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THE EARTH.

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FEBRUARY AND MARCH.

**THE WORSHIP OF HUMAN INTELLECT
MUST CEASE:**

OR

REMARKS UPON "THE VIEWS OF MODERN SCIENCE"

(A pamphlet by Rev. G. T. Manley, M.A.)

The above pamphlet is evidently written in defence of modern science.

After quoting the names of its founders, which include Newton, Herschel, Professor Adams, Clerk, Maxwell, Boyle, Wallace, Darwin, Sir James Simpson, Prof. Adam Sedgwick, Young, Joule, and Faraday, the writer makes a neat apology at the bottom of the page—as a footnote—for not including those of Huxley and Tyndall,

However, he regards Faraday, Young, and Joule—as physicists—to be superior to Tyndall: and Darwin—as a biologist—preferable to Huxley. And the "conclusion" of the whole matter may be comprehended by critics for the truth when they consider the writer's summing up, viz: that "all points to one conclusion, that the functions of science (*i.e.*, human "science") and Christianity are to purify each other" (!).

I can only express my regret when I see such words as these in print; and the only charitable excuse for the one who penned them—impossible as it may seem—is that he must be ignorant of many of the tenets of both the Bible and modern science, otherwise he could hardly make such a statement.

But God has shown that THE WORSHIP OF HUMAN INTELLECT MUST CEASE. Human intellect is one of Satan's most seductive idols, but the time has arrived when it must fall. And the redeemed will be delivered from its snare.

Mr. Manley quotes the following words (which are the

words of some individual) quoted by Bishop Butler in his *Analogy of Religion*: "Christianity is not so much a subject of enquiry.....but it is now discovered to be fiction."

Mr. M. then endeavours to prove therefrom, that because infidelity existed in 1736, "before a word of modern science had been written," therefore it is not a cause for the present prevailing infidelity.

In upholding his position, the writer, after saying, "*I do not think* the state of Christianity so black to-day," asks this question: "If science is the cause of unbelief at the close of the nineteenth century, what was its cause at the commencement of the eighteenth?" But there is no argument here. It is about level with the contention that as before a certain disease was known in a particular country where people had suffered and died, therefore it was proven that since it (*i.e.* the new disease) appeared, it could neither be the cause of injury nor death.

The one line of argument is as sensible as the other. It must be apparent that before a thing exists it cannot affect anything. Therefore, before modern science existed it could not have caused infidelity. But now that IT DOES EXIST it is not the only cause for unbelief in the Word of God, and the teachings of His Son, Jesus Christ; nevertheless, it is an additional and powerful cause, and its evil influence operates upon two classes, *viz.*: those who understand something about its tenets, and those who know nothing about them, but accept the conclusions of those that do.

Apart from the lines of Truth no man can form satisfactory judgment on anything. The majority of people understand little about modern science, nor do they trouble to understand the truth of the Bible. Therefore they do not know where to set the dividing line between true science, and that which is described in Holy Writ as "science—falsely so-called." Only the measuring rod of truth, prayerfully sought after and sought out, can rightly divide these two.

Very many professing Christians go on in a sort of "follow-my-leader" style, never dreaming that they are professing to have faith in two systems which contradict each other, and which if understood could not be held together in a reasonable mind. How can a man believe a thing he does not understand? It is impossible. If a man believes

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in another man's teaching without understanding it, or proving it to be true, his faith is centred in the reliability of another man's conclusions, but not in a thing which he does not understand.

No! Modern Scripture-contradicting science is *not* the only cause for infidelity, but it is an additional and a powerful cause, and it appears evident to me that its interpolation is the policy of Satan, and his evil instruments, who, although invisible are only so in substance but not in force of evil influence and rule. And thus Satan has retarded the progress and salvation of mankind, by shaking men's faith in God's Word, and in the Creator's own account of His Creation as set forth therein.

I expressed this opinion in an allegorical figure about ten years ago, in my book entitled, *Adrian Galilio*, a song-writer's story. The stanzas I refer to, which portray Satan, as "the prince of Hades," conversing with one of his evil instruments—the "Spirit-Jester"—are as follows:—

Prince.—Why, Jester, laughing still as ever!

Jester.—I'm mimicking mankind so clever!

Prince.—I hate them for their power of will,

To change their minds, or hold them still!

Jester.—Describe thy plans, detail each stage

For snaring man in Christian age?

Prince.—First, far and wide, shall rise division.

To fog's man's senses, cause derision.

Then strong conceit shall fast increase,

A trap affording no relief.

This spirit, holding men so neat,

Will raise a sect in every street.

For plain I see, through spirit source,

A battle-field right down time's course;

Till the Angel shall the decree enforce,

That "Time shall be no more."

* * * * *

Prince.—Against their Maker men shall turn,

And strong "delusion" Truth shall spurn;

For this well focussed, and compact,

Imprints untruth as solid fact.

Spirits prepared throughout the ages,

Shall do our will at fitting stages ;
 Man's word 'gainst God's shall be accepted,
 And false Cosmogony erected ;
 That earth's a tiny whirling globe
 Shall men set forth in learned robe ;
 Above concern if Moses erred,
 And Jesus verified his word—
 Denying the earth's Creator.

