QUARTERLY BULLETIN

of

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Rev. John E. Boyd

The Atlantic Baptist Fellowship

May, 1980

The United Baptist Church

Mahone Bay, N.S.

Where the

Atlantic Baptist Fellowship

will meet

June 13-14, 1980

(see pages 11-13)

Editorial Comment

In this issue of The Bulletin, we give information regarding the coming conference of the Atlantic Baptist Fellowship, in the Baptist church at Mahone Bay, June 13-14. An interesting and challenging program is being prepared, and is introduced in The Bulletin, along with information regarding accommodation that is available. We hope that you will be there.

We are glad to present a list of the papers given at the Baptist Symposium last October. Many of our readers will want to read some of these papers, and the information provided will indicate where they are available.

Our education feature is on "The Baptist View of Scripture." Perhaps it would be more accurate to say "a" view, for among Baptists, there are various views of scripture. This one, however, is from a reputable Baptist scholar, and presents what many regard as the historic Baptist position.

A special feature in this issue is a section on "What is being said" — a gathering together of a few thought-provoking statements that appeared recently in religious magazines. An important part of this is what some young people are saying about the Christian Ministry, and some of these are from our own young ministers.

Once again in the "Church News" section, we are including a number of news items from the various sections of the Church worldwide — items that might not be available to some of our readers.

I hope that what is contained in this Bulletin may be of interest and value to our readers. To borrow a thought from the business world — if you do not like what is here presented, tell me; but if you do like it, tell some one else, and pass on a copy of The Bulletin.

I. Judson Levy
Editor

A Prayer

O God, grant us a vision of our land, fair as she might be: a land of justice, where none shall prey on others; a land of plenty, where vice and poverty shall cease to fester; a land of brotherhood, where all success shall be founded on service, and honor shall be given to nobleness alone; a land of peace, where order shall not rest on force, but on the love of all for the land, the great mother of the common life and weal. Accept, O Lord, the offer of our time and strength and thought to speed the day of the coming of beauty and righteousness. AMEN.

Walter Rauschenbusch

Baptists In Canada

A very significant event took place last October at the Acadia Divinity College — **the International Symposium on Baptists in Canada, 1760-1980,** at which papers were read by a large number of Baptist scholars and church leaders from various backgrounds and with varying viewpoints. All of these papers are being published. Since we have had inquiries as to where and when these publications are available, we are happy to publish the list of publications in which the various papers appear. We are indebted to Dr. J. K. Zeman for making this information possible, and to him we extend our thanks. The Editor

Papers presented at the symposium "Baptists in Canada 1760-1980" at Acadia Divinity College, Wolfville, Nova Scotia, October 15-18, 1979, have appeared in the following publications and are available from the respective publishers, or from the Baptist Resource Centre, 217 St. George Street, Toronto, Ontario (Canada) M5R 2M2. (Tel. 416-922-5163) Baptist Bookroom, 101 Germain St., Saint John, N.B. E2L 2E9 — Tel. (506) 642-6559.

I. **BAPTISTS IN CANADA: Search for Identity amidst Diversity.** Ed. Jarold K. Zeman.

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PART ONE: INFLUENCES AND IDENTITY

1. **Identity and Mission.** Samuel J. Mikolaski
2. **British Influence in the Nineteenth Century.** Robert S. Wilson
3. **Witness in French Canada.** W. Nelson Thomson
4. **They Speak in Other Tongues: Witness Among Immigrants.** Jarold K. Zeman
5. **North American (German) Baptists.** Edward B. Link

PART TWO: PUBLIC LIFE AND SOCIAL RESPONSIBILITY

6. **Baptists and Human Rights, 1837-1867.** Paul R. Dekar
7. **A View of Some Canadian Headlines, 1860-1914.** W. Gordon Carder
8. **THE CANADIAN BAPTIST and the Social Gospel Movement, 1879-1914.** John S. Moir
9. **Baptists and Radical Politics in Western Canada, 1920-1950.** Walter E. Ellis
10. **World Relief, Development and Inter-Church Aid.** R. Fred Bullen

PART THREE: THEOLOGICAL TRENDS AND CONFLICTS

11. **The Modernist Impulse at McMaster University, 1887-1927,** Clark H. Pinnock
12. **Another Perspective on T. T. Shields and Fundamentalism.** Leslie K. Tarr
13. **Baptist Leadership: Autocratic or Democratic?** John B. Richards

14. **The Struggle for a United Evangelical Baptist Fellowship, 1953-1965.** Kenneth R. Davis

