

## Historic Events



It was an historic occasion when John Dickinson, "the Gathering", in Ontario; Elaine Anne MacGregor, ABF; and Stan Hasteley, Alliance of Baptists, Washington, D.C., participated in the ABF Fall Assembly in Canning, September 22 and 23.



Participating in the dedication of the Judson Levy Memorial Bell, Manning Memorial Chapel, Acadia University, September 10th, Rodger Forsman, Ferne Levy, and John Boyd.

# ATLANTIC BAPTIST FELLOWSHIP BULLETIN



ABF'ers Mary Miles and Carol Janzen with Marjorie and Sheldon Fountain during ABF Fall Conference at Canning



Guest speaker David Morrison (left) with participants at ABF Fall Conference (l to r) Susan Colquhoun, Andrew Crowell, Janet Kirkconnell and Gordon Delaney.

DECEMBER 1995



## A Silent Christmas

Jeffrey G. White

As Christmas approaches I find myself drawn to our traditional music of this season. The singing of the hymns and carols of our faith is, for me, one of the best human expressions of the miracle we seek and celebrate. One favorite Advent carol of mine begins:

Let all mortal flesh keep silence, And with fear and trembling stand;  
Ponder nothing earthly minded, For with blessing in His hand,  
Christ to earth descendeth, Our full homage to demand.

This hymn, translated by Gerard Moultrie (1829-1885) from the Liturgy of St. James (5th century), expresses a certain sense of worship that is missing from all the Christmas hoopla that comprises what many people know of the season. As we know, most "mortal flesh" keeps anything but silence as December 25th approaches. There are innumerable gifts, cards and letters to be sent out; many plans for travel and for celebrations to be made; and, in the churches, a lot of work to be done. As a minister in training I take note of ministers out in the parish who often rightly complain of more demands than ever that keep them frantic!

I seek, more and more, a 'quiet' Christmas; I suggest, from year to year, we strive for more 'silence' in our observance of this holy occasion. Individually, and as we gather together, our full homage is demanded. At Easter, we have the advantage of having some dire events to ponder, i.e. on Good Friday. Advent and Christmas can be taken just as seriously if we keep the whole picture in mind.

King of kings, yet born of Mary, As of old on earth He stood,  
Lord of lords, in human vesture, In the body and the blood,  
He will give to all the faithful His own self for heav'nly food.

The beauty of this time, like that of many other beautiful things, takes time to ponder. We, as members of the Body, the Church, must teach each other to "ponder nothing earthly minded." To know 'God with us' again, let us take time to wait and listen and look all the more. Perhaps our next task has to do with quieting 'the world.' Can people possibly hear God (not to mention silverbells) amid all the hustle and bustle they hear?

Atlantic Baptist  
Fellowship



within  
Convention

### ABF BULLETIN

The **ABF Bulletin** is published quarterly by the Atlantic Baptist Fellowship. Submissions: Articles must be less than 500 words in length. Opinions and views expressed in this publication do not necessarily reflect those of the ABF or the Editor. The **BULLETIN** is mailed to interested churches and individuals. Those wishing to receive the **BULLETIN**, and all details of changes of address, etc., are to be sent to the distribution organizer: **Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S., B0P 1X0.** The **BULLETIN** is mailed free of charge. Donations towards cost of publication are gratefully received and should be mailed to the treasurer: **John Churchill, P.O. Box 56, Port Williams, N.S., B0P 1T0.** Receipts for income tax purposes will be mailed.

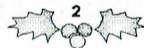
Next Issue:  
**BULLETIN April 1996**

Deadline for submissions:  
March 1, 1996

### ABF BULLETIN EDITOR

Terry Tingley  
Box 10 Site 23, R.R. #4 Armdale, N.S.  
B3L 4J4  
(902) 852-4405

**New working arrangement:** To maintain the high quality standard of the **ABF Bulletin** and work within the realities of our limited resources, layout and typesetting services has been provided by Frank McGill, Halifax.



## ABF Winter Activity

Elaine Anne MacGregor  
President ABF

The winter is usually a quiet time for ABF activity. Not this year! Fund raising is underway to finance the cost of sending some local Baptist divinity students (or recent graduates) to the Alliance of Baptists' annual Convocation to be held March 14 to 16, 1996 in Charlotte, North Carolina. It is the strongly held view of the ABF that exposure of our divinity students to fellowship with other Baptist students and Baptist groups, such as the Alliance of Baptists, will benefit these students and ultimately our congregations as the students become our ministers. In order to realize this educational and spiritual outreach for our divinity students, special funds must be raised. The more money that is raised, the more students we can send. I consider this to be the growing edge of ABF as we take steps to broaden the experience of our future ministers. Please forward your donations for this worthwhile project to the ABF treasurer (see information below).

