

REMEMBER THE SABBATH DAY

...To Keep It *Holy*

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Summer 2009

Magazine of

THE CANADIAN

Lord's Day

ASSOCIATION

“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

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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.

NEHEMIAH'S ZEAL FOR THE SABBATH

By Matthew Henry



- Matthew Henry

"¹⁵In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. ¹⁶There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. ¹⁷Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? ¹⁸Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. ¹⁹And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. ²⁰So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. ²¹Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. ²²And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

Nehemiah 13:15-22

Here is another instance of that blessed reformation in which Nehemiah was so active. He revived Sabbath-sanctification, and maintained the authority of the fourth commandment; and a very good deed this was for the house of God and the offices thereof, for, where holy time is over-looked and made nothing of, it is not strange if all holy duties be neglected. Here is,

I. A Remonstrance of the Abuse

The law of the Sabbath was a very strict and much insisted one, and with good reason, for religion is never in the throne while Sabbaths are trodden under foot. But Nehemiah discovered even in Judah, among those to whom Sabbaths were given for a sign, this law wretchedly violated. His own eyes were his informers. Magistrates who are in care to discharge their duty aright will as much as may be see *with their own eyes, and accomplish a diligent search* to find out that which is evil. To his great grief it appeared that there was a general profanation of the Sabbath, that holy day, even in Jerusalem, that holy city, which was so lately dedicated to God.

1. The husbandmen trod their wine-presses and brought home their corn on that day (v. 15), though there was an express command that in *earing-time, and in harvest-time, they should rest on the Sabbaths* (Ex. 34:21), because then they might be tempted

to take a greater liberty, and to fancy that God would indulge them in it.

2. The carriers *loaded their asses with all manner of burdens*, and made no scruple of it, though there was a particular proviso in the law for the cattle resting (Deu. 5:14) and that they should *bear no burden on the Sabbath day* (Jer. 17:21).

3. The hawkers, pedlars, and petty merchants, who were men of Tyre, that famous trading city, *sold all manner of wares on the Sabbath day* (v. 16); and the children of Judah and Jerusalem had so little grace as to buy of them, and so encourage them in making our Father's day a day of merchandise, contrary to the law of the fourth commandment, which forbids the *doing any manner of work*. No wonder there was a general decay of religion and corruption of manners among this people when they *forsook the sanctuary and profaned the Sabbath*.

II. The Reformation of It

Those that are jealous for the honour of God cannot bear to see His Sabbath profaned. Observe in what method this good man proceeded in his zeal for the Sabbath.

1. *He testified against those who profaned it*, v. 15, and again v. 21. He not only expressed his own dislike of it, but endeavoured to convince them that it was a great sin, and showed them the testimony of the word of God against it. He would not punish it till he had laid open the evil of it.

2. *He reasoned with the rulers concerning it*, took the nobles of Judah to task, and contended with them, v. 17. The greatest of men are not too high to be told of their faults

by those whose proper office it is to reprove them; nay, great men should be, as here, contended with in the first place, because of the influence they have upon others.

(1.) He charges them with it: *You do it*. They did not carry corn, nor sell fish, but, [1.] They connived at those that did, and did not use their power to restrain them, and so made themselves guilty, as those magistrates do who bear the sword in vain. [2.] They set a bad example in other things. If the nobles allowed themselves in sports and recreations, in idle visits and idle talk, on the Sabbath day, the men of business, both in city and country, would profane it by their worldly employments, as more justifiable. We must be responsible for the sins which others are led to commit by our example.

(2.) He charges it upon them as an evil thing, for so it is, proceeding from a great contempt of God and our own souls.

(3.) He reasons the case with them (v. 18), and shows them that Sabbath breaking was one of the sins for which God had brought judgments upon them, and that if they did not take warning, but returned to the same sins again, they had reason to expect further judgments: *You bring more wrath upon Israel by profaning the Sabbath*. Thus Ezra concluded, *If we again break thy commandments, wilt not thou be angry with us till thou hast consumed us?* Ezra 9:14.

3. *He took care to prevent the profanation of the Sabbath*, as one that aimed only at reformation. If he could reform them, he would not punish them, and, if he should punish them, it was but that he might reform

them. This is an example to magistrates to be heirs of restraint, and prudently to use the bit and bridle, that there may be no occasion for the lash.

