

# ABF SPRING ASSEMBLY

May 21-22, 1993

Wolfville United Baptist Church, Wolfville, N.S.

Theme: "The Resurgence of the Radical Right in Our Time"

Lecturer: Rev. Dr. Martin Rumscheidt

## PROGRAMME

### FRIDAY

- 6:30 p.m. Registration  
7:00 p.m. Opening Devotions: The President  
7:15 p.m. Welcome: Host Minister  
7:25 p.m. Lecture: "Resurgence of the Radical Right Part I"  
8:30 p.m. Break  
8:45 p.m. The Service of Holy Communion  
9:00 p.m. Reception

### SATURDAY

- 9:00 a.m. Devotions: Ms. Elaine Anne MacGregor  
Vice-President ABF  
9:20 a.m. Introductions, Notices  
9:25 a.m. Lecture II: "Resurgence of the Radical Right  
Part II"  
10:25 a.m. Coffee Break  
10:40 a.m. Panel Response  
Rev. Adele Crowell (Chair)  
Rev. John Boyd  
Rev. Mark McKim  
General Discussion  
Noon Dinner at Church  
1:00 p.m. Business Meeting  
3:00 p.m. Dismiss

## ABF Assembly - List of Accommodations

### Kentville and Area

- Allen's Motel, 384 Park St., Kentville (902) 678-2683  
Wandlyn Motor Inn, Coldbrook 678-8311  
Wildrose Inn Bed & Breakfast, Kentville 678-8466

### New Minas

- Greensboro Inn, Commercial St. 681-3201  
Sleep Inn, Exit 12, Highway 101, 800-521-2121 or 681-5000  
White Spot Enterprises Ltd., 1094 Commercial St. 681-3244

### Wolfville & Area

- Blomidon Inn, Wolfville 542-2291  
Victoria's Historic Inn, Wolfville 542-5744  
Old Orchard Inn, Greenwich 542-5751  
Roselawn Cottages, east end of Wolfville 542-3420  
The Old Rectory Bed & Breakfast, RR#1, Port Williams 542-1815  
The Planter's Barracks Bed & Breakfast, Port Williams 542-7879  
Grand Pre's Evangeline Motel, Grand Pre 542-2703  
Inn the Vineyard, Grand Pre 542-9554  
Tattingstone Inn, 434 Main St., Wolfville 542-7696  
Country Squire Bed & Breakfast, Port Williams 542-9125  
The Farmhouse Inn Bed & Breakfast, Port Williams 582-7900  
Tree-Tops Bed & Breakfast 582-7470

# ATLANTIC BAPTIST FELLOWSHIP BULLETIN

*"IT IS WELL KNOWN THAT ONLY A SMALL PERCENTAGE OF OUR UNITED BAPTIST CHURCHES IS WILLING TO CALL A WOMAN AS PASTOR OR ASSISTANT PASTOR."*

*Lic. Jennifer Smart  
.....page 3*

— also in this issue —

*"There is a fundamental change in the contemporary student which would shake many church members in their boots."*

*- Rev. Roger H. Prentice -  
Chaplain, Acadia University*

*....page 5*

— Plus much more... —

## ABF SPRING ASSEMBLY

*"The Resurgence of the Radical Right  
in our Time"*

*May 21 & 22 - Wolfville United Baptist Church*

*- Rev. Dr. Martin Rumscheidt -  
Atlantic School of Theology*

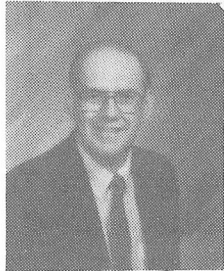
*Guest Lecturer*

**May 1993**



### ABF EXECUTIVE

President: Mr. Edward Colquhoun, Amherst, N.S.  
 1st V.P. — Ms. Elaine Anne MacGregor, Halifax, NS.  
 2nd V.P. — Rev. Adele Crowell, Halifax, N.S.  
 Secretary  
 Rev. Derrick Marshall, Annapolis Royal, N.S.  
 Treasurer  
 Dr. John Churchill, Box 56, Port Williams, N.S. B0P 1T0  
 Past President  
 Rev. Bryon Corkum, Amherst, N.S.  
 Secretary — "Friends" of ABF  
 Dr Dorothy M. Lovesey, Wolfville, N.S.  
 Public Relations  
 Rev. Vincent Rushton, New Minas, N.S.  
 Editor: ABF *Bulletin*  
 Rev. Terry Tingley, Box 10 Site 23, R.R.#4 Armdale, N.S.  
 B3L 4J4 (902) 852-4405



President

### 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 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.

### ABF BULLETIN

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 costs of publication and mailing are gratefully received and should be mailed to the treasurer (address above). Receipts for income tax purpose will be mailed.

