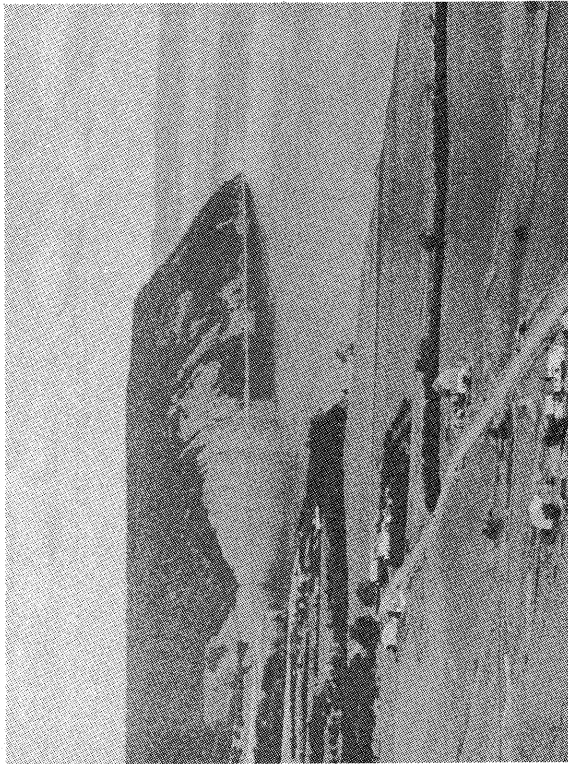


BULLETIN

of the

Atlantic Baptist Fellowship

May 1989



*“Away to the northward Blomidon rose”
— Longfellow’s “Evangeline”*

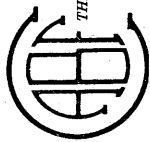
SPRING ASSEMBLY 1989

16-17 June 1989

Pereaux United Baptist Church, Nova Scotia

Theme: “The Challenge of Feminism for Faith and Worship”

Special Speaker: the Reverend Heather S. Gilmour, BA BPE BEA MDiv,
Associate Minister, Highland Baptist Church, Kitchener, Ontario



THE ATLANTIC BAPTIST FELLOWSHIP WITHIN THE ATLANTIC UNITED BAPTIST CONVENTION

THE OFFICERS OF THE ABF ARE:

- President: Rev. Roger H. Prentice, Acadia University, Wolfville, N.S., B0P 1X0.
- Vice-President: Rev. Byron D. Corkum, P.O. Box 68, Lawrencetown, N.S., B0S 1M0
- Secretary: Rev. Dr. Philip G. A. Griffin-Allwood, 1300 Oxford Street, Halifax, N.S., B3H 3Y8
- Treasurer: Mrs. Evelyn Smith, 1021 Cole Harbour Road, Bldg. 2, Apt. 247, Dartmouth, N.S., B2V 1E8
- Public Relations: Rev. Vincent V. Rushton, 1026 Evergreen Crescent, New Minas, N.S., B4N 4L6
- Secretary for the Friends of the ABF: Dr. Dorothy M. Lovesey, P.O. Box 68, Wolfville, N.S., B0P 1X0

THE OBJECTIVES OF THE ATLANTIC BAPTIST FELLOWSHIP
 (approved by the Spring Session, Wolfville, June 14-15, 1985)
 The Atlantic Baptist Fellowship is a community of Baptist churches, laypersons and ordained ministers. It is supported by voluntary contributions made by persons and churches sympathetic to its aims, which are:

- (1) To witness to the freedom implicit in the voluntary principle in religion which is the essence of the traditional Baptist position;
- (2) To affirm and celebrate Baptist participation in, and witness to the whole, visible, catholic and evangelical church of Jesus Christ;
- (3) To strengthen the United Baptist Convention of the Atlantic Provinces and to encourage it to strive for the above;
- (4) To provide a forum for the discussion of doctrinal and ethical questions and social problems and policies in that spirit of tolerance and mutual respect which issues from Christian love;
- (5) To publish, at regular intervals, a Bulletin which seeks to further these aims and which describes the activities of the Fellowship and announces the agenda for its general meetings which will be held in the spring and in the autumn of each year.

THE BULLETIN OF THE ABF is published by the Atlantic Baptist Fellowship, Editor — The Rev. Dr. M. R. B. Lovesey, P.O. Box 68, Wolfville, N.S., B0P 1X0. Telephone 902-542-5264.

The Bulletin is mailed to interested churches and individuals. Those wishing to receive the Bulletin, and all details of changes of address, are to be sent to the distribution organizer: The Rev. Byron Corkum, P.O. Box 68, Lawrencetown, N.S., B0S 1M0.

While the Bulletin is mailed free of charge; donations to help pay the ever-increasing costs of publication and mailing are gratefully received and should be mailed to the treasurer, Mrs. Evelyn Smith (address above). Receipts for income tax purposes will be mailed.

"With every sceptical faculty alive and kicking I do believe that . . . a vital something of that indefinable something men call God, was made, flesh and dwelt in a Galilean Jew called Jesus. How exactly it happened, God knows."
 — Ian Wilson, 1941.

EDITORIAL COMMENT

Dear Friends:

Greetings to you, gentle reader, in the name of the Lord. May he bless you and watch over your goings-out and your comings-in.

You will notice that I address you as Friends, not as "Friends," although some of you are both. An update on the "Friends of the A.B.F." will be found on page 5. I should like to take this opportunity to urge you to sign up with us as "Friends" and thus show your commitment to the aims and purposes for which the Fellowship came into being.

