

THE GREAT ALL VS. A GOD.

Concluded from 4th page.

the uniform occurrences of its phenomena, are as we find them. Certainly, laws are not lawyers nor law-makers who can take up a chunk of matter and evolve it into a universe, but such uniform occurrences as that "a body set in motion will move on in a straight line forever unless acted upon by some external force" nevertheless have made the universe what it is.

4. The "forces of nature" means simply the changes which matter is continually undergoing, and it really is easier for a reasoning mind to rest on the eternal forces or changes, coupled of course with the idea of the eternity of matter, than to rest upon a god, because we can see these changes and know of no time when they were not going on, nor can we conceive such a time. But we can not see or conceive even what a god is. We do not even have proof that such a thing exists. The god solution is more of a mystery than the problem itself, and there is no chance to find out anything about it; while we can continually learn about matter and its laws. Our article referred to by Mr. Pentecost, said that "a god without a maker is more absurd than a universe without one." Now, it is certainly easy for us to think of oxygen and the other elements, together with the laws governing their changes, as existing longer than the life-time of a man; and is not a god imagined to be more like a man than like an element or its inherent forces? The idea of absolute eternity is beyond our power of thought; but to think of an eternal intelligence, an eternal Christ or an eternal god is still farther beyond our powers of thought, fills the world with fear and makes us slaves; and when it is insisted upon by an arbitrary priesthood as essential in order to save one's self from an awful damnation of some kind, it is stultifying, degenerating and ruinous.

5. The idea of the eternity of matter and the forces inherent in them does solve the whole question, and it is no fault of the scientist that some who do not yet understand it or its solution, ask questions. It is not to be wondered at, when from childhood the individual and the race has been so confused with the false theories of the priests. The earth is round, turns around, and there are other worlds than ours, and working on this comparatively new theory the questions of astronomy are solved; but there are still many who claim that the earth is flat, and many books and papers are still printed, trying to prove that the Copernican system is altogether wrong.

The old ideas of a god are going, going, gone! And when our friend Pentecost finds out that the laws

and forces do not run things as men run them, but are rather the outcome of the changes that matter is continually undergoing; that matter is not acted upon by something outside of itself, but acting; and that this has always been the condition of things; that rest is nowhere and never has been, as far as we can conceive; that the whole universe is on the go, and that the highest development of this go is the wonderfully complex go we call the human brain, he will take off his hat to the highest types of manhood and womanhood instead of to any kind of a god. Forces are no more gods than the matter on which they act. The whole thing of which we are a part is the GREAT ALL. The wonderful, eternal Universe itself is the only god there is, and god is a very poor name for it, because it is very deceptive. There is no god! The Universe is running itself and needs only good men, women and children to make of it a heaven.

What is evolved from the wonderful elements of which the universe is composed, in the heavens above(?), the earth below(?) and the waters under(?) the earth is truly wonderful, but a god did not make them, brother; they grew from the ever active, eternal elements, just like you and I have grown. Those who think that a god created the world and keeps it going are apt to be content with the world, evil and all; but, unlike Mr. Pentecost, we are not quite satisfied with "what is," and we would not like to bargain to accept it, evil and all. Let us have fortitude, but let us not be satisfied with the world as we find it. The various ideas of the gods and the other supernatural beings are responsible for most of the evil in the world; and while we should "fear not," yet we should endeavor to get and teach the truth, for TRUTH IS MIGHTY TO SAVE.

Wouldn't Bear Watching.

A Kansas City fellow felt inspired to a fearful extent. He said he would fast for thirty days and then die, and on the thirty-third day he would rise again. He kept his word—except in the last particular. His friends expected his resurrection, but he doesn't perform that part of the program, and it appears he positively declines to explain his reasons for that. Perhaps he likes death too well to return to life. Anyway, he sticks to death just as if he had never promised to ride again. If the friends of Jesus had only watched him as this saint was watched, he never would have risen either. Resurrection never takes place in the presence of witnesses. Corpses are too modest to leave their beds before company. If you really want a dying, dead and revived savior, you must step aside, or get a cabinet for him, and leave him to die and rise all alone or where no one can see what he does.—[Liberator.

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