

According to Christianity, two gods exist: the good god and the god of evil, the Devil. Thus, anybody could really choose which of the two to worship; but what if it could be shown that there was not, logically, any difference? Consider that the "good" god MUST be either totally powerless and superfluous, or else non-existent, since this god is necessarily either responsible for conditions being as they are today, or else powerless to prevent this. An ancient series of questions and answers inquires and concludes:

**"Is god willing to prevent evil, but not able?
Then he is not omnipotent.**

**Is he able, but not willing? Then he is malevolent.
Is he both able and willing? Then whence cometh evil?**

Is he neither able nor willing? Then why call him god?"

Why believe in an ineffective or powerless god? Why believe in an evil god? One would be better off to worship the sun; at least the sun exists.

But Christianity, whose notion of a god prevails in our culture, makes other claims that he is wise, that he created the real world, that he is merciful, that he is a god responsible for beauty, that he knows everything.

And yet these qualities are not possible, either in combination with each other or separately. Can god think of a task he cannot accomplish? If so, then he has imagined a case in which he is not omnipotent. But if he cannot think of such a case, then he is not all-knowing.

If he was necessary to create the real world, in its infinite complexity, then who was necessary to create god, who is presumably still more complex?

If he is responsible for beauty, he is likewise responsible for ugliness. Is there any justice in praising him for the beautiful, but keeping silent about the hideous? Some religionists seem to delight in ascribing to "God" the credit for having made apple trees in fields of green, under a blue sky; but where is their creator when we contemplate the fact of tapeworms? I think that I would be embarrassed to have to admit

that I believed in an "all-wise" god who made tapeworms. But the very religionists who use the beauty argument most frequently, are never heard at all on the subject of the disgusting things likewise ascribable to their god. And no wonder!

If he is wise, why did he not compose a coherent account of what he wanted mankind to do? The very god who, according to those believing in him, made every last electron spin in its orbit everywhere throughout the universe, still cannot write a clear, unmistakable volume of instruction to human beings who are supposed to follow his wishes. Instead, he gives us the Bible, a ridiculous jumble of ancient superstitions, contradictions, and vague, wandering narratives that show nothing so much as how senile the priests were who wrote them.

God, according to the Bible, created the Devil. God, being all-knowing, must have known what the Devil would do; why, then, did he create him? Likewise, if god really wanted to "save" mankind, why not do it by the simple methods already used when creating the world — namely, by just snapping his fingers? God seems to be given to utilizing methods of senseless complexity: he wants a world of goodness, yet creates the Devil; wants to help mankind, but only sends among us an agent who spreads confusion and helps nothing, absolutely nothing. Christ's so-called purpose—to save man—is futile, since a god who could create the cosmos could surely "save man" without resorting to a ridiculous ritual in Palestine. Further, from the evidence of the Holy Wars and Inquisitions carried out by those believing in Christianity, it must be concluded that Christ's advent was a major tragedy to the human species, since it has worsened considerably the lot of millions.

If the Bible was God's attempt to prove to mankind that he existed, then he must have wished for mankind to believe this. But, as the best way to make mankind believe in god would be for this god to publicly, unmistakably, make himself known to us, it is apparent that god's methods were lacking in intelligence. Thus, I myself can think of methods superior to those of "God"; but a god so incompetent that any mere mortal can surpass his mind is an

absurdity. God must not exist.

If god is just, why has he created a world of injustice? The reply that our world is a test by god to see which among us will do this or that, is a reply that is very poorly considered. Millions of young children are maimed or killed, or born with gruesome deformities — thus, god does not even have the sense to apply his test to all under equal conditions. Even the Driver's License Bureau is wiser than "God"!

One of the Anarchist writers of many years ago, Johann Most, observed that the edicts and commandments of "God"

"...are obscure; they are conundrums, which the subjects for whose special benefit and enlightenment they are issued, can neither understand nor solve. The laws of this hidden monarch require explanation, but those who explain are ever at variance themselves. Everything that they relate about their concealed sovereign is a chaotic mass of contradictions. They speak of him as exceedingly good, but still there is no individual existing who does not complain of his mandates. They speak of him as infinitely wise, but yet in his administration everything opposes common sense and reason. They praise his justice, and still the best of his subjects, are as a rule least favored. They assure us that he sees everything; still his omnipresence alleviates no distress. He is, they say, a friend of order, yet in his domain everything is confusion and disorder. All his actions are self-determined, yet occurrences seldom if ever bear out his plans. He can penetrate the future, but does not know the things that will come to pass. . . . All his enterprises are for the sake of glory, yet his purpose, to be universally glorified, is never attained. He labors incessantly for the welfare of his subjects, but most of them are in dire distress for the necessities of life . . .

He is an Almighty who is omnipresent, yet descended from Heaven to see what mankind was doing; who is merciful, and yet has at time permitted the slaughter of millions. An Almighty, who damned millions of innocents for the faults of