

**ABF
SPRING
CONFERENCE**

June 3 & 4, 1994

**Port Williams
United Baptist Church**

Theme: **"Family
Values"**

Registration:

Friday, June 3rd - 6:30 p.m.

Devotional Leader:

Rev. Stan Hastey, Executive Director,
The Alliance of Baptists, Washington D.C.

Theme:

FAMILY VALUES

with lectures and panels...
presenters to be announced soon...

SESSIONS:

Friday: 7:00 - 9:00 p.m.
Saturday: 9:00 a.m. - noon

Luncheon:

12 Noon at the Church

Business Meeting:

(Sat.) 1:00 - 3:00 p.m.

PLAN NOW TO ATTEND!!!!



Rev. Stan Hastey

**SERVICE OF HOLY
COMMUNION**

Friday Evening

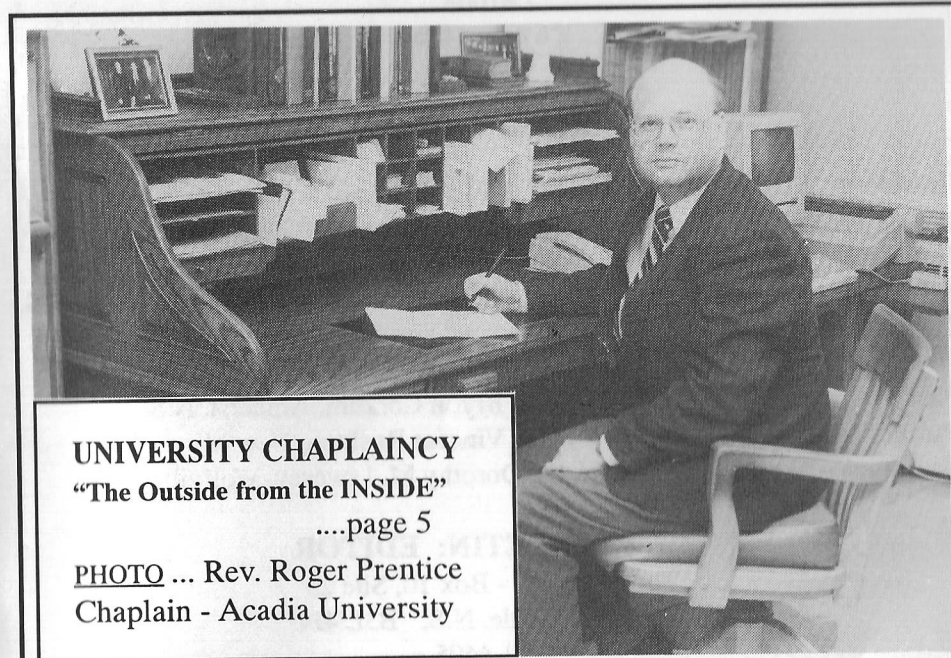
Alliance Report by ABF'ers

Ed Colquhoun, president, and Elaine Anne MacGregor, 1st VP, attended the Spring Convocation of the Alliance of Baptists in Greenville, South Carolina, and will be reporting to the ABF Conference.

ATLANTIC BAPTIST FELLOWSHIP

BULLETIN

March 1994



UNIVERSITY CHAPLAINCY
"The Outside from the INSIDE"
....page 5

PHOTO ... Rev. Roger Prentice
Chaplain - Acadia University

*Whereas the United Nations has declared 1994 to be the International year of the Family...the ABF supports the goals and objectives of the United Nations declaration and announces the theme of the ABF Spring Conference: **FAMILY VALUES***

JUNE 3RD & 4TH, 1994
PORT WILLIAMS
UNITED BAPTIST CHURCH

Happy



Atlantic Baptist
Fellowship



within
Convention

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ABF BULLETIN: EDITOR

Terry Tingley - Box 10, Site 23
R.R. 4, Armdale, N.S. B3L 4J4
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ABF BULLETIN

The Bulletin is mailed to interested churches and individuals. Those wishing to receive The Bulletin and all details of changes of address, please contact our distribution organizer: Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S. BOP 1X0.

While The Bulletin is mailed free of charge, donations towards costs are gratefully received and should be mailed to the ABF treasurer. Receipts for income tax purposes will be mailed.

Coercion in religion "is a sin against the laws of God, of nature, and of reason."

- Anonymous tract (pamphlet), 1649

EDITORIAL COMMENT

...into the next Century

Some churches call it "VISION 2000" - sharing a vision and attempting to realize it. Simply put - it's planning for ministry into the next century. What will our church (es) look like in the Year 2000?

Our communities are changing...rapidly....

Meanwhile many churches perpetuate the status quo...hanging on to structures...the same yesterday, today, and forever.

Our attitudes must change. Jesus calls us to be a "visionary" people. The challenge to our churches is the challenge to live according to our basic Christian beliefs. Activate our beliefs! Commitment...Compassion!

"Where there is no vision the people perish." (Proverbs 28:18)

....making contact....

Attacks on the church in the early 60's suggested the church could collapse before the turn of the century. Critics misunderstood the spiritual nature of the Church!

But - probably the one criticism that still concerns the church is that the church has lost contact with many of its own people. Inactive members.

