



**Wolfville United Baptist Church**  
September 24th and 25th

**Programme**

**Friday, September 24th**

7:00 pm

Worship

Holy Communion

Fellowship

**Saturday, September 25th**

9:00 am

Devotions - Dr. Pauline Allsop, Deacon, First Baptist Church Halifax

9:20 am

**"Building Congregations and Communities of Peace"**

An interactive educational event directed by —

**Roger Cann**

**Howard Taylor**

**Jack Wendt**

12 noon

Lunch at Wolfville United Baptist Church

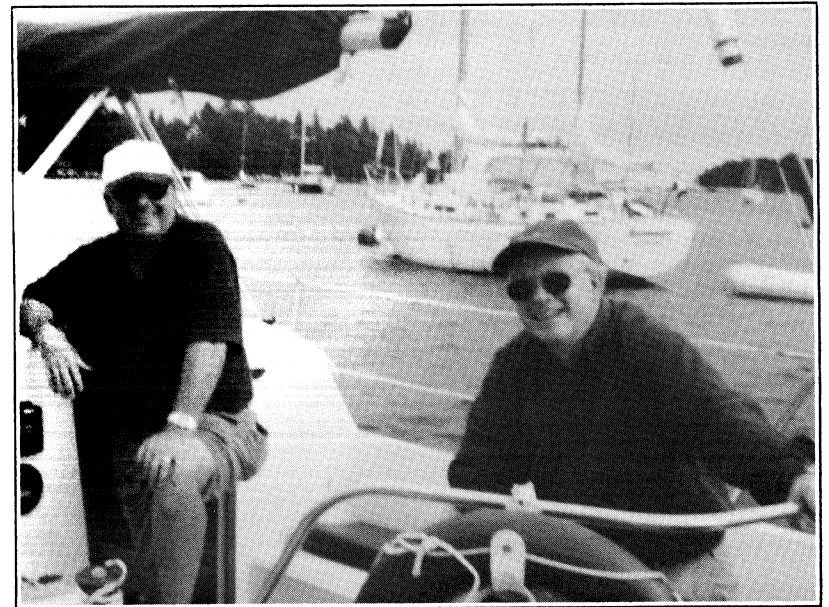
1:15 pm

Business Meeting

A Quarterly Publication of the

# Atlantic Baptist Fellowship

## the Bulletin



ABF President Paul Burden and Treasurer John Churchill at South Shore Marina in August for planning session.

Fall 1999



## Give the Flowers Now

Paul Burden, President — ABF

I lost my father in April. He died at the age of 86. He went quickly after a very long, happy and productive life, so his passing was a time for celebration of a life well lived.

I began to think about how we often lose someone close to us before we have the chance to tell them how we feel. I was very fortunate in that I knew that my father would soon be passing; so I had a chance to say something to him about how I felt and to say goodbye.

We have all had the experience of having someone close to us die without having the opportunity to tell them how much we care about them and how much their life has influenced our own. Often, of course, this is not possible because the death was sudden or the person was not nearby. We always feel guilt, though, don't we? We chastise ourselves for what we should have said or done, how we shouldn't have argued the last time we were together or how we should have said something or other. Hindsight is easy and because we are Baptists guilt also comes easy.

It was a practice in past years to send flowers to a family who had lost a loved one. It is now more of a practice to make a contribution in the name of the deceased to a charity. This makes a more lasting and practical memorial. Wouldn't it be nice sometime to do that for a person while they are still alive so that they would know that they were appreciated.

It may not require open displays of emotion. We may express our feelings with a simple act of kindness, a gesture, a small gift. Perhaps even forgiving someone for a past incident.

It is the simple acts towards our fellow human beings, not the grand gestures that make things better for those who we love and if we can do it for those close to us then we can do it for acquaintances and even strangers.

- ~ We can help someone with their garden
- ~ Help carry in the groceries
- ~ Shovel the driveway
- ~ Give a donation in their name (with no mention of who did it)
- ~ Send some flowers
- ~ Invite someone to supper
- ~ Go visit

We get so wrapped up in our own lives and day-to-day activities that before we know it time has slipped away and it is too late. Give the flowers now.

When Carol Ann and I bought our first home it was in the tiny community of Sheffield Mills. On the day we moved in there were people who we had never seen before helping us carry furniture and boxes into the house. The fellow across the street, an electrician, came over and hooked up our stove and dryer. Over the next few months people dropped in with fresh vegetables ("had too much lettuce, thought you could use some"). When a neighbour had a fire in his kitchen all the men in the community spent their evenings and weekends for several months rebuilding the back end of his house. These people would be the last ones to express their feelings out loud but these simple acts of kindness spoke volumes . . .