*"Lord, give us courage to stand for something, lest we fall for anything."*

- Peter Marshall

## Baptist Women in Ministry

By Lic. Jennifer Smart

Many women each year train for Christian ministry at Atlantic Baptist College (ABC) and Acadia Divinity College (ADC). When they graduate, some are called to a church quickly while others must wait months before they're finally placed. I was in the latter group until I was called, with my husband Kirby, to the Glace Bay U.B.C. in Cape Breton in January 1992.

Some women have decided to link up through "Energy Connection". This is a newsletter for Baptist women with theological training, whether they are employed, unemployed, or as is often the case underemployed. I'm the editor.

It is well known that only a small percentage of our United Baptist Churches is willing to call a woman as pastor or assistant pastor. It is easier to be placed as a C.E. Director. It also goes without saying that Nova Scotian churches are more open than New Brunswick churches. Of the approximately thirty (30) women who are paid church ministry (other than secretarial) and chaplaincy, only six of them are ministering in New Brunswick (1/5 of the total).

God never intended that women should merely "survive" as called ministers of the church. Fellowship in ministerials is usually a pleasure. Yet women need to network just as the men already have. A Newsletter is just one vehicle for women in ministry to link up. The first issue was sent out early in March. Many thanks to the A.B.F. for funding it!

I hope the Newsletter will be a way that Baptist women who have trained for ministry can "rejoice with those who rejoice, and weep with those who weep." (Rom. 12:15) Some women are joyful because their spiritual gifts are being used to the glory of God. Other women are sad -- even depressed -- because somehow they have fallen through the cracks, only to be swallowed by the bog of spiritual stagnation.

Women, let's be faithful to pray for one another, and to "encourage one another daily ... so that none of you may be hardened by sin's deceitfulness." (Heb. 3:13) At least ten Baptist women trained for ministry are now waiting to be called to a church. God has called these women -- may our churches do the same.

— Editorial Comment —

### Coercing Children - Violating Trust?

Sue\* was 11 years of age. It was her first summer vacation camping experience. Her parents arranged this week-long church camp so Sue could have new friends, participate in a variety of recreational activities, develop an appreciation of the natural world, sing new songs, and have many memorable and enjoyable experiences in a safe environment. The parents also felt the outdoor chapel would be appealing and the worship such that Sue would develop a reverence for God.

But that week at camp for Sue proved to be a nightmare. She cried for two days after she arrived home. She was terrified about "going to hell". Camp was the only place where life is as it should be had been preached to her continuously.

Her mother tells it this way:

"Sue was so 'brainwashed' it was scary. It was heavy, heavy religion. And the leaders were so young...always hugging and saying 'I love you'. All the time at camp was spent on religion...day and night...Sue was so confused...it took her some time to become herself again. She had many nightmares. She never wants another scary experience like that again!"

Continued on page 12



**May 30, 1993**

By Gerry Harrop

For Christians in the reformed tradition, the celebration of Pentecost, while it will never match Christmas or Easter, is observed more and more as we move toward the use of the common lectionary and with it toward a greater awareness of the Christian year.

Christmas, and to a lesser extent, Easter, are universal feasts, part of the "civil religion." Their spiritual significance is acknowledged with the briefest of nods, as we get about the real business of buying and selling. Pentecost is still, in a peculiar way, a festival of the Church. It has been called the birthday of the Church.

Pentecost (the word means "fifty") was first of all a Jewish feast, and before that an agricultural holiday, celebrating the first-fruits of the harvest. It was observed among Jews on the 50th day after the 14th of the month Nisan, the first day of Passover. Among Christians it is the seventh Sunday after Easter. But it was to observe the ancient holiday that the audience referred to in Acts 2 was gathered. The apostles took advantage of the presence of the multitude to proclaim the Gospel. Many responded to the call for repentance and faith, as the apostles, notably Peter, preached. The Holy Spirit was poured out upon the multitude as the Christian mission began to happen.

The Church of Jesus Christ is unlike any other community in that it is the faith community possessing the divine spirit which indwells each believer as well as the community. May the observance of **May 30, 1993**, inspire us to "covet earnestly" the supreme gift of the Holy Spirit.

## **Warm and Natural Cooperation**

By Ed Colquhoun

Not too long ago, I heard it said that the Christian Church had entered a period of ecumenical winter. Attempts by major Christian groups to harmonize faith and order have run aground on such rocky shoals as the leadership of women and the meaning of the eucharistic observance. Church leaders seem rarely to meet with leaders of other traditions to discuss matters of substance. Not much is said about bringing organizational unity to the shattered body of Christ. Since these activities are those most often associated with the ecumenical movement, commentators may well feel justified in declaring that ecumenism is in the grip of a big chill.

