

towards the girl; he would have been glad only to speak a few kind words to her and smoothe down her hair; however, he made an effort, and whispering a few words to his wife said he was ready, if dada wished it, to take her as far as the canopic way and the bruchium. dada laughed with delight, wiped away her tears, flung her arms round the musicians neck and kissed his brown cheeks, exclaiming: you are the best of them all make haste, and agne shall come too; she must see something of the city. but agne preferred to remain on board, so karnis and dada set out together. orpheus followed them closely for, though the troops had succeeded in quelling the uproar, the city was still in a state of ferment. closely veiled, and without any kind of adornment on this horse had positively insisted the girl, clinging to the old mans arm, made her way through the streets, asking questions about everything she saw; and her spirits rose, and she was so full of droll suggestions that karnis soon forgot his fatigue and gave himself up to the enjoyment of showing her the old scenes that he knew and the new beauties and improvements. in the canopic way dada was fairly beside herself with delight. houses like palaces stood arrayed on each side. close to the buildings ran a covered arcade, and down the centre of the roadway there was a broad footpath shaded by sycamores. this fine avenue swarmed with pedestrians, while on each side chariots, drawn by magnificent horses, hurried past, and riders galloped up and down; at every step there was something new and interesting to be seen. rome, even, could not boast of a handsomer street, and dada expressed her delight with frank eagerness; but karnis did not of heart to understand it, see its truth, believe it and obey it. i beg every unconverted person in this house to ask himself just now: how do i hear what the preacher has just now said do i hear it with a thoughtless, careless ear if i do, what is to become of me can i bear to hear the voice from the judgment throne say: depart, ye workers of iniquity, into everlasting fire would i not better seek the lord while he may be found, and call upon him while he is near o, that all might hear aright, repent and live, for with the lord there is plenteous redemption; and he is able to save to the uttermost all who come unto god by him. sunday, september meeting at turners schoolhouse. william miller and wife, and andrew lambs wife are baptized. thursday, september this day finds brother kline and solomon garber in randolph county, virginia, nearly one hundred miles from home, holding a meeting. both have come on horseback. they hold a council meeting with the brethren assembled. joseph houser is elected to the deaconship. after meeting brother solomon garber baptizes mrs. houser and diana bainbridge. saturday, september they have meeting in meetinghouse near josiah simons. matt.: is the text. brother solomon garber spoke first; and the diary notes are so suggestive of original thought that i give them in a somewhat expanded form. text. ye are the salt of the earth. jesus spoke by parables: and we are told that without a parable spoke he not. my text is a parable. but what is a parable a parable is a way of teaching in which natural objects are used to represent or symbolize spiritual realities. it is a way of comparing natural things with spiritual things. this way of teaching is based upon the lord. in this very way the power of discrimination is developed in the minds of our young people, so that when they hear or read they do not question whether this or that that they hear or read has for its authority the methodist discipline, the episcopal prayer book, or lutheran catechism; but they at once perceive that it either has or has not the sanction of gods word. we are taught that in a spiritual sense no one is to be called rabbi. be not ye called rabbi; for one is your teacher, and all ye are brethren. and call no man your father on the earth; for one is your father in heaven. how the mind might expatiate here in making historic disclosures of the times and ways in which this plain command of our lord has been violated hearing the word preached, and the hearer not able to discern truth from falsehood, has given to priestcraft nearly all of its power; because priestcraft, unsupported by the common people, could never have risen into power. if the common people had been wise enough to take heed how they hear, they never would have suffered themselves to be imposed upon as they have been. i now take up the last but not the least element in the manner of hearing. that element is sincerity; which i define to be a heartfelt love for the truth. paul puts it receiving the truth in the love of it. The