



FOURTH YEAR.

MAYSVILLE, KY., MONDAY, MARCH 4, 1895.

ONE CENT.



LARGEST IN THE CITY.

Purely Business!

The columns of a newspaper represent a cash value. No publisher can afford to give advertising notices free any more than a merchant can...

The Continued Calls

UPON THE LEDGER for free notices have become so burdensome that we are forced to publish the following terms:

For Notices of Nuptials

Excursions, fairs, or other public entertainments where a fee is charged, and for ordinary notices, resolutions of respect, etc. THE LEDGER will charge FIVE CENTS a LINE, and hereafter this will be the invariable rule. This, however, is the limit.

Does Not Include

Notices of Lodge meetings or Church services, which must not exceed ten lines.

Avoidance of Disputes.

Misunderstandings are unpleasant. The rate for Business Local in THE LEDGER is 10 cents a line for the first insertion and 5 cents a line for subsequent insertions. A customer orders a five-line local inserted in the paper. "I'll tell you when to take it out," he says to the bookkeeper. But he forgets all about it. The notice runs for two months—52 times;—the bill is \$13.25. When he finds it out there is a "kick" and a controversy, followed probably by an icy frowning. Now, to obviate this trouble, no "I'll forbid" notices will be accepted hereafter. Let's have a definite agreement at the outset and the termination will be pleasant all around.

All matter for publication must be handed in before 9 o'clock in the morning of each day.



If you have friends visiting you, or if you are going away on a visit, please drop us a note to that effect.

Knock Powell will probably make Cincinnati his future home.

Miss Luella Fisher of Cynthiana is the guest of friends in the city.

Miss Eva Parrish of Newport was in the city yesterday en route to Paris.

Mrs. L. V. Davis and Miss Mollie T. Edmonds will leave this evening for New York.

Mr. Clifford Stevenson of Cincinnati spent yesterday in this city with his sisters.

Mrs. Dr. Stevenson of Chicago is visiting Mrs. O. H. P. Thomas and sisters of this city.

Mrs. Thomas Coleman of this city is visiting her sister, Mrs. Hickey, at Florence.

Miss Nettie Powell, who has been visiting her brother at Covington, has returned home.

Miss Margaret and Louise Andrews of Flemingsburg are visiting Miss Mary Houston January.

Mr. Dimmitt Hutchins is in the city to attend the funeral of his grandmother, Mrs. Evaline Hutchins.

Mr. C. Schultz Wood returned home Friday night from New Orleans. Mrs. Wood accompanied him.

Miss Anna Shackelford came up Saturday evening from Cincinnati and spent Sunday with her mother.

Miss Bertie Salles returned Saturday night from a visit to St. Louis, accompanied by her brother.

Miss Lizzie Sadler, after spending several months in Texas with her brothers, has returned home.

Mr. Willis Irwin and Mr. Edward Weckel passed through Maysville Saturday from Flemingsburg for their homes in Newport.

Saturday's Ashland News: "J. F. Goodwin of Maysville was a business visitor here yesterday... Wesley Vicroy of Maysville was in the city yesterday on business."

Fire Insurance—Duley & Baldwin.

Ice Cream Soda now on tap at H. Linn.

Chapped hands and faces are healed by Chenoweth's Cream Lotion. Try it.

D. M. Runyon, Fire Insurance; reliable companies represented; no wildcats.

Mrs. Margaret Sutton of Aberdeen, a native of Bath county, this state, died last week.



HER WINNING WAYS.

She had no deep attraction That he could not forget. He did not think her pretty. It is maiden that he met. And yet he's since admitted, She left him in a daze. For when they played at poker, She had such winning ways. —Curt Sharp.

MAYSVILLE WEATHER.

What We May Expect For the Next Twenty-four Hours.

THE LEDGER'S WEATHER SIGNALS.

