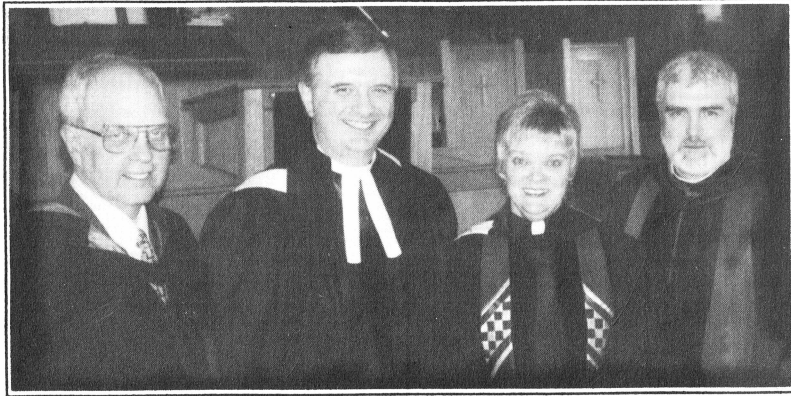


*Sheila Smith
Ordained
to Christian Ministry*



Participating in the Service of Ordination
January 31, 1999 at Milton United Baptist Church
(l - r) Rev. John Beers, Area Minister: Area II.
Rev. John E. Boyd, First Baptist Church Halifax: Guest Preacher,
Rev. Sheila Smith, Milton Pastorate: Ordinand, and
Rev. Philip Griffin-Allwood, Kentville United Baptist Church: Worship Leader.



Following her Service of Ordination, Rev. Sheila Smith greets family, friends and members of the congregations of Milton, Charleston and Port Medway United Baptist Churches.

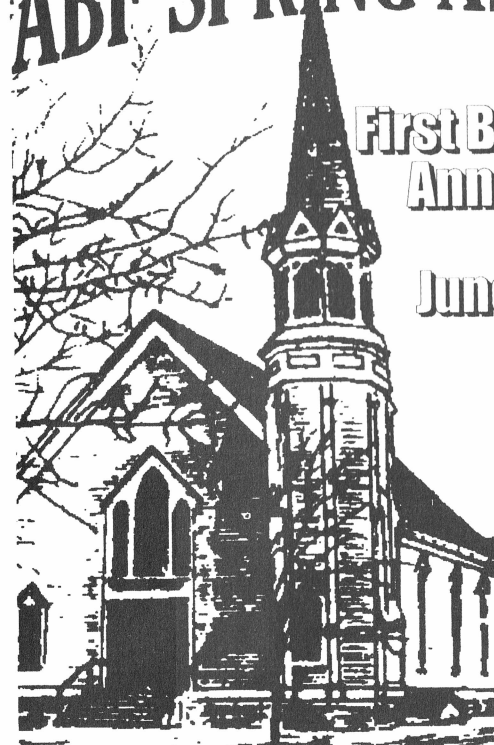
Atlantic **B**aptist **F**ellowship

Bulletin

ABF SPRING ASSEMBLY

First Baptist Church
Annapolis Royal

June 4th and 5th



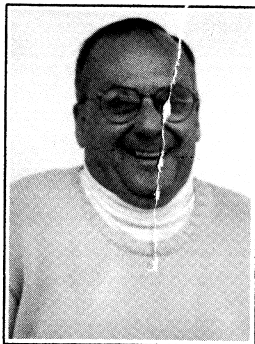
Guest Speaker
Regina Coupar

Program Details On Page 11



President's Message

Paul Burden



Paul Burden

Much is happening with ABF this winter. There are nine people who attended the Alliance of Baptist Convocation March 12th to 14th in Richmond, Virginia. This is the largest contingent ever amassed for this event from the Maritimes.

Earlier this year your council decided that instead of sponsoring two Seminary students' attendance at the Alliance of Baptist Convocation to send two recent graduates who have been working in the ministry for a short while. ABF sent Rev. Carol Anne Janzen, Christian Education Director at First Dartmouth and Rev. Barb Putnam who, with her husband Brad, is in a team ministry at the Mahone Bay Pastorate. Brad was able to attend as well. Also, Rev. Sheila Smith and Elaine Anne MacGregor went along with Carol Ann and myself.

This year's Convocation theme was "And Jesus Taught Them Saying".

I had the pleasure of attending the Ordination service for Sheila Smith at Milton Baptist Church on Sunday, January 31st. It was a beautiful day to travel and a very moving service of celebration. Our own Rev. John Boyd gave the address with many relatives and friends taking part. I had the privilege of bringing greetings from the ABF. Congratulations Sheila.

