

The Bulletin

An Atlantic Baptist Fellowship Publication



First Baptist Church in Amherst, where on September 25th to 27th Dr. Peter Paris and others will explore how Baptists came into being and what their future might entail.

More about the Fall Assembly on page 20

ALSO IN THIS ISSUE

John Boyd's take on "bottom up" associations – page 3

Baptists in Rome? – page 7

Deepak Chopra: Should we ignore his books about Jesus? – page 17

Fall 2009

From the Editor

Part I of John Boyd's article on Atlantic Baptist history elicited a letter to the editor from the Annapolis Valley. A white Baptist related that her family history mentioned meeting former African American slave turned preacher Richard Preston in the early 1800's. The visitor from Halifax impressed young Sidney Shaw, who invited him home, and eventually also the boy's mother, "at first reluctant to have a Negro man in the house," but who was "won over" by the "heart-melting sweetness" of his singing. Mr. Boyd feels that one must include "race and paternalism" as reasons that black churches did not participate fully in the formation of Convention. White indifference to and ignorance of the significant African Baptist presence in this part of the world have not helped move churches along the road from oppression to fellowship. The opportunity in Amherst to hear African Nova Scotian Dr. Peter Paris, who has forged a distinguished academic career at Princeton Theological Seminary, may interest and inform spiritual descendants of that Valley family. — ED COLQUHOUN

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HISTORY LESSONS — PART II

Some Thoughts on the History of Atlantic Baptists



EDITOR'S NOTE: *This will conclude the remarks of April 26, 2008, that the Rev. John Boyd shared with the Halifax Region United Baptist Association which was considering the proposed Convention incorporation document. In our previous issue, he reflected upon the history of the Regular Baptist and the African Baptist Association.*

FREE, FREE-WILL, FREE CHRISTIAN BAPTISTS

A third stream flowing into our Atlantic Baptist heritage was that of the Free/Free-will/Free Christian Baptists. These Baptists were not Calvinist, but Arminian in theology, stressing the free will of humans in response to God's grace whereas the Calvinists stressed the sovereignty of God. This played out in theological arguments as to whether all people could experience the atoning grace of God in Christ, or only the elect, those whom a sovereign God had already pre-determined to be saved.

Free-will Baptists had their origin in New England, and most of them lived in the coastal areas of Western Nova Scotia and along the St. John River in NB. Throughout the 19th Century they planted Churches and formed Conferences that eventually united so that there was one for NS and one for NB.

These Baptists practiced Open Communion and disavowed all formality in worship. They believed that only voluntary contributions should be used to cover church expenses or pastors' salaries. According to George Levy, the Free Baptists centralized authority in their Conferences in a way that Regular Baptists would have considered prejudicial to the autonomy of local churches.

Although many records are incomplete, it appears that by 1900 there were 156 Churches with over 12,000 members in the New Brunswick group and 23 pastorates, with 35 to 40 Churches, and 3400 members in Nova Scotia.

The Free Will Baptists were similarly interested in education, Sunday Schools and home and foreign missions. They maintained close connections with their fellow free will Baptists in New England.

UNITED BAPTIST CONVENTION

Efforts to unite Baptists in the Maritime Provinces went on formally and informally for decades. The Free Will Baptists resisted these efforts for two reasons (Levy, p. 270) – their loyalty to the institutions of their denomination in the US, and their jealously guarded right to interpret the Bible according to their own theological perspectives. They did not want to be “absorbed” and pushed for the formation of an entirely new denomination.

The development of the Basis of Union – a document that included both a confession of faith and principles of polity – took place over several decades and was a remarkable achievement. It would not be until 20 years later, in 1925, that a similar theological convergence made possible the union of the Calvinist Presbyterians and the Arminian Methodists to form the United Church of Canada.

Personally (editorial here!), I believe that the Basis of Union is best understood as a convergence document enabling and allowing people with diverse theological views and a common commitment to the Baptist vision of the Church to work together, fellowship together, worship together and do mission together. Its purpose was to unite, not to divide or exclude.