15. **National Survey of Baptist Ministers.** James A. Beverley

II. **REPENT AND BELIEVE: The Baptist Experience in Maritime Canada.** Ed. Barry M. Moody.

Contents

1. **From New Light to Baptist: Harris Harding and the Second Great Awakening in Nova Scotia.** George A. Rawlyk
2. **Church Covenants and Church Discipline among Baptists in the Maritime Provinces, 1778-1878.** Charles W. Deweese
3. **The Role of the African United Baptist Association in the Development of Indigenous Afro-Canadians in Nova Scotia, 1782-1978.** Savanah E. Williams
4. **Without Intervention of Prophet, Priest or King.** Esther Clark Wright
5. **"Joseph Howe is Their Devil"; Controversies among Regular Baptists in Halifax, 1827-1868.** Philip G. A. Allwood
6. **The Maritime Baptists and Higher Education in the Early Nineteenth Century.** Barry M. Moody
7. **The New Brunswick Baptist Seminary, 1836-1895.** Allison A. Trites
8. **Alice Shaw and her Grand Pre Seminary: A Story of Female Education.** James D. Davison
9. **The Union of the Regular and the Free Will Baptists of the Maritimes, 1905 and 1906.** Frank H. Sinnott

III. **BAPTIST HISTORY AND HERITAGE**, Vol. XV, No. 2 (April 1980).

Contents

1. **Highlights of the Relationships of Southern Baptists with Canadian Baptists.** A. Ronald Tonks
2. **Formative Influences on Baptists in British Columbia, 1876-1918.** Gordon H. Pousett
3. **Prominent Church Covenants of Maritime Baptists, 1778-1878.** Charles W. Deweese

IV. **FOUNDATIONS**, Vol. 23, No. 1 (January-March 1980).

Contents

1. **The Fellowship of Believers and the Nature of Belief.** Russell F. Aldwinckle
2. **The Interrelationships of Baptists in Canada and the U.S.A.** Withrop S. Hudson
3. **Influence of Canadians on Baptist Theological Education in the United States.** Robert T. Handy

4. **The Era of the "Great Preacher" among Canadian Baptists; A Comparative Study of W. A. Cameron, John J. MacNeill and T. T. Shields as Preachers.** G. Gerald Harrop
5. **Canadian Baptist Ecumenical Relationships.** I. Judson Levy
6. **Many Confessions, One Creed.** James R. C. Perkin

V. The paper on "Thomas Todhunter Shields, Canadian Fundamentalist" by C. Allyn Russell appeared in **Ontario History**, Vol. 70 (1978): 263-280.

VI. The paper by Dr. Thomas B. McDormand on "Some Trends in Canadian Baptist Evangelism since World War II" appeared in **Expect a Difference: Report Volume of Baptist Federation Assembly in Regina 1979** (Brantford: BFC 1980), pp. 56-58.

"An idol is any God who is mine, but not yours."

A Jewish Rabbi

The ABF Bulletin goes "Computer"

The above picture shows the Rev. Vincent Rushton and Susan Galbraith, of the staff of the Kentville Publishing Company, preparing the Bulletin mailing list. Would you like to have your name on that list? If so, please write to Rev. Vincent Rushton, P.O. Box 69, Canning, N.S., B0P 1H0.

The Baptist View Of Scripture

(This article is taken from "What Baptists Stand For" by Henry Cook, and published by The Carey Kingsgate Press. Editor)

It is the emphasis on the supremacy of the New Testament in all matters of the Church's faith and practice that constitutes the basis of the Baptist position. It is to the New Testament we must go for direction, and it is by the standards of the New Testament that we must seek to regulate our convictions and conduct.

It is doubtless true that people will differ in some things as to the conclusions they draw from New Testament principles. One thinks, for instance, of questions of political or economic policy and the application of Christian ideals to the changing conditions of everyday life, or one thinks of points in connection with details of the Church's worship or administration where positive direction is lacking. About things of that sort there is — and probably there always will be — difference of opinion among Christians. After all, the Gospel is not a legal system, and its general principles are capable of a variety of applications as circumstances may demand. But nonetheless on the essential things Baptists are quite convinced that the Scripture speaks with no uncertain sound. "There is one Lord, one faith, one Baptism"; there is one Kingdom, one way of salvation, one Church, one basis of membership. The teaching of the New Testament on the fundamental facts is everywhere consistent, and that for Baptists must always be conclusive.

It is impossible to see how we can go behind the New Testament for our understanding of the mind and will of Christ for His People. In its pages we have the record of God's final revelation of Himself, and, however much we may owe to later ages of Christian experience for their disclosure of what Christ the Living Lord can be and do in the midst of His Church, we must always begin with the historic revelation itself, for there we have the basic facts and ideas upon which everything for Christians must rest. Everything for Christian thought and practice runs back to what Christ Himself revealed to those who knew Him best and who, under the guidance of His Spirit, preserved for all time the record of "those things which are most surely believed among us."

