

ABF President Paul Burden and Guest Speaker Regina Coupar

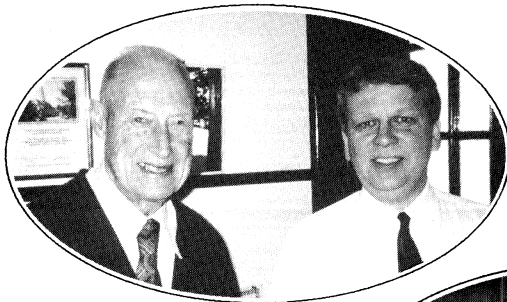
ABF Spring Assembly Roger Cann

Regina Coupar, visual artist and writer, addressed the ABF Spring Assembly at the First Baptist Church Annapolis Royal, June 4th and 5th. Her theme was "Retelling the Story: An Artist's Vision".

On Friday evening, she directed attention to the Genesis Story, noting "we shape the world by what we do and what we don't do". The use of art/images/poetry helped those present to understand her own genesis — letting go and letting God.

In her Saturday presentation, Regina told of her evolving understanding of the "Story of Jesus". She used a cluster of images from her writings and graphic art to present a new language for Christology. She provided refreshing insights into: virgin birthing; personal ministry; the community of saints; death on the cross; and, resurrection appearances. Her emphasis included an understanding of Christ as a theological concept which is gender inclusive, timeless, and pan cultural.

ABF PHOTO ALBUM - SPRING ASSEMBLY



Host church deacon emeritus Allison Dalton and Minister Mark Shaw

Jean and Vin Rushton and Fred Gordon



Reserve these Dates
ABF Fall Assembly - September 24th and 25th
in Kings County, Nova Scotia

Bulletin

Sheldon and Marjorie Fountain

Honorary Degree Recipients
Acadia University ~ May 10, 1999

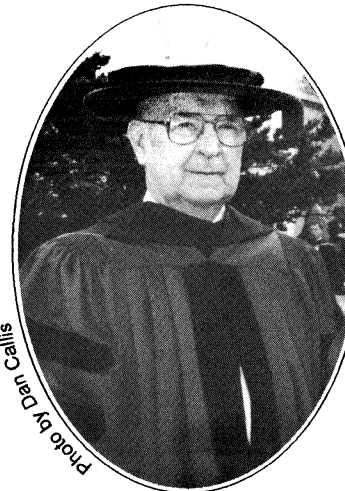


Photo by Dan Call



Photo by Dan Call

Sheldon Fountain,
alumnus, educator, founder, builder, supporter, philanthropist, quiet steward, distinguished Christian and Church member, devoted husband and father, humanitarian, supporter of academic study, research and student life, upholder of the finest Acadia traditions.

Doctor of Civil Law,
honoris causa

Marjorie Eileen Fountain,
philanthropist, organizer, distinguished Christian and Church member, devoted wife and mother, humanitarian, supporter of academic study, research and student life, upholder of the finest of Acadia traditions.

Doctor of Letters,
honoris causa

President's Message

Paul Burden

Since my last article, we have been to the Alliance of Baptists Convocation in Richmond, Virginia. As usual this was a wonderful, uplifting event. Carol Ann and I arrived Thursday afternoon in time to pick up Sheila Smith, Carol Anne Janzen, Barb and Brad Putnam and Elaine Anne MacGregor from the airport. We really had a great time together over the weekend. I didn't know that Elaine Anne had the talent for eating ice cream that she demonstrated one evening.

I'm sure the others will be writing reports on what happened during the weekend and their impressions of what went on so I will leave that to them.

Many thanks go to Roger Cann and Roger Prentice on a wonderful Friend's luncheon in April. There was an excellent turnout and Ed Colquhoun's musings on the millennium were both amusing and thought provoking. They are recorded in the Bulletin for posterity. (see pages 6 and 7.)

We had a short Council meeting before the Friend's luncheon and had a chance to discuss some issues of interest to our group. There is a need for youth programs in this area that can provide a good basis for our teens. We had a discussion about this and there are a few people in the group that are pursuing the possibilities.

