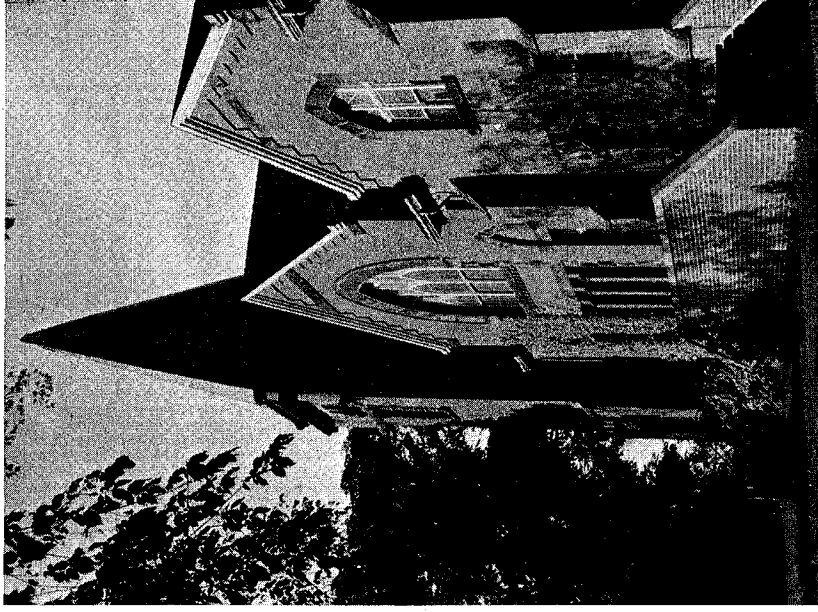


QUARTERLY BULLETIN

FROM THE LIBRARY OF
Rev. John E. Boyd of

The Atlantic Baptist Fellowship

May, 1981



**The United Baptist Church
Wolfville, N.S.**

**WHERE THE
ATLANTIC BAPTIST FELLOWSHIP
WILL MEET**

JUNE 12 and 13, 1981 (See pages 10-13)

Editorial Comment

A large part of this issue of the Bulletin is given over to plans for the coming Spring Conference of the ABF — to be held in the Wolfville Baptist Church, Friday evening and Saturday, June 12-13, 1981. The program is outlined, and, along with this, a brief introduction of our guest speakers — who are well-qualified to lead us in the development of the theme, "The Gospel and Social Concerns." Note that this is the annual meeting of the Fellowship, and important matters of business will be discussed, including an examination of the treasurer's report, a copy of which is included in this Bulletin. We hope that you will plan to be present.

This will be the last issue of the Bulletin before the annual Assembly of the United Baptist Convention of the Atlantic Provinces in Sackville, N.B., August 27-30, 1981. It is the aim of the ABF to be a vital part of the Convention, and in order that may be the case, it is important that many of our members be present and active in the Convention gatherings.

Greetings to our readers and best wishes for a happy and refreshing Summer and holiday season.

I. Judson Levy

Editor

A PENTECOSTAL PRAYER

Prepare us, O God, for the coming of thy Holy Spirit. Take our frantic hands from the feverish work of the world; quiet the restless muttering of our hearts; help our headlong wills to kneel and wait; humble our minds to serve the great need of our souls in silence as they worship. The house we keep hath need of thee; the altar is empty without thy glory; all beauty is vain and all truth false without thy glory; all we do and say falls into nothingness if thou dost not hear us. Fill our hearts with thy goodness, and let the everlasting mercy lift us up to dwell in the abundance of thy peace and joy all our days.

Amen

Samuel Miller (Prayers For Daily Use)

THE QUARTERLY BULLETIN OF THE ABF is published by the Atlantic Baptist Fellowship. Editor — Rev. I. Judson Levy, P.O. Box 823, Wolfville, N.S., B0P 1X0.

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While the Bulletin is mailed free of charge, donations to help pay the ever-increasing cost of publication and mailing are gratefully received, and should be mailed to the treasurer: Mrs. Evelyn Kenney, 37 Crescent St., Bridgewater, N.S., B4V 1L1.

Behold, A New Thing!

The second part of the book of Isaiah — sometimes spoken of as "The Second Isaiah" — presents some interesting contrasts in its attitude to the past and the future. First the past: Over and over again, there are reminders of the past, a call to remember and to turn back to what has been — "Remember all that has happened long ago" (46:9) — "Look to the rock from which you were hewn, to the quarry from which you were dug" (51:1). These are similar verses, but it is all summed up in this one injunction: "Turn back to me" (44:22). The prophet is reminding his people of what they owe to the past, and is, at the same time, striving to awaken an awareness of what they have lost by getting too far away from what shaped their past. He is urging them to remember and turn back.

