

## TWO SYSTEMS OF ASTRONOMY:

First

THE NEWTONIAN SYSTEM,

SHOWING THE RISE AND PROGRESS THEREOF, BY A SHORT HISTORICAL  
ACCOUNT ; THE GENERAL THEORY, WITH A VARIETY OF REMARKS THEREON.  
THE SYSTEM IN ACCORDANCE WITH

Second

THE SYSTEM IN ACCORDANCE WITH

THE HOLY SCRIPTURES,

SHOWING THE RISE AND PROGRESS FROM ENOCH, THE SEVENTH FROM ADAM ;  
THE PROPHETS, MOSES AND OTHERS, IN THE FIRST TESTAMENT;  
OUR LORD JESUS CHRIST, AND HIS APOSTLES, IN THE NEW OR SECOND  
TESTAMENT ;  
REEVE AND MUGGLETON, IN THE THIRD AND LAST TESTAMENT;  
WITH A VARIETY OF REMARKS THEREON.

BY ISAAC FROST.

NEVERTHELESS WE, ACCORDING TO HIS PROMISE, LOOK FOR NEW HEAVENS  
AND A NEW EARTH, WHEREIN DWELLETH RIGHTEOUSNESS," 2 Peter iii. 13.

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ERRATUM.—Page 47, line 14, for Haggerter, read Flaggerter.

## EXPLANATION OF THE PLATES.

Plate 1 represents part of the great universe, according to the Newtonian system ; the stars as suns, with worlds revolving round them, as is supposed.

Plate 2 shows the sun as a fixed body in the centre of the system, with Mercury, Venus, and the Earth, with their various distances from each other; the other planets and stars in the distance.

Plate 3 shows the sun in the centre of the system: the Earth, Mars, and Jupiter, with their several distances from each other.—The Earth and Mars are put a little out of their proper place, for the purpose of explanation, in the same manner as Plate 2.

Plate 4 shows the impossibility of producing a perfect penumbra by one sun, even supposing the sun to be so much larger than the earth ; and also that the short shadow of the moon could not eclipse the sun from the earth, even admitting that the shadow of the earth would terminate in a point according to the Newtonian system: it likewise shows the absolute necessity of two suns to produce a perfect penumbra, i. e. a shadow that is half light and half dark on each side of the shadow of the earth.

Plate 5 shows five positions for each of the polar stars, with the earth in four positions, and the sun in the centre—proving that, let the earth be placed in either of these four positions, and removed therefrom, it must deviate from any two given polar stars; and thus prove, beyond dispute, that the earth does not move from its situation, but keeps the polar stars continually at its poles, although the polar stars may appear to vary one or two degrees, by virtue of refraction, occasioned by winter and summer seasons.

Plate 6 is designed to show how it would be if the sun was a fixed body in the centre, and the earth revolving in its orbit round it—how the earth would vary with every fixed star on the equator, by degrees, throughout the whole of its orbit, and would not be in the same position with any one of those fixed stars two successive days throughout all the year, either in its diurnal or annual motion, but would be in one position with each star once in every year, and not oftener.

Plate 7 shows the earth in the centre, and the impossibility of the sun being more than about three diameters of our earth in distance from the earth, which would be about 24,000 miles, otherwise the sun would be seen in the distance far below the earth in the morning and in the evening, and we should see the sun for more than twelve hours on the equator out of the twenty-four hours; this will deduct from the Newtonian

computation of	95,000,008
of miles, the following number	94,976,000
Remainder	24.000

and will also show that should the sun be at that distance, we should then only have six hours darkness out of the twenty-four, as may be seen by the shadow of the earth.—The poles in the plate are placed east and west, for the purpose of showing the globe more perfectly.

Plate 8 shows three situations of the sun with the earth, and how the sun varies forty-seven degrees with the north and south polar stars, and the centre of our earth, in the height of summer and the depth of winter: also, the eclipse of the sun, by the moon passing between the earth and the sun, with the shadow of the moon thrown upon the earth, and the moon eclipsed by a planetary dark body passing between the moon and our earth, with its shadow thrown upon the earth: both the eclipses are shown on this plate to prove the similarity of effect; only the shadow of the moon from the sun is much the strongest, because it doth eclipse the greater light: it doth also point out the true form of the shadow of each eclipse as it really is, according to the principles of shadow expanding as it increases in distance.

Plate 9 shows that the six divisions of that part of the earth situate between the two tropic lines of Cancer and Capricorn, are the spaces which Enoch, the

seventh from Adam, calleth six gates, wherein the sun goes forth in the visible heavens to shine upon the earth, and the sun going twice through each gate, makes twelve times (or twelve months), one whole year: the year originally commenced when the sun was on the equator, and then it traversed six months in the northern hemisphere and six months in the southern hemisphere; the year was then completed.

Plate 10 gives at one view the day and night scene of the sun, moon, and the stars shining upon the earth; and will at once strike the mind with the truth of those declarations of Moses, when he says in his declaration of the creation of the world (see Genesis), that "God made two great lights ; the greater light to rule the day, and the lesser light to rule the night: he made the stars also. And God set them in the firmament to shine upon the earth." About one-half of the stars are to be seen, the others being hid from view by the light of the sun: the clouds are omitted, to show the luminaries more clearly.

Plate 11 will convey to the mind a grand view of a complete system according with the Holy Scriptures, showing the kingdom of the eternal God, infinite in length, breadth, and height, suitable to an infinite and glorious personal majesty, who is the source of truth and righteousness. Also, the eternal earth and waters, and the world which God created out of them, and which we now inhabit, with an atmosphere round it, and encompassed about with a firmament to divide it from those eternal earth and waters that are above the stars. And in this world the good and evil natures are mixed together in mankind, and will continue so until the last day, when God will separate them from each other for ever, as is declared in holy writ.

## PREFATORY REMARKS.

GENEROUS READER,

I CONFESS myself an uneducated man, and, therefore, permit me to solicit your kindest indulgence accordingly. Allow me to say, the reason of my introducing this work is solely on the score of truth. I was taught to believe the Holy Scriptures to be the word of God, as delivered to the people by his Prophets and Apostles, who declare themselves commissioned of God so to do; and, on examination, I could not find one word,—from Enoch, Moses, and the Prophets in the First Testament ; our Lord Jesus Christ and his Apostles in the New or Second Testament ; and Reeve and Muggleton in the Third Testament ;—that the earth revolved or went round the sun ; but, always, that the sun rose and set upon the earth, &c.

When I had occasion to speak of my faith in the Holy Scriptures, I was invariably more opposed therein by those who had made astronomy their study, than I was by any others. I accordingly learned the science of astronomy in its great principles; and having completely satisfied myself on the subject, I feel inclined to place the two systems before the whole world, together with a little of my own experience, and leave them in the hands of the readers to judge for themselves as to which is the right or true system; for both cannot be correct, as the reader will readily

perceive, when he shall understand the two lines of knowledge that have ran counter to each other from the earliest period; as, namely, the faith in the living Cod of Israel, and the heathen worship.

The Newtonian System is, confessedly, of heathen origin, as may be seen by its history; having passed through so many vicissitudes or changes and conflicting opinions.

It will appear that Ptolemy of Egypt, who was considered the prince of astronomers in his day, took a great liking to the most ancient system, of the earth being stationary, as acknowledged from the days of Enoch, the seventh from Adam, and he made his theory accordingly, partly of one system, and partly of the other: this was the cause why his system ultimately failed, although it had lasted for about eight hundred years. Ptolemy did this good, by his system of the earth being fixed, and the sun rising and setting upon it : he has proved the possibility of calculating all the rises and setting of the heavenly bodies, eclipses, &c., which he did for six hundred years in advance, as related in the history of astronomy (see " Smith " on astronomy) ; therefore that part of the science, so far as calculating the rising, setting, northing, and southing of the various heavenly lights, eclipses, &c., is good and acceptable with God, inasmuch as God hath set them in the firmament of heaven for that, purpose, and to be a benefit to his creation on this earth. But that part of the science which treats on the magnitude and vast distance of the sun, moon, and stars, and that the stars are suns having worlds revolving round them, as shown in Plate 1; so that the whole infinity of distance, in height, depth, length, and breadth; that is, the whole infinite space, is filled with sons, and worlds revolving round them. This portion of the science

appears very unacceptable unto God, because it tends to abstract, or destroy that true faith and confidence which the people ought to have in his Prophets and Apostles, &c., and seems to be the chief cause of all the various opinions with regard to the sayings in the Holy Scriptures. Having in this work given the Newtonian System, and the System according to the Holy Scriptures, I shall leave my readers to draw their own conclusions.

I remain your very humble and most obedient Servant,

ISAAC FROST.

PART I.

NEWTONIAN,

OR,

SOLAR SYSTEM OF ASTRONOMY.

NEWTONIAN

OR,

SOLAR SYSTEM OF ASTRONOMY.

COURTEOUS READER,

I will place before you, for your consideration, two systems concerning the works of our Almighty God, so far as regards the visible firmamental heavens, and the celestial lights therein—sun, moon, and stars; also, the earth, which we now inhabit ; and heaven, the throne or kingdom of God.

The first system which I shall introduce to your notice is that which is commonly known as the Newtonian or Solar System of Astronomy. Mark, and particularly observe, that this system takes its rise and progress from the reason and imagination of man.

The second system is that which is in accordance with the Holy Scriptures, and takes its rise and progress from those who declare themselves to be commissioned of God; that is, all the prophets and apostles, who have made known the wonderful works of the true God. The reader will then judge for himself which of the two systems is based upon truth.

The Newtonian System of Astronomy, which is almost universally acknowledged, represents the sun to be a globe of vast magnitude, nearly 900,000 miles in diameter (or through its centre, that is, from one side to the other) ; that it is fixed in one place, not moving from its situation, but simply turning round upon its own axis. This system also represents that

there is a certain number of, what appears to us, stars—say 11 in number <sup>1</sup> - which are moveable, and revolve in circles round the sun, which is called the centre of our system.

All other stars that we see are considered fixed stars, not moving from their situation ; and it is supposed that they are as suns in the vast distance : it is also imagined that there are planetary bodies, like this our world, revolving round them as our world does round the sun, although, from the immense distance, it is impossible we can behold them—so that the whole infinity of space in height, depth, length, and breadth, is filled with these supposed suns, and various worlds revolving round them, as may be seen in Plate 1 ; and the darkness is only interspersed or become visible, where the rays of the various suns do not reach. Were it not for these suns to illuminate the infinite space, all would remain perfectly dark.

The planetary bodies appertaining to our own system, varying in their distance from the sun, are as thus :

Mercury is supposed to pass in its orbit, ring, or circle, at a distance from the sun of 37 millions of miles; is supposed to be 3224 miles in its diameter, and travels through the whole of its orbit; that is, it arrives in the same situation, after completing its circle, once in 87 days, 23 hours, 14 minutes, 33 seconds.

The next planet is that which is called Venus, a distance of 68 millions of miles from the sun, and consequently its circle or orbit is much larger than that of Mercury; its diameter is supposed to be 7687 miles; its revolution in its circle round the sun is completed in 224 days, 16 hours, 41 minutes, 27 seconds.

The next planet is supposed to be this earth, (with one moon or satellite,) the diameter of which is 7911 miles ; its distance from the sun is 95,000,000 miles ; its revolution, or completion of its circle, is 365 days, 5 hours, 48 minutes, 49 seconds, as may be seen in Plate 2.

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<sup>1</sup> Including the earth, which is also considered a planet.

The next planet is Mars, which is distant from the sun 144 millions of miles, and which requires nearly 687 days to complete its annual revolution; its diameter is about 4189 miles.

The next is Vesta ; it is about 238 miles in diameter, and is distant from the sun 215 millions of miles ; it performs its revolutions round the sun in 1335 days.

