



# First Baptist Church

Halifax, Nova Scotia

## ABF FALL ASSEMBLY, 27-28 SEPTEMBER 1991 CELEBRATING THE 20th ANNIVERSARY YEAR

Theme: "Lessons from Recent Southern Baptist Convention Experience"  
Speaker: Rev'd Dr. Stan Hastey, Exec. Director, Southern Bapt. Alliance.

### FRIDAY

6:30 pm Registration  
7:05 pm Devotions: the President  
7:15 pm Welcome: President &  
Host Minister  
7:25 pm Lecture I: "Recent S.B.C. History"  
8:30 pm Break  
8:45 pm The Service of Holy Communion,  
conducted by the Minister  
and Deacons of the host church  
9:00 pm Special Celebration  
Reception

### SATURDAY

9:00 am Devotions: Mrs. Evelyn Denton  
9:20 am Intimations  
9:25 am Lecture II: "Lessons to be  
drawn from Recent S.B.C. History"  
10:25 am Coffee Break  
10:40 am Panel Response: Dr. G.G.  
Harrop (chair),  
Dr. M.R. Cherry  
General Discussion  
Noon Celebration Dinner at the  
Church  
1:15 pm Business Meeting  
3:00 pm Dismiss

### HOSPITALITY

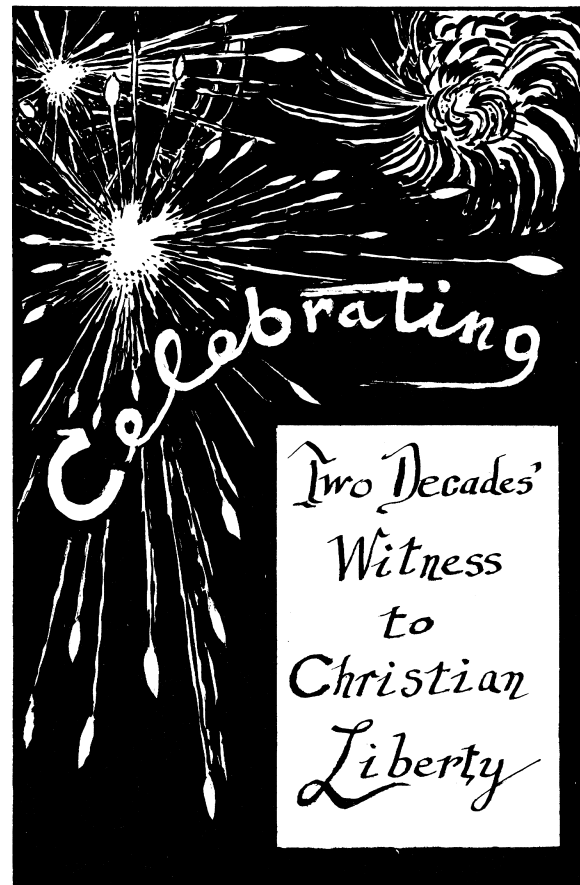
•Parking: in side-roads near Church •For inquiries about accommodations, call Check-Inns  
1-800-565-0000 •A limited number of free billets are available: call the Rev'd Adele Crowell  
— telephone numbers: (home) 902-423-0002, (church office) 902-422-5203.

# BULLETIN

## Atlantic Baptist Fellowship

Twentieth Anniversary Year

September 1991



## FALL ASSEMBLY 1991

27-28 September 1991

First United Baptist Church  
Halifax, Nova Scotia

Theme: "Lessons from Recent S.B.C. Experience"

Special Speaker: Rev'd Dr. Stan Hastey,  
Executive Director, Southern Baptist Alliance

For full particulars see page 16



### 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.  
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 Treasurer: Dr. John R. E. Churchill, P.O. Box 56, Port Williams, N.S. B0P 1T0.  
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 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.

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.

*The passion of the Baptists for liberty is one of their most strongly marked characteristics, flowing directly from the spiritual individualism which is their primary emphasis.*

- H. Wheeler Robinson, 1872 - 1945

The main purpose of this edition of the *Bulletin* is to advertise the Fall Assembly of the ABF and to encourage all friends and supporters of it to attend this very special gathering which will celebrate twenty years of the ABF's life and work and witness to "pure and genuine religion (James 1.27; TEV)."

Please make every effort to be present and encourage your relatives and friends to do the same. The special speaker, who will come to us from Washington, D.C., is Dr. Stan Hastey, the Executive Director of the Southern Baptist Alliance. He will tell us the story of recent happenings in the Southern Baptist Convention and point out the lessons that story has for us in Canada. We look forward to seeing you in Halifax at the end of the month!

