

that her ratio of progress is far higher than that of any other Church, the author puts the matter thus—

"While giving these figures on behalf of the establishment, let us not forget that it is only thirty-six years since the Disruption, when the majority of her popular ministers left the Church, and in most cases carried the whole of their congregations with them. Consider for a moment, my fellow-laymen, what inherent vitality there must be in an Established Church when our own has made such a marvellous recovery. Indeed, the strongest and only valid charge that the other churches can bring against it is, that they cannot excel it. Could you have any better proof of the value of Establishment and Endowment? There are very few Lowland congregations, that were but a small remnant in 1843, which have not by this time recovered, while many city churches have larger congregations than before. In the city of Aberdeen, where almost every minister came out in 1843, and where there were *five* congregations with over 1000 members, *one* with more than 2000, and a total membership of about 15,000,—there are now *seven* with more than 1000 members, *one* with more than 2000, and a total membership of 16,466 to fifteen churches. In the same city the Free Church has twenty congregations with a membership of 11,230, and the United Presbyterians have six churches with a membership of 2352,—another example of a majority of eleven churches yielding a minority of nearly 3000 members."

#### DISESTABLISHMENT AN EFFECTUAL BAR TO UNION.

"And here let me say, that although I have been advocating union all through, I am one of those who will take no part in it after disestablishment. The three churches are on an equal footing at present, and very little rearrangement should be required to enable Christian men to obtain a common basis of union. *Unity* we can have, and yet retain our separate churches; but there will be neither union nor unity in our day *after* disestablishment. But suppose union *after* disestablishment as a possibility there is likely to be this great difference between the two; union *without* dis-

establishment implies the discontinuance of all those churches that are not really required; whereas union *after*, implies necessarily nothing of the kind. The one union would be a national blessing; the other, anything but that. I am pretty confident that if I could get union *first*, no one would say a word about disestablishment afterwards."

### THE GENERAL ASSEMBLY.

#### CHURCH OF SCOTLAND.

The General Assembly of the Church of Scotland was opened yesterday in Edinburgh, with the customary formalities, by the Queen's Lord High Commissioner, the Earl of Rosslyn. In accordance with Magisterial recommendation, the day was observed as a general holiday, in Commemoration of Her Majesty's birth. The weather, fortunately, smiled on the occasion as it has not done for some years past; and under this genial influence the townsfolk, set loose from business reinforced by a large contingent of country cousins, turned out in great force to witness the accustomed State pageant. After holding the usual levee at Holyrood, the Lord High Commissioner went in procession through streets lined with close packed crowds to the High Church, where a sermon was preached by the retiring Moderator. From thence his Grace proceeded to the Assembly Hall, which he entered under a royal salute from the castle guns. The Assembly having then been constituted, and the retiring Moderator having given place to Dr. Watson, Dundee, the familiar business of receiving and recording the Royal Commission and letter was duly transacted, congratulatory addresses delivered from and to the throne, and committees appointed for getting the proceedings of the Assembly under way. The vacancy in the Procuratorship occasioned by the elevation of Mr. Lee to the bench was