It has been said by some congregations that if all the members listed on their rolls showed up at one time for a service that there would not be enough room for everyone in the church building. Others make financial contributions but have no intention of occupying a pew on Sunday.

Why did they leave? What will bring them back?

During this International Year of the Family let us seek to bring back families which have for various reasons drifted away from the fellowship of their church.

A good place to begin a spiritual renewal is welcoming inactive members back into our spiritual societies.

ROGER WHO? RELIGIOUS WHAT?

The Academic Calendar 1993 - 1994 - of the Atlantic Baptist College notes the following on page 7: -

"Christian Lifestyle

When students come to Atlantic Baptist College, they join a community which includes certain expectations regarding the way we live our lives together. One of these expectations, and a requirement, is attendance at Chapel services. Another expectation is that students will choose a local church in which to become active during their time in Moncton..."

On page 13 this note appears under "Spiritual Life":...

"Students are also encouraged to worship regularly at an evangelical church of their choice..."

About 350 years ago Roger Williams declared that individuals should be free to follow their own convictions in religious matters. From the beginning of our history, Baptists have persistently contended for this principle of freedom of conscience - unlimited freedom of mind.

The principle of religious liberty is perhaps our most distinctive belief. Maybe those at ABC should be reminded that each individual must be left free to worship or not to worship God according to the dictates of his/her own conscience.

LETTER: TO THE EDITOR: ABF BULLETIN

It is with great pleasure that I write this note to you about our new Campus Ministry on the Saint John campus of the University of New Brunswick. I am Director of Student Services on that campus and, at the request of our Vice-President, I have worked closely with several individuals in the Saint John religious community to make the Campus Ministry a reality over the last four years. The Rev. Dr. Mark McKim is outstanding among those individuals for the vigor, diligence and dignity with which he has pursued the goal since he became the Saint John Downtown Ministers Association representative to our ad hoc committee over two years ago. He is an alumnus of UNBSJ and I feel his presence made it all finally happen. The above association is an influential inter-faith group in the city, including Anglican and Roman Catholic members. Saint John has always had a strong religious community; but the Rev. McKim and Father Michael LeBlanc have been leaders in seeing that there is a religious presence, following the Pastoral Care model, on the smaller and newer campus of UNB — whose charter indicates that it is to be a nondenominational institution. This year has seen our first on-campus residence in operation, so it also seemed appropriate to start a Campus Ministry now.

The Rev. McKim has been ably assisted by another remarkable individual: Sundar Singh, who is assistant to Pastor Tim Davidson at the United Baptist Harvest Christian Fellowship on 176 Sydney Street. Sundar has been the Intervarsity Christian Youth group co-ordinator for the last four years on the Saint John campus. He has a way with young people and has worked with university students from within, so to speak, to get a space for a Campus Ministry (which the University donated in July, 1993). In June of 1993, the Rev. McKim, Sundar Singh, Father LeBlanc, Rev. Doug Moore, myself, and a number of volunteer students established our Campus Ministry Council, complete with Constitution, By-laws, and an Executive. The Rev. Dr. Mark McKim, of the Germain St. Baptist Church, was, quite logically I thought, chosen as our first Chairperson, and I became the Secretary-Treasurer. Contributions for the running of this Ministry have come from the Roman Catholic Church, the Downtown Ministers Association and the Saint John and District Ministerial Association (the Rev. Douglas Moore is President of that Association, and also a founding member of our Council).

I have never worked with a group of people who have had more energy or goodwill. I see the Campus Ministry as an outreach operation that assists us greatly in counselling at Student Services. Furthermore, it adds a spiritual dimension to campus life that many of our students appreciate in these "hurting times." We had our first Forum, called "Tough Life Decisions for University Students" on November 17 — to which the University community and the public at large were invited. But, more importantly, we now have some 18 ministers, pastors, priests and nuns (three or four of whom are Baptist clergy as well) volunteering their time (mostly part-time) to be on campus for our students. The administration for this volunteer operation is understandably complex, but also a joy, given our Council.

Sincerely, Dr. Richard Papenhausen
Director of Student Services

UNIVERSITY CHAPLAINCY: *The Outside From The INSIDE*

University Chaplaincy looks very different from the outside than from the inside. For those outside, expectations run high for a University Chaplaincy. Often seen as nothing more than a graduate young peoples' group, it is tempting to wonder why university students are not bursting into faith when exposed to all the wonders of learning. The Chaplain, on the other hand, is usually wondering why all these young Christians leaving their home churches become invisible on campus.

Chaplaincy on campus is complex. There are many reasons why University Chaplains often have worried looks. Students come to university to learn, but this is certainly not confined to the classroom.

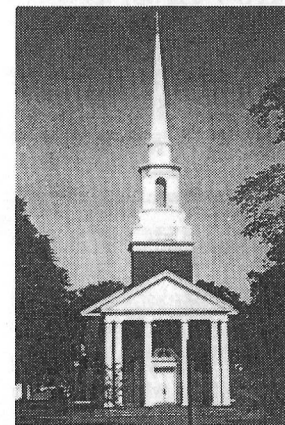
University learning is not indoctrination or the laborious assembling of facts. Much of High School study was just that, so it becomes unsettling when marks plummet until minds learn to think, evaluate, decide on everything which they encounter in text book, laboratory, or lecture. The first few months are usually a most difficult time.

