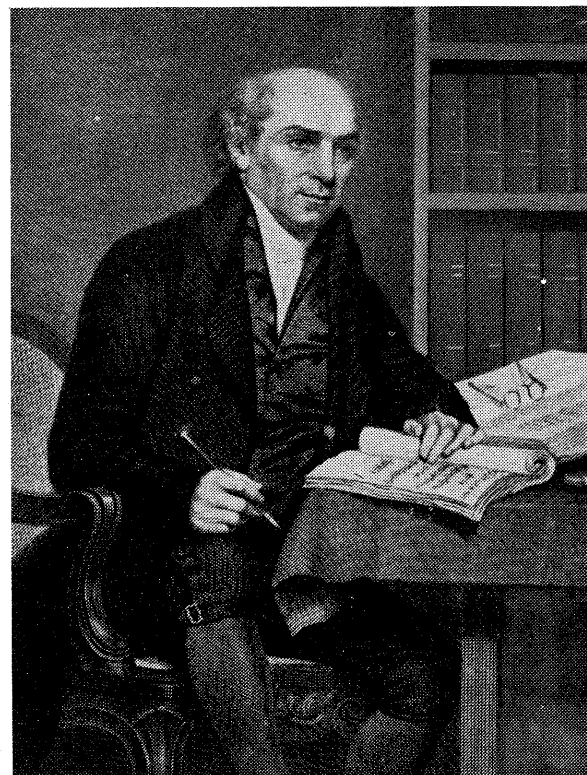


BULLETIN

of the
Atlantic Baptist Fellowship
September 1990



William Carey

1761-1834

Expect Great Things from God: Attempt Great Things for God

FALL ASSEMBLY 1990

28-29 September, 1990

First United Baptist Church, Truro, N.S.

Theme: The Question of Missions

Special Speakers:

Reverend Hedley H. Hopkins, Port Williams United Baptist Church, N.S.
Dr. Miriam H. Ross, Associate Professor of Christian Missions and Social
Issues, Acadia Divinity College, Wolfville, N.S.

For full particulars see page 16



EDITORIAL COMMENT

THE OFFICERS OF THE ABF ARE:

President: Rev'd Byron D. Corkum, P.O. Box 637, Amherst, N.S., B4H 4B8.
 Vice-President: Rev'd David H. Shaw, P.O. Box 237, Hantsport, N.S.,
 B0P 1P0.
 Secretary: Mr. Edward A. Colquhoun, 1 Durley Street, Amherst, N.S.,
 B4H 2B2.
 Treasurer: Dr. John R. E. Churchill, P.O. Box 56, Port Williams, N.S.
 B0P 1T0
 Public Relations: Rev'd Vincent V. Rushton, 1026 Evergreen Crescent, New
 Minas, N.S., B4N 4L6. Tel: 902-678-1121.
 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: Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S. B0P 1X0, Tel.: 902-542-2431.

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 (address above). Receipts for income tax purposes will be mailed.

"We seem to imagine there is no middle ground between infallible assurance and absolute scepticism; and that this must extend to all the ramifications of the creed, as well as to the cardinal points, and persecution is rife among us."
 — Silas Tertius Rand, 1810-1889

Greetings from all our readers and supporters of the Atlantic Baptist Fellowship! It seems a long time since we had the privilege of addressing you, four long months in which much has happened in our tumultuous world and in the struggling, divided Church of our Lord Jesus Christ, which we have the honour to serve. It will be a good thing when, in the near future, our *Bulletin* can become a quarterly again.

This edition records the Spring Assembly of the Fellowship held at the Northwest United Baptist Church, Lunenburg County, Nova Scotia, where we were made most wonderfully welcome by the interim minister, the Reverend Mark McKim, and the members and friends of the church. The ladies of the community attended to our physical needs with kindness and grace. They charged for our meals and then promptly donated the sum raised to the funds of the ABF! A photograph of them is here reproduced which expresses our thanks. We salute all kind ladies of host churches who have helped us so much in past years. Without the services of the Marthas of this world, the Marys could not function!



We note in the religious press that since April 1990 fundamentalists have reached a majority on the board of trustees of the Southern Baptist Theological Seminary, Louisville, Kentucky, U.S.A. They wasted no time in showing their teeth! They approved a motion to permit students to tape record all seminary classes with or without the permission of the professor. Doris Borchert, a well-known evangelical and affirmer of the Chicago Statement on Inerrancy, was only granted tenure and promotion after being grilled with such questions as "Were Adam and Eve the first human beings?" and "Do you believe all the Biblical miracles?" The trustees also approved disciplinary resolutions to a Professor of Church History and a Professor of Christian Ethics. The trustees spent a long time discussing a 16-page document prepared by one of their number, Jerry Johnson, in which he charged six faculty members, including the seminary president Roy L. Honeycutt, with "doctrinal infidelity." Honeycutt, he claims (in his document, "The Cover-Up at Southern Seminary") does not believe the Bible. "He does not believe the miracle of the restoration to life of the son of the Shunammite woman or the miracle of the floating axehead." Johnson concludes that "one would have to be as blind as a mole to see that Dr. Honeycutt just does not believe the Bible." Jerry Johnson, aged 25, is a pastor at Colorado and a student at the Denver Conservative Baptist Seminary.

