

REMEMBER THE SABBATH DAY **To Keep It Holy**



Summer 2026

Vol: 39 No. 1

“Preserving the Sanctity of the Lord’s Day and for the Extension of His Kingdom”

“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

CLDA OFFICE

Email: office@clda.ca

Phone: 1-888-573-2878

Mailing Address: 53366 Wilford Road,
Wellandport, ON, L0R 2J0

Website: www.clda.ca

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MAGAZINE

Editorial Committee

John Heikoop (editor): john@clda.ca,

Elizabeth Heikoop (assistant editor), Darren Scholten, Aris Slingerland, Herman Visscher, Billie Jo Wagenaar

STATEMENTS OF BELIEFS

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. The Authorized or King James Version is to be employed for all work and activities of the CLDA.

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 or assistant editor.
Cover photo: Church of Rev. John Brown of Haddington, Scotland

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MEDITATION

Christian Journal of a Sabbath Day

John Brown of Haddington (1722-1787), an updated extract

Editor's note: Several of the photographs in this issue were taken during a recent visit to Haddington, Scotland. While not Canadian in setting, they accompany a meditation that reflects the Christian convictions carried by many settlers from the United Kingdom to Canada—convictions that shaped their reverence for the Lord's Day.



Is this world six times more precious than Jesus, than JEHOVAH, that I should rob Him of His seventh part of my time for her sake? Blessed Redeemer, come up higher in my heart; and ye worldly concerns, get you down and sit below His footstool.

When I retired to sleep last night, my mind was busy with ten thousand earthly cares; and today I have waked with vain and carnal thoughts unnumbered, crowding in my heart. Lord, why should these trouble me, but especially on Thy day? Vain thoughts are sin's advocates, and thy adversaries: O forgive their wickedness.

On this sacred morning, why do I not live as if just entering eternity? As if beholding the glorious appearance of the great God my Saviour? The eternal things are as certain now as they will be hereafter. Why then do I not live always in the believing view of the heavens vanishing; the elements melting; the earth flaming; the angels everywhere dispersed to gather the elect from the four winds of heaven; and of their ascending to meet the Lord in the air, and be forever with the Lord? What a trifle will the pleasures, honour, or wealth of this world be to me then?

But what divine authority have I, for the peculiar sanctification of this day?

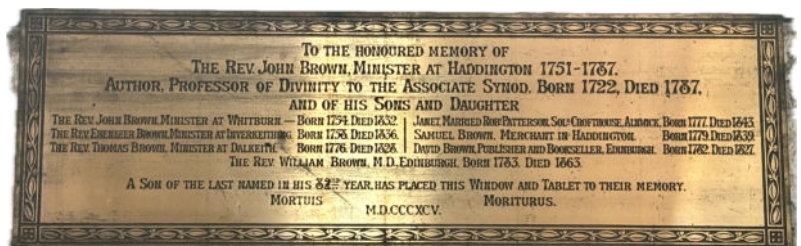
In the fourth commandment, which was written by God Himself, on a table of stone, to mark its perpetuity, and moral obligation, the seventh part of our time is separated for the religious service of God. The divine mandate is established on the moral grounds of God's own example, and His blessing the Sabbath day. Was not this sacred season instituted in paradise; *made for man*, while no typical ceremony had yet commenced? In six days the heavens, and the earth, and all their hosts, were finished: on the *seventh*, God rested from all His work; He blessed the Sabbath day and sanctified it. How? He set it apart for His special service, and for the bestowing of His peculiar favours on men.

*The eternal
things are as
certain now as
they will be
hereafter.*

When redemption was published, was the privilege of the Sabbath revoked? Was the duty of observing it superseded? Surely, no! On that day, the patriarchal sons of God jointly presented themselves before the Most High (Job 1:6, 2:1). Nor had the thunders of Horeb uttered their voice, when the Hebrew lawgiver spoke of the

observation of the Sabbath as a well-known custom; and to honour it, the manna was divinely restrained and preserved.