Congratulations are in order to the following: the Reverend T. Elgar Roberts, DD (Acadia); the Reverend J. Henry Tye, DD (Atlantic School of Theology); Anne Crawford, appointed N.S. provincial court judge for Lunenburg and Queen's Counties; Dr. Fernetta Levy, named honorary president of the Canadian Bible Society.

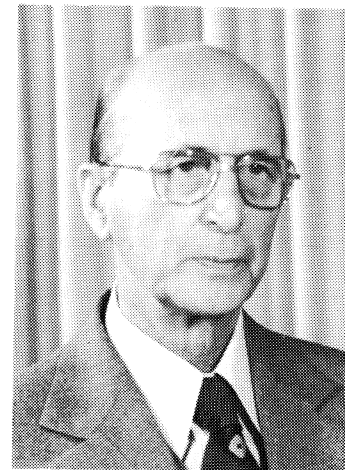
For your reflection and meditation: "Religion without Science is blind; Science without Religion is lame." — Albert Einstein, 1879-1955.



Stan Hastey

### IN MEMORIAM

The Reverend Howard Sterns Hartlin died 15 April 1991 in the Annapolis Royal General Hospital. A graduate of Acadia University, he received the BTh in 1933 and the MA in Theology in 1934. He served as student pastor at the Lower Granville Pastorate and as Pastor at the Bedford Baptist Church, the New Germany Baptist Church, the Lancaster Church (Saint John), and the Digby Baptist Church. He retired in 1967. He served as interim and supply minister in Vancouver, Calgary, Regina, Annapolis Royal, Yarmouth and most recently in Caledonia. He is well-known for his morning services at the Kejimikujik Park. He served three years as chaplain in the RCAF in WW2. He served on many convention boards



Howard Hartlin

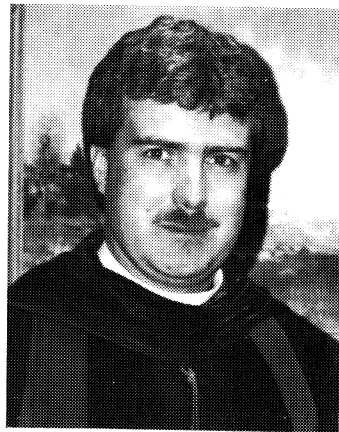
and committees and for 16 years he acted as the convention recording secretary. He was president of the former Maritime Religious Education Council for two years. Howard was member of the Board of Governors of Acadia University and Minister Emeritus of the Annapolis Royal United Baptist Church. Coming from a large family, he is survived by his wife, Ruth Elizabeth, two sons and two daughters. The ABF salutes the passing of a fine Christian Gentleman and recalls with pleasure the paper he read to the 1972 Assembly in Halifax entitled, "Baptist Practice Regarding Baptism."

by Philip G.A. Griffin-Allwood

Before 1971, there were four advocacy groups within the United Baptist Convention of the Atlantic Provinces. All responded to the worldwide cultural change, known as Post-Modernity, that followed the second World War. The mark of this change in culture was pluralism. Due to the onslaught of Post-Modernity, cultural institutions, particularly religious ones, started to define limits of their participation in pluralistic culture.

In Atlantic Canada, *Traditional Fundamentalists* affirmed their loyalty to a denominational heritage of an inerrant Bible and of a faith profession made through believer's baptism.

Others in Atlantic Canada adopted the *Neo-Evangelical* position articulated in New England in the 1940s and promulgated through institutions such as Gordon College. Neo-Evangelicals sought to recapture the confessional and cooperative unity of nineteenth century evangelicalism. Maritime Baptist Neo-Evangelicals organized the Evangelical Baptist Fellowship in 1954 and, among other things, sought to have the convention join the World Evangelical Fellowship.



Phil Griffin-Allwood

Supporters of nineteenth century Evangelicalism's divine imperatives of unity in diversity and religious liberty and freedom for exercise of "the right and duty of private judgement in the interpretation of the Holy Scriptures," sought to maintain *Baptist Ecumenical* principles. Present at the creation of the United Baptist Convention, these principles were expressed by the freedom of local churches to determine their own polity and through convention, participation in ecumenical federations.

The fourth advocacy group, the *Pragmatic Pietists*, kept alive the vision of cooperative immersionist mission to the Maritimes and the world. This pietistic principle was the emotional motive for the Union of 1905 and 1906. Anything in convention life which threatened this principle was anathema.

Then at the 1971 convention, the first two and last groups formed a coalition which passed two resolutions. On the convention level, the motions rejected the position of the Baptist Ecumenists. Congregations whose polity gave membership to the unimmersed could no longer send them as delegates and support for visible ecumenism was ended.

