Place of Prayer*, which reveals a deplorable state of things. A little later, in 1595, an eminent divine,



Dr. Nicholas Bownde, issued a volume 'which reduced Puritan Sabbatarianism to a system.' It produced a deep impression, so that, according to Fuller, 'the Lord's Day, especially in corporations, began to be precisely kept.' In 1618, under James I, the famous *Book of Sports* was intended to offer some relief to those who chafed under the strictness of these Puritan regulations. John Bunyan's statements about his playing games with other youths on the village green at Elstow on Sundays show the conflict between Puritan teaching on the one hand and popular feeling on the other. The poems of Vaughan and Herbert give us glimpses of the religious ideas held by the best minds in the Church during the seventeenth century; while various controversies and attempts at legislation show how incessant was the conflict, and how little was the progress made, on this vital issue.

The evangelical revival under the Wesleys and their helpers in the eighteenth century brought about a great improvement in attendance at public worship, in the cessation of the grosser kinds of Sunday sport, and generally inspired greater reverence for the day in the common thought of the people; but it wrought scarcely any change in the ideas of Christian people concerning the relation of the Lord's Day to the Sabbath.

#### **What Inferences from these Facts ?**

Such are the outstanding facts in the history of Sunday observance. What inferences may be drawn?

Those who claim that the Lord's Day is left without any solid and abiding foundation, and may, therefore, be treated according to each man's personal preferences, or as the varying moods of the community may at any time dictate; and those who fear that this

statement of the case will encourage people in that direction, are both mistaken. Such inferences are not warranted, but are rather contradicted, by the facts themselves.

### **Sabbatarianism a Mistake.**

Beyond all question, the Sabbatarian movement, begun in the fourth century and carried so far in later times, was a mistake. It put the Lord's Day on a wrong foundation, confused it with things essentially different, and in the long run tended to turn the people from it. The day was much more generally and worthily observed among Christian people in the first three centuries than it ever has been since. When the true idea and spirit of the day were lost—a festival of the Resurrection, voluntarily observed as a day of remembrance, of fellowship and brotherly service, because of its appropriateness for the new life in Christ and its spiritual value for the individual and the community—when all that was lost, the attempt to identify it with the Jewish Sabbath, and to enforce it on the ground of the fourth commandment, ended in a confusion of ideas which left some people disturbed and anxious, while it drove others into rebellion and indifference.

### **Get the Foundation Right.**

Surely the first thing we have to do is to get the foundation right, and not seek to lay any other 'than that which is laid, which is Jesus Christ.'<sup>1</sup> The 'gold, silver, and costly stones,' brought in from the Old Dispensation, have not withstood the fires of time. The result is that many who built upon them now feel they have no foundation at all. 'But the

<sup>1</sup> 1 Cor. iii. 11.

solid foundation laid by God remains.'<sup>1</sup> That is laid for ever deep in the unchanging gospel of the risen Lord. It is fixed immovably in the everlasting necessities of man as a child of God, redeemed by Christ, with a spiritual nature to be cultivated, and in his heart a ceaseless longing for 'another country, that is a heavenly.' So long as man remains man he will need to keep Sunday as a day of rest from physical toil, of relief from the common anxieties and excitements of life, and devote it to spiritual exercises for the satisfaction and development of all that is most God-like within him. Wherever men have any true appreciation of Christ, any lofty conception of His mission in the world, any deep insight into His teaching, His death, His resurrection, His ascension, and His glorious kingdom in the earth, there they will cheerfully set apart the Lord's Day for His glory, and dedicate it to such purposes as will best serve the spiritual interests of the community. If these great reasons and motives fail—and they are not touched by the changes of the centuries—then no appeal to the fourth commandment will succeed. When men, inside the Churches and out, know Christ better and honour Him more worthily, there will be less trouble about keeping the Lord's Day as one of welcome rest and uplifting worship.

#### **Permanent Value of the Fourth Commandment.**

This is not to say that the fourth commandment has nothing of moral value or authority for the followers of Christ, or that we have nothing to learn from the place occupied by the Sabbath in the religious life of the Jews. As we have tried to show in Chapter I, that commandment rests on a lofty conception of

<sup>1</sup> 2 Tim. ii. 19, Moffatt.

man and his relation to God, while it expresses God's gracious interest in our highest welfare. The race has not outgrown the moral principles embodied in the Decalogue, because, with all their follies and crimes, men cannot divest themselves of their moral nature, nor destroy those moral relationships which are of the very essence of life. Every day the newspapers give illustrations of the crass folly of trying to get past those commandments. It cannot be done without trouble and loss, alike for the individual and the State. By this time it ought to be evident to all that they were enacted for our happiness and progress, and should be obeyed, not so much because they were given through Moses and are recorded in the Bible, but because of their intrinsic and abiding value for ourselves. As ceremonial requirements they have passed away with the Old Dispensation ; but as things vital for our moral and spiritual well-being, vital also for our domestic happiness, our industrial peace, and our commercial stability, they abide for ever, and we can only neglect them at our peril.

#### **Beware of the Half-truth.**

The analogy between the Jewish Sabbath and the Lord's Day, in their moral value and spiritual purpose, is very close. To identify them is a mistake. To ignore the moral value of the fourth commandment, and the moral authority which that value carries with it, is also a mistake. In the weighty words of F. W. Robertson<sup>1</sup>: ' If we take the strict and ultra ground of Sabbath observance, basing it on the rigorous requirements of the fourth commandment, we take ground that is not true ; and all untruth,

<sup>1</sup> Sermon on ' The Shadow and the Substance of the Sabbath.'

whether it be an over-statement or a half-truth, recoils upon itself. . . . If, on the other hand, we state the truth that the Sabbath is obsolete—a shadow which has passed away—without modification or explanation, evidently there is a danger no less perilous. It is true for the spiritual man, false to the unspiritual, and a wide door is opened for abuse. And to recklessly loosen the hold of a nation on the sanctity of the Lord's Day would be most mischievous; to do so wilfully would be an act almost diabolical. For if we must choose between Puritan over-precision on the one hand, and on the other that laxity which, in many parts of the Continent, has marked the day from other days only by more riotous worldliness and a more entire abandonment of the whole community to amusements, no Christian would hesitate—no English Christian at least, to whom that day is hallowed by all that is endearing in early associations, and who feels how much it is the very bulwarks of his country's moral purity. Here, however, as in other cases, it is the half-truth which is dangerous—the other half is the corrective; the whole truth alone is safe. If we say the Sabbath is the shadow, this is only half the truth. The apostle adds, 'The body is of Christ.' There is, then, in the Sabbath that which is shadowy and that which is substantial, that which is transient and that which is permanent, that which is temporal and typical and that which is eternal.'



PART II  
THE MODERN SITUATION





## V

### SUNDAY AS A DAY OF REST

#### **A Literary Tribute.**

'THERE was a time,' says George Gissing in *The Private Papers of Henry Ryecroft*, 'when it delighted me to flash my satire on the English Sunday. I could see nothing but antiquated foolishness and modern hypocrisy in this weekly pause from labour and from bustle. Now I prize it as an inestimable boon, and dread every encroachment upon its restful stillness . . . When out of England I have always missed this Sunday quietude, this difference from ordinary days, which seems to affect the very atmosphere. It is not enough that people should go to church, that shops should be closed and workshops silent; these holiday notes do not make a Sunday. Think as one may of its significance, our day of rest has a peculiar sanctity, felt, I imagine, in a more or less vague way, even by those who wish to see the village lads at cricket and the theatres open in the towns. The idea is surely as good a one as ever came to heavy-laden mortals; let one whole day in every week be removed from the common life of the world, lifted above common pleasures as above common cares. With all the abuses of fanaticism this thought remained rich in blessings. Sunday has always brought large good to the generality, and to a chosen number it has been the very life of the soul. If its ancient use perish from among us, so much the worse for our country. No loss among the innumerable

we are suffering will work so effectually for popular vulgarization.'

#### **Paucity of Such Tributes.**

This is one of the very few really glowing references to Sunday in our literature. It is strange that these references should be so few. In our English Sunday we have a theme worthy of the genius of our best writers—for Sunday has made no little contribution to all that is finest in our national character—yet literary men, who have covered almost every other conceivable subject, have contented themselves with here and there a chance remark or a scanty observation, more often than not in the nature of a sarcasm, but scarcely ever have they paid a gracious and generous, to say nothing of a just, tribute to its place and worth. Yet Sunday, as Mr. Gissing remarks, is an institution which has bestowed an incalculable benefit upon the world. Passing, as we have already shown, through tremendously varied vicissitudes, and reaching back to the earliest days of Christianity, it has ever stood as a reminder to mankind of that great event which lies at the heart of the Christian faith—the Resurrection of our Lord. In following the argument of this chapter, which is largely concerned with the social side of life, it is important that we should not lose sight of this outstanding reason why Christian people keep Sunday as a sacred day. It projects the Easter joy and the Easter message into the whole round of the Christian year, and asserts throughout the spiritual nature of man.

#### **The Claims of the Toiler.**

Man is something more than a soul, and the present situation imperatively calls attention to the physical side of his nature. For the toiler it ought to be a day

of rest. The physical nature of man is capable of enduring a certain amount of strain, beyond which it weakens and eventually collapses. Nature protests against overstrain, and punishes transgressors by nervous exhaustion, fatigue, and general unfitness. Man is built on the principle of one day's rest in seven, and when in the early days of the French Revolution the National Convention in Paris substituted one in ten for one in seven it is notorious how signally the experiment failed; so much so that thirteen years later, in 1806, Napoleon wisely restored the seventh day as a day of rest. Medical experts, physiologists, sociologists, and heads of big industries alike testify that in the interests of health and efficiency the rhythm between action and rest must be maintained.

#### **Ministry of Munitions.**

It is interesting to know that in the early days of the war the Ministry of Munitions, to meet the heavy demands made upon it, decided to employ Sunday labour, but in 1915 the committee which had oversight of the health of the munition workers recognized signs of its inutility and waste. Hence, according to its 1917 report, the Committee decided to suspend the practice on the following grounds:

*'Sunday labour is unpopular.* The seventh day as a period of rest is good for body and mind. Employers dislike Sunday labour because supervision is difficult, and because it imposes a severe strain on foremen. It is expensive because of the higher rates of pay necessary. These rates of pay at first made Sunday labour attractive to many workers, but its popularity has now largely disappeared. Several of the recent Commissions on Industrial Unrest recommend the stopping of

such Sunday work as still continues. Sunday labour, in fact, is only defensible if it can be shown to be productive of greater output over a longer or shorter period.