Preparations for a Youth Rally are in the capable hands of Rev. Tim McFarland and Rev. Andy Crowell and may already have taken place by the time this Bulletin is in your hands.

Rodger Forsman is making plans for the "Friends" luncheon in April and Andy is preparing for our Spring Assembly in Annapolis Royal in June.

Frank McGill is developing a web site for ABF which is a great thing and I hope will soon be in operation.

The council is meeting as often as weather will allow. If you wish to attend or have any concerns or suggestions please contact me.

Rules of Order

~ withdrawal of a motion ~

An Interpretation

A notice of motion belongs to the person who is submitting the notice until such time as the motion is put by the person who has given notice. In other words, the person who gave notice may have the notice withdrawn. Even if the chair won't acknowledge the withdrawal of the notice, the person who gave notice can always refuse to have the motion put.

Editors' note: The above will clarify (hopefully) the ABF position as presented to the AUB Convention Assembly last August (1998) re parliamentary procedure for withdrawal of Elaine Anne MacGregor's motion.

Editorial Comment . . .

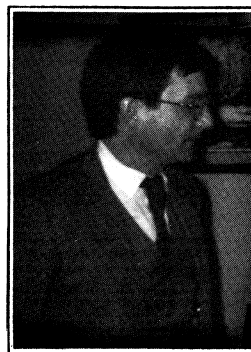
. . . in support of *Atlantic Baptist Magazine*

There are those who feel the death of the oldest Christian publication produced in Canada - *Atlantic Baptist* - is inevitable. That is why action must be taken now to ensure that the *Atlantic Baptist* magazine does not cease to exist. Maybe eleven issues a year is a bit much! Perhaps only four issues per year may give us a quality magazine with relevant material.

- Suggestions for Survival -

- ~ Publish spring, summer, fall and winter
- ~ Subsidize - Convention budget
- ~ Concentrate mainly on denominational programs, local church and Associations news, ADC/ABU/AUBC inserts, quality photographs
- ~ Distribute to all clergy, to every church and appropriate organization, AT NO COST.
- ~ Assign reporters in every Association and train them accordingly in news coverage
- ~ Continue to make magazine more creative

- Another Magazine -



Rev. Bill Woodworth

Rev. Bill Woodworth, minister of the United Baptist Church, Hammonds Plains, NS, feels there is also the need for a magazine with in-depth material to stimulate thought and to provide an opportunity for dialogue. *The Baptist*, which his Seabreeze Ministries began to publish in October, 1997, has as its mission statement: "To strengthen the Baptist witness throughout the Province of Nova Scotia, and beyond, by producing a quality, honest, open and practical magazine which encourages Biblical faithfulness and effective witness."

The magazine is paid for by subscriptions, advertising and donations. (If you have not seen/read *The Baptist* phone/fax (902)835-5732 for a sample copy.)

- Now Is The Time -

Now is the time, before it is too late to protect and champion the *Atlantic Baptist*. Surely Convention officials realize its value as a means of communication.

News Brief . . . Religious Censorship

It seems last September 9th's memorial service at Indian Harbour for the 229 victims of Swissair Flight 111 has raised some controversy. Two participants, Rev. Carolyn Nicholson (United) and Rev. Rick Walsh (Anglican) have registered protests with the Prime Minister of Canada that there was a clear decision by government officials to limit certain Christian references.

Those who organized the service claim they wanted it to be as inclusive as possible for all but are being criticized for seeming to control religious expression — the rights to freedom of religion in Canada.

Alliance of Baptists Convocation '99
Theme: "and Jesus Taught Them Saying . . ."

On March 12 -14, this year's Convocation of the Alliance of Baptists was held at Northminster Baptist Church and Baptist Theological Seminary at Richmond, Virginia and included a Youth Convocation.



Stan Hastey

Speakers included Nancy Ammerman, professor of sociology of religion at Hartford Seminary in CT., Kenneth Myers, associate pastor at Hedricks Avenue Baptist Church in Jacksonville, FL., Phillis Tribble, associate dean at the Divinity School of Wake Forest University, and Stan Hastey, Executive Director of the Alliance.

