

of the first christian missionaries, and by the hands of the first christian converts; and thence, too, ever since, has the voice of prayer and praise ascended to the throne on high from generations of worshippers now "in dusty darkness hid." Strangers have borne enthusiastic testimony to the culture, the courtesy, the hospitality and unaffected piety which so generally adorn those beautiful homes of the Scottish clergy; and men of all creeds—as well the Dissenter as the Churchman—have confessed to that feeling of tender respect and awe which steals upon the mind within precincts so hallowed by the traditions of an ancestral and national christianity. Something, too, of the sanctity of his abode must surely attach to the minister in his outgoings and incomings among his people, for we have seen a Free Churchman who would rather give his body to be burned than set his foot within the parish Church, reverently doff his cap as he passed by. That will be a disastrous day for Scotland—a day of national self-forgetfulness and degradation, when she ceases to remember her obligations to the National Church.

We have no pauper clergy in our Church—no hard-working curates starving on £40 per annum, and dying in a workhouse. The minimum stipend of a parochial minister in Scotland is fixed by statute at £150 stg.—including the manse and glebe—fully £200 stg. When, as frequently happens, the stipend accruing from the tithes falls below that sum, and there is no Church property in the parish out of which it may be augmented, the Imperial Exchequer supplies the balance. Thus, the stipend of Edderachillis in Sutherland being only seven chalders, and the tithes exhausted, the minister, unless a supplement were granted from some source, would be condemned to struggle through life with an average income of £75 per annum. In this emergency the government steps in to his relief, and bestows upon him £75 additional, so that the worthy man is enabled, with care and economy, to maintain a respectable appearance among his rural parishioners—passing rich on £150 a year.

Travellers in the Highlands of Scotland will have observed, here and there, in secluded glens, cut off by arms of the sea or ranges of mountains, from convenient access to other parts of the district, Churches and mansees of small dimensions and very modern aspect. These are the seats of what have been termed parliamentary charges—cures subsidiary to the parish, and intended to supply religious instruction to localities too remote from the parish Church. The stipend—£120, with £5 for communion elements—is paid, and the fabrics are built, by government. Many of these charges have recently been erected into parishes, *quoad sacra*, under Sir James Graham's Act, but the stipends, notwithstanding the change in ecclesiastical condition, still continue to be paid out of the Exchequer.

Parliamentary and Exchequer livings are generally eschewed by such as are ambitious of Church preferment, for the emoluments are always small and cannot be increased.

The largest parish in Scotland, in extent, is Kilmonivaig in the county of Inverness—the largest in population is the Barony parish of Glasgow. The four most lucrative benefices in Scotland are the aforesaid Barony, the West Parish of Greenock, the South Parish of Leith, and Newhills in Aberdeenshire. With the exception of the last, which owes the greater part of its wealth to a comparatively recent endowment by a man who occupied a very humble position in society, these charges are indebted for their large revenues to their glebes, situated in the centre of populous towns and covered with buildings. When we have stated that the Queen, through her Commissioner, places every year at the disposal of the General Assembly a sum of £2000 for the propagation of the Gospel in the Highlands and Islands, where parishes are frequently so extensive that missionaries and mission-stations are necessary, we have enumerated all, or nearly all, the sources whence the permanent revenues of the Church of Scotland are derived.

Let us now briefly glance at the leading features of the system which we have been endeavoring to describe. In the first place, it is *stable and strong*. It has sunk its foundations deep into the soil, and has risen above it a mighty tower, to the building of which many generations have contributed their toil, their substance, their sufferings, even their blood. By reason of its being thus a national stronghold, the product of a spontaneous national effort prolonged through many ages, it has been enabled not only to survive the fears bred of social and political changes without, but the still more alarming fears engendered of the fightings within. The proverb that "a house divided against itself cannot stand," has failed of realization in this instance, because the house was identified so closely with the nation that the destruction of the one involved that of the other also. The parochial system is not the creature of the State—of Kings and Parliaments—but of the people. They established it, they liberally gave of their goods to maintain it, and, notwithstanding that furious hands have been laid upon it, and crafty devices brought to bear against it, it still endures, and will continue to endure, a splendid temple dedicated to our Lord and his Christ.

Another most striking characteristic is its *ubiquity*. The National Church is everywhere—not in one city or town or village or district, but everywhere. Go where you will—to the farthest isles of Scotland, to the most lovely glen in the Highlands, to the purlieus and back slums of the great commercial centres—and you will find the Church. Her eye is constantly upon you in all your wanderings; her voice, the voice of her Master, is