

The Bulletin

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



WOLFVILLE BAPTIST CHURCH,
WELCOMES CABF THIS FALL
A new metal roof has been installed.

FALL 2019

Editorial: Autumn Stampede

September may bring back the 'church vacationers' for a new beginning. Churches know this and should be prepared. Of course, it may be nothing 'like it used to be' but many Christian dilantants might be thinking that it is a good time for a fresh start. So should our churches, perhaps, with something new to offer in their church school programmes, youth groups, and other Christian Education projects. We must not forget that many, if not most, attending church events will be 'older.'

Will there be anything new for older Christians? Perhaps a new choir besides the traditional one, presenting some special emphasis: classical anthems, modern songs, thematic repertoire for Advent, Christmas, Lent, Holy Week, and Easter? Maybe a Reading Club with interesting literature that might be discussed? A religious travel club: perhaps a tour of early Baptist sites in Britain, or North American Baptist churches? Drama groups could give some sparkle to plays on Friday and Saturday evenings.

There are new avenues of communication: just observe those walking around on our sidewalks, 'looking down'. Electronic communication has captured the attention of young and old. One minute 'spot' spiritual observations, five minute interviews with religious leaders, live streaming church services might be something people would 'plug into.' One's imagination is the only limit to this form of 'connecting'.

A new beginning should be refreshing. Without disregarding our cherished principles, an exploration of a new beginning might open the doors to those otherwise bored and uninterested.

Roger H. Prentice—Editor

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.

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The colour cover was donated by a friend of CABF.

Helping the Sun Go Round: The Prayers of Mountain Lake

The Rev'd Bert Radford

In their biography of Carl Jung, *Jung, The Wisdom of the Dream*, Stephen Seagaller and Merrill Berger tell of Jung's talking with Mountain Lake, an elder of the Pueblo indigenous people of Taos, New Mexico. The elder told Jung of his people's rising at sunrise every day and saying prayers for the sun. He explained that they believed that their ceremony enabled the sun to cross the sky each day, and that they



keep the ceremony not only for themselves but for the whole world. He went on to say that "if the Taos people give up their religion, if every last thing about it goes, then, give or take ten years, the world will come to an end".

Do you think you would ever hear such an assertion from a typical Baptist Deacon? "If the Sunday prayers we offer at First Baptist Church ever cease, if our voices of prayer are silenced, then, give or take a few days, the world will come to an end"? I doubt that you will ever hear such an assertion. The faith of Mountain Lake might be dismissed as a myth that expresses spiritual arrogance but it might also be seen as a deeply felt identification of the self and the tribe with the natural order of the earth and the Creative Spirit which underlies it.

Prayer can be divided crudely into two categories, private and public. Jesus instructed us to go into a private room to pray and not to be like those who love to offer long prayers in public worship. On the other hand, he shared in public prayer, going to the temple to worship, and he

gave his disciples a model for prayer which begins not with “My” but with “Our”. It is a template for shared, corporate prayer.

I observe that we seem to place more importance on personal prayer than on corporate. Sometimes we turn prayers during worship into individual meditations that seek a personal sense of God’s presence for each individual. But Mountain Lake believed that it was the shared prayers of his tribe that kept the world going. That seems a strange faith to us but he may have been closer to the truth than we can admit. When the indigenous people of our continent lost touch with their religion, when their corporate prayers ceased, crushed by the overpowering onslaught of European “civilization”, in a very real way, their world came to an end. Is the same true for our prayers, and our world?

Seagaller and Berger go on to explain that for Jung religion was the heart and centre of culture and it is through religion that we work out the rituals and symbols that make up a kind of house of meaning for us all.² Jung surely would lament the decline of corporate religion in the mad rush of materialism that has engulfed our society. If he is right, our house of meaning is falling around us and we as a people are left with no home, no identity and no vital contact with the Ground and Source of our Being. Mountain Lake’s message about the importance of worship and prayer should be heard and heeded today.

¹ Jung, *The Wisdom of the Dream*, Segaller Stephen and Berger Merrill. London: Weidenfield & Nicolson, 1989. P. 134

² Ibid. p. 145

The Rev’d Bert Radford lives with his wife Mae and are members of the Burlington Baptist Church, Ontario.

A Lost Treasure

Roger H. Prentice

Recently preaching in a local rural church, we sang a hymn that has dropped from sight (or eardrum) by many worshippers. It was Frank Mason North's Social Gospel hymn, 'Where cross the crowded ways of life.' The congregation sang it out as if it 'once was lost and now is found.' It speaks of the ministry in an industrial age for those suffering because of it.

