

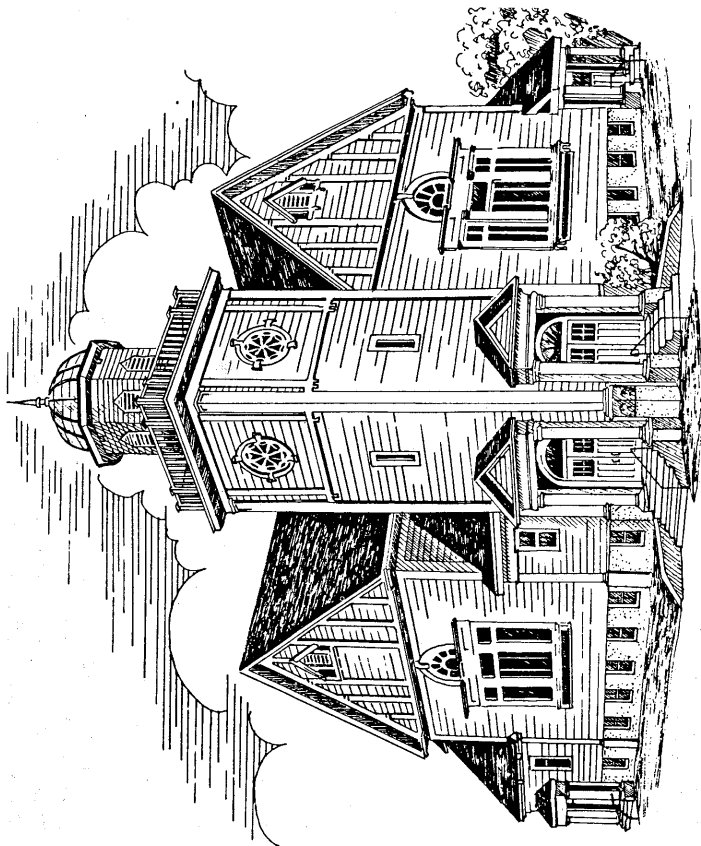
FROM THE LIBRARY OF  
Rev. John E. Boyd

# BULLETIN

of

The Atlantic Baptist Fellowship

May, 1984



United Baptist Church  
Sydney, N.S.

WHERE THE  
ATLANTIC BAPTIST FELLOWSHIP  
WILL MEET

June 15-16, 1984  
(See pages 8-11)

## Editorial Comment

This issue of the Bulletin announces the Spring Conference of the Atlantic Baptist Fellowship — TO BE HELD IN THE SYDNEY BAPTIST CHURCH ON JUNE 15-16. Information is given about the Sydney Church, the conference program and a list of motels available for overnight accommodation. Take note that this is the annual meeting of the Fellowship. Important business will be discussed including election of officers, treasurer's report and future meetings and plans. The treasurer's interim report is given so that it can be studied before coming to the meeting.

In the most recent issue of the Canadian Council of Church's Communicator, there is an interesting and informative statement on the State of Ecumenism in Canada. This is being used in our bulletin. As I read it, I could not help seeing our Baptist position in comparison. In a rather lengthy editorial, I am looking at our situation, and raising some questions about matters that concern us. I trust that this statement may be of value to our readers.

A variety of other material appears in the bulletin, all of which speaks for itself.

ABF members are urged to be present and active at the annual assembly of our convention meeting this year at Acadia University.

Greetings to our readers and best wishes for a pleasant and profitable Summer and holiday season.

The next issue of the ABF Bulletin will be in October 1984.

I. Judson Levy  
Editor

## A Prayer For Pentecost

O Thou who didst once come to thy church like the rush of a mighty wind and fill its meeting place with news from thy heavenly kingdom, descend upon thy church in this day. Appear again as tongues of fire, and so touch our hearts with thy Spirit that gathered in one accord, we may learn to speak thy word in tongues the world will hear; and hearing, understand; and understanding, obey. Through Jesus Christ our Lord. Amen

(Roy Pearson: Hear Our Prayer)

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While The Bulletin is mailed free of charge, donations to help pay the ever-increasing cost of publication and mailing is gratefully received, and should be mailed to the treasurer: Mrs. Evelyn Smith, 13-A Marilyn Drive, Dartmouth, N.S. B2Y 3X8. Receipts for income tax purposes, will be mailed.

## State of Ecumenism (in Canada)

The General Board of Canadian Council of Churches met October 18 to 20 at Chateaugay, Quebec. This is the third meeting of this board since it had been appointed at the Assembly of the Canadian Council of Churches in May of 1982. A major stock-taking of the state of ecumenism in Canada at present, the follow-up to the Vancouver Assembly of the World Council of Churches, and priorities for the Canadian churches for the future, were major concerns.

The Faith and Order Committee proposed that the Christian community in Canada study the document on Baptism, Eucharist and Ministry as prepared by the Faith and Order Commission of the World Council of Churches. Initially the study will concentrate on the sections on Baptism and Eucharist. Plans are proceeding for the first such study to take place at Halifax in the spring of 1984, co-hosted with the Atlantic School of Theology.

