

It is well that you have come. You will not return less of a Baptist than you came. We are a hospitable folk, and will give you three square Canadian meals a day with an English supper thrown in—if you so desire. You shan't get any thinner by attending this convention. You shall see as you mingle among us, and we are privileged to meet with you, that we can grow sound loyal Baptists in these provinces by the sea. We are of a good stock as Baptists. Great names are emblazoned on the pages of our past, and we are accustomed in these provinces to spell the word Baptist with a big B. Close-communication, Calvinistic Baptists, our fathers called themselves, and we are not a bit ashamed of the name.

It is well for us that you have come. Your position makes certain the fact that suggestions and warnings from your years of experience will be of great use to us and help us to do the work assigned to us by the Eternal, in a less unsatisfied way. And be you assured that your presence in this, our Seventh Convention, is to us a cause of great rejoicing and a fact for which we are sincerely thankful.

So now, in the name of the B. Y. P. U. of Maritime Canada, I have to say to you, as we sometimes say to our Pastors: Come often and stay just as long as you can, and feel perfectly at home with us.

Dr. Chivers responded very gracefully in the same hearty spirit which marked his welcome. It might be interesting for those before him to know that while now a citizen of a republic, he was born under the flag of the British monarchy, in that home of staunchest Baptists, dear old rugged Wales, which made the present welcome doubly appreciated. Continuing, he said, that when the ec-

clesiastical historian comes to write the history of the nineteenth century, he will assign no small place to the Young People's movement—a movement which had its birth fifteen years ago in the Williston Street church, Portland, Me. It began as the outcome of a revival of religion and had for its object the instruction of new converts. From that point the Christian Endeavor movement has grown to become a great tie, spreading over continent and sea, until its motto is written on 10,000 banners, and its cry the rallying of 10,000 times 10,000 voices. The Student Volunteer movement, begun a little later at Northfield, has now within its ranks 5,000 or 6,000 of the chivalry of our churches, and one making the country ring with their rallying cry, "Let us win the world to Christ in this generation." The Epworth League with their cry, "Look up, lift up," are only second in size to

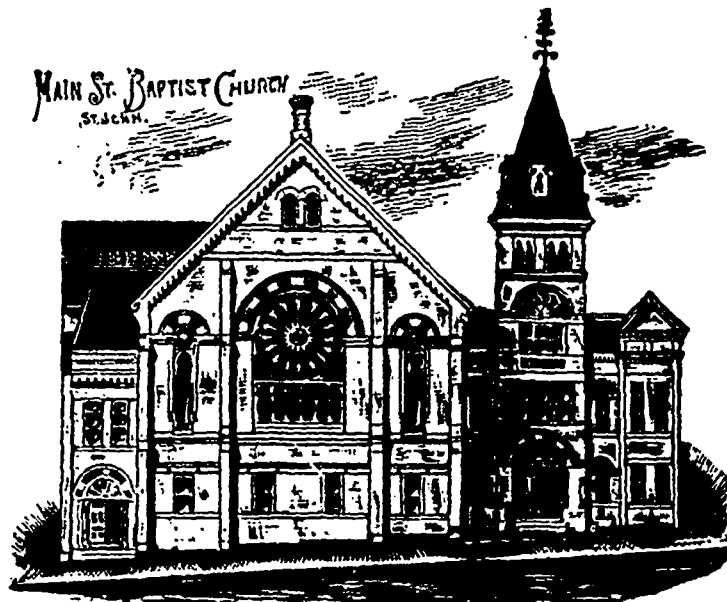
the great Christian Endeavor Society. Six years ago the B. Y. P. U. was organized, first on national lines, but after one year, was made international. It was not born of the spirit of rivalry, but of the conviction of need of such organization to carry on the work within our own denomination. Each union, but an arm of the church, and in relation to the great denominational enterprises, it inculcates the utmost loyalty. There are three words which indicate the scope and spirit of the organization, Federation, Education and Denomination. (1) *Federation*—It seeks to unite all Young People's societies of Baptist churches in one grand movement. It overreaches national lines and brings together all Baptist young people. Great progress was recently made in this direction in the consummation at Chattanooga of the union of the B. Y. P. U. A. and the Southern Union. We believe that the meeting at Chattanooga meant the dawn-

of the Scriptures in the B. R. Course. (b) A larger view and wider knowledge of the Scriptures in the S. L. Course and (c) world wide missionary knowledge and effort in the C. M. Course. (3) *Denomination*—Denominationalism is regarded by some as evil and only evil. Whether this is true or not denominationalism is a fact and is likely to afford the channel through which the religious life of the world shall flow for many years to come. A denomination has a right to exist if it is the custodian of a truth or truths which have not become inwrought into the consciousness of the church at large or fully expressed in its practice. If it is not such, in God's name let it die. Let it be guilty of the sin of schism. As Baptists we make that claim. Deep lines of cleavage are made between us and other denominations by our position on personal faith, obedience to the word of God as evidence in the ordinance of baptism, independence of the church and sole sufficiency of the Holy Scriptures.

Dr. Chivers held the large audience in the deepest interest by his pleasing and earnest manner, clear strong voice, elegant, though simple diction, and manly, Christian spirit. All were pleased with and proud of our General Secretary as an ably representative speaker.

Dr. Chivers' address was followed by a few words of greeting on behalf of the Young People of Maine by Rev. Geo. B. Illaley, D. D., of Bangor.

On Friday the program of the B. Y. P. U. threatened to clash with the



Meeting place of Maritime Baptist Convention, August 19th-25th, 1897.

ing of a new day for the B. Y. P. of America. We believe that the whole life of the body will be enriched by the union as it has been enriched by the union already existing. (2) *Education*—This feature of the B. Y. P. U. A. differentiates it from other similar movements. The educational idea developed very early. The Epworth League has since adopted an educational system, but theirs is one of a literary character, while ours alone is a biblical and religious one. Never was there a less true word spoken than that "Ignorance is the mother of devotion." Christianity is a child of the light and Christian service an intelligent service. "Thou shalt love the Lord thy God with all thy mind." The man who plays fast and loose with his intellectual nature will soon learn to play fast and loose with his conscience. We try to lead our young people along three lines: (a) The study

meetings of the Ministers' Institute. To avoid this a compromise was made whereby the B. Y. P. U. gave way in consideration of an address by Dr. Chivers being given place upon the Institute program. This address, which was replete with thought and marked by felicity of expression, was upon the topic, "Training for Service" and was in brief as follows:—

Men are becoming more and more dissatisfied with that view of the church which regards it as a ferryboat to carry idle passengers to the other shore, or as an eternal life insurance company in which all obligation is discharged when the annual dues are paid or as a club to furnish Sunday diversion, and choose rather to look upon it as a great agency for the service of Christ. Of this service there is great diversity, it is broad and manifold and does not consist alone in the delivery of a message.