*But Sunday labour is uneconomical.* The evidence is conclusive that by depriving the worker of his weekly rest he is afforded no sufficient opportunity for recovering from fatigue. Relief is required from monotony of work as well as from physical strain. Though attendance on Sunday is generally good, it is not always accompanied by satisfactory individual output. Time gained on Sunday is largely lost by bad time-keeping on other days of the week. It is almost a common-place that seven days' labour only produces six days' output. . . . Scientific investigations confirm general opinion. One example will suffice: "The hours of a body of fifty-six men sizing fuse bodies were reduced by between five and six hours, owing to stoppage of Sunday labour. The time-keeping, however, was so much improved that the actual number of hours worked were practically the same as before. The withdrawal of Sunday labour thus caused the men to work more regular hours. Moreover, during those hours they increased their ordinary output some sixteen per cent. above its previous level." Even two years ago, when opinion on most problems about hours of labour varied widely, there was practical unanimity that if maximum output was to be secured and maintained for any length of time a weekly period of rest must be allowed. On economical and social grounds alike this weekly period of rest is best provided on Sunday.'<sup>1</sup>

<sup>1</sup> *Health of the Munition Worker*. pp. 38-40.

The foregoing represents the opinion of the industrial world *from the standpoint of the employer of labour*. As such, although it necessarily keeps solely to the matters of efficiency and output, it is extremely valuable. Mr. Joseph Ward, Managing Director of the firm of Messrs. T. W. Ward, Ltd., of Sheffield, after stating his conviction as an employer of labour that 'man needs periodical rest for resuscitation of physical and mental powers and originality'—which is the point at issue—goes on to say that 'the calm and quietness of a well-spent Sabbath, with its cessation of toil and sport, are most helpful to worship, and give one of the greatest opportunities of service to God. The tendency to disregard and loosen its observance is having an appalling effect upon the rising generation. The real spiritual virility of a people or nation is judged by its power to produce men and women of the highest character from all ranks, whose visions of a new and better world are made practicable by wise and prudent legislation for the uplifting of men, the throwing down of evil, and the bringing nearer of Christ's Kingdom on earth.'<sup>1</sup> This goes farther afield than the range this chapter properly claims, but the interjection of such a note cannot be held to be out of place.

### **The Voice of Labour.**

Representatives of Labour claim, in the interests of freedom as well as of fitness, Sunday as a day of cessation from work. Mr. W. Hogg, treasurer of the Northumberland Miners' Association, declares that a day of rest is a necessity alike from a physical, intellectual, moral, and spiritual standpoint, and that unless democracy has moral guidance, inspiration, and restraint, the power conferred upon it may

<sup>1</sup> Specially contributed.

become a curse instead of a blessing.<sup>1</sup> Mr. Charles Hobson, who for the last twenty-six years has been President of the Sheffield Federated Trades' Council and Secretary of the International Metal Workers' Federation, which has over a million members in different countries, says, 'So deeply impressed was I of the serious mistake made by the French in secularizing the Lord's Day that, when delivering a speech to a French audience one Sunday afternoon in Paris in 1900, I commenced with the following observations: "As I passed through your streets this morning I saw the bricklayer and mason at work, and in every direction I saw multitudes bent on secular pursuits or otherwise on gay pastimes and pleasures, but I saw no evidence of that rest, repose, and quiet consequent upon Sabbath observance to be found in every town and hamlet in England, when children repair to the schools for religious instruction, and the churches and chapels are frequented by those who seek the higher life." In my view the very first duty devolving upon the workers of France is to see that there is instituted by statute a six days' working week and an eight hours' working day, and then to recognize the seventh day as a day of rest, and thus honour the divine command, "Remember the Sabbath day to keep it holy."'

In this plea from the industrial world it is significant that the physical and the spiritual aspects of the sacred day are combined.

#### **The Testimony of Science.**

Science also bears its testimony. By a careful analysis of the blood it has discovered that a worker in close application does not inhale a proper amount

<sup>1</sup> Reported in *North Mail*, May 2, 1919.

<sup>2</sup> Specially contributed.

of oxygen, and while he loses one ounce, or consumes one out of his own system, he only recovers in the night's rest five-sixths of the ounce, so that each day finds him one-sixth of an ounce to the bad, and at the end of the week he is run down to the extent of that ounce of necessary oxygen. The law of the seventh-day rest might therefore have been made by the physiologist as the result of scientific inquiry. We may recall on this point the testimony of the committee appointed by the Ministry of Munitions, inasmuch as it reflects the findings of acknowledged experts: 'The evidence is conclusive that by depriving the worker of his weekly rest he is afforded no sufficient opportunity for recovering from fatigue'; 'It is almost a commonplace that seven days' labour only produces six days' output.' Dr. Farre, as a physiologist, has demonstrated the fact that the rest of the night without the additional rest of Sunday is insufficient for the maintenance of bodily vigour, and for the prolongation of life. These are his words: 'Although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system.'

#### **Lord Macaulay's Tribute.**

The well-known words of Lord Macaulay will always bear repetition. Speaking in the House of Commons on May 22nd, 1846, he said: 'We are not poorer, but richer, because we have, through many ages, rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the Exchange is

silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and Arkwrights are worthless, is repairing and winding up, so that he returns to his labours on the Monday with clearer intellect, with livelier spirits, with renewed corporal vigour. Never will I believe that what makes a population stronger, and healthier, and wiser, and better, will ultimately make it poorer.’<sup>1</sup>

#### Gladstone and John Burns.

Lord Morley, in his *Life of Gladstone*,<sup>2</sup> quotes a saying of Sir James Graham respecting Gladstone, that he could do in four hours what it took any other man sixteen to do, and he worked sixteen hours a day. Gladstone admitted that his working day was fourteen hours long. ‘Nor was it,’ says his biographer, ‘mere mechanic industry; it was hard labour, exact, strenuous, engrossing, rigorous.’ Gladstone had his own explanation of his ability to continue this strain without a physical breakdown. In a letter written practically at the end of his public career he stated that to his constant observance of the Christian day of rest he attributed in great part the prolongation of his life and the preservation of the faculties he possessed. To this may be added the words of John Burns: ‘Sunday rest is physically good, mentally invigorating, and morally healthful. It has been commercially beneficial to the people of this land. It has done more than anything else to buttress and

<sup>1</sup> Quoted in Dr. George Jackson’s *The Ten Commandments*, pp. 90 f.

<sup>2</sup> Vol. i., p. 186.



maintain the excellent institution we call "home." The day of rest is, from every point of view, a national treasure.'<sup>1</sup>

This list of witnesses might be easily enlarged, but enough has been said from the varied standpoints of labour, science, history, and statesmanship to prove the value and the necessity of the day of rest. It must be abundantly obvious that such a day, 'when the spell of Christ is on the wheels of the world,' is of incalculable worth to the individual and to the community. We must exert every effort not to allow it to escape from our grasp. Reference will be made in a later chapter of this book to the practical reforms we deem necessary respecting avoidable Sunday labour.

#### **Necessary Sunday Labour.**

For the moment we content ourselves with this: granted that there is such a thing as necessary Sunday labour, that cattle must receive proper attention, that acts of mercy must be done, that in a complex state of society, like that of the present day, certain ways of locomotion and communication must be kept open and certain services rendered either for the comfort of mankind or to meet the necessities of the community, it nevertheless remains that all unnecessary toil should be studiously avoided, that households should be conducted on the principle of a minimum of Sunday labour, and that every one should do all in his power to obviate avoidable work by setting up not only a compassionate but also an equitable standard in things over which he has control, and by agitating for reform wherever reform is necessary. On humanitarian grounds we advocate

<sup>1</sup> Quoted in Hastings' *Great Texts of the Bible*, vol. *St. Mark*.

the closing of public-houses, shops, and places of amusement on Sundays, and the restriction of labour to its narrowest margin in the interests of all concerned ; and we claim that wherever Sunday work is deemed imperative one compensating day of rest in every seven should be granted to the worker, this latter, not as a concession, and not as an act of grace, *but as an unquestionable right.*

### **Work on Allotments.**

One other matter demands consideration. During the war the threatened food shortage gave a definite impulse in the direction of the cultivation of allotments. Practically everybody felt the necessity of this, yet, for many, Sunday furnished the only time they could devote to it. As we look back upon it we feel that there was much in the contention that it was a labour of necessity, and that the father who in the great crisis toiled to provide his family with the essentials of life when otherwise it might have suffered hunger did not merely a patriotic but also a moral act, even though through lack of week-day leisure it was done on Sundays. But now that the emergency is past, and the necessity has vanished, it would be well for all such to consider whether they would not be rendering a service to humanity by refraining from such a form of Sunday toil. This appeal should have force with Christian men. Children are mimetic, and early influences shape character. A son claims the example of his father as sanction, especially when that example suits his own inclinations. Further, it is easy to see that the young men of the nation may forget their own responsibility and plead as direct justification of Sunday games the example of good men who devote part of the Lord's Day to gardening.

What convincing answer to those who have never been intimately acquainted with the laws of logic can be given to those who ask, 'If they garden, why should not we play games?' Those who in the crisis did a patriotic and moral action in the endeavour to multiply the foodstuffs of the nation might now do an equally moral and patriotic thing in refraining from Sunday gardening, however congenial they may find such an occupation to be. We believe that the practice has a prejudicial effect upon the mind of young people. Action based upon utilitarianism which is not widely altruistic falls short of the highest standards of exemplary conduct. When the last sneer at the 'weak brother' argument of Holy Scripture has died away, that argument will still stand as valid in the esteem of men who are sufficiently sensitive to realize that their own action does influence for higher or lower the thoughts and deeds of others.

## VI

### SUNDAY AND RECREATION<sup>1</sup>

#### **A Warning Voice.**

IN recent discussions concerning Sunday no feature is more disturbing than the persistent advocacy of Sunday games in certain sections of the Daily Press. Occasionally, as in the following quotation from the *Daily Graphic*,<sup>2</sup> a courageous voice is heard on the other side. 'We regard this attempt to extend the secularization of Sunday as wholly reprehensible. . . . The recreative value of Sunday lies in its being different and distinct from other days, whereas the movement for Sunday games is a movement to make it the same as other days, only more so. In this country, unlike France, Saturday is a half-holiday; early closing of shops is also more advanced than on the Continent; and daylight saving adds to the period for healthy recreation at the close of the day's work. Moreover, the universal demand for shorter hours of work which we are witnessing to-day emphasizes the point that there is going to be ample opportunity in the future for all to play games, without encroaching farther on the Sunday rest.' Protests of this kind, however, are exceedingly rare. Meanwhile the keenness of those who would change our accustomed practices, either

<sup>1</sup> The argument of this chapter is elaborated in No. 5 of the Pioneer Pamphlets, *The Case Against Sunday Games*.