The major resolution of the Board meeting was on the priority for ecumenical action. The resolution is as follows "The General Board of the Canadian Council of Churches recognizes the importance of the recent Assembly of World Council of Churches to the life and witness of the Christian Churches both in Canada and abroad and believing that a new ecumenical spirit needs to be generated within the life of the churches in Canada, calls upon their governing bodies to help in the task of presenting a new and dynamic vision of ecumenicity to their people." The General Board of the CCC calls upon all Christian Churches

(a) to seriously consider their commitment to ecumenicity, to establish priorities in this work, and, in conjunction with fellow Christians to work towards the attaining of acceptable goals;

(b) to educate members in the importance of ecumenical relationships and to encourage and promote all events of an ecumenical nature;

(c) to investigate new channels and methods which offer new expression of ecumenicity;

(d) to reassess the importance of ecumenicity in terms of financial commitment to the advancement of its work.

The General Board of the Canadian Council of Churches believing that this moment after the Vancouver Assembly is a decisive one for ecumenical action, calls upon the churches in Canada to recognize this time in history and give significant expression to Christ's call "that they may be one."

## Canadian Baptists and Ecumenism

When one thinks about Canadian Baptists and Ecumenism, the Canadian Council of Churches and the Canadian Baptist Federation come to mind. It should be noted, however, that before the CCC or the CBF came into existence, Canadian Baptists were involved in ecumenical relations, although the word "ecumenical" was seldom, if ever, used. We had the fact before we used the name, and surely the fact is more important than the name.

Before the Canadian Council of Churches there were active interdenominational organizations both locally and nationally. To mention a few: The Religious Education Council of Canada (here in the Maritimes, The Maritime Religious Education Council-MREC), the Social Service Council of Canada, and to these may be added others, such as Bible Societies, Lord's Day Alliance of Canada, Temperance societies, etc. Canadian Baptists were present and ac-

tive in all of these organizations. Baptist membership, prior to the All-Canada Federation, was on a convention basis.

It is important to note the degree and enthusiasm of Baptist participation in the Canadian Council and other organizations. Baptists were not merely "going along" with what others were planning and doing. They were active participants and, in many cases, leaders in the whole movement. Baptist men and women, from all areas of Canada, were among the most active leaders. I have been tempted to name some of them here, but refrain from doing so because inevitably some names, worthy of mention, would be omitted. Suffice it to say that at least three Baptists have been presidents of the Canadian Council of Churches, many gave leadership as chairmen of various departments, some as executive secretaries and, as always, the many who served on boards and committees and in many other ways.

It was customary for many years that an official of the Canadian Council was invited to our convention sessions and was given a place on the program. This was important in many ways. It indicated that our participation, financial and otherwise, was not something apart from our own work, but a cooperative endeavour through which, in cooperation with others, part of our work was being done and, what may be most important of all, it was being brought to the attention of our people that we belong to a fellowship in Christ much larger than any one denomination. Compared to the atmosphere that now exists in many of our churches and assemblies, this seems a long while ago!

We must, for the lack of space, pass over much that should be included here. One thing is certain: as the close relationship decreased, the misunderstanding and criticism of the Council increased. Then, as is well known, at the Assembly of the United Baptist Convention of the Atlantic Provinces, in the 1971 session in Sackville, N.B., vote was taken that, in effect, ended the relationship of many years between the Canadian Council of Churches and the Baptist Convention, and this was a matter of vital concern to all Canadian Baptists.

What happened since is generally well known, and cannot be detailed here. We pick up the story with the recent move toward the forming of a wider ecumenical fellowship in Canada. Through the initiative of the Canadian Council, an invitation was issued to most denominations in Canada, including those churches that had been members of the Council plus others that included a very wide range of diverse groups, but all with one common allegiance to Jesus Christ as Lord. The invitation was to join with the others in a new and wider fellowship by whatever name it would be called. It all seemed so natural and so right! What possible objection could any Christian group have for joining in such a fellowship? For several years, Canadian Baptists, through the Federation, shared in these discussions. We Baptists, who are ecumenically minded, were encouraged by the reports that came to us and our hopes were high that once more we could take our place in a fellowship that gathered together many of our fellow Christians. But alas!

An official statement from the Canadian Baptist Federation appeared in The Atlantic Baptist, December 8, 1983 (it was given in other publications as well). The statement refers to the work of Inter-Church Relations of the Federation and reports: "It was through this committee that the BFC also had early input into the discussions of a proposed wider ecumenical fellowship, now called the Association of Christian Churches in Canada. For a variety of reasons, not least of which was the desire to maintain unity within our own fellowship, the BFC Council decided in July, 1982, to terminate its involvement in these discussions."

This statement raised a serious question and calls for a comment. Note — "the BFC Council decided. . . The question is: WHY THE COUNCIL? Should

not a matter of such importance to all Canadian Baptists be discussed openly in convention assemblies? This is how Canadian Baptists decided to join the Canadian Council of Churches. Why now does the Council decide that Canadian Baptists will not be a part of the Association of Christian Churches in Canada? Even though the result of the vote may be a foregone conclusion, Canadian Baptists, of every shade of opinion, should have an opportunity to discuss a matter of such importance in a discussion in which all sides of the matter can be presented. The Council has the right and obligation to report to the assemblies — but surely, the decision is to be made by the whole membership. The real question is: What is happening to our long-cherished Baptist democracy?

