

stockings to match. Two of these functionaries came forward to assist us in laying aside our cloaks and overcoats, and to examine our "biglietto." Everything being satisfactory, they led us away into a long corridor, into which the hall of audience opened. This was a room about one hundred feet long and eighteen or twenty broad, having on one side ten circular arched windows, which looked into a large paved court. The walls and ceiling were beautifully frescoed with Scripture subjects. At the end of the room stood a plain gilt arm-chair upholstered with crimson velvet. Underneath it was a piece of tapestry carpet about two yards square. The rest of the floor was oiled. Along each side was a row of hair-cloth chairs for the accommodation of those who had been invited to the audience. But for the painted walls the room was severe in its simplicity. On entering it we found fourteen people assembled, including a priest and four nuns. After we were seated our number soon swelled to forty-two, of whom two were children. With the exception of one gentleman, whom I suspected to be a Protestant, and those of our party, every one had brought some article to be blessed—a crucifix, or a rosary, or an image. A few came prepared for a wholesale consecration. They carried large bundles of rosaries. One lady had with her a basket full of images and crosses. While we waited for the bell to chime it quite a lively conversation was kept up by little groups. On the arrival of the appointed hour we were on the tiptoe of expectation. There was a general hush, and an eager straining of eyes towards the door to see the Pope enter. But we were disappointed. We thought surely this "infallible" man, even though he was mortal, would be punctual. He was detained by the transaction of business with the "heads" of the various ecclesiastical departments. The hour of twelve was pealed forth in the hearing of the inhabitants of the Eternal City by the great bell of St. Peter's, and our patient waiting was still unrewarded. What could the matter be? Was his Holiness suffering from one of his attacks of weakness, and was our purpose to see him to be frustrated by such an unforeseen occurrence? All conjecture was fruitless. By and by, however, our hopes were revived, when Monsignor Macchi, the *maestro di camera*, robed in a rich purple *soutane*, walked in with rapid step, bowing to the right hand and left in his most affable manner. He went around and chatted quite familiarly with some present, especially with her of the basket of images, and with the four nuns. He wanted to be sure of our names before the presentation. In about twenty minutes he withdrew. By this time the feelings of the assembly were becoming strained to their utmost tension. At a quarter to one we heard the treading of a number of feet in the corridor, and there was a general whisper, "He is coming now." Presently his Holiness and suite entered, preceded by a gentleman in blue uniform, who was, I believe, the custodian of the Vatican museum, and by two members of the Noble Guard. Immediately all but we four rose from their seats and prostrated themselves reverently on their knees, while not a few of them bowed their faces to the floor. He appeared very feeble and leaned heavily upon his staff. I was much struck with his appearance. His figure was quite commanding. He was tall and stout, even to corpulency. His face had an exceedingly benevolent and amiable expression. His mouth, however, was not good. His black eyes beamed with kindness. His hair was cut short *a la Titus*, and the crown of his head was covered with a close-fitting skull-cap. He was dressed in a long white cloth cassock, which was girt about his waist with a broad scarlet crimson sash. Around his neck he wore a massive gold chain, to which was suspended a heavy plain gold cross. On his feet were scarlet slippers. He advanced up the right hand side of the hall and passed down the other side. The chamberlain announced each name in turn, and the person presented kissed his right hand, which was extended for that purpose. This is the etiquette of the Vatican. But some were not satisfied with this; they insisted also on kissing his right foot! He put his hand on the heads of the two children, and with a kindly smile on his face said to each of them, "my child, I give you my blessing." He conversed for a longer or shorter time with each one present either in Italian or French, which he spoke fluently. His voice was quite musical. A very ludicrous incident occurred which gave a rude shock to my gravity. An elderly gentleman and his daughter, sitting next me on my left hand, were most devoted in their homage. When the latter was presented she gave the customary salu-

tion; then she seized hold of the Pope's foot with both hands and kissed it again and again, and clutched it so convulsively that he cried out with pain. For once at any rate he seems to have been convinced that it is possible to receive too much of even a good thing. Through some misapprehension I was announced as a Scotchman, when he asked me if I was Catholic or Presbyterian; and on my replying that I was a Presbyterian, he passed on without making any further remark. He became quite animated after having received the homage of the faithful. His inordinate vanity was gratified by this ceremonial, and the exhibition of such affectionate devotion to himself. Until within a few weeks of his death he continued holding these loves which ministered to a mind diseased with a love of show and applause. He delivered a very brief address in French. He first went on to say that it afforded him much pleasure to see us; that he blessed ourselves, and every article which had been brought to receive his blessing. He then told us that he did not expect to live much longer; that he was feeling more and more every day the necessity of watching and waiting for the approach of death, and preparing for the enjoyment of the life to come. He exhorted us to be faithful to the Church, and to pray that it might pass uninjured through these troublous times, and to be living so that we might be ready to die when our time came. Then he waved his hand in benediction over us and left the room, followed by his suite. The assembly slowly dispersed. My visit to the Vatican was concluded, and I wended my way down the Scala Regia, a wiser, if not a better, man.

REMUNERATION OF PROBATIONERS.

MR. EDITOR. - One of our Probationers, who is now preaching in the vacancies of the Church, writes me for information as to Rule 3 on the Probationers' scheme, which reads as follows:

"All Probationers are to be paid at the minimum rate of eight dollars per Sabbath with board, but this amount must be increased, so as to be in proportion to the ability of the congregation, or the stipend paid their pastor if they had one."