Frank Mason North was a Methodist Episcopal minister in the United States, and the streets of New York are the backdrop for this hymn. The needs of the people, 'above the noise of selfish strife,' wanted to cry out for assistance from the Divine. Their lives, North knew, could well be wretched. Are not these people the ones for whom Christ died?

So there is an echo of St. Matthew 25: 31-46 that emerges from the fourth stanza with more Matthean words (10: 42), 'Truly I tell you: anyone who gives so much as a cup of cold water to one of these little ones because he is a disciple of mind, will certainly not go unrewarded.' (REB)

The cup of water given for Thee
Still holds the freshness of Thy grace;
Yet long these multitudes to see
The sweet compassion of Thy face.

North was influenced by another former minister in New York, right beside 'Hell's Kitchen', Walter Rauschenbusch. Rauschenbusch ended as a professor at Rochester Divinity School teaching many Baptist ministers, including those from the Maritimes. He also influenced Tommy Douglas, who was, of course, a Canadian Baptist minister best known for the establishment of the Medicare system in this nation and named 'Canadian of the 20th Century'.

The hymn has been in the collection of the last two Canadian Baptist hymnbooks: 380 in the 1936 *The Hymnary* for use in Baptist Churches

and 507 in the 1973 *The Hymnal* (The Baptist Federation of Canada). Some of our churches have been swamped with new hymns, not necessarily bad in themselves, but we have sometimes lost the treasures of such older hymns that so reflect the Gospel message.

O Master, from the mountainside
Make haste to heal these hearts of pain;
Among these restless throngs abide,
O tread the city's streets again.

Any Anniversary Ideas?

It is only two years before the CABF will celebrate fifty years of assisting our church congregations to minister as a modern cooperative unit. The CABF was born in 1971 and has grown ever since. Perhaps one of the greatest understated value of our association has been the spirit of joyful fellowship which we as Christians have shared together under this principled umbrella.

Indeed, this anniversary is important enough to plan well ahead to enable some important events to happen in AD 2021. Perhaps we could invite a very special speaker to address us. Maybe we could ask someone to write a comprehensive history of the organization. Possibly someone will be inspired to write a hymn or poem in celebration of our legacy. Certainly there should be a special service of worship (with Holy Communion, obviously) and even an anniversary banquet. Maybe we could establish a Golden Endowment for a special cause like a scholarship/bursary, an annual lecture (perhaps in memory of the Loveseys), or to support an on-going project we have like the Canadian Council of Churches, or even The Bulletin.

These are a few ideas, but there are sure to be many more. Why not write them down and let us know at our October meeting in Wolfville? The Council should be glad to receive them for we do not want to leave it too late so that the best ideas cannot be adopted, whatever they may be.

Book Reviews

Alan Jacobs, *The Year of Our Lord 1943: Christian Humanism in an Age of Crisis* (New York: Oxford University Press, 2018). Reviewed by the Reverend Scott Kindred-Barnes, PhD.

Alan Jacobs, the Distinguished Professor of the Humanities in the Honors Program at Baylor University, has produced an interesting book for people interested in Christianity and culture, and the impact of liberal education on society. This book should be of use to anyone interested in History, Theology and English Literature. In seven chapters, the book explores the more immediate years leading up to 1943



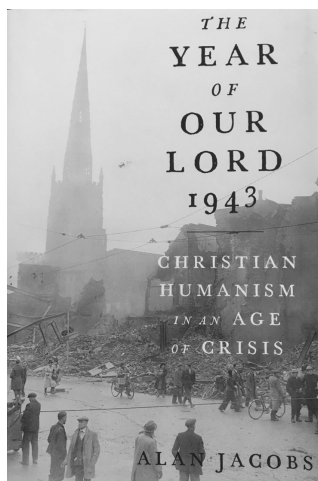
through the lens of a distinguished group of intellectuals; each concerned with the moral and cultural welfare of Western society in light of the horrible context of World War II. The intellectuals examined in this book are C. S. Lewis, Jacques Maritain, T. S. Eliot, W. H. Auden, and Simone Weil. In one way or another, each thinker became suspicious of what they deemed to be the moral and cultural bankruptcy of modernism. According to the author, each of thinker, in responding to the crisis, aspired to some kind of a renewal of Christian Humanism; what exactly this renewal meant to each thinker, is the topic of the book.