The new student may be away from home, possibly for the first time. All which was previously taken for granted, the security of the home and all which it provided, relationships in and out of their family, and the comfortable routine of 'school', has disappeared. Major questions come to the fore: whom can they trust, what behavior can they accept, what ethics will they follow. Almost without realizing it, they are also beginning a new era in faith. This means that everything is 'up for grabs.'

The chaplain is the person with whom they can speak and explore ideas. University is a time to let these things rise to the surface and be held in suspension until an answer evolves. Sometimes being a chaplain is just a matter of being a friend. Faith blossoms only when we are able to explore it for ourselves, and the chaplain can be an honest, non-manipulative resource person who can be trusted: not a bad witness to the Gospel, in the long run.

Finally, it is important for both the chaplain and the outside Church to remember that the whole University itself looks to their chaplain for guidance, ideas, and a prophetic voice, as part of the academic environment. Worship services should be models of the best an academic institution can offer: the best in Scripture translation, of music and liturgy, and knowledge of the latest studies in faith, so that the chapel will reflect a university community at prayer.

The chaplaincy must always be a part of the Acadia University heritage, the gift of the Church to succeeding generations of scholars. It can be given by donating to the Acadia



University Chaplaincy Endowment Fund. If you do this before 31 March 1994, Marjorie and Sheldon Fountain will match the gift so that the value which you offer will be doubled. It is a wonderful time to see this complex ministry endowed. You may send gifts marked for the Fund to Mrs. Winnie Horton, Acadia University, Wolfville, N.S. BOP 1X0.

I. Judson Levy Memorial Bell Fund for the Manning Memorial Chapel Acadia University

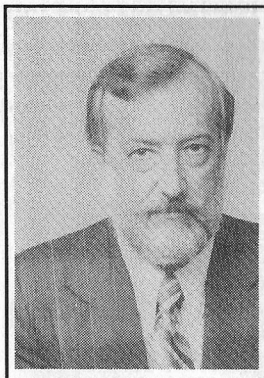
Cheques made out to Acadia University and noted for this fund may also be sent to: Support Services, P.O. Box 90, Acadia University, Wolfville, NS BOP 1X0

CONFESSIONS OF AN ECUMENIST

II. MINISTRY IN THE CHURCH

The variety in understandings of the nature and task of the church and the variety in what is understood by the unity of the church results in a host of points of view of what is Christian ministry and how it relates to the church.

I have found helpful the analysis of H.J. Carpenter which is included in Richardson's A Theological Word Book of The Bible. Carpenter describes two schools of thought on the scriptural record of the relationship between ministry and the church. First, based on I Corinthians chapter 12, and Romans 12:4-8, there is the approach that sees "the church as the Spirit-filled body able to produce, vary and adapt its ministerial and other organs under the guidance of the Spirit". The conclusion is "that no principles of permanent and binding validity can be derived from the New Testament about particular forms of ministry or modes of ordination".



Rev. Roger Cann

Secondly there is another line of thinking developed from the different emphasis found in Ephesians chapter 4. Christ is the head of the church, who gives to his church apostles, prophets, etc., in order that the church will be built up. The apostles in the early church had not only a ministry but also an authority, which was derived from their personal appointment by Christ. According to this point of view, "The church did not begin as an undifferentiated mass of believers, and then produce its own ministry for itself; it grew as a body around the apostles whose position was determined by the act of the historical Christ".

The product of ecumenical discussion on ministry in recent years is contained in the World Council of Churches document, Baptism, Eucharist and Ministry. Neither of the above positions is endorsed wholly by that document, but then neither of the positions is negated. In the WCC document there is an attempt to identify the developing consensus. In the document it is assumed that ministry is an essential component of the Fellowship of Believers. "The church has never been without persons holding specific authority and responsibilities." But it conditions that authority, not on the basis of the apostolic succession, but first on its conformity to the model of Christ, then its commitment and devotion to the community and its life, bound in reciprocity with the community and governed by love.

III. MINISTRY FOR THE MISSION OF THE CHURCH

In a hierarchy of means and ends, the church is instrumental to the mission of God in the world. Next, ministry in the church is instrumental to the calling of the church. The question then is, "How according to the will of God and under the guidance of the Holy Spirit, is Christian ministry to be understood and ordered, so that the Gospel may be spread and the community built up in love?" Continuity or discontinuity of the ministry is secondary to the quality of its functioning. The ministry is not the norm, but the teaching of the Gospel is the norm.

Specific ministries, professional ministries, or ordained ministries are different in function, not status. The status which matters is inclusion in the Fellowship of Believers.

The Holy Spirit grants to the Fellowship of Believers many differing gifts which are complementary. They are granted to individuals, but are for the common good of the whole people. Spiritual gifts are not the same thing as talents or skills. There is a vital extra dimension to spiritual gifts which are not just to be certified by training institutions. The gifts come from God, and the discerning of them belongs to his people.

