

FOR THE RECORD — ABF OFFICERS, 1971-1992

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1972	Jack Matthews	«	«	«
1973	«	«	«	«
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1975	«	« Ruby Thompson	«	V. & J. Rushton, Mary Miles
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1986	Gwen Atherton	Harold Beaumont	«	«
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1988	Roger Prentice	«	«	«
1989	«	«	Don Myers	«
1990	Byron Corkum	Ed Colquhoun	John Churchill	«
1991	«	«	«	«
1992	Ed Colquhoun	Derrick Marshall	«	«

“Obey your leaders and submit to their authority;
for they are tireless in their care for you ...”
- Hebrews 13.17, REB.

BULLETIN

Atlantic Baptist Fellowship

December 1992

Glory to God in the Highest

Christmas Bells
Eliza Mary Goddard-Fenwick.

CHIMES.

CHRISTMAS BELLS

The Christmas bells are ringing; They sound o'er hill and dale, Their dulcet tones are telling Once more the wondrous tale.	The Christmas Bells are chiming In every land and clime; They tell us men are brothers, Hail! Welcome Christmas chime.
Chorus: Ring out ye Bells! 'Tis Christmas Day! Peal forth with joy! Drive grief away! For Christ is born This blessed morn So let us haste our vows to pay.	Chorus: Ring out, etc. The Christmas Bells are calling In accents sweet and clear; The Christ-Mass needs our presence When He is drawing near. Chorus: Ring out ye Bells! etc.

On Earth Peace, Good Will Toward Men

SPRING ASSEMBLY 1993

21-22 May 1993

First United Baptist Church, Wolfville, Nova Scotia

Theme: “The Rise of Neo-Nazism and the U.S. Evangelical Right”

Special Speaker:

Rev'd H. Martin Rumscheidt, BA BD STM PhD,
Professor of Hist. & Theo. Studies, Atlantic School of Theology

Full particulars in May 1993 Bulletin



EDITORIAL COMMENT

We wish all our readers a happy and holy Christmas and a healthful and successful New Year rich with the blessing of God.

THE OFFICERS OF THE ABF ARE:

President: Mr. Edward Colquhoun, 1A Lamy St., Amherst, N.S. B4H 2B2

Vice-President: Mrs. Elaine MacGregor, 6327 Liverpool St., Halifax, N.S.

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St., New Minas, N.S., B4N 4L6. (Tel: 902-681-1121); Rev'd Terry Tingley, Box 165, Armdale, N.S. B3L 4J9 (Tel: 902-852-3265).

THE OBJECTIVES OF THE ATLANTIC BAPTIST FELLOWSHIP

(approved by the Spring Session, Wolfville, June 14-15, 1985)

The Atlantic Baptist Fellowship is a community of Baptist churches, laypersons and ordained ministers. It is supported by voluntary contributions made by persons and churches sympathetic to its aims, which are:

- (1) to witness to the freedom implicit in the voluntary principle in religion which is the essence of the traditional Baptist position;
- (2) to affirm and celebrate Baptist participation in, and witness to the whole, visible, catholic and evangelical church of Jesus Christ;
- (3) to strengthen the United Baptist Convention of the Atlantic Provinces and to encourage it to strive for the above;
- (4) to provide a forum for the discussion of doctrinal and ethical questions and social problems and policies in that spirit of tolerance and mutual respect which issues from Christian love;
- (5) to publish, at regular intervals, a Bulletin which seeks to further these aims and which describes the activities of the Fellowship and announces the agenda for its general meetings which will be held in the spring and in the autumn of each year.

THE BULLETIN OF THE ABF is published by the Atlantic Baptist Fellowship, Editor — the Rev. Dr. M.R.B. Lovesey, P.O. Box 68, Wolfville, N.S., B0P 1X0. Telephone 902-542-5264.

The Bulletin is mailed to interested churches and individuals. Those wishing to receive the Bulletin, and all details of changes of address, are to be sent to the distribution organizer: Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S. B0P 1X0.

While the Bulletin is mailed free of charge; donations to help pay the ever-increasing costs of publication and mailing are gratefully received and should be mailed to the treasurer (address above). Receipts for income tax purposes will be mailed.

If ever there was need for the spirit of Christ and for intelligent application of the principles of his kingdom in all departments of life, personal, communal, national, international, it is today.