The book is well-written but the author doesn't always keep his central thesis at the fore of each chapter. In fact, it can be difficult at times to pin down Professor Jacobs' central argument. An exception is found on the final page of the book where it is stated unequivocally that each of the thinkers examined "worked with astonishing energy to rescue their world for a deeply thoughtful, culturally rich Christianity, and to rescue that Christianity for their world." (p. 206) The target of this "rescue," was modernity, but, as the book demonstrates, the critiques

offered by each thinker varied greatly. For C. S. Lewis it seems to be the modern world's misguided understanding of progress that leads humanity astray. For Jacques Maritain modernity's greatest weakness is found in the ascendancy of anthropocentric humanism where people are taught to believe that we are completely self-sufficient apart from God. For his part, T. S. Eliot, warns against the idea that culture can be preserved, extended and developed in the absence of religion. W. H. Auden found Reinhold Niebuhr's Augustinian theological anthropology inadequate

for the times. Through his own spiritual restlessness and, his artistic and inquiring mind, Auden gradually replaced his own Freudian psychoanalytic account of human wickedness with a demonological one. For Auden, this demonological account is relevant both on the cultural and personal level. Simone Weil is clearly the most controversial and unappealing thinker in the book. As the author laments, her statements against the Jews are nearly indistinguishable from the utterances of Hitler. Ironically, she was born Jewish herself, but distanced herself from any religion or movement deemed oppressive. As somewhat of an outcast herself, Weil identified with all "those outside." This included those outside the Abrahamic and Mosaic covenants, the magisterially defined boundaries of Christian orthodoxy, and especially the coercive values of the secular state. Where ever Weil detected a culture of exclusion she was sure to launch a rebuke; albeit not always preceptive of her own shortcomings and intolerances.

The book is well worth reading, but it could be strengthened by a deeper discourse on how these various Christian humanism[s] relate to earlier arguments for religious freedom. After all, the adjective "liberal" is connected to the noun "liberty." In the nineteenth century, for instance, John Henry Newman wrote a compelling book that inspired both Christians and non-Christians to think about the purpose of liberal



education. The book, titled *The Idea of a University*, made a number of important claims, including the idea that “liberal education” has a distinct purpose of promoting virtues for living out one’s potential. For Newman, then, liberal education is preparation for free human beings to make the most of their freedom, not just preparation for employment, or for the isolation of intense research.

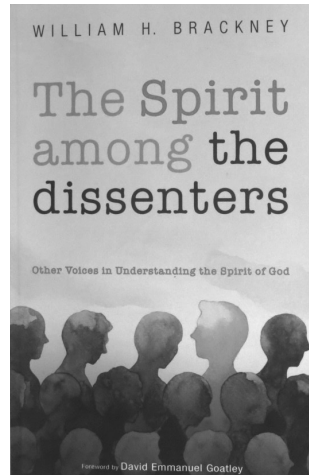
The Spirit among the Dissenters.

Reviewed by Roger H. Prentice

This splendid little paperback book has just been published written by William Brackney, *The Spirit among the Dissenters* (Eugene, Oregon: Cascade Books, 2019), 143 pp. including a very helpful Bibliography and Index. The subtitle is ‘Other Voices in Understanding the Spirit of God’. It is a most readable volume for anyone.

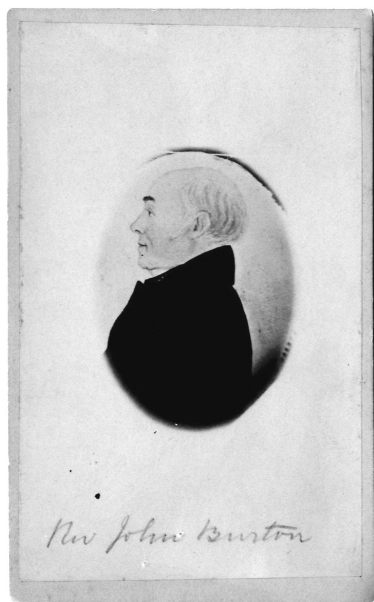
With a Foreword by David Emmanuel Goatley, it is dedicated to Dr. Brackney’s son, Raphe. Brackney begins with the early English dissenters, including Baptists, and progresses along to how the Holy Spirit is defined and proclaimed by many Christians since that time. Baptists should find it especially interesting and thought provoking. For too long, Baptists have ignored, perhaps forgotten, the importance of the influence of the Holy Spirit not only in our history but what we have inherited today. Regenerate church membership, congregational government, the Call for ministers and deacons, and our principles of Baptist freedoms all depend on an honest and serious search for the inspiration of the Holy Spirit.

