

THE POPULARITY OF ERROR,
AND
THE UNPOPULARITY OF TRUTH;

HAVING SPECIAL REFERENCE TO THE OLD COPERNICAN AND
LATER NEWTONIAN THEORY OF THE ROTUNDITY AND REVOLUTION OF
THE EARTH; SHOWING IT TO BE AS DEVOID OF TRUTH AS IT IS
UNSUPPORTED BY ONE TITTLE OF SCRIPTURAL EVIDENCE OR
AUTHORITY.

COLLATED AND ABRIDGED,
BY PERMISSION, FROM
"ZETETIC ASTRONOMY,"
SECTION 14,
(BY "PARALLAX.")

BY
JOHN HAMPDEN, ESQ.

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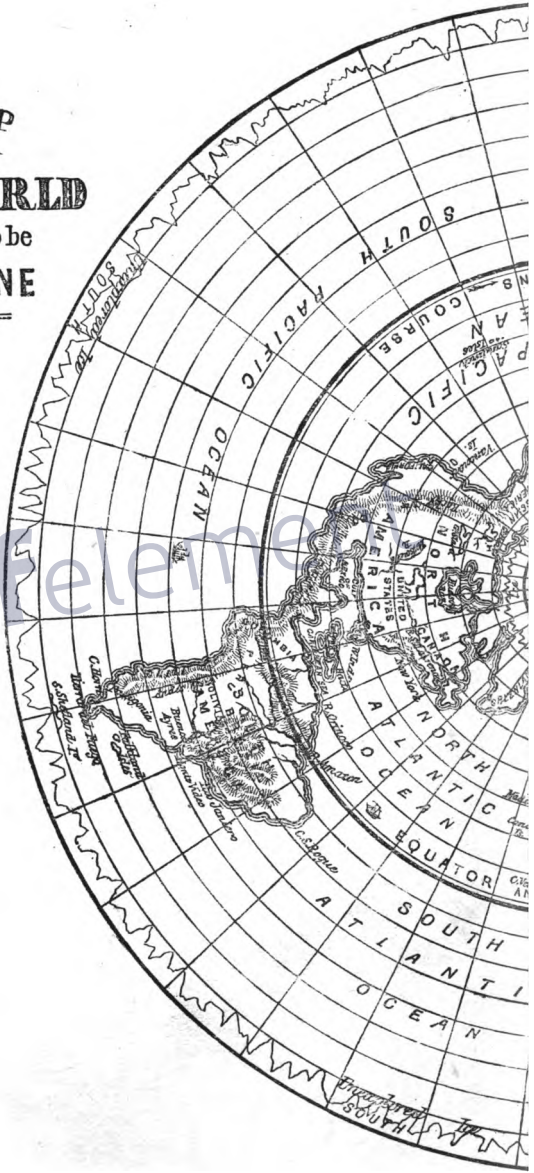
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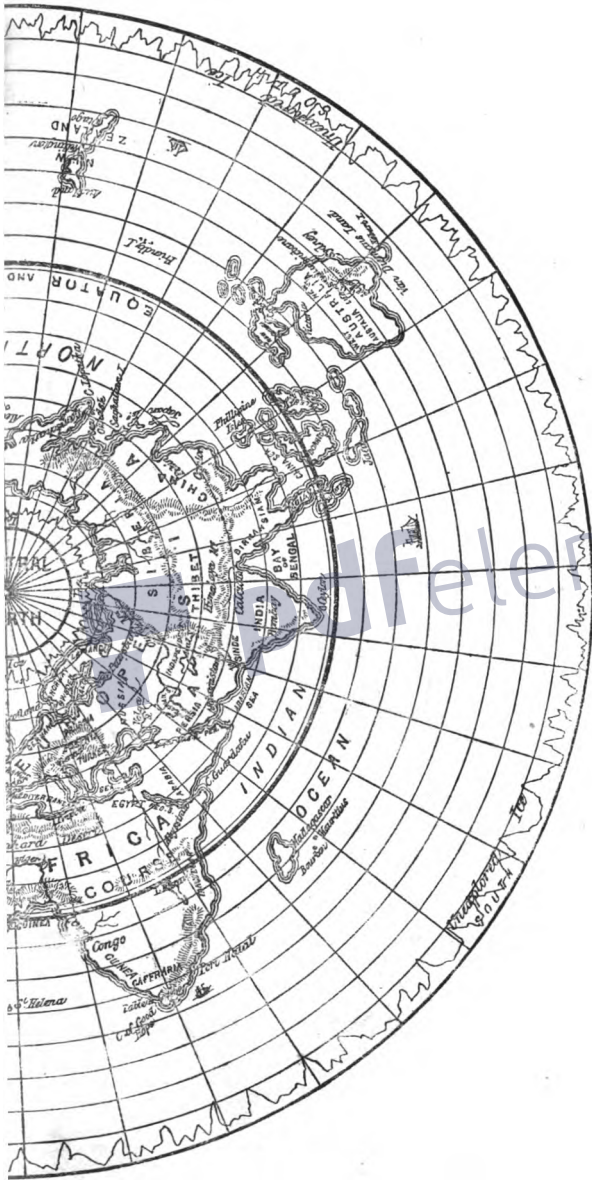
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A MAP
of
THE WORLD
Shewing it to be
A PLANE







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THE POPULARITY OF ERROR.

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AND

THE UNPOPULARITY OF TRUTH;

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Pluslement



THE POPULARITY OF ERROR,

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WHETHER this applies to social, mechanical, or divine science, the result is for ever the same. Proud man rebels against whatever would dispel or expose his own ignorance and folly; and, almost without a single exception, those who have braved the bigotry and prejudices of the world have met with nothing but reproach and resistance instead of the aid and approval they deserved. How many, who have been duped or flattered into exposing their prejudices as objectors and opponents to the appointment of Dr. Temple to the see of Exeter—on the assumed ground of his unsound views—have the slightest knowledge of his writings, or the remotest idea wherein his heresy consists? How surprised would almost every individual of them be to be told that he himself was daily rejecting the testimony of the Mosaic records, and only escaped an equal amount of censure and obloquy, such as has been poured forth on the head master of Rugby, by the fact that almost all the so-called “Christian world” has shared in the disbelief to which I am about to refer!

What are called the Newtonian and Copernican theories respecting the rotundity and revolution of the world, are quite as much at variance with the inspired records as is any statement ever made by a Colenso or any of the Essayists and Reviewers. However trivial or unimportant the subject may appear in itself, yet the fact of its being unsupported by and directly contrary to the Word of God ought to render it of unspeakable interest to all who wisely consider that the minutest departure from the spirit of what Moses and the prophets have written, to be as prejudicial to the whole scheme of revelation as if it referred to an article of faith. If Moses wrote doubtfully or uncertainly about one single point in the history of the creation, no one can justly blame an avowed sceptic

for throwing discredit on the whole. I would [Remove Watermark Now](#) attention to the following facts:—First and foremost, the word “world” is used rather over 260 times in the Bible; the word “round” is *never once* applied to it. Not a single expression is used, from Genesis to Revelations, suggestive of the idea that the earth is other than a stationary plane; and no hint is to be gathered by the most prejudiced advocate of the Newtonian theory as to its rotundity and revolution. Expressions are constantly used which would be downright nonsense if the earth were a revolving globe.

These facts alone ought to render any further arguments superfluous. But, such is the tendency to throw discredit on the language of inspiration, that an appeal to scientific research and to the unanswerable logic of facts seems to be imperative. Now, what do we see? First, that not a single experiment has ever been made in support of the Newtonian theory but what would equally, if not more forcibly, apply to its opponents. The Newtonian argues that, looking across the ocean, the water appears convex; when asked to look to the right and left, he is obliged to confess that it is horizontal, though the distance surveyed be in both cases the same. That the doctrine of the earth’s rotundity cannot be mixed up with the practical operations of the civil engineer and surveyor has been peremptorily decided by a Parliamentary enactment, that “to prevent waste of time and money, which has frequently attended the operations of those who made their calculations according to the prevailing theory of the convexity of the earth’s surface, every survey in this or any other country should be carried out according to the horizontal *datum*, as no other method has proved satisfactory, or can be adopted without involving an unnecessary destruction of property, and more or less complete failure of the work in progress.” [No. 44, Standing Orders of the House of Commons.] Can anything be more conclusive?

The next experiment is even more decisive still. Take an artificial globe or wheel of any dimensions possible; there will be only one single spot where a level can be obtained, and that under the

condition of absolute and complete repose. A Remove Watermark Now
 backwards or forwards, would instantly disturb the level which had been obtained at its extreme apex or highest point. But just reduce this experiment to practice, and take the theodolite to any part of the habitable "globe" as it is called, and ten thousand levels can be made wherever a yard of still water can be found, at any point of the compass, by day or by night. *The absolute and undeniable fact that all waters upon the face of the earth are horizontal to each other, is a positive proof that the earth cannot be a sphere, and cannot revolve on an axis.*

Let me proceed to ask a few practical questions :—

Has any navigator ever asserted that he has sailed round or seen anything he could call the "South Pole?"

Has anyone ever crossed the North Pole?

