

REMEMBER THE SABBATH DAY

...To Keep It *Holy*

Vol. 25 No. 2

Summer 2011



Magazine of

THE CANADIAN

Lord's Day

ASSOCIATION

**“FOR THE PURPOSE OF PRESERVING
THE SANCTITY OF THE LORD’S DAY.”**

“Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the LORD blessed the Sabbath day, and hallowed it.” (Exodus 20:8-11)

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OUR BASIS

- Belief in the triune God whose grace is manifested in the love and righteousness of God the Father, the redeeming work of God the Son, and the quickening power of God the Holy Ghost.
- Belief in the essential Deity of the Lord Jesus Christ, His Incarnation and Virgin Birth, the truthfulness of all His words, His all sufficient atoning vicarious death upon Calvary for sin, His bodily Resurrection, Ascension, and Coming Again.
- Belief in the whole Bible consisting of the 39 Books of the Old Testament and the 27 Books of the New Testament as the inspired Word of God, and therefore true and Divinely authoritative and as God’s sufficient revelation in all matters of doctrine and practice.
- Belief that all men have sinned and come short of the glory of God: and in the necessity of the New Birth by the Holy Spirit in those who become children of God through faith in Jesus Christ.
- Belief in the Divine Authority and perpetual obligation of the Christian Sabbath or Lord’s Day and conviction of the necessity that all effectual assertion, observance and defence of the Lord’s Day rest, must be on this basis.
- Belief that in asserting the obligation of the Lord’s Day the Gospel of the grace of God through Jesus Christ should be proclaimed.



Note: All unsigned articles are written by the editor:

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LEARNING FROM THE

TRANSFIGURATION

“And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.” Mark 9:9

The Lord Jesus had led three of His disciples, John, James and Peter, to the top of a mountain. There He was transfigured before their eyes. He started to shine like the sun in its brightness and His clothes became sparkling white. Before Jesus entered into His final sufferings He displayed His Divine glory. His disciples had to realize who He is. They heard the voice of His Father speaking: “This is My beloved Son, Hear

Him.” They saw Moses and Elijah speaking with Jesus. But when these were taken away, the disciples saw none but Jesus alone. He has the pre-eminence. We are given several lessons here.

In the first place: Set time apart to pray. If Christ, who had no wants, loved prayer and needed it, how much more should we, with so many wants and needs, love prayer? Prayer will change you. The Lord Jesus was in prayer and He was transformed during prayer – not before, but during prayer. When you seek the

Lord in prayer, He will transform and make you like Himself. You will reflect His image. You should not neglect your daily work at your office, business or shop, but you



are called to frequently retire from the world and seek a visit from your God. Pray! In this matter do not trust in your prayers. You can easily make a saviour of your prayers. You can do so very subtly. We can congratulate ourselves for having prayed. But true spiritual life will not rest on prayers but on Jesus alone.

A second lesson is the power of the Word of God. Peter later on writes about this event and draws a valuable lesson. We read in 2 Peter 1:17-18: *“For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.”*

We would expect Peter would write: “Listen to me, for I have received such an amazing revelation. I have something to tell you.” That is what all the leaders of world religions say such as Mohammed and Buddha. but Peter doesn't say that. He doesn't point to this great revelation. Instead he says in 2 Peter 1:19: *“We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place.”*

That more sure word of prophecy is the Word of God.

Peter doesn't stare at that one experience, but concentrates on something far more important: the Word of God. There is a danger in spiritual life of making a Christ out of your experiences. Therefore the Lord will lead you away from these experiences and heights to let you rest in Christ alone. God's people are taught to live here on earth by faith and not by sight. They are to live by His Word and not be their feelings. Let your focus be on the Word of God. Love the Word, study the Word, and be rooted in the Word. That is what Peter is telling us. The Word is *“more sure.”*

A third lesson here concerns the reality of our existence after this life. We can be in glory or in outer darkness. Elijah and Moses are in glory. But what shall it be, if you are still in your guilt and sins, and death comes? What will then happen to you? Your dead body will be laid in the grave and on the last day it will be raised up. You will have another human body, but it will not be a glorified body. It will be a horrible deformed body: a body that will be a burden to you. You will suffer in body and soul in outer darkness. What a miserable sight will the ladies be who now want to make themselves look as beautiful as possible! What a shock it will be to those men who wanted to appear as fine gentlemen, when they will awake in a deformed body!

