

# *The Bulletin*

A PUBLICATION OF THE  
CANADIAN ASSOCIATION FOR BAPTIST FREEDOMS  
FORMERLY THE ATLANTIC BAPTIST FELLOWSHIP



*The late Rev'd Terry Tingley and his wife, Lois,  
attending a CABF meeting.*

FALL 2015

## *Editorial: Terry*

The CABF has just lost a great friend. The Rev'd Terry Brian Tingley, better known to us as 'Terry,' passed away 27 June 2015, leaving his wife Lois, son Paul and daughter Vicki. His funeral packed the facilities of the Atlantic Funeral Home, Lower Sackville, NS which was conducted by his long-time friend, the Rev'd Bob Jones.

We give thanks for Terry, one of our first supporters when the Atlantic Baptist Fellowship was formed. For a number of years he took on the editorship of this journal, and made it into a vibrant, informative, and well-written document recording our activities, thoughts and purpose. Indeed, Terry always was thinking ahead, not the least for the benefit of The Bulletin.

Terry was wedded to the Bayside United Baptist Church, the community where he resided in his home by the sea. In time, this congregation made him Minister Emeritus, a noble recognition for a minister so dedicated to their interests. It was not without pride that one of his children is giving leadership to that church now. Bayside Youth Camp continued to be supported by Terry, which was close to where he lived.

Terry graduated from our beloved Acadia University, served congregations and the Convention with vigour and dedication. This editor first knew him when involved in Christian Education and is eternally grateful for his guidance and support, as many others were throughout his years. It is not an accident that Terry also saw his life dedicated to public education and student guidance: Terry knew the meaning of becoming 'the salt of the earth and the leaven of the lump.' He added 'taste' and 'yeast' to the lives around him in school and church.

These are the kind of people whom the CABF treasures and are grateful for everything they contribute. We mourn the loss of Terry with Lois, Paul and Vicki, and the rest of his family. The CABF has been made much richer for his committed participation to our activities, and support of our principles and goals. *Dominus vobiscum et cum spiritu tuo, Terry.*

## *Visual Art in Church*

The Rev'd Bert Radford, Burlington, ON

I have shared, in earlier editions, some thoughts and experiences about dramatic art in church. What about visual art? I have experienced several examples of visual art being used to good effect in churches as I am sure many readers have. Here are several ideas.



*The Rev'd Bert  
Radford*

My church, Burlington Baptist, used displays of visual art during Holy Week when ecumenical services were held at our church. On each occasion we contacted an artist who did work of religious significance and hung examples of the work around the sanctuary. One year there was a collection of Celtic illuminated manuscripts

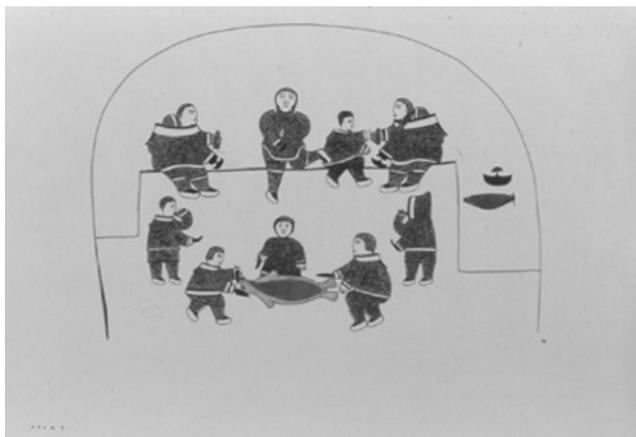


*'Nativity' by  
Jackson Beardy  
(used with  
permission).*

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*The Bulletin* is published three times a year by the Canadian Association for Baptist Freedoms. It is meant to be an informative magazine about Baptist concerns and news of the Church in the world.

Editor *pro tem* is Roger Prentice  
5 Grandview Drive, Wolfville, Nova Scotia B4P 1W5.