Jester.—Stay, Prince, observe before Time's closed,
 Our mighty will shall be opposed ;
 Sneer not at the Zetetic band,
 Goliath fell by David's hand.
 I see a Stone ; it taketh aim ;
 And hush, I hear its curious strain :

Hypothesis quoted—
 "All matter once floated
 In atoms wide roaming through space ;"
 When a power, perhaps "Nether" ?
 Pulled all down together ;
 How it happened no mortal can trace !
 But, dear me ! however
 Could there then be a "Nether" ?
 Or an *upward* or *downward* at all ?
 With "atoms" dis-severed,
 Now gravity-tethered,
 And shooting through space like a ball.
 This power of such fame,
 "Gravitation" by name,
 Pounced down on the atoms while strewing ;
 But further back gaze,
 O'er eternity's maze,
 What *before* was good gravity doing ?
 The gravity theory,
 When started, was clearly
 A fancy which Newton had "run" ;
 Imagine the notion—
 This world, mostly ocean,
 Once a cinder shot out from the sun !
 Like Solar relation
 Inherent rotation
 Sent the "globe" whirling round, till full
 soon—
 Just picture the view—
 The sparks, how they flew !
 And a beauty so bright made the moon !
 The Sun, the great "Master,"
 Sure, ought to go faster
 Than the sparks it sent backward reviewing ;
 Yet globe and moon, too,
 Keep old Sol well in view,
 And play all around while pursuing !

The Globite avers
 It took *millions of years*
 For the earth to develop and cool, Sir ;
 But he who will try
 To give God the lie,
 Shall yet prove himself Satan's tool, Sir.

Jester.—Truth-Seekers are but deemed fanatics,
 For at the "Truth" the masses laugh !
 Hear how they shout with addled brain,
 "It's nought to me if earth's a plane,
 Or whirling globe, its all the same."

Modern science is enveloped about in folds of not commonly understood wordiology. The newest **Scientific jargon.** *Place in the Universe*, by Prof. Alfred Wallace, is not exempt from the unseemly drapery of scientific jargon : in fact it is pretty freely padded with it. But is this scientific jargon knowledge ? Nay, it is as conventional in its nature as are all other man-made conventionalities and fashions.

TO WHAT GOOD ?

"NEW PLANETS.—Professor Max Wolf announces the discovery of five new small planets, at Königstuhl, Heidelberg ; one on the 29th April, three on the 7th May, and one on the 11th. The last he thought might be identical with No. 469, which was discovered on February 13th, 1901, but, according to Professor Bauschinger, their identity is not probable. The first three of the above planets were photographed by Professor Wolf himself, the other two by Dr. Carnera.

"Three new variable stars have been discovered in the course of the measurements for the astrographic catalogue at the Royal Observatory, Greenwich ; two in the constellation Draco, and one in Camelopardalis, so that they will be reckoned as 6, 1902, Draconis ; 7, 1902, Draconis ; and 8, 1902, Camelopardalis."

By the above announcement in a "*largest-circulation*" daily paper of June 10th, under the heading of "Science," the public gain absolutely nothing. By it, however, a few gentlemen, calling themselves "professors," are advertised as doing something, the value of which to mankind may be reckoned at *nil*.

But there are other sides to this matter (if the *professors* do not live entirely on thin air, or perform their *professing gratis*), and one is, that the people are mulcted of funds, and their minds be-muddled in order that a select circle of professorial star-finders should be employed at their mind-befogging pastime.

If a thousandth part of the funds and time now lavished on such operations was devoted to informing the people as to the *True Shape of the World* in which they live, there would be less ground for complaint: and common-sense thinkers would multiply, who would be in a better position to approximate these belauded professors, and their work at its true value. At present the Plane World has sufficient camels, if not dragons, without retaining so-called *professors* to add to those already tacked-on in name to the beautiful luminaries of the sky. The human race would not be benefited in the least were the professors to profess they had located, and named in the sky, whole flocks of camels, or more whimsical objects.

LUX.

 MAN'S PLACE IN THE UNIVERSE.

 A SONG ON THE GLOBULAR UNIVERSE, OR "GLOBE"
 ON THE BRAIN!

I've just had a look
 At W's book,
 So its bearings, in song, I'll define,
 For my thoughts go and come
 In rhymerie's run,
 As I step on the critical line.

Refrain—Sir Isaac went far
 Beyond reason's bar
 When he floated the theory that the earth was a star;

And the same evil blot
 Mr. W's got
 In his universe pot
 For he starts with a globe, thus assuming the lot!

Some scientists shirk
 Certain truths in their work,
 But here there are palpable reasons
 For thinking our earth
 Is the only one worth
 Populating—because it has seasons.

We make no dissension
 With this main contention
 Because it seems valid, and clear;
 So with Wallace we own
 The Earth's peopled alone,
 —But no man can prove it's a sphere!

This writer's resolved
 "All that is" is evolved,
 No matter what Matter's the cause;
 So plainly we see
 He and Haeckel agree,
 That Matter makes Matter's own laws!

And instead of Genesis
 They've got "Abiogenesis,"
 —A wonderful compound, this word—
 They want "life without life"
 In matter full rife;
 Thus denying all life's from the Lord.