- Esther I. Clark (letter to Maritime Baptist, 26/5/24)

News about the warring theological factions in the Southern Baptist Convention continues to be disturbing. How distressing it is to witness the splintering of the "moderate" reaction to the recent fundamentalist "take-over" in that great Convention! Fundamentalism is always fracturing into groups that detest each other — that is to be expected — but one is always hopeful that this will not happen among the anti-fundamentalist party. There are several such groups operating now, of which the Cooperative Baptist Fellowship (CBF) is the largest, with the Alliance of Baptists (AOB — formerly called the Southern Baptist Alliance) the runner-up in size. It is reported that the board of directors of the AOB refocused the agenda of the five-year old organization and committed itself to ongoing dialogues with other Baptist bodies during the board's September 1992 meeting in Washington, D.C. The AOB and the CBF will cooperate in the future raising of mission funds, but any talk of a merger between the two groups has been abandoned for now. Stan Hastey, the AOB executive director, said the board "identified clearly what the Alliance does best — holding up foundational historic principles of Baptists during a time of transition, maintaining a posture of openness toward other Baptist bodies and the larger Christian Church, and championing causes of oppressed persons including women in the church."

We end this page on a much happier note by congratulating the following:

- the Reverend Gordon H. Barss, BA (Acadia), BD (Andover-Newton), retired missionary and educational leader, who was honoured with Acadia's DD degree at the Fall Convocation, 17 October 1992. Gordon, ably supported by his wife, Rolanda, dedicated himself to the people of India for over forty years.



- Dr. Kevin Ogilvie, OC, distinguished biologist, recently appointed to be the thirteenth president of Acadia University, in succession to Dr. J.R.C. Perkin. We join wholeheartedly in the sentiments of H.L. Woodman who wrote recently: "My best wishes go out to Dr. Perkin who will have some new challenges,

I am sure, after he steps down in 1993; and to Dr. Ogilvie who has big shoes to fill."

- the Reverend Terry Tingley, BA, BD (Acadia), of Bay-side, Nova Scotia, who assumes the editorship of the *Bulletin* of the Atlantic Baptist Fellowship, 1 January 1993, in succession to Dr. M.R.B. Lovesey, who is retiring after 7 1/2 years and 24 editions published. Widely experienced in youth, educational, pastoral and Convention matters, Terry has taken courses in journalism offered by the Southern Baptist Convention and King's College, Halifax. We wish him happiness and success as he takes up this new responsibility.



ABF FALL ASSEMBLY 1992

By kind invitation of the First Amherst United Baptist Church, the Fall Assembly of the Atlantic Baptist Fellowship was held there, 25-26 September 1992, with some 100 people participating in one way or another.

The conference opened at 7 p.m. on the Friday night with a devotional conducted by the president, Ed Colquhoun, and a welcome to the church by the senior minister, the Reverend Byron Corkum.



presidential
ponderings

The theme of the conference was "Modern Youth and the Church"; the special speaker, Professor Jack Wendt of Acadia University, whose two lectures are summarized below (pp. 7-8). At the conclusion of the second lecture on the Saturday morning, responses to the presentations were made by the Reverend Don Miller (along with four members of his Amherst youth group), the Reverend Don Britt (United Church) and the Reverend Derrick Marshall. A very useful general discussion followed, all agreeing that the lecturer's approach to Christian youth work was both positive and informative.

Friday evening's exercises terminated with a celebration of Holy Communion conducted by the ministers and deacons of the host church. Saturday's morning devotions were in the charge of the Reverend Morley A. Shaw, pastor of the First United Baptist Church, New Glasgow, N.S.

At the Saturday afternoon's business meeting the following business was transacted:

At the Saturday afternoon's business meeting the following business was transacted:

- the successor to Dr. M.R.B. Lovesey as editor of the *Bulletin* of the Atlantic Baptist Fellowship is to be the Reverend Terry B. Tingley of Armdale, Nova Scotia. He will assume office 1 January 1993.

- The Spring Assembly of the Fellowship will be held at the Wolfville, N.S., United Baptist Church, 21-22 May 1993, when the special speaker will be the Reverend Dr. Martin Rumscheidt of the Atlantic School of Theology. The theme will be, "The Rise of Neo-Nazism and the U.S. Evangelical Right."

- The Treasurer's report and budget for 1993 were approved.

- The Secretary of the "Friends" reported that the goal of 240 members by the new year is now within reach. She pointed out that to date only 44% of the membership have paid their annual dues of \$10 minimum for 1992.

- The president, Ed Colquhoun, said he will be attending the upcoming Denominational Leaders' conference organized by the Atlantic Ecumenical Council.