With this thought in mind, one is struck at once by the sharp contrast between this kind of thinking and what is being said in other verses in the same context. — "Former things shall no more be remembered, nor shall they be called to mind." (65:17) . . . "Cease to dwell on days gone by and to brood on past history. Here and now I am doing a new thing; this moment it will break from the bud. Can you not perceive it?" (43:18-19) (See also 48:6, 42:9 and other verses) The call, now being sounded, is to turn to the future inspired by the thought of the new thing that is about to happen.

No thoughtful reader can overlook the contrast between these two selections of verses, a contrast all the more remarkable as one realizes that both of these thoughts are being expressed by the same person, and at the same time. What can we say about this? We shall not say, as many persons would delight in saying, that here is but one more contradiction in the Bible. We must look deeper. Surely there is something being said here that we can and must grasp.

Isaiah recognized the significance of the past, and appeals to us to do the same. We all need to look back, and to remember what we owe to the past. Behind us as nations, churches and individuals is a rich heritage which we should not ignore. In many ways, we have moved too far from the principles and ideals, along with the selfless devotion and unswerving loyalties, that inspired those persons who shaped what we have inherited. We do need to look back, remember and, in some ways, turn back. The ancient prophet calls us to this, but he would not have us enslaved to the past. Indeed, far from it! From our memory of the past, he turns our attention to the future.

God is the principle actor in this continuing story. Let us not over-stress what has been done by men and women of the past, nor what we may do in the future. They have been, as we must be, God's instruments. The story that has come to us is the story of "the wondrous works of God." Remember this, but know also that if God is God at one time, he is God at all times, of the future as of the past. His strength is not diminished by the passing of time.

What has seemed like an irreconcilable contradiction in the prophet's words now blends into one whole. It may be said this way: The God who has done great things in the past can and will do even greater things in the future. The look to the past is the plank upon which our faith for the future is built.

Only as we are reminded of what God has done in the past are we likely to have faith in what he will do in the future.

Above all, the message that breaks through is this: God is always doing something new — now as always. This is His word as it comes through the words of the prophet. "Here and now I will do a new thing." What is this new thing? We do not know — certainly not in detail. We are called to believe that a new thing is happening, even though we may not know what it is. "This moment it will break forth from the bud." As in the bursting of the bud, the forces of God are at work in our world.

"Can you not perceive it?" No! Yes! Surely we know that mighty forces are at work in our world — in nations, in society, and, not least of all, in the Church. Who can understand it? Are we experiencing death throes or birth pangs — or, can it be both? One word about the Church: Surely no one can really believe that the Church has reached its final form, that the Church, as we know it, is all that God intends His Church to be! God is not tied to the Church's past, nor should we be.

What we can perceive is glimpsed, if at all, only through faith, a faith that is more than a vague sort of believing. True faith is the spur to daring action. It is not faith to stay locked up in the confines of what has been. Indeed this is the denial of faith. Real faith drives us out beyond the boundaries of the known — on and on, like Abraham of old, not knowing where we are going, but knowing who leads us. We must dare to believe in, and work for, the new thing that God, even now, is doing.

I. J. L.

The best definition of faith that I know is that it is reason grown courageous. That is all that Christ ever asks of us. The faith He asks for is not to understand Him, but to follow Him. What Christ asks is that we should try it out. He actually dares us to follow Him. In that way, He says, you shall win the prize in life, for which any one can with perfect reason afford to give everything else.

Wilfred Grenfell

Why were the saints, saints? They were cheerful when it was difficult to be cheerful, patient when it was difficult to be patient; because they kept silent when they wanted to talk, and were agreeable when they wanted to be disagreeable; and because they pushed on when they wanted to stand still. That was all. It was quite simple, and it always will be.

Anonymous

"I have seen young people who pretend to have no faith, but who work ceaselessly to help people. That shows they are in contact with God."

Mother Teresa

"When Christians find in the world a state of things that is not in accord with the truth which they have learned from Christ, their concern is not that it should be explained, but that it should be ended. In that temper, we must approach everything in the relations between races that cannot be reconciled with the Christian idea."

J. H. Oldham, 1924

A Sentimental Church

by DR. EDWARD THOMPSON

(The following article was written by Dr. Edward Thompson, chairman of the Fine Arts Division and director of the Judson College Choir. This article has been sent to us by Dr. T. B. McDormand, who received his L.L.D. degree from Judson College. Dr. Thompson gives some valuable insights in the conduct of public worship, an emphasis always timely in our churches. Our thanks to Dr. McDormand!)

