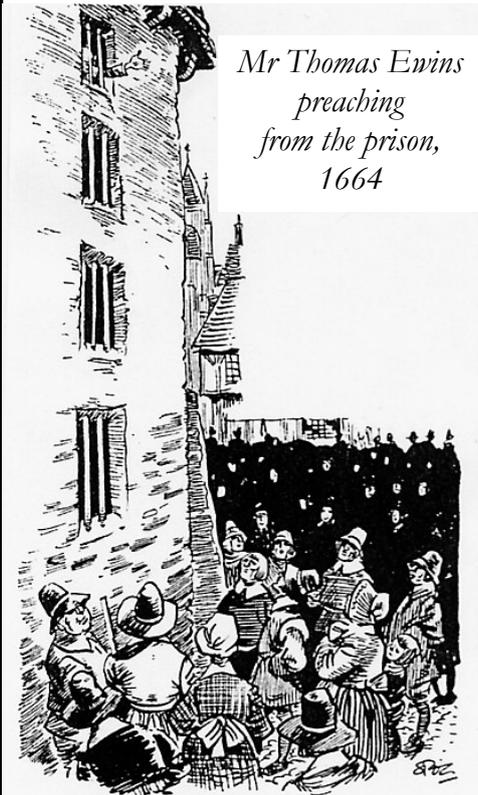
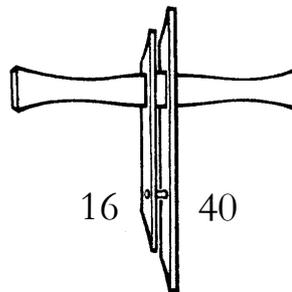


# *The* **RECORD**

*The Magazine of*  
BROADMEAD BAPTIST CHURCH



*Mr Thomas Ewins  
preaching  
from the prison,  
1664*



*June, 2011*

# BROADMEAD BAPTIST CHURCH

1 Whippington Court, The Horsefair  
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*Minister:* REV. JOHN HOUSEAGO, M.TH, M.A., B.SC.  
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**welcome!** \_\_\_\_\_

If you are curious and have come to see us  
If you are weary and have come to rest  
If you are grateful and have come to share  
If you are hurt and have come for solace  
If you are listening and have come to pray  
If you are seeking and have come for answers

\_\_\_\_\_ **welcome!**

## *For your information*

**SUNDAY WORSHIP:** 11 a.m. every Sunday; 6.30 p.m. **on the first Sunday of the month.** (Communion on the first Sunday evening and the third Sunday morning.)

**CITY PRAYERS:** Tuesdays at 1.10 p.m.; Communion: Thursdays at 1.10 p.m.

**THE CHOIR** will sing at the evening service on the first Sunday of the month and **choir practice** will be on the prior Wednesday at 7.30 p.m.

The **Minister** will be available for consultation in his vestry most Tuesday and Thursday mornings. Please phone to check availability.

# PRAYER AT BROADMEAD

## JUNE

**Week 1.** We pray for all the groups who use our facilities week by week for their meetings and activities. May they feel welcome.

**Week 2.** We pray for our Minister, for his ministry to us week by week and for the visiting preachers who come from time to time.

**Week 3.** We thank you for our church magazine *The Record*, for the editor and the production team, and for the interest it brings as we read the many articles printed.

**Week 4.** We pray for those coping with poor health and anxieties about their health. Give them courage and strength to face the future.

*In the seventeenth century, two ministers of this church, Thomas Ewins and Thomas Hardcastle, were imprisoned repeatedly for offences against the religious laws of the times, which restricted dissenting meetings.*

*They continued to preach: one from the window of his prison cell and the other by letters that were read out to the congregation each Sunday.*

*Sometimes the 'meeting house at the lower end of Broadmead' was closed by order of the mayor and the worshippers were forced to gather in the woods and fields on the outskirts of Bristol.*

## NOTES from the MANSE

I RECENTLY came across this sentence, “In any case he didn’t want to talk about other religions like a blind person talking about colours.” The ‘he’ referred to was Dietrich Bonhoeffer, and the author of the sentence was Ferdinand Schlingensiepen. (I am writing about this in ‘Notes from the Manse’ rather than quoting it in a sermon for obvious reasons!)

After Bonhoeffer completed his academic qualifications he wanted to study in India, where he would experience what it was like to live in a country governed by different laws and with a distinctive philosophy. He did not get this opportunity and instead went to study in the USA, which in itself was quite different from his native Germany, but nevertheless was still shaped by European culture. Without the experience of living with a religion he was unwilling to say too much.