<sup>2</sup> April 26, 1919.

on the frank plea of supposed necessity or the more subtle one of a better observance of the day, convinces us that those who wish to retain Sunday for the sacred purposes of rest and worship must put forth every endeavour they can to protect it from all forms of secular encroachment.

### **The Basis of our Appeal.**

After an honest attempt to look at the matter from the standpoint of those from whom we differ, we feel bound to put forward a plea for the preservation of the sacredness of Sunday, based, not alone on the imperatives of the Bible, but also upon those of the complex nature of man. Man is a spiritual being as well as a physical, and he is under obligation to pay attention to the claims of the spiritual within himself, otherwise he is guilty of self-injury. Ordinary days furnish the generality of men with sufficient relaxation for physical fitness; Sunday belongs more definitely to the things of the soul. By its quiet and escape from accustomed toil it provides fuller, better opportunities for communion with the unseen and eternal than the rush of the stressful days of the busy week allows. The present movement tends to bring a considerable element of what quite properly belongs to ordinary days into Sunday, and thus to spoil it. 'The Sabbath was made for man'—the whole man, body, mind, and spirit—spirit no less than body and mind. It is our purpose to claim it for rest of body, enrichment of mind, and culture of soul. We dare not be party to its semi-secularization.

### **The Sunday Games of the Rich.**

It should be said in passing that beyond doubt the impulse toward Sunday games has come quite

as much from the golf clubs and private tennis parties of the rich as from the Continental experiences of men who served in the Army. The recurring argument in all correspondence on this matter is this: 'Why should the poor be hindered from doing what the rich do?' It is unfortunate that it has been made a question between rich and poor. On the surface of things that is what it seems to be, and surface considerations often capture attention while deeper principles are overlooked. The real point at issue is the seemliness of Sunday games at all. Whether for rich or poor they are unnecessary, unseemly, and detrimental to the spiritual tone of the nation, but since the distinction has been made it must be answered at its surface value. The Sunday recreations of the leisured rich are nothing less than deplorable. 'Sunday,' as Stephen Gladstone said, 'seems to be fast disappearing through the action of the rich and leisurely. At their door will be a fearful responsibility for the irreligion which will take place!'

'The movements against the Sabbath,' says Dr. James Stalker, 'originate at present almost entirely with the idle rich, who naturally, after spending six days in a round of pleasure and dissipation, have no taste for a day of quietness, when they might have to look within and face themselves. If they obeyed the first part of the fourth commandment, "Six days shalt thou labour," they would have more comprehension of the second.'<sup>1</sup> That was written almost a quarter of a century ago, and since then the movement has widened. Many business and professional men, who most certainly are not idle, now spend a considerable part of Sunday at golf or tennis, on the

<sup>1</sup> *Imago Christi*, pp. 181, 182.

ground that they lack the leisure of the week, and must have the benefits which fresh air and physical exercise bestow. It is wellnigh impossible to get them to see where the harm comes in. But there is harm nevertheless. (i.) No man, however important his calling, does justice to himself who allows his week to be so crowded that the only leisure he can call his own is that of Sunday. (ii.) He should consider the influence his example exerts upon others who quote it either as an excuse or as a reason for copying it. (iii.) Further, if he has the well-being of humanity at heart he should refrain from anything which might be a hindrance to religion. If men become so self-absorbed that they do not trouble about others, and if they are prepared to allow the physical to rob the spiritual, nothing more can be done. We are helpless so far as private clubs and parties are concerned. While, however, we cannot control private property, it is another matter with public recreation grounds, &c. If it be argued that these are practically the property of the inhabitants of the neighbourhood, and should be used as they desire, it is right to point out that that should be done only with the general consent of that neighbourhood, and that dissentients have a perfectly valid right of protest if any new uses of these grounds which conflict with those originally intended are attempted.

#### **An Appeal to Sportsmen.**

Sunday affords organized religion its best opportunity for fulfilling its sacred functions. Most men have some opportunity for week-day recreation, and they ought to consider carefully before they press unduly for something which will most certainly violate worthy national traditions and lead to the

secularization of a sacred institution. We appeal to them as sportsmen not to hinder the work of religion by providing a counter-attraction on the one day of the week when public worship ought to get its real chance. This should not appear unreasonable, when it is seen that we earnestly advocate the necessary leisure and the proper facilities for adequate week-day recreation.

*Sunday games will hinder religious work.* (i.) They will clash, directly or indirectly, with public worship. It is generally proposed that play should begin at 1 p.m., but as morning services usually end about 12.30 this implies either absence from church or nothing short of a miracle of motion in that half hour. It is not pessimism to say that the former is the more likely of the alternatives. Earlier services would involve inconvenience to the work-worn, the elderly, and the infirm. It is urged that the proposed games are for those who dwell in crowded districts, and evening play is contemplated. But in these districts the churches get their principal congregations in the evening. It is therefore idle to say that Sunday recreation will not affect religious work. (ii.) They will detract from the spirit of devotion. Worship requires a sympathetic condition of mind, against which the difficulty of shutting out the prospect of the game from the morning service and the review of it from the evening would seriously operate, even if the players did attend church. (iii.) They will tell disastrously against the success of Sunday schools. Can a more exquisite form of torture be conceived for the average boy than that he should be obliged to attend the afternoon session of the school when he knows that a game of cricket or football is in progress near at hand? Allow Sunday games, and we may



just as well close our schools, at least for the boys. Thereby we lose a valuable asset for the nation—the religious education of the boy. These schools have the man in view when dealing with the boy, and are endeavouring to give him something which will be a strength to him when the stress of life sets in. Such education can never be effective if the conditions under which it is attempted are uncongenial. There must be no counter-attraction. Compulsory attendance under such conditions would produce a sense of martyrdom and a spirit of revolt. The morning session only, for obvious reasons, could never do the work now done by a two-session school; and week-night classes, owing to difficulties of staff, ordinary night schools, homework, &c., could never be more than a very limited success. Sunday is the proper day for Sunday-school work.

#### **A Police Court Missionary's Testimony.**

On the value of this institution, which Sunday games would imperil, take the following striking testimony of Mr. Robert Holmes, Police Court Missionary, of Sheffield: 'From statistics compiled on home visits to boys and young men under twenty-one years old, I ascertain that out of 1,610 persons appearing annually before the Sheffield City Magistrates on charges ranging from street football to burglary, only seventeen were found professing to be in any way attached to any branch of the Christian Church, attending any Church, Sunday School, or Bible Class, belonging to a Boys' Brigade, Boy Scout Patrol, Boys' Club, or any similar movement. Almost invariably the home influence was defective, parental control being exceedingly lax. The lads did exactly as they pleased. Whether they conducted themselves

as self-respecting citizens or as hooligans was entirely their affair. You could scarcely get the parents to recognize the least responsibility. Labouring in this unpromising field, I have seen an annual average of 540 men and lads, out of the 1,593 untouched by any elevating influence, gathered into various organizations established to further the moral welfare of youths ; and *it is a remarkable fact that of that annual average only nine are found year by year to get into further scrapes. The value of Sunday Schools, Bible Classes, the Boys' Brigade, the Boy Scouts movement, Boys' Clubs, and similar organizations is thus startlingly demonstrated.* The truth is that, once in regular and sympathetic touch with unions keenly interested in their welfare, it is most unusual for boys to stray into doubtful paths. Loosen the reins, repeat the old bad experience such lads as I have mentioned once had, tell them substantially that nothing matters—that they may just please themselves Sunday and week-day alike—and the harvest you may look for will not be pleasant. Redouble the efforts of the Sunday School and kindred organizations, and you can hardly look for too great blessing. *For the sake of the rising generation it is of the highest importance that we guard our Sundays. I am sure of that. On Sundays the best work for our young people is done. Let nothing stay or hinder it.'*<sup>1</sup>

Further, respecting the work of Sunday schools, if our young men and women give themselves to Sunday sport, to whom can we look for the teachers of the future? The schools are sure to undergo depletion both in scholars and staff. We need the young manhood of the nation for the Church's work, and if it be said that there is among them little taste for this kind

<sup>1</sup> Specially contributed.

of thing now, we fear there will be considerably less if Sunday games become universal. (iv.) Adult Bible Classes and Brotherhoods will also inevitably suffer. There are thousands of men whose only religious worship is that of the latter organization, and even if the present members were retained—which is a very questionable supposition—Sunday recreation on a large scale would seriously hinder the recruiting of new members. Let youths grow up in the atmosphere of Sunday partly devoted to sport, with the time of recreation coincident with that of the Brotherhood meetings, and the probabilities are greatly on the side of the latter being starved into ineptitude.

#### **Increased Sunday Labour.**

*Sunday games will increase Sunday labour.* Restaurant employees, tram, bus, and railway workers and many others will have reason to regret their introduction. The wives and mothers of Sunday sportsmen will suffer. For them Sunday morning usually brings hard work. They need the afternoon's rest. Evening is their only opportunity for worship. This opportunity will be swept away by the duties incident upon the return of tired and hungry sportsmen. Is it fair that the toil of the average working woman should be made increasingly burdensome by this additional work? The tennis parties of the more well-to-do impose corresponding burdens upon those in domestic service. The trouble is that thoughtlessly selfish people do not reflect concerning what their pleasure costs others. We submit that the womanhood of the nation has its right to the physical rest of the Sunday afternoon and the spiritual uplift of the evening worship. Why deprive woman of these inestimable boons?

**Opposed by Leading Sportsmen.**

*Sunday games are opposed by not a few authorities most closely associated with sport.* The grounds of opposition vary considerably, but the opposition is undeniable. The chairmen of the two great Association Football Leagues (now undergoing the process of fusion) and of the Northern Rugby Union, athletes such as the Rev. W. C. Jordan, an old Oxford blue, the Rev. F. H. Gillingham, the famous Essex cricketer, and Mr. Houghton Milnes, an amateur international, are all against Sunday sport. In 1906 the Football Association passed the following Rule, which has never been rescinded :

‘ Matches shall not be played on Sundays within the jurisdiction of this Association. A person who takes part in Sunday football in the United Kingdom shall not be recognized by this Association.’

Mr. A. J. Clegg, Chairman of the Association, says : ‘ There has never been a period in this country when there were so many opportunities of obtaining all necessary recreation and rest as the present. There is no necessity to encroach upon the Sunday. Referring specially to football, I think men who have played strenuous games on Saturday afternoons could not play equally strenuous games on Sundays without not only prejudicially affecting their future lives but also their working capacities on Mondays.’<sup>1</sup>

This latter is a point worth remembering. The present condition of things makes it imperative that we should be ready for Monday’s work. Sunday is a day for physical rest, and should not be spent in ways which can only result in physical exhaustion.

