

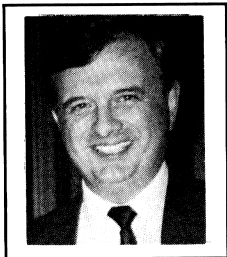
**ABF  
SPRING  
ASSEMBLY  
June 2nd & 3rd, 1995  
First Baptist Church - Halifax, N.S.**

*Theme: "The Baptist Identity...Four Fragile Freedoms"*  
*Guest Speaker: Dr. Walter B. Shurden, Macon, Georgia*

**- Programme -**

**Friday, June 2nd**

- 6:30 p.m. Registration
- 7:00 p.m. Welcome - President  
Elaine Anne MacGregor
- 7:20 p.m. Lecture I - Dr. Shurden
- 8:30 p.m. The Service of Holy Communion  
Rev. John Boyd
- 9:00 p.m. Reception



**John Boyd  
Host Minister**

**Saturday, June 3rd**

- 9:00 a.m. Devotions: Rev. Dr. W. Carey Harvey
- 9:30 a.m. Lecture II - Dr. Shurden
- 10:30 a.m. Refreshments
- 10:45 a.m. Questions/General Discussion
- 12:00 noon Lunch at the Church
- 1:15 p.m. ABF Business Meeting
- 3:15 p.m. Dismissal



**Carey Harvey  
Devotions**

**Child - Care**

Care for children ages 6 and under will be provided on the Church premises. Contact Church Office please - (902) 422-5203.

**Accommodations**

Holiday Inn - Halifax Centre  
1980 Robie Street, Halifax, N.S. (902) 423-1161

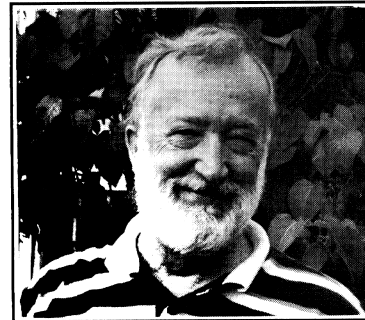
**Billets**

A limited number of free billets are available - please phone Church Office (1 wk. in advance) - (902) 422-5203



**Adele Crowell  
Programme Co-ordinator**

**ATLANTIC BAPTIST FELLOWSHIP  
BULLETIN**



**ROGER CANN**

ABF is a member of the Coalition for Responsible Television. Roger Cann, the ABF contact person, explains how ABF'ers can quickly and easily register a complaint about violence on television.

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**MARTHA BARR AND  
ELAINE ANNE MacGREGOR**

The "Hand of Friendship" was extended to the ABF by the Alliance of Baptists last year. ABF president Elaine Anne MacGregor brought greetings to the Alliance during its 9th annual convocation held in Vienna, Virginia, March 3-5, 1995. She is pictured here with Martha Barr, president, Roger Williams Fellowship, Saint Davids, Pa.

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## ABF EXECUTIVE

**President:** Elaine Anne MacGregor  
**Vice-Pres:** Philip Griffin-Allwood  
**Treasurer:** John Churchill  
**Past-President:** Edward Colquhoun  
**Programme:** Adele Crowell

**Bulletin Editor - Terry Tingley**  
**Bulletin Distribution:**  
Isobel Horton  
**FRIENDS of ABF Sec'y:**  
Dorothy Lovesey



**Elaine Anne  
MacGregor**

### ABF President Attends Alliance

On March 3-5 ABF president Elaine Anne MacGregor attended, on behalf of the ABF, the Alliance of Baptists Annual Convocation held in Vienna, Virginia. As president, she took ABF greetings to the Convocation. The theme of the Convocation was "For the Living of These Days". The Friday evening session was a hymn festival celebrating the diversity of Baptists past and present. During this festival the worship supplement "For the Living of These Days" was introduced. On Saturday delegates could choose one of 12 workshops to attend. Business sessions were held Saturday afternoon and a worship service Saturday evening.

## KINSHIP BETWEEN ALLIANCE & ABF

— Elaine Anne MacGregor —

During the Convocation of the Alliance of Baptists in Vienna, the Alliance adopted "A Baptist Statement on Jewish - Christian Relations" (see p. 12). On Sunday morning, March 5th, a joint Baptist-Jewish worship and communion service was held at the Vienna Baptist Church followed by a time of remembrance held at the United States Holocaust Memorial Museum. The remembrance service was too moving for words as Baptists and Jews shared the pain of loss for those who died in the Holocaust.

In the greetings I delivered to the Convocation, I highlighted the kinship our groups share on a covenant - aims level. To use Stan Hasty's words, the currency of both groups is a currency of ideas. What a wonderful way to capture the true value of the ABF and the Alliance. I believe that without the presence of both groups providing forums for the birth and nourishment of ideas, the plight of Christians, especially Christians who choose to be Baptists would be bleak.

The kinship between the Alliance and ABF does not stop at the organizational level. It was my personal pleasure to return to the Alliance Convocation this year and resume conversations with individuals that I started last year. The Alliance people are the organization's greatest strength. Like ABF'ers, they are people who work in their communities and churches as individuals. They, too, are people who need the strengthening and affirmation that a spiritual kinship of individuals can bring.

As individuals in the ABF I believe that we have much to gain by getting to know better the individuals in the Alliance. There is a great comfort to be drawn from knowing that we are not alone in our thinking as Baptists and in being able to put faces and personalities to those others who share in similar struggles.

