# Lockey.

### Fapa, Please Lot Me In!"

In the following lines a bersaved father tells the etery of a belowed child—a story which will touch a chord in the hearts of ather fond parents, as they Rink of little ones who have knocked at their doors. end whom now they would give the world to be able once more to clasp in their news.)

A thoid knock was at my door. And rostless feet were or the floor, A soft, sweet voice said, "Papa, please, And little Jimmia will not tease." I know the presence waiting there, The deep blue eyes, the nut brown hair Just now the bolt upon him drawn, He had been banished—all fortorn— For turning things all upside down. While I was in a study brown. His little hand touched everything, His touche put in such questioning, That I could not command my thought And so I 1080 and turned him out. He went without remonstrance cry, But carled his hip so mourafully, That courses cooled as I went back, And somehow I was off the track. Did I not know that in his eyes My study wes a paradiso? And there he stood beseehingly With voice so soft and sobbingly And so with show of discipline, Trese and let my Jimmis in. His dear red lips my check did press, About my neck he flung caress. "I'm sorry, papa; let me stay, And I'll be good and still all day." Thee down with book upon the floor He sat and turned the pictures o'er. And as he mused, he sweetly said, "I wonder, when the folks are dead, "And go to God, how long they stand, Before our Father takes their hand; "And says to thom, I'm glad you've come.
To my nice warm and prot y home. And is it long they have to wait Before God opens wide the gate?" I told my boy the Lord would come. Himself, to take His people home. "And will he come for me, papa, When I must leave you and mamma? "Oh, if he does, I'll thank him so, For He will know the way to go." Two weeks had passed and little more, Our Jimmie was at death's dark door, No murmured sadly in his sleep, And asked the Lord his "soul to keep. "I'm knocking, papa at the door, Please let me in, I'll pfague no more." Then suddenly with opened eyes, That shone with sweet and glad surprise, "O thank you, Jesus, you have come, To take your little Jimmie home." We closed his eyes, his work was done, Our darling boy was from us gone. O Josus Christ, our b'essed Lord, Wo thank Thee for Thy precious word: "Suffer the children, let them come For I will lead them to my home." -N. Y. Evangelist.

Archdeacon Sinclair's Anecdotes of Old Times in Scotland.

We take the following extracts from "Sketches of Old Times and Distant Places," by John Sinclair, M. A., Archdeacon of Middlosex and Vicar of Kensington, and published by John Murray, London:

SIR WILLIAM HAMILTON.

"What I specially desire in this sketch is to show with what marvellous profusion Sir William in private intercourse poured forth his intellectual stores; in what clear, forcible, and uncompromising torms he expressed himself; with what correctness and consistency he always maintained the highest views of religious and moral obligation, and with unvarying kindness he treated those who had the happiness to enjoy his friendship.
"My acquaintance with Sir William be-

gan when I was one of the Episcopal clergy of Edinburgh. The first time I saw him I was much struck with his appearance. He had just attained the perfection of his physical and intellectual powers. There could be no mistake. His attilutic frame, capacious forchead, and dark, brilliant, penetrating eye, marked him at once as no ordi nary man.
"On his appointment to the Frofessor-

gether for hours over the Corstorphine Hills, or on the shores of the Firth of Forth I introduced without scruple any question which at the time had happened to occupy my thoughts. I looked upon him as a kind of hving encyclopædia, to witch I might freely resort for information on any sub "He considered me too strait-laced in -literary, philosophical, or religious.

my theology, and sometimes suspected that I would not do justice to the opinions of Roman Catholics, Neologists, and other parties opposed to my own Church. He would ask, 'What have you to say to this argument of Dr. Wiseman? Or to the statements of Semler, Paulus, or Wegscheder's Institutiones Theologice. In that one volume you will find a complete system of neclogy. He is no discoverer; but he advances systematically as far as it is possible for him to go. He repudiates the superrutural altogether, and denies the reality of our Lord's resurrection.'