The main purpose of this issue of our *Bulletin* is to acquaint you with the details of the Spring Assembly 1989 of the Fellowship. The host church is the Pereaux (spelt with an "x") Baptist Church, in the beautiful village of Pereaux (spelt without an "x") that nestles peacefully under the shadow of Blomidon in the historic County of King's, Nova Scotia.

The theme of the Assembly is the timely one of "Christian Feminism: Issues and Opportunities." The theme speaker is the Reverend Heather Suzanne Gilmore, Associate Minister of the Highland Baptist Church, Kitchener, Ontario. Heather comes to us well educated in Arts and Divinity by McMaster University and well experienced in the life of the contemporary Church. She will give two lectures: the first dealing with the issues and opportunities; in the second she will offer some practical suggestions regarding what we might do about the problem of 'language in the Church.' We are all looking forward to an exciting and educative session on an important, contemporary problem that the Church today must face.



Heather Gilmore
Heather today must face.

I trust you will be interested in the write-up on pages 7 & 8 of the "Second Mile Society," that is making, under the enterprise of the Reverend William Pope, a most significant contribution to the Church and to life in general in the Atlantic region. The photograph to the left shows Bill Pope (on the right) talking with



Bishop Campbell, Bill Pope

the Bishop of Antigonish at the Lancelot lecture in Windsor last November. This number records the deaths of two fine Christian gentlemen. They were so different in so many ways, but they each made their unique, significant contribution to the ongoing life of the Church. We shall miss them. We salute their passing — "to be with Jesus."

Several correspondents have been kind enough to write to me expressing their pleasure at the quotations we occasionally use to fill up blank spaces in the magazine. One of these suggested the following, with which, with many thanks, I close this column. The quotation has a bite in it, and one suspects the correspondent who sent it did so because he has felt the sting of it in his own experience.

"There is nothing so frightening as ignorance in action."

— Friedrich Nietzsche, 1844-1900

A.B.F. — FINANCIAL REPORT 1 JANUARY 1988 - 31 DECEMBER 1988

1 January 1988 Balance on Hand	\$2,571.90
RECEIPTS:	
Churches	\$4,011.00
Outreach Donations	5,000.00
"Friends" 1988 Dues	1,080.00
"Friends" 1989 Dues	10.00
Other Personal Donations	4,031.39
Bond Interest	160.00
Total Receipts	14,292.39
14,292.39	16,864.29

EXPENDITURES:	
Bulletins and Honoraria	7,661.24
Outreach Church	5,000.00
Expenses of "Friends"	268.31
Speakers' honoraria	650.00
Secretary's honorarium	150.00
Atlantic Ecumenical Council Dues	30.00
Expenses, Saint John June Assembly	40.00
Postage	18.50
P.R. Expenses	534.25
Total Expenditures	14,508.94
Cash in Hand 31 December 1988	2,355.35
16,864.29	16,864.29

OTHER ASSETS:	
Central Trust Bond (Wright)	1,000.00
Roy & Betty McClusky Fund: Bond 800.00 + Cash 252.80	1,052.80
Total	2,052.80

CONTRIBUTING CHURCHES:			
Amherst	500.00	c.f.	1,941.00
Annapolis Royal	250.00	Lockhartville	15.00
Avonport	50.00	New Ross	35.00
Bayside	10.00	Northwest	100.00
Billtown	25.00	Parrsboro	50.00
Canning	120.00	Pereaux	125.00
Cornwallis	100.00	Springhill	130.00
Halifax First	600.00	Sydney	980.00
Indian Harbour	10.00	Wolfville	510.00
Lancaster	126.00	Zion, Yarmouth	25.00
Lawrencetown	150.00	Other	100.00
1941.00	1941.00	Total	4,011.00

FRIENDS OF THE ABF — UPDATE

by Dorothy M. Lovesey

We are happy to report that at the time of writing the roster of "Friends of the Atlantic Baptist Fellowship" has reached a total of 90 names. This indicates that the project initiated last year is making steady if unspectacular progress. We are hoping that before too long the number will reach the century mark.

The number of enrolled "Friends" is a measure, an indicator, one amongst many perhaps, of the degree of support the objectives of the A.B.F. is receiving among Atlantic Baptists. It is our earnest hope that many more will see the urgent need of making a firm commitment to the A.B.F.'s stand on ecumenism and the free discussion of matters of theology and ethics amongst all Christians in the Baptist family.

We have been particularly heartened by letters received, especially from those outside the Atlantic region. One correspondent from Ontario felt the A.B.F. should extend its operations to cover the whole of Canada. He writes: "I wonder whether the Executive would consider widening the Fellowship to include women and men of like mind from across the country." This was considered by the Executive who felt the time was not ripe for organized action on this, and that all such folk would be warmly welcomed to sign on with us as "Friends." We happily report that several across Canada have taken this last-mentioned course of action.

It is with some satisfaction that we report that the correspondent mentioned above wrote with regard to the *Bulletin*: "I also wish to congratulate the Fellowship on the production of such a small, but valuable periodical. The tone of the *Bulletin* is ecumenical in the best sense of the term, and provides strong affirmation to those who wish for an alternative to the growing fundamentalism in our denomination. I am encouraged by reading the *Bulletin*."

An Atlantic Baptist writes: "For some time I have been observing the activities of the A.B.F. I have been pleased with what I have seen — a group which provides a forum for the intelligent discussion of important current issues in theology and a haven from some of the extremes of the far right in our convention."

