

June 25, 2023

This Week: 9:30 a.m. Reading Service
6:30 p.m. Catechism Reading Service (LD 7)

Next Week: 9:30 a.m. Reading Service
6:30 p.m. Catechism Reading Service (LD 8)

Monday: 7:30 p.m. Congregational meeting to vote on a duo for calling of a minister. The duo is Rev. Hakvoort and Ds. Zondag.

Wednesday: 7:00 p.m. The sending out service of Mr. and Mrs. Jonathan Ymker in Corsica, SD as Church Worker to Bolivia. The service can be listened to on <https://stream2.pollycall.net/channel4> or 605-734-2075.

-All the Lord willing-

Collections: Today: 1st General Fund Next week: 1st General Fund
2nd Disaster Relief 2nd Kingdom Boundaries

We Remember in Prayer:

-Our widows and lonely ones, the unborn, our married couples, prodigal sons and daughters, and all those with hidden crosses.

MEDITATIONS

The Time is Short

The time is short! — the season near,
When death will us remove,
To leave our friends, however dear,
And all we fondly love!

The time is short! sinners, beware,
Nor trifle time away;
The word of "great salvation" hear,
"While it is called today."

The time is short! ye rebels, now
To Christ the Lord submit;
To mercy's golden sceptre bow,
And fall at Jesus' feet.

The time is short! ye saints rejoice —
The Lord will quickly come:

Soon shall ye hear the Bridegroom's voice,
To call your spirits home.

The time is short! it swiftly flies —
The hour is just at hand,
When we shall mount above the skies,
And reach Emmanuel's land.

~R. M. McCheyne

We live in a busy age, when men find little time for private prayer, reading the Scriptures and meditation. Perhaps there was never so little private prayer among professors as there is now. The closet was never more neglected by the great bulk of those who call themselves Christians. A few hasty expressions or a few broken thoughts, poured out without solemnity or without coherence, or else a short form learnt by heart, and repeated at night or morning, or perhaps both, constitutes it is to be feared as we have already said, all the private prayer which some offer to God. Closet prayer means a person's selecting some suitable time and place to be alone with God, to pour out into His ear with freedom and enlargement, all the cares, the sorrows, the desires and the sins of a burdened heart and a troubled conscience: it means more, for it signifies the act of a child going to commune in the spirit of adoption with his Divine Parent, to give utterance to the expressions of his adoring gratitude, praise, and love, and to present his intercessions for all that claim an interest in his supplications. It is too obvious that there is comparatively little of such closet exercise in this day of engrossing worldliness. Christians live too much in public to be much in their closets. Answer ye who read these pages, is it no so? What say your closets and consciences? What testimony is borne for you? Say, professors, say, if you are not restraining prayer and framing all kinds of excuses for the neglect. What spirituality, what heavenly mindedness, can you expect in the habitual neglect of the closet?

~J. Angell James

Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Prayer is the expression of holy desires to God in the name of Christ, which, by the operation of the Holy Spirit, proceed from a regenerated heart, along with the request for the fulfillment of these desires.

~Wilhelmus à Brakel

Preaching is pleading with men; prayer is pleading with God.
Let us always realize that our prayers should not be a discourse.
A discourse is held by someone who typically speaks in the third

person. In a prayer, however, we should always use the second person singular because we are speaking to Someone. We are not speaking *about* the Lord, but we are speaking to the Lord.

~ Rev. A. Schreuder

It is most proper in prayer, to aim at great distinctness of supplication. There is much reason to complain of some public prayers, that those who offer them do not really ask God for anything. I must acknowledge I fear having so prayed myself, and certainly to having heard many prayers for God — a great deal of very excellent doctrinal and experimental matter uttered, but little real petitioning, and that little in a vague kind of state, chaotic and unformed. But it seems to me that prayer should be distinct, asking for something definitely and distinctly because the mind has realized its distinct need for such a thing; and therefore must plead for it.

The best prayers I have ever heard in our prayer meetings have been those which have been full of argument. Sometimes my soul has been fairly melted down when I have listened to brethren who have come before God feeling the mercy to be really needed, and that they must have it, for they first pleaded with God to give it for this reason, and then for a second, and then for a third, and then for a fourth and a fifth, until they have awakened the fervency of the entire assembly.

~C. H. Spurgeon

On Lords Day 7:

This twentieth question is, therefore, preparatory to the doctrine of faith, without which neither the Mediator, nor the preaching of the gospel, would be of any advantage and at the same time it provides a remedy against carnal security. The reason why all are not saved through Christ, is not because of any insufficiency of merit and grace in him—for the atonement of Christ is for the sins of the whole world, as it respects the dignity and sufficiency of the satisfaction which he made—but it arises from unbelief; because men reject the benefits of Christ offered in the gospel, and so perish by their own fault, and not because of any insufficiency in the merits of Christ. The reason why only those who believe are saved, is, because they alone lay hold of, and embrace the benefits of Christ; and because in them alone God secures the end for which he graciously delivered his Son to death; for only those that believe know the mercy and grace of God and return suitable thanks to him. The sum of this whole matter is therefore this: that although the satisfaction of Christ, the mediator for our sins, is perfect, yet all do not obtain deliverance through it, but only those who believe the gospel, and apply to themselves the merits of Christ by a true faith.

~Ursinus

Netherlands Reformed

Congregation

Sioux Falls, SD



*I will worship toward thy holy temple,
and praise thy name for thy
lovingkindness and for thy truth: for
thou hast magnified thy word above all
thy name.*

Psalms 138:2

Church Times: 9:30 a.m. and 2:30 or 6:30 p.m.