

Bulletin

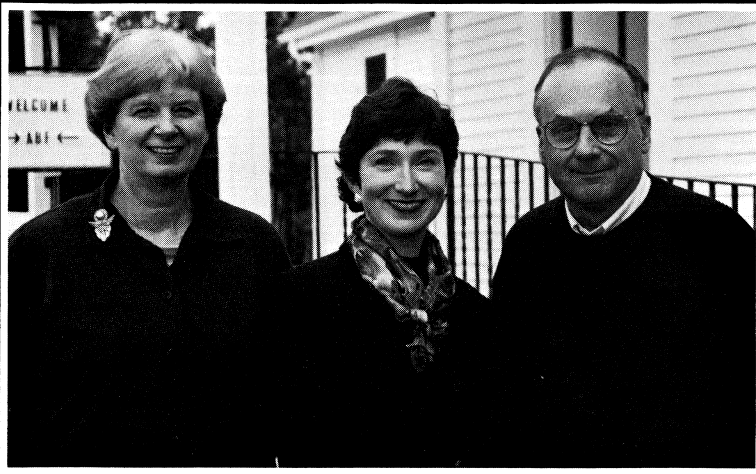


photo: Susan Colquhoun

Jeanette Holt, Associate Director, Alliance of Baptists, Washington D.C.
Elaine Anne MacGregor, Past President ABF, and
Paul Burden, President ABF

Coming Events

Friends of the ABF

Spring Luncheon

Noon - Saturday - April 18, 1998

Manning Memorial Chapel - Acadia University

Speaker: Rev. Timothy McFarland

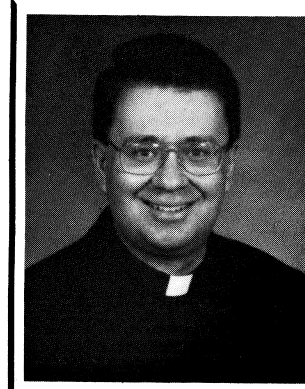
ABF Spring Assembly

Friday evening and Saturday - June 5 and 6, 1998

First Baptist Church Halifax

Theme: The Role of Jesus in Christianity

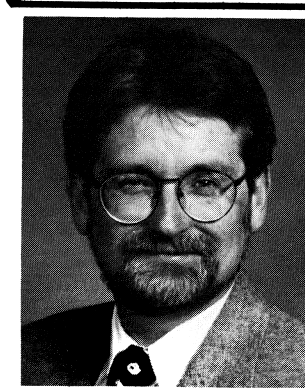
*Keynote Speaker: Dr. Fred Creager,
Atlantic School of Theology*



Troubling Questions

Mark McKim reflects on troubling questions raised by the tragic death of Jacqueline Brewer in Saint John, New Brunswick.

(page 6)



Room for Many Points of View

Byron Corkum does not intend to sit by and allow our denomination to become other than it should be.

(page 7)



President's Message

Paul Burden

On Saturday, October 25th, 1997 my wife, Carol Ann and I had the privilege of attending the fall meeting of The Gathering held at Highland Park Baptist Church in Kitchener, Ontario.

The day began with registration and coffee. We were introduced to many people from around Ontario who made us feel at home. We then moved to the church sanctuary for a moving devotional period led by the associate pastor of Highland Park assisted by the senior pastor.

The main program for the day was a talk with Stan Hasteley from the Alliance of Baptists. We in the ABF have had the opportunity to be visited by Stan on several occasions, but this was the first time that the Gathering had the chance to hear the history of the Alliance and the background that led up to its formation. This was the first opportunity that Carol Ann and I had to hear this as well. As usual Stan was riveting in his relating of the break up of the Southern Baptist Convention and their journey from then to now. We all participated in a lively discussion with Stan.

The program concluded with a lovely lunch provided by members of the church congregation followed by the requisite business meeting.

It is very important for our group to maintain a relationship with The Gathering. To this end I recommend that we send a cheque to them to cover the cost of a subscription to their newsletter and that we send a copy of our *Bulletin* to them. Their next 'Gathering' is in Toronto, Saturday, April 25th. If anyone is interested in attending, please contact me for more details. Representatives of ABF are needed.

The newly reinstated ABF council has had two meetings so far. We carefully chose Saturday mornings with either a snowstorm or freezing rain to make travel easier. I must congratulate John Dickinson for making both meetings, travelling all the way from Digby Neck.

