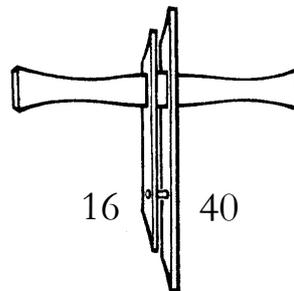


The **RECORD**

The Magazine of
BROADMEAD BAPTIST CHURCH



*Mr Thomas Ewins
preaching
from the prison,
1664*



July, 2011

BROADMEAD BAPTIST CHURCH

1 Whippington Court, The Horsefair
Bristol BS1 3HY Tel. 0117 929-1387

Minister: REV. JOHN HOUSEAGO, M.TH, M.A., B.SC.
Tel. 0117 951 4091 (*Home*) 0754 896 8252 (*Mobile*)
minister@broadmeadbaptist.org.uk

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

JULY

Week 1. We pray for our work as a Church for mission and outreach in our 'Parish'. Show us ways to bring your love and word to those who visit this city area day by day.

Week 2. We pray for our bible study groups; for the opportunity to dig deeper into your Word and share our thoughts, and learn through teaching and discussion.

Week 3. We pray for our BMS missionaries serving far away from home. We especially pray for Ian and Cynthia Chadwell, Justin and Lucy, serving in Nepal.

Week 4. We pray for Church Meeting, with our plans and hopes for the future. Also, for our treasury team and those taking on new responsibilities within it.

Week 5. We pray for those who have worries about their health at this time. For those who find it difficult to get to Church, and those who have lost their interest in Church life and no longer attend.

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

AS I was preparing an Order of Service recently, I was intrigued to note that from the eleven verses assigned to be read from the Psalm half of one verse was omitted. When I checked to see what had caused the compilers of the lectionary (a plan of bible readings) to demur from the public reading of these words, I discovered that they related to punishment of sinners.

I agree that some passages of scripture are unsuitable for reading in church and are best considered in quiet reflection. In the lectionary, Archbishop Thomas Cranmer included in the *Book of Common Prayer*, 1549, he set out to ensure, “the thread and order of holy Scripture shall continue entire and unbroken.” Even so, he left out almost all of the Book of Revelation and some parts of the Old Testament. It is inevitable that we will be selective in our public reading of scripture.

The question, then, is on what basis should we select? Should we ‘micro-manage’ to the point that we leave out a few words that might cause offence? How are we to mature in faith if we only listen to what we already believe to be true?

I have followed a lectionary for all but the first two or three years of my ministry. I have changed the particular lectionary from time to time, but the great strength of a pattern of readings is that it stops the preacher continually returning to a handful of favourite passages. The lectionary imposes a discipline in as much as it obliges the minister to consider passages that he or she does not find congenial. At the same time, it offers the congregation the full breadth of scripture’s many-sided witness to God and his deeds.

Are we offended by the Psalmist’s cry to God to punish sinners? Personally, I find it a salutary reminder. I have long worked with a definition of the church that I found in the writing of an American pastoral theologian, Eugene Peterson. Peterson said that “the church is a community of sinners, one of whom is called the pastor.” The Psalmist’s words are, therefore, relevant to me, and to everyone else. Of course, I don’t like them, but I need to hear them from time to time. For your information, we read the whole of the eleven verses!

JOHN HOUSEAGO

Sermon Themes

3rd July 2011

11 a.m. Mr Peter Price

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

10th July

11 a.m. Revd Rachel Haig, B.A., Horfield Senior Minister

17th July

11 a.m. Revd Tim Parkman, B.A., Horfield Associate Minister

24th July 2011

11 a.m. The Spirit helps us – *Romans 8:26-39*

31st July 2011

11 a.m. “For the sake of my brothers and sisters.” – *Romans 9:1-5*

fellowship matters

- Hearty congratulations, love and best wishes to **Jamshaid** and **Naomi Tariq** on the birth of their daughter **Joanna**.
- Likewise to grandparents **Bob** and **Janet Mills** and parents **Chris** and **Lisa** on the birth of **Jesse**, a brother for **Kyla**.
- May Downs** is quite poorly and **Ivy Knowles** has needed treatment at Bristol Eye Hospital. We remember them both – and also others unable to attend worship because of age or illness.
- David Round** recently had surgery on his knee. We pray that the operation has been successful.