Unfortunately we have no room in this edition for an update on the "Friends of the Atlantic Baptist Fellowship." The number of "Friends" at time of writing is 146. Remember our target is "200 Friends by the End of 1990!"

A final word, a plea to all changing their abodes: please let us know about it. Send all changes of address to our Distribution Organizer. We do not want to lose track of you!

ABF SPRING ASSEMBLY 1990

Some seventy persons participated in the Spring Assembly of the Atlantic Baptist Fellowship hosted by the Northwest United Baptist Church, Lunenburg County, Nova Scotia, and held 8-9 June 1990. The theme was "The Stone has been Rolled Away: A Woman who is a Minister looks at Mark 16.1-8," and the lecturer was the Reverend Heather S. Gilmour, Minister of the Burlington, Ontario, Baptist Church. Résumés of Heather's two lectures are printed below.

FRIDAY EVENING

President Roger Prentice opened the Assembly with a welcome to the participants and a devotional. The interim minister of the host church, the Reverend Mark McKim, also welcomed the people. Heather Gilmour, now happily recovered from her accident a year ago, then gave her first lecture, "Approaching the Entrance to the Tomb." The session closed with the service of Holy Communion, conducted by the minister, deacons and choir of the church, followed by a pleasant time of refreshments and fellowship.

SATURDAY MORNING

The session began with a devotional conducted by the Rev. Adele Crowell, of the First Baptist Church, Halifax, N.S. after which Heather Gilmour gave her second address, "The Freeing, Frightening Call to Tell." Prior to the coffee break, Dr. Dorothy Lovesey gave an update on the "Friends of the ABF" organizations, of which she is the secretary. She said that as regards membership, currently 138, a target of "200 Friends by the End of 1990" has been set, and she appealed to all to help her achieve it. Following coffee, Dr. Dorothy Lovesey responded to Heather's two lectures. A vigorous discussion ensued with several ordained women ministers sharing their experiences. It was generally thought imperative that churches seeking a pastor should be told bluntly, "If you belong to this Convention, you must consider a woman for your pastorate!"

SATURDAY AFTERNOON

After a delicious midday meal, graciously prepared and served by the ladies of the church, the annual business meeting of the Fellowship was held. This was opened by the president with prayer and a memorial service for those who have recently died, especially remembering Frank Sinnott. Regrets for absence were noted and letters read. Among the latter was one containing the welcome news that an organization similar to the ABF was in the process of formation in Ontario.

The Treasurer's report showed that the Fellowship's finances are in reasonably good shape. The president reported that over half of the Grant Bequest has been received recently and is about to be invested. In about a year's time the interest will accumulate and enable the Fellowship to upgrade the *Bulletin* into a quarterly.

The regular business and concerns of the Fellowship were reported on, discussed and appropriate decisions for future action made. The theme of the Spring 1991 Assembly was discussed at some length. Such topics as, "The Ethics of Persuasive Preaching," "SBA Update (with the Executive Director, Washington DC as speaker)," and the like were given to the programme committee for consideration. The following appointments, 1990-1992, were made:

President: Byron Corkum	Public Relations: Vincent Rushton
Vice-Pres.: David Shaw	<i>Bulletin</i> Editor: M.R.B. Lovesey
Imm. Past-Pres.: Roger Prentice	<i>Bulletin</i> Distribution Organizer:
Secretary: Edward Colquhoun	Isobel Horton
Treasurer: John Churchill	Friends Secretary: Dorothy Lovesey
ABF representative to the AEC: Philip G. A. Griffin-Allwood	

SCENES FROM THE SPRING ASSEMBLY 1990

Photographs by Clarence Clarke & Vincent Rushton



The Pews fill up



Coffee Break



Leaders in Discussion



Terry & Lois



Tom & Adele



Don & Donna



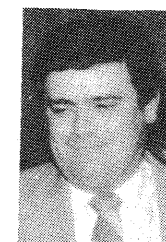
The Vaughan Jonahs



A pair of Evelyns



Mark



Trent



David



Derrick

THE STONE HAS BEEN ROLLED AWAY: A WOMAN WHO IS A MINISTER LOOKS AT MARK 16.1-8

by Heather Gilmour
LECTURE I

THE STONE HAS BEEN ROLLED AWAY

We are told, in Mark 16.1-8, that after the body of the crucified Jesus had been laid in the tomb, a group of women, Mary Magdalene, Mary the mother of James, and Salome, went there very early on the Sunday morning, at sunrise, to do the last, loving services to the body of their beloved master. They had a problem, for they knew that the stone that guarded the entrance was very heavy and they knew not how they could roll it away. To their surprise, when they arrived at the place, they found the stone had already been rolled away, and, on entering, they found no body of Jesus there, but only a young man who told them that Jesus had been raised from the dead. The same young man also told them to give a message to the male disciples, including Peter, that the risen Jesus was going to Galilee where he was going to meet with his followers. Frightened out of their wits, the women ran away and said nothing to anyone, for they were afraid.