As a member of the evangelical church for almost two generations, I have become keenly aware of the strong role that sentimentalism plays in the worship practices of our community. The absence of an historic liturgy coupled with the cultivation of a subjective personal experience, provides fertile ground, indeed, in which the sentimental can grow. Actually, sentimentalism seems to be needed in order to supply a continuity of tradition along with a strong sense of self-identity.

The pleasant state of nostalgia which sentimentalism gives finds its expression in many areas: in hymn poetry, which appeals to the tender emotions; in a prayer language, which is addressed to the second person of the Trinity as if He were more human than divine; in the portrayal of a "sweet Jesus" in paintings and illustrations; in a desire to sing the "good old gospel songs," associated with childhood Christian experiences; and in sermonizing, which produces responses at the church door afterwards such as, "Oh, Pastor, that was such a beautiful sermon!"

We all need sentiment in our personal lives. It is this beautiful dimension of life that makes us warm and loving human beings.

There is a danger, however, if we build our religious life primarily on this foundation without an appropriate balance of intellectual activity.

In search of the answer to the question, "Why is there such a high degree of sentimentalism in the church today?" I queried one of my colleagues at Judson College who teaches in the field of psychology. He agreed that there is, indeed, a strong tendency toward the sentimental in the contemporary church and offered a possible reason for this situation. He felt that in our present culture there is an unusual lack of fulfillment in the home. Our emotional needs are not being met in the family and in the marriage relationship. As a result the individual seeks to find in his relationship to God the fulfillment which he does not find in his human contacts.

One must commend those churches which recognize these basic human needs. It is good that people are not denied the opportunity to ventilate their deep feelings and are allowed to use their emotions in a very personal worship. Without this dimension, the worshipper would become a dry well of intellectual activity, minus the warmth and compassion which were exemplified in the life of our Lord Jesus Christ.

The danger of a sentimental worship lies in the lack of attention to the thinking process which is equally important in the experience of the whole person. This type of worship lures the worshipper into a pleasant delusion of nostalgia, making little demand upon behavior patterns.

The most dangerous part of it all is that the experience tends to be complete in itself, and once the worship service is over, there is no felt need to do

A New Role For C.G.I.T.

(This year CGIT observes its sixty-fifth anniversary as a program for teenage girls — a program that, across the years, has made a significant contribution to Church life in Canada. The following article was written by Dr. Patricia White, a Toronto psychiatrist, a CGIT alumna and the mother of a daughter who has recently graduated from CGIT. The article appeared in the CGIT paper "The Torch" in a recent edition, and is printed here because of the interest many ABF people have in CGIT, it being one of the programs to which ABF makes a financial contribution. — The Editor)

"I believe we are discovering a new role for the CGIT movement. I am convinced of this for two reasons: first, because of the new role of the church in the world and second, because of the new roles of women in the church and in the world.

"Simply stated, the church is discovering what it means to be God's faithful people in a world where Christians are not the dominant majority. The old optimism about becoming a powerful and successful majority is giving way and a genuine new Christian hope is taking its place.

"That hope involves cherishing health, not only your own, but that of disadvantaged peoples; seeking truth, and not avoiding its dark aspects; knowing God with all the humility that statement deserves; and serving others with all the zeal that hope makes possible. It involves a shift in how we understand ourselves and our world and our place in it. . . . Our world needs tough minded, clear headed and tenderhearted people to break new ground.

"Now this is where the new role of the CGIT movement comes clearer. It is a movement of the church and like the church, its value does not lie in large numbers. Its vitality is not drawn from mere optimism but from a deep Christian hope. Its validity is grounded in a realistic understanding of the physical, moral and spiritual development of adolescent girls. Its appeal is rooted in the sensitive response of mature women.

"To use these means to enable a teenage girl to come to know herself as a valued member of a community of hope — this is a venture worth beginning. Where it leads, can be confidently left to God."

from *The Torch, Spring, 1981*

ATLANTIC BAPTIST FELLOWSHIP FINANCIAL STATEMENT May 1, 1980 to April 10, 1981

\$ 506.14

May 1, 1980, Balance on hand
RECEIPTS

Churches	\$ 600.00
Halifax First	10.00
Indian Harbour	20.00
Seabright	

anything more. The benediction is the end of worship, and all that remains is to tell the pastor what a wonderful service it was. It was "wonderful," because it carried the participants back into a perfumed past and made no disturbing demands on the present.

Church members often request, overtly or covertly, this kind of worship, and pastoral leadership is tempted to give it to them. However, when this is done, the worshipper is likely to be stunted in his growth as a whole person and to remain a spiritual midget. There are no changes in his behavior, and he does not carry out his role as a Christian servant in the world. An overly sentimental worship is dangerous, because it allows the Christian to relive his past religious experience over and over, while the real work and call of Christ for service is frustrated.