(1.) He ordered the gates of Jerusalem to be kept shut from the evening before the Sabbath to the morning after, and set his own servants (whose care, courage and honesty, he could confide in) to watch them, that no burdens should be brought in on the Sabbath day, nor late the night before, nor early in the morning after, lest Sabbath time should be encroached upon, v. 19. Those that came in to worship in the courts of the temple were no doubt admitted to pass and repass, but none that came to sell goods. *They were forced to lodge without the city* (v. 20), where no doubt they wished the Sabbath were gone, that they might sell corn.

(2.) He threatened those who came with goods to the gates, who pressed hard for entrance, telling them that, if they came again, he would certainly lay hands on them (v. 21), and this deterred them from coming any more. Note, If reformers will but put on resolution, more may be done towards the breaking of bad customs than they can imagine. Vice connived at is indeed a daring thing, and will bid defiance to counsel and reproof; but it may be made cowardly, and will be so when magistrates make themselves a terror to it. *The king that sits on the throne of judgment scatters away all evil with his eyes.*

(3.) He charged the Levites to take care about the due sanctifying of the Sabbath, that they should cleanse themselves in the first place, and so give a good example to the people, and *that they should* some of them

come and keep the gates, v. 22. Because he and his servants must shortly return to court, he would leave this charge with some that might abide by it, that not only when he was present, but in his absence, the Sabbath might be sanctified. Then there is likely to be a reformation, in this and other respects, when magistrates and ministers join their forces. The courage, zeal, and prudence of Nehemiah in this matter, are here recorded for our imitation; and we have reason to think that the cure he wrought was lasting; for, in our Saviour's time, we find the Jews in the other extreme, over-scrupulous in the ceremonial part of Sabbath-sanctification.

4. *He concludes this passage with a prayer* (v. 22), in which observe,

(1.) The petitions: *Remember me* (as the thief on the cross, *Lord, remember me*); that is enough. God's thoughts to usward are very precious, Ps. 40:5. He adds, *Spare me*. So far is he from thinking that what he had done did properly merit a reward in strict justice that he cries earnestly to God to *spare him*, as Jeremiah (ch. 15:15), *Take me not away in thy long-suffering* (ch. 10:24), *Correct me not in anger*, and (ch. 17:17), *Be not a terror to me*. Note, The best saints, even when they do the best actions, stand in need of *sparing mercy*; for *there is not a just man that doeth good and sinneth not*.

(2.) The plea: *According to the greatness* (or multitude) *of thy mercies*. Note, God's mercy is what we must depend upon, and not any merit of our own, when we appear before God. ❖

23RD ANNUAL CLDA MEETING REPORT

On March 6, 2009 supporters from throughout southern Ontario gathered for the 23rd annual CLDA meeting in Dundas. The chairman, Mr. Heikoop opened by calling to sing, reading Exodus 6:9-26 concerning manna and Sabbath rest, and leading in prayer.

The annual report set forth the work of the CLDA to promote the sanctity of the Lord's day in 2008. Activities have included newspaper advertisements, letter writing, contact with local governments and event organizers, and the publication of the ...*To Keep it Holy* magazine. Special attention was given to the prison ministry. Over 55,000 daily diaries, with a Scripture text for each day, were printed in 2008 for distribution in prisons throughout our land. A number of these inmates who receive a diary also requested further instruction and enrolled in the CLDA Bible Correspondence Course.

The treasurer's report was presented with gratitude for the support received. The auditors, Mr. Jerry Hamstra and Mr. Ryan Bouwmeester, found the books to be in good order. Thanks were given to Mrs. Mary Byl for her book-keeping work.

Two board members requested they not be renominated: Mr. R. Jansen and Rev. G. Hamstra. Both were thanked for their work on the council, especially in relation to the prison ministry.