Friends of the

Atlantic Baptist Fellowship

FRIENDS are sympathetic to the aims of the ABF, which are:

- (1) To witness to the freedom implicit in the voluntary principle in religion which is the essence of the traditional Baptist position;
 - (2) To affirm and celebrate Baptist participation in, and witness to the whole, visible, catholic and evangelical church of Jesus Christ;
 - (3) To strengthen the United Baptist Convention of the Atlantic Provinces and to encourage it to strive for the above;
 - (4) To provide a forum for the discussion of doctrinal and ethical questions and social problems and policies in that spirit of tolerance and mutual respect which issues from Christian love;
 - (5) To publish, at regular intervals, a Bulletin which seeks to further these aims and which describes the activities of the Fellowship and announces the agenda for its general meetings which will be held in the spring and in the autumn of each year.
- FRIENDS undertake:
- (1) To pray for the life and work of the Convention and the Fellowship;
 - (2) To seek other committed Christians to join the Fellowship;
 - (3) To become better informed about current ethical and theological issues;
 - (4) To pay an annual subscription, minimum \$10.00;
 - (5) To respond, as circumstances permit, to requests for financial support.

Please cut off along this line and mail to:

Dr. Dorothy M. Lovesey
P.O. Box 68, Wolfville, N.S. B0P 1X0
Tel.: 902-542-5264

Please enrol me as a FRIEND:

Name and title

Address

Date

Subscription

PLEASE JOIN US — WE NEED YOU!

BOOK REVIEW BY DR. G. G. HARROP

Alan Neely (ed.): *Being Baptist Means Freedom*. Charlotte, North Carolina: Southern Baptist Alliance, 1988. 112 pages. Price: US \$5.00 plus 75 cents shipping and handling (10 or more copies at US \$3.50 each). The first publication of the Southern Baptist Alliance.

This is a sad book. That is, it is sad that the times call for such a book which came into being because what we who have been Baptist all our lives have taken for granted is at risk today in the Southern Baptist Convention which is by far the largest Baptist community in the world.

Fundamentalists who believe that all "ordained" Baptist leaders must be male and be "inerrantists" have captured the Southern Baptist Convention. But a group of "real" Baptists, who call themselves "moderates," have arisen to protest the demand that credal conformity be imposed upon all full-time, salaried Baptist leaders. We were privileged to hear from a representative of this group, the Southern Baptist Alliance, at our Fall 1988 Assembly. Dr. Schurden contributes the chapter on theological education in this book. It is interesting that he includes in theological education not only seminary instruction but also education in the local church and education in the denominational colleges.

The other chapters deal with the freedom of the believer to interpret the Bible, the freedom of the local church to teach and preach as it feels led, the freedom to participate ecumenically, the freedom for the pastor to be a "servant leader" not a demagogue and a dictator, freedom to witness for global justice and freedom of the church from either the protection or the oppression of the state. The first chapter by Professor G. Thomas Halbrooks sums up the issue:

Southern Baptists are indeed in grave danger of departing from the Baptist heritage. To the extent that Southern Baptists have voted . . . to adopt a creed and set up a committee to oversee compliance to it, to that extent they have voted to cease to be Baptists . . . Southern Baptists may remain Baptist in name, but they will no longer be Baptists in principle . . . Let us call Southern Baptists back to this noble heritage of freedom.

As Canadian Baptists we should read this book and be on guard lest we be led astray by a like temptation.

Editor's note:

The contributors to this important book are Norman Cavender (active Baptist layman, farming executive), Richard E. Groves (Secretary of the Southern Baptist Alliance), G. Thomas Halbrooks (Professor of Church History, Southeastern Baptist Theological Seminary), Alan Neely (missionary; Professor of Missiology, Southeastern Baptist Theological Seminary), Anne Thomas Neil (missionary emerita, member of the Executive Board of SBA), Walter B. Schurden (Callaway Professor of Christianity and Chairman of the Department of Christianity, Mercer University), Cecil E. Sherman (Senior Minister, Broadway Baptist Church, Fort Worth, Texas), Rachel Richardson Smith (author and part-time teacher in the religion department at Meredith College), William L. Turner (Pastor, South Main Baptist Church, Houston, Texas).

THE SECOND MILE SOCIETY

by the Editor

For the amazingly low price of \$10.00 per annum members of the Society receive six issues of the Society's magazine *The Second Mile* and in addition three bonus books. The purpose of the Society is given as follows:

"The Second Mile Society is a non-profit organization incorporated under the Societies Act of Nova Scotia. Through magazines, books, lectures, seminars and tours, the aim of the Society is the promotion of constructive attitudes and activities with a strong emphasis on spiritual values."

The driving force behind the Society is undoubtedly the Editor and Publisher, the Reverend William Pope, the president of Lancelot Press, Ltd. He is aided and advised by an Editorial and Management Committee of some seventeen members, amongst whom are such notables as Dr. Donald Archibald, Dr. J. B. Corston, Dr. Allen Gibson, Dr. Marion Grant, Dr. G. G. Harrop, Dr. J. R. C. Perkin, Dr. Charles Taylor; many of whom are Baptist by denomination.