Here are two examples of this, one from the doctrinal section and one from the polity section. The major doctrinal hurdle was Communion – should it be open or closed. An early clause, which was not acceptable to the Free will Baptists, read:

The Lord’s Supper is designed to commemorate the sufferings of Christ and to represent in the use of bread and wine the communion which saints have with Him and with each other. Every baptized believer in Christ, being a member of His body and a part of His visible church, has not only the right to partake of the emblems of His body and His blood in the communion, but is under obligation thus to commemorate his death. (Levy, p. 272)

The clause that eventually made it into the Basis of Union reads:

The Lord’s Supper is an ordinance of Christ, to be observed by the churches in the manner indicated by Him in Matt. 26:26-30. (Levy, p. 279)

From the polity section we sense the compromise that was established to deal with the more centralizing polity of the free will Baptists and the more local church autonomy polity of the regular Baptists:

The voluntary principle underlies the whole church polity of the New Testament. Each church is independent, but the churches are interdependent. All the power the more general bodies have over the less general and the individual churches, is to advise and to enforce advice with the strongest moral motives. In case a church, or the churches composing a less general body, depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellowship. (Article I, Church Polity section, Basis of Union)

The Basis of Union of 1905-06 successfully created a new Convention – the United Baptist Convention – which was accomplished by votes in the regular and free will conventions/conferences, and in every local church.

It should not be surprising to find that some of the tensions around theology and polity that were evident throughout the development of Baptist life in the 19th century should have continued to be evident throughout the 20th century, and now into the 21st century.

By the 1970s those strains and stresses were such that a schism was barely avoided over the issue of local church autonomy around the requirement of baptism by immersion as a qualification for Convention delegates. A clause was added to the Convention Constitution at that time to protect local church autonomy.

A few years ago, the word United was removed from our Convention's name for fear we would be identified with the United Church of Canada – ironically giving up a name we had claimed 20 years before the United Church came into existence.

CONCLUSIONS

Some concluding observations (fact and editorial):

1. Atlantic Baptists created their denominational institutions from the “bottom-up” and not from the “top down.”
2. Atlantic Baptists have sought to live creatively in the tension between local church autonomy and the associational principle. Efforts to enshrine the extreme of either position have threatened our unity.
3. The Basis of Union was not meant to be used as a creed or as a filter, but as a means to create a broad enough basis, in the theological and polity language of the time, to allow a diverse but deeply faithful group of Baptist Christians to unite for common mission, mutual support, deep fellowship and discernment.

This very cursory review of Atlantic Baptist history, with all the limitations inherent in such, draws on two basic works:

Bill, Rev. I. E. *Fifty Years with The Baptist Ministers and Churches of the Maritime Provinces of Canada*. Saint John: Barnes and Company, 1880.

Levy, George Edward. *The Baptists of the Maritime Provinces 1753–1946*. Saint John: Barnes-Hopkins Limited, 1946.

Atlantic Baptist Fellowship Luncheon & Vincent Rushton Memorial Lecture

JUNE 6, 2009

Participants who attended the Rushton gathering at the Acadia University chapel on June 6 were treated to a cornucopia of ideas and reports headlined by the presentation by the Rev. Dr. Carol Ann Jansen entitled *The House of the Church: A Theology Applied*. She shared the podium with five other presenters. Prior to her address, Sadie Cann, Roger Cann and João Matwawana reported from the Baptist Peace Fellowship conference in Rome this year, and Atlantic Baptist Fellowship President David Ogilvie gave a brief summary of current activities and concerns of