The next is Juno ; its diameter is 1425 miles ; it is distant from the sun 243 millions of miles, and performs its revolutions round the sun in 1590 days.

The next is Ceres Ferdinanda ; its diameter is only 163 miles ; its distance from the sun 263 millions of miles ; its revolution, as calculated by Laplace, is performed in 1681 days, 17 hours, 57 seconds.

The next is Pallas; its diameter is only 80 miles ; its distance from the sun is nearly 264 millions of miles ; its revolution in its sidereal year is 1681 days, 17 hours, and 57 seconds.

The next is Jupiter ; its diameter is 89,170 miles ; its revolution round the sun is once in 4330 days, 14 hours, 39 minutes, and 2 seconds; its distance from the sun is 490 millions of miles.

The next is Saturn, the diameter of which is 79,042 miles ; its revolution round the sun is performed in 10,746 days, 19 hours, 16 minutes, 15 seconds; its distance from the sun is 900 millions of miles.

The next is Herschel, or, Georgium Sidus, whose diameter is 35,112 miles ; its annual revolution 30,637 days, 4 hours (being about 84 of our years) ; its distance from the sun is 1800 millions of miles.

The following are a few of the historical remarks of " Smith," in his account of the rise and progress of astronomical knowledge, which will show how men have laboured to discover the works of the Almighty God, by the power of their own reason, and not 'by faith in commissioned men, sent of God:

" It appears that astronomy was much cultivated among the Chaldeans. From Chaldea astronomy passed into Egypt, and was soon afterwards carried into Phoenicia.

" Thales, the Milesian, who flourished about 700 years before the Christian era, brought the science of the stars from Phoenicia into Greece, where he taught the theory of the motion of the sun and moon, by which he accounted for the length and shortness of the days, and determined the number of the days, of the solar year, &c.

" To Anaximander, one of the disciples of Thales, is ascribed the invention of the terrestrial globe.

" To Pythagoras, another disciple of Thales, is attributed the discovery of the system which, after the lapse of many centuries, was revived by Copernicus.

" Pythias taught the method of distinguishing climates by the length of days and nights, &c.

" Eudoxus, a disciple of Plato, not satisfied with what he could learn at Athens, repaired to Egypt to cultivate astronomy at its source <sup>2</sup>. On his return, he compiled several books on astronomy, and, among others, a description of the constellations. He also attempted to explain the celebrated circle of 19 years, which had been imagined by Meton, in order to conciliate the solar and lunar motions.

" Aristotle, a disciple of Plato, and the contemporary of Eudoxus, made use of astronomy for improving physics and geography.

" It appears that in the school of Alexandria the stars first began to be minutely determined, the course of the planets to be traced with care, and the inequalities of the solar and lunar motions to be better known.

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<sup>2</sup> Here there appears a contradiction, as Chaldea was first said to be the source, and from thence to Egypt.

" Hipparchus of Bithynia, who flourished at Alexandria about the year 162 before Christ, is particularly famous for the excellence of his observations ; and he determined the length of the tropical year with a precision never attained before.

" Ptolemy, an Egyptian, who has always been considered the prince of astronomers among the ancients, flourished in the second century of the Christian era. He has preserved and transmitted to us the observations and principal discoveries of the ancients, much enriched and enlarged by his own labours, in a treatise called "The Great Syntaxis," in which he gave the theory and tables of the motion of the sun and moon, the planets and the fixed stars. He adopted the most ancient system, which supposed the earth to be in the centre of the universe; and this system, to distinguish it from others, has been called the Ptolemaic System. The (considered) defects of his system did not, however, prevent him from calculating all the eclipses that were to happen for six hundred years to come.

" About the year 826, Ptolemy's great work was translated by the Arabians into their language, in which it was called the Almagist.

"About the year 1230, it was translated from the Arabic into Latin, under the auspices of the emperor Frederic the Second, who was willing that the Christians should understand astronomy as well as those whom they styled Barbarians. Alphonso, king of Castile, went further, for he assembled the most able astronomers from all parts, who composed new tables, called after him the Alphonsine tables.

" Nicholas Copernicus, a native of Thorn, in Prussia, born 1472, revived the ancient Pythagorean system, which had been set aside since the time of Ptolemy; and the only opposition of any consequence which the theory of Copernicus ever met with from science and argument, proceeded from Tycho Brahe, a celebrated Danish astronomer, who attempted to set up against it a theory of his own. His system is not very different from the Ptolemaic, but is generally called by his name: he supposed

the earth to be immoveable in the centre of the universe, and the sun to revolve about it every twenty-four hours: the planets, he thought, went round the sun in their periodical time, &c.

" Kepler was one of the pupils of Tycho Brahe, and a man of a truly original and admirable genius.

" Hipparchius, Ptolemy, Tycho Brahe, and even Copernicus himself, were indebted for a great part of their knowledge to the Egyptians, Chaldeans, and Indians.

" Galileo was contemporary with Kepler, and while the latter was tracing the orbits of the planets, and settling the laws of their motions, he was investigating the doctrine of motion in general, which had been neglected for two thousand years; and from the result of their united labours Newton and Huygens were afterwards enabled to establish the most complete theories of all the planetary motions.

" From the time of Newton, who carried the theoretical part of the science to perfection <sup>3</sup>, astronomy has never been without an illustrious phalanx of supporters."

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<sup>3</sup> I was once invited to hear read over " Guthrie on Astronomy," and when the reading was concluded, I was asked my opinion thereon; when I said, " Doctor, it appears to me that Sir Isaac Newton has only given two proofs in support of his theory of the earth revolving round the sun : all the rest is assertion without any proofs." "What are they?" inquired the doctor. "Well," I said, " they are first the power of attraction, to keep the earth to the sun; the second is the power of repulsion, by virtue of the centrifugal motion of the earth : all the rest appears to be assertion without proof." The doctor considered a short time, and then said, " It certainly did appear so." I said, "Sir Isaac has certainly obtained the credit of completing the system; but really he has only half done his work." " How is that ?" inquired my friend the doctor. My reply was this : "You will observe his system shows the earth traverses round the sun on an inclined plane; the consequence is, there are FOUR powers required to make his system complete :

- 1st. The power of ATTRACTION.
- 2ndly. The power Of REPULSION.
- 3rdly. The power of ASCENDING the inclined plane.
- 4thly. The power of DESCENDING the inclined plane.

You will thus easily see the FOUR powers required, and Newton has only accounted for Two: the work is therefore only half done." Upon due reflection the doctor said, " It certainly was necessary to have these FOUR points cleared up before the system could be said to be complete."

A gentleman once said he would convince me of the error of my (what he termed) foolish notions; in about ten minutes, and for this purpose, he introduced " Bonnycastle on Astronomy." Opening the book, he showed me the following passage, and requested me to read it, and say what I thought of it:-

"The celebrated Huygens carried his thoughts so far upon this subject, as to believe that there might be stars at such an inconceivable distance from our earth, that their light, though it is known to travel at the rate of ten millions of miles in a minute, has not yet reached us, since the creation of the world."

When I had read the aforesaid, I asked him if it had ever crossed his mind to think how many of the other stars' light the light of such stars would interfere with in their progress to our earth, seeing their light expands as they travel: when he closed the book, saying that such an idea had never entered his mind before.

Astronomers say this our earth receives no light from any of the stars, because of the vast distance they are from the earth, and that they are suns, whose rays terminate at about nineteen hundred millions of miles from our earth, which is their nearest distance, so that the light of the stars can never reach us. For the truth of this I will only suggest to the reader the propriety of going into the open air on a beautiful starlight night, when the sun and moon are both absent from us, and then let him judge for himself whether he can see any better for the stars shining or not: on the contrary, it is usual for us to say (when there are not many stars) how very dark it is.

" Some of the comets make excursions of ten thousand millions of miles beyond the orbit of Saturn; and yet at that amazing distance they are

incomparably nearer to the sun than to any of the fixed stars, as is evident from their keeping clear of the stars, and returning periodically by virtue of the sun's attraction. Since the fixed stars, therefore, are prodigious spheres of fire, like our sun, and at inconceivable distances from each other as well as from us, it is reasonable to conclude that they are made for the same purposes with the sun; to bestow light, heat, and vegetation on a certain number of planets and satellites revolving round them <sup>4</sup>."

Compare this statement with others, and then say, ten thousand millions; pray how much is that, with regard to the attractive power of the sun ? Then, again, incomparably nearer to the sun than to any of the fixed stars; what can we make of this ? Consider these two points well, and then ask, at what distance does the attractive power of the sun terminate from itself? Again, is the power of the attraction of the sun as great in the distance as it is near at hand ? If not, how will it be when the comet is attracted and brought so near to the sun ? By what power is the comet taken again to such a great distance from the sun, and from its attractive grasp ?

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<sup>4</sup> See " Bonnycastle."

## CHAPTER II.

## THE VARIED DISTANCES OF THE PLANETARY BODIES, AND THEIR APPARENT SIZES.

BEFORE we can place implicit reliance on the Newtonian system, it is highly necessary to consider the following various points:—First, the numerous and contradictory statements and calculations made by those who have been engaged in that science from its earliest period. It is calculated that the distance of the heavenly bodies from our earth is the cause of their appearing so small to us. It is therefore necessary to examine this portion of the science, to see how far it can be borne out by the above system. Respecting the varied distances of the planetary bodies from this earth, it will be seen that when the sun is between this our earth and the planet Mercury, the distance of Mercury from the earth would be about 132 millions of miles ; and when Mercury is between the sun and our earth, the distance of Mercury from our earth would be about 58 millions of miles, making a variation in its distance from this earth of 74 millions of miles, with all its intermediate variations: also the planet Venus, when the sun is between our earth and Venus, would be distant from the earth 163 millions of miles; and when Venus is between our earth and the sun, its distance would be only 27 millions, making a variation of 136 millions of miles ; also with all its intermediate variations. Now it will again be highly requisite to show how it is, if distance is the cause, why it appears so small ; that by removing of five-sixths of its distance from our earth, we do not then see five-sixths more parts of its natural size, according to the laws of perspective. See Plate 2.

A gentleman once made an observation at one of my lectures, that the laws of perspective did not extend beyond our atmosphere, which he said was calculated at about 45 miles distance from the surface of the earth, beyond which, in the empty space, the laws of perspective had no effect, and beyond which the heavenly bodies did not alter in their apparent size.

I asked him if he thought that if the sun was brought to the distance of 45 miles from this earth, whether it would not appear larger than it now does; when he directly gave up the point, and acknowledged his error. Another gentleman made an observation to this effect, that the planets Mercury and Venus, being in the inner orbits, were so much buried in the sun's rays, that we had not a fair opportunity of judging of their real or apparent size, in consequence of the sun's rays having an effect on our vision or sight ; when I drew his attention to Mars, whose greatest distance from the earth would be 239 millions of miles; that is, when the sun is between Mars and our earth, and when the earth is between the sun and Mars, the distance would be only 49 millions, making a variation in its distance from the earth of 190 millions of miles; and when we were turned from the sun, we should have a perfect view of Mars at its nearest distance, uninterrupted by the sun's rays. See Plate 3. I asked him how it was that it did not appear then, in comparative size, any larger when so near to us, than when removed so much further from us ; when he, also, gave up the point, saying he had never heard such questions put before. And so on by the other planetary bodies, varying in their distances as above.

The reader will do well to compare the magnitudes and distances of Mars, poor little Pallas, and Jupiter, and see if there appears to us anything like what you would naturally expect, according to the laws of perspective, at their nearest and furthest distance from the earth.<sup>5</sup>

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<sup>5</sup> See " The Panorama of Science and Art," by James Smith, from which I quote.