<sup>1</sup> Specially contributed.

**The Risk Involved.**

*Sunday games involve a risk of social degeneration commensurate with their hope of social evolution.* We are told that by means of them many might be saved from idle loafing, mischief, and wrongdoing, and that some might be won for religion. The promise is alluring. But would it mature? It is the conviction of not a few that those who loaf would not be persuaded to play clean games, and that habitues of public-houses would not be attracted unless professionalism became the order of the day. Those who can watch a first-class match any Saturday afternoon would not be drawn by something very inferior on Sunday. Meanwhile there is the risk of diverting from quiet ways those who now observe the seemliness of Sunday, and upon whom religion has a more or less definite hold. As we confront these facts we dare not run the certain risk for the very uncertain advantage.

**Where the Wrong Comes In.**

The advocates of Sunday sport are convinced that it will be an ameliorative force in the lives of many, and therefore an auxiliary to religion ; hence they challenge those who oppose Sunday games to state wherein they think the wrong of such games consists. It is assumed that the fundamental idea from which our opposition comes is that of the fourth commandment, which, it is argued, according to the teaching of St. Paul, is one of the ' beggarly elements ' <sup>1</sup> from which the Christian is set free. Our fathers may have put the emphasis upon that commandment somewhat unduly, and it is only fair to add that to some modern Sabbatarians the letter of the Sabbath law is still regarded as the final court of appeal. But a new generation has

<sup>1</sup> Gal. iv. 9.

arisen which endeavours to look at this old law from a fresh point of view. It asks *why* a divine law—any divine law—exists. Is it an expression of the arbitrary will of God, with no gracious and merciful end for man in view, or is it the evidence of His interest in the well-being of His children? Surely the latter is the only consistent view. When God gave His laws to men He was seeking their good. The Sabbath law offered Israel physical renewal by rest, and prepared the way for spiritual renewal through worship by sweeping aside the distractions of the ordinary work of life. The spirit of that old law, carried over to the Christian Sunday, has a right of place in modern life. To neglect the greater for the sake of the less is a mistake, because neglected things degenerate. This is true of all great gifts—the singer's voice, the musician's touch, the poet's vision. Neglect of these comes very near to crime. This applies in the spiritual sphere also. Neglect soul-qualities for the sake of physical exhilaration, and what happens? A wrong is committed against the soul. Not only is God robbed of the fellowship of His sons, but His sons rob themselves of His fellowship and grace. Every man diverted from the quest of sacred things by the fascination of an alluring recreation will become morally impoverished. That, to say the least, is self-injury.

The Sunday problem will never be solved by the palliatives of amusements and recreations, but by active social service, definite religious teaching, glowing worship, and intelligent evangelism combining to raise the spiritual tone of the whole community.

## VII

### SOME NECESSARY REFORMS

#### 1. **The Problem of the Slum.**

DESPITE what has been said in praise of our English Sunday, it is self-evident that the conditions by which it is influenced are still far from ideal. It is, therefore, imperative that all who have the best interests of the people at heart should give themselves intelligently and earnestly to whatever reforms are practicable.

To begin with, there is the problem of the densely populated parts of our great cities and towns. The case of those who dwell in slum and overcrowded areas is hard, not to say pathetic. It does not require a very vivid imagination to conceive the acute misery of a slum Sunday. Those whose lot it has been to work in such districts know the deadening indifference to anything better which has settled upon the people. Under the conditions by which so many lives are surrounded, and with so few legitimate diversions which appeal and interest, Sunday is often a dreary day. Those who oppose Sunday games, the opening of cinemas, theatres, and other places of amusement and recreation, do not do so from lack of sympathy with the people ; but because they are convinced that these expedients do not provide the proper way out. The problem must be attacked at the roots. These are days of large vision and of daring reconstructions.

May we not hope that the slum will soon receive its doom? Civilization cannot tolerate it much longer and still call itself Christian. It is not enough that we hand out narcotics to deaden the pain; we must deal with the disease itself. In London alone it is computed that there are no less than two thousand slum areas, and every large town has, relatively, a corresponding unfortunate record. This is one of the outstanding problems before us as a nation, to the solution of which we must give ourselves and all our vast resources without fear or stint.

Those who feel keenly on this subject will be told there are practical difficulties in the way. Of this we are well aware, but social reformers 'laugh at impossibilities.' As sure as there is a grain of good sense in the country, and a spirit of sacrificial daring, the epoch of the slum is drawing to its close. To hasten its end is a Christian duty, and those who desire a Christian Sunday for all the people must be in the thick of the fight for that result.

Nor is the problem so hopeless as might at first sight appear. According to Sir Kingsley Wood, M.P., 'under the Housing Act the Ministry of Health has power to deal with the whole question and to assist financially every local authority which submits a housing scheme to the Ministry and is approved by them. The initial responsibility rests with the local authorities as regards the consideration of the housing needs of their areas, and the submission of housing schemes. These authorities are empowered, subject to the approval of the Ministry of Health, to erect additional houses to relieve overcrowding, or to replace existing houses by new ones; and if the local authority's scheme is approved by the Ministry the total cost will be limited to a penny rate. The Government will do



the rest.'<sup>1</sup> Action must begin with the local councils ; hence we must be careful to see that the right men and women represent us there. All attempts to make the present condition of things more tolerable by superficial remedies, however well-intentioned they may be, are fundamentally wrong, inasmuch as they leave the deeper problem untouched. Palliatives against the miseries of the slum may become the enemies of reform, defeating the cause of progress by making the victims of unjustifiable conditions a little more content with things as they are, but as they never ought to be.

## 2. Adequate Week-day Recreation.

The next imperative reform is the provision of adequate accommodation for week-day recreation for the people. It should be as near to their homes as circumstances will allow, and as inexpensive as possible, so that the very poorest may have a chance. It is necessary to the health and happiness of society, and should receive the sympathetic support of all who are interested in the quiet and religious observance of the Lord's Day. Granted proper facilities for week-day recreation, Sunday might then be kept free for those sacred things for which it most surely stands. These things are more intimately connected with each other than some have ever realized, and they ought not to be viewed apart. The average Englishman is a sportsman at heart, and he has demonstrated the fact that he wants, and will have, recreation. If he cannot get opportunities and facilities for it during the week he will continue to agitate for it for Sundays. In opposing the latter, especially as the instinct for clean sport is, within reasonable limits, perfectly healthy, our sense of justice should impel us to

<sup>1</sup> Specially contributed.

endeavour to provide the former. Opposition to Sunday games is likely to be more reasonably regarded by those who desire them if it is backed up by a frank recognition of the right of every man to that recreation on week-days which is necessary to keep him in physical fitness, and by sympathy with the claims he advances to obtain facilities for it.

On this point another suggestion merits consideration. Mr. Frank Briant, M.P., in a well-reasoned article in the *Daily Chronicle*<sup>1</sup> says: 'I would urge resolute State action in the direction of extending the work begun by the London Playing Fields Society. With a foresight which, unfortunately, is not common . . . this society, before the war, secured the use of a number of grounds for clubs who could pay a reasonable rent. They have shown us the way, and it is for the State to follow their fine example to-day, when the task is too great for the greatest enthusiasm of individual man. Not only in London, but all over the country, playing fields ought to be purchased out of public funds, and let to various clubs, the community, of course, retaining their rights over the grounds to prevent their possible alienation from this purpose. I am convinced that to-day the only hope of saving our playing-fields for the nation is by a Bill taking them over by the State. The return in health would more than balance the outlay in wealth, and a nation which found its young men battlefields cannot in decency refuse them playing fields.' A modified form of this proposal is practicable nearly everywhere. Local councils could hire fields wherever they are to be obtained, and by letting them to clubs willing to pay rent meet all the expenses involved. But they should be let on the distinct understanding of no Sunday play.

<sup>1</sup> July 25, 1919.

### 3. Revision of Sunday Labour.

A third necessary reform is the revision of Sunday labour. Even at the present time there is a considerable amount of Sunday work which cannot legitimately come under the category of necessity. It is an intricate question, which merits expert investigation. When such investigation is made, as in the case of the Ministry of Munitions, it becomes clear that, except in certain phases of industry where absolutely necessary, the cessation of Sunday labour is a real gain to all concerned. The nation is bound to admit the right of every worker to Sunday rest, or its equivalent; it ought to recognize, further, that, to those to whom Sunday is a day of worship as well as of rest, a week-day free from work is not an exact compensation for the loss of Sunday. The logical outcome of this recognition should be to support workers in their demands for Sunday emancipation. Further, all work necessary to the comforts of home should be confined to the narrowest limits consistent with good sense. This applies especially to domestic service in which demands are often made upon those so employed which reduce the day almost to the level of ordinary days, and do much to accentuate 'the servant problem.'

### Sunday Travelling.

The much-debated question of Sunday travelling challenges consideration. Admit the principle already stated—that an ordinary day of rest cannot be an exact compensation to those workers who value Sunday worship—and Sunday travelling, except in cases which involve the discharge of duty, or in those of emergency, is hard to justify. In the former case, some for conscience's sake have arranged to spend the week-end involved at the homes of friends, only to discover that

their presence in such homes increases work there, and that therefore in their attempt to avoid countenancing one form of Sunday labour they have imposed another. Hence, if the duty they are fulfilling is unavoidable, there is nothing for it but to use their own discrimination. With regard to the use of trams and buses for short distances, especially for the purpose of attending some favourite place of worship, the sooner the practice is discontinued, except perhaps by the aged and infirm, the better for the reputation of the Churches in the esteem of the workers. Where is the essential difference between the use of such vehicles to reach a church, and the use of them to escape the town for the fresh air of the open country? Whatever the motive be, labour is involved, and some one loses Sunday. The common excuse that they are used because they would still run, even if Church-goers refrained from using them, does not see very deeply into the heart of the Sunday problem which Christian people ought to face, not merely from the standpoint of their own conscience, but also from that of the impression their action makes upon the world.