White streamer—FAIR; Blue—RAIN or SNOW; With Black ABOVE—WIND WARMER; With Black BELOW—COLDER; With Black BENEATH—COLDER; With Black BENEATH—COLDER; Unless Black's shown—no chance we'll see

The above forecasts are made for a period of thirty-six hours ending at 8 o'clock to-morrow morning.

BLUE

White streamer—FAIR; Blue—RAIN or SNOW; With Black ABOVE—WIND WARMER; With Black BELOW—COLDER; With Black BENEATH—COLDER; Unless Black's shown—no chance we'll see

The above forecasts are made for a period of thirty-six hours ending at 8 o'clock to-morrow morning.

WE RESPECTFULLY INVITE

the comparison of THE LEDGER with any other daily newspaper in all Northeastern Kentucky if any one can find a daily paper printed in the Ninth Congressional District that has

A Larger Circulation, or More Original Reading Matter, we will take pleasure in presenting him with a year's subscription to THE LEDGER. \*\*And this paper is furnished at same price as inferior ones.

Robert McDaniel and Miss Maud Roth of Aberdeen were married last week.

A line of beautiful new Veiling just received by Mrs. L. V. Davis, Zweigart Block

Smoke Geo. W. Childs's La Tosca Cigar; best cigar on the market; hand-made. Only 5 cents.

Until March 11th, Cabinets \$1.50 per dozen, Mantellos \$1 per dozen, three large tinctypes 25 cents Parker's Gallery.

In the midst of life we are in debt. If you owe THE LEDGER anything we'll be pleased to trade our best autograph for cash.

Miss Katharine Tabb, a bright little lady formerly of this city, will recite at the Epworth League entertainment in Cincinnati tonight.

On last Thursday evening there was an entertainment given at the Opera house that was the best in that line ever given in Maysville. Mr. Willis Irwin, assisted by Mr. Edward Weckel, gave a "Recital." Mr. Irwin taking the leading part. As this was his first appearance in this city, he far surpassed the expectations of those who heard him, and to say the least he was a complete success in his role. Those who are competent to judge say it was the best entertainment of that class they ever attended. A return engagement is talked of at an early date.

Concert.

On tomorrow, Tuesday night, beginning at 8 at the Opera-house, the Choral and Orchestral Unions will give their first public recital. General admission 25 cents, reserved seats 35 cents. Tickets today at Nelson's. One-half of proceeds to go to the public charities, one-half to the two societies.

If you are interested in charity, or your young people, or music, or your friends, come out and let us entertain one another.

DEATH'S HARVEST.

THE GRIM REAPER'S WORK IN OUR CITY SINCE SATURDAY—THE FUNERALS.

Mrs. Mary Outten, who has been a long sufferer from cancer of the stomach, and who has been almost helpless for the past three years, died Saturday afternoon at 5 o'clock at the residence of her son-in-law, Mr. William Hancock, in the Fifth Ward, aged 89 years.

Mrs. Outten, as we have said, has been a sufferer a long time from that fatal malady, but she accepted the affliction that God had seen fit to send her with that patience that the Christian only can have, and if the bereaved relatives can but look at death as we think they should, they will say that, in the words of a recent writer, "That death is never unkind. Even when it comes to the end of lingering, wasting, painful disease, it is not death that is unkind. It is the illness that precedes death. Death itself comes quietly, with friendly touch, to re-

lieve the pain and care and anguish. Is it not the appointed way in which corruption is put off and incorruption put on? Does not so mortality give place and way to immortality?"

So we say to the relatives and friends of this good, noble and grand old lady to remember that she is now done with her sufferings of pain and care and anguish, and after serving way beyond the allotted time, God has seen fit to call her home to live in glory with Him, where there is no pain, no care, no anguish.

Mrs. Outten leaves three children, Mrs. Julia Hancock and Mr. William Outten of this city and Mrs. Amelia Ryan of Valley, Lewis county.

The funeral occurred this morning at 10 o'clock, services being by Rev. D. P. Holt.

Mr. Charles D. Shepard, aged 34, died Saturday night at his home in the Fifth Ward after an illness of several months.