Is there someone you haven't called or gone to see for a while? — Is there an elderly relative or friend who is in a nursing home, who you haven't seen for a while? — Is there an idea you could bring to the church or community that would improve things? — Is there someone to whom you want to say "I love you"? — Is there someone to whom you want to say "Thank You"?

**Give the flowers now.**

## A Word for the 21<sup>st</sup> Century

Roger H. Prentice

The change of millennia a year from now means nothing as far as day-to-day life is concerned. It will be interesting to see if the digital clocks can accommodate, but this will be all the excitement as far as human history will be concerned.

The Church, on the other hand, should be aware of the changes that have been long in the making with regards to society. Surely, this is 'all the world' referred to in St. Matthew 28: 19. Changes have been occurring subtly but irrevocably in the last 20 years. The cynicism which is the result of biblical illiteracy and distrust, and the fear of manipulation by modern religious charlatans, have made people leery of religious commitment.

Our approach to evangelism and 'sawdust trail' discipleship needs to be examined and re-evaluated. How do we invite people to become disciples today? How do we explain the 'cost of discipleship' to people in the last year of the 20th century?

It will be heavy. The 'Christian culture' which has nurtured and guided Western society is rapidly disappearing. People do not know the Ten Commandments, or the biblical stories that under gird our ethical teaching and understanding. Even the Christian models for political government are very faint indeed.

To invite someone into discipleship with Jesus is a very serious proposition today. There will be mockery and discrimination. What is worse, people who proclaim Jesus as Lord will be ignored unless there is a very good explanation given for faith and discipleship.

This will be a challenge for our churches. We need to explore the spiritual condition of society and not fool ourselves about what we find. Recognition of the implications of faith is very important. The value and joy of this discipleship must be made evident to those who have not experienced it so far.

The old emotional pathway is not enough today. The hoary evangelical crusades need to become festivals of faith. Clergy need to speak privately and confidentially to those outside the Church more than to disciples already within the Church: the very ones who expect many visits and personal attention because of their church membership. We need to release our clergy to the more pressing need of inviting people to faith and discipleship.

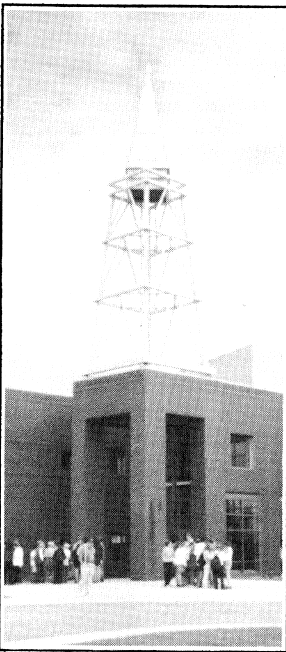
Of course, it is Baptist thought that any lay person could do this. They can, but in a world which is becoming much better informed, they need to be taught to think, good theology, to listen to what people are actually saying outside the Church, and to grow in personal understanding.

Invitation to discipleship needs to be accompanied by living examples. Unless congregations are seen doing important tasks in society - making a difference - then the Church can be rightly accused of hypocrisy. No one has time to indulge in meaninglessness these days!

It is interesting that in the Bible 'disciple' can be found only in the Gospels and Acts, but here it occurs more than 250 times. The word means 'a learner'. As Christians, discipleship needs more than verbal assent. It will demand study, learning, spiritual growth, mature worship and Christian activity.

As we look to a new millennium, it will not be so much the old forms of invitation to discipleship that will bring Christ to our world. It will be a new, invigorated, determined, intellectually strong faith that will open lives to a new plane or vista that will bring Christ to our lives.

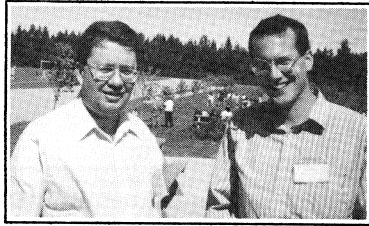
Rev. Roger Prentice is the Chaplain of Acadia University, Wolfville, Nova Scotia.



**153<sup>rd</sup> Annual Assembly**  
**AUBC**  
**Atlantic Baptist University**  
**Moncton, N.B.**  
**August 18th—21st**



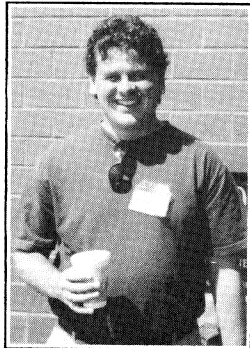
**In attendance . . .**



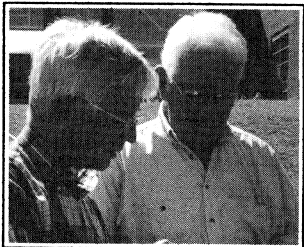
Mark McKim, Saint John and Jeffery White, Parrsboro



Elinor Nicoll, Halifax and Bob Jones,  
 United Church observer, Oromocto



Tim McFarland, Halifax



Bruce Morton and Bob McQuinn, Halifax



Carl Dexter, Halifax and May Bartlett, Fredericton.  
 May was recipient of the ADC alumni award for distinguished service.

