

There followed this call to larger liberty the usual result: "They cast him forth out of the city." "Wherever," said Heine. "A great soul gives utterance to his thoughts, there also is Golgotha." Should it be suggested that our Lord proclaimed release only to the captives of sin, we must remember that he also said that the truth alone can make free the slave of sin. To Jesus, liberty, moral and intellectual, is a sovereign need of man's soul. And that liberty which he thought was good for you and me, he at all times exercised for himself.

OUR LORD DID NOT SLAVISHLY FOLLOW AUTHORITY.

That was an age of crystallized authority, both political and intellectual. It was the very ruler in whose reign Christ was born who had gathered into his own person all the functions of the Roman state. The free republic had become an empire founded on force. In Judaea high-priest and Pharisee exercised a like tyranny in religion. In the Roman forum flattery had taken the place of oratory; in Athens, self-complacent criticism had succeeded the creative epoch of thought ushered in by Socrates; in Palestine, dogmatism had long since buried under its rabbinical rubbish the glowing truth of an Isaiah, as well as the soul's consciousness of a living God. Olympus had yielded to the cult of the divine Augustus, and Jehovah to the tradition of the elders. At Rome thought was proscribed, at Jerusalem it was proscribed. A veritable vampire had sucked the spontaneity of that age, even to such an extent as is hard for us to realize—in spite of the fact that the unspokeable doctrine of the infallibility of the pope was formulated in our day.

What was our Lord's attitude toward this buttressed authority? We are not left in doubt. In the first place, he did not seek its imprimatur. He entered public life through none of the avenues sought by the priest or Levite. He received simply the recognition of John the Baptist, of whom scribe and Pharisee said: "He hath a devil." In the next place, Jesus handled without gloves the recognized religious teachers. He cast in their teeth the charges, "Ye took away the key of knowledge," "Ye shut the kingdom of heaven against men." His ordinary names for them were, "Ye hypocrites, blind guides, whitened sepulchres, ye serpents, ye offspring of vipers." It was a war to the death. As was said of another, everywhere Jesus shook the dynasty of received opinion.

OUR LORD DISREGARDED TRADITION.

The Pharisees put to him the question: "Why do thy disciples transgress the tradition of the elders?" Jesus' sharp reply was: "Why do ye also transgress the commandments of God?" As to their reproach that he neglected fasting, ceremonial washing, and so forth, he remarked: "New wine in new wine-skins. The cavillers were always dogging him about his Sabbath practice. He justified his course by an appeal to David's necessity, by the dictates of common-sense in saving stock on that day, and by urging that character is more than formal worship. "I desire mercy, and not sacrifice." Finally, he laid down the basal truth: "The Sabbath was made for man, and not man for the Sabbath."

OUR LORD DEVOID PROCRUSTEAN CUSTOM.

He touched lepers, ate with sinners, associated with outcasts, called a publican to be his daily companion, and encouraged them that bought and sold in the Temple. Indeed, at times so zealous was he in this course as to give rise to suspicion on the part of some that he was beside himself. He was a nonconformist, an insurgent.

We are, of course, to keep clearly in mind Jesus's purpose in breaking through these deadening customs of the Jews. He wished to bring life and immortality to light. For instance, when he sat down to eat with publicans and sinners, he gave the completest illustration of the gospel—"a picture of indwelling Deity in close contact and communion with humanity, stricken with a sense of its debasement and guilt."

Jesus, therefore, on the intellectual side of his being, was progressive, tolerant and free. He was prophetic and not rabbinical. Such marks might we expect to find in the mind of him who said: "Ye shall know the truth and the truth shall make you free." If we have this mind in us which was in Christ Jesus, we shall likewise combine "perfect moral humility with energetic independence of thought—a profound sense of sin with respect for criticism and a passion for truth."—The Standard.

Sunday School Association.

The 18th Annual Convention of the New Brunswick Sunday School Association was held in the Methodist church at Fredericton, on October 8, 9, 10. The church was tastefully decorated for the occasion, with potted plants, bunting and flags, while evergreen and the snowy wax-berry were festooned around the galleries and along the communion rail. At the door of the church the "Union Jack" and "Stars and Stripes" were draped, and the word "Welcome" showed the bond of unity existing between the sister nations. On the front of the organ was the emblem of the Association, the open Bible on the maple leaf surrounded by the motto "The