Church Flowers	Date	Name
	3rd July	Derek and Elvira Chivers <i>(In memory)</i>
	10th July	Jean Hooper
	17th July	Eileen Smith <i>(In memory)</i>
	24th July	Jack Appleton <i>(In memory of Pam)</i>

CHURCH MEETING

The next Church Meeting will be held on Wednesday, 20th July, 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 bible study is on Thursday, 21st July, at 2.15 p.m. with the study being repeated at 7.30 p.m. on Monday, 25th July, at 7.30 p.m. as part of the meeting for prayer and bible study.

SUNDAY TEA AND BBQ

Everyone is invited to Sunday Tea and a BBQ at the Manse on

Sunday 14th August at 4.30 p.m.

Proceeds will be for the Church Charity Projects.



HOW GOOD WERE YOU WITH PUNCTUATION?

The puzzle passage which appeared in last month's *Record*, should be punctuated as follows:

That that is, is; that that is not, is not; is not that it? It is.

Copy for the next edition should reach me NOT LATER than 17th July, earlier would be much appreciated

JACK APPLETON, *Editor*

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 **DAVID LOVERIDGE**

The old family Bible is now in some danger of falling to bits. Its been around for as long as I can remember. As a child, I was fascinated by the pictures. The title page notes that the edition is "Illustrated from original water-colour drawings by Harold Copping." And how! There are ninety-nine illustrations. One of them, 'Nehemiah's Midnight Survey' (of the ruined city of Jerusalem), is really the worse for wear. It looks as though someone at some stage removed it and treated it rather roughly before reinstating it!

Immediately after the title page comes the translators' preface and dedication to King James: "For when Your Highness had once, out of deep judgement, apprehended how convenient it was, that, out of the original sacred Tongues, together with comparing of the labours, both in our own and other foreign languages, of many worthy men who went before us, there should be one more exact translation of the Holy Scriptures into the *English* Tongue; Your Majesty did never desist to urge and excite those to whom it was commended, that the Work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require."

"One more exact translation"? There have been a good many since – and rightly so. However, the Authorised Version still speaks today. Take *The Epistle of PAUL the Apostle to the ROMANS, Chapter 12, verse 2*, for example: "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The use of the same syllable in the words 'conformed' and 'transformed' gives a punch not always found in modern translations.

Then of course there is also *The general Epistle of JAMES, Chapter 1, verse 22*, "But be ye doers of the word, and not hearers only,

deceiving your own selves.” Ultimately it’s not the translation that is of critical importance, but our response to what we read. Now that’s a challenging thought – not least for the writer.

OUR BAPTIST ROOTS

Getting the Gospel to the world: Baptist prayer, theology and action

Baptists at the close of the eighteenth-century, caught a vision for God’s purposes on a world scale through the Baptist minister, William Carey. For a long time Baptists had not looked beyond Europe as far as mission was concerned. Like most Protestants they felt no obligation to carry the Christian message to non-Christians. In Romans 10.18 they read the Apostles’ sound went into all the earth, and their words to the end of the world? The apostolic mandate was addressed, as they argued, to the apostolic age, when it had been duly fulfilled.

However strange such thinking seems to us, it was against this kind of background that the modern missionary movement in Protestant churches began. Some Baptist ministers in the 1770s and 1780s first, challenged their churches about their objectives in prayer, then about their understanding of the Gospel, and finally posed the need for all Christians to be actively in partnership with God on His mission. Let me introduce three such Baptists, John Sutcliff, Andrew Fuller and William Carey.

[1] John Sutcliff calls the Association to Prayer

John Sutcliff and Andrew Fuller had first become acquainted when Sutcliff, after training at Bristol Baptist College, formed a deep friendship and a shared passion for mission, that enabled them help to form the Baptist Missionary Society in 1792, giving their support to William Carey, the first Baptist missionary, who was to sail for India in 1793.

Sutcliff was born in Hebden Bridge, Yorkshire, on 9 August 1752, and went to the Wainsgate Baptist Church, where he was baptized by his minister, John Fawcett, on 18 May 1769. In February 1772, he made his way to Bristol Academy to be trained for the ministry by Hugh and Caleb Evans. He was admitted to ‘transient communion’ at Broadmead, Bristol, on 9 February 1772, having walked all the way from Yorkshire so that the money saved could be spent on books for further study! After

training he moved to Olney in 1775 and after due trial as pastor, his membership was transferred from Wainsgate to Olney on 26 November 1775 and where he was ordained on 7 August 1776.