I. SECOND MILE BOOKS PUBLISHED BY LANCELOT PRESS

The list of books on the Bible published includes Gerry Harrop's *An Attempt to Understand the Lord's Prayer*, which provides applications to our situation today that flows from this world famous prayer. The book is a most helpful devotional guide. Dr. Harrop has also written *As It Was in the Beginning*, a study of "the Book of Beginnings," Genesis 1-11. The latest publication from Dr. Harrop's pen is *What the Bible Says*. This book deals with four areas: Human Sexuality, Abortion, Capital Punishment, Preferential Options for the Poor. The author tries not to intrude his own thoughts but to give an unbiased presentation of what the inspired writers of Scripture say. He brings to the study an extensive knowledge of the Bible, a brilliant mind and a devout spirit. Even if it disturbs some readers, it should enable all to gain a fuller understanding of the topics.

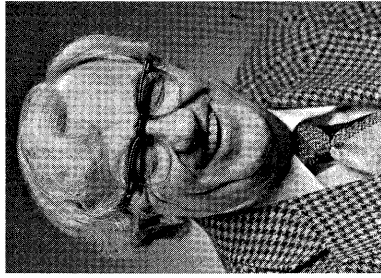
Other books on Scripture include such titles as *The Beatitudes and Their Relevance for Today*, by David MacNaughton; and *Up From the Ashes: A Study in Job*, by Douglas MacEachern. A book related to the latter, also by Douglas MacEachern, *The Giant Agony: On Human Suffering*.

A recent series of books is subsumed under the title "Great Religious Leaders." The first two are entitled, *Paul: Apostle Extraordinary*, by John B. Corston, and *Brother Lawrence, Kitchen Saint*, by Frances MacLellan.

II. THE SECOND MILE MAGAZINE

Published every two months, the magazine serves to bind the members of the Society together, to inform them of new publications and opportunities for education and travel, and of course to give full details of the Lancelot Lectures. It also provides an excellent opportunity for writers in the Atlantic region to have their articles printed.

An example will demonstrate the kind of material the magazines contain. The contents of the October 1988 number includes: "Thoughts on the Church," by J. R. C. Perkin, "Gabrielle Roy: my favourite Canadian Writer,"



Gerry Harrop

SBA UPDATE

As of 15 November 1988, the Southern Baptist Association had 2,790 individual members and 66 member churches, for a total membership of 39,510 persons; an increase of 44% in six months.

The third annual convocation of the Southern Baptist Alliance was held at the First Baptist Church, Greenville, S.C., 1-3 March 1989, with 682 present. By a 462 to 42 affirmative vote, it was decided to establish a theological school at Richmond, Va. At the SBA's pre-convocation board meeting, the theological education committee reviewed recommendations from its seminary task force. Half of the committee felt the proposed Richmond Seminary was premature. But, with modifications concerning slowing down its creation process, positive recommendations were forwarded to the entire board. Ed Culppepper of Alabama said: "As word of the seminary has spread, I've heard a reluctance to take this step. There's a concern that outside the Southeast people don't see the pressing need. Would it make SBA a new denomination? Would it be jumping beyond our support?"

Alan Neely of Princeton, N.J., insisted during board meeting and general convention: "The idea when a school starts you are starting a new denomination is just not true. For example, Baptists started 14 schools before the denomination was created in 1845 and the Southern Baptist Theological Seminary wasn't created until 14 years after SBC's creation."

By a 20 to 2 vote the board favoured presenting the following unaltered task force recommendations to the SBA's general meeting: (1) That the SBA move towards the establishment of a school in Richmond in the hope it will be a cooperative venture between the SBA and theological institutions in Richmond and elsewhere; (2) That the proposed seminary be opened as soon as all necessary plans can be implemented and all necessary funds provided; (3) That the new seminary seek accreditation from the Association of Theological Schools in the United States and Canada at the earliest possible date; (4) That the Theological Education Committee be authorized to name seven SBA members to serve on a provisional board of directors along with others consisting of the chief executive officers, or their designees, from the School of Theology of Virginia Union University, the Union Theological Seminary in Virginia, the Presbyterian School of Christian Education, Colgate-Rochester Divinity School, Bexley Hall, Crozer Theological Seminary, Eastern Baptist Theological Seminary and Andover-Newton Theological Seminary.

Classes will be held at Virginia Union (a black seminary); library facilities are available at Union (Presbyterian) Seminary in Richmond.

A second SBA book is now published. Edited by Anne Thomas Neil and Virginia Garrett Neely, it is entitled *The New Has Come: Emerging Roles Among Southern Baptist Women*. p.b., 160 pp. Price, US \$5.00 + 75 cents shipping and handling (10 or more US \$3.50 each). From, The Southern Baptist Alliance, 16th and O Streets, NW, Washington, D.C., 20036.



Stan Hastey (second from right) was formally installed as executive director of Southern Baptist Alliance by Bill Puckett of Raleigh (left) at First church in Greenville, S.C. Sharing were Betty Hastey (second from left) and Jeanette Holt (right), administrative assistant to Hastey at SBA's new offices in Washington, D.C.

by Allison Mitcham; "Dr. Allan Boesak," by Andrew Stirling; "Treasures of the Archives," by Dorothy M. Lovesey; "Hippocrates: the Father of Medicine," by Steve Parsons; "Reach Up, Reach Out: Frank Laubach," by William Pope; "The Birth of Acadia University," by Charlotte Taylor.

III. THE LANCELOT LECTURES

These annual lectures, beginning in the Fall of 1976, have been given by unusually gifted people. The list makes impressive reading:

1976 — The Very Reverend Angus J. MacQueen, a former Moderator of the United Church and Chancellor of Mount Allison University spoke on "The Influence of Jesus."

1977 — Ruth Woodcock, a Supervisor of Schools in Ontario, gave an illustrated lecture on the life and work of Jean Vanier.