**Editorial Comment . . .**

**Maturing**

The Alliance of Baptists is an alliance of individuals and churches in the USA dedicated to the preservation of historic Baptist principles, such as, "the freedom of the individual, led by God's Spirit within the family of faith, to read and interpret the Scriptures, relying on the historical understanding by the church and on the best methods of modern biblical study..."

In his book, *PUTTING FAITH TO WORK*, Robert J. McCracken, writes "... there is a place in religion for the exercise of the intelligence. God wants our heads as well as our hearts."

Many have let their spiritual lives "stand still". McCracken states, "Mature in all else, in religion we remain at the childish stage".

Words from the first letter to the Christians at Corinth come to mind. (1 Cor. 13 -11) "At present all I know is a little fraction of the truth..." And, these words from the second letter of Peter 2:3:18 "...you should grow in grace and in your knowledge of our Lord and Saviour Jesus Christ..." (The New Testament in Modern English - a translation by J.B. Phillips)

During ABF assemblies people are heard talking about their faith in God in venturesome ways. And, in accordance with the aim of ABF, what they have to say is received in "that spirit of tolerance and mutual respect which issues from Christian love."

Jesus said, "...you shall love the Lord your God with all... your mind."

**ABF Fall Assembly**

Paul Burden, president of ABF, has announced the Fall Assembly will be held at the Wolfville United Baptist Church on September 24 and 25, 1999. Roger Cann, Howard Taylor, and Jack Wendt will lead an interactive educational event on Saturday morning, i.e. **BUILDING CONGREGATIONS and COMMUNITIES OF PEACE**. ABF'ers will examine the mission of the local church, and issues of justice, compassion, and conflict resolution.

Following a scripted panel presentation, participants will select an interest group in which they will work on strategies appropriate to a local church. Groups will share their findings and take part in a service of commitment. The programme will also include worship/devotional and Holy Communion.

**News Notes**

— Pope John Paul declared in July:

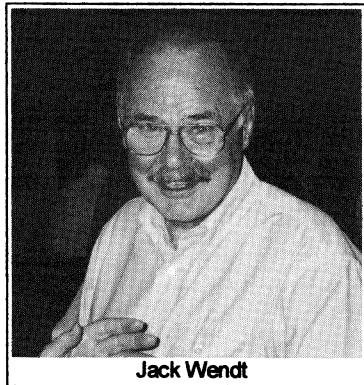
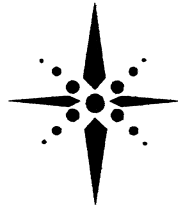
"Hell is the state of those who freely and definitively separate themselves from God, the source of all life and joy. So eternal damnation is not God's work but our own doing." The papal statements are part of end-of-millennium guidelines for the Roman Catholic Church.

— The Salvation Army is threatening to close its community-outreach services in downtown Vancouver in a dispute pertaining to a Christian-lifestyle clause in a union contract as a condition to employment. A Salvation Army spokesperson pointed out that employees are "to walk the walk and not just talk the talk". The Union objects to the employer monitoring the off-duty conduct of workers. At the request of the union, the BC Labour Relations Board has appointed a mediator.

# ABF Photo Album



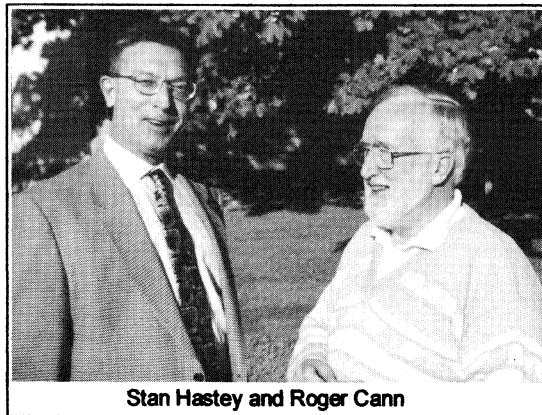
Andy Crowell, Elaine Anne MacGregor and Mark Shaw