Should it be said, as said it sometimes is, that prior to the New Testament is the Church that produced it, all we can say is that it was this Church that produced the New Testament and, behind it and acting upon it, was Christ who created it and laid down for it in His own self-revelation the lines He meant it to follow. We can never, in fact, go behind Christ as He is historically known, and it is to Him we must always look for guidance and instruction in matters of faith.

This is the fundamental Baptist position. With this belief in the supremacy of the New Testament, Baptists always begin, and from it they draw all their conclusions.

The position is clearly set forth in the first point of the Declaration of Principle of the Baptist Union: "Our Lord Jesus Christ, God manifest in the flesh, is the sole and absolute authority in all matters pertaining to faith and practice, as revealed in the Holy Scriptures," and then with the characteristic Baptist stress on spiritual freedom, the Declaration adds: "Each church has liberty to interpret and administer His laws." The Church is free, but free only within the limits of New Testament revelation as the Spirit of God brings it home to the heart and conscience.

The first question, therefore, for Baptists is always "What saith the Scripture?" An idea or institution may be attractive in itself; it may claim a

distinguished ancestry; or it may have the support of the majority of Christians. But for Baptists its value is determined by its relation to the New Testament. If the idea or institution, whatever it is, can justify itself by the plain sense of Scripture, Baptists by their own fundamental position are bound to accept it, but if, on the other hand, as sometimes happens, the idea or institution, so far from finding any warrant for its existence in Scripture, seems in fact to contradict its plain and simple sense, Baptists are bound to reject it. There are, of course, in the life and thought of the Church many cases where Scripture does not seem to give us positive guidance either way, and in those cases Baptists, like other Christian people, feel free to use their own judgment, enlightened by the Spirit of God. But that judgment, Baptists would argue, is itself deeply rooted in Scripture and gets its sanction from constant study of the revealed will of Christ.

For Baptists the authority of Scripture in all vital matters is always supreme and it is this fact more than any other that determines their position.

Think About This

"Our earth is degenerate in these latter days: there are signs that the world is speedily coming to an end: bribery and corruption are common: children no longer obey their parents."

Where is that written? In yesterday's newspaper? No; it is an inscription in a museum. It was written twenty-eight hundred years before Christ. Perhaps the world has always seemed awry — as odds for faith. There were no "good old days". But there are always "good days to come" — if, if we pray, and then try to live the prayers.

George A. Buttrick

THE CANADIAN COUNCIL OF CHURCHES

Many — perhaps all — of the supporters of the Atlantic Baptist Fellowship are shocked at the news that the Council of the Baptist Federation of Canada, at a recent meeting, voted to sever connections with the Canadian Council of Churches as of December 31, 1980. It is too soon to make any extended remarks regarding this unfortunate move, at this time. It will, however, be discussed at our meeting in Mahone Bay on June 14.

The Editor

CORRECTION

In the article in the last issue of the Bulletin, "Should Dissent Be Limited?" (by Dr. T. B. McDormand), two errors occur for which we apologize, and now correct:

Paragraph 1, line 2 — "professional" should be "professorial"
Paragraph 3, line 1 — "discipling" should be "disciplining".

The Editor

What Is Being Said By Some Church Leaders

JOHN SHELBY SPONGE, IN THE CHRISTIAN CENTURY. **ON JEWISH-CHRISTIAN RELATIONS**: "In our generation, a new dawn may be breaking in Jewish-Christian relations, I cannot forsake or even modify my deepest convictions about the one I call Lord and Christ, but I can respect and treasure the tradition in which my Lord was born and from which He and the entire Christian movement have sprung. I can also learn from Judaism past and present and find my Christian life enlightened, enriched and deepened by Jewish insights.
Dialogue can never be an attempt at conversion, nor can it occur if one party assumes an objective ultimacy or superiority for his or her point of view. Dialogue must be interaction in which each participant stands with full integrity in his or her own tradition and is open to the depths of truth that is in the other."

MOST REVEREND ROBERT RUNCIE, ON THE OCCASION OF HIS INSTALLATION AS ARCHBISHOP OF CANTERBURY: "It fills my heart with hope to see so many Christian leaders from every part of the globe. The vitality and energy represented here could be a great force for world peace and justice. Much is being done already, but we are hampered by our divisions, and the worldwide Christian Church will not be able to speak with the authority of Christ until it speaks with one voice."