Rev. Dr. Carol Ann Jansen

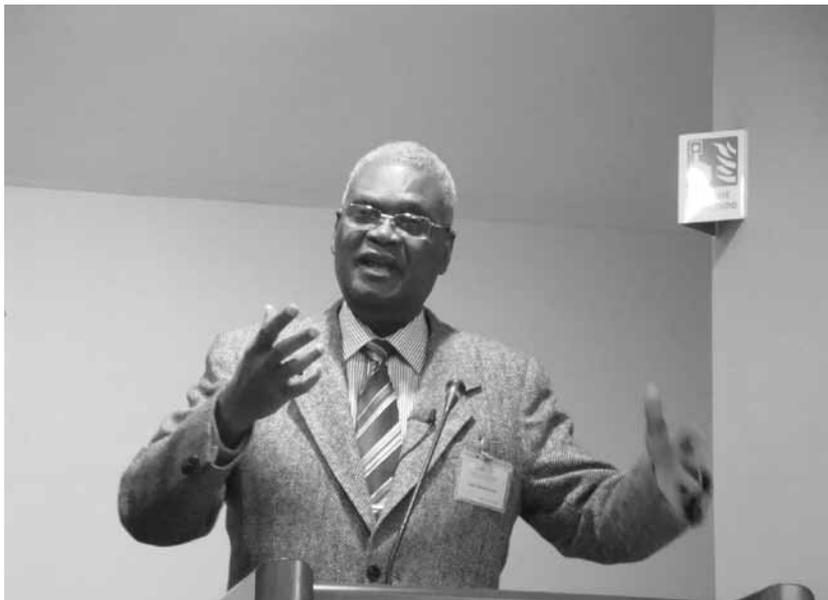


PHOTO: ABIGAIL HASTINGS

Joao speaking in Rome copy

the Fellowship. In a very personal and informative remembrance, found in full following this report, Roger Prentice spoke of the contributions of the late Drs. Morris Lovesey and Dorothy Lovesey to the life of the Church and the ABF.

In her informative address, Dr. Jansen spoke of the buildings or places in which “the Church” meets. By reviewing the sacred architecture of biblical and post-biblical times, she showed how worship places have been an integral part of the human story. Dr. Jansen encouraged those present to reflect on how buildings both speak the language of holiness and influence our thinking about God. She quoted Churchill, “We shape our buildings then our buildings shape us.” Attendees were left with an interesting matrix to be used in assessing how their worship environment might affect their spirituality. This matrix - how dimensions like hospitality, beauty and the goodness of God are represented through devices like overt pictorial representations and the stage for ritual - is a tool for analyzing how buildings both reflect and influence one’s faith.

Taking part in the Global Baptist Peace Conference in Rome this February were Atlantic Baptists João Matwawana and the Cann family. There were only two official delegations – the Baptist Union of Great Britain and the Italian Union of Baptists. Before the Rush-ton luncheon, private delegates Sadie and Roger and João, official Storyteller to the conference, spoke to ABF members, sharing with pictures and words their enthusiasm about this peace conference. A march for peace in Rome highlighted the many conflicts around the world - a march which amazed the local constabulary because of its friendly, non-confrontative nature. Conference worship and music were representative of the wide diversity of the Baptist movement. The following statement is the official summation of the Peace Conference:

OFFICIAL STATEMENT OF THE
FOURTH GLOBAL BAPTIST PEACE CONFERENCE
9–14 FEBRUARY 2009
ROME, ITALY

*‘If it is possible, as far as it depends on you,
live in peace with everyone.’ ROMANS 12:18*

Gathering together from 59 different nations, representing many diverse communities throughout the world, more than 350 people came to Rome to participate in the 2009 Global Baptist Peace Conference. We came together in the name of the God of peace, who in Christ is the foundation of justice and fulfilment of our peace, and whose Spirit invites us to be peacemakers in the world.

Our purpose was to teach and preach, learn and live, the commitment to peace-building and justice-making that is at the heart of the gospel of Jesus Christ.

Together we shared in worship of the God who is our peace. There was joyous celebration, disturbing lament, and deep affirmation of our shared faith. Scripture was preached, and seeds were planted as a sign of our hope for peace.

Together we listened to stories of pain and violence, of tears



PHOTO: ABIGAIL HASTINGS

Marchers representing victims of violence in Nigeria



PHOTO: ABIGAIL HASTINGS

More protesters at the peace march

and despair, of life and renewal, of harmony and hope. Amidst the recognition of the violence and brokenness that scars our world, testimony to the deeper power of God's redeeming and reconciling love was heard with joy.

Together we learned the practice of peacemaking. Rooted in theology and nurtured by the experience of participants from many different places and situations, resources were shared for the continuing journey of conflict transformation.

In our meeting together we have confessed and sought repentance for the part our own church communities have played in sustaining a culture of violence, and as God's forgiven people we celebrate our renewal for the task of peacemaking in the name of Christ.

Inspired by our work together and our witness to one another we make the following declarations, and call upon all our Baptist sisters and brothers to join us in the urgent gospel task of being justice seekers and peacemakers in our world by making the same affirmations and commitments.