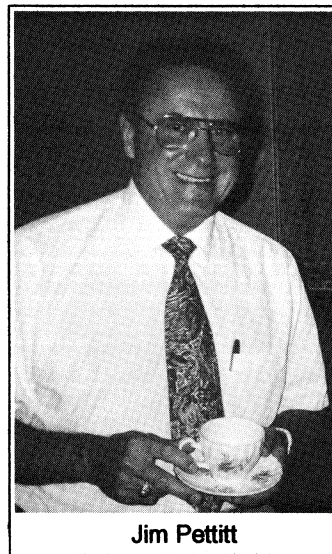
Jack Wendt



Carol Anne Janzen



Stan Hastey and Roger Cann



Jim Pettitt



Lois Forsman



(l to r) Rowena Weekes, Phyllis Sproul, Audrey Pettitt, Isabel Longmire, Roger Prentice, Ester Guest



*Spring Assembly - Annapolis Royal UBC*

*June 5th and 6th 1999*



## To Broaden the Concept of the Bible

Jean Munro Gordon

I approach the Bible as a record of the Hebrew people's search for God. The Hebrew religion, out of which Christianity developed, began in the midst of and in contrast to goddess worship and other surrounding religions. The style they used to address issues (Creation, Flood, etc.) was the myth which Julian Huxley called "the crude symbolism of an earlier age". The stories out of a pre-literate society changed with re-telling, first to be recorded during the reign of Solomon (960 BCE).

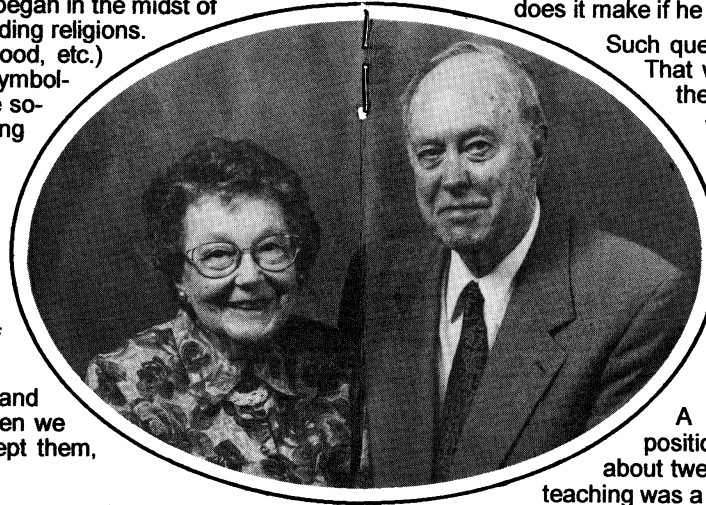
When we look upon these stories, not as history but as a primitive, pre-scientific people's search for God, we are able to appreciate the context out of which they emerged. We are able to see the growth in their understanding of God as they progressed from the concept of a tribal god of vengeance and wrath to the ultimate concept presented in the life and teachings of Jesus in the New Testament.

As we cling to the literalistic interpretation of Jonah and the great fish, Elijah and the two altars, etc., and when we require discerning children, youth and adults to accept them, we drive them away.

And it is so unnecessary!

Let us know God, not as One Who requires the destruction of masses of people but Who cherishes each of us as being precious. What a relief to know God as the Indwelling Spirit rather than One Who has to wait until evening to walk in the garden! It is affirming not to have to justify the contradictions in the Bible but to be able to accept them as "progressive revelation".

A delicate task lies in the challenge to alter the approach from naive literalism to an informed openness, to broaden the concept of the Bible without destroying people's faith.



Jean and Fred Gordon (former editor, The Maritime Baptist and The Atlantic Baptist, 1961-71) live in Milton, Nova Scotia

## Compelled by Conscience

Fred W. Gordon

Why trouble that old man with new ideas about the bible? What difference does it make if he takes literally every story, every word of scripture?

Such questions came to my mind as I viewed the congregation. That was many years ago, long before man had stepped on the moon or space ships were up in the sky.

Were I back in the pulpit today, on a regular basis, I would be compelled by my conscience to take a radically different approach.

Jesus himself said, in what we call the Sermon On the Mount, "You have heard that it was said, ... but I say...", then giving a radically new interpretation of ancient scripture and teaching.

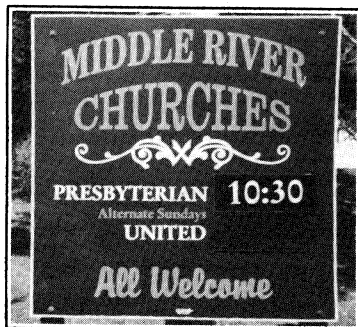
Today it is urgently important to give from pulpit and in Sunday School a new understanding of the Bible and its teaching.

A university professor, non-church going, explained his position in these words: "I stopped going to Sunday School at about twelve years of age when I discovered that what they were teaching was a bunch of lies."