Was not the observation of the Sabbath among the nations, when ceremonies should be no



more, plainly foretold? Is it not divinely demonstrated, that *there remaineth a Sabbatism*, a keeping of Sabbath, *for the New-Testament people of God*? Had not Jesus, the Lord of the Sabbath, a power to change the season thereof, at His pleasure? **Did not His resurrection, His resting from the laborious purchase of our salvation, more richly deserve a weekly memorial, than His rest from creation did?**

The time of the New Testament Sabbath, sacred to the memory of a finished redemption, should suggest that we Christians are not to labour for life, and then inherit our restful reward; but our privilege precedes our duty, and our labour of the gospel-holiness follows our entrance into a state of new-covenant rest. Was it not divinely predicted that the *eighth* day, the day immediately succeeding the Jewish Sabbath, should, with Christians, be the stated season of public devotion? Did not Jesus' glorious resurrection; His repeated visits to his assembled disciples; His noted effusion of the Holy Ghost at Pentecost, on the first day of the week, consecrate the same to the honour of His *finished* work? And, for this reason, is it not, by inspiration, honourably termed, *the Lord's Day*?

On it, the inspired apostles, and their followers, for our example, ordinarily assembled for hearing the Word, for sacramental breaking of bread, and for public prayer. On it, the Christian churches were divinely commanded to collect for their poor.

Blessed queen of days, on they may I be always *in the Spirit*; may I count thee *my delight, the holy of the Lord, honourable*. Be shut, my heart, to every vain thought; let no idle, no evil communication proceed from my lips; let me rest from my servile, rest from my sinful, my legal works.

What a mercy for man is the Sabbath! What weary pilgrims, wandering in pathless deserts, were we, but for this pledge of immortality, whereon, from inexhausted stores, God pours down His spiritual blessings on us; and whereon we sit basking in the rays of His countenance, forget things below, and, with angels and saints, converse with Him, are warmed with love to Him, live on Him, and in Him; and express our joy in songs of grateful praise!

But how transcendent their felicity, who celebrate the everlasting Sabbath above! Who, being far removed from weariness and pain, and rid of every vile thought, enjoy God and the Lamb, to the utmost stretch of their boundless wishes.

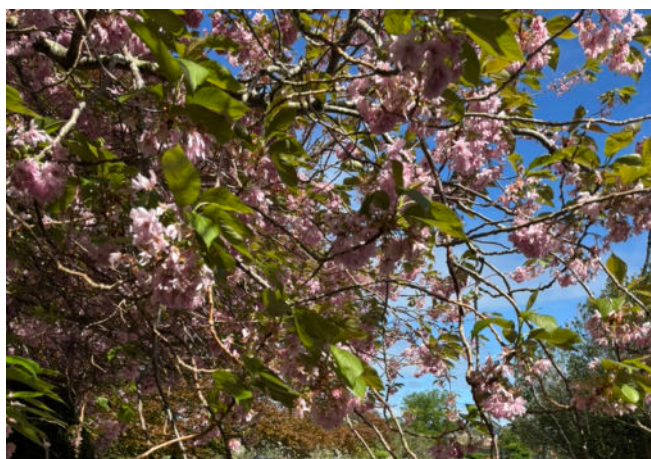


A Reflection upon the CLDA's 40th Anniversary

This issue of *To Keep It Holy* marks a significant milestone: forty years since the Canadian Lord's Day Association was formally organized to bear witness to the divine authority of the Christian Sabbath in a nation that had largely turned its back on it. As Israel was called to remember forty years of wilderness wandering, so we pause to remember the way the Lord has led us—through difficulty and unexpected opportunity—and to ask whether we, like Israel, have been faithful to keep His commandments.

The roots of this work reach back well before 1986. The Lord's Day Observance Society, founded in the United Kingdom in 1831, established affiliated committees in Upper and Lower Canada even before Confederation. Contemporaries of William C. Burns and Robert Murray M'Cheyne—such as Dr. William Caven, principal of

Knox College in Toronto—lent their voices and efforts to the cause. Committees were active in Kingston, Toronto, Montreal, and the Maritimes, and through their efforts governments were persuaded to enact laws protecting the sanctity of the Lord's Day. Canada thus became a nation that acknowledged, however imperfectly, that time itself must be ordered in submission to the creation ordinance of one day of rest and worship in seven.



In the latter half of the twentieth century, however, the tide turned sharply. As secularization accelerated, the Canadian Lord's Day Alliance—seeking broader appeal—removed all religious language from its name and cause, rebranding

in 1980 as *People for Sunday* in an effort not to offend unions or unbelievers. As with most compromises, history shows that this one failed.