We must examine our hearts. We may have a meek disposition or a kind personality, but with all this we can still be strangers to God and without Christ. How can we tell the difference? When we repudiate ourselves, have Christ as our only hope, and desire godliness and holiness, we have evidences of genuine saving faith.

The fourth and final lesson we will consider is the glory of God's children after death. In this event Moses and Elijah appeared to Christ in glory. Luke 9:31 says that they were in glory. This is a lesson for you, children of God, who have become old and feeble. You may know the Lord's dealings and you look forward to being with Him in glory, but there is still something between you and glory. That is death. That makes you afraid. You cringe when you think of death.

See Moses who had gone through death and his body was buried. Here he appears to the Lord Jesus in glory. See also Elijah, who was taken up in a chariot of fire, appear in glory as well. Here is a little glimpse behind the curtain of death. Moses and Elijah are in glory. Abraham, Isaac and Jacob live before God in glory. How did they get there? It was through death.

We call death the last enemy, but remember Ecclesiastes 7:1: *"the day of death is better than the day of one's birth."* For God's child, death is a door leading into glory. You may now be dragging your body along, and it will not take long before it will be put in the grave. It will be sown in corruption but it shall be raised in incorruption. Though it be sown in dishonour, it will be raised in honour. Your faint knees, your trembling hands, and your dim eyes will all be changed in the twinkling of an eye. Look then beyond the grave to what the Lord gave Moses, Elijah, Abraham and all His redeemed children. Look at what God has in store for you. 1 Corinthians 3:22-23 records: *"Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's."*

That means by God's grace death will be to your advantage. The Lord has led you all these years and when the last enemy comes, do not fear, for life or death is yours. Your death will only usher you into the immediate presence of Christ.

Rev. G.R. Procee,
Ancaster, Ontario

ANNUAL MEETING REVIEW

25th Anniversary Meeting

Young and old packed the meeting room of the Ebenezer Free Reformed Church on Friday, March 25, 2011 for The Twenty-fifth Annual General Membership Meeting of the Canadian Lord's Day Association. The CLDA Chairman, Rev. L. J. Bilkes, opened this special meeting, which his congregation was so kind as to have in their facilities. We sang Psalter number 238, after which he read Isaiah 58 and led in prayer. The regular reports of the secretary, Mr. Brian Boesterd, and treasurer, Mr. Wim VanderHorst as well as the auditors, Mr. Collin Koekkoek and Mr. Gary VandenBerg were quickly covered.

The previous chairman, Mr. John Heikoop, was given the opportunity to reflect on the past twenty-five years. He has been involved in the work almost since the beginning. He spoke of the trials and encouragements the CLDA has experienced. Hr. Heikoop also stressed that it is a privilege for CLDA to be able to continue to be a voice in Canada and that the cause of the Lord's day is a worthy one.

Several changes were made to the general council. Outgoing members are Mr. P. VandenBerg, who has served for six years, and

Rev. D. H. Kranendonk, who has served for twelve years. Rev. Kranendonk will continue to serve as editor of the "...*To Keep It Holy*" magazine. The two new council members are Mr. Ryan Bouwmeester, member of the Free Reformed Church of Hamilton, Ontario, and teacher at the Rehoboth Christian School of Norwich, Ontario; and Rev. A. de Groot, Hersteld Hervormde pastor of the Reformed Church in Springford, Ontario.

The highlight of the evening was the address given by Rev. J. Lewis, who recently moved from Lacombe, Alberta to Pompton Plains, New Jersey. The title of his address was "Call the Sabbath a Delight!" His address was based on Isaiah 58:13-14. Later in this magazine issue you can find an excerpt of his speech. He drew attention to the preciousness of the Lord's Day and blessedness of delighting in the Lord on it. Rev. Lewis also showed how the holiness of the day is a test of whether we have a new heart that desires holiness or an unrenewed heart that desires our own pleasure.