Suns, counting "millions"
 And stars too in "billions,"
 Formed themselves—so they say—right away,
 And whirling by chance
 A sidereal dance
 They rush round in a-maze-(ing) array.

If W is right
 We must doubt our own sight
 While our sense and our reason resolves
 These "professors" say it's clear
 Heavenly bodies "appear
 To move," but "it's the earth that revolves!"

"False science" ignores
 God's Word, and His Laws
 It denies that our God did "make man";
 But "man's place" we rehearse
 "In the true Universe"
 Is to work out "His will on His plan."

In nebular fiction
 There's much contradiction,
 The Scriptures it sets at defiance;
 So we'll stand by the Bible
 And spurn every libel
 Against its true cosmical science.

So Christian be wise
 And from slumber arise
 Christ's soldiers should stand up and fight
 In strongest accord
 For the Word of the Lord,
 Clad in armour of Truth and of Right.

But I fear that my song
 May be tedious and long.
 With apologies, dear reader, to you,
 This lyric I'll close
 And finish in prose
 The rest of my Wallace Review.

I have noticed that though in Mr. Wallace's book he goes contrary to some astronomical teachings, he yet endorses the theories which underlie the very foundation of modern astronomy. I will give a few quotations from his book, showing the nature of some of the theories still taught by scientific authorities.

My readers will understand that light is supposed to consist of the wave-vibrations of ether: and scientists are supposed to have measured the length of these wave-vibrations, as also their velocities. Hence we read on p. 27:

"By ingenious experiments the size and rate of vibration of these waves have been measured, and it is found that they vary considerably. Those forming the red light, which is least refracted, having a wave length of about 1 three-hundred-and-twenty-six-thousandth of an inch, while the violet rays at the other end of the spectrum are only about half that length, or 1 six-hundred-and-thirty-thousandth part of an inch."

The rate at which vibrations succeed each other is from 302 millions of millions per second for the extreme red rays, to 737 millions of millions for those at the violet end of the spectrum.

The new astronomy is generally based on deductions drawn from these theories about light, and light waves; but when they talk of "millions of millions" of vibrations in a second of time, the ordinary mind is fairly bewildered!

Again, we find that the Copernican theory of the world was not generally accepted at first, the objectors saying:—"If the earth revolves round the sun at a distance which cannot be less according to Kepler's measurement of the distance of Mars at opposition than $13\frac{1}{2}$ millions of miles, then how is it that the nearer stars are not seen to shift their apparent places when viewed from opposite sides of this enormous orbit?"

Of course the usual assumptions were made to overcome this difficulty; namely, that the stars we look at are such an immense distance from us. But as the writer of the book under consideration adds:—"This seemed wholly incredible even to the great observer Tycho Brahe, and hence the Copernican theory was not so generally accepted as it otherwise would have been."

It is instructive to notice that the sun's distance was then supposed to be $13\frac{1}{2}$ millions of millions of miles, whereas we read: "it is now pretty well fixed at about 92,780,000"! This is rather a large difference of opinion, or measurement (?) for an "exact science." But it is noticeable that however many mistaken guesses the astronomers make, their teachings are always supposed to be "scientific"!

In this case even their mistakes must be "scientific" also, that is, they are "scientific mistakes"! We notice, further, that Mr. Wallace bases all his speculations on the theory of evolution or development: and this theory of development or evolution is based on the globular theory; the former explanation being the expansion, as it were, of the latter. This theory of evolution contradicts the very first chapter of Genesis, as also the Fourth Commandment, in which the Creator tells us that he made the World in six literal days like the Sabbath or Seventh Day. But science, of course, knows of no beginning, as is confessed on p. 134 of Mr. Wallace's book. He says:

"It cannot be too often repeated that no explanation; no theory; can ever take us to the beginning of things, but only one or two steps at a time into the dim past, which may enable us to comprehend, however imperfectly, the processes by which the world or the universe as it is, has been *developed* out of some earlier and simpler condition."

So it appears after all that scientists know nothing of the beginning of the world. Thus we see why those who reject the inspired account of Creation, as given in the Word of God, have not only nothing better to offer us in its place; but positively have to confess that they do not know, and cannot reasonably speculate as to how the world or the universe first began. Then why do they reject or ignore the inspired account? Simply because that account is diametrically opposed to their vain imaginations; and in admitting that account, they would have to admit an all-powerful personal and all-wise Creator. However, there is one conclusion to which Professor Wallace comes, with which Zetetics will readily agree—in fact it is his main contention,—namely, that this is the only habitable world, as far as can be known to science. This is quite contrary to the popular astronomical conclusions.

Something, therefore, is gained for the truth. But alas! the truth in this case is marred, because in maintaining his argument the Professor often illogically assumes that the earth is only "another planet." I will quote some other of his conclusions:—

(1) "That the stellar universe forms one connected whole; and though of immense extent is yet finite, and its extent determinable."

(2) "That the solar system is situated in the plane of the Milky Way, and not far removed from the centre of that plane. The earth is therefore nearly in the centre of the stellar universe."

(3) "That this universe consists throughout of the same kinds of matter, and is subjected to the same physical and chemical laws."

(4) "That no other planet in the stellar system than our earth is inhabited or habitable."

(5) "That the probabilities are almost as great against any other sun (!) possessing inhabited planets."

