

less. The whole seminary life ought to be known to Presbytery. The mere marks are not enough. We have known candidates to get married, buy automobiles and serve groups of churches, and hence fail on examinations, when the Presbytery thought they were studying hard in the cloisters of the Seminary.

Ought such things to be? These professors are set to train these men in all that makes a rounded ministry as well as to teach theology. And then our candidates are not blameless. When a man begins his ministry—and he does begin it the moment he puts himself under the Presbytery's care—he is an open book. His whole life must enter the period of inspection. He must in every way adorn the gospel of Jesus Christ. Presbytery ought to know his life, and he ought not to resent it. Presbytery is his superior authority and he has no right to resist or ignore it.

It is only by such team play, and consecrated subjection to the will of God's appointed authority, that the good of the whole Church can be developed.

There is very little constructive work done in the Church, because we are building each on his own plan, and not together as a whole. An intelligent Presbytery that is not content to merely exist, will have a definite plan towards which it ought to work. The use and training of its candidates is very important.

So we commend to this able committee that they develop this "and so forth" till we come to understand the mutual duties of Presbyteries and candidates; we get our men and the authorities into closer touch and arouse more team-play in our whole Church. This is a large program, but these are large men.

A. A. L.

Contributed

AN HISTORIC CHURCH AND OTHERS ON THE EASTERN SHORE.

(Continued.)

By Mrs. Mary M. North.

(Copyrighted.)

Evidently these things were not to be obtained near home.

At this time it was the custom for a responsible person to get some one to keep the church clean, so at the same meeting they "agreed with Miss Margaret Spence to keep the meeting house in Snowhill Town swept and brushed, the pulpit and pews."

The compensation was to be one pound, five shillings for the year.

Shutters were used in those days for mention is made of eight pairs, which had been purchased. It is also stated that Dr. John Neale is chosen "Regulator in the place of John Wise for Snowhill meeting house."

At one of the meetings of the Session, the man appointed to keep the meeting house cleaned, is warned that "it must be swept every Saturday before sermon, and must be scoured well before Sacrament days." He was also to furnish the bread for the Sacrament, and for all this was to be paid twenty-five shillings a year.

In those days it was the custom to meet the day before the Lord's supper was administered, and listen to a sermon, and the writer has been told that only those who received tickets at that time, could partake of the sacrament the next day.

The tables were set in front of the pulpit, and the communicants went forward and sat at them.

There was a high pulpit where the minister stood when he preached, and in front of that and lower, was a desk where the precentor stood to lead the singing.

The Session used to reprimand as occasion warranted, as in the case of a Mrs. G., who, having been guilty of misconduct, "for which she had openly and declaratively debarred herself from church communion, but appearing before the Session, and manifesting an unfeigned sorrow, and repentance for her past behavior, the Session judged proper, after a solemn admonition to restore her again to church privileges and she is hereby restored."

About this time they dropped the name of "cash keeper" and the officer is called treasurer.

December 19, 1800, the "Committee of the Presbyterian Church at Snow Hill" was incorporated by the General Assembly, said committee comprising James Martin, John Stevenson, James Nairne, Moses Nelson, Levi Hudson, Thomas Martin, Robert Smith, George Rice, William Stevenson, Joseph Stevenson, Ezekiel Wise and John Rock.

An election was held the next May, and the following were chosen members of the committee: David Wilson, Levin Pollitt, Robert Nairne, George Rice, Col. Thomas Martin, James Marshall, George Nelson, John Rock, Col. James Martin, Levi Hudson, E. K. Wilson and Robert Smith. At that time Rev. Samuel McMaster was the pastor.

At a meeting of the Committee the following June, it was decided "to lay the avenues of the church with brick, and the flooring under the pews with plank."

In the early days of the committee, one of the rules was to fine an absentee one dollar for the first offense, and two dollars for the second consecutive absence, unless there was a good excuse.

The fines were to be held by the clerk and appropriated as directed by the committee.

Among the names on the register in 1803 were Alexander McAllen, Edward Rownd, Samuel R. Smith, Dr. John Neill, and George Bratten.

When the committee met Saturday, July fourth, 1807, they voted to sell "the old meeting house" which stood on the corner where the present church now stands, and which was a frame building, "and the session house" which stood on the corner, but to "reserve all bricks for the church not yet completed."

The underpinning and inside work, except the lower floor, were also reserved.

At a subsequent meeting, notice was given that Dr. John Martin had purchased the "session house" for twenty dollars, and Mr. Isaac P. Smith had purchased the "old meeting house" for sixty-two dollars.

October 17, 1807, Dr. John Martin was given permission to erect a house, to be used only as a "physician's shop," on the corner of the "meeting house lot, adjoining Martin and Hayward's shop, the annual rental to be one dollar per foot for every foot occupied."

March 12, 1808, it was decided to number and dispose of pews in the new church.

(To be continued.)

THE FEDERAL COUNCIL.

By Rev. James I. Vance, D. D.

The recent editorial note in the The Presbyterian of the South on the work of the Federal Council of the Churches of Christ in America is hardly fair to that body.

There are certain statements there which should be corrected, especially those that have to do with the charge that the Council is going into politics.

It is well to bear in mind that the various reports of the Federal Council were surveys of the fields in question, and it was entirely natural and legitimate that they should call attention to the deficiencies in legislation and in all other similar arrangements.

We do not hesitate in a sermon to speak of defective laws, or laws that may be needed for the welfare of the community, but such reference is not regarded as an entrance into politics.

The report said absolutely nothing about the Church as a body going upon legislative halls, or anything of the kind. The various reports called attention to great moral facts, and urged that it was the duty of Christians to endeavor to see that just and righteous laws are made for the country.

There was absolutely nothing about the Church as a body taking up matters of specific legislation.

I am sure that The Presbyterian of the South would not wittingly misrepresent the action of the Federal Council. The work of that Council is of vast value to the Church of Christ. Nothing could be more pleasing to the enemies of Protestant Christianity than to see the work of that Council vitiated and destroyed.

Nashville, Tenn.

(We have not been able to secure the official report of the proceedings of the Federal Council, but the published reports, upon which we based our comments, stated that the Council recommended that the churches take steps secure legislation.—Editor.)

THE COUNTRY CHURCH.

By Rev. J. A. Bowman.

At this time the pendulum of interest in the country church has swung high and our church courts and conventions are giving much more time and thought to the subject than ever before.

In the study of this so-called "problem," like every other, much depends upon the viewpoint. The young man born and reared in a rural environment is not apt, upon entering the ministry in a country pastorate, to recognize any real problems, unlike those to which he has become immune by close association. He enjoys, however, many peculiar privileges by earlier acquaintance, which gives him, at the start, a comfortable feeling of "at-homeness," unlike the city young man. On the other hand, the city young man, to which class of outsiders the writer happens to belong, may be quicker to detect points of similarity to or difference from the city congregation amidst which he has grown up. Such is the "raison d'etre" of these observations.

One is always disappointed upon finding a long conceived opinion or favored prejudice broken down. From earliest recollection the writer had supposed that in like manner as the country supplies the food to the city for its physical life, so the country church supplied the back-bone and consecration of the spiritual life centered there. Be this as it may, certainly it would appear that the greatest bulk of spiritual goods has already been shipped city-ward.

Of course, those good people in the country, as well as elsewhere, people who read and study their Bibles regularly and who as often bow in thankful acknowledgment to the Giver of every good gift, but such are all too few in numbers. Nor can it be said that the preachers are to blame, but rather that those of the growing generation have not made the holy Scripture "the rule and guide of their life."