- a. We affirm as people of faith our commitment to the role of the United Nations in resolving national and international disputes, and we oppose all acts of violence and aggression that ignore UN resolutions.
- b. We affirm as people of faith our commitment to the Universal Declaration of Human Rights and, believing that all are made in the image of God, urge that fundamental rights be respected and upheld by all peoples everywhere.
- c. We recognise the reality of conflict between peoples of different faith, and we commit to deepen mutual understanding and dialogue in a spirit of peace and goodwill.
- d. We recognise the reality of ethnic and racial violence, and we commit to bring healing and reconciliation across the barriers of division.
- e. We recognise the reality of poverty and oppression, and we commit to challenging the unjust social and economic structures that perpetuate inequality and destroy life.

- f. We promise to seek God’s kingdom, recognising that this means caring for all those who are children and becoming as children ourselves.
- g. We promise to seek God’s kingdom, recognising that this means rejecting the power structures of this world that hold the hidden seeds of conflict throughout the world.
- h. We promise to seek God’s kingdom, recognising that this means opposing the particular forms of violence and discrimination that are inflicted upon women.
- i. We will follow the way of peace through listening to the voices of the marginalised, including those who are refugees, asylum seekers and migrants, and offering a welcome to those who are strangers in our midst.
- j. We will follow the way of peace through our concern for the whole of creation, including the impact of climate change on our environment, and we will reject privatisation that denies people access to basic needs, such as clean water.

In the midst of a world affected by violence, terror and division, let us stand together as those who have heard and answered the call of God who wills justice and promises peace. Let us seek the joy of those who know the freedom that is found in Christ. Let us live in the hope that is the gift of the Spirit who unites us.

Morris Roland Bezantine Lovesey

BA, MA, BSC, BD, MTH, DD

by Roger H. Prentice

Many times each week on my trek to the Post Office, I take a wooded path that leads to the University, and so I pass the lovely reddish-brown Victorian house at 20 Westwood Avenue once owned by Morris and Dorothy Lovesey - who were tolerated by

Susie, their cat. Many happy memories come to mind, not the least wonderfully very English dinners we enjoyed among the three of us (Susie, in her arrogance, would suddenly leave for parts unknown when visitors arrived) about every 4 to 6 weeks.

Morris Lovesey was one of the ABF Founders. Without a doubt, in some spiritual way (which would have intrigued him greatly) Dr. Lovesey is with us today. Equally present is his wife, also a ‘Dr. Lovesey,’ who would be at his side playing a prominent part, if a little quieter, in the proceedings. Indeed, this luncheon’s genesis rests with Dorothy, who was the ‘Secretary’ of the ABF *Friends*. She was determined that the ‘ABF Friends’ should meet outside the regular assembly – as a prayer auxiliary, really – so we could get to know each other outside of the usual business. They were pleased that we named the luncheon after another stalwart member, the Rev’d. Vincent Rushton.

Today, we honour Morris. He was born in Watford, Hertfordshire, just northwest of London on 8 October 1916. He never knew his father, who was, at that time, in the British army. His father came home after being injured in battle, and left before Morris was born, and was killed during the Second Battle of Passchendale. This explains the third name, Bezantine, for it is the little village where his father, Roland, was killed – it was a custom of the time. So Morris bore the name of his father (Roland) and the place name where his father died and is buried.

Educated at the Watford Grammar School, where Morris was Captain of the school varsity Rugby Team (he was very proud yet modest of this achievement) he went on to Birmingham University where he was granted an Honours B.Sc.

Thinking that his future would be with Geology, in 1939 he went to South Africa and became the shift-boss at the Robinson Deep Gold Mining Company in Johannesburg. The war began and he joined the South African army as a Lieutenant and was shipped to Lebanon (in a vessel that had been previously torpedoed and repaired with cement). Here he directed tunneling for railways in order to move troops quickly along the coast – in fear that the Nazis would try a ‘pincer movement’ against the Suez Canal. There

are photographs of Morris serving in the Levant, and he was a strikingly handsome young man.

It is no wonder then, that, when he met Dorothy in a Baptist church in Johannesburg, they fell in love. He returned to Johannesburg in 1943 and married Dorothy May Surmon on 4 December. They subsequently had three children.

Morris felt called to the Christian Ministry, so he and Dorothy set out by ship to London for training. They recalled that because of the danger of U-Boats, the ship zigzagged all the way, doubling the time at sea, and providing double the opportunity to watch a less-than-riveting documentary film on birds nesting – the only entertainment available aboard the ship.

