

# THE MAGAZINE

Nº 274



TINSHILL FREE CHURCH

OCTOBER/NOVEMBER 2009

## Pastoral Letter — October/November 2009

### Thoughts on Autumn

If you have time to look at nature, you will see the beautiful and unmistakable signs of Autumn:- the falling leaves; the infinite variety of colour from yellow to brown to red of the leaves which are still on the trees; the sharpness of the blue sky accompanied by a crispness in the atmosphere; the conkers now falling, which I have found out are still fascinating to the youngest generation. Despite climate change, *“Seedtime and harvest”* do not cease (Genesis 8: 22). What we are bound to notice without looking is the shorter days, which in an uncertain world encourages people to get safe behind their front doors before it gets dark.

At the same time we have the creeping influence of commercialism. I looked over my shoulder in one shop to see a robotic Victorian character all in black looking my way with menace, heralding the Halloween season. Is it all a bit of fun, or does it encourage traumas in sensitive children? Certainly the latter, with good reason seeing that the roots of Halloween lie in heathenism and the black arts of witchcraft. Simultaneously with this comes the Christmas merchandise – what one member of the church has rightly called “Christmas tat!”

Let’s return then to the spirit of autumn. The ultimate romantic John Keats, who died aged only 25 of tuberculosis, wrote:

“Season of mists and mellow fruitfulness,  
Close bosom-friend of the maturing sun;  
Conspiring with him how to load and bless  
With fruit the vines that round the thatch-eves run;  
To bend with apples the mossed cottage trees,  
And fill all fruit with ripeness to the core”

*(from “To Autumn”)*

These lines, especially the first, are regarded as immortal lines, they are so well known and loved, yet only the Bible as God’s word is truly immortal with truths which lead to everlasting life for those who will receive the good news of Jesus Christ. Autumn leads to winter, a season we regard as being

the death of nature, despite its undoubted beauty. This is accentuated when we hear of the tragedies in other parts of the world – currently the earthquake in Indonesia and the tsunami in Samoa. The American name for Autumn is the Fall, and that is a very apt name, not only because leaves fall off the trees, but because all deterioration and death finds its origin in the Fall of Adam and Eve, when people first rebelled against God and brought judgement to themselves. We are all tarnished with it.

But seedtime and harvest in the Bible are accompanied by ideas of hope and life, not despair.

God has promised that the season will be renewed each year but, more importantly, autumn indicates the promise of new life in every sense – notably spiritual life. It all revolves round the death and resurrection of the Lord Jesus Christ, God's Son.

*“What you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain – perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body”* (1 Corinthians 15: 36-38). That principle refers not only to the variety in nature each year, but to the new, glorious, spiritual body of our Lord Jesus Christ at His Resurrection; it refers to the future of the bodies of those who believe in Christ; and it refers to the death of self and the coming alive in Christ which happens now when a person repents and receives Christ as Saviour and Lord.

Even now, people are experiencing autumn and winter experiences in their lives – heartbreak at the loss of a loved one, illness, broken relationships, and so on. But real hope of a personal spring and summer of the soul comes through faith in Christ – there is no other hope.

Look at autumn, then, as the promise of new life, not the onset of death.

*“Now may the God of hope fill you with all joy and peace in believing, that you may abound in hope by the power of the Holy Spirit”* (Romans 15: 13).

With best wishes

*Glyn Williams*

# A High Seas Adventure

Earlier in the summer, I was persuaded by a long standing friend, a keen sailor, owner of a 26ft yacht, to crew for him on a voyage, back from SW Ireland to Barry in S Wales. A trip of some 200 miles.