*'They are  
Happy to Eat  
Together' by  
Kwenajuak  
(used with  
permission).*

and another year we displayed relief castings done in pewter. One year we were privileged to display a collection of aboriginal art developed by the Canadian Council of Catholic Bishops to illustrate a new missal.



*'Kateri Tekakwitha' by Joshim Kakegamic  
(used with permission).*

Each year on Monday of Holy Week we held a special evening in which the artist spoke and people were invited to sip coffee, view the art, and if appropriate, purchase examples.

Calvary Baptist Church, in Toronto, presented a similar festival of Christian art. They opened the sanctuary for a week, invited various artists to show their work, and held a special reception in which the artists talked about their work. This format encouraged people to come into the church and presented gospel themes through the art.

Yorkminster Park Baptist Church has a permanent art gallery in the entrance to the meeting rooms and offices. The church invites local artists to display their work for several weeks and makes arrangements for the work to be purchased. This gallery is a place of quiet beauty and creates an attraction for people gathering in the church.

Insurance is an issue for churches displaying valuable art. At Burlington Baptist the insurance company required that while the aboriginal art was hung in the church a person be in the church at all times. Volunteers willingly undertook this task for the week, and provided reception for visitors during the day. We found the night watches an excellent time to meditate on the art.

Churches will benefit from displaying their own art too. From time to time at Burlington Baptist we have framed and displayed the art of children from our church school and then presented the framed work to the artists at the conclusion of the show. We also have invited the community to an art and craft day with displays of the work of our own people and live demonstrations of quilting and wood carving.

There are many ways churches can use the visual arts to enhance the worship experience, provide a service to the artistic community and make meaningful contact with people we do not usually see in church.

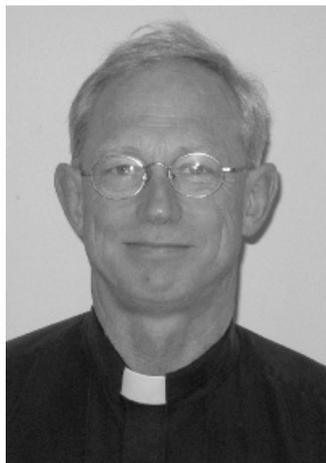


*'The Totem Cross' by Stanley Peters,  
Whitehorse, Yukon (used with  
permission).*

## *Surprises from Saint Macarius*

The Rev'd Dr. Gary Thorne  
University Chaplain, King's College

[The Rev. Dr. Gary Thorne recently returned from a journey of spiritual discovery in Egypt, during which he sent dispatches to the Canadian Church about Coptic beliefs and practices. The following is an excerpt detailing the surprises he experienced at the Monastery of Saint Macarius. (EAC)]



### OUR NEED FOR CHRIST

I was not expecting such a focussed emphasis on the inner life of prayer that is centred upon a personal and intimate relationship with Jesus Christ. I have never encountered such an emphasis [in] other monasteries of other traditions. During my time at Saint Macarius I was able to read some of Abouna Matta El-Meskeen's writings that clearly and lovingly make this focus clear (Orthodox Prayer Life, and Our Need for Christ). Yet this need for Christ to be our entire life . . . is not theoretical but real and personal: it is spoken of openly and constantly by all the monks. From the oldest monk with whom I sat, to the youngest monks with whom I discussed many things, each monk seemed to desire nothing more than to give the same testimony of his life as Saint Paul did in Galatians 2:20:

*The Rev'd Gary Thorne'*

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

## ECUMENISM

I was not expecting such openness to ecumenism and a genuine affirmation of the life of Christ that is found in other denominations and churches. I felt entirely embraced by the community of monks here and every effort was made to make me feel at home. Various older monks spoke affectionately of visits to the monastery by Anglicans ... whom they said they considered to be 'members' of this community. The monks uniformly described to me that the Coptic Church is the way of living in Christ for Copts, so other churches also provide this same rich opportunity to live in Christ. I consistently heard the following two opinions...:

- i. The important thing for the Coptic Church in Egypt is not to attempt to steal 'sheep' from other denominations, but rather to offer a way to live a holy life and by this example of a life of holiness (and sometimes with words), to preach Christ to the Copt who has fallen away from the faith and to the Copt [and others] who claims to be to be an atheist. The important thing is not to spend time and effort in strengthening the external, institutional church, but rather to show the way for all people to live in a personal, saving and living communion with Jesus Christ.
  