- A team of ABF Executive members, headed by the president, will be meeting shortly with Dr. Andrew MacRae, the principal of the Acadia Divinity College, to discuss matters of concern about the theological education currently being given by the College.

- The president and the Executive will be meeting with the Executive Minister of the United Baptist Convention of the Atlantic Provinces 27 November 1992.

- Dr. Dorothy May Lovesey's new book on Silas Tertius Rand was recommended to the Fellowship. See Roger Prentice's review (p. 9).

- Agreed to send letters to Winston Miles and other ailing friends.

- Deadline for material for the March 1993 *Bulletin* is 5 February 1993.

SCENES FROM THE FALL ASSEMBLY 1992

Photographs by Vincent Rushton et al



MODERN YOUTH AND THE CHURCH

by Jack Wendt

Lecture I: "Adolescent Spirituality and Developmental Theory"



Jack Wendt

Adolescence is the time when we make the transition from child to adult, when we seek to understand the world and ourselves, when we work out our beliefs and values, and discover what it really means to follow Jesus and build a foundation for life as an adult, a Christian adult. The period begins with the onset of puberty and stretches through the secondary school year and into the college years or the beginning of vocational life.

The adolescent period may be divided into three stages: early, middle and late. The early period sees the beginning of the capacity for reflective critical thinking and creative thought. Personal relations become significant. Serious thinking about religious and philosophical issues begin. The middle period (ages 15-18), often a lonely and confusing one, sees a deepening understanding of sexuality, a struggle with identity and conflict with parents to achieve that identity. Relationships with peers

becomes more intense. The late period witnesses career decisions and lifestyle choices with focus on roles, duties, responsibilities and opportunities. Issues of identity and intimacy are often acute.

There are many myths about adolescence which are not supported by research. An important one is the stereotype which portrays the adolescent as frustrated, troubled and confused. Certainly youth undergoes various degrees of stress but on the whole they cope reasonably well.

Adolescents overwhelmingly express religious needs and find value in religious commitment, but the emphasis is on personal rather than institutionalized religion.

According to George Gallop, young people in North American tend to be: 1) more tolerant than their elders on racial, ethnic, social and religious issues; 2) continue to be remarkably service oriented; 3) are themselves a particularly religious segment of society. Gallop also notes that it is important for youth to establish religious values prior to going to college because college has a very secularizing effect.

Although adolescence reflects a developmental stage in which there is usually a decline in traditional religious values most young people do search for a deeper meaning in their lives. Adolescents place a great emphasis on relationships and that include a relationship with God.

Young people are very worried about their future in today's high-tech., highly competitive world. A sense of hopelessness about the future is very prevalent. They think the problem lies in matters external to themselves and often have negative experiences with their adult-controlled environment. They tend to choose friendship as their highest value. They generally would do most anything else than get involved in church life. In general they find the structures of the church not welcoming or supportive.

Parents have trouble in dealing with their adolescent children. Too often, as Bibby and Posterski point out, "one of the major reasons for teenage-adult conflict is the failure of adults to be sensitive to the reality and tempo of teenage emergence." They do not let young people grow up. And too often parents are poor role-models, they do not practise what they preach.

Negative attitudes of youth toward the organized church, as perceived by youth, is the result of: 1) failure of the church to serve the people; 2) the shallow and superficial stance of many church members; 3) inability of congregations to appeal to youth on a solid spiritual basis.

We need to base our strategies for working with youth on our sound understanding of youth.

Lecture II — "Pastoral Strategies for Adults Ministering to Youth"

In ministering to youth in our churches, we adults must see ourselves as agents and facilitators in the process of spiritual growth. In all we do we must keep the following principles and values in mind:

- * *Acceptance.* Adults must accept the developmental realities of youth as well as their own experience and limitations.
- * *Prayer.* Prayer is fundamental to any strategy, giving strength and direction.
- * *Listening.* Youth needs to experience non-judgmental listening.
- * *Respect.* Youth must be respected for what they are and what they are becoming.
- * *Love.* Unconditional love must be shown.
- * *Trust.* We must demonstrate our faith in youth by trusting them, however difficult for us it may be. Trust is visibly demonstrated love.
- * *Freedom.* Youth must be given freedom, freedom to grow — they must be given freedom to make mistakes. We must beware of being over-protective.
- * *Authenticity.* Both adults and adolescents are on pilgrimage — each group must respect the other as both are on the pilgrim way.
- * *Models.* Youth pays more attention to what adults *are*, than to what they *say*.
- * *Faith.* We must have faith in the young people with whom we work and make that faith very apparent. We must also have faith in ourselves.
- * *Time.* Young people must be given time to grow up to adulthood. We must beware of trying to speed up the process.
- * *Study.* We adults must read and study the literature on adolescent development.
- * *Body of Christ.* It's not a case of "us" and "them," for we are all one in the Body of Christ, the Church.
- * *Society.* We must conform not to the standards of the current secular society, but to the ideals of our Christian profession of faith.
- * *Refrain.* Jesus is our model, our Saviour and our Lord — we must follow him! By so doing we will fulfill our calling to be models to others for his sake. To the extent that we follow Christ, youth will follow.