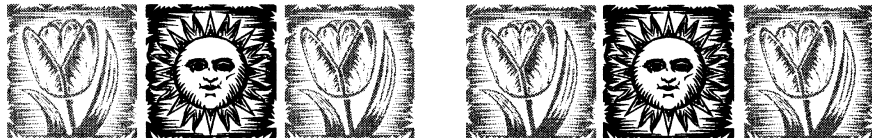
Much has been discussed and many things have been accomplished. We approved a budget for the upcoming year, we set location and program for spring assembly and we discussed many items to be brought forward to the group for action.

The next meeting of the council will be Saturday, March 7, 1998. The location is yet to be decided. Anyone who wishes to join this group or even sit in on a meeting is most welcome, please contact me at 902-542-3681, fax: 902-678-4990 and I will confirm time and location. We meet in the morning and are generally through by lunch.

Part of my plan during my term as President is to contact as many ministers and congregations as I can with a visit if possible, or, at least, with a letter. If you wish me to contact your church please send me the address and the name of your Minister and Chair of the Board of Deacons.

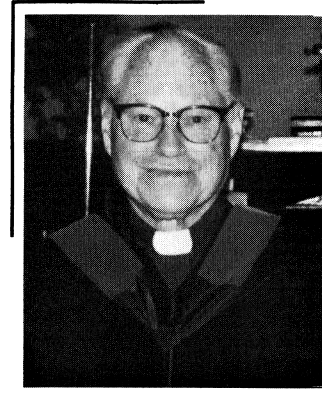
My address is: PO Box 204
Port Williams, N.S.
BOP 1T0

Don't forget to support Friends of ABF with your membership fee for this year.



Who is Jesus?

M. R. Cherry



Dr. M. R. Cherry

Historically, there have been two basic approaches to Christology: one from above, the other from below. Both approaches appear in the New Testament. The Gospel of John clearly approaches the doctrine of the person of Christ from above. It affirms: "In the beginning was the Word, and the Word was with God, and the Word was God" (John 1:1RSV); and it asserts unambiguously that "the Word became flesh and dwelt among us, full of grace and truth" (John 1:14RSV). On the other hand the Synoptic Gospels, for the most part, approach Christology from below. It is not until near the end of Jesus' ministry that Peter, in answer to Jesus' question, "Who do you say that I am?," confesses, "You are the Christ, the Son of the living God" (Matthew 16:15-16 RSV). In their comprehension of who Jesus was, the disciples began with his

humanity, and on the basis of their experience of Jesus, became convinced of his deity.

In its formulation of the doctrine of the person of Christ, the Church followed the approach from above. The Council of Nicaea, 325, affirmed that the Lord Jesus Christ was *homousios* with the Father, that is, precisely the same in his being as that of the Father. The Definition of Chalcedon in 451 affirmed that the Lord Jesus Christ is One Person in Two Natures, fully human and fully divine. Historic Christian faith affirms a true Incarnation: Jesus was true God subject to all the conditions of humanity.

The present writer has always approached Christology from above, but he is aware of the limitations of such an approach when one seeks to communicate to the present generation who Jesus was and is. When the doctrines of Incarnation and Christology were being defined, they presupposed the generally accepted idealism of Platonism and Neoplatonism of the time. There is no such generally accepted world view today. As a consequence of this, perhaps we can better communicate the reality of the Christ event to the present generation by following the example of the Synoptic Gospels and approaching Christology from below. In doing so we must not abandon the ancient formulae. We must, in fact, continue to confess them, but at the same time we must interpret them.

If we do not continue to confess them, we will lose sight of that which constitutes the historic Christian faith. If we do not continue to interpret them, we may appear to be engaging in meaningless babble.

How shall we engage in approaching Christology from below in order to communicate to the present generation who Jesus was and is? We must proclaim the Christ event, the whole Christ event: his birth, his life, his teachings, his death, his resurrection, his ascension, and the promise of his return. As we do so, the man Jesus, by the power of the Holy Spirit, will claim men and women for himself, and they will confess him as "My Lord and my God!" (John 20:28 RSV). For them, the question, Who is Jesus?, will have been answered.

Dr. M. R. Cherry, ThD, DD is a former professor, dean, and principal (1968-71) of Acadia Divinity College. He has served as Interim pastor of several Valley churches.

Editorial Comment . . .

Level Access

The ramp pictured here leads to the doors of a church in Truro, N.S. It provides level access for wheelchair users. Believe it or not, many churches do not provide such access.