So on the 24th August, by train, plane, and bus I eventually joined him at a tiny harbour, called Goleen, right down on the extreme SW tip of S Ireland. The plan was to harbour hop along the Irish coast to Waterford, then cross



the Irish Sea to Milford Haven, and then on to Barry. This should all have taken a week or so. However, from a land lubbers point of view the weather wasn't bad, but for the mariner it was the reverse! We experienced very strong winds for the whole period which meant we had to stay in the safety of harbour days at a time, and when we did venture out, it was always with a strong S.W. wind which did mean we made good time (although at 4-6 knots at the most, nothing happens very quickly ever, "making good time" is a relative term). But it was always very exciting to say the least with the Irish coast guard describing the sea conditions as moderate to rough most of the time. By that they mean the swell is not more than about 3 meters!

So when the first week passed and we were nowhere near being in a position to make the sea crossing to Wales it all started to get a bit tedious. Life on board was rather primitive to say the least, and it was becoming rather a test of patience!

So what could be learned from this adventure? As already hinted at, I had to accept God's providence that we didn't have fair winds, calm waters, and not to grumble at the way things were dragging out. Whether I passed this test or not, only God Himself knows – I hope I did, but I was glad when we did eventually make it to Milford Haven after a 16 hour sail across the Irish Sea. There I jumped ship as by now one week had turned into two and my

friend was well able to continue to Barry on his own as we were now in home waters.

However, as a great plus, I was granted some spectacular views of our God's amazing creation. Firstly, the countryside in S. Ireland is so beautiful. It is a patchwork of heather, yellow gorse, bracken and grass at that time of the year. A real feast for the eyes as I went along in the bus to join the boat. Why did God make it so? I suppose for His own pleasure.

Secondly, as we always moored in very remote bays, there was never any background lighting which you get in towns, so at night the stars, even though we had a moon, were so bright and the Milky Way was a huge luminous cloud. One felt very small under such a canopy. Our God created all I could see, yet that same God deals with us at the personal level through our Lord Jesus Christ.

Finally on this crossing to Wales, it was a lovely clear day (even if it was a howling wind), so we had the sun by day and when it set directly behind us we then had the full moon directly in front of us so we were sailing up a silver road on the sea towards it, with at one point dolphins or porpoises jumping alongside us.



This was completely awe inspiring. It certainly helped the 16 hours to go a bit quicker.

Would I do it all again? No. My friend hasn't sold sailing to me, but I am really glad I did it. For the experience and for the wonderful images of God's creation which I still have stored in my mind. Some people tell me that all I saw came about by chance! Well, what will people think of next!

*"Then God saw everything that He had made, and indeed it was very good"*  
(Genesis 1: 31).

*Peter Atkinson*

## Do not disturb

More than a hundred years ago an infidel died in Hanover, Germany. Before his death he ordered that above his grave several large slabs of granite should be placed bound together with iron bands. Above it should be hung a huge stone block, weighing almost two tons. It was done. On one stone the inscription was put: “This grave is purchased for eternity, it shall never be opened”.

Somehow a little poplar seed was enclosed within the mould inside the tomb. A little shoot found a crevice between the iron-bound slabs. Over time its hidden power broke the iron bands asunder and moved every stone out of its original position. The whole structure is displaced completely and the grave opened.

The tree still lives and waves its branches over the rent tomb. If a little seed can burst open a grave, how much more can an omnipotent power make good His promise?

O Grave where is thy victory?

*(By kind permission of Anchored Magazine)*

1 Corinthians 15: 42-44 tells us about the resurrection of the Christian from the grave –

*“So also is the resurrection of the dead. The body is sown in corruption, it is raised in incorruption. It is sown in dishonour, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body”.*

*Margaret Williams*

## Out of the depths

The 130th is Luther’s Psalm. The 47 year old reformer finds himself at Coburg in 1530, “an honourable prisoner in a great castle”. His father has just died. He himself has just recovered from a serious illness, the Emperor has forbidden him to attend the Diet (Council) of Augsburg, while 300,000

Turks are poised to invade Europe. The clouds are very dark. But Luther's faith shines through. "I will not budge an inch, let the Emperor do what he can", he protests. "Come", he says to his servant "Join me in defying the devil and praising God". So together they sing his own paraphrase of this psalm – a hymn later to be sung at his funeral:

Though great our sins and sore our woes,  
His grace much more aboundeth;  
His helping love no limit knows,  
Our utmost need is soundeth;  
Our kind and faithful Shepherd He  
Who shall at last set Israel free.