This inheritance should not be ignored and this volume happily reminds and restores our awareness of the importance of the Holy Spirit for the Church and individuals. It would be a good book to be studied by a church discussion group.



Pioneer Baptist Of Halifax: *The Rev'd John Burton*

Ingraham Bill, the early recorder of Maritime Baptist history, wrote in his mammoth volume, *Fifty Years with the Baptists*, that John Burton was the first and only Baptist in Halifax when he arrived in 1792. Born in County Durham, UK, July 1760, later marrying his wife, Mary, and raising two children, Charles and Elizabeth. They set sail for New York, but first stopped at Halifax. He travelled as a Methodist missionary, and, given the privilege of preaching in Philip Marchington's (sometimes 'Marchinton') newly constructed meeting house, he remained in Halifax for a year.



Burton completed his trip to the States (now a very young republic) the following year, settling in Knowlton, New Jersey. Soon convinced of regenerate membership and Baptist polity, he was baptized and ordained in January 1794. E.M. Saunders, in *History of the Baptists*, describes Burton as '... a man of small size and limited gifts, but devout and deeply pious. He had the power of inspiring confidence in all with whom he came in contact.' This may be slightly unkind since Burton became quite influential, in due course, in his adopted Halifax.

Mr. Burton and family returned to the Nova Scotian city later in 1794 and by 1795 a small but slowly growing Baptist congregation was established. Burton was a heartfelt Calvinist, so avoided joining with the provincial Baptists at that time who were mostly 'New Lights' who allowed

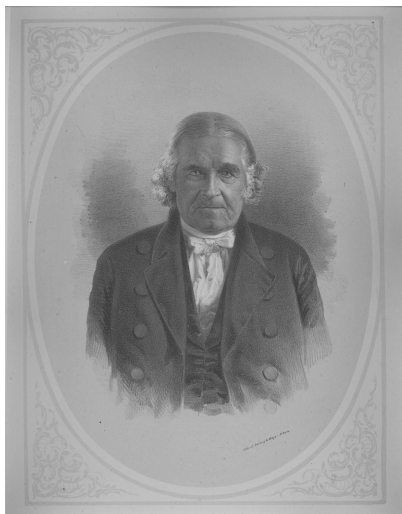
The Rev'd John Burton. Courtesy of Acadia Archives photo collection

non-Baptists to worship amongst them. The Provincial Baptists became separated from this New Light influence by 1800 when the first Baptist Association of churches was formed. Burton's church declined to join them until 1811. He was, remarkably, elected Moderator of the Association the following year.

John Burton's congregation was delightfully mixed racially, even predominantly afro-Nova Scotian, and reached beyond the city with his extension work in Hammond's Plains and Preston. Burton was also conscious of social welfare, providing for the poor and needy. He wrote letters to other leading Provincial Baptists championing the needs of individuals or looking for employment for both males and females.

Burton gained great influence with the Provincial Baptists. He baptized Theodore Seth Harding, the iconic minister of the Wolfville Baptist Church for sixty years. John Ferguson, a Haligonian who was baptized by Edward Manning and married to Manning's niece, knew Burton well. In 1837, a year before Burton's death, Ferguson joined with James Nutting in founding the Baptist weekly, *The Christian Messenger*, both members of the Granville Street church soon after it was formed in 1827. These two influential Baptists were well acquainted with John Burton.

Burton championed the Rev'd Enoch Towner when he was accused to marrying a couple in Sissiboo (Weymouth). The local Anglican clergy felt it could only be their privilege to conduct such a service. Towner was exonerated partly due to Burton's influence in Halifax. This influence extended as far as the Provincial Administration, notably with his exceptional working arrangement amongst Afro-Nova Scotians. When Elder John Craig of Ragged Islands



*The Rev'd Edward Manning.
Courtesy of Acadia Archives photo
collection*

(Lockeport) requested, Burton travelled down the South Shore and baptized converts and later, again, forming a Baptist church at that place. Burton even had the nerve to advise the august Edward Manning to stay put at Cornwallis rather than moving to Fredericton in 1825: 'You have not been feeding the People with husks but with plain wholesome food. ... with respect to your removal to Fredericton, I dare not advise you to go. I am afraid that while you live that my Friends and yours would not find one that could fit your Place. I am sure that I could not fill it.' Some things never change.

