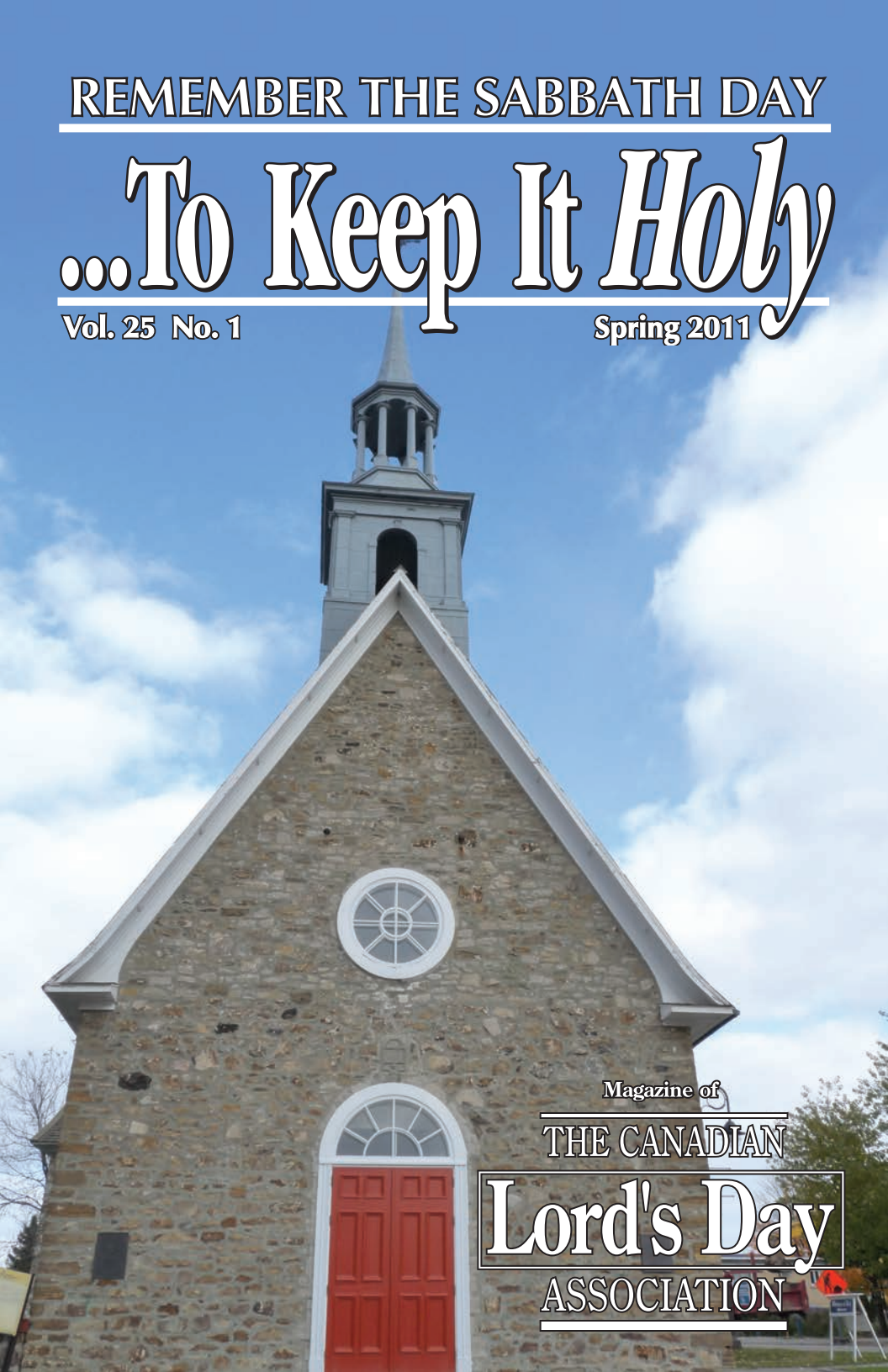


REMEMBER THE SABBATH DAY

...To Keep It *Holy*

Vol. 25 No. 1

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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.**

## HOW MAY SPIRITUAL STRENGTH BE ACQUIRED AND INCREASED?

*“But they that wait upon the LORD shall renew their strength;  
they shall mount up with wings as eagles;  
they shall run, and not be weary;  
and they shall walk, and not faint.”*

Isaiah 40:31

As this strength is not in ourselves but in God, we are exhorted not to be strong in ourselves but “in the Lord, and in the power of His might”. But, in order to obtain aid from on high, we must make use of the appointed and appropriate means. These are all comprehended in one expression, *waiting on the Lord*. Let us then attentively consider what is included in this duty.