It is our psalm too. While we cannot determine what illness, tragedy, disaster, or dark night of the soul may have prompted it, we too have grappled with the pain of deep distress and found relief in hymn and prayer as God draws near.

Alone I wrested with the sea  
With no one near to help or care;  
But then Your hand reached out to me  
In love, you heard and answered prayer.  
Thoughts seized on me when weak with pain,  
And took advantage of my plight;  
But trust can never be in vain,  
For wrong must one day bow to right.

Accusing voices raged and raved,  
Attacking me with might and main,  
But then, in grace, You stooped and saved,  
You gave me strength to fight again.  
When evil threatened angrily,  
Dark forces throttled faith with fear,  
Then loving arms enveloped me,  
For Christ, the Unseen Friend, drew near.

(The above is an extract from a booklet "Scenes from the Psalms" by John Wood, and we print it with kind permission of Anchored Magazine)

Our own lives, in this our day also, have their times of great difficulty, and there is something deeply comforting to read the accounts of how Christians of previous centuries have known the power, strength and nearness of God, and to share in the hymns which flowed from their hearts when under pressure. Martin Luther obviously drew help from his servant joining him in a song of praise. Let's remember to pray much for each other, especially through hard times, and comfort one another in fellowship.

*Margaret Williams*

## **Discipline of the Tongue**

(Notes from the Men's Fellowship 15th September 2009)

### **1. Introduction**

"The Disciplines of a godly man" (a book by Kent Hughes which the men are looking at, chapter by chapter) indicates that every area of our lives calls for biblical godliness, and tonight the area is 'talking' – the use of the tongue. This really requires self-control. I like the quote "It is better to keep your mouth shut and let people think you are a fool, rather than open your mouth and prove you're a fool!" I have a few quotes tonight!

One of the dangerous areas of the tongue is spreading rumours. The book begins with the true story of 4 reporters from Denver, Colorado' looking for a scoop for their Sunday editions by spotting a celebrity. Nobody turned up, so they hatched a story that American engineers were on their way to China to bid for a major job: the Chinese Government is planning to demolish the Great Wall! The hoax was published and the citizens of China were none too pleased. The book indicates that it began the Boxer Rebellion, as nationalists attacked embassies in Peking and murdered hundreds of missionaries from abroad. The power of the written or spoken word! The irony is that there is no evidence the men's report began the rebellion. It was handed down, as nationalist feeling was already running high, and attacks were already being made. So the book is itself a victim of rumour.

True it is, though, that the tongue is a small member with great power. The

most notable passage on the tongue is James 3: 1-4.

Now although the blame is put firmly on the tongue, this passage reveals what we really know, that wrong talk comes from a wrong heart. Emotions rage within us that tempt us to say bad things. We don't need to say them, but we do. Verse 6 towards the end says that the tongue is set on fire by Hell. It comes from the evil old nature in our heart. Later on in the passage verse 14 says *"If you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth"*, which obviously involves the tongue.

So, the early part of the passage homes in on the tongue itself, as though it has a mind of its own! A man who controls his tongue is a perfect (mature) man, able then to control the whole body. As though if your words are OK, then it is likely you can also keep fit, watch your food, eat healthily. The tongue being the most difficult member! Or the tongue might lead you to wrong action.

The tongue is likened to a bit in a horse's mouth, a rudder to control a big ship, and a little fire (verses 5, 6). Control a horse's mouth, he submits his whole body; move the rudder, the whole ship goes where the pilot wants it to go. The comparison with a small fire is slightly different. It grows into a very big fire. The King's bakery in Pudding Lane, London had a small fire in 1666 which resulted in the Great Fire of London it seemed a tragedy but in fact St Paul's and other buildings rose like a phoenix from the flames. I was watching live on a TV a small fire under the floor boards of Bradford City F.C. which resulted in the deaths of 56 people. Nothing could be done to stop it. That is an illustration of the spread of influence of something we choose to say. In fact, that spread could be used for good and not just bad.