Miles in diameter.	Nearest distance.	Furthest distance.
Mars 4189	49, 000, 000	239, 000,000
Pallas 80	169, 000, 000	359, 000, 000
Jupiter 89,170	395, 000, 000	585, 000,000

By this it will be seen that Jupiter, at the nearest distance, is little more than twice the distance from the earth that Pallas is; and at the greatest distance is not quite half as far again, and yet it is calculated to be 1114 times larger in its diameter than Pallas is : how different in their apparent size ought they to appear to us, if this calculation is a correct one!

Miles Diameter of Pallas. 80 )	Miles Diameter of Jupiter. 89,170 ( 1114 80	Superficial 1114 1114	Cubic or Solid Measure 1,240,996 1114
	91	4456	4,963,984
	80	1114	1,240,996
		1114	1,240,996
		1114	1,240,996
	117		
	80	1,240,996	1,382,469,544
	370		
	320		
Remainder	50		

It will appear by the above calculation, that Jupiter, in its diameter (simply across its centre) is 1114 times larger than Pallas ; in its superficial measure, 1,240,996 times larger; and in its solid measure, 1,382,469,544 times larger; and at no time is it three times the distance from us that Pallas is. The nearest distance is about one-

half as far again as Pallas : compare the vast difference of their size, and the small difference in their distance, and then judge accordingly, and see if you can find such difference in their apparent size as you might be naturally led to expect.

As, also; Mars is but little more than one-half the distance from us that Pallas is, and 52 times larger in its diameter.

Miles Diameter of Pallas.	Miles Diameter of Mars.	Superficial	Cubic or Solid Measure
80 )	4189 ( 52	52	2704
	400	52	52
	<hr/>	<hr/>	<hr/>
	189	104	5408
	160	260	13,520
	<hr/>	<hr/>	<hr/>
Remainder	29	2704	140,608
	<hr/>	<hr/>	<hr/>

Compare these things, and then judge for yourself as to the truth of these calculations; and more especially, when Mars is at its nearest distance, which is only 49 millions of miles from the earth, and the nearest distance of Pallas would be 169 millions of miles; so that Pallas, in addition to being so very small, would be more than three times as far from us ; and yet see how little difference there is in their apparent size. The greatest distance of Pallas from the earth would be (according to these calculations) 369 millions of miles when the sun is between our earth and Pallas.

See and compare how far distant you may observe a candle burning on a clear dark night, and then take a common marble the same size as the flame of the candle, and try how far distant you can perceive it on a clear day; then measure their several distances, and you will be able to form a better idea of the difference in the appearance of the celestial luminaries and terrestrial bodies.

## CHAPTER III.

1. THE POSITIONS OF THE EARTH WITH THE SUN AND FIXED STARS. 2. THE EARTH BURIED IN THE IMMENSE RAYS OF THE SUN. 3. THE RAYS OF THE SUN GLIDING OFF THE SIDES OF THE EARTH.

I WILL now draw the attention of the reader to another point of consideration, namely, the sun is stated to be a fixed body, immoveable from its situation, simply revolving upon its own axis ; and all the stars we behold from the earth, except the planetary bodies, are said to be fixed also, and immoveable from their situations, and that this, our earth, revolves round the sun once a year. Now, if such actually were to be the case, the effect produced would be this :

The earth, on the first of January, when turned to the sun, would be mid-day, and we should not see the fixed stars beyond or on the other side of the sun; and when we are turned from the sun, it would be midnight, and we should see the fixed stars on this side of the sun ; then our earth would traverse its orbit for six months, and arrive at the opposite side of the sun, which would be on the first of July ; when we should be turned to the sun, it would be mid-day, we should not then be able to see the fixed stars we saw on the first of January, six months before; and when we are turned from the sun, it would be midnight, we should then be looking in an opposite direction to what we were, and see other fixed stars which we could not see on the first of January previous.

Now, consider, is this the case ? if it is not so, then this system cannot

possibly be correct. Again, it will be extremely necessary that this next point should make a deep impression, and not be erased from the mind ; that is to say, if the sun be as this system states, nearly 900,000 miles in diameter, and whose rays of light and heat make but one vast volume of light, extending in every direction from the sun itself, to the distance of 2,000,000,000 of miles ; and that our small speck of earth, in comparison of size to so great a body of fire as to gain our summer heat, and buried in such a volume of light, whether we should not be so encompassed by such immense rays of light as to preclude us from perceiving any darkness on the surface of our globe ; for, be assured of this, it is a principle in nature, that any small object or mass before a fire so considerably larger than itself, would be heated thoroughly ; and, on the contrary, if you place a large mass or globe before a fire that is proportionably small, it will be heated in part or portion, and the remaining part will be proportionably cold : as, for instance, place a small piece of meat before a fire much larger than itself, it will be completely warmed through; but, on the contrary, if you place a large piece of meat before a small fire, it would be only partly cooked, while the remainder would be perfectly raw ; this principle will show that the sun cannot be so large as it is said to be.

I once asked a gentleman, a professor of the science of astronomy, how it was, that the earth being so much in the sun's rays, our poles remained so very cold, when, at the same time, it was so intolerably hot at the equator : his reply was, that the centre of the earth, or the equator, was full towards the sun, and interrupted or stayed the rays of it, which falling upon it, could not pass, but lodged there ; but the rays of the sun falling upon the poles, glide off without effect, in consequence of the global form of the earth; so that the rays of the sun could not possibly remain oil them, was the cause of the poles remaining quite cold; because the rays of the sun could make no lodgment upon the sides of the earth: when I said, if it be a principle for the sun's rays to glide off the sides

of a globe without effect, would not the same principle be applicable to the moon, which is also considered to be a globe; that the rays of the sun would glide off the sides of the moon also, without effect ; and, consequently, we should have very weak, or no bright horns, to the phase of our moon; when he replied, that he had not given that a thought.

I once had a conversation with a gentleman on this subject, when he said, although the rays of the sun might glide off the plain surface of the sides of the moon, in all probability the atmosphere which surrounds the moon may hold the rays of the sun, and thus be the cause of our seeing the bright horns ; I then said, if we admit that to be the cause, we know that the sun's rays will penetrate into the atmosphere far beyond the centre of the moon, and the consequence would be, that we should have more than half a moon; he replied,. that most certainly would be the case, and gave up the point.

It is also very important to consider the next point following :-

It is calculated, according to the solar system, that the size of the moon is about 64 times smaller than the earth ; if such be a correct calculation, it would be requisite to see how that will stand in regard to the earth and the moon eclipsing each other from the sun.

It is also calculated, that, in consequence of the sun being so much larger than the earth, and that the rays of the sun concentrate to a point or apex, as may be seen in Plate 4, and that the moon passes in its orbit round the earth, at such a distance from it as to pass immediately through the point of the shadow of the earth, which is said to be the cause of the eclipse of the moon; if such be the case, it would appear, in consequence of the earth being so much larger than the moon, its shadow must necessarily be much longer, and the shadow of the moon proportionably short, in comparison with the size of the earth; the result would be, that when the moon arrives in that part of her orbit, which is situated between the earth and the sun, its short shadow would terminate in a point at an immense

distance from the earth; and, consequently, it would not be able, according to this principle, to eclipse the earth from the sun, and thus render this calculation impossible to be borne out in practice : here there appears to be a very great mistake, and contrary to natural philosophy. The readiest mode to prove this point will be to place a lighted candle on the table, and take a small ball, say about the size of a pea; then go a distance from the candle, take a sheet of white paper and place the ball just against it, opposite to the candle, and you will observe the shadow of the ball on the paper will be precisely the same size as the ball; then remove the ball from the paper towards the candle, and you will see the shadow become larger on the paper, thus showing, that although the light of the candle is much larger than the ball, yet the shadow will not terminate in a point, which will prove that, supposing the sun to be in the centre of our system, and (as said to be) so much larger than the earth is, yet its shadow would not terminate in a point.

It is a point or principle in nature, that the rays flowing from any one single light, flow from its centre and expand to fill the space in the greater distance ; and that any thing opposed to or placed before it, whether large or small, its shadow will also expand in the greater distance, or increase in width. Upon this principle it is impossible that the shadow of the earth really can terminate in a point. It may be shown, by practical experiment, the impossibility of producing a perfect penumbra without having two suns, or lights, placed near unto each other in the distance, the rays of which flowing from each of their centres and crossing each other, will show a perfect penumbra; which cannot be done like it by the rays from one sun or light, although the light may be much larger than the object placed before it. See Plate 4.

## CHAPTER IV.

1. THE IMPOSSIBILITY OF THE MOON BORROWING HER LIGHT FROM THE SUN, PHILOSOPHICALLY PROVED. 2. THE DIFFERENCES OF LIGHT AND DARK BODIES IN PERSPECTIVE.

AGAIN, it will be extremely requisite to consider this point. It is said that the moon borrowing its light from the sun, reflects its borrowed rays upon this earth, which is termed the moon's light.

It is necessary here to examine, in a philosophical manner, how this can be effected. In the first place, it is a principle in nature, that whatever is borrowed, must be repaid or reflected in the same quality, if not quantity, as thus : if we apply a reflector to the sun, it will reflect a warm heated ray of light suitable to the sun's rays ; and if we apply a number of reflectors, and bring their reflected rays to one focus, it will absolutely set a thing on fire.

Now when we consider the two different qualities of the rays of light of, or from the sun and moon, the rays of the sun are heating, and the rays of the moon are cold and freezing, as may be seen by the following example :—When the snow lies on the ground, and the sun shines in its strength, you may easily perceive that where the sun's rays fall, the snow will be melted or thawed, and in the shadow it will remain perfectly unthawed; on the other hand, where the moon's rays fall, the water will freeze, and in the shadow it will remain unfrozen for some time; so that it will appear absolutely impossible that the moon's rays can be borrowed from the sun, seeing it is of so opposite a nature, one body being of a fiery and hot nature, while the other is of a watery and cold body or

nature. Again, if the moon be a world like our own, it would not be unreasonable to think, that she would have quite enough to do to rule and govern her own waters, without having to rule the waters of this globe; for it is acknowledged that she does rule the waters of this earth, and the things appertaining to the night. Besides, the astronomers, and also astrologers, when they think fit, can ascribe to the moon, the comets, and stars or planets, great influence on this earth or not, as best suits the times and seasons; but if we consider them created lights for the benefit of this world, then it would be their duty to attend to this globe only, and not to be considered as worlds in themselves.

By this philosophical rule it is clearly proved that Moses spoke the truth when he said that "God had made two great lights ; the greater light to rule the day, and the lesser light to rule the night, and the stars to shine upon the earth ;" neither is it right to suppose that God would commission a man like unto Moses to be the great commissioner of his law unto man, and not to furnish him with knowledge of his works, that he might declare them unto the people. There is also another point that is very interesting to know, and which ought to be especially remarked; that is, no opaque or dark body in a globular form (or ball) will reflect any borrowed light upon another globe in the distance, because of the innate principle of all globular bodies to extend their rays in every point of direction, and not to any object in particular, as may be proved in the manner following : place a lighted candle in a dark room, and then take two balls of a dark (opaque) complexion, and pass them round each other, at a distance from the candle ; you cannot then see any reflection of light cast from one globe upon the other, similar to our moonlight (as astronomers do assert that our earth acts as a moon to the supposed inhabitants of the moon, by giving back its borrowed rays from the sun to them, in the same manner as it is imagined the moon gives its borrowed light to us) : but it may be seen that a plain or flat surface of

light colour will cause a slight reflection, because its rays are directed to one object, which is not the case with any globular body ; the reason for this is, there being a sympathy of nature between light and light, which is not the case with dark bodies and light, because of the opposition of their natures; darkness will always reject light as much as possible, as you will often perceive when professors lecture on astronomy, they use a white or light-coloured ball (such as chalk, &c.) to show the phases of the moon, (but never show any reflected rays therefrom upon another ball,) and then explain that the moon is not a light body, but a dark opaque body—thus showing the effect by one principle, and certifying the thing to be another, which, according to truth, ought not to be done; for it ought to be explained by the same principle as it is shown to be. There is also another thing that has been overlooked by those who have studied the science, of astronomy according to the Newtonian system ; that is, light and dark bodies, in their appearance as to the laws of perspective, appear thus : light bodies do not diminish in their apparent size, in the distance, as dark bodies do; for instance, a simple lighted candle, in a clear dark night, may be observed many miles distant; whereas a dark body, of a much larger size, at the same distance, by day-light, or even a house, is scarcely so visible. Thus those who have studied astronomy agreeably to this system have erred in their judgment, by making their calculation as to the distance of the heavenly bodies, or celestial lights, according to the principles that are applicable to terrestrial or opaque substances or bodies.