The Fall of 1996 will be the 25th anniversary of the founding of the ABF. In keeping with the spirit of those that founded the ABF, a retreat will be held at First Baptist Church, Halifax, on Saturday April 13, 1996 from 9:00am to 3:00pm. Our goal of this retreat is to provide an opportunity for the ABF to discuss ongoing issues that we never seem to otherwise have the time to discuss. Some of the items on the agenda for discussion are Convention, Acadia Divinity College and the Atlantic Baptist College (University). Please contact me with suggestions for additional topics. Make note on your calendar of the date of this retreat and plan on being there. More details will appear in the next Bulletin.

My Christmas wish for you is the re-experiencing of the joy and love of the birth of the Christ child. If you have never experienced the holding of an infant, or if it is an experience long past, ask to be able to hold a baby, and marvel at God's love for us that our salvation came in such a carefully crafted package.

### DIVINITY STUDENTS TO THE ALLIANCE OF BAPTISTS

A special fund raising effort is underway to finance the transportation costs of sending local Baptist Divinity students (or recent graduates) to the Alliance of Baptists Convocation to be held March 14 to 16, 1996 in Charlotte, North Carolina. Not only will the students sent have the opportunity to meet Alliance Baptists at their Convocation but also meet other Baptist divinity students. This project is a way for the ABF to take action in broadening the experience of our future Ministers. It is a project to be excited about. If you are able, a financial contribution for this project is requested above and beyond your usual ABF contribution. Please note on the envelope of your contribution "Student Project" and mail it to: **John Churchill, Treasurer ABF, P.O. Box 56, Port Williams, N.S. B0P 1T0**

### ABF RETREAT

**WHAT:** A retreat to discuss topics of common interest. i.e. Convention, Acadia Divinity College, Atlantic Baptist College  
**WHERE:** First Baptist Church, Halifax  
**WHEN:** Saturday, April 13, 1996 9:00am - 3:00pm  
**WHO:** Interested, concerned people  
**WHY:** In anticipation of ABF's 25th Anniversary, to provide an opportunity to discuss where ABF is, our concerns, and our dreams for our future.  
**PLAN TO BE THERE!** More details to follow in the next Bulletin





## Baptists and the Larger Picture

### Where do we fit?

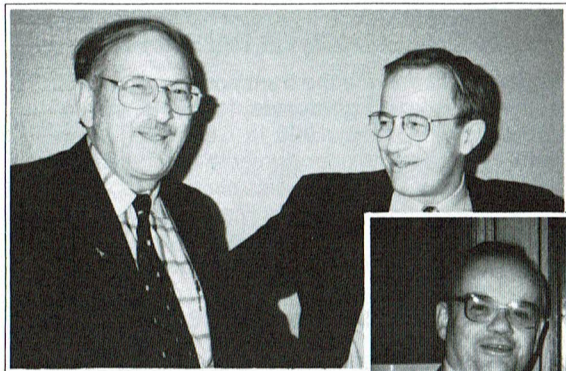
A synopsis of Dr. David Morrison's lectures  
ABF Fall Sessions - September 22nd and 23rd  
Carol Anne Janzen

In his wide-ranging and insightful lectures, Dr. Morrison identified a number of issues which are of crucial concern to the Christian church, universal, today. These issues are the ordination of women, sexuality, spirituality, the church's relationship to the state, and peace and justice.

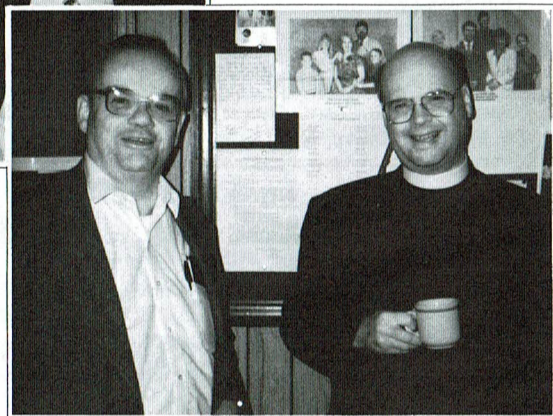
His first lecture gave us an over-view of world-wide religious opinion on these topics. Drawing on his extensive research and dialogue with spiritual leaders from many traditions, Dr. Morrison informed us that the issues which concern us as Baptists also trouble and divide Christians in other denominations; indeed, they preoccupy other faith traditions (such as Islam) as well. The very nature of the church will be affected by the outcome of these questions.

During his second lecture, Dr. Morrison addressed the question "What can Baptists contribute?" He reminded us that our greatest strength could also be our Achilles' heel — referring to our emphasis on democracy and freedom of conscience. Instead of leading to greater division in our fractured world, this insistence on the independence of the believer could have a positive impact in the struggle for peace and justice, and human rights. This principle was most powerfully demonstrated in the former Soviet Union, where Baptists, quietly, but courageously and consistently, stood up to the hubris and demonic powers of the state.

Some of our challenges in the future, as one part of Christ's church, will be to resist oppression in its many social, economic, and political forms, and to develop a genuine spirituality that will attract spiritually hungry and seeking people.