Why is the smallest earthquake so perceptible, while we cannot feel the violent revolutions of the earth, going at the rate of over 1100 miles per hour at the Equator, and more than 700 feet per second in England?

Have any of the navigators who have declared that they have "sailed round the globe" ever been bottom upwards, the sky where the water ought to be; or had they any other *proofs* that when they were midway, their decks were not as level as when they left the English harbours?

If these wonderful navigators had never seen a globe with a map of the earth and sea on it, would they ever have ventured to declare that they had "sailed round the world" perpendicularly?

When a little child runs "round" the loo table in the drawing-room, is anyone insane enough to believe that he went across the top and down underneath the legs or pedestal and up again to complete the circle?

Would not the easiest and least expensive method of getting to any distant place be to ascend in a balloon on a very still day, and remain suspended till the revolution of the earth brought round the distant land to which they were bound, when they could descend, and save at least 95 per cent. of their passage money and all the risks of a sea voyage?

But I have not the patience to "answer for their folly," or I might proceed to expose the absurdity of every theory which has been devised to bolster up this preposterous system of Sir Isaac Newton and his predecessor, Copernicus, endorsed and accepted by men wise in their own conceits, but sheer infidels when brought to the test of Scripture. The Word of the living God, the Creator of Heaven and Earth, does not give the slightest shadow of authority in support of such a notion. Not a verse, or a line, or a syllable can be produced calculated to convey such an impression, but uniformly the reverse; for, however wicked mankind were said to be, it was never contemplated that their folly and ignorance would require instruction on a subject which could hardly admit of misconstruction or mistake.

Copernicus himself, the author and originator of this fanciful and purely fictitious theory, had the honesty thus to speak of his own so-called discovery; (and for this and for the greater part of what follows, I am indebted to a most interesting and instructive little book, entitled "Zetetic Astronomy," by Parallax; Simpkin and Marshall, London). "Copernicus admitted," the author remarks, "It is not necessary that hypotheses should be true, or even probable; neither let anyone, as far as hypotheses are concerned, expect anything certain from astronomy; since that science can afford nothing of the kind; lest, in case he should adopt for truth things feigned for another purpose, he should leave this study more foolish than he came to it. . . . The theory of the terrestrial motion was nothing but theory, valuable only so far as it explained phenomena, and not considered with reference to absolute truth or falsehood."

Happy would it have been for the followers of this great man had they exercised the candour and integrity which always accompanies real genius. Instead of which, they have defended and maintained what the inventor himself declared to be but mere hypothesis, with a bigotry and positiveness which he so emphatically repudiated and discouraged. A plausible theory never loses by age, and if it is fortunate enough to secure the advocacy of some noted authorities, it is forthwith received and maintained

with far greater zeal and pertinacity than if it from the pen of inspiration itself. The author of the book above mentioned (page 76) challenges its advocates to show a single instance wherein a phenomenon is explained, a calculation made, or a conclusion arrived at without the aid of an avowed or implied assumption!

The very construction of a theory at all—and especially such as the Copernican—is a complete violation of that sound and legitimate mode of investigation which is the result of a careful and experimental enquiry and unbiassed observation. The doctrine of gravitation, which is said to extend through all space, and to influence all celestial as well as terrestrial objects, is but a specimen of “that pride and ambition which has led philosophers to think it beneath them to offer anything less to the world than a complete and finished system of nature” so-called. It was said, in effect, by Newton, and has ever since been reiterated by his disciples—Allow us, without proof, the existence of two universal forces—centrifugal and centripetal, or attraction and repulsion—and we will construct a system which shall explain all the mysteries of Nature which inspiration has failed to demonstrate or left imperfectly detailed. . . . The earth we inhabit was called a *planet*; and because it was *thought* to be reasonable that the luminous objects in the firmament which were called *planets* were spherical and had motion, so it was only reasonable and plausible that, as the earth was a planet, it too must be spherical and revolve. And to the sun was given properties which the mind of the Almighty Creator had failed to conceive, or were too scientific for Omnipotence to comprehend!

And, further, the earth being a globe and inhabited, it would follow almost as a matter of course that the planets were worlds like the earth, and inhabited by sentient beings! What reasoning! Assumption upon assumption; and the conclusions derived from such fictitious premises employed again to substantiate the first assumptions! Such a medley of fancies and falsehoods, extended and intensified as it is in theoretical astronomy, is calculated to make the unprejudiced enquirer revolt in horror from the impious

fabrication which has been palmed upon him. Remove Watermark Now
 resist its further progress as far as his influence and energies can be made to extend. For their patience, perseverance, and ingenuity, let the inventors have all the praise which is their due. But their false reasoning, and the advantage which they have taken of the general ignorance of mankind, and the universal desire to be "wise above what is written," should be resisted and denounced with a determined and avowed antagonism.

By the most simple and direct experiments it may be shown with certainty that the earth has no progressive motion whatever. And the advocates of this interminable and perplexing arrangement are challenged to produce a single instance of so-called proofs of these motions which does not involve an assumption—often a glaring falsehood—but always an hypothesis which is not or cannot be demonstrated.

The sizes, the distances, the velocities, and periodic times which these theorists attach to the various bodies, are all glaringly fictitious, because they are only such as a false assumption creates a necessity for. It is geometrically demonstrable that all the visible luminaries in the firmament are within a distance of a few thousand miles—not more than the space which stretches between the North Pole and the Cape of Good Hope; and the principle of measurement—that of plane triangulation—which demonstrates this important fact is one which no mathematician, demanding to be considered a master in the science, dare deny or impugn for a moment.

All these luminaries, then, and the sun itself, being so near to us, cannot be other than very small compared with the earth we inhabit. They are *all* in motion over our heads, and giving days and times and seasons to the inhabitants of the world, which is alone immoveable, and—as plainly as the language of inspiration can describe it—"standing in the waters," "founded on the seas," and "stablished upon the floods." This is a plain, simple, scriptural, and in every respect demonstrable philosophy, agreeing with the evidence of our senses, borne out by every fairly-instituted experiment, and never requiring a violation of those principles of in-

vestigation which the human mind has ever depended upon in its every-day life. The modern, or Newtonian astronomy has none of these characteristics. The whole system, taken together, constitutes a most monstrous absurdity. It is false in its foundation; irregular, unfair, and illogical in its details; and in its conclusions inconsistent and contradictory. Worse than all, so wholly and entirely devoid of scriptural authority as to make it a prolific source of irreligion and of atheism, of which its advocates are unwittingly, but practically, supporters. By defending or endorsing a system which is directly opposite to that which is taught in connection with all the religious and divinely inspired intelligences of the prophets and preachers, both of the Old and New Testament dispensations, they lead the more critical and daring intellects to question the authenticity of Sacred History throughout, to ignore the wisdom, and deny the very existence of a God!

The doctrine of the Earth's rotundity and motion is now shown to be unconditionally false; and therefore the scriptures which assert the contrary, are, in their philosophical teachings at least, *literally true*. In practical science, therefore, Atheism and denial of scriptural authority have no foundation. If human theories are cast aside, and the facts of nature, and legitimate reasoning alone depended upon, it will be seen that religion and true philosophy are not antagonistic, and that the hopes which both encourage may be fully relied upon. To the religious mind this matter is most important, it is indeed no less than a sacred question, for it renders complete the evidence that the Jewish and Christian scriptures are true, and must have been communicated to mankind by an anterior and supernal Being. For if after so many ages of mental struggling, of speculation and trial, and change and counter-change, we have at length discovered that all astronomical theories are false, that the Earth is a plane, and motionless, and that the various luminaries above it are lights only and not worlds; and that these very doctrines have been taught and recorded in a work which has been handed down to us from the earliest times; from a time, in fact, when mankind could not have had sufficient

experience to enable them to criticise and do Remove Watermark Now
 invent, it follows that whoever dictated and caused such doctrines to be recorded and preserved to all future generations, must have been superhuman, omniscient, and, to the Earth and its inhabitants, pre-existent.

