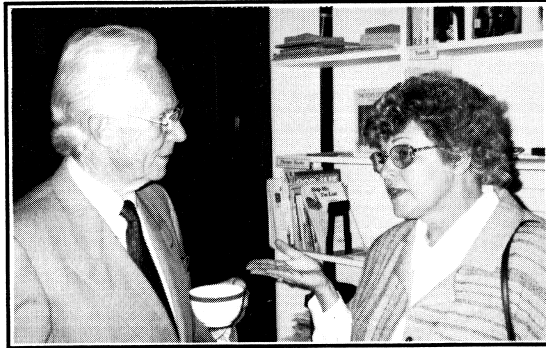
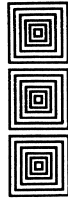


ANNIVERSARY

PHOTO ALBUM CONTINUED ...



Dianne and Allan Jorgensen
Charlie and Charlotte Taylor



Athol Roberts and Elaine MacInnis



A delegation from Sydney attending the ABF 25th Anniversary Banquet (l to r)
Bev Miles, Fred Miles, Elaine Hatt, Ruth Smith, Ruth Henderson,
Mary Miles and Willis Henderson

Bulletin



Joan Churchill, Sherwood Park, Alberta (center) joins ABF's
25th Anniversary Celebrations along with Jack and Jean Matthews
and 100 plus others . . .

Photo Highlights of
ABF Anniversary Assembly
pages 8, 9, 14 and 16



STORIES

Elaine Anne MacGregor

As you can see from this edition of the Bulletin, our 25th Anniversary celebration was a wonderful time of fellowship, worship and learning. It was also a time of sharing our stories. We heard from Rev. Willis Henderson some of the stories of the people involved in the formation of the ABF and of the people of the Sydney United Baptist Church. The slide show gave illustration to our ABF story. Our Anniversary weekend gave rise to new stories.

I have come to believe that the sharing of our stories, as individuals, and as a group, is one of the most powerful ways that we witness to God in this world. By doing so we speak of God in the here and now. We share the message that God loves us as individuals where we are, and with the talents and resources we have.

Part of our Baptist story is that there are fundamental freedoms we hold dear. We believe that we have soul freedom, church freedom, bible freedom and religious freedom. We also have responsibilities that balance those freedoms. Too often we Baptists lose sight of our freedoms and responsibilities: we neglect to learn more about them, we forget to teach them to our children, or we fail to exercise them. To be able to tell our stories fully we have to understand the beliefs that underlie how we relate to God and humanity.

Soon we will be celebrating the birth of Christ. Through our belief and the telling of the Christmas story we bring it off the pages of the Bible and make it alive. We bring to its telling our experience as a child, parent, grandparent, aunt or uncle. Perhaps we tell it as the faithful, trusting shepherd or the wise, awe-filled king. Regardless of our perspective, in telling the story we are witnessing to its true miracle: that God loves us. May you feel God's blessing and peace through Christ this holiday season.



Participants in ABF 25th Anniversary Assembly
Willis Henderson, Bruce Matthews, Elaine Anne MacGregor, Stan Hasteley

THE INFECTION OF LIES

Roger Prentice

The Atlantic Baptist Fellowship has been a force within the United Baptist Convention for 25 years, helping to give a balance to views which have been controversial, if not extreme. This is the rôle which the ABF has had since the beginning. For example, we have stood for the principle that each congregation, under God, remains free to order its ministry as it deems led by the Holy Spirit. Obviously, this means that there will be wide differences between many Baptist congregations.

The danger of a long continuous history is that people outside the organization forget, or never knew, why it was formed. Now members of the ABF are meeting such comments as, "It is a divisive organization," "It is trying to break up Convention," "That is just a bunch of liberals." This libel is an infection which needs to be eradicated — for the ABF and for the Convention's sake.

The ABF crest is, in fact, a good illustration. It simply is the letters "ABF" within the fold of a large "C", which stands for "Convention." The ABF tries its hardest to present points of view as democratically as possible. No meeting, including the Executive and Council, is closed to observers. Although the ABF sometimes takes positions which differ from others in Convention, the views are presented on the floor of the Convention assembly, and voted upon in due order. For many years the officers and other interested people met annually with the General Secretary of Convention to discuss these differences of opinion so that they may be known to all.