1978 — Dr. Robert B. McClure recounted many experiences in a lifetime of service as a missionary doctor in different parts of the world.

1979 — Rev. Dr. John N. Gladstone, of Yorkminster Park Baptist Church in Toronto, shared his knowledge and enthusiasm about Isaac Watts and his hymns.

1980 — Irvine Harris, editor and author, of Princeton, N.J., told about the remarkable ministry of Dr. Sam Shoemaker with whom he was associated for many years.

1981 — The Most Reverend Edward W. Scott, Primate of the Anglican Church of Canada and Moderator of the Central Committee of the World Council of Churches, had as his topic, "Christ Speaks to our age."

1982 — Dr. Ben Gullison spoke on "Operation Eyesight in Action," a very moving lecture telling how many people are having their eyesight restored by modern medical methods.

1983 — Sister Miriam Therese Winter gave a stimulating lecture entitled "An Explanation of Christian Music Today" and illustrated it with various songs of her own composition, including "Joy is like the Rain."

1984 — Dr. Harley Smyth, a neurological surgeon at the Wellesley Hospital, Toronto, spoke on the topic, "Technology and Human Worth: Beneath the surface of Medical Ethics."

1985 — Dr. John Godfrey told about "Programmes of Hope" with particular reference to projects underway in Ethiopia.

1986 — Douglas How, author of *Night of the Caribou* and *Mystery Man of High Finance*, and the former Canadian editor of *The Reader's Digest*, spoke on the contribution of Izaak Walton Killam to Canada.

1987 — Tom Harpur, best-selling Canadian religious author, writer of *Harpur's Heaven and Hell*, *For Christ's Sake*, and *Always on Sunday*, spoke on "Communicating the Good News Today."

1988 — The Most Reverend Colin Campbell, Roman Catholic Bishop of Antigonish, addressed a large and appreciative audience on the question, "Is Christian Living Possible Today?" A most stimulating book, based on the lecture, from the pen of one of Nova Scotia's leading religious leaders, is available and well worth reading.

IV. THE SECOND MILE TOURS

Since 1980, eight tours have been held to various parts of the world. The 1989 tour, July 13-22, led by Dr. John Corston, Dr. Merritt Gibson and Bill Pope, will be to Newfoundland.

For information about the Society, books, tours, etc., write The Second Mile, Box 425, Hantsport, N.S. B0P 1P0. Tel.: 902-684-9129.

NEWS OF THE CHURCH FROM FAR AND NEAR

ANGLICAN CHURCH CONSECRATES FIRST FEMALE BISHOP

The Reverend Barbara Harris, with the voices of dissidents overwhelmed by cheers from thousands of fellow Episcopalians, became on Saturday 11 February 1989, the first woman elevated to the bishopric in the Anglican tradition.

Beginning with a solemn procession and culminating with the placing of the bishop's mitre on her head, Harris assumed the relatively minor position of suffragan or assistant-bishop in the Boston Episcopal Diocese.

The new suffragan bishop, a 58 year-old former publisher of a liberal Episcopal publication, is the first woman consecrated in any of the three major branches of Christianity — Roman Catholic, Eastern Orthodox and Anglican — that consider bishops as successors of the apostles of Jesus.

Her selection touched off months of debate within the Episcopal Church and elsewhere. Opponents included traditionalists who believe that because the apostles were men, the position of bishop must be reserved for men. Others objected to Harris because of her lack of a college degree and formal seminary training and because of her relative inexperience in parish ministerial work. Still others objected to her strongly liberal writings on gay rights, U.S. policy in Central America and internal church matters. Harris herself believes some of the opposition to her elevation stemmed from her race (she is black) as well as her sex. However, by the beginning of 1989 her election was confirmed by a majority of 118 Episcopal dioceses across the United States.

Last August, at the Lambeth Conference in London, England (held every ten years), 520 Anglican bishops from 164 countries faced the crisis over the ordination of women as priests and bishops. The Conference was divided between bishops in Canada, the United States, New Zealand, Hong Kong and Brazil who have ordained more than 1,000 women priests and are now intent on consecrating them as bishops, and traditionalists who are threatening an exodus to the more traditional Roman Catholic and Orthodox churches. A compromise motion to allow the consecration of women as bishops was passed by a vote of 423-28 with 19 abstentions. The motion said: "Each province (or church) respects the decision and attitudes of other provinces in the ordination and consecration of women to the episcopate, without such respect necessarily indicating acceptance of the principles involved maintaining the highest degree of communion with the provinces which defer." The Archbishop of Canterbury, Dr. Runcie, will set up a special committee to work on the protocol of relations between churches with women bishops and those without.

LORD CHANCELLOR DISCIPLINED

Lord Chancellor MacKay of Clashfern, who presides over Britain's House of Lords, has been disciplined by the 6,600-member Free Presbyterian Church of Scotland, of which he is an elder. His offense: he attended Roman Catholic Eucharists last July and in 1986 that were held to mark the deaths of lawyer colleagues. He was suspended for six months—and barred from communion.

SKUNKS

According to the media, W.A. Criswell of the Southern Baptist Convention has dubbed all who do not subscribe to his fundamentalist theology as "skunks!" This appellation has been taken up by non-fundamentalists as a badge of honour, not reproach.

CANADIAN GIRLS IN TRAINING

The recent Fall meeting of the Executive Committee of the CGIT decided to carry on the work of the organization with a part-time instead of a full-time Executive Director. A reorganized programme will begin in 1990. There are some 24 Baptist CGIT groups in the Maritime provinces.