- ii. In terms of the worldwide Body of Christ and ecumenism, the monks expressed the teaching that it is a wasted effort when a church or denomination attempts to steal sheep away from other denominations. All churches in the world must learn to respect each other and acknowledge their mystical unity in Jesus Christ. Christians of every church should put their efforts into living such faithful and prayerful lives that those who do not know Jesus Christ will come to recognize that He is within them, only waiting for them to allow him to be their Lord.

[The next issue: two more surprises from Saint Macarius—The Uniqueness of the Individual and The Gift of Solitude.] Compiled and edited through the goodness of Edward Colquhoun.

## *Rushton Lecture Reflection*

The Port Williams United Baptist Church was the welcoming host for our annual Vincent Rushton Lecture held Saturday, 6 June. The Lecturer this year was the Rev'd John E. Boyd, retiring Minister of First Baptist Church Halifax, on the topic, 'Musings on a Ministry.' It was insightful, witty and revelatory in content, focusing on many of his experiences and what might be learned from them. He was introduced by Mr. Edward Colquhoun of First Baptist Church, Amherst.



*The Rev'd John E. Boyd delivering the 2015 Rushton Lecture*

About 65 people attended the lecture this year and a helpful dialogue between the speaker and the assembly concluded the session. A number of those attending have suggested that it might be recorded or printed for wider distribution.



*2015 Rushton Lecture Luncheon*

At noon, the assembly retired to the church hall for the sumptuous luncheon. This has become a valued and enjoyable tradition of this event. This extraordinary meal was arranged by Kim Sweet, a member of the Port Williams church. It was a delight to have present with us our immediate past President, the Rev'd Dr. Dan Gibson, indicating his remarkable recovery from a serious illness. We give hearty thanks for this.



*Mrs. Susan and the Rev'd Dr. Daniel Gibson at the 2015 Rushton Lecture*

After the meal, President John Tonks presented a memorial address on one of our Founders, Dr. Charles Taylor. This informative talk included the recorded voice of the man whose initiative began the Atlantic Baptist Fellowship, now the Canadian Association for Baptist Freedoms, almost 45 years ago.

A short business meeting concluded the day for the CABF. This involved a continuing refining of regulations and standards for credentialing ministers. Recommendations were considered and passed.

We look forward to our October annual meetings with increased enthusiasm.



*The Rev'd John Tonks, President*



*Marilyn Peers thanks John Boyd for his Rushton Lecture presentation and offers a generous basket of gifts in recognition of all that he has contributed to the CABF.*

## *Arthur Chute McGill (1926–1980)*

The Rev'd Dr. Karen Smith

Many years ago, I was introduced to the work of Arthur Chute McGill by a colleague who told me that the first time he picked up a copy of McGill's, *Suffering: A Test of Theological Method*, (1968, 1982, 2007), he stayed up all night reading it. So I bought a copy and read it, too, and over the years I have recommended it to others, especially the chapter on "Self-giving as the Inner Life of God." Here, McGill reflects on suffering in light of an understanding of the Trinity and concludes that God exercises power through



*The Rev'd Dr. Karen Smith*

self-giving and service, not domination. McGill's approach is challenging, but accessible. He believed theology is not an activity "restricted to experts" but to be undertaken by "everyone who knows Christ as light of the world." He wrote: "theology, as an activity of understanding represents a responsible effort to celebrate and share in the light of God, to gather the broken and clouded fragments of human existence into the radiant openness that Christ brings". (p.26) As a pastor, more than once I have remembered McGill's insistence that all issues of human existence are to be brought into the "light of Christ".