Come ye after me,
and I will make you to become
fishers of men.

- Mark 1.17.

Editor's note. Jack Wendt, BA MA (San Francisco State), is Associate Professor in the School of Education, Acadia University and Director of the Christian Counselling Centre, Wolfville, N.S.

THE 1992 UBCAP CONVENTION

A Personal Impression by Edward Austin Colquhoun

The 146th annual assembly of the United Baptist Convention of the Atlantic Provinces was held at Acadia University in Wolfville from Wednesday, 19 August 1992, to Saturday, 22 August. While I was there, I witnessed Dr. MacArthur presiding over debate about the "License to Minister." I heard Dr. Williams leading in Bible study. I heard the heads of ADC and ABC make their joint presentation. I heard the youth presentation. I also heard about the election of Mr. Carmen Moir as our new president and about the warm reception given a member of the Anglican communion.

From such fragmentary impressions, I am hardly prepared to give an accurate, complete report about this convention. Perhaps I need to step back a bit before attempting any report. A statement of my bias is in order. For at least twenty years my experience of Convention was either of rancour or of the kind of pietistic devotion that cries "peace" when there is no peace. I remember anti-intellectual, anti-women, anti-ecumenical decisions combined with the manipulative use of prayer and piety whenever debate threatened to break out. I have often left Convention assemblies deeply ashamed that the proud Baptist tradition of free inquiry and debate had fallen upon such hard times. My impressions of this Convention were quite different.

First, the debate about changing "Recognition of Gifts for Ministry" to "License to Minister." Without commenting on the substance of this issue, the debate itself was a refreshing change from what I expected. Speakers both for and against the motion spanned the theological spectrum, humour was used to make points but not in a hurtful way, the chair encouraged full expression of opinion, and only one speaker concended to tell the assembly what the Lord's will was on this matter (as revealed to him, I guess) and he ended up on the losing side! It seemed like a healthy, spirited debate worthy of a Christian assembly. In the Bible study, I heard reference to Karl Popper, one of the prominent thinkers of this century, and to Thomas à Kempis, who wrote (or perhaps copied) centuries ago in a monastic tradition, a type of spirituality rarely considered at Convention. In short, the Bible study engaged our minds as well as our emotions. I was amazed to hear music at the Youth Presentation that was first sung in the 60's when it reflected the social concerns of the Christian Church. There may be hope for a balance between personal piety and social responsibility in our youth work.

As for those things which I did not witness, perhaps it is better to leave those for comment to people who were there. However, if there were signs of more openness to our fellow Christians of other denominations, this is indeed a wonderful development. This Fellowship (the Atlantic Baptist Fellowship) exists to promote, within Convention, open discussion of theological and social issues and to affirm Baptist participation in the whole Church. I don't think our work is over, however, it just may be beginning to bear some fruit.

Editor's note. Edward Austin Colquhoun, BA BTh MEd (Acadia), is principal of the E.B. Chandler Junior High School, Amherst, N.S. He is a former Convention appointee to the Board of Trustees of the Acadia Divinity College and is currently the chair of the Board of Deacons of the First United Baptist Church, Amherst, N.S.

BOOK REVIEW

by Roger H. Prentice

It is a delight to see in print the result of several years' research, the achievement of a scholar's skills and pen. The printing of *To Be a Pilgrim: A Biography of Silas Tertius Rand, 1810-1889: Nineteenth Century Protestant Missionary to the Micmac*, by Dorothy May Lovesey, is a credit to the author and to the Baptist Historical Committee of the United Baptist Convention of the Atlantic Provinces and the Acadia Divinity College which published the book in the series *Baptist Heritage in Atlantic Canada*. The perceptive and fluid style of Dr. Lovesey paints a fascinating and convincing portrait of one who was a 'giant' of the society in the Maritime Provinces of the nineteenth century.