Phipps: Personal Beliefs

By now, most readers have discussed the remarks made by Rt. Rev. Bill Phipps pertaining to his personal beliefs about Jesus, the resurrection, heaven and hell, and the Bible in an article in the *Ottawa Citizen* on October 24, 1997. Most would agree there was a fair amount of "fallout" particularly since the Rt. Rev. Phipps is Moderator of the United Church of Canada.

Since the report in the *Citizen*, media across Canada kept the Moderator's opinions before the public. The December 1997 issue of *The Observer* included an article in which Rt. Rev. Phipps expanded on his beliefs.

To clarify his position Moderator Phipps issued a "statement" making it clear that the opinions expressed were his alone, and unless stated specifically, not United Church policy. He asserted:

"I believe there is nothing to fear in open, honest, and informed debate among us about these and other faith issues."

"May we debate vigorously with one another while always respecting each other as human beings, creatures of God whose love is unconditional."

One thing is certain:

Rt. Rev. Bill Phipps got us talking about our faith.

Informed? Hopefully.

Always respecting each other? Cherish the hope!

The Gathering

(contributed)

The community within the Baptist Convention of Ontario and Quebec (BCO&Q) that corresponds to the ABF is called "The Gathering." The Newsletter of the group describes the community as "Baptists gathering to foster wholeness and integrity following the example of Jesus."

The latest Newsletter describes the current struggle to defend the "Canadian Baptist Archives" from becoming the latest victim of the powers that transformed the McMaster Divinity College. The long-time archivist, Judith Colwell, is to be

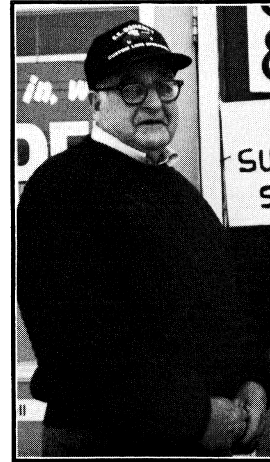
"terminated".

It seems the whole issue is not yet decided by Convention. The change, in fact, disempowers, if it does not terminate, the Convention Committee of Baptist History and Archives.

There is another piece in the Newsletter entitled "Do No Resuscitate." The writer, Cam Watts, argues that the BCO&Q has fulfilled its purpose. He likens the convention to a dying patient who should be "unplugged" and left to die in peace.

Maybe Mr. Watts is a little prematurely pessimistic. Maybe the ABF and the Gathering can indeed breathe some life into their respective Conventions.

People We Meet



Frank Porter

The next time you are in the Port Williams area plan to visit Frank Porter's fruit and vegetable outlet on Belcher Street. Frank, a former deacon and Sunday School Superintendent (23 years) of the Kentville Baptist Church not only has some of the best deals in the Valley, but his variety will surprise you, i.e., chicken, eggs, kindling, wood, and freshly processed (right before your eyes) apple juice (your container or his), as well as fruit and vegetables.

When you drop by plan to stay a few moments. After all, Frank likes nothing more than to discuss current Convention affairs. He can give the background of most ministers/churches in the Atlantic Provinces. But do not go on Sunday - the business will be closed!

Frank is not a long-faced Christian. He has a happy heart. Make sure you get him to tell you how one dog "bone" cost him \$300.

If you are really fortunate when you drop by you will meet his wife, Helen, working with him. Religion, to Helen and Frank, is the inspiration of the secular life.

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 Editors.

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.

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Dr. John Churchill, P.O. Box 56, Port Williams, N.S., B0P 1T0.

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Deadline for Article Submission for Summer Issue: May 1, 1998

Troubling Questions

Mark G. McKim

The tragic death of Jacqueline Brewer raises troubling questions. If the lessons from Jackie's short, troubled life are not to be forgotten, we need to reflect on these questions, however troubling they may be.

1. Has society emphasized "rights" at the expense of "responsibilities"?

Despite numerous reports of problems, social workers apparently felt their hands were so tied there was little they could do. Those who pastor city centre churches know that feeling of frustration! Notwithstanding any Christian convictions, every sociological study of which I am aware indicates that normally children thrive best when in a unit composed of a man and a woman in a permanently committed relationship. Why then does government insist on regarding common law relationships (which are notoriously unstable) as equivalent to married situations? Because those involved have "rights". Statistically it is obvious that children of unwed teenage mothers, generally do more poorly in school, and have a higher risk of social maladjustments, than other children. Why then does not government intervene, as it did in the recent past, to place such children in the care of responsible adults? Clearly, if one is irresponsible enough to become pregnant at age fifteen, or sixteen one is not, in most cases, likely responsible enough to care for a helpless infant. Again, the answer has to do with "rights." But a society in which everyone has "rights" but no one has responsibilities can not survive. Christians moreover, know, to paraphrase Emil Brunner, that we always stand in a relationship of ultimate responsibility to God. For Brunner that is part of what constitutes our humanity. To try to avoid such responsibility is not only impossible, but dehumanizing.