In 1985, the Supreme Court of Canada struck down the Lord's Day Act—among the first uses of the Charter to push back against Canada's Christian heritage. Those who gathered to form the present Association were convinced that the principles upon which the original societies stood—the divine authority and perpetual obligation of the Lord's Day—could not be negotiated away. Our statement of belief remains, in substance, what it was two centuries ago.

Over the past four decades, Canada has undergone a dramatic religious and cultural shift. In 1985, more than ninety percent of Canadians identified as Christian, with roughly one-third attending church at least monthly; today, weekly attendance has fallen below ten percent, and nearly half of those under twenty-five claim no religion at all. Canada has moved from a nominally Christian society to one in which irreligion is the norm. As widely noted in recent media reports, the abandonment of the Lord's Day and regular worship has brought real losses: sanctified time replaced by scheduled time, corporate worship by private preference, weakened moral formation across generations, and communities once anchored in shared faith becoming increasingly fragile.

Over the past four decades, Canada has undergone a dramatic religious and cultural shift.

In the wake of Sunday shopping liberalization, the CLDA's early efforts focused on public advocacy, but the Lord soon opened an unexpected field of labour. Beginning with a few hundred Scripture calendars distributed in prisons, the Daily Diary ministry grew rapidly and now distributes more than 160,000 copies annually in multiple languages. From this work emerged an active correspondence and Bible distribution ministry, through which thousands continue to receive the Word of God.

“Go out into the highways and hedges, and compel them to come in, that my house may be filled.”

Luke 14:23

in Alberta have also expressed interest in beginning similar work. While much of the nation remains indifferent to the Lord and His Day, we find among the incarcerated—those whom society so often despises—a respect and receptivity that recall Christ's words: *“Go out into the highways and hedges, and compel them to come in, that my house may be filled.”*

More recently, the Lord has opened the door to something still more personal: direct visits to Ontario's largest correctional facility. In just over a year, thirteen men from supporting congregations now lead CLDA Bible studies at Maplehurst Correctional Complex, visiting four days each week in pairs. Three consistories

As supporters of this work, we too must examine our own hearts. How faithfully have we, in our homes and churches, held to the wisdom of keeping the Lord's Day? The fourth commandment is not out of date. As the other nine commandments still bind us, so this commandment—central as the keystone of the law—continues to call every man, woman, child, servant, and stranger within our gates to rest, to worship, and to remember that time itself belongs to God. Our risen Lord, who fulfilled the law and rose on the first day of the week, still summons us to lay aside our own ways and acknowledge His lordship.

May these forty years strengthen us for the next. We press on not in our own strength, but in confidence that His Word shall not return void, but shall accomplish that which He pleases and prosper in the thing to which He sends it.



The article that follows is written by Rev. Dr. Christopher W. Crocker, a Baptist pastor who has given careful and conscientious thought to the doctrine and practice of the Christian Sabbath. Rev. Crocker shares our deep conviction regarding the abiding importance of the Lord's Day. We are thankful for his permission to publish the following article and trust it will provoke thoughtful reflection and renewed searching of the Scriptures. Let us pray that he may be upheld and directed at this discouraging time of declension among this once conservative group of Baptist churches.



The Last Baptist Sabbatarian?

by Rev. Dr. Christopher W. Crocker, A Baptist Sabbatarian

I am a Baptist pastor. I am also a Sabbatarian. Baptists, like most Protestants, have historically been Sabbatarian. That is, they have seen the Creation ordinance of the Sabbath as a perpetually binding and universal gift to mankind. Over recent decades however, and for various reasons, this classic position has degraded considerably. I find myself at a personal crossroads. Am I the last Baptist Sabbatarian?

Major Baptist confessions illustrate a classic Baptist Sabbatarianism¹:

- *The 1644 London Baptist Confession*²: While not touching on the Sabbath, all the authors were Sabbatarian.
- *The 1677/89 Second London Baptist Confession, ch.22, art. 7³*: "...a positive moral, and perpetual commandment, binding all men, in all ages, he has particularly appointed one day in seven for a sabbath to be kept holy unto him, which from the beginning of the world to the resurrection of Christ was the last day of the week, and from the resurrection of Christ was changed into the first day of the week, which is called the Lord's Day..."
- *The 1833 New Hampshire Baptist Confession, art 15*: "Of the Christian Sabbath. We believe that the first day of the week is the Lord's Day, or Christian Sabbath; and is to be kept sacred to religious purposes, by abstaining from all secular labor and sinful recreations..."