The book presents a mass of detail which makes the life of Silas Rand entertaining to the reader and fruitful for the historian. For once here is a book which combines the two! The first delight is the powerful, witty and incisive writing style which tells the story of one born in Nova Scotia, who grew up in pioneer days, had dramatic spiritual experiences, translated the scriptures into Micmac, organized a mission to the Indians, wrestled with church polity and politics and who died an honoured and respected 'saint.' The story flows along easily and gathers momentum as each page is turned.

The second delight is the depth of historical research which has clearly gone into the making of the book. The reader feels confident that the biographer has grasped the essence of Rand's personality, character and motivations.

It will no doubt surprise some that Rand was not always comfortable with his fellow Baptists who continually disappointed him. The pain of being forced to leave the pastorate of the Liverpool Baptist church in 1842 brought him many dark days for the rest of his life. Later his expulsion from the fellowship of the Hantsport Baptist church was not without its spiritual agony and distress. Happily, it is recorded that he was restored to that church's fellowship before he died!



Dorothy M. Lovesey

This is a book to pick up and read. The story of the life of this remarkable Maritime 'saint' provides much material for personal reflection and decision-making in the last decade of the twentieth century. Dr. George Rawlyk, of Queen's University, says in his 'Foreword': "*To Be a Pilgrim* is not only a fine religious biography, it is also a wonderful introduction to the often Byzantine world that characterized the nineteenth century Maritime Baptist experience."

Editor's note. The Reverend Roger H. Prentice is chaplain of Acadia University. Dr. Dorothy May Lovesey was born and educated in Johannesburg, South Africa, was resident in England for twelve years and since 1956 has lived with her family in Wolfville, N.S. Her book (xx+288 pp.) is available from Lancelot Press, Box 45, Hantsport, N.S., B0P 1P0.

RECENT BOOKS ON THE DEAD SEA SCROLLS

by Eileen Schuller

It is amazing, in view of the fact that some 45 years have passed since the discovery of the Dead Sea scrolls, that these ancient documents continue to interest both scholarly work and the attention of the media as well as the general reader. One scholar has collected some 10,500 items — articles, reviews, newspaper clippings — and the end is not in sight. Academic interests are met by material in such periodicals as *Revue de Qumran*, *Revue Biblique*, *Journal of Biblical Literature*, and formal reports of International Conferences on Qumran Research such as the one held in Madrid in 1991. To help the more general readers who want to keep up on the scrolls and also to have some basic general information against which to evaluate the latest media reports, I should like to comment briefly on three recent and one not-so-recent books which are likely to be found on their bookstore or library shelves.



Schuller

I

The Dead Sea Scrolls in English by G. Vermes (Pelican Books/Penguin Books, 1962, third revised and augmented edition 1987). This is the most readily accessible translation of the scrolls into English. The material is well arranged in three sections (The Rules; Hymns, Liturgies and Wisdom Poetry; Bible Interpretation); each text is preceded by short, helpful, introductory statements. The fifty-five page "Introduction" to the third edition serves as what may be called the *consensus theory* about the scrolls and the community which produced them.

This *consensus theory* believes the scrolls were compositions of the Essenes, a pietistic group originating in the aftermath of the Hellenistic crisis in Judaism in the mid-second century BCE (Before the Christian Era). These people separated themselves from the Jerusalem leadership and temple over issues of priesthood, calendar and halakic interpretation, and went to live in the wilderness of Qumran on the western coast of the Dead Sea. Several new and different theories, often propounded by TV documentaries, have been suggested. For example, Schiffman argues that the authors of the scrolls were more connected with the Sadducees, and Golb suggests the scrolls came from the Jerusalem temple. However, the standard consensus, with perhaps some modifications, is by no means dead and is still defended by major scholars (James Vander Kam, Joseph Baumgarten, Hartmut Stegemann).

II

The Dead Sea Scrolls Deception by Michael Baigent and Richard Leigh (Corgi Books, 1992). With the banner "The Sensational Story Behind the Religious Scandal of the Century" highlighted in red on the cover, this book was bound to attract attention!

The book is in two parts. In the first part the authors set out to discover why all the scrolls are still not published after forty years. They come up with the startling revelation of an hitherto undiscovered link between the Ecole Biblique (the French biblical school in Jerusalem which has been involved with the scrolls from the beginning) and the Pontifical Biblical Commission, i.e., the Roman

Catholic Church. They claim to uncover a plot, a deliberate attempt on the part of the Roman Catholic Church, to delay the publication of the scrolls lest they challenge the foundations of the Christian religion. They give an exciting story ... but ultimately with little fact or evidence. The *real* story of the regrettable delay in publication is a combination of more mundane realities: the political situation in the Near East since 1948, lack of money and personnel, the medical and personal tragedies in the lives of some of the key scholars.