Traditional Fundamentalists provided initiative for the motions, but their numbers were insignificant. The highly publicized visit of R.C. Slade and J.F. Holliday to the Maritimes just before the 1971 convention must be put in context. They were members of a minor splinter denomination from what today is the Fellowship of Evangelical Baptist Churches in Canada.

Critical support for the motion came from Neo-Evangelicals who had been working through their annual Bible Conference and other means to lead the convention to adopt alternative forms of cooperative Christianity. They sought to do this in an immersionist form.

The Pragmatic Pietists swung the balance in favour of the resolutions. They did this in order to preserve Baptist Mission. The controversy generated by the two resolutions was viewed as divisive. The presence in congregations of the unimmersed was considered to be contrary to the vision. Funds given to the Canadian Council of Churches could be better used for mission. Those who wished to cooperate with other denominations could do so on the local level without disrupting the convention.

There were three formal responses after the 1971 convention. The Traditional Fundamentalists and the Neo-Evangelicals united in a revamped Evangelical Baptist Fellowship. It dissolved after a few years, due to the basic incompatibility of fundamentalism and neo-evangelicalism. Baptist Ecumenists organized the Atlantic Baptist Fellowship to serve as a place of fellowship for those who visibly held to the positions of freedom and ecumenism. The Pragmatic Pietists articulated their position in the "Wentworth Statement."

Now the mix of groups seeking to define the place of Baptists in Post-Modernity has expanded to include Charismatics and Neo-Fundamentalists. The latter have taken over the Southern Baptist Convention. A similar takeover of our convention is unlikely for two reasons. Unlike Southern Baptists we are not hesitant to form trans-geographical organizations. Also, our convention structure is semi-representative while the Southern Baptist Convention maintains autonomy of jurisdictions. On the other hand, as in Great Britain, Baptist Charismatics may be expelled depending on the positions they adopt.

What is certain now is that the resolutions of 1971 will stand. The Pragmatic Pietists in our convention will not tolerate the divisiveness that seeking to overturn 1971 would generate. The recent votes on membership in the Evangelical Fellowship of Canada and the ordination of women are clear indications that deviant positions will not be tolerated.

This means the Atlantic Baptist Fellowship must continue to be the place where Baptist Ecumenists visibly express their adherence to an historic position of Baptists in Atlantic Canada. In 1971, like Luther, we said "Here we Stand." Here we must continue to stand!

**Editor's Note** — Philip George Allister Griffin-Allwood, BA, MDiv (Acadia), Ph.D. (Southern Baptist Theological Seminary), a native Haligonian, was ordained to the Christian ministry of Word and Sacraments in 1979. A graduate of the Acadia Divinity College he has served the following Nova Scotia Baptist pastorates: the Seabright Pastoral Charge; the First Baptist Church, Halifax; and from August 1989 to the present, the Lawrencetown United Baptist Church. Keenly interested in church history, especially that of the Baptist Church in the Atlantic region, he has published widely in his chosen field. He is currently president-elect of the Atlantic Ecumenical Council. The title of his Southern doctoral dissertation was "The Canadianization of Baptists: from Denominations to Denomination, 1760-1912." A staunch supporter of the Atlantic Baptist Fellowship, a "Friend" of that organization, he served a period as A.B.F. secretary. Philip is married to the former Linda Griffin — the Griffin-Allwoods have two sons.

# **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;
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- (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..... Tel.:.....  
Subscription.....

## **FRIENDS OF THE** **ABF — UPDATE**

by Dorothy M. Lovesey

We are happy to report that as a result of the recent Spring Assembly, held in Sydney, Nova Scotia, we were able to add a few more names to the roster of "Friends." The number of people who have joined, to July 1991, is 190, although we have lost four of these by death, thus the actual membership now stands at 186. So we are 14 short of our target of "200 by the end of 1991." Let us all make an extra special effort, in this 20th anniversary year of the formation of the ABF, to recruit at least 14 new "Friends."

We hope to see you all in Halifax, at the First Baptist Church on Oxford Street, at the end of September for the Assembly which will celebrate the ABF's 20 years of witness to co-operative Christianity, the ecumenical movement and the freedom which is our birthright both as Christians and Baptists. We have no desire to live and behave as though other Christians do not exist, nor to have our minds laced up tight in any theological straight-jacket!

That there is an *increasing* need for the witness of the ABF was brought out clearly in the lunch-hour rally of "Friends" held in the Chapel of Acadia University last April.