## CHAPTER V.

## I. RISING AND SETTING OF THE SUN, WITH THE DESCENDING LINE OF SIGHT. 2. REFRACTION SHOWN BY EXPERIMENTS WITH WATER. 3. HOW WATER, IN A GLOBAL FORM, MAGNIFIES OBJECTS.

THERE is another point to, which I claim your very particular attention ; that is, with respect to the rising and setting of the sun. See Plate 7. It must be obvious to our understanding, that if a person stands on the globe at the equator, his line of sight descends to meet the sunrise, when it arrives on the right line, which passes through the centre of the earth, to meet the sun in its ascent in the morning at sunrise. Again, the line of sight must descend to see the sun, when it descends to the right line, at sunset in the evening, which must be the case, otherwise we should not be able to see the sun for twelve hours out of twenty-four hours when on the equator; so that it is quite clear that the line of sight on the equator takes a descending position; the question then will be, at what distance from the earth does the descending line of sight meet or cut through the right line that passes through the centre of the earth, because the sun cannot possibly be further from the earth than that point, even without the power of refraction; and if the sun was any vast distance from the earth, it would be seen far below the earth itself in the morning, and also in the evening: consequently the sun would be seen much more than twelve hours by the person so standing on the top of the globe, and the greater the sun's distance from the earth, the further it would be seen in the distance below the earth itself; as, for instance, a man standing on a hill may not

be able to see another man who is close under the brow of the hill ; but when he is removed a little distance from the hill, he becomes visible to him that stands on the top, in consequence of his line of sight descending from the top to see him : this will show that the sun need not be very far distant from the earth, to be seen on the equator when it ascends half-way up the globe. The reader will do well to give very particular attention to the descending line of sight, and see at what distance it meets the right or straight line, that passes through the centre of the earth, and which will be seen by .Plate 7, that it cannot possibly be more than about three diameters of the earth in its distance from the earth; so that the result will be, that the sun cannot be more than about 24,000 miles from the earth, supposing the earth to be 8000 miles in its diameter, which will cut off from the Newtonian computation (of 95,000,000 of miles) 94,976,000 miles, leaving only 24,000 miles, which the reader will easily perceive is ,no small variation to begin with. The power of refraction is not included in this view of the matter, but I will notice it next in order. I would not have the reader to think that I believe the sun to be so far as 24,000 miles distant from the earth, or anything near it, for when we consider the following little experiment, it will tend to show that the sun may be very near to the earth, and yet be seen by refraction. Let the reader take a seat a short distance from a table, and let an empty shallow basin be placed upon it ; then let a penny (or any other coin that will not float) be placed in the bottom of the basin: next let the reader elevate his sight into the basin, as near as possible, so as to escape seeing the coin at the bottom, and not moving his eye from that situation; let a second person pour the basin gently full of water, and the coin will be seen by degrees, and then perfectly. If it should be said that the coin is raised by pouring in the water, let, the water (for proof) be gently drawn from the basin by a small tube, with the mouth (or a syphon), when the coin will gradually disappear from the sight of the reader, who

has not, during the time, changed his position in the least; thus showing that it has not been forced up into view by the pouring in of the water, but only rendered visible by the natural effects of the water.

Upon seeing this little experiment, shall any man say that the water on the surface of our globe will not have a similar effect on the sun at its rising and setting, and thus be seen, although the sun shall not be very far from the earth. Should this be the case, I would suggest that it might in all probability account for what is termed the sun's dip, when it arrives at the meridian, observed by navigators, which takes place precisely at twelve o'clock in the day, that being the crisis when it turns from the morning's ascent to the evening's descent ; and as a further illustration, that the water will have an effect on our vision of the sun from our globe, we know by common experience that after a hot summer's day, in particular when the sun's rays have had a much greater influence on the earth, and warmed it a little more than usual, a larger quantity of mist will arise from the surface of the earth, through which the sun, as it sets in the evening, will appear to be magnified full three or four times larger than its usual size, but not so in the morning, because the mist condenses during the night. Here it may not be altogether amiss, or at least very unacceptable to the reader, to direct his attention to the following, which will tend to , show that water, when in a globular form, will have a different effect on our sight than when in a flat, level, or even surface: as, for instance, see a small fish as it swims in a glass globe of water, it appears much larger than it really is of itself; but if you remove it from the globe, and put it into a small pond of water, it will then appear much smaller than it really is. The aforesaid will show that it is not because the sun appears larger on one evening than on another, that it is much nearer to us : as also in our winter, when the sun is nearer the horizon, that is, the sun appears lower in the firmament, that the sun shall be any nearer to the earth on that account; if it were so, it would be observed by the inhabitants of the

south; it is only because we see it through a larger quantity of damp vapour or mist that arises from the surface of our globe. Now if it should be objected, with regard to the fish in the globe, that the fish when in the furthest part of the globe from us, while we are looking at it, appears larger than when it is near to us : this will show that the fish is simply magnified by the water in the globe; but let the water be removed, and the fish will appear more in its natural size : so, by the same rule, is the sun when the mist is removed from the surface of the earth.

The following question is certainly very capable of being infallibly proved to our understanding ; that is, whether the sun can, or cannot, be seen by a person when he shall be on the top of the globe, or at the equator, for precisely twelve hours, either at the end of March or the end of September, when the sun would be also on the equator? I have heard it stated on more than one occasion, by persons who have said they have been at the equator about that time of the year, and that the sun itself is only seen for rather less than twelve hours, but that the twilight in the morning and evening, when included, will make up all the difference, and that the twilight at that time is but of very short duration. I will not vouch for the truth of the above assertions, because I have not been there myself, which, if the above statements should prove to be correctly made, they most surely will tend to show more fully the correctness of the system according with the holy scriptures. Indeed the proving of this is so very simple in itself, that every individual who may visit that part of the globe at those times of the year, may see with his own eyes whether he can see the sun for twelve hours or not; and if only seen for twelve hours precisely, then it will prove the correctness of Plate 7, that the sun would be seen more than twelve hours, if it should be further from the earth than the distance marked thereon, where the descending line of sight meets the right line.

## CHAPTER VI.

1. THE EARTH'S POSITION WITH THE SUN AND POLAR STARS; 2. SHOWING THE DEGREES OF ANGLES FOR WINTER AND SUMMER. 3. THE STARS CHANGING THEIR POSITION. 4. THE PHASES SEEN ON MERCURY, VENUS, &c. 5. THE STARS CONSIDERED SUNS, WITH WORLDS REVOLVING ROUND THEM, AND SUPPOSED TO BE PEOPLED LIKE THIS EARTH. 6. THE ERROR OF SUCH ABSURD IDEAS.

I WILL call your marked attention to another point of the utmost importance to be clearly comprehended. It is stated that the two polar stars are fixed stars, not moving from their situation; the same as the sun, not moving from his position; and that our earth is the only moving body (that is to say, moving from its situation) out of the four; as, namely, the sun, the two fixed polar stars, and our earth. It would be highly advisable to understand, with mathematical precision, how it is that our earth shall vary 47 degrees in its position with the sun, and not vary 47 degrees from the two polar stars likewise, they being also fixed bodies, as the sun is stated to be : see Plate 5, amid explanation of Plates : also, why not all the fixed stars within the two tropic lines appear to vary as far north and south to us as the sun doth, if they are equally fixed as our sun is said to be ?

You will observe that when the sun arrives on the tropical line of Cancer, that it then forms an acute angle of  $66\frac{1}{2}$  degrees with the north polar star and the centre of our earth, as may be seen in Plate 8; and then our days are 16 hours, and our nights 8 hours, making the day

twice as long as the night, in the northern hemisphere, at about 50 degrees from the equator; and when the sun retires southward, and arrives at the equinoctial line, then the sun forms right angles with the north and south polar stars ; that is to say, it forms an angle of 90 degrees with each star ; then our days and nights are equal, being 12 hours each; the sun then extends his rays equal—north, south, east, and west; and continues to retire southwards, always rising in the east and setting in the west, until it arrives on the tropical line of Capricorn; then the sun forms an obtuse angle of  $113\frac{1}{2}$  degrees with the north polar star and the centre of our earth, and at the same time an acute angle of  $66\frac{1}{2}$  degrees with the south polar star and the centre of our earth, as near as may be ; then our day, that is, in our northern hemisphere in England, is about 8 hours, and our night 16 hours, making our night twice as long as our day; whilst in the southern hemisphere, where they are the same number of degrees from the equator as ourselves, their days would be 16 hours, and their nights 8 hours, forming their summer and our winter; and so alternately reversed, once in every year, winter and summer : see Plate 8. I have asked this question of many, but it is a question that has always been given up, as unanswerable according to the Newtonian system, because all the number of degrees upon the circle must be accounted for; and if we turn a certain number of degrees from any object near at hand, we at the same time, turn the same number of degrees from any other object, let the distance be ever so great; as, for instance, if we turn our face from any person standing close before us, we at the same time, by the same rule, turn as many degrees from any other object that is much further off; so that it is (as will appear) utterly impossible that we can vary 47 degrees from the sun, without also varying 47 degrees from the polar stars, which certainly cannot be the case, supposing them to be fixed bodies, and the earth the only one in motion: but if we reverse the system, and allow the earth to be a fixed body, not moving from its situation, and the two polar

stars fixed, not moving from their situation, and allow the sun to be a moving body, revolving over and under the earth, advancing into the northern hemisphere to give us our summer, and then retiring into the southern hemisphere, thereby leaving us our winter season, and so giving them their summer in the southern hemisphere—then all can be fulfilled, and the Scriptures be proved true ; see Plates 8 and 9; and those stars nearer the polar stars, moving in small circles round the polar stars, and so on, increasing in the size of their circles, according to the distance they are from the polar stars, until they arrive at the equator ; that is to say, those stars that are on the equator make the larger or largest circle round the earth, than those stars do that are near the polar stars, and the polar stars may appear to vary one or two degrees, by virtue of refraction, during the winter and the summer, occasioned by the wet and dry seasons: also the other stars differ in their speed, some quicker and some slower than others in their motion, which is the cause why one rises and sets earlier or later than another, and so alternately changing their position to our view, and some stars may even shoot from one part of the heavens to another in an instant.

