

THE MAGAZINE

Nº 304



TINSHILL FREE CHURCH

OCTOBER / NOVEMBER 2014

Pastoral Letter — October 2014

The Great Cost of Sacrifice

On a recent trip through London I spent a couple of hours walking from London Bridge to the Tower of London. I wanted to see the display of ceramic poppies encircling the Tower which are being added to day by day to mark the centenary of the outbreak of the First World War in 1914.

“Blood Swept Lands and Seas of Red” is a giant art installation created by ceramic artist Paul Cummins with setting by stage designer Tom Piper. When it is finished on 11th November it will



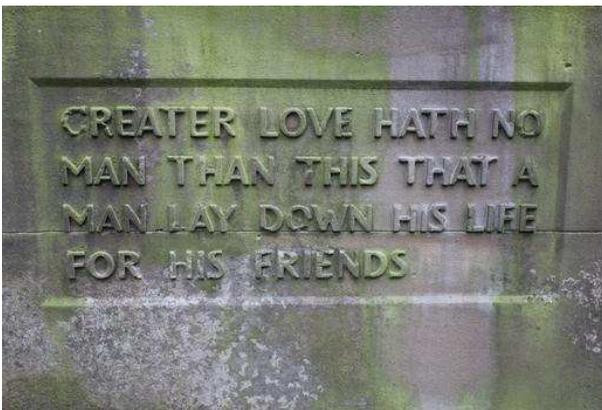
consist of 888,246 poppies – each representing a British fatality during The First World War. Each poppy can be bought for £25 with some of the proceeds going equally to 6 service charities including “Help for Heroes”. The Tower of London was used for recruiting and training troops during the First World War. The most senior position at The Tower – the Constable – is currently held by General The Lord Dannatt, formerly General Sir Richard Dannatt, chief of the General Staff of the British Armed Forces 2006-2009 and a keen Christian man who is currently President of SASRA (Soldiers and Airmen Scripture Readers Association).

Each of the poppies is hand crafted and beautiful in its own right (I have already ordered mine on-line!) but together in a sea of red around such an iconic and symbolic building the impact is profound, stunning and very moving. It does bring home to you in a very tangible way the huge sacrifice made by so many during those years of war at the start of the last century. It was a great cost, borne by many families across the British Isles, which has had lasting repercussions. On the 11th November, Remembrance Day, the final poppy will be placed and the enormity of the sacrifice will be

complete for all to see. We must never take our freedom for granted or belittle the cost of the sacrifice of those who have gone before – particularly for those of us who have never experienced at first hand the horrors of war.



We must never belittle the great cost of the complete sacrifice of our Lord Jesus. He did not die for anything He had done wrong (Pilate – *“I find no fault in Him”* John 19: 6). He died in our place – in my place. It was personal. He died at the hands of men, though He knew no sin. This was no ordinary man – He was extraordinary in every sense of the word. This was Jesus – the promised Messiah, the Saviour, the Chosen One of God, the Lamb of God, the Light of the World, the Word of God and so on and so on. He has many names in Scripture which together show us how great He was and is. His sacrifice was the greatest sacrifice and we often underestimate the cost – to Him personally and to God The Father who poured out His wrath on sin on Him and not us.



Tim and Hannah get married on November 1st in Saltire and start a new life together. Next to the church where they will say their vows to each other is a war memorial, the photograph shows the inscription on it — a direct quotation from John 15: 13.

The Lord Jesus laid down His life for His enemies (Romans 5: 10,

Colossians 1: 21) that we might have a new start in a living, loving relationship with God. How is that reconciliation possible? Colossians 1 tells us: *“having made peace through the blood of His cross”*.

We can only come close to God in a personal way because of the sacrifice for sin which Jesus made. It was a sacrifice made at such tremendous cost which we will never fully grasp here and we can never repay. It is a gift. His death and resurrection were for a greater purpose – that we might become “the children of God” – forgiven, cleansed, empowered and motivated to follow Him all our days. May we consider that great cost again as we approach Remembrance Day and take full advantage of that sacrifice that Jesus made by turning from our sinful ways, trusting in that sacrifice for ourselves and asking Him to fill our lives with His light, joy and love.

Martin Sellens

For Prayer

It was great to be present and witness Thomas Hibbard’s baptism on the evening of September 14th. Do pray for him as he settles into student life on the campus of the University of East Anglia at Norwich. Remember Matthew Hibbard in the final year of his Degree at Warwick and Chen Wei Ng as he continues his medical training in Bristol.