← Jud Corey and David Morrison



David Roy and Roger Prentice →



## Editorial Comment .....

### Assisting Ministers with Personal Problems

Now is the time... for our Convention officials to consider a Minister's Assistance Program (MAP) similar to the EAP (Employee Assistance Program) in private companies, government agencies, school systems, and other organizations. MAP would be a Convention sponsored program - providing the services of a qualified counseling resource specializing in the assessment of personal problems - the kinds that affect a minister's well-being, i.e., marital difficulties, financial or legal troubles, emotional distress, job burnout, stress, depression, and other common concerns.

Some ministers face a variety of personal problems in their daily lives. When they become too much to handle they affect personal happiness, family relations, job performance, and even health. MAP would offer the professional help necessary in resolving problems - confidentially. The program would be available to family members as well.

It is understood that Area Ministers may respond to calls for assistance from some ministers now. But if one of the Area Ministers responsibilities is placement as it now is, then this may interfere with a minister seeking help from them for obvious reasons.

EAP succeeds because confidentiality is assured - and management does not attempt to "pry or punish". MAP will do well only if the Area Ministers, perceived as "management" (due to placement possibilities) are not directly involved in the process. Church related problems could continue to be dealt with through existing organizational policies and procedures. Restructuring our present denominational staff positions would allow monies for such a program.

We care about our ministers ... that's why we must provide such a service for them.

Now is the time.

Note: The writer is a Certified Employee Assistance Professional (CEAP), having served as EAP consultant with the Halifax County - Bedford District School Board from 1983 - 1994.

## Marginal Notes

### Grammateus

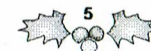
"Referendum Day", Monday October 30, turned out to be a time of nail-biting tension for those Canadians (presumably most of us) who wanted their country to stay together. The very narrow defeat of the separatists led immediately to the threat of another referendum — indeed repeated referenda until the correct answer is given. To say "no" is for now, to say "yes" will be final and forever.

For Christian believers the unity of our country is certainly a matter of great concern, but it is not a matter of "ultimate concern" — to use Dr. Tillich's words. The truth is that no nation-state or empire, in antiquity or in our times, endures forever. Even the American superstate will join Assyria, Persia, Rome and Britain in the dust-bin of history. But the Christian claims a citizenship that is forever. We identify with the Psalmist:

**"For I am a stranger with thee and a sojourner,  
as all my fathers [and mothers!] were" (Ps 39:12 KJV).**

And our faith-ancestor, Abraham, is said to have looked beyond his nomadic life for **"a city that has foundations whose architect and builder is God" (Heb 11:10).**

Surely we Canadian Christians can and should pray and work for our country that it may long continue to be a place of freedom and justice and thus deserve to survive. It is a serious concern; it is not the ultimate concern.





## What is Missing?

Roger H. Prentice

There is a tradition at ABF conferences to gather at the communion table and share the Christian meal together. This is the climax for the meetings of the week-end, and there is something very special about this worship. We might remember that it is not usual with many Baptist meetings: Association, Convention, or otherwise. Why is it often absent?

Many think Holy Communion is a "local matter", somehow "private" to a local congregation, believing that Baptists "do not do that sort of thing". With this mistaken ecclesiastical point-of-view is attached some fear of sacerdotalism: worship of the sacrament rather than God. Unfortunately, it might also be true that some think that it is not important enough to bother arranging such a service. If so, people are missing one of the chief treasures which Christ has passed on to us.

The fact that the ABF communion service is so important to these conferences, and that it is often absent from other Baptist gatherings, raised the contentious question about the meaning of Holy Communion for the denomination today. How is it perceived by the people, and their ministers who are ordained to proclaim the Word, and administer the sacraments?

There are so many misconceptions amongst Baptists about the two sacraments. Even fear of using the term "sacrament" prompts some to resort to the word "ordinance", not knowing that "ordinance" actually raises reverence for baptism and Holy Communion, rather than diminishing it. "Ordinance" distinguishes the sacraments of Dominical command (ordained by Christ) from any others. Since Baptists rightly recognize only these two, the words can be used inter-changeably. We might well remember that any attempt to diminish the meaning diminishes the authority and gift of Christ.

"Memorialism" is also creeping into Baptist congregations. This is the mistaken view that baptism and communion are just acts of remembering the past events in Jesus' life. If so, the services become nothing more than sincere acting out of historical events (the baptism of Jesus and the Last Supper). This, of course, is not biblically accountable, if we look closely to the record such as Acts 2:42, I Corinthians 10:16, 17, and 11:23-34, and other references.

Baptists, ever since their formation in 1609 (General Baptists) and 1642 (Particular Baptists), have believed in a "real presence" of Christ at the Table. Zwingli and Calvin, though with differing arguments, affirmed this idea. Reducing communion just to a human memory interferes seriously with the reception of the Spirit of God by the participants.

