

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 UNSUP-
PORTED BY ONE TITILE OF SCRIPTURE EVIDENCE OR AUTHORITY.

COLLATED AND ABRIDGED,

BY PERMISSION, FROM

“ZETETIC ASTRONOMY,”

SECTION 14,

(BY “PARALLAX.”)

BY

JOHN HAMPDEN, ESQ.

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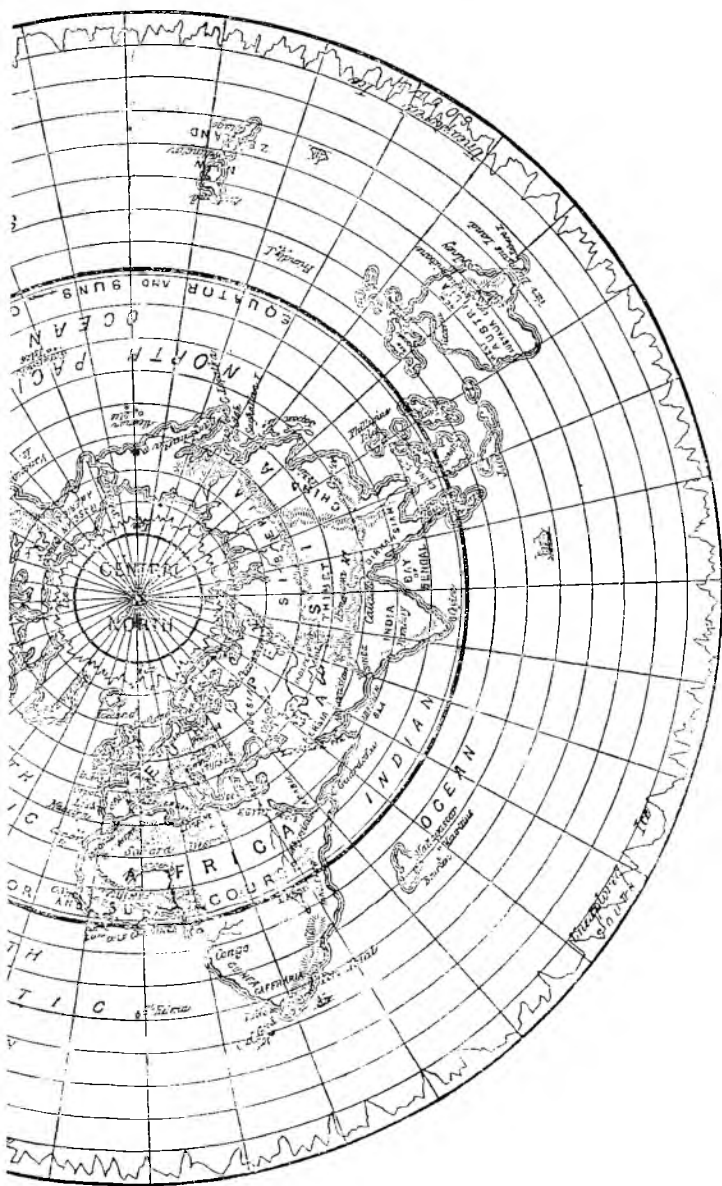
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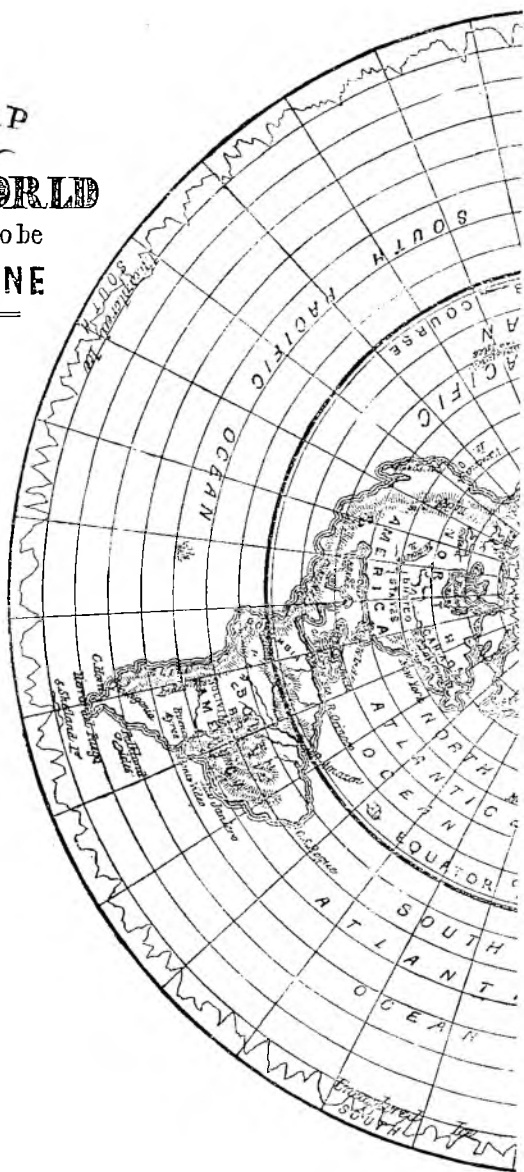
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A MAP
of
THE WORLD

Shewing it to be
A PLANE



THE POPULARITY OF ERROR,

AND

THE UNPOPULARITY OF TRUTH.

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 doubtingly 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, therefore, call 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. Any inclination, 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 fools according to 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 had proceeded 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, and to resolve to 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 immovable, 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 recognised and 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 doubt, much less to 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-

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 per hour. Let 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 the phenomenon on 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.

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! Again, Mons. Arago 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-barbarians by whom it was 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 more than their 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 do our medical 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.