## 2. Power for bad – destructive influence

I will take some of the headings in the book, one of them re-named and in a different order.

a) **Put down** ('diminishment'). Simply making somebody else feel smaller, and thereby lowering their self-confidence. I didn't see this one, but apparently on the 'Weakest Link' a contestant said 'Can you repeat the question please, Anne' to which Anne Robinson replied 'Will it make any

difference?’ It reveals a ‘better than thou’ attitude. Luke 18: 11 quotes a man saying “*God I thank you that I am not like other men*”. On the surface he might not have been. Inwardly, he was worse – he had pride. Linked with this is even slander either to the person face to face, or to a third party. Some things are said which might actually be true, but it is not for you to say. It might be just a rumour, but it’s harmful.

**b) Gossip.** “Gossip is what no-one claims to like, but what everybody enjoys” (anon). Have you heard? Did you know? Or most dangerous, I’m telling you this so you can pray. Gossip always involves a third person. Gossip can come simply from innuendo – what is **not** said. The story goes that on a ship, the captain of course kept a log. The first mate had a drink problem and one day the captain wrote in his log “Mate drunk today”. The first mate spotted this and later, in his position in the log, he wrote “Captain sober today”. Indicating that the captain sometimes was not sober, but he was! Thomas Watson said “The tale-bearer is an incendiary”. Proverbs 18: 8 says “*The words of a talebearer are like tasty trifles...*”

**c) Flattery.** And we keep in the Book of Proverbs for this side of things. Proverbs 26: 28 says “*A lying tongue hates those who are crushed by it, and a flattering mouth works ruin*” How? By thinking you have a friend, but he has his own motives in flattery. To obtain support for some view, to create a group in a church. How can it work ruin? Because a person’s expectation of himself is raised. If false, he will come crashing down again. Proverbs 29: 5 says “*A man who flatters his neighbour spreads a net for his feet*”. Both people lose out.

### Summary

- 1) Do you talk too much?
- 2) Do you pass along choice morsels for others to gleefully take in?
- 3) Do you talk behind people’s back?
- 4) Do you have the ‘gift’ of a sharp tongue – face to face?
- 5) Are people elevated or put down by your words?

Evil or wrong speaking makes your profession of faith ineffective. Man’s spirituality is tested by bridling his tongue.

### 3. Power for good – constructive influence

A fresh spring must produce fresh water. That should be us with new life in Christ. To be able to do this, we need an Isaiah experience.

Isaiah 6: 5 says *“Woe is me for I am undone! Because I am a man of unclean lips...”* This indicates confession. This is followed by correction in verse 7, *“And He touched my mouth with a live coal and said ‘Behold this has touched your lips: your iniquity (sin) is taken away, and your sin is purged’”*. Comparison with the King has made him realise his faults. So our tongue now has awesome power for good. Confession, correction, prayer.

**I. Encouragement**, not flattery. (The book calls it ‘healing’, which is ambiguous). Christian empathy draws out a lifting up of another person. The word ‘encourage’ means comfort and strengthen, and particularly from God’s word. The Bayeux Tapestry re-telling the story of “1066 and all that” has a picture of William’s sword unsheathed just behind his troops – “William comforteth his troops” ie. spurring them on. Or it might be encouragement in a time of emotional weakness and distress. Barnabas was an encourager. 2 Corinthians 7: 6 says *“Nevertheless God, who comforts the downcast, comforted us by the coming of Titus”*.

**II. Bringing the Gospel**. Romans 10: 9 – it may be sharing something of your experience of Christ, or bringing the truth of the gospel direct to those who don’t know it, or who have a wrong gospel. Whenever we share something in accordance with scripture it has a sanctifying effect on people.

