

Were I God.

(Continued from 5th. Page.)

frigid zones some, so as to render them more adapted to the people I created. I don't think I would have made any creatures of prey, at least such as kill for themselves. I might have seen fit to modify some other features also. But when I had come to making man-kind, I think I should have left them alone as I had made them at the first trial (See Gen. I. 25-30.) and not have made them over again. My Christian friends claim that the Lord God who, the story tells us, made the second pair of people, was the same person as the first party who is called simply by his surname God, and if I don't accept that they call me an unbelieving sinner and teach Sunday school children that I will go to hell for it.

But he was called Lord God when he made the second Adam and the sergical rib-operation to get material to make Eve out of. (Adam was made of dry earth.) God also did the garden business, and put the "exception clause" on the fruit trees. (Gen. II and III.) He then allowed the snake to interve ne the woman and get her to induce Adam to partake of the forbidden fruit so as to get an excuse to drive them out.

No command not to eat of the fruit of the tree of knowledge was ever given to the woman. She knew only what Adam had told her. He was the oldest and she supposed he knew. But the serpent told her that god was only fooling; and that the threat to kill them was all rot. So she ate some, and got Adam to eat also.

If Adam had been a little sharper and had eaten of the fruit of the tree of life before God got there, he would have had the best of God, and been all safe. Unfortunately for us he did not. Still I don't blame him much, as he was new to the ways of things, but I always thought it small of him to lay the blame on the woman.

But suppose Adam had obeyed and refused to partake of the fruit Eve offered to him, what would the Lord God have done then? Eve would have been wise and Adam not. I fancy the whole plan would have been upset, and the Lord God in a dilemma. No command not to eat had been given to Eve. If the Lord God had killed her, he would have had to make another, and to have driven her out would have been as bad. And to have left her there with Adam, she having all the knowledge and him none, would have put the men in a bad fix. Their progeny would have been only one half witted. I am glad he ate it.

Of course an all-wise Lord God could have fixed the matter up in some way but it doesn't appear from

the story that he was all-wise by considerable.

But the theologues tell us that by the eating of this fruit death was brought about, and but for Eve's disobedience (Eve did not disobey. She never was commanded.) there would have been no such a thing as death. But that argument appears nonsensical to me. With no death what would have become of all the people and other creatures multiplied upon the earth? Multiplication would have to stop after awhile for sheer lack of room. How would the carnivorous creatures have managed? Would they have devoured their prey alive? And would it have still been alive after being chewed and swallowed? The theologues may say that this death business didn't extend to other creatures than man-kind; but I don't see what authority they would have for saying so. If there was no such thing as death why was the tree of life put in the garden? What was the use of it anyway?

If I had been God I would have stuck to my agreement with the first pair I made and not had so much trouble afterwards.

The first people made had no temptations put in their way and for aught we know would have done nicely if left alone. But christians will say that to have done so would not have been according to God's plan. Then I think his plan was a poor one.

If I had been God I think I would have made Abel a girl, and then not had Cain kill her. If God had worked it right he would not have had the trouble of a murder on his hands, and would not have been under the necessity of cursing poor Cain off the earth and making of him a fugative and a vagabond. Cain was the first tramp. (Gen vi 11-12.)

But it appears from the story that the land of Nod, was a good deal like Silverton, as Cain went out from the presence of the lord when he went there. And it appears that the lord was not entirely omnipresent, not being on the east of Eden.

And it appears that Cain found a wife there. But how she came there, and where she sprang from, is left to conjecture. We may infer that she was a daughter of the first lot which we are told in (Gen. I 27.) that God created, and whom he didn't put into Eden, and who appears to have got along nicely and made no trouble, that is the only way I can see that Cane got his wife. Adam was a hundred and thirty years old when Seth was born, and had no daughters yet. But be that as it may, the God or the Lord God which ever you choose, made them and gave them long lives and it appears that they were not slow to improve their opportunities.

M. RIGHT.

The Scottish minister of the good old style did not always observe his congregation falling asleep without a word of expostulation. "Jeems Robson," exclaimed one such pastor, "ye are sleepin.' I insist on your waukin' when God's word is preached to ye." "Weel, sir," answered James in self-defence, "ye may look at your air seat, an' ye'll see a sleeper forbye me." The minister looked and saw that his own wife was actually asleep. "Then, Jeems," he cried, "when ye see my wife asleep again, hold up your hand." Before many minutes the hand was held up; the good lady was nodding again. Immediately her husband called upon her to stand up and receive his public censure, which was severe indeed. "Mrs B.," he exclaimed, "a'budy ken that when I got ye for my wife I gat nae beauty; yer frien's that I gat nae siller; and if I dinna get God's grace, I shall hae a puir bargain indeed." What pastor would make such a speech, what wife endure it today?—Agnostic Journal.

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