To the dogged Atheist, whose "mind is made up" not to enter into any further investigation, and not to admit of possible error in his past conclusions, this question is of no more account than it is to an Ox. He who cares not to re-examine from time to time his state of mind, and the result of his accumulated experience, is in no single respect better than the lowest animal in creation. He may see nothing higher, more noble, more intelligent and beautiful than himself; and in this his pride, conceit, and vanity find an incarnation. To such a creature there is no God, for he himself is an equal with the highest being he has ever recognised! Such Atheism exists to an alarming extent among the philosophers of Europe and America; and it has been mainly fostered by the astronomical and geological theories of the day. Besides which, in consequence of the differences between the languages of Scripture and the teachings of modern Astronomy, there is to be found in the very hearts of Christian and Jewish congregations a sort of "smouldering scepticism;" a kind of faint suspicion which causes great numbers to manifest a cold and visible indifference to religious requirements. It is this which has led thousands to desert the cause of earnest, active Christianity, and which has forced the majority of those who still remain in the ranks of religion to declare "that the Scriptures were not intended to teach correctly other than moral and religious doctrines; that the references so often made to the physical world, and to natural phenomena generally, are given in language to suit the prevailing notions and the ignorance of the people." A Christian philosopher who wrote almost a century ago in reference to remarks similar to the above, says, "Why should we suspect that Moses, Joshua, David, Solomon, and the later prophets and inspired writers have counterfeited their sentiments concerning the order of the universe, from pure com-

plaisance, or being in any way obliged to dis- view to gratify the prepossessions of the populace? These eminent men being kings, lawgivers, and generals themselves, or always privileged with access to the courts of sovereign princes, besides the reverence and awful dignity which the power of divination and working of miracles procured to them, had great spiritual authority. . . They had often in charge to command, suspend, revert, and otherwise interfere with the course and laws of nature, and were never daunted to speak out the truth before the most mighty potentates on earth, much less would they be overawed by the *vox populi*." To say that the Scriptures were not intended to teach science truthfully, is in substance to declare that God Himself has stated, and commissioned his prophets to teach things which are utterly false! Those Newtonian philosophers who still hold that the sacred volume is the Word of God, are thus placed in a fearful dilemma. How can the two systems, so directly opposite in character, be reconciled? Oil and water alone will not combine—mix them by violence as we may, they will again separate when allowed to rest. Call oil oil, and water water, and acknowledge them to be distinct in nature and value; but let no "hodge-podge" be attempted, and passed off as a genuine compound of oil and water. Call Scripture the Word of God—the Creator and Ruler of all things, and the Fountain of all Truth; and call the Newtonian or Copernican Astronomy the word and work of man, of man, too, in his vainest mood—so vain and conceited as not to be content with the direct and simple teachings of his Maker, but who must rise up in rebellion and conjure into existence a fanciful complicated fabric, which being insisted upon as true, creates and necessitates the dark and horrible interrogatives—Is God a deceiver? Has He spoken direct and unequivocal falsehood? Can we no longer indulge in the beautiful and consoling thought that God's justice, and love, and truth are unchanging and reliable for ever? Let Christians—for Sceptics and Atheists may be left out of the question—to whatever division of the Church they belong, look at this matter calmly and earnestly. Let them determine to uproot the decep-

tion which has led them to think that they can the plainest astronomical teaching of Scripture, and endorse a system to which it is in every sense opposed. The following language is quoted as an instance of the manner in which the doctrine of the Earth's rotundity and the plurality of worlds interferes with Scriptural teachings :—"The theory of original sin is confused (by our astronomical and geological knowledge), and I cannot permit the belief, when I know that our world is but a mere speck, a perishable atom in the vast space of creation, that God should just select this little spot to descend upon and assume our form, and clothe Himself in our flesh, to become visible to human eyes, to the tiny beings of this comparatively insignificant world. . . . Thus millions of distant worlds, with the beings allotted to them, were to be extirpated and destroyed in consequence of the original sin of Adam. No sentiment of the human mind can surely be more derogatory to the divine attributes of the Creator, nor more repugnant to the known economy of the celestial bodies. For in the first place, who is to say, among the infinity of worlds, whether Adam was the *only creature* who was tempted by Satan and fell, and by his fall involved all the other worlds in his guilt."*

The difficulty experienced by the author of the above remarks is clearly one which can no longer exist, when it is seen that the doctrine of a plurality of worlds is an impossibility. That it is an impossibility is shown by the fact that the Sun, Moon, and Stars are very small bodies, and very near to the earth; this fact is proved by actual non-theoretical measurement; this measurement is made on the principle of plane trigonometry: this principle of plane trigonometry is adopted because the Earth is a Plane; and all the base lines employed in the triangulation are horizontal. By the same practical method of reasoning, all the difficulties which, upon geological and astronomical grounds, have been raised to the literal teachings of the scriptures, may be completely destroyed. Instances :—The scriptures repeatedly declare that the Sun moves over the Earth—"His going forth is from the

* *Encyclopædia Londensis*, p. 457, vol. 2.

end of the heaven, and his circuit unto the end
 ariseth and goeth down, and hasteth to his place whence he
 arose." "The sun stood still in the midst of heaven." "Great
 is the Earth, high is the heaven, swift is the Sun in his course."
 In the religious poems of all ages the same fact is presented.
 Christians especially, of every denomination, are familiar with,
 and often read and sing with delight such poetry as the
 following :—

"My God who makes the Sun to know
 His proper hour to rise,
 And to give light to all below
 Doth send him round the skies."

"When from the chambers of the east
 His morning race begins,
 He never tires nor stops to rest,
 But round the world he shines."

"God of the morning, at whose voice,
 The cheerful sun makes haste to rise,
 And, like a giant, doth rejoice,
 To run his journey through the skies."

"He sends the sun his circuit round,
 To cheer the fruits and warm the ground."

"How fair has the day been !
 How bright was the Sun !
 How lovely and joyful
 The course that he run."

All the expressions of scripture are consistent with the fact of
 the Sun's motion. They never declare anything to the contrary.
 Whenever they speak of the subject it is in the same manner.
 The direct evidence of our senses confirms it; and actual and
 special observations, as well as the most practical scientific
 experiments, declare the same thing. The progressive and con-
 centric motion of the Sun over the Earth is in every sense
 demonstrable; yet the Newtonian astronomers insist upon it that
 the Sun does not really move, that it only *appears* to move, and
 that this appearance arises from the motion of the Earth; that
 when, as the scriptures affirm, the "Sun stood still in the midst
 of heaven," it was the *Earth* which stood still and *not* the Sun !
 that the scriptures therefore speak falsely, and the experiments
 of science, and the observations and applications of our senses are
 never to be relied upon. Whence comes this bold and arrogant

denial of the value of our senses and judgment, of scripture? The Earth or the Sun moves. Our senses tell us, and the scriptures declare that the Earth is fixed and that it is the Sun which moves above and around it ; but a *theory*, which is absolutely false in its groundwork, and ridiculously illogical in its details, demands that the Earth is round and moves upon axes, and in several other and various directions; and that these motions are *sufficient to account for* certain phenomena without supposing that the Sun moves, *therefore* the Sun is a fixed body, and his motion is *only apparent* ! Such *reasoning* is a disgrace to philosophy, and fearfully dangerous to the religious interests of humanity !

Christian ministers and commentators find it a most unwelcome task when called upon to reconcile the plain and simple philosophy of the scriptures with the monstrous teachings of theoretical astronomy. Dr. Adam Clark, in a letter to the Rev. Thomas Roberts, of Bath,* speaking of the progress of his commentary, and of his endeavours to reconcile the statements of scripture with the modern astronomy, says : “Joshua’s Sun and Moon standing still, have kept me going for nearly three weeks ! That one chapter has afforded me more vexation than anything I have ever met with ; and even now I am but about half satisfied with my own solution of all the difficulties, though I am confident that I have removed mountains that were never touched before ; shall I say that I am heartily weary of my work, so weary that I have a thousand times wished I had never written one page of it, and am repeatedly purposing to give it up ?”

The Rev. John Wesley, in his journal, writes :—“The more I consider them the more I doubt of all systems of astronomy. I doubt whether we can with certainty know either the distance or magnitude of any star in the firmament ; else why do astronomers so immensely differ, even with regard to the distance of the Sun from the Earth ? Some affirming it to be only three and others ninety millions of miles.”†

* Life of Adam Clark, 8vo Edition.

† Extracts from works of Rev. J. Wesley, 3rd Edition, 1829. Published by Mason, London, p. 392, vol. 2.

In vol 3, page 203, the following entry occurs:— Remove Watermark Now
 1765.—This week I wrote an answer to a warm letter published in the *London Magazine*, the author whereof is much displeas'd that I presume to doubt of the 'modern astronomy.' I cannot help it. Nay, the more I consider the more my doubts increase; so that at present I doubt whether any man on earth knows either the distance or magnitude, I will not say of a fixed Star, but Saturn or Jupiter—yea of the Sun or Moon."

In vol. 13, page 359, he says:—"And so the whole hypothesis of innumerable Suns and worlds moving round them vanishes into air." And again at page 430 of same volume, the following words occur:—"The planets' revolutions we are acquainted with, but who is able to this day, regularly to demonstrate either their magnitude or their distance? Unless he will prove, as is the usual way, the magnitude from the distance, and the distance from the magnitude. * * * Dr. Rogers has evidently demonstrated that no conjunction of the centrifugal and centripetal forces can possibly account for this, or even cause any body to move in an ellipsis." There are several other incidental remarks to be found in his writings which shew that the Rev. John Wesley was well acquainted with the then modern astronomy; and that he saw clearly both its self-contradictory and its anti-scriptural character.