### **Sunday Trading.**

There remains the question of Sunday trade. Of the way in which this can be dealt with satisfactorily an experiment (in 1918-19) in the Borough of Poplar bears splendid witness. Through the intervention of the Mayor, the Rev. W. H. Lax, the traders, including those of the busy Crisp Street Market, voluntarily decided to suspend Sunday trading. This decision, after the matter had been carefully laid before them, was supported by the inhabitants of the borough on the ground that, as they were seeking better conditions for themselves, they could not fairly insist

upon making traders work seven days a week. It will be obvious that such a reform could not be effected by any such appeal as the sacredness of the Lord's Day, but on that of physical and social advantage. Whatever the nature of the appeal, the desired effect has been attained. Jewish traders threw in their lot with the movement. Street-barrows disappeared on Sundays, shops closed, and the great open-air market became deserted. Thus the way was made easier for those who desired to attend places of worship to do so. The problem of Sunday trading is not the formidable thing it appears to be, but it can best be dealt with on a big scale. Every trader must be shown that it is to his advantage to come into the movement for a quiet Sunday. Wise and courageous handling is necessary by those who hold influential positions, and a common-sense appeal must be addressed to traders and inhabitants alike.

#### **4. Public Worship.**

Finally, there may be necessity to revise the form of public worship in places where the churches do not reach the people. It is not enough to secure the cessation of Sunday work. Worship should be our goal. There is something in the nature of man which, once awakened, can be satisfied with nothing short of this. Public worship is capable of making a real contribution to the enriching of the individual soul and to the strengthening of the moral calibre of the nation. Yet it has to be frankly acknowledged that the good it has to offer, or might be made to offer, is but lightly esteemed by a preponderating proportion of the community. To attract these to the Churches, an endeavour must be made to discover the form of service for each particular neighbourhood to which the bulk

of its inhabitants might be expected to respond. As districts vary widely, nothing in the way of specific guidance can be attempted here. Each individual church must work out its own plan of campaign. Methods of appeal and forms of service which have proved ineffective should, in the interests of the kingdom of God, either be modified or discarded in favour of others more likely to achieve the end in view. Good devotional singing is indispensable. So is good preaching. Perhaps the greatest need of all is the personal touch, which the preacher alone is helpless to give. The successful churches are, as a rule, those in which a kindly and genial welcome is never lacking and never fussily obtruded. If we wish to attract the people we must show them that we want them, and see that there are no barriers of formalism and stiff superiority to keep them out. They will come when we want them enough to adapt our methods to endeavour to win them.

#### **Desirable, not Dull, Sundays.**

Finally, Sunday should be a day in which all work but the most necessary should cease. It should be one in which home gets its chance to prove that it is home. For the family it should be a time for social intercourse of a kind which the rush of the week often forbids. A place should be found in it for everything which stimulates the intellectual and spiritual sides of man's nature. It should be the Lord's Day, when by quiet meditation and worship the mind and soul get that sense of fellowship with the Unseen without which they wither and die

## VIII

### SUNDAY FOR THE CHILDREN

#### **The Demand for Reform.**

A DRASTIC change in Sunday observance is frequently demanded in the interests of the children. We are assured it has become so 'deadly dull' as to alienate the sympathies and forfeit the allegiance of young people. Hence, if the Church wishes to retain any hold on the rising generation it must not only submit to, but lead the way in making, such changes as will broaden the interests and activities which are to be sanctioned and encouraged on Sundays.

#### **The Indictment of Dickens . . .**

This demand must be very carefully considered. We agree with it to the extent of urging that much greater attention should be given to providing suitable interests for children on Sundays; but we emphatically disagree with the suggestion, which often accompanies the demand, that such interests can only be secured by largely obliterating the distinction between Sunday and the other days of the week.

Most of us are familiar with the scathing indictment of a certain kind of Sunday observance from the pen of Dickens, in the pages of *Little Dorrit*: 'It was a Sunday evening in London, gloomy, close, and stale. . . . Mr. Arthur Clennam, in the coffee-house on Ludgate Hill, could only exclaim "Thank Heaven!"'

when the noise of the church bell ceased. But its sound had revived a long train of miserable Sundays, and the procession would not stop with the bell, but continued to march on. "Heaven forgive me, and those who trained me! How I have hated this day!" There was the dreary Sunday of his childhood, when he sat with his hands before him, scared out of his senses by a horrible tract, which commenced business with the poor child by asking him in its title why he was going to perdition. . . . There was the sleepy Sunday of his boyhood, when, like a military deserter, he was marched to chapel by a picquet of teachers three times a day, morally handcuffed to another boy. . . . There was the interminable Sunday of his nonage, when his mother, stern of face and unrelenting of heart, would sit all day behind a Bible. . . . There was the resentful Sunday of a little later, when he sat glowering and glooming through the tardy length of the day, with a sullen sense of injury in his heart, and no more real knowledge of the beneficent history of the New Testament than if he had been bred among idolaters. There was a legion of Sundays, all days of unserviceable bitterness and mortification, slowly passing before him.'

. . . and of Ruskin,

Nor is it from Dickens alone that we have a depressing account of Sunday for young people in the first half of the nineteenth century. John Ruskin, reviewing his own childhood, says, 'The horror of Sunday used even to cast its prescient gloom as far back in the week as Friday . . . and all the glory of Monday, with church seven days removed again, was no equivalent for it.' And again, 'The gloom, and even the terror, with which the restrictions of the Sunday,



and the doctrines of the *Pilgrim's Progress*, the *Holy War*, and Quarles' *Emblems*, oppressed the seventh part of my time, was useful to me as the only form of vexation I was called on to endure.' And yet again, 'Lastly, and chief of evils, my judgement of right and wrong, and powers of independent action, were left entirely undeveloped, because the bridle and blinkers were never taken off me. . . . The ceaseless authority exercised over my youth left me, when cast out at last into the world, unable for some time to do more than drift with its vortices.'<sup>1</sup>

### . . . Cannot be Ignored.

The fact that even in those days some homes were of an entirely different character, and many children found Sunday full of interest and joy, must not keep us from frankly acknowledging the seriousness of this indictment. After making every allowance for the exceptional sensitiveness, partial ignorance, misconception, and exaggeration of these authors, we must admit that for multitudes of children the real character of the Christian day of rest has been largely obscured by the mistaken ideas, the arbitrary regulations, and, worst of all, the slovenly indifference of many parents and Church-going people. It is quite time we set ourselves to show our young people the real beauty and the true value of Sunday by letting the glory of its relation to Jesus Christ shine out in ways they can understand and appreciate.

### Something Can be Done.

Can Sunday be made a day of delight for children, without sacrificing its deepest spiritual meaning? We might as well ask if a garden of flowers, or a palace

<sup>1</sup> *Praeterita*, vol. i., pp. 21, 54, 188.

of art and music, can be made delightful for them ! There is no need to tell children they should be happy amid such sights and sounds—they *are* happy. That does not mean that no instruction is needed in horticulture and botany, in painting and music ; but the wise teacher will adopt such methods as will not repress, but foster and utilize, the children's natural interest and joy in these subjects. And why should not Sunday be for our children a day of delight in the garden of the Lord, a day when the loveliest things in the great palaces of truth and goodness are opened to them ? At every turn they will need careful instruction if their understanding is to be enlightened, and wise guidance in action if habits are to be rightly formed ; but they will not need to be told they should be happy.

#### **In Replying to Questions.**

Children have no 'conventional prejudices,' but they have boundless curiosity, which, as a wise old writer has pointed out, offers great possibilities for those who are able and willing to use it. 'When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgements, which the Lord our God hath commanded you ? then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt (go back to the origins) ; and He brought us out of Egypt with a mighty hand (give the history) and He brought us out from thence that He might bring us in (explain the purpose).'<sup>1</sup> This natural and persistent desire of children to know the 'why' and 'wherefore' of things is of the utmost value for those who wish to show them the meaning, and lead them to rightly appreciate the value, of Christian

<sup>1</sup> Deut. vi. 20, 21.

institutions and practices. Here, as in the garden and the picture gallery, some of their questions may be very original, very direct, and very perplexing, but they afford an opportunity of pointing out the distinction between harmful weeds and cultivated flowers, of showing why beauty and harmony are better than ugliness and discord.

### **How to Set About It.**

Those who have the care of children must discover for themselves the best way of making Sunday a day of education and delight. Hard and fast lines cannot be laid down without causing confusion and irritation. Almost everything depends on the personal equipment and enterprise, the sympathetic insight and intelligent initiation of those directly responsible. All we attempt here is to emphasize a few guiding principles, and to offer a few suggestions, convinced that even for children goodness is more attractive than evil, and the service of Christ more fascinating than self-indulgence.

### **Begin in the Home.**

The chief cause of the trouble complained of by Dickens and Ruskin is the spirit and conduct of parents in the home. 'Heaven forgive me *and those who trained me!*' said Arthur Clennam, and his bitter words touch the chief reason for the dissatisfaction with Sunday which is so common among young people to-day. Erroneous ideas, mistaken regulations, or callous indifference on the part of fathers and mothers are responsible for much of the dreariness with which Sunday has been invested for the little ones. The religious ideas, the spiritual atmosphere, and the varied activities of Sunday, amid which the children are reared, which they assimilate and copy, are

determined by the character and conduct of the parents. Idleness, listlessness, lying in bed as long as possible ; half-hearted attention to family worship on some stereotyped plan, or ignoring it altogether ; little or no effort to provide suitable books, or awaken intelligent interest in religious subjects ; occasional attendance at church, with frequent complaints about its services and its members in the hearing of the children ; allowing them to wander off on any course they may choose, or restricting them with rules that have no rational or spiritual sanction—how can young people brought up under such conditions ever understand or appreciate Sunday ?

Our first appeal must be to parents, especially to those who in any sense profess and call themselves Christians, and wish their children to grow up in the liberty and joy of the service of Christ, that they should endeavour to make Sunday a day of living interest and pure delight for all in the home. We suggest this may be done :

### **1. Make it a Day of Special Privilege and Joy.**

Sunday should be given every possible distinction of privilege and gladness in household arrangements, and in the whole spirit of the family life. Let its *restfulness* distinguish it from all the other crowded days of labour in the city, at school, and in the home. Some things which make for family pleasure are largely crowded out during the week ; on Sunday they may be given their chance. The necessities of the common life of the home demand that a certain amount of work shall be done, but if it is reduced as far as possible, and shared by all who can take a part ; if each is taught to help out of love for others, and all is done in the spirit of a festival of the Resurrection, none will

find it a burden, and all will 'lose the duty in the joy.'

Then, again, parental love will be able to suggest and devise many special *privileges*, which will mark off the day as one to be anticipated with *gladness*. One man tells how, in the home of his boyhood, at dinner and tea, there was always some coveted 'extra' on Sundays. A woman remembers with what eagerness she used to look forward, as a girl, to having her 'Sunday doll,' which was rarely allowed on other days. This may seem a very simple suggestion, but it opens great possibilities, for many little extras which are usually given promiscuously through the week might very well be reserved for the best day of all.

