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THE
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FOR
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S and PIANO
of our last
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the very latest
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Y. & CO.
King Street.
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SONS,
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a good supply
House, partially
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F. ESTEY,
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100 half-barrels
T & SONS,
South West,
1880
SEEDS.
SEEDS, viz:—
Northern RED
MOTHY SEED,
Dutch CLOVER
EDS, comprising
and English Field
of the most
D. WUITZEL
Best Varieties
of Vetches,
Festuca, Parsnips,
ry, Fanney, &c.,
German Rape
algue.
market prices; by
ER & SONS,
27 King Street.
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LAW,
Fredericton,
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ILL, &c.
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The Freeman & Antislavery

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOWA SCOTIA.

REV. J. McLEOD.

VOL. XXVII.—No. 25.

SAINT JOHN, N. B. FRIDAY, JUNE 18, 1880.

[EDITOR AND PROPRIETOR.]

WHOLE No. 1377.

THOMAS LOGAN, Fredericton,

Respectfully announces to the public that the largest portion of his

New Spring Stock

DRY GOODS,

is now open and ready for inspection.

English, American and Canadian Goods

OF EVERY DESCRIPTION, COMPRISING:

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SILKS AND RIBBONS,

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CARPETINGS,

Floor Oil Cloths,

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IN ALL COLORS, ALWAYS ON HAND.

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OPPOSITE NORMAL SCHOOL.

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PATTERN AND STYLE.

THEY HAVE FURNISHED THEIR PRINTING

OFFICE AND BOOKBINDERY WITH

NEW TYPES & PRESSES.

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First Class Machinery

AND MATERIALS,

AND ARE PREPARED TO DO ALL KINDS OF

WORK IN THEIR LINE OF BUSINESS.

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Barnes & Co.,

PRINCE WILLIAM STREET,

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The Intelligencer.

SABBATH SCHOOL LESSON.—June 27.

BY PROF. J. A. HOWE.

THE WINE DRINKER.

Proverbs 23: 29-35.

GOLDEN TEXT: Wine is a mocker, strong drink is raging, and whoever is deceived thereby shall be a fool.

NOTES AND HINTS.

"Who hath wine?" What man in the community by his conduct invites misfortune, and not only invites it, but secures it in abundance? The answer to the question is given in the next verse. "Who hath sorrow?" or "is in distress?" Distress in business, in physical condition, in respect to his prospects, in his own home. Sometimes, too, he sorrows on account of his slavery to habit, and sighs for an emancipation of which he has no hope. "Who hath contention?" The effect of intoxicating drink on men is not to stimulate them to good, but to evil. It makes men irritable, quarrelsome and hateful. "Who hath babbling?" The speech of the drunken person is not worthy of the name of speech. It is incoherent, meaning less. To such has come the mind "made in the image of God," for the sake of drink, can lend itself. "Wounds without cause." For which he can give no account, and for which there was no necessity. The wounds of the drunkard are not deep in his flesh, but in his soul. "Redness of eyes." Drink inflames the eyes and gives them a peculiar bloodshot appearance. This is one of the marks of intemperate habits. This abundance of evils is not balanced by any advantages obtained by drink. What recompense has the drunkard, or does wine-drinking yield him? "Tarry long at the wine." That is, those who are "hard drinkers." The peculiar fascination of this spirit is shown by its power to draw men together for drinking, and to hold them together by the smell, taste and exhilaration of drink. As they tarry long they forget what will follow. "Mixed wine." Wine to which spices are added for producing a still higher degree of intoxication. This is a common practice. In our day, drugs most deleterious to health are so generally mixed with liquors that it is difficult to find wine or other intoxicating drink not adulterated.

"Look not upon the wine when it is red." That is, when its color makes it look attractive. Here is a remark which every one inclined to drink will do well to ponder. Temptation to drink, like other temptations, is best resisted by keeping the mind on the consequences. The exposure to temptation has caused the downfall of multitudes. Besides, there is a word for those who never have formed an appetite for wine. Refuse to look upon wine and you are safe. "Giveth his color." That is, when it sparkles in the cup. "Mouth as if with oil." The better translation here is, "when it goeth down smoothly."