**III. Praise to God** uses our lips and hearts. Hebrews 13: 15 – *“Therefore by Him let us continually offer the sacrifice of praise to God, that is, the fruit of our lips, giving thanks in His Name.”* If it’s real it will have a purifying effect on the use of our lips to others.

Finally – Colossians 4: 6 *“Let your speech be always with grace, seasoned with salt, that you may know how you ought to answer each other”*.

Self-controlled inside – fighting jealousy within and resentment; not enjoying others’ woes; controlling anger so that it doesn’t come out badly from our mouth.

Our Lord is the supreme example – *“Full of grace and truth”*.

*Glyn Williams*

# Famine in Kenya

Mission Aviation Fellowship reports recently that prolonged drought in Kenya has led to a serious shortage of water. In Nairobi, power is off for three days each week as power stations rely on water to operate.

But more seriously, reports suggest that nearly four million people are starving in Kenya today. So much so that World Food Programme (WFP) is appealing for £140,000 for famine relief.

MAF flights, which are able to reach inaccessible areas, have taken in emergency food supplies to some of the worst-affected areas.

Ruth Moores, Information Co-ordinator for MAF in Kenya, warns, 'The situation in northern Kenya is extremely serious. The prediction is that there will be good short rains from October to December. But if the short rains don't come, then I fear that Kenya is heading for a disaster.'

Lack of rain earlier in the year has caused crops to fail. Affected regions usually harvest crops once a year, planting in April and harvesting in September. But this year, the rains failed to come.

According to the BBC, 'Many subsistence farmers are reported to be abandoning rural areas – where they rely on aid – and moving into already over-congested slums in the towns and cities.'

So far, human casualties are thought to be low, but malnutrition rates are climbing. Cattle herders are also struggling to keep their herds alive. According to WFP, it is the worst drought since 2000.

MAF carries out regular flights to the Lodwar area in arid northern Kenya and used the opportunity to take food supplies.

Two flights have also gone to Laisamas to distribute food bought to the school and the local community.

Other parts of East Africa are also facing food shortages due to drought.

Do pray for the Kenyan Pastors we know and support at Kiatuni and Namanga and for their congregations.

*Martin Sellens*  
*(adapted from MAF News)*

# PREACHING PLAN

		<b>Morning</b>	<b>Evening</b>
October	11	John Harris	John Harris
	18	Glyn Williams	Glyn Williams
	25	Jonathan Chell	Glyn Williams
November	1	Matthew Seymour	Matthew Seymour
	8	Richard Myerscough	Glyn Williams (Baptismal)
	15	Glyn Williams	Glyn Williams
	22	Glyn Williams	Martin Sellens
	29	Glyn Williams	Glyn Williams
December	6	Nigel Westhead	Glyn Williams

## OUTSIDE APPOINTMENTS

Do pray for our men as they minister outside the church in the coming weeks as follows:

### **Pastor Glyn Williams**

Sun Oct 11 am Roundhay Evangelical  
Mon Oct 12 7.15pm Leeds City Mission Committee  
Sun Oct 25 am Thorp Edge, Bradford  
Thu Oct 29 10.30am Nancy Beynon Coffee Morning  
Mon Nov 9 7.15pm Leeds City Mission Committee  
Sat Nov 14 9-10am Men's Breakfast, West Grange  
Sat Nov 21 2pm Bethel, Armley Trustees Meeting  
Sun Dec 6 am Bethel Free Church, Armley

### **Jonathan Chell**

Sun Oct 11 am/pm Bethany Evangelical, Swinton, S Yorkshire

## **London City Mission**

On Wednesday 4th November at 7.45pm, we welcome Paul Winter of the London City Mission to talk about his work among the homeless and travellers in the Kings Cross area. Do come along and support if you can.