Heather Gilmour

1. MEDITATION

While on retreat in January of this year, I used the above passage of scripture, Mark 16.1-8, for my private meditation and I should like to share that with you.

I felt warmed and welcomed in the presence of the three women as we made our way to the tomb. I empathized with their agony and they listened to my struggles to make sense of Christ's death. In their company I felt understood and accepted for who I am.

Then we spoke about the heavy stone, blocking the entrance to the tomb, which for me became a symbol of the patriarchal system and structure of our world which entombs us all — especially women. And then I saw that *the stone had already been rolled away*, which meant that the good news of the resurrection carries with it the idea that we women are no longer entombed by patriarchy.

And then I meditated upon the fact in the story that they, women, were told to "Go, tell . . ." And that filled me with fear, because I, as a woman, had no power in a patriarchal world and obedience to the command might entail great suffering. So I ran away . . . Was God really calling me to "Go, tell," to join the ranks of the ordained pastors? I needed assurance that this was really God's call and not just my own agenda. Was I really called to proclaim the good news that the heavy stone of patriarchy had been rolled away and to help young women and men become truly liberated to be and to live as new creations with God and with one another?

2. BECOMING AWARE OF THE TOMB

From a very early age I became aware of the differences between female and male. Like so many women, I soon accepted the apparent fact that men were first-class citizens; married women, second; and single women, third. I did not feel worthwhile and my self-esteem was low. Nonetheless, I pursued a career, generally accepted for a woman. I became a teacher.

In the fellowship of my church, I began to experience the call of God to a full-time Christian ministry. Since the calling of a minister who was

not a male was thought to be unacceptable at the time, a view with which I concurred, I explored the possibility of entering the Master of Religious Education programme. There were no women ministers around at that time, to my knowledge, who might raise with me the possibility of seeking ordination as a pastor.

I began studies at the McMaster Divinity College with only a vague awareness as to what career I should follow after graduation. The educational ministry of the church was a strong probability, but there was also the possibility of service overseas, perhaps in Indonesia, with the Mission Board. In Holy Week, 1984, came the news that the Indonesian church, which I might have served, was not in future accepting any single women from North America for work with it. I felt rejected as a woman and for the first time I was conscious that a tomb enclosed me. I began to be painfully aware of the reality of being a woman in a male-dominated world.

3. APPROACHING THE ENTRANCE TO THE TOMB

It took me a long time to approach the entrance to the tomb. It was while I served on the staff of the Baptist Convention of Ontario and Quebec's Camp Kwasind, that the participants there encouraged me to think of switching from the Master of Religious Education programme to the Master of Divinity programme and thus have the qualification necessary to seek ordination as a pastor. I feared I might be unacceptable in such an office and might not find employment. The training would involve the expense of a further year of study and I was grimly aware of the reluctance of my denomination to ordain women. However, I did switch programmes believing God had spoken to me about such a move through many of his children.

In a course in Clinical Pastoral Education, the class was asked to state the focus for ministry each member had. Mine was education. The supervisor said, "Is that because that's what women do?" I vehemently denied this at the time, but the question haunted me. I began to see, as I continued to walk towards the tomb, that I was not claiming fully all the gifts God had given me. I needed to let go so much acculturation and socialization that I had received and up to that point owned.

Upon graduation I was called to become the Associate Minister of a church in Ontario. This caused a separation from a young man who had journeyed with me throughout my approach to the tomb's entrance. The physical separation provided me with the opportunity to discover my own identity, one that was not linked to him. I had to name the lie that I had to find my identity through a man and to name the demon within me that said I was not worthwhile without a man.

As I reacted with the patriarchal structure of the church my feminine consciousness deepened. As Associate Minister, I was perceived as being *under* the Senior Minister. However, in our model of ministry, my partner and I were working in a ministry of collegiality, of equals, which was characterized by mutuality as we shared responsibility for the total ministry of the church. The deacons refused to sanction the substitution of the names "Senior" and "Associate" by "Co-Pastors," and were only prepared to change the job descriptions to some extent. Clearly the people did not grasp that a man and a woman could be equal partners in ministry. They were trapped by the tomb's definition of the proper roles for men and women and thus perpetuated the hierarchical model of ministry which is characteristic of patriarchy.

Slowly but surely the good news dawned upon me that the stone of patriarchal systems and structures no longer blocks the entrance to the tomb. We are free to emerge as new creatures born of a new birth.

LECTURE II

THE FRIGHTENING AND FREEING CALL TO TELL

More often than not the tellers of the good news that the stone has been rolled away are met with disbelief, indifference or hostility, for they are seen as upsetters of the status quo. People prefer the known rather than the unknown. This seems to be especially true in the church where, especially if the tellers are women, they are met with deep emotions and railings against such radicalism.