The meeting was closed with the singing of Psalter 1 and Rev. Lewis leading in prayer.

FINANCIAL STATEMENT

Canadian Lord's Day Association Statement of Receipts and Disbursements For the year ending December 31, 2010

	Actual 2010	Actual 2009
<i>Receipts</i>		
Diary Donations	12,190	12,660
General Donations	31,230	32,690
Membership Dues	4,465	4,792
Prison Ministry Donations	3,275	820
Philipines LDA Support	680	
GST Rebate	1,220	1,019
Interest Income	112	127
<i>Total Receipts</i>	53,172	52,108
<i>Disbursements</i>		
Advertising Expense	8,426	7,395
Bank Charges	103	126
Diary Printing Expense	21,784	25,829
Diary Postage Expense	9,010	7,747
Legal Fees	30	30
Literature	-	169
Magazine	6,636	6,745
Meeting Expense	300	3,640
Office Supplies	972	706
Postage	940	750
Prison Ministry Postage	976	565
Prison Ministry Expense	493	5,529
<i>Total Disbursements</i>	49,669	59,229
<i>Receipts less disbursements</i>	3,503	(7,121)
<i>Cash End of year</i>	31,456	27,953

We are grateful to the Lord for the consistent and generous support of our individual donors and supporting churches. We trust this support will continue in 2011 so that the work may continue.

DOCTRINAL / PRACTICAL

“If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Then shalt thou delight thyself in the LORD; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it” ” (Isa. 58:13-14).

When these words were uttered by Isaiah, Israel was in great danger of losing her foundation. As is the danger of the Church throughout the ages, Israel was becoming more like the society around her, and was losing the distinguishing features of a people, set apart. From her earliest days, God had given Israel a sign, or a token that would distinguish her from every other nation on earth. We read about this sign in Exodus 31:16-17, *“Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever.”*

As Israel faced the Babylonian captivity, there was a reminder not to forget their wedding band of the Sabbath rest. Great trials were about to begin and great persecutions were about to fall on them. They would be tempted, even in all their pain, to forget the God of their fathers completely, or greatly compromise their worship of Him. The Babylonians knew

nothing of a Sabbath Day just as the Egyptians, to which they were in bondage long before, knew nothing of it.

Yet here the Lord is coming to Israel, even in the face of certain judgment, saying, “If thou wilt keep my Sabbath, I will bless thee.” Israel would find themselves immersed in the worst kind of paganism – undiluted paganism. When they would enter captivity, they would discover that pleasure would be the operative word of every Babylonian citizen – pleasure, not pain. Even though Israel would become their slaves, they too would be tempted to enter into the hedonism of their captors.

History tells us that many Hebrews, by the time of the return to the Promised land, were completely secular in every way. Friends, a God-hating world loves to tempt the Christian with *pleasure-sin*. It is almost a sport to some, to try and tempt church members to reject their principles. You can see this especially with the young, but even among the older.

“Let’s get the Christian to sin!” is on the minds of many. The world loves to see the church fall, don’t they? For Israel, adultery, drunkenness, theft, lust, murder, and every other heinous sin would mark the posts of every home, business, and place of worship in Babylon.

The Lord is saying here, “Do not give in to the sinful pleasures of the wicked, and delight in the Sabbath, all will be well.” Tell me, friends, if this was true for Israel in their captivity, is it not also true for our day? You may ask, “Are we in captivity? We are not enslaved! I do what I want, I work as I wish, I choose when to rise and sleep, I vote, and I go on vacation. There is no captivity for us”

You could not be more mistaken. Have you looked at our society lately? How increasingly pagan and worldly it has become? Have you not noticed our rights and freedoms being taken from us? How we are being encouraged to open sin, and forget the Lord? No, Babylon has not descended upon us and taken us for slaves with swords and chariots. We have not been carried away to another land and made to serve in other houses. But the spirit of Babylon has crept into our homes, our places of work, our living rooms, our computer desks, our bedrooms, our classrooms, our courts, and even our churches.