Up until the early 1900s, all Baptists were Sabbatarian theologically; and up until 1985 when the Lord's Day Act was struck down by the Supreme Court, were Sabbatarians culturally.

In 1953, when my present denomination⁴ was formed out of the modernist conflicts of the 20s and 30s, an Affirmation of Faith (AoF) was formed based upon the 1833 confession. The Lord's Day article was a workable compromise between classic Sabbatarians and those who had come to hold the Day as a New Covenant ordinance. The 1953 AoF read:

***"A Sabbath well-spend brings a week of content,
and strength for the toil of the morrow,
but a Sabbath profaned, whate'er be gained,
is a certain forerunner of sorrow"***

Old English proverb attributed to 17th-century Sir Matthew Hale

We believe that the first day of the week is the Lord's day and that, in a special sense, it is the divinely appointed day for worship and spiritual exercise.

When I joined the denomination, while I believed more, I could still in good conscience subscribe to the 1953 definition. Then in 2022 it was agreed at national convention to begin a three year review of our AoF. One given reason was so our AoF would better reflect church practices (though in theory all subscribed to the 1953 AoF). The eventual proposed change to the Lord's Day was:

We believe that the first day of the week is the Lord's day in honour of his glorious resurrection and is a particularly appropriate day for corporate worship.

Do you see the issue and the degradation? Aside from confusing matters of worship, it took an objective command and made it a subjective custom, rooted in tradition and theological rationale vs. express biblical command. It passed in November 2025, 92% in favour, 8% against.

All through the process I was the only one publicly urging delegates and leaders to preserve, at least, the 1953 wording. I was alone. Was I the last Baptist Sabbatarian? Of course not. Like the 7000 kept in Israel in 1 Kings 19:18 there are others. The 8% were either Sabbatarians or at least saw the Lord's Day as a New Covenant commandment. There are also other conservative and Reformed Baptists in Canada, the United Kingdom and the United States, etc., who likewise remain Sabbatarian; though we are certainly a minority amongst contemporary Baptists and evangelicals. What an historical shift!

Would you pray with me? Pray for me as I wrestle through this matter of conscience. Pray that churches and pastors would be Bereans and search the Scriptures. This has caused many to pause and consider this subject—surprisingly—for the first time. Pray that the Lord would open eyes to see how the Sabbath is the Lord's answer to many contemporary issues in church and society.

“Behold, now is the accepted time; behold, now is the day of salvation.” 2 Corinthians 6:2b

Such a period is the Sabbath. The Sabbath was made for man. It befriends his civil comfort, his bodily health, and his mental improvement. But it chiefly regards his spiritual and eternal welfare. What a gracious appointment, to draw us once a week out of the world for a whole day—to afford us leisure to examine our character and condition before God—to remind us in the midst of all other engagements, that one thing is needful—and to urge us by a thousand motives, to “choose that good part which shall not be taken away from us.” How many have found “the holy of the Lord” and accepted time, and a day of salvation.



- William Jay (Evening Exercises)

The Logo Speaks

What our new logo says about who we are

THE WORDS

- **LORD’S DAY:** The term “Lord’s Day” is found in Revelation 1:10. Christ established the first day of the week as the Christian Lord’s Day after His resurrection. The **LORD’S DAY** is written in bold font to emphasize the core of our mission. God commanded His servants that they must not be ashamed of the gospel of Christ and must boldly proclaim His victory over sin, death, and hell to bring eternal peace and righteousness to His people.
- **CANADIAN** represents our love and duty to our fellow Canadians and our desire that they would love the Lord’s Day and His worship in every place across our great land.
- **ASSOCIATION** represents a group of people who feel called to work together to promote and preserve the sanctity of the Lord’s Day, trusting the Lord to bless our labours to the eternal welfare of our fellow Canadians and to the glory of His holy name.
- Retaining the same name demonstrates that our message and purpose remain consistent, grounded in the “old truth”. Updating our image (e.g. logo, website, magazine, etc.) keeps us current and in touch with Canadians today.