It was still wartime, and whilst Morris was studying at Spurgeon's College, he was a firewatcher, spending many nights on the rooftop trying to spot enemy planes and action. Dorothy, by the way, was a well-qualified nurse and mid-wife, and she would pedal through the London blitz on the same nights to serve the injured and needy.

After studying at Oxford (Honours BA, MA) and the University of London (Honours BD and MTh) Morris became minister of the Kirby Muxloe Free Church, Leicestershire from 1950 to 1956; then he was invited to come to Canada as Associate Professor of Biblical Studies at Acadia University (1956-58), Professor of Biblical Literature (1958-1968), and for Acadia Divinity College and Acadia University (1968-1982).

Dr. Lovesey was a member of the Society of Biblical Literature, the Canadian Society of Biblical Studies, the Canadian Theological Society, the Canadian Society of Patristic Studies since he did graduate study on Origen. (We all know what happened to Origen.)

Morris and Dorothy were founding members of the Wolfville Area Inter-Church Council, he serving as Treasurer and President twice. He was a founding member of the Atlantic Ecumenical Council, serving as Vice-President, President, Secretary (three separate terms), and Treasurer.

Dr. Lovesey was tremendously interested in the Canadian Bible Society and was President of the Wolfville Branch (1981-1989).

He was the author of *The Pastoral Epistles* (1956), *Called to Serve, a Mini-biography of Clarence Basil Lumsden* (1996), and numerous reports, articles, and book reviews. He was Editor of the *ABF Bulletin* from 1985 to 1992.

Morris was honoured many times including being the Kitchener Scholar at Birmingham University (1936-1939), the Sir John Cadman Medal, Department of Mining, Birmingham University (1938), Neobard Scholar, Mansfield College, Oxford University (1948-1950), Faculty Fellowship for theological study in England, American Association of Theological School (1966-1967), and was granted a Doctor of Divinity (honoris causa) by McMaster University in 1970.

Dr. Lovesey was Chaplain of the Royal Canadian Legion, C.B. Lumsden Branch No. 74, Wolfville, from 1972 to 1997 and awarded the Certificate of Merit in 1978 and became a Royal Canadian Legion Life Member in 1993. He was also awarded the Nova Scotia Certificate of Appreciation for Volunteer Service in 1982.

Morris Lovesey was a fearless debater and commentator – it was not unusual to see Dorothy pulling his coat-tails when he was standing to speak, a gentle hint that he should shut up.

Morris and Dorothy Lovesey were loyal supporters of this chapel. Every Sunday they would be in their pew – which was the third from the front on the South side – he with his Greek New Testament so he could follow the lessons and the sermon. If either one was ill or otherwise occupied, the other would come alone to show support for the Chaplaincy. It was in this chapel that he preached his last sermon. He was a minister who took the pulpit very seriously.

It was in their home when the profound English defense of personal privacy was dropped, and there we experienced a man who was devoted to his wife, and well-read: to his last days he was familiar with the most modern of theological writings. It was in his home when he would bring out his marvellous stamp collection of Newfoundland stamps, or whisper that he spent too much money on either a stamp or the latest book. It was then when we might see the family photograph albums meticulously labeled for posterity.

Morris Lovesey helped establish, evolve, maintain and support the Atlantic Baptist Fellowship. For many years he would take a group of us, through snow, rain, sleet or hail, to Saint John to visit the General Secretary of the Convention so we could maintain an annual contact and to affirm that we are Convention churches, determined to be Baptist in principle, and ready to discuss any issue thought important to Christ's Church today.

This Spring, as I passed by his former home, I noted with a sense of love and nostalgia, the rising from the old gardens some of the flowers that were planted by Dorothy. Behind the garage is their former vegetable garden – the fruit of which I was proudly served so many times. I see curtains in the windows, now beginning to show their age and lack of care, that were made by Dorothy. I look to the roof and remember neighbors reporting that Morris was crawling over it, well into his 80's, shoveling off the snow that had accumulated, and the driveway where he would run out in his housecoat to place the garbage at the curb.

On 12 January 2005, I conducted the funeral for Morris Lovesey in this chapel. It was less than a year after conducting a similar service for Dorothy on 22 March 2004.