This captivity has happened slowly, by degrees. Do not be mistaken. Be very certain, we are in captivity. If the devil cannot destroy

the Church by bloodshed and murder, he will do it by pleasure and ease. And when he carries out this aim, his strategy never involves him doing so all at once. Who would fall for that? No, it is by increments. One truth here, one conviction lost there, and a generation later, the Church is hardly recognizable when compared to her former self. In our day, much like the day of Israel’s captivity, the instrument of compromise is not pain, but pleasure. The Lord has a message for His Church today, and it is no different than Israel’s. He is saying in effect, “Remember my Sabbath”. In the face of the temptation of giving in to the pleasures of this world, keep the Sabbath holy. Make it your delight and you will know my salvation.”

Tell me, friends, in this Babylonian word in which we live, is the Lord reminding us in this passage that we are to live in the world, and yet also above it? If the church is the boat, and the ocean is the world, as we look at ourselves in light of this verse, How much water is in our boat? How much of the world is in our lives?

If we want the blessings promised in this passage, let us strive – not in our own strength, but in the Lord’s strength – to keep this day, holy, and call it a delight.

Excerpt from the Speech of Rev. J. Lewis at the 25th Annual Meeting of the CLDA

HISTORY OF THE CLDA

The Canadian Lord's Day Association is a non-profit, charitable organization that aims to preserve the sanctity of the Lord's Day. Several factors led to its establishment. First, a few years before it was established, the Law Reform Commission of Canada recommended to the Minister of Justice (Hon. Mark McGuigan) that the federal Lord's Day Act be revoked. The Supreme Court of Canada found the Act discriminatory and contrary to the Canadian Charter of Human Rights and Freedoms. As a result, the federal Lord's Day Act was repealed in 1985. Second, after the declaration of the Supreme Court's decision, the Ontario Legislature sought to amend the province's "Retail Business Holidays Act." Those who opposed any recognition of the Lord's Day were prepared to take advantage of the ground already gained at a federal level. A third factor was the decline of the Lord's Day Alliance of Canada. Especially Presbyterians had been involved in forming this Alliance in 1888. A high point for the Alliance was the passage of the federal Lord's Day Act in 1906. In 1982, the Alliance changed its name to "People for Sunday Association of Canada" in an effort to attract non-Christian support for its lobbying to keep stores closed on Sundays. A fourth factor was that some in Canada had personal contacts with people involved with the Lord's Day Observance Society in the United

Kingdom, which provided stimulus and guidance in starting a similar organization in Canada.

These factors prompted a group in Chesley, Ontario, in dependence on the Lord, to form the Canadian Lord's Day Association on February 21, 1986. Soon members from other locations in Ontario, such as Toronto, Dundas, and St. Catharines, were added to form a council. In the first year of operation, a Constitution was approved, and a quarterly magazine begun. Stacks of correspondence were sent to both Federal and Provincial governments as well as other groups. Local auxiliaries were formed in various municipalities to be the voice of the CLDA to local politicians and businesses as well as to educate the public.

Though initially it was based largely in Ontario, over the years support has increased especially in Alberta and British Columbia. Auxiliaries have been formed in the Fraser Valley of British Columbia and in southern Alberta, while auxiliaries in St. Catharines, Toronto, Brantford, and Hamilton have ceased to exist. The auxiliaries are active in seeking ways to be a witness of the sanctity of the Lord's day in their local areas.

Some of the more significant activities included letter writing, placing "advertisements" about the Lord's day in various media, personal contacts with businessmen and politicians, and the

publication of tracts about the Lord's day.

One of the main vehicles for reaching members and supporting churches is through the 3,400 copies of the bi-annual magazine "...To Keep it Holy." Each issue begins with a meditation upon a passage of scripture, which is usually written by a minister of one of the supporting churches. This is followed by articles that deal with the spiritual and practical observance of the Lord's Day, the work of the CLDA, national and international developments relating to the Lord's Day, and a story for youth. As an interdenominational organization, CLDA supplies a variety of conservative Protestant churches from Prince Edward Island and Nova Scotia to British Columbia.