(6) "That the nearly central position of our (!) sun is probably a prominent one, and has been especially favourable, perhaps absolutely essential to life *development* upon the earth."

Thus, we obtain the writer's conclusions in the foregoing six propositions; in the last of which I again notice it is "life *development*" or evolution, as against creation.

Now if all the variations of life on this so-called "planet"

of "ours" is by *development* or evolution, it would be quite proper to ask how life first started on the earth after it had cooled down sufficiently to form the so-called "crust of the globe." Was it from a mere "fortuitous concourse of atoms?" Or was the operation directed by some intelligent mind, or cause? And if the latter, then by whose mind was matter directed, and who guided the inert mass, and stamped upon it His design? It appears to me that science, in rejecting the Creation recorded in the Bible, has got into a dense fog, where the wildest speculations prevail and nothing certain can be known.

I deny the possibility of inert matter setting up any automatic force.

The trend of Professor Wallace's argument is seen in the opening of chap. 6, where he says: "Darwin solved the origin of organic species from other species, and thus enabled us to understand how the whole of the existing forms of life have been developed out of pre-existing forms." And he goes on to say that "astronomers hope to be able to solve the problem of the evolution of suns from some earlier stellar types." He adheres to the postulated predication that there is evolution everywhere; and that man has been evolved from lower types: but the author of the book holds himself back, and will not go so far as Darwin did in defining the question of the origin of life. There are two sets of facts, parallel and related, yet at the same time distinct. They are the physical facts of organic chemistry (which is the chemistry of carbon compounds) and the physical facts of organized beings. There is no known reason why we may not make sugar, starch, or albumen from their elements; but that would bring us no nearer to the production of a living starch-cell or the living germ of an egg. What science knows of matter and force gives us no trace of reason to suppose that its "professors" will ever produce a living organism—unless another order of existence is added to them—the *psychical*: life, mind, will.

Life comes from life only; therefore, spontaneous generation, i.e., "abiogenesis," is a leap into illogical darkness. Where life appears there must be a life-giver—and that brings us to the Eternal self-existent Life-Giver whom we know as God—The Lord God-Jehovah, Creator of Heaven and Earth. Mr. Wallace says. "there *may* be, and *probably* are, other

universes, *perhaps* of other kinds of matter, and subject to other laws, *perhaps* more like our conceptions of the ether, perhaps wholly non-material, and what we can only conceive as spiritual."

The author of the work under notice has shown no faith in the God of the Bible as the Creator, and in Jesus Christ as his Redeemer. But he has shown his belief in Spiritualism, which I understand he expounded and openly defended over twenty years ago. "Perhaps" and "may be."

In some respects Dr. Wallace and Mr. Bruce Wallace are of the same calibre in regard to spiritualism: and neither of them will definitely assert his belief in one self-existent Eternal Being, the Creator of all, by whose creative Word all things came into existence; because both their minds are darkened by the false idea of evolution, and the evils of spiritualism: so I am informed. But Dr. Wallace seems to have ceased making any open confession, he simply leaves us to suppose he inclines to the belief of man having a spiritual side to his organization, by quoting a few lines by Tennyson and Shakespeare here and there. And he flavours his writings with spicy lines such as: "What a piece of work is man. How noble in reason! How infinite in faculty! In action how like an angel!"

"Spirit, nearing yon dark portal
At the limit of thy human state,
Fear not thou the hidden purpose
Of that power which alone is Great.
Nor the myriad world, His shadow,
Nor the silent opener of the Gate."

This may be all very beautiful; and no doubt to the mind of Tennyson the concept conveyed in the teaching of the inherent Immortality of Man, apart from Christ, was a fixed one. But in any case the Bible and the God of the Bible are entirely left out, and ignored by the author of *Man's Place in the Universe*.

According to Dr. A. Wallace the faith which professors of modern science have hitherto placed in Sir Isaac Newton's theory of gravitation is somewhat slacking down, and its power of attraction is fading away. This is evident from Prof. Wallace's statements as follows. He says:

"One of the greatest difficulties with regard to the vast system of stars around us is the question of its permanence and stability..... But our mathematical astronomers can find no indications of such stability of the stellar universe as a whole, if subject to the law of gravitation alone. In reply to some questions on this point, my friend, Professor George Darwin writes as follows: 'A symmetrical annual system of bodies might revolve in a circle with or without a central body. Such a system would be unstable. If the bodies are of unequal masses and not symmetrically disposed, the break-up of the system would probably be more rapid than in the ideal case of symmetry. Mr. E.T. Whittaker (Secretary to the Royal Astronomical Society), to whom Professor Darwin sent my Questions, writes: I doubt whether the principal phenomena of the stellar universe are consequences of the law of gravitation at all.'"

Then after quoting Professor Newcomb's calculation as to the

"Effect of gravitation in a universe of 100 million stars, each five times the mass of our sun, and spread over a sphere which it would take light 30,000 years to cross:"

with which he is not in harmony, he also states that:

"it is questionable whether the effect, which we call 'gravitation,' given by Isaac Newton, is the cause of results in connection with the principal phenomena of the stellar universe.

"I have been working myself at spiral nebulae," says Prof. Wallace, "and have got a first approximation to an explanation—but it is electro-dynamical and not gravitational."