The allusion is probably to the case of persons waiting for the entrance of a prince whose aid is sought in some important matter. Suppliants cannot command the presence of a king or great man with whom they have business; they must wait his convenience; and sometimes such petitioners are kept long waiting.

Analogous to this is the condition of those who seek God. They must attend where He has appointed to meet with humble worshippers. If no means of access had been

appointed, they could have little encouragement to prosecute their suit. And if they devise means which He has never sanctioned, they need not expect a favourable answer, but the question put to some of old will be applicable: “Who hath required this at your hands?” The words of our Lord show that such seeking will be without fruit: “In vain do they worship Me, teaching for doctrines the commandments of men”.

Now it is our happiness to know that means of access to God have been appointed. The public worship of God, where prayer and praise are offered and where His word is preached and ordinances dispensed, affords to every sincere seeker an opportunity of drawing nigh to God and presenting his petitions, for the prayers are offered in the name of all who join in the service. And often the very information which we need is communicated through the



Word. Not only do we receive light by the Word, but strength and comfort.

Therefore, wherever God has recorded His name, wherever the people of God are congregated, God is present in the midst of the assembly; and there should all present themselves who desire any blessing from the Lord. There should they be found waiting to hear what the Lord will speak. Often has He spoken peace there to His waiting people, so that they have said in their hearts, "It is good to be here", and have felt reluctant to depart.

Souls oppressed with a load of guilt have, by waiting on the Lord in His house, often been relieved of their burden by rolling it on the Lord according to His gracious invitation – that is, by faith in Christ crucified they have obtained assurance of the pardon of their sins. And persons whose minds were perplexed with doubts and unbelieving suggestions have, by going into the sanctuary, like Asaph, experienced speedy relief and found their faith wonderfully confirmed.

This ancient saint, the author of several precious psalms, seems to have been a man of a sorrowful spirit and much harassed with sceptical thoughts about divine providence. His feet had well nigh slipped when he

saw the prosperity of the wicked and contrasted their thoughtless ease and security with his own daily afflictions. But on entering the sanctuary he obtained such a view of the dangerous condition of the wicked as standing on a slippery precipice that all his doubts were dispelled, and his soul was filled with divine consolation, so that he could exclaim, "Whom have I in heaven but Thee? And there is none upon earth that I desire beside Thee." And from his own delightful experience he could say in the conclusion of the psalm, "It is good for me to draw near to God".

But believers are not restricted to public ordinances; they are encouraged to meet with two or three others. Christ promises to be in their midst and to grant any petition which they shall agree to offer. Not only so, but the throne of grace is accessible to individuals, at all times and in all places. "When thou prayest," says our Lord, "enter into thy closet, and pray to thy Father in secret; and thy Father which seeth in secret, shall reward thee openly."

The fervent effectual prayer of one righteous man avails much, as is proved by the case of Elijah. And greater encouragement to prayer could not be given than by the words of our Saviour: "Ask, and ye shall receive; seek,

and ye shall find; knock, and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened". As the influence of the Holy Spirit is the sum of all spiritual blessings, the promise of this comprehensive gift is enforced most emphatically. And we are taught that fasting should accompany our prayers in some cases.

Three things are plainly implied in the expression, *waiting on the Lord*. First, a desire of some benefit, with a petition for it. Second, the exercise of patience. And third, the expectation of receiving what is asked. The desire will be earnest in proportion to our sense of the needs we labour under. A deep sense of sin, and apprehension of the punishment to which it exposes us, will produce importunity in our petitions; and such prayers are effectual. A feeling of unworthiness and entire dependence will cause the soul to wait patiently until it shall please the Lord to show Himself favourable and return an answer to its earnest petitions. We are never more in the way of success in our waiting than when we are conscious that we deserve nothing and that a sovereign God might, without injustice, cast us off for ever.

Our hope of acceptance in waiting on the Lord is based on nothing but the mercy of God, the merit and intercession of Christ and the gracious declarations and promises of God, in which He appears disposed to save the lost, pardon the sinner and justify the ungodly who believes in Jesus. And the liveliness of our hope will be in proportion to the strength of our faith. When this is vigorous, the assurance of hope will be enjoyed. Often, in fervent believing supplication at a throne of grace for mercy, there is a delightful assurance that we have the blessing for which we earnestly prayed.