2. Does government spending really reflect our priorities as a society?

I hope not. In recent years federal and provincial governments made priorities of debt reduction and deficit control. Few would argue governments can continue spending beyond their means. Yet, I believe governments have only got half the message from the electorate. Stop spending so much was the first half. The other half was "spend more wisely." The slash and burn approach, characterized by massive cuts in social spending is not wise, and preys on the weakest, and least empowered in society. Yet at the same time as these sorts of cuts are made, reports of federal and provincial auditors-general, detailing hundreds of millions of dollars of waste lie gathering dust. Governments might well look to putting their own houses in order, before casting about for other areas to trim. How can we expect the social safety net to work, if we are continually ripping holes in it?

3. How does the church view its role in society?

Too often we fail to recognize that we are called to work to bring in the kingdom of God, in all of what that phrase means. In the Lord's prayer, Jesus defined that kingdom clearly. It is whenever and wherever God's will is done. Of course, that means an evangelistic concern, calling on others to confess Christ as Lord. But God's will involves more than that! His will is also that the hungry be fed, the naked clothed, the widow and orphan cared for. We dare not give priority to one part of God's will over another. The church must therefore be working to accomplish these "social" goals as well as "evangelistic" goals. Consequently, we must take seriously the church's office of being a "watchman" over government, the duty, as Eberhard Busch puts it "to speak the truth according to God's word straightforwardly and plainly, and thus also to call injustice by name....to discharge the prophetic office of watchkeeper and [not be] the sacral lackey of government."

Dr. Mark G. McKim is the Minister of Germain Street United Baptist Church, Saint John, N.B.

Time to Speak Up and Stand Up

Byron Corkum

Having served the Baptist denomination as a member of the clergy for 22 years, I have found that one of the greatest sources of encouragement and support has been within the membership of the Atlantic Baptist Fellowship. It has been my pleasure to be associated with congregations that fully support the work of this group which is a strong advocate of our Convention, yet who believe it is important to challenge those ideologies that threaten our Baptist distinctives. With this in mind, it has always troubled me somewhat, that as a member of the ABF, I and others, are under constant criticism from those within our Convention who, either do not understand, or do not wish to understand, what the ABF stands for among Atlantic Canadian Baptists. I have listened quietly while some within our denomination have suggested that we be expelled and sent to the United or Anglican Churches. I have listened with patience as others demand the termination of the ABF because they consider it divisive to the Convention, and a splinter group, out to destroy the very fabric of Baptist life in this area.

For more than twenty years I have listened quietly, and allowed those persons the right to express their opinions, as wrong, or as misinformed as they may be, but I have now reached the point where I will no longer abide by this attitude. It is time that those of us within the Atlantic Baptist Fellowship spoke up, and stood up, for what we hold so dear to our hearts. While we have been trying to be patient and open, others have sought to destroy the careers of many fine, young men and women who seek to express their faith and ministry openly, and intellectually. Why is it okay for one group to set out to destroy another and do it in the name of the Lord? Why must we allow this wide spread ignorance of what it means to be a local, thinking Baptist permeate our denomination? Why should we be afraid to speak up for what we believe and challenge those things we disagree with in our denomination? What right do some people have to speak their mind, while denying us the opportunity and the freedom to express our beliefs and views? We hear talk of denominational loyalty, but can you be loyal to anything, if you first do not attempt to ensure that what is being said or done is true to our traditions and in the best interest of our churches and their members.

I for one, am tired of being labelled and seen as someone who needs to be converted, or led back into the fold. I have never left the flock, nor will I sit by and allow our denomination to become other than what it should be. There is room for many points of view within our denomination and they need to be allowed the freedom of expression.

Reverend Byron Corkum is the Senior Minister of First Baptist Church, Amherst, N.S.

