vere, now extinct, and from the churches in the East Indies, connected with the Church of Scotland.@@’

Eighty presbyteries send, ministers. 218

Do. do. elders 94

City of Edinburgh, elders 2

Sixty-five other Royal Burghs 65

University of Edinburgh "

University of Glasgow

University of St. Andrews.... one representative each 5 Marischal College, Aberdeen King’s College, Aberdeen

Churches in India, a minister and an elder 2

Campvere (now extinct,) 0

Total number of members 386

We may here state that the course of study for the church is abundantly ample, extending at least to eight years in one or more of the Scottish universities. The first four years are devoted to literary and philosophical study ; the other four to Hebrew, church history, and theology properly so called. After this course of study is ended, a young man can be taken on trials by the presbytery for licence as a preach­er or probationer. The average annual income of the Scottish clergy, which is generally derived from teinds or tithes,@@2 is supposed to be about L.200, exclusive of the manse and glebe. In parishes where the teinds have been ex­hausted, or do not produce to the clergyman an income of L.150, the government has provided a fund, so as to raise such income to this minimum amount. The parishes thus assisted are called bounty livings, and amount to 208.@@3

*Dissenters.* The great body of the Scottish dissenters are presbyterians, entertaining Calvinistic opinions, and re­cognising the same confession of faith and the same stand­ards as the members of the established church ; they aban­doned that church in consequence of certain alleged errors in discipline, and particularly the undue exercise of patron­age, for lay-patronage has always obtained, with more or less vigour in the Scottish establishment, except for more than twenty years prior to 1712. (See Seceders.)

The dissenting body next in importance to the United Associate Synod, is the Relief, which was founded in 1755. The founders of this sect professed to differ from the Esta­blished Church on no other point than the right of patrons to appoint ministers against the inclinations of the people.@@4 But the breach between this body of dissenters and the Es­tablishment has now become wader; while the different sections of dissenters seem more disposed to union among them­selves. The two numerous bodies of the Secession and the Relief, are at present (1839) engaged in making advances to­wards a union of these denominations. The Original Bur­gher Associate Synod declined to join the coalition form­ed between the Burghers and Antiburghers in 1820. The different congregations belonging to this sect are, with few exceptions, disposed to join the Established Church; indeed, some of them have already done so. There is another class of presbyterian dissenters, generally called Cameronians, but who assume the title of the Reformed Presbyterian Synod, who are the successors and representatives of the Covenant­ers in the time of Charles the First and his son. This small but interesting body refused to accept the settlement of Presbytery, as cstabli3hcd by law in 1690, unless the king should consent to subscribe the Solemn League and Cove­nant, and the standards of the Church. The Cameronians are, perhaps to this day, the most rigid presbyterians in Scotland. But without descending into particulars, the fol­lowing table will afford a pretty correct view of the extent and importance of the different religious bodies in Scotland.@@® *Summary of the Religious State of Scotland.* Established Church, including the *quoad sacra* parishes, up

to 1836,.... 1023

United Associate Synod,’ 361

Relief Synod, 108

Original Burgher Associate Synod, 44

Associate Synod of Original Seceders,™ 33

Reformed Presbyterian Synod 33

Total number of dissenting Presbyterian 579

congregations,

Scottish Episcopal Church, 82

Independents 90

Baptists, Methodists, Quakers, Glossites, Unitarians, and other Protestant sects, 40

Total number of Protestant dissenting congregations

Majority of the Established Church, 232

Roman Catholic chapcls, 55

Majority of Established Church over all othcr∙sects, 177

@@@, Hill's Constitution of the Church of Scotland, *passim.* Burton's Manual of the Law of Scotland, pp. 85, *et seq.*

@@@\* The history of tithes, or *teinds* in Scotland, since the Reformation, is involved and intricate. We need not enter on the consideration of the subject here, but merely state that, at the approach of the Reformation, most of the teinds, and much of the property of the church were alienated, and bestowed on laymen, or devolved on the crown. But to overlook the intermediate steps, the greatest change which took place in the matter was in the reign of Charles the First, who revoked all the ecclesiastical grants (except the church lands) which had been made during the two preceding reigns. This revocation having taken place, though with difficulty, it was provided that the lands, except such as had been already appropriated to the payment of stipend, should be valued and sold. The landholders were entitled to sue for a valuation or *modus,* and to purchase the teinds of their own estates. To facilitate the inquiry into the value of teinds, commissioners and sub-commissioners were appointed, the latter of whom were enjoined to visit their several parishes, and to report to the commis­sioners. Some of their reports, when made, were sanctioned ; others have been brought forward for approval at later periods. The re­sult was, that by far the greater part of the teinds have been bought up by the proprietors of the respective lands, after stipends, commuted into a money payment, had been modified to the clergymen, the teinds being held by these proprietors under the condition of augmenting, if necessary, such stipends to the extent of their value ; in other words, there are in these cases no tithes or teinds, but part of the rent of the proprietors constitutes ministers’ stipend, and a certain additional portion, in cases where the valuation is not exhausted, is still liable to augmentation of stipend. In cases where no valuation has taken place, the value of the teinds is calculated at one-fifth of the existing rent, and is also paid in money. The body of commissioners just spoken of, continued to act from the date of their appointment, to the Union in 1707, at which period the Court of Session was authorised to supply their place, and to determine in all cases of valuation and sale of teinds. As the commissioners had been empowered to modify the stipends of the ministers, the same power was transferred to the Court of Session. A clergyman is entitled, when the teinds of the parish are not exhausted, to apply to the Court for an augmentation of his stipend, which it is competent for that Court either to grant or refuse. But, whether granted or not, twenty years must elapse be­fore such applications can be renewed. The stipend generally consists of so many chalders of grain. The value of the grain is determined by the *fiar* prices, which are struck in each county in Scotland in the month of February or March annually ; and this value, which ne­cessarily varies yearly, is then payable in money. The teinds are also appropriated to the building of parish churches and manses, and the keeping of them in repair. The ministers of Edinburgh and Montrose are paid not by teinds, but by a local tax, levied on the occupiers of houses; a circumstance that has been the source, particularly in Edinburgh, of much irritation and discontent. (Sir J. Connel on Teinds, *passim.* Dunlop's Parochial Law. Burton’s Manual of the Law of Scotland, pp. 100—116.)

@@@• Peterkin’s Supplement. Dunlop's Parochial Law.

@@@\* M\*Kerrows History of the Secession, vol. i. p∙ 361-8.

**@@@9 M'Culloch’s Statistical Account of the British Empire, ii. p. 480.**