

tread it under their feet henceforth and for ever.

49—In *The National Reformer* some time ago, the great leader, Mr. Bradlaugh, said "That modern science had surely sapped the foundation of all supernatural religion." We now beg to assert on the contrary, that supernatural religion has at last sapped the foundation of all modern science, or oppositions of science, falsely so called. The science of God will save you from Rationalism. See 100 Proofs of Fixed Earth and Travelling Sun, price 2d., by E. Breach, to be obtained of Smith and Seal, 71, King's Road, Southsea.

50—Lord Bacon rejected the Copernican theory with scorn, and compared it to a sleek, well-shaped hide, stuffed with rubbish, but containing nothing to eat. He complained that Astronomy had with great injury been separated from natural philosophy, of which it was one of the noblest provinces, and annexed to the domain of mathematics. The world stood in need, he said, of a very different astronomy, of a living astronomy; of an astronomy that should set forth the nature, the motions, and the influences of the heavenly bodies as they really are. Of what value is a theory which is true only on a supposition in the highest degree extravagant? Sweep all such leaven out of your houses for ever. Amen. In the inhabited earth to come, they shall walk no more after the stubbornness of their evil heart.

Let Modern Astronomy go to the winds,
And Natural Astronomy have silver wings;
Since all the king's horses and all the king's men,
Can ne'er set Galileo in triumph again.

50a—As for the Royal Astronomer and all his clan, we shall come Lord Nelson over them—"England expects every man this day to do his duty,"—and at once to change the present accepted theory of the shape of the earth. As the President of the Geographical Society stated at the Portland Hall when Capt. Nares went to the North Pole, "We have found tropical vegetation as far north as Disco. If we find it any farther north we shall have to change the present accepted theory of the shape of the earth." Do it at once, lads, and let's have no more bother. We thank God we are as free from error as we are of the gipsies. But we are determined to rout these stupid, extravagant, outrageous errors imposed upon the public for over 300 years, and thereby one priest has been the means of deceiving the whole educated world.

(Signed) In the name of the Chaldeans, the real founders of Astronomy; the Egyptians, Chinese, Greeks, and Romans, the true promoters; in the name of Hipparchus, the father and prince of Astronomers; in the name of Ptolemy, whose system continued 1400 years unopposed; in the name of Tycho Brahe, the greatest observational astronomer the world ever saw, who built an observatory on purpose to oppose that system; and in the name of Lord Bacon, and all that have not been misled, this day and for ever.

Bible Astronomy.

"The works of the Lord are great, sought out of all them that have pleasure therein."—Ps. cxi. 2.

I.—The Firmament, or Heavens.

(These terms, like the word TENT, are often used to denote the space enclosed, as well as the structure enclosing it).

"And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament." GEN. i. 7.

"The windows (or 'flood-gates', *margin*) of heaven were opened." GEN. vii. 11. So that the waters from above the firmament poured forth at the time of the flood.

"The heavens declare the glory of God, and the firmament sheweth His *handy-work*." Ps. xix. 1.

"Canst thou with Him spread out the sky which is strong as a molten mirror?" JOB xxxvii. 18, R.V.

"The likeness of a firmament, like the colour of the terrible crystal (or 'ice', *margin*, R.V.), stretched forth over their heads above." EZEK. i. 22.

"He that buildeth His chambers in the heaven, and hath founded His vault upon the earth." AMOS ix. 6, R.V.

"He walketh on the vault of heaven." JOB xxii. 14, *margin*, R.V.

"He that created the heavens and stretched them forth." Is. xlii. 5, R.V.

"He that sitteth above the circle of the earth . . . that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in." Is. xl. 22, R.V.

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"He hath described a *boundary* upon the face of the waters, unto the *confines* of light and darkness." JOB xxvi. 10, R.V. Descriptive of the outer circumference of the world with its impassable ice-barriers, beyond which the light of the sun never reaches.

"When He *established* the heavens, I was there. when He set a circle upon the face of the deep: when He made *firm* the *skies* above." PROV. viii. 27, 28, R.V.

"My right hand hath *spread out* the heavens." Is. xlvi. 13.