I believe that the true value of the ABF's relationship with the Alliance will prove to be the friendship that will develop between individuals. I encourage you to learn more about the Alliance and whenever possible to get to know Alliance people.

## MARGINAL NOTES

by Grammateus

Much of the March, 1995, issue of **The Canadian Baptist** was devoted to a description and interpretation of the **Vineyard Christian Fellowship** or, as it is often called, the **Toronto Blessing**. Guy Chavreau's book **Catch the Fire** gives the "official" account of this phenomenon. The fame of the Blessing has now covered much of the world as pilgrims arrive from afar to share the experience.

While there is Biblical and some theological instruction, what people come to experience is what they believe to be the infilling of the Holy Spirit, the **charismata**, the gifts.

The manifestations go far beyond the "normal" **glossolalia** that characterize Pentecostal worship. The most spectacular gifts seem to be ecstatic laughter, barking and roaring and, as the climax to all this, "carpet time," which is the experience of being "slain" in the spirit—one falls to the floor in a kind of coma. If you leave before it is all over, you may have to walk over or between bodies!

Commentators in **The Canadian Baptist**—a theologian, a metropolitan pastor and an area minister—were cautiously affirming. There can be no doubt that the charismatic movement is a way of seeking the spontaneity that many find lacking in our "mainline" liturgy and worship. My own response can be found in two texts—one from Scripture and one from Hymnody.

...the Lord has told us what is good. What he requires of us is this: to do what is just, to show constant love, and to live in humble fellowship with our God. (Micah 6:8 GNB).

I ask no dream, no prophet ecstasies;  
No sudden rending of the vale of clay;  
No angel visitant, no opening skies;  
But take the dimness of my soul away.

## ACADIA SCHOOL OF THEOLOGY & ACADIA DIVINITY COLLEGE ALUMNI BANQUET FEB. 8th - WOLFVILLE UNITED BAPTIST CHURCH



**Rev. Sandra Morrison**  
**Alumni  
President**



**Brad Putnam &  
Barb Cuthbertson**  
**members ADC Octet**



**Rev. Gordon Delaney**  
**Alumni  
Participant**

## “RESPONSIBLE TELEVISION” COALITION IMPROVES COMPLAINT PROCEDURE

— Roger Cann —

In January the Coalition for Responsible Television established a telephone number so that adults can quickly and easily register a complaint about the violence they see on television, especially television designed for children. The Atlantic Baptist Fellowship is a member of that Coalition. Roger Cann is the ABF contact person.

The number is 1-900-451-3664, and there is a \$3.00 charge per call. The Coalition wanted to offer a free, 1-800 telephone number so that children could make their voices heard. But the cost proved to be prohibitive. With the 1-900 number, adults can call and leave a detailed message on “voice mail”. The Coalition will have those messages transcribed and forwarded to the Canadian Broadcast Standards Council. The Council is named by the television industry to oversee complaints about what people see on their TVs. The Coalition will make public a list of the complaints each quarter.

The intent is to assist television programmers to abide by the guidelines adopted by the Canadian Association of Broadcasters in September 1993. The Canadian Radio-television and Telecommunications Commission accepted this code provisionally, October 28th, 1993. It came into effect January 1st, 1994.

The initial complaint process was lengthy, cumbersome and proved unsatisfactory. During 1994 after numerous written protests, the Canadian Broadcasting Standards Council negotiated a reduction of two minutes from the children’s show, Power Rangers.

A number of concerned individuals and citizens organizations formed the “Coalition for Responsible Television” in 1994. The first meeting was held in November 1994, when it was agreed to proceed with the 1-900 number. Memberships include the Canadian Teachers’ Federation and other bodies associated with education, the Girl Guides of Canada, the United Church of Canada and the Atlantic Baptist Fellowship. The Coalition has been endorsed by the Canadian Medical Association and the Canadian Conference of Catholic Bishops.

## A CRISIS IN CANADIAN BAPTIST THEOLOGICAL EDUCATION?

In the March 1995 issue, the editor of the *Canadian Baptist* states that, for the time being, he is not going to publish any more letters “arising from changes in personnel at McMaster Divinity College.” These changes involve the firing (in one case) and (some say “forced”) retirement of seven or more members of the Faculty and staff.

This seems to be connected with what the Chair of the Board of Trustees calls a “new direction.” The direction seems to be in the direction of “conservative evangelicalism” and away from the ecumenical tradition that has historically characterized “Mac” and from the freedom that was dearly bought back in the 1920’s.

Many alumni and alumnae have written letters of protest and many others have written letters of support. The Board of Trustees has received a petition signed by all living professors emeriti, including two former Principals, protesting the “new direction.”

What Canadian Baptists everywhere need to ask is whether or not this is another “straw in the wind” blowing us toward the kind of storm that has been the recent experience of our Southern Baptist sisters and brothers. We need to ask, furthermore, if the Baptist tradition of soul liberty and freedom from credal subscription is once more at risk.