Do please remember in prayer those who are not well and those recovering from recent surgery. Particularly pray for Glyn Williams and the family following Glyn’s recent discovery of illness and the start of treatment at St James’s Hospital. Do pray the treatment will be effective and he will react well to it. We are so grateful that Glyn has had such good health in his many years of pastoral ministry at Tinshill and already the family have known clear incidences of God’s kindness and provision at this difficult time.

Second Tuesday – September 2014

Rebel without a Church

The question I want to answer is “Is it possible to be an independent Christian?” We’ll look at this issue from a few different angles.

1. A “Freelance” Christian?

By a “freelance” Christian, I mean someone who does not visibly belong to a local church at all. This could be for a number of reasons:

a) “I’m a Christian... but I don’t go to church.”

So often, once people hear you’re a Christian, then they’ll say something to the tune of “I’m a Christian... but I don’t go to church.” (If I had a penny for every time someone had said this to me, I would have a good holiday fund going by now!) Usually this is a poor excuse people make to justify themselves with little understanding of what a true Christian is.

The New Testament has no category for a Christian who is not part of a local church: it’s not a possibility that the Lord Jesus or the Apostles ever consider. When you are baptised, you are baptised (symbolically) into the church. When Peter preaches on the Day of Pentecost, we read in Acts 2: 40-44 of the results of his sermon: *“Then those who gladly received his word were baptised; and that day about three thousand souls were added”* (Acts 2: 41). Were those who believed and were baptised baptised just into the universal church? No: they were added to a particular church – the church in Jerusalem – and *“And all who believed were together”*, (Acts 2: 44). Elsewhere, in speaking of the baptism of the Holy Spirit at conversion, Paul says in 1 Corinthians 12: 13: *“For by one Spirit we were all baptized into one body”*.

When the NT speaks to Christians, in the overwhelming majority of places it speaks to them corporately: together. The book of Ephesians, (which we are currently studying), isn’t written to “each individual saint” in Ephesus, but *“to the saints who are in Ephesus”* (Ephesians 1:1). In Ephesians 2: 19-22, we see that we are *“being built together for a dwelling place of God in the Spirit”*, (v22).

So, where in the Bible can we find support for this idea of “I’m a Christian... but I don’t go to church.”...? We can’t! There’s no such thing as a lone-ranger Christian!

b) Because you have defined yourself out of any local church.

I heard a friend recount an incident when he met a man whilst going door-to-door with some local Christians. This particular man was a

Christian, and knew the gospel very well, but because he had very strong views on a great number of doctrines, (and was unwilling to join with Christians who saw things differently), he had effectively “defined” himself out of ever belonging to a local church. I’ve met people like that too. The thinking behind this is “If a church doesn’t agree with me on every single point of doctrine, then I can’t join with them.” In other words, we have to have 100% agreement on every issue in order for me to belong to a church, otherwise I would be violating my conscience.

But actually it’s more important to belong to a church than to agree on every single point of doctrine. Now, don’t get me wrong, I’m not saying that doctrine doesn’t matter – that what we believe the Bible says doesn’t really matter all that much. It matters enormously! But I think it’s an unrealistic standard to set the cut-off level at 100% agreement in every small matter of belief: in reality, you will never get that! Within our leadership here, there will be minor matters which Glyn, Martin and myself would each view slightly differently: that’s to be expected. If you discuss Scripture long enough with your brothers and sisters in Christ, then you will eventually find minor points of disagreement with them. But how do we deal with such minor differences? (And I say “minor”, and not “insignificant”). Do we separate as soon as we perceive a difference from others? What does Scripture say? In Romans 12: 16 it says *“Be of the same mind toward one another. Do not set your mind on high things, but associate with the humble. Do not be wise in your own opinion.”* That’s good advice: don’t think you are a step above everyone else. A couple of Chapters later Paul addresses the issue of different views between genuine Christians on certain matters and counsels us to be understanding and to not “despise” others for thinking differently.

The need for fellowship with other Christians – genuine brothers and sisters in Christ – is far more important than the need to agree on every single point of doctrine with them. If they love the Lord, we should embrace them, even if we retain our differences.

I think it often comes down to a matter of pride. Are we too *“wise in [our] own opinion”*? (Romans 12: 16).

c) Lone believers in other countries?