The statement goes on to explain the Council's action in these words: "For a variety of reasons, not least of which was a desire to maintain unity within our own fellowship" On the surface this seems like a good and sufficient reason. It in turn raises questions. Can it stand up in the light of the historic Baptist position on freedom of thought and action with the fellowship, as well as for others outside our fellowship? What price unity? Is it that a segment of the fellowship — whether many or few does not matter — must suppress any expression of what, in all sincerity, is believed to be the moving of God's Spirit in and through His Church?

The statement mentions the Inter-church relations and activities of the Federation through the Inter-Church Relations Committee. All very good. No one will deny the value of these contacts. But is this all that, in the name of Christ, is expected of us. Yes, these we should be doing — but why leave the other undone? To be truly ecumenical we must keep the way open for fellowship on a much wider scale — even with the whole fellowship of faith. This is what ecumenism is all about.

The Atlantic Baptist Fellowship is deeply concerned about the whole matter of our Canadian Baptist ecumenical relationships. To keep this issue alive, and to bring it to the attention of Canadian Baptists on all levels of organization, is one of the main reasons for this group's existence — not the only one, but one high on the list. This is not intended to be a divisive voice, nor should it be so interpreted, but, quite otherwise, to point the way to a wider and more meaningful unity, a unity strong enough to be able to give a place to a variety of opinions and convictions. We stress again, as on other occasions, that the ABF is not a group working apart and against convention, but a part of convention seeking to make its presence felt within convention in matters on which we have deep convictions. It is in that spirit that this article is being written.

There are many Baptists, in many areas of our country, who share our convictions and concern about our ecumenical relations. We are Baptists, but are Baptists who know that neither we, nor any other denomination, have a corner on the truth of God's revelation. We do not feel called upon to defend every action taken by the Canadian Council of Churches, the World Council of Churches, nor any other group including our own denomination. Nor do we need to. The vital thing is that we recognize and take our part within the whole fellowship of Christ's Church. On that note I close this article by quoting a letter that recently appeared in the Canadian Baptist (April 1984, page 38). I do not know the writer of the letter, C. C. Simpson, but if this comes to his attention, I trust he will not object to my use of his words: ". . . How can we expect to influence or even criticize the world body of Christians if we don't take part in the discussion of issues from the inside. We may not agree with many of its decisions on certain issues, but we need to show a willingness to cooperate and to try to work with other Christians to further the cause of Christian union in this divided world."

# Resignation and Retirement — After Thirty-Seven Years



Dr. M. Allen Gibson

On Sunday, April 29, Dr. M. Allen Gibson concluded his pastorate at the Chester Baptist Church and officially retired. What is so different about this as to call for special comment? It is not just the matter of resignation or even of retirement. These happen regularly among us. What is different is that this is at the conclusion of a 37-year pastorate! While Dr. Gibson says that this is not unique, it is unusual to say the least. Since most of us have not had his experience — or are likely to have it — we have asked Dr. Gibson to give us some of his thoughts about serving one congregation for this length of time. We welcome his statement, and we extend to Dr. and Mrs. Gibson our very best wishes — may their years of retirement bring them much of happiness and satisfaction!

The Editor

## A Statement By The Rev. Dr. M. Allen Gibson

Although a 37-year pastorate is unusual, it certainly is not unique. Among my predecessors in Chester was the Rev. Joseph Dimock whose ministry spanned half a century. Among my contemporaries are such good friends as the Rev. Dr. W. P. Oliver and the Rev. Donald Thomas both of whom have served longer in one area of responsibility than have I.

When the editor, the Rev. Dr. I. Judson Levy, invited me to express some of my thoughts at this time of retirement, I wondered what I might write. I have anticipated retirement with mixed emotions. There is an element of sadness in completing the major chapter of one's life. But there is also — for me, at least — a sense of excitement over the new opportunities to which I look. There are places to be seen and people to be met. There are books to be read, and, perhaps, written. I expect no lessening of the pace but only a change in its direction.

A lengthy ministry is attributable to several factors of which one of the most important is the congregation. It has been my good fortune these many years to have been associated with a fine people. They have been patient and long suffering. Most of all, they have been supportive. The way has not been always easy but those who have been my co-workers have made the journey possible.

Together with a splendid congregation, I would attribute my many years in Chester to the fact of a concerned community. One's ministry, especially in a village, inevitably touches upon almost everyone. The opportunities for service have been numerous and the citizenry has been responsive. It has been my unspeakable joy to move among this people as one who would serve.

At the same time and unfortunately, there are disadvantages. One is that no one person adequately can minister to all types of people and their needs. Some folk prefer a type of ministry that is not mine to give.

Perhaps for example, they desire what Al Camp described as "whoopin' and hollerin and a hallelujah finish". I cannot do that sort of thing nor ever have I wished that I could and that deprives those who crave it. In a congregation which changes ministers every five or six years, an element of variety exists which can better meet the demands than can a long ministry.