Perseverance is also implied in waiting on the Lord. This is indeed included in patience. Some seekers, if they do not meet with immediate success, are offended or discouraged and cease from striving, believing that it is in vain. Although they might promise well at first, such soon fall away and not only lose their own souls, but become a stumbling block to others. But souls truly convinced of sin persevere in waiting. Their determination is: if they perish, to perish at a throne of grace. All such do find mercy and obtain from the Lord the blessings which they seek.



## PRINCE EDWARD ISLAND: Crumbled Laws

Christmas Eve of 2010 was a sad moment for Prince Edward Island. It marked the enactment of new legislation that gave permission for year round Sunday shopping. Especially until 2007, PEI had many restrictions on Sunday shopping. The only restriction that remains is that retailers cannot open before noon. This is intended to allow people some rest and the opportunity to go to church.

The legislature was very divided. During the debate the Minister of Transportation said: "I've seen a lot of things slip in my 25 years in the House. I've seen this, when it comes to religion and stuff like that....Maybe you should start worrying about what's going on here. Because ...all the time, we're getting farther and farther away. Whether it's prayers in the school or whatever it is, we're getting farther away from it. I think if I was you, Leader of the Opposition, I'd pull this bill off the floor and go back and sit down and get some information." Despite these protests, both the second and the third readings of the bill to allow year round Sunday shopping were passed by the Speaker casting the deciding vote to break the tie.

The merchant reaction has been mixed. The owner of the PEI Marks Work Warehouse franchise said, "We do know that there are a net increase in sales when we are open on Sundays or we wouldn't do it. And it's the freedom for people to do what they want to do." Another said, "Sunday shopping will mean higher costs but not more sales." Others object to the fact that some malls plan to force all stores to open once the big box stores in the malls do. However, one mini-mall owner stated, "The benefits of being closed and that down time for staff and family far outweighs the little that we may gain in sales."

The Premier Robert Ghiz, who voted against the bill, promised to bring in legislation protecting existing workers from being forced to work on the Lord's days as well.

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Sources:  
"P.E.I. Sunday shopping to be proclaimed Dec. 24," CBC News, Dec. 1, 2010. [www.cbc.ca](http://www.cbc.ca)  
"Not all P.E.I. shops to open Sunday," CBC News, Dec. 30, 2010. [www.cbc.ca](http://www.cbc.ca)  
PEI Hansard, 24 November 2010.



## MANITOBA: Mounting Pressure

Pressures to ever more set aside any respect for the Lord's Day continue in Canada. Now that Nova Scotia and Prince Edward Island have become much laxer in their Lord's Day laws, voices in Manitoba are calling for less restrictions as well.

Manitoba Provincial law states that a retail store may open on the Lord's day provided less than four people are working. Municipalities are allowed to pass their own laws that allow stores to employ more than four people on the Lord's day, provided they are only open between noon and 6:00 p.m. No retailer may discharge an employee for refusing to work on the Lord's day.

Pressure is mounting to change these rules. A recent survey found 63 percent in favour of letting retailers set their own hours on Sundays. This survey was performed for the Chamber of Commerce which is pushing for laxer Lord's day laws.

A recent editorial pointed out that restricting work in the retail industry but not in other industries is "a form of blatant discrimination that has never been addressed." It claims that neither the ruling NDP party nor the opposition Conservatives had any

plans of changing these laws. Yet, it concludes: "The current shopping laws in Manitoba are a hangover from a pious era and a legislative tradition that once banned even musicians from performing on Sundays. Canada has changed, and so should the laws on shopping."

Another editorial complained about "all sorts of goofy rules" that are "so contradictory that it's impossible to claim they exist for the reasons often cited for keeping the law as is — so nonessential service workers have time to spend with their families or go to church." It concludes: "Government has no business telling stores when they should open and when they should close. That's a decision better left for the market to sort out."

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#### Sources:

"*Open up Sunday Shopping.*" Winnipeg Free Press, Jan. 15, 2011.

"*Lift Sunday shopping restrictions.*" The Winnipeg Sun, Nov. 18, 2010.