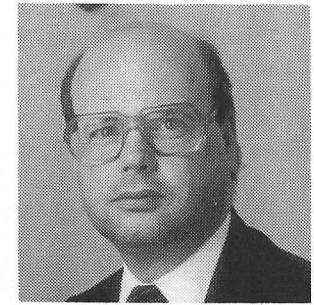
I think they are wrong. Look from the perspective of the people in the pew who neither understand nor care about church politics. There is a warm and natural cooperation in many meaningful activities. We have long passed the stage of astonishment when we discover genuine followers of our Lord in other traditions. Feeding hungry people through Church food banks, meetings of local councils of churches, and community services of celebration or grief are the kinds of occasions in which people expect Christians of all traditions to show their unity in Christ. An interesting development in inter-church cooperation is that, as we have come to know our Christian sisters and brothers, we often find soul mates who are closer to our expression of faith than some in our own tradition. For example, charismatic Roman Catholics may find warm fellowship with right-wing Protestants.

It is neither possible nor desirable to turn back the clock to a time of intolerance and suspicion. Groups use different words to describe Christian cooperation, but most Christians expect to find fellowship with all other Christians and expect their leaders to model the love of Christ in inter-church relationships. Ecumenism is now taken for granted.

## **The ABF and University Chaplaincy**

By

Rev. Roger H. Prentice



**Rev. Roger Prentice**

It is by chance that the ABF has been close to the Acadia University chaplaincy, a happenstance which is not unfruitful for the Fellowship. Dr. I. Judson Levy, the Rev'd Gordon Delaney, and the present chaplain have been supporters of the ABF since its inception. Dr. Levy and the present chaplain have been editors of the Newsletter/*Bulletin* as well.

Perhaps it is time to look at university chaplaincy in general, and the ABF, and see what contribution each can make to the other. Certainly the Church has rarely taken advantage of this 'open window' on the developing generation and its leaders.

It is probable that if most church members looked at their universities closely and realistically they would be shocked. It would not be the university pranks, nor the usual irreverent attitudes, which would do this. These actually have always been with us. Rather there is a fundamental change in the contemporary student which would shake many church members in their boots.

For the most part, university students today have little or no church background. For many, even their parents do not attend church any more. They have no understanding whatsoever of spiritual formation, let alone Christian theology. Most are biblically illiterate.

What does this do to students just emerging from their adolescence? They have no firm basis upon which to make many decisions, either moral or ethical. Their approach to education is, for the most part, no longer with a desire for enrichment of intellect or 'civilized conversation', but for the best way to 'get a job'. This is not their fault: our society expects this, seeing universities as nothing more than vocational schools. Even faculty members succumb to this shift in the reason for being at a 'university'.

In fact, university students rarely have the luxury of perusing course texts and readings. They are facing difficult financial times, not only for the universities, but for themselves. Financing their education has become one of the primary concerns of students. Spiraling tuition costs, fierce competition for summer jobs, and bleak employment prospects in the long term can quickly change the focus of a university education.

Spiritual questions, then, if they arise at all at this stage, will be very basic. These will usually emerge not from specific spiritual reading or discussion but from incidental experiences which they have in the classroom, in private discussion, or personal (often secret) reflection. Spiritual questions also arise through personal crises, probably the worst time to attempt to make sense out of things. Minds are hardly at their best when in distress.

University chaplaincies minister to academic communities in many ways. Of course, there is much counselling, but there are daily services to conduct so that

prayers are said by and for the university each day. There is the attempt to have spirituality integrated with the normal academic enquiries which take place in the classroom and elsewhere on the campus. Lectures, forums, seminars, and group discussions are on the daily menu of university chaplains.

One should be aware that Canadian universities are moving into a 'pluralistic milieu'. This only recognizes the inevitable: the largest contributor to university coffers is our government. Governments are becoming more and more aware of the diversity of population (and faiths) within the society for which they are responsible. The American idea of 'separation of church and state' is gaining currency amongst the undiscerning, as well. More and more students in our universities are of diverse faiths (or no faith).

The natural response of a university, even with a church foundation, will be to turn to a more pluralistic provision of services, including from their chaplaincies. If the Church is to awaken to this fact (which already exists) then she must take seriously what the chaplaincies are doing and assist them in their work.

The ABF has a special interest in the university chaplaincy at Dalhousie, where the Rev'd. Adele Crowell is Baptist Chaplain (in cooperation with the Halifax United Baptist Association, and First Baptist Church, Halifax,) and Acadia. At Acadia the minister is an ecumenical chaplain responsible to the University. These should be valuable 'listening posts' for the ABF and the Church in order to learn what will be ahead for them in the next decade or so.

There is no use in moaning over lost opportunities. We need to take university chaplaincies seriously. Perhaps it has reached the stage where there is a need to develop a special theological 'hall', or residence, where students can live in a smaller community but associated with their university. There informal seminars on Christians topics and issues may be organized by the residents - a kind of return to an earlier form of university life, with students conversing with their mentors.