It is a very popular idea among modern astronomers that the stellar universe is an endless congeries of systems, of Suns and attendant worlds peopled with sentient beings analagous in the purpose and destiny of their existence to the inhabitants of this earth. This doctrine of a plurality of worlds, although it conveys the most magnificent ideas of the universe, is purely fanciful, and may be compared to the "dreams of the alchemists" who laboured with unheard of enthusiasm to discover the "philosopher's stone," the *elixir vitæ*, and the "universal solvent." However grand the first two projects might have been in their realisation, it is known that they were never developed in a practical sense, and the latter idea of a solvent which would dissolve everything was suddenly and unexpectedly destroyed by the few remarks of a simple but critical observer, who demanded to know what service a substance would be to them

which would dissolve all things? What could it do for it would dissolve every vessel wherein they sought to preserve it! This idea of a plurality of worlds is but a natural and reasonable conclusion drawn from the doctrine of the Earth's rotundity. But this doctrine being false, its offshoot is equally so. The supposition that the heavenly bodies are Suns and inhabited worlds is demonstrably impossible in nature, and has no foundation whatever in Scripture. "In the beginning God created the Heaven and *the Earth.*" One Earth *only* is created; and the fact is more especially described in Genesis, ch. i., v. 10. Where, instead of the word "Earth" meaning both land and water as together forming a globe, as it does in the Newtonian astronomy, only the *dry land* was called "*earth,*" and "the gathering together of the waters called *He seas.*" The Sun, Moon, and Stars are described as lights only and not worlds. A great number of passages might be quoted which prove that no other material world is ever in the slightest manner referred to by the sacred writers. The creation of the world; the origin of evil, and the fall of man; the plan of redemption by the death of Christ; the day of judgment, and the final consummation of all things are invariably associated with *this Earth alone.* The expression in Hebrews, ch. i., v. 2, "by whom also he made the *worlds,*" and in ch. ii., v. 3, "through faith we understand that the *worlds* were framed," are known to be a comparatively recent rendering from the original Greek documents. The word which has been translated *worlds* is fully as capable of being rendered in the singular number as the plural; and previous to the introduction of the Copernican Astronomy was always translated "*the world.*" The Roman Catholic and the French Protestant Bible still contains the singular number; and in a copy of an English Protestant Bible printed in the year 1608 the following translation is given:—"Through faith we understand that *the world* was ordained." So that either the plural expression "worlds" was used in later translations to accord with the astronomical notions then recently introduced, or it was meant to include the Earth and the spiritual world, as referred to in:—

Hebrews ii., 5—"For unto angels hath he not put Remove Watermark Now
the world to come?"

Ephesians i., 21—"Far above all principality and¹ power, and might, and dominion, and every name that is named not only in *this world*, but also in *that which is to come*."

Luke xviii., 29, 30—"There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this *present time*, and in *the world to come* life everlasting."

Matthew xii., 32—"Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in *this world*, neither in the *world to come*."

The Scriptures teach that in the day of the Lord "the Heavens shall pass away with a great noise, and the elements shall melt with fervent heat," and the "stars of Heaven fall unto the Earth even as a fig tree casteth her untimely figs when shaken of a mighty wind." The Newtonian system of astronomy declares that the stars and planets are mighty worlds—nearly all of them much larger than this Earth. The fixed stars are considered to be suns, equal to if not greater than our own sun, which is said to be above 800,000 miles in diameter. All this is proveably false, but to those who have been led to believe it, the difficult question arises—"How can thousands of stars fall upon the Earth, which is many times less than any one of them?" How can the Earth with a supposed diameter of 8,000 miles receive the numerous suns of the firmament many of which are said to be a million miles in diameter?

These stars are assumed to have positions so far from the Earth that the distance is almost inexpressible; figures indeed may be arranged on paper, but in reading them no practical idea is conveyed to the mind. Many of them are said to be so distant that should they fall with the velocity of light, or above one hundred and sixty thousand miles in a second, or six hundred millions of miles per hour, they would require nearly two millions of years to reach the Earth! Sir William Herschel, in a paper on "The power of telescopes to penetrate into space," published in the *Philosophical Transactions* for the year 1800, affirms that with his powerful

instruments he discovered brilliant luminaries so that the light from them "could not have been less than *one million nine hundred thousand years in its progress !*" Again the difficulty presents itself—"If the stars of Heaven begin to fall to-day, and with the greatest imaginable velocity, millions of years must elapse before they reach the Earth!" But the Scriptures declare that these changes shall occur suddenly—shall come, indeed, "as a thief in the night."

The same theory, with its false and inconceivable distances and magnitudes, operates to destroy all the ordinary, common sense, and scripturally authorised chronology. Christian and Jewish commentators, unless astronomically educated, hold and teach that the Earth, as well as the Sun, Moon, and Stars, were created about 4,000 years before the birth of Christ, or less than 6,000 years before the present time. But if many of these luminaries are so distant that their light would require above a million of years to reach us; and if, as we are taught, bodies are visible to us because of the light which they reflect or radiate, then their light *has* reached us, because we have been able to see them, and therefore they must have been shining, and must have been created at least *one million nine hundred thousand years ago!* The chronology of the Bible indicates that a period of six thousand years has not yet elapsed since "the Heavens and the Earth were finished, and *all* the Host of them."

In the modern astronomy, Continents, Oceans, Seas, and Islands, are considered as together forming one vast Globe of 25,000 miles in circumference. This has been shown to be fallacious, and it is clearly contrary to the plain, literal teaching of the scriptures. In the first chapter of Genesis we find the following language: "and God said let the waters under the heaven be gathered unto one place, and let the *dry land* appear; and it was so. And God called the dry land *Earth*, and the gathering together of the waters called He Seas." Here the Earth and Seas—Earth and the great body of waters, are described as two distinct and independent regions, and not as together forming one Globe which astronomers call "the Earth." This description is confirmed by several other passages of scripture.

2 *Peter* iii., 5—"For this they willingly are ignorant of the Word of God the Heavens were of old, and the Earth *standing out of the waters and in the waters.*"

Psalms cxxxvi., 6—"O give thanks to the Lord of Lords, that by wisdom made the heavens, and that *stretched out the earth above the waters.*"

Psalms xxiv., 1, 2—"The earth is the Lord's and the fulness thereof; the world and they that dwell therein; for he hath *founded it upon the seas and established it upon the floods.*"

If the Earth were a globe, it is evident that everywhere the water of its surface, the seas, lakes, oceans, and rivers must be sustained by the land, the Earth must be under the water; but if the land and the waters are distinct, and the Earth is "founded upon the seas," then everywhere the sea must sustain the land as it does a ship or any other floating mass, and there is water below the earth. In this particular, as in all others, the scriptures are beautifully sequential and consistent:—

Exodus xx., 4—"Thou shalt not make unto thee any likeness of anything in heaven above, or in the Earth beneath, or in the *waters under the Earth.*"

Genesis xlix., 25—"The Almighty shall bless thee with the blessings of heaven above, and blessings of the *deep that lieth under.*"

Deut. xxxiii., 13—"Blessed be his land, for the precious things of heaven; for the dew; and for the *deep which couched beneath.*"

Deut. iv., 18—"Take ye therefore good heed unto yourselves, and make no similitude of anything on the Earth, or the likeness of anything that is in the *waters beneath the Earth.*"

The same idea prevailed among the ancients generally. In Ovid's *Metamorphoses*, Jupiter, in an assembly of the gods, is made to say, "I swear by the *infernal waves which glide under the Earth.*"

If the earth is a distinct structure standing in and upon the waters of the "great deep," it follows that, unless it can be shown that something else sustains the waters, that the depth is fathomless. As there is no evidence whatever of anything existing underneath the "great deep," and as in many parts of the Atlantic and

Pacific Oceans no bottom has been found by Remove Watermark Now and efficient means which human ingenuity could invent, we are forced to the conclusion that the depth is boundless. This conclusion is again confirmed by the scriptures.

Jeremiah xxxi., 37—"Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar, the Lord of Hosts is His name. If these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the Lord: if heaven above can be measured, and the *foundations of the Earth searched out beneath*, I will also cast off all the seed of Israel."

From the above it will be seen that God's promises to His people could no more be broken than could the height of Heaven, or the depths of the Earth's foundations be searched out. The fathomless deep beneath—upon which the Earth is founded, and the infinitude of Heaven above, are here given as emblems of the boundlessness of God's power, and of the certainty that all his ordinances will be fulfilled. When God's power can be limited, heaven above will no longer be infinite; and the mighty waters, the foundations of the earth may be fathomed. But the scriptures plainly teach us that the power and wisdom of God, the heights of Heaven, and the depths of the waters under the Earth, are alike unfathomable; and no true philosophy ever avers, nor ever did nor ever can aver, a single fact to the contrary.

In all the religions of the Earth the words "up" and "above" are associated with a region of peace and happiness. Heaven is always spoken of as *above the Earth*. The scriptures invariably convey the same idea:—

Deut. xxvi., 15—"Look *down* from Thy holy habitation, from Heaven, and bless Thy people Israel."

Exodus xix., 20—"And the Lord came *down* upon Mount Sinai."

Psalms cii., 19—"For He hath looked *down* from the height of His sanctuary; from Heaven did the Lord behold the Earth."

Isaiah lxiii., 15—"Look *down* from Heaven, and behold from the habitation of Thy holiness and of Thy glory."

Psalm ciii., 11—"For as the Heaven is high above the Earth,"

2 Kings ii., 11—"And Elijah went up by a whirlwind into Heaven."

Mark xvi., 10—"So then after the Lord had spoken unto them he was received up into Heaven."

Luke xxiv., 51—"And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven."