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To the Heart of Being Baptist
Andy Crowell

I am writing in regard to the forthcoming motion to be presented at this summers' assembly of the UBCAP, asking to delete the condition by which one may serve as a delegate to Convention. It is my hope that as imperfect as changes to a Constitution are for igniting a sense of unity, the intention of Elaine Anne MacGregor's Notice of Motion, (in my opinion) is to speak to two basic issues: (1) a basic Baptist principle of freedom which, any local congregation will value and not have repressed when they are guided by the Holy Spirit and responsible to our Creed of "Jesus is Lord"; (2) To address a reality in our Convention which our Constitution Article III (1) & (2) (as it was changed in 1971) does not reflect, which is the participation of churches in our Convention whose membership practice is "open" to the receptivity of members whose previous baptism, was not that of immersion.

The 'freedom' I refer to in issue #1), does not exclude the high regard in which immersion is held. Immersion does fully symbolize the life, death, burial, resurrection and ascension of Jesus, which is a beautiful expression of one's personal and public profession of faith. But to withhold participation in our Convention, those members of United Baptist churches which are not baptized by immersion, but who are full members of their respective Baptist churches, is to preclude that their baptism and subsequent profession of faith is not as meaningful and therefore incapable of appreciating and practising the principles of Baptist distinctives. It is my belief and experience that this is not true.

The 'reality' for the church of which I am the Minister (a reality as I refer to it in issue #2) is one where the history and practice of our church has been to receive individuals, who, upon evidence of their previous denominational membership and profession of faith, have been received into full membership of the church. This has happened not as the result of betraying our practice of immersion, but in respecting the tradition from which the other has come and believing that their tradition, does not contradict principles of Christian faith and practice.

To such individuals who show good faith to the church, there is a process of membership where sessions, including discipleship and Baptist distinctives are given and an interview with the deacons arranged, before a vote by the congregation is made. Baptism by 'immersion' is offered as an invitation for profession of faith, but it is not, in such cases, a necessary condition for membership.

This respects, we believe, both the church (with our tradition and Baptist distinctives), and the individual (who must be expected to honor the community they are joining, but whose own history must be respected and seen as contributing something good to the church as well!)

The practice which is true of our church, both in baptism and membership, is not asking for other United Baptist Churches to be the same as we are, in this motion. Rather the motion asks that churches, such as ours, be included in the wording of our Convention constitution and, therefore, included as full delegates of our Convention Assembly and, therefore, full members of our UBCAP. The wording in the Constitution of delegates 'being in every case a member of one of the churches of Convention' is a wording which I believe suffices.

I appeal that a vote for this motion to delete this condition of delegates will be one that will not 'waterdown' our tradition, but in fact, reveal principles which go to the heart of being Baptist and reflect, with integrity, a more honest expression of our Conventions diversity.

Reverend Andy Crowell is the Minister of the United Baptist Church, Canning, N.S.

BOOK OF REMEMBRANCE APPEAL
"WE WILL REMEMBER THEM"

A Book of Remembrance is currently being made to honour, in a suitable manner, the names of the 90 men and women of the Wolfville Area and the 124 members of Acadia University, 214 in total, who gave their lives for freedom and democracy in the World Wars of this century.

The project is sponsored by Acadia University; by the Dr.C.B.Lumsden MM Branch Number 74, Wolfville, Royal Canadian Legion; and by the Wolfville Historical Society.

The Book is being designed, and prepared with original art work, by Professor David Silverberg, BA RCA FRSA, Artist-in-Residence at Acadia University, and will be placed in the Sanctuary of the Manning Memorial Chapel on the Acadia campus, Wolfville, Nova Scotia.

It is thought that the total cost of the Book and its Display Cabinet will be of the order of \$10,000.00 and donations are respectfully solicited. Cheques should be made payable to:

WOLFVILLE HISTORICAL SOCIETY
BOOK OF WAR DEAD APPEAL

and mailed to:

Colonel James F. Doig
Wolfville Historical Society,
P.O. Box 38
Wolfville NS B0P 1X0

Receipts will be issued for tax purposes.

**"They shall grow not old,
as we that are left grow old;
Age shall not weary them,
nor the years condemn.
At the going down of the sun
and in the morning
We will remember them.**

Further information, telephone the Rev'd Roger Prentice (585-1203) or Dr.M.R.B.Lovesey (542-5264).