Twenty Convocation workshops were offered and included:

- ~ Calling Church Members to Responsible Citizenship ~
- ~ Table Manners for Nourishing Interfaith Dialogue ~
 - ~ Being Baptist in a New Century ~
 - ~ Life After Seminary ~
 - ~ Power Issues in Church ~
 - ~ Faith and Ecology ~
 - ~ Faith Development ~
- ~ Spirituality and the Creative Arts ~

Attending the Convocation from the ABF were Paul and Carol Ann Burden; Rev. Sheila Smith, Milton Pastorate; Elaine Anne MacGregor, First Baptist Halifax; Rev. Carol Anne Janzen, First Baptist Dartmouth; Rev. Barb Putnam and Rev. Brad Putnam, Mahone Bay Pastorate. We look forward to hearing from Rev. Carol Anne Janzen and Rev. Barb Putnam about the Convocation at our Spring Assembly, June 4th and 5th in Annapolis Royal.

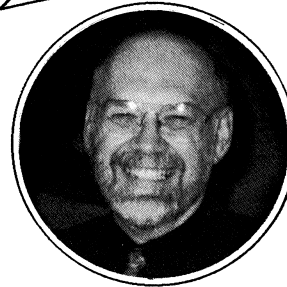
News Brief . . . World Council of Churches

The more than 900 delegates attending the WCC approved a proposed Forum of Christian Churches and Ecumenical Organizations at its 10-day meeting that wrapped up in Harare, Zimbabwe, on Dec. 14. The forum could bring to a single ecumenical table nearly all the main Christian churches in the world, including the Roman Catholic Church and major Pentecostal and Evangelical churches.

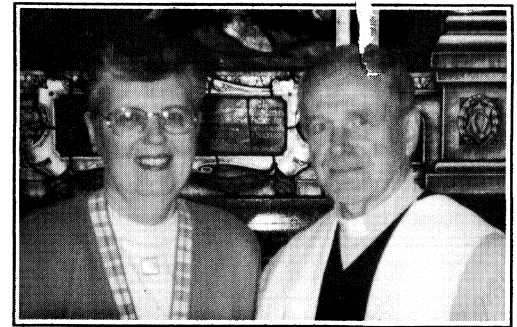
The council's general secretary, Konrad Raiser, said in an interview it is needed because the organized ecumenical movement, including the council, increasingly represented "only one segment of world Christianity." Currently, the council includes Protestant, Anglican and Orthodox churches.

The forum might meet for the first time in 2001. It has not been suggested as a replacement for the WCC, Dr. Raiser said. But some delegates feel the plan may detract from the efforts the WCC already makes through its Faith and Order Committee.

ABF PHOTO ALBUM



Ed Colquhoun
 (Who will be Guest Speaker at
 Friends Spring Luncheon
 see page 15)



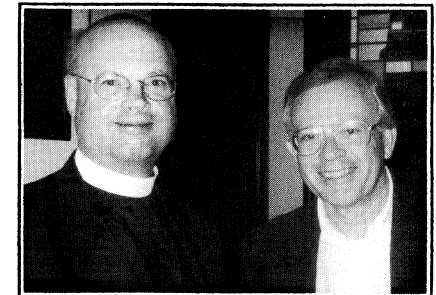
Ruth and Willis Henderson



Andy Crowell and Mel Scott



Ruth MacPherson



Roger Prentice and John Churchill

Concerns

M.R.B.Lovesey

It is with considerable diffidence that I write to my fellow-believers in Christ of the Baptist persuasion to express my concern over the contents of a green sheet recently mailed to me from the office of the Baptist Convention of the Atlantic Provinces. Having neither ability nor stomach for theological controversy and being very conscious of the need to avoid quarrelling over such matters I still find it my duty to state honestly what concerns me, in the hope that it might help others also. Having lived a dozen years beyond the age the Psalmist thought convenient I venture to believe that what I have to say will be considered worthy of some consideration. I am encouraged by remembering that the great Apostle to the Gentiles, who warned us against quarrelling (Romans 13.13), on occasion thought it necessary to warn his churches and individuals like the Apostle Peter himself of mistaken views (Galatians 2.11). I write as a Baptist totally committed to Wheeler Robinson's summation of Baptist beliefs as illustrated in the device he thought out and had affixed to the wall of Helwys Hall in Regent's Park College, Oxford. Inside a circle are the simple but profound words of the primitive church's creed "Jesus is Lord." From the circle spring five points, bearing the words that sum up the Baptist understanding of the Christian Faith, namely, Faith, Baptism, Gospel, Fellowship, Freedom. These words, of course, are in Greek, as is most befitting for a theological college worthy of its name!

