

this world and follow our honest convictions, doing the very best we can, practising morality, virtue, truth, justice, goodness, living purely and uprightly, that that is just the best preparation anybody can make for any other locality, here or hereafter. What do you say to that?"

"That you're an ignorant, stupid heathen, a wicked, vile and hardened sinner; and if you don't repent of your sins—you—don't know where you'll go to!" said Kate, her eyes blazing with anger.

Rosa looked coolly at Kate, and gave expression to a long, low whistle. Then she bowed very low and said, "Kate, my dear, I thank you for the compliment; and I beg to say that you are a very intelligent, lady-like and religious Christian! I would also wish you a very good afternoon, and as it has cleared up and the sun is peering through the clouds, you can, if you wish, proceed on your expedition."

Kate was mortified when her anger cooled sufficiently to permit her to think how rudely she had treated her friend. She knew she had an infirmity of temper, and in her own mind admitted the force of Rosa's remarks in all that she had said, and that night she resolved upon her knees to have nothing to do with the outward expression of religion till she had corrected that temper of hers, and after many trials, I am happy to say, succeeded admirably.

She is now twenty-two years old, and has just commenced the study of medicine! When Rosa Hopkins heard of it she gave one of her peculiar whistles, and said she knew Kate was sensible when you came to her real self, and that she could do much more good trying to save bodies than in trying to save souls.—[Apples of Gold.]

What we Do Not Believe.

A man's unbelief is just as much to his credit as his belief, if it be unbelief in what is unfit to be believed.

We do not believe that Jesus was divine. We do not believe that there is a hell. We do not believe that the Bible is the word of God. We do not believe in salvation by faith in Jesus. We do not believe that the universe is a trap to catch men; that there is either a secret door beneath our feet or a halter above our heads. We do not believe in a single one of the thirty-nine articles.

We hold that unbelief in these Christian absurdities is more necessary to the mental and moral health of mankind than is belief.—[Investigator.]

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For the Torch of Reason.

Where Did Jesus Feed the Five Thousand?

BY C. C. MILLARD.

According to Luke, 9:10: "And he took them and went aside privately into a desert place belonging to the city called Bethsaida."

This is plain and direct; but where was Bethsaida? On the map of Palestine furnished to the Sunday schools there is a Bethsaida on each side of the river Jordan.

According to John, 6:1: "After these things [miracles performed at Jerusalem] Jesus went over the sea of Gallilee, which is the sea of Tiberias." Verse 3: "And went up into a mountain, and there he sat with his disciples."

And here he fed the five thousand. This place was on a mountain on the farther side of the sea of Gallilee from Jerusalem; for when they went again "over" the sea they came to Capernaum, on the side toward Jerusalem.

According to Mark, the feeding was done "in a desert place," and then (6:45) "straightway he constrained his disciples to get into the ship and go to the other side before unto Bethsaida, while he sent away the people." Verse 46: "And when he had sent them away he departed into a mountain." Verse 53: "And when they had passed over they came into the land of Gennesaret."

Here the feeding was done "in a desert place," but Bethsaida was on the other side from Jerusalem in "the land of Gennesaret." And Jesus "departed" from the "desert place into a mountain."

According to Matthew as to the place, the account agrees with that in Mark.

Philip was "of Bethsaida of Galilee, the city of Andrew and Peter," and as James and John, the sons of Zebedee, were "partners with Simon" (Peter) before the disciples were called, they, too, must have lived at Bethsaida. Our Christian friends claim that John's gospel was written by this John who was in partnership with Peter of Bethsaida in the fishing business on the sea of Gallilee. If so, he must have known where Bethsaida was; and if there were two such places, one on either side of the lake and only a few miles apart, he would have said so, since his writing is addressed to the Gentiles instead of the Jews, and he is careful to explain the customs of the Jews and gives us the two names of the sea or lake.

The gospel writers knew of but one Bethsaida—the one on the farther side of the lake from Jerusalem; and no one else "unto this day" has ever known but the one. But the writer of "The gospel according to St. John" did not know where Bethsaida was located, and

by mistake put it in Gallilee. The apologists first argued that he meant "Gallilee of the Gentiles," and when that failed to satisfy the critics they put another Bethsaida in the map of Palestine. I challenge any one to show the least authority for a Bethsaida in Gallilee outside of John's gospel.

Matthew and Mark locate Bethsaida correctly, and Luke does not locate it at all. But if they locate the place where the five thousand were fed, Luke does not, for the sea of Gallilee would lie between the feeding place and Bethsaida.

In Kitto's "History of the Bible" Bethsaida is placed opposite the middle of the lake, and in Hitchcock's "Analysis" about the same place and within half a mile of Chorazin; but in the map of Palestine in the Sunday school lessons (Cook & Co., Chicago) it is placed above the lake on the Gallilee side of the Jordan, nearly opposite Bethsaida (Julias). Now, if Kitto and Hitchcock had good and sufficient authority for their location, what authority had Cook & Co., of Chicago? When religious authors disagree, who shall decide? It is my opinion that there is no authority on this subject except the confused and contradictory statements of the gospel writers, and the Bible is not an authority on Geography.


Finally, the prefix Beth means "the house of" and refers to the founder of the city. In the times when these towns were named men had but one name, and as there could be but one house of David, or one Beth-lehem or Beth-shun, so there could be but one Beth-saida. Since no one claims to know when the five thousand were fed, and the place cannot be determined from the gospels, it must be that the gospel authors, from their own personal knowledge, knew nothing about it.

Carlyle on Study.

If you believe me, you who are young, yours is the golden season of life. As you have heard it called, so it verily is, the seed-time of life, in which, if you do not sow, or if you sow tares instead of wheat, you cannot expect to reap well afterward, and you will arrive at indeed little; while in the course of years, when you come to look back, you will bitterly repent when it is too late. The habits of study acquired in youth are of the highest importance in after life. At the season when you are young in years the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases, but it hardens up gradually to the consistency of rock or iron, and you cannot alter the habits of an old man, but as he began he will proceed and go on to the last.

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