

# *The Bulletin*

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



Photo courtesy of Warren Hoeg

*The Rev'd John E. Boyd*  
*Minister: First Baptist Church Halifax*  
*1988 – 2015*

SPRING 2015

## *Editorial: Church and State*

As we approach the season when universities begin to sprinkle their degrees on worthy recipients, we might think of a more tragic scene that became apparent in our institutions of higher learning. A significant number of male students apparently thought it a lark to place on record their salacious thoughts about their female student colleagues.

Two things come to mind: that 'professionally minded students' would choose to do this without thought of the impact it would make on their victims, and a harsh response came from many inside and outside academia. A Christian might wonder where any spiritual response might lie, and whose responsibility it is to inform young men of moral and ethical standards.

The sacredness of life, and of the human body, 'the temple of the holy spirit', was obviously not in the forefront of the minds of those who communicated such vulgar and thoughtless discussions amongst themselves, regardless of whether it became public or not. Is the Church failing society today in presenting a higher view of the sacredness of life? We should think about this seriously, and what can be done to present a Godly concept of life, sexuality and moral conduct our young society.

The second concern is about the response of the public. Raw revenge seems to be one expressed desire, a most un-Christian consideration. Condemnation of 'restorative justice' indicates no understanding of human and divine grace open to a repentant. In our churches we pray for restorative justice in our society so that an offending person may be redeemed for God's purposes.

Surely the Church should calmly but authoritatively speak out to the ever-dwindling number of listeners so that 'Christian living' may once again become a desired form of existence, and that God's grace, forgiveness and reconciliation is open to all who repent and believe the Christian Gospel.

*Roger H. Prentice, Editor pro. tem.*

## *When the Dust Settles, Let Us Know!*

Remember Paul's list of ministries? Over time, the Guiding Spirit has expanded it, adding jobs like military chaplain, hospital chaplain, university chaplain.... And now, lay theologians!

I'm talking about the many men and women who are doing some careful, persistent studying of Theology. But they are not Ministers, not Pastors, not Professors. They do not sense a calling to any of those ministries. But they are deeply interested in learning more about their



Faith. Like a friend of mine: for years we *Mr. Joe Foy* took courses together at Acadia Divinity College. I audited; he actually did the papers and passed the tests! He's now retired, has a superb Scripture library, has read it all at least twice, knows what he is talking about, and is a fantastic explainer. As he was handed his Theology degree at Acadia, he was asked: "What are you going to do with this?" He answered honestly, "I'm not quite sure." Neither am I. Nor is anyone else. Just where do our lay theologians fit in, anyway?

In addition, another related phenomenon is growing rapidly: the number of women and men doing more and more theology (taking courses, studying DVDs, reading well-researched books, writing essays), but with no intention of earning a university degree. What do we do with folks like this, this fantastic resource, this new breed of "lay theologians"? Humour them? Pat them gently on the head? Encourage them? (Could be dangerous....) How about, Learn from them!

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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.

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In Colossians 3,10, Paul insisted that we have put on a new self which “is being renewed in knowledge according to the image of its creator.” This is, I think, not just a once-for-all thing; rather, it happens again and again. And not just as it happens to you and me individually, but to all of us collectively, our whole flock. Even the whole great teaming collectivity of all the Christian flocks!

The Spirit seems to revel in this; us, not so much. Why? Because this 'renewing in knowledge' business is unsettling. Recall *Amazing Grace*, written by an English former slaver no less, and its history. Once upon a time, many of our forebearers believed that you could be a good Christian and own slaves too, as long as you treated them well. Today, we realize that is not so. Our new self, individually and collectively, has been “renewed in knowledge according to the image of our Creator”. That was the Holy Spirit at work. But not just the Holy Spirit at work; it was also theology at work. Many Christians, largely non-professionals, thought and worked and studied and argued for decades to make the abolition of slavery happen.

“Doing Theology” is not some activity mystical, or unusual, or uncommon, or exclusively the realm of the professional. We all do it. We find ourselves wondering just who we are in God’s eyes; what it means to have Jesus as brother; when and what to believe, when and what to question; where to go from here. Our lives unfold; we have new experiences, new insights, new understanding. Then we see our Creating God differently, we see ourselves differently; we look out upon our world through new lenses, and we see it differently too. Thus our compassionate God draws us closer and closer to Truth, and spreads the Kingdom.

I am curious to see how the rapidly growing pool of lay theologians, some with degrees and some without, will fit into our congregational picture. I find myself wondering how we can encourage this new ministry, foster it, respect it, draw nourishment from it. I do not have the answers; I am just trying to start a conversation. If the dust settles, and you start to see some answers, let the rest of us know!