Over many years, one comes to know people. Undoubtedly that helps in the work of ministry. It also constitutes a disadvantage. The funerals to be conducted are those of the friends of many years. The element of personal involvement is great. The sorrows of a parting are very real and extremely deep.

To me, the most distressing note in these closing days of a ministry is a troubling one because it appears to echo a criticism. The words have not come from within the congregation because we have discussed the matter together and the members understand that my successor will be different from myself but, co-operating with him as they have with me, the coming pastorate will be blessed in many ways.

From some of my brethren in the ministry, however, has come the suggestion that the man who follows me will have a difficult time because the congregation is accustomed to my ways. What they fail to realize is that Chester is a growing and vigorous congregation. The greater part of its membership has been added in recent years. Only a few remain with whom I have journeyed through all the 37 years.

There are many young and promising families of which some have been part of our work for only a few years. My successor comes not to an old "set-in-its-ways" fellowship but to a congregation little different from that to which he would be going in the wake of a five or six-year pastorate.

One comes to the time of retirement with a mixture of feelings, the greatest of them being that of thanksgiving to God for infinite love, for the opportunity of showing and sharing that love over many years and for the assurance given of abiding in that love throughout whatever of a future is to be one's portion.

M. Allen Gibson

## ATLANTIC BAPTIST FELLOWSHIP TREASURER'S FINANCIAL STATEMENT

May 1, 1983 to March 31, 1983

May 1, 1983: Balance on hand

\$1,625.36

### RECEIPTS:

Churches	
Amherst	\$500.00
Annapolis Royal	50.00
Berwick	25.00
Bridgewater	50.00
Canning	410.00
Chester	150.00
Cornwallis First	100.00
Halifax First	600.00
Indian Harbour	10.00
Lawrencetown	100.00
Seabright	25.00
Sydney	600.00
Wolfville	320.00

Personal Donations

2940.00  
1483.00

Bond Interest

80.00

Offerings — Semi-annual meetings

91.05

\$6219.41

#### EXPENDITURES:

Bulletin — 3 issues	\$3008.69
Speakers — 2 meetings	600.00
Secretary's Honorarium and Expenses	227.54
Editor's Honorarium	600.00
Bonny Lea Farm	75.00
W. C. C. Observer	200.00
National C. G. I. T.	200.00
Stamps	16.00
Printing Receipt Books	46.16
Bank Charges	3.00
March 31, 1984 Balance on hand	4976.39
	<u>1243.02</u>
	<u>\$6219.41</u>

Trust Fund Balance — \$344.82

## Sydney, N. S. United Baptist Church

Rev. George Richardson was the pastor of the first Baptist Church in Sydney. He came from Ireland, and was commonly referred to as "Father" Richardson. In 1870, he and 14 other residents of South Bar expressed a desire to establish a separate Baptist Church in that community. Their request was approved, and so began a work independent of, but very closely related to the parent Church. It has continued to the present day, although services are now held only three or four times a year. Several Baptist families living in South Bar, while keeping up their own building, are also among the most active members of the church in town.

The second pastor of the Sydney Church was Rev. W. B. Boggs, who was ordained at Sydney on September 24, 1865. He had to resign in 1870 because of his wife's ill health, but returned for a second pastorate from 1876 to 1878. After leaving Sydney, he went as a missionary to India and labored for many years among the Telegus of that country, and thus became a part of a long line of persons associated with the Sydney Church to serve the cause of "missions".

In 1853, Rev. Arthur Crawley, the son of a charter member, went with his wife as a pioneer missionary to Burma. Two of his children, Fred and Laura, also became missionaries in that country, as did Miss Emily Payne, for many years an active worker in the church at home.

In 1886, two sons of Deacon C. H. Harrington were ordained and set apart for missionary service in India and Japan where they spend nearly all of their lives.

F. J. Bradshaw, who served the Sydney Church as pastor for six months left the church to become a missionary to China in 1889.

In more recent years, two members of United Baptist Church have served terms on foreign mission fields; Rev. Roger Cann in India, and Rev. Hedley Hopkins in Bolivia.

In addition to missionaries, there have also been a number of Sydney Baptists who have been ordained to the Christian ministry. These include four cousins, Rev. J. W. Weeks, Rev. F. O. Weeks, Rev. F. G. Weeks, and Rev. L. M. Weeks, and Rev. Samuel Richardson, all in the 19th century. And from United Baptist

Church the following: Fred Hinett, Hazen Bezanson, Edgar Richardson, William Heatley, and Selwyn Hopkins.

The first Baptist Church in Sydney was organized on Sunday, November 2nd, 1846 with a membership of fifteen. Its first services were held in a little Union Chapel which its members had helped to erect. However, an unfortunate dispute arose with the Methodists who were accused of monopolizing the building, with the result that the Baptist withdrew and built a Chapel of their own. It served until 1893 when the congregation moved to a more spacious new building, the Pitt Street Church, which was occupied until 1917.