The keynote address, entitled "The Lord's Day and its Divine

Glory," was given by the retiring council member, Rev. G. Hamstra. He covered the following points:

1. *The Origin of the Lord's Day.* In 321 Constantine the Great forbade the opening of stores on the Lord's Day. Theodosius later made these Lord's Day laws stricter. But ultimately the Lord's Day is a divine institution.
2. *The Sabbath in the Old and New Testaments.* God established the pattern of a weekly Sabbath on the seventh day of creation. He also made the Sabbath a memorial of redemption from bondage and an anticipation of redemption in Christ. The New Testament reveals God's great work of redemption, which is remembered by the New Testament church on the Lord's day.
3. *Sabbath Observance.* The Lord's Day is a gift to be spent in the means of grace and the worship of God personally, as families, and congregations.
4. *Three very Special Sabbaths.* The first one is the day of Christ's resurrection. The second one is Pentecost, when the Holy Spirit was poured out to convict of sin and apply salvation to sinners. The final special Sabbath is yet to come – the eternal Sabbath. This led Rev. Hamstra to end by quoting Psalm 27, "One thing have I desired..... that I may dwell in the house of the Lord to behold the beauty of the Lord," and then asking, "Is this your desire?" ❖

A MOST SPECIAL LORD'S DAY



The day of Christ's resurrection is one of the most marvelous days in Scripture. On that day, He could say, "I am alive forever more." He did not live to die again but lived to live forever. He showed that to His followers. The gospels record that He appeared five times to various of His followers that day. He met Mary Magdalene, the women, Peter, the two Emmaus travelers, and then the eleven at night.

Each of His followers experienced His revelation of Himself differently, yet, they all had something in common. In Mark's gospel we read that they all wept and mourned, for they were a missing people. They had known Christ and His communion, but now they missed Him. They could not find Him. They were seeking for a dead Jesus, but could not find Him.

What did the risen Lord do? Did He immediately go to heaven and have the angels worship Him for the great work which He had done? No. He visited sorrowing, missing people who could not live without Him. That gave Him great joy. Their sighs were

greater music in His ears than the songs of the angels. He loves to see people who cannot do without Him.

He heard a weeping Mary Magdalene. He saw Peter, a man who had lost all his rights and had denied Him. Christ visited him too. Then the Emmaus travelers needed to be taught. What a glory there is in the way the risen Lord deals with His own. How He comforted them! How he knew exactly what each of them needed!

Something else that so strikes me is this: To whom did He come first? To Mary Magdalene. Why? She was missing Him most and to such people He always comes first. Where sorrow and distress are the greatest, He comes and will not tarry.

The next Lord's day, Christ visited Thomas, a man who was downcast, and yet was a true believer. Christ knew how to deal with him most perfectly. What a glorious, what a loving, what a wondrous Saviour He is as the One who reveals himself on His day to those who need Him! ❖

*Rev. G. Hamstra, excerpt from
CLDA annual meeting speech
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FINANCIAL STATEMENT

Canadian Lord's Day Association

Statement of Receipts and Disbursements

January 1 – December 31, 2008

	2008	2008	2007
	Actual	Budget	Actual
<i>Receipts</i>			
Diary Donations	13,136		13,476
General Donations	30,910		29,304
Membership Dues	4,420		4,730
Prison Ministry Donations	1,686		615
GST Rebate	1,071		1,243
Interest Income	785		932
<i>Total Receipts</i>	52,008		50,300
<i>Disbursements</i>			
Advertising Expense	6,297	5,000	3,953
Bank Charges	111	100	118
Diary Expense	28,138	24,000	25,478
Legal Fees	30	30	30
Literature	-	3,500	-
Magazine	5,351	8,000	5,318
Meeting Expense	898	500	933
Office Supplies	425	500	699
Postage	2,417	1,500	2,298
Prison Ministry Postage	966	2,500	1,512
Prison Ministry Expense	5,971	7,200	2,922
<i>Total Disbursements</i>	50,602	52,830	43,261
<i>Receipts less disbursements</i>	1,406		7,040
Cash End of year	35,074		33,668

“We are grateful to the Lord for your generous support and commend this cause to your prayerful and financial support in 2009.”

PRACTICAL GUIDANCE

SUMMER SABBATHS: HOLIDAYS OR HOLY-DAYS?