*Joe Foy and his wife Rosanne live in Hantsport, N. S. and are active members of the St. Francis of Assisi parish in Wolfville, N. S.*

## *Improv Drama*

You may have seen *The Second City* or *SCTV*. These shows are excellent examples of spontaneous drama known as Improv. I used it regularly in my Grade Seven classes for values clarification and exploration of the themes and situations in novels and I have found that it can be used to good effect in church programs and worship. Here is how it works:



The leader gives the actors identities and explains a situation they face. For example:

*Rev'd Bert Radford*

You are a teenager and interested in cars. A friend has just purchased an older model muscle car and wants you to go with him to the car races at a track several hours' drive away. You would be home very late. Your parent feels this person is not reliable and wants to show off his powerful car and does not want you to go. You have been asking to go. You come to the dinner table and demand to go.

The leader assigns the roles, and then sets the stage by saying, "You are sitting down at the table and the teenager raises the issue....go!" The actors immediately begin to play the scene.

Rules govern the play. The characters make up reasonable details of their identities and the situation and the other actors must accept these details. If one says, "I am seventeen years old..." another cannot say, "You are not! You are only thirteen...". The actors work toward a solution but if that is not forthcoming the leader terminates the action.

The discussion which follows explores the motivations and feelings of the actors, the decisions reached or the reasons for failure. Members of the audience often clarify their own conflicts and feelings as they discuss the dramatic ones. The leader can re-start the action, with the same actors or others, to see how the ideas discussed work out. Sometimes the leader asks the audience for other situations which the group then plays out on the spot.

Some churches are using this type of drama regularly in worship to introduce the sermon. I have seen it used to advertise a program or highlight an appeal at announcement time. Others use it in a forum setting to introduce ideas for discussion.

If you are interested in doing Improv in your church you can look it up on the net and find information, workshops and courses. There may be someone in the church with the skills to direct a presentation and perhaps lead a permanent Improv company. A group that works together in Improv can present interesting and thought provoking situations that create interest and involvement in many church settings.

*Rev'd Bert and Mrs. Mae Radford live in Burlington, Ontario and are members of the Burlington Baptist Church.*

## *The Word for Cuba*

Taking advantage of new relaxed legislation in Cuba for the importation of Bibles, the highly respected Canadian Bible Society has begun a new programme for providing one million copies of the Scriptures to the rapidly growing Cuban churches during the next three years. Christianity has grown approximately 15% each year in Cuba, the Bible Society reports.

Because of the humidity in Cuba, the production of 'high quality' Bibles are necessary to extend their physical life span. It is estimated that about 40% of Christians do not have Bibles, and 35% have a copy in an advanced state of deterioration, needing replacement.

If you are interested in more information, you may call 1-800-465-2425 or visit the website [biblesociety.ca](http://biblesociety.ca)

## *'...And of Thine Own Have We Given Thee.'*

All photo's courtesy of Mr. Warren Hoeg

On Saturday afternoon, 11 April 2015, we gave thanks in historic First Baptist Church Halifax for a gift of a ministry. Perhaps we remembered how the seraphim sang, '*Holy, holy, holy is the Lord of hosts,*' so long ago in the mind of Isaiah. Certainly we were aware of a significant change taking place and we were taking time to recognize the goodness that brought us to that day.



A ministry of 27 years with one congregation is certainly significant, especially in Baptist circles. It means that the congregation had confidence in their relationship for that length of time, *Rev'd John and Mrs. Debbie Boyd* knowing that they were being led, refreshed, grown in faith and service by John. The service also acknowledged something more mystical: that they had joined with their Minister in the gift of worship. It is a gift to God by which John brought his people into a spiritual presence. Undoubtedly he had in mind, consciously or unconsciously, the words of that great New Testament hymn:

*... that at the name of Jesus every knee should bow,  
in heaven and on earth and under the earth,  
and every tongue confess that Jesus Christ is Lord,  
to the glory of the Father*

Philippians 2:10, 11

With John's retirement, a bond of great significance was being broken, not in sadness although many are extremely sad to accept this change, but in that wonderful New Testament word, eucharisteo, thanksgiving. It is no accident that the centre of that word is charis, 'grace.' It is this word that leads us to the altar where the great gift of Holy Communion, or the Eucharist, presents to us the grace and love of God in Christ. Grace is, as C.E.B. Cranfield has written, 'the very mainspring of Christian living, the right motive for all service.'

The CABF has been, from its beginning, a recipient of John Boyd's vital and thoughtful ministry. He has brought to our organization the Presence of God and the urgent message of Christ's redeeming love for our world. He has reminded



*The Rev'd Nelson Metcalfe; Dr. Roger Prentice; Before the Service of Thanksgiving.*



*Lic. Jenny Csinos and the Rev'd John Boyd; The Processional Hymn, 11 April 2015.*

us of our commitment to our Lord, and the obligation to make an offering of our lives. In other words, he has helped the organization's drive to speak with a Baptist voice to wherever it should be heard,



and to stand bravely before those who may not understand it, and call us to our faith, discipleship and our God-given heritage.