"At the last." Afterwards, as the sequel to drinking the wine. "It biteth like a serpent." The effects of wine are like the poison of a serpent in the veins. The effect of wine-drinking is to inflame the passions, and so lead men to seek for lewd society. It lowers the natural purity. "Thine heart shall utter." The heart will utter what is in it. Intoxication reveals the natural depravity of the heart. Hence the drunkard is addicted to evil speech.

"Lies down in the midst of the sea." That is, "lies down to sleep in the midst of the sea," or "in a vessel in the midst of the boisterous sea," where he is liable to roll overboard. The meaning is, needlessly exposes himself to death. "Lies upon the top of a mast." One who lies down there falls into the sea. It is the height of folly to sleep there. A drunkard is equal to acts of like folly.

"I was not sick, &c." These words are his reply to those who warn him of sickness, blows and wounds. Stunt this paragraph thus: "They have smitten me (you say), but I am not made sick; they have beaten me (you say), but I have felt no bruises. No, I will not hear your advice; but as soon as I have slept, I will again seek the cup."

Practical Lessons:

1. The sorrows of the drunkard are many and fearful.

2. Drunkards once were temperate, but yielded to temptation to drink.

3. Beware of the first cup, and no other can harm.

4. Moral as well as social degradation follows drunkenness.

5. Intoxicating beverages are a curse and only a curse to man.

PLAIN LESSONS.

BY REV. F. E. BLOTH.

"The things that should most concern us here and prepare us for a hereafter, are plain things that require no great effort to understand. The important lessons of life are plain and unambiguous. Our duties are plain. The way to heaven is plain though narrow, and may easily be found, like the road to the cities of refuge long ages ago. If we do not know the things that pertain to the kingdom of heaven, it is because we willfully shut our eyes to the light which shines around us.

The light comes millions of miles from the sun to greet us every day, yet we close our eyes against it, and its visit would be of no avail to us; and if we would see, we must open our eyes; and if we would know the truth, plain as it is, we must look for it. It is very plain that if we really want to get to heaven, we must live according to the teachings and commands of Christ. There is but one road leading to that country; and Jesus says, "I am the way, the truth, and the life." "No man cometh unto the Father, but by me." This is plain. There is no access to the Father, but by the Son. Jesus is the only way to the Father. All others are thieves and robbers; and he that attempts to climb up some other way makes himself a thief and a robber—attempts to steal eternal life, and robs Christ of his glory, who for the joy that he saw before him, endured the cross, despised the shame, and is now set down at the right hand of the throne of God."

The hosts of saved ones whom John saw when on the Isle of Patmos, were all washed in the blood of the Lamb. And the elder said, "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."

If you reject Christ, all real hope of heaven must be abandoned. That holy city can not be

entered by any but those whose names are in the Lamb's book of life. Just that many who be permitted to walk her golden streets; not one more, nor one less. The elect, according to the foreknowledge of God, "having predestinated unto the adoption of children by Jesus Christ to himself according to the good pleasure of his will." In whom we have redemption through his blood, the forgiveness of sins. It is therefore plain that those who would reach the land of promise, the heavenly Jerusalem, must go there through Jesus the Saviour.

As plain as this is there are some who profess to be teachers of the way who declare that there is no such difference of whether you believe Christ at all, in order to secure eternal life, Peter says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Either Peter was mistaken, or they are deceived, or hypocritical. A plain contradiction, and one of the other must be—to speak mildly—mistaken. It is a plain lesson that if we would get to heaven we must repent, if we have not yet, and believe the truth and be delivered from the power of the law which declares "the soul that sinneth it shall die." This, of course, applies only to those who are responsible to the law by virtue of accountability.

"Except ye repent, ye shall all likewise perish." "Ye must be born again." "If ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body ye shall live." Sin must be forgiven. You can not enter heaven with one sin, the gate thither is too straight. You must seek and find salvation. "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven."

These plain words are from the lips of Jesus himself. Certainly, no one used to err therein. Not only profess to be converted, yet can never be converted, or ye can never enter into the kingdom of heaven. The road to heaven is plain, and the duties enjoined concerning it are plain. A fool shall not use his wisdom, and a simpleton suppose it might be otherwise. It can not be otherwise. This is the way walk ye in it, and ye shall find rest to your soul. You must come to God's terms. You can not, will not, must not, easily leave, if you so desire.

