

you do; God has taught you how to pray; now thank him for it." "Thank you, God Almighty, for letting us pray to you." "Amen! amen!" exclaimed Mr. Hill, and then prayed himself. Two years afterward, Mr. Hill found in that same village a chapel and a school, as the result of the first effort of family prayer at the "Black Lion."—*N. Y. Observer.*

### SPELL IT OUT.

Here is an alphabet that will make you study. Get out your Bible and turn to the places. When you have found them read and remember:—

- A was a monarch who reigned in the East. Esther i. 1.  
 B was a Chaldee who made a great feast. Daniel v. 1-4.  
 C spoke the truth when others told lies. Numbers xiii. 30-33.  
 D was a woman, heroic and wise. Judges iv. 4-14.  
 E was a refuge where David spared Saul. 1 Samuel xxiv. 1-7.  
 F was a Roman accuser of Paul. Acts xxvi. 24.  
 G was a garden, a frequent resort. John xviii. 1, 2; Matthew xxvi. 36.  
 H was a city where David held court. 2 Samuel ii. 11.  
 I was a mocker, a very bad boy. Genesis xvi. 15; xxi. 9.  
 J was a city preferred as a joy. Psalm cxxxvii. 6.  
 K was a father whose son was quite tall. 1 Samuel ix. 1, 2.  
 L was a proud one who had a great fall. Isaiah xiv. 12.  
 M was a nephew whose uncle was good. Colossians iv. 10; Acts xi. 22-24.  
 N was a city long hid where it stood. Zephaniah ii. 13.  
 O was a servant, acknowledged a brother. Philemon i. 16.  
 P was a Christian greeting another. 2 Timothy iv. 21.  
 R was a damsel who knew a man's voice. Acts xii. 13-15.  
 S was a king who made wisdom his choice. 1 Kings iii. 5-15.  
 T was a sea-port where preaching was long. Acts xx. 6, 7.  
 U was a camaster struck dead for his wrong. 2 Samuel vi. 7.  
 V was a cast-off and never restored. Esther i. 19.  
 Z was a ruin with sorrow deplored, Psalm cxxxvii.

*Children's Paper.*

### CHRIST'S COMPASSION.

One thought as to the method of Christ's compassion is this—that it was specific and individual. It was not indefinite because infinite. He lavished the whole wealth of it upon individual men, women and children. It mattered not who it was, whether the outcast publican, the abandoned harlot, the loathsome leper, the dying thief, so long as it was a sufferer through sin who approached him. His compassion was not like the sunlight dissipated over an indefinite surface; but like the sunlight brought to a burning, dazzling focus at a specific point. His invitations were as general as humanity; his manifested compassion was invariably individual.

Another thought as to the method of Christ's compassion is that it always operated along the line of recognised suffering. Many were those who came or were brought to him, and varied the nature of the needs of which they were conscious. Not many at most came to him as sinners. Here it was a blind man, there a paralytic; here one sick unto death, there one bereaved by death—all seeking relief from pain, but very few coming first of all for deliverance from sin. Now the compassion of Christ was for men as sinners; but he approached them as such along the line of their recognised need. He came at the spiritual through the physical. He made them sensible of his goodness first, and so led them to penitence and faith.—*Sel.*

### TALKING ABOUT JESUS.

Old Dr. Wisner, of Ithaca, used to tell of a little girl who kept coming to him, while superintendent of a Sabbath school, with a request to be transferred to a neighbouring class. For a time she would not give her reason. "Is not your teacher kind?" "Yes, very." "Does she not know the lesson, and tell you a great many good things?" "Oh, yes." "Does she make the lesson interesting?" "Yes, we all like to hear her talk, but,—." "But what?" "Well, sir, I can't help hearing what Miss—, the teacher of the next class, says to her scholars; and I find myself listening to her instead of our teacher." "What is that?" "Oh, sir, she is all the time talking to them about Jesus, and it sounds so good and and sweet. My teacher scarcely ever talks to us about Jesus." *C. P.*