There is a fascinating debate to be had as to how blind people perceive colour. Research is continuing to determine if blind people ‘see’ colour in their dreams. However, to enter that discussion would be to miss the point of the quotation, which is to ask if we can legitimately speak about those things which lie outside our experience. It is too easy to condemn that which we do not know. On the other hand, it cannot be the case that we must experience everything before we can express an opinion. Life is too short for that.

Perhaps the appropriate response is to develop respect for those whose experience and opinions are different from our own. We might also try to express our views with a proper degree of humility. In the light of experience, wise people may change their mind. Saul the scourge of the Christians became Paul, apostle to the gentiles!

Paul is not the only biblical character to revise his opinion. Job, at the end of the book that bears his name, reflects that, “I had heard of you by the hearing of the ear, but now my eye sees you; therefore I despise myself and repent in dust and ashes.” (Job 42:5-6).

There is much wisdom in the words of a preacher of Israel, “Never be rash with your mouth, nor let your heart be quick to utter a word before God, for God is in heaven, and you upon earth; therefore let your words be few.” (Ecclesiastes 5:2) JOHN HOUSEAGO

## Sermon Themes

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### 5 June 2011

11 a.m. The Ascension of Jesus – *Acts 1:6-14 and John 17:1-11*

6.30 p.m. Jesus said, “I am the Gate for the Sheep.” – *John 10:1-10*

### 12th June 2011

11 a.m. Pentecost – *Acts 2:1-21 and John 20:19-23*

### 19th June 2011

11 a.m. Trinity Sunday – *2 Corinthians 13:11-13 and Matthew 28:16-20*

### 26th June 2011

11 a.m. The free gift of God: eternal life

– *Romans 6:12-23 and Matthew 10:40-42*

### 3rd July 2011

11 a.m. Mr Peter Price

6.30 p.m. Ms Helen Paynter, Bristol Baptist College

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## fellowship matters

•Our prayers and best wishes are for **Shirley Moss** as she recovers from surgery.

Church Flowers	Date	Name
	5th June	—
	12th June	Marian Tunnecliffe <i>(in memory)</i>
	19th June	Maureen and Chris Pannell
	26th June	Bonnie West <i>(in memory)</i>

Copy for the next edition should reach me NOT LATER than **12th June**, earlier would be appreciated. **JACK APPLETON**, *Editor*

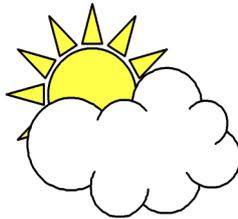
## CHURCH MEETING

The next Church Meeting will be held on Wednesday, 15th June, 2011, at 7.30 p.m. in the Hiley Room. All members are encouraged to attend.

## PRAYER AND BIBLE STUDY

During 2011 we are studying the Apostles' Creed. The next meeting for Prayer and Bible Study is on Wednesday, 8th June, at 7.30 p.m., with the study being repeated at 2.15 p.m. in the following week on Thursday afternoon, 16th June.

### TERRILL GROUP



### “WEATHER PERMITTING...”

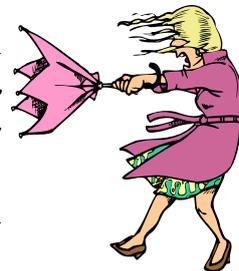
So often Programmes and Arrangements contain the caveat “*Weather permitting.*” In a sense this is also true of the Terrill Group, but with a difference.

There once was an American who observed, “In the U.K. you don't have climate, only weather.” Absolutely true!

For this reason the Terrill Group, when they meet up on 6th June will gather on the City Centre and then hold a ‘council of war’ as to what would be best thing to do in the light of the present and anticipated weather.

They will meet at 2.30 p.m. adjacent to the feature of the ‘water stairs’ at the old Quay Head (*although whether the newer features of the City Centre is an improvement on the older ones is still a matter of debate!*)

As always you will be most welcome to join us. **JOHN FRAMPTON**



## *A moving story*

Military personnel are not usually asked where they wish to serve and a similar principle applies in the Salvation Army! **Wendy** and **David Wright**'s children **Simon** and **Sheridan** (both Salvation Army officers) will move with their families to new postings on July 22nd.

Simon, Nina and the boys are moving to Poplar, East London. Simon will be responsible for the church there whilst Nina will be part of a small team responsible for children's work in London.

Sherry and Matt with their two children are moving to Wandsworth. They were not expecting to move so soon. The church plant they commenced two years ago is flourishing and God is moving in Tottenham. However they were asked to take the responsibility of Wandsworth Salvation Army because their leaders believed that they were best suited to help that church fellowship at this time.

Please pray for the Wrights and the Browns as they move to pastor new churches and the children move to new schools.