Further, how delightful it is to have Daddy at home on Sundays ; what pleasure he can make in the home if he will ! Who can forget the glorious hour of sing-song around the piano when they were children, when father and mother entered into it, and did their best, in such simple ways, to brighten the day for all ? Dull ? Why need the day be dull, when we can set it to the music of heaven ? Dreary ? How can it be dreary when it is used for developing the most sacred family ties in common devotion to the highest ends ? The day is dull only for dull or very unfortunate people. The latter have our sympathy ; but the former should first of all get the dullness out of their own minds and hearts, and then set themselves to cherish those higher ideals of Sunday, to establish those better habits of family life, and to inculcate that more cheerful spirit, which the Christian conception and purpose of the day demand. For the children it ought to be 'the brightest of the seven,' and we can make it so if we will.

## 2. Plan and Provide with Care.

This will not be achieved without thought and effort. Why should it be? In everything else wise arrangements are considered indispensable if disorderly ways and disappointed hopes are to be avoided. Is it asking too much that Sunday shall be planned and provided for as thoroughly as a day's outing, that the children's mental and spiritual needs shall be studied as carefully as their bodily welfare? The amazing thing is that some parents who do not grudge time and labour and money for food, and clothing, and education, and business prospects, seem not to trouble in the least how Sunday shall be spent, nor take any trouble to make it the joyous day it ought to be. Yet no thought or effort will produce greater happiness for the children to-day, nor ensure more satisfactory results of joy in after years, than that expended on planning Sunday according to Christian principles, filling it with pleasure-giving activities, and infusing it with the true devotional spirit.

The policy adopted must be positive and constructive, based on sympathetic understanding of child-nature, appealing to its healthiest instincts, and developing its powers in a natural way. Without offering any system of child psychology we would point out how keenly interested all normal children are (a) in stories, (b) in doing things, (c) in being associated with others; that is, they are naturally *inquisitive*, essentially *active*, and intensely social and *gregarious*. Along these lines there is great scope for all who wish to make Sunday happy for the children.

## 3. Learn to Tell Stories.

(a) *Learn to tell stories*—that is the first thing. We are often told that 'Truth is stranger than fiction,'

but the antithesis may be very misleading, especially in books for children. Fiction may be a delightful way of teaching truth. The parables of our Lord are one kind of fiction, yet they are eternally true. So with fairy-stories, and most of the delightful literature belonging to that large realm of make-believe in which children love to roam. Parents who know how to use good stories of all kinds will quickly discover that

Truth embodied in a tale  
Will enter in at lowly doors.

Nor need parents be in any difficulty over finding suitable books. Experts have been at work on this problem, and the splendid results of their labours are easily available. There are good books in abundance, alike for reading to the little ones and also for the personal reading of those farther advanced. There is really no excuse for any parents—except the very poorest and least educated—for not having a number of excellent books on hand which are sure to fascinate the inquisitive child. Those who require information concerning such books, or guidance in the matter of selection, should secure Miss Stevenson's very useful volume, *A Child's Bookshelf*, particulars of which are given, with a list of others, at the end of this book.

Parents have been known to excuse themselves from this important service to their children on the ground that they are not good readers, or they do not know how to tell stories. Then by all means let them learn, just as they have to learn to prepare all kinds of food, and make all kinds of garments, and do so many other things which are essential for child welfare. To fail here is to miss one of the most

valuable factors and most intimate ties in family life. Sunday need never be dull if parents are alive to the tremendous possibilities of good stories, new or old, original or borrowed, read or told.

#### 4. Take an Interest in their Activities.

(b) Listening to stories will not, however, satisfy or hold the children beyond a certain point, and only in certain moods. They simply must be doing things, and wise parents will endeavour to direct rather than repress them. It is natural and healthy that they should wish to translate the story into a picture, or express it in some wonderful arrangement of their toys, or act it out in comic or dramatic fashion. They are born mimics and actors, while as architects and builders they are original in design and rapid in execution. With pencil and paper, paints and picture-book, bricks and plasticine, not to mention a variety of other material prepared for their special benefit, what wonders they can perform!

Providing occupation for the children, when they cannot be taken out, is very largely a question of providing them with the means wherewith to occupy themselves. If they are furnished with ideas through stories, taught to be observant, and provided with suitable material, they may be left to do many things for themselves. In technical language this is called 'expression work,' which is the child's unaided effort to express what is in his mind, and educationally it is of great value. The introduction of expression work into our primary department has simply transformed the Sunday school for infants—and for those who teach them! Parents who wish to see how fascinating such expression work may be should visit some good primary department, and watch the little



ones intent on their task. Or they should secure the book called *Plum Blossom* (see Appendix), which is rich in pictures and suggestions, with an envelope full of fascinating things for use.

##### 5. Direct their Social Instincts.

(c) Story-books for some hours and moods, aids for their manifold activities when they must be doing something indoors or out—these will do much toward making Sunday a day of delight. Yet something more is needed as they grow up. If they are normally healthy and bright they will want to be with other children of their own age. As their social instincts develop new possibilities of delight are unfolded, if only they are taught to seek companionship in the right directions. John Ruskin's picture of his own solitary childhood in the home of well-to-do and well-meaning parents is very pathetic, yet not more so than what may be seen in many homes to-day, where children grow up without any wise guidance in finding companions, or, worse still, are taught to consider themselves too highly favoured for association with ordinary children. Unlike the lonely boy in the house of the Ruskins, whose mind was for ever enriched by memorizing great passages of Scripture, these misguided children of to-day are left to spend some of the most precious hours of Sunday aimlessly lounging about, or to go off with any chance company.

We suggest that the services and activities of the Church, especially of the Sunday school, offer, in the great majority of instances, the most hopeful sphere for the cultivation and satisfaction of this inborn desire for association with others of the same age. If the particular local church is not all it ought to be, that fact need not be magnified before the children. In

later life most of us can see faults in the church of our childhood, yet it was a powerful factor in the shaping of our lives, and we thank God we were taken to it by parents who loved and honoured it themselves. The happy associations of church and Sunday school, far more than anything else, made those Sundays of our childhood days of special interest and delight. A new effort in this direction is urgently needed, not only in the interests of the Church, but for the sake of the young people. If, as their social instincts develop into a perfectly natural and healthy craving for comradeship, they are wisely directed and discreetly assisted to find what they need in and through the Church, their Sundays will never be without peculiar pleasure; otherwise they will surely seek satisfaction elsewhere.

#### **Difficulties not Forgotten.**

In making these suggestions we do not forget how often there are special circumstances which render ideal arrangements impossible. A large family may be crowded into a small house, with very limited resources of money and education. Sickness and poverty may create great difficulties, and parents who work hard all the week may justly plead their own need of rest on Sunday. One family may be placed far out in the country, miles from any church, with few kindly neighbours near at hand. Another may find its lot cast in a crowded street, where the whole environment is antagonistic to the ideals of which we are speaking. We may be challenged to show how our suggestions can be carried out under such unfavourable conditions.

We can only say that while we sympathize with all such in their disadvantages, nevertheless, speaking generally, high ideals are not more costly than low,

and it is better to strive for wise methods than to drift without any method at all. In the long run, under the worst conditions, the good is less troublesome than the bad. What we are pleading for is not dependent on wealth, and culture, and leisure; nor can it be defeated solely by poverty and adverse circumstances. In the main it may become part of the arrangements in every household, and be expressed in the spirit of every home. When Sunday is enshrined in the heart, love will find its own way of establishing it in the affections and habits of the family. All the legitimate claims of youth may be fully met, and all its highest aspirations realized, on the Lord's Day in the fellowship and service of Him who is the children's Friend. Not by enforcing any rigid system of rules, but by helping them to know Him, shall we succeed in surrounding Sunday with pleasures all its own.

#### **What About the Church?**

So much concerning the home. Now what of the Church? If in some instances the Church has had just cause for complaint against parents for their lack of interest in the way their children spend Sunday, in other instances the parents are justified in charging the Church with similar indifference. Co-operation between the home and the Church is essential, for while in their earlier years children may be *taken* to church and *made* to observe Sunday in a certain way, yet with advancing years they will lose all interest in Sunday observance and Church services if they are not attracted and helped by both.

It is easy enough to make vague charges against the Church; it is another matter to say exactly what it can and ought to do to make Sunday more attractive for the children. Once more we venture to touch only

on one or two broad principles, leaving their application to those who are directly responsible in particular localities.

**It must not Try the World's Methods.**

1. We do not believe the Church will ever succeed in this matter by making Sunday more and more like the other days of the week, and trying to compete with worldly attractions by adopting secular means. The attempt to meet like with like, amusement with amusement, sport with sport, comic show and dance with others of our own, is the one sure way to failure. For a time it may awaken curiosity, but eventually it will lose all charm, and in the end we shall know we have spent our strength for nought. Children are quick to detect insincerity and cowardice, and if we sacrifice the sacredness of the day in ridiculous efforts of this kind young people will despise us for our folly and mock us in the failure we deserve.

**Special ' Items ' Not Enough.**

2. Nor will it be enough simply to introduce more special items for the children in our ordinary services. Something, indeed very much, might be achieved if all those who conduct public worship on Sunday could be induced to remember the children much more than is the rule at present. A great responsibility rests on our preachers, especially those who are fortunate in having a considerable number of children in their congregations. For the little ones who are taken to church, particularly a Nonconformist church, the preacher is a big factor in the dullness or the brightness of the day. In some churches the established order of service, together with strong local traditions and prejudices, make it difficult to get in a regular

children's address ; but something may be done at most places by those who are anxious and determined to find a way.

### **The Church as a Whole must Recognize and Welcome the Children.**

3. By far the most urgently needed reform is a worthier recognition of the children by the whole Church. Here, as in the home, the vital thing is atmosphere, spirit, tone—that indefinable, all-pervading element which in the end determines all methods and results. Children soon know if they are expected, wanted, missed. In the warmth and radiance of love they are as happy as the birds on a bright spring day.

It is the spirit, the attitude, the action of the whole congregation which make the atmosphere of the Church one of love and radiance and delight, or invest it with gloom and repulsion, for the children. If those who constitute the Church as a whole have no real concern for the children, only in special cases will the children's hymn and address accomplish very much. At no period have children's addresses been so general and so excellent in our services as during the last ten years, the very period in which we have sustained our greatest losses in young people. This does not in any way reflect on the addresses, nor on those who have devoted so much time and care to their preparation and delivery ; but it does suggest very strongly that much more is needed to make Sunday a happy day, and our Church services more attractive, for the children. By all means let us have more and more children's addresses of the very best kind, but the Church has no right to throw all the blame on its preachers and teachers if the children

are not attracted and held. A smile of welcome at the door, a kindly greeting in the aisle, consideration for their comfort in the pews; a reverent, gracious, cheerful manner, suggesting that the worship of God is the most glorious exercise in which we can ever engage, instead of the irregular, unpunctual, slipshod, gloomy, depressing thing which is all too common—this would quickly appeal to the children, because it would show them both Sunday and the whole Church in a new light.