Leaders of the church should be challenged with the responsibility of providing balance between the emotional and the intellectual. Traditional worship forms may cause the person in the pew to feel like he has been to church, but they do not necessarily bring with them the abundant life that Christ came to bring His followers. Sentimental church music may evoke beautiful passions. However, these passions may be merely selfish indulgence which is a type of gluttony. Motivation to leave the sanctuary of the faithful and carry the Christian message out into the world should be the noble conclusion of the worship experience.

It has been said that a great work of art is rooted in the past: it identifies with the present and it points to the future. Perhaps the leaders of our churches can learn from this statement and lead our worship services in a similar way. Our worship should be rooted in the Scripture. It should allow for the work of the Holy Spirit in the present and it should challenge the worshipper to share the Gospel with the world. Both the emotional and intellectual aspects of man's experience are needed to work in partnership for this great thing to happen.

THE MOST SACRED SPOT

The pulpit is the most sacred spot in the world. There are some who bow down to the financier's desk or the editor's chair or the professor's platform, but the mass of people in their hearts hold the pulpit as of greatest meaning to them. Let the minister enter his pulpit in full comprehension of its importance. He is to conduct the worship of God; he is to speak for God. What a responsibility! The right sort of minister will come from his study which has been made into an altar of prayer. Solemnity, eagerness, earnestness and a yearning for God and man will be written on his face.

Albert Buckner Coe

"What greater calamity can fall upon a people than the loss of worship?"

Thomas Carlyle

"In order to hear the voice of God, we must be quiet and silent before him."

Toyohiko Kagawa

The Rev. Dr. Frank Sinnott

Retires as secretary of the A.B.F.

It is 'Au Revoir,' but not good-bye to Frank Sinnott as he retires as secretary of the ABF, a post he has held since the tumultuous days of the inception of the Fellowship. Not only secretary, Frank has given direction and purpose to the work where his input, his insights and understanding have meant much to the cause.

Fortunately all this is not lost to us for his retiring from the long-time office will not diminish his influence or his leadership. By an interesting coincidence, this year marks Frank's anniversary of fifty years in the Christian ministry since ordination. This long and distinguished succession of pastorates, all in the Maritimes, has left the impact of his distinct image of Christ throughout the area.

In the ABF, Frank's contribution has been more than just participation. He has epitomized the movement; his interpretation of the Bible, and of Christianity in terms of today's situations and needs, have been the balanced kind that the ABF has stood for, combining a deep personal faith with an ecumenical outlook.

While this particular change does not alter Frank's involvement in ABF to any degree, it is a good time to send him the accolades that he richly deserves. Sometimes when one is confronted by the great contribution of people like Frank Sinnott to the work, one is led to ask if there are younger people to assume the same capable leadership, and to have the same vision. Fortunately there are, and the ABF at the moment enjoys the double blessing of active energetic leaders like Frank Sinnott and other pioneers, along with the vigor of youthful enthusiasts well committed to the cause. It promises well for the future.

Rev. Donald Jackson
President, ABF



Wolfville United Baptist Church

"THE BAPTIST CHURCH OF CHRIST IN HORTON"

Neil G. Price

THE ABF SPRING CONFERENCE MEETS ON JUNE 12-13 IN THE WOLFVILLE BAPTIST CHURCH. THE FOLLOWING IS A BRIEF HISTORY OF THE CHURCH, AS WRITTEN BY THE MINISTER, THE REV. NEIL PRICE

Wolfville United Baptist Church is "Canada's oldest continuing Baptist Church." Dr. Watson Kirkconnell called this Church "The Grandmother of Canadian Baptist Churches." All the physical and spiritual ingredients for a historic church were there — a farm, four meeting houses, four parsonages, an old cemetery, a forest full of lumber, and dedicated men and women under conviction in Christ.

Wolfville	328.00
Liverpool	50.00
Amherst	309.00
Port Williams	25.00
Milton	25.00
Berwick	25.00
Bayside	10.00
Sydney	800.00
Lawrencetown	75.00
Bridgewater	50.00
New Ross	35.00
Annapolis Royal	25.00
Northwest	100.00
Pereaux	100.00

Personal Donations	2,587.00
Bond Interest	1,099.00
Offerings — meetings	80.00
Lawrencetown Ladies — dinner proceeds	183.75
Theological Commission — returned balance	43.25
Bank Interest	61.58
	<u>.11</u>
	<u>\$4,560.83</u>

EXPENDITURES

Bulletin	3,361.43
Speakers	450.00
Expenses — meetings	44.14
Secretary — honorarium & expenses	177.73
Treasurer — expenses	11.70
Atlantic Ecumenical Council — Dues	25.00
Bank service charges	2.40
	<u>\$4,072.40</u>
April 10, 1981, Balance on hand	488.43
	<u>\$4,560.83</u>

Evelyn M. Kenney
Treasurer.