The ministerial office is one where oversight is exercised, identifying what needs to be done to further the Mission of God, and sees that it is done, either on the initiative of others, or through encouragement by the minister. In that style of exercising ministry, the minister leads and draws all the believers into the total ministry by which the tasks of mission are accomplished.

I would see myself guarding against a ministerial office which exercised authority without accountability to the Fellowship. In the Fellowship of Believers the power structures prevailing in the world are broken down (Matthew 20:25-28, Luke 22:25, Mark 10:42-45). That stands although there are functional differences between ministries, and even though there is a difference between the general commitment of all believers to the fellowship, and the specific services performed by the "ministry". All members of the Fellowship have a claim on leadership and authority.

IV. ECUMENICAL MINISTRY

At present there is a need for a specific ecumenical ministry within the Fellowship of Believers to help it realize the unity granted to it by the Spirit of God. I call that a ministry of integration.

A ministry of integration would have the specific aim of enabling the Christian community to be one as God and Christ are one. That supercedes inter-communication, of being good friends, or even of acting in concert, or being cooperative partners. It involves having mutual commitments, strong covenant relationships, and communion in Christ. The integrated Fellowship, realizing its given unity, is a better witness to the world. A ministry of integration is necessary for the Mission of God.

One aspect of that ministry is the exercising of a coordinative function within the Fellowship, so that all may exercise their gifts. There is a great variety in gifts, so even the coordinating ministry must be collegial, the working together of a team of ministers. The operation of the coordinating team is part of the ministry of integration.

That essential ministry can be inferred from the writings of Paul. Paul saw his apostolate as a service, not as exercising authority. (Romans 11:13, I Corinthians 3:5; II Corinthians 1:24, 3:1-9, 4:1, 5:18, 6:3-10) And that service was above all a ministry of reconciliation. Read "integration" for "reconciliation".

The ecumenical ministry will involve maintaining linkages with a variety of networks, church and non-church. It includes responding positively to the initiatives of others. The functions fulfilled within a specific network changes over time and with the specifics being addressed. (responder-initiator, chairman-recorder-member, facilitating the process of resourcing, theologizing, programming, institutionalizing, mentoring).

In Memoriam

Rev. Dr. Myron O. Brinton, 1901-1994

- pastor - administrator - author - educator - "a Consecrated Christian"

ABF BULLETIN

Next Issue - Mid-June

Deadline for Submissions: June 1st

REFLECTIONS ON LIBERALISM - by T.R. HOBBS (pages 8 & 9)

Editor's note: Dr. Raymond Hobbs is Professor of Hebrew and Old Testament Interpretation, McMaster University. He was special speaker at the '92 ABF Spring Assembly.

REFLECTIONS ON LIBERALISM

T.R. Hobbs

Some people have asked me to expand on my comments on the word "liberal", made at a meeting on Saturday, Sept. 23 at MacNeill Baptist Church, Hamilton, Ontario. Present at the meeting were forty people, pastors and laity, who wish to explore new ways of being God's people called Baptists. In some ways the meeting was a reaction to several trends in current Baptist thought and life with which we are uncomfortable. The comments offered below were inspired by the obvious embarrassment with the word "liberal" shown by some people present at the meeting. Liberalism is not a dirty word. It has a noble tradition in the history of western thought. In what follows I am not suggesting that it is entirely without fault. I am suggesting that it is a better position than some of the alternatives available today in both religious and secular circles. I would also suggest that many Baptist distinctives which are in danger of being lost in the present climate were originally inspired by the liberal tradition as it developed in the 17th and 18th centuries.

The tradition of liberalism has at its heart the respect for the integrity of the individual. While not the first to express such sentiments, philosopher and political thinker, John Stuart Mill stated "*In part which merely concerns himself, his independence is, of right, absolute. Over himself, over his own body and mind, the individual is sovereign.*"¹ But this has implications for the way in which human beings, as individuals, are regarded.

1. The first implication is that the liberal takes regard of the *moral integrity* of the individual. This means that an individual bears responsibility for his/her own actions in life. No moral code, however cherished, can be used to impose behaviour on others. Nor can refuge be taken in the commonly expressed "community standards" as though all were agreed as to what these were. Frequently, the term "community standards" is a code-word for the views of a section within the community that are not representative of the majority. Even if the majority held one view on behaviour and a minority behaved otherwise, many have argued that the minority have a right to exist according to their own standards. Again, in Mill's words "*in political speculations 'the tyranny of the majority' is now generally included among the evils against which society requires to be on its guard.*"² For Mill, the only use of force by one over another is to avoid harm. These are sentiments which are not echoed completely by poet and political theorist, John Milton, an earlier writer on this theme. In response to the claim that the rule of the majority must be imposed to safeguard the good of the whole, he stated "*To heal one conscience we must not wound another*"³

2. A second implication is that the liberal takes regard of the *intellectual integrity* of an individual. The essence of this tenet is that ideas need to be brought out into the open for honest debate. This concept is at the foundation of the right to free speech, and the free expression of ideas. In other words, this stands against censorship.