My concerns arise over the green sheet that advertises vacant faculty positions at the Atlantic Baptist University in Moncton, New Brunswick. It is laid down that candidates for appointment must be enthusiastic about integrating faith and learning - which is an excellent requirement, I couldn't agree more! But, unfortunately, it is also said that they must be committed to the Statement of Faith as it is written down on the sheet. It is over that word must that I am concerned. Is this not to proclaim to the public that this Baptist educational institution is more like what we would call a Bible College than a University. A Bible College accepts only one source of authority, namely the Bible, generally interpreted in a literal fashion. For me authority is a compound of Bible, Tradition, Reason and Experience, a rope consisting of four strands, not just one as the Wesleyan Quadrilateral has it.

Over thirty years ago there came into being a determined effort on the part of the leaders of the Baptist Convention to compel all Professors at Acadia University to be individuals "who have a personal belief in and commitment to Jesus Christ." Dr. Watson Kirkconnell, recently retired, then as President of Acadia, branded this move as an attempt to turn a church-related university into a church-dominated institution, which was, he said, a breach of Acadia's Act of Incorporation (1840) that laid it down that no religious tests or subscriptions shall be required of professors, fellows, graduates or officers. Appointment to the professorate of a university must be on the grounds of intellectual and academic ability alone, not on the signing of a religious creed. In an article published in the Halifax Chronicle-Herald, 24 May 1966, Kirkconnell said: "To bring in, on grounds of piety, some person with inferior qualifications would be like hiring a devout second year medical student to be the chief surgeon of a great hospital." And he added: "The Convention rule would reduce Acadia to the ignominy of being the only intolerant university in Canada — after long years of pride in our tolerance." A comment by the late Harry MacLean, who taught history at Acadia for years, comes to mind at this point: "To silence doubt and muzzle query has ever been the recourse of blind emotional faith which clings to dogmatism because it dares not face rational enquiry." To designate an institution as a university when it seems to show the signs of being a Bible college is surely mistaken!

A second concern I have is that it seems to me that there is confusion here

(continued on page 7)

between a creed and a confession. Every believing Christian is expected to use the brains that God has given him in the construction of his systematic theology, that is he must continually be working at the articulation of his faith. Every such confession is relative, provisional, subject to change, the best he can do at the point he has reached in his earthly pilgrimage. He never reaches finality in such a task. Once he thinks he has completed that task and reached finality, once he wants to use his understandings as a stick with which to beat heretics, he has turned his confession into a deadly creed, a statement of faith which every professing Christian must sign or be condemned for ever to burn in the punishing flames of hell.

A third concern I have is with the "statement of faith" itself which seems to be an almost classic statement of the main points of fundamentalism. There are many listings of the basic points of this general position - some say five, others use other numbers. The listing seems to me to be covered if one refers to three broad areas. The first and basic area refers to the inerrancy or infallibility of the Protestant canon of the Holy Scriptures. This covers the idea of the literal interpretation of the ancient texts (which nobody has!). The second area covers points in the biography of Jesus of Nazareth, his Virgin Birth, bodily Resurrection, his physical Ascension, his Second Coming, generally taken to be pre-millennial, his miracles, et al. The third area chooses the penal substitutionary theory of the Atonement among the half dozen or so theories that the Church has canvassed in its search for understanding the doctrine of the work of Christ. To ask an intelligent, well read, modern Christian to believe in the inerrancy and infallibility of the Bible is tantamount to asking him to commit intellectual suicide or take refuge in a fideism which is philosophically impossible. The leading Christian scholars in Christendom today all agree that the Bible shows all the signs of being a human book, which nevertheless enshrines a revelation from God. The great and good Book is best described as the Word of God in the words of humanity. The frequently used saying that the Bible contains the Word of God is not all that far from the truth!

I have no time or space to deal with the items of the fundamentalist credo outlined above - a university course in Christian doctrine would be required for that! But I will conclude what I have to say here by expressing a fourth concern that this Moncton statement of faith reflects a pre-modern paradigm; two paradigms back from that which exercises the thought of world-wide Christian thinkers today. It is, of course, still very much alive in conservative circles, especially in North America, but it is adjudged passé by all post-modernists. All I can do here is to indicate the basis for this concern in a recent book by Dr. Hans Küng entitled Christianity: Essence, History and Future first published in 1994. Küng is a Roman Catholic, professor of Ecumenical Theology, emeritus, and the former director of the Institute for Ecumenical Research in the University of Tübingen, universally recognised as one of the principals of Christian thought in the world today. The statement of faith in question seems to be a survival of the Reformation-Protestant paradigm that is associated with the great names of Luther, Erasmus, Calvin, Zwingli, Crammer, et al. Since the 16th century of our era the Reformation-Protestant paradigm has been superceded by the Enlightenment-Modern Paradigm, and this in turn is followed in modern times by the Contemporary-Ecumenical or Post-Modern paradigm. All these paradigms contain the abiding substance of faith, but the mystery of this defies articulation in terms of human language and thought forms.

