



# NEW LIFE BIBLE-PRESBYTERIAN CHURCH

44 Salusbury Road, London NW6 6NN

Charity No. 1060655

Tel: 020 7328 0869 (Manse)

Email: [newlifebplondon@yahoo.co.uk](mailto:newlifebplondon@yahoo.co.uk)

Website: [www.newlifebpc.org.uk](http://www.newlifebpc.org.uk)

Supervisory Pastor: Rev Lim Chee Boon

Resident Minister: Pr Mok Chee Cheong

Email: [pastor@newlifebpc.org.uk](mailto:pastor@newlifebpc.org.uk)

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

Vol. 27 No. 09

**LORD’S DAY 26 FEBRUARY 2023**

## ORDER OF WORSHIP

### *Morning Service – 11am*

### *Afternoon Service – 3pm*

*Prelude*

*The Lord Is in His Holy Temple*

*Call to Worship*

1 Chronicles 16:30-36

Revelation 4:8-11

*Opening Prayer*

Rev Lim Chee Boon

Rev Lim Chee Boon

*Opening Hymn \**

RHC 61 – “O for a Thousand Tongues”

RHC 88 – “Praise Him!”

*Responsive Reading*

Psalm 44

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*Second Hymn \**

*Psalm 44 verses 1-8*  
(to the tune of Seraph, RHC 15)

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*Scriptural Text*

1 Thessalonians 2:17-3:5

1 Thessalonians 5:14-18

*Pastoral Prayer*

Rev Lim Chee Boon

Rev Lim Chee Boon

*Sermon Message*

*Spiritual Apathy*

*In Every Thing Give Thanks*

*The Lord’s Supper*

*Closing Hymn \**

RHC 236 – “Revive Thy Work, O Lord”

RHC 137 – “Thanks to God!”

*Benediction/3-Fold*

Rev Lim Chee Boon

Rev Lim Chee Boon

*Amen \**

*Postlude*

*The Lord Bless You*

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\* *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.

### **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.

## **SHORTER CATECHISM QUESTION 49**

**Q: Which is the Second Commandment?**

*A: The Second Commandment is, THOU SHALT NOT MAKE UNTO THEE ANY GRAVEN IMAGE, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth, THOU SHALT NOT BOW DOWN THYSELF TO THEM, NOR SERVE THEM: for I the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.*

Comments:

The First Commandment tells us whom we are to worship. The Second tells us how we are to worship him. It tells us we must not think to represent God to our minds by any image visible or even conceivable, or that he will accept such worship at our hands. We must worship God, who is a Spirit, in spirit and in truth. We are here likewise told that God visits the iniquity of the fathers upon the children; but this does not mean that the children have to bear the *guilt* of the fathers. It means only that bad fathers are punished by seeing the evils of their misconduct entailed upon their children, while good fathers are cheered and rewarded by the opposite.

# WHAT IS REVIVAL?

Horatius Bonar (1808-1889)

What is a revival? Strictly speaking, it is the restoration of life that has been lost; and in this sense, it applies only to the Church of God. But used in the more common acceptation, it is *the turning of multitudes to God*. As conversion is the turning of a soul to God, so a revival is a repetition of this same spiritual process in the case of thousands. It is conversion upon a large scale. It is what occurred under the apostles at Pentecost, when three thousand were converted under one sermon. It is what took place at Corinth, Thessalonica, and Ephesus, when, under the preaching of the apostles, multitudes believed and turned to the Lord. This is what we mean by a revival! As far as it corresponds with these scriptural scenes, as far as it is right—we defend it. As far as it departs from scriptural precedent or is inconsistent with scriptural rule, we do not defend it. Let the opponents of revivals meet us here. We are willing to apply this test; are they? It is an equitable and satisfactory one. They need not fear it, if it is truth they seek.

We can suppose the existence of honest objections to revivals. If they produce immorality, sow sedition, foster licentiousness, or are the hotbeds of hypocrisy, then are they worthy of condemnation. But are they such? Have they brought forth these fruits of evil? Have they made men bad citizens, bad masters, bad parents, bad children? Have they turned sober men into drunkards, chaste men into lewd, peaceable men into riotous, reverential men into blasphemers, loyal men into seditious? Are they crowding or are they thinning our jails? Are they filling or emptying our bars? Are they exciting or are they allaying party spirit? Are they increasing or are they diminishing the calendar of crimes and criminals?

Let us answer these questions by citing a few statements. Party spirit has ceased wherever the revival has come; and enemies have embraced each other, so that a Popish judge bears testimony to the wonderful improvement, in this respect, in his own vicinity. The drunken assemblages at weddings and funerals have not only ceased, but [have also] been transformed into meetings for praise and prayer; and the brutal scenes of brawling and bloodshed on such occasions are no longer heard of. Thousands of drunkards have become sober; thousands of blasphemers have turned from their profanity; the whole moral aspect of families, villages, and towns has been altered for the better. Hundreds of Romanists have turned from their superstition; hundreds of Unitarians have owned the Lord Jesus as God; poor, profligate females have turned from their evil courses; bars have been shut up and inroads made among those whom we are accustomed to call the “masses,” such as have not been made by any efforts heretofore.

