

anciently he was set over ten Prebends: but that Number is not now observed, there being more or fewer Canons according to the different Circumstances of Foundations. The Dean is sometimes styled alter episcopi scilicet, the other being the Archdeacon. The Archdeacon was in Effect the Bishop's Vicar and alter episcopi oculis. He is named from his Charge over the Deacons. His Office was to examine such as were presented to the Bishop, to put them in Possession of their Benefice after Admission, to visit the Diocese in the Bishop's Absence, and to be a Check upon the Lives and Manners of the Clergy. The Chanter was Rector of the Choir who sung the Mass and kept all the Members thereof in Tune. He was called primicerius as some think from *coris* i.e. *coratis tabulis* upon which they used to write of old: as if primicerius were as much as *scripturae ordine primus*. Others fancy the Chanter to be so called from *primus* carrying the first Paper before the Bishop. But I chuse rather to think that Primicerius is a simple Word, signifying the first or chief of my Order or Society: for Peter used to be called primicerius Apostolorum and Eleven primicerius martyrum. The Chancellor was Secretary to the Chapter and kept the Seal thereof. The Treasurer had the Custody of all things belonging to the Church, and had under him a Sacrist or Vestry-keeper. Provosts were either governors of Colleges instituted for the Education of Youth as the Provost in the old College in St. Andrews; or had the Inspection of Collegiate Churches, consisting of Prebends, and Canons, who had their several Degrees of Stalls and were instituted for divine service, and singing of Mass for Souls of their Founders and Patrons, or their Friends. When the Persons to be prayed for were dead, the Narrative of the Foundation Charter did run ordinarily *pro anima* of such a one; and if alive it bore *pro salute*. These Prebends or Canons with their Provost made up the Chapter, or Convocation of a Collegiate Church.

Sect. 2.

Of the Protestant Clergy.

When the Corruptions and Abuses of the Church of Rome were grown to such an intolerable Height, as made Baronius himself Com. in annal. 900 to say, that Christ was then in a very deep Sleep, and there were no Disciples to awaken him: the Only wise God put it in the Hearts of some to breath after a Reformation, who with the Danger of their Lives made open Profession of the Truth, and zealously preached down Errors Superstition and Idolatry. These were countenanced by a considerable Body of the Nobility and Gentry, who went under the Name of Lords of the Congregation. The Orthodox Ministers continued in the Exercise of their Pastoral Charge with unwearied Diligence, but without any certain Stipend for some years. By an Act of Privy-Council in 2 Mary's time, all Benefices not exceeding 300 Marks of yearly Rent, were ordained to be disposed to qualified Ministers, which was afterward ratified in Parliament Act.

52. Part. 3. J. 6. And thereafter extended to all Benefices of five under Prelacies Act. 102. Part. 7. J. 6. By Virtue whereof they claimed such Benefices as were not erected into Temporal Lordships and Baronies, or affected and exhausted by Tacks and other secular Titles. But since few of these could be found, that excellent Law took little Effect. By Order of Privy-Council An. 1561 a third also of the Rents of all Papist Benefices in Scotland, were allotted in the first place for Maintenance of the Ministers and the Overplus to supply the Defect of the Crown Revenue for making the Payment whereof to the Ministers more effectual, the whole thirds were afterwards allowed to be paid in to the Collectors of their Stipends, who accounted yearly for them Intromissions Act. 10. Part. 1. J. 6. A yearly Book thereof was made, which altered according to the Quantity of Stipend paid to Ministers; and was the King's Collector's Rule to charge for the Overplus due to the Sovereign. This Person who had by the King's Appointment the Charge of the uplifting of the Rents of the Church, fallen to the Crown by the suppressing of Popery was called the Collector and Treasurer of new Augmentations. Which Office continued till the year 1600, and thereafter came to be exercised by the ordinary Treasurer. For the more ease uplifting of the thirds, particular Localities were assigned in every Benefice, called the Assumption of thirds. In order to the distributing these thirds among Ministers, a Commission was past under the King's Seal to some of the Nobility and Ministry, for meeting at Edinburgh to modify Stipends for Ministers in planted Churches. These Commissioners were called The Parliament sat yearly in November till Bishops were restored An. 1606. After the thirds were found an ineffectual Provision for the whole Ministry, the King was frequently prevailed with to erect the Thirds of Parishes into Parsonages, and to give the Patronages to some Erection Lord. At Length Commissions of parliament were named from Time to Time for planting Churches and modifying Stipends out of the Thirds, Act 3. Part. 22. Act 5. Part. 23. J. 6. Act 19. Part. Ch. 1. Act. 61. Sept. 1. Act. 20. Sept. 3. Part. 1. Act. 25. Sept. 3. Part. 2. Ch. 2. Act. 20. Sept. 1. Part. J. 7. Act. 30. Sept. 2. Act. 23. Sept. 4. Part. W. & M. till the year 1707 when the Lords of Session were authorized to discharge that Duty Act 9. Sept. 4. Part. 2. A. About the Dawning of the Reformation, after abolishing the Pope's jurisdiction in the year 1560 we had ordinary Ministers distributed among the Burghs. John Knox was appointed to serve at Edinburgh David Lindsay at Leith, Paul Methwin at Jedburgh, David Forquhar at Dumfries, Christopher Goodman at St. Andrews, John Hay at Perth, William Christison at Dundee, Adam Florriot at Aberdeen. There were also Superintendents of Shires ordained as Mr. John Spottwood