When I was little my maternal Grandmother, a Somersetshire lady from a Plymouth Brethren family, used to bake delicious apple-dumplings. The pastry enclosing the tasty core often changed in composition, but the central core was always in essence the same, absolutely delicious. I need not labour to point out the lesson to be drawn from this! In his New Year message to the nation the Governor-General of Canada praised God for the diversity to be found in

(continued on page 8)

(continued from page 7)

Canada. Most nations, he said, began with just one founding group, but Canada began one hundred and thirty-one years ago with three founding groups - the First Nations, French and English, and since then has welcomed other groups into its fellowship. It is to be hoped that in like manner Canadian Baptists will welcome theological diversity and see it as a consummation devoutly to be desired and prayed for.

Reflections Eleanor Scarlett

Swiss Flight 111 — Community Memorial Service: Seabright Legion,
Seabright Nova Scotia, November 8, 1998.

It is with great sadness in our hearts that we are gathered here ... We are here to see if we can come to some sort of closure to the night of September 2, we are here to see if we can come to some sort of normality once more. On the night of Sept. 2, when Swiss Air flight 111 went down in the waters off our shore, our lives were radically altered and changed. We are no longer the same. As long as we live and for generations to come the history of that night will never be lost. Time and time we ask ourselves why — but cannot find the answer.

We come together to ponder and to find strength and meaning in what it means to love our neighbours. On September 2, you did not have time to ask why; you immediately reacted in the way Our Lord and Saviour taught us. You risked your lives in the hope of saving lives. A stranger came to your door and knocked and you did not turn your backs. We are here to reflect together and to see if we can come to a better understanding of what we are called to do and be.

In our reflecting, may we ponder the words Our Lord Jesus said to Martha, as she mourned the death of her loved brother. Jesus said to her, "I am the resurrection and the life, he who believes in me, though he dies, yet shall he live, and whoever lives and believes in me shall never die." These are words of hope. Words that will in some way help us to see that in our death, there is indeed a resurrection. Despite the pain we feel and share with the families and friends, our faith tells us it is so and we believe.

Someone asked me why did God allow this horrible disaster to happen. My answer is that my faith tells me that God did not cause the crash. It was a terrible accident and as we wept with the families and friends so did our God. God is a God of love who does not cause destruction upon us. God's love is unconditional, God loves us as we are: God seeks us out, finds us, and brings us home. It is with this in mind that I can say with surety that God does not rain destruction upon us, but loves us as we are.

In the days to come as you try to get back some normality to your lives may you know that you can always find hope when you turn your eyes to the Hills from where your help cometh. In John 14: Jesus re-affirms that he will not leave us desolate: and our faith tells us that because Jesus lives so we also will live.

"The long sobs of the violins of Autumn pierces your hearts, reminding you that there is a sob to autumn, it is a sob of loss. What was once living, dies. What was once vibrant, withers. What was once abundant, fades away. What remains behind is diminished." (James E. Miller, Winter Grief, Summer Grace.)

You must remember that Autumn will pass and so too will Winter; Spring will come reminding us of newness of life and renewed hope in our God and within ourselves.

May God's Light continue to Shine upon you now and always. Thanks be to God.

Rev. Eleanor Scarlett, Minister Crossroads Pastoral Charge, The United Church of Canada: Timberlea/Goodwood, Nova Scotia was one of the presenters at the closure of a tragedy and the beginning of community healing. She is now Minister: St. Paul's United Church, Long Branch, Etobico (Toronto).

People We Meet . . .



Kanak Majumder

Kanak Majumder first stepped on Canadian soil in 1964 -accepting a position with the Mental Health Clinic in Digby, N.S. after success as a pioneering school psychologist in India. From 1967 -92 she was a psychologist with the Halifax County School Board -using a collaborative and consultative approach in making a significant contribution in the education process involving home and school. She now has a private practice in Dartmouth, NS where she lives.

Kanak has a lot of empathy for her clients. People of all ages appreciate time spent with her because she walks with them in their journey. She says, "When I meet people I always see some goodness in them". Others say of her; "She is always so calm", "never judgmental"; "tolerant beyond words". Kanak gains valuable insight into personalities and situations by analysing client sketchings, somewhat her trademark as a clinical psychologist.