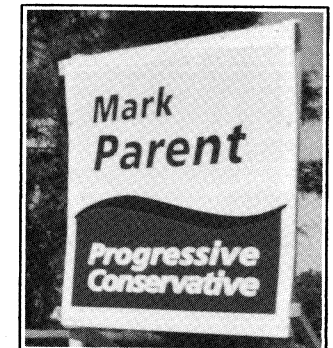
Creation, as given in Genesis or creation in an evolutionary process? Noah and the ark, actual history or ancient myth?

Recently a boy in early teens was telling of his church camp experiences. "It was really great, but I don't believe all the leader was telling about heaven and hell. I accept science."

Long ago Jesus gave radically new interpretation of ancient scripture. Can we be truly following in his steps and do anything less for those of our day?



# SIGNS OF SUMMER



On August 11 the 1999 Barbara Frum Historical Lecture was delivered in Toronto by Eugen Weber (1925-), a recently retired UCLA professor of Modern European History. This annual lectureship, "on a subject of contemporary interest in a historical perspective," was established by Dr. Murray Frum in association with the U. of T. history department to honour his late wife, the well-known and popular journalist and interviewer Barbara Frum. Eugen Weber was born in Romania of well-to-do parents, served in the British Army in WW2, and was educated at Cambridge University. He has published widely and has become well-known through his writing and narration of the fifty-two part PBS series, The Western Tradition.

Weber's lecture was based on his interest in futuristic expectations held in particularly western culture that have often been neglected by historians. Since belief determines action he feels one must not leave eschatology to cranks and the lunatic fringe. In preparing for his lecture he wrote an excellent book, Apocalypses: Prophecies, Cults and Millennial Beliefs through the Ages (Toronto: Random House of Canada, 1999). He shows that for centuries the Judeo-Christian understanding of apocalypse - its belief in the end-time, the destruction of evil and the Second Coming of Christ - was taken as literal truth, as real as life and death. With him as our guide we journey through the millennial visions from Zoroaster to modern times, with all its marginalizations and, amazingly, its recent resurgence.

The great value of this fascinating book for us, Christian believers today, is that it gives the context in which our doctrine of the last things should be worked out. In this difficult area of theology one must do more than have an opinion; one must have an informed opinion, as informed as one can possibly make it. I used to warn my students never to make the logical fallacy of an incomplete induction! This book, written by a typical, modern, secular historian, is a reliable guide to the subject. As the author states, it is descriptive rather than evaluative.

It might be said that in western Christianity the general view about the last things could be summed up in terms of death, judgment, heaven and hell. In recent times, led by J.N. Darby and a host of others, the doctrine has been expanded to include such words as Rapture, Return of Christ, AntiChrist, Tribulation, Armageddon, Millennium, Satan's Come-back and final judgment, the Last Judgment.

I have a vivid memory of an incident in my life which occurred in 1941, when I was serving with the South African Engineer Corps in the Middle East. I, and a group of Allied Soldiers, were entertained by the gracious British ladies serving the British Syrian Mission at their headquarters in Beirut, Lebanon. After a delightful meal we were lectured by an elderly and very kindly British couple who had moved from England to live in Jerusalem and thus be around when Christ returned in glory; which event, they were sure, was imminent. They told us about the biblical teaching on prophecy with the aid of a large time-chart affixed to the wall. One wonders how they came to terms with the fact that the dear Lord did not return to this wicked world in 1941! They belonged to the sect, the Plymouth Brethren.

As Christians reflect on the doctrine of the last things, it appears from the media that they are faced with three options. The first option might be called the fundamentalist/conservatist option. This is presented by such televangelists as Jack Van Impe, John Walvoord (of the Dallas Theological Seminary) and a host of others. Van Impe firmly believes, on the basis of the inerrant Scriptures that the Rapture, preceding the Tribulation, will occur shortly after the year 2,000.

Such authorities bid all Christians to "live in the light of the Advent glory!"

The second option might be called the modernist option. This is held by such scholars as Marcus J. Borg, the Hunderer distinguished professor of Religion and Culture at Oregon State University. His stance on the subject rests on three foundations: first, the grammatico-historical-critical approach to the Bible; second, on modern science and historiography; and third on the impossibility he feels of imagining such a thing as the bodily, physical return of Christ to this earth. He sees the New Testament evidence of the belief as the product of the early Christian community, a mistaken view after Easter to express the conviction that after Easter Jesus would return as Son of Man

The third option might be called the Neo-Evangelical view, held by such scholars as N.T. Wright, the co-author with Marcus Borg of the well-known book, The Meaning of Jesus: Two Visions. In handling the question, "Will Jesus Come Again?", Wright says he has to handle that difficult question in the light of a larger question, "What is the plan of the Creator God for the whole of Creation?" The New Testament, Wright believes, reveals God's scheme to rescue a fallen creation marred by sin. This will end in the "new heavens and earth" of Revelation 21. He admits that the "second coming of Jesus has puzzled theologians as much as the first." Although he does not use the word "myth," he seems to be using what the word connotes. He describes the stages whereby the early Church arrived at the new belief that the royal presence of Jesus would be a central feature in a cosmic dénouement that could occur at any time.