The above picture shows the rapt attention of the 35 participants in the rally to the after-dinner address given by the Reverend Adele Crowell, a speech that is reported elsewhere in this edition of the *Bulletin*. Adele's address sparked a lively discussion. To the question, Is there still need for the witness of the ABF?, there can only be one answer — a resounding YES!

Don't forget, dear "Friend," that if you change your address please let Isobel Horton know. We don't want to lose touch with you!

**PLEASE JOIN US**  
**WE NEED YOU — YOU NEED US**

## **THE INCREASING NEED FOR THE** **ATLANTIC BAPTIST FELLOWSHIP** **IN THE 1990's**

by Adele Crowell

It is healthy for any organization to reflect on its relevance and to ask if it is remaining true to its original intent and purpose. If the Atlantic Baptist Fellowship (hereinafter referred to as ABF) is to remain vital and to be influential in the United Baptist Convention of the Atlantic Provinces, it is necessary that the question be addressed. "Is there still a need for the ABF in the 1990's?" In facing this question myself recently, I not only learned why the ABF was formed but I re-discovered some of the important reasons why I became a Baptist and the necessity of keeping these reasons alive.

I

Learning about the origins of the ABF has helped me to understand my own story and why the ABF has become an important part of my life. When I first heard about the ABF, I assumed it was a group of "Fellowship Baptist Churches" — clearly I had not read any of the ABF's Bulletins or I would not have made such a mistake! A few years ago I attended an ABF Assembly and discovered to my delight a group of dedicated people discussing their concerns with one another and genuinely trying to work through challenging issues. They engaged in lively debate and displayed a deep love and respect for one another. I very quickly made new friends and became an ABF convert. I felt I could grow in such an atmosphere. When I came to the ABF I felt I was coming back to what I first believed Baptists were all about, "Soul Liberty."



Adele Crowell

II

I became a Baptist at age seventeen. At that time I was on a quest for religious understanding and I left the church I was attending because my questions were not being taken seriously and I began attending a small Baptist church. It was there I came to understand the "call to service" and then decided to be baptized and join the church. The minister — a saintly, elderly man — introduced me to Baptist principles. He helped me regarding life-styles by saying that Baptists do not lay down rules for their people, believing each person's conscience is directed by the Holy Spirit. Each person has the right to read and interpret the scriptures, to pray for the guidance of the Holy Spirit in matters of faith and practice, to walk as the Spirit directs.

The odd thing about all this is that the church was strongly conservative, but the attitude of its pastor and most of its people were, I believe, truly Baptist. They respected my searching mind — I never felt manipulated, cajoled, threa-



son should be. I'm very thankful for that church. I learned from experience within its fold that "soul liberty" or "the voluntary principle of religion" or "religious freedom," however one names it, can be experienced across a wide range of theological camps.

### III

I wish I could report that my pilgrimage continued, in the next place I lived in, where I was respected as a person and my questions and searchings nourished — but I cannot! On going to Mount Allison University as an undergraduate I attended a church which insisted on the verbal plenary view of scripture, and which eventually left the Baptist Convention. I was subjected to strong pressure to conform to a certain way of thinking and speaking, to a "we are saved — you are not" mentality. I soon discovered that women were not accepted in certain roles in the church and at age twenty I found that hard to take! I did not feel myself appreciated or loved for who I was. I was viewed as a "rebel" and that hurt because I am totally devoted and actually a very conservative young person. My self-esteem was severely damaged; at one point it was suggested that I had the "demon of depression." That did not help! It took me a long time — a slow crawl back — to move out of the depression engendered by that community.

### IV

It was not until I was in the pastorate that I was affirmed in what I was doing. Once I became involved in ministry things seemed to straighten themselves out and I felt the joy of being and the joy of serving and the encouragement of a group of people (for I am a very gregarious person). When I began theological studies I had to face again many of the rebuffs to my self-esteem I had to endure during my Sackville days. Instead of an attitude of excitement and elation being expressed from my friends and many of the students, I experienced attitudes of rejection because I was a woman entering a "male-dominated" field. However, experience in the pastorate changed all that.

A part of my church duties in Halifax has been to talk with University students. I've discovered that usually the "spiritually sensitive" are those that are damaged the most. There are always tell-tale signs: depression, lack of self-esteem, loss of personality, a feeling of hopelessness, and despair and guilt and I believe a sense of betrayal.

Both types of church situations that I have described are with us today. As we think of the future of ABF, I cannot but think of those entrapped and enmeshed in a religious system which denies their personhood and squelches their spiritual growth. Who can assess the damage that has been done and is being done to individuals, families and communities which are controlled by the fundamentalist mind-set?