Many in the ABF support these chaplaincies with prayer and money. This is a good investment, of sorts, for the future. If the Christian faith is to maintain credibility, it needs to become involved with the real issues which the chaplains must face. It cannot be done by withdrawing into a spiritual ghetto, but by speaking plainly and compassionately to the students who are earnestly enquiring about the meaning of their lives. Questions need to be asked, and not avoided. Cliches need to be identified and rooted out. The Church needs to do some wrestling with her own soul, too, so that in the end we all can recognize that we are on a pilgrimage together. John Bunyan might appreciate this. Perhaps an ABF Hall of Residence could be a way of pulling these things together.

## UPDATE!!! — Camp Wegesegum

In the March '93 issue of the ABF Bulletin, concern was expressed that the United Baptist Convention of the Atlantic Provinces in seeking to sell its share in Camp Wegesegum. Yan Storr, Chairman of the Board of Directors of Camp Wegesegum, feels our Convention should continue its involvement in the camp.

"How can a few, without study or consultation, seal our fate? They surely just can't write us off!"

Plans are underway for the ABF executive to meet with Ms. Storr to discuss this development. Concerned FRIENDS OF THE ABF should send letters in support of Camp Wegesegum to AUBC President Carmen Moir.

Camp Wegesegum Inc., Chipman, N.B.

70th Anniversary - August 12-15, 1993

Anna Perley, Sec'y, 457-0484

103 Terra Nova Court, Fredericton, NB, E3A 1R4 Phone: 457-0484.

Address - 32nd Annual Commissioning Service

Acadia Divinity College - March 25th, 1993

## PASTOR'S PROGRESS

- Dr. J.R.C. Perkin -

And when the hour was fully come that the preachers and teachers should set forth upon their journey, Eager for Truth, a young man of vision and understanding, and Ready to Serve, a young woman of courage and compassion, agreed that they would travel together. As they went forth the doctors and the deacons bade them God speed and a great company of faithful men and women gave gifts and blessings and offered many prayers.

Now Eager for Truth and Ready to Serve had become learned in the tongues of holy writ and were expert in the doctrines of the church and in knowledge of the world. They agreed to begin their journey by taking the pilgrim road that climbed into the Intellectual Mountains. In this region, they had been told, the people were not carried away by feelings and challenges, but were rational in all things. They met frequently to discuss their faith and make judgments concerning right actions in their churches and in the world.

When Eager for Truth and Ready to Serve arrived in the Intellectual Mountains, they went into a city and found there a place of worship. They saw over the door the words: "give a reason for the hope that is in you." And they rejoiced that they were in a place where the true gospel would be honoured.

So they sojourned in the city in the Intellectual Mountains and ministered to the people there. The people read many books, knew many theories, and spoke often of theology and doctrine. Each week they gathered in the place of worship and Eager for Truth instructed them out of his store of knowledge and thought. When he had finished speaking the people would depart in twos and threes and reasoned together concerning the truths he had spoken.

But as the years went by Eager for Truth and Ready to Serve began to grow weary of the many discussions, of the much talking and little doing, of the much reading and little praying. They noticed that the church did not grow in numbers or in spirit, that the people were not willing to become wise in holy writ, and that the air in the mountains was cold and often hard to breathe. They grew sad and restless and agreed that it was time to continue their journey.

Now about this time there arrived in the city a woman named Interpreter. She bade them take heart and continue on their journey. "These people," she said, "are like children who see a fair country and insist that they have seen the world. But they are good and you have served them well. Now go forth and seek a newer world."

So Eager for Truth and Ready to Serve went down from the Intellectual Mountains, leaving behind them the clear, cold air, and entered a warm and sunlit valley. Here they met many people who greeted them and took them by the hand and kissed them on the cheek. Seeing a man sitting outside his house, the travellers asked him the name of that region. "It is the Valley of Deep Feelings," he said; "here the people are honest and speak the truth at all times. Love is freely expressed and anger is not hidden."

Eager for Truth and Ready to Serve decided to stay in the Valley of Deep Feelings and sought a place of worship. When they found it they rejoiced, for over the door were the words "Love one another with a pure heart fervently."

Now in this fellowship the people spoke freely to one another.



When a man had a complaint against his neighbor it was spoken of in the assembly, and in the services the faithful embraced one another and shared their thoughts and feelings. Eager for Truth rejoiced in his heart and visited the people often. He was glad that they did not expect him to teach; even in the assembly he did not preach but talked of his life and feelings and the people spoke of theirs.

But after many seasons there came a day when a controversy arose among the people of the church in the Valley of Deep Feelings. An assembly was called and all the members described how they felt. When the controversy waxed hot and the people were far from peace, Eager for Truth and Ready to Serve told them of their studies and of the doctrines they had learned. They told the congregation that, many years before, other pilgrims had known the same controversy and that the scholars had written confessions and creeds to bring peace.