entrance of Thy Word giveth light") while appropriate mottoes extended on either side "we must save the children if we would save the nation" appealed to every teacher and officer in attendance. Mayor Crockett of Fredericton, extended a cordial welcome on behalf of the citizens, offering their hospitality and their willingness to entertain organizations of this kind. Rev. Dr. T. F. Fotheringham made an appropriate reply and hoped the stay among the Celestials might prove a blessing to all. Committees were appointed and reports received. Rev. J. H. McDonald of Fredericton, conducted devotional half hours at each of the eight sessions which were among the most-precious seasons of Convention and proved very helpful. Rev. Joseph Clark of Columbus, Ohio, was the principal speaker of the Convention giving four powerful addresses and conducting a number of Round Table talks. His first address was on the theme—"A voice from the International Association." Dr. Clark has a very pleasing manner and commands attention, his many helpful thoughts and suggestions will not soon be forgotten. His second address was entitled "The Boys' Pa." In this he emphasized two words, Opportunity and Responsibility. The Father should be a companion as well as example. His third address was most enjoyed by Convention as its subject, "The self-training of the Teacher," seemed to touch all present. He said: It is a great thing to be a teacher of the mind, but a far greater to be a teacher of the heart, for in this we give the matter for Eternity. The Sunday-school teacher has only one hour a week, how great then should be his preparation for that hour. Christ might have been anything He chose, leader, ruler, anything, but He passed all worldly ambitions by and chose to be the Model Teacher. He went down to the shores of Galilee and taught twelve men of humble occupation. Not in every instance must teachers have a normal training to win thousands to Christ. God calls to teach just as much as He calls to preach. Four things all teachers can have:

1. Teachers should be trained in the Fundamentals, Tenets of faith, etc. He must have conviction so he can say with John, "We do know that we know him."
2. Teachers should train the social and sympathetic side of his nature, use the cordial hand-shake and smile.
3. Trained in Pedagogy—he must understand the art of securing attention, approach from the unexpected, also he must understand the art of asking questions.
4. Each teacher must be filled with spirituality. Teachers may have all the other training but will utterly fail if they lack spirituality. There should be that something which makes each boy and girl feel that their teacher belongs to the Kingdom of God.

His last address was also much enjoyed, "The end game of the Sunday-school wagon." Dr. Clark said he was glad he was living in this age of child study and in this Sunday-school century, he had a dream some time ago and saw a Sunday-school wagon piled up like a furniture van with blackboard, lesson helps, pledges, primary methods, missions, etc., but the tall board was out and the driver had lost some things, he looked and all along the road were found Bibles—they had been in the wagon. The Bible has been lost from the school, the lesson leaf taking its place, but he was glad to see they were beginning to bring the Bible back again into Sunday-school. He also saw that the spirit of reverence had dropped out of the wagon, our children have lost reverence for God's house. Then the wagoner has dropped out the memorizing of Scripture, our grandmothers would put some of us to shame in this respect. When Christ was tempted he simply quoted Scripture. Another thing lost is the children from the preaching service. Dr. Clark said he would rather here a child cry in church than an old man snore, the last thing dropped out was the spirit of evangelization. Teachers should keep always in view the salvation of their scholars. The other speakers were Rev. Kenneth McKay of Houlton, Maine, and Rev. J. D. Freeman of St. John. The subject of Mr. McKay's address being the "History of the New Brunswick Sunday School work." Mr. McKay was at its organization and no one could tell better than he of its beginning and growth.

Rev. J. D. Freeman addressed Convention on "Spirituality, its methods and value." Spirituality has to do with the under current of man's life, the Spiritual man is the man who is ruled from above: who is concerned about righteousness, about God. There is only one way and that is the good old gospel way. The human life moves downward with all the force of ancestry, bad habit, etc., pushing it. What power can change that course? The power of Christ only can turn the current and change the course. Rev. Mr. Lewis Field, Secretary, presented his annual report showing good work done in some counties and not so good in others. He had held 298 meetings while there was an abundance of office work to do as well, 878 schools with 6,059 officers and teachers, average attendance for the year was 30,611. 898 scholars have joined the church during the year. The Sunday-school has needs, some of them are an institute in each town, an assistant secretary and missionary for three or four counties; particular attention was called to the fact that mission work is much needed as numbers of boys and girls were found who had never been inside of a Sunday-school. Robert Reid gave the report of Home department, this showed faithful work done and yet there was a falling off in the membership, although many have joined the Sunday-school and are not altogether lost to the work. The financial part of the report showed all bills paid, no liabilities.

Mrs. T. H. Bullock reported on the new department of Temperance Army Work. Along this line Rev. Geo. Steele of St. John, made a few remarks relative to the Lord's Day Alliance and was glad that the ministers and Sunday-school teachers, as well as citizens generally, were on the alert to keep the Sabbath holy unto the Lord.