DR. WRIGHT HONOURED

Esther, a loyal "Friend" of the Atlantic Baptist Fellowship, was honoured at two ceremonies at the Acadia University Homecoming '88: at the official dedication of the Acadia Archives which will bear her name, and at the dedication of the Chase Court Lounge which is also named in her honour.

Dr. Wright, who holds three honorary doctorates, is the author of 15 books and numerous articles. A specialist in the area of local and regional history, she has made an outstanding contribution to the knowledge and preservation of the past and has become an authority on the Loyalists of New Brunswick and the Planters and Pre-Loyalists of Nova Scotia. Many will have read her book, *Blomidon Rose*, and discovered that "rose" in the title is a verb, not a noun!

NEW APPOINTMENTS

Congratulations to Larry Matthews, the new editor of *The Canadian Baptist*, and to Dr. William H. Brackney, Vice-President and Dean of the Eastern Theological Seminary, Philadelphia, appointed to be Professor of Christian History and Principal of the McMaster Divinity College, in succession to Dr. M.R. Hillmer, who will return to full-time teaching in the College in the areas of New Testament Interpretation and early Church History.

21st ATLANTIC SEMINAR IN THEOLOGICAL EDUCATION

This will be held 4-9 June 1989 at the Nova Scotia Agricultural College, Truro, N.S. Theme: "Ethical Issues in the 90's." Speakers include: Dr. Max L. Stackhouse, Andover-Newton Theological School; Dr. Dan Maguire, Marquette University; Dr. Bonnie Greene, United Church of Canada.

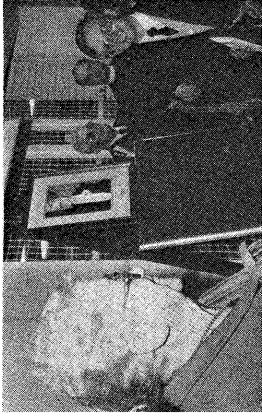
CHINESE SEEK CHANGES

Chinese Protestant Leaders are considering abolishing their Three-Self Patriotic Movement. Some feel the growth of the China Christian Council outdates the Three-Self Movement.

The Three-Self Movement was started in the 1950's to give Protestants a vehicle for dealing with society and with government authorities. It stresses self-support, self-control and self-propagation of churches. It has been plagued by the negative image that it was used by the government to control local churches.

CHINA'S AMITY PRINTING PRESS NEEDS PAPER

The press at Nanjing, the People's Republic of China, aims at producing 100,000 Chinese Bibles per month — but there is a serious shortage of paper in China. So Amity has asked the United Bible Societies of the World for assistance — US\$902,000 worth of paper! The Canadian Bible Society has pledged US\$125,000. The Society will need our help!



COMMENT

In the 20 September 1988 edition of the Halifax *Chronicle-Herald*, it was reported that the United Baptist Convention of the Atlantic Provinces took a stand against the ordination of homosexuals on the basis of biblical principles. However, the stand of the Convention is hypocritical and goes against modern social thinking.

The issue is not the defense of biblical principles. The Bible's authority was not being attacked. It seems then that those principles were being used to justify a homophobic position. Perhaps there was an idea that by banning the ordination of homosexuals the Convention could stem the erosion of traditional values that some see accompanying social change. But simply to react to social change has always been a weak position. It is better to lead the way. Perhaps there was the idea that the Convention could control the role models children are exposed to, in the same way that some people do not want homosexuals in the classroom. But the Church is not going to protect children from inadequate role models in this way, precisely because a good role model is not a matter of sexual orientation. A good role model is a matter of how one lives with others, not of whom one lives with.

Most of the inadequate role models we have in our parishes are actually heterosexuals. Has the Convention taken a stand against them because they are adulterers, thieves, abusers? Most of the violence and repression in our society comes from heterosexual males, yet the Convention has not made a public statement about them, and they exist in each of our churches' communities. How many ministers have known wife-abusers and child-molesters, and yet see it as something they shouldn't get involved in? How many ministers have counselled people in abusive situations to just try harder? How many ministers have known of other ministers who have been quietly asked to leave a parish because of inappropriate behaviour? Are problems with these people seen as due to their sexuality?

Why do Christians have such a problem with sexuality? Since Christians tend to see good relationships as defined by being heterosexual and married, their eyes are closed to the problems that heterosexuals have too. Those biases, in turn, then recreate those problems. When they counsel obedience they sanction abuse. Because Christians take heterosexuality to be normal, and all other forms of sexuality to be perversions, they ignore the problems and more traditional relationships have.

The point is not to compare homosexuality with violence or abuse. The point is that a person of any sexual orientation can be an inadequate role model. Thus a homosexual can be an adequate role model. Christians should be interested in Christian virtues; honesty, charity, godliness. It is these principles the Convention should be making a proactive stand on. The Convention should not be making a reactive stand against one social group. To take a stand against one social group is discrimination. If the Convention is interested in promoting role models, then let it do so, but not through the hypocritically tortuous route of homophobia.

Four provinces in Canada now prohibit discrimination on the basis of sexual orientation: Quebec, Ontario, Manitoba, the Yukon. The Human Rights Code provides recourse against discrimination, and Nova Scotia is considering changes to amend its own legislation. The Convention would never have taken such a stand against blacks, women, or people of foreign birth. It is time for the Church to take the lead, not to reinforce ignorance and discrimination.

Editor's note: the above was contributed by a PhD university sociology teacher.

