



NEW LIFE BIBLE-PRESBYTERIAN CHURCH

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“For the Word of God and for the testimony of Jesus Christ” (Rev 1:9)

Vol. 16 No. 18

LORD’S DAY 29 APRIL 2012

ORDER OF WORSHIP

	<i>Morning Service – 11am</i>	<i>Evening Service – 4pm</i>
<i>Prelude</i>	<i>The Lord Is in His Holy Temple</i>	
<i>Call to Worship</i>	Psalm 9:1-2	Psalm 40:1-4
<i>Opening Hymn *</i>	RHC 24 – “Praise to the Lord, The Almighty”	RHC 317 – “The Solid Rock”
<i>Opening Prayer *</i>	John Poh	John Poh
<i>Gloria Patri *</i>	<i>Glory Be to the Father</i>	
<i>Responsive Reading</i>	Psalm 119:57-64	Hebrews 10:1-39
<i>Second Hymn *</i>	<i>Psalm 119 verses 57-64</i> (to the tune of Crimond, RHC 344)	RHC 95 – “My Saviour’s Love”
<i>Announcements & Memory Verse</i>	John Poh	John Poh
<i>Tithes & Offerings & Doxology *</i>	RHC 359 – “My Faith Looks Up to Thee”	---
<i>Scriptural Text</i>	Matthew 15:32-39	Leviticus 4:1-35
<i>Pastoral Prayer</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Sermon Message</i>	<i>Provision of the Lord</i>	<i>The Sin Offering</i>
<i>Closing Hymn *</i>	RHC 358 – “What a Friend We Have in Jesus”	RHC 111 – “Only a Sinner”
<i>Benediction / 3-Fold Amen *</i>	Rev Timothy Ki	Rev Timothy Ki
<i>Postlude</i>	<i>The Lord Bless You</i>	<i>May the Grace of Christ Our Savior</i>

* Congregation Stands

THE LORD IS IN HIS HOLY TEMPLE

The Lord is in His holy temple,
The Lord is in His holy temple:
Let all the earth keep silence,
Let all the earth keep silence before Him -
Keep silence, keep silence before Him. Amen.

DOXOLOGY

Praise God, from whom all blessings flow;
Praise Him, all creatures here below;
Praise Him above, ye heav’nly host;
Praise Father, Son, and Holy Ghost. Amen.

GLORIA PATRI

Glory be to the Father and to the Son and to the Holy
Ghost,
As it was in the beginning, is now and ever shall be,
world without end. Amen, Amen.

THE LORD BLESS YOU

The Lord bless you and keep you;
The Lord lift His countenance upon you,
and give you peace, and give you peace;
The Lord make His face to shine upon you,
And be gracious unto you, be gracious,
The Lord be gracious, gracious unto you. Amen.

Church Theme 2012 – “Have a Mind to Work” – Nehemiah 4:6

FROM THE PASTOR'S HEART.....

I have found an article from the Lively Hope of Hope BPC in Adelaide, which you may want to read. I believe that there are lots of lessons we need to learn concerning public prayer.

Public Prayer

It is much to be desired, that our hearts might be so affected with a sense of divine things and so closely engaged when we are worshipping God, that it might not be in the power of little circumstances to interrupt and perplex us, and to make us think the service wearisome and the time which we employ in it tedious. But as our infirmities are many and great, and the enemy of our souls is watchful to discompose us, if care is not taken by those who lead in social prayer, the exercise which is approved by the judgment may become a burden and an occasion of sin.

Length of Prayers

The chief fault of some good prayers is, that they are too long; not that I think we should pray by the clock, and limit ourselves precisely to a certain number of minutes; but it is better of the two, that the hearers should wish the prayer had been longer, than spend half the time in wishing it was over. This is frequently owing to an unnecessary enlargement upon every circumstance that offers, as well as to the repetition of the same things. If we have been copious in pleading for spiritual blessings, it may be best to be brief and summary in the article of intercession for others, or if the frame of our spirits, or the circumstances of affairs, lead us to be more large and particular in laying the cases of others before the Lord respect should be had to this intention in the former part of the prayer. There are, doubtless, seasons when the Lord is pleased to favour those who pray with a peculiar liberty: they speak because they feel; they have a wrestling spirit and hardly know how to leave off. When this is the case, those who join with them are seldom wearied, though the prayer should be protracted something beyond the usual limits. But I believe it sometimes happens, both in praying and in preaching, that we are apt to spin out our time to the greatest length, when we have in reality the least to say. Long prayers should in general be avoided, especially where several persons are to pray successively; or else even spiritual hearers will be unable to keep up their attention. And here I would just notice an impropriety we sometimes meet with, that when a person gives expectation that he is just going to conclude his prayer, something not thought of in its proper place occurring that instant to his mind, leads him as it were to begin again. But unless it is a matter of singular importance, it would be better omitted for that time.

Preaching in Prayers

The prayers of some good men are more like preaching than praying. They rather express the Lord's mind to the people, than the desires of the people to the Lord. Indeed this can hardly be called prayer. It might in another place stand for part of a good sermon, but will afford little help to those who desire to pray with their hearts. Prayer should be sententious, and made up of breathings to the Lord, either of confession, petition, or praise. It should be not only Scriptural and evangelical, but experimental, a simple and unstudied expression of the wants and feelings of the soul. It will be so if the heart is lively and affected in the duty, it must be so if the edification of others is the point in view.