It is my conviction that the ABF has been a loyal servant of Convention, and that Convention is stronger for this organization. Indeed, one might think that the Convention has survived without division because of an organization like the ABF. Certainly a number of the member congregations of ABF would have had a difficult time remaining in the Convention if certain motions on the floor had passed or failed. We were saved from belonging to an organization which had a credal statement as the basis of its own organization. We upheld the ordination of women. These decisions were not determined solely because of the ABF, but we helped. Not only were congregations kept in fellowship, but individuals within other congregations have remained Baptists because of the wider view held by the ABF.

How long will it be before those who think the ABF as a "splinter group" will come to realize that, in fact, the ABF is a pillar of the Convention? It has raised its voice to maintain Baptist principles and heritage when they were threatened. It has kept an ecumenical voice with other denominations when the Convention has been afraid of offending those Baptists who cannot, for some reason, have fellowship with other Christians. The ABF has spoken on social, ecclesiastical and theological issues in order to emphasize a Baptist voice in such discussions and debate while others were silent.

The first obligation of the "Friends of the ABF" is to pray "for the life and work of the Convention and the Fellowship." The Convention and the Fellowship are married together. We are members of one and the other. We stand for democracy within the church so that various opinions may be heard intelligently and debated. Of course it is sometimes heated debate because the issues are very important, but they are decided democratically, under the prayer that God the Holy Spirit will guide the decision.

The ABF has not always won her case. The original causes for the ABF to be formed still stand. We still do not belong to the Canadian Council of Churches, and we still place more faith in form than in trust with regards to Convention delegates, and transgress the sacred "autonomy of the local church." We still raise our voice within the councils of our denomination, as we should, believing that we are led by God to do so. We also would deny no other voice the same privilege.

The people who do not understand ABF, and blindly call her a "splinter group" are inadvertently lying. It is an infection which needs to be cured so that the deaf may hear the true cause for such a wonderful fellowship as the ABF.

WINSTON MILES ... WISDOM, INTEGRITY, AND COURAGE

Willis Henderson

(The following remarks concluded Willis Henderson's address to those attending the ABF 25th Anniversary Banquet - Editor)

In the most recent issue of the Bulletin, you will recall that Winston Miles challenged the 1971 Convention Assembly on the point of inconsistency: on the one hand endorsing the autonomy of the local church, while at the same time imposing qualifications for local delegates attending Assemblies. Also, on the one hand, cutting ties with the Canadian Council of Churches and any involvement in the ecumenical movement, while at the same time embracing or accepting a church that practices open membership, and has taken an active, leading role in a local council of churches.

When his motion to have the Convention "withdraw fellowship" from our Church was defeated, Winston felt obligated to resign from denominational committees that he had served faithfully for a number of years.

When Winston returned home from the Convention, as you might expect, the media was waiting for him. But it was not his nature, or his intention to be a headline grabber, so he did not leap into the limelight. Rather, he quietly prepared a statement to bring before the members of our congregation explaining his actions. He concluded his lengthy remarks with this observation: "I know that many of you have different ideas, and do not agree with me. I know that many are better Christians and better church members than I can ever hope to be. But it has been my experience in this church that we have recognized views differing from our own, that are held with equal sincerity and conviction by others, and we have been able to work together. The measure of mutual respect we have for one another's ideas may well prove to be the measure of our success as a church."

He continued: "I quite realize that there are Baptist Churches in the Maritimes that would not welcome me as a member. I readily acknowledge your right, yes more, your duty, to dismiss me from the membership of this church if you feel my views and actions are not in accord with the Baptist position."

And he concluded: "I asked Convention for a clear answer to the question of whether they wanted this church to continue in their fellowship. You must judge for yourself as to the answer they gave, and I would suggest, too, that you answer a similar question as to my relationship to this church."

As to the answer which the church gave, let me refer to the editorial which appeared in the Cape Breton Post following our meeting. "The Sydney delegate, no "passionara", seeking a reputation on the barricades of disunity, but a thoughtful and long standing member of his church, was supported in his stand against the Convention by the congregation. (And may I add with a unanimous vote.) The editorial continues: "He was supported in a resolution advanced by a most senior member of the Sydney community and the Baptist congregation — a man who was a trustee in 1916 when the present church on Charlotte Street was built."

The editorial concludes: "It is ironic that the Baptist Church in Sydney, in determining to stand by its principles of congregational unity and Christian ecumenism, should prompt disunity. Yet, we believe that they will find, by their enlightened step, that real unity, real ecumenism, is not advanced by diluting personal principles, but by understanding them better. The Sydney congregation has acted honorably according to its own principles. We hope they stick with them, for enlightened ecumenism can only be practiced by honest people."

