

channels this desire to do things. From the young people in their late teens, we should select those with proper qualifications who will prepare themselves to teach in the church School, to become officers in young people's organizations, to assume leadership in boys' or girls' clubs, to conduct mission study classes, to enter upon a course of study for the ministry.

During the Senior years, the youth begins to find many interests outside the church, in the world of politics, in business, in amusement, and in industrial organization. It would be idle to attempt to restrict unduly this widening interest; but it is well to make as generous provision as possible for meeting the varied needs of the young people in well devised church activities, and thus keep them in touch with this source of inspiration for true service in every sphere of life.

This wider interest manifests itself in the intellectual and religious realm. The tendency to question the foundations of belief is greatest towards the close of the teen age. The tendency arose before this Senior period began, but now with wider experience and greater knowledge the questioning becomes more forceful, more penetrating and more assertive.

This is the time of danger for the thoughtful, independent spirit. It will be well for him if in previous years he was not built his faith upon a foundation into which there have entered elements which will not bear the light of modern investigation. Wise liberty and intelligent sympathy must be given to the youth at this time, also work suited to his capacity. "Doubt of whatever kind can be ended by action alone."

London, Ont.



Sunday Schools in Trinidad

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When Robert Raikes began the first Sunday School in England, he had just a few children under the shade of a tree. There is a long way between that and a modern Sunday School, with its class-rooms and maps and moving pictures. Yet Robert Raikes had a real Sunday School, because he had the two essential elements,—a class, and a teacher with a Bible message to tell. Without these two things, there is no real Sunday School, however perfect the equipment may be.

In Trinidad we can find all stages of development from the shade of a tree to congregational equipment. Perhaps I can better explain by indicating some points of contrast rather than points of resemblance.

1. In Canada, Sunday School work is entirely separated from the public school. In

Trinidad they have two kinds of public schools: *Government Schools*, in which no religious instruction is given, and *Assisted Schools*, supported by Government, but controlled by the churches. In these Assisted Schools an hour a day is devoted to the study of the Sunday School lesson, so that they have Sunday School every day of the week. There are 67 of these schools, attended by about 13,000 children, under the care of our Presbyterian Mission.

2. Our Schools in Canada are divided into small classes. Usually the classes are graded, and for every class there is a teacher. In Trinidad the whole school is one class, and the teacher is expected to teach all at the same time. In a large school where there is more than one room, and two or more teachers, the work is, of course, separately done by the teachers in their own departments. We can understand how difficult that is, and yet all depends on the teacher. I have visited schools where I could scarcely ask a question that was not quickly answered. In other cases the work was badly done, as it is in some of our own Schools, because the teachers were not efficient.

3. In our Schools in Canada, all or nearly all the children speak English. Many of the little tots in the schools in Trinidad do not know a word of English until they learn it in the school. One may see fifty or a hundred little folk with their dark faces, tousled heads and sparkling, laughing eyes, like black diamonds, sitting on little benches in the shade of a tree, their feet not reaching the ground, learning to sing hymns and recite scripture verses, and taught by a teacher as dark-skinned as themselves. It is a beautiful sight. The scholars learn quickly and readily respond to the influences of love. Some little lads who began in that primitive way, have risen through the day school and high school up to the University, and to-day hold distinguished positions as professional men.

4. In our Canadian Schools, the girls are as numerous as the boys. In Trinidad the number of Hindu girls attending school is very small. In a school of 130 children, not more than 10 or 12 would be girls. The Hindus have not yet learned the importance of educating their girls, and even when they do appreciate it, they are afraid to send their girls to mixed schools. They love their children, and are sensitive about exposing them to evil influences. We are trying to train girl teachers and Bible women who will visit the homes and take an interest in the girls and thus little by little lead them out into better conditions.

5. Our children in Canada come to school regularly and punctually and by themselves. In Trinidad the teachers have to go out in the morning and hunt them up and gather them