1. MEDITATION CONTINUED

We are told in Mark 16.9-11, that after Jesus was raised from the dead he appeared first to Mary Magdalene, from whom he had driven out seven demons. She went and told his companions about what she had seen and heard, but they would not believe that Jesus was alive and that she had seen him.

2. THE FRIGHTENING AND FREEING CALL TO TELL

As my feminist consciousness deepened, I grew increasingly aware of the extent of the injustice meted out to women in the world and in the church. It took me a while to trust my perceptions because I was a product of a patriarchal society and had been taught not to trust my perceptions of reality as a woman. However, three experiences in my life confirmed the truth of my perceptions and led me to trust in them completely.

First, I observed that some of my colleagues were being treated unjustly by the churches because they did not fit into the stereotype mould of the white, male, married pastor. Three of them were women, two married, one single; one was a man separated from his wife; another was a man who set limits to where he would serve in a church out of consideration for his wife who was studying at university. The churches seemed reluctant to call any of them to the pastorate.

Second, I was counselling several women at the time who had been abused, raped and sexually assaulted. Their stories were painful symbols of the violence of patriarchy against women. I noted that the church too often encouraged women to return to abusive situations rather than speaking out boldly against such abuse. Too often, it seemed to me, the church, which through its doctrines subjugated women and gave power to men over women, condoned violence against women. To change such attitudes in the church seemed to me a huge task.

Third, my study of the Bible led me to see clearly that the gospel was without doubt an inclusive one, involving male and female equally. Patriarchal structures are unjust and must be denounced because they devalue and oppress those who are not male. The scriptures reveal a God who is just, a God who passionately advocates for those who are marginalized and oppressed. Jesus revealed this God most profoundly in his association with tax-collectors, sinners, women and the sick.

3. THE CALL TO THE PROPHETIC OFFICE

As a result of these converging factors, I began to embrace and claim my calling to be prophetic in the midst of the injustices which I experienced.

My Association nominated me to serve on the Convention's Council. I accepted, the only woman on a Council of over 60 members. As a member of the Division of Pastoral Resources, I began to speak out about the needs of women who were being trained for the pastoral ministry though there was little hope they would ever be called to such a vocation. I received much resistance, much support, but no action on what I had to say. I presented a paper to the Division concerning our unfaithfulness to women trained for pastoral ministry, with the result that a working group was formed to investigate the issue and make recommendations to the

Convention churches, executive staff and other leadership, about the placement of women pastors. This group has met monthly for the past eighteen months and is committed to hear the stories of women who have begun procedures towards credentials in our Convention. A report with recommendations is forthcoming.

With the move to the pastorate at Burlington, Ontario, pending, I chose to resign from the Council after a year's service; an exhausting and frustrating year. I told my male colleagues, who wished me to continue serving on the Council, that it was time for them to speak to the issues I had raised, the responsibility does not have to rest solely on the shoulders of a woman. I found the most difficult and draining aspect of my work on the Council was not to be believed and having to speak alone — the toll on my physical health was high.

At the same time that I was serving on the Council I began to speak out against injustice in the church in which I was serving. At times doubtless I was uncertain, clumsy, unwise and made mistakes. And I underestimated the power of the patriarchy, the pervasiveness of misogyny, the resistance to any alteration of the status quo. Comments like, "What right do you have as a woman to say these things?", "Don't be too much of a crusader," "Satan is alive and working in your ministry," and "You're leading us all to the devil," were made to me that year. I suffered greatly and began to explore other options for service since it seemed clear the church did not want to hear the news I was sent to tell.

Some people saw what I was doing as breaking into a man's job. My understanding was that God calls whom he will into service. Throughout history God has called women, even though their stories are largely untold and their voices silenced. Others asked if I was trying to be like a man? My answer to this was in the negative. I am simply a woman trying to be true to my Creator's purposes for me.

I see myself functioning as a pastor and a prophet, called to speak against the injustices meted out to women by the church. Allowed only to do the "donkey work" of the church, women have been excluded from the major decision-making and from leadership positions. This may be changing but it sure is painfully slow. Women's needs — the pain of miscarriage, the brutality of abuse, rape and sexual assault, the loneliness of widowhood — badly need addressing by the church. Painful though it has been, I feel myself called to challenge the church to speak to these issues. And sometimes I have had the joy of seeing the healing that occurs when these issues are taken seriously and addressed within the community of faith.

Lest I seem overly pessimistic, I also want to say that the call to go and tell, involving suffering as it undoubtedly does, is also incredibly freeing, immensely rewarding and profoundly self-fulfilling. As Letty Russell states in her book, *The Future of Partnership*: "The scandal of the [resurrection] is liberation from a rigidly defined style of life." We women are now freed from invisibility and from having to be manipulative in order to be heard and noticed. And men too are freed from having to shoulder the full responsibility of caring for the earth and the world.

For the past eight months I have served a church in Ontario as pastor. We have tried to deal honestly with the issues of justice mentioned above in an atmosphere of sincere, respectful dialogue.