Accepting two different mathematician's opinions the writer says that:

"We need not limit ourselves to the laws of gravitation as having determined the present form of the stellar universe; and this is the more important because we may thus escape from a conclusion which many astronomers seem to think inevitable, viz., that the observed proper motions of the stars cannot be explained by gravitative forces of the system itself."

(To be continued, D.V.)

DISAPPEARANCE OF A SHIP ON SEA.

By a Clergyman of the Ch. of England.

(continued from p. 312).

The same principle holds good on sea as it does on land. It is the principle of *perspective*, and this principle is universal in its nature; whether we look upward, landward or seaward, up or down a mountain; whether a few feet from us, or as many miles distant; from the roof or window of a house,

or the top of a mast. The sea is always seen to be *horizontal*, whether the observer stand on the shore or be on a ship; whether a ship be sailing North or South, East or West, or in any direction between these cardinal points; or North or South of the Equator. No point of the compass affects in the least the surface of the sea; which is everlastingly *horizontal*.

This observation, therefore, that the sea is horizontal is a *fact*; and whatever is *contrary* to the same is *not a fact*. This being the case it is strange that geographers should not be consistent in their illustrations. If it be accurate (which it is not) that a vessel is represented as sailing *down* a *curved* surface of the sea, like this:

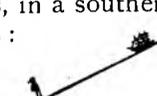
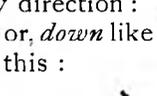
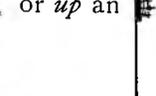
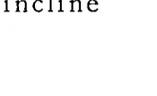
there is no reason why it should not sail *up* a *curved* sea-surface like this:  If these two *imaginary* illustrations represent a ship sailing up and down a *convex* shaped sea-surface,

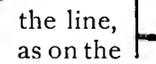
there is no reason why a ship should not sail up and down a *concave* sea-surface in a bay, like this:  or like this:  And, accordingly, there is no reason why a ship should not be represented as

moving the remaining upper and lower arcs of the circle, like this:  or like this:  over the "north pole" and the "south pole" seas. In this way the whole circle of the earth's surface (supposing it to be a globe, which is taken for granted but has never yet been proved by any facts) will have been sailed all over, like this;



Having done with the circular imagination, touching navigation from a globite point of view, there is no reason why the geographer should not illustrate his theory by the straight line method, such as setting a vessel on a north-

bound direction, climbing *up* the sea, like this:  or *down*, like this:  or *up* an incline like this:  or *down* like this: 

These being within the line, as on the sailings of the diagonal line, like this, climbing up:  or sliding down, like this:  whereupon the efforts of the imagination may have become exhausted.

Such illustrations are never drawn from nature; *photographically* they have no existence; they are *contrary to nature*, and equally *contrary to fact*.

Another serious inconsistency in the theoretic or imaginary geography artists, lies in this feature, that while they represent a boat as sailing down a *curved* sea, they do not draw the hull of the ship as parallel with the sea-surface; and the masts as at right-angles with the declining sea-surface; the hull of the vessel, contrary to the laws of geometry, is made by geography-illustrators of the globite theory to be always *horizontal*, and the masts to be always *perpendicular*. The appearance of the boat therefore, whether as to hull or masts, disagrees with the globite theory but agrees with nature. The sea-surface of the globite, on the other hand, agrees with theory, hypothesis, and imagination, but disagrees with nature, and is contrary to nature. Consistency would demand that the barely visible highest portion of the rapidly disappearing vessel should represent the respective mast-ends to look slanting like this: 

that is diagonally as follows:  so represented! The mast-ends is always perpendicular but they never are so represented! The appearance of the mast-ends is always perpendicular like this: 

This condition of things reminds one of the smart youth who wishes to pass for the *patriarch*, which he thought he could do by covering his cheeks and chin with a *grey wig*; but unfortunately he forgot the head, which, being covered with a rich crop of *light brown hair*, betrayed the otherwise

unsophisticated youth : the cat thereby was let out of the bag.

Taking all things into consideration, the conclusion cannot but be reached, that truth must ever prevail ; that it is our duty to help in the dissemination of all truth ; and the counter duty must ever be borne in mind too, that error must be removed. Hence the practical thing for all geographers is simply to replace the non-natural and misleading illustrations in their geography-books by illustrations in harmony with truth, fact, and nature ; and the sooner it is done, of course the better. Moreover, teaching and illustration should be in perfect harmony ; whereupon truth shall have won a victory in one department of science. One step at a time.

By-and-by all error will be replaced by truth ; fancy and fiction by fact ; and every evil resulting from the former by happiness introduced by the latter.

THE CALCINED PHILOSOPHER.

By expressing the views of a large number of thinkers under the sun, all over the world, this may be a protest, and remain on record, that Zetetics at any rate, were not carried away nor deceived by the Synthetic Philosophic glamour ; neither did they swell the fulsome eulogies to the memory of a misguided man, some of whose enunciations have greatly assisted to chop the grounds of Christian faith from countless numbers of his fellow mortals. The fact that absolute truth slipped out sometimes in his writings is not singular, as it is almost impossible for anyone to write or speak at any length unless such occurs.