ATTENTION PLEASE

The foregoing is the treasurer's statement of the financial standing of the Atlantic Baptist Fellowship for year 1980-81. Since the financial year ends on April 30, this is, of necessity, an incomplete report. The full report will be given at the annual business meeting on June 13. What is given here is a true picture of our financial situation as at present. Our readers are asked to study it carefully, noting whether or not, your church has contributed and how much — all in the hope that you will be able to help us improve the financial situation. We note an increase in personal giving, and trust that more individuals will be moved to support the ABF financially. The Atlantic Baptist Fellowship, in common with all organizations that seek to promote good causes, cannot carry on its work without financial support, and, like all others at this time, is feeling the pressure of increased operational costs. All contributions should be sent to the treasurer, Mrs. Evelyn Kenney, 37 Crescent Street, Bridgewater, N.S., B4V 1L1. ABF has a government assigned number and so is able to give a receipt for income tax purposes.

Deacon Peter Bishop was probably the first Baptist convert under the ministry of Canada's pioneer Baptist preacher, Elder Ebenezer Moulton, who came from Brimfield, Massachusetts and sailed to Horton in 1763 where he began his ministry. Most of the settlers in the area were congregationalists and the Baptist worshipped with them in a meeting house built in 1763 on the Bishop farm north of the present Church.

When the Baptists and Congregationalists had a disagreement over believer's baptism the majority of Congregationalists withdrew in 1765 seeking "a more moderate and educated pastor."

The Baptist Church of Christ in Horton was convened in 1765 and worship continued in the first meeting house until 1820 when a new Church building was erected on the corner of the lot which also contained what became known as "the old cemetery," (directly across Main Street from the present Church). The Church was reconvened on October 29th, 1778.

"The oldest legible inscription is on a stone to Sarah Reid buried beside her Church in 1774," just four years before the Baptist Church was reconvened in October 29th, 1778.

The third "meeting house" was built in 1860 on the site of the present Church, and this present building was built in 1912 at a cost, including the pipe organ at that time, of \$39,000.00. Today this building is assessed at over one million dollars. The present church organ was installed in 1950.

The physical facilities have been used by Church and Community organizations down through the years for worship, Christian training and social action. In 1913, when the Presbyterian Church was burned, the Church was made available to their pastor and congregation, alternating Sundays.

Following the disastrous fire of the University Hall in December, 1920, the Church building facilities were made available for "student classes during the winter and spring months."

On October 29th, 1778 the Bicentennial celebrations were marked by a year's programme emphasizing the mission of the Church at the community, associational, Convention and Federation levels — denominationally and interdenominationally.

During the past two years there has been a marked increase in the attendance at morning worship by students and young adults with an active Searching and Sharing programme on Sunday evenings for young adults, open to all age groups.

The Bicentennial celebrations were marked by a memorial window noting the names of Ebenezer Moulton and Henry Alline and listing the sixteen pastors who have served successively since 1791. One particularly noteworthy pastor, historically, was "Father" Theodore Seth Harding who served 60 years (1796-1866) as pastor (taking a year or so off to do missionary work in New Brunswick when some controversy arose in the Church over open communion) — he had over 1,000 baptisms! Three of the pastors have served as Secretary of the Board of Governors of Acadia University and two former pastors, Dr. Herman Olsen and Rev. Austin MacPherson are presently Ministers Emeriti of the Church.

The Baptist Federation of Canada installed a memorial "Bicentennial" plaque which is located on the west wall of the Sanctuary; a stained glass window, honoring Benjamin Kinsman and "all deacons who served this continuing fellowship" was dedicated during the Bicentennial celebrations.

The ladies of the Church installed the "Westminster" chimes which have been enthusiastically received by the community as well.

A warm, friendly, Church, grateful for its heritage, it seeks to meet the continuing challenge of the changing times in which we live — in Christ.

A.B.F. Spring Conference

WOLFVILLE BAPTIST CHURCH, JUNE 12-13, 1981

THEME: "The Gospel and Social Concerns"

PROGRAM

FRIDAY, JUNE 12

7:00 p.m. — Registration

7:30 — Opening, Welcome

Lecture: "The Biblical Basis for Social Action"

Dr. Andrew MacRae

Discussion

9:00 p.m. — Communion Service — Conducted by the Rev. Neil Price and the deacons of the Wolfville Baptist Church

SATURDAY, JUNE 13

9:00 a.m. — Devotional — The Rev. Bernard Armstrong, Berwick, N.S.