Ultimately, all that we have must become a

gift. Although for many it is unwittingly, it reaches its climax at the presentation of our offering each Sunday. It is actually a part of the Eucharist, even if the bread and wine are not physically present, where we give our lives to God. The coin on the plate symbolizes our God-given life, such as it is, for it represents the worth someone thinks our life (vocation) holds for him or her and paid to us. We, in turn, take it to the central feature our church building, the Communion Table, or altar, on our behalf by the ushers. Here it is brought for God's use. John has led us all to that altar.

So this is a time of change for all of us. John is not going away, but we need to honour his ministry in new ways. It will be by God's spirit that this will develop, grow, and hopefully renew our perspective on our own ministries at First Baptist and the CABF.

Once upon a time, we used to sing, at First Baptist, that wonderful offertory response,

*All things come of Thee, O Lord;  
And of Thine own have we given Thee. Amen.*

It could not be better said. Amen and amen.



# *Remembering A Hero: Ernest John Brooks*

*by Gary Nelson*

The hero being remembered is Major Ernest John Brooks, however, from 1910 to 1914 the people of Falmouth United Baptist Church knew him as Pastor. In that church hangs a plaque to his honour.

Ernest Brooks was born in West Buckland, Wellington, Somerset, England on April 9th, 1878<sup>1</sup>. He served in India with the Calcutta Volunteer Rifles before emigrating to Canada in 1905<sup>2</sup>.



His fiancée, Kathleen Monte McNicol of Chelsea, London,

England followed him in 1906 and they were married in Amherst, Nova Scotia on July 23rd of that year<sup>3</sup>. They did not have any children. Ernest became a member of the Amherst Baptist Church in May, 1906, was a student for ministry and then associate pastor there, before going to Rawdon in 1909 where he was ordained the next year<sup>4</sup>.

Ernest John Brooks became Pastor of the Falmouth United Baptist Church in September 1910. He resigned from his pastorate in late 1914, volunteered for active duty, went overseas and died on the battlefield in 1916.

That only begins to explain why he is being remembered. First, Rev. Brooks must have been an exemplary Pastor - at his memorial service, Rev. H. Y. Payzant, a friend, fellow minister and native of Falmouth, was reported to have spoken of Brooks' "excellent work as a minister, his sermons being strong, practical and uplifting, . . . his excellent pastoral qualifications"<sup>5</sup>. Rev. A. S. Lewis from the Windsor United Baptist Church, spoke of Pastor Brooks' sound intellect, good physique, humour and

other gifts - "He was possessed of fine qualifications for the Christian ministry and had a rare gift of sympathy which drew his people to him; whose joys he shared as well as their sorrows."<sup>6</sup>

Ralph Loomer in a history for the centenary of Falmouth United Baptist Church in 1943 wrote - "Many of us remember Mr. Brooks

for his friendly good humour, his outstanding preaching and Christian personality of rare charm."<sup>7</sup> At the time of his death and a generation later Pastor Brooks was fondly eulogized and remembered by those who knew him. A few years ago a well-known valley gospel singer from Kentville said to me after a concert at Falmouth, pointing to the Brooks plaque on the wall "He was quite a man - my father knew him during the war and spoke of him often."

In 1914 when the Great War erupted, Rev. Brooks felt a call of duty. Besides love of the motherland, there may have been another reason for this. Rev. Neil Herman mentioned in a letter written following Brooks' death that Mrs. Brooks had lost a brother in the early days of the war<sup>8</sup> - Douglas McNichol died October 29th, 1914<sup>9</sup>.

Brooks enlisted in the 25th Battalion of the Canadian Expeditionary Force on January 7th, 1915 at Halifax. The history of that Battalion states "the 25th was the first Nova Scotia Infantry Battalion to go to the



**Major Brooks with Mrs. Brooks, Taken  
When He was Enjoying the Pastorate  
of the Falmouth Baptist Church.**

front line. It was destined to become one of the Empire's most talked of combat units and one of the most decorated battalions of the Canadian Corps."<sup>10</sup>

Of note is that Rev. Brooks enlisted as a combat soldier, not as a Chaplain. In that last year of his life Brooks becomes known for heroic deeds on the battlefield. He was promoted from Lieutenant to Major. One headline of the day attests to this - "Lieut. E. J. Brooks, Pastor of Falmouth Baptist Church Mentioned in Despatch"<sup>11</sup>. This was at Ypres.