The second part of the book deals with the interpretation of the scrolls. Here the authors totally follow the work of Dr. Robert Eisenman of California State University in Long Beach. Dr. Eisenman dates the scrolls a century later than most other scholars, so they are seen to describe conflict in the early church with James the Just as the "Righteous Teacher" and Paul as the "Wicked Priest." Readers should know that this is Dr. Eisenman's distinctive theory and although he has published two books (1983 and 1986) and given numerous papers for a decade, I do not know of any Qumran scholar who has followed his lead.

III

Jesus and the Riddle of the Dead Sea Scrolls: Unlocking the Secrets of His Life Story by Barbara Thiering (Doubleday Canada, 1992). This is the presentation of a theory held by a single scholar from Australia, who believes that the scrolls show that John the Baptist was the "Teacher of Righteousness" and Jesus was the "Wicked Priest." Arguing that the scrolls provide a special method for reading ancient texts, she applies the "pesher" method to the Gospels and discovers a "subtext" about a Jesus who married Mary Magdalene, fathered three children and did not die on the cross but lived on to AD 64. A large section of the book is a reconstructed chronology from 9 BC to AD 64 presented with elaborate detail. Suffice it to say that this is a totally idiosyncratic and unsubstantiated way of reading both the Gospels and the Scrolls!



The Dead Sea Isaiah Scroll

IV

Understanding the Dead Sea Scrolls: A Reader from the Biblical Archaeological Review by Hershel Shanks (Random House, 1992). This collection of articles is written for the general reader and covers all the major topics (the story of the find, current theories, discussions of key texts, the scrolls and early Christianity and Rabbinic Judaism, etc.) one of which is a comprehensive review of Baigent and Leigh's book. This is probably the most accessible and informative book available to give the general reader a sense of what is happening in scroll research today.

Editor's note. Dr. Eileen Marie Schuller is Professor of Hebrew in the Department of Religious Studies at McMaster University. For notes on her biography and her ABF lectures ("The Use and Abuse of the Bible"), see the *ABF Bulletin* of August 1986.

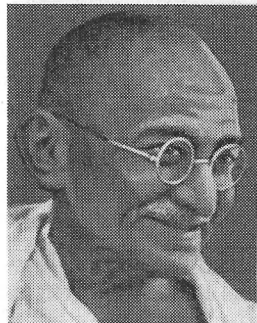
LIVING RELIGIONS IV — HINDUISM

by Bruce Matthews

Like the word "India," Hinduism is derived from the name of the Indus River. The origins of the religion are two-fold. First, the religious practices of the indigenous inhabitants of India, and second, the religion of the Aryans who migrated from the Caucasus to India about 1200 BC. Some maintain that there really is no such thing as one Hindu religion. There is some truth to this, as Hinduism is an extremely complex variety of beliefs and spiritual allegiances. There is certainly no such thing as a creed or common statement of belief. How are we to understand something so difficult to categorize or define? One way is to set down a world-view that most Hindus would be at least familiar with. Such a world-view maintains that time and space are cyclical (*samsara*), as is life itself. When human beings and animals die, a certain life energy (*karma*) proceeds from the body to be reborn elsewhere. *Karma* also means acts and deeds. How one acts in this life is thought to affect the "quality" of *karma*, and this in turn will determine the level or quality of rebirth. But how do Hindus know what they should or should not do in order to generate good *karma*? The answer to this is in the key notion of *dharma*, duty or responsibility. Each person is born into a certain caste (*varna*) because of actions done in a previous life, and each caste in turn has a code of duties that only it can perform. *Karma*, then, is essentially how one does one's *dharma*.

In ancient times, the castes represented specific "professions," with the Brahmins or priests at the top, followed by the military, the farmers and the artisans and servants. Those who had what were perceived to be "polluting" occupations (fishermen, hunters, leatherworkers, undertakers) were often thought to be "untouchable" (*achuta*) or "outcaste." Today, approximately one-seventh of India's estimated 750 million Hindus are still "untouchable." Many state laws have

recently ensured that these people have a full place in society, polity and economy. But fairly traditional marriage customs prevent much social mobility. The late Mahatma Gandhi, architect of modern India, urged Hinduism to rid itself of the burden of caste. Others, however, point to the protective social dimension of caste, arguing that it has produced a less aggressive society more willing to accept life as it is. These apologists rightly point out that India has therefore remained impervious to outside ideologies, such as Communism.