IN MEMORIAM

As pastor, administrator, author, and educator, the Reverend Dr. Thomas Bruce McDormand (1904-88) had a career of remarkable achievement. Born of Loyalist stock at Bear River, Nova Scotia, he returned to his native province in retirement and lived out his final days in Amherst where he was involved in many spheres of church and community interest.

Ordained to the Baptist ministry in 1929, he served a number of prominent pastorates before taking up administrative positions in which he gave wise counsel and leadership to Baptists across Canada. At one time or another he served each of the three Baptist Conventions in the country.

Well-known for his literary work, his hymns appeared in the hymnaries of several denominations. For a period he served as editor of Sunday School publications of the Baptist Federation of Canada. While working he wrote six books, and in retirement four more. He was a regular contributor to the Amherst paper, "The Citizen."

In the sphere of education he served as Vice-President of Acadia University and as President of the Eastern Baptist Seminary and College in Philadelphia.

From 1970 to 1975 he was Vice-President of the Baptist World Alliance, and in his own inimitable style made Canada a little better known abroad. Tom earned three degrees: the B.A.Th. magna cum laude, Acadia University; B.D., St. Stephens College, Edmonton; Th.D., Victoria University, via Emmanuel College. He was awarded four honorary degrees: the D.D. from Acadia University, McMaster University, Eastern Baptist Seminary; and the LL.D. from Judson College, Illinois.

He will long be remembered as a fine preacher, an able writer, a skilled organizer, a dedicated Baptist, and above all a most friendly person.



Sydney Horton

Sydney Rowland Horton (24 December 1916 to 18 December 1988) was born in Moncton, N.B., and graduated from Acadia University with a Bachelor of Theology degree and a senior diploma in education. He served several Baptist pastorates in the Maritime provinces and was a reserve chaplain with the Royal Canadian Air Force. He taught school in Hants and Kings counties for a number of years and at the Kings Regional Vocational School before retirement. At a memorial service in the Manning Memorial Chapel at Acadia, 22 December 1988, Dr. J.R.C. Perkin, the president, spoke of the quiet, undemonstrative and loyal support Sydney gave to the Christian Church and the Christian cause in the world. He was a great supporter of the ecumenical movement and of the Atlantic Baptist Fellowship, of which latter organization he was a "Friend." Sydney will long be remembered by his many friends in the Wolfville area. The loving sympathy of all the "Friends" of the A.B.F. is extended to his wife, Isobel, his two sons, his relatives and his friends.

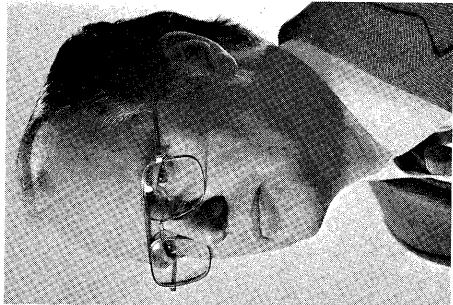
SERMON

by C. D. Edward Aitken

preached in the First Baptist Church, Halifax, Nova Scotia, at the Induction Service of the Reverend John E. Boyd to the Pastorate of the Church, Sunday Evening, 18 September 1988

- I read somewhere the following ten-point summation of "One Laywoman's View of the Church":
1. The more time you spend at church the better *layman* (sic) you are.
 2. The church is "they", "they" are the clergy and a few pillars.
 3. The well-being of any congregation is the responsibility of the professional staff.
 4. There are two kinds of lay people — religious and plain.
 5. You can get all the help you need between the hours of eleven and twelve on Sunday morning from the minister.
 6. The clergy form the power group in the church because there are three thousand of them and two million of us.
 7. No organization should ever be allowed to die.
 8. People should not know their own talents; that's immodest, and they should belong to groups even if they don't meet their needs, or use their talents; that's stewardship.
 9. We already ordain women, so that's taken care of.
 10. There are eight men to every woman capable of taking administrative responsibility in the church and most of them are ordained.

Edward Aitken



I suspect that behind the humour and the satire of the above the author would not be far from St. Paul when he wrote in 1 Corinthians 12.4-7: "There is a variety of gifts, but always the same Spirit; there are all sorts of service to be done, but always the same Lord; working in all sorts of different ways in different people, it is the same God who is working in all of them. The particular way in which the Spirit is given to each person is for a good purpose (Jersualem Bible translation)."

I

The members of the church at Corinth had been quarrelling about the nature and the priority of the gifts which God gives to the Church. Paul recognizes that there is a variety of gifts, but insists that the source of such gifts is the same, viz., the Holy Spirit. Credit for these gifts must be given to the source of them, the Spirit, rather than to the person to whom they have been given. Paul is referring here to all graces given primarily for the benefit of the Church. Paralleling the various gifts are the many ministries, such as teaching and missionary activity, to be performed. The performance of these ministries is not for the sake of an amazing glory for those in ministry, it is to render due honor to the Lord. The Corinthians' passage, therefore, is telling us that there are many skills and talents within the Church, but that their sole source is the Holy Spirit who has granted them to us in order to build up the church.

II

Church History tells us we have not followed Paul's instructions in Corinthians all that well. Our focus has frequently been upon the gifts and their recipients, rather than upon the Giver of the gifts and the purpose for which they were given. The laywoman, mentioned at the beginning of the sermon satirized the view widely held today that ministry is essentially a function performed exclusively by ordained, male clergy. Such a view is an aberration from the concept of ministry held by the early Church, and leads to the idea of a clerical caste oriented to the Church rather than to the world. The disastrous results of such a limited concept of ministry are all too obvious throughout the contemporary Church.

