

**Were I God,**

It is demanded of me that I accept, and unquestioningly believe the stories told in the book called the bible, and my rights to investigate it is also denied. Of course I revolt. Any man that is a man would, and should. I do. But I shall be, what christians seldom are, free and just.

I do not need to apologize to my readers for coarse and indelicate allusions; these are a part of the subject matter I am writing about. I soften the expressions so as to give the least offense to "ears polite," but I did not make these people nor their history. And if I had been God I would not have made them as he did.

I use the word god in a christian sense. The Christian has fabricated the word for us, and clothed it with the attributes of deity, the same as all other religionists have done, of whatever name or variety. Each has set up a god, clothed it with their own ideas of the supreme and worshiped it accordingly. Each has simply personified his own aspirations of selfishness, greed, bigotry; his own ideas of justice, morality, humanity, and longings after the unattainable, and thus made a god after his own image. And the man made god is only a reflection of the character and disposition of the maker. But no person has ever clothed his god with higher or better attributes than his own nature or degree of intelligence admitted of. He cannot do otherwise.

But each and all have, in their mind, reversed the process of making and say that their god has made them. This is necessary because, in their egotism, they set up the claim that they are made in the "image" of their god, that they are endowed with some small part (some appear to think nearly all) of his attributes, and are the objects of his special attention and care, and that they, or at least certain ones of them, have more or less influence with him.

I use the personal pronoun his, him, he, and etc., for convenience sake, as people are used to these terms. The christian calls his god a male, and most people so understand it, although the evidence as to sex is very meager.

One would infer therefore that their god is anti, and their devil female, but the christians don't call it nor picture it so. But I will leave the question to the theologians as I am to consider their god mostly.

It is a necessity that godists attribute to their gods, great knowledge and great power. And the christians have made theirs illimitable in this respect. Omnipotent, omniscient and omnipresent. Having all power, he can do anything. Possessed of all knowledge

he knows everything, past, present, and that which is to be. Present in every place at all times, nothing is hid from him.

It would be only reasonable that it should follow that a being having these attributes would necessarily be omniresponsible as well. But in christian theology it does not appear so.

In fact it is rather the reverse. But it does not appear that this being is very far from perfection. He doesn't know everything. He is not always in every place. He makes mistakes, gets angry, destroys "the works of his hands" and rebuilds them on a different model; punishes the creatures he has made when they don't do to suit him or kill each other.

And the christians claim that, while he knows better than to do these things, that it pleases him to do it. But they excuse their god for the evil of cruelty and the suffering there is here, by laying it on to the anti power, the devil. But their god made their devil, they tell us, and has jurisdiction over him.

But it pleases their god to allow this devil to run at large and spoil the works of God, for a season.

Now it appears to me that if this god is clothed with all power, all knowledge, and all ability to control, in minutiae, the whole universe and has made it all himself, for his own glory or amusement, he should also be charged with all responsibility, and not shirk it off onto somebody else.

But christians claim that they, (certain ones) have something to say in the matter, and they give their god information; they advise him, and ask him to do things that it appears he is not otherwise likely to do. Although it does not appear to the average sinner to have any effect at all, the christian claims that it does, and keeps on doing it.

This is what they call prayer and every time a christian prays, he assumes to know more than his god does. He reminds his god of his own unworthiness and sinfulness, as though God didn't know it. He reminds God of his own greatness and glory and seeks in various ways to flatter and cajole this god into noticing him, (and his crowd) as if God would neglect him if he didn't thus jog his memory and attract his attention by flattery and fawning before him.

I have as much right to assume that I am wiser than God as the christian has, and I don't see that it is any more silly or egotistical for me to act upon that assumption than it is for the christian to do it. Therefore I am moved to say that if I had been God I would have done many things different from what he did.

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