We can well understand that a religious approach that gives immediate answers to all questions, a set of rules to live by, and a central authority, will seem attractive to many of today's confused people. Young people particularly are attracted to "quick-fix" religion rather than facing up to a long arduous task of spiritual development; but this robs them of their birthright and eats away at their spiritual integrity and identity.

### V

ABF began in 1971 as a reaction to the Convention resolutions passed at the August meetings that year which were perceived as limiting Christian freedom.

Since then we have witnessed similar developments within the Southern Baptist Convention: the enforcement of the belief in the inerrancy of the Bible and the conviction that only men should be ministers. What an object lesson this has all been to us in Canada! It is the declared objective of the ABF to remain within the fold of the Atlantic Baptist Convention of the Atlantic Provinces, seeking to be a "support group" for all seeking the values of religious freedom and spiritual integrity. It engages people in discussion and is able to hear a variety of views. It is rich in its diversity. Its witness is desperately needed in the coming decade.

I hope those who write will keep writing, for people need to learn about truths that have been historically Baptist. I hope we can have speakers go to the churches to explain what ABF is all about. Most of all I hope the network of support stays alive and well. Yes, there is an increasing need for the ABF in the 1990's!

**Editor's Note:** The Reverend Aldythe Adele Ford Crowell, BMus (Mt.A.), BEd (Ontario Teachers Education College), MDiv (Acadia), was born in Quebec and brought up in Thunder Bay, Ontario. Ordained in 1988, she served the Wolfville Ridge and West Brooklyn pastorate, 1983-89. Since 1989, she has served on the staff of the First United Baptist Church, Halifax. She is married to Thomas Crowell. She gave the above address at a rally of "Friends of the ABF" held in the chapel of Acadia University on Saturday lunchtime, 13 April 1991.



The above group picture was taken in the Chapel basement of Acadia University as the first rally of "Friends of the ABF" was drawing to its close. The "get-together" was organized by the Secretary of the Friends Organization with the assistance of the Chaplain of the University. The function, which drew over 35 persons, was presided over by the Secretary. After a delightful noon luncheon, the Friends were welcomed to the University by the President, Dr. Jim Perkin. Following a brief sketch of the history of the ABF since its formation in 1971, the main speaker was introduced by Roger Prentice. Adele Crowell's address, which led into a fine discussion, is reported above.

Some 50 persons assembled at the First Baptist Church, Sydney, N.S., for the spring assembly of the Fellowship, May 31 to June 1, 1991. Sincere thanks for all help given is expressed to all who took part and very especially to the minister, the Reverend Willis Henderson, the deacons and the ladies of the host church. The theme, "Music and Hymnody," was developed by the guest lecturers, David MacDonald of Halifax, and David and Nancy Carle of Moncton. Their excellent presentations were very well received and are summarised below.

### Lecture I — "Worshop and Music" by David MacDonald

The Bible and Church History reveal the close connection between worship and music. The purpose of music is to bring worshippers the sense of the presence of God. The vision of Revelation 4 includes the song of the multitudes of angels surrounding God's throne in eternity. The imagery of awe and wonder portrayed in the scriptures suggests there is a level that transcends all that we may bring to worship. Worship on earth is tuning in on a programme already in progress. In our worship we need to hear the angels sing, to have visions, to wonder, to get beyond our secularism and into a deeper sense of mystery.

Music can transform the text of our liturgies into a form of heightened speech expressing truths that the words by themselves cannot express. It touches our emotions and surrounds our worship with mystery.

Music is in organic relation to worship and has its own universal language. It is the task of liturgical leaders — ministers and organists — to help worshippers become absorbed in the worship.

Selecting music for a church service cannot be done in a hurry. We do well to ask questions about the music used in any act of worship: 1) Has the music lifted us beyond the "trivial round, the common task"?; 2) Has it been of sufficient power to transform both listener and performer into a better person?; 3) Has it allowed for some sense of spirituality?; 4) Have we been lost in wonder, love and praise?

The most common musical element in the service is the singing of hymns. The opening hymn, of praise, should be well-known, introduce us to the liturgy of the day and lift us up. The second hymn, the children's hymn, should be an old favourite or occasionally a new hymn. The third hymn, of meditation before the sermon, is a prayer for illumination. The final hymn is a response to the Word and Sacraments and should send us back to the world to continue that response.