An encouraging opportunity has been the spreading of Daily Diaries in Canadian prisons. The idea was received from the Lord's Day Observance Society in the United Kingdom. Initially the CLDA spread some of their diaries. Due to the high cost of purchasing them from the United Kingdom, just over fifteen years ago, the CLDA decided to print 2000 copies of a 1996 diary that included a scripture verse for each day and a verse

relating to the Lord's Day on the Lord's Days. The appreciation and increasing demand for this work shown by inmates and prison chaplains has led to rapid growth in this area of our work so that in 2011 more than 60,000 diaries could be printed. Given that prisoners are writing letters to us asking for scripture diaries, and chaplains are more than willing to have them distributed, we feel unable to let this call go unheeded.

Tracts and booklets are also printed and distributed to various churches and communities. The literature is free of charge and deals specifically with issues relating to the Sabbath Day. This literature is distributed among supporters, to a wide range of churches, and the general public.

We live in a society that is becoming more and more ignorant of the fourth commandment. This is increasingly affecting the churches as well. That is why today the CLDA is also focused on the relevance and importance of keeping the Lord's Day for the churches. Though there have been many changes over the years, one thing has not changed: our stated purpose of preserving the sanctity of the Lord's Day.

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Mr. J.C. Fraser – Vice-President
Rev. D.M. Campbell – Secretary
Mr. R. Bouman – Treasurer
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TECHNOLOGY SABBATH

Technology is meant to make life simpler and easier. No new gadget is advertised as: "Guaranteed to take more of your time! Guaranteed to increase your stress level!" Instead gadgets have faster speeds, more options, and greater capabilities to enable you to do more in less time. Just think of the advance from letter writing to the telephone, from the telephone to the internet on the personal computer, and from the personal computer to the iPad, Blackberry, and other technology for communication.

A problem is that technology has a way of taking over people's lives. One study reports that social networking on sites, such as Facebook, Twitter, and LinkedIn, now account for 1 out of every 6 minutes spent online. Some people spend hours keeping up with "friends" and chatting online. Another study claims online gaming is the second most popular internet activity. Games are also addicting.

The internet is no longer restricted to the personal computer. Cell phones and many other hand held devices now have internet access. A recent study claimed that the average American spends more time

using applications on his mobile phone than surfing the full internet. Besides those activities, there is texting and phone calls. At weddings, family gatherings, meetings, or even the dinner table, people can be seen looking down to check their mobile phones whether for work or for friends.

Even those who label themselves as "not particularly religious" have recognized a problem. In 2010 a group of professionals, "felt a collective need to fight back against our increasingly fast-paced way of living." They remembered their forbearers heeded the call, "on the seventh day thou shalt rest." They also sensed: "The idea of unplugging every seventh day now feels tragically close to impossible. Who has time to take time off? We need eight days a week to get tasks accomplished, not six."

This concern resulted in the *Sabbath Manifesto*. To use their own words, "In the Manifesto, we've adapted our ancestors' rituals by carving out one day per week to unwind, unplug, relax, reflect, get outdoors, and get with loved ones. The ten principles are to

be observed one day per week, from sunset to sunset. We invite you to practice, challenge and/or help shape what we're creating."

This movement has been growing as people have increasingly felt the negative effects of becoming captive to especially communication technology. How striking it is that in a day when the church is setting the Sabbath aside, some in the



world are realizing the benefits of a Sabbath. They lead us to reflect on how we should deal with technology on the Lord's Day.

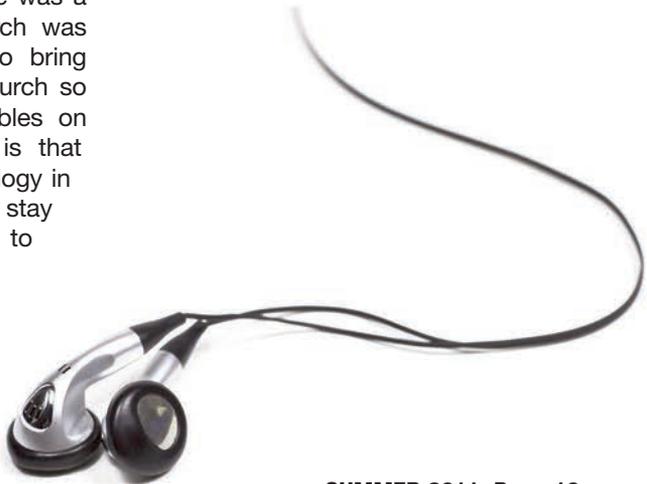
There are three general principles. First, the use of technology on the Lord's Day is not per definition wrong. We use a great deal of technology such as electric appliances, cars, lights, church telephone, micro-phones. Second, the use of technology is good if it furthers the pursuit of the God-given purposes for the Lord's Day. Technology may facilitate worship. Shut-ins may be part of the congregation through the telephone or the internet. Technology may enable us to provide care on the Lord's Day to those in need. Technology may even preserve life. Third, the use of technology is wrong when it distracts from the spiritual purpose of the day. This may be by technology demanding people work on the Lord's day unnecessarily or by technology being used as a means to draw attention to "our own pleasures" or work.