On ReReading Edmund Gosse's Father and Son Morris R. B. Lovesey

I recall that John Buchan, the novelist and former Governor General of Canada, in his wonderful autobiography Memory Hold the Door, says that one of the benefits of retirement is that one can read again with pleasure and profit the books, the classical literature of Greece and Rome, that one scamped through as a young undergraduate. I would add to this the observation that one of the "pleasures" [note the word!] of a stay in hospital is that one can reread some of the book-treasures that have delighted us in former times. Recently I was in hospital for a while and, for what I must suppose must be the umpteenth time, reread with immense satisfaction that classic of English autobiography Father and Son, first published in 1907. The "Son" is Edmund William Gosse (1849-1928) who gained fame as a prolific author, a lecturer in English Literature at Cambridge University and a popularizer of Scandinavian Literature among English readers. The "Father" was Edmund's biological father, Philip Henry Gosse FRS (1810-88), a Marine Biologist, famous for his researches into the life of the rocky pools at Oddicombe on the south shores of Devon and who became well-known for his books, artistic illustrations of the denizens of such pools and promoter of the keeping of aquaria among British people.

Philip Gosse, a fanatical fundamentalist Christian, was a minister of the Christian sect of Plymouth Brethren. He entered the fight against Sir Charles Geikie, the geologist, and Charles Darwin, the evolutionist, with the publication of his book Omphalos in 1857. Subtitled "An Attempt to Untie the Geologic Knot," the book attempts to reconcile the findings of the earth-sciences with the Genesis story of Creation beginning in about 4004 BC and literally interpreted. The view given is that there never had been a gradual modification of the surface of the earth, or slow development of organic forms, but that when the catastrophic act of creation took place, the world presented, instantly, the structural appearance of a planet on which life had long existed. Thus if we could have seen Adam, we should have seen his umbilicus, even though he had not been joined to a mother! Book reviewers laughed such a theory out of court, for as they saw, such a view was tantamount to saying that God laid the fossils in the rocks to tempt geologists into infidelity. Charles Kingsley the novelist told Philip at the time that he found it impossible, after a lifetime's study of geology, to hold such a preposterous view as that of his friend; he could not believe God had writt'n a lie in the rocks!

Philip Gosse, depressed and deeply disappointed with his attempt to reconcile Geology with Genesis, retired to his Devonshire home, to his marine researches and his ministry of leading his Plymouth Brethren congregation. The "Father" dominated the "Saints" in their "Room," his wife and family and particularly his young son, in their home. Edmund eventually won his right to think for himself, escaped from his father's theological captivity and began his own life earning his living in London. At this point the brilliant psychological analysis of the developing relationship of a domineering father and a sensitive child stops, since it was now and permanently over. Near the end of the book the author gives a scathing criticism of "evangelical religion, or any religion in a violent form," denying that it is "wholesome or valuable or a desirable adjunct to human life." Based on a lifetime's experience of religion, he wrote:

It [evangelical religion] divides heart from heart. It sets up a vain, chimerical ideal, in a barren pursuit of which all the tender, indulgent affections, all the genial play of life, all the exquisite pleasures and soft resignations of the body, all that enlarges and calms the soul, are exchanged for what is harsh and void and negative. It encourages a stern and ignorant spirit of condemnation; it throws altogether out of gear the healthy movement of the conscience; it invents virtues which are

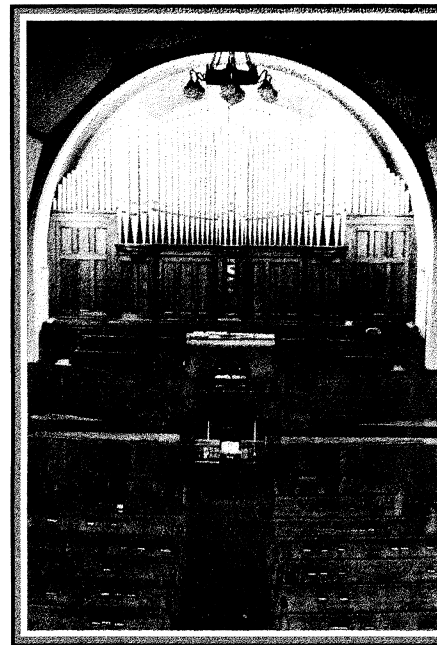
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sterile and cruel; it invents sins which are no sins at all, but which darken the heaven of innocent joy with futile clouds of remorse. There is something horrible, if we will bring ourselves to face it, in the fanaticism that we can do nothing with this pathetic and fugitive existence of ours but treat it as if it were the uncomfortable ante-chamber to a palace which no one has explored and the plan of which we know absolutely nothing. My Father, it is true, believed that he was intimately acquainted with the firm and furniture of this habitation, and he wished me to think of nothing else but of the advantages of an eternal residence in it.