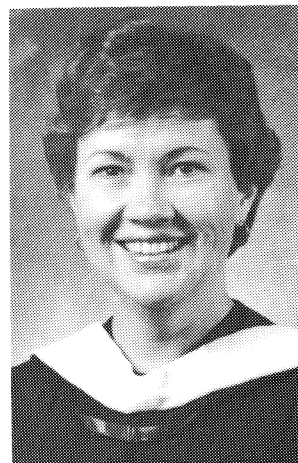
The organ prelude is a time of preparation for worship; it is not a backdrop for conversation. The organ postlude should be a time of quiet prayer and reflection on the service now ending. The choir anthem should stimulate and inspire, but be attendant to the liturgy and text of the day. The music for the Communion Service has to be chosen with particular care. Here one can draw on the rich heritage of eucharistic words and music of past centuries.

This century has seen the rise of ecumenical liturgical renewal. After 1950 some churches retreated to the pop-folk idiom as a quick and easy method of attracting young people to the church. While it provided conventional church music with its liveliest challenge of the century, the very basic ingredients from 1500 years ago have prevailed.

**Editor's Note:** A native of Cape Breton and a graduate of Dalhousie, David MacDonald is regarded as one of Canada's premier organists. The holder of degrees in music from McGill and a French University, David is currently the Director

of Music at the First Baptist Church, Halifax, and a Faculty Member of Dalhousie University and the Atlantic School of Theology.

### Lecture II — "Toward a New Hymnal: Where Do We Start?" by Nancy W. Carle



Nancy Carle

The editing of a Baptist Hymnal is a most difficult task. It was suggested recently that a commercial publication from the United States might be used but this was almost unanimously rejected; with good reason, I believe.

In considering a new Hymnal some wrong questions are often asked, e.g., Should we not use up-to-date songs with contemporary music that could appeal to our young people? A small percentage of it perhaps, provided what is used measures up to a rigorous theological, poetic and musical examination. Much of what is often suggested is designed to make people "feel good." Those who want such items can find them in other books which can be used to supplement the basic Hymnal. Again, some ask the Hymnal only contain hymns they know; but that is to deny them the help their Chris-

tian faith development can derive from good new hymns.

I would suggest that we need to wrestle with at least five questions:

- 1) Do we need a new hymnal? The life of a hymnal is about 20 years. Since our current hymnal was published in 1973 it is clear we shall need a new one very soon.
- 2) Do we need a Baptist denominational hymnal? Canadian Baptists are numerous enough and distinctive enough to warrant a hymnbook of their own. But we share many beliefs and practices with other Christian denominations. The possibility of co-publishing a hymnal with others should receive some consideration. Ironically, some Baptist churches regard a denominational hymnal as an attack on their autonomy rather than a means of denominational unity! And many prefer musical, theological, and poetic triviality, no matter what a committee of "experts" say.
- 3) What is a hymn? Perhaps we may say, "a hymn is a poetic text intended to be sung with the purpose of praising God and/or edifying Christians."
- 4) What do hymns do? The hymns we use should help us formulate meanings that drive our existence. They should be carefully chosen and should have enduring qualities that should assist us in our awareness of God's presence among us. This applies both to hymnal-editing with the passage of the years and at the pastoral level week by week.
- 5) Who are the choosers of hymns? The theological, linguistic and musical experts must be consulted if we are to produce a hymnal that is to have any substance and which will outlast fickle and ephemeral popular taste.

**Editor's Note.** — Nancy Elizabeth Wallace Carle was born and educated in the United States and since 1984 has been Lecturer in Music at the Atlantic Baptist College, Moncton, N.B. She graduated BA in Music (Voice) at John Brown University; BSc in Music Education at Gordon College; and MCM in Church Music and Vocal Performance at the Southern Baptist Theological Seminary. Her perfor-

manance record is lengthy and she has published widely. She has edited *Halfnotes* — the music newsletter of the Canadian Baptist Federation — since 1988. She is married to David Carle; the Carles have two sons. Nancy is a “Friend” of the ABF.

### Lecture III —

#### “Towards a New Hymnal: Hymnals and Political Consensus”

by David N. Carle

In discussions about a new hymnal little attention has been given to the political aspects of the problem. It is obvious that any hymnal represents a given political consensus, whether hammered out by denominational committees or guessed at by an independent publishing firm. This lecture is concerned with the informing of that political consensus.

Those who clamour for “popular” style worship (with a band, overhead projector, and “body beautiful” leadership dominating all the microphones) must not be ignored. They, like all of us, must approach the whole matter of worship, hymns, music and a hymnal from the standpoint of the Great Commission (Mt. 28. 19-20) which is the mandate for all Christians and for all the activities of the Church. Is our hymnal in harmony with that mandate? A solid diet of *what is best* from each age is in order. That will put us in the mainstream of the Christian developing mind by which we may evaluate ourselves and our times.