It is right that Baptists gather in thanksgiving (eucharist) at the Table. At ABF meetings, we gather as congregations in fellowship with Christ. It is a true "celebration" of Christ's risen presence amongst us. We need to understand that at the Table we are in the presence of Christ. When we gather at the Table again, let us know its importance and recognize in faith and love that Christ is with us.

### Interesting books:

- Michael Walker, *Baptists at the Table: The Theology of the Lord's Supper amongst English Baptists in the Nineteenth Century* (Baptist Historical Society, 1992)  
Neville Clark, *Call to Worship* (SMC Press, London: 1960)  
\_\_\_\_\_, *An approach to the Theology of the Sacraments* (SCM Press, London: 1956)  
E. Brooks Holifield, *The Covenant Sealed: The Development of Puritan Sacramental Theology in Old and New England, 1570-1720* (Yale University Press: 1974)  
Alec Gilmore, *Baptism and Christian Unity* (Lutterworth Press, London: 1966)



## A Visit with the Gathering

Adele Crowell  
Program Coordinator ABF

On October 28 "The Gathering of Baptists" met at Woodbine Heights Baptist Church, Toronto. The Speaker was Dr. A. Van Seters, a former Principal of Vancouver School of Theology and now Principal of Knox College, Toronto. Dr. Van Seters addressed the question: "What will the Church be like in the 21st century?" In this highly interactive debate (we were encouraged throughout the address to participate) Dr. Van Seters spoke of the great hunger that exists in our communities within individuals seeking meaning and spirituality in their lives.

As we explored this question together we admitted that the church was in a type of crisis. There need to be changes made in order to meet the spiritual hunger of the nineties and yet we do not know how to make these changes and there is confusion in many churches in regards to their missions. He suggested that we are in a "Crisis of Paradigms." We need to ask questions such as: should people continue coming to the church, or should the church go to people? In times of fiscal restraint, will we be able to preserve our buildings? How are we going to respond as a people of God to the massive amounts of need and poverty emerging around us? Are our institutional structures sedentary when they need to be mobile?

However, God can work in our chaos. Dr. Van Seters used examples of how the traditions of the Hebrew people became solidified and how they had their visions of the future while in Exile. He called visionaries to be free to proclaim a vision that might carry us forward. This cannot come without respecting the way the Spirit moves in creativity, art and music and in "waiting on the Lord." At the end of his lecture he emphasized the need to release the Church back to the Church of the people. "Liberate the Laity", he said, "and give them organizational empowerment." He criticized the model of the minister as the C.E.O. He maintained that there was no need for courses in Administration in seminary as Administration should be the work of the lay people. The minister should be set free to respond to the spiritual needs of the congregation. He also called for flexibility within churches. "Don't be concerned about defined roles", he said, "the relationships are what are important."

The "Gathering" has been meeting now for two years. At the business meeting, in the afternoon, the Chair of the Executive, Michael Steeves, called upon Bert Radford, to share some of the principles that the Steering Committee had suggested were valuable to their group. These included: inclusivity, equality, historic Baptist principles of freedom, justice issues, and education. The group is now in the process of preparing a document which will answer two questions: "Who is the Gathering and what does it Value? and What does the Gathering Do?" There was a strong feeling at the Steering Committee meeting that the group be Pro-Active and not only Reactive.

I had a wonderful weekend visiting with "The Gathering". I particularly enjoyed getting to know Heather Gilmour, Pastor of Burlington Baptist Church and Barbara Bishop, Pastor of Woodbine Heights Baptist. On Sunday I attended worship at Woodbine Heights. As I participated with the enthusiastic congregation of people from all walks of life, and cultures, and listened to Barbara's sensitive, imaginative and challenging sermon, I thought in answer to Dr. Van Seters question "Is there hope for our churches in the twenty-first century?" "Yes, there is, yes indeed.





**Book Review:** Clothed With the Sun: Biblical Women, Social Justice & Us. Joyce Hollyday. Westminister/John Knox, 1994. Pp. 241. Pbk. \$18.25 (CDN)

H. Miriam Ross

"Shadrach, Meshach, and Abed-nego"? Many serious Sunday School scholars readily identify these three who defied King Nebuchadnezzar but they would probably fail to recognize conscientious objectors Puah and Shiphrah, the Hebrew midwives who courageously withstood King Pharaoh. Students of the Bible are familiar with Jeremiah and Zephaniah but often know little about Huldah, their contemporary who, when asked by five male personal messengers of King Josiah to authenticate the scroll found hidden in the temple, spoke with the authority reserved for prophets: "Thus saith the Lord." A teacher in the "School" in Jerusalem (according to the Targum or Jewish commentary on 2 Kings 22:14), Huldah was the only person other than King David's family to be buried within the walls of that city. According to tradition recorded in the Mishnah of the Jewish Talmud, two gates of the Temple Mount were named after her. Nevertheless, in his 1933 edition of devotional messages on Old Testament women, Abraham Kuyper, renowned Dutch Reformed scholar, dismisses Huldah as "an ordinary peasant woman" who came to prominence in an age "when masculine vigor [was] wanting."