Editor's Note.

The Reverend Heather S. Gilmour, BA BPE BEd MDiv, is minister of the Burlington Baptist Church, Ontario. A graduate in Arts (Major in English) and Physical Education of McMaster University; in Education of Queen's University; and in Divinity of McMaster Divinity College; she taught school for nine years before switching to the study of theology.

WHY FUNDAMENTALISM MUST BE OPPOSED

by E. GLENN HINSON

Fundamentalism is not simply belief in fundamentals. We should all believe in fundamentals. Fundamentals help give order and meaning to life.

Fundamentalism is a mentality. It is, as James Barr has pointed out, the mentality: "I am right. Only if you agree with me can you be right or Christian or 'saved' or whatever else we are talking about."

In North America Fundamentalism has taken a dangerous turn from its original concern for the preservation of Christian fundamentals toward a form of nationalist absolutism which is extremely dangerous. At the beginning of the twentieth century Fundamentalism had a legitimate concern about the erosion of Christian theology, particularly a facile and incautious confidence in human nature. At the same time it was more or less a-political. The New Fundamentalism, represented by Jerry Falwell, Charles Stanley, Jerry Vines, Adrian Rogers, Bailey Smith, Paul Pressler, Paige Patterson, Jimmy Draper and Pat Robertson, is a different creature entirely, for it is *primarily political*, combining lip service to the original "Fundamentals" (plenary verbal inspiration of the Bible, virgin birth, substitutionary atonement, physical resurrection, and literal second coming) with a theory of America as God's chosen people.

In a meeting of the American Coalition for Traditional Values in November 1985, Jerry Falwell confessed that he "used to preach against political involvement" but realized that "America was going to hell because millions of Christians weren't doing a blooming thing about it." In other statements he has dated his change of outlook from the Six-day War in 1967 when Israel overwhelmed the Palestinians. This victory restored Israel to its Davidic boundaries, an event which many Fundamentalists have viewed as the first step toward the return of Christ. Restoration of the Temple is all that remains to be prepared for the second coming.

In *Listen, America!* Falwell laid out the agenda of Neo-Fundamentalism. Writing in 1980, he depicted the United States as "facing a fateful 'Decade of Destiny' — the 1980s." The downhill slide precipitated by liberal, humanistic, communist-leaning leaders would be turned around only by a moral revolution. God has "promoted America to a greatness no other nation has ever enjoyed because her heritage is one of a republic governed by laws predicated on the Bible," and she must return to those laws. Citing Jesse Helms, U.S. Senator from North Carolina, Falwell issued a call to political activism: "Our Founding Fathers most certainly did not intend the separation of God and government." "Most Americans," he went on to declare, "must be willing to put their reputations, their fortunes, and their very lives on the line for this great nation of ours."

Other Christians should not oppose Neo-Fundamentalism because of its social and political activism. All along, more progressive persons have chided and criticized Fundamentalists for lack of social sensitivity. Now that the latter have begun to take a serious interest in the body politic, we cannot suddenly change the tune.

Neither should other Christians make light of all items on their agenda. Despite some curious twists, Neo-Fundamentalists have fingered some real issues with which all serious persons must come to grips: the breakdown of family life, children's rights, women's equality, the sanctity of life, the media, pornography, inadequacy of public education, drugs and alcohol, and other things. On these the problem resides not in the issues but in

oversimplified answers to complex questions delivered with absolute certainty.

No, the problem of Neo-Fundamentalism is far more basic than either socio-political activism or moral agenda. It lies, rather, in its absolutism, an absolutism linked to an ever-dangerous nationalism. In times of social, political and economic uncertainty, conservative Christians in the United States have always been quick to reach out for the old Puritan myth of a "Christian America," meaning a White, Anglo-Saxon, Protestant America. If America will get back to God, America will again be strong and mighty. It will stand tall against the threat of world communist domination.

Behind such thinking, of course, lies a view of the Bible as flat. Every jot and tittle is inspired. Thence, the *Old* Testament revelation stands in the same level as the *New*. Every part of each Testament is equal to every other part. What God said about and to Israel, therefore, applies to the United States. In consequence, a narrow nationalism replaces the world-consciousness of God self-disclosed in Jesus Christ.

It is curious, in a way, that a constriction of vision could grip persons who quote texts such as John 3.16 so often: "For God so loved the *world* . . ." It attests, I suppose, the hold nationalism has on most persons. When you combine the power of nationalist myth with the absolutist mentality of Fundamentalism, where the myth is reinforced by mindless repetition, you can see how difficult it may be to free Fundamentalists from the grip of nationalism.

At the moment Neo-Fundamentalism's influence is waning. Scandals involving prominent TV evangelists Jim Bakker and Jimmy Swaggart have dealt Fundamentalist leaders a heavy blow. Pat Robertson attracted limited support in the Republican primaries in 1988. Jerry Falwell pulled back from his heavy political investments in 1980 and 1984, announcing a withdrawal from politics. In June, 1989, he announced the disbanding of Moral Majority, partly for financial reasons, but, I suspect, partly because of his potent influence in the Southern Baptist Convention; he doesn't need Moral Majority any more!