He was taken sick along in the early part of last winter with typhoid fever, and his constitution not being strong enough to fight successfully the high temperature caused by this awful fever, it settled on his lungs, from which he lingered until Saturday night.

Mr. Shepard was a general favorite in this city, as is evidenced by the numerous friends and acquaintances that he had, all of whom will join in sympathizing with the heart-broken widow, the bereaved little children and the sorrowing relatives.

At the time of his death he was an honored member of Limestone Lodge No. 36, K. of P., the Uniform Rank, K. of P., and was also our efficient City Assessor.

He leaves a wife, five children, three brothers, one sister and numerous other relatives. The funeral will occur this afternoon at 3 o'clock at the residence under the auspices of the Knights of Pythias, Rev. D. P. Holt conducting the services. The interment will be at the Maysville Cemetery.

The Angel of Death invaded the home of Mr. and Mrs. Frank Devine at No. 233 1/2 Market street last evening and carried away a boyish gem from its setting of fond affection and tender regard.

The acknowledged leader of his playmates, the pet of the street in which he lived, the idol of parental love was little nine-year-old Charley Devine.

For three long weeks the manly little lad fought brain fever, but the dread disease became the master and at 6 o'clock last night he breathed his last.

Sorrow and gloom fills the hearts of all in the neighborhood in which he resided. With such a feeling existing among his friends what must be the grief within the circle which is broken?

The bereaved family have the sympathy of the entire community.

The funeral will occur from St. Patrick's Catholic Church on Limestone street tomorrow morning at 9 o'clock. Burial at Washington.

The funeral of Mrs. Evaline Hutchins, brief mention of whose death appeared in Saturday's LEDGER, will occur from the residence of Judge M. C. Hutchins on West Fourth street today at 1:30 p. m. Funeral services by Rev. D. P. Holt of the M. E. Church, of which she had been a life-long and consistent member.

Mrs. Hutchins was a daughter of Evan Campbell, one of the pioneers of this section.

She was born in Aberdeen May 9th, 1807, and was consequently in her 88th year at the time of her death.

Her husband, Mr. Morris A. Hutchins, was one of Maysville's leading lumber merchants and manufacturers, conducting for many years probably the largest and most prosperous business in that line in this city. He died in May, 1873.

The surviving children of Mrs. Hutchins are Judge M. C. Hutchins and Mrs. Charles Plister of this city, Mrs. Eva Johnson of Pittsburgh, Pa., and Mrs. Julia Stewart of Daytona, Fla.

The interment will be in the family lot in the Maysville Cemetery, and by the expressed wish of the deceased, friends are kindly requested to omit floral tributes.

Mrs. Ad. Pollitt, who resides on Forest avenue in the Sixth Ward, died yesterday morning. We have not learned as to the funeral arrangements.

QUERIES AND REPLIES

SERIES OF HALF-HOUR TALKS ON THE BIBLE

IN THE FORM OF QUESTIONS AND BRIEF ANSWERS, BY REV. E. B. CAKE.

NO. VI—INTRODUCTION.

In this lecture I close for the present this series of talks on the Bible, not that I am at the end of the things which ought to be said and which things the people ought to know, but to give you time to assimilate these lessons.

Question thirty-four—Who is the real friend and defender of the Bible and who gives most tangible proof that he loves the Bible?

First—Is it the one or the many who with assumed piety, "I am more holy than thou," and who in ill-tempered speech utters labels upon those who hold a contrary opinion and who splits the air with declarations of its infallibility and inerrancy? No; calmly, I answer no!