Another plain lesson is that if you would get to heaven you must do something. Not only cease to do evil, you must learn to do well. You can not dream and idle yourself to that good land. You must work out your soul's salvation with fear and trembling. Yes, work it out, not ceasing carelessly along. You must arise, and be doing. If you would have God for help, help yourself, and trust in him for what you cannot do. People do not fall into heaven by mere accident. "Wherefore the other brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Yes, diligence; "for if ye do these things, ye shall never fall." Work hard and constantly, and your entrance there will be sure and abundant.

You must do right; "for blessed are they that do his commandments." Did the good Samaritan administer to the wounded man in the road to Jericho? It is plainly commanded, "to show unto him." Yes, do it. "Ye shall only do, but do right." If there enemy hunger, feed him. "If there are those who are sick—the fatherless and widows—visit them in their afflictions, and keep yourself unpolluted from the world."

And by this same plain rule, of doing good. "As ye would have others to do you, do ye even so to them." All this is plain, very plain. It is plainly written that the righteous shall be saved, and the wicked shall be damned. "Be not deceived, God is not mocked." There is a heaven of eternal repose for the good, and a hell of eternal misery for the wicked. It is very plain, but no plainer than true. A lesson we should ever keep in view, and profit by constant reflection thereon.

A plain lesson. If we are good we shall be forever with Jesus in the rest of God's people. If we are bad we shall be forever with the devil, where their works doth not, and their fire is not quenched. A plain question: To what place are we now bound?

THE DANGERS OF APOSTASY.

"What is apostasy? Literally it is a falling from one's faith—desertion of a party. It is the desertion of our own conscience, and at all times has been our harassing enemy. It seems to be indigenous to our nature, because it is carnal, the carnal mind being at enmity with God. Every student of the sacred Scriptures must have seen that it has prevailed in the world since the beginning of time. Adam was the first apostate, and as he is regarded as the federal head of his race, it follows that both the penalty of death and the promise of redemption fell alike upon him and his posterity, or seed after him, of which seed we are. The apostasy of Adam incurred the Divine displeasure to an extent sufficient to merit an eternal separation between the Creator and His subject. But God, witnessing man's total debasement and mortification at the terrible consequences of his mortal treason, and his earnest desire to hide from His presence, did out of His tender mercy, bring him into reconciliation. With but a brief reference to the many covenants made with the fathers in the early history of the race, the institution of the priesthood, and the law under the Mosaic economy, let us come without delay to the Gospel dispensation under which we are now living, with our Lord as the central figure. Here we have that mystery of mysteries—God manifest in the flesh. "For God so loved the world that He sent His Only-Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Now, in view of this marvellous condescension on the part of God for our redemption from the penalty of sin which has been imputed to us by Adam's transgression, what ought to be our response? Manifestly a docile submission to His will, and a ready obedience to His commands. But, sad to relate, many of us are rebellious and disobedient, and in danger of relapsing into a condition infinitely worse than that incurred by Adam, for the light which we enjoy was but dimly shadowed in his day. The penalty of death pronounced upon those who do not obey, is a reality, and a ready redemption; but if we incur the penalty of apostasy in the presence of the light of the crucified Jesus, we are undone forever, having forfeited all hope of future reconciliation.

In political life, a man who deserts his party, from whatever motive, is regarded as having been guilty of an act of perfidy—is denounced as a traitor. And even worse things are often said of him, although in some cases the desertion may seem to be justifiable and really patriotic. But it sometimes happens that a feeling of distrust towards him is felt, even by the party to whom he has given his adhesion, giving rise on the part of the latter to the sentiment—i. e., "what we admire the treason yet we despise the traitor." Again, in military life the apostasy