During the spring of 1901, a number of the members had their names removed from the roll in order to form a new congregation in the city — to be known as Bethany Baptist. This was in the first days of the "boom", shortly after the Steel Works decided to locate in the town. The population increased very fast in those days, and it was thought that it would not be long before Sydney would be a city of fifty thousand people. The meetings of the new church were held in the YMCA and the Alexandra Hall, until a church home was erected. Bethany Church was formally opened for divine worship on Sunday, June 19th, 1903.

Both churches grew during the next few years, but since the city's population did not increase as expected, a feeling began to develop that the two congregations should come back together. Representative Committees from both churches met on June 16th, 1916, to draw up a Basis of Union, and a month later, on July 16, the union was consummated by united services in the morning, afternoon, and evening. Since that time, the Church has been known as United Baptist Church.

The buildings of both congregations were sold. Bethany Church was purchased by the Jewish community and is now a part of the Temple Sons of Israel Synagogue. Work on a new church was started in the spring of 1918. During its homeless days, the congregation held its services in different places. Revival meetings were held in the Curling Rink, and the YMCA and Alexandra Hall were again used for Baptist worship as they had been prior to the building of the Bethany Church. On December 19th, 1918, the Hall of the new Church was used for the first time, but it was not until June 29, 1919, that the main auditorium was formally dedicated.

Miss Muriel Israel also left the church at home to serve the Ontario-Quebec Convention in the field of Christian Education.

United Baptist Church values its heritage, as it does its ecumenical outlook. Membership in the congregation is open to Christians of all denominational backgrounds, and the Church is an active supporter of the Industrial Cape Breton Council of Churches.

The Atlantic Baptist Fellowship will be entertained by this church for the Spring Conference, June 15-16.

## List of Motels

Motel	Single	Double
Keddy (539-1140)	55.00	60.00
*Cape Bretoner (539-8101)	36.00	42.00
Holiday Inn (539-6750)	64.50	70.50
Isle Royale (564-4567)	36.00	41.00
*Vista (539-6550)	34.00	36.00
Wandlyn (539-3700)	48.00	53.00

\*Rates quoted for the Cape Bretoner and Vista are commercial and both are highly recommended. The Cape Bretoner (Best Western) is the newest Motel

and has a nice dining room. The Vista is older, and has an informal atmosphere. To get the above rates, it would be advisable to make your reservations through Rev. Willis Henderson (564-4645). You should also book early since there is a possibility that Cape Breton may receive an influx of visitors after the "Tall Ships" visit the Halifax area.

## Atlantic Baptist Fellowship Spring Programme

June 15 and 16, 1984  
Sydney United Baptist Church

### Session 1

#### Friday Evening

- 7:00 p.m. Registration of Delegates  
Meal Tickets (Sat.) \$5.00
- 7:30 p.m. First Presentation:  
"What It Means To Be A Baptist" — Dr. G. Harrop
- 8:30 p.m. Communion Service — Rev. W. Henderson

### Session 2

- Saturday**
- 9:00 a.m. Business Meeting
- 10:00 a.m. Second Presentation:  
"Ordination & The Nature of the Ministry"

- Dr. G. Harrop
- Group Sessions
- 11:00 a.m. Noon Meal
- 12:00 p.m. Reports of the Sessions
- 1:00 p.m. Session ends
- 2:00 p.m.

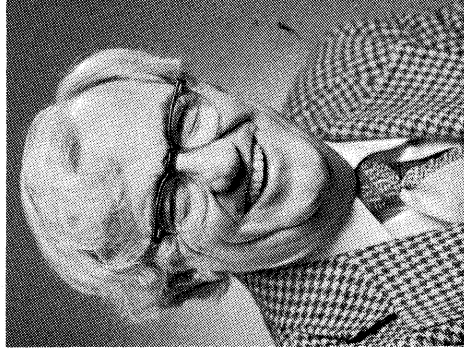
**THEME:** "What It Means To Be A Baptist"  
"Ordination and the Nature of the Ministry"

**COFFEE BREAKS:**  
Fri. — 7:00 p.m.  
Sat. — 9:00 a.m.  
11:00 a.m.

Nursery and child care services will be available.

Copies of the Fall Program "Formulation of a Baptist Response to The World Council of Churches' Publication "Baptism, Eucharist and the Ministry" will be available at the Spring Session.

## Introducing Our Guest Speaker



**Dr. G. G. Harrop**

Dr. Gerald Harrop was born in Moncton, N.B., but early in life, he moved his family to Ontario. He received his elementary and secondary education in Toronto. He attended McMaster University, graduating with the B. A. degree in 1939 and B. D. in 1942. Later he studied at the University of Chicago, with his major field of study being Old Testament History and Prophecy. He was granted the Ph.D. degree in 1950.

Dr. Harrop served as minister in several churches — Forest Baptist Church, 1942-44, Assistant Pastor, First Baptist Church, Illinois, 1944-46; and was pastor of the First Baptist Church Regina, 1946-50. He joined the McMaster staff in 1956, and was a member of the Faculty of Theology since 1950, and of the Divinity College since its inception in 1957. From 1966 to his retirement, he was professor of Hebrew and Old Testament Interpretation.