## EDITORIAL COMMENT....

### ... INVOLVING LAITY IN WORSHIP

The Alliance of Baptists met for its 9th annual convocation March 3-5 at the Vienna Baptist Church. Workshops provided participants an opportunity to consider such relevant concerns as:

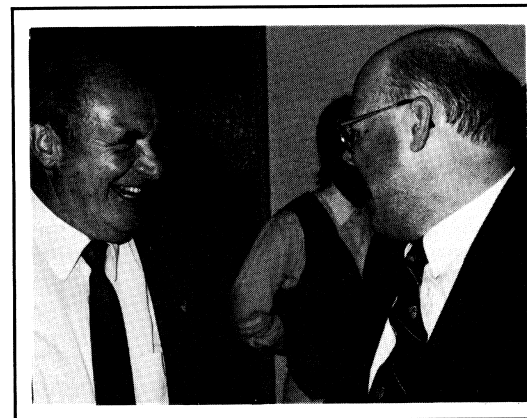
Ministering in a Multi-Cultural Church  
Overcoming Racism in Church and Society  
Encouraging Interfaith Understanding  
Search Committees and Women Candidates  
The Shaky State of Church - State Relations

Sister Images: Biblical Women as  
Spiritual Guides  
Church a Safe Place for Children  
Human Sexuality  
Involving Laity in Worship

Leadership for the workshop: “Involving Laity in Worship” came from Oakhurst Baptist Church, Decatur, Georgia. Oakhurst has a long and rich tradition of involving laity in planning and leading worship. Worship planning teams offer services that have a richness and variety. Opportunity is given worship teams to design the Sunday Church bulletin. Worship at Oakhurst is based on the following principles: the Priesthood of All Believers - every member is a minister; the primacy of Scripture - generally using the common lectionary; the Free Church Tradition - free to make use of the rich heritage of the church.

## WORSHIP SUPPLEMENT

During the Alliance of Baptists '95 Convocation, an Alliance-produced worship supplement was unveiled. It is designed for use in churches as a supplement to existing hymnals. Edited by C. Michael Hawn and published by Smyth and Helwys, Macon, Georgia, **For the Living of These Days: Resources for Enriching Worship**, includes hymns addressing contemporary issues and concerns; and, litanies and prayers for special occasions. The supplement is “an inclusive collection of resources, inclusive of male and female, varying ethnic traditions, and the great diversity of our Baptist heritage.” It is available from Smyth & Helwys Publishing (see p. 14).



Bulletin Editor Terry Tingley and  
Acadia University Chaplain Roger Prentice

Editor Terry Tingley and Chaplain Roger Prentice are suggesting in this (photo) meeting that humour can be an agency of faith.

Theologian Reinhold Niebuhr wrote: “There is laughter in the vestibule of the temple, the echo of laughter in the temple itself, but only faith and prayer, and no laughter, in the holy of holies.” Why does there seem to be a falling out between a healthy sense of humour and religion?

## PSYCHOLOGICAL ASSESSMENT: CANDIDATES FOR THE MINISTRY

**EDITOR'S NOTE:** During the recent meetings of the Alliance of Baptists, the editor of *The Bulletin* had an opportunity to discuss a psychological assessment program for men and women considering studying for the ministry with Stephen E. Ott, Ph.D., executive director of the Centre for Career Development and Ministry, Newton Centre, Mass. A summary of those discussions follows:

### WHY USE CANDIDATE ASSESSMENT PROGRAMS?

A thorough (psychological/vocational/motivation for ministry) assessment program, looking at the whole person, empowers the individual and their Committee to make joint decisions based on current data. Such data is drawn from the individual through writing, testing results, counseling time, letters of reference and evaluations of the person by a seasoned career counselor and a consulting clinical psychologist.

Evaluations should be considered intensive educational experiences - personal consultations about one's skills, interests, baggage, strengths and vulnerabilities - all aimed at enabling informed decisions to take place about one's vocation in life and "fit" in ministry.



Stephen E. Ott

Candidate evaluations do not function in a decision making capacity. Rather, that responsibility rests with the individual and their judicatory.

An extensive report is prepared, shared with the individual, and upon written release sent on to the appropriate authority.

Evaluations should ideally be done **PRIOR TO** seminary or in the first year of seminary studies. Program recommendations can then be factored into the training and education plan. When appropriate, individuals can then be counseled into either ministry specialties or into other vocational directions.

Candidate assessments indicate to the individual that their judicatory is taking their vocational discernment carefully and seriously - treating the candidate with regard and thoroughness.

These assessments also help the individual form a good and valuable professional habit of self-care and reflection. This should be repeated periodically throughout the duration of one's ministry.

A good assessment program should include a significant emphasis upon the discussion and counseling time used to "talk-through" the meaning and implications of the data. This is **not** a test - only model!

For more information contact Dr. Ott: 70 Chase Street, Newton Centre, Mass., U.S.A., 02159-2233: (617) 969-7750; fax (617) 965-2605.

## ABF SPRING ASSEMBLY JUNE 2nd & 3rd

ABF programme co-ordinator, Rev. Adele Crowell, has announced that Dr. Walter B. Shurden, Macon, Georgia, will be the speaker for the ABF spring sessions at First Baptist Church, Halifax, June 2nd and 3rd. Dr. Shurden is professor of Christianity and chair of the Department of Christianity at Mercer University. He is author of numerous works about Baptists, including, **The Baptist Identity, Four Fragile Freedoms** (theme of the ABF Spring Assembly).

### ABF SPRING ASSEMBLY: ACCOMMODATIONS

Holiday Inn - Halifax Centre - 1980 Robie Street: 902-423-1161

Special rates for those attending ABF Assembly - \$77.00 s/d

Please: register no later than May 12th. (Just minutes from First Baptist Church)

Limited number of Billets: Please phone First Baptist Church office - Halifax  
902-422-5203 one week in advance

## HEADS CONTINUE TO ROLL IN THE SOUTHERN STATES

Comment by M.R.B. Lovesey

The perennial question that ecclesiastical administrators ask is how much rope, how much latitude, should they allow to those in the teaching profession responsible for educating the future leaders of their particular group. Traditionally, Baptists have been somewhat generous in this regard, allowing theological professors a fair degree of freedom in both personal belief and public statement; but, since the fundamentalist take-over of the Southern Baptist Convention and the strong turn to conservatism there, the rope has been shortened and heads in the seminaries have begun to roll. Professors are now being dismissed or forced into retirement for their failure to subscribe unreservedly to the main tenets of fundamentalism.