I am glad to say, that we have struck by our principles, and I suggest that we have done so because our congregation admired and respected the *wisdom*, the *integrity*, and the *courage* of **Winston Miles**, and he was personally without doubt, the major factor in our congregational decision.

As we, in our Church, celebrate our 150th anniversary this year, we congratulate the ABF on its 25th. And may God help us all to do the truth, as we understand it in Jesus Christ our Lord.

EDITORIAL COMMENT...

We must preserve the autonomy of our local churches. The principle, the PRIESTHOOD OF ALL BELIEVERS, makes it clear — the local church is an absolute democracy with all members sharing alike in its government.

THE GATHERING (Ontario/Quebec) endorses:

"Freedom of the Local Church under Christ's authority, each local church shapes its own life and mission."

THE ALLIANCE OF BAPTISTS (U.S.A.) is dedicated to:

"... the freedom of the local church under the authority of Jesus Christ to shape its own life and mission, call its own leadership, and ordain whom it perceives as gifted for ministry, male or female; ..."


BULLETIN BENEFACTOR

Those attending the ABF business meeting in Wolfville, September 28th agreed with the motion to seek 100 ABF Bulletin Benefactors to contribute \$100.00 each for the publishing of the **BULLETIN** in 1997.

The **Bulletin** continues to serve as a mouthpiece for the ABF and as disseminator of information.

Those desiring to be a **Bulletin Benefactor** are asked to complete the form below. An official receipt for income tax purposes will be mailed to you.

ABF Benefactor	Enclosed is my \$100.00
To: Dr. John Churchill, P.O. Box 56, Port Williams, Nova Scotia B0P 1T0	Name _____ Address _____ Postal Code _____ Please make cheque payable to: the Atlantic Baptist Fellowship

Atlantic Baptist Fellowship  within Convention	ABF BULLETIN The ABF Bulletin is published quarterly by the Atlantic Baptist Fellowship. Submissions: Articles must be less than 500 words in length. Opinions and views expressed in this publication do not necessarily reflect those of the ABF or the Editor. The BULLETIN is mailed to interested churches and individuals. Those wishing to receive the BULLETIN , and all details of changes of address, etc., are to be sent to the distribution organizer: Mrs. Isobel Horton, P.O. Box 586, Wolfville, N.S., B0P 1X0. The BULLETIN is mailed free of charge. Donations towards cost of publication are gratefully received and should be mailed to the treasurer: John Churchill, P.O. Box 56, Port Williams, N.S., B0P 1T0.
Next Issue: SPRING BULLETIN 1997 Deadline for submissions: FEBRUARY 1, 1997 E-Mail address for the submission of articles: fmcgill@fox.nstn.ca	ABF BULLETIN EDITOR Terry Tingley 9 Youth Camp Road Bayside, N.S., B3Z 1L8 (902) 852-4405

THOUGHTS ON THE CHRISTIAN ADDRESS AT THE 1996 ANNUAL MEETINGS OF THE UBCAP

Mark Parent

In his presidential address, the outgoing UBCAP president, Rupert Tingley, issued the challenge and asked how maritime Baptists can evangelise the post-1965 generation. I have given some thought to this and feel that the problem is a key problem for us and for the Christian Church world-wide. Ever since the beginning of the modern missionary movement with William Carey's trip to India, the presentation of Christian has been clothed in western culture. While notable attempts were made to re-clothe the gospel in the culture of the recipient country, these attempts must be judged as only partially successful. They really did not need to be successful, though since western culture was admired and one of the attractions of accepting Christianity was the point of entrance it afforded into western culture.

What we in Canada are facing today is evangelising to a new culture (a post-modern one) which does not find the culture of the west something to be admired. This means that Christianity will have to be re-clothed in the culture of the postmodernity, something for which really there are few, if any, precedents. The transition in music which was mentioned by Rupert Tingley is just a small anticipation of a much larger transition which will have to take place.

My suspicion is that the church going generation will not welcome this re-clothing and will not support it. Without this re-clothing, however, evangelism will be difficult and piecemeal. Friendship evangelism will be the only effective evangelism, as friends are willing to overlook perceptual gulfs because of a common emotional bond.