If the Earth is a globe revolving at the rate of above a thousand miles an hour, all this language of scripture is necessarily fallacious. The terms "up" and "down," and "above" and "below," are words without meaning, at best are merely relative—indicative of no absolute or certain direction. "That which is "up" at noon-day, is directly "down" at midnight. Heaven can only be spoken of as "above," and the scriptures can only be read correctly for a single moment out of the twenty-four hours; for before the sentence "Heaven is high above the Earth" could be uttered, the speaker would be descending from the meridian where Heaven was above him, and his eye, although unmoved, would be fixed upon a point millions of miles away from his first position. Hence in all the ceremonials of religion, where the hands and eyes are raised upwards to Heaven, nay, when Christ Himself "lifted up His eyes to Heaven and said, Father, the hour is come," His gaze would be sweeping along the firmament at rapidly varying angles, and with such incomprehensible velocity that a fixed point of observation, and a definite position, as indicating the seat or throne of "Him that sitteth in the Heavens" would be an impossibility.

Again: the religious world have always believed and meditated upon the word "Heaven" as representing an infinite region of joy and safety, of rest and happiness unspeakable; as "the place of God's residence, the dwelling place of angels and the blessed; the true palace of God, entirely separated from the impurities and imperfections, the alterations and changes of the lower world; where He reigns in eternal peace. * * It is the sacred mansion of light, and joy, and glory."* But if there is a plurality of worlds, millions upon millions, nay, an "infinity of worlds," if the universe

* Cruden's Concordance, article "Heaven."

is filled with innumerable systems of burning revolving planets, intermingled with rushing comets and whirling satellites, all dashing and sweeping through space in directions, and with velocities surpassing all human comprehension, and terrible even to contemplate, where is the place of rest and safety? Where is the true and unchangeable "palace of God?" In what direction is Heaven to be found? Where is the liberated human soul to find its home—its refuge from change and motion, from uncertainty and danger? Is it to wander for ever in a labyrinth of rolling worlds? To struggle for ever in a never ending maze of revolving suns and systems? To be never at rest, but for ever seeking to avoid some vortex of attraction—some whirlpool of gravitation? The belief in the existence of Heaven, as a region of peace and harmony, "extending (above the Earth) through all extent," and beyond the influence of natural laws and restless elements, is jeopardised, if not destroyed, by a false and usurping astronomy, which has no better foundation than human conceit and presumption. If this ill-founded, unsupported philosophy is admitted by the religious mind, it can no longer say that—

"Far above the sun, and stars, and skies,
In realms of endless light and love,
My Father's mansion lies."

The modern theoretical astronomy affirms that the Moon is a solid opaque, non-luminous body; that it is, in fact, nothing less than a material world. It has even been mapped out into continents, islands, seas, lakes, volcanoes, &c., &c. The nature of its atmosphere and character of its productions and possible inhabitants have been discussed with as much freedom as though our philosophers were quite as familiar with it as they are with the different objects and localities upon Earth. The light, too, with which the Moon so beautifully illuminates the firmament is declared to be only borrowed—to be only the light of the Sun intercepted and reflected upon the Earth. The doctrines are not only opposed by a formidable array of well ascertained facts, but they are totally denied by the scriptures. The Sun and Moon and Stars are never referred to as worlds, but simply as *lights* to rule alternately in the firmament.

Genesis i., 14, 16—"And God said let there firmament of the Heaven to divide the day from the night. * * And God made *two great lights*—the greater light to rule the day, and the lesser light to rule the night."

Psalms cxxxvi., 7, 9—"O give thanks to Him that made *great lights*: the Sun to rule by day, the Moon and Stars to rule by night."

Jeremiah xxxi., 35—"The Sun is given for a light by day, and the ordinances of the Moon and of the Stars for a light by night."

Ezekiel xxxii., 7, 8—"I will cover the Sun with a cloud, and the Moon shall not give *her light*." "All the bright lights of Heaven will I make dark over thee."

Psalms cxlviii., 3—"Praise Him Sun and Moon, praise Him all ye Stars of light."

Isaiah xiii., 10—"The Sun shall be darkened in his going forth, and the Moon shall not cause *her light* to shine."

Matthew xxiv., 29—"Immediately after the tribulation of those days shall the Sun be darkened, and the Moon shall not give *her light*."

Isaiah ix., 19, 20—"The Sun shall be no more thy light by day; neither for brightness shall the *Moon give light* unto thee. * * * Thy Sun shall no more go down; neither shall thy Moon withdraw itself."

Psalms cxxxvi., 7 to 9—"To Him that made *great lights*, the Sun to rule by day, the Moon and Stars to rule by night."

Job xxv., 5—"Behold even to the Moon, and *it shineth not*."

Ecclesiastes xii., 2—"While the Sun, or the light, or the Moon, or the Stars be not darkened."

Isaiah xxx., 26—"The light of the Moon shall be as the light of the Sun; and the light of the Sun shall be sevenfold."

Deuteronomy xxxiii., 14—"And for the precious fruits brought forth by the Sun, and for the precious things put forth by the Moon."

In the very first of the passages above quoted the doctrine is enunciated that various distinct and independent *lights* were created. But that two *great lights* were specially called into

existence for the purpose of ruling the day and night. The Sun and the Moon are declared to be these great and alternately ruling lights. Nothing is here said, nor is it in any other part of scripture said, that the Sun is a great light, and that the Moon shines only by reflection. The Sun is called the "greater light to rule the day," and the Moon the "lesser light to rule the night." Although of these two "great lights" one is less than the other, each is declared to shine with its own light. Hence, in Deuteronomy, ch. 33, v. 14, it is affirmed that certain fruits are specially brought forth by the influence of the Sun's light, and that certain other productions are "put forth by the Moon." That the light of the sun is influential in encouraging the growth of certain natural products; and that the light of the Moon has a distinct influence in promoting the increase of certain other natural substances, is a matter well known to those who are familiar with horticultural and agricultural phenomena; and it is abundantly proved by chemical evidence that the two lights are distinct in character and in action upon various elements. This distinction is beautifully preserved throughout the sacred scriptures. In no single instance are the two lights confounded. On the contrary, in the New Testament, St. Paul affirms with authority that "there is one glory of the Sun, and another glory of the Moon, and another glory of the Stars."

The same fact of the difference in the two lights, and their independence of each other, is maintained in the scriptures to the last. "The Sun became black as sackcloth of hair, and the Moon became as blood." If the Moon is only a reflector, the moment the Sun becomes black her surface will be blackened also, and not remain as blood, while the Sun is dark and black as sackcloth of hair!

Again: the modern system of astronomy teaches that this earth cannot possibly receive light from the Stars, because of their supposed great distance from it: that the fixed Stars are only burning spheres, or Suns to their own systems of planets and satellites; and that their light terminates, or no longer produces an active luminosity at the distance of nearly two thousand millions of miles. Here again the scriptures affirm the contrary doctrine.

Genesis i., 16, 17—"He made the Stars also; and in the firmament to give light upon the Earth."

Isaiah xiii., 10—"For the Stars of Heaven and the constellations thereof shall not give their light."

Ezekiel xxxii., 7—"I will cover the Heaven, and make the Stars thereof dark."

Joel ii., 10—"The Sun and the Moon shall be dark, and the Stars shall withdraw their shining."

Psalms cxlviii., 3—"Praise Him Sun and Moon; praise Him all ye Stars of light."

Jeremiah xxxi., 35—"Thus saith the Lord, which giveth the Sun for a light by day; and the ordinances of the Moon and of the Stars for a light by night."

Daniel xii., 3—"They that turn many to righteousness shall shine as the Stars for ever and ever."

These quotations place it beyond doubt that the Stars were made expressly to shine in the firmament, and "to give light upon the Earth." In addition to this language of scripture, we have the evidence of our own eyes that the Stars give abundant light. "What beautiful starlight!" is a common expression: and we all remember the difference between a dark and starless night, and one when the firmament is as it were studded with brilliant luminaries. Travellers inform us that in many parts of the world, where the sky is clear and free from clouds and vapours for weeks together, the Stars appear both larger and brighter than they do in England; and that their light is sufficiently intense to enable them to read and write, and to travel with safety through the most dangerous places.