## BRITISH COLUMBIA: A Sensible Voice

In his brief article, "End Sunday shopping for a real family day," Ralph Smith noted the irony of introducing a February "Family Day" in British Columbia after having abolished the Sunday as a family day. He notes: "In this age of speed, greed and 'problem families,' it may be profitable to remind her of the time when there was a "family day" every week on the day called Sunday."

He concludes, "The government that holds a referendum on Sunday retail shopping in British Columbia will be doing more for children than all the welfare schemes any politicians can conceivably concoct."

Source: Ralph Smith, "*End Sunday shopping for a real family day.*" The Victoria Times Colonist, Jan. 13, 2011.

# CLDA 25<sup>TH</sup> ANNIVERSARY

*This year marks the twenty-fifth anniversary of the Canadian Lord's Day Association. Much has changed in our Canadian society as well as in the CLDA since it was established in 1986. One thing has not changed: the CLDA still desires to be a voice that brings the message of the Lord about His Day. In this article, the CLDA chairman, Rev. L. J. Bilkes, reflects on what that involves today for the CLDA.*

## **Being a Voice**

"A voice." That was the answer John the Baptist gave when pressed to tell the religious leaders from Jerusalem who he was. He confessed, "I am the voice of one crying in the wilderness" (John 1:23). Perhaps this best describes what the CLDA seeks to be: a voice crying in the wilderness. Where does the sound of this voice carry?

### **1. To Authorities**

The *Belgic Confession of Faith* calls those in authority "to protect the sacred ministry; and thus may remove and prevent all idolatry and false worship" (Art. 36). What judgment a nation brings upon itself when it despises God and His law. The opposite is also true. What blessings a nation may enjoy when it turns back to God and His rule. Proverbs 14:34 teaches us that "Righteousness exalteth a nation: but sin is a reproach to any people." That is why authorities need to hear the call of God's law. We have a calling to let that call sound. Perhaps our voice has become a whisper to those in authority. There is a need for its volume to increase as sin increases. That is also why our Magazine provides information about current issues.

### **2. In the Community**

We seek to be the voice of God to the consciences of those who have no regard for the Sabbath. We also wish to encourage those who do

desire to keep the Lord's Day distinct from other days in their businesses and stores. Remember the Sabbath day to keep it holy must also be sounded in our communities. The operation of businesses seven days per week can only be to our hurt. That is why we write letters, make visits, and publish advertisements in papers. Shall we not speak with mouth and pen?

### **3. In the Churches**

Within the churches, God's commandments are still heard. We trust they are also expounded in the preaching of the Scriptures. We seek to stand with the church, calling the churches to be steadfast and to stand in the old paths. We aim to provide the churches with instructive tracts and speeches about the Scriptural foundation of the Lord's Day. As society increasingly disregards this day, the pressure to conform to the world becomes greater, and the need for instruction the more pressing. Remember Israel went into exile



because of Sabbath breaking. Would it not be just if the Lord took away the candlestick of His word from our midst because of our breaking of the Sabbath?

#### **4. In the Homes**

The CLDA encourages Christian homes to spend the Lord's Day in a special way. Keeping the Sabbath holy involves not only frequenting God's house, but also speaking of the word preached, reading good and godly books, singing, and family worship. Tracts, magazine articles and speaker evenings address these practical matters. What a blessing it is to have homes where, with the help of the Lord, parents seek to speak of the ways of the Lord, and where prayer is made for the heavenly rain to bless the preached word.

#### **5. In the Prisons**

By and large society does not lend us their ears, but prisoners do. They each receive a *Daily Diary*, which provides them with a scripture text for each day. The first day of the week draws attention to it being the day of the Lord. We are thankful to place these in the hands of these prisoners, as well as help with their requests and lead interested ones through a Bible correspondence

course. We pray the Lord to bless this voice behind these walls.

#### **6. To the Ends of the Earth**

We were surprised several years ago to learn that some CLDA literature made its way to the Philippines. This literature stirred up the desire that the cause of the Lord's Day would be promoted also in this far off land. A Philippines Lord's Day Association has been incorporated and continues to consult with us. Shall we not raise our voices to the Lord to ask Him to favour them and us in His mercy?