Burton had a difficult domestic life; his wife would go blind and pass away 11 years before Burton, and he wanted to send his son and daughter to be raised in the Annapolis Valley, to get them out of vice-ridden Halifax and because of the inability of their mother to 'bring them up as I would want to do.'

John Burton passed away after a period of great suffering on 6 December 1838 at 78 years of age. At the service at Granville Street church, the Rev'd E.A. Crawley, the minister, described the Baptist pioneer as '... a man of all others eminently distinguished of spirit in his walk through life.' Ingraham Bill wrote that Burton influenced him greatly as a young man when he visited Burton's church 'out of curiosity' and from thence beginning his unexpected pilgrimage towards a call to the ministry. He described Burton as a type of St. John the Beloved, 'so meek, so patient, so humble, so resigned, and above all so loving.'

It is a pity that the name of John Burton is so little known for at his time he was considered one of the 'Fathers' of the Baptist denomination in Nova Scotia.

Invitation

People are cordially invited to a Service of Recognition of the Fiftieth Anniversary of Ordination of your editor. It will be held at the Manning Memorial Chapel, Acadia University, on Tuesday, 17 September 2019 at 7 p.m. A number of clergy will be taking part along with the Chapel Choir. A reception will be held in the Chapel Hall following the service.

Pressing Work

Three times a year you are able to receive the CABF Bulletin with anticipation but perhaps unaware of the people who produce the actual print of our publication done so professionally and efficiently. Since about 2003, the Gaspereau Press of Kentville, N. S. has been willing to produce for us beautiful editions to inform, educate and even entertain



Gary Dunfield and Andrew Steeves

our readers. The owners, Gary Dunfield and Andrew Steeves, who first became acquainted with each other at Wolfville Baptist Church, are well informed about the CABF and its mission.

Both of the owners of Gaspereau were closely associated with the late and lamented Atlantic Baptist so know religious publication well. Although their main publications today are for the secular world, they graciously do this printing for the CABF. Most will be unaware that they also see to the mailing of hundreds of copies to both church congregations and individuals, saving many hours of volunteer work by CABF members.

The original idea for beginning the Gaspereau Press in 1997 was to develop a publishing business but there remained a demand for quality printing so that was added to their line of work. Their main interest, however, has remained the quality publication of literary books of many kinds. The business side is usually maintained by Gary Dunfield, and the brilliant designs are created by Andrew Steeves. They are also very interested in former printing styles and their shop has a lovely collection of ancient printing presses, fonts and designs.

Asked what might have been a highlight for the entrepreneurs and one of the most prominent that came to mind was the first book they published for George Elliott Clarke. Awards have been given several of their publications including the Governor-General's Literary Award, and the Scotiabank Giller Prize, each contributing significantly to Canadian literary writing.



Nicolas Dunfield running the press

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**Joyce Allen, PO Box 217, 308 Main Street,
Mahone Bay, NS, B0J 2E0**

The first editor of the CABF Bulletin with whom they have been associated was Dr. Rodger Forsman. Dr. Forsman was followed by Edward Colquhoun and now the present editor (who was also the first Editor of the newsletter, as it was known, in 1972). The publishers today exhibit great patience, contribute significantly to the quality of our publication, and care a great deal for what comes from their presses. We are deeply indebted.

First Baptist, Amherst



l-r: The Rev'd John Boyd, Dr. Dan Green, the Rev'd Byron Corkum and your editor greet each other at a CABF meeting in Amherst. Each one has been a minister at First Baptist Church, Amherst. John and Byron are former Ministers, Dan is the present Minister, and your editor was the Assistant Minister and Minister of Christian Education.

Canadian Association For Baptist Freedoms

Autumn Assembly

4-5 October 2019
Wolfville Baptist Church

Come to the Autumn Assembly of the CABF at the Wolfville Baptist Church, Friday evening and Saturday, 4-5 October.



Speaker: Dr. David Odam
Topic: Twenty-first Century Congregations:
Why are they important?
Register early: Contact David Allen - Registration fee: \$35
Programme: 6:30 p.m. Friday and 9:00 a.m. Saturday.
Lunch will be provided.

Please advise any dietary restrictions
when you register early.