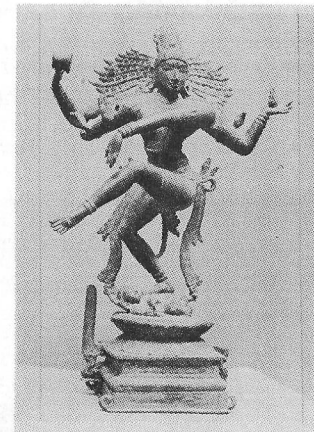
Gandhi

What about Hindu ideas concerning the divine? Does God play a role in human destiny, in helping people cope with the vicissitudes of life and leading them to better rebirth? The short answer is yes. Hinduism is,

however, what is properly called a henotheistic religion. This means belief in more than one god (polytheism), but acknowledgement that only one of those gods is needed to protect and assist. Hindus who seek salvation through devotion to God appeal for his grace, though it is never powerful enough to overturn the effects of not doing one's caste duties properly.

Over the course of two thousand years, two gods in particular have emerged as important. These are Shiva and Vishnu (hence the "Saivite" and the

Vaishnavite" branches of Hinduism). To complicate matters, however, Shiva's female consort (*Shakti*) is also a crucial object of veneration. She takes on many different forms, some appearing quite cruel (for example as Kali, goddess of disease and death, although devotees will argue that it would be foolish to think that the terrible aspects of nature are not just as much a part of divine activity as those that are pleasant). In somewhat the same fashion, Vishnu "incarnates" himself in different manifestations, especially when he sees that *dharma* is not being properly conducted in human society. Two very important Vaishnavite incarnations are Rama and Krishna.



Shiva

Finally, there are Hindus who are not particularly interested in the gods and who seek instead a divine Absolute that stands behind the cosmos, gods and men (for even the gods are thought to eventually suffer rebirth). This is Brahman, a neuter force or power that is beyond any kind of description (except for *neti neti*, "not this, not that"). "Brahman" is not a name, it is a term. It is thought to exist in all living things. Individualized in each one of us, Brahman is also called *atman*. Sometimes this is translated as personalized "soul," but that is incorrect. *Atman* is a single shared aspect of the divine in everything that lives. Most Hindus will never really understand this. But for the one who follows a moral life, who does his or her *dharma* properly, and who takes time to meditate and be reflective, the realization of Brahman is a possibility. To see that you are in a sense "divine" (as is your pet dog or any living thing, like cows) is to be "saved." Such a person's *karma* becomes so pure it merges into Brahman, and there is no more rebirth.

Two final observations are necessary to give balance to this subject. First, Hinduism is outwardly an extremely tolerant religion, accepting other faiths as equally valid. Modern Indian political tensions, however, have compromised the integrity of this point. Presently there are troublesome Hindu political parties at work in India that use religion in a chauvinistic and discriminatory way, especially against India's large Muslim minority.

Second, although some important Hindu concepts greatly affected neighbouring Southeast Asia a thousand years ago, in general it can be averred that Hinduism is not a religion that non-Indians can easily embrace. It is a very culturally-located religion, essentially open only to those who are born into it. Hence it is found only in India and in those parts of the world where Indians have gone to work and live.

Editor's note. The Reverend Bruce Matthews, BA (Acadia), MA (Oxon), STB (Trinity), PhD (McMaster), is the C.B. Lumsden Professor of Comparative Religion and Head of the Department of Comparative Religion, Acadia University.

"When I cease to take in new ideas,
I hope they will order in the undertaker."
- Baron Friedrich von Hügel, 1852-1925.

IN MEMORIAM

• **HELEN GOUCHER GRIMMER** (Acadia University class of 1951) died in Wolfville, N.S., 17 August 1992, at age 61. Active in church, charitable and volunteer causes, she was honoured by the Canadian Mental Health Association. She was a loyal supporter and "Friend" of the Atlantic Baptist Fellowship.

• **ISAAC JUDSON LEVY** died in Windsor Elms, N.S., 16 October 1992, at age 83.



Jud (as he was known to everybody), a native of Lunenburg County, Nova Scotia, received his BA from Acadia University, where he was life president of the class of 1931. He was a successful leader of the Acadia Debating team. He secured the BD and the STM degrees from the Andover-Newton Theological School, and was honoured in 1956 by his alma mater, Acadia University, with its DD degree.