BISHOP KRUMM (Episcopalian) — at a recent Consultation on Church Union: "If there is such a thing as 'cheap grace', there is such a thing as 'cheap ecumenism'. There cannot conceivably be any kind of significant union of the Body of Christ that does not cost in terms of yielding of some autonomy, sacrificing of some power, substantial sharing of money and personnel and resources."
(The above quotations are gathered from various sources, and indicate what some Church leaders are saying today, with particular reference to ecumenicity. They are given here as 'food for thought'. — The editor.)

An Ecumenical Vision

(A report to the Annual Meeting of Canadian Ecumenical Action, Feb. 14, 1980.)

Those of us who are active in Canadian Ecumenical Action are often asked why we are in this "business".

The brief answer is — "Because we have an **ecumenical vision**". The longer explanation is not so cryptic!

We have a vision of communities where people of great diversity live in harmony with one another. In these communities people of different faith backgrounds work co-operatively for the good of all. Our "business" in Ecumenical Action is to make this dream a reality.

The first step is to get to know each other and thus understand the basis of our differences and similarities. Through meeting, dialogue and engaging in shared community action we may discover how the uniqueness of each complements the other.

Ecumenical Action is getting to know one another as we share in

community building. This process is based on a mutual awareness that life is spiritual, and that in seeking and responding to the Creator of the Universe we will discover the common nature of mankind.

This process is not one of assimilation but of co-operation, of learning from each other. It involves an ecumenical or universal appreciation of the nature of our world. It demands a mutuality of respect and action.

An important instrument of this undertaking is the Canadian Ecumenical News. It reflects the inter-person, inter-faith and inter-community events which are on the increase across Canada. Also it strives to show these in an international context.

The growth to over 40,000 copies per issue indicates the response.

Yet, most important is the desire to continue to grow in our ecumenical awareness. This is not easy and will require an increased effort of all of us who are so concerned. We will be called "ecumaniacs" in praise and in derision.

Only those will persist who see it is a requirement of faith — faith in God and faith in God's people. In our perspective this is the way that leads to peace in community — local and international. To be a religious person is not an outmoded idea. Rather we are discovering anew that a true religious person is concerned with the whole of life.

Thus ecumenical vision and ecumenical action are one and the same. It is a total commitment to sharing the fullness of creation with each of those who live within it. It is a challenge we prayerfully accept.

Canadian Ecumenical News

WHAT IS BEING SAID — BY SOME YOUNG PEOPLE, IN TRAINING FOR MINISTRY, SPEAK ABOUT THEIR CONCEPT OF MINISTRY.

A 21-year-old black man who is a member of the National Baptist Church: "The ordained ministry is the response of an individual to the call of God. The calling has worldwide implications because one is called not to limit oneself to a particular racial and social bias. The ordained minister ministers to all humanity. Because of the faith the church expresses in God and in the principles for which the Christian church stands, do not allow the minister to become apathetic about the plight of any or all of God's children."

A black woman, 22 years old, who is a licensed evangelist of the Church of God in Christ: "I have been a teacher of youth. Since entering seminary, I have helped set up community action programs for the poverty stricken people of the inner city . . . As my understanding has broadened and deepened, I realize that such experiences really serve as one of the liberating forces in helping our youth get a better perspective on their own identities and on their own possibilities . . . We can help bring all persons to the knowledge of God's amazing grace. I am a dedicated servant of God doing ministry."

A 23-year-old Mexican-American man who is preparing for the Roman Catholic priesthood: "The purpose of the ministry is not to instruct, but rather to share Christ's message in order that others may share that message in their neighbourhoods . . . The door of knowledge is open only a crack. For this reason, I want to continue my studies so that with the love I have for God and the knowledge I may learn from my teachers in life, I can better serve God's people spiritually and physically and politically."
(The above statements are taken from applications for fellowships from the Fund for Theological Education. These and others have been published in **The Christian Century**, from which these have been taken and are gratefully acknowledged. In order to make a comparison with what our own young people are saying, I have requested, and received, the following statements from three students at the Acadia Divinity College. The Editor.)

MY CONCEPT OF THE MINISTRY
As given by three students at the Acadia Divinity College

I believe a crisis of faith exists within the Baptist Church in Canada. This crisis has arisen because people are being improperly educated in matters of faith and practice. Anti-intellectual attitudes such as those expressed by fundamentalist and evangelical exponents have damaged the educational processes in our churches.

Unfortunately, many ministers have been influenced by this attitude and have stressed the value of the Christian "experience" without recognizing the vital part education in such disciplines as Biblical interpretation and theology play in this process. As a result many individuals, denied insights into the profound significance of Christianity, embrace an inadequate expression of their faith or turn away from the church.

There is no simple solution to this crisis. What will be required in this decade is dedicated, disciplined, and courageous effort on the part of ministers, whatever the cost, in countering the trend toward the creation of the willfully ignorant.