As soon as Sutcliff's ministry began it was called in question by some members, a situation which persisted from 1777 to 1784. By consistently visiting all those who disagreed with him, he gradually won over most of them to his own position. In 1784 he introduced the idea of a regular prayer meeting for the revival of religion, at home and abroad, into the Northamptonshire Baptist Association meeting. The source of this was in a book by Jonathan Edwards, who had pleaded for a regular hour every month to be given to concerted prayers for the revival of religion. Edwards had published his plan in America in *An Humble Attempt to Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom* in 1747. Sutcliff had already experimented at Olney with days of prayer for specific purposes in 1779, 1782 and 1783. After preaching at the Northamptonshire Baptist Association meeting in 1784 he proposed the Association churches should have prayer meetings to pray for revival on a monthly basis. This was a root which eventually flowered in the decision to form the Baptist Missionary Society.

At the 1784 Association meeting, Sutcliff was responsible for the following motion:

"...respecting meetings for prayer, to bewail the low estate of religion, and earnestly implore a revival of our churches, and of the general cause of our Redeemer, and for that end to wrestle with God for the effusion of his Holy Spirit, which alone can produce the blessed effect, it was *unanimously* RESOLVED, to recommend to all our churches and congregations, the spending of *one hour* in this important exercise, on the *first Monday* in every calendar *month*. We hereby solemnly exhort all the *churches in our connection*, to engage heartily and perseveringly in the prosecution of this plan ..."

What was the object of such prayer? "That the Holy Spirit is to be poured down on our ministers and churches, that sinners may be converted, the saints edified, the interest of religion revived, and the name of God glorified. At the same time remember, we trust you will not confine your requests to your own congregations, or to our own immediate connection; let the whole interest of the Redeemer be affectionately remembered, and the spread of the Gospel to the most distant parts of the habitable globe be the object of your most fervent

requests.... Surely we have enough love to Zion to set apart *one hour* at a time, twelve times a year, to seek her welfare.”

The idea caught hold among other Baptist Associations, being adopted by the Midland and the Yorkshire Baptist Associations in 1786, who shared this growing concern for mission.

Sutcliff also had considerable influence on William Carey in the 1780s. Carey became a member at Olney Baptist Church from July 1785 until November 1787, so that Sutcliff and his church might test Carey’s gift for Baptist ministry. At first Olney were not prepared to commend him, so he received further training from Sutcliff who taught him the basics of Greek, Hebrew and Latin. Eventually Carey’s preaching found acceptance with the Olney congregation and he was commended by them to preach the Gospel wherever the providence of God might lead him. Carey began as pastor at Moulton in 1787, with John Sutcliff and Andrew Fuller preaching at his ordination on 1 August 1787.

[2] Andrew Fuller proposes a new theology for Baptists

The founding of the Baptist Missionary Society was founded after long discussions among the Northamptonshire Association ministers. Two of them were John Ryland, jnr, trained by his father, who had been taught at Bristol Academy, and another Bristol student, John Sutcliff. Both had a significant influence on the two self-taught ministers who conceived the Missionary Society, William Carey and Andrew Fuller. This group of Baptist ministers all came to value the writings of Jonathan Edwards, particularly his account of the Great Awakening in New England, and his publication of the *Journal* of David Brainerd.

Andrew Fuller challenged the extreme Calvinism of John Gill which had resulted in dry, arid, non-invitation preaching in the churches in his book, *The Gospel Worth of All Acceptation, or the Duty of sinners to believe in Jesus Christ*, (1785). Fuller had read a tract by Abraham Taylor, *The Modern Question*, which claimed that the “eternal God does by his word make it the duty of poor unconverted sinners who hear the Gospel preached or published, to believe in Jesus Christ.”

Fuller stated in the first part of his book, that it was the duty of all who hear the Gospel to trust in Christ with faith, placing their personal trust in Christ’s promises. The second part of the book comprised arguments to prove that faith in Christ is the duty of all who hear the Gospel. Unconverted sinners are commanded, exhorted and invited to believe in Christ for salvation. The Gospel requires obedience and such obedience

includes saving faith. Scripture ascribes want of faith in Christ to man's depravity, and God has threatened the most awful punishments on sinners for their not believing in Christ as Saviour and Lord.