It is said that for mental health we need to have something to do, some one to love, and something to hope for. Despite its difficulty we all need a thoroughly Christian hope for the future. May the good Lord lead us here as in everything.

## The Gathering

The Fall **Gathering** of BCOQ Baptists is on **Saturday, October 30th, 1999** at **Lorne Park Baptist Church, Mississauga**.

The format of the day will be an "Open Space" discussion on three themes which appear in our Mandate as The Gathering of Baptists. The exact wording is'... to create and to foster open discussion in our search **to think, to love and to minister** in harmony with God's will: these will be our points of focus for the day.

*Please indicate to Merte Caldwell whether you will be in attendance for the day. Telephone: 519-647-3504, E-mail: [caldwell@icom.net](mailto:caldwell@icom.net), or Postal Address: 2464 Concession Rd W R. R. #1, Lynden ON, LOR 1T0*

*What is "Open Space"!*

"Open Space" is a process capitalizing on the realization that the best part of a conventional meeting is the coffee break! For the coffee break is when-and-where people connect, evaluate, discuss, problem-solve, in short, do the real work. So "Open Space" realigns things to make the coffee break the main event. Gatherers together generate the agenda; working groups form and apply themselves to this agenda; 'next steps' are mapped out and cared for; at the end, participants declare "Where I am / we are now at."

The Gathering of BCOQ Baptists is hereby called to address, in Open Space, issues that are broad and deep: What is our work, ministry, mission? . . .

Roger Cann

I have major difficulties with the ad on TV which shows males within "the cage" playing some sort of game with a lot of menace in it. The lighting heightens the dramatic tension, and ends with an act of aggression. Now mind you, it's only putting the basketball through the hoop, but there are chains instead of twine hanging from the hoop, and the basketball manoeuvre is known as a "power dunk". To me the theme of the ad is DOMINANCE.

If you want to know what are the major values of our North American society, just watch the ads on TV. Those companies spend a lot of their resources discovering what rings bells and sells goods and services. So if they want to sell thirst quenches, they pick up on the theme of dominance, because that is a valued cultural trait. To be in control, to be the one who decides, to dictate to others, to set the agenda, ruling the sand-box – this is one of the dominant themes of our day. It may have surpassed acquisition as a desirable purpose for living. (The one with the most toys wins)

Dominance is the antithesis of the Gospel of Jesus Christ. God has given us the power to decide for or against his way. We can accept or reject. Now with all that freedom revealed as God's way, why would we think that "power over", or "submission to" would be accepted in our dealings with each other? Because we are prisoners of our culture.

Election time is an interesting time. The parties do their best to come up with themes that will convince. The word "democratic" comes in for heavy use, even though we don't have democracies at municipal, provincial and federal levels. What we have is representative government. We elect representatives and they get to do the deciding. And they may or may not tell us what they have done on our behalf.

Governmental models of decision-making have a strong influence on how we participate in decision making in our churches. We have our constitutions and our by-laws and Robert's Rules of Order. Certainly there would be a great deal more efficiency in church government if we were a bit more faithful to the spirit of parliamentary patterns of debate. But that would still leave us a long way from participatory democracy. And that would be a long way from the Spirit of Christ.

Some of the dominant institutions in our culture are adversarial; courts, government, media, etc. In that competitive environment you own your own ideas, and you defend them against any improvement. For Christians, when it comes to decision-making, there is little to adopt from our culture. Rather churches have to educate their members in different values, different language and different techniques, such as formal consensus making.

Let's start with the assertion that every believer in Jesus Christ has at least a glimmer of what God intends for us and our world. So it is best to involve every believer in the decision-making process of the congregation. Every believer would be involved if churches were to adopt the formal consensus process, a radically different way in ruling the sand-box. The formal consensus process encourages an environment in which everyone is respected and all contributions are valued. That process is inclusive, allowing equal access to power, developing cooperation, promoting empowerment, and creating a sense of individual responsibility for group actions.

The Formal Consensus Process provides congregations with a predictable structure. And a predictable structure provides opportunities for those who

don't feel empowered to take part. There are three levels to the process. In the first level, everyone is given an opportunity to express opinions, including concerns, but group time is not spent on resolving problems. At the second level, the group focuses its attention on identifying concerns, or problems, still not resolving them. This takes discipline. Reactive comments, even funny ones, and resolutions, even good ones, can suppress the creative ideas of others. Not until the third level does the structure allow for exploring resolutions. A valuable text is: *On Conflict and Consensus: a Handbook on Formal Consensus Decision-making*, by C.T. Lawrence Butler and Amy Rothstein (Portland, ME: Food Not Bombs, 1991) <[www.consensus.net](http://www.consensus.net)>

The valued added advantage of the formal consensus process is that, if everybody participates in the decision making, the decision does not need to be communicated and its implementation does not need to be forced upon the participants. Nothing is covertly controlled, or manipulated. The sand-box would be one place you'd love to visit.