Recently, while doing some Baptist history research, I discovered that McGill was born in Wolfville, Nova Scotia in 1926 and came from a line of distinguished Baptist ministers. His grandfather was Arthur Crawley Chute who served as pastor of First Baptist Church, Halifax, Nova Scotia (1892–1901) and later was Professor of Hebrew and Biblical Literature and Dean of Theology, at Acadia University (1901–1922). His grandmother Ella Maude Hunt Chute was the daughter of another Baptist minister, the Revd. A. S. Hunt.

The son of Marjorie Parker Chute and Chester William McGill, Arthur was a year old when the family left Wolfville and moved to

Brookline, Massachusetts. He later went on to earn degrees from Harvard and Yale Universities and then taught at Amherst, Wesleyan, Princeton, and Harvard, and was a visiting lecturer at Drew Theological School, and the University of Birmingham, UK before returning to Harvard when he was elected to serve as the Bassey Professor of Theology from 1971 until his untimely death due to kidney disease in 1980. On his instructions, his body was interred in the family grave at Wolfville.

After McGill's death, a former student, Professor David Cain, began to republish many of McGill's works, including a selection of sermons entitled: *The Sermons of Arthur C. McGill: Theological Fascinations*, 2007. The sermons are thought-provoking. For instance, he claimed: "The love of God sanctifies our neediness for God and for one another, because neediness belongs properly and naturally to God." (Sermon 5). An ordained minister in the United Church of Christ, McGill was a popular preacher who, as his wife, Lucy, put it, "had a unique ability to find meaning which made the Scriptures come alive". (p. ix) Indeed, those who read McGill's sermons should be prepared for a feast so rich, one could imagine staying up all night reading them with great profit.

(I am grateful to Mrs. Pat Townsend, at the Acadia University archives for providing information about McGill's family history.)

*The Rev'd Dr. Karen Smith is Minister of Orchard Place Baptist Church, Neath, Wales, and is Professor of Church History at South Wales Baptist College, Cardiff, Wales. She lives with her husband, the Rev'd Paul Harris and sons Taylor and Caleb in Neath.*

## *A Word From Dan*

The Rev'd Dr. Dan Gibson: *Immediate Past President of the CABF*

I am very pleased to publish a few words of thanks and tribute to a friend and mentor. About fifty years ago I attended every chapel service at Acadia when E. F. Gmeiner was university organist at the baroque tracker-action pipe organ. He had been prominent in the selection and

installation of this organ that was also used for teaching and recitals.

The Chaplain during this period was Dr. I. J. Levy, greatly loved by us all. Often I would join Dr. Gmeiner in the balcony and watch the master organist at work. One occasion I remember well: Gmeiner was well into a Prelude, the great Lutheran choral improvisation on the tune *Lasst Uns Erfreuen* used for 'All Creatures of Our God and King.' Dr. Levy loved this hymn prompting Gmeiner into an ecstasy of improvisational genius. This morning the hymn tune was being woven across the pedals and manuals of the organ beautifully.

As we prepared for the last verse, Mr. Gmeiner launched into another amazing improvisation which lead us through several different musical key signatures until we arrived back at the place of beginning in the original key. Ready for the last verse, Friedl swung around on the organ bench, leaned towards us and snarled with his thickest German accent, 'Sing!' And we did! It was wonderful and all heaven broke out.

In vain, we tried to out-sing the organ, giving him the excuse to pull more stops until almost the total resources of the organ played. He had small hands but each chord could have as many as ten notes. On one occasion I saw him lean over and add one note with his nose. When we got to the Amen he was using full organ thundering away beside us. On this final chord he used a favourite trick of organists: in the pedal division he added a perfect fifth above the lowest note, playing two pedal notes at once becoming a 'resultant note', a clearly detectable thirty-two foot beating at the foundation of the chord. Friedl was beaming and so was I.

Thank you, Dr. Jud and Friedl for this wonderful gift which I still cherish and enjoy.