One of the things that people might say is “What about believers in countries with severe persecution like North Korea, or in isolated places where they can’t easily or freely meet up with other Christians? Are they not proper Christians then?!” Well, that is a theoretical possibility, I suppose, that you could be living under an oppressive Communist regime like North Korea, or strict Muslim regime in Saudi Arabia etc. and not be able to meet easily with other Christians. Does that reflect spiritually on those Christians? Are they any less of a Christian because of that circumstance? Well, the first thing that I would say is that it is a very different thing to want to meet with other Christians and share fellowship with them and not be able to: rather than to have the option to do so, and opt out of fellowship. I think you’ll find that Christians in such extreme circumstances long to meet up with other Christians and be encouraged by them. (That’s certainly what I have heard time and again reading about persecuted Christians in magazines from Open Doors and Barnabas Fund). Secondly, the size of a church is not the important factor, either. So if you have a tiny church of two or three believers who are able to meet together in a remote village community, or a couple of Christians praying together behind closed doors in a hostile country: that’s okay! Jesus set the bar pretty low for the minimum size of a church congregation: *“For where two or three are gathered together in My name, I am there in the midst of them.”* (Matthew 18: 20).

So, we find little excuse in Scripture for someone who intentionally does not belong to a local church at all.

2. Belonging to one another in the church

Is it possible that we can try to be an “independent” Christian, whilst visibly belonging to the church? Can we try to be independent, self-sufficient, and free of other people whilst we are actually in a church?

Some people don’t like to commit to a church. They prefer to keep their options open, and not be tied-down. There is a widespread commitment-phobia amongst many Christians today. I read a survey statistic from America in 1998, which said that only 43% of adults who say

they are Christian are “absolutely committed to the Christian faith”! However, as the author of the book pointed out, what could be more “options-closing” than following Jesus Christ? He said *“Whoever desires to come after Me, let him deny himself, and take up his cross, and follow Me”* (Mark 8: 34).

Much like the “drive-in movie theaters” that you see in some old American films, many people come to church, are present for meetings, maybe even involved, but never really allow themselves to belong, and engage meaningfully with other Christians. We can be like those people going to watch the “drive-in” movie, who never have to get out of the car, and drive home again after the main event has ended. Sadly, it’s possible to insulate yourself from commitment and belonging together, and simply view the church as a “drive-in” preaching/teaching centre.

That is not the way it should be. We need to be committed to Jesus’ church because:

a) It is a witness to the world

How did Jesus say that the world would recognise us as His disciples? *“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”* (John 13: 34-35). Now, I don’t know if you know a way to do this easily, but as far as I can see it’s pretty hard to “love one another” as Christians if we each belong to a church of one! If we claim to have experienced the love of God in Christ, and yet live in a way that doesn’t show genuine, deep love for our brothers and sisters in Christ, we show that claim to be a lie!

b) Each part of the body needs every other part of the body.

If we try to be a “freelance” Christian, we are disobeying God, and putting our wisdom above His in calling us out of the world and into His church. This is true whether we seek independence in the most extreme sense of not being part of a church, or to be a less obvious kind of “freelance” Christian by not ever really committing ourselves wholeheartedly to the life of the fellowship and truly belonging to one another. We are told explicitly, and at great length in 1 Corinthians 12 that every member of the body of

Christ is valuable, and much-needed. *“And the eye cannot say to the hand, ‘I have no need of you’; nor again the head to the feet, ‘I have no need of you.’”* (1 Corinthians 12: 21). Each part of the body needs every other part of the body. This is the life that God has called us to in Christ: a life of mutual dependence, not independence.

c) *We need the church (and the church needs us) for mutual edification and mutual accountability*

In Hebrews 3: 12-13 we are reminded of the importance of other Christians in preventing us from turning away from God: *“Beware, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God; but exhort one another daily, while it is called ‘Today,’ lest any of you be hardened through the deceitfulness of sin.”* Later, in Hebrews 10: 24-25, we are explicitly commanded to keep meeting together, to spur one another on, and to encourage one another. This is something that we really, genuinely, need as a Christian. We will be in great danger spiritually, if we don’t have other Christians around to *“speak the truth in love”*, (Ephesians 4: 15): encouraging us, warning us and spurring us on.