"Fundamentalism" has been defined by a well-known English Anglican bishop, Hugh Montefiore, in this way: " 'Fundamentalist' is a word originally applied to people who hold fast to what they believe are fundamental Christian beliefs, and among these is the 'inerrancy' of the Bible (i.e. the inability of its authors to make mistakes) or its 'infallibility' (the absence in it of any error)." It seems to this observer that the dogma of the inerrancy of Holy Scripture in every respect (even if that be qualified by the phrase "as originally written") is the basic belief, and from it flow the other 'fundamentals,' which might be listed as: 1) the Virgin Birth of Jesus Christ, 2) Jesus confessed as Son of God, 3) the literal understanding of all Jesus' miracles, 4) the physical resurrection and return to earth of the crucified and truly dead Jesus, 5) the penal substitutionary theory of the atonement. To this should probably be added the observation that the advocacy of the gospel practised by fundamentalism is polemical in the extreme (at which point fundamentalism radically departs from 'evangelicalism' which shares its beliefs in large measure while being more irenic in its outreach to others).

The American religious press has reported recently on two cases of religious persecution practised by fundamentalists in the Southern Baptist Convention. The first concerns Molly Marshall, the first women professor granted tenure in the Southern Baptist Theological Seminary's School of Theology (1988), who resigned her position at the end of last year after the president of the School, Albert Mohler, threatened to fire her. The charges against her centered around two areas: 1) "her failure to relate constructively" to the Southern Baptist Convention, such as "teachings that might be in conflict with the motions or resolutions passed at the SBC or support of/involvement with the Cooperative Baptist Fellowship," 2) "violations of the Abstract of Principles [a document 135 years old!]," the Seminary's governing theological document, regarding the doctrines of atonement, universalism, perseverance of the saints, God and Holy Scripture. Rather than face the trauma of a heresy trial, Molly, associate professor 1984-94, resigned. Her views of salvation and the role of women in the ministry dogged her from the beginning of her career. She claims: "I've always had unequivocal support from the president, provost and dean until the election of Al Mohler." She said she chose to resign because there was "no chance for a fair hearing of my theological views," and because "the voices of dissent would not be tolerated under the Mohler presidency."

More recently the good news has come through that Molly Marshall has accepted a post as visiting professor of theology, worship and spiritual formation for the 1995-96 school year at the Central Baptist Theological Seminary in Kansas City, starting 1 August 1995. This seminary is affiliated with the 1.5 million-member American Baptist Convention in the USA: it seeks to be a theological education alternative for Southern Baptists who are losing confidence in SBC seminaries.

(...cont. on Page 8)

## HEADS CONTINUE TO ROLL

(...cont. from Page 7)

The second head that rolled belongs to Russell Dilday. Russell H. Dilday, Jr. was fired as president of Southwestern Baptist Theological Seminary, Fort Worth, Texas, on 9th March 1994, after an occupancy of that position for 16 years. The Trustees gave no official reasons for the dismissal, which was reportedly carried out by a 27-8 vote. However, it is widely known that Dilday has repeatedly come into conflict with the Trustees over the fundamentalist rise to power in the Southern Baptist Convention and his criticism of their tactics. His political involvement with the Southern Baptist Moderates doubtless lay at the back of the action - his theology was conservative enough to silence most criticism! In 1984 Dilday preached the annual sermon at the SBC Convention in Kansas City in which he said an "Orwellian mentality" in the denomination threatened to put the Southern Baptists in the company of the "demonic family of forced uniformity."

As has been said, the fundamentalist trustees of the Seminary said Dilday was sympathetic to "moderate" Baptist causes and blocked fundamentalist reforms at the school. The issue is basically that of academic freedom. Last May 58.5% of Southwestern's Faculty said they felt free to teach and investigate truth, but last November a slight majority (50.7%) said that freedom no longer existed. The troubles at the Seminary have been investigated by both the Association of Theological Schools (ATS) and the Southern Association of Colleges and Schools (SACS). It is expected that the ATS will shortly place Southwestern on probation, which, while not as serious as withdrawal of accreditation, can hinder a school's ability to attract students and financial support. When ATS places a school on probation, SACS often follows suit.

## BOOK REVIEW

by Dorothy M. Lovesey

A.N. Wilson. *C.S. Lewis: A Biography*. London: Collins, 1990, xviii + 334 pp.

This work is a biography of Clive Staples Lewis, commonly known as "Jack," who was a literary scholar, popular Christian apologist, writer of science fiction and a series of seven "Narnia" stories for children. Replete with notes, illustrations, bibliography and index, the account is a necessary corrective to the fictional version of his life portrayed in the film *Shadowlands*. While other biographies of Lewis have appeared over the years, such as *C.S. Lewis* by R.L. Green and Walter Hooper, and *Clive Staples Lewis: A Dramatic Life* by William Griffen, A.N. Wilson has provided a very human, realistic account in which he evaluates all the published and unpublished sources concerning Lewis, and Lewis emerges, as the blurb suggests, "vigorous, bluff and noisy, in all his 'four-square and independent reality.'"

