

The Pastor and the School.

"Ought I to give in or hold out?" The question comes from a pastor whose story is as follows: His church has a good Sabbath-school, but it is not managed to suit him. They had a festival and sold chances on a cake once. Now new books which he thinks pernicious are ordered for the library. The superintendent is not a Christian, and four teachers out of nine with him are out of Christ. The superintendent proposes to let the pastor do the preaching and to manage the school himself; and as he pays half the price of the new library, to put in what books he pleases. At present things are *in statu quo*, and until the new books come there will probably be no move. The pastor is resting on his arms, and undecided as to whether these books shall go into the shelves or not. People tell him he will "break up the school by making a fuss." We are asked for advice and will not be slow to give it. The school is a church school. The children are the baptized children of the church. Feeding and caring for the lambs is as much a part of the pastor's work as preaching to fathers and mothers and grandfathers. That Sabbath-school, with its library, and picnics, and festivals, is a part of his machinery for performing the work to which he is called. He should plant him self more firmly and say, when the objectionable books make their appearance, "Gentleman, they can't go in the library, and when we have another festival we won't have a lottery. If you don't want me as pastor, say so, and we'll part; but so long as I am pastor your children shall not be trained up to gamble or be fed on infidel books." That is our advice, and if the pastor had sent us his name and the name of his superintendent, both should have the chance of reading it. Where schools are established independent of particular churches, those who establish them should run them. The superintendent is chief officer. In a church school it is different. The pastor and session are over the church. They are under Christ in command, and to say they shall have no authority in the Sabbath school is as absurd as to say a ship captain shall have no control over a particular set of sails, but only over those back in the region of the quarter deck. Many pastors know that their schools are well managed, and so give their school little concern, just as a captain leaves the forward sails of his vessel to a mate or a boatswain. Others for a lack of men must themselves teach or superintend. Very few, we hope, experience such mutiny as the pastor whose question we answer. An exchange tells of a con-

troversy between pastor and superintendent, in which the superintendent and school held session after session, in the same building and at the same hour that the public worship was conducted by the pastor and church session. Of course the result was disastrous to both, and it is not surprising that in less than five years there was neither Sabbath-school nor church, pastor nor superintendent on the ground. Such a fate may safely be predicted to the school unless the pastor stands up to his office and his church stand up to him.

There is no Little Sin.

It is easy for men to perplex themselves, and talk foolishly concerning that which is infinite. But to us all that is illimitable, unmeasureable, fathomless, endless, may safely be styled infinite. Is sin, then, an infinite evil?

If sin be not an infinite evil, it must be because God's majesty, glory and authority are not infinite, for against these is all sin committed.

If sin be not an infinite evil, it could not require an infinite atonement; a limited satisfaction is all that could be fairly required for a finite offense; a measureable compensation is all that that can be fully estimated. If sin be not an infinite evil, can it be proven to be any evil at all? God has all claims, all rights all sovereignty, or He has none at all. Our obligations to him are boundless, interminable, infinite, or they are not real. If He is such a One as we are, He is no God at all. The reason why false gods may and should be treated with contempt, is because they are vanities. They are matters of inspired ridicule.

God's presence is infinite; His power is infinite; His nature is infinite; His existence is infinite. and so to sin against Him must be an infinite insult and wrong.

If sin be not an infinite evil, we must yet admit that the punishment threatened against it is, in at least one sense, infinite,—it is boundless in duration; yea, it is shoreless, fathomless, and terrible as hell.

The very worst thing God's Word says of sin is, that it is "exceeding sinful." More than once does God call it "horrible." It is that abominable thing which He hates. It cannot be shown that God hates toads, serpents, hyenas, or anything that He has made. But He hates sin with infinite loathing.

It is bad when one can truly say of an act that it is unprofitable, dangerous, or mean, but sin is the perfection of meanness it is more pernicious than the flights of the aeronaut; it is so unprofitable that