

"I ought to. You know that you have got to die, and you ought to be prepared."

"I am prepared, if I must die. But I am innocent; and, if you really care for my welfare, you will help to save me."

"There is no doubt of your guilt. What I want you to do is to repent. There is no chance for you in this world; but I would like to have you go to glory for your own sake, and because it will add another shining jewel to my crown."

"Then you expect to show off in the next world and wear fine clothes," said Pete. "Well I don't care for your company, there are lots of good folks going the other way, and I guess I'll go too."

"What a reprobate, a child of the devil indeed! Yet, bad as you are, Christ died to save you."

"Who is this Christ that you talk about? What can he do for me?"

"He is the Almighty God. He came and dwelt among us. He was crucified and buried, and arose again and is now in heaven, the Lord of all. If you believe on him he will save you."

"Will he prevent me from being hung?"

"Oh, no, he will wash your sins away, and you will be white as wool, and reign with him in glory."

"Well, if it makes no difference to him, I wish he would save me now from hanging. I have committed no murder. If Christ is good as you say, and has the power, why doesn't he help me at once? I don't believe in putting things off until one's dead."

"Oh, Christ saves you from hell-fire. He won't save you from hanging."

"Of what use is he then? It's hanging that I want to be saved from. That's a real thing, while hell-fire is sort of guess-work."

"One shouldn't reason thus. It is wicked. You must submit. It may be best for you to be hung. It may bring you to conviction, and save you from the worm that never dies. Let me read you some scripture."

"I don't want any scripture. I don't think it will be comforting, what I have heard of it."

"It's very comforting, if you are in the right spirit. Hear this: Man is born in sin, he is shapen in iniquity; the smoke of his torments ascendeth up forever and ever; if ye hate not father and mother, brother and sister, ye cannot be my disciple; he lifted up his eyes in hell; if ye do not believe, ye shall be damned."

"Oh, stop those horrid words. I can't bear them. They will make me insane."

"These are the words of inspiration," said the deacon: "you should roll them as a sweet morsel under your tongue."

"I do wish you would go. I shall almost long for hanging, if you keep up this clatter."

"Oh, what a wretch! Well your blood will not rest upon my soul. I have tried to convert you. You reject the mercy of your savior, and now you must perish."

"I think the saviour you talk about is a humbug," said little Pete desperately.

"What do you mean, you villain you?" shouted the deacon, almost striking him in his wrath.

"Why, you say that Christ is Almighty, that he is in heaven and rules everything, and that he is good and wants to make everybody happy. Why don't he do it then? I have suffered, and thousands have suffered; and yet what has he done? I am to be hung, though I am as innocent as the babe unborn. If he is in heaven over us on a throne, why don't he help, why does he let me perish? When he shows himself as a real helper in my trouble, then I'll believe as I believe in Charlie, who's going to stand by me. If Christ is God, I must say that he is a very shiftless one. I'll take my chances with men."

Pete shook violently and clenched his fists as he uttered this furious speech. He seemed to speak, for the moment, more as a man than as a boy, he was so wrought upon by the intensity of his passion. At any rate, he confounded the deacon, who took his Bible and incontinently departed, saying to himself, "Well, I am glad he's going to be hung."

Burnham found no success in his search for the strange wanderer. Every part of the surrounding country was carefully examined. There was nothing to vouch for the story of Pete, except the vague testimony of a couple of town women on the outskirts of the camp, who thought they saw such a man pass by just toward evening. If there were any tramp of the sort, the earth assuredly must have swallowed him up; for not a trace of him was discoverable.

"I guess it's the boy's invention," said Paddie. "It would be a good story, if we could only prove it."

"Oh yes, we could easily shove the crime off on to him, if we could only prove his exiatence. We'd make him a vicarious sacrifice," said Jimmy.

"Well, I shall do the best I can with the story," said Charlie. "I believe it's true; and there is some slight evidence. Mollie and Libbie will testify they saw some such a cuss. I'll give 'em a ten-dollar bill to make the most of it without lying. Justice has to be bought sometimes, you know; and truth is so slow that we must purchase a ticket now and then, and put her on board the train."

"How are you going to manage?" said Jimmy.

"You might put in a plea of jurisdiction when you are in the tiger's clutch."

To Be Continued.

Talmage on Jonah.

Rev. Dr. Talmage lectured in Rockford, Ill., a few days ago. While there he was interviewed by a representative of the Morning Star, who inquired of the learned divine if he believed in Jonah. The question has become the leading one of the day since Dr. Lyman Abbott, of Plymouth church, treated this story in a mirthful way in his pulpit, and said this book is the Pickwick Papers of the Bible.

But Talmage: "I believe in the inspiration of every part of the Bible." Then the doctor told his interlocutor that God would not have protected anything which was false, or which misrepresented him.

"It has withstood the bombardment of the centuries, and not a splinter has been torn from it."

That settles the questions with a zealot. The logic also proves the divinity of the Koran, the Vedas and still more forcibly the Zend Avesta, for the two latter of these have an antiquity greater than any portion of the bible.

Though the bible was wrested from the hands of Catholics, who insisted they knew how the book was made, and declared it improper to be placed in the hands of laymen; and though the most learned scholars have shown it is of comparatively modern origin, with forged accessories to strengthen a belief in its antiquity, yet the book is elug to as a sacred fetich.

Talmage says he and Abbott were seated together for three years in school, and were for a time associated in the ministry. Dr. Abbott is deemed a level-headed man by all who know him. The other is simply Dr. Talmage, and that is all it is necessary to say of him, but it is wonderful to note how intimately he is associated with the Creator and Ruler of the universe, and how ready he is to tell "all about God," and his plans in regard to man. The boy on the witness stand told what the hog thought on a certain occasion, and was as certain he was correct as is Talmage when he voices the will and counsel of God.—Progressive Thinker.

The Gospel of Ignorance.

"It is not the richly-endowed and highly-trained intellect, but the pure heart, that enables its possessor to see God. It is not the man who has made the circle of the sciences, but the man whose eye is single, whose whole body is full of light. Hence it is that, while the supreme being is—to millions of people who are vastly inferior to the class of which Mr. Herbert Spencer may be taken as a type—the Ever-present, with whom they are permitted to hold daily converse, to the rejoicing of their hearts, He is to those intellectual giants 'the unknown and the unknowable,' or at the most a mere intellectual abstraction"—Toronto Globe.

Who are the pure in heart? Must not the test of purity of heart be purity of life? Has not Herbert Spencer's life been without reproach? Has a word ever been published against his integrity or honor? Is the fact that he is a man of great intellectual ability and attainments any evidence against his moral character? Does greatness of mind afford a presumption of moral impurity? Were Humboldt, Darwin, Huxley, Tyndall, Clifford, Lewes, George Eliot and Harriet Martineau deficient in moral purity? Must we suppose that the ignorant lout who imagines that when religious emotion is aroused he is in communion with God, is more pure in heart and better able to see God than the great thinker whose whole life is devoted to high thought? Is it against a man or woman to be a thinker and a scholar? If so, we may as well begin at once to close our schools and preach a gospel of ignorance. Many religionists, including Methodists, have believed that the less education a man had the better fitted he was to preach the word of God; for then his thoughts would not get mixed up with God's thoughts, and he could give his hearers the "pure milk of the word." When writers indulge in such language as is above quoted they ought to show us that they have some rational or consistent theory in mind, else we are left to conclude that they are confused in thought or are pandering to ignorance. B. F. U.

Nettie A. Old's Lecture Dates.

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