These general principles mean that the same technology (e.g. cell-phone or computer) may be rightly or wrongly used on the Lord's Day. At the same time, we do well to make a general call for a rest from our electronic gadgets on the Sabbath. Recently there was a report that an American church was encouraging their members to bring their iPads and iPhones to church so that they could read their Bibles on these devices. The problem is that once everyone has this technology in their hands the use of it will not stay with Bible reading but extend to the more common uses of this technology. When we use computers, internet, iPhones,

Blackberry's, and iPads on the Lord's Day as if it were any other day, we are opening a cage of birds that will pick away more seed of the Word and we are laying snares of temptation on our path through that day.

Let us learn from even secular people and above all from God's Word that the Day of the Lord is a day to be busy with the things of the Lord. Many complain they have so little time. Let us not let time-wasters crowd into the precious hours of the Lord's Day, but seek grace to redeem the time with hearing about and seeking the Lord. Many parents regret they are not able to spend more time together with their children. Let our Sabbaths then be days in which we set aside that technology which puts each person in his own little world, and sit together to discuss and sing together. Let us seek to fill our Sabbaths with what is good and right and God-honoring, and we will have no time to waste on what distracts from the Lord. Let us seek the Lord and His Spirit to work in our hearts a hunger after Him and we will find it a burden to have to waste time in that which does not profit.

Rev. D. Kranendonk



INTERNATIONAL NEWS: EUROPE

On June 20, 2011, a major alliance for the protection of the “Sunday” was launched in Brussels. At the European Parliament there was a growing recognition that various organizations needed to work together to promote the Sunday as a day of rest. This desire led to the formation of the European Sunday Alliance, which, in its own words, is “a network of national Sunday Alliances, trade unions, civil society organizations and religious communities committed to raise awareness of the unique value of synchronised free time for our European societies.” It aims to enable organizations, unions, and churches to work together to convince the European commission of the need to keep Sunday special.

Currently the backbone of the organization is formed by German, French and Austrian Catholic organizations. Other organizations include the Club of Large Families (Slovakia), food workers union (Denmark), Trade Union for Construction, Agriculture, Forestry and the Environment (Germany), and the largest union in the Netherlands.

With such a range of organizations involved, the organization’s basis is not Scripture but the value of having one free day for everyone. They aim to reduce the amount of work done on Sundays to a

“minimum,” while recognizing the need to provide essential services of general public interest such as emergency, police and health services. They stress the protection of health, respect for family and private life, and social cohesion. They note that studies prove that non-standard working hours have serious effects on the health and safety of workers due to stress and other factors. Having a common rest day for everyone enables workers to “enjoy a proper family life and to reconcile work with duties towards children and other dependents.” A weekly day of rest also “enables citizens to enjoy full participation in cultural, sports, social and religious life, to seek cultural enrichment and spiritual well-being and to engage in volunteer work and association activities.”



NATIONAL NEWS: MANITOBA

In March 2011, the Manitoba Chambers of Commerce proposed the following troubling resolution:

Preamble: In Manitoba, a retail business that operates with fewer than four employees can be open on Sundays. Municipalities can pass a bylaw to allow Sunday and holiday shopping at larger retail businesses within their communities, but only between 12 p.m. and 6 p.m.

Many communities (Brandon, Portage la Prairie, Thompson and Winnipeg) have bylaws that allow Sunday shopping.