Happily, the modern Church is rethinking the nature of both mission and ministry. Once again, ministry is coming to be understood as the exercise of our God-given gifts in the fulfilment of God's purpose as revealed in Christ. The stress today is upon our response, both corporately and individually, to Christ's ministry. We are called to participate in his ministry of liberating, redeeming, reconciling and serving. That call challenges us to service, according to our gifts, both within the community of faith, and in the world for which Christ gave his life.

But two weaknesses are to be seen, about the current rethinking. First, it has not yet filtered down to our training programmes, especially for lay folk. Second, it has not modified the widely held view that it is male, clergy leaders who control and determine the direction of the entire Church.

III

Tonight this congregation has gathered to celebrate not the beginning of a new ministry so much as the establishment of a new covenant. This community is entering into a new covenant with one called to a position of responsibility and leadership. The one whom you have chosen comes to you well trained, experienced and fully capable of exercising many functions of ministry among you. All persons of this community, endowed with gifts given by the Spirit, are called upon to exercise their respective ministries, in the community and in the world. Each is asked to renew the covenant made with God and with the Church of Jesus Christ. God, the unseen third party to this covenant, blesses it, watches over it, and provides the strength for all to fulfil their ministry within the covenant relationships.

Just as light passing through a prism becomes broken up into the colours of the rainbow, so the mission and ministry of Jesus Christ in like manner, is broken into its component parts of liberation, reconciliation, redemption, service, education, evangelism, nurture, support, etc. One is loath to suggest there is any priority. As Paul said: "There is a variety of gifts, but always the same Spirit; there are all sorts of service to be done, but always the same Lord."

Editor's note:

The Reverend C. D. Edward Aitken, BA BD STM, is Vice-President (Administration) at the Atlantic School of Theology, Halifax, N.S. Educated at Mount Allison University in history and English, at the Pine Hill Divinity College and the Union Theological College, New York, Ed. (as all his friends call him) has had many years of experience in ministry. For 1½ years he was Interim President, A.S.T.



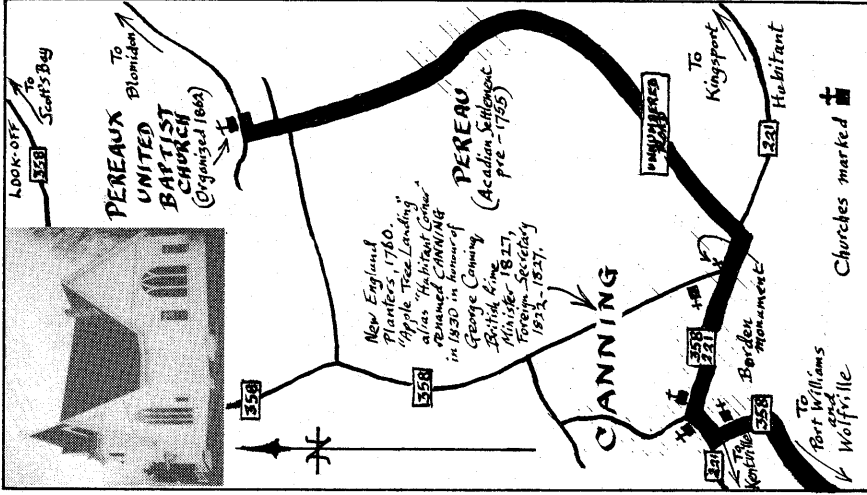
John Boyd

A.B.F.
SPRING ASSEMBLY
 United Baptist Church
 Pereau, Nova Scotia
 16-17 June, 1989

Theme:
 "The Challenge of Feminism
 for Faith and Worship"
 Special Speaker:
 The Reverend
 Heather S. Gilmour,
 Assoc. Minister,
 Highland Baptist Church
 Kitchener, Ontario

PROGRAMME

FRIDAY
 6:30 p.m. Registration
 7:00 p.m. Opening Devotions (President)
 7:15 p.m. Welcome of Host Minister
 Introductions
 7:25 p.m. Lecture I — The Rev'd. Heather Gilmour:
 "Christian Feminism: Issues and Opportunities."
 8:30 p.m. Break
 8:45 p.m. The Service of Holy Communion, conducted by Dr. M.R. Cherry and the Deacons of the Host Church
 9:30 p.m. Reception



SATURDAY

9:00 a.m. Morning Devotions: Dr. Dorothy M. Lovesey (Secretary for the "Friends of the A.B.F." Organization)
 9:20 a.m. Notices and Introductions
 9:25 a.m. Lecture II — The Rev'd. Heather Gilmour.
 "What can we do about Language in the Church?"
 Coffee Break
 10:15 a.m. Panel Response: Dr. Gerry Harrop (Second V.P., chair), the Rev'd. Ida Armstrong-Whitehouse (Bedford Baptist Church), the Rev'd. Adele Crowell (East Wolfville Baptist Church), Dr. Kathy Schwartztruber (Dalhousie University), the Rev'd. Ralph Wilton, (Wolfville Baptist Church).
 Dinner at church (\$6.00)
 Business Meeting
 Dismiss
 3:00 p.m.

HOSPITALITY

Contact, as soon as possible, Mrs. Harriet Thorpe, R.R.#1, Canning, N.S., B0P 1H0, (telephone, evenings only: 902-582-3925) for free Friday night billets.
 For motels, b.&b., etc., call 1-800-425-5781 (Nova Scotia Travel Information).