We are looking at future topics and speakers for assemblies and there are so many that we may want to have extra assemblies. (Just kidding).

I am looking forward to the spring assembly in Annapolis Royal. The speaker sounds great and it will be nice to visit with the folks at that church.

Thank you for the many words of support on the passing of my father. They were much appreciated.

Editorial Comment . . .

The Idol of Numerical Growth

"And the Lord added to their numbers day by day..." Acts 2:47

The story of the early church is one of numerical growth as evident in the Acts of the Apostles. But, it is evident today that, in spite of seeking and being led by the Spirit of God, many churches do not grow numerically. An assumption is that the higher the numbers the more the faithfulness but, perhaps the numbers are high for the wrong reasons!

During a ministerial meeting recently, ways and means were discussed to attract members who were absent frequently. Finally, those present focused on meeting the needs of those who do attend.

The organized church has always been interested in the numbers game. Denominational offices are fascinated by numbers today. Our Convention Yearbook gives an annual summary of church membership statistics, i.e., received by: baptism, letter, otherwise; total membership, resident membership; worship attendance.

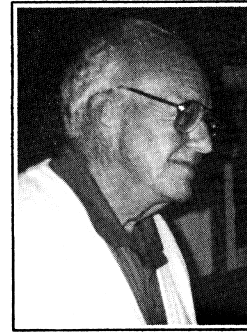
The Evangelism Commission of the AUBC has as its mission: 2000 baptisms annually by AD 2000.

As Luke traces the growth of the early church his Acts of the Apostles highlight numerical growth as a way of proving that God is blessing the early Christian movement. It is a vital religious community. "Souls" are being added daily.

But, what about the numbers today? What are those numbers telling us?

Life's Transactions

Howard H. Taylor



Howard Taylor

Osberg Segerberg has an interesting opening paragraph in the introduction to his book, *The Immortality Factor*.

"Life, said Dr. Walter Kring of All Souls Unitarian Church in New York City, is 'a transaction with reality.' Life courses through us, reality surrounds us. Despite this intimacy, however, life is not easily defined and reality is as opaque and impenetrable as ever at the frontiers of ignorance."

The truth of these words is recorded in the sagas and pilgrimage of the 'being' and 'becoming' of humanity. The challenge continues each day as needs and desires, agonies and ecstasies occur. The challenge stems from the root of the awareness of the eternal

presence within and around us. The challenge is to be true faithful stewards of the talents received.

Transactions require discernment, attention to the ethics of right and wrong principles; and the morality of good and bad behavior. Decisions beg the question that Pilate poised, namely, "What is truth". Truth is rarely found in the deceptive pseudo scientific and religious jargon of the 'spin doctors', nor in the manipulative oratory propaganda of the political pundits. A greater tragedy is the errors, proclaimed as truth by frenzied fanatics, who pronounce the ephemeral notions of the day as absolutes; be they of the 'laboratory', the 'cloth' or the 'press'.

Truth is a process discovered in the experience of living, giving attention to basic needs with due care and caution to tempting desire. Truth dares to probe the frontiers of ignorance and inform others of the results. This can only be offered, shared and taught. The acceptance is always volitional. A requirement is a 'childlike' cautious openness not 'childish' senselessness. Closed minds, with no middle ground for dialogue are covered by the Latin Tag* and best ignored. *Contra principia negantem non est disputandum*. There is no arguing with one who denies the existence of middle ground.

The question will be asked, 'Where is the common ground in the experience of the eternal *presence*. The experience is individual and subjective. The descriptive information of such experiences shared by individuals, however, contains many objective and universal similarities which cross the barriers of color, race and religion. Max Scheler, some years ago, wrote in his book *The Eternal In Man* a very poignant statement regarding the eternal in mankind.