THE PICTURE

- The **SUN** has the highest place in our logo. Christ, the Sun of righteousness, should hold the highest place in our hearts. As the **SUN** rises it spreads light and warmth over the dark and cold earth. Christ Jesus as the light of the world, the Sun of righteousness, arises in man’s dark and cold heart to give the light of understanding and the warmth of love by His Word and Holy Spirit. As the **SUN** arises, so the Lord Jesus rose from the dead after He paid for the sins of His people.
- The **SUN** rising over the hills denotes a new day, which is evidence of God’s long suffering, faithfulness, and mercy. He has not yet dealt with us according to our sins nor rewarded us according to our iniquities. It is still the time of grace, it is still the day of salvation.
- The **SUN’S RAYS** show that the light of the gospel is to be proclaimed everywhere, and also represent the warmth and peace that fill the souls of those who worship the Lord in spirit and in truth on His holy day.
- The **HILLS** depict Canada’s natural landscape: taller hills are in the west, smaller hills are in the east. No matter how tall the mountains of sin and evil, of doubt and guilt; Jesus is able to overcome and save to the uttermost.



COMMITTEE UPDATES

Prison Outreach Committee

Over the past year, the Lord has opened continued opportunities for in-person prison visits through the CLDA. Regular Bible study visits are now being scheduled at multiple times each week. A growing group of volunteers serve alongside one another in a structured and orderly manner. These visits focus on the careful and reverent use of Scripture, often coordinated with the Daily Diary, and are conducted as one-hour Bible studies that allow for reading, explanation, discussion, and prayer. As awareness of this work has increased, several supporting churches have approached the CLDA with requests to have additional members from their congregations participate. In response, the CLDA has determined that future prison volunteers will be received through the recommendation of supporting churches, a structure that promotes orderly participation and accountability, while also assisting local churches in fulfilling their biblical calling to encourage and to send some of their members to do outreach to the poor and imprisoned.



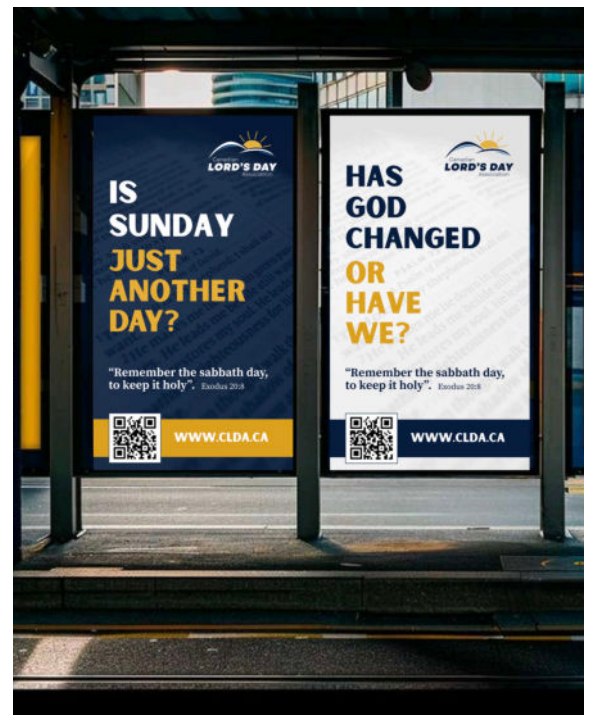
The three Bible correspondence courses have been updated (with new logo and format) and revised to amend grammatical errors. The first two are complete and available on the website.

There is also a new initiative to gift a personalized Westminster Bible to those being released from a penitentiary institution.

Promotion Committee

TTC Digital Poster Campaign

The Promotion Committee of the Canadian Lord's Day Association launched a new digital poster campaign across the Toronto Transit Commission (TTC) network in April 2026. These posters, displayed throughout several busy downtown subway and bus stop stations, are intended to draw commuters' attention to the importance of the Lord's Day and the continued relevance of God's commandments in modern society. With the potential for over 2 million impressions throughout this year-long campaign, this initiative provides a unique opportunity to bring a clear Christian message to one of Canada's busiest urban centres. A QR code at the bottom of these posters will direct interested viewers to our website, where they can find many resources on the keeping of the Lord's Day. We are thankful for the support received to make outreach efforts like this possible. We pray that these simple means may be blessed to the extension of His kingdom.