Gordon Johnson, graduating this year with the Master of Divinity degree.

If there is any sentence in the Gospel that expresses in a very concentrated way my understanding of ministry, it is the sentence spoken by Jesus to His disciples the day before His death: "A man can have no greater love than to lay down his life for his friends." (John 15:13).

Ministry is based on commitment to relationships. In relationship we cannot remain on the outside — untouchable and invulnerable. We are asked to be totally present and most personally involved. This commitment challenges us to be willing to lay ourselves down and make our own suffering and hope available to others so that they too can find their own, often difficult way. Why do we lay down our lives for our friends? To give new life. Sharing of ourselves can lead other individuals through their own darkness to the Light of God.

Self-emptying is the way of all ministry. It is a way of living that can bring to people liberating insights, freeing them to live life as authentically as Christ lived His.

Sheila Gertridge (2nd year M.Div. program at Acadia Divinity College.)

My concept of ministry is closely related to my understanding of God's intention for His world. Throughout the Biblical record we see the activity of God as He establishes and nurtures relationships with His creation. The ancient creeds and the testimony of the Church Fathers re-affirm the intention of God and the deep need of man for fellowship. Man is indeed restless until he finds his rest in God. Others have said that man's chief reason for being is to glorify God and enjoy Him forever.

The truth is that our relationships have been marred and broken and unfulfilled.

Therefore, I see our ministry as a ministry of reconciliation which consists of both proclamation and demonstration. We will proclaim the good news that God was in Christ reconciling the world to Himself and we will demonstrate that healing and wholeness and fulfillment come with being reconciled to God and to our fellowman.

The Church, which is the community of believers in all ages — past, present, and future — has been given this ministry by God. As ambassadors of Christ we must be faithful in our worship and service and fellowship.

Garry D. Fillmore, graduating this year with the Bachelor of Theology Degree.

Some Historical Notes on the Mahone Bay Pastorate, 1809-1980

(THE SPRING CONFERENCE OF THE UNITED BAPTIST FELLOWSHIP will meet in the Mahone Bay Baptist Church, June 13-14, of which the Rev. John Boyd is the minister. The following is a brief historical sketch of our host church.)

The origin of Baptist work in the Mahone Bay area of Lunenburg County goes back to the ministry of Elder Joseph Dimock, pastor of the Chester Church from 1793 to 1846. Having been contacted by some of the German settlers in Lunenburg, Dimock made many trips to the areas now known as Northwest and Mahone Bay. By 1809 there were ten persons baptized by immersion in the Lunenburg area, seven men and three women, who wished to be organized as a Baptist Church. Elder Dimock of Chester and Elder John Marsters of Newport helped organize the Lunenburg Baptist Church on November 3, 1809. It was not until 1819 that the little congregation was able to construct its "meeting house", but the work went well, for the building is serving the congregation to this day. This Church, now known as the Northwest United Baptist Church, celebrated its 170th anniversary in 1979.

The early Baptists of Lunenburg soon began to reach out into the surrounding areas of New Cornwall and Mahone Bay. By 1833 there were enough Baptists in Mahone Bay to warrant their own building and services. In a remarkable ecumenical effort, they joined with the Methodists, Presbyterians, and Lutherans of the town to build the Union Meeting House, which each congregation used for its own services. When this Meeting House became too small for the needs of the Baptists, they met in a hall owned by one of the members. They were able to construct their own church during 1874-1875, and on March 14, 1875, the new church was dedicated, with Dr. E. M. Saunders preaching the sermon. A Sunday School was begun in 1860, and facilities for this purpose were added to the church in 1911. For many years the Baptists of Mahone Bay maintained their membership in the Northwest Church, even though they had their own building and services. On June 12, 1907, 152 members of the Northwest and Mahone Bay Baptist Church were dismissed by letter to become the charter members of the Mahone Bay United Baptist Church.

Outreach in the New Cornwall area by the Baptists of Northwest was also fruitful. At first, worship was conducted in the school house in Lower Cornwall, and the congregation was organized there on June 20, 1856. In 1879 the church was constructed, and with renovations in 1959 and 1979, serves the congregation very well to this day. A Sunday School was started in 1898, and continues to offer leadership to the youth of all denominations in the Cornwall area.

The Mahone Bay, Northwest, and New Cornwall United Baptist Churches form a closely-knit pastorate today. Over the years each Church has made a valuable contribution to its community, and to our Baptist work. At least three ministers have come from the New Cornwall Church, Rev. Clifford Barkhouse, Dr. Simeon Spidle, and Lic. Lawson Aulenback. Dr. Spidle served some years as Dean of Theology at Acadia University. The Northwest Church took an early interest in educational matters, and at the time of the founding of Acadia a lady from the Church joined with several from Chester to walk to Horton in order to take part in the deliberations. The Mahone Bay congregations continues its early interest in ecumenical affairs by taking an active part in the Inter-Church Council which presents educational and worship opportunities to the Anglican, Baptist, United and Lutheran Churches of the town. A current project of the Council is supporting a refugee family from Southeast Asia.