World events also work to Neo-Fundamentalism's disadvantage. Fundamentalism has always depended on a visible "enemy" to attack. Since the 1950s, world Communism has served as the major "enemy." The crumbling of communist control in eastern Europe may create some disarray among Fundamentalists who want to rally around the American flag.

Other Christians, however, must be vigilant. Christian world-consciousness requires opposition to narrow nationalisms and petty particularisms of all kinds. We must stand fast, as the Christmas story makes clear, for "good news for all people" (Luke 2.10) is the message.

Editor's Note.

The Reverend Dr. E. Glenn Hinson is the David T. Porter Professor of Church History at the Southern Baptist Theological Seminary at Louisville, Kentucky, U.S.A. Southern Baptist Fundamentalists took control of this Seminary at the meeting of the trustees, 23-25 April 1990. The trustees immediately exercised their power in a number of ways, among them the approval of a disciplinary resolution related to Professor E. Glenn Hinson, which claimed his "intemperate comments about controversial issues" were bad for the public image of the Seminary. These actions parallel recent developments at Southwestern Baptist Theological Seminary in Fort Worth, Texas, and Southeastern Baptist Theological Seminary in Wake Forest, North Carolina.

BOOKS THAT STIR THE MIND — II

by G. Gerald ("Gerry") Harrop

In the summer of 1938, I, a student at McMaster University, was assigned to a student pastorate called Mulgrave, located some forty miles from Ottawa. I was to serve the tiny Baptist community there. Knowing that the place was very remote and that I would probably feel very much alone and isolated, I toured the library stacks at McMaster to find some reading to take along with me.

At that time, after two years of Arts study, I was confused about what I thought about religion and what my vocation in the future might be. Although I was one of a group of young people who would now be called "conservative evangelicals" (then called "fundamentalists", a designation which had not yet become a bad word), my studies had made me realise that fundamentalism was impossible. I could not get out of the first four chapters of Genesis without realizing the impossibility of inerrancy. Why, for instance, did Cain need a mark "lest any finding him should kill him" (Gen. 4.15)? Who were these assailants in a world populated by one family?

The alternative of what nowadays might be called "mainstream, liberal protestantism" was not very appealing. This was the summer of Munich and the "liberal" preachers, realizing now the inevitability of world war, were climbing over one another to get off the pacifist bandwagon they had all been riding during the thirties. I was no longer sure of any call to the ministry.

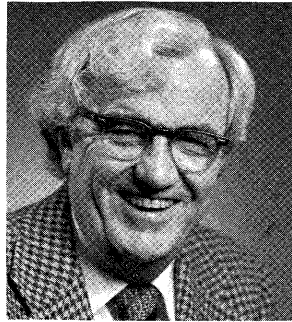
The book from the library I took along with me to Mulgrave was Karl Barth's *The Epistle to the Romans*. I was totally ignorant of much that was taken for granted in that massive book. Schleiermacher, Ritschl and Harnack could have been kinds of German sausage for all I knew! In spite of my ignorance, the learned tome, much of whose concepts and references I could neither grasp nor understand, revived my faith and saved me for the ministry.

The book taught me that the "Word of God" is not the letter that killeth but is the living Jesus Christ. Holy Scripture is unique and irreplaceable for Christians, not because it is inerrant and infallible, but because it is here, and only here, that we encounter God in Jesus Christ.

In the winter of 1958-59, in company with two American professors of distinction whom I knew, I had the priceless privilege of meeting with Karl Barth in his study. Far from being a dour and learned German pedagogue, he was intensely human and full of humour. He declared to us that he believed the Lord would spare him until he had finished the many-volumed *Dogmatik* because he, the Lord, must be curious how it would turn out! He also told us that he had learned English by reading English detective stories in his leisure hours.

Reading the English translation of *Der Romerbrieff* in the summer of 1938 was for me, in a very minor way, like John Wesley's experience with a much earlier commentary in the same vein.

Editor's Note. The Reverend Dr. Gerry Harrop, a native of New Brunswick, is a graduate of McMaster and Chicago Universities. Ordained to the Baptist ministry in 1942, he taught O.T. at McMaster until retirement to Nova Scotia.



Gerry Harrop

BOOK REVIEW

by Roger H. Prentice

George A. Rawlyk, professor of history at Queen's University, is well-known and honoured for his insistence that anybody who would write about the history of the Atlantic Region must not omit the religious dimension. He has recently published an important study, *Champions of the Truth: Fundamentalism, Modernism, and the Maritime Baptists* (published for the Centre of Canadian Studies, Mount Allison University, by McGill-Queen's University Press; Montreal & Kingston, London, Buffalo, 1990; p.b.; pp. xiii + 116; \$11.95), which should be required reading by all Atlantic Baptists. The book is the result of his research for the Bell Lectures in Maritime Studies, given in 1987-88 at Mount Allison University, where he used to teach history 1959-61; his first teaching appointment.