But *what is best* from the previous ages of the Church in the matter of the text of hymns? I suggest three criteria for judging:

- 1) Is the hymn solidly based on scripture? The question as to whether or not the music vehicle is appropriate to the words is a separate issue.
- 2) Is the text expressive of common Christian experience? Some pietistic effusions fail here, being so self-centred.
- 3) Is the text clear in diction and syntax and is it good lyric poetry? True poetry says the right thing in just the right way.

In a new hymnal I am not against introducing new hymns but I do want included representatives from the great epochs of the Church in the past.

Much attention must be given to hymn education. Pastors must become better educated about hymns and teach such matters to their flocks. Maybe the Canadian Baptist Federation could suggest two hymnals commercially available to the churches, and then publish a supplement of some 150 selections (a sample from our own Canadian Baptist heritage).

**Editor's Note.** — David N. Carle was born in Calais, Maine, and holds the following degrees: BSc in Music Education, Gordon College; MMus in Choral Conducting, New England Conservatory of Music; Doctor of Musical Arts, Southern Baptist Theological Seminary. Widely experienced in all forms of music, he is Assistant Professor of Music and the Humanities at the Atlantic Baptist College, Moncton, N.B.



David Carle

## SCHOLARSHIP ENRICHES STUDY OF THE BIBLE

by Bishop Colin Campbell

In the sacred sciences, scripture studies have been the prima donna of the last decades. There are a number of very good reasons for this. The textual experts are doing better work all the time. We have more perfect texts to deal with.

Among scholars who look at the New Testament, there is both tremendous activity and cross-denominational positions. In very few areas are there strict denominational positions. Rather, scholars of all stripes are working on problems together.

Most church people know that the Christian community lived for a generation before the Gospels were written. Probably the Gospels were written between AD 60 and 90 in the order of Mark, Luke, Matthew, John.

The detective work is sorting out the oral and written traditions from which the Gospels were written. This raises the question can we know the exact words of Jesus? When a story varies from Gospel to Gospel how does the variation help us to see its richness?

The scholarly detectives also help us to understand the cultures in which the Gospels were written. For each was written in a local church. Each reflected, in some measure, the needs of a local church.

A use of redaction criticism helps the detectives to see from which source each story came. One should never forget that a certain amount of this is educated guesswork.

It is no secret that for decades the Roman Catholic Church was outside of the mainstream of biblical work. The fear of modernism in the first decades of this century and the strictures of the biblical commission put a crimp on people. Some of this fear was justified, but it was excessive.

It was not the council, but *Divino Afflante Spiritu* of Pius XII of 1943, that opened the doors and windows. There is hardly a modern joint work that does not share scholarship around the world and around the table of the churches.

Experts suggest that the climate today is much more faith filled. Two decades ago, some biblical scholars spoke as if they believed nothing, but were just detectives. There seem to be fewer of these today; the solidity of Gospel tradition is beyond question to scholars today.

The beautiful thing about this work is that it is available to everyone. New translations of the Bible are many and wonderful.

There are excellent brief commentaries for anyone who wants to know the Gospel. Stop telling yourself that you did not get a good Biblical foundation. How long do you plan to use that as an excuse? There is interesting material that will make the Word of God come alive for anyone who gives God time.

**Editor's Note:** — The above article by Colin Campbell, the Bishop of the Roman Catholic Diocese of Antigonish, Nova Scotia, was printed in the Halifax *Chronicle-Herald* of 19 April 1991 and is used here with kind permission of the author. *The New Oxford Annotated Bible*, published 1991, defines Redaction Criticism as: “[the discipline] which studies the document in its final form from the theological point of view of the author who arranged, modified, and edited the traditional material that formed the raw material out of which the work was created . . . The method of Redaction Criticism is seen most clearly illustrated by the differences among the Synoptic Gospels, which show that Matthew's viewpoint goes beyond Mark's, and that Luke's is different from either . . .”

# SERMON

by Hedley H. Hopkins

My text — “Preach the word” — is found in the fourth chapter of Second Timothy. As you no doubt know from your studies in the Pastoral Epistles they were probably not written in the form in which we have them now in our Bibles but were put together by one of Paul’s loyal disciples to meet the needs of the second generation of Christians in the growing Church. However, as is generally understood, 2 Timothy 4 is a genuine fragment of a Pauline letter in which the great Apostle to the Gentiles passes on to his son in the faith important words of encouragement and exhortation.