"A man has a poor conception of the eternal if, merely grasping its constrast to the flow of time, he is unable to hear the soft voice of eternity in the most momentary demand which is made on the individual in the here and now. For, rightly conceived, the eternal is not sealed away from time in a simple juxtaposition: it timelessly embraces the content of time and its fullness, prevailing each of its moments." Is this what Jesus implied when he said, "Behold, **now** is the accepted time of salvation".

Dr. Howard H. Taylor is a former pastor, missionary and professor (ADC) now retired and living in Kentville, Nova Scotia.

The Proper Conduct of Dialogue Between Christians Who Differ Theologically

M. R. B. Lovesey

A valuable model for the proper way in which theological dialogue should be carried on by Christians who differ has recently been given in a book published this year of 1999 by Harper San Francisco, entitled The Meaning of Jesus: Two Visions. The two authors, whose theological estimates of the Life, Person and Work of Jesus of Nazareth vary considerably, are Marcus J. Borg, a member of the Jesus Seminar, a practising Episcopalian, the Hundere Distinguished Professor of Religion at Oregon State University; and N.T. Wright, Dean of Lichfield Cathedral in England. Both are much-published leaders of Christian thought today, who took their doctorates in New Testament at Oxford University under the supervision of the late lamented George Bradford Caird, a former Principal of Mansfield College.

The principles which guided the two scholars are clearly delineated in the book which is essentially a report of a dialogue between two Christian friends, carried on over a number of years; friends, who, while differing on many things, are at one in their relationships to Jesus Christ and his Church. Since a person is clearly the product of his heredity and environment some biographical information had to be given. Borg explains that he grew up in a traditional and conventional American Mid-western Lutheran town. Tom Wright's early background was that of a traditional and conventional Anglican one in the north of England. Their lives eventually flowed together, but, within the context of Christian theology, Marcus became a liberal and Tom became a conservative, to put it roughly. Neither, one might point out, became in any sense 'fundamentalist.' They made the attempt to resolve their differences and finally before writing up their story they spent a period together in the worshipful atmosphere of an English Cathedral.

While agreeing that Jesus is the Christian Messiah and that he preached about the Kingdom of God, they differ about such matters as: Did Jesus himself know that he was the Messiah? Did he deliberately die to save humanity? Was Jesus born of a Virgin? Will Jesus come again to this earth? Was Jesus God? Was Jesus bodily resurrected from the Dead?

The answers any of us can give to these questions is conditioned by the historical value we place on the Gospels. Our authors give their understandings on this: Wright gives them a high mark; Borg, a lesser grade. [The inclination of the writer of this essay, for what it is worth, is to select a point somewhere between these extremes -- Borg, to him, seems, on occasion, too radical and unnecessarily skeptical; Wright, too conservative.] Their conclusions -- given at the time of writing, and always open to change -- are clearly set forth in the chapters of the book. One thing they make quite clear, namely, that there can be no dialogue if either side takes the fundamentalist stance, arguing that it is totally right and other views are totally wrong. Surely, one has always to be open to correction, open to change in the light of better understanding! We recall the anecdote of England's Lord Protector who exploded at one of the religious bigots with which he was surrounded in the sixteenth century "I beseech you, in the bowels of Jesus Christ, consider the possibility that you might be wrong!"

The question of the reliability of the Gospels has been debated by the scholars of the Church for the past three hundred years and it is difficult to avoid the conclusion that most New Testament scholars today would side with Borg over against Wright on the issue. Of course the New Testament preserves genuine history, but how much is a matter of careful evaluation based on the rules of historical evidence accepted by modern scholars, not on those used by ancient

(continued on page 5)

Graduation for George and Leah McGray

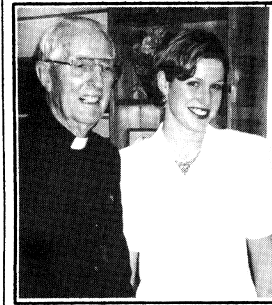


Photo by Roger Cann

Rev. Dr. George McGray and Granddaughter, Leah

At the Sunday May 9th Spring Convocation of Acadia University both grandfather, George McGray, and granddaughter, Leah McGray received degrees. For George it was a Doctor of Divinity, and for Leah, Bachelor of Music. Leah paused on her way to centre stage to receive her degree to hug her grandfather. A rare and poignant moment.