Jud served Baptist pastorates in Sussex, N.B. (1936-40), Charlottetown, P.E.I. (1940-47), Moncton, N.B. (1947-55),

St. Catherine's, Ontario (1955-59) and Hamilton, Ontario (1959-64). His interest in, love for, and service to youth was outstanding. An excellent committee man, his talents were constantly in demand for convention, church and university boards.

From 1964 until 1975, Jud (ably assisted by his wife, Dr. Fernetta Levy) served as chaplain of Acadia University. On his retirement in 1975, a volume, *Chaplain Extraordinary*, edited by Acadia president, Dr. J.R.C. Perkin, was published in his honour. The Isaac Judson Levy Scholarship was established by the Acadia class of 1975 at its ten-year reunion.

Widely known as an author, with numerous published articles to his credit, Jud wrote three books: *This New Day*, *Come Let Us Worship*, and *Teach Us To Pray*.

A loyal Baptist, Jud was unreservedly committed to the "ecumenical vision" and the objectives of the Atlantic Baptist Fellowship, of which organization he was a most supportive "Friend." Upon retirement he took on the editorship of the ABF's *Bulletin* and between 1976 and 1985, nine and a half busy years, he produced 29 valuable editions of that journal.

• **BYRON FENMORE HOWLETT** died in Dartmouth, N.S., 21 October 1992. Byron was born in Annandale, Prince Edward Island. After military service throughout WW2 in Canada, the United Kingdom and Europe, he was ordained to the ministry of the Christian Church (Disciples of Christ) and served as a Christian Pastor for some 30 years. He was a past-president of the Halifax and Dartmouth Council of Churches, and gave a decade of outstanding leadership as the Nova Scotia District Secretary of the Canadian Bible Society.

"Everyone who lives and believes in me will never die" — John 11.26 NRSV

Friends of the Atlantic Baptist Fellowship

FRIENDS are sympathetic to the aims of the ABF, which are:

- (1) To witness to the freedom implicit in the voluntary principle in religion which is the essence of the traditional Baptist position;
- (2) To affirm and celebrate Baptist participation in, and witness to the whole, visible, catholic and evangelical church of Jesus Christ;
- (3) To strengthen the United Baptist Convention of the Atlantic Provinces and to encourage it to strive for the above;
- (4) To provide a forum for the discussion of doctrinal and ethical questions and social problems and policies in that spirit of tolerance and mutual respect which issues from Christian love;
- (5) To publish, at regular intervals, a Bulletin which seeks to further these aims and which describes the activities of the Fellowship and announces the agenda for its general meetings which will be held in the spring and in the autumn of each year.

FRIENDS undertake:

- (1) To pray for the life and work of the Convention and the Fellowship;
- (2) To seek other committed Christians to join the Fellowship;
- (3) To become better informed about current ethical and theological issues;
- (4) To pay an annual subscription, minimum \$10.00;
- (5) To respond, as circumstances permit, to requests for financial support.

Please cut off along this line and mail to:

Dr. Dorothy M. Lovesey
P.O. Box 68, Wolfville, N.S. B0P 1X0
Tel.: 902-542-5264

Please enrol me as a FRIEND:

Name and title
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FRIENDS OF THE ABF — UPDATE

by Dorothy M. Lovesey

We wish all our "Friends" and supporters of the work of the Atlantic Baptist Fellowship a very happy Christmas and a prosperous New Year. May good health, pleasant experiences and holy days be your portion!

We have very nearly reached our goal of 240 "Friends" by the end of 1992. We are only a few short. With your help we can even surpass our goal.

This month we present two of our most loyal "Friends" and supporters, the Reverend and Mrs. Vincent V. Rushton, known to all of us as Vin and Jean.



Vin, a native of Springhill, Nova Scotia, studied at Acadia 1939-43, graduating with the BA degree. Jean Quigg, born in Woodstock, New Brunswick, answering the call to devote her life to full-time Christian service likewise enrolled at Acadia in 1939. Following graduation in 1943 the pair were married in the Woodstock Baptist Church.

In 1947, Vin and Jean, under the aegis of the Canadian Baptist Mission Board, served for some twenty years as missionaries in India, devoting themselves to both the evangelistic and educational ministries. A staunch believer in continuing education, Vin has over the years acquired Master's degrees in Arts, Divinity and Education. In recent years the service of Jean and Vin to the Canning United Baptist Church and the public school system in that locality has been widely acknowledged and appreciated.

For twenty-one years, since the inception of the ABF, Vin has ably served the Fellowship in Public relations work.

We are always very happy to hear from you and thank you for your encouragement and support.

**PLEASE JOIN US
WE NEED YOU — YOU NEED US**