In his preface, Rawlyk gives examples of the questions that were raised, and which he attempted to answer, by the historic material he took into consideration. He writes: "Why did the Maritime Convention Baptists not have a serious split in the 1920s and 1930s? Why was the convention so liberal and accommodating to a variety of theologies during these years? Why was Acadia University, the Baptist institution of higher learning, more liberal than McMaster University, the Baptist institution whose so-called modernist streak had precipitated a major schism in Baptist ranks in Ontario and Quebec in the 1920s? Why was the Social Gospel such a significant force in the Maritime Baptist Convention throughout the 1920s and 1930s? How important was the evangelical - New Light tradition of the late eighteenth century and the nineteenth century in shaping the collective Maritime Baptist mind of the inter-war years and beyond? (p. viii) The book states the conclusions reached, conclusions which are tentative and subject to later revision, but which are based on careful research and reflection.

The book thus offers a fresh understanding of one of the crucial periods of Canadian Baptist history. It includes much new material, particularly from the T.T. Shield papers, held by the Jarvis Street Baptist Church, Toronto; and from a wealth of information concerning J. B. Daggett and J. J. Sidey, two Maritime Baptist ministers who were the focus of an independent movement which split away from the United Baptist Convention.

In sketching the proud history of the Maritime church, particularly the Baptist, Rawlyk tells of the unique character which has influenced them profoundly. He uses this information to show why the Daggett-Sidey split from the United Baptist Convention was unsuccessful in its day and the dangerous developments since. He writes: "In the twentieth century much of what would be preached by the new prophets of evangelical consumerism and greed would, in fact, be the antithesis of nineteenth century evangelicalism (p.37)." The information revealed by Rawlyk, that Daggett and Sidey were privately influenced through personal letter-writing with T. T. Shields, shows that they did not understand the Alline-Garrettson New Light experience, still present in the Maritime Baptist spirit.

Disarmingly conversational, yet tightly scholastic, this book should make fascinating reading for Atlantic Baptists today, who have been starved too long for their own history. By reading this book they will appreciate once again the great heritage which is theirs, and the danger of losing it today by those ignorant of it. As Rawlyk says: "Since 1927 to 1930, the period of the schism in both Central Canada and the West, Canadian Baptists have become increasingly irrelevant, defensive, and ignorant of their richly textured historical and theological heritage (pp. 79-80)."

IN MEMORIAM

ESTHER ISABELL CLARK WRIGHT died 17 June 1990, aged 95. Born in Fredericton, N.B., Esther graduated from Acadia with a BA degree in



Esther Clark Wright

her reputation as a major Canadian historian. Her work brought her several honorary degrees and the Order of Canada. She was a member of many learned societies. For nine years she served on Acadia's Senate. Acadia University named the university archives in her honour. She was a member of the Wolfville United Baptist Church; a Dominion Life member of the United Baptist Women's Missionary Union; and a most loyal, committed and supportive "Friend" of the Atlantic Baptist Fellowship.

FRANK H. SINNOTT died 5 June 1990, aged 83. Frank was born in Sussex, N.B. and after graduating from the Provincial Normal College, Fredericton, he taught school for three years.

Answering the call to the pastoral ministry he studied at Acadia University, obtaining the degree of BTh, and later the BD. Ordained to the Baptist ministry in 1931, he served in Jemseg, N.B. and Lancaster, N.B. Called to Nova Scotia, he served in succession the churches at Canning, Springhill and Port Williams. His last post was at East Point, Prince Edward Island; but on retirement he returned to Nova Scotia, to spend his last days at Port Williams. Frank served on the board of trustees of the Acadia Divinity College, the historical records committee of the Atlantic Baptist Convention, and the Baptist Foundation. He was a president of the Nova Scotia Temperance Federation. The Port Williams Baptist Church made him an honorary deacon and an honorary trustee. Acadia University honoured his distinguished service to the pastoral office by awarding him the DD degree. We shall long remember this gracious gentleman for the loyal, enthusiastic support he gave the Atlantic Baptist Fellowship as a most generous "Friend."



Frank Sinnott

SERMON

by Peter J. Paris

"The Moral and Religious Meaning of Success"

A university education makes it possible for graduates to undertake positions of leadership in society. The question is how do we determine the nature of good leadership, which, in my judgement is a synonym for success. I offer a biblical answer to that question, which comes from the underside of history; that is, the nature of good leadership is not determined by those who lead but, rather, by those who are led. Good leaders are those who act justly and justice is determined by those who are either actual or potential victims of injustice, speak the truth about justice and, more especially, they know who the leaders are.



Peter Paris

Moses is a biblical paradigm of good leadership. He, though reared in Egyptian culture, slew an Egyptian overseer who was abusing a Hebrew slave, and thus became an outlaw. God then called him to lead the people of Israel out of slavery, for which he is immortalized in the sacred history of Israel and Christianity.