Some may wonder why we abstained from going with the mob ; it is simply because Zetetics knowing the *World is not a globe*, are aware that this primary Fact knocks to pieces the vital part of the Spencerian Philosophy, and makes it of no effect.

It is with due respect stated, that Herbert Spencer, the so-called publicist, and late figure-head of the synthetic-gaseous-School, died December 8th, 1903, and was by his

own express pre-arrangement, burnt to ashes—in true pagan fashion—on the 14th, at Golder's Green, while a large number of sorrowing friends were in attendance. To say the least of this method of disposing of the dead ; it is a waste of fuel, which if used properly, would be the means of warming many shivering living mortals, even if they had not food to cook, or garments to dry.

Everyone who thinks, should know that the earth of the world is boundlessly sufficient to accommodate all men with decent graves when they depart this life, without any ill effects arising to the living, irrespective of any crack-brained germ theory ; more especially if the late philosopher's original methods, as set forth in his earlier work entitled *Social Statics*, were the order of the day.

Unfortunately he ran away from those excellent pronouncements by his more recent utterances on the same vital subject, which can be seen by referring to *The Perplexed Philosopher* by Henry George ; in which small book the late Herbert Spencer is clearly shown in effect, to efface himself by his own words, just as, in a similar way, the late Pope of Rome, Leo XIII.—who professed to be a great friend of humanity—was also exposed in *The Condition of Labour*, by that same Christian reformer—Henry George—whose works every thinker should carefully read.

"A fool hath said in his heart, God is not." (*Dr. Young's lit. trans.*) But Zetetics, and fortunately millions of other people know the opposite. Therefore, in spite of all the deep-rooted fallacies existing ; and dogmatically presented as truth by the Neo Elementary Theoretical School of Philosophers, (synthetic or otherwise,) *all who possess knowledge of God, and "believe He is," should continually and fearlessly declare it.*

Doubtless Herbert Spencer was an innovator by his *Theory of the Universe*, but to what good ? He was not only avowedly *not* an orthodox Christian, but he outwent all the flabby, weak-kneed varieties in his systematic and utter rejection of Christian beliefs and claims ; and finished by directing that he should be calcined after death, almost it seems in final defiance of Christian usage ; especially when such natural and respectful usage was perfectly possible to perform.

Does any reasonable being think the condition of the

world would be worse than it is, if the printed outcome of the Neo Philosophical School was cremated to-day? Zetetics think not; they also do not feel called upon to bow down to simply so many extra ounces of brains, especially when the grey substance, of which those brains are partly composed, starts operating from a *wrong premiss*; but Zetetics are content to gather wisdom from well balanced (even if smaller) brains: who enunciate truth as revealed in God's Word.

Pythagoras, Cusa, Copernicus, Galileo, Newton, La Place, Darwin, Lord Kelvin, and the rest may be quoted over and over again, until reasonable people are tired of such clap-trap, and *scholastic* humbug; but the individual who *knows* that *the surface of undisturbed water everywhere is horizontal*, is absolutely proof against the whole hypothetical battery of misguided philosophers, ancient or modern, even if their brain capacity is paraded sometimes as being something abnormal.

When what is called a message to mankind, starts from a suppositious infinity about the unknowable, environed in primeval gas and mud, it may be considered not only worthless, but downright pernicious in its influence, no matter whether it is expounded by a Herbert Spencer, the Pope of Rome, an Archbishop of Canterbury, or any holder-forth in a school, college, or so-called little Bethel. Unfortunately, if many ministers,—especially those of the Free Churches,—have courage to preach the pure and simple Truth, without scientific (?) garnishings, they run the risk of seeing their congregations melt away, their reputations destroyed, and of being black-listed by their fellows.

The conscientious man who wishes to stand by the Bible, and preach from it alone, will soon find himself involved in a religious system which is open to the most brutal intimidations of money, and brow-beating, from those calling themselves his superiors, though they may not be worthy to black his shoes.

Now, if this state of affairs is in the smallest degree one of the outcomes of the Spencerian, or other philosophy of the same family, the sooner such philosophy is exposed in all its nakedness, the better it will be for the people at large, and for those ministers who really want to be consistent in their calling.

ICONOCLAST.

All communications and enquiries respecting this Magazine and the teaching it upholds, and all questions and matter for insertion, should be addressed to E.A.M.B., 11, Gloucester Road, Kingston Hill.

"THE EARTH'S" OBSERVATORY.

The Ed. does not necessarily endorse statements made under the headings of "The Earth's Observatory," Letters, etc., unless signed Ed. The Earth.

It will be seen from the following paragraphs, reprinted from the July number of *Past and Future*, that someone has asked its editor (Mr. J. B. Dimbleby) for a BIBLE TEXT proving the earth has motion; and Mr. Dimbleby flounders about pitifully trying to prove it. Others can see his illogical arguments, and his pathetic floundering; but I pray that ere long he may be led to a knowledge of the truth regarding Creation himself.

"Will you give me a Bible text which bears out your contention that the writers of Holy Scripture believed and taught that the earth moves?"