If the church going generation were willing to re-clothe Christianity in the culture of postmodernity, we would still be faced with the problem of knowing what that culture was and how to re-clothe the gospel. In the past there have been attempts (e.g. the search for the historical Jesus) to distil the pure essence of Christianity. These have all been failures. And yet if Christianity can be re-clothed there must be some essence which is essential to Christianity and culture baggage which is not.

Three tasks await us. The first is to determine the essence of faith (in so far as this is possible). The second is to determine what post-modern culture really is. And the third, and most important, is to re-clothe the gospel in that culture so that the good news may continue to live and flourish within Canadian society.

HISTORY IN CELEBRATION

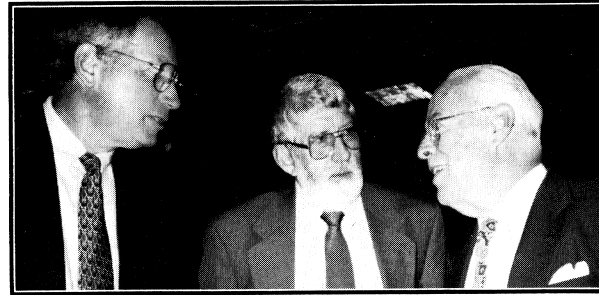
Gordon Delaney

The 25th Anniversary Banquet of the Atlantic Baptist Fellowship was a wonderful event. A perfect setting - the spacious Wheelock Dining Hall at Acadia University; a gracious host, Elaine Anne MacGregor, President of the ABF; honored guests in the persons of Willis Henderson and Stan Hastey; lively entertainment led by Crowell, MacFarland, Cooper and Scott; good food and warm fellowship. History in celebration. Twenty-five years of affirming religious freedom, embracing Christian unity and fostering responsible witness and action for those things that make human life more human.

As Stan Hastey of the Alliance of Baptists (USA) and Willis Henderson of the Sydney Baptist Church spoke of shared ecumenism within their particular settings, I felt a profound sense of gratitude for all those churches who believe in the importance of the whole people of God — churches that are not exclusive in their policy and practice — churches who gave me the opportunity to exercise my ministry over the past 30 years.

(continued on page 7)

Willis led us in a brief sketch of the Sydney Baptist Church. He reminded us of the great Saints of another generation — Edmund Crawley and George Richardson, who took their stand against the religious conformity of their day.



Gordon Delaney, Jim Bragen, Carl Dexter

He reminded us also, of this generation of Saints — laymen like M.R. Chappell and Winston Miles. It was Miles, that "quiet Moses", who led the Sydney Church against the 1971 ruling which would allow only believers baptized by immersion to be voting delegates to Convention.

So it was a time to remember some of the

voices and some of the events which had shaped us along the way — those, who were there from the beginning on the sacred journey, singly and together, seeking to be faithful to the Gospel of Jesus Christ.

Paul Tillich, in The New Being, writes -

"We want only to show you something we have been and to tell you something we have heard — that here and there in the world and now and then in ourselves is a New Creation."

My own observation, based upon the celebration at Wheelock Hall on September 27, 1996, is that the new creation that emerged 25 years ago has a promised future.

THE JESUS SEMINAR: HELP OR HINDRANCE?

An Overview

Jeffrey White

At our 25th Anniversary Assembly in Wolfville, Dr. Bruce Matthews presented an excellent overview of the Jesus Seminar, telling us about both its workings and its work.

In the Gospels we face the question of Jesus, "Who do you say that I am?" Jesus' answer in the New Testament is not definitive, and there is no consensus within Christianity about him and his message. The Jesus Seminar is one group that seeks to answer to these problems. The Seminar is a group of scholars, numbering from 50 - 70, that has met semiannually since 1975 to deal with Jesus in the New Testament. Dr. Matthews suggested two sources of momentum drive its work: the need to review old evidence and examine new evidence, and the high interest in things spiritual that is seen in the search for a credible Christology by many people.

Yet, the work of the Jesus Seminar is not brand new. It has its roots in Biblical criticism. Naturally, there are weaknesses in the Seminar's approach. In part it overstates its case. Too much confidence is also placed in the work of scholarship itself. These issues are more than science, human experience also is important!

Dr. Matthews concluded his presentation with some thoughts on the possible significance of the Jesus Seminar for the Christian Church in our time. 1- The controversy and theological wrestling that is resulting is good for the Faith. 2- The Seminar can find out more of what Jesus was about in the first place. 3- Critical methods and the Seminar are germane to the modern, developed, western world. 4- Does it matter if the historical Jesus is accurately portrayed in the Gospels or not? Faith in Jesus is in the experience of Jesus.