Gerry Harrop, as he is affectionately known by his friends, has established a reputation as a Biblical scholar and has been, and is, a prolific writer. He has written many scholarly articles on Biblical and Theological subjects which have been published in various religious journals. His writing and lecturing have not been confined to what we call "religious" subjects only, but have covered areas of secular and political thought. In addition to his many articles, he has written and published two books of substance: *Elijah Speaks Today*, published by Nashville, Abington Press in 1975, and, just recently published by Lancelot Press, Hantsport, N.S., *An Advocate of Compassion* which is a study of the life and work of Stanley Knowles, one of Canada's long-time members of Parliament.

Dr. and Mrs. Harrop and their three daughters lived in Hamilton, Ontario, during the years he taught at McMaster, and were members of MacNeil Memorial Baptist Church. Since retirement in 1978, Dr. and Mrs. Harrop have lived at Hubbards, N.S., and are members of the Chester United Baptist Church. Gerry Harrop has been, and is a strong supporter of the ABF, a member of the Council, and even willing to make a contribution to ABF activities. He has lectured at ABF conferences at times, and, because of his ability to interpret the Baptist position in relation to the whole church, has been invited to the coming conference in Sydney. Welcome Gerry!

## World Church News

Dr. Martin Niemoller died recently in Germany at the age of 92. To some of our younger readers this will mean little or nothing, but to many others, it will mean much — bringing back a world of memories and gratitude for this man's life. Dr. Niemoller was a Lutheran preacher and theologian who was quick to recognize the danger in Hitler's rise to power in Germany, and who dared to declare his opposition openly. For this he was arrested by the Gestapo and was imprisoned until the end of the war. In October 1945, after his release from

prison, Niemoller, preaching before a gathering of German church leaders and representatives of ecumenical movement, declared that it is not enough to blame Nazis as the Church also had to confess its guilt. He called on the churches to make a new beginning. Throughout the remainder of his life, he was a strong supporter of the ecumenical movement and an ardent worker for peace. Dr. Robert S. Bilheimer, in a recent article in The Christian Century, wrote of Dr. Niemoller in these words:

The great steps in Niemoller's life were costly. His protest against Hitler brought him seven years in a concentration camp. The Stuttgart Declaration stirred a severe reaction. His journey to Moscow and his opposition to postwar armament produced strong opposition. Some who came up against him commented that there is no one as difficult as a martyr who lives beyond the moment of his martyrdom. Yet even as they spoke, these people also knew the power of the witness he bore.

Martin Niemoller showed us that maturity in Christ transcends self, society and church traditions—indeed all the lesser loyalties. He was thus a true architect of the ecumenical movement. As a result of his obedience to God, we behold the people of God anew, a church not swallowed up by the claims and surroundings of our varied societies, but possessed of the power to transcend them, whether in resistance, in reconciliation or in the care of souls. And for this we honor the life of Martin Niemoller.

We are producing here a letter of greeting and welcome sent by The Canadian Council of Churches to His Holiness Pope John Paul II in connection with his visit to Canada in September next. This is an event of great significance not only to his own church, but which, to a very large degree, will touch all of us. Believing that the readers of the ABF will join in these sentiments of Christian love and fellowship, we copy this letter and share its sentiments. Editor

#### Letter of Welcome to Pope

In September of 1983 the Canadian Council of Churches on behalf of its member churches sent a letter of welcome to His Holiness Pope John Paul II, on the occasion of his pastoral visit to Canada in September of 1984. The text of the is as follows:

Your Holiness:

The Canadian Council of Churches welcome with great interest and pleasure the news of your pastoral visit to Canada, 9-19 September, 1984. We look forward to welcoming you and hope that our part in your visit will express the warm relationships we already share with the Roman Catholic Church in Canada and our longing for the unity in Christ we all seek.

The ecumenical community has been greatly encouraged by what you have said about the central importance of the ecumenical task and the support you have given to those engaged in it. We celebrate the gift of unity given us by God in our common baptism. We rejoice also in the relationships the Council and its member churches have enjoyed with the Roman Catholic Church especially since the Second Vatican Council, relationships that have grown steadily more co-operative, cordial and trusting over the years. Nevertheless, we are still unhappily divided, and while your holiness will be unable to speak for the whole Christian community, our hope is that your presence and words will strengthen what we do together for justice and peace, pastoral care and growth together.

We see your visit as an opportunity to grow closer as Christian sisters and brothers and we look for a clear vision, as we plan and pray for it.

Our greetings in Christ  
(Rev. Dr.) Donald W. Anderson,  
General Secretary  
C.C.C. Communicator

#### Satellite to Cable Inter-Faith Religious Television Programming

In June of last year the Canadian Radio Television and Telecommunications Commission issued a portion of its long awaited religious broadcasting policy. The CRTC requested applications for a satellite to cable inter-faith religious programming service. Inter-Church Communications, an agency of six Canadian church bodies (Anglican, Baptist, Lutheran, Presbyterian, Roman Catholic and United), has commissioned "The Rosewell Group" to explore options and to develop the initiatives required for such a broadcasting service. This could be the most significant event in ecumenical processes in Canada.