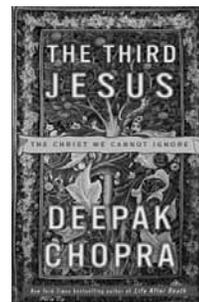
Morris Roland Byzantine Lovesey was a Scholar, a Christian Minister, a Teacher, a man profound in thought and counsel, a husband, a father, and a member of the Atlantic Baptist Fellowship for which we owe a great deal. And we pause to remember him today. I thank God for the life of Morris R. B. Lovesey.

*Let us now praise famous men: and our fathers that begat us.
Their bodies are buried in peace; but their name liveth for evermore.
The people shall tell of their wisdom; and the congregation will shew
forth their praise.*

ECCLESIASTICUS 44: 1, 14, 15 (AV)

Review

Deepak Chopra, *The Third Jesus: The Christ We Cannot Ignore* (Harmony Books, 2008, 242 pages).



Bible interpreters reading the zeitgeist or spirit of their age into the Bible story is not only a common event, it seems unavoidable. While one hopes that most interpreters bring a modicum of objectivity to the task, books like Jaroslav Pelikan's *Jesus through the Centuries* demonstrate how the portrait of Jesus drawn from the New Testament can have wide latitude. Depending on the century, Pelikan showed how Jesus has been a rabbi, a monk, a universal man, or a liberator, to mention only a few of the seventeen interpretations that he describes. His now 25-year-old classic prepares us for new visions of Jesus as a "Teacher of the Way" generated by the 19th and 20th century expansion of the Church beyond its traditional borders into Africa and Asia. Deepak Chopra may well be one of the "heroes and icons of the century" as he is described on *The Third Jesus* book jacket. His Jesus, who is a spiritual guide to enlightenment, is certainly one who appeals to new-age consciousness.

In order to strip away the patina of interpretation deposited on Jesus' message by the early church, Chopra implies familiarity with the best modern scholarship. How then can we account for a statement like this one? "Mark appears to be the first gospel written, and scholars generally agree that it was based on a lost document (known as Q, from *Quelle*, the German work for 'source') ..." (p. 133). For the scholarly community, this is a "howler" of a mistake, since Q, rather than being an early version of *Mark*, is the hypothetical "sayings" document used, in combination with the *Mark* narrative, by Matthew and Luke to prepare their gospels. In fact, so-called Q material from Matthew or Luke is Chopra's most

Church Notes

frequently cited source. One wonders just how much he understands this scholarship. Some of the theological straw men set up by Chopra also show how limited is his theological understanding. He speaks of the Church explaining the transformation of Jesus into the Holy Spirit after the resurrection. Although the doctrine of the Holy Trinity is rather arcane, one may search for a while to find this as an orthodox explanation of the origin of the Holy Spirit.

For this reviewer, the chapter entitled “The Gospel of Enlightenment” was the interesting part of the book. Here Chopra interprets almost one hundred sayings of Jesus: some gathered under traditional headings like Faith and Prayer, others like Karma – Reaping and Sowing, or The World as Illusion. *Matthew* and *Luke* provide the majority of the quotations, *John* and *Thomas* are cited in double figures, and *Mark* (one quote incorrectly attributed to Matthew), the *Apocryphon of John*, and *Revelation* round out the citations.

Chopra states that “what Jesus actually taught” was compromised by the early church. Chopra believes that he has recovered the original meaning of the New Testament. For those who can relate to the spirituality of our age, Chopra may be appealing. Certainly his “application” chapter, “What would Jesus do?” has a progressive perspective on many of the social issues of the day. Others may have a more fundamental disagreement with Chopra than with his credentials as a biblical or theological scholar. His rejection of the reality of this world, the world as illusion, is in stark contrast to incarnation theology – after all, God so loved the world. – *Ed Colquhoun*

AS IF FIRST BAPTIST CHURCH AMHERST, in the midst of a year-long commemoration of its formation as a Christian community, didn’t have enough to celebrate this year! On June 6, the congregation witnessed the happy wedding of its minister, the Rev. Byron Corkum to Sandra Davidson. Even celebrant the Rev. Donald Miller was appropriately dignified for this wonderful occasion. Byron now continues his very busy year by hosting a fall meeting of the Atlantic Baptist Fellowship combined with the 200th anniversary service.