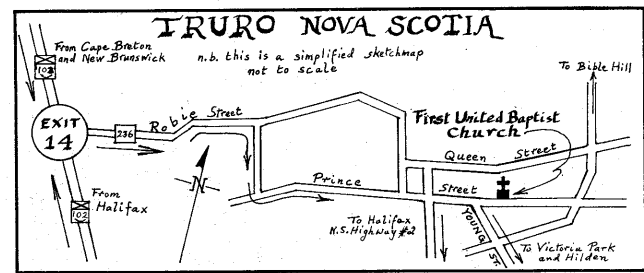
For hundreds of years the Jews expected the coming of a Messiah who would correct all societal wrongs and restore Israel to a place of political and economic primacy among the nations of the world. When Jesus came to the scene, he described his mission in quite different terms — his mission was one of solidarity with oppressed people (see Luke 4.18-19).

Thus Moses and Jesus embody the essential qualities of good leadership; sensitivity to and solidarity with oppressed people in their claims for justice. Exemplars of good leadership are rarely rulers of empires, economic tycoons and conquering heroes; rather, they are those whose character and deeds express a moral force devoted to the just cause of liberating oppressed people by boldly challenging those bent on exploiting them. Mahatma Gandhi, dressed in homespun loincloth, brought the British Empire to its knees by inspiring millions to join in non-violent resistance against colonial rule. Other examples of good leadership in our day are Martin Luther King Jr., Mother Theresa and Nelson Mandela.

I would challenge all graduates of this university to think carefully about the nature of their leadership in whatever field they find themselves. I would challenge them to contribute their capabilities and resources to the task of building a more just society for the good of all. This can be done only by liberating oppressed peoples from injustice. Join the tradition of leaders ranging from Moses and Jesus through to Gandhi, King, Mother Theresa and Mandela. Remember that all of these were unlikely candidates for the deeds they were called on to perform. So do not underestimate your own potential in this regard.

I would challenge all graduates of this university to think carefully about the nature of their leadership in whatever field they find themselves. I would challenge them to contribute their capabilities and resources to the task of building a more just society for the good of all. This can be done only by liberating oppressed peoples from injustice. Join the tradition of leaders ranging from Moses and Jesus through to Gandhi, King, Mother Theresa and Mandela. Remember that all of these were unlikely candidates for the deeds they were called on to perform. So do not underestimate your own potential in this regard.

Editor's note. The above sermon was preached by the Reverend Peter J. Paris, the Elmer G. Homrighausen Professor of Christian Social Ethics at the Princeton Theological Seminary, at the Baccalaureate and Cap and Gown Service of Acadia University, held in University Hall, Wolfville, Nova Scotia, 6 May 1990. The next day Peter received Acadia's D.D. Peter, a native of New Glasgow, N.S., holds the degrees of BA, BD (Acadia), MA PhD (Chicago), DD (McGill).



**ABF FALL ASSEMBLY
28-29 SEPTEMBER 1990**

**First United Baptist Church,
Truro, N.S.**

Theme: The Question of Missions
Lecturers: Rev. Hedley Hopkins and
Dr. Miriam Ross

PROGRAMME

FRIDAY

- 6:30 p.m. Registration
- 7:00 p.m. Devotions: Rev. Dewis Rector, Westbrook & Southampton United Baptist Churches
- 7:15 p.m. Welcome: President & Host Minister
- 7:25 p.m. Lecture I: "A Global View and Modern Trends", Dr. Miriam Ross
- 8:30 p.m. Break
- 8:45 p.m. The Service of Holy Communion, conducted by the Rev. Malcolm Harlow and the deacons of the host church.
- 9:00 p.m. Reception

HOSPITALITY

- Journey's End, 12 Meadow Dr.
- Rainbow Motel, 341 Prince St.
- Best Western Glengarry, 150 Willow Street
- Bed & Breakfast:
 - Nestle Inn, 67 Duke St., d.35.00
 - Johnston's, Salmon River Road, d.40.00
 - Stay Awhile, 23 Reston Court, Bible Hill, d.40.00
- For free billet: call Mrs. Glenn Smith, 139 Lyman St., Truro, N.S. B2N 4S3: Tel. 902-895-1057. Requests also to church office: Mon. to Fri. 9:00 to noon, 893-4241.

SATURDAY

- 9:00 a.m. Devotions: Rev. Brent Robertson, Immanuel United Baptist Church, Truro, N.S.
- 9:20 a.m. Notices, Introductions
- 9:25 a.m. Lecture II "The Demand of Truth," Rev. Hedley Hopkins.
- 10:15 a.m. Coffee break
- 10:30 a.m. Panel Response: Dr. Gerry Harrop (chair), Dr. Forrest C. Bent (Acadia University), Rev. Vincent Rushton (CBOMB, retired). General Discussion.
- Midday Dinner at Church: \$9.00 covers meals and all refreshments.
- 1:15 p.m. Business Meeting
- 3:00 p.m. Dismiss