The correspondent in question goes on to say: "What appears to me to be the obvious meaning of this rule is, that the salary which a congregation offers to a minister should be divided by fifty-two, and the price of board per week subtracted from the quotient. When the salary is \$1,000, as was the case with one congregation where I lately preached, this sum divided by fifty-two gives \$19.34, the sum paid for board being \$3 per week. This congregation pays \$10, and thus saves at least \$6 per Sabbath, and many of our vacancies save much more. One congregation where I preached lately is building a nice brick church. The people do not intend to call a minister till the church is finished. They thus save some \$150 in six months at the expense of the Probationers and Ministers who preach to them at the rate of \$8 per Sabbath, half of which amount on an average is paid away for travelling expenses.

"If you can find time to give me information by letter, or what would be better, through the columns of the CANADA PRESBYTERIAN, you would confer a great obligation not only upon myself but upon all who are in the same position."

In answer to the enquiry which is but one of many that reach me, I think the meaning of the Assembly's rule is plain—namely, that vacant congregations should remunerate Probationers, *not perhaps in exact proportion* to what they would give to a settled pastor, but as nearly so as their circumstances during the vacancy will permit. In most cases the pecuniary resources of a congregation are sensibly diminished during a vacancy, so that they are unable to give to occasional preachers the same amount they would give to a settled pastor. But in every case the remuneration should be in some reasonable proportion to the stipend paid.

It is manifestly unjust, that congregations offering stipends of \$1,000 or \$2,000 should pay the Probationer the lowest sum allowed in the case of weak and struggling charges. It is a grievous wrong to the preacher, and a plain violation of the spirit and letter of the law.

How to remedy this growing evil is more difficult than to point it out. Unless the consciences of congregations are reached, and Presbyteries see to it that the Probationers sent them are fairly treated, such

complaints will continue and the Probationers' scheme ultimately cease to exist. Yours very truly,

WILLIAM COCHRANE.

Brantford, March 14th, 1878.

PRESBYTERY OF LINDSAY.—The Presbytery of Lindsay met at Woodville, 26th February, 1878; Rev. J. T. Paul, moderator. There were present eleven ministers and eight elders. Rev. Mr. Milligan of Toronto, and Rev. Mr. Gunn being present, were invited to sit as corresponding members. The conveners reported on the annual missionary meetings. The reports were all satisfactory; the meetings were good, and the deputies well up to their work. The committee on Sabbath School convention gave in the report of the first convention held at Cannington. The report was received, and the Rev. W. Lohead was requested in accordance to the desire of the convention to send his address to the PRESBYTERIAN, for publication. According to notice of motion at last meeting, it was moved to reconsider the arrangement made as to regular meetings of Presbytery—carried. After various motions and amendments, it was finally carried, that the Presbytery hold its regular meetings at Lindsay and Woodville, alternate. Rev. Messrs. Murray and McDonald, were appointed along with the clerk, to prepare report for Synod on the State of Religion; returns to be in the hands of the clerk by 1st April; also the statistics from congregations by same date. Committee appointed, reported on treasury book and Session records as correctly kept. On reconsidering the motion as to the expenses of representatives to Assembly, it was finally carried, that the Presbytery pay the expenses of the representatives of last year, and for the future. The following were appointed representatives for next Assembly. Rev. J. T. Paul, by seniority, and Rev. Messrs. McNabb, A. Currie, and J. Hastie; and elders, Messrs. J. C. Gilchrist, Alex. Leask, John McTaggart, and Donald Gilchrist, by vote. At the evening meeting of Presbytery, business sent down by Assembly was taken up. 1. Regulations, anent Widows' and Orphans' Fund, approved. 2. Recommend the appointment of one agent for Home Mission, French Evangelization, and other Schemes of the Church. 3. Approve of a common fund for Montreal, Kingston, and Toronto Colleges. 4. Propose that the names of retired ministers who are entitled to annuity from Aged and Infirm Ministers' Fund, be retained on Presbytery roll. 5. Missionaries ordained for two or more years should be placed on Presbytery roll. 6. Questions and formula approved; and recommend that the formula be signed at induction, and also by those who have not yet signed it. 7. Ecclesiastical Procedure left over for adjourned meeting. 8. Presbytery considered the case of congregations not contributing to the Home Mission Fund. 9. Agreed to have a conference at a future meeting on the mission working of congregations. Rev. E. Cockburn gave notice of an overture on the securing of uniformity in praise.—*Same place, 27th, 9 a.m.* Presbytery met and took up the business of Home Missions. Appointed Rev. Messrs. Hastie and Lohead, and Mr. J. Watson, elder, to attend meeting of Peterboro' Presbytery, to confer with them on the better arrangement of the North Mission field. It was agreed to leave our North Mission field to be worked this summer by Knox College Missionary Society. Presbytery agreed to hold an adjourned meeting at Lindsay, on last Tuesday in April (30th), at 3.30 p.m.—J. R. SCOTT, *Pres. Clerk.*

PRESBYTERY OF OTTAWA.—An adjourned meeting of the Presbytery of Ottawa was held in the Presbyterian Church, Rochesterville, on Tuesday evening last, the 12th inst. A call was received and sustained from the congregation of North Gower to the Rev. A. C. Morton. The stipend promised is \$700 and a manse. After sermon by the Rev. D. M. Gordon from Acts ix. 6, the Rev. Joseph White was inducted into the pastoral charge of the congregation of Rochesterville. Mr. Carswell addressed the pastor and Mr. Whillans the people. Mr. White received a hearty welcome from his congregation at the close. The progress made in this charge since Mr. White commenced his labors in it as an ordained missionary is most gratifying, and now that the pastoral tie has been formed and his continuance amongst them thus secured, still greater prosperity may confidently be expected in the future.—J. CARSWELL, *Clerk.*

REV. A. F. MCKENZIE was ordained, and inducted into the pastoral charge of Kilsyth and North Derby, on March 6th.