of a soldier in arms, in the face of the enemy, is regarded as the foulest of crimes, meriting condign punishment. If, therefore, in worldly things, apostasy is regarded as a crime of such serious import, of how much higher significance should we regard an apostasy of our faith towards God, in view of the consequences. It is possible for the political apostate to condone his offense by subsequent good conduct, thereby appeasing the wrath of the deserted party. But not so when the offense is the desertion of his God. As a demonstration of the truth, of which statement read the burning words of the Apostle, recorded in Heb. xii. 4: "For it is impossible for those who were once enlightened, etc., and have tasted the good word of God, etc., if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put Him to open shame, etc." We see in our study of the Scriptures how the believer is constantly and actively beset with temptations to desert the true faith after he hath tasted the good word of God and been initiated into the secret workings of the Holy Spirit. Hence the numerous warnings and exhortations to resist the evil spirit, and the urgent and earnest appeals made by apostles and prophets to all who have tasted the fruit of the Holy Spirit, to be steadfast, immovable, always abounding in the work of the Lord; to be incessant in watching and prayer; to prove all things, and to hold fast to that which is good; to exhort one another daily; in short, to be ever active, always on the alert, as faithful watchmen to whose care is reposed a sacred trust, by which ever restless activity in the Divine life, aided by the energizing Spirit of God, we have, under God, the surest safeguard against the dangers of apostasy.—Geo. W. Wilson.

HOW MARTIN LUTHER WAS CURED.

Ordinarily the great reformer Luther was less liable to doubts and gloom than his friend Melancthon. But he was a man of terrible impetuosity; and when he did fall into a fit of darkness he drove all before him. At one time, when danger threatened, and nothing seemed to prosper in his nightly work, no one was doing, he became despondent that his friends were alarmed. He did not sit and mope as other men do when they are melancholy; for Luther was not one of the silent kind. It was this fact that made his mood dreadful. He was like a strong steed running with a broken rein. His strange sectional letters which he wrote to fear that his great labors and burdens had shaken his reason.

His fellow-reformers and his best friends (some of them rich and powerful ones) shook their heads and said, "We must get Doctor Luther out of this state of mind. The Lord knows but he'll say or do something to wreck the whole cause." This time, however, they were puzzled to know how to manage it. Once they had shut him up a year in Wartburg Castle to save his own life. It seemed absurd enough to shut a man who was doing so much for the reformation; but they must do something. It was hardly safe now, as it usually had been, to let him alone till his grand faith worked itself out of his eclipse.

Finally they concluded to try a method common among the old people, who often taught and rebuked great men by enigmas and parables. Luther's wife, the good and gentle Catherine Bora, was taken into confidence, and her love and solicitude for him made her, no doubt the best person who could have been chosen to administer medicine to the gloomy man's mind.

The next time Luther went to his house, he found it silent. To miss his welcome at the door was a surprise to him, and changed the current of his thoughts a little. Men in such humors will say there is nothing bright, but they never like to be taken at their word. He went to the study, and he found the door unlocked, and there his wife sat dressed in deep mourning, and weeping as if her heart would break.

"Why, Kate, what is the matter?" asked Luther, now thoroughly startled.

"No answer, but sad tears."

"Is the baby dead?" thinking of his youngest child, who had been ailing.

"No; worse than that, a great deal worse. I thought you knew;" and then a fresh burst of tears.

"—wife! what is the world come to you now? Tell me quick!" exclaimed the astonished reformer.

"O husband, hasn't the awful news reached you? Haven't you heard that our Heavenly Father is dead, and his cause in the world has all gone?"

The horrible expression on Luther's face changed at once. He stood a moment looking at his wife, and then he began to shake with laughter. He laughed as loud, and as long, and as heartily, as he had ever laughed in his life—and that is saying much, for naturally Martin was a very merry-hearted man.

"Ah, Kate, Kate, my good wife," he said presently, "I read your riddle. God is not dead, but I have acted as though he were. You have taught me a good lesson."

And Martin Luther never forgot the lesson his wife taught him when she showed him his black fancies in their own absurd funeral dress.—Selected.

MECKNESS.

Meekness is not weakness. A man may be weak and meek, but he is not meek because he is weak.

Rather, meekness implies strength, some strength of passion. No being without passion can be meek. Meekness, therefore, is not apathy, since it demands feeling. Meekness is not stoicism, is not that self-control which comes from the culture of the mind, and is produced by mingling with gentle society.