The Mahone Bay United Baptist Church is looking forward to hosting the Spring Meeting of the Atlantic Baptist Fellowship. Delegates will be visiting one of the loveliest towns in the province. It was founded in 1754, and celebrated its 225th anniversary in 1979. There are several craft shops (pewter and pottery), antique stores, and a unique department store for the shoppers, while the beautiful scenery around the harbour and in nearby Indian Point is perfect for the camera buff. Our Church facilities will be at your disposal, including a South Shore dinner on Saturday. We await your arrival with keen anticipation.

Those persons who are attending the ABF meeting are asked to make their own plans for overnight accommodation, and, for this purpose, the following list of motels is supplied. **Please make your reservation directly with the motel of your choice.**

Motels and Hotels

	Single	Double
Lunenburg (c. 8 miles away)		
Belroy Motel	$22.00	$26.00
Boscawen Hotel	from $10.00	to $44.00
Bridgewater (c. 10 miles)		
Wandlyn Inn	$32.00	$35.00
Mariner Motel	$30.00	$36.00
Bridgewater Motor Inn	$31.00	$34.00
Martins River (c. 4 miles)		
Oak Island Inn	$35.00	$40.00

This is a sampling of available accommodations. There are also motels in the Chester-Chester Basin area, c. 12-15 miles away. Mahone Bay has no motel accommodations, but we hope that by June **The Zwicker Inn** will be open for meals in a setting that takes you back to the earliest days of settlement in the area.

ABF CONFERENCE PROGRAM

Presiding — Rev. Willis Henderson, President
Theme Speaker — Rev. Dr. Gerald Harrop
At Mahone Bay Baptist Church

Friday, June 13

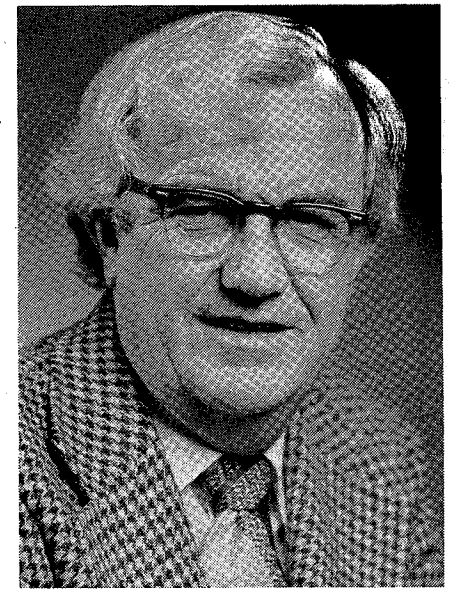
3:00 p.m. — Council Session
7:00 p.m. — Registration
7:30 — Opening — Hymn, prayer, welcome and announcements.
First Lecture by Dr. Harrop. General theme — "The Church Visible and Catholic" — a critical examination of the Church as expressed in the so-called "Believers' Church". This will be dealt with in two lectures, Friday evening and Saturday morning, with ample time for discussion.
This session will close with a **service of Holy Communion** conducted by the minister, Rev. John Boyd, assisted by Rev. L. B. Wright, Minister Emeritus.

Saturday, June 14

9:00 a.m. — Devotions — Rev. Allan Griffin, Bridgewater, N.S.
Second lecture and discussion.
10:30 — Coffee Break.
11:00 — Discussion on the Canadian Council of Churches, with special reference to the implications of the withdrawal from the council of the Baptist Federation of Canada.
12:00 — Luncheon at the church
1:15 p.m. — Devotions — Rev. Philip Allwood, Seabright, N.S.
Continuation of the discussion and a business session.
3:00 — Close of the conference.

The following is a brief biographical sketch of the theme speaker, Dr. Harrop.