~ Darren Scholten

Finance Committee

As we present this financial report, we are deeply thankful for the many new and continuing supporters, as well as the support of several new churches in the past year. Your encouragement, prayers, and financial support have been a blessing, and have helped strengthen and further the work of the CLDA.

We wish to express our sincere gratitude for the Lord's continued faithfulness and provision throughout the past year, for His guidance and for inclining the hearts of many to prayerfully and generously support the efforts of the CLDA.

~ Arie Muilwijk

Canadian Lord's Day Association As of December 31, 2025			
	Budget 2026	Actual 2025	Actual 2024
Receipts			
Donations	140,000	192,872	146,604
GST/HST Rebate	3,000	3,864	2,865
Diary Sales	19,000	16,314	18,365
School Agenda Sales		1,400	
Interest Income	3,000	4,337	5,053
Total Receipts	\$ 165,000	\$ 218,788	172,887
Disbursements			
Advertising Expense	35,000	13,195	9,282
School Agenda	6,000	5,833	
Bank Charges	250	234	150
Diary Expense	113,000	101,239	100,259
Magazine	7,000	6,649	2,509
Meeting Expense	1,500	1,084	689
Office Supplies & Postage	4,200	5,587	1,715
Prison Ministry Expense	10,900	7,353	8,866
Professional Fees	19,700	15,766	12,937
Travel Expense	2,000	2,053	2,206
Total Disbursements	\$ 199,550	\$ 158,992	138,613
Receipts less disbursements	\$ (34,550)	\$ 59,795	34,275

2026-2027
**STUDENT
AGENDA**

Agenda
2025-26

**STUDENT
AGENDA**

2026-27

Includes:

- Bible Texts for each Lord's Day
- Multiplication Tables 1-12
- Maps of Canada and the World

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AUXILIARY UPDATE

British Columbia

The annual meeting of the BC Auxiliary of the CLDA was held on Saturday, May 2, in the church hall of the NRC Chilliwack. After the opening, Matthew Stoutjesdyk provided an overview of recent auxiliary activities. He spoke about the goal of advertising the CLDA and raising awareness of the Lord's Day, using the example of the sign near the Evans Road overpass, alongside Highway 1. This sign, which was erected in October 2025, had to be taken down a few months later by order of the City of Chilliwack. The reason they gave for this order is that the sign was too close to an overpass. Next, he addressed the goal of education about and promotion of the Lord's Day, using the example of visiting local stores and businesses to speak about the cause and to distribute letters. Although we were only able to speak to front-counter staff, in most cases all of them were respectful and agreed to pass the letter along to their managers/owners. Lastly, he reviewed the goal of distribution of scripture-related materials, such as the Daily Diary, and shared that, besides distribution in churches, almost 9000 diaries are received in prisons and other correctional institutions from Kamloops and Oliver to Victoria and Nanaimo.



Next, Darren Scholten gave an overview of the CLDA, providing a national perspective of its efforts, and explaining the work of each of the sub-committees.

Rev. Kleijer gave the main address of the evening titled, "Keeping the Day of Rest". He began with the reminder that there is nothing really new under the sun. We may think that Lord's Day observance is poor nowadays – which it is – and we may think that it was far better in the past – which it was not, always. He spoke about ministers and other church fathers from the time of the Reformation and the Further Reformation

who lamented at how poorly the Sundays were kept. He then spoke from Hebrews 4. He traced the history of the Israelites wandering through the wilderness to Canaan, the Promised Land, the promised rest. However, so many were not permitted to enter into that rest because of their great sin of unbelief, for which they had perished in the wilderness. Rev. Kleijer spoke earnestly to us of not hardening our hearts as in the days of the



Israelites. If we do, we will not have any part in the eternal rest that God will give to His people. More than the rest that can be received on the Lord's Day, there does remain an eternal rest for the people of the Lord! This is a rest merited by Christ.

Submitted by the Chilliwack (BC) Auxiliary

PLUCKING THE EARS OF CORN

Taken from *The Bible History Told To Our Children*

by John Vreugdenhil

St. Matthew 12:1–8, St. Mark 2:23–28, St. Luke 6:1–5

“Are you happy there is a Sunday?” What an embarrassing question, isn’t it? Many of you dare not answer it. Why not? Alas, there are some among you who secretly dislike Sunday. You are glad when Sunday is past. You dare not admit it, but all too often this thought exists in your hearts. I even have heard children say to each other, “Sunday is the most boring day of all.”