If it be true that the Stars and the Planets are not simply lights, as the scriptures affirm them to be, but magnificent worlds, for the most part much larger than this Earth, then is a very proper question to ask—"are they inhabited?" If the answer be in the affirmative, it is equally proper to enquire "have the first parents in each world been tempted?" If so, "have they fallen?" If so, "have they required redemption?" And "have they been redeemed?" "Has each world had a separate Redeemer? or has

Christ been the Redeemer for every world in time? if so, "did His suffering and crucifixion on this Earth suffice for the redemption of the fallen inhabitants of all other worlds? or had he to suffer and die in each world successively? Did the fall of Adam in this world involve in his guilt the inhabitants of all other worlds? or was the baneful influence of Satan confined to the first parents of this Earth? If so, why so? and if not, why not?" But, and if, and why, and again—but it is useless thus to ponder! The Christian philosopher must be confounded! If his religion be to him a living reality, he will turn with loathing or spurn with indignation and disgust, as he would a poisonous reptile, a system of astronomy which creates in his mind so much confusion and uncertainty! But as the system which necessitates such doubts and difficulties has been shown to be purely theoretical, and to have not the slightest foundation in fact, the religious mind has really no cause for apprehension. Not a shadow of doubt remains that this World is the only one created; that the sacred scriptures contain, in addition to religious and moral doctrines, a true and consistent philosophy; that they were written for the good of mankind, at the direct instigation of God Himself; and that all their teachings and promises are truthful, consistent, and reliable. Whoever holds the contrary conclusion is the victim of an arrogant and false astronomy, of an equally false and presumptuous geology, or a suicidal method of reasoning—a logic which never demands a proof of its premises, and which therefore leads to conclusions contrary to nature, to human experience, and to the direct teaching of God's Word, and therefore contrary to the deepest and most lasting interests of humanity. "God has spoken to man in two voices, the voice of inspiration and the voice of nature. By man's ignorance they have been made to disagree; but the time will come, and cannot be far distant, when these two languages will strictly accord; when the science of nature will no longer contradict the science of scripture."*

CUI BONO.—"Of all terrors to the generous soul, that *cui bono* is the one to be the most zealously avoided. Whether it be

* Professor Hunt.

proposed to find the magnetic point, or a passage utilised if discovered, or a race of men of no good to any human institution extant, and of no good to themselves; or to seek the Unicorn in Madagascar, and when we had found him not to be able to make use of him; or the great central plateau of Australia, where no one could live for centuries to come; or the great African lake, which, for all the good it would do us English folk, might as well be in the Moon; or the source of the Nile, the triumphant discovery of which would neither lower the rents nor take off the taxes anywhere—whatever it is, the *cui bono* is always a weak and cowardly argument: essentially short-sighted too, seeing that, according to the law of the past, by which we may always safely predicate the future, so much falls into the hands of the seeker, for which he was not looking, and of which he never even knew the existence. The area of the possible is very wide still, and very insignificant and minute the angle we have staked out and marked impossible. What do we know of the powers which nature has yet in reserve, of the secrets she has still untold, the wealth still concealed? Every day sees new discoveries in the sciences we can investigate at home. What, then, may not lie waiting for the explorers abroad? Weak and short-sighted commercially, the *cui bono* is worse than both morally. When we remember the powerful manhood, the patience, unselfishness, courage, devotion, and nobleness of aim which must accompany a perilous enterprise, and which form so great an example, and so heart-stirring to the young and to the wavering, it is no return to barbaric indifference of life to say, better indeed a few deaths for even a commercially useless enterprise—better a few hearths made desolate, and a few wives and mothers left to bear their stately sorrow to the end of time, that the future may rejoice and be strong; better a thousand failures, and a thousand useless undertakings, than the loss of national manhood or the weakening of the national fibre. Quixotism is a folly when the energy which might have achieved conquests over misery and wrong, if rightfully applied, is wasted in fighting windmills; but to forego any great enterprise for fear of the dangers attending, or to check a grand endeavour by the *cui bono*

of ignorance and moral scepticism, is worse than baseness and a cowardice.”* Remove Watermark Now

The above quotation is an excellent general answer to all those who may, in reference to the subject of this work, or to anything which is not of immediate worldly interest, obtrude the *cui bono* ! But as a special reply it may be claimed for the subject of these pages—

First—It is more edifying, more satisfactory, and in every sense far better that we should know the true and detect the false. Thereby the mind becomes fixed, established upon an eternal foundation, and no longer subject to those waverings and changes, those oscillations and fluctuations which are ever the result of falsehood. To know the truth, and to embody it in our lives and purposes, our progress must be safe and rapid, and almost unlimited in extent. None can say to what it may lead, or where it may culminate. Who shall dare to set bounds to the capabilities of the mind, or to fix a limit to human progress? Whatever may be the destiny of the human race, truth alone will help and secure its realisation.

Second—Having detected the fundamental falsehoods of modern astronomy, and discovered that the Earth is a plane, and motionless, and the only material world in existence, we are able to demonstrate the actual character of the Universe. In doing this we are enabled to prove that all the so-called arguments with which so many scientific but irreligious men have assailed the scriptures, are absolutely false; have no foundation except in their own astronomical and geological theories, which being demonstrably fallacious, they fall to the ground as valueless. They can no longer be wielded as weapons against religion. If used at all, it can only be that their weakness and utter worthlessness will be exposed. Atheism and every other form of Infidelity are thus rendered helpless. Their sting is cut away, and their poison dissipated. The irreligious philosopher can no longer obtrude his theories as things proved wherewith to test the teachings of scripture. He must now himself be tested. He must be forced to demonstrate his premises,

* *Daily News* of April 5, 1865.

a thing which he has never yet attempted ; and in respect, his impious vanity, self-conceit, and utter disregard of justice, will become so clearly apparent that his presence in the ranks of science will no longer be tolerated. All theory must be put aside, and the questions at issue must be decided by independent and practical evidence. This has been done. The process—the *modus operandi*, and the conclusions derived therefrom have been given in the early sections of the work referred to. They are entirely consonant with the teachings of scripture. The scriptures are therefore literally true, and must henceforth, either alone or in conjunction with practical science, be used as a standard by which to test the truth or falsehood of every system which does or may hereafter exist. Philosophy is no longer to be employed as a test of scriptural truth, but the scriptures may and ought to be the test of all philosophy. Not that they are to be used as a test of philosophy simply because they are *thought* or *believed* to be the Word of God, but because their literal teachings in regard to science and natural phenomena are demonstrably correct. It is quite as faulty and unjust for the religious devotee to urge the scriptures against the theories of the philosopher simply because he *believes* them to be true, as it is for the philosopher to urge his theories against the scriptures only because he disbelieves the one and believes the other. The whole matter must be taken out of the region of belief and disbelief. The Christian will be strengthened, and his mind more completely satisfied by having it in his power to demonstrate that the scriptures are philosophically true, than he could possibly be by the simple belief in their validity, unsupported by practical evidence. On the other hand, the Atheist who is met by the Christian upon purely scientific grounds, and who is not belaboured with enunciations of what his antagonist believes, will be led to listen and to pay more regard and respect to the reasons advanced than he could possibly concede to the purely religious argument, or to an argument founded upon faith alone. If it can be shown to the atheistical philosopher that his astronomical and geological theories are fallacious, and that all the expressions in the scriptures which have reference to natural

phenomena are literally true, he will of necessity that, apart from all other considerations, if the *philosophy* of the scriptures is demonstrably correct, then possibly their *spiritual and moral* teachings may also be true; and if so, they may, and indeed must, have had a divine origin; and if so, they are truly the "Word of God," and after all, religion is a grand reality; and the theories which speculative, adventurous philosophers have advanced, are nothing better than treacherous quicksands into which many, of the deepest thinkers have been engulfed and lost. By this process many highly intelligent minds have been led to desert the ranks of Atheism and to rejoin the army of Christian soldiers and devotees. Many have rejoiced almost beyond expression that the subject of the Earth's true form and position in the Universe had ever been brought under their notice; and doubtless great numbers will yet be induced to return to that allegiance which plain demonstrable truth demands and deserves. To induce numbers of earnest thinking human beings to leave the rebellious cause of Atheism and false philosophy; to return to a full recognition of the beauty and truthfulness of the scriptures, and to a participation in the joy and satisfaction which religion can alone supply, is a grand and cheering result, and one which furnishes the noblest possible answer to the ever ready "CUI BONO."

In addition to the numerous quotations which have been given from the sacred scriptures, and proved to be true and consistent, it may be useful briefly to refer to the following difficulties which have been raised by the scientific objectors to scriptural authority:—"As the Earth is a globe, and as all its vast collections of water—its oceans, lakes, &c., are sustained by the earthy crust beneath them, and as beneath this 'crust of the earth' everything is in a red-hot molten condition, to what place could the excess of waters retire which are said in the scriptures to have overwhelmed the world? It could not sink into the centre of the earth, for the fire is there so intense that the whole would be rapidly volatilised, and driven away as vapour. It could not evaporate, for when the atmosphere is charged with watery vapour beyond a certain degree it begins to condense and throw back the water in the form of

rain ; so that the waters of the flood could not sink surface, nor remain in the atmosphere ; therefore, if the Earth had ever been deluged at all, it would have remained so to this day. But as it is not universally flooded, so it never could have been, and the account given in the scriptures is false." All this specious reasoning is founded upon the assumption that the Earth is a globe : this doctrine, however, being false, all the difficulties quickly vanish. The Earth being "founded on the seas" would be as readily cleared of its superfluous water as would the deck of a ship on emerging from a storm, or as a rock in the ocean would be cleared after the raging waves which for a time overwhelmed it had subsided.

"Thou coveredst the Earth with the deep as with a garment ; the waters stood above the mountains. At Thy rebuke they fled ; and at the voice of Thy thunder they hasted away. . . down by the valleys unto the place which Thou hast founded for them."*

"Thou didst cleave the Earth with rivers ; and the overflowing of the waters passed by ; and the deep uttered his voice and lifted up his hands on high."†

The surface of the Earth standing above the level of the surrounding seas, the waters of the flood would simply and naturally run down by the valleys and rivers into the "great deep"—into which "the waters returned from off the Earth continually. . . until the tenth month, and on the first day of the month, were the tops of the mountains seen."‡

Again : as the Earth is a globe and in continual motion, how could Jesus, on being "taken up into an exceedingly high mountain, see all the kingdoms of the world in a moment of time ?" Or, when "He cometh with clouds and every eye shall see Him," how could it be possible, seeing that at least twenty-four hours would elapse before every part of the Earth would be turned to the same point ? But it has been demonstrated that the Earth is a Plane and motionless, and that from a great eminence every part of its surface could be seen at once ; and at once—at the same moment—could every eye behold Him, when "coming in a cloud with power and great glory."

