

## That Baby Boy of Mine.

BY FERDY H. PUNSHON.

Those days they seem as yesterday,  
Those days of long ago,  
And I a worn-out woman now,  
With hair as white as snow.  
Yet, through the mists of lapsing years,  
One bright face seems to shine,  
And tender memories bring back  
That baby boy of mine.

The thought of those glad days is as  
A story that is told;  
I see his blue and laughing eyes,  
His fair hair touched with gold.  
Ah! how his winning, loving ways  
Did round my heart-strings twine;  
I feel his arms about my neck,  
That baby boy of mine.

I found some toys the other day,  
I know them all of course,  
Some building blocks, a train of cars,  
A little rubber horse.  
A rush of sudden feeling came  
That I can scarce define;  
They were my darling's treasures,  
That baby boy of mine.

It seems but yesterday, I say,  
So fast the years trip by,  
I rocked him in his cradle-bed,  
And sang his lullaby;  
And when the evening shadows fell,  
The stars began to shine,  
I prayed to Him who rules the stars  
For that dear boy of mine.

I mind how once the lad fell sick,  
I'll ne'er forget the day,  
I thought the angels sure would come  
To bear our bairn away;  
While John he whispered, "Mary, we  
Must trust in the divine,"  
And God he gave him back to us,  
That baby boy of mine.

We tried to teach his little feet  
To tread the narrow way  
That leads from darkness into light,  
To everlasting day;  
And as we saw our Saviour's hand  
His youthful heart refine,  
We know that we would meet above  
That baby boy of mine.

We wait in patience for the end,  
The end of all our strife,  
And our dear lad is with us yet,  
To cheer the close of life;  
A stalwart form is at my side,  
He links his hand in mine,  
And whispers, "Mother, I am still  
That baby boy of thine."

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## Proper Amusements.

BY JAS. M. KING, D.D.

Let us think a little on the following propositions:—

1. The Church of which I am a member pronounces strongly against dancing and card-playing.
2. Devout young Methodist people find no difficulty in observing the law of the Church on these subjects.
3. Many young people of the wealthier or more worldly class, or those seeking social relationships with this class, who are in our Church, find it necessary, so they think, in the society to which they are admitted, or seek admission, to dance and play cards.
4. Sometimes they ask the question: "If we cannot have these sources of entertainment, what can we do?"
5. How may young people thoroughly enjoy an evening company without the dance or the card-table?

There are young people and there are young people. There are Methodist young people and there are Methodist young people. If all young people in the Church came in with a right understanding of what the Church membership, in character and privilege, means, and were cultured in an intelligent and cheerful piety in their homes, these problems of amusement and diversion would find their solution without criticism or debate. But we must take young character as we find it, and mould it after a higher model.

The O. L. S. C. is doing a noble work in this direction. Wherever we find one of these circles organized in a church, we shall find enrolled the choice young people from whom the Church and the world may expect some service. But there is some danger of this class being considered as forming a select and exclusive circle, and this would alienate the less intelligent class, whom we desire to reach and help. And this latter class—often of the wealthier or more worldly class—runs off into dancing and card-playing, and forms another circle, bound together by lower purposes, but none the less exclusive.

If the desire to help each other, as well as to amuse, enters into the plan for an evening's enjoyment, then the programme is easy of adjustment.

A company of young people have assembled. What shall they do? The host and hostess may determine—and ought largely to determine—the character of the diversions. They may raise or lower the tone of the enjoyments of the young people under their roof. To be too strict is to repel—to neglect is to lose their confidence. There will always be two or three leaders in your social circles. If they are silly, they will drag down to their level. If they are sensible, they will raise to their level.

But character comes to the front, and is developed, when rational entertainment and recreation for both mind and heart are furnished. It takes no high Christian culture to understand this. Any noble-minded youth will promptly recognize these facts.

There are such things as fun without folly; mirth without silliness; exuberance of spirit without coarseness of demeanour; diversion without dissipation; innocent entertainment without unrestrained license; and youthful joys without misleading amusements.

Suppose the social gathering to be the first held in the fall, how charmingly an evening could be spent in conversational off-hand narrations of vacation experiences!

Whether the place of assembling be the parlour of a private house or a church parlour, any amusement appropriate for the one is not inappropriate for the other. While the young people are assembling, let different persons keep the piano playing, and thus relieve the embarrassment of the entry of any dilident ones. Let the leaders, or experienced ones of the company, see to it that no circles exclusively of one sex are permitted to congregate.

Let each person arriving be formally presented to the host and hostess, if in a private house; or to the reception committee, if in a church parlour, as an important matter of culture, and as an immediate aid to ease of demeanour. Let some one be selected to give a brief synopsis, in narrative style, of a new and valuable book. Another, to give a humorous recitation, or reading, or song. Another, to prepare a few conundrums. Two piano solos, or duets, neither too classical nor too long. Let a period of time be suddenly announced when each lady and gentleman will be expected to converse with their nearest neighbour. A little chorus sing-

in which all can join without criticism for lack of musical talent. A few games of the innocently nonsensical order, in which all can unite.

Some simple refreshments, placed in a room or hall accessible to all, where little companies may repair and be helped at pleasure, without the formality or loss of time required in all assembling at the table at the same time, thus removing the impression that eating is the chief attraction of the assen blage.

Disperse at a reasonable hour before midnight, that health and spirits may be unharmed for the coming day of duty and honest employment.

## What it Takes to Succeed.

A DISTINGUISHED writer, speaking of the amount of study found necessary to become fitted for the profession of an author, says: "I became aware that one could never sail a ship by entering at the cabin-windows. He must serve and learn his trade before the mast. This was the way that I would henceforth learn mine."

Few persons not in the profession of literature can have any conception of the incessant toil, of the prodigious amount of hard labour that is required for success. Genius for literature is not so much superior brilliancy as an unlimited capacity for downright solid work. He who can delve and toil unremittingly through years and years, will find himself able to give the world ideas that it wants.

But the principle applies to many other callings as well. The artist, the mechanic, the inventor, who gives the world something that it has not had before, succeeds in doing so as the result of long, laborious toil.

Inventions are sometimes the result of accident, but more frequently of long-continued thought and experience. Edison, the world's foremost electrician, is one of the greatest workers living. Few people who are in the enjoyment of the fruits of his brilliant achievements, can have thought of the amount of labour expended by him in reaching these results. In every-day life, the same kind of fidelity is needed that the best ends may be reached. The young mechanic should not expect to reach perfection in his art in a single year's apprenticeship. The minister, the merchant, the physician, the farmer, will reach their best aims only through years of careful training and well-applied toil. The management of a ship must be learned in all its details before one is fitted to command and be entrusted with valuable cargoes and more valuable lives. And so on in every calling in life there is needed such thoroughness and efficiency as can only be gained at the cost of long-continued and well-directed exertion.—Selected.

MR. BROWNING used often to speak to friends of the only occasion on which he ever spoke to the Queen. Some years ago the late Dean of Westminster and Lady Augusta Stanley invited him among others to tea at the Deanery to meet the Queen, and a small select party were present, Carlyle being one. The company, as was befitting in the presence of their sovereign, were respectfully silent, only joining in the conversation when addressed. The Queen began to talk to Carlyle and expressed her opinions on some matter with which he differed, and he, as usual, contradicted her and silenced her. As the Queen left the room she stopped at the door to speak to Mr. Browning and say good-bye, remarking, "What a very extraordinary man Mr. Carlyle is. Does he always talk like that? I never met him before." Mr. Browning was only able to assure her that it was his invariable custom.