9:20 — Lecture: "The Church in Social Action"

Dr. Maurice Tugwell

10:00 — Discussion

10:30 — Coffee Break

11:00 — Report on the Wider Ecumenical Fellowship

Discussion

12:00 noon — Lunch at the Church

1:15 p.m. — Devotional — The Rev. Byron Fenwick, Kentville, N.S.

1:35 — Business

3:00 p.m. — Closing

ENTERTAINMENT

The Wolfville and Port Williams Churches, in co-operation, hope to be able to provide overnight entertainment for the people who attend this ABF Conference. The names of those persons wishing entertainment should be sent, as early as possible, to: MR. HAROLD STULTZ, 44 MAIN STREET, WOLFVILLE, N.S., B0P 1X0. If anyone wishes to provide his or her own entertainment, there are a number of good motels in the Wolfville-New Minas area. In this case, you make your own reservation, with the motel of your choice.

Introducing Our Guest Speakers



Rev. Andrew D. MacRae, M.A., B.D., D.D.
 Dr. Andrew MacRae, one of the lecturers at the coming ABF Spring Conference, has had, and is having, a brilliant career as church statesman, preacher and teacher. Born and raised in Edinburgh, Scotland, he was educated at Edinburgh University where he graduated in Arts and Divinity in 1957, the same year in which he was ordained. He has undertaken research studies in the field of Christian Education at St. Andrew's University. He was recognized in 1979, and honored for his work and leadership, by Campbellville College, Kentucky, a Senior College associated with Southern Baptist Convention, in the award of a Doctor of Divinity degree.

He was married to the former Jean Findlay in 1960. They have a son, Findlay, and a daughter, Fiona.

His Ministry

As a pastor in Dundee, he developed an extensive work through his church among University students and a widespread youth ministry in the city centre.

In 1960 he was appointed Chairman of the Sunday School Committee of the Baptist Union of Scotland. His involvement in Christian Education took him on a study tour to America in 1963. In 1965, following the Baptist World Congress at Miami Beach, Florida, he was appointed to the Commission on Christian Teaching and Training of the Alliance, became its co-chairman in 1968 and served as its Chairman from 1970 to 1975.

In 1966 he was appointed General Secretary and Superintendent of the Baptist Union of Scotland; a position he held until 1980.

For 12 years, he was a Religious Advisor to Scottish Television, and exercised a wide and regular ministry in radio and television, as a preacher, interviewer, program presenter, and religious broadcaster, both on BBC and commercial channels.

In Europe, he has held Baptist leadership positions for many years. In 1968, he was elected Vice-President of the European Baptist Federation for two years, after which he served as its President from 1970-72. Following three more years on its Executive, he became Chairman for Evangelism and Education for the European Federation, and continued to serve as such till 1980.

His ministry in Europe has covered more than 20 countries with visits to the Communist bloc. This has included evangelistic work in the UK, Portugal, Poland, Czechoslovakia, the Soviet Union, for example, and Bible Teaching, Denominational Conventions, Seminary lectures, and Pastors' Conferences in these and other countries like Switzerland, Hungary, East Germany, Denmark, and Spain.

Worldwide, he has ministered in upwards of 40 countries, with a Convention, Bible teaching, Christian Education, evangelistic, Pastor's Training, Broadcasting and Seminary ministry in countries as varied as Canada, the

USA, Jamaica, the Bahamas, Nigeria, Bangladesh, Indonesia, the Philippines, and Australia.

Dr. MacRae is presently on the faculty of the Acadia Divinity College where he teaches Evangelism and Mission. Since coming to Canada in July, 1980, he has taken an active part in the ministry of our churches as guest preacher, lecturer and evangelist. The ABF welcomes Dr. Andrew MacRae as he gives the lecture on Friday evening on the subject: "The Biblical Basis for Social Action."

Head Dept Economics Studies Acadia Univ.
STEPHEN MAURICE TUGWELL, M.Sc., Ph.D.

Dr. Maurice Tugwell was born in Alberton, Prince Edward Island. He and his wife, Claudia, have two small children, Stephen and Jill.

Dr. Tugwell was graduated from Mount Allison University in 1968 receiving the B.Sc. degree with honours in Mathematics. His M.Sc. degree is from Queens University in 1970, again in Mathematics. In 1974, he received the Ph.D. degree from Queens University, this time in Economics. His thesis subject was "Production and Efficiency in the Maritime Lobster Fishing." During both undergraduate and graduate studies, Dr. Tugwell was the recipient of a number of very significant fellowships and other awards.