Fortunately glib assessments of that kind are being challenged with refreshing candor by women such as Joyce Hollyday, former member of Sojourners in Washington, longtime social activist, now a student in the Master of Divinity program at Candler School of Theology at Emory University, Atlanta. In the 50 short chapters of Clothed with the Sun, Hollyday probes the lives of 48 of the nearly 200 named women and some of the scores of unnamed females in the Bible. In five chapters comprising "Women of Patriarchy," the author looks at responses ranging from those of women who were tormented and trapped under this oppression to those who worked the system to secure their own survival or even to challenge it and effect changes in Hebraic law. While five chapters about "Victims of Male Abuse" portray the many forms of violence inflicted upon women, another section candidly describes the wiles and wickedness of women who used manipulation, treachery, and deceit to try to gain their own ends. Sections on "Devoted Mothers" and "Faithful Widows" bring new questions about these traditional roles; stories of "Clever and Courageous Heroines" and "Leaders and Prophets" speak positively of less conventional conduct of some women.

Hollyday suggests new perspectives on well-known stories: Moses owed his life to three daring and determined women; Abigail, the "first pacifist," averted a massacre when, unbeknownst to her foolish, drunken husband, she confronted David and his army. The New Testament shows women engaged in evangelism: upon recognition of the infant Jesus as God's promised Messiah, the elderly Anna immediately spread the news to "all who were looking for the redemption of Jerusalem"; having received the revelation of the Christ, the Samaritan woman bounded off to invite men and women in her town to meet Him. Contrary to Rabbinic practice, Jesus engaged women in theological discussion: Mary sat at his feet, thereby assuming the conventional position of males learning from a respected Teacher; the Syrophenician woman was the "only person in the New Testament who sparred verbally with Jesus and won" (p. 206); Martha's strong affirmation of Jesus as Messiah was matched only by that of Peter (John 11:27; Matt. 16:16) yet the "church was build on Peter's confession. But a similar acclamation came from the lips of a woman, all but forgotten in church history" (p. 228).



Alongside these Biblical stories, Hollyday introduces accounts of women of later centuries who faced similar situations: the freed black slave and evangelist Sojourner Truth who like Vashti refused to be exploited (pp. 76-78); Louise Wilson who fought against the takeover of her hometown by a major land developer, and action reminiscent of the five daughters of Zelophehad who challenged the Mosaic laws of inheritance (pp. 18-22); young women in the Philippines entrapped in the sex tourism trade and like Tamar unable to escape the system (pp. 55-58); peasants in Brazil in danger of eviction from their small plots of land until the women staged a sit-in on the lawns of wealthy members of parliament thereby prompting their wives to demand justice for those threatened, an intervention like that of Pilate's wife but one that "transformed a sentence of death into an affirmation of life" (p. 89); four American Roman Catholic nuns in El Salvador who like Rahab offered shelter to hunted ones in danger but who unlike Rahab paid with their lives as they carried out the "simple" mandate of Matthew 25:35-46 (pp. 97-100). Although some of the illustrations ring more clearly in American ears, they should prompt us to search out examples of the deeds of women within our own heritage.

At the end of each section, Hollyday asks for reflection on questions such as the following: "When and how have you challenged limits or assumptions about the place of women?" (p. 23); "What steps, both as an individual and within your church or community, do you believe could be taken to confront and change the epidemic of sexual violence?" (p. 48); "How can you build your own courage to respond, despite fear, in situations requiring response?" (p. 114); "Have you encountered any efforts within your church, family, or workplace to restrict the offering of your gifts? How have you responded?" (p. 163).

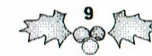
Hollyday claims that "biblical women changed the course of history" (p. 91). Accustomed as many of us are to downplaying the contributions of women, we may scoff at such a strong statement. But in these sketches, Hollyday gives us cause to reassess our understanding of the place of women in Biblical times and in past and present initiatives in spreading the Gospel and in promoting social justice for those who suffer under oppressive forces. As a careful student of Scripture and a courageous woman who has lived and worked among the disadvantages in the inner city, advocated in the courts for abused women, sat with those vigiling in Nicaragua's war zones, and been interrogated by security police in South Africa while apartheid was still practised, Hollyday is well qualified to challenge us as we sit in our comfortable pews, carefully avoiding the powerful images of Scripture and the demanding implications of the "simple" mandate of Matthew 25. One of those images is in Revelation — that of the woman faced and pursued by the dragon, yet "clothed with the sun" and eventually borne up by God on wings, testifying to His glory and honor. Hollyday's book leaves a haunting question for men as well as women: are we prepared to face the dragon of war, hunger, poverty, sexual violence, patriarchy?