All of this talk in the Bible of love for one another, and the expectation it has of meaningful interaction in the church is a challenge to our often low expectations of being with other Christians. It is also a challenge to our attitudes to leaving a church. Do we find it too easy to leave one church and join another? To say, in effect: *“I have no need of you.”* (1 Corinthians 12: 21). Is it just a question of personal taste in certain matters? Do we allow ourselves to be challenged and held accountable by our brothers and sisters in Christ? Or when friction occurs, do we just run away and join another church? Would we do that with our family, when arguments or disputes occur? Then why should we do it with the church family?

As part of the church, we don’t just belong to Christ, but to one another. And we need one another. The more we are committed to the church, the more God can change us and help us through the church, (as well as use us to help others).

3. Church Membership (In the formal sense, not just turning up!)

Along with commitment to Christ's church, comes membership. Why is church membership important? Why do we have a formal membership here at Tinshill Free Church?

a) Church Membership is a reflection of Salvation

Becoming a member of a church “does not save, but it is a reflection of salvation.” (Mark Dever). Belonging to a church, as a member of a committed, covenanted community, set visibly apart from non-believers is important. You are making a statement that actually, you don't just belong to the church by default, but that a major change has to happen within your heart, and that that change should be reflected outwardly by baptism and by committing yourself openly to a body of believers.

b) Church Membership is necessary for Church Discipline

If you don't have a properly defined membership, then how can you ever rightly administer church discipline as we are commanded to in Scripture? People get all worried about church discipline, when the subject comes up, and say “It's all so negative! Can't we talk about something else?” Actually, the purpose of church discipline is never just negative: the whole point of it is to restore the offender and to warn others in the church of the seriousness of sin. Hence Paul says in 1 Timothy 5: 20, (when talking about accusations against elders), *“Those who are sinning rebuke in the presence of all, that the rest also may fear.”* (He means of course, “fear” God, not just fear the discipline itself).

When we look at Matthew 18: 15-18, we see that the passage seems to assume a concept of church membership. After all, if you don't have a defined group of people who make up “the church” to take such matters before, then how can you exercise church discipline? We find the same assumption in 1 Corinthians 5 with its exclusion of a believer. There Paul is urging the believers not to associate with the sexually immoral person within the church who is flagrantly disobeying God's commands. *“And you are arrogant! Ought you not rather to mourn? Let him who has done this be removed from among you.”* (1 Corinthians 5: 2, ESV). Not that we stay away from all non-Christian people who commit such sins: because then we wouldn't talk to anybody! But that we need to show the believer who

commits such sins the serious nature of their sin, and the grave danger they are in. *“For what have I to do with judging those also who are outside? Do you not judge those who are inside [the church]? But those who are outside God judges. Therefore “put away from yourselves the evil person.”*” (1 Corinthians 5: 12-13).

So with dependence on Christ comes committed membership of the church, as a reflection of God’s work in us, and as a way of showing that we are each accountable to other Christians.

Conclusion:

So, is it possible to be a “Rebel without a church”? As you may know I adapted the title from the 1955 James Dean film “Rebel Without a Cause” about juvenile delinquents: and I don’t think that’s altogether inappropriate! There is a real sense that those who call themselves “Christians” and yet refuse to commit to be a visible part of Jesus’ church are like juvenile delinquents: resisting the authority, not of the church, but ultimately of the Lord Jesus. Is it possible to be an “independent” Christian? In a word: “no”. We are not just saved to just have a relationship with God individually, but to be His new people, “a holy nation” and to have a relationship with Him corporately.

Jesus said *“I will build my church”* (Matthew 16: 18). Jesus Christ is absolutely, 100% committed to His church: so much so that He died for her! Should we be any less committed than our Lord, as we seek to follow Him?

Joseph Cresswell

LTS Roadshow

It is good that we are able to host The London Theological Seminary as they bring their Roadshow to the church from 10 a.m to 12.30 p.m on Tuesday 21st October. Robert Strivens and David Green (Principal and Vice Principal) will be with us for the morning as they consult with churches about the kind of training that pastors and preachers for the 21st century need today. There will then be a discussion of planned development of the work at LTS and the John Owen Centre.

“Labourers Together with God”

An Allegory

“For we are labourers together with God”

“Ye are God’s building, ye are God’s husbandry” (1 Corinthians 3.9)

The Carpenter’s tools had a conference: brother Hammer was in the chair.

The meeting had informed him that he must leave, as he was too noisy.