I have been asked, on several occasions, that if I deny the moon being a dark body, and say it does not borrow its light from the sun, how I could account for the phases that are observed by a telescopic view on Mercury, Venus, &c. My reply was, that they being lights in themselves, although of a very humble character compared with the sun, the sun's vast rays being so superior to the light of the stars, will cause that side of the star which is from the sun to appear much darker than what it would if left to shine in its own light, as must be admitted when viewed through a telescope, (and this might cause persons to suppose that it borrowed its light from the sun,) as may be proved in the following manner: if you take a red-hot ball into a dark room, it will partially illuminate that room; if you then introduce another ball

heated in a much greater degree— say at what a blacksmith terms a welding heat — and place them in contact with each other, the rays of light, flowing from the highly heated ball, will shine upon the lesser light, and cause that side which is turned from the heated ball to appear much darker than it did before the introduction of the highly heated ball ; then remove the highly heated ball from the room, and the lesser light will appear more visible; so that it will appear by this rule, that the further the stars are from the sun, the brighter they appear in their own light. On the contrary, if they borrowed their light from the sun, then the nearer they were to the sun, the brighter they would appear : as, for instance, if you take a dark or opaque ball, and hold it at a distance from a lighted candle, it would appear very dim, and be scarcely seen in the distance ; but the nearer you advance it toward the light, the more plainly you perceive it, which would be the same case with the stars, or planets, were they to borrow their light from the sun, instead of which they appear brighter in the distance: this clearly shows that they are not dark bodies, borrowing their light from the sun, but are distinct lights in themselves : thus it is only in the absence of the sun that the stars can be seen by the naked eye. As a further proof that the lesser light may be eclipsed by the greater, place a lighted candle in the sun's rays, and its light will be scarcely (if at all) visible ; but when the sun's rays depart, you can then see the candle burning in all the brilliancy of its own natural light. The parties asking these questions have, upon due consideration, thought what I have here stated to be highly probable, and they, could not gainsay it.

I will now conclude this first System, and my brief remarks thereon. Much more might be said than what I have here written, and many more points and proofs might be urged equally true; but I think I have written sufficient to call the attention of those who willingly search into the merits of the Newtonian System. If necessary, I will say more on a future occasion.

As regards the calculations on the rising and setting of the heavenly luminaries, eclipses, &c., they are right, and perfectly justified of God, inasmuch as God hath designed these changes for the benefit of his creation on this earth; that men may use them for a guide, in navigating their vessels from shore to shore, for the benefit of commerce, &c. ; even to the ends of the earth, that is to say, all parts of the globe.

But herein lies the error, which amounts to a wickedness, and cannot be acceptable unto God, and that is the imaginative branch, which is introduced into this science ; such as imagining that the planets are worlds, and the whole infinite space is an innumerable mass of worlds, revolving round suns, and those worlds peopled like unto this globe, which is nothing more than imagination, and which leads the people to forsake the revealed word of the true God, and his prophets and apostles, commissioned of God to declare his mind unto the people, and teaching them to say that " the prophets and apostles lived in the dark ages, and consequently they did not understand the works of God concerning the celestial bodies; that therefore they only wrote those things with a view of pleasing the people," &c., &c.

It also is the root or cause of so much division of opinion concerning the holy Scriptures.

I have been asked the question, what could induce me ever to interfere with the Newtonian System of Astronomy? My reply was, that I firmly believed the holy Scriptures were written by divine inspiration from God, through the medium of his prophets and apostles, and therefore to be the word of God, and which taught a different line of knowledge to that which the professors of astronomy teach. The holy Scriptures are taught from the pulpit to be the word of God, and that it is the duty of the people to believe them as such, if they wish to obtain eternal life: also it is taught to be death eternal to those who despise God's holy truth, as it is spoken in the Scriptures : while at the same time there are some who teach

this, and yet they became professors of the science of astronomy, and have taught that science, which amounted to a contradiction of the Scriptures, inasmuch as it led men to doubt whether the prophets and apostles really understood the works of God, although we know by faith they were commissioned to declare it. This contradiction in practice became a matter of surprise to me, how men could assert such opposite principles, that I determined to go into the merits of astronomy, to see wherein it so materially differed from what my faith in the Scriptures really was, concerning the wonderful works of the Almighty God, as I had always found myself opposed in my faith in the Scriptures by those who studied astronomy.

But having now thoroughly satisfied myself that the knowledge of Enoch, Moses, &c., is true, and ought to be believed, I shall next proceed to show the System according unto their testimony, which is recorded for the benefit of mankind—at least to those who receive it.

PART II.

THE SYSTEM OF ASTRONOMY

IN ACCORDANCE WITH THE

HOLY SCRIPTURES

## THE SYSTEM OF ASTRONOMY

IN ACCORDANCE WITH THE

HOLY SCRIPTURES.

### CHAPTER I.

1. THE ONE UNVARIED LINE OF KNOWLEDGE AS TO THE RISING AND SETTING OF THE SUN, FROM FIRST TO LAST. 2. ENOCH'S DECLARATION THAT THE SUN, MOON, AND STARS RISE AND SET UPON THE EARTH, IN FOUR CHAPTERS, TAKEN FROM HIS BOOK.

IN the first place I shall invite the attention of the reader to the one unbroken line of knowledge, or evidence, from Enoch, (who was the seventh from Adam,) Moses, Joshua, and all the rest of the Prophets under the law of Moses, in the First Testament or Bible; our Lord Jesus Christ, and the Apostles, in the New or Second Testament; also Reeve and Muggleton, in the Third and last Testament from the Holy Spirit, to prove that the sun rises and sets upon the earth, and that there is a heaven (the residence of God) above the stars, but not one single word that the earth rises and sets upon the sun, or revolves round it. I will commence with the testimony of Enoch, whose words are as follow :-

LXXI. [SECT. XIII.]<sup>6</sup>

1. The book of the revolutions of the luminaries of heaven, according to their respective classes, their respective powers, their respective periods, their respective names, the places where they commence their progress, and their respective months, which Uriel, the holy angel who was with me, explained to me ; he who conducts them. The whole account of them, according to every year of the world for ever, until a new work shall be effected, which will be eternal.
2. This is the first law of the luminaries. The sun and the light arrive at the gates of heaven, which are on the east, and on the west of it at the western gates of heaven.
3. I beheld the gates whence the sun goes forth ; and the gates where the sun sets ;
4. In which gates also the moon rises and sets ; and I beheld the conductors of the stars, among those who precede them ; six gates were at the rising, and six at the setting of the sun.
5. All these respectively, one after another, are on a level; and numerous windows are on the right and on the left sides of those gates.
6. First proceeds forth that great luminary, which is called the sun ; the orb of which is as the orb of heaven, the whole of it being replete with splendid and flaming fire.
7. Its chariot, where it ascends, the wind blows.
8. The sun sets in heaven, and, returning by the north, to proceed towards the east, is conducted so as to enter by that gate, and illuminate the face of heaven.

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<sup>6</sup> See the Book of Enoch the Prophet, translated by Richard Laurence, LL.D., Archbishop of Cashel; printed at Oxford by J. H. Parker; and published by J., G., and F. Rivington, London, 1833.

9. In the same manner it goes forth in the first month by a great gate.
10. It goes forth through the fourth of those six gates, which are at the rising of the sun.
11. And in the fourth gate, through which the sun with the moon proceeds, in the first part of it, there are twelve open windows; from which issues out a flame, when they are opened at their proper periods.
12. When the sun rises in heaven, it goes forth through this fourth gate thirty days, and by the fourth gate in the west of heaven on a level with it descends.
13. During that period the day is lengthened from the day, and the night curtailed from the night for thirty days. And then the day is longer by two parts than the night.
14. The day is precisely ten parts, and the night is eight.
15. The sun goes forth through this fourth gate, and sets in it, and turns to the fifth gate during thirty days; after, which it proceeds from, and sets in, the fifth gate.
16. Then the day becomes lengthened by a second portion, so that it is eleven parts ; while the night becomes shortened, and is only seven parts.
17. The sun now returns to the east, entering into the sixth gate, and rising and setting in the sixth gate thirty-one days, on account of its signs.
18. At that period the day is longer than the night, being twice as long as the night ; and becomes twelve parts;
19. But the night is shortened, and becomes six parts. Then the sun rises up, that the day may be shortened, and the night lengthened.
20. And the sun returns towards the east, entering into the sixth gate, where it rises and sets for thirty days.

21. When that period is completed, the day becomes shortened precisely one part, so that it is eleven parts, while the night is seven parts.
22. Then the sun goes from the west, from that sixth gate, and proceeds eastwards, rising in the fifth gate for thirty days, and setting again westwards in the fifth gate of the west.
23. At that period the day becomes shortened two parts ; and is ten parts, while the night is eight parts.
24. Then the sun goes from the fifth gate, as it sets in the fifth gate of the west; and rises in the fourth gate for thirty-one days, on account of its signs, setting in the west.
25. At that period the day is made equal with the night; and, being equal with it, the night becomes nine parts, and the day nine parts.
26. Then the sun goes from that gate, as it sets in the west ; and returning to the east proceeds by the third gate for thirty days, setting in the west at the third gate.
27. At that period the night is lengthened from the day during thirty mornings, and the day is curtailed from the day during thirty days; the night being ten parts precisely, and the day eight parts.
28. The sun now goes from the third gate, as it sets in the third gate ill the west; but returning to the east, it proceeds by the second gate of the east for thirty days.
29. In like manner also it sets in the second gate in the west of heaven.
30. At that period the night is eleven parts, and the day seven parts.
31. Then the sun goes at that time from the second gate, as it sets in the second gate in the west; but returns to the east, proceeding by the first gate, for thirty-one days.
32. And sets ill the west in the first gate.
33. At that period the night is lengthened as much again as the day.
34. It is twelve parts precisely, while the day is six parts.

35. The sun has thus completed its beginnings, and a second time goes round from these beginnings.
36. Into that gate it enters for thirty days, and sets in the west, in the opposite part of heaven.
37. At that period the night is contracted in its length a fourth part, that is, one portion, and becomes eleven parts.
38. The day is seven parts.
39. Then the sun returns, and enters into the second gate of the east.
40. It returns by these beginnings thirty days, rising and setting.
41. At that period the night is contracted in its length. It becomes ten parts, and the day eight parts. Then the sun goes from that second gate, and sets in the west; but returns to the east, and rises in the east, in the third gate, thirty-one days, setting in the west of heaven.
42. At that period the night becomes shortened. It is nine parts. And the night is equal with the day. The year is precisely three hundred and sixty-four days.
43. The lengthening of the day and night, and the contraction of the day and night, are made to differ from each other by the progress of the sun.
44. By means of this progress the day is daily lengthened, and the night nightly shortened.
45. This is the law and progress of the sun, and its turning when it turns back, turning during sixty days, and going forth. This is the great everlasting luminary, that which He names the sun for ever and ever.
46. This also is that which goes forth a great luminary, and which is named after its peculiar kind, as God commanded.
47. And thus it goes in and out, neither slackening nor resting ; but running on in its chariot by day and by night. It shines with a seventh portion of light from the moon; but the dimensions of both are equal.

## LXXII. [Sect. XIV.]

1. After this law I beheld another law of an inferior luminary, the name of which is the moon, and the orb of which is as the orb of heaven.
2. Its chariot, which it secretly ascends, the wind blows ; and light is given to it by measure.
3. Every month at its exit and entrance it becomes changed; and its periods are as the periods of the sun. And when in like manner its light is to exist, its light is a seventh portion from the light of the sun.
4. Thus it rises, and at its commencement towards the east goes forth for thirty days.
5. At that time it appears, and becomes to you the beginning of the month. Thirty days it is with the sun in the gate from which the sun goes forth.
6. Half of it is in extent seven portions, one half; and the whole of its orb is void of light, except a seventh portion out of the fourteen portions of its light. And in a day it receives a seventh portion, or half that portion, of its light. Its light is by sevens, by one portion, and by the half of a portion. It sets with the sun.
7. And when the sun rises, the moon rises with it; receiving a half portion of light.
8. On that night, when it commences its period, previously to the day of the month, the moon sets with the sun.
9. And on that night it is dark in its fourteen portions, that each half; but it rises on that day with one seventh portion precisely, and in its progress declines from the rising of the sun.
10. During the remainder of its period its light increases to fourteen portions.