Behind this is the idea that suppression of thought is more dangerous than any supposed damage the free expression of that thought might bring. One of the most telling arguments in favour of the intellectual integrity is Milton's essay "*Aereopagitica*" in which he argued against government licensing for the publication of books and pamphlets. He saw this as a dangerous and dictatorial step. For Milton ideas should be "*freely heard, deeply considered*"⁴

¹ J.S. Mill *On Liberty* Originally published in 1859. Quotation is taken from the Penguin Classics Version (Harmondsworth: Penguin Books, 1986): 69.

² Mill *On Liberty*: 62.

³ J. Milton "A Treatise of Civil Power in Ecclesiastical Causes" in *Milton's Prose* edited by M. Wallace (Oxford University Press, 1937): 411-444, quotation from p. 437.

⁴ "Aereopagitica". p. 1 (from Wallace's edition p. 276).

3. The third implication is that the liberal takes regard of the *political integrity* of the individual. This involves several points. The first is the free and unhindered participation of all in the political process. Decision-making should not be done behind closed doors, in secret no matter what the reason. Political decision-making, especially when it affects the lives of individuals, should be done openly. Second, it involves the telling of truth to one another. The democratic process implies that responsible people can take for granted the integrity of the other persons in the process. If this confidence is broken, if leaders or others lie, the process loses its moral centre and becomes an exercise in manipulation. For comfort and a peaceful life, some are willing to tolerate such dishonesty. The damage, after all, is regarded as minor. For a place in the power structure, others will even encourage such dishonesty as a means of eliminating rivals. Political and organizational life at many levels, within the Christian community and without, is riddled with lack of respect for the individual as a political being. Information necessary for informed decisions is kept hidden, and what is made public is at best a selection, and at worst, a distortion of the true state of affairs. Essential to the liberal cause is that all be informed, so that all can decide.

4. The fourth implication is that the liberal takes regard of the *spiritual integrity* of the individual. This was a battle fought since the Reformation (and even before) over the control of the religious life of individuals by an elite. Treasuring and preserving the spiritual integrity of an individual means that he or she can approach God, and know God without hindrance or constraint. An individual's choice of ways to worship God must also be free, under the guidance of the Holy Spirit. No one has the right to dictate how this should be done for another.

"Liberalism" in many circles is a rejected word. Fundamentalist preachers and demagogues have made it so in so many people's hearing. Right-wing politicians have found the word to be a convenient slogan with which to whip those with whom they disagree. Prominent, once liberal, social critics, like Christopher Lasch have made passionate and detailed attacks on the political and social philosophy that nurtured them.⁵ In an age when uncertainty seems to rule, and when the centre of so much of life appears to be lost, the reactionary alternative to the liberal consensus seems an attractive option. In my view it is essentially a deceptive option. It can stifle creativity, and its agenda is to stifle individuality. Daniel Bar Tal, an Israeli psychologist, wrote a perceptive article on what he calls "The Masada Syndrome"⁶. In times of uncertainty and perceived threat, social walls are erected, gates are closed, and people on the inside are urged or forced to conform against a "common enemy". It is a herd reaction inspired by what might be understood as good reasons. It is essentially a false path to follow. Bar Tal's subtitle for the article is telling, "A Case of Central Belief". It depicts an imposed way of living and thinking, not a representative one. It does not come by consensus but by fiat.

If it is important to preserve against decay the Baptist distinctives that define our identity, then we would do well to revisit not only our own Baptist heritage, but also the political liberal tradition of the past three hundred years. It is a noble tradition, not without its faults, to be sure⁷, but one which enriches life rather than deadens it. It is also one that provides a rational alternative to the dangerous, but seductive herd mentality, and what Lewis Lapham called "The Wish for Kings"⁸ characteristic of the present time.

⁵ See especially C. Lasch *The True and Only Heaven: Progress and Its Critics* (New York: Norton, 1991). A refreshingly detailed analysis of this anti-liberal movement is to be found in S. Holmes *The Anatomy of Antiliberalism* (Cambridge, Mass: Harvard University Press, 1993). Holmes takes great care to correct the many false cliches on liberalism currently taken as true.

⁶ D. Bar Tal "The Masada Syndrome: A Case of Central belief" in *Stress and Coping in Time of War* N.A. Milgram [ed.] (New York: Brunner Mazel, 1986): 32-51.

⁷ These are faults, one should note, that the liberal tradition is itself addressing. See B. Douglass et al [eds.] *Liberalism and the Good* (New York: Routledge, 1990).

⁸ L.H. Lapham *The Wish for Kings: Democracy at Bay* (New York: Grove Press, 1993).

DIARY OF THE MODERATES' REACTION TO THE FUNDAMENTALIST TAKE-OVER OF THE SBC

by M. R. B. Lovesey

Of the fifteen million Baptists organized in the Southern Baptist Convention (SBC) of the United States of America some 17 1/2% of them might be described as "moderates." According to Nancy Tatom Ammerman, who should know, "moderates" refer to those whose theology lies to the left of the "conservative" middle of the theological spectrum, those who organize themselves in opposition to "fundamentalism." The following brief diary might be of some use in helping Canadian Baptists understand what is going on amongst their co-religionists in the Southern Baptist Convention, a story that has many lessons to teach us all. The source of the information given below is the newspaper Baptists Today, which was founded in 1983 as SBC Today and renamed Baptists Today in 1991. It is a national, autonomous publication of news and opinion primarily for Baptists in the USA.

