



Why does Christ direct us to say our Father, and not my Father? He does this:

1. That he may excite in us a confidence of being heard: for since we do not pray alone, but seeing that the whole church unites its voice with ours, God will not reject the prayers of the whole church, but hears them, according as it is said: "Where two or three are gathered together in my name, there am I in the midst of them." But some one may perhaps be ready to say, it is often the case that Christians pray at home when the church is ignorant of it; but then Christians, and the whole church, always pray for themselves, and for all the members, with desire and affection. Love is a habitual quality, abiding even when we are asleep, and is not an affection or passion quickly passing away. Hence, when anyone prays alone in his closet, the whole church prays with him in affection and desire.

2. That he might admonish us to mutual love. Christians possessing mutual love should pray for one another. It is for this reason that Christ, by placing the word our in the very commencement of this prayer, would admonish us of the duty of cherishing mutual love: 1. Because where there is no true love to our neighbor, there is no true prayer; neither can we have any assurance that God will hear us. For if we come into the presence of God, having no regard for our brethren, the sons of God, he will not regard us as his sons. 2. Because where there is no love to our neighbor, there is no faith; and without faith there is no prayer; "for whatsoever is not of faith is sin." (Rom. 14:23.) Zacharias Ursinus

He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy.

This is indeed an awful word. The intractable ox, hardening his neck against the yoke, is but too apt a picture of the stubborn sinner, casting off the restraints of God. This was the uniform complaint against Israel, a true picture of the mass of the ungodly before our eyes. Conviction follows upon conviction, chastening upon chastening. Still the rebel hardens his neck, stops his ears against the voice of God, and invites his threatened judgments. Awfully frequent are these instances among the children of godly parents, or the hearers of a faithful minister. Every means of grace is a solemn, but despised, reproof. Aggravated sin makes the judgment of a righteous God more manifest. The more

enlightened the conscience the more hardened the neck. Every beating pulse is rebellion against a God of love. Bridges, Charles.

The rulers of earth are never more properly employed than in humbling themselves before God, and in adoring his excellent majesty. One of the best specimens of such worship we have in Daniel 4:34-37. The great sin of rulers is forgetfulness of God, and a refusal to give him the glory, which is his due. These lead to all their worst errors and crimes.

W. Plume

# NETHERLANDS REFORMED CONGREGATION

**Sioux Falls, SD**



*O LORD, how manifold are thy works! in  
wisdom hast thou made them all: the  
earth is full of thy riches.*

*Psalms 104:24*

Services at 9:30 a.m. and 2:30 or 6:30 p.m.