"Along with Wegseleider, Sir William

advised me to purchase certain works, then recently published, on rounion of Christon-dom, and in part'sular a treatise by Baron 'Von Starck. 'The Baron,' he said, '13 a man of learning, familiarly acquainted with Lutherans and Calvinists, as well as Romanists; and he tries to show what each party, with a view to union, should be pre-pared to yield. I procured the work, but found, as I expected, that with all his learning and ingounity, the Baron could devise no concession worth accepting that a Church claiming to be infallible could make

"Sir William under procesure could write with marvellous rapidity; but he always took up haspen with reluctance. His friend Sheriff Colquioun used to say of him, 'He labours much to discover truth for himself. but he cares too little about making it known to others. He is too indifferent to

"The indifference to fame, which the Sheriff ascribed to him was quite compatible with high indignation when philosophical opinions which had originated with him-demolishing the Arminian hereay. 'I am collisione elakated by or attributed to others. surprised, said fir William, 'that such a

"Having mentioned Cardinal Wiseman, I am reminded that Bir William more than ones referred with warm apprehation to certain arguments which the Cardinal, in one of his carlier works, had made use of in proof of Christianity, and which Sir Wil-

one of his earlier works, had made use of in proof of Christianity, and which Sir William thought I might expand with advantage into a sermon or lecture. I expressed surprise at the quarter from which my arguments were to be derived. But surely, he said, 'on the main question, that of evidence, you will not refuse the aid of even as Ultramentane Papist."

"When Sir William published his attack on Oxford in the Edinburgh Review, I expressed surprise that, having gained the highest honours which his venerable Alma Mater had to bestow, he did not treat her with more filial indulgence. 'Indulgence!' he exclaimed, 'Oxford does not require indulgence; and that is the very reason why I chose Oxford as the subject of my article. There is hardly any University against which I have not more to say. I am not so great a cowerd as to select the weakest autagonist."

antagonist. "It was a peculiarity of my late friend that, underraing his own attainments, he considered other men shamefully deficient if they betrayed inferiority in learning to himself. I have heard hum charge an eminent scholar with 'brutal ignorance' for not being equainted with an opposite pasnot being requainted with an opposite has sage in some obscure author of the middle ages. Speaking of the Archbishop of Dabin's Treatise on Rheteric, he said, 'The Archbishop is a clear, bold, powerful thinker; but he is a plagiarist. He fancies himself original, when he is anything but original; and delivers as his own remarks and oninions which he should have known and opinions which he should have known belong to other men. I enquired the names of the authors from whom the Archnames of the authors from whom the Archbishop had borrowed without due acknowledgment. He mentioned several books and treatises long ago forgotten. I contended that in all probability his Grace had nover seen nor heard of the obsolete authorities in question. 'So much the worse,' replied Sir William; 'why did he undertake to write a treatise on rhetoric without the propers all that had been written before knowing all that had been written before

on the subject?'
Sir William was an ardent patriot. A well known author of my acquaintance once sent him for correction some lucubrations on Scottish history, among which was a re-mark that it would be well for Scotland if Wallace and Bruce had never lived, and the kingdom had been conquered by Edward the First. Sir William took his pen and wrote upon the margin a long, indignant remonstrance, concluding with the remark that 'Scotland in that case would have lost the very essence of national virtue-selfrespect-never again to raise her head

respect—nover again to raise her head among the nations.'

Sir William contended that eloquent men had no need to be consistent. They could persuade the multitude to adopt and applicate the most opposite opinions. He referred to Dr. Chelmors as a patchla referred to Dr. Chalmers as a notable example. 'The Doctor,' he said, 'is a man of very great eloquence; and accordingly he has printed, in the same volume, side by side, two sermons, one on prodestination, which is decidedly Calvinistic, and the other on the sin against the Holy Ghost, which is as decidedly Arminian. No doubt, both sormons, were listened to by the peo-ple of Glasgow with breathless and unquali-fied admiration.' He at another time ad-verted to those brilliant college lectures by which Dr. Chalmers excited his class to enthusiasm in support of absolute predesti-nation. 'But,' added Sir William, 'the Doctor always carefully subjoined that ab-solute predestination although it must be stronuously maintained, must nevertheless, in the daily commerce of life be strenuously disregarded; and that if any of his students were to overlook the continuous motives, and to lirect his views to the far distant divine decrees he (Dr. Chalmers) would apply to that student the remark of Solomon - The eyes of a fool are in the ends of

the earth. Shortly before Dr. Abercrombie pub lished the second edition of his work on the Intellectual Powers, my father invited him and Sir William Hamilton to dinner Portobello. There was no other comship of Hustory, I attended his class, and soon became intimate with him. He was a illusions, vast powers of memory, etc., which good pedestrian, and we often wandered to- he was about to introduce in the next edition of his book. He ated other interest ingillustrations; and under these circumstances might have expected to enjoy a m-nopoly of the conversation. But Sir William was not at all disposed to be a more listener. On the contrary, throughout the evening he was ready to exchange anecdote for anecdote and illustration for illustration as if he had been studiously preparing himself for the occasion. We all wished he could have been provaded upon to write a pendant to Dr Abercrombie's