Born in 1898, the second son of a Belfast solicitor Albert and his wife Florence, his close companion and friend throughout his life was his older brother Warren Hamilton (Warnie). Their mother died when Jack was nine. Wilson draws on his early life and experience to explain some of the anomalies of this complex man and of the confused relations he had with his father and with women. Educated first at home in Ulster, then in England at a preparatory school and with a tutor, Lewis spent a term at Oxford when he volunteered to serve in the Army. It was 1917. Developing a friendship with a fellow cadet, Paddy Moore, he promised he would "look after" Paddy's mother should Paddy be killed. "Janie" Moore was separated from her husband and when her son was killed, Clive moved in and a strange domestic situation developed which continued after the war, through Lewis' undergraduate years and into his career as Fellow and Tutor of Magdalen College, Oxford, ending with her death in 1951. During this period Lewis was to publish about twenty-five works, including *The Allegory of Love*. His other critical work, *English Literature in the Sixteenth Century* was published in 1954.

(...cont. on Page 9)

## BOOK REVIEW

(...cont. from Page 8)

The year 1929 was to mark a turning-point in Lewis' life, when he moved from the position of atheism he had adopted in his earlier years, to a recognition that "God is God," that is, to theism. This he describes in his selective autobiographical account, *Surprised by Joy*, the title taken from a poem of Wordsworth. In the early thirties he "came to an acceptance of 'mere Christianity.'" For Lewis, "a human being's relationship with God is the great romance of life." From his friend and fellow "Inkling," J.R.R. Tolkien, he learned that "the inability to believe in Christianity was primarily a failure of imagination."

If, as A.N. Wilson says, "the mark of a reborn evangelical is a devotion to the epistles of St. Paul and in particular to the doctrine of Justification by Faith, then there can have been few Christian converts less evangelical than Lewis." Critics of *Mere Christianity* underscore this. Dom Bede Griffith claimed that "Lewis undervalued the doctrine of the atonement," and a Methodist minister chided that the book "does not really mention, let alone do justice to, the central Christian doctrine of Justification by Faith."

This illustrates the divergence of opinion that has accompanied C.S. Lewis, his writings and the societies, journals and institutes that have sprung up about him. The Archbishop of Canterbury, Dr. Robert Runcie, reportedly said that he could not stand C.S. Lewis, whereas the conservatively-minded Pope John Paul II was an appreciative reader. Professional theologians and liberals, says Wilson, do not "find Lewis to their taste." The dichotomy is most markedly seen in the "reverent atmosphere" at the Marian E. Wade Center, Wheaton College, Billy Graham's alma mater, the repository of Lewis' memorabilia, which preserves the idea of "an evangelical Lewis, simple in his devotion to 'mere Christianity' and theologically preoccupied almost to the exclusion of all other interests," and that of the C.S. Lewis Society in Oxford where a "High Church, celibate Lewis is revered."

C.S. Lewis, according to Wilson, did not ask to become a cult figure but soon his writings and faithful correspondence with enquirers "allowed the cult to build up." For many he became the guru who could answer all their problems. Particularly was this true in the case of Joy Gresham, an American, mother of two and separated from her husband, whom he eventually married, first in a registry office to save her from deportation and then in a religious ceremony in hospital where she had been diagnosed as having cancer. When she died he expressed his sorrow in *A Grief Observed*, which has been widely acclaimed. Lewis died in 1963 on the 22nd November, a dark, cold day that marked not only his death and that of a famous fellow litterateur, Aldous Leonard Huxley, but the assassination of John F. Kennedy.

Clearly a book that will divide aficionados and others, A.N. Wilson's biography is well worth reading!

### Note on A.N. Wilson (1950- )

Scholar of New College, Oxford, where he taught language and literature for a number of years. Prolific writer, literary editor, prize-winning novelist, widely-acclaimed biographer of, among others, Hilaire Belloc, Sir Walter Scott, Tolstoy and, in 1992, Jesus.

## NEXT ISSUE ABF BULLETIN

June 1995

(Deadline for submissions: May 15)

# NEITHER SHALL THEY LEARN WAR ANYMORE

by Judson M. Corey

If you had it within your power to abolish war surely you would want to do it! Because of daily TV portrayals, it has become increasingly difficult to brush aside, as a faraway event, the terrible menace of war with its attendant destruction, death, disease, famine, suffering and injustice.

## WORLD COURT PROJECT

Perhaps the most comprehensive and far-reaching initiative in recent years is the World Court Project (WCP), an international movement to rid the world of nuclear weapons. How? By persuading the World Court to pronounce a judgment on their legality. As part of that persuasion the W.C.P. has been gathering from citizens round the world signed "Declarations of Conscience", saying: "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." On June 10, 1994, the signed declarations of more than ONE HUNDRED MILLION people around the world against nuclear weapons were presented to the Registrar of the International Court of Justice (The World Court)..<sup>1</sup> The presentation to the Court also included an appeal from over 11,000 lawyers condemning nuclear weapons use.

This first-time acceptance by the I.C.J. of citizens' participation is a ground-breaking event. The I.C.J. has accepted "Declarations of Conscience" as evidence of public opposition to nuclear weapons.

Thus the value of such evidence is enhanced in international law. This momentous event came only after much persistent work by dedicated people round the world.

I first heard about the W.C.P. from a retired officer of the British Navy, named Rob Green. In June 1992, he spoke at the annual convention of Veterans Against Nuclear Arms, in Edmonton, Alberta.