* Psalm civ.

† Hab. iii., 9, 10.

‡ Gen. viii., 2, 5.

APPENDIX.

BY THE EDITOR.

Now it may justly be asked, how much longer are our Geological and Geographical Professors, our Schools and Colleges, to instil into the minds of our sons and daughters these monstrous absurdities, these unscriptural notions, upon the mere authority of semi-infidel philosophers and enthusiasts, whose only delight seems to have been to ignore, if not to bring dishonour and discredit on divine revelation? I say again, that it is no wonder that the doctrinal portions of the sacred Word are held in such disesteem—regarded with such mistrust, and openly scouted by the more profane, when ordained ministers of the Gospel can persist in deliberately rejecting the matter-of-fact details contained in the very first pages of our Bibles; and seem to consider it as the evidence of an enlightened mind that the mystical philosophy of their fellow-worms should be held by them in greater reverence than the plain and simple statements of the Egyptian scribe. Who can read those well-known manuals, “Curiosities of Science,” without being shocked at the temerity of both ancient and modern professors, as they gravely narrate the result of their wonderful experiments in attempting to pry into what God has not revealed and what man has never yet been able thoroughly to unravel or explore?

The thinking men of England are slowly being awakened to the fact that the Church’s divinity consists chiefly in a medley of Popish and Pagan mummeries and ceremonials—which, under the specious disguise of “our incomparable liturgy,” have been palmed upon the nation till we are almost carried back to the darkness, ignorance, and superstition of pre-Reformation times. Shall we, then, any longer submit to be fooled by an infidel science, which has for centuries forced us to acquiesce in the impious hallucinations of a few crazy enthusiasts, whose proper asylum would have been a madhouse had not their dupes been as insane as themselves? Let this groundless fraud be at length resisted, and let our children no longer be taught that we are spun through the

air like cockchafers, at the rate of thousands of miles those who have lately occupied two-thirds of our public journals by their reckless and intemperate abuse of Dr. Temple's opinions, be forced to acknowledge the daring impiety of their own enunciations of sacred science, and publicly admit to the world at large how greatly they have been deluded and blinded to the simple teachings of the Word of God. It is no vain or unimportant question—Is human philosophy to supersede divine revelation? Is the prescriptive applause of centuries to render us insensible to the inquiry whether God or man is to be trusted? If the Earth be indeed a globe, then the whole history of the flood is palpably imperfect and untrue. Unless the Earth were a Plane, Moses invented all the particulars connected with that event, from the beginning to the end. "Forty days' and forty nights'" rain could not have half flooded as many acres; and when, somehow or other, the waters did "cover the earth" and "the tops of the highest hills," they could not possibly have dispersed again by any means which the most scientific skill could account for or devise. "Oh, the sun and the wind dried it." Why, then, has not "the sun and the wind" dried up the seas during the space of nearly 6000 years? No; these waters have not diminished by one single hogshead since the day the flood was at its height! The rain of the "forty days and forty nights" merely helped by its weight to submerge the plane of the Earth below the level of "the great deep;" and the flood therefore consisted of the irruption of the salt water from the ocean, and not, as is supposed, of the fresh water from the sky. The sea-sand, the sea-shells, and shingle which are found hundreds of miles inland prove this. Then, at the end of so many days, "God made a strong wind to pass over the earth, . . . and the waters returned"—mark the expression "returned"—"from off the Earth continually." They *could* not have "returned" from off a globe, unless we could see the waters stacked up into mountains, with the dry earth lying at their base. When the weight of the water was displaced by the high wind, the earth rose again like a submerged vessel, and its surface was drained of its moisture like the decks of a ship heaved up from beneath.

Others dwell on the plea that the shadow on an eclipsed Moon shows the spherical form of the Earth. But they omit one very essential fact, which is, to prove that the shadow must be that of the earth at all. And, unfortunately for these sages, the eclipse of the Moon has been known to occur while the sun was yet visible above the horizon; thus showing

that the Earth's shadow had nothing to do with those occasions. That there is a shadow, no one denies; but it is sufficient for our case that it cannot be that of the Earth. Remove Watermark Now

Then, again, of the disappearing of the decks of an outward-bound ship. A long line of gas lamps at night on a perfectly level road or esplanade, proves that the apparent sinking of the more distant ones is a mere optical delusion, and clearly explains the apparent sinking of the ship's hull to the least intelligent observer.

But what I would more earnestly enforce than any scientific reasoning I could employ, is the consideration of those scripture passages which the author of "Zetetic Astronomy" has referred to in support of his theory. In the Bible, the word "world" occurs over 260 times, and the word "earth" over 350 times. On no single occasion is the remotest idea of its being a globe, and having motion, ever expressed! Is anyone insane enough to believe that such an extraordinary arrangement could have been designed without a shadow of a reference being made to it? Instead of which, the diurnal motion of the *sun* is spoken of scores of times. Its "rising," its "going down," its "standing still," its "returning," and many other expressions implying motion, are familiar to every reader of the scriptures. But the impious philosophy of the day has the audacity to declare God to be a liar, and man alone trustworthy. God says He made "two great lights;" man says no, He only made one—the second is but a reflected light! God says He "founded," He "established," He "formed the Earth upon the waters," "upon the great deep." Man says, He did nothing of the kind, but the waters rest upon the Earth. And in many other instances, which the readers of the *Essays and Reviews* will recollect, giving the Almighty the lie in every statement He ever made.

Both Isaiah, Job, Solomon, and David, in all their references to the Sun and to the Earth, speak of the motion of the one and the immobility of the other. So does every writer, from Moses to John of Patmos. Dare we, then, venture to accuse these inspired historians of ignorance, or rather of making statements directly contrary to the evidence of their senses? No! May our united answer be, "Let God be true, and every man a liar" who speaks not according to His word. The science of the day is for the most part a rivalry between men who can invent the most incredible theories. For instance, speaking of "the velocity of light," which they say is about 200,000 miles a second, or eight times round the

world in the twinkling of a tomtit's eyebrow! Aggr asserts that "several million rays of light can pass simultaneously through the eye of a needle without interfering with each other." He should have added, that during their passage through the archway they tied themselves into knots, and never "jostled!" The "velocity of light" is simply, to the eye, what touch is to the body. But they tell us that a star or planet can, from its immense distance, continue shining thousands of years after it has been smashed to atoms, because its quicker-than-lightning speed has not yet spent itself in its passage through the sky! These are some of the mildest specimens of lying fiction which our philosophers gravely propose for our instruction. But even these might be swallowed with greater ease than the theory of the Earth's revolution round its axis, and at the rate, too, of 700 miles per second! when everyone knows that the wind from a railway train, going at not more than 40 miles per hour, will knock a strong man down, if he stood within reach of its action; yet we see an unfledged linnet or tiny moth may repose, without a ruffle on its down, on a floating tendril within a few yards of what I may justly compare to a flash of lightning! Is it possible that mankind has listened to such astounding statements, and endorsed these out-Heroding-Herod attacks on our credulity, without a single protest or demur, for a period of 2000 years, if we are to believe the writings of Aristotle? If the world had but given a fiftieth part of the credence to the simple story of a Saviour's love, or even to the A B C of the history of the Earth's creation as has been vouchsafed to those vain and idle theories of the schools, what a different state of things should we have witnessed this day! Anything new, anything improbable, anything that tends to throw a doubt on the Word of the living God, is greedily seized and used by the sophist and infidel as an argument against the truth of that Word, before which, shortly, every stubborn knee shall bend, and in support of which every tongue shall confess that the Word of God is perfect, and that man alone is vile.

NOTE.—Those who are unacquainted with the general tenor of Sir Isaac Newton's writings, may take exception to some of the epithets used with reference to the philosophy with which he was identified. I will, therefore, make only one extract, which affords a fair specimen of the *animus* which seems to have influenced all his principles. He argues as if he considered the account of the Creation in Genesis as purposely

adapted to the comprehension of the semi-barbarian Remove Watermark Now likely to be read. "Had Moses," he says, "described the processes of Creation as distinctly as they were in themselves, he would have made the narrative tedious and confused amongst the vulgar, and become a philosopher instead of a prophet." This is the genius whom all the divines of the present day delight to honour!—a man who dared to imply that Moses was merely a representative of one of the stump orators of the period, whose chief desire it was to make his history as popular as possible, and carefully to avoid all attempts to adhere to simple truth if, by doing so, he might be charged with being "righteous over-much." A worthy sire of the Colenso breed was the far-famed Sir Isaac Newton, and well have his admirers sustained his reputation. God grant, however, many may be found to aid us in dissipating this sham hero-worship—"to clutch the monster Error by the throat, to lead opinion to a loftier sphere, and blot the era of delusion out!"