Dr. Tugwell has been on the Acadia faculty since 1972, at present being assistant professor in the Department of Economics, and for one year, 1978-9, was the acting head of the department. He has taught in the Summer Session of Mount Allison, the University of P.E.I. and in the Acadia Spring Session, and, in addition, has taught in the Canadian Bankers' Association Winter Extension program (1975-6) and 1978). Along with his teaching duties, Dr. Tugwell has served and currently is serving, on a number of important administrative committees at Acadia, including the University Senate, 1975 to the present. He has published a number of papers relative to his field of study.

Dr. Maurice Tugwell is a devoted churchman and leader in religious thought and activity. He is a member of the Session, and is Sunday School Superintendent, in his home church, St. Andrew's United Church in Wolfville. He serves widely beyond his local church as a member of the Board of Governors of Pine Hill Divinity School and, on a number of occasions, has been a delegate to the Maritime Conference of the United Church of Canada.

Dr. Tugwell's interest in the Church extends beyond his own denomination. He has worked with the Wolfville Inter-Church Housing Society, and has a particular interest in the Developing Countries. He is the representative on the Acadia campus of both Canadian University Services Overseas (CUSO) and Canadian Crossroads International. On Sabbatical leave, 1979-80, Dr. Tugwell worked in association with the Caribbean Development Bank, Bridgetown, Barbados. From this background of interest in, and service to, underprivileged people, both in this country and worldwide, Dr. Maurice Tugwell comes to us, well qualified, to speak to us on Saturday morning on the subject "The Church in Social Action."

*Confession
 Poverty*

Church News

The Canadian Council of Churches announces a recent staff appointment: Mrs. Edith Shore has been appointed Associate Secretary for Canadian Concerns, and assumed the responsibilities of the office in February. Mrs. Shore,

an Anglican, has done much work in Christian Education on the parish, diocese and national level for her church. She has demonstrated her leadership skills in many areas of church life, and is well qualified to serve the wider Church through the activities of the CCC.

The ABF Bulletin takes note of the retirement of the Rev. Dr. Fred Bullen as General Secretary of the Baptist Federation of Canada, expresses thanks for all that he has done, through that office, for Canadian Baptists, and wishes him and his wife much happiness and satisfaction in their years of retirement. At the same time, we extend a cordial welcome to Dr. Bullen's successor, the Rev. Michael Steeves, who assumes the duties of General Secretary on May 24. We extend to Mr. Steeves our congratulations, and offer our prayer that God will bless and guide him as he represents all of us in the duties that now are his responsibility.

While we are in the congratulatory mood, we extend congratulations and good wishes to the Rev. Gerald Fisher, another Maritimer and recent graduate of Acadia, as he becomes the new Alberta Area minister — and, in the same mood, to the Rev. Douglas Moffat, one-time minister of Main Street Baptist Church in Saint John, as he succeeds the Rev. Dr. Harry Renfrew, as the new Executive Minister of the Baptist Union of Western Canada.

Gifts in memory, or in honour, of friends and loved ones may be sent to THE JOHN MILTON SOCIETY to assist in the ministry to the visually impaired. Notification of gifts are promptly sent and the donor a receipt and the grateful acknowledgement of the Society. The address is: The John Milton Society for the Blind in Canada, 40 St. Clair Avenue East, Suite 200, Toronto, Ontario, M4T 1M9.

Baptist Federation of Canada, the Salvation Army and the United Church of Canada presented a brief to Justice Minister Chretien. The brief states that prior to government lotteries there was no wide-spread demand for them. Because society has accepted a lottery doesn't make it right. The Church bodies recommended that lotteries be made illegal.

VELLORE — INDIA

The Christian Medical Centre at Vellore, India, has prepared for itself a five-year programme modifying its objectives. A report on those plans was received by the Canadian Council of Churches' Committee on Vellore Luchiana. "Outreach with Renewal" is the title of the programme which will emphasize preventative medicine and primary health care in villages. Canadian Churches, and the Armed Forces Chapels contribute more than \$60,000 a year to the support of the two medical centres in India.

THE COUNCIL COMMUNICATOR (CCC), in a recent issue, has listed some material that is available to those who wish to be informed on various

phases of ecumenical life. We are happy to share this information with our readers — Editor.

The Catholic Bishops of Ontario have released a statement on the International Year for Disabled Persons. The brochure is entitled "One in Christ Jesus." Copies are available at Ontario Conference of Catholic Bishops, 67 Bond St., Suite 304, Toronto, M5B 1X5.

The Women's Inter-Church Council publishes "Hi There!" five times a year and distributes it free of charge to interested persons. It is a valuable resource on Spiritual Development, Ecumenism, Women's Concerns and Human Rights. Address: 77 Charles Street West, Toronto, M5S 1K5.