## Thank you!

... to those who supported Christian Aid Week by walking at Saltford on 8th May, to all those who gave sponsorship money, and to Maureen, Sue and Keith who arranged a walk through such lovely scenery. We saw the countryside at its best in the sunshine.

Although footsore and weary, we were rewarded and revived by the hospitality at Sue and Keith's house and by the home-baked scones from Chris!

It may not be too late to pass on sponsorship money to Carole. The closing date is Sunday, 5th June.

## A SHARED PROBLEM

The predictions in the recent Bank of England inflation report were rather worse than expected and later forecasts were even more pessimistic. We are in for a tough time. While it is no comfort to be told that others share our problem this is indeed true. Broadmead Baptist Church has links with two countries, each of which experiences the economic pain felt here – but to an even greater degree. The situation in each has led to a similar (and very serious) result.

Our Bulgarian link comes through our support for Montana Baptist Church in that country. Through this contact we learn that economic conditions are very tough, that employment prospects are very poor and that consequently many people have emigrated in search of a better life.

Our link with Nepal comes through missionaries Cynthia and Ian Chadwell. In their latest prayer letter they report a mass migration, mainly of men, to obtain work in other countries. This has serious consequences, both for the men who go (e.g. exploitation by ‘travel agents’ and unscrupulous employers) and for the families left behind (e.g. the lack of a male role model for children). The International Nepal Fellowship (for whom Ian works) is trying to improve the lot of migrant workers and their families.

The economic problem in the UK is only too real but we should remember people overseas who face an even greater one.

*If you have not had a copy of Cynthia and Ian’s April prayer letter please see David Loveridge.*

## HOW GOOD ARE YOU WITH PUNCTUATION?

The following puzzle passage appeared in the *Daily Chronicle* many years ago:

“That that is is that that is not is not is not that it it is”

Can you punctuate those words, so that they make sense?

## THE AUTHORISED VERSION

To mark this version's 400th Anniversary, you are invited to select a favourite passage from the Authorised Version, with a comment stating the reason for your choice, and submit it to the Editor for publication in *The Record*.

This month's contributor is **PHILIP DICKINSON**

### “Deliver my Darling from the power of the dog”

Since I came across it in my teens, this quotation from Psalm 22 verse 20 has fascinated me; an evocative plea which illustrates the problem of the King James Bible. In the midst of its sonorous phrasing there is much that is obscure; obscure to the point of impenetrability.

We are familiar with the Authorised Version, the 1611 text, the Quatercentenary of which is being joyfully celebrated this year.

We know that it was largely taken, perhaps as much as three quarters, from Tyndale's translation of the previous century. We know that it was the result of a committee of forty-seven scholars, probably the greatest achievement of any committee in any field of human endeavour.

We know also that it was produced at a time when the English language was particularly rich in metaphor and allusion.

It has left its mark on everyday speech in a way that later versions, although perhaps more accurate, have not: e.g. clear as crystal; fell flat on his face; signs of the times; rise and shine ... an almost endless list of expressions.

Despite its mysterious oddities, such as the title here, attempts to amend them do not always result in much clarification.

The final chapter of Ecclesiastes includes this magnificent peroration; “Then shall the dust return to the earth as it was and the spirit shall return to God who gave it. Vanity of vanities saith the preacher; all is vanity.” This language so fitting, so powerful, so clear in its depiction of the end of things, is preceded by a verse which contains examples of the obscurities, the oddities mentioned earlier: “Also when they shall be afraid of that which is high and fears shall be in the way and the almond tree shall flourish and the grasshopper

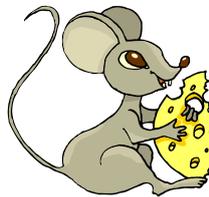
shall be a burden and desire shall fail; because man goeth to his long home; and the mourners go about the streets.”

A modern translator has suggested that “the grasshopper” should more probably be “the locust tree” and “desire” is more likely “caper fruit” but these emendations do little if anything to elucidate a verse full of mystery and foreboding. (*see note*)

My favourite verse is much simpler and yet although I know what it means to me and I gain great comfort from it, I cannot explain it. To me Psalm 16 verse 6 is a heartfelt expression of gratitude, of thanksgiving for good fortune, family and friends past and present.

### **The Lines Are Fallen Unto Me in Pleasant Places**

*Note: The modern translator referred to is James Alter. A review by John Cornwell (biographer of Cardinal Newman) in the Financial Times Saturday, 30th April, 2011, mentions, “The King James Bible after 400 Years. Literary Linguistic and Cultural Influences” edited H. Hamlin and N. W. Jones Cambridge University Press. James Alter contributed to this collection an essay entitled The Glories and the Glitches of the King James Bible.*



## **Choose to Forgive**

The child abuse that Dave Pelzer suffered was one of the worst recorded cases in U.S. history. Dave, is the internationally, best-selling author of *A Child called 'It'*.