## Remembering Rauschenbusch

Stuart Frayne

It wasn't until 1957, when I came from England to begin my ministry in Canada, had I discovered Walter Rauschenbusch, the leading exponent of the social gospel in America. Born in 1861, in Rochester New York, of German immigrants, he was brought up in the German Baptist tradition. In 1879 he had a conversion experience and was baptized. He always acknowledged its value in his life and ministry. By 1884 he had found his calling to be a pastor and preacher. He became minister of a Baptist Church New York City located near the depressed area 'Hell's Kitchen'. There he confronted poverty, unemployment, hunger and disease. How could he combine the religious passion that had led him into the ministry and the social passion that was now growing within him? The effort to bring these two strands together gives us the key to his life and thought.

He bridged the gap for himself in the importance of the Kingdom of God. It came to him as a new revelation. It seemed to bring together both elements of his religious life. He was able to tackle religious and social tasks with new vigor, and to see them as one. In 1907 his book, *Christianity and the Social Order* came off the press. It put him in the forefront of a social and religious awakening. After I had read that book, I discovered his more systematic book, published in 1917, *A Theology for the Social Gospel*. His determination to bring together dogmatics and the social gospel appealed to me. I soon discovered his very name was anathema for many of the Canadian pastors with whom I was to work.

I served on a denominational Social Concerns Committee. Those who had an interest in such matters were often considered to be liberal, whereas members of the Evangelism Committee were likely to be called 'conservative evangelicals'. This was the very dichotomy that concerned Rauschenbusch.

There can be no doubt that he was correctly labelled a liberal in his approach to the Bible. And a developmental view of history resulted from his enthusiastic acceptance of scientific evolutionary thought. In this he was the product of the period in which he lived. He understood the social aims of Jesus in the light of the liberal theology of his day. Like Harnack, he believed that a new world was dawning and we must anticipate and prepare for it. The old fundamentals of the faith must be given a new face and must lead to a message of regeneration of the social order. The Kingdom of God would come and would be progressively realized in history. That is the purpose for which the church exists. He went so far as to speak of the perfectibility of human nature; a hope not shared by


evangelicals, of course. But first, the present organization of economic life needed to be changed. Economic power should be democratic. The working class ought to be strengthened. But his kind of socialism always maintained that the social task was religious and not merely political. In other words, Rauschenbusch wanted to bring together the evangelical gospel and the social gospel. His was a valiant attempt.

Surely it is possible to be motivated by his efforts without necessarily agreeing with all his views. Religion is incomplete without both personal and social commitments. Scathing attacks have been made upon his understanding of the Kingdom of God. He is said to have read back his experiences of society into the teaching of Jesus. He ignored any apocalyptic influence in the teaching of Jesus, and the eschatological nature of the Kingdom is hardly acknowledge at all. By defining sin as essentially selfishness he did not come to terms with sin as rebellion against God. He was far too optimistic about the future. One could go on ... But to do so would be to miss the point of the life and thought of this great exponent of a better way for society. His legacy is that he underscored the social dimension of Christianity. He called for social justice. And he pointed the way to a religious experience that is whole because it is both personal and societal.

The alternative to social responsibility is an other-worldly apathy that reminds us of the parody of the hymn "Rise Up! O Men of God". It goes something like this:

Sit down! O Men of God!  
His kingdom he will bring  
Whenever desireth it.  
You cannot do a thing!

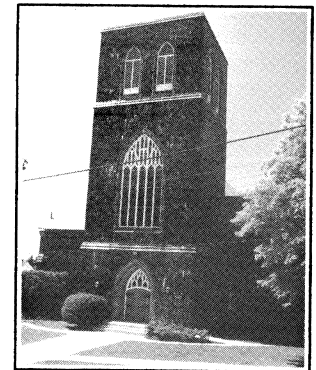
I once heard someone ask Tommy Douglas, another Baptist social activist, why he had left the ministry to go into politics. His prompt answer was, "I haven't; I simply have a different congregation." When I asked him about his motivation, he spoke of Jesus and of the Old Testament prophets. Then he quoted: "Let justice roll down like waters, and righteousness like an ever flowing stream". And then, switching from Amos to Micah, he exclaimed, "... what does the Lord require of you but to do justice and love kindness and to walk humbly with your God?"