“But,” he said “if I leave this carpenter’s shop, brother Gimlet must leave also, he is so insignificant that he makes very little impression”

Little brother Gimlet arose and said “All right, but brother Screwdriver must leave also: you have to turn him round and round to get anywhere”.

To this brother Screwdriver replied; “I will go but brother Plane must leave also; his work is all on the surface, there is no depth in it”.

Brother Plane replied; “Well, brother Ruler will have to withdraw if I do, because he is always measuring other folk as if he were the only one in the right”.

Brother Ruler then complained against brother Sandpaper and said; “I just don’t care: he is rougher than he ought to be, and he is always rubbing people the wrong way”.

In the midst of this discussion, the Carpenter of Nazareth came in, — He had come to do His day’s work. He put on His apron, and went to the bench to make a pulpit. He used the Screwdriver, the Sandpaper, the Gimlet, the Saw, the Hammer, the Plane, and all the other tools.

After the day’s work was over, and the pulpit finished, brother Saw arose and said “Brethren, I perceive that we are all labourers together with God”.

Oh, how many Christians are like these tools: fussing about others because they don’t do things as we think they should.

There was not a single accusation against any one of those tools but was not absolutely true, yet the Carpenter used every one of them.

How careful we should be not to find fault with any of God’s tools.

Copied from “The Indian Christian” 1920.

A few weeks ago I was clearing out some drawers and came across some of my mother's "Women's Meeting" talks etc. Among them was the piece above. I thought it might be used in the magazine. Shortly after was the "Second Tuesday" meeting about "Rebel without a church". In it Joe had a section on the need for fellowship and mentioned that we all have a part to play in church life. This spurred me to submit this piece for the magazine.

Ruth Holder

Pause for a moment of Prayer

Weary and worn in the battle of life
Driven and beaten by sorrow and strife
Turn to your Saviour your burden to share
Pause at His feet for a moment of prayer.

Pray for His strength lest you fall by the way
Plead for the grace to sustain you today
Safely through evil this armour to wear
Pause at His feet for a moment of prayer.

Pause to partake of the sweet living bread
Drink of His life at the great fountain head
Christ will restore you from sin and despair
Pause at His feet for a moment of prayer.

Chorus:

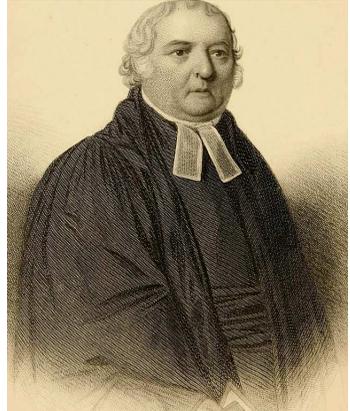
Pause at His feet for a moment of prayer
Honour the dear blessed name that we bear
Pause in your hurry, worry and care
Pause at His feet for a moment of prayer.

*Evangel Songster No.1
Submitted by John Lewin*

Horsforth to New Zealand

I note from Roger Carswell's recent quarterly prayer letter that he will be in New Zealand for Christmas. Two hundred years ago on Christmas Day 1814 Samuel Marsden arrived in the Bay of Islands, New Zealand. He was the first person to take the Gospel there and preached on "I bring you good tidings of great joy". Roger is writing a tract about Samuel Marsden for distribution in New Zealand and he will be taking part in some of the events to mark the occasion – Kiwi Christians are using the anniversary as an opportunity for evangelism.

Samuel Marsden was born in Farsley in June 1764 and after village school, spent some years in farming including in Horsforth. In his early 20s he won a scholarship to train as a minister and attended Magdalene College, Cambridge where he was associated with William Wilberforce. He got a position as a chaplain in the British Colony of New South Wales, Australia in 1793. He got married before he left England and as they travelled by convict



ship to Australia; their first child was born en route! During his time in New South Wales he befriended many Maori visitors and sailors from New Zealand – he learnt Maori and taught Maori to read and write English. Marsden was a member of The Church Missionary Society and lobbied successfully to send a mission to New Zealand. So it was Marsden took his brig, the "Active" to the Bay of Islands and conducted the first Christian service on New Zealand soil on Christmas Day 1814 to a 400 strong congregation with translation. Eventually a mission station was founded and Marsden, based in New South Wales, visited New Zealand 7 times over many years – the longest trip being 7 months.

Do pray for Roger's trip as he follows in the steps of Samuel Marsden from Horsforth to New Zealand.