It would thus appear that the results of the Irish revivals have been good and not evil—good religiously, morally, socially. Their tendencies are all in the right direction. So that even admitting all that has been said against them, and making full allowance for what are called extravagances, nay, assuming that there has been a mixture of hypocrisy and deception in some cases, a very large balance remains in their favour. They have diminished crime; they have turned drunkenness into sobriety, dishonesty into honesty, brawling into good neighbourhoods, hatred into love. Of bad citizens, they have made good ones; of bad husbands and wives, they have made good ones; of bad masters good ones, of bad parents good ones, of bad children good ones; and of mere formalists in religion they have made devout and fervent worshippers.

These are the results of what has taken place. “By their fruits ye shall know them” (Mat 7:20). Are these the works of Satan? Are these things from beneath or from above? Are they earthly or heavenly? If they be Satan’s doings, then is his kingdom divided; and he is fighting against himself (Mat 12:25).

It is to be noticed, too, that the really religious men who have visited the scenes are all convinced that the work is of God. Their enemies are among the irreligious and profane. The Popish priests are against them. The barkeepers are against them. The Unitarians are against them. The lovers of pleasure are against them. Yet these are the things that tell so strongly in their favour.

Manifestly, the work is of God, not of man or of Satan. God has risen up to do a work in our day worthy of Himself—a glorious work in which human instruments are set aside, and the Holy Spirit is the great and indisputable worker. A work like this will not easily be overthrown. It will not be put down by scoffing, nor injured by misrepresentation, nor arrested by the hostility either of formal Protestants or of angry Romanists. Fling your handfuls of sand into the torrent, ye enemies of Christ—will these arrest its victorious rush? Cast up embankments on the Nile from Thebes to Alexandria—will these hinder its overflow? Bring your mighty engines to bear upon this divine conflagration that is now blazing through Ulster—will you quench one spark? Send for your Balaams, your lying prophets of the press, ye Balaks of Moab! Place them upon every green mountain from Donegal to Downpatrick and say to them, “Come, curse me Jacob, and come, defy Israel” (Num 23:7)—what can the answer be but, “How shall I curse whom God hath not cursed, how shall I defy whom the Lord hath not defied?” (Num 23:8).

*Article taken from chapellibrary.org — Authentic Records of Revival, Now in Progress in the United Kingdom, edited by William Reid, London: James Nisbet and Co., 1860.*

# WELCOME TO NEW LIFE B-P CHURCH LONDON

Our Lord's Day activities begins with the **Church Prayer Meeting** at **10:15 am** followed by the **Worship Services** at **11.00 am and 3.00 pm**. Do invite your friends to come to Church.

## NEWS/ANNOUNCEMENTS

Dear Worshippers, we extend a warm welcome to you this Lord's Day. We hope that you have a blessed time of worship with us today.

For those unable to attend Church in person, we are streaming our worship services online. To join our online services or for more information, please call the church manse, or email us at [admin 'at' newlifebpc.org.uk](mailto:admin@newlifebpc.org.uk).

**Tithes & Offerings** – There is an offering box at the entrance to the Church Sanctuary for you to place your offerings in.

**Children's Sunday School** – held after Morning Service at 1:30pm

**After-Service Fellowship** – Join us for lunch fellowship after the morning worship service. Please bring your own lunch as only drinks will be provided.

**Annual Congregational Meeting 2023** – The Church will be holding its ACM today after the morning service. The ACM will be moderated by Rev Lim Chee Boon.

**Worship Service Collections:** Last Sunday – £660.00

**Church Maintenance Fund Total:** £16,050.50

## MEMORY VERSE

### Last Week

*"Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea;"*

**Psalms 46:2**

### This Week

*"And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me."*

**Luke 9:23**

### Next Week

*"In every thing give thanks: for this is the will of God in Christ Jesus concerning you."*

**1 Thessalonians 5:18**

## Pre-cautions for Worship Services held at the church premises:

Dear all,

While the legal Covid restrictions having been lifted, we will continue to observe the following precautions:

- We continue to urge those who feel unwell (especially with Covid symptoms) to stay home and join us at our online services.
- No offering will be collected during the worship service. Offerings can be made at the offering box when entering or exiting the church.
- During worship services, please continue to sit with your own households.
- While not required, the use of face covering is voluntary. Please bring your own face covering.

To join our online services or for more information, please visit the church website ([www.newlifebpc.org.uk](http://www.newlifebpc.org.uk)) or call the church manse (020 73280869).

With the Lord's blessing,

John Poh & Jonathan Kim,  
Task Force Members