> "My conversation with Sir William happenen one day to turn upon the agency of the Deity, and on the opinion expressed by Dr. Samuel Clarke, Dr. Reid, and Dagald Stewart, not to mention older authorities, that matter is entirely passive, and that the only efficient agent in the universe is either the Deity himself or some living creature endowed by Him with will and active power. I remarked on the stu-pendous amount of Divine agency which the hypothesis required. Sir William re-plied, I set no bounds to the possible ngency of an omnipotent and absolutely existing God. My chief difficulty with ro-gard to Dr. Clarke's view is, that he appears to supersode the use of matter altogether. According to him God could as easily communicate to us our perceptions without the intervention of matter as with it. Dr. Clarke deprives us of all defence against Berkeleyism. I said, 'I am not afraid of Bishop Berkeley, if you are not afraid of impesing on the Deity the ceaseless agency which Dr. Clarke insits upon.' 'I repeat,' said Sir William, that an omniprocent God can do all that Dr Ciarko ascribes to Him, but if you deprive riatter of all use you will raise doubts of its existence."

"When phronology was first taught at Edinburgh, a me leading ministers of the Kirk, in their zeat for Calviniam, gave the new science their amppore, under an impression that the foctrine of necessity, as

man as Dr. Gordon should not see the danger of his now allies; for whatever may be affirmed of a moral necessity, a mechanical necessity is subversive of religion and morality."
"Here I mentioned to him a remark

"Here I mentioned to him a remark which I had made to certain well-known phrenologists, with reference to two distinguished Sectsman (Bishop Sandford and Lord Glenlee), both of whom, although able men, had low foreheads, and were therefore phrenologically deficient. One phrenologically deficient, one of talent, have low forcheads, but do you think they have low forcheads, but do you think they are men of talent? 'You are right,' said Sir William, 'in sifting carefully the facts alloged by phrenologists. For it is on the ground of reience and observation that we must meet them, and not of religion and morality. Before denouncing phrenology is mischievous, we must prove it to be false.

"Some imo afterwards, I was invited by

"Some time afterwards, I was invited by "Some time afterwards, I was invited by a zealous phrenologist of the name of Hamilton, to mest at dinner Sir William Hamilton, and the celebrated George Combe. 'I hope,' said Mr. Hamilton, to have a grand phrenological field-day, by securing an equal number of phrenologists and antiphrenologists to back these two champions. You must come to support Sir William. I can easily bring togother as many well-in-formed phrenologists as I please to support Mr. Combe but I can hardly find a single arti-phrenologist, who is not wholly ignorant of the subject. I accepted the invitation. The discussion was extremely interesting and lasted the whole evening. Sir William, as our host apprehended, had not his full quota of supportors, but he had at his command a battery of arguments and references which never failed him. Some startling confessions were wrung from the phrenologists. Being pressed as to the testimony of conscience to rewards and punishments, Mr. Combe had recourse to a very singular illustration. 'If,' says he,
'I have constructed a fiddle, which, in consequence of my bad workmanship, is always giving out bad music, I blame myself; I never think of blaming or punishing the fiddle. At another time some one remarked, that, on phrenological principles, no spiritual agent, except perhaps the Deity himself, could be supposed to exist. 'You do not believe,' said an anti-phrenologist,
'in the existence of the evil one.' 'Certainly not,' replied his antagonist. 'I do
not believe in the existence of spirits, whether evil or good.'"

### Acceptance by Mr. Baxter of the Montreal Call.

DUNDEE, (SCOTLAND) U. P. PREEBYTERY.