The situation is at present that if the Canadian Religious Communities can get together and hammer out a television service that they can all live with, then they will be provided with the authority to proceed.

For additional information write to The Rosewell Group, Berkeley Studio, 315 Queen Street East, Toronto, M5A 1S7.

C.C.C. Communicator

#### Zwingli Anniversary

The 500th anniversary of Reformers Ulrich Zwingli was celebrated in Zurich, Switzerland, January 27-29. A series of events and exhibitions will mark the anniversary in Zurich and several other Swiss cities, including Wildhaus (St. Gall), where he was born; Glarus, where he exercised his ministry; and Bern. At the January celebration the Grossmünster Cathedral in Zurich featured the holy communion liturgy as practiced by Zwingli, and the cathedral choir sang four motets and a Gloria he composed. The choir also sang a motet based on the words of his hymn "Pestiled," which he composed to commemorate his escape from the epidemic of 1519.

Christian Century

#### Bible Smuggling Harmful

Although Bibles are urgently needed in Eastern Europe, smuggling is not the way to get them there, according to Fergus MacDonald, general secretary of the National Bible Society of Scotland, who recently returned from his first visit to Romania and Yugoslavia. Maintaining that there is a great hunger for the Scripture in Eastern Europe, MacDonald went on to say that "I am more than ever convinced that the Bible societies' policy of using official channels to import Bibles or help to have them printed locally is the best one."

In MacDonald's view, the record over the past 15 years has demonstrated the wisdom of using legal methods because many more Bibles have been produced locally in these countries or imported with official permission than have allegedly been smuggled in. "So long as there is a shortage there will be smuggling, but I believe the so-called 'Bible smugglers' are not really helping," he commented.

MacDonald met with representatives of the Orthodox Church in Romania whose own printing press will be used to produce new Bibles on special paper supplied by the United Bible Societies.

#### Lois Wilson at Ecumenical Forum

Dr. Lois Wilson, former Moderator of the United Church of Canada, and past president of the Canadian Council of Churches, was named to the position of Co-Director of the Ecumenical Forum of Canada. The Ecumenical Forum has a tradition of 63 years of service in the area of research, dialogue and study on Christian mission. The Forum is supported and directed by a variety of Canadian churches and related organizations. Dr. Wilson will share the direction of the Forum with Michael Cooke and will have special responsibility for programme development and outreach activities.

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### Membership Loss

Britain's Free Churches have suffered a dramatic membership decline over the past 30 years, according to the annual report of the Free Church Federal Council. The number of children and young people belonging to the council's member churches has fallen from 1.58 million to 573,000, while adult membership has declined by more than 600,000 to 1.05 million.

### Clergy Pay

A recent National Council of Churches survey of 11 Protestant denominations shows that the average yearly salary for ministers is \$20,790, compared with \$10,348 in 1974. But to keep up with the past decade's 118 per cent inflation rate, salaries needed to average \$22,569. Women clergy salaries are far behind men's, averaging between \$14,000 and \$16,000. Ironically, 90 per cent of the women clergy have seminary degrees, compared with 72.2 per cent of male ministers.

The highest denominational salaries are those paid to clergy in the Presbyterian Church (U.S.A.) with an average of \$24,420. The lowest average salary: \$12,670 in Seventh-Day Baptist churches.

Christian Century  
Mother Theresa of Calcutta recently received the Order of Merit from Queen Elizabeth II in New Delhi, India. The 73 year old nun who founded the Missionaries of Charity, a religious order which has spread throughout the world, was born in Yugoslavia, but is now a citizen of India. The award is in recognition of Mother Theresa's work with the poor, the sick and the abandoned.

Insight  
This year marks the 100th year of publication for The War Cry. Its Editor-in-Chief, Major William MacLean urges Salvationists and Christian friends to "Read The War Cry! Quote The War Cry! Share The War Cry!" We congratulate The War Cry and extend warm greetings and good wishes for many more years of Christian service.

## A World Council of Churches — A World Wide Christian Family

The Rev. Roger Cann, a native of Sydney, N.S., an ordained Baptist minister, serves on the staff of The Canadian Council of Churches. He attended the Assembly of the World Council of Churches in Vancouver last Summer, and, in the following article, likens that gathering to that of a family. His comparison is most suggestive of what the world Church should be and, in fact, is. Mr. Cann's article is reproduced from the Canadian Council Communicator.

The Editor

The Vancouver Assembly of the World Council of Churches was like a family gathering to me. There had been the expectancy, and there certainly was the warmth of greetings and exchanges. But it was the whole mishmash, the large numbers of people, the many little groups, all with their own topics, and concerns, all happening at the same time . . . like a clan, or family gathering.

I'm thinking of one of those events where they pick a day in summer and send out letters months in advance to say that all the Haskins, or the MacLeans of Pictou, or some such family name . . . and that every body would be getting together on Angus' farm, on the 12th . . . And they come, and bring their own

food. Angus and his wife Sadie provide the beverages, and someone has the bat and ball. But mostly they talk. They visit, and catch up on what has happened since they last met, and they exchange regrets for those who couldn't make it. The two cousins who had a disagreement the last time they met, find they have a lot in common now.

