

THE RELATION OF THE SABBATH SCHOOL TO THE COMMUNITY.

By R. W. KILGAM.

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The relation of the Sabbath School to the community is a question which may very properly receive our consideration, since it is from the community its members are obtained, it is in the community that its work is performed and the community it is which seeks to benefit.

Sabbath Schools were begun in England by John Fozzard who, seeing the ignorance of some, gathered them together to teach them to read and better their condition a little if possible.

In considering the relation of the Sabbath School to the community, it may be stated that the Sabbath School is not before the church or separate from the church. It is not a division of the young from the old, or of the old from the young, but it is the development of church work, an expression of philanthropy and christian service.

In further considering the relation of the Sabbath School to the community it may be said, first, that it establishes in the community a better observance of the Lord's Day, without which no community can be blessed or prosperous as they should be.

It means that when they go to the United States, as many of them do, again, the Sabbath School is related to the community as it proves itself effective in promoting its temporal welfare; and if it were for this reason alone it would well repay all the effort expended for it.

To these ends the Sabbath School has sought to appropriate to itself means, whereby it better to secure, and to maintain such relations as have been referred to. It has used books and papers not only to induce children and others to attend, but also as food for hungry minds.

But perhaps the practical question today is, not what has been done or what means employed, but what needs are there in our communities which demand that the Sabbath School should be there, and have not been fully considered as they ought.

With such solemn relations as these to the community upon us, and of which we cannot divert ourselves, we need to watch against formality which is an apt to creep into all our efforts, and our worship, and unless we do, our Sabbath school will become a farce and a playing religion.

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There is yet another matter in which the Sabbath school may and should seek relation to the community, but to which little or no attention has been given as yet; and that is the matter of political thought. Not by any means that it should seek to educate to party politics; but if the executive of the Sabbath school have become aware that a community as well as a nation need a righteous government, and that bribery and corruption can not obtain it, then the Sabbath school may teach a new generation not only to love righteousness, but to love their fathers were, but to think and act conscientiously; to seek righteous men to make righteous laws; to choose principle before party, and in bestowing their suffrages on any to require character as well as ability.

But beyond and besides all these relations, there is a relation to be sustained, a work to be done which has not been lost sight of in the past, and must not be neglected in the future; and that is bringing to touch those classes of persons in the community, who are more separate from religious influence and teaching with those who would win souls to Christ, and who seek to build up His church and kingdom in the earth.

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Monday.—Jacob's prophecies of the 12 tribes, Gen. 49. Distinguish the Messianic tribe.

Tuesday.—The pedigree of the Messiah, Matt. 1:1-17. (Abraham to Joseph). What two tribes remained pure at the rebellion? 1 Kings 12:21. What two tribes were descended from them? Matt. 2:6; Phil. 3-1.

Wednesday.—What became of the ten rebellious tribes? 1 Kings 12:10; 2 Kings 17. What resulted in Assyrian exile? 2 Kings 17:18-20. Why did not God permit Judah to be so corrupted? Thursday.—Were Judah and Benjamin looking for Messiah? Matt. 2:4-6; John 1:40-51. What were spiritually minded looking for? Luke 2:25-28. State what worldly Jews were looking for.

Friday.—Were the heathen looking for Him? Matt. 2:11. The early life of Jesus. Sunday.—His birth foretold, Isa. 7:14-15. His birth foretold, Isa. 7:14-15. His birth foretold, Isa. 7:14-15.

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November 11. Editors: Rev. E. J. Kindly address all departments to the Editor. Prayer Meeting. B. Y. P. U. To- vival. Monday, Nov. 11. Tuesday, Nov. 12. Wednesday, Nov. 13. Thursday, Nov. 14. Friday, Nov. 15. Saturday, Nov. 16. Sunday, Nov. 17. Pastor Adams, ted an admirable ing. We are in favor of each you can find any kind. Necessary appear as early as wish, but they will in review study. See 2nd page. I have in mind prominent de- layed years, ac- posed to the Y. our churches. The work of ceived so much of late years, ac- es but throughout that when any suggested we nat of a consultation, etc. in order to wonder at that ing the interests heart should have ganization as a less and doubt- its own apart. I believe I am right above in the be- The Union has its history so long and its work so done is doing an pass for our com- most unindiv- members. This I have strongly in sym- the Union I have uter against the to it. A number have, by their own organization, only organization Lord's work not right now the B. Y. P. U. Funder these the teaching in churches that the School belongs to the church, and its membership do work. Many of the ings have "but a dead to far as, which they were when they ough the church should matters regard- Kingdom of Go- throughout the The Young many place for the young of older portion of concern concern- less and doubt- for this condition a more or less jority of our chu- exist, something Compare the as- today with those a change from the son was not chos- the school had and studies for have behind the and most conse- time. The S. S. the international sent those who in there not be a magnify this our Sabbath school of the church? The educative feature of the B. Y. P. U. aim at "culture product of the be- HA Vegetat HAIR R Will restore gra- ful color and b- the growth of vent diseases, all scalp disease. The hair re- R. P. Man Co. Send for