An excellent resource for year-around prayers for the Church Ecumenical is **For All God's People: Ecumenical Prayer Cycle** (\$8.50 at Anglican Book Centre, 600 Jarvis St., Toronto, M4Y 2J6).

"From Both Sides Now. A Resource for Christian Mixed Marriages" may be ordered from the Anglican Book Centre, 600 Jarvis Street, Toronto, M4Y 2J6, for \$100 a copy. The French version, "Le couple face a un mariage mixte," a 16-page brochure, is available from the Canadian Centre for Ecumenism, 2065 Sherbrooke St. West, Montreal, H3H 1G6, for \$1.00 a copy.

In a recent letter to the editor, Roger Prentice speaks appreciatively of the work being done by the ABF, urging us to keep on, and adds: "I did so much appreciate receiving the bulletin, which helps to keep things in the right perspective for me. I love seeing the pictures of people I know so well" (Roger was the first editor of the then ABF Newsletter. He is studying at Regent's Park College, Oxford, England).

COMING EVENTS

13th ATLANTIC SEMINAR IN THEOLOGICAL EDUCATION, at the Nova Scotia Agricultural College, Truro, N.S. — June 7-12, 1981

ABF SPRING CONFERENCE — Wolfville, N.S. Baptist Church, June 12-13

CAMP WEGESEGUM Annual Alumni gathering on the campgrounds, Chipman, N.B. August 21-22. For further information, write to: Mrs. Sharon O'Brien, R.R. 2, Westfield, N.B. E0G 3J0.

16th ATLANTIC ECUMENICAL CONFERENCE at Memramcook Institute, Memramcook, N.B., September 8-10. The speaker will be Rev. Dr. R. McAfee, and the conference theme is: "Society to the Transformed." For further information, write to the Rev. Dr. Roy DeMarsh, 15 Temperance St., New Glasgow, N.S., B2H 4M8

BABEL OR PENTECOST?

This meditation begins as we set in contrast two widely separated passages of Scripture — Genesis 11:1-9, the story of the tower of Babel, and Acts 2, the story of Pentecost. The suggestion is not being made that either of these passages was written with the other in mind, nor do we seek to force an artificial relationship between them. The comparison however is interesting and suggestive.

We go first to Babel. In this dramatic story of old is represented the ageless desire of man, in his pride, to seek to usurp the place of God. "Let us build ourselves a city and a tower with its top in the heavens . . ." The tower is to reach to heaven, to stand on an equal level with God. "And make a name for ourselves . . ." Whose name? It may be taken for granted that each wants it to be his name. It is a familiar story of the clash of private ambitions and conflicting loyalties. The result is division and strife. "The Lord there made a babble of the language of all the world." The people who had been one now, because of their pride and selfishness, became many groups, even losing the ability to communicate with each other.

We turn from Babel to Pentecost where the story is reversed. The Pentecost experience begins with a divided people "drawn from every nation under heaven," who, because of the difference in language, were unable to communicate with each other. They were a separated people, but something strange was beginning to happen to them. "They were all together in one place," not only physically, but "with one accord." The divided segments of humanity was becoming welded together by an invisible bond of unity.

And then it happened — but, what happened? Whatever it was, it is beyond our ability to understand or explain. We can only repeat the Biblical story: "They were filled with the Holy Spirit . . ." (and) the crowd gathered, all bewildered because they each heard the apostles talking in his own language." The greatness of the mysteries of God are always bewildering to our human minds, but the results are evident. A new line of communication was opened among groups of people who, up to this time, could not understand each other.

So Babel! And, so Pentecost! Which is to be for the Church? The Church knows Babel — and all too well! The Church has experienced enough of Pentecost to have a clear idea of what, in its fullness, it could mean to a broken and divided church.

Beside the tower of Babel, people, and churches, strive with each other in their desire for advantage, and in the proud assertion of their interpretation of divine truth as the one and only truth. Through Pentecost the arrogance of Babel gives way to an openness to the whole truth, and pride is swallowed in a humility that finds accord in a common acknowledgement of Jesus Christ, as Lord. Now, as in the long ago, when Christian people, and the churches, are together "with one accord," then the Holy Spirit is present creating a new understanding, so that each hears the Word of God in his own language, even as all know that, in spite of the varied way in which it comes, it is the same Word that all are hearing.

The tower of Babel still stands — a solemn warning to a divided Church. Pentecost comes, as it does at this time of the year, as the Church's hope and promise. So, what shall it be — Babel or Pentecost?

P.E.
Since 1932 knowledge is knowledge.
17 families 185 in people
Not enough food, many die before 5 yrs
No sanitation - no education
J. B. Brown
Baptist (American) St. Petersburg, Fla.
working with other denominations