But even while they spoke the people became angry and cried in a loud voice, "You do not belong among us; your god is a god of the head; our god is a god of the heart. We will not hear your stories or your doctrines."

When the evening came, Ready to Serve spoke with Eager for Truth and suggested that they leave the Valley of Deep Feelings. "I went with you to the Intellectual Mountains," she said, "and when the air grew cold I came with you to this place. Now you come with me and we will journey to a place where the people do not speak much of doctrines and the past, nor do they speak much of feelings and the present. We will go to a place where people work together and show compassion to one another."

So they left the Valley and as they climbed the hillside, Interpreter met them. Hearing their story, she blessed them and said, "These people are like children who perceive an important truth, and insist that now they know all truth. Continue your pilgrimage as you seek a city whose builder and maker is God."

They went forth and journeyed through the hill country until they came to a place where the trees grew tall and straight. Soon they entered the forest. They met a young man who was gathering sticks and, going a little farther, saw a young woman picking berries from the bushes. Then they came to a clearing where an old man was working in a garden wherein were many flowers good to look upon and many vegetables good to eat. In the middle of the forest they came to a town where people were busy about many things. Some collected wood while some drew water from a well; some made garments in their houses while others prepared food and still others visited the sick and elderly. They came to a church and saw the name of that place, which was Forest of Activity. Over the door of the church were words finely carved and very clean: "Inasmuch as you have done it unto one of the least of these my brethren, you have done it unto me."

When Eager for Truth and Ready to Serve went into the church the people welcomed them and quickly gave them work to do. They met those who cared for the widows and orphans and went with those who visited the poor. They spoke with those who sought justice, and assisted those who fed the hungry and encouraged those on whom the burden of the years weighed heavily.

Ready to Serve found delight in the fellowship and was busy with many good works. But sometimes she was sad that no one ever discussed the doctrines of the elders and when she felt in need of compassion there was none to comfort her because all the people were too busy to take time to reason together and too strong to perceive that she needed to speak of her feelings. But she continued to work, because her name was Ready to Serve and it was she who had brought Eager for Truth to this place.

Even so, after many years she grew weary of well-doing and knew that she had grown old. She asked if Interpreter ever passed by that way. When the people said that Interpreter would shortly be in the town, Ready to Serve made an arrangement to meet her. When they met, Ready to Serve wept and told Interpreter all that was in her heart. "These people are like children," said Interpreter, "they know that our Master commanded good works, but they know little else of what He said." Ready to Serve asked, "Then where shall we go? Are there other churches to which we may journey?" Interpreter replied, "Indeed there are many other churches and many other lands, but the time is come when you must cross the river and live forever on a distant shore."

So Eager for Truth and Ready to Serve said farewell to their friends and journeyed out of the forest and through a desert plain. After many days they reached the river bank. The river was dark and wide and a strong current flowed from the west. They decided to rest while it was dark and in the morning cross the river. On the bank was a small stable and they entered and took a simple meal together. Then they talked of the places where they had been, the people they had met, and the long journey they had made. They were sad, because they had lived in three places, and had taught much and worked hard, but complete joy had never come their way.

As they slept they had a dream. A man from the city in the Intellectual Mountains came to them to bring a gift and thank them for all the knowledge of the past they had brought. "Now I know the truth," he said, "and the truth has set me free." When he left there came a woman who brought a gift and thanked them for the joy and freedom she had found while they were in the Valley of Deep Feelings. "You took away my heart of stone," she said, "and gave me a heart of flesh." And when she departed there came a young man who had been born in the Forest of Activity while they were there. Now he was grown up and brought a gift he had made and thanked them for the example they had given. "While you were with us," he said, "I learned the meaning of the words, 'I came not to be served, but to serve.'"

Eager for Truth was moved by these words and by the gifts, and he asked, "We served many people, but now we see only three; where are the rest?" At this the young man rose and opened the door of the stable. Outside was a great multitude of men and women and children who stretched out hands in greeting and raised their voices in thanksgiving.

As the sun rose the dream ended and Eager for Truth and Ready to Serve woke and made ready to cross the river. As they came to the edge of the water Interpreter met them and gave them her blessing. "You have fought a good fight," she said; "you have kept the faith and are about to finish the course. You have left an example for men and women and for children and children's children. Now, go forth upon your journey, Christian souls, go, in the name of God."

So they went into the river just as the sun began to disperse the mist on the far bank. The sun glinted golden on the rocks and they could see a figure building a fire on the distant shore.

They went deeper into the water, scarce keeping their footing because of the current. And faintly, then more strongly, the trumpets began to sound on the other side.

## An Update on the Alliance of Baptists

By Stan Hasteley, Executive Director  
Washington, D.C., April 1993

In the 18 months since you extended me the honor of addressing your 20th Anniversary session in Halifax, several significant developments have occurred within the Alliance of Baptists, as well as in our relationship with the larger "moderate" group in the southern United States known as the Cooperative Baptist Fellowship (CBF).