## LXXIII.

1. Then I saw another progress and regulation which He effected in the law of the moon. The progress of the moons, and every thing relating to them, Uriel showed me, the holy angel who conducted them all.
2. Their stations I wrote down as he showed them to me.
3. I wrote down their months, as they occur, and the appearance of their light, until it is completed in fifteen days.
4. In each of its two seven portions it completes all its light at rising and at setting.
5. On stated months it changes its settings ; and on stated months it makes its progress through each gate. In two gates the moon sets with the sun, viz, in those two gates which are in the midst, in the third and fourth gate. From the third gate it goes forth for seven days, and makes its circuit.
6. Again it returns to the gate whence the sun goes forth, and in that completes the whole of its light. Then it declines from the sun, and enters in eight days into the sixth gate, and returns in seven days to the third gate, from which the sun goes forth.
7. When the sun proceeds from the fourth gate, the moon goes forth for seven days, until it passes from the fifth gate.
8. Again it returns in seven days to the fourth gate, and completing all its light, declines, and passes on by the first gate in eight days;
9. And returns in seven days to the fourth gate, from which the sun goes forth.
10. Thus I beheld their stations, as according to the fixed order of the months the sun rises and sets.
11. At those times there is an excess of thirty days belonging to the sun in five years; all the days belonging to each year of the five

years, when completed, amount to three hundred and sixty-four days; and to the sun and stars belong six days ; six days in each of the five years ; thus thirty days belong to them ;

12. So that the moon has thirty days less than the sun and stars.
13. The moon brings on all the years exactly, that their stations may come neither too forwards nor too backwards a single day; but that the years may be changed with correct precision in three hundred and sixty-four days. In three years the days are one thousand and ninety-two; in five years they are one thousand eight hundred and twenty ; and in eight years two thousand nine hundred and twelve days.
14. To the moon alone belong in three years one thousand and sixty-two days; in five years it has fifty days less than the sun, for an addition being made to the one thousand and sixty-two days, in five years there are one thousand seven hundred and seventy days ; and the days of the moon in eight years are two thousand eight hundred and thirty-two days.
15. For its days in eight years are less than those of the sun by eighty days, which eighty days are its diminution in eight years.
16. The year then becomes truly complete according to the station of the moons, and the station of the sun; which rise in the different gates; which rise and set in them for thirty days.

#### LXXIV.

1. These are the leaders of the chiefs of the thousands, those which preside over all creation, and over all the stars ; with the four days which are added and never separated from the place allotted them, according to the complete computation of the year,
2. And these serve four days, which are not computed in the computation of the year.

3. Respecting them, men greatly err ; for these luminaries truly serve, in the mansion of the world, one day in the first gate, one in the third gate, one in the fourth, and one in the sixth gate.
4. And the harmony of the world becomes complete every three hundred and sixty-fourth state of it. For the signs,
5. The seasons,
6. The years,
7. And the days, Uriel showed me ; the angel whom the Lord of glory appointed over all the luminaries
8. Of heaven in heaven, and in the world; that they might rule in the face of the sky, and, appearing over the earth, become
9. Conductors of the days and nights ; the sun, the moon, the stars, and all the ministers of heaven, which make their circuit with all the chariots of heaven.
10. Thus Uriel : showed me "twelve gates open for the circuit of the chariots of the sun in heaven, from which the rays of the sun. shoot forth.
11. From these proceed heat over the earth, when they are opened in their stated seasons. They are for the winds, and the spirit of the dew, when in their seasons they are opened; opened in heaven at its extremities.
12. Twelve gates I beheld in heaven, at the extremities of the earth, through which the sun, moon, and stars, and all the works of heaven, proceed at their rising and setting.
13. Many windows also are open on the right and on the left.
14. One window at a certain season grows extremely hot. So also are there gates from which the stars go forth as they are commanded, and in which they set according to their number.
15. I saw likewise the chariots of heaven, running in the world above to those gates in which the stars turn, which never set. One of these is greater than all, which goes round the whole world.

## CHAPTER II.

1. EXPLANATION OF ENOCH'S MEANING BY THE SIX GATES, WHEREIN THE SUN AND MOON RISE AND SET. 2. ENOCH ACKNOWLEDGED BY THE PROPHETS, APOSTLES, &c.

THOSE portions of ' our globe that are situated .between the two tropic lines from Cancer unto Capricorn, are divided into six parts or divisions, and are called by Enoch six gates; the first gate .being situated next unto the tropic line of Capricorn, in the southern hemisphere; the sixth gate is situated next unto the tropic line of Cancer, in the northern hemisphere ; the other four gates are between them: and in these six gates or divisions of the said space, the sun passes twice in each of them, to make up twelve, which are the twelve months, and which make the year complete. You will observe that the year is reckoned to commence when. the Sun is on the equator in spring; the sun then commences advancing into the northern hemisphere, northward, during April, May, and June, and then returns from the north during July, August, and September, the sun having passed twice in each (in going and returning) of those three gates or divisions, and are called by Enoch gates Nos. 4, 5, and 6. The sun then advances into the southern hemisphere, southward, during the months of October, November, and December; and returns back to the equator during the months of January, February, and March : these gates are called Nos. 1, 2, and 3, and when the sun arrives on the equator, the year is completed. See Plates 9 and 10.

Since writing the above, I have accidentally met with the following remarks (on the seventy-first Chapter) by the translator of the Book of Enoch,

the Rev. Richard Lawrence, LL.D., Archbishop of Cashel, which will fully bear out my explanation. His remarks are as follow :

"The system of astronomy, detailed in this and in the subsequent chapters, is precisely that of an untutored but accurate observer of the heavens. He describes the eastern and western parts of heaven, where the sun and moon rise and set, as divided each into six different gates, through which those orbs of light pass at their respective periods. In the denomination: of these gates he begins with that, through which the sun passes at the winter solstice ; and this he terms the first gate. It of course answers to the sign Capricornus ; and is the southernmost point to which the sun reaches both at rising and at setting. The next gate, at which the sun arrives in its progress towards the east at rising, and towards the west at setting, and which answers to the sign Aquarius, he terms the second gate. The next, in continuation of the same course of the sun, which answers to the sign Pisces, he terms the third gate. The fourth, gate in his description is that which is situated due east at sun-rising, and due west at sun-setting, and which, answering to the sign Aries, the sun enters at the vernal equinox. With this fourth gate he commences his account of the sun's annual circuit, and of the consequent change in the length of day and night at the various seasons of the year. Verse 12, &c. His fifth gate is now to be found in the sun's progress northwards; and answers to the sign Taurus. And his sixth gate is situated still further north ; which answering to the sign Gemini, concludes at the most northern point of heaven, to which the sun, arrives, and from which it turns at the summer solstice, again to measure back its course southwards.

" Hence it happens, that the same gates which answer to the six signs alluded to in the sun's passage from the winter to the summer solstice, necessarily also answer .to the remaining six of the twelve signs of the zodiac in its passage back again; viz, the sixth gate answers to

Cancer, as before it did to Gemini; the fifth to Leo, as before to Taurus; the fourth to Virgo, as before to Aries; the third to Libra, as before to Pisces ; the second to Scorpio, as before to Aquarius; and the first to Sagittarius, as before to Capricornus."

Thus the reader may clearly see that it is the declaration of Enoch that the sun does rise in the east and set in the west; and at the same time advancing northwards, to give the northern hemisphere its summer, and make the day twice the length of the night; and then retires southward into the southern hemisphere, to give the southern hemisphere its summer, and make its day twice as long as the night ; and leave the northern hemisphere to its winter, and make its night twice as long as the day, and thus proceeds alternately, and that continually.

I shall now request the marked attention of the reader to, the following point; that is to say, Enoch states the days of the year, when the year is completed, to be 364 days; whereas the Newtonian or Solar System of Astronomy, states that there are 365 days, 5 hours, 48 minutes, 49 seconds.

Here it will be necessary for the reader to consider whether or not the different mode of calculating the year by the solar system, is a sufficient authority, to put aside a declaration of the prophet Enoch. It will also be requisite for the reader to consider that there are prophets who are prophets of God by inspiration and revelation only, as Enoch was, he not being commissioned to set up a visible form of worship as Moses was, yet God inspired him with the knowledge of his works. There are prophets by commission; as, for instance,—to show the difference,—king David was a prophet, inasmuch as he. did prophecy of the coming of Christ, and also of his own victories, &c.; yet he was not equal with the prophet Nathan, who was commissioned of God to go tell David of his fault with respect to Uriah and his wife ; and David hearkened and repented, and was forgiven of God for his fault, as to his eternal life.

I will here state, for the information of the reader, the estimation in which Enoch has been held as a righteous man by our righteous forefathers, the sons of Jacob, as may be seen in the "Testament of the Twelve Patriarchs " at their death, &c., translated by Robert Grotshhead.

Simeon saith, "For I have seen in Enoch's writings, that you and your children shall be corrupted with whoredom, and do levy wrong by the sword," &c.—p. 27.

Levi saith, "Nevertheless, the house which the Lord shall choose, shall be called Jerusalem, as the book of Enoch the righteous containeth" —p. 41. " And truly, - my children, I know by the writings of Enoch, that in the: end ye shall do wickedly, laying your hands most spitefully upon the Lord, and through you. Your brethren shall be confounded, and made a scorning stock to all nations," &c.—p. 44. Furthermore, " I know by the book of Enoch, that ye shall go astray, by the space of threescore and ten weeks, and defile the priesthood, stain the sacrifices, destroy the law, despise the sayings of the prophets," &c.—p. 46.

Judah saith, " But I have read in the books of Enoch the righteous, that ye shall work wickedness in the latter days. Therefore, my children, keep yourselves from lechery and covetousness, and give ear unto your father Judah; for those things withdraw men from God's law, and blind the understanding of their minds, and teach them pride," &c.—p. 66.

Zabulon saith, "Therefore, in the sceptre of Enoch's law it is written," &c.—p. 85.

Dan saith, " For I have read in Enoch, that Satan is your prince, and that all the spirits of fornication and pride shall ply themselves in laying snares for the children of Dan," &c. —p. 98.

Nephthalim saith, "My children, I say these things because I have read in the holy writings of Enoch, that you also shall depart from the Lord, and walk in all the wickedness of Sodom; and the Lord shall

bring thralldom upon you, so as you shall serve your enemies," &c.—p. 107.

Benjamin saith, "And I perceived by the sayings of the righteous Enoch, that there shall be evil deeds among you," &c. —p. 158. "Then shall ye see Enoch, Noah, Shem, Abraham, Isaac, and Jacob, sitting at his right hand with joyfulness. Then shall we rise also every one of us to his own sceptre, worshipping the king of heaven, which appeared on earth in the base shape of man," &c.—p. 160.

Now it will appear by the aforesaid evidence, that Enoch was held in very high esteem by the righteous forefathers of old, before God did give a commission to Moses to be a law-giver unto the people : and what saith Moses concerning Enoch, ,Gen. v. 24, "And Enoch walked with God; and he was not, for God took him." See also what the apostle Jude (verses 14 and 15) saith, in the New or second Testament, "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against them."

It is desirable that the reader should understand the visions and revelations of Enoch, so as to know when Enoch is speaking of the sun, moon, and stars in the visible firmamental heaven, and when he is assimilating men to stars, angels, &c., as the apostle Jude did when he said (verse G), ".And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day;" and (verse 13), "Raging waves of the sea, foaming out their own shame; 'wandering stars, to whom is reserved the blackness of darkness for ever."

It is very evident by the before-mentioned, that Jude understood the writings of Enoch, when he shows what Enoch's prophecies meant, and thereby acknowledges the existence of Enoch, and the truth of his book.

