

did learn, at least, part of the lesson, for he began to brush away at the snow much more vigorously.

Do you, dear reader, need to learn the same lesson? Is it difficult to keep cheerful and good-tempered when your fingers are tingling with cold? Then think of Tommy. Think also of the Shepherd of Salisbury Plain, and say, "If it is weather that pleases God, it ought to please me."

The Homeless Singer.

On a cold, dark night, when the wind was blowing hard, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside.

Tears filled the good man's eyes, as he said: "What a fine, sweet voice! What a pity it should be spoiled by being tried in such weather!"

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said, "Charity, good sir, for Christ's sake."

"Come in, my little one," said he; "you shall rest with me for the night."

The boy said, "Thank God!" and entered. He was given some supper and then he told them that he was the son of a poor miner, and wanted to be a priest. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep, they looked in upon him, and were so pleased with his pleasant face that they determined to keep him, if he was willing.

In the morning they found he was only too glad to remain. They sent him to school, and afterward he entered a monastery. There he found the Bible, which he read, and from which he learned the way of life. He became the great preacher and reformer, Martin Luther. Little did Conrad and Ursula think of what they were doing when they cared for this "least of these, my brethren!"

God Can See Through the Crack.

A lady came home from shopping one day, and was not met as usual by the glad welcome of her little son. He seemed shy of her, skulked in the entry, hung about the garden, and wanted to be more with Bridget than was common. The mother could not account for his manner.

When she was undressing him for bed, "Mother," he asked, "can God see through a crack in the closet door?"

"Yes," said his mother.

"And can He see when all is dark there?"

"Yes," said his mother, "God can see everywhere and in every place."

"Then God saw me, and He'll tell you, mother. When you were gone I got into your closet, and I took and ate up the cake; and I sorry. I very sorry," and bowing his head on his mother's lap, he burst out crying.

Poor little boy! all day he had been wanting to hide from his mother, just as Adam and Eve, after they had disobeyed God, tried to hide from His presence in the Garden of Eden. Guilt made them afraid and guilt made him afraid. It put a gulf between him and his mother. You see how his wrongdoing separated him from her. He was no longer at ease in her sight. His peace was gone. This is the way

**Sometimes Naughty!
Sometimes Nice!**



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sin divides us from God. We don't love to be in His sight. We are not happy there. We hide away from Him, and try to forget Him.

How did George get back to his mother? How did he get rid of his feeling of guilt and shame? He took the best—indeed, the only true way—by repenting and confessing it. His mother forgave him, no doubt, and he tasted again the sweets of nestling close beside her, and loving to be in her dear society. He was restored to her confidence and love.

Precisely so must we do towards God. We must repent and confess our sins, and pray God for Christ's sake to forgive us. Then we may taste the sweets of forgiveness, and be no longer afraid and far off from Him. As a little child is never happier than at its mother's side, so nearness to God is one of the most delightful feelings which can fill the bosom of the child of God.

—The theory of adapting the preaching of the Gospel to the times may be carried so far as effectually to run the Gospel into the ground, and substitute for it another gospel derived from the times. This is a monstrous perversion of the true idea of preaching.

—Paul said: "Let God be true, but every man a liar." Rom. iii. 4. This is a strong way of saying that what God says is always to be accepted as true, and that if man contradicts it, then what he says is to be regarded as false. This is good sense, good religion, and good orthodoxy.

—Dr. Schaff remarks that "the unseen God," when contemplated as being "out of Christ," is "a mere abstraction." This is not true. Christ is the best revelation of God ever made in this world; but it is not true that God as made known in his works is "a mere abstraction." Paul did not so think Rom. i. 20.

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