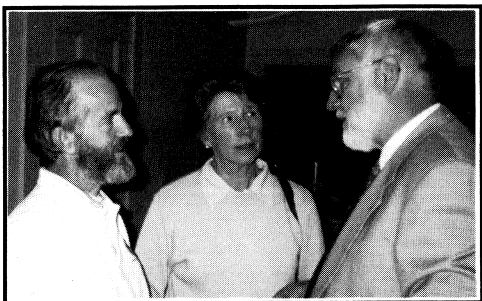
In the end, Dr. Matthews had convincingly indicated that the Jesus Seminar is simply the latest wave of the tidal waters.

25TH ANNIVERSARY PHOTO ALBUM



**ABF'ers Attending their 25th Anniversary Banquet
September 27, 1996, Wheelock Hall, Acadia University, Wolfville, Nova Scotia**

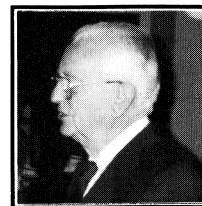
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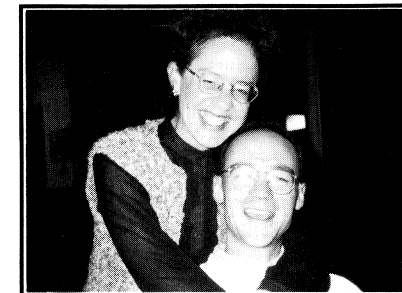
Glen and Janet Atwood and Rodger Forsman



John Churchill



Morris Lovesey



Mary Miles and Andy Crowell



Stan Hastey



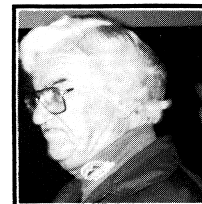
Roger Prentice



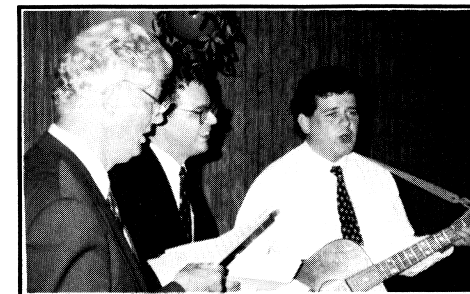
Don Jackson and Dorothy Lovesey



Allison Trites



Gerry Harrop



Mel Scott, Greg Cooper, Tim McFarland

A friend wrote to my wife and me expressing the pleasure he and his wife have in reading the ABF Bulletins as they come to his house. He went on to say that in the city where they live they count themselves fortunate in having found a church where "the sanctuary is beautiful, the service of worship well ordered, the music superb, and the preaching informative."

One can, if necessary, worship in a barn, but most would agree that a beautiful sanctuary helps one to worship in "the beauty of holiness." My background - and one's taste in such matters is heavily conditioned by one's experience from childhood up — leads me to find a central pulpit not helpful. Surely we do not worship a human being! The central focus of worship should be the communion table adorned with a cross, an open bible, a chalice and a paten. The pulpit and lectern should be on either side of the table. The minister should be dressed in a black Geneva gown with bands, thus showing his churchmanship, and should wear his academic hood (provided it is not too gaudy!), for we believe in an educated ministry capable of handling the difficult theological and ethical issues of today.

The service must indeed be well ordered, with not too many folk leading it (it is most distracting to have too many people popping up and doing their thing!). Too often we are called to endure services that have been termed "maimed rites," that is orders with vital elements missing. All too frequently the Old Testament lesson is omitted. Sometimes the prayer sessions are marked by their brevity and lack of range. Occasionally the distinction between public and private prayer is blurred - these two distinct aspects of prayer should never be confused. The use of humour should be restrained and the children's time never used to entertain the adults.

Superb music helps most of us worship God better. Happy is the community where the minister, the organist and choir director work happily together. There should never be any doubt that the minister is finally in charge of public worship and wholly responsible for it. Musical taste should be steadily improved; it is all too often at a low level.

The preaching should be informative and not too heavily anecdotal. Sermon illustrations are, of course, vitally necessary, but they can be overdone and lead to "anecdotal triviality." One recalls that Jane Austen wrote that her brother, a priest of the Church of England, preached a good, informative sermon. She said, in one of her letters, that she found evangelical worship "so noisy."