Those of you who heard my addresses in September 1991 or read excerpts in the *Bulletin* may remember the assertion that the future of the group -- then known as the Southern Baptist Alliance -- was inextricably linked with the development of the larger CBF, which at the time was not yet six months old.

Shortly before spending that delightful weekend with you, representatives of the Alliance and CBF had held an initial dialogue session and agreed on a number of questions, including the prospect of dissolving both groups in order to merge.

Fifteen months elapsed, however, before we sat down again, following repeated initiatives on the part of the Alliance to revive the dialogue. By then, CBF had grown substantially. New issues were put on the table, including the perception on the part of some CBF supporters that the Alliance agenda was too liberal.

Although the dialogue was in most respects pleasant, it became clear that merger was no longer a likely outcome, a point reflected in a joint statement issued following the meeting. At the same time, the parties agreed to seek a complementary, rather than competitive, stance toward one another, particularly with respect to the promotion and collection of annual mission offerings by both groups.

At a third meeting, agreement was reached that both the Alliance and CBF would continue to receive an annual offering, that previously jointly-funded projects thereafter would be supported solely by CBF but that grants to more problematical projects would be retained by the Alliance. Among these are significant grants to the Baptist Peace Fellowship of North America and Southern Baptist Women in ministry; salary subsidies to women pastors and divorced pastors; and funding for a San Francisco congregation's ministry to AIDS victims.

This agreement's most significant feature is that it communicates to Alliance and CBF congregations alike - many of the 120 Alliance churches are also affiliated with CBF - that the two groups are not competing for mission support.

Of particular value in enhancing this agreement have been the recent endorsements of the alliance by CBF Coordinator Cecil Sherman. For example, during our most recent dialogue session, he stated: "There is an edge in your conscience that I want to stay in place. And I want that edge to stay sharp. We need you."

That sharp edge has to do with what I've called the "hard issues" our movement has been willing to address. They include most notably issues of inclusiveness and ecumenicity.

From its formation six years ago, the Alliance has been committed to the cause of women in ministry, supportive of divorced clergy and welcoming of gay people in our midst. These have found safe haven in a movement that truly champions the free conscience of every person.

Continued on page 12



## News of the Church from Far and Near

- Dr. M.R.B. Lovesey -

### PERSECUTION OF THEOLOGICAL PROFESSOR

Early this year Christian Ethics professor Paul Simmons, aged 56, of the Southern Baptist Theological Seminary in Louisville, Kentucky, announced his early retirement, rather than submit the Seminary and himself to the ordeal of a public heresy trial. The ultra-conservative trustees of the Seminary have sought to get rid of Simmons for years alleging he was too liberal and disliking his views on abortion and homosexuality. Simmons comments: "The seminary is so drastically changing from a place committed to open inquiry and theological excellence to a place that caters to the rage and demands of the far right."

### AUSTRALIAN WOMEN STREAMING INTO PRIESTHOOD

The general synod of the Australian Anglican Church voted to allow the ordination of women to the priesthood last November. The two-thirds majority vote required for this was secured by a slim margin. The three houses that make up the General Synod voted as follows: House of Bishops, 16-4, with 2 abstentions; House of Clergy, 67-32; House of Laity, 69-30. Since last December over 100 suitably qualified women have been priested.

### MUSLIMS CRUCIFY CHRISTIANS

A leading Christian human rights organization in Britain reports that the persecution of Christians in Islamic countries has reached new heights and resulted in "appalling suffering" of Christians in the Middle East, Africa and Malaysia.

In the Sudan, the Islamic regime in Khartoum has brought a "genocidal reign of terror" in the Christian south with evidence of the crucifixion of the male population of whole villages by government soldiers.

In Pakistan, the imposition of *sharia* (Islamic law) in 1991 has led to the first death sentence for "blasphemy against the prophet." A forty-two year old Christian man has been condemned to death solely on the evidence of a Muslim neighbour.

In Egypt, where 10% of the population is Christian, the Government is said to do little about the burning of churches and the murder of Copts by gangs of Muslim extremists.

In Saudi Arabia, where all Christian worship is illegal, persecution has increased since the Gulf War.

In Malaysia, churches have been forced to close as laws have been passed forbidding proselytism by non-Muslims.

Charges similar to the above, written by the Roman Catholic bishop of Antigonish, N.S., have been published recently in the Halifax **Chronicle-Herald**.

### READER'S DIGEST ATTACKS W.C.C. AGAIN

A third major attack on the World Council of Churches in two decades has been made by the *Readers's Digest* magazine. The February 1993 issue carries the article, "The Gospel According to Marx," and focuses on the problem that has dogged the W.C.C. for years - its relationship to Marxist regimes. The claim is made that some of the Council's leaders were Soviet KGB agents. The Council's office in New York dismisses the article as essentially rehashing old issues.