George was honoured for his pioneering work with a new congregation on Bayers Road, Halifax and for hospital chaplaincy on behalf of the Halifax Association of Baptist Churches in the seven hospitals in the metropolitan area. Currently he serves as the Protestant Chaplain of the Halifax County Regional Rehabilitation Centre.



Henry J. Sharam

Critical Incident Stress

Henry J. Sharam

A group of clergy sat in a circle sharing their struggles, successes, and pain resulting from the Swissair disaster. As a therapist I, with others, had been called in to help the front line personnel dealing with the tragedy. Every spare minute away from my work as a pastoral psychotherapist was spent helping clergy deal with their own critical incident stress (CIS) and that of their people.

Some had seen the plane go over, others felt or heard the crash, and all were ministering to the army of people involved. Naturally, they did a fine job.

Since then, I have asked clergy who wants training in CIS. We are, at present, trying to organize a series of day-long workshops on "CIS and Pastoral Care" for the Fall. The clergy, and the church through its ordinances, can bring much healing to people in CIS. To be an effective partner in ministering to people in trauma, we need to claim the strengths of our traditions.

Henry J. Sharam, B.A., M. Div., S.T.M., Psychotherapist, Jungian Psychotherapy, Halifax, Nova Scotia.

ABF On-Line

The Atlantic Baptist Fellowship has yet another outlet for witness - the World Wide Web. Our new address on the internet is:

<http://www.geocities.com/Athens/Cyprus/6995/>

(The Proper Conduct ... continued from page 4)

historians however devout they might be. The Christ of the Church's faith today is very different from the Historical Jesus as the modern scholar sees him.

Much debate in the past about the Quest of the Historical Jesus has been acrimonious, with a great deal of abusive name-calling and angry polemic in both private and public discourse. This book demonstrates that this is not the way to do it; there is a more excellent way!

Alliance of Baptists Convocation

Barb Putnam

I feel very fortunate to have been among the delegation to Richmond in March for the 1999 Convocation. Please accept my sincere thanks for the opportunity and provision of travel for this enlightening weekend. It was soon evident as the sessions began that there was enthusiasm and a sense of expectation and purpose for the meetings. Although it felt strange to look around and not see a familiar face, it was heart-warming to see so many friendly ones making us feel welcome among them. I spent much of the weekend trying to absorb the history of the Alliance so that I might gain a greater understanding of their work and ministry. They appear to me, as an outsider, to be a committed group who face challenge and ministry head on and who are excited about it. That energy spilled out into the times of worship, which stands out in my mind as a highlight. The peaceful and inspirational Taize service called us to focus on God through word and music, causing us to remember that in both celebration and struggle, God's hand is upon us. I believe that even though the context of the Alliance is different from our own, my experience in Richmond will be an asset to me as I minister here in Atlantic Canada. I thank the ABF for this gift.

Rev. Barb Putnam

Back: (l-r) Sheila Smith, Carol Ann Burden, Carol Anne Janzen
Front: (l-r) Brad Putnam, Paul Burden, Barb Putnam

Making Our Home

Elaine Anne MacGregor

It was with great joy and anticipation that I headed off to the Alliance Convocation held in Richmond Virginia in March. This was my 4th trip in 5 years. I looked forward to renewing old acquaintances, picking up conversations with Alliance friends that had been left off 2 years ago, and making new friends. I was eager for the growth and stretching my faith would experience as I took part in new forms of worship. I yearned to hear the message of God in ways that would shake and challenge me. Perhaps most of all I looked forward to the sense of being home that I have always felt at Alliance gatherings. I was not disappointed. My expectations were filled to overflowing.