We might conclude by saying that Edmund Gosse was not against spirituality, religion or Christianity in general; he was only against a particular brand of the Christian Faith which can be broadly summed up in the much abused and often sadly misunderstood term "evangelicalism."

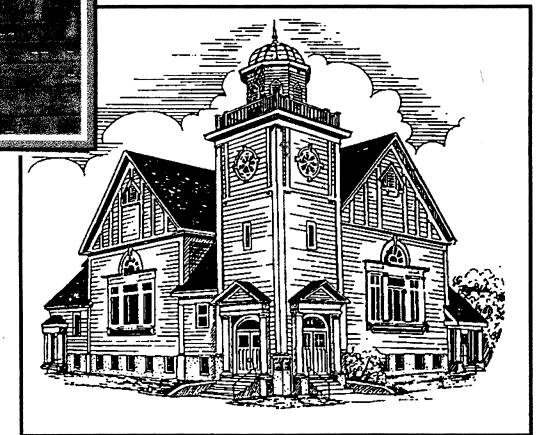
Dr. Morris Lovesey, MTh, DD, is a former professor of the Acadia Divinity College, and former editor of the *ABF Bulletin*.

Places We Worship ... United Baptist Church Sydney, N.S.

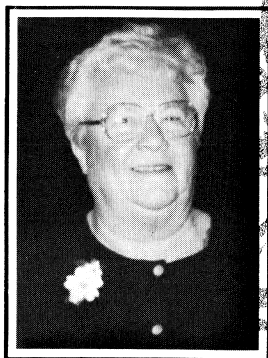


"Sydney's United Baptist Church is on the move. Not shrinking back among the cobwebs of bigotry and intolerance, but advancing toward the light of greater knowledge and understanding of God's purpose."

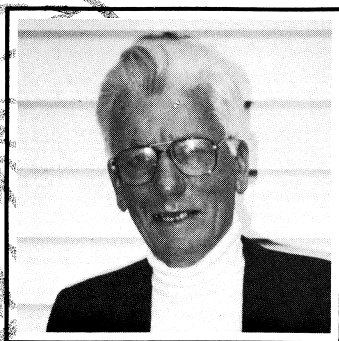
- Eleanor Huntington,
A story of Sydney Bapotists
125th Anniversary 1971



ABF Photo Album



Marjorie Fountain, Halifax



Rev. Robert Matthews, Annapolis Royal



Rev. Andy Crowell, Canning



Dr. Roger Cann, Wolfville



Isobel Horton, Wolfville

Sing Justice! Do Justice!

Roger Cann

Alternatives for Simple Living is celebrating 25 years. It is a non-profit organization that seeks to equip people of faith to challenge consumerism, live justly and celebrate responsibly. Alternatives co-sponsored with the Hymn Society in the United States and Canada a search for new hymn texts on justice. The winners and honorable mention submissions were published by Selah Publishing Co. under the title, Sing Justice! Do Justice!

Gerald Iversen, National Co-ordinator for Alternatives, wrote about the huge market for Christian choral music. The primary emphasis is on the tune and arrangement. "Many texts are repetitious and safe, centering around praise. Praising God is important! But that emphasis alone does not let the message touch our lives.... People need help, not just warm feelings."

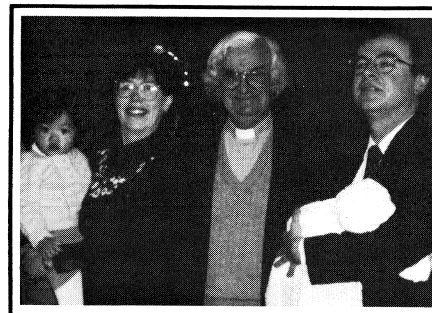
"...most hymns about the Creation praise God for the Earth's beauty and bounty. Those hymns and praise songs can be deceptive. They suggest that everything's OK, that God will take care of any problems. They do not stress our stewardship. They imply that as long as we praise God, we are doing our part. We need the motivation, encouragement and ideas to live out our faith in relation to the Earth and all people."

Iversen reports that in choir music the interest in texts with social responsibility is very small. It doesn't sell. It's more profitable to stick with the safe, what will satisfy the market, and that demands little of the audience.