## CONTRIBUTORS MAY ISSUE

**Ed Colquhoun** - Principal of E.B. Chandler Junior High School, Amherst; President, ABF

**Dr. Gerry Harrop** - former faculty member of McMaster University, now an author living in Halifax.

**Dr. James R.C. Perkin** - President and Vice-Chancellor of Acadia University

**Rev. Roger Prentice** - Chaplain, Acadia University

**Dr. M.R.B. Lovesey** - former professor, ADC; and, former Editor, AFB Bulletin.

**Dr. Dorothy Lovesey** - Secretary, FRIENDS, ABF.

**Lic Jennifer Smart** - Jennifer and Kirby Smart are Pastors of the Glace Bay United Baptist Church.

Lic. Jennifer Smart

### Coercing Children continued from page 3

This did not happen in some cult. It happened at one of our Baptist Youth Camps.

It is imperative our church camps are staffed by committed, experienced, and trained mature leaders skilled in providing opportunities for children to develop personal integrity - the basis upon which they will experience increasingly meaningful relationships with God, others, and self.

Those responsible for camp programs this summer must make sure that children are not coerced to make decisions. And the effort to "convert" elementary school children must be reconsidered.

Brainwashing is a frightening thought!

\* not real name

### Concerned Citizens

\* The group, "Concerned Citizens Against Video Gambling" in New Brunswick is circulating a petition for restricted access to video gambling. New Brunswickers are plugging about \$150 million a year into the gaming machines. Many churches made the petition available to members for signatures.

### Update on Alliance

By Stan Hasteley continued from page 10

As to the other difficult issue, nothing has satisfied me quite as much as the creation and nurturing of relationships between the Alliance and other Baptist groups, both in our own country and beyond, and with the larger Church.

Among these, I must say, is the bond we enjoy with the Atlantic Baptist Fellowship, a relationship you graciously initiated. My hope is that our interchanges may be more and more frequent, for I am firmly convinced we have much to offer one another during this present period of ferment among Baptists in North America.

### Next Issue: ABF Bulletin

The next ABF BULLETIN will be published and distributed in September. Deadline for material/articles for the September issue is August 20th.

Billets: ABF Assembly: contact: Janet Kirkconnell 542-3484.

## Living Religions VI - Confucianism

By M.R.B. Lovesey

Some may argue that Confucianism is neither a religion nor is it alive, that it is a moral philosophy, a system of ethics, whose hold on the Chinese was weakened if not destroyed by the communist revolution of the early decades of this century. However its continuing influence on the Chinese mind is acknowledged to be deep and pervasive and thus may justly be included in this series of brief studies in world religion.

Geoffrey Parrinder has written (1957) that "China is a land of three religious or ethical systems, Confucianism, Taoism, and Buddhism (in its Mahayana form), and an ancient nature worship." The three are not mutually exclusive. It is rare to find a person who holds one form only and rejects the other two completely. The Chinese can say, "the three religions are one," they are "three ways to one goal," and "all three claim to teach Tao," the way or order of the universe.

Religion in China developed from the worship of nature gods, ancestor worship and practices to deal with evil spirits. During the Classical Age of Chinese History (1,000-256 BCE) there was great literary activity, the most important of which was the production of the Five Classics - The Book of Changes, the Book of History, the Book



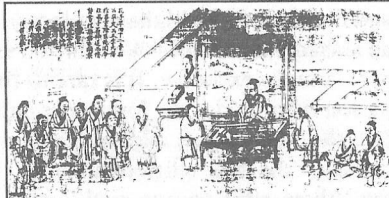
Confucius

of Poetry, the Book of Rites, the Book of Spring and Autumn Annals - some of which were by tradition ascribed to Confucius' editing. To the Five Classics were later added the Analects of Confucius (a record of his sayings by his pupils and disciples) and the Book of Mencius, the philosopher who developed and expanded the master's teachings; thus completing the Confucian Canon.

Kung Fu Tzu (Master, or Teacher, Kung), or Confucius as the Jesuit missionaries of the 16th century latinized his name; a contemporary of Gautama the Buddha; lived 551-479 BCE. He is probably the best known and most influential thinker in Chinese history. Born in a poor but noble family in Shantung Province he is thought to have been prime minister of the state of Lu for several years before resigning because of his disapproval of the ruler's policies. For the next thirteen years he was a political advisor to a number of feudal rulers and gained a small number of devoted followers, who revered him for such sayings as "the wise man in his attitude towards the world has neither predilections nor prejudices. He is on the side of what is right." The quality of the man can be seen in his statement about his development of mind given in the Book II, Chapter IV of the Analects: "At fifteen I set my mind upon wisdom. At thirty I stood firm. At forty I was free from doubts. At fifty I understood the laws of Heaven. At sixty my ear was docile. At seventy I could follow the desires of my heart without transgressing the right." On returning to Lu he spent the rest of his days there teaching.