1983

Founding of the independent SBC Today, to address the conservative/progressive nature of the conflict going on in the SBC and to present news and views other than that given in the official SBC press.

Southern Baptist Women in Ministry formed. Thirty-three women united to encourage women to fuller ministries in the life of the churches and denomination, to provide support for women in ministry and to explore new paradigms of leadership for the church.

1985

The fundamentalist "take-over" of the SBC. For the six previous years, a conservative faction, led by Paige Patterson (president of the Criswell Center for Biblical Studies in Dallas) and Paul Pressler (a Houston judge) laboured for the election of an ultraconservative Convention president who would nominate conservative trustees of boards, who in turn would purge the denomination of liberalism. In this period Baptists who wanted more progressive programmes started to call themselves "moderates." They made a major effort in 1985 to stop the take-over, but this failed (their nominee for president failed to get elected), another conservative victory was achieved. It was now clear that in future the SBC would take a more conservative direction. By 1985 almost all the denominational boards of trustees became dominated by conservative majorities.

1986

The Southern Baptist Alliance (SBA) formed; this was renamed the Alliance of Baptists (AOB) in 1991.

A difference of opinion arose regarding whether or not "moderates" should continue the political battle for control of the SBC. One group, wishing to move beyond politics, formed the SBA (considered as working within the SBC), "dedicated to the preservation of historic Baptist principles, freedoms and traditions and the continuance of ministry and mission within the SBC." A Covenant was adopted with seven principles: the freedom to read and interpret the Scriptures, the autonomy of the local church, co-operation with the larger Christian body, the servant role of leadership, theological education characterized by open inquiry and responsible scholarship, evangelism and social and economic justice, and a free church in a free state.

The SBA gave support to Women in Ministry and co-operated with SBC Today for communication with all "moderates." Stan Hasteley was hired as executive director and offices were eventually established in Washington, D.C. Overtures were made for shared ministries with the American Baptist Churches and the Progressive National Baptist Convention.

1989

The SBA began to plan a new seminary. This school, an autonomous institution, owned and operated by its board of directors, opened in 1991 as the Baptist Theological Seminary at Richmond, N.C.

The SBA co-operates with SBC Today in the production of Sunday School materials as an alternative to the Baptist Sunday School Board's Life and Work Series, in reaction to the increasingly fundamentalist tone of the agency's material. With the creation of the publishing firm Of Smyth and Helwys (1990), the commentary on Sunday School lessons was shifted to their lesson materials, Formations, and the Cooperative Baptist Fellowship (CBF - see below) assisted with the financing.

Later the SBA, seeking to distance itself from the SBC and to broaden its relations with other groups, renamed itself the Alliance of Baptists (AOB) and erased all mention of the SBC in its statement of purpose. With the formation of the Cooperative Baptist Fellowship (CBF), the AOB also moved away from supporting on-going missions, to the support of projects important to the "future enhancement of Baptist principle, which are not being supported by any other Baptists."

1990

The Associated Baptist Press (ABP) chartered. This is an independent news operation of Southern Baptist "moderates" started after two editors of the Baptist Press (the official news organization of the SBC) were fired as part of the struggle between fundamentalists and moderates. A monthly newsletter, for laypeople in February 1993.

Smyth & Helwys (significant names!) Publishing formed in Greenville, S.C. This was the dream of moderates in the area who, disenchanted with the policies of the SBC, wanted to offer to the public high quality books by Baptist authors and progressive Sunday School materials. The firm is located on the campus of Mercer University and hopes to publish fifteen book titles annually.

1991

After Daniel Vestal (the moderates' choice) lost the SBC presidency in 1990, he called for a meeting of moderates in Atlanta, which drew together some 3,000. A second meeting was held in May 1991 also in Atlanta with over 6,000 present. The Cooperative Baptist Fellowship (CBF) was formed to serve as a channel for the sending of funds for SBC agencies and mission projects undertaken by the CBF itself. When the SBC's Foreign Mission Board defunded the Baptist Theological Seminary in Ruschlikon, Switzerland, on the grounds that the Seminary was not conservative enough, the CBF immediately provided funds to keep the school alive. Cecil Sherman began serving as the CBF coordinator early in 1992. The CBF quickly established close ties with other "moderate" institutions, including the Baptist Theological Seminary in Richmond, N.C., Smyth & Helwys Publishing, the Associated Baptist Press, the Baptist Center for Ethics in Nashville, and the newspaper Baptists Today. Although still in its formative stage, the Fellowship (CBF) is steadily proving to be the one organization which ties all "moderate groups together, through its ability to attract the largest and most diverse groups of "moderates," its ability to generate funding, its wide-spread geographical appeal, and important function as an organization which can appoint and support missionaries.

As indicated above, 1991 saw the renaming of the Southern Baptist Alliance (SBA) to the Alliance of Baptists (AOB), and its determination to maintain its own identity while working in the closest possible way with the Fellowship (CBF).