Ed. Note: Dr. H. Miriam Ross, PhD, DD is Professor Emeritus, Acadia Divinity College (Professor of Christian Missions and Social Issues)

---

**ABF Spring Assembly**  
**June 7th and 8th, 1996**  
**Speaker: Rev. Dr. Roger Cann, D.Min.**  
**"Models for Local Ecumenism"**

---





# Between the No Longer and the Not Yet: A Call to Faith and Action

John Churchill

Jeremiah 32:1-8; Hebrews 11:1-10; Luke 5:1-7

Some of the occasions on which this bell will be rung will be times of transition. This is where we often find ourselves - between the no longer and the not yet.

As a university student, you are no longer a child, but yet, you are not completely your own person.

Those of us who attended Acadia in the 60's reluctantly admit that we are no longer young people, but neither are we ready to concede that we are old. Possibly, we are "older young people."

Such times of transition bring their stresses.

Often between the security of the no longer and the amorphous uncertainty of the not yet, Paul Tournier says we humans are like the trapeze artist, continually leaving one place and launching out into the void, hoping that we can grab a new security.

In between, in the void, we look for help. For something to assuage our anxiety and to bring us courage.

Those of us who were here during Jud Levy's day, know that it was he who inspired and guided many of us to faith. His clear, reasoned sincerity called us through our doubts, questions, and anxieties to build our lives upon it.

In the midst of the "in-betweenness" of life some 20 years later the call is still to faith.

**First, faith is venture with confidence into uncertainty.**

Not a faith of retreat and comfort, not a boat safely moored in the harbour - but the boat of faith is built to ride the waves.

By **faith** Abraham obeyed when he was called to go out, not knowing where he was to go. "Faith is valour daring the unknown," George Buttrick said.

I recently read the story of a father and son who paddled in a canoe from Winnipeg to the mouth of the Amazon river. This two year journey continually challenged them.

Most of us live quiet lives compared to this, but we do face our own challenges.

University can be a somewhat scary adventure into the unknown.

Those of us who are older worry about other things: can we meet changes in our health, is there life after retirement?

The uncertainty may cause us to shrink back and seek safety, but faith lives on the frontier.

Jesus tells Simon to sail further out into the lake.

"Put out into the deep and let down your nets."

The call of faith comes to us the same today: "Put out into the deep" - even though we don't know how high the waves will be, or the adequacy of our own skill and strength. The call of faith is still to "Put out into the deep" of life's new challenges and uncertainties.

In a sermon preached in this chapel, Jud Levy said:

There is much in life to fear, to say that one is never afraid is sheer nonsense. Fear should never, however, be allowed to become one's master. Life is always in tension between fear and faith - and that word, faith, seems to supply the answer we seek. What we need is not an escape from fear- which is as impossible as it is undesirable - *but the transcendence of fear by a vital faith.*

**Secondly, the faith to which we are called is rooted in belief.**

Jeremiah was in jail, Jerusalem was in destruction and his homeland under siege. Yet, he bought land there! That is like buying real estate in Hong Kong. This was Jeremiah's vote of confidence in the future. His belief in the strong redemptive power of God.

Simon was a man of faith and belief and despite his doubts about Jesus' direction, he says: "Yes,... but at Your Word I will."

Belief in a God who goes with us and sustains us, is not in spite of reason, but in spite of our reluctance and hesitations to venture forward. This belief draws us forward into uncertainties with confidence. It makes venturing into the unknown with confidence possible.

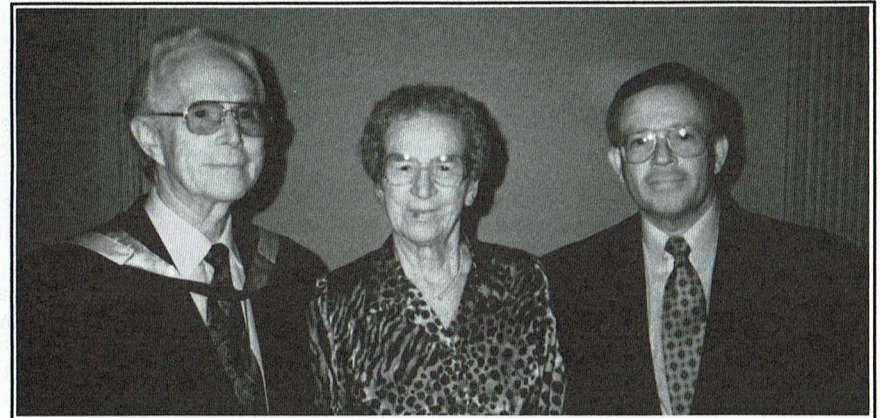
Frank O'Connor says as a boy, he and his friends would hike through the Irish countryside and when they came to an orchard wall they tossed their hats over the wall - and then they had no choice but to follow them.

Belief that the love of God awaits us is the hat tossed over the wall - it draws us forward with commitment.

It is most fitting that we dedicate this bell in memory of Jud Levy. A man who loved this university, served it admirably, and influenced a generation of its students.

In his absence, may the hearing of the ringing of this bell, in the midst of the transitions of our lives, call us again to faith.

