

Discussion Continued.

EDITOR TORCH OF REASON: In the TORCH OF REASON of April the 8th was an article entitled "The Exodus of The Jews" by H. D. Burrows wherein I found some mistakes which I thought at the time were accidental. My correction of the same appeared in the TORCH of May 6th, and in the TORCH of May 20th appeared another article by Mr. Burrows entitled "A Defense" in which he still claims that according to the bible, Abraham was born and lived before the flood. He goes still further and claims that according to the bible, Jacob's household entered Egypt 50 years before the flood.

I will not take up space to go over friend B's figures, as any reader of the TORCH can refer to them. My object in writing this article is only to give a full statement of the chronological and genealogical records as they appear in the bible, with such explanations, that any of the readers may see and judge for themselves. If I had done so in the first place I would have had no occasion to write this time.

In some bibles we have both the genealogy and the chronology. The first is made by those who wrote the bible, and the other is to be found in bibles having marginal references. The genealogy commences

have only to subtract that figure from 4004 which give us the year 2947 B. C. and 600 years later it is said the flood came on. Now supposing we make the mistake of adding these last two numbers together in place of subtracting the lesser from the larger, we would then have an error of 1200 years. Below I give both of these records with bible references, and they may be compared by the readers of the TORCH OF REASON.

If any should wish to compare the above with the bible account, they can do so by reading the fifth chapter of Genesis from the third to the twenty eighth verse inclusive—from Adam to the flood—and from the flood to Abraham see Genesis 11, 10, to 20.

One more point in Mr. Burrow's "Defense;" he says "Mr. Johnson says Abraham did not live before the flood, but the bible says he did," and places the bible and God on the witness stand in support of his case." That's right, friend Burrows, call them back for cross examination. Joshua 24:2, 3, "and Joshua said unto all the people, thus saith the Lord God of Israel your father dwelt on the other side of the flood in the old time, even Terah the father of Abraham, and the father of Nachor: and they served other gods.

And I took your father Abraham

could be no other side to it where Abraham could live, or be taken from.

The question then is, where was Abraham born and what place did he come from? In Genesis 11: 31 it says, "and Terah took Abraham's his son, and Lot the son of Haran his son's son, and Sara his daughter in law, his son Abraham's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan; and they come unto Haran, and dwelt there.

The land or country of Chaldees is described to be situated along the river Euphrates, (on both sides of it) and between it and the river Tigris for a distance of from there to four hundred miles from their mouths, and now in general sense the country is made to include Babylonia. The soil is Nile-like, low and flat and was annually overflowed, and hence the designation, "the other side of the flood," or as we would say, on the other side of the land that is annually overflowed by water. In some of the European languages that I know a river is designated by the name of flood.

Dear reader of the TORCH, I have presented as much evidence as I think necessary, and examined it pro and con; and without further argument I leave you to be the judges in the matter discussed. I hope this will end the discussion on my part. With my best wishes for the success and prosperity of the TORCH OF REASON and all its readers and friends, I remain fraternally yours,

Michael Johnson,
June 10th E. M. 297.
Vale, Oregon.

On the Eve of a Struggle.

EDITOR TORCH OF REASON:

I can find time to write you a few lines and will for I don't want Bro. Moody to accuse me of being dead in my sins, and afraid to come out and let the people know what I think and what I want. If I had the confidence and faith in prayer that Bro. Moody claims to have I would spend a good share of my time in that occupation. But never hearing as yet, of one single reliable record of an answer to a prayer in the history of all the ages, I don't think it worth while to spend much time in such a useless, inconsistent and illogical way. I am pleased to see such grand efforts put forth in the interest and promulgation of Liberalism, and just now is one of the most interesting epochs it has witnessed in this country. Just the time for every true Liberal to be at his post and do what little he can if it is no more than write a few lines of encouragement to his liberal friends. It will show how his feelings and sympathies may run, and if he is willing to take a hand in the great work.