Let the Church face up to the facts, as she must surely suffer the consequences, of her treatment of the children on Sundays in the past. Underground premises, dull and stuffy vestries, bare and dilapidated furniture, books, music, and teaching which compare unfavourably with what they find elsewhere—are these likely to make Sunday the brightest day in the week? Do they offer any effective counter-attraction to the cinema and the park? In some cases where the children are taken into the ordinary morning service, how are they treated? Herded together in undesirable pews, often much overcrowded, without hassocks for little feet that cannot reach the floor, with a scanty supply of books, and only one or two devoted teachers to keep a small crowd in order lest older people should be disturbed! The early impressions of church and Sunday produced by these conditions of discomfort are deep and lasting.

#### **Not Counting the Cost.**

But what more can we do? Very much more if we are willing to pay the price. We could give much more attention to premises, furniture, music, and books. We might—tell it not to the seatholders, whisper it not in the Trustees' Meeting!—yes, we

*might* even distribute them among the congregation, just two or three together with kind friends in the comfortable pews, to enjoy the cushions and hassocks and perfume! 'What a ridiculous idea! We don't want them in the pews! Put them where the well-dressed people, who demand every comfort and convenience, do not care to go, and let the appointed teachers look after them properly!' Exactly so! Now we are at the heart of the whole problem. At present the Church does not really want them, and the children know it, which accounts for much we have to deplore. So long as the Church thinks of the children in terms of money and inconvenience the children will take care they are not bought or coerced. While we estimate any proposal for brightening their Sundays by what it will cost us in discomfort and toil, rather than by its real value to the children and to the kingdom of Christ, we shall be merely playing with the problem instead of solving it. If we are not willing to pay the price in money, in self-sacrifice, in happy social intercourse and loving service, the young people will never be satisfied with mere toleration. When the whole Church takes the children to its heart they will respond with gladness and devotion. When we want them badly enough we shall get them—and keep them. The Church with the shepherdly heart, which knows how to carry the lambs in its bosom, will have little difficulty in making its fold attractive, and for its little ones Sunday will be a day in the green pastures of delight by the still waters of peace.

For list of books see Appendix.

## IX

### SUNDAY AS A DAY OF WORSHIP

#### **Significance of the Term, 'The Lord's Day.'**

To the Christian mind Sunday is the Lord's Day. To avoid appearing Puritanically singular—in the harsher sense of that term—we use that designation sparingly, but we can never afford to lose sight of the glorious fact it enshrines. Call the day by whatsoever name we choose—Sabbath, Lord's Day, or Sunday—it is, in the esteem of all who call Christ 'Lord,' in a pre-eminent sense the *Lord's day*.

According to the implications of the fourth commandment, the Sabbath of the Old Testament was intended primarily as a day of rest, and then, as it freed men from secular absorptions and gave them opportunity for higher things, as a day of worship. Rest came first, worship afterwards. That it eventually evolved into a day of worship we have the witness of Scripture, and the conclusive proof of the synagogue worship of later Judaism. But the Christian conception of the Lord's Day is necessarily richer than that of the old Jewish Sabbath, and to none, except to those who love the flavour of a stately and venerated Biblical name, and for the sake of it are prepared to sacrifice something in the nature of precision, can Sabbath ever be the exact equivalent of Sunday. The Christian conception of Sunday has this tremendous advantage over the old Sabbath idea ;



that it views things from this side of the Incarnation, and therefore lays stress not so much upon personal devotion to the law of the Creator as upon personal devotion to the Redeemer. It reverses the order of the ancient practice, and changes the emphasis from rest and by implication worship, to worship and by implication rest.

It regards God not as Lawgiver so much as Father, 'the God and Father of our Lord Jesus Christ.'<sup>1</sup> It pleads for a constantly repeated recognition of what Christ did for us by His death and resurrection, and in grateful love dedicates the day to Him. Sunday is, above everything else, the Lord's Day. Hence worship must be the natural consequent of a proper understanding of the real meaning of that day.

But what is worship? Worship, we are told, is an instinct deeply rooted in the nature of man, and no race has yet been found in which that instinct is altogether lacking. Some shadowy idea of a Power to which something is due, of some Dread from which evil may be expected unless tribute is paid, is found among all primitive peoples. But in so far as that is worship at all, it is the servile worship of fear.

### **The Ideal of Christian Worship.**

It is a long cry from those poor elementary gropings after something unknown, and those pathetic attempts to escape something dreaded, with which workers in the field of anthropology have made us familiar, to that noble exercise of soul which Christians call worship. The one is as far removed from the other as the bloom of wild marsh weeds is removed from the cultivated flowers which grace a well-kept garden. Christian worship is not a thing of fear, but of fellow-

<sup>1</sup> 2 Cor. xi. 31.

ship. It is not an escape from God, but an escape to Him, an escape from the world. No sacrifice is offered on its altars save that of a broken and contrite spirit whose sin is ever before its eyes, or of thanksgiving for the everlasting mercy which gives to life its balm of peace and its inspiration of hope. It points to the Lamb of God, and sets the prodigal soul in the way of the Father's home. To every one who seeks is this great word of Scripture true: 'Ye are not come unto a mount that . . . burned with fire, and unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words . . . but ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and Church of the firstborn who are enrolled in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a new covenant, and to the blood of sprinkling that speaketh better than that of Abel.'<sup>1</sup>

The realization of that ideal is the possibility of every act of Christian worship. This is not to say that if we fall short of that ideal we have not offered an act of worship. Far from that. Just as 'the upward glancing of an eye' may be a prayer, though prayer can be the unutterable touching of spirit with Spirit, the human with the divine, so worship may be restricted in range—a thing of the valleys for the valleys, where, though the wings of the soul are folded, its feet move without growing weary. Worship is a waiting upon the Lord, a coming, not to a mount of dread, but to the city of God, where beside the throne stands the Saviour whose blood of sprinkling speaks to our stained spirit that better thing than

the blood which called for vengeance upon a brother's sin. Worship may be limited in range and yet be real worship. It is never small, however limited, until it becomes merely formal. Then is it small indeed. Formalism is its bane.

### **The Appropriate Spirit of Sunday.**

To escape that, the meaning and the spirit of worship must first be grasped after the need of it has once been felt. As surely as there is a Lord's Day there is a proper spirit for that day. Dr. George Matheson spoke very truly when he said, 'Every anniversary day requires its appropriate spirit. . . . The day which commemorates a victory needs the spirit of patriotism; without this the roll of artillery is all in vain. The day which keeps the anniversary of Shakespeare's birth demands the spirit of poetry; without this the banquet has no significance. The Sabbath too . . . can only be understood by its appropriate spirit.'<sup>1</sup> It is an anniversary day, and it requires the spirit of light's triumph over darkness, of life's triumph over death, of joy's triumph over sorrow, and right's triumph over wrong, to make it worthy of the fact it commemorates. In his well-known hymn in praise of Sunday Bishop Wordsworth makes the Resurrection triumph central in one of its memorable verses, and on either side of this he places a significant fact belonging to the first day of the week :

On thee, at the creation,  
The light first had its birth ;  
On thee, for our salvation,  
Christ rose from depths of earth ;  
On thee, our Lord victorious  
The Spirit sent from heaven ;  
And thus on thee most glorious  
A triple light was given.

<sup>1</sup> *Sidelights from Patmos*, p. 3.

The breaking of light upon the chaos of the world, the emerging of life from the tomb, the descent of the Spirit upon the waiting Church—the pledges of our illumination, immortality, and spiritual endowment—all have symbolic meaning for, and give point to, the value of Sunday, with its escape from common toil and its opportunity for communion with God.

#### **Reasons Why this Ideal is Often Unrealized.**

It may be argued that this conception of worship sets too high a standard for the average man. Is it likely, we shall be asked, that we can get the generality of men to understand and practise it? How will it appeal to those who are occupied with the engrossing things of the world of commerce, who are so full of the rush and anxiety and struggle of life that public worship is largely to them a matter of merely going to church and formally joining in its services? There are not a few who confess frankly that they go to church from sheer habit, to be with the family, or because they like good singing and enjoy a good sermon. It may be that this is just their English way of concealing deeper feelings; but it may be asked, without prejudice, whether those deep feelings are there to conceal. When men feel deeply on other matters they do not give themselves pains to conceal what they feel. Again, what can public worship mean to those who persistently neglect it? To those to whom Christ is only a sacred name, and religion a thing to be interested in or indifferent about according to personal inclination and taste, what can worship be other than a well-intentioned but relatively meaningless form? And those who tell us that the moorland walk and the country lane have more to offer by way of religious appeal and incentive than

the worship of the sanctuary and the fellowship of saints—what of these? Is there anything substantial in what they say? While it is possible to find 'tongues in trees, books in the running brooks, sermons in stones, and good in everything,'<sup>1</sup> do men often discover these things? To them the devil can cite Shakespeare for his purpose. Wordsworth's 'sense sublime'<sup>2</sup> is undoubtedly possible, but it is an infrequent experience, and the gaps between one such impulse and another are of considerable length.

The real explanation of the disregard of public worship, which finds a blunt confession here and a superficial excuse there, is to be found in (i.) dissatisfaction with the forms of worship, liturgical or otherwise, the adaptation of which to suit the tastes of all would be exceedingly difficult; (ii.) suspicion that the note of reality is often missing while that of stilted officialism is frequently obtruded; and (iii.) failure to realize the tremendously great ideals for which worship stands. A Lord's Day, with no consciousness of a living Lord as full of wonder and power and grace now as when first He rose from the dead; praise, with no real belief in goodness over all; and prayer, with no deep conviction that God hears—what can these dead things end in but a dead form? If Sunday is to be a day of worship, worship itself must stand for something vital. If it is to be the 'Lord's Day,' there must be a realization of the living Lord. 'He that cometh to God must believe that He is, and that He is a rewarder of them that seek after Him.'<sup>3</sup> The consciousness of God as Father and Lord, of the communion of saints, of the intense reality of sacred things, of the breath of the Spirit purifying the heart, of the

<sup>1</sup> *As You Like It*, Act ii., Scene 1.

<sup>2</sup> *Tintern Abbey*, line 98.