He had strong words to describe the binding power of nuclear involvement. He called it nuclear addiction, comparing it to drug addiction. This, he explained, makes it exceedingly difficult for any person involved with the preparations for nuclear war to break away from it. His break took enormous courage. There were pension threats, for example. "The Gulf War", he said, "brought me out against nuclear war. I joined the Ex-Services Campaign for Nuclear Disarmament. At Trafalgar Square I addressed 20,000 protestors against the Gulf War."

Rob Green's dramatic and spell-binding story proved to be a powerful opening for his promotion of the "World Court Project." He has seized the W.C.P. as his avenue for turning from protestor to positive activist for peace.

He has claimed for his cause the example of William Wilberforce and his less publicized colleague, Thomas Clarkson, and their legal action to end the slave trade. As long as slavery was considered "not against the law" it had its powerful defenders. Rob Green believes that the one way the world will be able to abolish nuclear weapons is the way in which slavery was, after much struggle and defence, abolished--by making it illegal.

Rob Green is one of many dramatic promoters, telling the story and enlisting support in many countries, and lobbying at U.N.H.Q.

### The origin of the W.C.P.:

It was launched by people of high status in three groups: International Lawyers Against Nuclear Arms; International Physicians for the Prevention of Nuclear War, and the International Peace Bureau.

Here is their statement:

"We want the Court to advise the world whether nuclear weapons may be used or whether they belong to a category such as that to which biological weapons have already been consigned. If their use is forbidden, a basis for progress toward eventual total nuclear disarmament is created."<sup>2</sup>

In May, 1992, the three above-named international groups jointly launched the W.C.P., with high hopes for support by many countries. The list of support groups round the world covers several pages.

In Canada there are eight co-founding organizations of the W.C.P.:

Canadian Peace Alliance, Lawyers for Social Responsibility, Physicians for Global Survival (Canada), Project Ploughshares, Science for Peace, United Church of Canada, Veterans Against Nuclear Arms, World Federalists of Canada.

In order for the Court to offer an opinion, a request has to come from either the United Nations General Assembly, or from an agency of the United Nations, e.g., the World Health Organization.

By an overwhelming margin the Annual Assembly of the World Health Organization (WHA) voted in May, 1993, to ask the World Court for an opinion on nuclear weapons.

On Dec. 15, 1994, the U.N. voted to ask the International Court of Justice to give an opinion on whether or not threat or use of nuclear weapons violates international law. Despite attempts to block it...the resolution was indisputably adopted...Canada abstained."<sup>3</sup>

1. Henrietta Langran, for Physicians for Global Survival  
170 A Rue Booth Street, Ottawa

2. Keith Motherson, From Hiroshima to the Hague; a guide to the World Court Project, International Peace Bureau, Geneva, p.110.

(...cont. on Page 11)

# NEITHER SHALL THEY...

(...cont. from Page 10)

"The World Court Project has made its mark on history. Intense procedural maneuvers and lobbying by France, the U.K., and the US caused several... abstentions and failures to vote. But it was all to no avail. The world is ready to lance the nuclear boil and the self-interest of a few powers cannot prevent it."<sup>4</sup>

"It is anticipated that the Court will now request... legal briefs from member states of the U.N." Twenty-two countries have already sent submissions supporting the case.

Canadian supporters of the W.C.P. can still write to Prime Minister Chretien and/or to Foreign Minister Andre Ouellet asking that Canada re-think its policy on nuclear weapons, speak independently of the nuclear-weapons states, and submit to the I.C.J. a brief supporting the resolution from the U.N.

In the peace movement there are people of many faiths and some of no faith at all. All, however, must be people of commitment. The source of their commitment is not always as openly stated as was that of Wilberforce.

I have to face an inescapable question: Am I going to be a part of that movement to liberate the world from war, or am I going to leave it to people, many of whom are outside the church? Is it indeed true that "the sons of this world are wiser...than the sons of light" (Lk. 16:8)? I feel compelled to learn from them.

I shall continue to support the W.C.P. I have been urged to continue to collect "Declarations of Conscience", because views of ordinary citizens around the world must continue to be heard in 1995. Will you also collect Declarations? The movement to rid the World of nuclear weapons, and to abolish wars, will need the support of those who embrace The Prince of Peace.

3. Henrietta Langran, for Canadian Co-sponsors of the W.C.P.

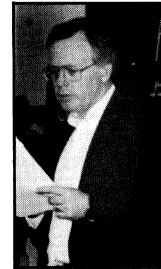
4. Veterans Against Nuclear Arms, Toronto Branch, Newsletter, Jan. 1995.

## ABF ADDRESSES

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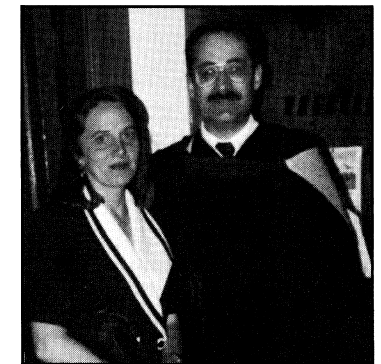


John Churchill

## ABF PHOTO ALBUM



Ed Colquhoun, Amherst, N.S.  
Speaker: "Rally of Friends"  
Wolfville - April 29th  
See: "Friends..." p. 15



Rev. Dr. Mark Parent arrived mid-August '94 to become pastor of the Pereau United Baptist Church. He is pictured here with his wife Cathy. The Parents have three children, Jeremy, Meaghan, Kaitlyn.