To me he seems the Bibles' implacable foe, enemy, falsifier, traducer, and the undeniable reality is—and I challenge its refutation—the doctrine of Bible infallibility, or inerrancy, as taught by those who assume orthodoxy, was not so much as dreamed of by the ancient Jews, was unknown to Christ, and unknown to the early church. It came into existence in the sixteenth and seventeenth centuries and was not held by the earliest and greatest reformers, Luther, Calvin, Zwingle and their immediate associates. The Roman Catholic Church has never adopted, endorsed, or taught it. Their dogma is church infallibility; the Protestant dogma to offset it is book infallibility. Second—To assert, however vehemently, and acridly, that the Bible, as a whole, is the "Word of God," inerrant, without contradictions, would be to defeat one's cause by an exaggerated and extravagant advocacy, would be to claim what every book in this library furnishes abundant evidence to disprove and show to be a false claim. There is enough that is true and valuable without a gratuitous doubling of burdens and a manufacturer of senseless and preposterous issues. Third—Contradictions in the Bible. To settle forever in the minds of those who are not blinded by theory,—who have not exalted their theory above the facts,—a few examples will be enough to let the wind out of this "inerrant" balloon and whip to a frazzle this web of infallibility. Second Samuel, xxiv, 1—"And again the anger of the Lord was kindled against Israel and he moved David against them, saying, "Go number Israel and Judah." Second Chronicles, xxi, 1—"And Satan—"adversary"—stood up against Israel and moved David to number Israel." Both statements cannot be true unless the "Lord" and "Satan" are one and the same. Genesis, xxii, 1—"And it came to pass after these things that God did tempt Abraham." James, i, 13—"Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempted he any man." Again, Second Kings, ii, 11—"Elijah went up by a whirlwind into Heaven." John, iii, 13—"No man hath ascended up to Heaven but he that came down from Heaven, even the Son of man." Once more, Numbers, xxix, 13, "Ye shall offer a burnt offering, a sacrifice made by fire, of a sweet savor unto the Lord thirteen young bullocks, two rams and fourteen lambs." Micah, vi, 6, 8—"Where with shall I come before the Lord? Will the Lord be pleased with thousands of rams or with ten thousands of rivers of oil? What doth Jehovah require of thee but to do justly, love mercy and walk humbly before thy God?" These must suffice with the space at our command for the scores that could be cited from the Old Testament.

I turn now for an example or two from the New Testament. We do not find a calm sea and smooth sailing in our study of the Gospels in accounting for the "Childhood of Jesus." From Luke's account he was born in Bethlehem, after which (ii, 23) his parents took him to Jerusalem for certain Jewish religious ceremonies, after these they departed (ii, 39) into Galilee to their own city, Nazareth, from there they returned to Jerusalem each year to the passover (ii, 41) Thus Luke accounts for his childhood up to his twelfth year. On turning to Matthew we have not only a different but a conflicting account. He says that immediately after the birth of Jesus and the visit of the Magi his parents took him not back to Nazareth, but down into Egypt, from whence, after a time, he returned to Nazareth. There have been the wildest and most bewildering speculation—see any orthodox commentary—in the effort to harmonize these conflicting statements. Then we have the irreconcilable difficulties growing out of the genealogies given by Matthew and Luke, and where Mark represents Jesus as go-

ing to the wilderness immediately after his baptism and remaining there for forty days. When we turn to John he tells us that on the third day after his baptism Jesus is in Cana of Galilee at a wedding. Paul tells us (First Corinthians, xv, 5) that Jesus was seen of the twelve after his resurrection,—doubtless meaning the twelve Apostles,—but there were not twelve apostles to see him; there were but eleven Judas was dead and Matthias was not elected till after Christ's ascension. There are several other contradictions in the various accounts given of the resurrection and of events said to have transpired between the resurrection and ascension, but these cited must suffice to illustrate the point, the abundance of proof from the Scriptures themselves, that the claim of infallibility and inerrancy is a dogma unsupported by one single fact; a wild and incoherent guess made to frighten children and fool the credulous, but rapidly passing into innocuous desuetude to all who are emancipated from Priest-craft and who love truth and reality vastly more than fallacious argument, sophistical reasoning and sectarian baldness.