I don't want to make too much of that idea of a family reunion, but it is certainly closer to what happened than the idea of an international conference, or some sort of legislative body. All of those four thousand delegates, and officials, and accredited visitors from 100 countries around the world, they were all there because they owned a common Father, and a common Lord. And celebration of that fact was central to the Assembly experience.

There had been a prayer vigil in the chapel on the University of British Columbia in Vancouver. It began a month before.

There were the daily worship periods, morning, noon, and evening. A host of traditions, and cultures, and languages. We used a specially prepared worship book, laid out in four languages. And our ecumenical hymn book. I had some trouble there, because the music came from around the world, and some of the tunes I didn't find as singable as others.

And those daily sessions all took place in the Tent. It was a huge tent, which would hold three thousand or more. One side was open. There was a lot of talk about it being "open to the world". Actually it was for a very practical reason, that they had to be able to move people from the worship in the tent, to the plenary sessions in the gym . . . two, three thousand people moving from one spot to another in fifteen minutes.

So there was this monstrous tent, in yellow and off white stripes. Inside was a platform on the centre of the wall opposite to the open side. And there were huge quilted panels back of the altar, in magnificent blues, with the Haida boat on the waves, and the hills and mountains receding back. It was startling, yet most fitting and pleasing to the surroundings, and the purpose for which the tent was used.

Okay, so we have the idea of the Vancouver Assembly something like a family gathering, because of our common commitment. It was also like a family gathering, because we did witness to the unity which God has given us. On the second Sunday, they celebrated the eucharist together. Those participating included the Orthodox, the Anglicans, and all shades of Protestants, Baptists, and Reformed. The moderator of the Church of South India delivered the sermon. Significantly one of the Roman Catholic observers, the cardinal from Germany, read one of the lessons. They are calling the service, the Lima Liturgy, as it was in the city of Lima, last year that the theologians came to agreement on the form that the service would take.

Somewhere in what I've said is the key to what the Church of Jesus Christ is all about . . . a fellowship of believers. We care about each other, even though separated by distance or custom, or language. And they support us as we exercise our gifts for the common benefit of all. Its not power or authority which we exercise, but opportunities for service. Great stuff, and it happened at Vancouver.

Rev. Roger Cann



# Beginning At Jerusalem

There is always something confusing about the post-resurrection appearance of our Lord. He comes quickly and as quickly he disappears; sometimes he is recognized at once, but at other times he is not known. But one thing is made clear by the Gospel writers — the fact of the resurrection. Regarding this there is no doubt. His disciples knew that he was alive. They felt his presence. They heard his word calling them back to his service. The call is well expressed by Luke (24:47): by recalling the death and the resurrection as the basis, the next step is "that repentance and forgiveness of sin should be preached to all nations."

The proclamation of that message was the responsibility that the Risen Christ handed on to his disciples, and this has been the responsibility of the Church from that day to this. God, in Christ, has acted on behalf of a sinful humanity. The redemptive act has been done. Now the story must be told. By whom? — by those people who have experienced this redemption. To whom? — to all people in all nations. When — through all time from now to the end of the ages.

The magnitude and sweep of such a task confronts and confounds us. To be responsible for all the world through all time — surely that seems to be too much! It needs to be broken down and put within definable limits. This, according to Luke, is just what the Risen Christ did, when he added "beginning from Jerusalem", and, in the more direct words in Acts 1:8 — "You shall be my witnesses in Jerusalem, in all Judea and Samaria and to the end of the earth". This breaks it down so that we can take hold of it. The significance of Jerusalem is that it was where they were at that time. To put it more plainly, it means just this: **tell the story where you are now.**

One suspects that the disciples, if left to their own initiative, might have chosen some place other than Jerusalem as their starting point. Jerusalem was difficult for them at that time. They were known in Jerusalem as the followers of one who had been regarded as an offense, and been put to death. How do you tell these people of the significance of this life and what had happened to him? So, why not somewhere else? Why not indeed? The answer is plain — because this is where you are and the people around here need to hear this story. Mark (Chapter 5) tells of a man who was healed by Jesus, and who, in his enthusiasm, wanted to go away with the one who had saved him from destruction, but Jesus said to him; "Go home to your friends and tell them how much the Lord has done for you."

The point of this is illustrated in Kipling's poem, "Mullholland Contract". Mullholland was a cattleman on a cattleboat. One day he was caught in a storm and was in danger of losing his property and his life. In desperation he prayed, and, in his prayer, he sought to make a contract with God — not as unusual in our prayers as we like to think — if God would save him, he would honor and serve him. Mullholland was saved and, true to his word, he was willing to leave the cattleboats and preach religion. But God's word came to him:

"I never put on my ministers no more than they can bear.

So back you go to the cattleboats and preach my Gospel from there."

Many of us understand this — all too well! For some reason, it seems easier to tell the Gospel story to strangers than to them with whom we live, work and play; easier to give to "missions" than to share the good news in one's own neighbourhood. It is not a matter of either/or but both/and. The challenge of the Risen Christ is clear — to bear witness "beginning in Jerusalem."