Recently a piece of liturgy has crept into our public worship about which I have some reservations. My dear friends will forgive me, I hope, for stating my concern. After the reading of the scripture lesson, the lector solemnly says, "This is the Word of the Lord." Well, it might be, but I find in the words a kind of threat. It is as if the reader says, "This is the Word of the Lord . . . and if you disbelieve it you will certainly suffer for your doubts, for to doubt anything in religion is unforgiveable." It occurs to me that I would be happier if the reader were to say, "This is the word of **Yahweh**," as it should be, since I would then understand that the "word" is relative to a religious milieu which is not mine. The process of hearing scripture has been called a **dialogue** between two contexts, the context of the ancient Hebrew or Greek author on the one hand and the context of the modern hearer on the other. The ancient context is not mine and should not be forced upon me.

Archbishop William Temple used to say that after repeating aloud the words of the Nicene Creed, "And I believe in one Catholic and Apostolic Church," he would add under his breath, "And I'm very sorry it doesn't exist. In like manner, after the words, "This is the word of the Lord," I like to add, under my breath, "in the words of man (or humanity)." I believe most profoundly in the Word of God in the words of man (or humanity).

In the last ABF **Bulletin** a short editorial comment questioned the propriety of Baptist churches receiving public funds for short-term summer projects. Is not this a violation of our historic Baptist insistence on the separation of church and state? As a matter of fact there are serious questionable practices at all three levels of government-- practices which are deeply entrenched and thus more serious.

At the federal level there is the military chaplaincy. The chaplain, representing her or his Church, becomes part of the command structure as an officer, and is paid as such from public funds. There is also the income tax reduction, as clerical housing allowances are not taxable.

At the provincial level, our denominational seminaries are partially, but essentially, funded as part of provincial grants for higher education.

At the municipal level, our church buildings are exempt from property taxes, although they are protected by the police and fire departments and their garbage is collected by the municipality.

This is written by one who has participated in and benefited from, all of these compromises — as a reserve chaplain, as a theological teacher whose salary was paid in part by the province and as a church member (and sometime pastor) who benefits from the property tax exemption. All of these compromises can be, and are, defended on pragmatic grounds. It is probably impossible to insist, literally and totally, on the separation of church and state. The "wall of separation" has its breaches and its gates!

But I wonder if the pressures of our increasingly secular society may lead to a close examination of these practices — especially perhaps the property tax exemption. Why should I, as a Muslim, or atheist or just plain indifferent "secular" citizen pay to pick up the garbage of an Anglican, or Baptist, or Roman Catholic or United Church? Perhaps we will be forced back to our historical Baptist, voluntary principal, convictions.

Attention Halifax Region ABF'ers

**Are You Interested in Forming a Metro
Halifax Chapter of ABF for:**

**Fellowship
Mutual Support
Educational Programs
Entertainment**

**If so, please leave your name with Alana Foster,
First Baptist Church Halifax, telephone 422-5203.**

If there is enough interest, we hope to arrange an initial meeting in January '97.

- Mel Scott

JESUS IS LORD!

Hedley Hopkins

The essential truth to grasp about this short sentence is: it is in the present tense!

And the fact that the dead are raised Moses himself showed, in the story about the bush, where he speaks of the Lord as the God of Abraham, the God of Isaac, and the God of Jacob. **Now he is God not of the dead, but of the living;** for to him all of them are alive. - NRSV, Luke 20:37-38

Jesus is Lord means that we can go through life in a living relationship with the risen, sovereign Christ ... not by clutching the Bible, worshipping the Church, or trusting in Science. (These things are important means of grace, but they are secondary.)

St. Paul proclaimed:

I have been crucified with Christ; and it is no longer I who live, but it is Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me. - NRSV, Galatians 2:19b, 20

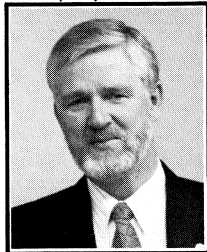
To the Philippians, he wrote:

... work out your own salvation with fear and trembling; for it is God who is at work in you, enabling you both to will and to work for his good pleasure. - NRSV, Philippians 2:12b, 13

He sums it up to the bewitched Galatians, who were substituting Religion and Morality for a personal connection to Jesus:

If we live by the Spirit, let us also be guided by, the Spirit. - NRSV, Galatians 5:25

photo by: SUSAN COLOUHOON



Hedley Hopkins

And so it is that when we repent of our sins, and the Sin of self-centeredness, and receive Jesus Christ as Saviour and Lord, by God's wondrous grace, we enter into a right relationship with the Deity. **It is not that there is a wondrous change in our hearts but that there is a fundamental change in our relationship.** (We must jettison Hellenistic ontology of substance changes in our "being", and reclaim, humbly, Hebraic ontology that always defines "being" in terms of relationships. Who we are is who we are in connections or disconnections with God, people, other life forms, and the whole universe.)