## A BAPTIST STATEMENT ON JEWISH-CHRISTIAN RELATIONS

Fifty years ago the world stood in shocked disbelief at the evidence of humankind's inhumanity to its own as the reality of places like Auschwitz-Birkenau, Treblinka, Sobibor, Belzec, Dachau, Buchenwald, Bergen-Belsen, Ravensbruck, were forever etched into conscience and history. The madness, the hatred, the dehumanizing attitudes which led to the events known collectively as the Holocaust did not occur overnight or within the span of a few years, but were the culmination of centuries of Christian teaching and church-sanctioned action directed against the Jews simply because they were Jews.

As Baptist Christians we are the inheritors of and, in our turn, have been the transmitters of a theology which lays the blame for the death of Jesus at the feet of the Jews; a theology which has taken the anti-Jewish polemic of the New Testament out of its first century context and has made it normative for Christian-Jewish relations; a theology which has usurped for the Church the biblical promises and prerogatives given by God to the Jews; a theology which ignores nineteen centuries of Jewish development by viewing contemporary Jews as modern versions of their first century co-religionists; a theology which views the Jewish people and Jewish nationhood merely as pieces in an eschatological chess game; a theology which has valued conversion over dialogue, invective over understanding, and prejudice over knowledge; a theology which does not acknowledge the vibrancy, vitality, and efficacy of the Jewish faith.

It is in recognition of a past and present among Baptists that is complicit in perpetuating negative stereotypes and myths concerning Jews, that we, the Alliance of Baptists meeting in convocation on March 4, 1995 at Vienna Baptist Church, Vienna, Virginia,

Confess our sin of complicity.  
Confess our sin of silence.  
Confess our sin of interpreting our sacred writings in such a way that we have created enemies of the Jewish people.  
Confess our sin of indifference and inaction to the horrors of the Holocaust.  
Confess our sins against the Jewish people.  
Offer this confession with humility and with hope for reconciliation between Christians and Jews.

We call upon all Baptists to join us in

- (1) Affirming the teaching of the Christian Scriptures that God has not rejected the community of Israel, God's covenant people (Romans 11:1-2), since "the gifts and calling of God are irrevocable" (Romans 11:29);
- (2) Renouncing interpretations of Scripture which foster religious stereotyping and prejudice against the Jewish people and their faith;
- (3) Seeking genuine dialogue with the broader Jewish community, a dialogue built on mutual respect and the integrity of each other's faith;
- (4) Lifting our voices quickly and boldly against all expressions of anti-Semitism;
- (5) Educating ourselves and others on the history of Jewish-Christian relations from the first century to the present, so as to understand our present by learning from our past.

(Adopted - Alliance of Baptists Convocation '95)

## ANY NEW BUSINESS?

Reg Dunn

Greetings once again from the wilderness.

About the autumn Assembly of the ABF in Mahone Bay: it was a "first" for me in several ways: it was the "first" time for a long time that I've been yanked out of my self-imposed - and, I think, useful - routines. I'll always be indebted to Ed and Sue Colquhoun for their invitation and hospitality; it was a "first", and a charmed, experience of a mother-and-baby chairing; and a "first" in hearing Henry Sharam - a major mental and emotional exercise for me. I could go on - which would not be unusual for me - but I want to get at something else.

The "Business Meeting" and the evident anxiety about "What Now" for the ABF? We should think about this for a bit. What "Has Been" with the ABF may well turn out to be of major significance in Atlantic Baptist history. But "What Now"? As you will recall - those of you who stuck it out for the afternoon session - some participants felt that the "mandate" (an inclusive word) should be examined - again - and the question dealt with - again: "what is the ABF and how can we be more effective". Every organization gets into this periodically.

But it was decided that for the time being we should stick with the planned program proposal, looking into "Baptist Principles" - once again.

Well, I think the ABF has everything ... except - what will I call it - well, perhaps everything but the "Power".

Awhile ago I made a batch of bread - or I had intended to. I had all the ingredients, including the yeast - but I forgot to put in the yeast.

What do I suggest? Certainly not more anxious examination of organizational effectiveness nor even further examination of the familiar "Baptist Principles". Something more fundamental, or so it seems to me, and I feel almost apologetic about this: simple, but ...but how about taking time **individually** between now and the next Assembly to "get into" the New Testament? After all, is not that the bedrock of the ABF? This is not to say that our members are not doing this, but somehow it doesn't, well, it doesn't **appear**.

Start anywhere in the New Testament. No one is going to "lay it on" for you, or us. Keep in mind those "Principles" - and look closely at the "Christian profile" there. What is it saying, right now? Now, and for us. The more each person (blessed 'Priesthood of Believers') gives thought to it the more nearly something we call "prayer" appears. And, dear reader, this is addressed to you, ABF'er or not.

So - instead of an Assembly "devotional", why not take some time to tell each other what discoveries we have made, perhaps, rediscovered. And why not **bring** our Bible to the Assembly? Yes, why not?

Is all this too naive? Opting out of the "Age of Enlightenment"?

Maybe, maybe not. Maybe it is something like this which will alert and empower the ABF! There's nothing to lose; it seems to me that the prospects are intriguing.

P.S. - I don't expect to be at the Spring Assembly - but I'm sure I will hear about it. And I will do what I suggest **you** do - though I know it is only in "community" that enlightenment - and power - comes.