Martin Sellens

Partnering the Church in PNG

With dense jungle, mountainous highlands, poor infrastructure and hazardous or non-existent roads, the need for MAF in Papua New Guinea (PNG) is obvious.

The missionary charity's work began in PNG in 1951 and, with a growing Church, has gone from supporting expatriate missionaries to meeting the needs of churches, schools, hospitals and Bible colleges.

To help speed the Gospel, its pastor-pilots carry a selection of print and audio Bibles to sell at affordable prices. In 2013, MAF's Christian Radio Missionary Fellowship (CRMF) sold 3,000 Bibles and Christian resources. CRMF provides a radio communications network and technical and IT support for churches, missions, and isolated communities.

Thanks to its distribution of solar kits, these innovative pieces of equipment are now bringing light to isolated villages.

MAF Learning Technologies, which enables churches to access Christian training resources, enables a different kind of light to shine in the darkness – its personnel providing over 30 pastors with basic computer training and helping them share the Gospel in PNG's remote regions.

Serving missions

MAF flights for partners such as Anglican Church, Baptist Union PNG, Evangelical Church of PNG, New Tribes Mission (NTM) and Wycliffe Bible Translators, also bring light to PNG's people.

NTM, a key partner in Wewak, shares Jesus' love with remote communities, and recently booked flights for four trainee missionaries who wanted to experience life in PNG as part of their training.

The four men visited three missionary families currently learning the language and culture of the Amdu people. (The materials needed to build their houses were flown in by MAF a year ago.)

One of the men, Jason Cizdziel, says, 'We weighed all our stuff and watched as Pilot Mathias Glass checked the plane. He gave us a safety

briefing, then prayed we'd have a profitable visit.

'The flight to Munbil took about 90 minutes and gave us a bird's eye view of the mysterious world of unreached people groups.'

Three days later, MAF Pilot Sean DeKelder flew them to Sinow where NTM staff were making the last checks to their translation of the New Testament before sending it to print.

Jason, who is 'grateful to MAF for serving missionaries committed to seeing churches planted in remote locations,' concludes, 'It was an honour to meet and work with these missionary pilots.'

Saving lives

Apart from assisting evangelism, MAF planes also make light work of lengthy and potentially fatal overland travel.

When Naha was bitten by a poisonous death adder, MAF Pilot Jason Marsh made the 24-minute flight to remote Owena.

When he touched down on one of the steepest and shortest airstrips the organisation uses, people came from all directions to meet the plane. Having unloaded the supplies he'd flown in for the people there, Jason prepared the aircraft for his patient.

Fortunately, the snake had only bitten Naha's finger, so the poison hadn't made its way into his bloodstream by the time the plane arrived. Because of this and MAF's quick response, the little boy was flown to hospital to receive the treatment he desperately needed.

Partnering PNG

Thanks to MAF's servant-hearted pilots, the missionary organisation continues to provide a vital lifeline to some 31,240 passengers in over 270 locations – serving 44 partner organisations in PNG each year.

To find out more about MAF's work and the people we serve in remote, hard-to-reach or isolated areas, visit www.maf-uk.org

Supplied by MAF

PREACHING PLAN

		Morning	Evening
October	5	Joe Cresswell	Joe Cresswell
	12	Jonathan Chell	Jonathan Chell
	19	Martin Sellens	Joe Cresswell
	26	Joe Cresswell	Alan Brearley
November	2	Glyn Williams	Joe Cresswell
	9	Joe Cresswell	Joe Cresswell
	16	Joe Cresswell	Martin Sellens
	23	Joe Cresswell	Joe Cresswell
	30	Joe Cresswell	Matthew Seymour
December	7	Dan Peters	Dan Peters

We welcome Dan Peters to the pulpit for the first time on Sunday December 7th. Dan is Pastor at Newcastle Reformed Evangelical Church.

OUTSIDE APPOINTMENTS

Do remember our Elders in prayer as they preach out over the coming months as follows:-

Glyn Williams

October 12th am Bramley

November 23rd am Garforth

Martin Sellens

October 5th pm Swinton

October 26th am Swinton

November 26th pm Bible Study at Bethel, Armley

DIARY

October

Thu 9 7.45pm Elders/Deacons Meeting at 87 Tinshill Road

Sun 12 2.30pm Cookridge Court Service

Tue 14 10.15am Second Tuesday

Mon 24 7.45pm Elders/Deacons Meeting at 68 Moseley Wood Walk
Thu 25 2pm Thursday at Two Speaker: Bill Scully
7.30pm Followers Prayer Group

December

Tue 2 8pm Carols by Candlelight

Please Note

There will be no Tots meeting on Wednesdays October 22nd and 29th.
On October 15th Tots will have their “Harvest thank you”.