No man is naturally meek. Some people are born to this, and some are made. Some are weak, some are strong. No man was ever born meek. The natural characteristic which most resembles meekness, which a man may have from his birth, is despatch; and when he acquiesces in the present day of steam and electricity, the lazy man, no matter how extraordinary his acquisitions, must always fall behind in the race of human life. He says:

Genius meekness is no more genius than a bushel of acorns is a forest of oaks. There may be a meek genius, just as there are oaks in acorns, but the tree and the bush must come out before we can measure them. We very naturally recall here that class of grumblers and whiners who spend their time in longing to be higher than they are, while they should be employed in advancing themselves. These bitterly morose upon the injustice of society. Do they want a change? Let them change—who prevents them? If you are as high as your faculties will permit you to rise in the scale of society, why should you complain of men? It is God that arranged the law of precedence. Impudent him, or be silent. If you have capacity for a higher station, take it—what hinders you? How many men would love to go to sleep and wake up Rothschilds or Astors!

other man ever endured. He thrilled to the core of his soul in being spelt upon. Then did Jesus, being more insulted than any other man could be, having far more might and power over his enemies than any other man did have, bear all His wrongs as quietly as if He had no ability to take vengeance.

Gravids and weaklings can never be meek; but strong, positive, passionate natures come to their utmost grandeur when they endure temporary wrong to themselves for the sake of eternal right to the universe.—Christian Standard.

THE RIGHT KIND.

It was an express train, with only a half dozen stops for the day. Elsie Lee had a ticket for the last stopping place. It was rather tiresome to the young girl, riding hour after hour, with no one to speak to. The country was lovely, to be sure, but Elsie was lonely for all that, and she gazed when the newday came in. Nothing but "Dailies" she cared for none of those. Then he came with a pile of books. Perhaps there was something to wear away the monotony of the ride.

Pretty covers and engravings made the book the boy's life in her seat very attractive. In the middle of it she plunged, and not till he came back, and twice asked for it, did Elsie realize that she was absorbed in the very class of books her mother had never allowed her to read.

A closed it quickly, vexed that she should have read for even a moment, when she found out what it was.

"Good morning, Miss Elsie!" sounded at that moment a familiar voice.

"Why, Walter! how came you here?" Elsie exclaimed.

"I have been in the car till now, never dreaming I had a friend so near. I thought you were going to buy a book as I came in. Didn't it suit you?"

"No; said Elsie, it was one of those wonderful stories that we know could never happen quite like real life; that mother says profits no one, and she does not like to read it."

"And you think reading one would hurt you?"

"Yes."

Luther laughed a little incredulous laugh. Elsie was pale, he said, bravely:

"I'll tell you, Walter. In the first place, my mother would be displeased if she knew of my doing it, and that would hurt me. Then, she said, it cost her a good deal to say, 'I am certain I should if I had read it through, my hour of devotion in my closet might have been sadly broken up. If I have exciting things, I want the right kind—those that excite me to better thoughts and better deeds.'"

Walter made no reply, and soon began talking of something else. But Elsie's words followed her like a thorn, and she could not get it out of her mind. The Lord makes well, that excited him in the wrong direction.

COURTSHIP OF JOHN KNOX.

A curious anecdote connected with Knox's marriage to Lord Ochiltree's daughter, is contained in a letter written by Mr. Robert Miller, minister of Paisley, to Wodrow, the historian of the church of Scotland, dated November 15th, 1729, and will be read with interest by many. It is as follows:

John Knox, before the light of the Reformation broke up, traveled among several noble families in the west of Scotland who were converts to the Protestant religion. Particularly the Church of God on earth. The Lord makes well, that excited him in the wrong direction.

Next night at supper, the lady said, "Sir, I have been considering upon a wife for you, and find one very willing." To which Knox inquired, "Who is it, madame?" She answered, "My youngest daughter, who is a very good girl, and I think nobly will take such a wanderer as I." To which she replied, "Sir, if that be your objection, I will make inquiry to find an answer against our next meeting."

The lady accordingly addressed herself to her husband, telling her she might be very happy if she could marry Mr. Knox, who would be a great reformer and a credit to the Church; and she despised the proposal, hoped her ladyship wished her better than to marry a poor wanderer.

He then addressed her second daughter, who answered as the eldest.

Then the lady spoke to her third daughter, about nineteen years of age, who very faintly said, "Madame, I'll be very willing to marry him, but I fear he'll not take me." To which the lady replied, "It is but be all your objection. I'll soon get you an answer."

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