I will ask you something else. Do you think God instituted the day of rest to tantalize us? Is that the purpose of Sunday? Surely not! God gave us the day of rest for our welfare. Do you believe it?

The Bible continually speaks about the Sabbath day. God Himself instituted the day of rest. In six days God created the heaven and earth and all they contain, and rested the seventh day. From that time forward people also may rest on the Sabbath. Did you notice what you read? We may rest! It is a blessing for us. God gave us a day of rest from our daily labours for our good. If there were no rest days, we never would have rest but continually would work. God is so good to give us one day a week in which to rest. On this day the doors of God’s house are opened, and there we can listen peacefully to God’s message.

Sunday is God’s day. God has instituted it for His service. Because of sin we no longer want to obey the Lord. That is shown very plainly in our nation. Thousands of people will not keep the Sabbath; they use Sunday for their own pleasure. Do you do the same? Do you desecrate the Lord’s day? We may and must go to church on Sunday. We have plenty of time for it.

I have written this to encourage you to believe that Sunday is given to us as a BLESSING. And why did I first write this? Listen attentively!

One beautiful, quiet Sabbath day a few people walk on the roads in the land of Israel. Corn is growing in the fields which lie on the right and left of the road. It is beginning to ripen. Soon the farmers will harvest it.

Who are these people walking through this corn field? They are the Lord Jesus, His disciples, and some other Jews.

A few disciples pick some ears of corn, rub them between their hands, blow away the chaff, and eat the juicy kernels. They were hungry.

But look! A few Pharisees, who are among the people walking with Jesus, see what the disciples are doing, and a dissatisfied expression comes



upon their faces. Jesus also sees what His disciples are doing; He says nothing, but walks on as usual. The Pharisees are offended. If Jesus says nothing, they will!

In anger they say: "Behold, Thy disciples do that which is not lawful to do upon the Sabbath day."

The Pharisees want Jesus to forbid His disciples to do such a thing. Why? Isn't that permitted? In which former law, given by God to the Israelites, was this written?

Boys and girls, it is written nowhere, but the Pharisees have made many additional laws. They said: "Picking corn really was harvesting and rubbing them apart really was threshing." You can understand this was nonsense.

You realize a farmer may not harvest and thresh corn on the Lord's Day. Certainly not! But what the disciples did here was not harvesting and threshing, was it?

The Lord Jesus answers calmly: "Have ye not read what David did when he was an hungered?" And Jesus tells them a portion of the history of David. When David had to flee from Saul, he ate the shewbread. This shewbread was only for the priests. This was hallowed bread. Still the high priest gave David the old shewbread as food for him and his hungry men. Why? Was that permissible? Yes, for in that case it was necessary. Because there was no other food, and David and his men had to be helped, the high priest gave them the shewbread.

By this the Lord Jesus meant that some things which ordinarily should not be done, can be performed under certain circumstances. It was so here with the disciples picking the corn on the Sabbath; they were hungry. Probably they had not eaten anything the entire day; therefore they certainly were permitted to pick a few ears of corn and eat the kernels.

The Pharisees do not know how to answer the Lord; they remain silent, but inwardly they are angry with Him. Discontentedly they walk onward, watching Him with eyes filled with hatred.

To a great extent the Pharisees were the cause of the Jews having such a dislike for the Sabbath; due to all their invented laws, life on that day had become almost unbearable. That is not the purpose of the Sabbath. The Lord Jesus did not come to abolish or to desecrate the Sabbath; neither did He concern Himself about the Sabbath laws made by the Pharisees and Scribes.

On Psalm 92

"This admirable composition is both a psalm and a song, full of equal measures of solemnity and joy; and it was intended to be sung upon the day of rest. The subject is the praise of God; praise is sabbatic work, the joyful occupation of resting hearts. Since a true Sabbath can only be found in God, it is wise to meditate on Him on the Sabbath Day... The Sabbath was set apart for adoring the Lord in His finished work of creation, hence the suitableness of this psalm. Christians may take an even higher flight, for they celebrate complete redemption."

