

the sky and hide the sun from us. But it is shining there just the same. So, when things do not go right, we know God loves us just the same. Some day He will take us to His home in heaven, where there will be no clouds or night.

"We will never doubt Thee,
Though Thou veil Thy light :
Life is dark without Thee ;
Death with Thee is bright."

Toronto

The Story as a Medium of Instruction

By Professor Frederick Tracy, Ph. D.

As a simple illustration, take the story of Samuel. This is concrete in the fullest sense. It gives abundant scope to the imagination. It deals, from first to last, with the doings of individuals. The scenes brought before us include the quiet home in Mount Ephraim, and the temple of Jehovah in the metropolis. The persons introduced to us include the devout parents, the innocent child, the august high priest and his dissolute sons. The movement of the narrative is vivid, dramatic.

Every one will admit that this story interests and fascinates the child. But does it instruct him ?

Most emphatically it does. If it did nothing else but stimulate his imagination, it would still play a real part in his instruction ; but it does more than that.

For example, in the various persons of the story, he gains real knowledge of some leading qualities in human character. In the home at Ramah he sees family affection ; in the person of Hannah, purity of heart, and parental love transfigured by the love of God and devotion to His service ; in Eli and his sons, some qualities of a more ignoble kind ; and in the boy Samuel, innocence, obedience, candor, reverence for age, and still greater reverence for Jehovah.

Further, the story stamps upon the child's mind the necessary connection between causes and effects, and so trains his reasoning powers. In the purity of the home in which Samuel was born, in the devoutness of his parents, in Hannah's deep desire to give the best she had to God and the nation, we have a group of causes ; while in the long and glorious career of Israel, we see

the effects of those causes. Thus this story helps to form the habit of seeking to explain things by their causes and by their results.

Finally (for our space, not the story, is exhausted) the eternal and radical difference between right and wrong is embedded in the very fibre of this story, and hence it develops the child's moral nature. First we see this difference in the two homes—the moral strictness and simplicity of Samuel's early training, and the moral looseness of the home in which Eli's sons were brought up. Then we see it in the contrast between the unconquerable righteousness of Samuel's character, and the personal vileness of Hophni and Phinehas. And then we see it in the contrast between the glory, prosperity and peace that Samuel's life brought to the nation, and the domestic shame and national calamity that resulted from the conduct of the sons of Eli.

And so this story instructs the child who hears it, for it adds to his knowledge, trains his judgment, and develops his character.

Toronto

To Dreamland

Swing, baby, swing to Dreamland ;
There, sweet, in slumber go ;
My song will blend in seemland
With songs the angels know ;
Thy hammock will be golden
And like the crescent moon,
And in its hollow holden
Thou wilt be sailing soon.

Wai Lin

By Miss Agnes I. Dickson

Wai Lin is a little Chinese girl four years of age. She was born into a home where girl babies were not loved as they are in Canada, and her parents soon decided to send her to an orphanage.

The children who are taken to such places are usually those who are ill, or for some reason cannot be sold ; for the Chinese who are not Christians, think it quite right to buy and sell children. Often these little waifs get very little love or care, and no one knows how to heal their sick bodies.

But what about Wai Lin ? As the woman was carrying her away, she was met by a Christian woman, who goes about from house