G. Gerald Harrop



Born: Moncton, N.B., December 19, 1917.
Education: Elementary and secondary in Toronto.
McMaster B.A. (1939) — Pass History; McMaster B.D. (1942).
Univ. of Chicago Ph.D. (1950) — major field O. T. History and Prophecy.
Occupational History: Pastor, Forest Baptist Church, 1942-44.
Asst. Pastor, First Baptist Church, Elgin, Illinois, 1944-46.
Pastor, First Baptist Church, Regina, Sask., 1946-50.
Joined McMaster staff in fall of 1950.
Member of Faculty of Theology since 1950, and of Divinity College Faculty since its inception in 1957.
Title as of July 1, 1966: Professor of Hebrew and Old Testament Interpretation.
Publications: on Biblical studies in **Canadian Journal of Theology** and **Queen's Quarterly.**
on Canadian Baptist history in **Foundations, Southwestern Journal of Theology** and chapter in **Baptist Advance**, Broadman, 1964, on Baptists in Central Canada.
on public affairs and book reviews in **Queen's Quarterly** and **The Reporter.**
"The Bible Cover to Cover", article in McMaster Divinity College's **Theological Bulletin, June 1968.**
"Rebellion in the Prophetic Tradition", article in McMaster Divinity College's **Theological Bulletin, May 1969.**
"The Holy Spirit — Friend of the Whole Church", article in McMaster Divinity College's **Theological Bulletin,** November 1972.
"Demon Possession and Exorcism in the Bible", article in McMaster Divinity College's **Theological Bulletin,** November 1974.
Book, **Elijah Speaks Today,** Nashville: Abingdon Press, 1975.
Family: Married, with three daughters.
Church: Member of MacNeill Baptist Church, Hamilton, Ontario. 1950-78
Chester United Baptist Church, 1978-

January, 1977
Additional Articles:
"1980 — Year of Decision for Quebec and Canada" **Christian Century,** January 30, 1980.
"The Era of the 'Great Preacher' among Canadian Baptists" **Foundations,** Spring, 1980.
Contributions to J. R. C. Perkin, **With Mind and Heart,** 1979.

Since the above biographical material about Dr. Harrop was written, he has received an honorary Doctor of Divinity degree from Acadia University at the Convocation on May 5.

Church News

The Atlantic Christian Training Centre (ACTC), located at Tatamagouche, N.S., is, this year celebrating, the 25th anniversary of its founding. ACTC was founded, and is supported by the United Church of Canada as a training and conference centre, and, throughout the past 25 years, has, on many occasions, been made available to other denominations. The ABF Fall Conference was held there in November, 1976. We offer congratulations and good wishes.

Canadian Church leaders met at Pierrefonds, Quebec, April 8-10 to consider further the formation of the new ecumenical body which, if it becomes a reality, will replace the present Canadian Council of Churches. At the time of the preparation for this bulletin, we have no report on what happened at the meeting. We shall endeavour to keep our readers informed as reports become available.

The next assembly of the World Council of Churches (an assembly is held every seven years) is to be held in Vancouver, B.C., July 24-August 10, 1983. This will, quite probably, be the greatest gathering of Church leaders, from around the world and representing most branches of the Christian Church, ever to convene in Canada. While it is still a long way in the future, it is not too early to think about, and pray for, this very significant gathering.

The Council Communicator, the periodic newsletter of the Canadian Council of Churches, which has not appeared for some time, is being published again. The Board of the Council, at its meeting on October 15, agreed to begin publication again, and it will appear eight times in the year. The Council Communicator will be sent to those persons who request a copy. This is a good way to keep in touch with what is going on in the Council and among churches generally. Write to: The Canadian Council of Churches, 40 St. Clair Avenue East, Toronto, Ontario, M4T 1M9.

Of interest to women — and, it is hoped to others! — A Catholic archaeologist has discovered evidence that could undercut one of the most prevalent arguments made by the Catholic Church against women's ordination, namely that it would go against ancient tradition. Writing in the Episcopal monthly the **Witness**, Dorothy Irwin who teaches theology at the College of St. Catherine, St. Paul, Minnesota, describes findings that indicate that the early church had women priests and even women bishops. The archaeological evidence shows women as receiving ordinations and exercising ministry on a par with men. The archaeological evidence is confirmed by written sources. Inscriptions from the Roman period names women who bore the titles "ruler of the synagogue", "Mother of the synagogue" and **presbite ra** (the feminine of presbyter).

The Christian Century

The Ruth Tillman Scholarship — People studying in the area of ecumenicity will be eligible for scholarship assistance from the Ruth Tillman Scholarship Trust. The trust was established to use the funds left to the Council by Ruth Tillman. Other monies were contributed by friends in memory of Ruth who served the Church and the Canadian Council of Churches for many years.

The budget of the Canadian Council of Churches for 1980 authorizes

expenditures totalling $238,400. Miscellaneous revenues are expected to be $41,000, with the balance of revenue expected from the twelve member churches of the Council.

DEATHS REPORTED

Within the last few months, the deaths have been reported of a number of prominent church leaders — men who have exerted a tremendous influence on religious life and thought through this century. These names are well known to many of our readers and their books are in the libraries of many of our ministers, and others as well.