Do not these verses describe the firmament, not as unlimited space, but as a *firm solid structure* resting upon foundations, (see 2 SAM. xxii. 8; and JOB xxvi. 11) a lofty *dome* or vault of marvellous workmanship, stretched out over the *circular plane* of the earth, and enclosing it "as a tent to dwell in?"

II.—Sun, Moon, and Stars.

"And God *made* two great lights; the greater light to *rule* the day, and the lesser light to rule the night; the *stars* also. And God set them *in the firmament* of the heaven to *give light* upon the earth, and to rule over the day and over the night, and to divide the light from the darkness." GEN. i. 16-18.

"In them (the heavens) hath He set a tabernacle for the *sun*, which is as a bridegroom *coming out* of his chamber, and rejoiceth as a strong man to *run his course*." His going forth is from the end of the heaven, and his *circuit* unto the ends of it. Ps. xix. 4-6, R.V.

"The sun also *ariseth* (*zarah*, 'bursts forth') and the sun *goeth down* (*bo*, 'goes in') and hasteth to his place where he *ariseth*." ECCLES. i. 5. See *Young's Crit. Concord.*

"To Him that made great lights the sun to *rule* by day the *moon* and *stars* to rule by night" Ps. cxxxvi. 7-9.

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"The sun and moon *stood still* in their *habitation*." HAB. iii. 11; also see JOSH. x. 12-14.

What do these verses teach but that God made the sun, moon, and stars, to serve the earth, (in comparison of which they are all probably very small) and that they *circle* in the firmament or dome of heaven, bringing light *consecutively* to every part of the world?

"Under the sun"; "under heaven." ECCLES. i. 3, and *passim*.

In the book of Ecclesiastes the former expression occurs *thirty* times; the latter three times. What possible meaning can the words convey to the mind of a Newtonian philosopher? Do they not imply a real definite "*up*" and "*down*," "*above*" and "*below*?"

III.—The Foundations, or Pillars of the Earth.

"Of old hast thou *laid the foundation* of the earth." Ps. cii. 25.

"Where wast thou when I laid the foundations of the earth? Whereupon were the foundations ('sockets,' *margin*) thereof *fastened*? Or who laid the *corner-stone* thereof?" JOB xxxviii. 4, 6. See also PROV. viii. 29.

"The *pillars* of the earth are the Lord's, and He hath *set the world upon them*." 1 SAM. ii. 8.

"Which shaketh the earth out of her *place*, and the *pillars* thereof *tremble*." JOB ix. 6.

"Ye *enduring* foundations of the earth." MICAH vi. 2.

"Who laid the foundations of the earth, (Heb. He founded the earth upon her *bases*) that it should *not be moved* for ever." Ps. civ. 5. See *margin*, R.V.

"Thou hast *established* the earth, and it *abideth*" (or "standeth", *margin*). Ps. cxix. 90.

"The world also is established that it *cannot be moved*." Ps. xciii. 1; and xvi. 10.

"That *spreadeth abroad* the earth." Is. xlv. 24, R.V.

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"He that spread abroad the earth, and that which cometh out of it." Is. xlii. 5, R.V.

"To Him that spread forth the earth above the waters." Ps. cxxxvi. 6. See also GEN. xlix. 25.

"Heaven *above* . . . earth *beneath* . . . waters *under* the earth." DEUT. v. 8. Also EXOD. xx. 4.

Not the sea lying upon the earth, but the earth resting in, and upon, the waters of the mighty deep.

"He hath founded it upon the *seas*, and established it upon the *floods*." Ps. xxiv. 2.

How can these oft-repeated declarations (which might be further multiplied) concerning the *fixed foundations* of the *outspread earth*, at all consist with the idea that the earth is a revolving globe, rushing through infinite space at the rate of more than a thousand miles every minute? Or what can be the meaning of "the *ends* of the earth," so frequently mentioned in Scripture?

In conclusion, if, out of regard to the theories of modern astronomers, we take the many passages quoted above to imply only the very opposite of what they appear to mean, are we not helping to bring the word of God into increasing disregard? If we admit a part of the Bible to be so evidently untrustworthy that we cannot accept its teaching, must it not tend to a weakening of general confidence in the whole?

Yet all the many and various references given above are confirmed by the incontrovertible facts of nature; while there are no inspired statements of a contrary character.

"Seek ye out of the Book of the Lord and read." Is. xxxiv. 16.

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