Major (Rev.) Brooks was killed *Major Ernest J. Brooks* at about 5:45 pm on September 15th, 1916 as his company took Courcellette during the Battle of the Somme. It was trench warfare at its bloodiest and its worse. It appears he was the first Baptist clergyman to die in that war. The notice of his death was on the front page of the Hants Journal of September 27th, 1916.

The Memorial Service for Major Brooks held on Thursday, September 28th, 1916, included his successor at Falmouth, Rev. J. B. Hogan, Rev. P. C. Reed of Hantsport Baptist Church, Rev. A. S. Lewis, Rev. H. Y. Payzant and the main speaker was Rev. H. T. DeWolfe, Principal of Acadia Seminary and President of the Baptist Convention of the Maritime Provinces.

Rev. Brooks has no marked grave, although there is a cross bearing his name at the Albert (France) Communal Cemetery Extension<sup>12</sup>. His name is on the Vimy Monument<sup>13</sup>.

The plaque, or Memorial Tablet, as it was originally called, on the wall of Falmouth Baptist Church was dedicated to Rev'd Ernest John Brooks on Sunday, November 10, 1918 - the day before the Armistice that ended World War I. It reads:

“Servant of God, well done,  
The glorious warfare’s past  
The battle’s fought, the victory won  
And thou art crowned at last.”

1. Attestation Paper on Enlistment in Canadian Over-seas Expeditionary Force, January 7th, 1915.
2. Ibid.
3. Historical Vital Statistics, Nova Scotia
4. The Maritime Baptist, 24 October 1923, pp 4 – 5 (as supplied by Rev. Dr. Roger Prentice) and Minutes of Home Mission Board of N.S. & P.E.I. (as supplied by Pat Townsend, Archivist, Vaughan Memorial Library, Acadia University, Wolfville, N.S.)
5. Hants Journal, October 4, 1916
6. Ibid.
7. History of Falmouth United Baptist Church, Ralph Loomer, 1943
8. Undated newspaper clipping from scrapbook of Mrs. Clara Pullen.
9. Records of British War Deaths for World War I.
10. From article by Alex Morrison, Hants Journal, September 16th, 1987.
11. Undated newspaper clipping from scrapbook of Mrs. Clara Pullen.
12. Imperial War Graves Registration Form, Plot 1, Row O (Memorial Cross is situate between Graves 12 and 13).
13. World War I records of the Canadian Forces.



*Gary Nelson is a lawyer in Windsor, N. S., and he lives in Falmouth with his wife, Susan. He is a member of the Falmouth Baptist Church.*

*Rev'd Harry Y. Payzant, friend of Brooks.*



*You are invited to*  
*The Old First Church Conference*  
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## *Notice of Motion:*



The Credentials Committee will move at the next meeting of the CABF, 6 June 2015:

### **1.8 Authorization to Conduct Marriages**

- A. On the recommendation of the Credentials Committee, those CABF accredited, ordained clergy who are residents of Nova Scotia may be listed with the Provincial Department of Vital Statistics as approved for authorization to conduct marriages in Nova Scotia.
- B. When the CABF has similar standing with other Canadian Provinces, accredited, ordained clergy may be listed with those Provinces for authorization to conduct marriages.
- C. The CABF Council, on recommendation of the Credentials Committee, may approve persons for authorization to conduct marriages under the following conditions:
  - 1. Fitness in terms of preparation and experience appropriate to this privilege,
  - 2. Approval of the congregation seeking the candidate's ordination, or the congregation which the candidate is serving as minister,
  - 3. Acceptance as a candidate for ordination by the Credentials Committee,
  - 4. Possession of a CABF Association License, and
  - 5. Holds a ministry position requiring the ministerial candidate to perform marriages.

# *RUSHTON LECTURE 2015*

Everyone is invited to attend the 2015 Rushton Lecture and meeting. With a change of venue, a notable speaker, fellowship unlimited, and a fabulous luncheon, it will be an occasion not to be missed. Mark in your calendars the vital information:

Place: Port Williams United Baptist Church

Date: Saturday, 6 June 2015 - Time: 10:30 for 11:00 a.m.

Registration and Luncheon: \$ 20

Speaker: The Rev'd John E. Boyd

Topic: Musings on a Ministry

Hear reflections by John Boyd on his calling, the churches served, experiences encountered, wisdom gained, personalities encountered, and probably an unpacking of a fund of stories that will inspire, amuse and cause for reflection. It will be a 'story' not to be missed.

## **CABF MEMBERSHIP FORM**

**Please use this form to become a member or renew your membership**

*Name(s):* \_\_\_\_\_

*Address:* \_\_\_\_\_

*Phone:* \_\_\_\_\_

*E-mail:* \_\_\_\_\_

**Membership:**

**Annual Fee:**

**Individual**

**\$20**

**Optional Donation**

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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**