However this trip was different. This time I heard Alliance members struggles, challenges and growth in the context of their history, their own churches and their communities. Although my soul is fed by Alliance meetings, and I am a better person for my friendships with Alliance members, their stories are not my stories. Their history is not my history. Their community is not my community. I realize that the time has come for me to make the community where I live my spiritual home by seeking out the people and creating the resources here that I need to continue to grow spiritually. My Alliance friends will always be important to me, as will attendance at the Alliance Convocation, but now it is time to take inspiration from the people of the Alliance and be creative here at home. Make connections, share resources, tell our stories, and be with one another - it is a start, and it is a start made right here, at home.

Carol Anne Janzen

I would like to express my deep gratitude to the ABF for the privilege of attending the recent Convocation of the Alliance of Baptists, held this year in Virginia. For me, the weekend was one of spiritual refreshment and theological stimulation, marked by thoughtful worship and dialogue.

The theme of the Convocation was "And Jesus taught them, saying" focusing on theological education. For me, highlights of the weekend included the worship times (especially the Evening Prayers from the Taize Tradition) which provided rich nourishment for my soul, the two workshops I attended, and the powerful sermon preached by Phyllis Triple at the closing service.

The workshops I chose to attend proved to be both informative and practical. The first, "Submission and Domination: Power Dynamics and Gender," explored the different kinds of power, how power is used according to gender, and which power issues are related particularly to the church. The second, "A Theology for Children," examined ways to communicate faith concepts to children which would result in genuine understanding and lead to faith commitment. Both workshops had well-informed leaders and gave me useful tools to enrich and strengthen my own ministry.

A major bonus of this gathering was the tempting selection of resources for worship and Christian education, to be perused and purchased - many on sale, of course; my weakness for books was restrained only by the state of my bank account! For me, the Convocation provided a welcome and restorative break in the middle of a busy season. Again, thank you.

Rev. Carol Anne Janzen, is Pastor of Children and Family Ministries, First Baptist Church Dartmouth.

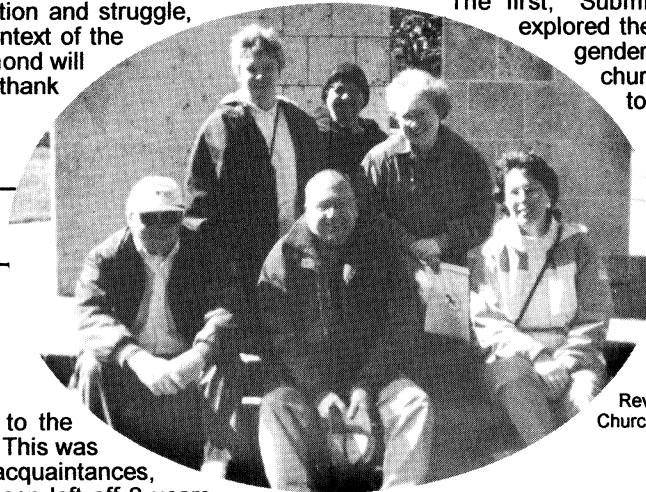
Sheila Smith

Recently, I had the privilege of attending my third Convocation of Alliance of Baptists in Richmond, Virginia. Often, people ask me why I attend. Immediately, many reasons come to mind: the worship, the fellowship, the feeling of acceptance. However, my primary reason for attending is the opportunity to discuss and to think theologically about controversial, sensitive subjects.

Many in society argue that the church is no longer relevant. Perhaps, talking about issues that confront people in their daily living would help to dissuade that belief. I believe that the church must become pro-active. We can no longer remain with our heads in the sand pretending that issues relating to women, single parents, widowed, divorced, gays, lesbians, ethnicity are not pertinent to the church. I am afraid many in society perceive the church as a place where only white, heterosexual, middle-class people are welcomed.

Dialogue could provide an opportunity to raise issues, to think theologically, and creatively to discover avenues to meet people's needs. Over the next several weeks, a few women are meeting with hopes of beginning a discussion relating to women's issues. Anyone interested in participating in such a discussion may contact me at: 902-354-2969 or ssmith@sympatico.ca

Rev. Sheila Smith is the Minister for the United Baptist Churches, Milton Pastorate, Milton, Nova Scotia



Musings on the Millennium

Ed Colquhoun

presented to Friends of the Atlantic Baptist Fellowship
April 24, 1999, at the Manning Memorial Chapel....