PHOTO: SUSAN COLQUHOUN

Seated in his study in the PORT WILLIAMS UNITED BAPTIST CHURCH, Dave Ogilvie, ABF President, reflects on the adult education programs which he has recently conducted with church members. Beginning with ten sessions of *Living the Questions*, group participants realized that they wanted to study the Bible in more depth than provided for in that program. They then moved on to a study based on Marcus Borg’s *Reading the Bible Again for the First Time* done by Borg and Tim Scorer. This turned out to inspire a very active group of 20 to 27 members. This is material that Dave highly recommends.



PHOTO: SUSAN COLQUHOUN

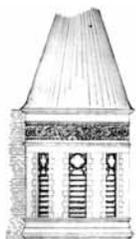
ABF Fall Assembly

SEPTEMBER 25-27

Celebrating the 400th Anniversary of the Baptist Movement and the 200th Anniversary of First Baptist Church Amherst, NS

KEYNOTE SPEAKER
Rev. Dr. Peter Paris

SEMINAR LEADERS
Rev. Dr. William Brackney, Moderator Alma Johnson,
Rev. Elias Mutale, & Rev. Dr. Roger Prentice.



Celebrate 200
First Baptist Church Amherst
1809 - 2009

KEY TIMES

Friday 7:00 p.m. Evening of Hysterical/
Historical Skits
Saturday 9:00 a.m. Dr. Peter Paris
Saturday 10:15 a.m. Seminars
Noon Lunch
Saturday 1:00 p.m. Seminars Repeated
Saturday 2:00 p.m. Dr. Peter Paris
Saturday 3:30 p.m. ABF Business
Sunday 10:30 a.m. Anniversary Service

To assist those planning for spaces and food for Friday evening and Saturday noon, please contact the church by September 21st to register, if possible. Of course, late registrations are welcome.

First Baptist Church, P.O. Box 637, Amherst, NS B4H 4B8
Phone: 902-667-2001 Email: ambapt@ns.aliantzinc.ca

For further information about Dr. Paris and the seminar leaders and for the detailed schedule, the conference brochure may be found at the following link:

<http://www.atlanticbaptistfellowship.org/files/ABF%20Conference%20Brochure.pdf>

PLACES TO STAY IN AMHERST

Mention First Baptist ABF Conference



Brown's Guest Home
\$65 to \$80 (tax incl.)
1-902-667-9769,



Comfort Inn
\$94 to \$104
1-800-228-5150



Rhodes Manor
\$120 to \$135
1-877-660-3142

The following additional establishments have indicated their interest in your visiting them:

Regent B&B	\$100 to \$160	1-866-661-2861
Super 8	\$114.19 to \$126.88	1-888-561-7666
Victorian Motel	\$65 to \$79	1-902-667-7211
Wandlyn Inn	\$94 to \$124	1-800-561-0000

All of the above include breakfast except the Victorian and all have private baths except Brown's, which has two shared baths.



Evelyn and John Dickinson speak with former ABF President Gwen Reid O'Brien



David Ogilvie threatens to hand over power to Jeff White with Keith Churchill looking on

What is the Atlantic Baptist Fellowship?

The Atlantic Baptist Fellowship was formed in the early 1970s by a group of Baptist laity and clergy who conceived it as a way of pursuing certain converging interests. First, they wanted to witness to historical Baptist principles. They also wanted to be involved with non-Baptist communions in joint worship, social action and ecumenical discussions of the nature of the Church. Finally, they wished to create a safe and welcoming environment where Baptists can share concerns and points of view without fear of being marginalized. The ABF is not an executive body, carrying out programs and advocating positions. It is a consultative body with the following aims:

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 Convention of Atlantic Baptist Churches 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.

In pursuit of these aims, the ABF publishes the Bulletin and meets semiannually for worship, fellowship, and study of an issue of contemporary interest. Everyone is welcome to attend.

For current information, consult the website at
www.atlanticbaptistfellowship.org



Friends: Debbie Boyd, Lee Nicholas-Patillo and Lois Tingley

FRIENDS OF THE ATLANTIC BAPTIST FELLOWSHIP

Friends are sympathetic to the aims of the ABF,
and support its work by an annual subscription fee of \$ 10.

To: KEITH CHURCHILL,
22 LISA DRIVE, RR2,
WOLFVILLE, NS B4P 2R2

Please enroll me as a
FRIEND of the ABF

NAME

ADDRESS

DATE

TEL

SUBSCRIPTION