We were surprised, I said. Yes, sometimes it is surprising to find out who hears the message and who does not hear the message. But the CLDA is crying in this world which is such a wilderness. Indeed, we must cry. We must not be afraid. After all, sinners must come to hear the voice of the Lord, come to face the Lord, and come to bow before the Lord. For that purpose, He has also given the Lord's Day. Then we must fall away. This was the desire of John the Baptist: "He must increase, I must decrease." Is this why he said: you don't need to know my name; I am only a voice crying? May we be that as well: a voice crying the Word of the Lord. ❖

# ANNOUNCEMENTS

## **Twenty-fifth General Annual Meeting**

You are cordially invited to the twenty-fifth Annual Meeting of the CLDA to be held on Friday, March 25, 2011, at 8:00 in the Free Reformed Church of Dundas (253 Weirs Lane). Rev. J. Lewis of Pompton Plains, New Jersey, is scheduled to give an address on "Call the Sabbath a Delight."

### **Annual Auxiliary Meetings**

You are invited to attend the following Annual Auxiliary meetings. At each of them, Rev. A. H. Verhoef, vice-chairman of the CLDA general council, is to give an address.

#### ***Southern Alberta Auxiliary***

This meeting is to be held on March 22, 2011 at 8:00 p.m. in the Calvin Christian School of Monarch.

#### ***Norwich, Ontario Auxiliary***

This mid-week service is to be held on March 30, 2011 at the church of the Netherlands Reformed Congregation of Norwich at 7:30 p.m.

#### ***British Columbia Auxiliary***

This meeting is to be held on March 23, 2011 at 8:00 p.m. in the Timothy Christian School of Chilliwack.

"Of course he who loves Christ loves His Sabbaths, His worship, His truth, His laws, His people, and all that brings Him to mind. To such the Sabbath is a delight, the holy of the Lord, and honorable. There is no uncharitableness in supposing that he who hates holy time hates a holy God and a holy Saviour. And if any man loves not the worship of Christ on earth, surely he cannot love the temper of the redeemed above; for nothing is more clearly revealed than that Christ receives the highest adorations of heaven. The same man, when he finds the words of Christ, will keep them and rejoice in them. They are to his soul meat and drink. They are to him a fountain of life, a well-spring of salvation. Even Christ's laws, with all their binding force, are the rejoicing of his heart."

William S. Plumer, *Vital Godliness*

# PRACTICAL INSTRUCTION

## WHAT ARE SABBATH WORKS OF NECESSITY? PART II

In our last article we learned that works of necessity are needed either to preserve and maintain life or to facilitate and promote the rest and worship of the Lord's Day. How are we to apply these principles in our present economy and society?

### **Our Modern Economy**

Certain works of necessity, such as healthcare and policing, have existed for centuries. Other works have arisen due to advances in technology. Some, such as Gary North, have argued that the practice of strict Christian Sabbatarianism would shut down our society's very infrastructure and destroy our economy. In response, Brian Schwertly ably argues that "certain economic activities and industries cannot be completely shut down on the Sabbath."

A few generations ago, electricity was a luxury and some refused to use it on the Lord's day. However, electricity has become a necessity for heating, food preservation, healthcare, and lighting, among other things. Without it, people could freeze, food could spoil, animals could die, and many other ills could occur. Therefore, power companies need to continue to produce power on the Lord's Day.

Some critics claim that those who uphold the fourth commandment must oppose electricity use, since the Jews were forbidden to kindle a fire or gather sticks on the Sabbath (Ex. 35:2-3; Num. 15:32-36). However, kindling required a lot of work, which could be prevented by

maintaining the previous day's fire. Gathering sticks could also be done the day before. Maintaining a fire with wood already collected was not prohibited. Since electricity is more efficient than these fires, Schwertly concludes that "a centralized power source would actually enable a Christian society to keep God's sabbath better."<sup>1</sup>

Other examples of works of necessity include the telephone system, since shutting it down would put lives in danger (and prevent people from listening to church services). Ships need to continue sailing on Sunday, when their ocean voyage is over seven days long. A small percentage of the workforce must be engaged in necessary works on the Sabbath. The number of people involved in these fundamental activities should be reduced but cannot be eliminated on the Sabbath, since these works are necessary to enable society to function.

The line between necessary and unnecessary work also runs through the various tasks of one job. For example, nurses must work because patients need nursing care, but some other activities in the hospital need not take place on the Sabbath. Farmers need to care for their



livestock, but that does not legitimize them working as much on the Lord's Day as any other day. A Christian police officer needs to maintain law and order, but will feel uncomfortable performing crowd control at a Sunday sports game. Firefighting is necessary, but if you are hired as a firefighter by a company that should be closed on Sunday, the question rises whether your presence implicitly condones the work being done there. How we need love for the Lord of the Sabbath and our neighbour as well as a tender conscience trained by Scripture to discern what is needed and what is not!

