

# The Junior Epworth Era

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## Steady and Stick

A rush is good in its place, lad,  
But not at the start, I say,  
For life's a very long race, lad,  
And never was won that way.  
It's the stay that tells—the stay, boy,  
And the heart that never says die;  
A spurt may do, with the goal in view,  
But steady's the word, say I;  
Steady's the word that wins, lad,  
Grit and sturdy grain;  
It's sticking to it will carry you through  
I—  
Roll up your sleeves again.

O! Snap is a very good eye, lad,  
To frighten the tramps, I trow,  
But Holdfast sticks like a burr, lad—  
Burr Holdfast never lets go,  
And Clever's a pretty nag, boy,  
But stumbles and shies, they say;  
So Steady I count the safer mount  
To carry you all the way.

The iron bar will smile, lad,  
At straining muscle and thew,  
But the patient teeth of the file, lad,  
I warrant will gnaw it through.  
A snap may come at the end, boy,  
And a bout of might and main,  
But Steady and Stick must do the  
trick,—  
Roll up your sleeves again!  
—S. S. Advocate.

## "Generalship"

"Generalship is needed, and without it cannot succeed." So writes one of the Pastors of one of the largest of our city churches in a note stating that there is no Junior League in that church. Another, writing for one of the best known churches in Canada, also says that a similar lack is the reason for the non-existence of a Junior League there. His opinion is thus expressed, "unless a Junior Superintendent is found who has very special aptitude for work among children it is not wise to organize a Junior League." The combined membership of these two churches is over 2,200, and the total number of Catechumens reported is 70. Think of it! How many families do these 2,200 church members represent? How many children are there in those homes? We cannot say accurately; but it is very certain that the 70 who are being instructed according to the provisions of our Discipline, do not represent a fair proportion of those who should be so taught. Think of it! Among those 2,200 and more of church members, the Pastors do not know of one person capable of Junior League "generalship." What is the matter? That our churches are not doing their whole duty to the little ones is very clear. The Junior League is no "fad." Neither is it a failure. Its place and purpose are clearly stated in the Discipline. . . . "to systematize and assist the pastor and those appointed by him in the instruction and nurture of the catechumen classes, as provided by Discipline. . . . In some way or other the children should be shepherded." To wait until ideal shepherds are found is allow the little ones to "run wild" and get beyond our reach. If there were no preachers but those who have "very special aptitude" there would be many empty pulpits. If none but "very special" singers were in our choirs, there would be very great

scarcity. All Christian activities are for the most part carried on by people of only ordinary abilities. While super-excellence is desirable it is not essential. "When the best things are not possible, the best use may be made of those that are." The same holds good in the Junior League. If you are waiting for a Superintendent with "very special aptitude for work among children" before you organize, your opportunity will be gone. Pastors of churches where such a dearth of leaders exists as is reported in the two cases cited, might well devote a good deal of their preaching to the need of the hour as they see it, and in response to the call of Christ and His little ones, some one will respond and make an honest effort to obey His command, "Feed My Lambs." In the meantime the Pastors themselves would do all over the Methodist field to try their powers of "Generalship," and see how quickly others will show a willingness to follow in the service of the Master among the children.

## Weekly Topics

July 14th.—"How can we make the Sabbath a delight?" Isa. 58: 13, 14.

Rev. T. Albert Moore.

"A Sabbath well spent  
Brings a week of content,  
And health for the toils of the morrow;  
But a Sabbath profaned,  
Whate'er may be gained,  
Is a certain forerunner of sorrow."  
—Sir Matthew Hale.

"Take this day from the calendar of the Christian, and all that remains will be cloudy and cheerless—Religion will instantly decay; ignorance, error, and vice will immediately triumph; the sense of duty will vanish; morals will fade away; the acknowledgement and even the remembrance of God will be far removed from mankind; the glad tidings of salvation will cease to sound, and the communications between earth and heaven will be cut off forever."—Dr. Timothy Dwight.

"A corruption of morals usually follows a profanation of the Sabbath."—Blackstone.

The text which forms the basis for our lesson is one deserving the most careful study. Will not every member of our Junior League memorize these verses? If nothing more was done the time devoted to this topic would be well spent. In quoting the verse let us put the emphasis upon the telling words and phrases. We find suggested here.

### I. THE IMPORTANCE OF OUR PRESENT ATTITUDE TOWARD THE SABBATH.

There is a peculiar personal appeal here. It singles out each one. It makes every individual realize that he is meant. "If thou turn away thy feet from the Sabbath; from doing thy pleasures on my holy day." It is God's call to every individual to a faithful observance of His law.

Three centuries ago a page offered King Edward VI., then England's King, a Bible to stand on, in reaching above his height. History records that the sovereign's back was removed, as being too noble a book to be trodden on. The king was right, and his noble deed lives still as an indication of his personal character and faith.

So with the Sabbath. Let each of us hold it in such high reverence that we will never use it to increase our selfish plans and purposes. It is not the day upon which we should seek our personal pleasure; neither should we upon this day seek to gratify our selfish greed in our quest for golden gain; nor yet should this day be characterized by our planning to enjoy all the selfish conveniences for our comfort.

We must think of others and their rest and privileges. In Deuteronomy the command is, "Keep the Sabbath holy . . . that thy manservant and thy maidservant may rest as well as thou." Perhaps you say, "I have no servants." Yet you may have without recognizing it. Who are those conductors and motormen, and employees in many departments of our steam and electric railroads, who are forced to work on the Lord's Day, because we must seek our pleasure, visit our friends, listen to our favorite minister or some popular singer, or "do our own ways, or find our own pleasure." For the time being they are our servants. Is it fair to so many of our fellow-men who have the same right to the rest and privileges of the Sabbath as we have, that to contribute to our comfort, our rest, or our pleasure, they should be robbed of their comfort, their rest, and their pleasure?

### II. THE GLORIOUS RESULTS OF HONORING GOD ON THE SABBATH.

Three things are here promised, (a) Spiritual Joy: "Then shalt thou delight thyself in the Lord;" (b) Earthly Honors: "And I will cause thee to ride upon the high places of the earth;" (c) Worldly Wealth: "And feed thee with the heritage of Jacob, thy Father." A volume could be written giving instances of how God fulfils these promises. He desires us all to be happy. The Sabbath is intended to increase our joys and add to our happiness. It is not a day of gloom, and sadness. It is a day of rejoicing and of purest pleasure. We rejoice in it. The bar of the unopened warehouse, the hinges of the unfastened shop window, the quiet of the commercial warehouse, all seem to say, "This is the day the Lord hath made." Here is rest for the sewing-woman with weary hands and aching side, and heavy heart. Rest for the overtaxed workman in the mine, or the market, the factory, the foundry, and the many places of toil. Let everyone on the Sabbath stop their daily toil—hang up the plane, drop the hammer, slip the belt from the wheel, turn off the electric current, shut the water off from the turbine, and put out the fire in the furnace. Let us have rest for our bodies, our minds and our souls, and rejoice in the holy Sabbath as a delight to our souls.

"If from thine own pleasures, thou shalt turn thy foot away  
And will honor Christ thy Saviour, on his own most honored day,  
Finding not thy carnal pleasure, speaking not thy own vain words,  
But delighting in the Sabbath—not as thine, but as thy Lord's."

"He will crown thy cup with blessings,  
bountiful, and full and free,  
Thy delight shall be in Jesus—and thy Lord's delight in thee:  
Till thy pilgrim Sabbath's numbered, thou shalt join the bright array—  
Of the blest, and crowned, and glorious,  
through an endless Sabbath day."