At a special meeting of this Presbytery held for the purpose of disposing of the call from the Stadley Street congregation, Mon-treal, Canada, to the Rev. John Cansh Baxter, minister, Wishart congregation, Dundee, to become their paster. Rev. Dr. M'Gavin was Moderator; and there was a large purposer of Mr. Bayte's congregation large number of Mr. Baxter's congregation present. Rev. Mr. Eadie, of Glasgow, and Rev. Dr. Wilson, Dandee, appeared as com missioners in support of the call; and Dr. McEwan, Mr. David Nichol, and Mr. J. B. Third appeared as commissioners from the Wishart congregation.

The Clerk (Rev. Mr. Wilson), having read the reasons for translation and the answers thereto:

The Moderator then placed the call in Mr. Baxter's hands, after which he called on the respective commissioners to make any remarks they might think necessary.

Rev. Mr. Eadie was glad to observe such a kindly, genial, spirit pervading the papers in the case, but it appeared to him that the reasons were stronger than the answers. He held it to be a Bible truth that a minister sustained two distract characters. He was first of all pastor of a separate congregation, and he was also a minis ter of the Church of Christ. A congrega-tion could covet any minister, and the minister was perfectly free to resign his charge, and accept another if he thought he was going to a more useful sphere. The rev. Doctor thought that Mr. Baxter's call to Montreal was a providential one. Mr. Baxter was on his way home to Scotland, and was detained in Montreal, and preach od to that congregation, and they resolved to call him to be their minister. He was an earnest, successful, an l. popular minister in Dundee, and he bore an unsulited character. It he went all would regret his going. They would feel they had lost a friend and a brother, but they would have the assurance that he had followed that course from a true sense of duty from no minor consideration, but from the great and primary object of serving the Lord in that new sphere of labor. The people in America were very kind, and they would welcome a brother from the old country, as they loved it. The Presbyterian Church was very strong in Canaua, and he had no doubt that very soon it would be one Church filling the whole territory. Mr. Bacter had raised his congregation to its very best, and he might safely leave it to build up another church, for the glory of the Master and welfare of the Church. .pplause).

Rev. Dr. Wilson, who on rising to speak was warm! received, also made a few ob servations , support of the call. He presumed that 'heir friends on the other side of the At intio had almost taken it for granted the they in Scotland were very much in the same position as they happily were, and a be crusted they would yet be, a united, ever rowing Church, growing in strongth, and gowing also in many other higher respec . By the translation of Mr Baxter lie di not see that there was any great risk of 'Vishart congregation getting dispersed or weaker. If he left the congregation he lote it with all its organization and much very in perfect, therough working order, and he went to build a congregation out of its first elements, and they could hardly doubt. looking to the history of his ministry in Dundee, but that he would be equally successful in Montreal, Dr. Wilson thought that a minister in Canada stood at a point of time and in a place wherein he might he more largely influential for fulture good over a very extensive area than if he occupied almost any other

position in the world, and that would be position in the world, and that would be a weighty consideration in his mind if a call were addressed to him from across the Atlantic. It must, he thought, impress itself on the ministers of every Church, and on the mind of Mr. Baxter, that that was a most important sphere of labor, and, to his mind, the manage with a greater importance than of unspeakably greater importance than any ministerial work in Dandec. (Applause).

Mr. David Nichol, on behalf of Wishard Church congregation, then addressed the Court, He said they were desirous to re-tain the services of their respected paster. He had labored amongst them for a quarter of a century, and during that time had tor of a century, and during that time had been most faithful in the discharge of his duties. The congregation were willing to support him in the future as they had done in the past, but if he decided to accept the call that had been placed in his hands they wish him God speed—(applause)—and they accompanied that with their eacnest prayers that he might be long spared to build up the infant church in Montreal. (Applause). plause).

Mr. Macewan concurred in what Mr. Nicol had stated. The Wishart Church congregation did not dispute that it was an important matter for the Stanley Street Congregation of Montreal to abtain the services of an experienced minister, and they acknowledged the high compliment they had paid Mr. Baxter in issuing that call so unanimously in his favour. But while they admitted the strength of the claims for his translation, it was their con viction that there were stronger and more important reasons why he should remain in his present charge. It would be a serious thing for the congregation to lose the services of a minister in whom they had reposed their confid ace as their spiritual instructor, and they were desirous that the associations of Christian followship and sympathy which had been formed should not be severed at that advanced stage for his ministry. It had been stated that Mr. Baxter had raised the Wishart Church to its best, and therefore he should leave it; but Dr. MacEwan was of opinion that for that reason they should use every means in their power to retain him to keep it in that position. After referring to several other matters, he concluded by expressing his confidence that Mr. Baxter would give due consideration to the statements that had been made on both sides. If he decided tremain with them, his action would bind the hearts of his people still closer to hum, and would increase the zeal and prosperity of the congregation. (Applause.)