There is no question that since Sunday shopping was introduced in 1993 it has proven to be extremely popular with consumers in Manitoba.

Across Canada, more jurisdictions are moving toward either expanding Sunday shopping or eliminating an existing ban.

Resolution: That the Government of Manitoba amend the current legislation regarding retail hours on Sunday and allow all retail outlets to be open for business, at the discretion of the business owner, without government imposed restrictions.

Source: www.mbchamber.mb.ca/

To voice your concerns, please contact a local Manitoba Chamber of Commerce or the Manitoba Chambers of Commerce at:

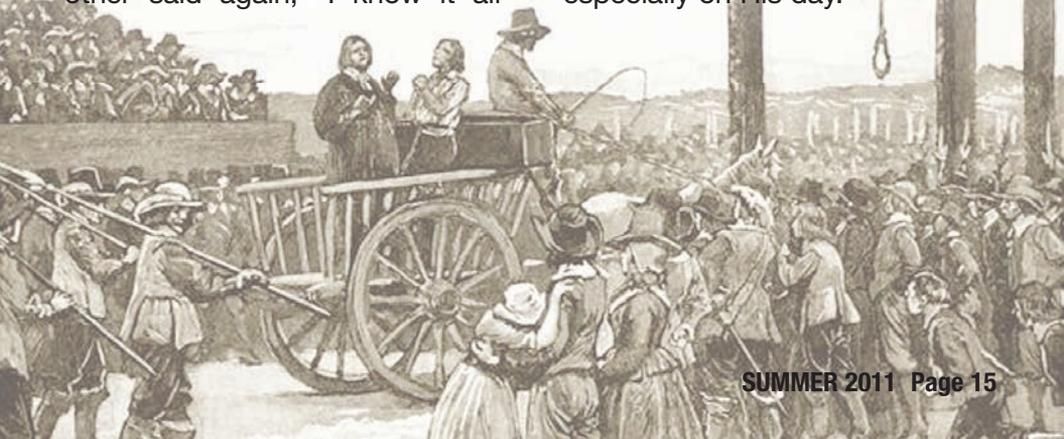
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THE THREE MOCKERS

*I*n a little seaport town, a preacher from a different region was to preach the Word of God on a certain Sunday evening. Every seat in the church was occupied. When the preacher was ready to commence his sermon, he suddenly stopped speaking and for some time stood silently on the pulpit. The congregation thought that the minister had become ill, but suddenly he spoke, and said: "It is now precisely fifteen years ago since I have been in this same church. Among the hearers at that time were three young men who had planned to ridicule the minister who was then preaching here. They had stones in their pockets with which they were going to disturb the service. "Let's throw now," said one of the three. "No," said one of the others, "let's wait a few minutes yet to hear what he will say." After a few minutes had passed the other said again, "I know it all

now... let's throw!" However the third, said, "We'd better not carry out our plan this evening." The other two then left, being very angry, but the third young man remained to listen. The fate of each of these three young men proved to be as follows: the first one was put to death at Thyburn for forgery; the second one became a murderer. He was captured and locked up in prison, where he is still suffering for his crime. By the grace of God, the third one came to conversion and is now standing here before you, having received the unmerited privilege of proclaiming the Gospel." The preacher then began his sermon.

God's grace makes enemies become servants, Sabbath-breakers become Sabbath-keepers, and mockers become messengers of the gospel. To work this change, he uses the foolishness of preaching especially on His day.



PRISON UPDATE

Did you know?

- 33 inmates are following the 25 Bible lessons in British Columbia
- 50 inmates have completed the Bible Course and received the certificate and the book Daily Light – Morning and Evening Reading
- Most inmates ask for the KJV Bible and like it
- The CLDA is starting a second Bible Study Course provided by the Dutch Reformed Tract Society

Here is a letter from one of the inmates

Dear CLDA:

I finally got to borrow a KJV Bible to complete my last 5 exams. Thank you for the valuable study you have provided me with. It is greatly appreciated. Too many “Christians” tend to forget about those in jail which is sad. The work you do through the Lord’s Day Association does make a difference. I wish you continued success in providing this service. Keep up the great work! May God bless you and yours!