Method in Prayer

Several books have been written to assist in the gift and exercise of prayer, and many useful hints may be borrowed from them. But a too close attention to the method therein recommended, gives an air of study and formality, and offends against that simplicity which is so essentially necessary to a good prayer, that no degree of acquired abilities can compensate for the want of it. It is possible to learn to pray mechanically, and by rule; but it is hardly possible to do so with acceptance and benefit to others. When the several parts of invocation, adoration, confession, petition, etc., follow each other in a stated order, the hearer's mind generally goes before the speaker's voice, and we can form a tolerable conjecture what is to come next. On this account we often find that unlettered people who have had little or no help from books, or rather have not been fettered by them, can pray with an unction and savour in an unpremeditated way, while the prayers of persons of much superior abilities, perhaps even of ministers themselves, are, though accurate and regular, so dry and starched, then they afford little either of pleasure or profit to spiritual mind. The spirit of prayer is the fruit and token of the Spirit of adoption. The studied addresses with which some approach the throne of grace remind us of a stranger's coming to a great man's door; he knocks and waits, sends in his name, and goes through a course of ceremony, before he gains admittance, while a child of the family uses no ceremony at all, but enters freely when he pleases, because he knows he is at home. It is true, we ought always to draw near the Lord with great humiliation of spirit, and a sense of our unworthiness. But this spirit is not always best expressed or promoted by a pompous enumeration of the names and titles of the God with whom we have to do, or by fixing in our minds beforehand the exact order in which we propose to arrange the several parts of our prayer. Some attention to method may be proper, for the prevention of repetitions; and plain people may be a little defective in it sometimes; but this defect will not be half so tiresome and disagreeable as a studied and artificial exactness.

Peculiarities of Manner

Many -- perhaps most -- people who pray in public have some favourite word or expression which recurs too often in their prayers, and is frequently used as a mere expletive, having no necessary connection with the sense of what they are speaking. The most disagreeable of these is when the name of the blessed God, with the addition perhaps of one or more epithets, as Great, Glorious, Holy, Almighty, etc., is introduced so often and without necessity, as seems neither to indicate a due reverence in the person who uses It, nor suited to excite reverence in those who hear. I will not say that this is taking the Name of God in vain, in the usual sense of the phrase: it is, however, a great impropriety, and should be guarded against. It would be well if they who use redundant expressions had a friend to give them a caution so that they might with a little care be retrenched; and hardly any person can be sensible of the little peculiarities he may inadvertently adopt, unless he is told of them. There are several things likewise respecting the voice and manner of prayer, which a person may with due care correct in himself, and which, if generally corrected, would make meetings for prayer more pleasant than sometimes they are. . . Very loud speaking is a fault, when the size of the place and the number of the hearers do not render it necessary. The end of speaking (in public) is to be heard: and when that end is attained a greater elevation of the voice is frequency hurtful to the speaker, and is more likely to confuse a hearer than fix his attention.

I am sorry that I have to cut this article at this point. The rest will be continued next week. I do not want to use a smaller font to put the whole article in this page because I want everybody to be able to read it for sure.

WELCOME TO NEW LIFE B-P CHURCH LONDON

Our **worship services** begin promptly at **11.00 am and 4.00 pm**.

Please stay back for Bible Study and fellowship lunch after the morning worship and for tea after the evening service. Do invite your friends to come to Church.

APPOINTMENTS FOR THE WEEK			WELCOME
Fri 04 May	7:30pm	Young Adults Fellowship	We extend a warm welcome to all worshippers this Lord's Day.
Sat 05 May	4:00pm	Bible Study & Prayer Meeting "Eschatology" – Rev Timothy Ki	
Next Lord's Day	Morning Service	Evening Service	LORD'S DAY DUTIES
Preacher	Rev Timothy Ki	Rev Timothy Ki	<u>TODAY: 29/04/2012</u>
Message	A True Sign of Jesus	Trespass Offering	
Text	Matthew 16:1-4	Leviticus 5:1-19	
NEWS/ANNOUNCEMENTS			<u>NEXT WEEK: 06/05/2012</u> Chairman: Jonathan Organist: Joy Pianist: Jasmine Ushers: Alan / Evelyn Sunday School: Hannah / Joy Lunch: Maureen Washing Up: Volunteers PA Crew: John
<ul style="list-style-type: none"> • Sunday Pre-Lunch Bible Study: Pastor Ki will continue the study on "Anthropology – The Doctrine of the Man". • Church cleaning next Saturday: Please join us at 1pm. • Pray for those who are sick: Douglas, Barbara, Prema, Eld Ford, Margaret, May Chew, Constance, Deborah, Brian, Mrs Ki, Lai Kheng, Susan, Dr Carl Martin, Dr Scott-Pearson. • Pray for those who are/will be on travel: Sonia, Nana, Alan & Naomi. • Pray for those seeking employment: Yetta, Michelle. • Church ACM: This will be held on 13 May. Copies of the agenda are available today. • Lord's Supper: We will be observing the Lord's Supper next week. Please come with hearts prepared. 			
Worship Service Collections - Last Sunday: £679.10, Lunch: £47.00 Attendance - Morning: 29 (A) 3 (C), Evening: 26 (A) 3 (C)			

SHORTER CATECHISM QUESTION 15

Q: What was the sin whereby our first parents fell from the estate wherein they were created?

A: The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Comments:

The particular sin which Adam and Eve committed, and which constituted their fall, consisted in their eating of the tree of the knowledge of good and evil, of which God had said they should not eat.

Proofs:

Genesis 3:6

MEMORY VERSE

Last Week	This Week	Next Week
<p><i>"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."</i></p> <p>Acts 3:19</p>	<p><i>"So built we the wall; and all the wall was joined together unto the half thereof: for the people had a mind to work."</i></p> <p>Nehemiah 4:6</p>	<p><i>"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."</i></p> <p>Acts 4:12</p>