

There seems to be something that's always pushing a fellow down. I wonder if there is a devil."

"There's something as bad as one; but, with courage, we can get the better of it. There's as much good luck as ill luck.

"Then I must begin to have heaps of good luck, for all my life I've had nothing but bad."

"You are young yet. I guess you'll have a good ending, in spite of your beginning. Here's a bag of gold to take along with you. Don't lose it. It's the best friend you will ever find.

"Excepting you. I owe you my life, at the risk of your own."

"That's all right. I did it to satisfy my own conscience. I'd been a mean fellow, if I hadn't. You can pay me back some time."

"I hope so."

"Hullo! I believe that's Big Dick away off on the mountain there," burst out Morton, while looking through his field glass. "He's a couple of miles off. It'll take him, over that rough road, at least twenty minutes to arrive here. The train is due, and in ten minutes more you are safe."

Morton bent down and put his ear on the track.

"It's coming," said he. "Dick'll just miss his game, I guess."

The train rattled up. Little Pete jumped on board. Morton pressed his hand and bade him good bye, and soon he saw the train winding around the crag, and then it disappeared.

"I wish I'd gone too," said he. "I begin to feel lonely without that little chap."

He turned and met Big Dick and his party galloping up to the station.

"Too late again, by God," said Dick.

"You should get up earlier in the morning," said Morton, "or rather you shouldn't go to bed. I didn't. Your goose is cooked; but you'll have to eat it in San Francisco."

"I'll make you pay for this. What right had you to interfere with the little cuss?"

[TO BE CONTINUED.]

For the Torch of Reason.  
The Flood.

In Genesis v. will be found the genealogy from Adam to Noah, with the ages of the patriarchs. The list begins with Adam, created 4004 B. C. and ends with Noah 2448 B. C. From Adam to the birth of Noah (verse 29 dated 2948 B. C.) the number of years was 1056. The same number of years will also be found if one will add up the ages of the patriarchs, when they became fathers of their first sons. But the sum total of the ages of the patriarchs as given in this chapter (Gen. v.) will be found to be no less than 7035 years, a most glaring error.

Again if we divide 1056 by 9, the number of patriarchs, we find their average ages to have been 117 2/3 years, entirely contradicting the bible account itself. Now as the preachers are fond of saying we infidels garble scripture, and if we read anything in the bible we don't understand it, I hereby challenge any preacher or biblical scholar to refute the truthfulness of the above figures. That the flood (Gen. vii. and viii.) is nothing but a myth, can be proven by the bible itself (Joshua xxiv: 2-3) which says, "and Joshua said unto all the people, thus saith the Lord God of Israel, your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachar; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." Thus we have not only the infidels and other intelligent persons doubting the story of a universal flood in the days of Noah; but also God Almighty himself, and the holy bible itself into the bargain emphatically denying the story, in unmistakable words. Laying aside anything that may cause ridicule or doubt as to the story of the flood, or the truthfulness of the writer thereof, it is clearly seen by the bible itself that it finally became incumbent on the Jehovah of the Israelites to deny this absurd story, by the mouth of his servant Joshua the ancient Weyler. But the lie is still taught to Christian Sunday school children, notwithstanding the denial and the plain statement in the book of Joshua.

Any one who has never read the bible carefully cannot be aware of the number of lies and the amount of obscenity contained within the pages of this so-called holy book; and for the benefit of the members of the W. C. T. U. who recently applied to the school directors at Eugene, to allow or compel the school teachers to read the bible in the public schools of Oregon or that part of the state in their neighborhood, I would respectfully inform them, that it is now on record in the courts of the state of Kansas, that the so-called holy bible is an obscene book, and that the proofs can be forwarded to them if needed. But to return to our subject: we find according to Genesis vii. viii. that the flood was threatened in the year 1756 B. C. The flood began Dec. 7, 1656 B. C. Water remained on the earth 377 days or 377 days after the rain ceased. The ark rested on Mount Ararat May 6, 1655 B. C. but Noah did not leave it until the 18 of Dec. 1654 B. C. (St. Louis Republic.) Now as the dates given above do not agree with the dates given in the margin of the bible, how did

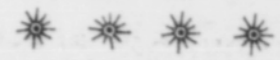
the writer of the above mentioned paper get his data and detail of facts.

The following is the key to the problem: From Adam to Noah 1056 years. Flood threatened 2448, which date is only useful as reference. Gen vii: 6 dated 2439, 100 years later, and verse 6 says, "Noah was 600 years old." Now 600 and 100 are 700, which number added to 1056 makes 1756, the date of the year when the flood was threatened, and if it commenced in the 600th year of Noah's life the date of course must be 1656 B. C. when the flood commenced. Any one can now figure out the rest if he uses Gen. vii. as a basis. Whoever will read the story of the flood, will perceive that there are two distinct and entirely different accounts. The first account commences Gen. vii: 13 and ends Gen. vii: 22. The second and different account commences Gen. vii. and ends with the 7th verse. The first account again commences abruptly at the 8th verse of this chapter, and is continued to the 24. I will now proceed to show by the above chapters that there are clearly two accounts mentioned. Gen. vi: 19-20 says, "and of every living thing of all flesh, two of every sort shalt thou bring into the ark, to keep them alive with thee; they shall be male and female, of fowls after their kind, and cattle after their kind of every creeping thing of the earth after his kind; two of every sort. Nothing could be more explicit or plainer than the above instructions.

I will now produce the proof of the second account. As I said before it commences Gen. vii: 2 and says, "of every clean beast thou shalt take to thee by sevens, the male and his female; and of the beasts that are not clean by two, the male and his female. Verse 3, says "of fowls also of the air by sevens, the male and the female." The first account says two of every kind male and female, and nothing is said about clean or unclean animals. The second account says sevens of clean and two of unclean beasts and fowls. We thus see by figuring out the account of the flood that the antiquity of Genesis has vanished; its authenticity and holiness must also follow it, for I have proven by the words of God himself, that the story is not true. But the lying preachers will still continue to teach otherwise, in spite of the fact that the bible says God himself denied the fabulous story. It can also be proven by I. Chronicles, that Genesis, is copied from Chronicles, and as Homer is older than Chronicles, the very first book in the bible is not as old as Homer by 300 years. Therefore Genesis must be considered traditional and fabulous, and of no authority whatever; and like the baseless fabric of a dream, it fades away and leaves not a rack behind.

H. D. BURROWS.

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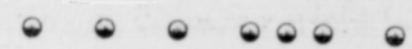
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