“Closed for the month of August.” More than one Canadian church has made such an announcement. “No summer evening services.” Even Reformed Canadian church has posted this notice. “Emptier than usual.” Many churches have observed this phenomenon during the summer. Why? Holidays have replaced Holy-days.

Summer is a time for vacations and outdoor relaxations and enjoyments. The more the general standard of living rises in Canada, the more vacation-oriented society becomes. Cottages are often rented from Saturday to Saturday. Those who work spend the “weekend” in the campground or at the cottage. Those who can’t get away overnight, have their day-trips and sports events to fill the first day of the week. And if they don’t go away at all, the enjoyments of the backyard and its beckoning pool captivate them. This is the typical summer Sunday for many. Summer Sundays are holidays.

This mindset affects the church as well in such a way that God’s holy-day and our holidays become adversaries. As Professor David Engelsma writes, “The Lord’s Sabbath interferes with the people’s summer. As the people look ahead to the summer, there stands the Sunday squarely athwart their vacation plans. It spoils their trip. It rules out that cruise. It curtails the weekends. It deprives the people of the gloriously sunny afternoons. It cuts into the full week’s vacation by demanding that the vacationers leave for home on Friday in order to attend church. It keeps the young people out of the popular summer games. Summer *and* the Sabbath? Rather, summer *against* the Sabbath, and the Sabbath *against* summer. Among many Reformed people, as

among many other professing Christians, summer wins out.”

Taking time off work to be together away from home or to spend a day away can be good for a family. Vacations from work are not wrong. But “vacations” from God’s law are wrong. Every first day of the week is a Lord’s day whether we are at home or any distance North, South, East, or West of our home. The fourth commandment applies to all 52 Lord’s days of the year. God does not have different standards for summer Sabbaths and winter Sabbaths.

In practice this means, summer worship services are as important as winter ones. The Lord does not just give people Bibles to read but calls the church to gather together on His day to seek Him, hear Him, sing to Him, and confess His name. Hebrews 10:24-25 exhorts: “let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is.” Church attendance is a great privilege. As Romans 10 makes clear, God has especially ordained the preaching as His means to save sinners. 1 Peter 1:23-2:3 also shows that the preaching is God’s special means to feed His people. Who would desire to be unnecessarily absent from such a privileged place? Let us strive to heed faithfully our consistory’s call to worship, or, if that is not possible, to

attend another faithful church. On the rare occasion this is not possible, let us listen to a worship service on the Lord's day.

The other important reminder is that the whole day is to be devoted to the Lord. Also during the summer, Isaiah 58:13-14 remains true: "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." In His great goodness, God ordained not merely a Lord's Hour but a Lord's Day in which we set aside our own labours and pleasures. Wasting the Lord's Day on our own amusements that make us forget God is no better than filling it with our daily work. The church father Augustine went so far as to say about the Lord's Day, "It is better to plow than to dance." Each Lord's Day is to be devoted to the Lord.

To spur yourself to remember the importance of the worship services and of devoting the entire day to the Lord, ask yourself what your example says to others. As Prof. J. V. Fesko asks, "What message do we send the world when we fail to observe the Lord's Day by failing to attend corporate worship? ... What message does our absence at church tell our covenant children? It sends the clear message that our vacation is more important." What

we feel is important and valuable will affect how we spend our Lord's days.

Also ask yourself what your Lord's days show about your heart. Professor Engelsma writes, "What ingratitude! With the very riches and luxuries God gives us, that enable us to take vacations, travel, and live away from home (against which nothing is or can be alleged), we forget His day, His worship, His gospel, and Him Himself." Such a heart values its own pleasures above the true pleasures God gives to His people by His Holy Spirit. If that is your condition, you have all the more need to be under the preaching of the Word with the prayer the Lord would bless it to your soul.

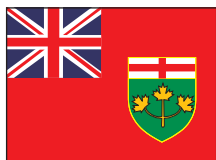
If the Lord is uncovering you to your sin and guilt, you desire to have an eye opened to see the Saviour who is pleased to reveal Himself through the preaching. If the Lord has blessed His Word to you in a way that stripped you of your false rest and led you as restless to rest in the Lord Jesus Christ alone, then you desire to experience true Sabbath rest on the Lord's day. Then you desire God's grace on His Holyday more than your pleasures of holidays. ❖

Sources:

David J. Engelsma, "Summer and the Sabbath," *The Standard Bearer* (August 1997).