We are fully apprised of the reply which has been made to these citations, that of anger and denunciation, charging that whoever cites or calls attention to the facts, which all may know who can read, that these are "the invention of infidels," which have been "answered a thousand times." To all this it is enough to say, "these contradictions are not the invention of infidels; they are a part and parcel of the record as it has come down to us." Sunderland puts it thus: "As to their having been answered a thousand times, it is enough to say, they have never been answered at all. The dogmatist may deny them; the investigator who loves truth confesses them."

We are proud to say that but few of them are of such a character as to invalidate the general historic integrity and value of the Bible—to invalidate the Bible was far from our purpose in citing them, but they do show most pointedly that the inerrant theory is false in fact and utterly unworthy of belief.

Only those are the true friends of the Bible and show their love for it who freely admit what stares them in the face from its pages, although to do so compels the radical change or the entire abandonment of a held theory. If one's theory does not agree with the fact, so much the worse for the theory. To one who has a special case to make out the answer is, "The fact must bend to my theory."

It is delightfully refreshing to read the manly frankness and fidelity to reality of such a man as Dean Stanley, who does not hesitate to say, "It is now clear to all students of the Bible that the first and second chapters of Genesis contain two narratives of creation, side by side, differing from each other in almost every particular of time, place and order. Does this admission of fact hurt the Bible? Put beside it the ingenious subtleties, distortions of language and fact, as shown in the special pleading of the majority of harmonizers, and the Bible facts are emancipated beyond recognition by their most intimate friends."

Fourth—Let us test the infallibility dogma by glancing for a moment at a few historical errors and numerical exaggerations.

In Luke, second chapter, concerning the tax decree, Joseph and Mary's connection with this and the birth of Jesus, there are at least three or four mistakes. First, history is silent concerning such a world decree. Second, it is true (Cyrrenius/Quirinus) did make an enrollment in Palestine, but it was confined to Samaria and Judea. As it did not extend to Galilee Joseph's household (in Nazareth) could not have been affected by it. Third it did not take place until ten years after the death of Herod, instead of during his reign, as Luke states. Fourth, at the birth of Jesus the Governor of Syria was not Cyrenius, (Quirinus) but Quintus Sentius Saturninus. Take this from Matthew xxiii, 35, where it is stated that the Jews "slew Zacharias, son of Barachias, between the temple and the altar." It should be Zacharias, son of Jehoiada, notably a different man. Barachias lived some 230 years later. See Revised Version.

I do not cite these errors in history because of their special significance, or to lessen reliance in Bible history, but only because of their bearing upon the subject of infallibility. A book that is inerrant must be free from error; it must be accurate in everything. If not, where is its infallibility? It has "gone glimmering where the woodbine twineth and the whangdoodle mourneth, for its first born—ah!" Numerical exaggerations, they are plainly such.

Take the account in Second Chronicles xiii of the number of soldiers in the Jewish armies—under Abijah 400,000 and under Jeroboam 800,000 picked men. Of these 500,000 fell in a single engagement. This must be a fairy tale. Napoleon invaded Russia with 500,000 men, just the number that fell in a single Jewish fight. Then we have the account of Methuselah living to the great age of 969 years, and Enoch, 905 years. Mr. Briney said in his lecture on "Genesis and Geology," in this city, "There is no chronology in Genesis that is at all reliable." In answer to my question, what effect will this have on the reputed age of Methuselah? answered, "That the name referred doubtless to a family, or tribal head, or a dynasty." I cite but one more incident which on its face bears the marks of exaggeration. In First Samuel, vi, 19, there is the account of 50,070 men of the village of Beth Shemish, who on a certain occasion were slain by the Lord because they

looked into the ark. To pass by the enormity and cruelty of the punishment for so trivial an offense, fix attention upon the number slain. Beth Shemish was an insignificant village, but if she furnished that number of men it would require a population of not less than 250,000. Is this at all probable?