Kanak was raised in the Hindu tradition. "My mother (her father died when she was only four years of age) encouraged me as a very young child in faith in God. I believe in total surrender to God's will. Since I was introduced to Christ my love for Him has grown. Whatever faith I was born in does not interfere with my loving Christ.

I believe there is one God and different paths to reach Him. I see unity in diversity."

Places Where We Worship . . . Milton UBC

Sheila Smith



Baptist work in Milton dates from 1821 when Rev. David Nutter, an itinerant missionary, visited in the Liverpool area. There appeared to be considerable religious interest in Liverpool at that time. However, Rev. Nutter was hesitant to organize a church because he knew that, following his departure, there would be no pastoral leadership. Due to overwhelming enthusiasm of the local Baptists, a church was organized in April 1821. Folks from Liverpool, Sandy Cove, and Milton formed the first group. For two or three years, meetings were held in the homes of the members.

In 1835 the first "Meeting House" was begun and from time to time additions were made to it. In 1851, the members of the church who resided in Liverpool asked to be dismissed, and they formed a church in Liverpool. When the union of the Calvinistic and Free Baptists was actualized, this church became known as the United Baptist Church of Milton.

Many changes have occurred over the years but the faithfulness of the people and their commitment to spread the good news of the Gospel remains the same as that of the early church planters. Their dedication to Christ is as visible today, as in 1955 when fire dealt a devastating blow to the congregation. On January 23, 1955 the church building was destroyed, but not the faith of its membership. Two years later, Easter Sunday 1957, worship service was held for the first time in a beautiful, new sanctuary.

Book Review:

Devotional Diary, by Dr. J.R.C. Perkin; published by Gaspereau Press, Dec., 1998.

Harold L. Mitton

It is estimated that through radio, television, internet, newspapers, and magazines, we receive over 3,000 images a day, and that in the next few years this will accelerate 6 times until we are receiving 18,000 images a day. It is safe to say that our age has undergone the greatest bombardment of the senses to which any people have ever been exposed. It is imperative, therefore, that if we are to retain our sanity and our perspective on life, we need to establish some quiet zones in each day's life in order to engage in meditation, contemplation, and prayer. In order to accomplish this most of us need assistance of devotional aids. One such valuable aid is Dr. J.R.C. Perkin's newly published book, Devotional Diary.

Dr. Perkin is uniquely qualified to produce such a manual. The pressures and obligations of leadership in many contexts have compelled him to seek intervals of silence himself. His work as a distinguished New Testament scholar, his lengthy tenure as president of Acadia University, and his prolific authorship of more than twenty books and articles, all imposed upon him the urgent need for intellectual and spiritual discipline. It is out of this rich matrix of experience that his latest publication has come.

The Diary's format is carefully designed. There are Scripture readings and prayers for each day of the calendar year. The readings are aptly selected from the affirmations of the prophets and psalmists of the Old Testament, and from the gospels and epistles in the New Testament; these are rendered in the revised edition of the New English Bible. The prayers that follow the daily readings are brief but penetrating and cumulatively cover the basic elements of prayer: adoration, confession, thanksgiving, and supplication. The prayers, while beautifully expressed, are not ornate; rather, there is an earthy quality about them in that they deal with the struggles and realities of every-day life. When in use the book lies flat on the table, and the margins on the daily pages are sufficiently wide to provide space to record reflections which may occur.

The use of the Diary should prove especially helpful to at least two categories of people: those who have never been able to develop or maintain any kind of a consistent prayer pattern, and those whose schedules are relentlessly crowded. Such persons may be encouraged to pause and allow their souls to catch up with them.

Even those whose religious tradition encourages spontaneous prayers can benefit from the occasional or frequent use of the Book of Common Prayer, the prayers of William Barclay and Leslie Weatherhead, and the Hymnary. The use of such rich devotional aids is necessary for two obvious reasons: our minds can wander, and our articulations can become tiresomely repetitive.

The daily readings and prayers contained in Dr. Perkin's Diary are fresh and trenchant; they are certain to enrich the spiritual life of those who use it thoughtfully. Having carefully read the pre-publication drafts, this reviewer can attest to this.

Rev. Dr. Harold L. Mitton was minister of churches in the Maritimes and Alberta before becoming principal, dean and professor of the Acadia Divinity College. He is retired and living in Wolfville, N.S.