John V. Fesko, "Summer Travel and Church Attendance" (Geneva Orthodox Presbyterian Church).

Ontario Retail Legislation



The retail industry in Ontario is governed by the *Employment Standards Act* which does not allow any retail business to require any employee to work on Sunday. If your retail employer should request you to do so, you may refer them to the following standards. Please keep CLDA informed of any issues relating to Sunday work.

Employment Standards Act, 2000

PART XVII: Retail Business

Establishments

Application of Part

72. (1) This Part applies with respect to,

- (a) retail business establishments as defined in subsection 1 (1) of the *Retail Business Holidays Act*;
 - (b) employees employed to work in those establishments; and
 - (c) employers of those employees.
- 2000, c. 41, s. 72 (1).

Exception

(2) This Part does not apply with respect to retail business establishments in which the primary retail business is one that,

- (a) sells prepared meals;
- (b) rents living accommodations;
- (c) is open to the public for educational, recreational or amusement purposes; or

(d) sells goods or services incidental to a business described in clause (a), (b) or (c) and is located in the same premises as that business. 2000, c. 41, s. 72 (2).

Right to refuse work

73. (1) An employee may refuse to work on a public holiday or a day declared by proclamation of the Lieutenant Governor to be a holiday for the purposes of the *Retail Business Holidays Act*. 2000, c. 41, s. 73 (1).

Same

(2) An employee may refuse to work on a Sunday. 2000, c. 41, s. 73 (2).

Notice of refusal

(3) An employee who agrees to work on a day referred to in subsection (1) or (2) may then decline to work on that day, but only if he or she gives the employer notice that he or she declines at least 48 hours before he or she was to commence work on that

CLDA General Council Update

The CLDA General council has witnessed several changes. After over a decade as chairman, Mr. John Heikoop requested he not be re-elected. We are grateful for the dedicated leadership, hands-on involvement, and spiritual concern for the cause of the Lord's day which he was enabled to show during his chairmanship. He is succeeded by Rev. L. J. Bilkes of Dundas, Ontario, to whom we wish the Lord's strength and wisdom.

We are also thankful for the many years Mr. John Stubbe has served as vice-chairman and commend his successor, Rev. A. H. Verhoef, of St. Catharines, Ontario, to the Lord as well. The secretary's work is now shared by a recording secretary, Mr. Brian Boesterd, and corresponding secretary, Mr. Jonathan Coates. Mr. William VanderHorst has succeeded Mr. Gilbert Zekveld as Treasurer.

Prince Edward Island Update



Until last year, only six weeks of pre-Christmas Sunday shopping were permitted on Prince Edward Island. But this May many stores opened and will remain open until Christmas. The response to this change of legislation is mixed. For example, the Confederation Court Mall in downtown Charlottetown will remain closed on Sundays while all stores in the Charlottetown Mall are open. Many chain stores have chosen to open on Sunday, including Wal-Mart, Canadian Tire, Future Shop, Sears, Home Depot, and Staples.

The Premier has said this legislation may be reviewed in the future. To express your appreciation to the Premier of PEI for still placing some restrictions on Sunday shopping and to express your concerns about this permission to break the Sabbath, you may contact him at:

Hon. Robert W. J. Ghiz
95-105 Rochford Street,
Charlottetown, PE, C1A 7N8
Email: rwjghiz@gov.pe.ca
Phone: (902) 368-4400
Fax: (902) 368-4416



“Among all the commands of the first table, yea all the commands, this religious observance of the Sabbath is most forcibly pressed with more reasons, and with more full and particular explication. Because

- (1) all the commands hang some way on this, and obedience is ordinarily given to them with the same readiness, as this day is employed in God’s service.*
- (2) It keeps life, as it were, in all the rest, and when men are cold in this, so are they in all the rest.*
- (3) This tries men in their love to God best, if indeed his company and service is more delighted in, than the world; and is a notable indication of the frame of the soul.”*

- James Durham



A Prophetic Voice from Nova Scotia

“Wherever a general attendance is given
to public worship,
there will be preserved at least
a decent and amiable appearance of
religion.