<p><b>Atlantic Baptist Fellowship</b></p>  <p>within Convention</p>	<p><b>ABF BULLETIN</b></p> <p>The <b>ABF Bulletin</b> 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.</p> <p>The <b>BULLETIN</b> is mailed to interested churches and individuals. Those wishing to receive the <b>BULLETIN</b>, and all details of changes of address, etc., are to be sent to the distribution organizer:</p> <p><b>Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S., B0P 1X0.</b></p> <p>The <b>BULLETIN</b> is mailed free of charge. Donations towards cost of publication are gratefully received and should be mailed to the treasurer:</p> <p><b>Dr. John Churchill, P.O. Box 56, Port Williams, N.S., B0P 1T0.</b></p> <p><b>CO-EDITORS ABF BULLETIN</b></p> <table style="width: 100%;"> <tr> <td style="text-align: center;"> <p><b>Terry Tingley</b> 9 Youth Camp Road Bayside, N.S., B3Z 1L8 (902) 852-4405</p> </td> <td style="text-align: center;"> <p><b>Frank McGill</b> 80 Camelot Lane, Apt 212 Halifax, N.S., B3M 4K8 (902) 457-2229</p> </td> </tr> </table> <p>E-mail Address for article submission: <a href="mailto:fmcgill@fox.nstn.ca">fmcgill@fox.nstn.ca</a></p>	<p><b>Terry Tingley</b> 9 Youth Camp Road Bayside, N.S., B3Z 1L8 (902) 852-4405</p>	<p><b>Frank McGill</b> 80 Camelot Lane, Apt 212 Halifax, N.S., B3M 4K8 (902) 457-2229</p>
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<p><b>Deadline for Article Submission for Winter Issue - November 1, 1999</b></p>			

## Places Where We Worship . . .

### First Baptist Church Halifax

On Sunday morning, September 30, 1827, at a quiet spot on the shores of Bedford Basin, Dr. Ira Chase, of the Newton Baptist Theological Institute of Massachusetts baptised two men and four women. That same afternoon, these members and Dr. Chase opened a stone chapel on Granville Street for public worship, laying a strong foundation of service to God and community. Rev. Alexis Caswell was ordained as their first minister. The congregation flourished and in 1887 had grown to a point necessitating a move to a new church on Spring Garden Road. The congregation became know as *First Baptist Church Halifax*.



First Baptist Church Halifax  
(Oxford Street)

After a devastating fire destroyed the Spring Garden Road church in 1942, First Baptist Church opened its' doors to the public at our present address on Oxford street in 1950. This magnificent edifice is home to a large community of faith for 10:30 a.m. Sunday Worship; a full range of Christian Education Programs including Church School, Youth Groups, Study Groups and weekly Bible Studies; Social Outreach Programs; and an extensive Music Program with Senior, Junior and Men's Choirs.

We at First Baptist approach the new millennium with hope and confidence sharing the same dedication and conviction shown by the members of the Granville Street Baptist Church in 1827.

## Baptist Peace Fellowship of North America

The purpose of the Baptist Peace Fellowship of North America is to unite and enable Baptist Christians in Canada, the US, Mexico and Puerto Rico to make peace in our warring world. Our calling is rooted in our faith in Jesus Christ, who is our peace. Peace is not only our goal, but our means. The foundation of peace is justice. The force of peace is love.

We exist to educate, inspire, empower, and mobilize Baptists for involvement in justice and peace concerns at local, regional, national, and international levels, paying particular attention to proclaiming the biblical mandate for such work.

**We:** - Publish a journal, *Baptist Peacemaker*, and a newsletter, *Peace Work*. Publish a variety of educational materials such as *Pursuing Justice*, a ten-session Bible study on a variety of social Justice issues; worship bulletin inserts; commentaries on current events; a *Family Covenant of Nonviolence* and much more. - Have conducted conflict transformation training and/or negotiations in over a dozen countries. Significantly, our work has contributed to a cease-fire among the Naga people of Northeast India. - Have sponsored four international peace conferences, including one which will take place in Melbourne, Australia in January 2000. - Sponsor Friendship Tours to introduce North American Baptists to the realities of life and faith among sisters and brothers in a wide variety of places -- a trip to Puerto Rico is planned for October 1999. - Gather together once a year for six days of learning, worship, celebration, and recreation. This year's gathering was held in Vancouver, British Columbia.

The BPFNA articulates a vision of healing, reconciliation, and the end to hostilities of every kind and suggests creative, redemptive, and concrete ways to embody that vision and live it out in daily life. We invite your participation.

Baptist Peace Fellowship of North America 4800 Wedgewood Drive Charlotte, NC 2 82 10 USA phone: (704)521-6051 fax: (704)521-6053 [bpfna@bpfna.org](mailto:bpfna@bpfna.org)