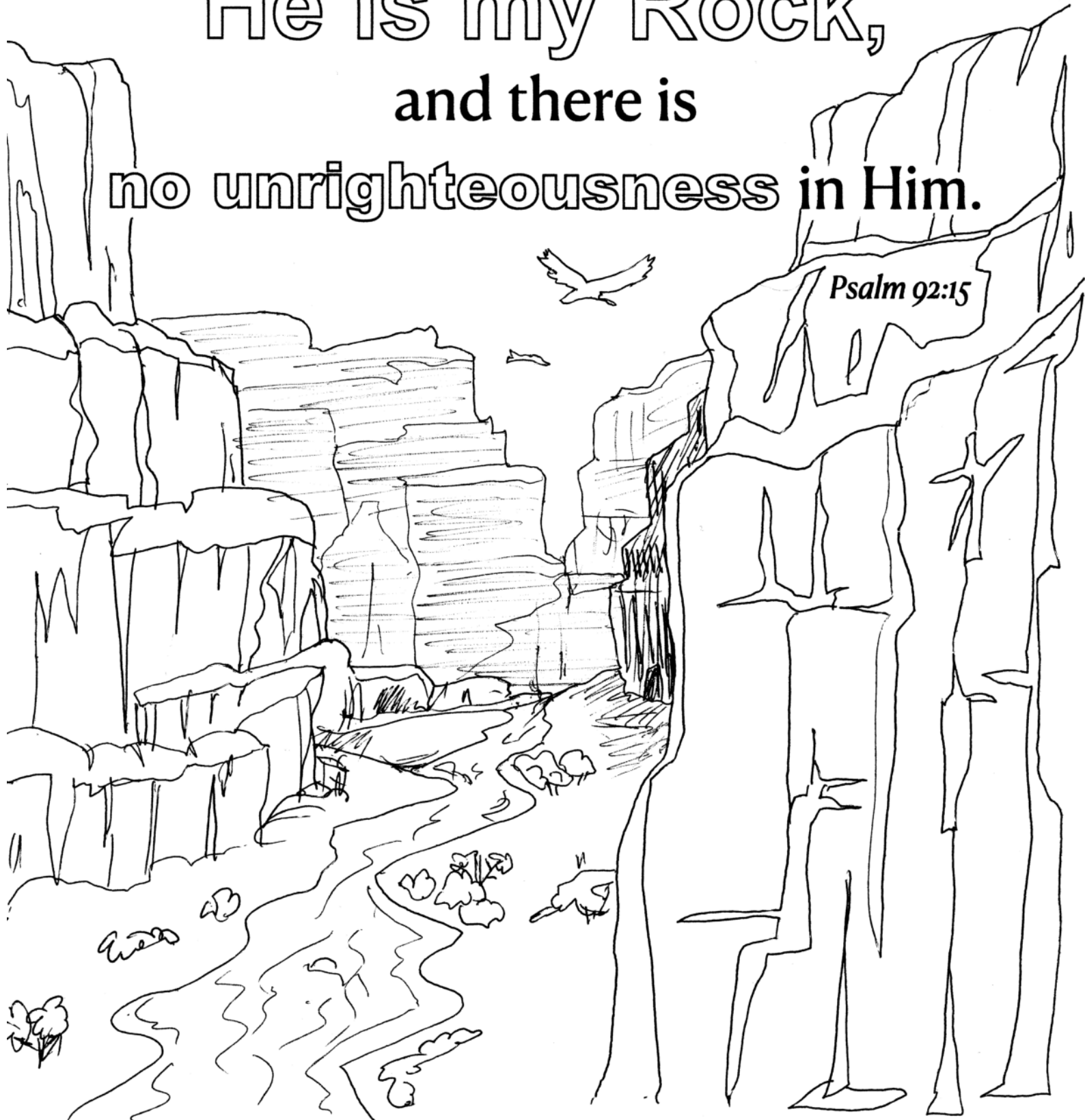
~ C. H. Spurgeon, *Treasury of David*

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We will share them with chaplains to display in their offices as a message of love and care for the spiritual wellbeing of those they minister to. Please do not include your name or any personal information.

To show that
the LORD is upright:
He is my Rock,
and there is
no unrighteousness in Him.

Psalm 92:15



RESOURCES AVAILABLE



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