Mr. Baxter then rose and said--Modera

tor, the reasons for removal with the answers against translation having for a time been in my hands, the pleadings also of Commissioners on both sides having been heard, I might crave the usual delay ere giving my decision if more guiding light were either probable or requisite. But as within the customary fortnight there is little likelihood that additional information will come, the course best for all concerned may be to end needless suspense by inti-mating now what my resolve on the matter is. The steps which have led to the result are left untold; only you will credit me with earnest, devout, conscentious consideration of the case in its whole bearings, and, though after a severe struggle yet at last with a firm conviction that the conclusion is the right one, I have to announce acceptance of the call from Canada. Having made such a statement, I am indisposed to prolong my remark. Mixed emotions fill the heart so as to check the freedom of tongue, and every person here will appreciate the motives which compel brevity of speech. Yet a word or two farther may be —must be attempted. To my present people I am bound by the unfeigned and undiminished effective. I here had from them. minished affection. I have had from them through the years precious proofs of attach ment for which they shall receive unceasing cratitude, and when far away in the sphere where my lot is to be east, if I strive for the good of Stanley Street congregation, my future labours can never supplant for vent wishes for the progressive welfare of my former associates in Wishart Church. My fellow-ministers of this Court may rest assured of my unabated regard for them. Our relatio is have been brotherly. Differ ences of view on questions under debate have not permanently, if at all induced all enation of spirit; and should the field in prospect demand of me any work which shall advance the cause of our commer-Master, where Presuyterianism is inc, that degree of service will bring wemory often hack to the hours and the plan- of our eclesiastical intercourse here. Permit inc one more sentence, especially as not many occasions of expressing it may be furnished previous to departure. It has been my privilege to take some share in public movements for the profit of the community, co-operating for that object with men of deversified denominations in a way that true men ever should. It has also been my happiness to form valued friendship over a with circle, embracing all classes in our town, to trar myself from which o ists no slight sacrifice. But when an ocean divides us, and when thousands of miles away, I will not forget all the marks f regard I have had from such persons, and over will pray for the welfare of the old home in everything that concerns its commerical industry, its social morality, and its genuine piety. (Applause.)

On motion of Rev. Mr. Miller, seconded take steps for dissolving the connection existing between Mr. Baxter and the congregation. Both gentlemen delivered speeches exceedingly complementary to Mr. Batter, and expressive of the high estimation in which he was held by the brothern of the Dandeo Presbyte y.

THE Parcian Musionary states that the authorities in In lie have ascertained from careful examination of the whole of the rosults of the last Indian census the ponulation of Inda is not loss than 282,000,000 But they of are opinion that, if I were possilue to obtain a perfectly accurate consus of the inhabitants of the whole of the Pro-tected States, of the Kill and Forest tribes, and of the tribes on the eastern frontiers and the Sab Himalays, the tolk population of the Indian Empire would amount to not less than \$00,000,000.

## Scientific and Aseful.

Caston Oat is an excellent thing to soft-en leather.

Cities of tartar rabbed upon soiled white kid gloves shouses them well. A sor error of evanide of potassium is the best poison to kill insects of any

kind. A FIRT of mustard seed put in a barrel of e.der will preserve it sweet for several months.

LINEN can be glazed by adding a teaspoonful of salt and one of finely-somped white some to a pound of starch.

A MIXTURE of oil and ink is a good thing to clean kild boots with; the first softens and the latter blackens them.

A simple remedy for removing freekles is A similar fellow to terminate the first and a small quantity of horse-radish. Let the mixture stand over night, and use it as a wash three times a day until the freekles disappear.