ABF SPRING ASSEMBLY

First Baptist Church
Annapolis Royal

June 4th and 5th

Guest Speaker: Regina Coupar
(Visual Artist and Writer)

Theme:

**“Retelling the Story:
An Artist’s Vision”**

Program

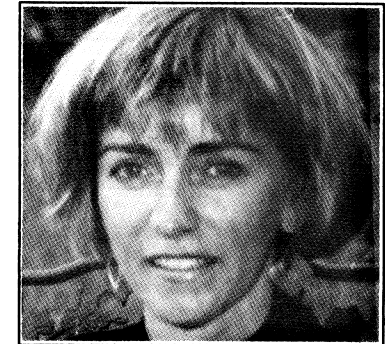
Friday June 4th

- 6:30 p.m. Registration
- 7:00 p.m. Welcome
Host Minister
ABF President
- Introduction of Guest
Speaker
- 7:15 p.m. First Presentation:
Regina Coupar
~ **The Genesis Story** ~
- 8:15 p.m. Questions and
discussion
- 8:30 p.m. Communion with Host
Church
- 9:00 p.m. Refreshments

Saturday, June 5th

- 9:00 a.m. Worship
- 9:20 a.m. Welcome
- 9:30 a.m. Second Presentation:
Regina Coupar
~ **The Jesus Story** ~
- 10:30 a.m. Break
- 11:00 a.m. Panel response and
discussion with
Regina Coupar
- 12:00 noon Lunch
- 1:00 p.m. ABF Business Meeting
- 2:30 p.m. Adjournment

About Our Guest Speaker



Regina Coupar

Regina Coupar is a visual artist and writer living in rural Nova Scotia. The mother of three teenage children she communicates her understanding of the world through her art. Her images have been exhibited across Canada and in the United States. She is an active teacher and workshop leader advocating the importance of spirituality in human development. Her books include *The Spirit Sings* and *Echoes of the Remnant*.

Marginal Notes

Grammateus

At midnight on December 31, 1999/January 1, 2000, where do you plan to be? Millions of people, the world over, plan to be at a monster party, to end all parties! There are others, probably numbered in millions, who will be waiting apprehensively, perhaps a bit hopefully, for the inauguration of the golden age millenium, with Jesus Christ Himself enthroned at Jerusalem. Of course Scofield Bible dispensationalists believe that the true Church will have been raptured out of the Great Tribulation, the "time of Jacob's trouble" (Jeremiah 39:7), which, must precede and foreshadow the golden millenium.

If you are the Reverend Doctor Jerry Falwell you will greet the day prepared to defend yourself and feed yourself – stock your cupboards with food, your tanks with gasoline and your arsenal with ammunition. Doctor Falwell tells us that he would not be surprised if Christ should come sometime in the year 2000. Indeed his demonic herald and deceiver, Antichrist, may be among us now. Jerry defends himself against the charge of anti-Semitism by insisting that Antichrist must be a Jew for Jesus of Nazareth is himself a Jew. Among the other Y2K prophets is Jack Van Impe, who with his very photogenic wife/assistant, sees the sign of the times in almost every journal that is printed and every newscast that comes over the television screen as "news". For Falwell, Van Impe and their ilk, the apocalyptic writers were not addressing their own time, but ours, two millenia or more in the future.

What is the meaning for us of the year two thousand, the year denoted by the logo Y2K?

The Roman years were dated from the time of the founding of the city (ab urbi condite: AUC). Christians, as well as western society generally, followed this dating, even a century or more after the fall of Rome. But in the sixth century, a Roman monk call Dionysius Exiguus worked out a chronological framework based on the life of Jesus, whose birth he mistakenly dated AUC 753.

But Herod the King died in AUC 749. If the Gospel tradition is correct that Jesus was born "in the days of Herod the king (Matt. 2:1) Jesus must have been born no later than AUC 749 = 4 B.C.! So the BC/AD system is wrong. In any case it is now customary to say, not BC but BCE (before the Common Era), and not AD, but CE (Common Era).

The Y2K computer "bug" problem has nothing to do with religion. The "fathers" of the computer age decided that their work would be easier and cheaper if they worked on the two digit system —: 1995 for instance is rendered "95" not "1995". 2000 will be seen as 1900! Correcting this kind of mechanical confusion requires millions, perhaps billions, of adjustments. Big government and big banking and big corporations all assure us that the remedial work is complete, or nearly so, and that the inconveniences will be minor. Let us hope that their remedial work is better than their original construction!

In any case, let us be ready and prepared to help one another, and to avoid panic which may incite problems greater than the mechanical flaws in existing systems that most of us do not understand....