### **Working to Support Your Family**

What am I to do if the only job offer I have requires me to work on Sunday, even though the work itself is not a "work of necessity"? What if I will be fired if I refuse to work on Sunday? Is the need to provide for my family a sufficient reason for working on Sunday?

These questions are not new. In 1606, William Burton wrote: "The world is hard, say poor men. We have a great charge of wife and children, and little earnings. We may not starve [and therefore must work on the sabbath]." Burton's response is that we must serve God with trust in God. God gives the general promises that "no good thing will he withhold from them that walk uprightly" and "seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you" (Ps. 84:11b; Matt. 6:33). He also promises to bless those who keep His sabbaths (Is. 56:1-7; 58:13-14).<sup>2</sup>

Nicholas Bownd cites Calvin's words that the devil and our natural mind want us to believe that "if we apply ourselves to the service of God, we must needs die of famine."<sup>3</sup> A root of disobedience is distrust in the Lord to provide for those who walk in His way. The Sabbath command to rest from our labours is a call to trust in the Lord and lean not on our own understanding. By refusing to work on Sunday, we testify to the world that we desire to serve the Lord and trust Him to provide our daily bread.

A thought-provoking point several puritans raise is that we ought not to work for money on the Lord's day. The fourth command restricts labouring and doing "all *thy* work" to the six weekdays. They define "thy work" as the work God gives us in order for us to support ourselves. Those whose calling is necessary seven days a week ought to do their work on the Sabbath not as "their work" but as "God's work" of preserving life and promoting Sabbath rest. Thomas Vincent concludes that in these works "we ought not to have a reference chiefly to ourselves, or any temporal advantage, but to be as spiritual as may be in them."<sup>4</sup> Bownd encourages doctors to freely serve the sick on the Sabbath and pharmacies to charge only for the medication and not the labour. If people are paid, they may devote it to the Lord to show that they are working out of pity and not for profit and are serving a compassionate God and not their covetous greed.<sup>5</sup> This practice would certainly be a test of our motives in doing even "works of necessity" on the Sabbath!

## How to Work on the Sabbath

When we do works of necessity on the Sabbath, we are not breaking the fourth commandment in doing them, even though the day may not feel like a Lord's day to us. Here two guidelines are important. First, we ought not to spend more time than we need to spend in necessary works. We should seek to give as much time as possible to the Lord's worship on His day. If Sabbath rest is our delight we will willingly carry the burden of necessary work as long as we need to and then let it down so that we can occupy ourselves with His worship. We should do what we can to still be in church at least once. If that is not possible, we should listen to worship services at other times.

Second, we should have the goal of the work of necessity in mind, namely, the promotion of the sanctity of the day and the display of love to

our neighbour. This keeps the Lord's day from becoming like any other day to those who are involved with their necessary daily work on it. As John Willison summarizes, "we must study to keep our hearts in a spiritual frame while doing them, and dispatch them as soon as possible, that we may return to the main work of the Sabbath."<sup>6</sup>

As the reality that the Lord's day is a special gift fades from our society's consciousness, the issue of Sunday work is becoming more pressing. Let us lay all our needs and fears before the God who provides. May we have grace to love His wisdom and goodness in giving the fourth command: "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...." ❖

<sup>1</sup> Brian Schwertly, *The Christian Sabbath Examined, Proved, Applied*; available from reformedonline.com.

<sup>2</sup> William Burton, *An Abstract of the Doctrine of the Sabbaoth* (1606).

<sup>3</sup> Nicholas Bownd, *Doctrine of the Sabbath* (1595), 98.

<sup>4</sup> Thomas Vincent, *An Explanation of the Assemblies Shorter Catechism* (1675), 171.

<sup>5</sup> Bownd, *Doctrine of the Sabbath*, 122-124.

<sup>6</sup> John Willison, *An Example of Plain Catechizing* (1812), 177.





## YOUTH COMPASS

# HERE HE COMES!

*R*ev. William Grimshaw lived around two hundred and fifty years ago in England. He studied to become a minister in the Church of England. He thought being a minister would give him lots of time to drink, gamble, and go fox-hunting. There was much sin and ignorance in the churches of his day. But during his ministry, he was converted. God gave him a great concern for the souls of others and his ministry became very different.