PULYERIZED alum possesses the property of purifying water. A tablespoonful sprink-led into a hogshead of water (the water boing stirred at the time) will so purify it that it will be found to possess all the freshness and clearness of the fluest spring water. The leaves of geraniums are an excellent

application for cuts, when the kin is rub-bed off, and other wounds of the same kind. One or two leaves must be bruised and applied on linen to the part, and the wound will become cicatrized in a very short time.

ALL sorts of vessels and utensils may be purified from long-retained smells of every kind, in the easiest and most perfect man-ner, by rinsing them out well with char-coal powder, after the grosser impurities have been scoured off with sand and potash.

#### LEMON PUDDING.

One-half pound of apples, grated; one-half pound of fine sugar, six ounces of butter, eight eggs, omitting the whites of four; rind and juice of three lemons; with or wi'hout pastry. Bake three-quarters of an hour. To be eaten cold.

#### HASTY BREAD PUDDING.

Put one quart of milk in a porcelain kettle, set it over the fire butter slices of bread and crumble in until thick, beat three eggs, add sugar and flavoring as for custard; when the milk is hot pour in the oggs, stir well, take up and serve.

#### CRACKED HEELS,

According to Land and Water, often arise from derangement of the digestive organs, and in many cases may be easily cured by giving the horse a few carrets, and keeping the sorec free from dirt. A good liniment to use is glycerine, four ounces; iodide of potassium, two drachms. Greese or oil should be avoided. A little sulphur—say half an ounce—and about a scruple of iodide of sulphur may be given bell mixed with the feed. daily mixed with the food.

## PATRON'S FRUIT CAKE.

The day before you make the cake stew two cups of dried apples till soft, chop fire and simmer in two cups of molasses from one to two hours. Next morning add one cup of sour milk, two small teaspoonfuls of soda, one cup of sugar, one nutmeg grated, one teaspoonful each of cloves and cinnamon, butter the size of an egg, and flour enough to make as stiff as gingerbread; raisins improve it. Bake with a steady fire. Time improves it, and icing will keep it from drying and getting hard.

## RICE WITH SAUCE.

One and one-half cups of rice, butter, sugar, strawberry or raspborry preserve. Steam the rice and salt it. When it is about half done add some milk, and cook until the rice is very tender. Do not stir it with a spoon. Shake the pan gently in-stead. Take it from the fire and put it in a mould. Set it on ice. Make a cold sauce of rugar and butter rubbed to a cream. Add to it a generous quantity of strawberry cr raspherry preserve. Sur well. In summer use fresh herries in the place of the pre-

# ROAST HAUNCH OF VENISON.

The flavor of venison is improved by being kept as long as possible, and yet remaining perfectly sweet. Choose a haunch with a clear, oright and thick fat. The more fat the better the meat. Wash it in warm water and dry it well with a cloth; butter a slicet of white paper and put over the fat; lay the vension in a deep baking desh with either a closely fitting lid or a coarse paste one-half meh thick. Cook in a molerately hot oven from three to four hours, according to the size of the hannel. Abov twenty minutes before it is done quicken the fire, remove the paste or the dish cover, dredge the joint with flour, and basto well with butter until it is nicely frothed and of a fine delicate brown color Garnish the knuckle-bone with a frill of white paper, and serve with a gravy made from its own drippings-from which the fat has been removed-placed in a tureen Current jelly always accompanies venison,

## SOLDERING WITHOUT FIRE.

Take one ounce of sal-ammonaic and one of commor salt, an equal quantity of calcined tartar, and as much of boll metal On motion of Rev. Mr. Miller, seconded with three onness of antimony. Poned by Rev. Mr. Jack the Presbytery agreed to well altogether and seft it. Put this into a take steps for dissorring the connection piece of linen and enclose it well all around with fuller's earth about an inch thick. Let it dry; then put it between two crucibles over a slow fire to g t heat by degrees. Push on the fire till the lump becomes red hot and melted altogether; let the whole cool gradually and pound into powder. When you want to solder anything put the two places you want to solder anything put the two pieces you want to join on a table, ap proaching their extremities as near as you can to one another, making a crust of fuller's earth, so that, holding to each piet and passing under the joint, it should oper on the top; then throw some of you powder between and over the joint. Have some borsx, which put into hot spirits of wine till it is consumed, and with a feather rub your powder at the joint; you will se it immediately boil. As soon as the boilo atops the consolidation is made. If the be any roughness grind it off on a stone. Zechange.