"There are several astronomical facts known to us which are *not mentioned in the Bible*. The writers of *Holy Scripture* do not tell us that the length of the solar year is about 365½ days; yet they speak of solar years. The years of the births and lives of the patriarchs are always solar years, not lunar. But there are passages of Scripture from which we learn both the rotation and the annual revolution of the earth. Gen. i. 5, speaks of the "*first day*." The 20th of September is always the first sidereal day of the year caused by the rotation of the earth. It differs in length from all the other days of the year which have a natural increase owing to the earth moving in her orbit. In Gen. i. 19, we also read of a "*fourth day*," when the earth reaches the point of the autumnal equinox. On the first day of the year the earth is diametrically opposite the centre of her orbit; but on the fourth day she has moved opposite to the sun which is not in the centre of her orbit. Hence on the fourth day the earth has thrice gained the difference between the length of the sidereal and the tropical day. If the earth had no revolution in an orbit round the sun she could not daily make this gain throughout the year, which amounts to nearly four minutes each day. This is also a proof that the cosmogony of the opening chapter of Genesis consisted of natural days of 24 hours, and not long periods.

"I am of opinion that both the rotation and the revolution of the earth are clearly taught in the first chapter of Genesis, and that the points mentioned are scientific, surpassing our English civil year.

"It is owing to the tropical day being nearly four minutes longer than the sidereal or rotation day that we gain one day every year, which comes to a year in 360 years; but we are not sensible of this without referring the position of the earth to the stars. It is because the earth moves about a degree in her orbit daily that this gain is effected.

"I am quite disposed to think that Moses understood all this. The Egyptians amongst whom he lived during 40 years before going into Arabia were precise observers of the motions of the earth and stars. Their Sothic Cycle taught them this. It is the falling back of sidereal time which produces the heliacal rising of Sirius at each quarter of the great zodiac of 649 years, that is to say after each 162 years, except at the fourth quarter of 649 when the earth in the east has the sun behind her."

"In the Christmas number of 'Home Chat' Lady Blount deals deadly blows at the people who still utter the shibboleth that the earth is round. The globular hypothesis is, in her ladyship's opinion, 'the greatest myth of science.' Her figures illustrate her argument, and it is obvious that, like President Kruger, who was a strong Protectionist of the Chamberlain type, Lady Blount regards the pan-ake theory of astronomy in the light of a Divine revelation. But we hope that nobody will tumble over the edge of this terrestrial soup-plate."

—*Daily News*, December 31st, 1903.

It is a pity the ignorant writer of the above does not attempt to go far enough South to try and *tumble over the edge*, before writing such twaddle. The poor wretch has never thought how *long* he, or anything else, would be able to stop on, were the world the absurd shape he infers it is.—H. H. S.

“When the Roman Inquisition condemned the illustrious Galileo and laid the progress of astronomy under anathema, and commanded the centre of the solar system itself to run respectfully round the earth—(laughter)—the pious absurdity was more pernicious just in proportion to all the power of the Inquisition.”—*The Protestant Observer*, January, 1904.

On Tuesday evening, January 26th, Lady Blount delivered a lecture to a large and appreciative audience, in the south aisle of St. Paul's Church, Clerkenwell, on the subject of the earth. After being eloquently introduced by Mr. W. G. Musgrave (a lay minister of the Church), who took the chair, her ladyship proceeded in a lucid and able manner, without any notes, to deal with a subject which ever occupies the attention of the sages throughout the world.

The above forms the opening words of a long report, sent in by C. E. Parker-Rhodes, Esq.; but lack of space precludes the possibility of printing any of the different reports of lectures in this issue. The Ed. also regrets that Mr. Johnson's reports of her lectures, delivered at Y.M.C.A., Kingston-on-Thames, and also at numerous other places must likewise be held over for a future issue.

“How any reasoning man who believes the elementary theories of evolution, of ASTRONOMY, and geology, can accept the doctrine of the atonement is a marvel.”—Dr. E. W. BULLINGER, D.D. From *Things to Come*, Feb., 1904.

Q.—Is it Biblical knowledge that the stars revolve? Ans.—It is indirectly; for the stars like the sun and moon were made “to give light upon the earth;” and as they can shine only over about one-half of the earth at one time, the inference would be that they must revolve.

Q.—If the Scriptures are scientific authorities, how do you explain Gen. vii. 11? Are there windows in heaven, as stated; or is this but a metaphor? Ans.—The Holy Scriptures are “scientific” in the true sense. That is they are accurate in respect to what they teach about the earth, the sun, and the moon, and the stars, etc. Therefore I have no hesitation in saying that Gen. vii. 11. is strictly correct; but the marginal reading appears to be the better translation; so we should read: “And the flood-gates of heaven were opened.” I believe that there are such flood-gates.

Q.—Can the sun, like a ship, be brought back to view, after disappearance? Ans.—The sun cannot be brought back to view by a telescope after sunset. But if we could rise up sufficiently high in a balloon we should see the sun again. Balloonists have seen this phenomenon.

Q.—If the earth is, as you say, a circular plane, please what is the thickness of it? We do not know the thickness of the earth, that is the dry land; and it is probable that the thickness varies in different places.

Q.—Do you consider the Sun to be a globe, or merely a plane? Ans.—The sun is evidently spherical, but it is not a solid body; it is like a large luminous spherical balloon, floating in the “ether,” or soft matter, which fills the space between the earth and the waters, and “the firmament of the heaven” above.