"I believe it is the duty of every minister of Christ," wrote Fuller, "plainly and faithfully to preach the Gospel to all who will hear it ... I therefore believe free and solemn addresses, invitations, calls and warnings to be not only consistent, but directly adapted, as means, in the hand of the Spirit of God to bring them to Christ. I consider it as part of my duty which I could not omit without being guilty of the blood of souls."

Fuller's own independent judgment was that faith was not a person being persuaded he had an 'interest' in Christ, but a coming to Christ, believing in Him, and therefore being changed.

When Fuller came to the Northamptonshire Baptist Association in the spring of 1776 at Olney, he met Sutcliff for the first time. Immediately they established a deep rapport with each other and with the young John Ryland. The success of Fuller in breaking through was his ability to provide a complete and comprehensive theological answer to the 'modern question' in his book, *The Gospel Worth of all Acceptation*.

[3] Enter William Carey with an Enquiry

Fuller went to the Association Meeting, held that year at Olney Baptist Church, on 5 June 1782. The meetings were well attended for the fire of revival was smouldering in many hearts. A window had to be taken out of the Meeting House, and an improvised pulpit placed within the chapel, so that the crowds who gathered might hear. Looking at Fuller from the yard as he preached, was a young man from Hackleton, William Carey. Carey had been three years converted, but was not yet baptized – that would be next year – 1783. Pearce Carey tells the story of his grandfather on this occasion thus:

"Carey's first experience of an Association day was a thing of remembrance. No leader knew him, nor gave him a thought. He was one of the least of the concourse thronging the Olney meeting-house and yard ... Carey had never seen Fuller before and would fain have thanked him. He had never witnessed such a day's religious zeal. With not a penny in his pocket he could buy no food, and except for a glass of wine at a friend of Mr Chater's, he fasted. But his mind and spirit had a feast. He would have been amazed had he foreseen how fiery a chariot this Association was to become, with himself its charioteer."

In 1784 the Association met in Nottingham, and Fuller preached on *Walking by Faith*, which when printed had *Seven Persuasives to an Extraordinary Union in Prayer for the Revival of Real Religion* added. Fuller urged prayerfulness by considering [1] Christ's readiness to hear and answer prayer; [2] what the Lord has done in times past in answer to prayer; [3] the present religious state of the world; [4] what God has promised to do for his church in times to come; [5] if we have any regard to the welfare of our countrymen, connection and friends, to let this stimulate us in this work; [6] that what is suggested is so very small; and [7] lastly, it will not be in vain, whatever the immediate and apparent issue of it.

Carey was a poverty-stricken shoe-maker, employed by one of Fuller's deacons, Thomas Gotch. One day Gotch met Carey as he came to collect some shoe-leather and uppers to work on the next week. Gotch asked Carey how much he earned from his shoe-making, each week. Carey replied it was about 10 shillings a week. "Well now," said Gotch, with a twinkle in his eyes, "I don't mean you to spoil any more of my leather, but get on as fast as you can with your Latin, Greek and Hebrew, and I'll allow you ten shillings a week from my private purse!2

Fuller had told Gotch of Carey's proposal for a discussion at the Ministers' meeting: "Whether the command given to the apostles to teach all the nations was not binding on all succeeding ministers to the end of the world." Fuller notes that Carey constantly raised this issue, but his fellow ministers, "mostly regarded it as a wild impracticable scheme and gave him no encouragement. Yet he would not give it up, but talked with us one by one, till he had made some impression." Just as Fuller had proved the Gospel COULD be preached to all, so Carey demanded its corollary, the Gospel MUST be preached to all.

When the Northamptonshire ministers met at Easter in Clipstone, in 1791, Fuller preached on a striking text from Haggai 1.2, "This people say, the time is not come, the time that the Lord's house should be built." The sermon was concerned with the dangerous tendency of delay in the concerns of religion: a powerful address in the context of all the praying that had been going on for revival over seven years. Fuller said: "We pray for the conversion and salvation of the world, and yet neglect the ordinary means by which these ends have been accomplished. It pleased God, by the foolishness of preaching to save them that believed ... Ought we not then at least to try by some means to convey more of the good news of salvation to the world around us than has hitherto been conveyed?"

At this ministers' meeting Carey demanded action from his colleagues, but they remained cautious. He moved that something should be done that day, "relative to the formation of a Society for the propagation of the Gospel among the heathen." The other ministers had been compelled to consider such action, because Carey had constantly advocated it. However, it still seemed to them too great an undertaking, and utterly beyond their reach. To gain time and to satisfy Carey, they urged him to revise a manuscript he had prepared on the subject and put it into print. Thomas Potts, a deacon at Cannon Street, Birmingham, gave £10 to pay for the printing of the Enquiry.