The priorities of the Baptist Center for Ethics (BCE), started in Nashville in 1991, are: 1) a renewed emphasis on personal ethics: temperance, justice and kindness, not merely vices such as greed, gluttony, sloth, pride and anger; 2) practical handles for effective work on such issues as global hunger, racism, alcohol and drug abuse, child abuse and family concerns; 3) to bring moral reflection to bear on such matters as assisted suicide, organ bounties and genetic engineering.

(...con't on Page 12)

DOING SOMETHING CONCRETE FOR WORLD PEACE

The World Court Project is an international initiative involving scores of groups, individuals and churches worldwide. It aims to convince the United Nations and World Health Organization to request from the World Court an advisory opinion on the legality of nuclear weapons. No one believes, of course, that such a ruling would automatically make the world safe and result in an immediate end to nuclear arms. But it would be an important step. Such a ruling would create public pressure on all governments to, reduce their stockpiles and discontinue testing, and perhaps, also public embarrassment for governments that continue to test and create such weapons. For instance, few countries today will publicly admit ownership of chemical weapons, partly because of the huge public outcry which followed the use of gas in World War I, and subsequent treaties restricting their use. Given that all sorts and conditions of people, professional and lay, people of faith and those with no faith at all, are supporting this project, how much more should Christians, followers of the Prince of Peace, get involved? Certainly part of our mission as believers is to work for peace in the world for which Christ died.

Convincing the UN and WHO that citizens are serious about the issue of nuclear weapons is no easy job. But it can be done. How? By signing a "Declaration of Conscience". The declaration reads: "It is my deeply held conscientious belief that nuclear weapons are abhorrent and morally wrong. I therefore support the initiative to request an advisory opinion from the World Court on the legality of nuclear weapons."

What is needed are congregations, and individuals within them, willing to gather signatures on declarations of conscience. If you are willing to take part, please write immediately to:

World Court Project
c/o Germain Street United Baptist Church
228 Germain Street
Saint John, N.B. E2L 2G4

(Diary of the Moderates' Reaction...continued)

1993

The Alliance of Baptists (AOB) met in Daytona Beach, restated its vision and clarified its relationship with the Cooperative Baptist Fellowship (CBF). Since the AOB has from its inception been more focussed on principles rather than projects, it will, for now at least, maintain its identity as separate from the larger coalition of moderates, the CBF. It sees its mission as primarily to help Baptists be Baptists!

It will be clear from the above story that the future of the "moderate" reaction to the Fundamentalist take-over of the SBC is anything but clear. There are at present more than 10 "moderate" organizations in existence and functioning, most of which are autonomous. Such splintering of the opposition to fundamentalism is most unfortunate to say the least! This problem was addressed on 13 May 1993 when Leon McBeth, internationally known professor of church history at Southwestern Baptist Theological Seminary addressed the first annual meeting of the Whitsitt Baptist Heritage Society, Birmingham, Alabama, using the theme, "Future Structures of Moderate Baptist Life: Are We Stumbling into Order or Disorder?" Speakers looked into historical models and offered their visions of the future.

For further study, see any of the following:

- Ammerman, Nancy Tatom. Baptist Battles. Rutgers University Press, 1990.
James, Rob (ed.). The Takeover in the Southern Baptist Convention: A Brief History. SBC TODAY, 1989.
Leonard, Bill J. God's Last and Only Hope: the Fragmentation of the Southern Baptist Convention. Eerdmans, 1990.
Neely, Alan (ed.). Being Baptist Means Freedom. Southern Baptist Alliance, Charlotte, N.C., 1988.

LET'S CELEBRATE LOVE!

Gerry Harrop

The period between New Years Day and Good Friday is a very long time to be without a universal statutory holiday-especially in our climate! For February and early March is surely the most miserable time of the year! In Germany, especially in Catholic regions, the period between Epiphany and Ash Wednesday is called Fasching or Karneval. A good deal of partying goes on, and there is much feasting and imbibing 'too often in excess. While I am not suggesting such a long period of celebration or hibernation in mid-winter, I do think we need a break, for everyone, not just for those of us who are "in education" and enjoy "March break" or, as it is sometimes optimistically miscalled "spring break."

We don't need any more national patriotic holidays-we have Commonwealth Day, Canada Day and Remembrance Day and many of our communities have established a local "heritage day."

I am suggesting that we make February 14th, Saint Valentine's Day, a common statutory holiday. February 14th was originally the Roman feast of Lupercalia. It was (as were many other "pagan" festivals) baptized by the Church into a feast memorializing the martyr Saint Valentine, who died about 270 CE. He was somehow associated with romantic love, especially love under some kind of duress. Surely it would be great to celebrate love, friendship, bonding. Nationalisms and tribalisms divide humankind. To celebrate love (whether or not we go into the distinctions among agape, phile and eros) is to celebrate life together. Besides, it would be great not to have to go out and scrape the ice off the car windows on February 14th!

