

WIMBLEDON.

For the Queen's Prize.

July 15.—Yesterday was the most

of the competitors that have

the meeting commenced. At

any rain, accompanied by half a

set in, continued in a way

at all conducive to the comfort

in tents. At gunfire in the

wind continued in full force, but

occasional squalls of rain and

lying masses of cloud allowed

rough through at intervals in

all favorable to good scores.

all, but to be done without

and the usual procession of

the Wimbledon and competitors

be in readiness for the com-

the second or 500 yards race

prize. When the first gun

long line of volunteers took

up position, on the damp

front of the line of targets,

second gun behind the line of

the report from the council

fire at once commenced. The

business of the day had begun,

range, but it was not until

either in strength or direction.

It was enough to make a notable

in elevation between the two

in the course of their seven

was sometimes due to the fact

that the first shot was not

making a difference of eight

in the course of the few

conditions made it impossible

shooting should be good, and

to the utmost the judgment

some of whom made what

stances, was very admirable

others and men of ripe ex-

erience to the front very care-

fully. The result of the day's

was that the bulk of the best

up but poorly, and that new

to come to the front very care-

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AN UNPUBLISHED POEM BY WHITTIER.

In 1833, according to the recently published

reminiscences of Mrs. Friedilla Webster Page,

of Washington, D. C., she was attending the

Cony Female Academy at Augusta, Me., in

that year there came to Augusta for a summer

a Mrs. Nelsa, who established herself at the

academy boarding house as a teacher of music.

She possessed an autograph album which

was somewhat of a curiosity in its way.

Among its contents was a poem written, as she

said, by a very prosy, awkward young man

who boarded in the same house with her, and

at whom she was in the habit of poking fun

rather mercilessly. The evening before leaving

her Boston boarding house she gave him her

album, requesting a slip from his pen, upon

which he inserted the following lines, which it

is believed, have never been published. Susan

Cony, a cousin of the author of the "Reminiscences,"

then a young lady of 16, wrote them out,

and the poem is transcribed from her neat

little copy:

"Thou art going hence—God bless thee!

"Thou art going hence—farewell!

"May the devil ne'er distress thee,

"May the wide world wean thee well.

"Thou art going hence forever,

"And thou shalt not be true;

"I will, for thou shalt never

"Lament thy leaving here.

"Yet, I will not forget thee,

"As thou art now and then;

"And some will ne'er regret thee

"Who do not weep to part.

"They will miss thy merry laughter,

"As the school boy does his rod,

"As the jester will follow after

"Thy visitings abroad.

"Farewell! the Lord be near thee!

"In thy future goings on;

"And the plume and the feather

"As thy Quaker friend hath done.

"Thy life may nothing vex it,

"Thy years be not a few,

"And at thy final exit

"May the devil miss his due."

JOHN G. WHITTIER

"15th of June, 1830."

SERMON.

Preached in St. James' Church, St. John,

N. B., by Rev. G. Osborne Troop,

Rector.

A NEW CREATION.

"If any man is in Christ, there is a new creation;

the old things are passed away; behold, they are

come new."—2 Cor. v. 17 (R. V. margin).

1. Our subject, then, is "A new creation,"

and may God the Holy Spirit guide us into

all needful truth concerning it. In verse 10

of this chapter we read, "We know not what

henceforth know no man after the flesh; even

henceforth we have known Christ after the

flesh, yet now we know Him so no more."

Then follow the words of our text: "Where-

fore if any man is in Christ, there is a new

creation; the old things are passed away;

behold, they are become new." Briefly ex-

pressed, St. Paul's meaning in verse 10 is,

all men are now known by their being

in Christ or not in Christ. This is to be

known, not according to his nationality, but

according to his relation to Christ. This is

the outward appearance no longer regards

the persons of men. As Christians we know no

man after the flesh, yet now we know Him

so no more. "How had St. Paul known

Christ after the flesh? Before his

conversion he had looked upon Christ as

the despised Nazarene. He regarded Him

as a great impostor, who was wilfully mis-

leading the people. He felt himself called

by God to combat him, and to bring him

down. He felt himself called by God to

destroy his followers. He devoted every

energy to the work of subverting the

kingdom which Christ had set up. He oc-

cupied a leading place among the bitterest

enemies of

THE CHRISTIAN CHURCH.

He never hesitated to give his vote against

Christians who were brought to trial, when

he knew that they would doom them to

death. But as soon as he is converted he

looks upon Christ after the opinion of men.

When he has himself experienced the

new creation he has no longer regard-

ing the Lord Jesus merely as the meek and

lowly carpenter of Nazareth, but as one

who has been "declared to be the Son of

God with power, according to the spirit of

holiness by the resurrection of the dead."

Whom formerly he had persecuted, now

in lowly adoration he worships, as

King of Kings and Lord of Lords, "God

over all, blessed for ever."

3. As it was with St. Paul and his fellow

Christians, so it is with us today. We do

not know the Lord Jesus Christ after the

flesh. While unbelievers of our own time,

like the unbelievers of old, grope in dark-

ness, knowing Christ only after the flesh,

and finding him a stumbling block, we

read the mystery of Bethlehem and

Calvary in the light of the Resurrection,

and we are crucified, yet ever-living

in the Lord, as the Lord of the world.

We are crucified, yet ever-living in the

Lord, as the Lord of the world. We are

crucified, yet ever-living in the Lord, as

the Lord of the world. We are crucified,

yet ever-living in the Lord, as the Lord

of the world. We are crucified, yet ever-

living in the Lord, as the Lord of the

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Lord, as the Lord of the world. We are

crucified, yet ever-living in the Lord, as

the Lord of the world. We are crucified,

yet ever-living in the Lord, as the Lord

of the world. We are crucified, yet ever-

forth in the image of God, a living soul. He

is the image of God, a living soul. He is

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