So, Jesus is Lord means I have repented of egocentricity and its isolation, and come voluntarily under the authority of the living God, who is revealed in Jesus of Nazareth, that is, in his way of relating (I Corinthians 12:3). I am now potentially connected to all that is. The kingdom of God is, indeed, the universalization of right relationships.

What does this signify for me? It signifies that I am liberated from all other authorities - ecclesiastical or secular (Romans 5:17,21). No book, no people, no government, no evil empire can have dominion over me, for " ... **it is God,** who is at work in [me] both to will and to work for his good pleasure" (Philippians 2:13).

With Jesus as the highest authority in my life I am freed up to become what God created me to be ... an authentic human being made in the image of God, i.e. relating on planet Earth, and to the universe, as a representative of the Creator. I have been redeemed to work as God's instrument for the redemption in Christ of all that is.

Finally, and eschatologically, it means I have been saved from myself, the real enemy, for time and eternity (Colossians 1:27). I am already under, and growing in responsiveness to, the authoritative One about whom the early Church sang:

Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. - NRSV, Philippians 2:9-11

For the church Jesus is Lord is also her most pregnant reality. It declares his

continued on page 13

presence relating to her in the midst of a sea of troubles. It is in the fellowship of the church that the individual is enabled to most fully live out his or her relationship with Jesus. Saved individuals are meant to live in the saved community.

Now you are the body of Christ and individually members of it. - NRSV, I Corinthians 12:27

The lordship of Christ means the church is to live her life, make her decisions, and plan her activities, according to the will and the energy of God, not some scientific or democratic process. **Jesus is** the Head of the church. (Ephesians 4:15). He is no absentee landlord.

It is against this real church, that lives in a personal relationship with God in Christ that the gates of Death will not prevail. (Matthew 16:18)

Jesus is Lord. Are we willing, as individuals and as local expressions of the church, to at least be made willing to take the 'risk' of being enabled to do what is his good pleasure today? The choice is ours. Our response is crucial for heaven and for earth, because whatever we decide, **Jesus is Lord.**



JANZEN TO DARTMOUTH

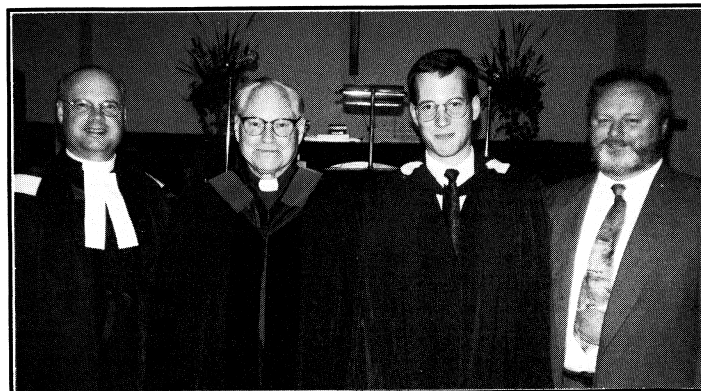
Carol Anne Janzen was inducted as a member of the Pastoral Team of First Baptist Church Dartmouth, N.S., on October 27th.

METCALFE ORDAINED

Peter Metcalfe was ordained at the Bedford Baptist Church on November 3rd. The ordination sermon was delivered by his father, the Rev. Nelson Metcalfe.

Peter began a ministry at Seabright, Indian Harbour, and West Dover in November.

WHITE INDUCTED

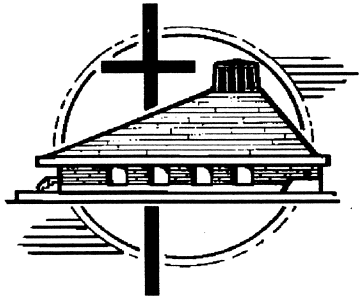


Participating in the service of induction for Lic. Jeffrey G. White at the Parrsboro UBC on September 12th are: (l to r) **Rev. Roger Prentice, Rev. Dr. M. R. Cherry, Lic. Jeffrey G. White and Rev. Clarence Clarke.**

Jeffrey began a ministry at Diligent River, Parrsboro and Port Greville in mid-July.