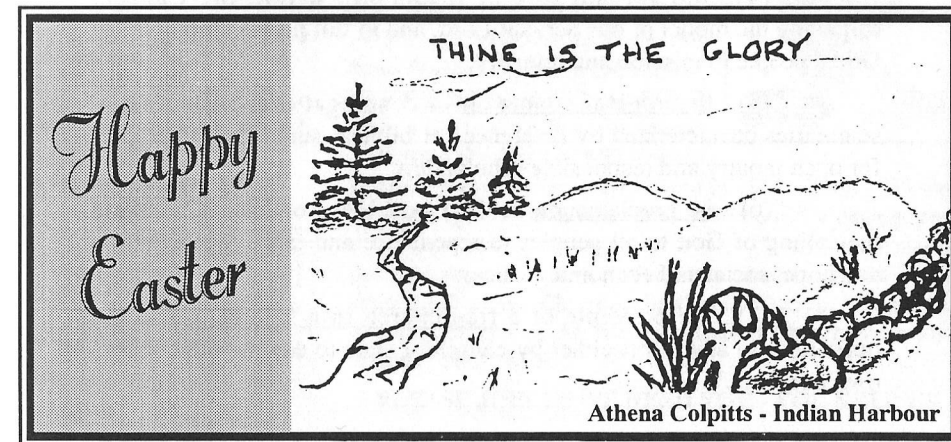
Groups working against TV violence

IN RESPONSE to members' concerns about excessive violence on television, the Canadian Radio-television and Telecommunications Commission (CRTC) has supplied CARP with a list of organizations across the country whose mandate is to educate, distribute information,

and work toward the reduction of TV violence.

The list includes organizations in several provinces and the United States. Material is also available in French. Members who would like to contact a group in their area, or a national umbrella group, should write to TV INFO, CARP, 27 Queen Street East, Suite 1304, Toronto, Ontario M5C 2M6.

(CARP - Canadian Association of Retired Persons)



THE ALLIANCE OF *Baptists*

"The Alliance of Baptists is an alliance of individuals and churches dedicated to the preservation of historic Baptist principles, freedoms, and traditions, and to the expression of our ministry and mission through cooperative relationships with other Baptist bodies and the larger Christian community."

THE ALLIANCE OF BAPTISTS (U.S.A) *Covenant*

"In a time when historic Baptist principles, freedoms, and traditions need a clear voice, and in our personal and corporate response to the call of Jesus Christ to be disciples and servants in the world, we commit ourselves to:

"(1)...the freedom of the individual, led by God's Spirit within the family of faith, to read and interpret the Scriptures, relying on the historical understanding by the church and on the best methods of modern biblical study;

"(2)...the freedom of the local church under the authority of Jesus Christ to shape its own life and mission, call its own leadership, and ordain whom it perceives as gifted for ministry, male or female;

"(3)...the larger body of Jesus Christ, expressed in various Christian traditions, and to a cooperation with believers everywhere in giving full expression to the Gospel;

"(4)...the servant role of leadership within the Church, following the model of our Servant Lord, and to full partnership of all of God's people in mission and ministry;

"(5)...theological education in congregations, colleges and seminaries characterized by reverence for biblical authority and respect for open inquiry and responsible scholarship;

"(6)...the proclamation of the Good News of Jesus Christ and the calling of God to all peoples to repentance and faith, reconciliation and hope, social and economic justice;

"(7)...the principle of a free church in a free state and the opposition to any effort either by church or state to use the other for its own purposes."

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. BOP 1X0
Tel.: 902-542-5264

Please enrol me as a FRIEND:

Name & Title

Address

Date Tel.:

Subscription

FRIENDS OF THE ABF—UPDATE By Dorothy M. Lovesey

Dear "Friends":

We are all required, at the beginning of a New Year, to assess the pluses and minuses of the Old year. The government of our country demands this as does our local church. Likewise, we in our "Friends" organization look at the finances of the year 1993. This shows that our membership totalled 247 at 31 December 1993. It raised \$2,465.13, a sum that came from 58% of the membership.

We appeal to all "Friends" to pay their dues for 1994 as soon as possible. A minimum donation of \$10.00 per year is requested. Cheques should be made payable to "The Atlantic Baptist Fellowship" and mailed to me, not to the treasurer. I will issue receipts for income tax purposes and send the cheques on to the treasurer of the Fellowship, John Churchill.



A sad part of assessing last year's work is recalling the death of old "Friends." Hillyard Nason, of Saint John, N.B., died 20 December 1993. A well-known and respected business man, Hillyard was manager of the Northern American Assurance Company. Aply supported by his wife Leota, he was a pillar of the Lancaster

United Baptist Church which he served in many capacities. He was a longtime deacon of his Church and strong in his support of the Atlantic Baptist Fellowship.

Dr. David Lloyd Davison died 13 Jan. 1994 in Wolfville at the age of 74. Born in Bass River, Colchester County, he graduated from High School there, and trained as a nurse graduating from the Nova Scotia Hospital in Dartmouth. In WW2 he served with the RCAF and went on to take medical training securing his MD degree from the Dalhousie Medical School in 1952. From 1955 until ill health forced his retirement in 1985 he had a distinguished career in family practice in Wolfville. Keenly interested in people, community and professional affairs, he was deeply committed to the Christian Faith and Church. He was an honorary deacon of the Wolfville Baptist Church and a loyal "Friend" of the ABF.



PLEASE JOIN US WE NEED YOU - YOU NEED US