Two developments seem to me to be of prime importance for Christians thinking about the millennium. Firstly, we are faced with predictions of the terrible apocalypse which some Christians connect to a second coming of Jesus at the millennium. Secondly, we have to come to grips with current studies of the Bible and the 2000 year old Jesus who can be discovered therein.

According to Harper's Magazine the number of dates since 1914 that the Jehovah's Witnesses have predicted as the start of the apocalypse = 7. I really think we should confront millennium hysteria head on. We need to expose the absurdity of observing a momentous pseudo-anniversary in a way that dishonours the faith founded on Jesus. Although the context is different, I think Paul was speaking to frenzied millennial fever in the Fourth Chapter of Galatians -

How can you turn back again to the weak and beggarly elemental spirits?You are observing special days, and months, and seasons, and years.

I call it tabloid spirituality - the *literal* belief in a 1000 year reign of the martyred saints, the binding of the Devil for 1000 years, and all the other veiled references to a long-ago persecution of the saints. Tom Harpur in his book, *Would You Believe*, speaks of the outbreak of apocalyptic fervour in Christian fundamentalism, which parallels what happened before the year 1001. Harpur is very concerned about the closely related image of a violent righteous God ready to punish. This is an image that is very predominant in conservative American Christianity. Tom Harpur feels that it forms the justification for everything from doomsday cults to formal declarations of war by the state.

The second development is current Biblical studies that have revealed what is to me a clearer and finer picture of Jesus. I do believe that Marcus Borg and his fellows are doing wonderful work to rescue the faith by explaining and reinterpreting it in a way that is comprehensible to people today - to people of the third millennium. While most people gave little consideration to the mix-up in our calendar which gave rise to the early arrival of the 2000th birthday of Jesus, Borg hosted a major seminar in February, 1996, entitled *Jesus at 2000*. This symposium, telecast across the United States, was a conscious way of celebrating the millennium. It treated people to a number of helpful images of Jesus.

We can see growth in conservative, even fundamental Christianity as we approach the year 2000. I doubt that fundamentalist preachers will be able to resist the temptation of finding the apocalyptic references in the Bible and quoting them liberally, literally, and out of context. However, if people remain in the church and continue to encounter Jesus, on the other side of the millennium waits a Jesus who will be rediscovered or, in Marcus Borg's term, met again for the first time.

Ecclesial Pirates

Roger Cann

Religion has proven to be a profitable business in North America. Those who have the entrepreneurial spirit can make big bucks with the right sort of promotion. That is true for religious art, religious music, religious publications, speakers on religious topics, religious workshops at \$50.00 per person, etc. Respond once by letter or phone call, or register for an event, and they have your name, address and phone number for all future promotions. They can make *Reader's Digest* look shy and diffident by comparison. They stick to you like a bad smell.

One of the side lights of my visit to India in March was the realization that the religion business is influencing the churches overseas as well.

Twenty years ago, while working in relief and development overseas, Sadie and I became aware that there were fund raising organizations which loved to "piggy-back" on other projects and programs. We discovered through the community development networks, "piggy-backing" is quite common. You are the overseas representative, and you have money to place where you can get pictures and a story to feature in your next issue. So you look around to find a development program, or a village project, which is doing well, and you offer them big money with as few strings attached as is decent.

In 1998, when Sadie and I were working in cyclone relief in India, I was going in one direction to construct cyclone shelters and elementary schools. Sadie was going in another direction setting up a Community Health Program. The representative of Compassion, and I did not record his name, offered us a second vehicle. Here is the cash, go buy yourself another vehicle. I told him at least three times that he could contact the CBOMB office in Toronto and make his offer to them. He didn't, and we continued to share the single Jeep.