# HISTORY OF SMYTH & HELWYS PUBLISHING INC.

Macon, Georgia

Smyth & Helwys Publishing, Inc. was founded in 1990 by a group of Baptist professors, pastors, and laypersons to provide an alternative for the many gifted Baptist writers who could no longer publish through traditional SBC channels. Smyth & Helwys Publishing was officially incorporated on December 10, 1990 in Greenville, SC and moved its editorial offices to the campus of Mercer University in September, 1991.

Smyth & Helwys chose as the press' motto: "A free press for Baptists" and serves as a channel for publishing where respect for biblical scholarship and open and honest inquiry are honored—a press that reflects Baptist distinctives in the way it operates as well as in the materials it publishes. Although Smyth & Helwys began as a publisher of books, it quickly moved to publish Christian education resources by the fall of 1991.

On August 18, 1993 an official mission statement was adopted by the Board of Directors. (see below)

The founding president and publisher is Cecil P. Staton, Jr. Staton is a graduate of Furman University and Southeastern Baptist Theological Seminary. He received his Ph.D. from University of Oxford, England. His pastorates included churches in Georgia, North Carolina and South Carolina. He also served as Professor of Christianity at Brewton-Parker College prior to serving as publisher of Smyth & Helwys.

In addition to Staton, Ronald D. Jackson, Scott Nash and James M. Pitts are members of the Board of Directors. Nash is a graduate of Centre College and has an M.Div. and Ph.D degree from Southern Baptist Theological Seminary. He has held pastorates in Kentucky and Georgia and was the chairman of the Division of Religious and Philosophical Studies at Brewton Parker College prior to joining Smyth & Helwys. Pitts is a graduate of Furman University and Southeastern Baptist Theological Seminary and holds a doctorate from Southern Baptist Theological Seminary. Pitts currently holds the title of Chaplain at Furman University. Jackson is a graduate of Furman University and Southeastern Baptist Theological Seminary. His pastorates included churches in North and South Carolina and Georgia.

Smyth & Helwys has grown from one employee in 1991 to 26 full-time persons by the end of 1994. Additional staff will be added throughout next year.

It has grown from eight books in print during its inaugural year, 1991, to 68 titles by year-end 1994. 30 new titles are planned for 1995 and 50 books per year beginning in 1996.

The number of churches using the curriculum resources has increased from 400 churches in the fall of 1991 to 1400 in the fall of 1994.

## Mission Statement

Smyth & Helwys Publishing, Inc. publishes books and Christian education resources nurtured by faith and informed by scholarship in order to meet the needs of congregations and individuals.

In the tradition of John Smyth, Thomas Helwys, and other pioneers of religious liberty, we affirm the lordship of Jesus Christ, the centrality of the biblical message and the right of all persons to read and interpret the scriptures for themselves.

We also affirm:

- the freedom of the church,
- the priesthood of all believers
- the separation of church and state,
- the call of all Christians to ministry
- the significance of mission efforts and
- the inclusive nature of the Christian church.

Smyth & Helwys Publishing, Inc. will remain free from denominational control or any other influence that would compromise the integrity of our affirmations, publications, and services.

**Editor's note:** Hopefully, book catalogues and literature order forms will be available at ABF Spring Sessions, June 2nd and 3rd. For those wishing to order products there is a toll free number for Canada: 1-800-568-1248. Address is: Smyth & Helwys Publishing, 6316 Peake Road, Macon, GA., U.S.A. 31210-3960.

## Friends of the Atlantic Baptist Fellowship

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

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

FRIENDS undertake:

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

Please cut off along this line and mail to:

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

Please enrol me as a FRIEND:

Name & Title.....  
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Date..... Tel:.....  
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## FRIENDS OF THE ABF — UPDATE

By Dorothy M. Lovesey

Greetings to you all as once again we celebrate the joys of Easter. May the encouragement and hope it brings reinvigorate us for the task ahead and give us joy in service.

We are happy to announce that our special RALLY OF FRIENDS will be held again this year, in the Manning Memorial Chapel of Acadia University, Wolfville, N.S., on Saturday, 29 April 1995, from noon to 2:00 pm. Luncheon will be available at \$9.50 per person. The speaker will be Edward Austin Colquhoun, BA BTh MEd (Acadia), principal of the E.B. Chandler Junior High School, Amherst, N.S.

Immediate past president of the ABF and well versed in theological, denominational and educational affairs - he is a former Convention appointee to the Board of Trustees of the Acadia Divinity College - Ed., as he is generally known, is currently chair of the Board of Deacons of the First United Baptist Church, Amherst, N.S. His topic, "CREDIBLE CHRISTIANITY," is a timely one which engages the consideration of all thinking Christians today.

We trust you will be able to attend what promises to be a most pleasurable and instructive occasion. PLEASE INFORM ME OF YOUR INTENTION TO ATTEND THE RALLY.

It is with sorrow that we must report the loss by death of two friends of the ABF. Dr. Ray Tingley, a divinity graduate of Andover-Newton, received an honorary doctorate from Acadia University which praised the quality of his spiritual leadership and his ardent advocacy of world peace. For 28 years he served the Vancouver area as secretary of the Canadian Bible Society. He died, aged 85, of a stroke while engaged in his favourite sport of curling.

The Reverend Susan Laverty, "Sue" to her friends, was born in Montreal in 1947. She graduated from ADC in 1968. Following service as Assistant-Minister in the First Baptist Church, Amherst, N.S., she moved to B.C. where she became known for her work with Children and young people at the Naramata Centre for Continuing Education and in the Kamloops United Church. She died "in Christ" on 25 July 1994, aged 47 years.

PLEASE JOIN US — WE NEED YOU!