“If I learned anything from my unfortunate childhood, it is that there is nothing that can dominate or conquer the human spirit.”

Some people cannot let go of their negative past and feel doomed because of it. All of us have had unpleasant experiences and situations that we have to deal with on a daily basis and many of us have been subjected to a negative environment.

Dave Pelzer says that we have three options: we become a product of our negative environment; we find a way out of the environment – or adjust to it the best we can. If possible, ‘Choose to Forgive.’

When we choose to forgive, it frees us to not only live a more

fulfilled flife, but we can free ourselves of emotions that lead to a great suffering.

Just do whatever you have to do to expel the bad feelings from your system. Every day wipe the slate clean.

“With all my heart, I wish you God-speed on all your journeys and God’s blessings on your endeavours.” **CHURCH MOUSE**

## **DAHNMAYA**

**“Dahnmaya – she’s a prayer warrior!”**

**Yes, that’s right! Read past the headlines. Head for the story. Those actual words the physical therapist used at the Green Pastures Hospital in Nepal are remarkably accurate.**

Janet knelt down and hugged Dahnmaya and Philip took a photo of that embrace.

Dahnmaya, a most devoted church member, came to the hospital Chapel every time the door opened. She loved to greet and welcome every visitor.

Artists among us trying to draw a picture of Dahnmaya might go for a ‘modern art’ style for she has few distinguishing features due to advanced leprosy. To welcome every visitor she humped and bumped herself across the floor. This is the ‘prayer warrior’.

Some Christian magazines and books and conference speakers talk of ‘prayer warriors’. Well, actually there are a remarkable number all around us. Late-night Street Pastors in our City Centre, Prayer-walkers strolling a local neighbourhood, churches with 24-7 prayer weeks, all nights of prayer, weeknight prayer meetings, mid-day city prayers in Broadmead, church friends visiting together to pray for the health of a friend, *you in your morning devotions!*

Looking for a meaning for Intercessory prayer for others I read, “Every church needs ‘prayer warriors’ to cover it in prayer ... faithful intercessors ... to help people in the everyday life through the power of prayer: it is a life-calling.’

Close to Philip’s home computer is the framed photo he took. “I see two beautiful women, my wife Janet and Dahnmaya,” he says. While that photo shows that Dahnmaya is blind and cannot walk, it

does not record that at that moment she was singing, “Jesus loves me, this I know.”

Says Philip, “Out of that deformed, hollow shell of a body, the light of God’s presence shines out. The Holy Spirit found a home.”

Be a ‘Prayer Warrior’ – tell out the big truth, “Jesus loves me. Jesus loves you – and so do we!”

Quotes from the book by Philip Yancey: *Grace Notes*, Zondervan 2009. (The Web site of Victory Centre, Manila, Philippines.) **DAVID WRIGHT**

## OUR BAPTIST ROOTS

### Getting the Gospel right!

#### Or, ‘How much of a man was Jesus Christ?’

In the 1700s, Baptist history was concerned with the good news of who Jesus is. After the civic and religious unrest of the previous century, the country finally settled down under Hanoverian kings, and the church by law established, the Church of England sought to re-assert its former dominance. Anglicans believed there must be a ‘national church’, which would provide a common order of worship every Sunday in the *Book of Common Prayer*; and state the belief of Christians in the *Thirty-nine Articles*. The significant number of English Christian people who did not agree with this pattern were classified as Dissenters, or Non-conformists. These Christians had a range of ideas about how to be the church of Christ, but believed the touchstone for all this was the Old and New Testaments. They advocated the complete separation of State and Church, with Baptists calling for religious liberty *and* toleration. Baptists also advocated the view that the church was a community of adults who had personally come to trust the ‘Jesus story’. This was declared initially through the baptism, the complete immersion of believing adults in water, in the name of the Triune God. This faith, once confessed and accepted by the local church covenant, was renewed regularly at the Lord’s Table. The 18th century has been called the ‘age of rationalism’. There

were those who said Scripture alone is not enough for determining the answer to the central question for Christians, who is Jesus? This came to a head in a debate held at Salters' Hall, London in 1719. The fundamental question concerned the nature of God. Is the One God to be described as Father, Son, and Holy Spirit? This matter had been at the centre of Christian discussion as early as AD 325. An Alexandrian priest, Arius, claimed that Christ existed as a divine person, before his incarnation, so Jesus was in some sense divine, particularly in his Calvary experience. However, Arius believed that Jesus was essentially different from God. His followers were called Arians.