The Normal Evening has always been a special feature of the Convention, when the successful candidates are presented with their diplomas. At this session it was not behind the others, although during the past year there were not as many students as in other years. In the first years class there were 21, of which 7 took honors 90 per cent. or over, and in the post-graduates class, 39 took honors in a class of 47, only 8 making 70 per cent. or over. The class colors are purple and gold, while the motto is "not a hearer that forgetteth, but a doer that worketh," James 1-26 (R. V.) Dr. Clark addressed the graduates while Rev. J. H. McDonald gave the Valedictory.

Mr. E. R. Machum gave the Treasurer's report which showed that last year was the first time for a number of years that the New Brunswick Sunday School Association was able to live within its means. \$1,850 was pledged by the different counties at last Convention while \$1,883.58 was received up to date showing \$33.58 over amount pledged.

Total receipts from all sources, \$2,022.19. Total expenditure, \$1,988.17. Balance on hand, \$34.02.

Last year the debt was between \$650 or \$700, this year the amount was reduced and at close of Convention the debt will be only about \$100. Report of Sunday-school "Advocate" was also read by E. R. Machum. This journal has on hand \$21.30 with all bills paid. There is due it \$42.00. The officers for current year are: Pres., Rev. A. M. Hubly, Sussex, K. C.; Field Sec., Rev. A. Lucas, Sussex, K. C.; Recording Sec., Miss Jennie B. Robb, St. John, N. B.; Treasurer, Mr. E. R. Machum, St. John, N. B.; Supt. Home Dept., Mr. Robert Reid, St. John, N. B.; Supt. Normal Dept., Rev. J. H. McDonald, Fredericton; Supt. Primary Dept., Mrs. D. A. Morrison, St. John; Supt. Temperance Dept., Mrs. T. H. Bullock, St. John; Supt. I. B. R. A., Mr. Alex. Murray, St. Stephen.

"On Choosing A Minister."

This article is condensed from one on the above subject, by the Rev. David James Burrell, D. D., New York city, and printed in the "Homilistic Review," for Sept. 1901. PASTOR.

HOW NOT TO DO IT.

"First. Throw open the vacant pulpit to candidates. Give every minister a hearing who, personally or indirectly through his friends, requests it.

Second. Engage the people to "take sides" with this or that candidate, which they will be certain to do, particularly when some of the applicants have friends in the congregation.

Third. When the scramble has gone on long enough, call a church meeting to end it. Open with prayer and with caucus. Let Elder Jones present the claims of one favorite and Deacon Smith of another; while the people who have probably been seen in the interests of the rival contestants, sit by and wonder what they ought to do.

Fourth. Take a vote. If one ballot is insufficient keep on balloting. Keep it up until Paul, Apollus, or Cephas gets a majority. By this time you will have developed enough party spirit to assure a warm berth for the prospective incumbent.

Fifth. Exhort the congregation to abide by the result as under the manifest leading of the Spirit. Then install your man; and reap what you have sown.

HOW TO DO IT.

As this is the Lord's business, it is assumed that every step of the procedure is undertaken in a spirit of humble dependence on Him. A vacant pulpit is surely his special care; and the prayers of his people will make it sure that the coming pastor will be the right man in the right place.

First. The preliminary work of selecting a minister should be entrusted to the official board, or to a special committee, chosen for that purpose.

Second. The business of this committee, at the outset, should be to make a list of eligible men. . . . from this list exclude all who, however suitable elsewhere, are unfit for this particular place, and all whom the committee have good reason to think could not be induced to come.

Third. The committee before hearing any of the listed men, should make definite inquiry as to certain facts. (1) Is he orthodox? (2) As to his personal character. (3) As to his "spirituality." (4) As to his pastoral faithfulness and effectiveness. (5) As to his administrative ability. (6) As to his wife and family.

Having attended to these preliminaries, it is time to find out whether your candidate can reach. And the way to do this, is not to invite him to put himself on exhibition in your pulpit—for as a rule, ministers who are worth having refuse to pose that way—but rather go as a committee, unannounced, and hear him preach in his accustomed place. It is easier to judge his ability by an average sermon heard in this manner than by a "star sermon" preached by prearrangement to congregations with itching ears.

If the committee is satisfied the rest of the business is plain sailing. . . . The church that gets its minister by the prayerful exercise of common sense is likely to keep him; but the man in clerical garb whose comes down Bay Street with a ram's horn in his hand and a stereopticon on his back—take heed and beware of him! For though he may "draw" like a harlequin, you will find that, like a harlequin, he can tarry, he can tarry but a night."