PLACES WE WORSHIP: Germain Street UBC

Mark G. McKim

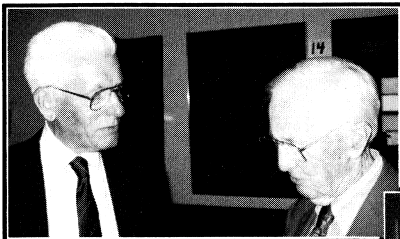


Germain Street United Baptist Church
Saint John, New Brunswick

Germain Street United Baptist Church, organized in 1810, is the mother church for Baptists in the lower Saint John River Valley, and has been located, on the corner of Germain and Queen Streets, in the centre city, since 1818. The present is the fourth building on the site. The current pastor is Rev. Dr. Mark G. McKim. Historically, the church has had many members involved in the business, educational, artistic and political affairs of the city, something which continues to the present day. The congregation has a balanced commitment to both the social and evangelistic aspects of the gospel, and works co-operatively with many other churches in the downtown area.

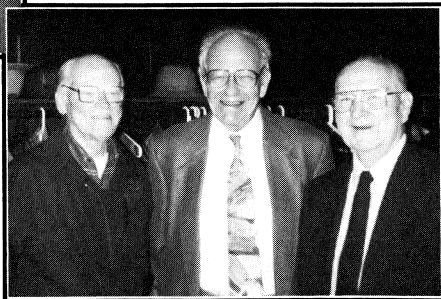
Germain Street is a congregation of many "firsts". The first Baptist church in Saint John, it was responsible for planting many of the churches in the surrounding communities. In 1846, the Maritime Baptist Convention was organized at Germain Street, in 1905 the final meeting leading to the merger of the Free Baptist Conference and the Maritime Baptist Convention to form the United Baptist Convention of the Maritime Provinces was held here, and in 1944, the Canadian Baptist Federation was organized at Germain Street. The church was a pioneer in inner city ministries, and continues to be heavily involved in the community through participation in the Community Food Basket, the John Howard Society, and Coverdale Foundation. In the 1970's it became the first Baptist church in the area to elect women deacons, and in 1984, the first to ordain a woman.

MORE FROM THE ANNIVERSARY PHOTO ALBUM



← (l to r) Robert Matthews
and Curtis Chipman

(l to r) Reg Dunn, Howard
Taylor, Sheldon Fountain →



FRIENDS OF THE ABF - UPDATE

Doris Hilchey

Dear Friends:

Greetings as we move forward to Christmas and a season of happiness, peace and joy. In the world around us there is so much unhappiness, unrest and sadness over which we as individuals seem to have little control.

But as Christians we have an assurance of God's love in the Babe of Bethlehem, and from that Baby grown, through selfless service and suffering, to manhood we have His own assurance to give us hope in every circumstance.

"In the world you shall have tribulation, but be of good cheer, I have overcome the world . . . Peace I leave with you, My peace I give unto you . . ."

The peace we seek, the peace He promises is not found in outward circumstances. It transcends the conditions that surround us; it is within our hearts as we surrender our wills to God and our lives to whatever He leads us to do. Without commercial trimmings, Christians can know, share and scatter abroad a Joyful Christmas spirit.

Our 25th Anniversary Assembly was a joyous and inspiring occasion.

On the registration sheets we have names of 28 persons not on our present membership list. If those folk would like to complete the form on this page our numbers would swell from 289 to 317! A great step forward for our 25th anniversary.

Thanks to all who paid their dues at or since the Assembly. We welcome news of members so that we may share it through this page.

Friends of the Atlantic Baptist Fellowship

FRIENDS are sympathetic to the aims of the ABF. **FRIENDS** undertake:

- (1) To pray for the life and work of the Convention and the Fellowship;
- (2) To seek other committed Christians to join the Fellowship;
- (3) To become better informed about current ethical and theological issues;
- (4) To pay an annual subscription, minimum \$10.00;
- (5) To respond, as circumstances permit, to requests for financial

✂ Please cut along this line and mail to:

Miss Doris Hilchey
1350 Oxford Street, #207
Halifax, Nova Scotia, B3H 3Y8.

PLEASE ENROL ME AS A FRIEND!

Name _____

Address _____

Date _____ Telephone # _____ Subscription _____