The vast host,—from 2,000,000 to 3,000,000,—mentioned in connection with the exodus of Egypt,—the Bible account of 600,000 men,—all got ready to move in one night, crossed the sea in one night, camped, wandered, were supported for forty years in the wilderness. Is it within the range of possibility or probability? History of Napoleon states, "In 1812 when he crossed the river Nieman, it took his army of about 330,000, three days and three nights to cross the river by three bridges in close file." If they of this exodus crossed at the rate of 1,000 per minute it would have taken them fifty hours, or two days and two nights. Thus we see that the figures we are dealing with in this exodus story are simply incredible. It reads more like "Munchausen in the land of Lilliput," than a sober recital of facts. Candor leads to the conclusion of exaggeration.

Fifth—The theory which I am opposing, "The infallible inerrant theory," and which if true would make the holders of it enemies and not friends, traducers and not defenders of the Bible, imposes upon this age the necessity of accepting such representations of God which make him a morally imperfect being. Examples: He hardened Pharaoh's heart, and then cruelly punished him for what he could not help. According to the theory we are examining, God commended Moses to say to the King of Egypt, "Let us go, we beseech thee, three days journey into the wilderness, that we may sacrifice unto the Lord our God," when doubtless the real object was not "sacrifice," but to escape.

In Numbers xvi, 20-50, there is an account of an insurrection under the lead of three men—Korah, Dathan and Abiram. God commands Moses and Aaron to separate themselves from the rest of the people that he may "consume them in a moment." "Moses and Aaron fell on their faces and said, "O, God, the God of the spirits of all flesh, shall one man sin and wilt thou be wrath with the whole congregation?" The three men with their households and 250 and 14,700 perished. The Priest with the incense made an atonement and stayed the plague, showing more mercy than Jehovah.

In Joshua x, 28-41, God commands Joshua to massacre the people of certain cities—"all the men, women and children." The only reason that he (Joshua) might possess their cities and rich lands. This we now say is morally wrong; if so now, it was always so. A supposed command of the Almighty does not make it right, and a real command would not make it morally right.

The examples could be greatly extended covering things we now pronounce wrongs. I have not a moment's difficulty with them. They do not have their origin in God; they spring alone from man and are the certain evidence of his barbarism. They are to be condemned whenever and wherever found. A few years ago a man in New England offered his child in sacrifice under the plea "God commandeth it." The law set that plea aside and said "he is crazy." Weighed in the balance of God's moral perfection, we cannot do less than set aside their plea, "God commandeth it," by the counter plea, it is your ignorance of God and your barbarism.

Finally, let me insist that you get my meaning and understand my purpose. In calling attention to the contradictions, the historic errors, the numerical exaggerations, and God a morally defective being, I am seeking to show into what dilemmas the "infallible and inerrant theory" God is the author of the whole Bible," drives its apologists and advocates. No man shows himself to be a friend of nor evinces his love for the Bible, who denies these contradictions, errors, exaggerations and moral deficiencies by pompous declaration that they are right.

A recent writer tersely says: "The only way to render them harmless is to confess them, to confess them frankly, to point out what is true—that they mark but the beginning of the Bible's religion, and not its end; they are the product of its child state, and not of its maturity; they are its sour and bitter, yes, and poisonous, green fruit, not its rich and healthful ripe fruit. The latter comes in due time. Up from that earlier and low level the religion of the Bible rises to the lofty elevation of the greater Prophets and of Jesus. These are the teachers who give the Bible its dominant note, who have given its place at the head of the world's ethical and religious literature."

Clearly it is the business of the Bible student, and the teacher of morals and religion, to find out how these things came to be in the Bible, and to so instruct the people within the range of his influence. His purpose should be a truth-teller—though it blasts many a well-defended theory—in so far as he is able to find and know the truth,—the truth alone gives freedom—and not to fasten on the people the worn-out theories and moth-eaten garments of an age long past, whose ideas and conceptions were no doubt the best possible then, but which fall far short of expressing present-day conceptions of the moral—perfect, as we are privileged to study and know it in Him who is easily the world's highest ideal—"Jesus of Nazareth."

Continued on Fourth Page.