Q.—Why does the sun when rising, appear, not as a whole, getting larger, but a little at a time, till the whole sun appears? Ans.—The sun rises a little at a time because of its size. One edge (the higher edge) of the sun comes into the angle of vision before the other. And for the same reason the lower edge is the first to reach the line of sight and so disappear.

“The two last verses of *Nothing* are most acceptable to me as a lover of truth.”—T.H. De V. T.

“Have you seen what the Bishop of Ripon says, in the *Sunday Strand*, about Creation account in Genesis? This is the bishop who, a few months ago, caused such a sensation in the country by his publicly denying the Divinity of Christ. Also have you seen what H. J. Mackinder, Reader in Geography to the University of Oxford, said at the head teachers' conference, on the 7th inst.? He urged his hearers to abolish, from the junior schools, all maps, and begged them not to talk of the *globe*, but of the great realities of nature. We are getting on. We are getting on.”—E. J. S.

“On receiving *The Earth*, a few days ago, I felt what is so well expressed by one of your contributors, viz.: that ‘I experienced one of the greatest joys of my life’ when I commenced reading several of the articles, especially yours on my dear teacher and Instructor, Dr. Bullinger. He is a great favourite of mine, as a writer, and has been for many years; for I fell in love with his *Things to Come* soon after its commencement. I have read it ever since, and he has been my spiritual guide ever since. The article expresses my views all through, and it is always pleasing to find our views confirmed, especially by those we know and esteem.

“I think the globites are on their last legs. I am as sure as that we are alive at this moment, that they have no other reason to give of the earth being a globe, than this: that finding what they call the *North* pole has suggested to them the *South* pole; and they have been searching for it ever since. But every attempt has been a failure; which they must have realized themselves, otherwise they would have made as many attempts to discover it as they have the North Pole. Even in the last expedition they suggest that their object was not so much to find the pole, as to make other observations.

“Whoever reads Captain Cook's account of the South Seas, will be convinced (if of an unprejudiced mind) that none but idiots would attempt to go further than he did in search of a pole, or anything else; as there could be nothing but sudden and irretrievable loss to those acting contrary to his advice and action. And Captain Cook was no coward.

“It is worse than madness to say that the sun is a million times larger than the earth. Both the sun and moon are small bodies (as you say) in comparison with the earth—and no doubt the stars also. Seeing them principally through a vacuum we can form no definite idea of their size, or elements. We notice the great difference between the appearance of the sun when rising and setting; at the latter stage its size is increased more than fourfold, because seen through the medium of denser air.

“How difficult it is to make people understand the distance at which our sight fails to perceive any object on land. I have noticed persons walking in the meadows near my residence, and found that the height of them, from head to foot, as I marked on the window pane through which I looked, was only the eighth of an inch, i.e.: at that distance the eighth of an inch really represented their height. Now any school boy could readily tell at what distance they would be lost to sight; after which a telescope would restore them, until, in turn, its power would be lost. The rule of the globist is, that at a distance equal to 2,000 times the *height* of any object it would be lost to the unassisted eye; and he will not understand why the sun does not illuminate the whole earth simultaneously. Were the sun a million times larger than the earth its light would be shown all over the world, and there would be no darkness; but the sun is a small body ever revolving above and around the earth, so as to give alternate day and night, as ordained by an all-wise Creator.”—From AN OCCASIONAL SCRIBBLER.

“I am very much interested in your teaching. Though I must candidly admit that I cannot think entirely with you; I recognize the important fact that yours is the *only logical and consistent view that any professed believer in the Bible can take*.”—FRANK WHEELER.

“Your reply to Mr. Blatchford is the best that has been written. Kindly send me 100 copies as soon as possible.”—W. P.

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THE EARTH.

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MAN'S PLACE IN THE UNIVERSE.

Therefore the idea of *gravitation* (which truly belongs to the regions of metaphysics, existing only in imagination and not in fact) is falling into discredit, and one might almost say into disrepute. Professor Wallace's book sheds more than one ray of hope that the light of reason is dawning upon the minds of some of the science-makers, the evidence of which appears in one of his quotations from Professor Huxley :—"that the results you get out of the 'mathematical mill' depend entirely on what you put into it."

True! If you put o in you'll get o out. And my advice in seeking after truth is this: if you don't possess a real standard unit to start your mill, don't forge one! It won't pay in the long run, because although the faith some have in the Bible may be very weak in comparison to that which they have placed in this world's "wisdom" yet honesty will ever be found "the best policy." But earnest Christians who are real truth-seekers and truth-lovers will never relax their faith in the Bible, when they have proved it to be true, because they "know whom they have believed" in too real a sense ever possibly to be shaken by any mere man-made system, however cunningly it may be constructed.

Prof. Wallace has ingeniously endeavoured to make the various portions of the globular hypothesis dovetail into each other, and thus present a glossed surface of apparent consistency; that is, in the eyes of some, but *not of all*. Because personally I can perceive no true gloss of beauty. But nevertheless the most carefully polished fallacy can only present external and transient attractions, even to those whose minds have been grossly fed upon that which will not stand the searching test of the Word of the Living God. Moreover, the most cleverly framed Scripture-contradicting myths present no "face value" to the keen truth-seeker. No mere superficial glitter can hide from his penetrating gaze