Forthcoming Events

We are looking forward very much to the visit of Andy McIntosh on Sat. October 25th when he will give 2 talks under the overall title of “How did we get here”.

On Sat. November 15th we have our second men’s breakfast where our guest speaker is Billy McCurrie. It promises to be a fascinating morning as whilst Billy is now a Baptist Pastor he was previously a convicted loyalist terrorist who spent time in The Maze prison. Come and hear his story and the radical change that has taken place in his life.

Do please invite friends and contacts to both events.

Next Magazine

The next magazine is due out for Sunday December 7th – any contributions to Martin Sellens by Wednesday November 19th please.

Fire!

On the 9th November after the morning service there will be a fire drill practice – instructions will be given nearer the time.

ROTAS

Week ending

		Cleaning		
October	4	Mavis Mathers	Angela Mathers	Christine Crossley
	11	Margaret Williams	Colette Hickman	Ann Mountain
	18	Natalie Sellens	Kathryn Hibbard	Deborah Williams
	25	Jenny Leng	Eva Ng	Anne Sellens
November	1	Ruth Holder	Rosemary Hilton	Carole Brearley
	8	Mavis Mathers	Angela Mathers	Christine Crossley
	15	Margaret Williams	Colette Hickman	Ann Mountain
	22	Natalie Sellens	Kathryn Hibbard	Deborah Williams
	29	Jenny Leng	Eva Ng	Anne Sellens
December	6	Ruth Holder	Rosemary Hilton	Carole Brearley

For Sunday

		Flowers		
October	5	Angela Mathers	12	Colette Hickman
	19	Kathryn Hibbard	26	Anne Sellens
November	2	Rosemary Hilton	9	Christine Crossley
	16	Ann Mountain	23	Deborah Williams
	30	Jenny Leng	December 7	Ruth Holder

Sunday

		Library		
October	5	Paul Crossley	12	Christine Crossley
	19	Nigel Hibbard	26	Rosemary Hilton
November	2	Angela Mathers	9	Mavis Mathers
	16	Paul Crossley	23	Christine Crossley
	30	Nigel Hibbard	December 7	Rosemary Hilton

Thought for the Month

Our greatest hope here below
is help from God above

Closing Thoughts on Sacrifice

“Self-denial is not so much an impoverishment as a postponement: we make a sacrifice of a present good for the sake of a future and greater good.”

George Muller

“I never made a sacrifice. We ought not to talk of sacrifice when we remember the great sacrifice that He made who left His Father’s throne on high to give Himself for us.”

David Livingstone

“God will be our compensation for every sacrifice”

F.B.Meyer

Jesus answered and said “ Assuredly, I say to you, there is no one who has left houses or brothers or sisters or father or mother or wife or children or lands, for My sake and the gospel’s, who shall not receive a hundredfold now in this time...and in the age to come, eternal life.”

Mark 10 : 29 & 30

Diary of Services and Activities

Sunday	Prayer Meeting	8.00am
	Morning Worship*	10.30am
	Key Club (Children aged 4-11)	10.30am
	Evening Worship	6.30pm
<p>Holy Communion follows the first morning and the third evening service each month</p> <p>*A fully supervised crèche for young children is run in the church side room during the sermon.</p>		
Tuesday	Second Tuesday (monthly)	10.15am
	Making and Thinking (for ladies – monthly) venue as announced	7.30pm
	Men's Fellowship (3rd Tuesday monthly)	7.45pm
Wednesday	Tots' Club (term-time)	1.30 - 3.00pm
	Prayer Meeting and Bible Study	7.45pm
Thursday	Thursday at Two (senior citizens – fortnightly)	2.00pm
	Followers' Prayer Group (fortnightly) at 68 Moseley Wood Walk	7.30pm
Friday	Good News Club (Children aged 5-11)	6.00pm
	Friday Youth Night (Ages 11-16)	7.30pm
	Missionary Prayer Group (monthly) at 1 Tinshill Mount	7.45pm

TINSHILL FREE CHURCH
 HOLLY AVENUE, LEEDS LS16 6PL
 Registered Charity No. 511933
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