

moral desert becoming as the garden of the Lord, and, together with you and them, to raise the anthem "to Him that loved us and washed us from our sins in his blood—to Him be glory and dominion for ever and ever." And now my honored and dear brother, I bid you an affectionate farewell. And may Jehovah bless thee and keep thee; may Jehovah make his face to shine upon thee and be gracious unto thee; may Jehovah lift up his countenance upon thee, and give thee peace." "The Lord be thy keeper, the Lord be thy shade on thy right hand; may the sun not smite thee by day, nor the moon by night; the Lord preserve thee from all evil; the Lord preserve thy soul; the Lord preserve thy going out, and thy coming in, from this time forth, even for ever more." FAREWELL.

CHURCH OF SCOTLAND.

THE CONVOCATION OF THE NON-INTRUSION PARTY.

THIS Assembly was opened on Thursday, 17th November, in St. George's Church with a Sermon by Dr. Chalmers on Ps. 112: 4, "Unto the upright there ariseth light in darkness." After which the convocation adjourned to Roxburgh Church, and sat with closed doors till Thursday the 24th November, when it terminated its proceedings at an open meeting in Lady Glenorchy's chapel. The *Witness newspaper* says the number of ministers in the Church of Scotland does not exceed 1200; and the *quo ad sacra* ministers are, as far as we can ascertain, 200, exclusive of 40 Parliamentary ministers. At the Convocation, of the 478 ministers present, there were certainly not so many as 150 whether Parliamentary or unendowed, and there remain 330 others." From this, it is evident that the Convocation consisted of but a little more than a fourth part of the Parish ministers. This is an important element in estimating the influence which the non-intrusion party may exert in getting the law of the land altered to suit their views.

In giving an account of the convocation "Dr. Candlish dwelt on the unanimity which, upon the whole, characterized their deliberations, though there were, confessedly, times when they were apparently about to do something unseemly, and Satan was like to get the advantage."

There were two sets of resolutions adopted by the Convocation. The former was merely declaratory and was concurred in by 427 ministers: the latter sets forth the determination of those who agreed to it, in case Parliament shall not grant them the spiritual independence which they claim. Their meaning is very plainly expressed in the following passage. "That it is the duty of the ministers now assembled, and of all who adhere to their views, to make a solemn representation to her Majesty's government; and to both Houses of Parliament, setting forth the imminent and extreme peril of the Establishment, the incalculable value of the benefits it confers on the country, and the pain and reluctance with which they are forced to contemplate the possibility of the church's separation, for conscience sake, from the state—respectfully calling upon the rulers of this nation to maintain the constitution inviolate, and to uphold a pure establishment of religion in the land—and finally, intimating, that as the endowments of the church are undoubtedly at the disposal of the supreme power of the state, with whom it rests, either to continue to the church her possession of them, free from any limitation of her spiritual jurisdiction and freedom, or to withdraw them altogether—so it must be the duty of the church, and, consequently, in dependence on the grace of God, it is