Ed. Note This sermon was delivered at the Dr. I. Judson Levy Acadia University Chapel Bell Dedication, September 10, 1995, 7:00pm, by Dr. John Churchill a Member of the Bell Committee



The Manning Memorial Chapel Bell, in memory of Dr. I Judson Levy, was installed September 10th. Pictured above are participants in the dedication service.

Athol Roberts, Ferne Levy, John Churchill

## Germany '96: From Reformation to Reunification

The ADC Alumni Association is organizing a tour to Germany from 12 - 26 July 1996, in commemoration of the 450th anniversary of the death of Martin Luther. The tour is open to all interested persons. For further information contact, in Nova Scotia, Rev. Sandra Morrison (902-533-2326), in New Brunswick, Rev. Dr. Mark McKim (506-658-1094) or Tempo Tours (1-800-664-6645).



## Chaplains Beware!

M.R.B. Lovesey

According to the American religious press, the latest group of Christian leaders in the Southern Baptist Convention to be persecuted by the fundamentalist masters of that Convention, is that of the Chaplains. It is reported that the Southern Baptist Chaplains' Commission is tightening the doctrinal requirements for new chaplains, making it very difficult for moderate (i.e. non-ultra-conservative/fundamentalist) Baptists to serve as chaplains and pastoral counsellors in businesses, hospitals and the armed forces.

The Chaplains' Commission, a committee of the Southern Baptist Convention's Home Mission Board, is the authority that endorses Southern Baptist chaplains. Although chaplains are paid by the agencies and companies that hire them and not by the Southern Baptist Convention, such agencies require chaplains to be certified by the faith group they represent. Currently there are some 2,343 chaplains, some of whom are sympathetic with the aims of groups, such as the Cooperative Baptist Fellowship and the Alliance of Baptists, opposing the fundamentalist take-over of the Southern Baptist Convention.

In late August of this year the Chaplains' Commission voted to add questions to a form sent to new applicants to ensure that the new chaplains hold ultra-conservative views. The questions dealt with the authority and inspiration of the Bible. Would-be chaplains will have to say that they believe the Bible is historically accurate and that the miracles actually occurred. They will also be asked to express their understanding of the *Baptist Faith and Message* [BFAM], which describes the Bible as "truth without any mixture of error." Amongst the material mailed to the applicants will be a copy of the *Chicago Statement on Biblical Inerrancy* [CSOBI], upon which the candidates will be required to comment.

The *Baptist Faith and Message* is a confessional statement adopted by the Southern Baptist Convention in 1963. It was the denominational response and reaction to the fundamentalist-modernist debate that dominated American Protestantism in the immediate post-WW1 period. The 1963 revision came about as a result of a controversy involving seminary professor Ralph Elliott's book on Genesis and the use of higher criticism in biblical studies. Based on the New Hampshire Confession of Faith (1833) the BFAM affirms that Scripture is without error in all matters, whether doctrine or history, theology or science. In modern times the BFAM has been used by the fundamentalist masters of the Southern Baptist Convention as a creed, a litmus-test of orthodoxy for all who would aspire to leadership in the denomination.

The *Chicago Statement on Biblical Inerrancy* (1978), agreed on by the International Council of Biblical Inerrancy (composed of fundamentalists and their fellow-travellers; constituted 1978) affirms that "being wholly and verbally God-given, Scripture is without error or fault in all its teaching, no less in what it states about God's acts in creation, about the events of world history, and about its own literary origins under God, than in its witness to God's saving grace in individual lives." Clearly this is a hard-shell fundamentalist production!

Pressure from the fundamentalist camp is driving some chaplains, such as Texan Bill Montgomery, a retired USAAF chaplain, to urge the Cooperative Baptist Fellowship to separate from the Southern Baptist Convention and form a Convention of its own. He proposed this procedure at a meeting of the Coordinating Council of the Cooperative Baptist Fellowship at Fort Worth, Texas in July 1995. Although his motion was rejected, the CBF did agree to study the proposal in depth.

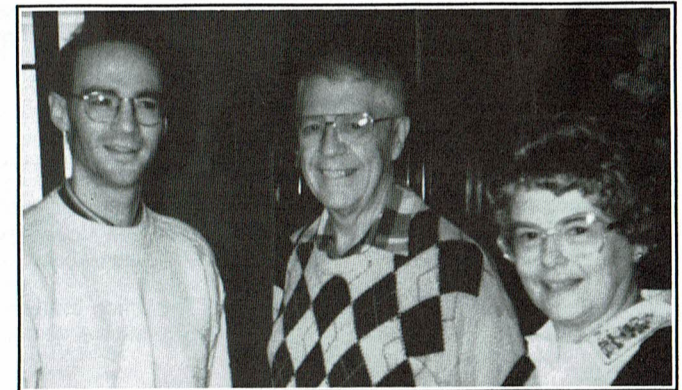
For further study, see chapter one, entitled "The Inerrancy Controversy," in Clayton Sullivan's *Toward a Mature Faith: Does Biblical Inerrancy Make Sense?* (Decatur, Georgia: SBC Today, 1990)

## ABF Photo Album . . .

### Fall Sessions



Stan Hastey and Ron Brown discuss auction at fire station across the street from Canning Baptist Church



Andrew Crowell, host minister, with reps from "the Gathering" Brian and Janis Harris, Burlington Baptist Church



Planning lunch: (l to r) Jean Harris, Mary Clark, Ruth Bezanson, Shirley Ells, Joan Churchill, Shirley Smith, and Iona Spicer



# The Gospel and Ethnic Nationalism

Roger Cann

There are those who claim that national limits are defined by race, language or creed. They are wrong. Those are artificial boundaries. God does not view humankind in those categories.

