

**Mary Magdalene.**

"The first day of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre—John xx. 1.

As on "the first day of the week,"

Before the dawn was seen.

Thy precious presence, Lord, was sought,  
By Mary Magdalene.

So may we early seek to-day,

With eager eyes and keen,

To catch a glimpse, O Lord, of Thee,  
Like Mary Magdalene.

We would not in the darkness walk

The sepulchres 'mongst,  
Nor seek the living 'neath the dead,  
Like Mary Magdalene.

As in the light, O Lord, we look,

For Thy sweet face serene,

Draw nigh and whisper as Thou didst  
To Mary Magdalene.

Before Thee, Lord, we come with shame,

For we are all unclean;

Yet deal with us as Thou didst deal  
With Mary Magdalene.

And when upon us shines Thy face,

All radiant and serene,

Give each some work as Thou didst give  
To Mary Magdalene.

To go and say to others, Lord,

What we have felt and seen

Of Thee, will yield the pleasure felt

By Mary Magdalene. —Exchange.

**HISTORICAL SKETCH OF THE CAUSES THAT HAVE LED TO THE FORMATION AND ESTABLISHMENT OF THE NEW BRUNSWICK CONVENTION.**

(Published by request of the Home Mission Board.)

**PART II.**

From the year 1846 until 1880, as has been observed, New Brunswick Home Missions had no place in the maritime convention. This body had existed all these years without that now much eulogized tie of maritime home mission interests. Its work in other departments had prospered and grown. No visible marks appeared portending decay or threatening its dissolution. The reason urged of late, that, to preserve denominational unity and loyalty, home missions should be under its care, would then have been regarded as the ravings of a heated imagination, or the expression of a childish whim. The experience of thirty-two convention years, minus home mission of any kind, is even yet the best answer to this plea.

The new maritime board which had begun its operations in New Brunswick in the latter part of 1879, did not long find smooth seas or favoring breezes. Difficulties soon began to appear in the way. Before many years had passed under the new regime distinct rumblings of discontent were heard. Many were free to express the opinion that our home missions were being managed by others, and that a board located at Yarmouth was too far away to keep in that touch with the work and the people which the necessities of the case demanded. So far as New Brunswick was concerned, the board might as well have been in Montreal or Toronto. We saw the secretary once a year in denominational gatherings; his business was largely done by correspondence and telegraph. It was felt too that our home mission con-

tributions were being too freely used to support college students as a sort of ministerial education fund, without giving the best return in home mission service. The students were sent to different parts of this province for vacation duty, usually staying about three months on the fields. They gathered what funds the churches had been in the habit of raising hitherto as their annual contributions, and if the amount was not a sufficient sum to defray college expenses for the incoming year the balance was supplemented from the home mission treasury.

During the remaining nine months of the year most of the fields would be left without care, and others reaped the results of our labor and outlay. Our pedo-baptist neighbors, for prudential reasons, usually remained neutral and easy while the student was on the field, and then at his departure hastened to gather those awakened by his efforts. We were but sowing for others to enter into our labors. This was costly blundering.

Again the loss was felt another way. In the great majority of cases the students, when through with their course of study, went to the larger centres, and quite commonly to the United States, where better salaries attracted them. They had simply been educated away from the very fields which had given them sustenance during college life. The early fervor and simplicity which characterized their first missionary efforts, in the days of dependence upon the home mission fields, had given place to acquired tastes and literary culture which must be gratified at all hazards, and could only find its level in finely upholstered church edifices and fashionable congregations. The student who had been fed on home mission funds now turned away from home mission fields, and in most cases sought positions of greater ease. Evidently there was a wrong somewhere.

Further, added to this was the fact, that in many notable instances our older ministers were left unemployed, many of whom would gladly have taken the aid given for these temporary supplies, and would have remained on the fields a much longer time—in many instances even throughout the year. On this point feeling ran pretty high.

While not objecting to a partial supply service from among the more evangelical students, our people began to insist on some more considerate treatment of the regularly ordained ministers, who expected to spend their lives among the churches. But here our demands ended. The maritime board was all powerful, and was accountable only to convention. In that body the supporters of its policy were sure of a working majority, and so, whatever its course, it could always be sustained.

At length, in 1892, matters came to a crisis. The recent attempt to carry off our Annuity Fund from New Brunswick had but added to the existing dissatisfaction. The well known opposition to the seminary on the part of many of our Nova Scotia brethren, especially of some who held pastorates in New Brunswick—an opposition, which, by checking sympathy for it, went far to cause its financial embarrassment and hasten its closing—tended in the same direction.

Many in New Brunswick also, apart from all these issues, had come to think that, considering the largeness of the convention, and the many interests now crowded upon its attention, not only home missions, but every other department as well, would receive more consideration and elicit a better response if the general body were divided.

Accordingly at the Western Association held that year in Fredericton, a resolution was

introduced asking for a complete division of the convention. After a pretty free discussion it was thought best to take a little time and let the matter lie over until some general expression of opinion on the part of all the Baptists of the Province might be obtained.

Then followed a lengthy discussion in the columns of the denominational journal, unfolding the matter more explicitly. Full and exhaustive arguments were presented, and the whole case brought to the attention of the people. It was evident that our churches were deeply interested and anxious for a change. The predictions of our former home mission board were fast approaching fulfilment, and the hour had come for testing the soundness of their views.

Circulars, signed by the pastors, deacons and active members of a large number of the churches were issued, calling for a general deliberative assembly of all the churches of New Brunswick to consider and decide upon a course of action.

The meeting was held in Brussels street church May 31st, 1893, where, just forty years before in the edifice of the same church, the New Brunswick Home Missionary Society had been so auspiciously formed. Here, too, some years later, Elder Samuel Robinson, in a stirring address delivered to the convention—an address yet remembered by living men—viewing the threatening encroachments of that body towards this province, and the incipient elements of hierarchy then manifesting themselves, predicted with unwonted earnestness of spirit that the time would come, when the Baptists of New Brunswick would, if trampled upon too far, rise and assert themselves in defense of their rights. Still later again, Father Edwards, the veteran home missionary on the Miramichi, and Elder Beckwith, who had spent half a century among our churches, frequently uttered similar predictions. All now strangely coming to pass.

The largest number of delegates from the churches of New Brunswick, that had hitherto ever assembled, gathered on this occasion. Including visiting brethren upwards of three hundred were present. After a prolonged discussion of the question at issue—a discussion which lasted for six hours without interruption it was resolved to ask for a division of the maritime body, and to proceed to the formation of a New Brunswick convention. The motion was carried by a vote of eighty to thirty-eight, the minority voting for an amendment to take only home missions, academic education and other local matters out of the general convention.

A committee of twelve was appointed to meet with the maritime assembly at its approaching session at St. Martins in August of that year, and lay the results of the deliberations of the Brussels street meeting before that body.

The committee duly discharged its mission, and was met at the convention by a similar committee of twelve, with whom after a long and careful consultation, the following basis was agreed to:

"In order to preserve the unity and harmony of the denomination and also to meet the desires of many in the several provinces to manage independently their own provincial concerns, we submit the following basis of organization:

"1. That the Maritime convention continue to manage Acadia University and Foreign Missions.

"2. That each province shall by separate convention, or in any other way it may elect, care for home missions, academic education,