<sup>3</sup> Heb. xi. 6.

appeal of God's voice warning wayward and encouraging discouraged souls, of uplift from the world's care, and of guidance for life's action, is implicit in worship. What is needed is the unveiled face and the responsive human spirit.

Students of the spirit of the age cannot help observing on the one hand a decline in the devotional habits of many, and a general irresponsiveness to sacred things; while on the other hand they are everywhere made conscious of a decided and ever-increasing sympathy with the instincts of honour and the claims of humanity. The things which God has joined together are being—it may be unconsciously—put asunder. Augustine's great saying about the restlessness of the soul for God bears witness to a fact which man is allowing to be pushed farther and farther toward the dim hinterland of his religious apprehensions. The heart of the people is right; what they need is emphatic consciousness of soul. For many the spiritual realm might almost not exist at all, so little are God and sacred things realized by them. For many others religion has become soullessly formal, and worship is performed more as a duty to be observed, with no definite reasons why it should be, than as a privilege to be enjoyed. It is this enfeebling of the spiritual faculty, and this impoverishment of the religious ideal, that lie at the root of our present problem. What is required is a great spiritual awakening, a clarifying of things dimly perceived, and a deepening of belief in beliefs never so firmly held as to become convictions.

#### **Man's Discovery of His Spiritual Nature Necessary.**

It all comes back to this: that before worship can be a glowing reality to men they have to make the

discovery of their own spiritual nature. Many men are so held in the grip of a materialistic world, some because they are involuntarily the victims of it, some because they make no effort to resist it, that the sense of soul gets stifled in them. They are surrounded by influences which do not help. Freakish ventures of credulity vie with the Faith which has stood the test of the ages. 'Some new thing' attracts the generality of men now just as much as it did the men of Athens in Paul's day, and when deeper things are approached there is the same spirit of evasion now as then. But God, eternity, and the soul are put among the 'perhapses' of life, and sin is regarded as a blunder rather than a moral defect. This is not pessimism. Neither is it distortion. It is simple fact. Worship can have no deep meaning for men who are not conscious of their own souls; but once the spiritual sense is quickened in them, when soul becomes to them as real as body, and God as real as themselves, when sin is regarded, not merely as a violation of social laws, but also of the law of God, and Christ is trusted as Saviour and Lord, then among the things which really matter worship comes to hold for them an important place. It is that quickening of the spiritual sense that many men whom circumstance has lured into indifference profoundly need. That effected, there will no longer be a problem of the decline of public worship.

The Seer in Patmos tells us that he was 'in the Spirit on the Lord's Day.'<sup>1</sup> Christ to him was Lord, and he was observing the Lord's Day in the appropriate spirit. And what happened? Precisely what may happen to every man now who holds the day to be what St. John did, and observes it with a kindred

<sup>1</sup> Rev. i. 10.

spirit. *He saw a vision of his Lord and received a message from his God.* That, however unconscious men may be of it, is the supreme need of the age. And that is the reason why we plead for the preservation of the sacred day as a day of worship.

#### **The Value of the Day to the Individual and the Community.**

(i.) Public worship is a gain to the individual. It helps him to realize his kinship with the divine. It kindles his emotions. It heightens his aspirations. It sets before his eyes the vision of the Cross. He cannot but be the better man for this, more surely equipped by the enriching of his mind and the widening of his outlook for the work of life. He recovers tone. (ii.) Public worship is a gain for the community. Home must be the better for it. Social endeavour must be the more intense because of it. Business ideals must be heightened through its influence. We cannot help bringing the influences of the sanctuary down to the common life, and that which makes a man a better father, a better citizen, and a better worker is worth cherishing for the good of all.

Sunday gives men the *backward* look, when the week past is brought under review and into touch with the mercy of God. Browning, in his later life, used to spend fairly frequent holidays at Llangollen, and he speaks of one of these as 'another term of delightful weeks, each tipped with a sweet starry Sunday at the little church.'<sup>1</sup> Further, it gives men the *forward* look. Before they put forth into the unknown of a new week, to spend a while in the midst of quieting, uplifting influences cannot but help those who, a few hours later, will be in the midst of the hurly-burly. It is a distinct advantage to begin

<sup>1</sup> G. K. Chesterton's *Robert Browning*, p. 130.



the week with God. Moreover, it gives them the *upward* look. They are soon to be surrounded by the things of this world. They need from time to time these reminders of their heavenly citizenship. They need to remember that they are sons of God. These things Sunday brings to them, and those who minister in holy things must endeavour to shape public worship that it may fulfil its highest aims. Finally, there is the assurance of an august presence. 'Where two or three are gathered together in My name, there am I in the midst of them.'<sup>1</sup>

<sup>1</sup> Matt. xviii. 20.

## APPENDIX TO CHAPTER ON 'SUNDAY FOR THE CHILDREN'

### LIST OF BOOKS

THE following books for Sunday reading are mentioned in the hope of assisting some who might otherwise find it difficult to obtain such information. The list is necessarily brief and imperfect, giving no more than a hint of the treasures revealed in Miss Stevenson's volume, which we strongly recommend.

1. *For General Reference :*

'A Child's Bookshelf,' by Lilian Stevenson; published by the S.C.M., 32 Russell Square, W.C. 1, price 2s. 6d. net.

2. *For Parents Who Want to Know How to Tell Stories :*

'Bible Teaching by Story-telling,' by Miss Wilson; a pamphlet published by the S.S. Union, 57 Ludgate Hill, E.C., price 4d.

'How to Tell Stories to Children,' by Miss Bryant; Harrap & Co., 2 and 3 Portsmouth Street, Kingsway, W.C. 2, price 3s. 6d. net.

'Telling Bible Stories,' by Louise S. Houghton; Bickers & Son, Ltd., Charles Street, Haymarket, W.C. 3, price 6s.

'What a Child ought to know about the Bible,' by H. R. Stevenson, M.A.; Epworth Press, 25-35 City Road, E.C. 1, price 2s. net.

3. *Bible Stories to Tell :*

'Lesson Stories from Genesis,' by Miss Huntley; Pilgrim Press, 16 Pilgrim Street, E.C. 4, price 2s.

'A Little Child's Life of Jesus,' by Amy Steedman; Jacks, Ltd., 36 Paternoster Row, E.C. 4, price 4s. 6d.

4. *Bible Stories to Read :*

'Jesus the Carpenter,' by R. Bird; Nelson & Co., 35 Paternoster Row, E.C. 4, price 1s. 6d.

'A Child's Life of Christ' (for wee ones), by Mabel Dearmer; Methuen & Co., 36 Essex Street, Strand, W.C. 2, price 4s. 6d.

'The Expected King,' by Lettice Bell; Hodder & Stoughton, St. Paul's House, Warwick Square, E.C. 4, price 3s. 6d.

'The Story of the Beginning,' by Mrs. Green; Wells, Gardner & Co., Paternoster Buildings, E.C. 4, price 1s. 6d.

'God's Lantern Bearers,' 'The Kinsfolk and Friends of Jesus,' and 'The Story of Stories,' each by Rev. R. C. Gillie; published by A. & C. Black, 4 Soho Square, London, E. 1, price 3s. 6d. each.

'The Christ of the Children,' by Rev. J. G. Stevenson; published by James Clarke, 13 Fleet Street, E.C. 4, price 2s. 6d.

5. *Stories of Other Lands and People*, for reading aloud or for the child's own reading :

'The Book of Babies,' by Miss Entwistle, and 'The Book of Island Babies,' by the same authoress; U.M.C.E., 8 Paternoster Row, E.C. 4, price 7d. and 6d. Also 'The Book of Other Babies,' price 1s.

'The Birthday Book of Balu,' by Miss Steedman; U.M.C.E., price 2s.

'The Seven Little Sisters,' by Jane Andrews; Ginn & Co., 9 St. Martin's Street, Leicester Square, W.C. 2, price 2s.

6. *Stories of Adventure and Heroism* :

'David Livingstone, Missionary and Explorer,' by J. Alfred Sharp; Epworth Press, 25-35 City Road, E.C.1, price 6s. net and 1s. 9d. net.

'The Pathfinder Series' (David Livingstone, Mackay, Chalmers, John Williams), by various first-class authors; published by Humphrey Milford, Oxford University Press, Amen Corner, E.C. 4, price 2s. each.

'The White Queen of Okoyong,' by Rev. W. P. Livingstone; Hodder & Stoughton, price 2s. 6d.

'The Wonder Book,' and 'Tanglewood Tales,' by Nathaniel Hawthorne (illustrated); Dent & Co., 10 Bedford Street, W.C. 2, price 5s. each.

'The Book of King Arthur and His Noble Knights,' by Mary Macleod; Wells, Gardner & Co., 6s.

7. *Stories of the Saints :*

'The Child's Book of Saints,' by William Canton ; Dent & Co., price 1s. 9d. and 4s. 6d.

'A Child's Pilgrim's Progress, two parts, by H. G. Tunnicliff, B.A. ; Epworth Press, 25-35 City Road, E.C.1, price 2s. net each.

'The Steep Ascent,' by Miss Entwistle ; Jarrold & Son, 10 Warwick Lane, E.C.4, price 2s. 6d.

8. *Books Showing What and How to Do on Sunday :*

'Plum Blossom,' by Sandford ; C.M.S., 14-18 Salisbury Square, Fleet Street, E.C. 4, price 3s. 6d.

'Paper Modelling,' by Miss A. Shaw, S.S. Union, 57 Ludgate Hill, E.C.

'Missionary Work-Parties for Boys and Girls' ; published by the United Free Church of Scotland, 121 George Street, Edinburgh, 4d.

Painting Books, from the S.S. Union, the C.M.S., and the S.P.G.

The six books below published by the Epworth Press, 25-35 City Road, E.C.1.

9. *Addresses to Young People :*

'Crossing the Threshold,' and other Addresses to Young People, by J. Williams Butcher, price 4s. net.

'In Life's Golden Time,' by Frank Cox, price 4s. net.

'The Morning of Life,' by W. T. A. Barber, M.A., D.D. A Series of Addresses to Boys on Religion, price 2s. 6d. net.

'Men in the Making : Straight Talk to Boys,' by A. J. Costain, price 2s. net.

'Marching as to War,' and other Addresses to Girls and Boys, by H. G. Tunnicliff, B.A., price 2s. net.

'The Boy Whom Everybody Wants,' by G. Beesley Austin, price 2s. net.

With very few exceptions book prices are now strictly net, and recently many have been increased. If it is desired that books be sent direct from the publishers the cost of postage must be added. In most cases the better course is to order through a local bookseller.





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