supported by a royal grant, were appointed to certain locali­ties with the privileges *quoad spiritualia* of parochial cler­gymen, except that they could not be constituent members of any of the church courts, and could not even have sessions of their own. But in the year 1833, these localities were, by an act of the General Assembly, converted into parishes *quoad sacra,* and their ministers declared to be constituent members of the ecclesiastical courts. The number of these new parishes is forty-one. Secondly, from the many difficulties attending the erection of new parishes, means have been in­troduced, in addition to the establishment of the new *quoad sacra* parishes referred to, to supersede the necessity of such a step ; and this object was accomplished by the institution of “ chapels of ease,” or subsidiary places of worship, without any assigned locality. These parishes, the first of which was erected in 1798, amounted in 1834 to sixty-six, when the General Assembly conferred on them the same rights and privileges which belong to parish ministers, and appointed them a certain defined locality *quoad sacra.* Since that period they have greatly increased in number, and are yearly increasing, so that it would be both difficult and un­necessary to ascertain the exact amount. But they do not affect the original parishes in any way, except in regard to the spiritualities.

*Church of Scotland.* The reformation from popery be­gan at an early period in Scotland, but was not triumph­ant until the year 1560, when popery was abolished, and the protestant religion established by act of parliament in its stead. But whilst popery was abolished, the protestants could not agree amongst themselves as to the system of eccle­siastical polity which should be established in its place. Epis­copacy, or the government of the church by bishops, receiv­ed the support of the king and of many of the most powerful families; whilst presbytery, or the polity introduced by Knox from Geneva, where he had studied under Calvin, was em­braced by the great body of the people. But amidst the struggle for pre-eminence, the presbyterians, who consti­tuted five-sixths of the protestant population, took matters into their own hand, and embodied their ecclesiastical sys­tem in a work entitled *The Second Book of Discipline,@@1* which was ordered by the General Assembly that met in 1581, to be engrossed in the registers of the church as ec­clesiastical law, and which has ever since formed the basis of the polity of the established presbyterian church of Scot­land. This Assembly first divided the country into pres­byteries and Synods.@@2

But whilst presbytery was thus the religion of the people, it did not receive the sanction either of the Privy Council or Parliament. On the contrary, in 1584, episcopacy was es­tablished as the national church ; presbytery was declared illegal ; and the presbyterian clergy were exposed to much obloquy and persecution. But the public voice again got the ascendancy; and presbytery was for the first time ratified by act of parliament, in 1592, as the national church. But not being acceptable to the king and the court, this polity was superseded by episcopacy in 1606; nor did it again ob­tain the supremacy till the famous General Assembly, held at Glasgow in 1638, which abolished prelacy, and restored the presbyterian form of worship. The proceedings and acts of this Assembly were afterwards confirmed by the king and the parliament. But in 1660, on the restoration of

Charles II., presbytery was compelled again to give way to episcopacy, which maintained the predominance till the Revolution. The act of William and Mary, re-establishing presbytery, was passed in 1690.@@3

*Standards of the church.* To the celebrated Assembly of Divines that met in Westminster in 1643, the presbyterian church of Scotland, which was represented in that meet­ing by commissioners chosen by herself, is indebted for her standards both as to her formularies and her doctrines. To the deliberations of this assembly she is indebted for a Di­rectory of Public Worship, a Form of Ordination, the Larger and Shorter Catechisms, and the Confession of Faith; all which were adopted by the General Assembly, and con­firmed by the Scottish parliament, as agreeable to the word of God.@@4 The doctrines of the church are Calvinistic, the leading tenets being predestination, original sin, particular redemption, irresistible grace, justification by faith, and the perseverance of the saints.

*Parishes.* Every parish in Scotland enjoys the privilege of having a resident clergyman ; residence being obligatory by law as early as the year 1563. The number of parishes, according to the civil law, is 916 ; and of these 27 are col­legiate, that is, have each the services of two clergymen, who preach alternately in the same place of worship. The whole number of parishes, both civil and *quoad sacra,* was, in 1836, 1023 ; so that, including the collegiate charges, the whole number of clergymen is 1050.

*Church Judicatories.* The Kirk-session is the lowest court. It is composed of the minister of the parish and the lay elders. The minister is officially moderator or president of the session. This court takes cognizance of cases of scandal, of the poor’s fund, and of parochial ecclesiastical discipline. There is a power of appeal from the session to the presbytery, which is the next court in dignity.

The *Presbytery* is composed of a number of contiguous parishes. A presbytery consists of the ministers of all the parishes within its limits ; of the professor of divinity, if there be any university within its bounds, and of a lay-elder from each parish. The presbytery takes young men on trial as students of divinity, and candidates for licence ; or­dains presentees to vacant livings ; and has the superintend­ence of religion and education within its precincts. Its decision is not final, if an appeal be lodged to the synod. A presbytery generally meets monthly ; and it must necessarily meet at least twice a-year. The number of presbyteries is eighty.

The *Synod* is composed of two or more presbyteries. It consists of every parish minister within its limits, and of the elders who last represented the different sessions in the presbytery. There is a power of appeal from the synod to the General Assembly. The number of synods is sixteen.

The *General Assembly* is the highest ecclesiastical court, its decisions being final. It meets annually in the month of May, and sits for ten successive days. It is honoured with the presence of a nobleman as representative of the sovereign, under the title of Lord High Commissioner. But this high functionary has no voice in the deliberations of the court; and even his presence is not absolutely necessary. The Assembly, unlike the inferior courts, consists of repre­sentatives from the presbyteries, royal burghs, and univer­sities of Scotland, formerly from the church of Camp-

@@@, The *First Book of Discipline* was presented by the reformers to the parliament of 1560, which abolished popery ; but it was not ratified by the legislature, though it was subscribed by a great many of its members as private individuals. But the parliament, though it did not give the sanction of its authority to *The First Book of Discipline,* accepted and confirmed the *Confession of Faith* drawn up by the protestants, the object of which being not so much to establish any particular set of doctrines as to abjure popery ; and hence it is called the *Negative Confession.* Another *Confession of Faith,* or *National Covenant,* as it was called, was drawn up in 1580, and sub­scribed by the king, his household, and by persons of all ranks in the state, but not confirmed by parliament. (Knox’s History of the Reformation. Peterkin's Compendium of the Law of the Church of Scotland.)

@@@, Cook’s History of the Church, I. chap. iv.

@@@s Cook’s History ; Baillie's Letters and Journal ; and acts of General Assembly.

@@@\* Baillie, *passim ;* and Murray’s Life of Samuel Rutherford, chap, viii, 193—217.