In addition to Sing Justice! Do Justice!, there are other collections of hymns and songs with justice themes: Hymns for a Troubled World by Mary Kay Beall and John Carter (Hope Publishing Co. 1991); Songlines by Sister Therese Marie Winter (Crossroad Publishing Co, 1996);

Banquet of Praise (Bread for the World, 1990), and several collections of Wild Goose Songs from the Iona Community.

ABF Photo Album continued



Rev. Adele and Tom Crowell presented their children - dedicating themselves to their Christian nurture - during a service at the Bayside UBC, October 26, 1997. Pictured following the service with Dr. Harrop, are: Adele with Amelia Adele Jianyi; Tom with Julia Anne.



Rev. Hedley Hopkins, Port Williams, discussing ABF issues with Dr. Morris Lovesey, Wolfville.



Marginal Notes

Grammateus

The so-called "religious right" is one of the most powerful pressure groups in the USA today. This community, especially its leaders like Pat Robertson and Jerry Falwell, have a set of political convictions that are sometimes inconsistent. They believe, for instance, that government should be small and non-intrusive when it comes to making money. But on the issue of personal morality and lifestyle, government may and should be, very intrusive indeed. They are all believers in the inerrancy of Holy Scripture, except inconvenient little verses like the one that describes "the love of money" as "the root of all (or "all kinds of") evil (I Timothy 6:10) – an especially grave temptation, says the sacred writer, for church leaders ! They demand "Christian" prayers in the school rooms of a pluralist society and a nation whose constitution demands the separation of church and state.

The religious right normally supports capital punishment, but they sought commutation of the sentence in the case of Karla Faye Tucker, because she had experienced an evangelical conversion while on death row.

Right now the religious right is gloriously enjoying the details, alleged or real, of President Clinton's sex life. Mrs. Clinton may or may not be right in speaking of a "far-right" conspiracy.

It is fair to say that the *Washington Post* and *Newsweek* magazine can hardly be labelled "far right." But those who enjoy the present political turbulence and frenzy should ponder another little verse (Corinthians 10:12) which bids us who may think we are standing, to "take heed lest we fall."

Ecumenical Worship Service 1998

The Spirit Helps Us in Our Weakness

(Note: In the material sent to prepare unity service(s) in January the following was to be considered by participating churches):

Introduction

Even though Christians are able to give thanks for their progress toward full communion, and though we have come closer to one another, many of us have also become more aware of the difficulties – and, from the human point of view they are immense – which stand in the way. To be open to the unity which Christ wills, and to prepare for it, demands that our churches and communities, recognizing their own weakness, are receptive through prayer to the power of God. All Christians are called to be wholly open to the Spirit of the Lord.

This is why the worship service for 1998 is characterized by the following dimensions:

- it is a supplication for the Spirit of God, who renews all things;
- it is oriented towards the renewal of the worshipping community and the renewal of Christian commitment to the search for visible unity

Invocation for the gift of the Spirit pervades the whole liturgy, but it is particularly emphasized in the intercessions which culminate in the Lord's Prayer. This element prepares for commitment to ecumenical renewal by the individuals and groups who participate.

Emphasis on weakness is not unhealthy. One of the great Hasidic rabbis wrote "there is no heart so whole as a broken heart." Recognition of weakness is a first and necessary step toward healing and new life.

May the Spirit of God help us in our weakness (Romans 8:26) to prepare for this renewal and for fresh engagement in our work towards unity.

Friends of the ABF - Update

Doris Hilchey

Dear "Friends":

Greetings for 1998. May it be a year of health, peace, spiritual growth and achievement of things worthwhile.

This is a very brief update. There will be a letter in March advising the details of the Spring Friends Luncheon planned for Saturday, April 18th in Wolfville, with Rev. Timothy McFarland as guest speaker.

For now, with two months of the year already gone, a gentle reminder that 1998 dues (a minimum of \$10.00) are due. To date, subscriptions have come from the west and the south (from the USA we welcome a generous new friend Stan Hastey, Executive Director of the Alliance of Baptists, Washington, D.C., and well known to most of us), but only one from the Maritimes. Please remember your pledge as a Friend of ABF.



Please Join Us.
We need You. You need Us.



THE OBJECTIVES OF THE ATLANTIC BAPTIST FELLOWSHIP

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

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

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

Please cut along this line and mail to:

Miss Doris Hilchey
1350 Oxford Street, #207
Halifax, N. S. B3H 3Y8

PLEASE ENROL ME AS A FRIEND!

Name

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