Joao Matawana and his wife Nora have been serving under our Canadian Baptist Ministries in Zaire for the past few years. During that time he participated in a ministry of reconciliation among the Rwandans which is heroic. Joao spoke at the meetings of the Eastern Valley Baptist Association on the 4th of November of this year. In his presentations he identified ethnic nationalism as an evil force which can consume all that is good and positive. He has seen it at close hand. Those caught up in it can commit the most horrendous atrocities, without a twinge of conscience. Ethnic nationalism excuses individual wrong-doing.

In Israel ethnic nationalism claimed the life of the Prime Minister. It has been the root of the on-going slaughter in the Balkans, in the Crimea, and in Indonesia. We have had a brush with it in Canada in the past month, and we are shocked.

The Gospel is the power of God at work in human relationships as well as on the divine-human plane. God does expect humans to live in helpful and caring relationships with all others. The state of political and social affairs in Canada does not reflect God's purposes at this time.

Joao challenged Eastern Valley Baptists do act with regard to Quebec, and witness to the relevance and power of the Gospel in Canadian life. In response Hedley Hopkins drafted the following resolution which was adopted by the Association.

1. Encourage the churches of the French Baptist Union in Quebec to talk among themselves of the division between Yes and No voters in the October 30th Referendum;
2. Invite members of the Quebec churches of the Union to meet with Baptists from Nova Scotia to strengthen the bonds between all residents of Quebec and the "rest of Canada";
3. Promote the concept of a Thinkers' Conference of leaders on the opposing sides of the tensions as soon as it is possible;
4. Commit ourselves to pray for and to reach out to our Quebec brothers and sisters in Christ in all ways the Spirit presents;
5. Change the concept of separation of church and state to only mean that one may not use the other to carry out its purposes.

This ministry of reconciliation will require the encouragement of more Baptists than those in the Eastern Valley Association. So the Association will communicate its resolution to Convention, Unions and especially to Canadian Baptist Ministries. There may be a great deal that the Matawanas can do in Canada as they have done in Zaire and Rwanda.

Definitely churches in Quebec and other churches across Canada need to strengthen their partnership in the Gospel. Canadian Churches do function within Canadian society. If that society is torn apart by ethnic nationalism, then all of us who call Jesus Lord will have a great responsibility for the dire consequences.



# 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. B0P1X0  
Tel.: 902-542-5264

Please enrol me as a FRIEND:

Name & title.....  
 .....  
 Address.....  
 .....  
 Date..... Tel. ....  
 Subscription.....

# Friends of the ABF - Update

Dorothy M. Lovesey

A very happy and joyous Christmas to you all! May this season bring renewed hope for peace and concord and be a means of encouragement to our churches, our country and our world.

This thought is foremost in our minds as we emerge from a long week that began with the trauma of the Québec Referendum and ended with the tragic assassination of the peace-maker, Yitzhak Rabin. The words from *Devotions upon Emergent Occasions*, by John Donne (1572-1631), seem peculiarly apposite to our situation. "No man is an *Iland*, intire of it selfe; every man is a peece of the *Continent*, a part of the *maine*; if a *Clod* bee washed away by the *Sea*, *Europe* is the less, as well as if a *Promontorie* were, as well as if a *Mannor* of the *friends* or of *thine owne* were, any mans *death* diminishes *me*, because I am involved in *Mankinde*; And therefore never send to know for whom the *bell* tolls; It tolls for *thee*."

Do you know that since the inauguration of the Friends in June, 1988, 280 have joined the organisation and together we have raised \$15,934 for the funds of the ABF? Since that time some of our good and loyal supporters have gone to their reward, but others have come to assume responsibility. We trust that if you have not already done so you will see the importance of the ABF and join the Fellowship and become a Friend.

Some of our good Friends are on the sick list at present and others are facing grave difficulties. Our thoughts and prayers are with them.

We are very sorry indeed to relate the death of Rebecca Gallatin, wife of the Reverend Neal MacPherson in Honolulu, Hawaii, on the 26th of October of this year, and we extend to him and his family our loving sympathy in their sad loss. Neal is the son of Ruth and the late Reverend Austin MacPherson. Neal is well-known to many of us.

### PLEASE JOIN US

### YOU NEED US - WE NEED YOU

