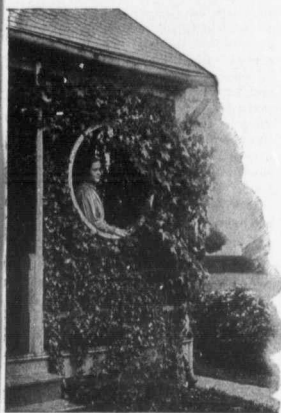


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A VINE CLAD PORCH—SOUTH PARK.

extraordinary interest are arranged, the Leagues all over the Province secure connection with the convention Church by telephone and teleseene (an invention of 1914), by means of which each League in its own place of meeting is enabled not only to hear all convention addresses and discussions perfectly, but to see on a screen what we used to call a "moving picture" of everything that is done in the convention. So, in many other ways also new inventions have solved League problems and have facilitated work formerly impossible. There is, however, as much need as ever of such old fashioned virtues as Diligence, Courage, and Kindness. Brookville, Ont.

#### SOMETHING LEFT UNDONE.

Labor with what zeal we will,  
Something still remains undone,  
Something uncompleted still  
Awaits the rising of the sun.

By the bedside, on the stair,  
At the threshold, near the gates,  
With its menace or its prayer,  
Like a mendicant it waits ;

Waits, and will not go away ;  
Waits, and will not be gainsaid ;  
By the cares of yesterday  
Each to-day is heavier made,

Till at length the burden seems  
Greater than our strength can bear,  
Heavy as the weight of dreams,  
Pressing on us everywhere.

And we stand from day to day,  
Like the dwarfs of time gone by,  
Who, as Northern legends say,  
On the shoulders held the sky.

—Longfellow.

You can't jump away from your shadow, but if you turn to the sun your shadow is behind you, and if you stand under the sun, your shadow is beneath you. What we should try to do is to live under the meridian Sun, with our shadow, self, under our feet.—Rev. F. B. Meyer.

## THE TWENTIETH CENTURY SUNDAY SCHOOL.

BY WILLIAM JOHNSON.

**B**Y comparing the schools of seventy or eighty years ago with what they are to-day, I assume no prophetic office in attempting to describe the Sunday-school of the Twentieth Century.

The Sunday-school of the twentieth century will believe in the *Divine* origin of the Sunday-school as we of the nineteenth never have. We have dated too much the origin and conception of Sunday-schools to Robert Raikes. Different views from these will prevail when cheap editions of Rev. Dr. Trumbull's "Yale Lectures on the Sunday-school" will be issued by the thousands. Further research by others will give added light to these views of Dr. Trumbull. He proves that from the days of Ezra the Bible-school was a recognized agency, among the Jewish people, for the study and teaching of God's Word.

In the twentieth century the Sunday-school will be known by its scriptural name—The Bible-school. Apart from the propriety and rightfulness of this name, there are practical reasons why the present name should be changed. The "Sunday-school" still stands for a child's school, and is, in my opinion, the greatest bar to a successful solution of "the sixteen year old boy-girl question," "How to retain the senior scholars," and "the Young Men problem."

Because it will be the Bible-school it will attract to it the "masses" and the "classes," the learned, the unlearned. It will be like its original, a school for all ages. The child, when born, will be enrolled in its "Cradle Roll," will then be welcomed into its Kindergarten Department; from there promoted to its Primary Department; then publicly graduated

before the whole school (which will then be the entire congregation) into the Intermediate Department; from thence another public graduation into the Senior Department; then the Home Department, in preparation for the Home Department "not made by hands, eternal in the heavens." And thus "From the cradle to the grave" will be the ideal of this Bible-school.

There will be a wonderful revolution in church architecture in the next century. The "long drawn aisle, with its 'dim religious light,' will give place to bright, cheery, court-the-sunshine churches. These churches will not be "one-day churches," but will be open every day in the week for prayer, meditation or reading, and their Bible school rooms turned on week days into reading rooms, strangers' parlors, Dorcas Society rooms, boys', girls', young men's and young women's club rooms, and will become the centres of all

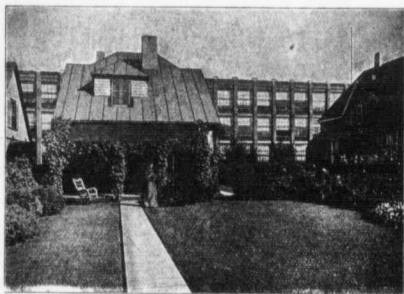
the philanthropies demanded by their surroundings.

The Bible-school rooms will then be one-third larger than the rest of the building, and will be on the same plane. Why? School rooms require more space than auditoriums of churches.

Imagine some one in the Provincial Bible school Association of 1950 describing the church buildings of seventy-five years ago—110 feet long, 80 feet wide, spire 100 feet, frescoed, carpeted, cushioned, cost \$40,000. Under them they dug holes twelve feet deep, and in these holes they had coal and colds, furnaces and cockroaches, and the Sunday-school. The century will be young when the plan of Bible-school rooms, now known as the "Akron, Ohio, plan," will become of universal adoption. A large centre circular room, lit by dome, with rooms all around it; these rooms separated from the centre one by glass and panel doors, and all on an angle from the middle of the platform.

In the twentieth century Bible training schools will be everywhere. Chautauquas and Northfields will be multiplied by hundreds. The pastor's chief study at his theological college will be, "How to teach teachers." The degrees of B.T., Bachelor of Teaching; D.T., Doctor of Teaching, will be the highest that the universities will then confer. In those days the minister who first and foremost cannot teach, and cannot train others to teach, will be a back number. The Church will have no use for him. The nineteenth century Church has suffered immeasurably from a ministry utterly lacking this great essential qualification.

The present universal morning church service will be abolished, and the whole congregation will spend that time in the Bible school, because the twentieth century Church will emphasize far beyond the centuries that have preceded it, that



A BACK YARD.

its greatest need is the STUDY of the "Book of Books."

Sunday afternoon then will be spent in home training, in families getting to know each other, good books and fruit, sacred, glad songs, the church and Bible school papers and wholesome drinks being so intermingled that Sunday afternoons will be foretastes of heaven. While for those who have not homes, the church parlors and reading rooms will be as near to home-life as can be. The door, the