### **Come!**

After his conversion, more and more people came under his preaching. When he first came the church in this village in a poor part of England was almost empty. But the Lord began to use the preaching of His truth. Many people walked up to 20 kilometers to hear him preach. In the winter some had to cross a snowy mountain to reach church. Many became convicted of their sin and hungered for the preaching of the Gospel. Many were converted. Having a new heart, they wanted to be fed by the Word preached. Years later not everyone could fit in the Haworth Church. He was able to go from his pulpit, through a window, onto a platform outside to speak to the people in the graveyard outside.



### **Flee!**

He was also very concerned about keeping the Sabbath day holy. He wanted everyone to come to church because he knew God used the foolishness of preaching to save sinners. A friend of Rev. John Newton was once walking through the street on a Lord's Day morning. Suddenly he saw people jump out of the windows and flee out of the doors of a pub. He was frightened, thinking something terrible must have happened. Maybe the building was on fire!

When he asked what the matter was, he was told that they saw the



minister coming. They were more afraid of the minister than the policeman. He had a wonderful combination of authority and love that made them afraid of his rebukes. More often while the psalm was being sung in church, he would hurry out to the nearby pubs to drive the drinkers to church.

### **Caught!**

Another Lord's Day activity he rebuked was done by the young people. They would get together in the fields, out of sight of their parents. There where they would do their own pleasures rather than keep the Lord's day holy. Sometimes this would also lead to shameful sins.

Rev. Grimshaw had warned the youth not go do these things on the Sabbath many times. They did not listen. He tried to break up their gatherings. But often they had people on watch for him, so that they could go elsewhere when he approached.

One day as they were gathered together, they noticed a large, old woman, walking along the path towards them. She walked slowly, leaning on her cane. Once she came closer, she pulled out a piece of paper and began writing. It was a strange sight, since many old ladies could not write. Then the young people realized who it was – Rev. Grimshaw. He had disguised himself!

He commanded them all to stay where they were. He wrote down all their names and ordered them to come to his parsonage at a certain time. They all came. He had them kneel down in a circle. He kneeled in the middle of them and prayed with great earnestness for forgiveness

and a change of heart. He then stood up and sought to lovingly impress on them their spiritual need. Never again were the young people known to meet in the fields like they had done.

### **Rain!**

In his town, horse races were held on the Sabbath. Rev. Grimshaw also spoke against this. More importantly, he prayed that God would stop the horse races. When the race day arrived, the rain was so heavy that no races could take place. They were never held again in his town, while he was the minister there.

### **An unprofitable servant**

Rev. Grimshaw did things other ministers may not do. But he was driven by great zeal and great love. He desired to see people brought under the word, converted, and filled with a love for God's law. He wrote to his friend Rev. William Romaine in 1761, "At home or abroad, my work is the same: to preach Christ and Him crucified, and to help, through Him, poor sinners to God, grace, and glory."

When he was 55 years old, he became ill. Earlier he had written, "What have we to boast of? Or what have we that we have not received? Surely, by grace we are saved. When I die I shall then have my greatest grief, that I have done so little for Jesus; my greatest joy, that Jesus has done so much for me. My last words shall be, 'Here goes an unprofitable servant.'" ❖

# PRISON UPDATE

Through your support, we have been able to print 60,000 of the 2011 Daily Diary. We are thankful to the Lord that He has inclined many prison chaplains to request and distribute these diaries. We pray for the rain of the Holy Spirit to bless the seed of the sown Word, and that it may fall on well-prepared soil.

The Lord knows what the need is of those who sit in prisons: the Truth. "Ye shall know the truth, and the truth shall make you free" (John 8:32).

### *Chaplains have remarked:*

"Thanks so much for supplying these very coveted materials to our jails"

"I love being able to hand these diaries out...."

"The men are always blessed and happy to receive the diaries. Thanks. May the seed you sow be... a great harvest."

"Please send the wonderful books before Christmas, because I send them as Christmas gifts"

"Daily Diary has proved very popular and dependable gift with our inmates"

"We really need these! God bless you."

### *An inmate wrote:*

"Thank you...and I hope that your ministry will keep me in prayer because you will be in mine!..."

*We commend this ongoing work to your prayerful and financial support. People may be bound, but "the word of God is not bound" (2 Tim. 2:9).*