# DIARY

## October

- Tue 13 10.15am Second Tuesday  
7.30pm Ladies' Prayer Group at 14 Bedford Drive
- Thu 15 10-12am Asda Chaplaincy
- Fri 16 7.45pm Missionary Prayer Group at 1 Tinshill Mount
- Tue 20 7.45pm Men's Fellowship
- Thu 22 2pm Thursday at Two Speaker: Glyn Williams  
7.30pm Followers' Prayer Group at 68 Moseley Wood Walk
- Tue 27 7.30pm Ladies' Prayer Group

## November

- Wed 4 7.45pm Deputation Meeting  
Paul Winter (London City Mission)
- Thu 5 2pm Thursday at Two Speaker: Paul Winter
- Sun 8 6.30pm Baptismal Service
- Tue 10 10.15am Second Tuesday  
7.30pm Ladies' Prayer Group
- Fri 13 7.45pm Members' Monitoring Meeting
- Mon 16 7.45pm Evangelism Group at 1 Tinshill Mount
- Tue 17 7.45pm Men's Fellowship
- Thu 19 2pm Thursday at Two 20th Anniversary  
Speaker : Jonathan Chell  
7.30pm Followers' Prayer Group
- Fri 20 7.45pm Missionary Prayer Group
- Tue 24 7.30pm Ladies' Prayer Group

## December

- Tue 1 8pm Carols by Candlelight Speaker: Glyn Williams
- Thu 3 2pm Thursday at Two Speaker: Martin Sellens  
7.30pm Followers' Prayer Group

## NOTE

In half term week (Oct 26-30) there will be no Tots Club on Wednesday and no Good News Club on Friday.

The next magazine will be a combined December/January edition – the deadline for submitting items to the editor, Martin Sellens, is Wednesday November 25th.

## ROTAS

### Week ending

### Cleaning

October 10	Margaret Williams	Colette Hickman	Katy Sellens
17	Anne Sellens	Carole Brearley	Ruth Barugh
24	Ruth Holder	Ann Mountain	Yvonne Chell
31	Carol Getzels	Kathryn Hibbard	Deborah Williams
November 7	Jenny Leng	Eva Ng	Rosemary Hilton
14	Mavis Mathers	Angela Mathers	Christine Crossley
21	Margaret Williams	Colette Hickman	Katy Sellens
28	Anne Sellens	Carole Brearley	Ruth Barugh
December 5	Ruth Holder	Ann Mountain	Yvonne Chell

### For Sunday

### Flowers

October 11	Margaret Williams	18	Carole Brearley
25	Christine Blayney	November 1	Carol Getzels
8	Eva Ng	15	Christine Crossley
22	Lai San Hamilton	29	Ruth Barugh
December 6	Yvonne Chell		

### Library

#### Morning

#### Evening

Oct	11	Rosemary Hilton	Christine Crossley
	18	Nigel/Kathryn Hibbard	Jack/Ruth Rozday
	25	Angela Mathers	Mavis Mathers
Nov	1	Paul Crossley	Phil Leng
	8	Christine Crossley	Nigel/Kathryn Hibbard
	15	Rosemary Hilton	Jack/Ruth Rozday
	22	Angela Mathers	Christine Crossley
	29	Paul Crossley	Mavis Mathers
Dec	6	Nigel/Kathryn Hibbard	Angela Mathers

For adults and children 8 years and over

# 'CAROLS BY CANDLELIGHT'

AT

**TINSHILL FREE CHURCH**

Holly Avenue  
off Tinshill Lane

**TUESDAY 1st**

**DECEMBER**

**at 8.00 p.m.**



*Followed by  
Hot Mince Pies  
and Coffee.*



# 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 *A fully supervised crèche for young children is run in the church side room during the sermon.</p>		
Monday	Followers (Young people of secondary school age)	7.30PM
Tuesday	Second Tuesday (monthly)	10.15AM
	Ladies' Prayer Group (2nd & 4th Tuesdays) 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
	Missionary Prayer Group (monthly) at 1 Tinshill Mount	7.45PM

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 Mr Martin Sellens, 68 Moseley Wood Walk, Leeds LS16 7HG (267 9529)