Two hundred years before the Salters' Hall debate took place, two Italian religious teachers, Lelio Sozzini and Fausto Sozzini, an uncle and nephew from Sienna, totally rejected the idea that Christ existed before his appearance on earth, and with it the Trinitarian idea of God. They believed that Jesus was a man who, because of his life work, God made worthy of adoration. The propagation of these views by Anglican priest, Stephen Nye, in 1687 led to the Blasphemy Act 1698, which made those advancing such views liable to three years imprisonment. Nonetheless the heresy gained ground, particularly through William Whiston's book, *Primitive Christianity Revived*. [1710].

Dissenters dealt with this debate about who Jesus was, when London ministers were asked to give advice about the views of two Presbyterian ministers in Exeter. The question was this: Can 'who is Jesus?' be resolved by an appeal to Scripture evidence only; or can an appeal also be made to the historic creeds of Christendom, for example, the Apostles or Nicene Creed? The majority of Presbyterian and General Baptist ministers declared Scripture alone sufficient. Most Congregational and Particular Baptist churches advocated appealing to historic Christian creeds as well. For General Baptists this was the beginning of many moving towards Unitarianism by 1800.

Particular Baptists had taken an interest in credal statements in the previous century when they took a common stand, with Presbyterians, Congregationalists, and Independents against

Anglicans, once the monarchy was restored [1660]. The gathering of over a hundred Baptist churches in London in 1689 was a key event. The gathering produced the 1689 Confession of Faith, which became a foundation document across the country. The 1689 Confession was drawn up by delegates from across the country. At the same National Assembly Baptists set about securing an 'able and evangelical ministry'. In the 18th century, Bristol Baptist Academy and Broadmead Baptist church made possible the training of over 200 ministers for the churches. In the Western Baptist Association, Broadmead led the way in making it a Particular Baptist community, when by a resolution from this church, the 1689 confession was put at the heart of all local churches and Western Association.

Why was a statement of 'the faith of the Church' so vital? It made clear how this community understood the scripture story. It was decisive in doctrinal terms for the minister and his ministry each Sunday. It was the foundation upon which future ministers were to be trained at the Bristol Academy. It provided a tool for catechising children and new members. It also made clear what the boundaries were between different denominational groupings.

As Baptist churches have engaged in ministry and mission down the centuries, 'Who is Jesus?' is a recurring theme requiring an answer. The 1689 Confession remained foundational for Particular Baptists until the 1850s when it was consciously removed by the Baptist Union in an attempt to make itself of service to all Baptists in the UK. The issue still comes up. As recently as 1971, one of our College principals, Michael Taylor was asked to address the Assembly on a theme chosen by the President, G Henton Davies. It was this: 'The Divine presence: How much of a man was Jesus Christ?' His courageous and honest attempt to answer the question plunged Baptist churches in to disarray as they wrestled with one Baptist's answer, which many Baptists did not like. But once the issue was resolved in the eighteenth century, Baptists were ready to face the task of telling the whole world who Jesus was, and what he had done: a story we will look at in the next article. **ROGER HAYDEN**

This month's puzzle is a straightforward general knowledge quiz about London. How much do you know about England's capital city?

1 What is the name of the ceremony held each June to mark the Queen's birthday?

2 Winner of a competition to celebrate the Millennium, this landmark now attracts more than three million paying visitors per year. What is it?

3 Where is 'Poet's Corner'?

4 Where can you find the world's largest collection of personalities and faces, from the late Middle Ages to the present day?

5 At which theatre was the entire King James version of the Bible read, in twelve sessions, from Palm Sunday to Easter Monday, this year?

6 The first Thames crossing to be built in more than a hundred years opened in June, 2000. What is it known as?

7 Where will you find Sir George Frampton's statue of Peter Pan?

8 Which famous clipper has been permanently moored at Greenwich since 1957?

9 What major sports event is held annually at SW19 5AE?

10 In January, 2006, what kind of creature accidentally found its way into central London, starting a big rescue attempt which failed to save it?

Answers please to **Ann Clark** by Sunday, 3rd July.

The name missing from April's 'Pairs' puzzle was: Gilbert. And the unused letters spelled out William and Kate Middleton.

Apologies for the typing error in the grid. I discovered too late that I had started Juliet with 'T' instead of 'J'.

Despite this there were several entries, and I accepted all which had found the error and therefore arrived at the right answers.

First out of the hat was **Mr Cliff Moss**. Well done Cliff.