

are unemployed. The practice of engaging or allowing unlicensed men to occupy pulpits does an injustice to those who have been formally authorized to preach.

It is of great importance, besides, in this age of lawlessness, when the elements of anarchy are to a large extent openly or secretly at work in society, that those who aspire to the ministry, and therefore to be guides of others, should be trained themselves to respect law and order. He has but scanty preparation for a post of command, who has not learned to obey. A conscientious regard for law is one of the most valuable lessons which aspirants to the office of the ministry can learn. To encourage them to do what is clearly irregular, or even what is of questionable propriety is to do them an injury, and in greater or less measure disqualify them for the work to which they look forward; and it behooves all ministers and ruling elders especially, to be wary of inflicting on them such a wrong and putting a stumbling block in their way.

In view of these considerations, and of others which our limited time forbids us to specify, the Committee submits respectfully for adoption, the following resolutions, viz.:

Resolved, 1. That the Assembly regards with disapprobation, as irregular and of injurious tendency, the condition of matters alleged to exist in certain quarters, according to which unlicensed students of theology undertake to officiate as preachers in the ordinary services of public worship.

2. That Presbyteries be, and they hereby are, charged to adopt prompt measures for the suppression of the disorderly state of matters indicated, resorting, if need be, to the exercise of judicial discipline on the actual offenders, and on those who make themselves accessory to their offence by appointing or inviting them to preach.

STATE OF RELIGION.

There is need in the Church of a revival of family religion, and the *Report* recommends:—First, thorough and earnest instruction from the pulpit on the responsibility of heads of families for the religious teaching of their households; and second, searching and systematic visitation from house to house. It would be well if we could learn how far old fashioned, catechetical family visitation has been given up. Such knowledge would probably discover, to the conviction of all, that there is in general, an intimate connection between the faithful performance of this kind of visitation and faithfulness in family instruction. It would likely be found that the Presbyteries which gave the most decidedly favorable answer as to the observance of family instruction within their bounds, are those in which the pastors adhere most strictly to the rule of the fathers in the character of their visitations. That this method of pastoral work has pretty widely been laid aside, will not be questioned by those who have taken any pains to inform themselves. In most cases it has been done in good faith, in the persuasion that the Sabbath School and the Bible Class, bring the pastor and the families of his charge so frequently and so closely together, as to render unnecessary the laborious household visitation practised by the fathers, and still performed by many. This persuasion is false; as many of us as have been acting upon it have abun-

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