*E. Friedl Gmeiner, former University Organist, Acadia University. Courtesy of Acadia University Archives and Special Collections.*

# *Baptists as Resident Aliens: Believers with Important Missions*

By the Reverend Dr. Scott Kindred-Barnes  
Minister of the Congregation, FBC Ottawa



It's been over 25 years since the publication of *Resident Aliens: Life in the Christian Colony* where authors Stanley Hauerwas and William H. Willimon reminded Christians that there are no more free passes for the Church in the Western world. In other words, the old cultural and political assumptions of Western Christendom have passed and Christians had better get used to living as a minority in a now secularized society. As I write from our nation's Capital in mid-July there's a story that has put Ottawa in the national and international headlines. Ashley Madison is a Canadian owned website for people seeking extra-marital affairs and they claim to have over 37 million members worldwide. This Toronto-based cheating site with its slogan, *Life is short: Have an Affair*, has been facing some difficulties lately. On 20 July CBC and several other news agencies reported that Ashley Madison had been hacked. The hackers have apparently threatened to release the personal information of those using the cheating site should it not be shut down. On the same day The Ottawa Citizen disclosed information suggesting that involvement with Ashley Madison in the Capital City is the highest in the country. In our day when online profiles can be so easily faked, and when online trolls are not so easily detected, I am rather suspicious of the statistics, however, I think this story reflects some of the cultural challenges that churches in the 21st century must seek to understand and speak to.

One of the obvious challenges has to do with what appears to be the growing culture of selfishness. Many Christians are beginning to realize that we need to have more in-depth conversations and learning sessions on the complexities of human sexuality and the challenges of married life. We tend to think about adultery as all about sex when in fact, if we take perhaps the most famous example of adultery from Scripture, the story of David and Bathsheba, lust was only part of King David's

problem. The way he deceived and harmed those who were good to him, especially Uriah, seems very much in line with the worst part of the *Life is short: Have an Affair* selfishness. But perhaps this slogan also reflects a widespread sense of loneliness in a shifting culture that is spiritually hungry and ripe to hear the prophetic words of the Gospel? Yet, the context in downtown Ottawa, Ontario will undoubtedly be different than say Kentville, Nova Scotia. This leads to the question of how our churches are to discern mission within our respective local context.

Baptist polity, with its reformed Congregationalist roots, has frequently challenged Constantinian assumptions over the past 400 plus years by asserting that the faithful servants of the Lord Jesus Christ must be free to worship and discern mission according to the local context. This practice, which has become known as “the autonomy of the local church,” assumes 1) that Jesus Christ is the head of the Church and 2) that all Christian believers, both laypeople and clergy, may act as priests and witnesses for Christ. This means that Baptist Christians have often understood themselves as ambassadors for Christ even when facing hostility. Thus, the more we understand our Baptist roots and identity, then perhaps the more we may equip ourselves to live as resident aliens with a distinct mission for Christ in the 21st century.

### **CABF MEMBERSHIP FORM**

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Tax receipts will be issued for any donations of \$10.00 or more. Please make cheques payable to the **Canadian Association For Baptist Freedoms** or CABF and detach this form and mail to:

**Cynthia Ogilvie, 975 Parkview Drive, RR 2,  
Centreville, NS, B0P 1J0**

# *October Annual Meeting*

**Theme: Faith Formation: All Ages, All the Time**

**Speakers:** David and Jenny Csinos

2–3 October 2015, Friday Evening and Saturday to 2:30 p.m.

Everyone is welcome to a refreshing discussion of what is Faith formation for all ages in the Church. It is an opportunity for each person and congregation to consider their rôle in this Christian ministry. Pick up a colour brochure at your church.



*Jenny and David Csinos at the Rushton Lecture 2015.*

## FALMOUTH BAPTIST CHURCH

**Host Minister:** The Rev'd Gail Whalen-Dunn

**Register ahead with:**

Kim Sweet

[kjsweet@live.ca](mailto:kjsweet@live.ca)

902 542-1261

25 Ports Landing Avenue,  
Port Williams, NS BoP rTo

\$40 for Friday and Saturday  
(includes 2 meals and refreshments)

\$25 for either Friday or Saturday  
(includes 1 meal and refreshment)



*Falmouth Baptist Church*