

LOVELINESS.

Once I knew a little girl,
 Very plain ;
 You might try her hair to curl,
 All in vain ;
 On her cheek no tint of rose
 Paled and blushed, or sought repose ;
 She was plain.

But the thoughts that through her brain
 Came and went,
 As a recompense for pain,
 Angels sent ;
 So full many a beauteous thing,
 In her young soul blossoming,
 Gave content.

Every thought was full of grace,
 Pure and true ;
 And in time the homely face
 Lovelier grew,
 With a heavenly radiance bright,
 From the soul's reflected light
 Shining through.

So I tell you, little child,
 Plain or poor,
 If your thoughts are undefiled,
 You are sure
 Of the loveliness of worth ;
 And this beauty not of earth
 Will endure.

—[St. Nicholas.

THE following is from a late number of the Montreal Witness : "The position of the Government on the Fishery question, as explained by Sir John Macdonald in the House of Commons, is one which will command the confidence of the country. He stated that the Government held that by the treaty of 1818, and the law of nations, American fishermen are excluded from the in-shore waters of Canada and from the privileges of ordinary traders. Their policy was to enforce the treaty firmly but without giving cause for irritation, and if possible to come to a settlement

of the entire question with the American Government. The most important portion of the statement was to the effect that the British Government was in perfect accord with the Canadians on this question, and that the American Executive had manifested so friendly a disposition toward Canada as to encourage the hope not only of a settlement of the fishery trouble, but of negotiations ending in 'enlarged commercial relations.' Does this mean Commercial Union?"

THE BOND STREET PROPHET'S
 SERMON ON "ANTI-
 POVERTY."

From the Toronto World.

Dr. Wild's church was crowded yesterday evening to hear his discourse upon the "Anti-Poverty Society," a branch of which has lately been established in Toronto.

He said that as coming events cast their shadows before them, it might be safely conjectured that some great change was coming about from the activity—apparent in society—towards reform. Various societies had all for their object the promotion of man's well-being and happiness.

Jails, churches, temperance, labor, benevolent, benefit and anti-poverty societies—all had the same object in view, and would be successful in proportion to their trust in the Divine Word and the degree in which they were guided by it.

Having averred that Christianity pays the laborer one-fifth of his weekly wages, the Doctor went on to say that the Society of Friends (or Quakers) were a model people, and as sure as there was a happy hereafter the Quakers would have a good chance of attaining it. In his young days it would have been as hard to find a poor Quaker as a Tipperary Jew or a Cori negro.