Carey wrote in the Introduction, "as our blessed Lord has required us to pray that his kingdom may come, and his will be done on earth as it is in heaven, it becomes us not only to express our desire of that by words, but to use every lawful method to spread the knowledge of his name."

Christ's commission to the apostles was still binding on the Church, despite the fact that some argued that what the apostles had done was sufficient; others that we should concentrate upon our countrymen; and others that God would himself had responsibility to bring the heathen the Gospel. Next Carey surveyed missionary endeavour from the New Testament to the present, urging this was still the primary responsibility of ministers, who must exert themselves in this task.

Carey suggested a way forward: first, and most important of these was prayer, fervent and united, and he recognised that Sutcliff's Association prayer-call had been significant. However, "we must not be contented with prayer, without exerting ourselves in the use of every means for obtaining those things we pray for." He put forward a SOCIETY idea, with a competent committee to administer it. But there was still reluctance. In despair Carey grabbed hold of Fuller's arm and cried out: "*Is nothing again to be done?*"

Fuller was deeply moved. It was agreed that the Plan for such a Society for the Propagation of the Gospel among the Heathen be prepared for the October meeting at Kettering. Carey preached his challenging sermon at Nottingham, *Expect great things FROM God, attempt great things FOR God*, and the rest is history: as Carey willingly translated his vision into action by sailing with Dr John Thomas in 1793, for India.

Many things can be learned from this part of our Baptist story, but for me it is important because it reveals what in the present could be called 'a Baptist Spirituality', which is useful for to-day. It illustrates our interdependence as Baptist Christians. These ministers needed each

other. One was a man of prayer, one a man with theological insight, the third a man with a determination to put a vision into practice. Coming together to find the mind of Christ, each brought a vital gift and shared it with their friends, so God's will could be known and done.

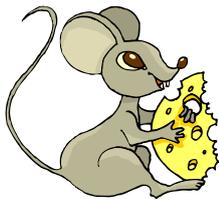
ROGER HAYDEN



STRAWBERRY TEA

This year's STRAWBERRY TEA, in support of Broadmead's chosen charities 2011-12, will be held on **SATURDAY, 2nd JULY, 2011, from 2.30 to 4.30 p.m.** at the GUIDE HEADQUARTERS HUT, Weston Road, Long Ashton, BS41. Plenty of Parking available on site.

TICKETS **£3.50** from either Edwina or Roger Hayden



AN ENIGMA!

The great modern physicist, Richard Feynman, said that giving any idea of what modern science means to those who cannot imagine higher mathematics was like trying to explain music to the deaf. He claims that the job of the physicist is to reveal the patterns in nature and seek to fit them into simple mathematical schemes. We are still left with the question: WHY?

Questions of meaning and of moral, aesthetic, or social import that cannot be expressed in equations must be looked at with different eyes.

"Have you visited the storehouses of the snow?" asks God of Job. "Can you bind the cluster of the Pleiades or loose Orion's belt?" Job is silenced.

It is Stephen Hawking who asks this question: "What is it that breathes fire into the equations and makes a universe for them to describe?"

The mystery is not only HOW it is, but THAT it is; a mystery that may not be expressed in words, so much as FELT. **CHURCH MOUSE**

CHRISTIAN AID SPONSORED WALK

Thanks again to all who walked and all who sponsored. The total raised was **£420**.

THE BRAIN DRAIN WHERE AM I?



I am standing in a large open space where the past and present sit happily together.

In the hustle and bustle of a busy day you can take time out to rub shoulders with the famous, or reflect on your surroundings.

Water is a prominent feature here – indoors and outdoors.

This is a starting place for adventure, so head for the stars, or check the distances to far flung places.

Please let **Ann Clark** have your entries by Sunday, 7th August

Answers to May's tourist attractions puzzle were:-
1 Dyrham Park; 2 Cheddar Gorge; 3 SS Great Britain; 4 Lacock Abbey; 5 Bath Abbey; 6 Berkeley Castle; 7 Clevedon Court; 8 Wells Cathedral; 9 The Roman Baths; 10 Longleat House; 11 Sheldon Manor; 12 Stourhead; 13 Glastonbury Tor.

The first correct entry opened was from **Jenny Capstick**. Well done Jenny.