

us to do, and we should be very careful not to do anything which the Bible tells us is wrong.

I will tell you a story about a Chinese boy who had been taught to read the Bible in a school kept by the missionaries. He had gone home to spend the holidays, and, when he returned, the missionary said to him, "Did you go to the temple with your father?" for his father was a heathen, and prayed to idols. "No," said the boy; "I did not go." "But you went last year," said the missionary; "who told you not to go this time?"

The little Chinese took out his Bible, and, pressing it to his breast, said, "I did not understand *this* when I went to the temple last year."

You see, as soon as this boy found that the Bible forbade him to worship idols, he obeyed it, and went no more to the idol temple. This is the way you should read the Bible, think about and trying to understand what you read, and praying to God to teach you to obey and love His Holy Word.—*Juvenile Messenger*.

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### THE SABBATH—A DAY OF GLADNESS AND NOT GLOOM.

It is a favourite *ruse* of the opponents of the Sabbath, to try and make it appear that we "the Sabbatarians," are a race of gloomy fanatics: that we hate all pleasure ourselves, and wish to make other people as miserable as we are—that we are men of low tastes, that we cannot admire the beauty of nature, or pictures, or works of art—that we stand between the people and pleasure—and, if we had our will would turn the whole world into a place of lamentation, and weeping, and woe.

It may be as well to state here that this is all pure imagination. We have no objections to pictures at all, nor to museums, nor to works of art; we simply say there are six days for these, and the like purposes, but the seventh day is the Lord's Sabbath. We say that a thing may be very laudable to be done on Saturday, that may be very wicked if done on Sabbath. We say, for instance, that a Saturday band in the Parks, or in any public place where people most do congregate, would be a very good thing for "the people" and for "the working classes," and, therefore, we are labouring hard to get a Saturday half-holiday for this, or the like lawful purpose; but we say, at the same time, that to change the day is to change the nature of things!

Then our Sabbath is a gladness, and not a gloom. The only shade that comes over our Sabbath is this—that so many of our dear fellow-citizens, and fellow subjects, are not as happy as we