In Kenya, World Vision provided funds to our African counterparts in the joint pioneer project we had with the ACC and S in the North East Province. Canadian Baptists had been assisting in the development of an elementary school system. Next we were working with the nomadic people to settle them on farms. Along comes World Vision. A building here for medical work, and clothing for children there, and who knows what else. It was the "what else" that proved to be the undoing of the partnership we had with our African colleagues. Just a simple case of piggy-backing.

You could call them ecclesial pirates. They are success and number driven to show results. They would not have entered into the comity agreements which were a dominate features of interchurch relations overseas, since the turn of the century. They do not enter into partnership with indigenous churches. They are fund raisers and they need numbers.

For twenty years, 1970-1990, there were very few foreign missionaries in India. Partly it was the result of the idea of having a moratorium on the sending of missionaries. The very noble intentions included letting the indigenous leadership flower and flourish. The reduction was also the result of the Indian Government restricting the comings and goings of missionaries who sought to settle in India. But not the pirates.

In 1996 World Vision conducted a pastor's conference in that part of Andhra Pradesh which we visited in March. They paid for the food and accommodations, travel for pastors to attend, and paid translators to translate the messages into Telugu. The outsiders dropped in, gave their messages and left. There are other organizations which do the same. In the past three years, an Australian

(continued on page 10)

Marginal Notes

Grammateus

During these days before the new millenium "prophetic" voices are raised. They call us to be ready for the disaster that is about to strike, signifying universal chaos and judgement. We are, they insist, the end of the human adventure – the final survivors of history. It is the final turn to the chaotic darkness from which we first emerged (Genesis 1:2a) .

There are no "man-made" solutions possible. The struggle between anti-Christ and Christ cannot be avoided – but we, of the "saved" remnant can look for deliverance from on high, even as the world burns up and, at the same time, drowns!

There are troubles in the political and military arenas. These are but reflections of the cosmic chaos. Sometimes themes of disaster and deliverance can be found within the same prophetic collection.

The prophet Jeremiah, living through times of defeat, invasion, occupation and exile, saw both judgement and deliverance in the future. Earthly troubles are but the reflections and echoes of the cosmic chaos. Israel, in history, in Jeremiah's own time, was troubled deeply:

Alas! For that day is great, So that none is like it;
It is even the time of Jacob's trouble: -- The prophet can go on and say:
But he shall be saved out of it (Jeremiah 30:7)

The cosmic world tells the same story in heroic measure.

I looked at the earth, and it was chaos, at the heavens, and their light was gone.
at the mountains, and they were reeling, and all the hills rocked to and fro.
I looked: no one was there, and all the birds of heaven had taken wing.
(Jeremiah 4:23-25 REB)

But the text goes on to say:

...the whole land shall be desolate; yet I will not make a full end (Jer. 4:27).

Earthquakes, hurricanes, tornadoes, floods, drought and fire are not something new to our generation. Nor are wars and rumors of wars.

Our task, whether in the midst of chaos or of peace, is to be helpful and to be faithful. We seem to be helpless to change the course of nature or of history. But we can be present for one another. Surely that is the way we should be in our faith communities. The Church of Jesus Christ is the place and the family where we are present for one another, even as God is ever present for us.

(Ecclesial Pirates continued from page 9)
organization, with the name of Jesus Heals has made regular visits. There is also a Texas based group which serves Baptist preachers with a yen to travel. That body organized public meetings in the Baptist Churches in Andhra Pradesh.

They do not learn the language, or seek to understand the culture. They do not sit with Indian colleagues, to laugh and cry, and minister to their deep felt needs. They are there for the numbers they can report. They get away with it because they use the Bible and invoke the name of Jesus Christ, and display a zeal for religion. I'm not sure its Christian.

Mission is something else. The proclamation of the Gospel creates community, the shalom community which informs and heals and witnesses to the grace and power of the Spirit of Christ. In the Mission of the Church you don't use people for personal or institutional benefit.

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.

Rev. Dr. Roger Cann
P.O. Box 354
Wolfville, N. S.
B0P 1X0

PLEASE ENROL ME AS A FRIEND!

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Atlantic Baptist
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within
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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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