In the course of any discussion which this subject may lead to, it is insisted upon that our opponents adhere to their own arguments; if the Earth be a globe, let it be treated as such, with all its consequences. When a fly walks upon the ceiling, he does not pretend to be walking on the floor or on a table; if he did, he would inevitably fall; but he knows he is upside down, and he therefore brings a very different set of muscles into play, which he has no use for when standing *on* his legs. Now, our friends at the so-called Antipodes must prove to us that nature has endowed them with the same advantages as the fly. If they cannot do this, they must not be allowed to argue that they can do as the fly does. A plane is a plane, and a globe is a globe. The meanest animals know how to distinguish the two, and man must not and shall not confound them.

Again, our mechanical instrument makers tell us that a mariner's compass can only work when kept perfectly horizontal. But no sooner does a navigator go to sea, than he finds, according to the globe in his cabin, that he is sailing one day at right angles to the spot from which he set out, and in the course of a few more, finds himself upside down, in relation to the docks from which he sailed. Yet he comes home, and gravely tells us his compass has been face upwards all the time; and no one has the courage to tell him that either he or his optician must have lied! No; rather than have their pet theory overthrown, bigots will resist their own convictions, and betray greater folly than the gnats and

spiders of our barns and cellars, who never pretend to do what the Almighty Creator intended they should.

The Editor has already been taunted with advocating a theory which is countenanced by some of the Popes and Romish Cardinals. If Satan himself asserted it, he would be obliged to confess that, for once, his majesty spoke the truth.

We are not insensible to the fact that matters of the gravest import must engage the minds of our legislators during the coming year; but we nevertheless urge the deepest consideration of this subject. How many of our difficulties may be attributed to the dishonour done to God's Word by us as a Church and a nation, we need not here discuss. If there is one thing more than another of which an honest and honourable mind is jealous, it is the amount of credit attached to his word. Yet here we have been, for hundreds of years, telling the Almighty that He does not know the shape of His own world, or that if He knew it, He has deceived us on the subject.

Our readers need not be reminded that no attempt has been here made to refer even to a tenth of the scientific points relating to this question. The velocity of the Earth's course in its orbit round the Sun, estimated by the Newtonian philosophers at 1000 miles per minute, has not been taken into any account. Agreeably to this theory, every creature on the face of the "globe" is doomed to a fate, compared with which Mazeppa's flight must be simply play. Tied to a cannon ball, lashed to a driving wheel, chained to a thunder-bolt, would hardly illustrate the fearful situation of those fated to an existence on this "terrestrial globe." Talk of the calm sleep of the grave—why, were it not for the massive tombstones which considerate survivors place over the remains of the departed, coffins would be flying through the air like rockets, and nothing in or on the face of this Earth would know the meaning of repose. If anyone has ever watched the smoke leaving its long track in a continuous line from the funnel of a steam engine, either on the Earth or water, when, instead of 1000 miles per hour, the speed of the locomotive has been under 15 or 30, how will they account for the lazy wreathings from the cottar's hearth, on which poets dwell so fondly, hanging as it does around the roofs, or else curling in a straight stream to the sky? Would any but the maddened brain of the drunkard venture to assert that that cottage was being shot through the air like lightning, and that the inmates never breathed the same atmosphere for two consecutive moments,

or till a whole twelvemonth had passed by? What professors mean when they impose on the credulity of their confiding patients and send them here and there for "change of air?" If a bar of iron had life, would not the "change of air" to which the Almighty had doomed it be sufficient to waste its form to a very thread? The orbital and axial motion of this so-called "globe" must be seen to be the most monstrous lie that the brains of man ever invented! We say it with all due fear and reverence, that such a statement, if contained in the Word of God itself, would lead us to reject the whole of its revelation. But every Christian Protestant points with pride to the fact that nothing is there proposed for our belief which is contrary to the evidence of our senses. It would be just as easy to believe that this Earth was made by fairies, as that it is a globe, round which mankind were made to crawl like ants, or hold on like monkeys to a palm tree in a gale of wind!

We are proud and happy to say that the subject is finding favour with some of the most learned professors at home and abroad, who can no longer resist the palpable claims it has on their assent. Scores and hundreds have acknowledged our arguments to be unanswerable, and their only or chief reason for not openly avowing their convictions is that the science of ages would be dashed to the ground, and the geography of the world need a radical reform. But surely the additional confirmation it would afford to the truth of God's Word must silence all objection; and the improved knowledge of what has been hitherto and truly termed a "boundless ocean" cannot fail to remove many difficulties which have more or less baffled our most experienced navigators. When it is known that the great deep has a beginning and has an end, formed by that mighty hand which "placed the sand for the bound of the sea, by a perpetual decree, that it cannot pass it; and though the waves toss themselves, yet can they not prevail; though they roar, yet cannot they pass over it"—impious and daring must those minds be that resist such testimony, and charge the prophet with deceit and falsehood rather than forego the applause of their fellow-men, and say that they have gone where the Creator of Heaven and Earth has distinctly declared they could not and should not go.

JOHN HAMPDEN.

Swindon, Wilts, December, 1869.

DESCRIPTION OF THE MAP.

THE least intelligent of our readers will hardly need much explanation to understand the chart an amateur friend has kindly sketched out for us. Take it to any part of the world, the mariner's compass uniformly points to the central North. Navigators have announced the strange fact that inside the frozen belt of Northern icebergs, varying from 80 or 90 to 100 miles in breadth, is an unfrozen sea, upon whose bosom no craft of man in any shape has ever rested, the distance over the ice rendering the transport of any vessel physically impossible. The cause of its being unfrozen has never been ascertained, and no surmise can be offered beyond the supposition that a submarine volcano or hot springs must cause a higher temperature of the waters at that point. The well-known length of the day alternating between the Northern centre and the Southern circumference is caused by the contraction and expansion of the Sun's orbit—nearer to the North in summer, and more distant in the winter months. This will be understood more clearly on reference to the larger work, where phenomena of day and night, summer and winter are fully explained.

Passing over the Equator, we come to the frozen extremities of the world—South, South, South all the way round. Facing the Northern centre from any point of the Southern circumference, of course, to the right is East, and to the left is West. By sailing due East or due West, the ship returns again from an opposite direction to that in which it set out on its voyage. But it can neither pass the Northern, much less the Southern barriers of icebergs. What lies beyond the outer circle, no man has yet dared to explore; and but a few miles into the airy regions of space may the bold aeronaut ascend; so into the icy barriers below, the most daring adventurer is told—"Thus far shalt thou go and no further." Further knowledge would be too much for the finite mind of man to bear. His all-wise Creator, in pity to his frame, has given him limits, which he cannot, dare not over-pass. "Such knowledge is too wonderful and excellent for him; he cannot attain to it." Let him be content with the wonders his Lord has seen fit to reveal. But the space above him, beneath him, and all around, is, in this stage of his existence, hidden from his view.

J. H.

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EXTRACT FROM A LECTURE

BY THE AUTHOR OF

"ZETETIC ASTRONOMY."

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"In reply to the oft-repeated question which had been put to him, as to the good or use of his particular system of astronomy, even admitting it to be the true one, he would say that, at the least, it was of great importance to a large commercial and mercantile nation, such as ours, in correcting, improving, and rendering far more practicable and safe the art of navigation, on which the prosperity of the country, humanly speaking, so much depended. It was also a most important religious question—one scarcely second to any other religious question of the day. At present there was a great battle going on between religious and scientific men, the former upholding the astronomical truths of the scriptures, and the latter believing in nothing but their own philosophy, which was in direct opposition to scriptural teachings. Thousands of men at the present day declared the scriptural astronomical expressions to be false, and regarded science and philosophy as all in all. One or the other must be false; they both could not stand. If they were all simply dogs, they might 'bow, wow' together, and think nothing more of the matter; but, as they were men endowed with sense and reason, the importance of the subject presented itself to them in all its intensity. If the Earth was a globe, and the essential principles of modern astronomy were true, religious teaching could not be reconciled to such a state of things, and must consequently be false; but if, on the other hand, modern philosophy could be proved to be false, then would the religious philosophy stand forth as a grand reality, and show itself as the communicated expression of some 'Great Master of the Universe.' He had a few words to say to the so-called 'free-thinkers' of the day; those especially who prided themselves upon having become sceptical in matters of religion. He would have them to take care that the word free-thinkers was not mis-applied. It was very possible and not an uncommon thing for a person to become as great a bigot in this respect as in any other. A free-thinker is not necessarily an Atheist or a sceptic; he may or may not be so, but he may also be a lover of true religion, and a good Christian. He is a true free-thinker who is prepared to seek out and to hold fast to all the practical truths developed by human experience. He had the deepest respect for those who could leave the old theoretical 'bits' of the faith, and dare to freely inquire for themselves into every thing; he could not do other than pity and almost despise all those who profess to be 'truth-seekers' and 'free-thinkers,' and who yet will only use their powers for the promotion of religious scepticism. The man who refuses evidence simply because it may lead him back to a recognition of scriptural philosophy, and to the necessity for a religious or devotional life, is neither wise nor good, but is indeed a bigot in the fullest sense of the term."