George R. Buttrick, noted Bible scholar, professor and preacher, died January 23 in Louisville, Kentucky, at the age of 87. Dr. Buttrick, ordained in the Congregational Church, was later a minister in the United Presbyterian Church, and served as minister of Madison Avenue Presbyterian Church in New York city from 1927 to 1954. He is author of many books, and was editor of **The Interpreter's Bible**. Dr. Buttrick, in writing and in preaching, was one of the great phophetic voices heard in this century.

Ernest Alexander Payne, former general secretary of the Baptist Union of Great Britain and Ireland and a past president of the World Council of Churches, died in London January 14 at the age of 77. Dr. Payne served as a lecturer in comparative religion and history of modern missions at Oxford University. One of his best known books is "The Fellowship of Believers", a classic interpretation of the Baptist position.

Paul Blanchard, noted for his controversial books on the Roman Catholic Church, died January 27 in St. Petersburg, Florida, at the age of 87. His book, **American Freedom and Catholic Power**, published in 1949, created a storm of criticism and for a time was banned in the New York public schools.

Gerald H. Kennedy, retired Methodist Bishop, died February 17 in California, at the age of 72. He was known as a forceful preacher and author of 26 books.

Theodore F. Adams, who served as president of the Baptist World Alliance from 1955 to 1960, died February 28 in Richmond, Virginia, at the age of 81. Dr. Adams was pastor of the Richmond's First Baptist Church for 32 years until his retirement in 1968. He had also been a professor of preaching at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

After the above was written, and just as we go to publication, word has reached us of the tragic death of Dr. William Tolbert, late president of Liberia, in a military coup that overthrew his government. Dr. Tolbert was president of the Baptist World Alliance 1965-70.

COMING EVENTS

June 13-14 — ABF Spring Conference at Mahone Bay, N.S.
May 22-25 — Faith and Order Conference, Trinity College, Toronto
July 8-13 — Baptist World Congress, Maple Leaf Gardens, Toronto
August 8-10 — Camp Wegesegum Alumni and Reunion Weekend at Camp Wegesegum, Chipman, N.B. For further information, write: The Registrar, Camp Wegesegum, Box 29, Chipman, N.B. E0E 1C0

Consider The Lilies

"Consider how the lilies grow in the fields" — These words were spoken by Jesus, long ago and far from here. Many of us cannot picture the landscape upon which He was then looking, for we have not been there. We can think of Him, however, as He gloried at the beauty and bounty of nature in field and flower. One translation (TEV) renders it this way: "Look how the wild flowers grow". That eliminates all distance of time and space, and it seems that these words are being spoken to us here and now — and indeed they are!

One likes to think that these words were spoken in the Spring. Spring — what a charm in the world! What a glory is Spring! Just think for a moment of the changes that take place around us every Spring — bursting buds, beautiful flowers, the hitherto silence of the dawn now filled with the song of birds, ugly brown fields putting on their garment of green, seeds germinating and new life, both animal and plant, everywhere. This is Spring — glorious Spring!

But, why the excitement? Why this display of sentiment? It is all so commonplace. It happens every year. We expected that it would happen this year. Yes — but, what if it had not happened? What could we do about it, and how would we survive without it? So commonplace indeed, but, at the same time, so mysterious and so wonderful! What a pity if we take it all for granted, and do not even think about it! This is what Jesus' word should correct. "Consider" — the word suggests deep and serious thought. Observe closely, and learn from this.

Jesus used nature as a medium for teaching spiritual truth. We are aware of some mysterious force at work in nature, but, what is it? Jesus knew that force to be God, the Father Almighty, Creator of Heaven and Earth, at work creating and recreating. He knew that it is God who "clothes the grass in the fields", and gives to even the meanest flower, a glory greater than that of Solomon in all his splendid attire. One misses so much not seeing God in nature, and, at no time, is this more evident than in the Spring.

A few years ago when much was being said about "the death of God", a magazine published a beautiful picture of a wooded area, and under it were these words: "God is not dead, he is out here." The article that accompanied the picture added this thought; "It is not that God is dead, but that we are blind." God is seen not only in nature, but for those who look there, and consider, will see him there.

Nature teaches us that God, in the wonder working of the seasons, provides for us and all his creatures, and he does this while at the same time, giving us a beautiful world. He could have done it otherwise, but he chose to make it beautiful. Robert Jeffers, in a lovely poem, writes:

"Not even the weeds do multiply without blossoms,
Nor birds without music."

All of this calls for a response on our part. It calls for thanksgiving and rejoicing, and moves many to make this simple prayer:

"God who touches earth with beauty,
Make my heart anew."

FROM THE LIBRARY OF
Rev. John E. Boyd