That we are on the eve of a great

struggle between church and state is evident to even the casual observer. One great writer says, "I see an irrepressible conflict between the christian and the modern world which has got to be fought out here in America. There is a practical absurdity to be got rid of—the absurdity of maintaining a despotic religion in a free country. Shall the natural law of reason, or the arbitrary one of christianity govern?" Another one has said, "The question will have to be tested, which is the real government of the people—the republic or the church. Will this great republic survive the contest? The issue is the life of the nation." Then we would ask are the mouths of our great independent thinkers, of students of knowledge, teachers of truth, of naturalists, of scientists, to be closed by the ignorant, superstitious believers in a false and degrading religion, and that without any resistance? We think not. We will go to work and organize; build a beautiful Liberal University building in which nothing but truth in all its beauty shall be taught to the rising generation, and that unmixed with any theistic pagan or sectarian teaching, and keep the church and state forever separate. This is a grand movement and one in which every lover of freethought and human progress should take a lively interest. Another writer says, "It seems to me that you never had so great encouragement in your reform movements as to day. The whole universal church with its mighty machinery already feels the tread of your chariot wheels." Yes, and we will make her feel that no virtuous uplifting sentiment toward the higher life ever suffers at our hands. It is plain to be seen that she feels the slow but steady increasing march of Freethought on her borders. Why is it that so many of her most intelligent and heretofore faithful ministers are just now throwing aside their old cherished doctrines and coming out on the side of truth and reason? Why is it that the most enlightened ministers of New York are getting tired of Bro. Moody and his revival methods? Are they getting enough of his Steamer Spree doctrine and his declarations that the Steamer's Crew and all would undoubtedly have been lost had it not been for his interposition through prayer? And be it said to the credit of many of the clergy that they have protested against the vanity of this man in his assumed intamacy and influence with a supreme intelligence. We are often asked why it is, that so many of the heretofore faithful and earnest believers have lost all faith in prayer. There is but one answer to the question. They allow truth and reason a little show, and as soon as they do that

Names and ages of the Patriarchs when their successors were born	Names of their successors or other events	The year of the world when they were born	The year before Christ.
Adam, 130	Seth,	130	3874
Seth, 105	Enos,	235	3769
Enos, 90	Cainan,	325	3679
Cainan, 70	Mahaleel,	395	3609
Mahaleel, 65	Jared,	460	3544
Jared, 162	Enoch,	922	3382
Enoch, 65	Methuselah,	687	3317
Methuselah, 187	Lamech,	874	3130
Lamech, 182	Noah,	1056	2948
Noah, 600	Flood came,	1656	2348
After flood, 2	Arphaxad,	1659	2345
Arphaxad, 35	Salah,	1694	2310
Salah, 30	Eber,	1724	2280
Eber, 34	Peleg,	1758	2246
Peleg, 30	Reu,	1788	2216
Reu, 32	Serug,	1820	2184
Serug, 30	Nahor,	1850	2154
Nahor, 29	Terah,	1879	2125
Terah, 70	Abraham	1949	2055

with the age of Adam, at the birth of Seth, 130 years, and so in succession the age of each is given and by adding each figure, or age together till we come to the special person or event recorded, will give the year of the world in which such person was born, or such event happened. The chronology as mentioned above begins with the creation of Adam with the figures 4004 B. C. That is assuming that Adam was created 4004 years before the birth of Christ. This therefore proceeds in a decreasing ratio, while the other genealogy proceeded in an increasing ratio. In this people sometimes make mistakes in comparing or computing time. For example Noah was born in the year 1057. To find out what year that was before Christ we

from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac." The writer of the above states that God took Abraham from the other side of the flood. That has reference to a certain place, or country, and not to time. Had the writer said before the flood came upon the earth, then it would have referred to time. In Genesis 7: 19, 20 we read, "And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered."

Fifteen cubits upwards did the waters prevail; and the mountains were covered.

According to the above, the flood covered the whole earth, and there