## I

It is believed that these scriptures were used in the days of the early Church at ordination services. The ordinands were solemnly charged to “preach the word.” Just as Timothy was charged by Paul to “preach the word,” so the newly ordained were exhorted to “preach the word.” And in like manner you being commissioned today must hear this word from God to you, “preach the word.” This will be your most important task, this is why you will be set aside, this is why you will be supported by the faithful — that you might be able to “preach the word.” Your responsibility will be to spend time alone with God; you are freed up so that you will have the luxury of a real devotional life, which is essential if you are going to preach. You will be distracted often and tempted to be slack in prayer and sermon preparation but you must learn to say kindly but firmly to people who would drag you from your study chair, “I have to preach this Sunday a word that God wants to say to his people and therefore I have to be in my study and discover what that word is.”

## II

Alone in your study, in communion with God, you will seek and receive his word to pass on to his people. Often it will hurt, because getting alone with God is not escaping *from* reality but is escaping *to* reality. You will hear realities about yourself that you are not going to like. Preaching is “bloody work,” because the word you hear has first to be applied to your own life. Your blood will flow as the heavenly vinedresser prunes your branches that they might bear more fruit. Unless this process occurs your preaching will lack credibility.

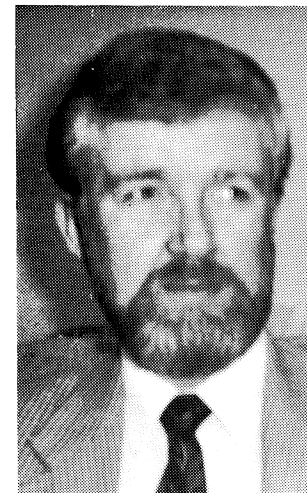
A sermon is a work of art which you have to create and preach on Sunday. You have to shape it and be shaped by it and enter the pulpit with something to share with your people, something strained through your own personality and experience. Your people will tell you what they are struggling with and living with and this will help you to make your sermon relevant to their needs and circumstances. Preaching is the event in which Almighty God approaches his people and speaks to them through his preacher.

## III

What we are to preach is *the word*. *The word* is not the Bible! I think we Baptists have to wrestle with the relationship of the scriptures with the Spirit. We have to acknowledge candidly that there are parts of the Bible that are sub-Christian;

some parts of the New Testament are not pleasing to Jesus Christ, for example, the condoning of slavery. The day surely has come for us to put aside terms like “inerrancy” and “infallibility” and the idea of perfection in autographs that we do not possess. How often have the scriptures been used to persecute and harm people! Scientists have been persecuted by the scriptures; women are still persecuted by the scriptures, because of the patriarchal milieu out of which the scriptures come; and slaves were persecuted because the New Testament accepts the human institution of slavery as legitimate. The local newspaper of Charlestown, S.C., reported an 1835 meeting of a pro-slavery nature and claimed that the presence of almost all the clergy of the area lent support for the institution of slavery! I would suggest those clergy were locked in to a deified Bible!

Nonetheless we need to have a high view of the scriptures. We have them because God has willed that we should have them. He wants us to have the record of the word in action in past generations so that by reading the word, in the presence of the Spirit, we might hear a fresh word for our own day.



Hedley Hopkins

## IV

So what is the relationship of the scriptures to the Spirit? I suggest that the scriptures are the instrument of the Spirit of the Living God, and never the gaoler of the Spirit. The Spirit of God is not limited by what is in the scriptures. When we come to cross-roads in history where the Spirit contradicts the scriptures then we must go with the Spirit.

What we are to preach is the word the Living God is giving us in some particular situation. Like Micaiah-ben-Imlah (c.f. 1 Kings 22.14) we are to say what God has said to us. It is vitally important to preach the word — the word that God has given us — for it is a matter of life and death to us preachers and our hearers. People need to know that God is with them through all the trials and tribulations of life, and that death is but a doorway into his nearer presence.

And this is important not only for individuals in Canada but it is also important for the whole wide world. The basic suppositions of our legal system — the right to justice and fair play, honest speech, the keeping of contracts — are founded on the nature of God. Ethics without religion are mere “cut-flower” propositions! The Aymara Indians of Bolivia, amongst whom I worked as a missionary, heard the “word of the Lord” when they were told, “You are not farm machinery, but you are persons, created by God in his image and who values you so much that Jesus died for you.” Their response to that word changed everything!

I charge you tonight — preach the word! In the name of the Father, the Son and the Holy Spirit. Amen.

**Editor’s Note:** — The above sermon by the Reverend Hedley Huntingdon Hopkins, B.Comm., B.D. (Acadia) was preached at the thirtieth annual Commissioning Service of the Acadia Divinity College held in the Wolfville United Baptist Church, 21 March 1991.