The Gathering

within the Baptist Convention of Ontario and Quebec

FONTHILL BAPTIST CHURCH

April 24th

Guest "stimulator": **Dr. Jeff Pool**, Brite Divinity School, Texas

Topic: further discussion on our
"Fragile Freedoms as Baptists"

Tentative Agenda

9:00 a.m. Coffee and check-in
9:45 - 10:15 Gather for Worship
10:30 - 11:45 a.m. Session One
12:00 - 1:15 p.m. Lunch
1:30 p.m. Session Two
3:00 p.m. Closing Worship

Cost: \$10.00 for members

\$15.00 for non-members

For further information contact: Gary & Merle Caldwell

E-mail <caldwell@icom.ca>; or

2464 Concession 2 West, R.R. 1, LYNDEN, ON, I0R 1T0; or

Fonthill Baptist Church - (905)-892-3925

Plan Now To Attend The

UNITED BAPTIST CONVENTION OF THE ATLANTIC PROVINCES

CONVENTION '99

Plan to attend AUB Convention, scheduled for the week of August 16th to 21st, 1999 on the campus of Atlantic Baptist University in Moncton, New Brunswick.

The UBWMU Convention will meet in the Brinton Auditorium, beginning Monday evening, August 16th have their Tuesday noon luncheon in the ABU dining room and lead in the Wednesday evening joint session with the General Assembly in the university's gymnasium.

The Board of Baptist Men will hold their meetings in the nearby Hillside United Baptist Church on Tuesday, August 17th and Wednesday, August 18th.

The Young People's Convention will occupy the Brinton Auditorium when they arrive for their opening session on Wednesday evening, August 18th, through until noon Saturday, August 21st, except for the Friday evening joint session with the General Assembly in the gymnasium. Morning sessions will be held at the University of Moncton, where they will also have residence accommodation.

The General Assembly will meet in the University gymnasium, with seating for some 1,150 persons, with an overflow area seating 150 others.

Dr. Lee M. McDonald Appointed ADC Principal

The Acadia Divinity College Board of Trustees has called the Reverend Doctor Lee Martin McDonald to be the Principal of Acadia Divinity College and the Dean of the Faculty of Theology in Acadia University. Dr. McDonald and his wife Mary will move to Wolfville around July 1, 1999.

Dr. McDonald was born in California in 1942. He is married, has four grown children and (at latest count) two grandchildren. He took his B.A. from Biola University, and his B.D. from Talbot Theological Seminary in Southern California. He also holds a Th.M. in New Testament and Patristics from Harvard University and a Ph.D. in New Testament from the University of Edinburgh, Scotland. He has done continuing education at Fuller Theological Seminary, the University of Heidelberg in Germany, the Case Study Institute in Cambridge, Massachusetts, and Weston School of Theology. His teaching experience includes one year at Trinity College in Deerfield, Illinois, five years at North American Baptist Seminary in Sioux Falls, South Dakota (where he followed Dr. Timothy Ashley in Biblical Studies), and nearly twenty years as an adjunct faculty member at Fuller Theological Seminary at two campuses in California.

Dr. McDonald's reputation as New Testament scholar is secure. He is the author of *The Formation of the Christian Biblical Canon* (1st edition, Abingdon 1988; 2nd expanded edition, Hendrickson 1995). He has cooperated with Dr. Stanley Porter in the bibliography on *New Testament Introduction* (IBR Bibliographies, volume 12, Baker Book House 1996). He has several books forthcoming in the next two to three years. One of them will be another collaboration with Dr. Porter on a book on the social background of the New Testament books to be published by Hendrickson later this year. He has contributed dozens of articles to journals, Bible dictionaries and encyclopedias and dictionaries of the early church. He will be one of the best published professors at Acadia University.

Dr. McDonald spent nine years in youth ministry, two years as a minister of education in a church in Boston, and fifteen years as a senior pastor in local Baptist congregations in Nebraska and California. Dr. McDonald's current church is the First Baptist Church of Alhambra, California

He is also a U. S. Army Reserve Chaplain. In addition he has served on many denominational boards and committees within the American Baptist Churches in the U.S.A.

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.

Your Invitation
The Friends of the
**Atlantic Baptist
Fellowship**
will hold a luncheon and a time
for the sharing of good cheer.

Manning Memorial Chapel,
Acadia University, Wolfville,
Saturday April 24, 1999,
from noon to 2.00 p.m.

Special Guest Speaker
Edward A. Colquhoun,
who will present his
**"Musings on the
Millennium"**

please inform us if you plan to
attend, so we will have enough food.

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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.

The BULLETIN is mailed free of charge. Donations towards cost of publication are gratefully received and should be mailed to the treasurer:

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Rev. Dr. Roger Cann
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