This appearance will keep religion in
countenance and reputation,
it will induce many people to use the
means of grace.
To a diligent use of these means God
has given
a general promise of His assistance,
and of eternal happiness.

*In contrast, a general neglect of this duty
will infallibly plunge Christianity into
oblivion,
and in the course of one or two
centuries
will introduce pagan ignorance, and
wretchedness.*

Every absenter does his part towards
extirpating all religion.

Sacraments and other religious offices
and especially social worship
are the means appointed by
God,

for the purpose of preserving
a sense and remembrance of
religion among men.

If men will not use the means appointed
of God, for this purpose,

'tis not probable that they will use any
other means,
or that the purpose will be effected.”

Taken from the Anglican Rev. Roger Viets’
*Sermon on the Duty of Attending the
Public Worship of God*, preached at
Digby in Nova Scotia, April 19, 1789.



YOUTH COMPASS

A SABBATH KEEPING REBEL?

In the 1800s, John Nelson was once asked by his master's foreman to work on the Lord's Day. His foreman argued that that the English King's business had to be done immediately. He said it was common to work on the Sabbath for his Majesty when he needed something without delay. But without hesitating, Nelson boldly declared that he would not work on the Sabbath for any man in the kingdom, except it were to quench fire or something that required immediate help.

"Religion," says the foreman, "has made you a rebel against the King."

"No, sir," he replied, "it has made me a better subject than ever I was. The greatest enemies the King has are Sabbath-breakers, swearers, and drunkards; for these bring down God's judgments upon the King and country."

Nelson was told he would lose his job if he would not obey his orders, but he answered, "I would rather go without bread than willfully offend God."

The foreman swore he would be as mad as George Whitefield, if he kept thinking like that. "What have you done," he said, "that you need to make so much ado about salvation? I always took you to be as



King George II

honest a man as I have working for me. I would have trusted you with 500 pounds."

"So you might," answered Nelson, "and not have lost a penny by me."

"I have a worse opinion of you now," said the foreman.

"Master," he replied, "I beat you in that, for I have a worse opinion of myself than you can have of me."

The result was that the work was not pursued on the Sabbath. Nelson rose in the good opinion of his employer for having shown a most consistent sense of his duty as a Christian. ❖

Adapted from D. MacLeod,
*The New Cyclopaedia of Illustrative
Anecdotes*, p. 865-866.

Lord's Day Prayers from Canada's Past

A Sunday Morning Prayer

As the hart panteth after the water-brooks, O God,
our souls do thirst after thee,
that we may see thy power and thy glory,
as we have seen them in the Sanctuary,
and be satisfied with the goodness of thy House.
Lead us and guide us unto thy holy hill,
and bring us together with sweet converse to the place of prayer,
to hear thy Word of Truth in the spirit,
to offer the sacrifices of joy with thy people,
and to make melody in our hearts with the songs of Zion.
Prepare us, we beseech thee,
for a true entrance into the secret of thy tabernacle,
and bless thy churches everywhere this day
with the clear shining of thy Presence;
that the Holy Spirit may descend on many hearts,
and multitudes may be brought from the kingdom of Satan
into the Kingdom of thy dear Son Jesus Christ. Amen.



*Presbyterian
Church of
Canada Crest
in 1919*

Other Petitions for the Lord's Day

“Shed abroad the holy influence of the Sabbath throughout our land, and keep our whole country, with those who are chosen to govern it, in the way of righteousness and peace.”

“O Lord, strengthen thy ministers to-day, that they may speak with power, and teach thou those that are set to teach thy people. Pour upon thy Churches the spirit of prayer, that not their lips only, but their hearts, may speak unto thee. Awaken the careless, convince the doubting, confirm the weak, add power to the strong.”

“May every Lord's day prepare us for the Day of the Lord; and each time that we celebrate His resurrection fit us to rise when he shall call us to glory.”

These prayers are taken from *The Book of Family Devotion Approved and Commended by the General Assembly of the Presbyterian Church in Canada* (Toronto, 1919).

To Every Sounder
of a Home in Canada