Confucius was primarily a teacher, an educator and transmitter of knowledge, rather than a creative thinker. He said: "I am a transmitter and not a creator, I believe in and have a passion for the Ancients." And again he said: "I am not

born a wise man. I'm merely one in love with ancient studies and work very hard to learn them." The best source for his own ideas are the *Analects*, or "Selected Sayings," the earliest parts of which were composed shortly after his death. His teaching is mostly social in character, dealing with relationships, rather than religious or philosophical. However the system that came to be called by his name had its scriptures, its rituals and above all its emphasis on family religion and the cult of the ancestors. Concerned with life in society, he stressed virtue, propriety and ritual. His *Analects*, often disarmingly pedestrian in character, do reflect a great deal of common sense and practical wisdom, and we must add, humour. Tzu Kung, one of his band of devoted disciples, said piously: "What I do not wish others to do to me, that also I wish not to do to them (a negative form of the Golden Rule)," to which the Master observed, "Tzu that is a point to which you have not attained (See W.E. Soothill's translation of the *Analects*)." On another occasion he said, "It is only the very wisest and the very stupidest who never change."



Confucius teaches his pupils alfresco

Confucius welcomed students from poor as well as from rich backgrounds, he did not apply any class distinctions. The term *chun tzu*, literally, "son of a ruler" or person of noble birth, was extended by him to refer to anyone who was benevolent and modest of speech. This is an example of one of his major contributions to Chinese life, namely, the redefinition of key ideas along ethical and humanistic lines. In like manner he extended the use of the term *Li* (rites of propriety), which traditionally referred to rules of proper conduct in anything. *Li* is a difficult word to translate, for it means different things in different contexts. The usual translation is "propriety," but it can mean "courtesy," "reverence," "the correct forms of social ceremony," and so forth. Put in historical perspective, it means "an ideal social order with everything in its place," and particularly a rationalized feudal order, like that which was breaking down in Confucius' days. For Confucius, *Li* referred in essence to the correct spirit in which ritual and social behavior should be conducted, and which involved the cultivation of respect and restraint.

Confucius' greatest contribution was to political thought where he identified ethics with politics. Government, for him, was a matter of moral responsibility and not simply a manipulation of power. He insisted that the feudal lords of his day be responsive to the needs of the people at large. It is arguable that in a very broad sense his teaching approximated to the "democratic." He told a very important person: "To govern is to keep straight. If you, Sir, lead the people straight, which of your subjects will venture to fall out of line?"

### CORRECTION

Dr. Martin Rumscheidt was ordained by the United Church of Canada

### SPECIAL RALLY OF FRIENDS OF ABF

When? - Noon to 2:00 p.m., Saturday, 1 May 1993  
 Where? - Manning Memorial Chapel, Acadia University  
 Cost? - Luncheon provided at \$8.00  
 Theme? - "Christianity Under Fire."  
 Speaker - Dr. Bruce Matthews, Professor Comparative Religion, Acadia University

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

Please enroll me as a FRIEND.

Name and Title.....  
 Address.....  
 Date ..... Tel:.....  
 Subscription.....

## FRIENDS OF THE ABF - UPDATE

By Dorothy M. Lovesey

The "Friends of the ABF" organization was set up in 1988 in part to meet the ongoing financial needs of the Fellowship and in part also to estimate the support of persons solidly committed to its aims and objectives. Friends pledge to support the ABF in every way they can, acting as a kind of auxiliary or supporters' club.

Those who request membership as a "Friend" indicate thereby their sense of the importance of the purposes of the Fellowship. These are stated on the enrollment card on the left of this page. Notice the stress on three items: 1) the witness to the freedom implicit in the voluntary principle in religion - freedom of thought; 2) the affirmation and celebration of Baptist participation in and witness to the whole Church - the ecumenical movement; 3) the provision of a forum for the free discussion of doctrinal and ethical issues of today - the ventilation of ideas and concepts not covered in any other way. Friends undertake to pray and work for the Fellowship and to study and thus become better informed about today's theological and ethical issues.

A minimum annual subscription of \$10.00 is requested of "Friends." This covers the cost of mailing out Bulletins and occasional newsletters and other materials.

We invite all who agree wholly with the objectives of the ABF to become committed supporters. Please join us and persuade others to do the same.

A considerable number of subscriptions for 1993 have been received already, for which we thank you. Perhaps you have forgotten yours...in which case you will appreciate this little reminder! Over the years 239 separate individuals have signed-on as "Friends," raising over \$11,000.00 for ABF Funds.

PLEASE JOIN US

WE NEED YOU - YOU NEED US