The meaning of " the angels which kept not their first estate," is clearly this : the first state of men is innocency; and when they forsake that first innocent state, and become guilty of wickedness against God, then are they reserved for punishment unto the great day of judgment. St. Paul also acknowledges the righteousness of Enoch, and of his translation, so that he should not see death, Heb. xi. 5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him : for before his translation he had this testimony, that he pleased God."

See also what the prophet Lodowick Muggleton says in a Letter to Elizabeth Haggerter, of Cork, in Ireland, June 22nd, 1682, as recorded in the third and last Testament, in the book of Letters, p. 516:

" That God cloth choose and ordain some particular man, and doth furnish him with revelation to declare unto the people what the true God is, in the time of his commission.

"The first man God chose after the fall of Adam, was Enoch ; and God did furnish him with revelation to write books, wherein he did declare to the succeeding fathers of old, that were of the seed of faith, or seed of Adam his father; and this revelation of his walking with God, and what God was; he left this revelation to Noah, and Noah left it to Shem, and Shem left it to his sons, until it came to Abraham, Isaac, and Jacob.

" So that Enoch's revelation and declaration to the fathers of old, and all that did believe the books of Enoch, they were as a parliament, to enact it as a statute law to their children, from generation to generation, for ever. And so it was with Moses and the prophets, and with Christ and the apostles."

I shall here conclude the evidence as to the truth of Enoch's character and existence; for that there was such a person is beyond dispute, seeing it is testified of by so many witnesses.

## CHAPTER III.

1. THE NECESSITY OF RIGHTLY UNDERSTANDING THE SCRIPTURES. 2. THE CREATION OF THE VISIBLE FIRMAMENT. 3. FROM WHENCE THE WATER WAS OBTAINED TO DROWN THE WORLD. 4. THE BUILDING OF THE TOWER OF BABEL. 5. THE VISIBILITY OF GOD, AND HIS DESCENDING FROM HEAVEN ABOVE THE STARS. 6. HOW GOD MAY BE SAID TO FILL HEAVEN AND EARTH.

PERMIT me here to request the very particular attention of the reader to the great necessity there is for a right understanding of the holy Scriptures, in order that he may know how to distinguish the sayings of the prophets and apostles when they speak of the earth we tread upon, and the earth (so called) when they speak of the earthly heart of man, who minds earthly things in preference to spiritual things ; as thus, for example : David says, "rejoice, O ye heavens, and sing praises unto the Lord, O earth;" as if he should say, rejoice, O ye heavenly-hearted saints, who mind heavenly things, for great will be your reward in the kingdom of God, which is in heaven above the stars ; and sing praises unto the Lord, O ye earthly-minded men, for all the good things of this earth which the Lord hath given you.

You will observe there are three heavens spoken of in scripture: one heaven is the heart of man, wherein God dwells by faith; the second heaven is the visible firmamental heaven, wherein God has set the sun, moon, and stars to shine upon the earth; the third heaven is the kingdom of God, above or beyond the stars, which is infinite in height, length, and breadth, suitable to an infinite majesty, and from which kingdom He has descended, to visit his creature man upon the earth, either to reward

them with temporal blessings for their faith and good works, or to bring the evil of punishment upon them for their misdeeds, so often mentioned in the holy Scriptures. See Abraham was blessed, and Sodom and Gomorrah were destroyed, &c. ; and the kingdom of God is infinite in height, length, and breadth : where there is earth and water under foot, infinite in length, breadth, and depth: see Plate 11.

I shall now proceed with the declarations of the prophet Moses, and other prophets in the commission of the law or holy Bible :

" In the beginning God created the heaven and the earth. And the earth was without form and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters," Gen. i. 1, 2. "And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament : and it was so. And God called the firmament Heaven. And the evening and the morning were the the second day," 1. 6-8.

The firmament is made of water, congealed, cemented, or knit together as firmly as ice is on the surface of a pond of water that we can walk upon, and made so by the powerful word of Almighty God, and therefore called the firmament; to keep those waters that are above the firmament from the waters that are on our earth beneath the firmament; and God can, when He pleases, divide those waters above, and open the firmament and descend upon earth, and ascend again at his pleasure, and which He will do at the last day, even as Moses divided the Red Sea, when the children of Israel passed through in safety, but the water closed in upon their enemies, and they were destroyed.

Some curious mind might ask me, how thick is the firmament? To which I should reply, it is sufficiently thick to answer, the purpose for which God has made it.

" And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years : and let them be for lights in the firmament of the heaven to give light upon the earth,: and it was so. And God made two great lights ; the greater light to rule the day, and the lesser light to rule the night : he made the stars also. And God set them in the firmament of heaven, to give light upon the earth, to rule over the day and over the night, and to divide the light from the darkness : and God saw, that it was good. And the evening and the morning were the fourth day," Gen. i. 14-19. See Plate 10.

The reader will here observe, that the sayings of Moses are clear to show that God in the beginning of the world did make a firmament in the midst of the eternal waters in the kingdom above, to divide the waters that are on this earth from the waters which are in heaven above the visible firmament, where the supply of water was obtained when the world was drowned, as may be seen by the following passages :

"And it came to pass after seven days, that the waters of the flood were upon the earth. In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened. And the rain was upon the earth forty days and forty nights," Gen. vii. 10-12:

"The fountains also of the deep and the windows of heaven were stopped, and the rain from heaven was restrained; and the waters returned

from off the earth continually: and after the end of the hundred and fifty days the waters were abated," Gen. viii. 2, 3.

So that the reader will clearly perceive that the waters were actually sent from heaven to drown the creation on this earth, and were retaken to their former position when the work of destruction was completed.

I shall next draw your attention to the very important subject of the building of the tower of Babel, whose top was intended to reach up to heaven, as recorded by Moses, and said to have taken place after the flood; when the world had been drowned, and when men had multiplied on the earth; this is stated to have taken place, in very plain words to our understanding; and the question is simply, is it so, or is it not so ? If we take the Newtonian system of astronomy for our guide, we cannot for a moment see the possibility of such a thing ever having taken place ; for you must know, should that system be the true one, there is no such place as the kingdom of heaven, as recorded in the holy Scriptures, but that we must be in the infinite space already, instead of a bounded space, as the holy Scriptures declare us to be. But if, on the contrary, we take the Scriptures for our guide, we shall then see that God has made a firmament to encompass this globe all round about; even as with a brazen wall, and suitable for mortal men for a time only, and that the firmament cannot be very far from the surface of our globe; therefore it is necessary to choose the one, and refuse the other, for both cannot be the truth. The text is this :

" And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower, which the children of men builded. And the

Lord said, Behold, the people is one, and they have all one language; and this they begin to do: and now nothing will be restrained from them, which they have imagined to do. Go to, let us go dawn, and there confound their language, that they may not understand one another's speech," Gen. xi. 4-7.

The next thing to which I claim the particular notice of the reader is, where the prophet Moses says that "God descended upon mount Sinai, and not only so, but that God spake unto him in plain words, even as a man speaks to his friend; " and that " Moses saw the person of God in part, even while God appeared in his glory ;" and also that God said unto him, " Thou canst not see my face and live;" evidently meaning, that Moses being in mortality, and God being in immortality and glory, he could not see the face of God, in his bright burning glory, and live ; although Moses was much strengthened to be able : to be with or near unto God, while in his glory. Now with regard to the difference of Moses not being able to look in the face of God, it will appear thus : we all know that there is naturally a very great difference between looking at a superior personage in the face, to what there is when he is walking away from us, because of the piercing quality of the sight, although in mortality.

Now it appears by the holy Scriptures, that the Almighty God has on many occasions veiled his glory, and appeared unto men on this earth, as when He spake to Moses face to face, and also as unto Abraham, &c.; even as a mighty earthly king might veil his stately glory, and appear incog. among his people; and if it were impossible for God to do so likewise, then would God be inferior in power to the earthly kings; and how far that would be right, judge ye.

That the aforesaid statements are made by those who declare themselves to be commissioned of the true and living God of Israel, is apparent to all who read the Scriptures. Then the only question is, shall we believe

them to be the, truth or, not? I must say that if we believe the Newtonian system .of astronomy to be the correct one, then we must of necessity turn those sayings ill scripture to some very mystical meaning, which no man can thoroughly comprehend; but if we look to the system according to the prophets' writings laid down, then it is quite possible that all these things could have taken place even as they are written.. I will record the passages, which are as follow :

" And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly,"  
Exod. xix. 18.

"And the Lord spake unto Moses face to face, as a man speaketh unto his friend," xxxiii. 11.

" And the Lord descended in a cloud, and stood with him there, and' proclaimed the name of the Lord," xxxiv. 5.

I shall now request your serious consideration to the one uniform faith and declaration of all the prophets and holy men of old, or in the early period of the world; as also the apostles in the gospel; and the last two witnesses of the Holy Spirit, John Reeve and Lodowick Muggleton, in the third or last Testament of God, in these last days, when the mystery of God is finished, according to the Revelation of Saint John the Divine. The whole of their testimony is, that the sun doth rise and set upon the earth; and not one word do they say that the earth rises and sets upon (or goes round) the sun. Also they have one uniform declaration that there is a kingdom of glory, or place of residence, (which is called Heaven,) for the eternal God personally to dwell in; and that whenever God did visit his creature man on this earth, it is always represented that He descended (or came down) from heaven, which is above the stars. This is the language of the prophets of God when they speak of his per-

sonal habitation: therefore observe the distinction when the prophets speak of God's personal dwelling, and when they speak of his dwelling by faith in the heart of man, or by his power only; for you must know that it is the true understanding of God and his works, that alone can give peace and satisfaction to our souls; as, for instance, where the Scriptures say, " Do not I fill heaven and earth, saith the Lord ?" What does this saying mean, other than that God, by his almighty power, fills the kingdom of heaven above, and the earth beneath the firmament; even as a mighty king on earth doth by his power fill his kingdom where he personally resides, and also his foreign possessions, where his laws are in force also.

## CHAPTER IV.

1. THE NECESSITY OF TRUE FAITH AND TRUE KNOWLEDGE TO PLEASE GOD.
2. THE RISING AND SETTING OF THE SUN PROVED BY SCRIPTURE.
3. THE DIFFERENT GLORIES OF THE SUN, MOON, AND STARS.
4. OUR LORD JESUS CHRIST'S ASCENT INTO HIS KINGDOM ABOVE, &c.

IT is written, that "without faith it is impossible to please God." The Scriptures tell us of two faiths—a true faith and a false faith. Now it is the true faith in the true God that is pleasing to Him; and all false faiths are an abomination to Him: therefore this will show the necessity of arriving at the knowledge of truth for lasting satisfaction, and will cause the reader to consider carefully, and compare all things with great moderation, if he wishes to enjoy true knowledge and satisfaction in his mind.

I shall here give various quotations for the reader's perusal, which I have selected to show that the sun does rise and set upon the earth; and also that there is a kingdom of heaven above the stars, the place or residence of the eternal God:

"The sun was risen upon the earth when Lot entered into Zoar," Gen. xix. 23.

"Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey," Dent. xxvi. 15.

"Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley

of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher ? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel, Josh. x. 12-14.

"And Gideon the son of Joash returned from battle before the sun was up, Judg. viii. 13.

" Before the sun went down, &c., Judg. xiv. 18.

" And the sun went down, &c., 2 Sam. ii. 24.

"And he shall be as the light of the morning, when the sun riseth, &c., 2 Sam..xxiii. 4.

"And this shall be a sign unto thee from the Lord, that the Lord will do this thing that he hath spoken; behold, I will bring again the shadow of the degrees, which is gone down in the sun-dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down, Is. xxxviii. 7, 8.

"Who laid the foundations of the earth, that it should not be removed for ever, Ps. civ. 5.

'Hearken unto me, O Jacob and Israel my called; I am he; I am the first, I also am the last. Mine hand also bath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call unto them, they stand up together, Is. xlviii. 12, 13.

" Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened, &c., Is. xiii. \_9, 10.

"Thus saith the Lord, Learn not the way of the heathen,, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. . . He hath made the earth by his power, he hath established the world by

his wisdom, and hath stretched out the heavens by his discretion, Jer. x. 2 & 12.

"And it came to pass; when the sun did arise, that God prepared a vehement east wind; and the sun beat upon the head of Jonah, that he fainted, &c., Jonah iv. 8.

"The sun and moon stood still in their habitation, Habakkuk iii. 11.

"That ye may be children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust, Mat. v. 45.

" And when the sun was up, they were scorched; and because they had no root, they withered away, Mat. xiii. 6, and Mark iv. 6.

"And at even, when the sun did set, &c., Mark i. 32.

"Now when the sun was setting, &c., Luke iv. 40.

"There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory, Cor. xv. 41.

"Be ye angry, and sin not: let not the sun go down upon your wrath, Eph. iv. 26.

"For the sun is no sooner risen with a burning heat, but it withereth the grass," &c., James i. 11.

It is thus positively shown, that it was the faith of all the prophets, that the sun did actually rise and set upon the earth.

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

" So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19.

"And it came to pass, as the angels were gone away from them into heaven, Luke ii. 15.

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

"And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man, John i. 51.

"Whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouths of all his holy prophets since the world began, Acts iii. 21.

"For as I passed by, and beheld your devotions, I found an altar with this inscription, 'To THE UNKNOWN GOD.' Whom therefore ye ignorantly worship, him declare I unto you. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, Acts xvii. 23, 24.

"Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name," Rev. iii. 12.

The reader will here observe, that St. John the Divine is shown by way of vision and inspiration; heaven, that is to say, the kingdom and throne of God, and the conclusion of God's work, with regard to this world, and all the consequence of righteousness and wickedness, as to eternity.

The interpretation of the Revelations has been given by the two last witnesses of the holy Spirit, John Reeve and Lodowick Muggleton.

"After this I looked, and, behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with

me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne 'vas set in heaven, and one sat on the throne. . . And before the throne there was a sea of glass like unto crystal, Rev. iv. 1, 2, and 6.

"And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven, Mat. viii. 11.

"The field is the world; the good seed are the children of the kingdom ; but the tares are the children of the wicked one... Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear, Mat. xiii. 38 and 43.

"Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, Mat. xxv. 34.

"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I driiik it new with you in my Father's kingdom, Mat. xxvi. 29.

" And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth, Mat. xxviii: 18.

" But rather seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom, Luke xii. 31, 32.

" Jesus answered, My kingdom is not of this 'world: if my kingdom were of this world, then would my servants fight, John xviii. 36.

"50 then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God, Mark xvi. 19.

"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked stedfastly toward heaven as lie went up, behold, two men stood by them in white apparel; which also said, he men of Galilee, why stand ye

gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven, Acts i. 9-11.

" Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness," 2 Pet. iii. 13.

Having given these few remarks out of the many that are written in holy writ, namely, the Old and New Testament, to show that it was the faith of the prophets and apostles that there was such a place as heaven, and that our Almighty God could and did descend from, and ascend to it, again at his pleasure, I shall now proceed with various extracts from the third and last Testament, to show the belief of the last prophets was a continuation and substantiation of the same faith, in every particular, as in olden time, only more clearly developed, and therefore justly entitled "the Commission of the Holy Spirit."

## CHAPTER V.

CONTAINING A QUOTATION OF THREE CHAPTERS FROM THE DIVINE LOOKING-GLASS OF THE THIRD TESTAMENT OF OUR LORD JESUS CHRIST, BY REEVE AND MUGGLETON, CONCERNING THE KINGDOM OF HEAVEN, AND THE CREATION OF THIS WORLD.

PART OF THE SECOND CHAPTER OF THE DIVINE LOOKING-GLASS.

1. Again, ill the next place, by inspiration from the unerring Spirit, I positively affirm, that the substances of earth and water were from all eternity in the Creator's presence, uncreated, senseless, dark, dead matter, like unto water and dust, that have no kind of life, or light, or virtue in them at all.
2. Also I declare from the holy Spirit, that darkness, death, or devil and hell, lay secretly hid in that earth above this perishing globe, and in the sight of the Creator were eternally naked and bare, both in their root and in their fruit.
3. Again, I declare from the true light of life eternal, that that world or kingdom where the Creator's glorious person is visible, is a place or throne infinite in length, breadth, or height, answerable unto an infinite majesty.
4. Moreover, for your information that are spiritual, from the true God I declare, that in this heavenly city there is no firmament, sun, moon, or stars: so that you may understand that it is an infinite open place for divine personal ascending or descending at pleasure, only under foot is fixed a spiritual earth, and a crystal sea. (See Plate 11.)

5. Furthermore, you that are spiritual may know, that it stands to very good sense that an infinite majesty cannot be confined to a finite world or kingdom as this is ; I mean when He possesseth the throne of immortality as at this time, or before He became a body of unspotted flesh.
6. Again, concerning that glorious earth and crystal sea aforesaid, I would not have you to think that I mean it was eternally so, but after, or in the finishing of the creation of angels, and variety of other creatures, the infinite virtue of the Creator's word produced that crystal spirituality in them, that both visible as well as invisible, every thing or creature appointed to abide in the presence of the divine majesty, might be all glory in their kind and measure, answerable to the unmeasurable variety of unspeakable glory in the Creator Himself.
7. My spiritual brethren, you know that it is an opinion of the learned, that those substances, earth and water aforesaid, were not eternal; but they have long imagined that the Creator spake the word, and so they came to be; and after He had given them their being, He formed all things that were made out of them.
8. My beloved brethren, you may know that this must needs be an error, because you know that the word create is to make formless dead matter into sensible living forms.
9. Besides this, you know, as for creating of those elements of water or dust, there is no scripture maketh mention of any such thing; therefore a mere imagination; but more of this in the seventh chapter."

#### THE SEVENTH CHAPTER OF THE DIVINE LOOKING-GLASS.

1. Seeing a right understanding of the mysteries of the true creation or redemption, or any spiritual truth whatsoever, consists only in the knowledge of Him which gave them their beings ; therefore, by divine assistance, in the next place, I shall treat again of that glorious Being concerning whom there is and hath been in this world such innumerable dark disputes.

2. My beloved brethren in the truth, you may remember that unto any sober man's understanding it is cleared already, that earth and water were an eternal chaos of confused matter, essentially distinct from the Creator.
3. Also you may remember, that out of those elements I have told you by inspiration from an unerring Spirit, that the divine majesty hath created all things that were made, into that heavenly order they appear to be, whether for a time or for eternity.
4. Moreover, it is clear also, that without those eternal materials was nothing made that was made, neither possibly could be, only that serpentine devil in the learned men of this world have long imagined a confused creation of more seeming wisdom, power, and glory, than that of the Creator, as abundantly beforesaid.
5. Again, concerning the word create, make or form, I shall write a little of the sense of it.
6. My beloved brethren, the very true meaning of that word create is to compose confused dead matter into complete living forms; or that word create is light and life, producing dark dead dust or water into sensible living beings ; or it is a powerful word proceeding from a glorious form of sensible light and life, into a chaos of confused formless matter of senseless darkness and death, and from thence producing variety of sensible living bodies, according to their kind, for the demonstration of the Creator's infinite wisdom, power, and glory, in creation unto some of these living forms.
7. Again, seeing unlearned spiritual men wrest the scripture to their own destruction, therefore for our more clearer understanding of the true Creator in order thereunto, I shall speak somewhat of the visible heavens, and the lights formed iii them for man's natural comfort, next unto the Creator's glory.
8. My beloved spiritual brethren, you know concernniug the deep waters

throughout the scripture records, no man can find one word or tittle in reference to its beginning; therefore of necessity it must be eternal.

9. Likewise you know that the waters covered the earth before the creation ; wherefore the earth being as it is in the deep waters, of necessity must needs be one essence eternally with those deep waters aforesaid.
10. Therefore though it be said, In the beginning God created the heavens and the earth, and the earth was without form and void, and darkness was upon the deep, and the Spirit of God moved upon the waters,
11. My spiritual brethren, you cannot be deceived by literal interpretations, as to think that the deep waters might be eternal, but that lump of hid earth within those waters had a beginning by the word of the Lord :
12. No, you know that is against all sober sense or reason itself; for if that earth which was within the water proceeded from the word of the Lord, then the dark deep water must of necessity have its beginning also at that time the earth received its being, because in the lump they were essentially one.
13. Wherefore whatever men in darkness have dreamed, as to say that God created all things of nothing, or that God created that confused chaos of water and earth, it is so far from having any truth in it, that it is all one as if they should say, there is no Creator at all but earth and water, and such like stuff as they are.
14. Again, by inspiration from an unerring Spirit I positively affirm, against men or angels, that the earth and the deep water were eternally one chaos of confused matter distinct from the everliving God.
15. And whereas it is said, In the beginning God created the heaven and the earth, that is, out of that matter of water and earth that were formless and void, God did by a word speaking create a formable world, as a place of convenient residence for mortals to inhabit.

16. I also declare from the holy Spirit, that God created no light nor darkness at all without bodies;
17. Wherefore, concerning those words, Then God said, Let there be light, and there was light ; that is, the Spirit of God being all light, moving or speaking into the deep dark waters, his word caused a light to appear throughout those waters, to make a distinction between light and that utter darkness that was both in the deep water and the earth, inclosed as a prisoner in the womb of darkness:
18. So that the Lord called this created light day; not only because it was all darkness before, or that He did not purpose to form a more eminent natural light than that was; but, as aforesaid, an ordinary created light is worthy to be called day, as well as ordinary darkness is called night.
19. Or you may know that the very word light signifieth day, as the word darkness signifieth night.
20. Likewise you know, that darkness was not darkness without its body ; therefore you may know, that light can be no light unless it be in a body also.
21. It is not the word light, nor the word darkness, is or possibly can be any thing at all, unless they be in distinct bodies, that they might become absolute beings of light, or beings of darkness.
22. It is written again, God said, Let there be a firmament in the midst of the waters, and let it separate the waters from the waters.
23. My spiritual brethren, I declare from the holy Spirit, that this visible firmament called heaven, was formed by the powerful word of the Creator, out of those very waters in which it is now fixed, to keep them asunder.
24. Moreover, it is written, And God said, Let there be lights in the firmament of the heaven to give light upon the earth : and it was so. God then made two great lights; the greater light to rule the day, and the lesser

light to rule the night. He made also the stars, and God set them in the firmament of heaven, to shine upon the earth.

25. My spiritual brethren, whatsoever hath been written formerly from men's imaginations concerning the vastness of the bodies of the sun, moon, and stars, it arose in them from their utter darkness of that glorious Creator from whence all true light proceeds.
26. Wherefore, from that light by whom no man ever was deceived, in some measure I shall demonstrate why the Lord called the sun and moon two great lights, and of that matter of which they were made.
27. My spiritual brethren, though the sun, moon, and stars transcend each other in glory, yet you may know that they were all created of that element of water, and are distinct bodies of light fixed in the heavenly firmament.
28. I do not mean that they are so fixed as to be incapable of motion; but of the contrary, from the Lord I affirm, that the firmament itself is not capable of motion; but by the word of the Lord that formed it, it is made unmoveable until the day of its dissolution; and those bodies of sun, moon, and stars, motions in that firmamental heaven in their seasons, to fulfil that ward of government in them.
29. For you that are spiritual may know that the firmament of heaven, and those rulers of sun, moon, and stars set in them, as to govern both the day and the night, may be compared to a prince, with his nobles, throne, and other inferior rulers :
30. For you know that his kingdom, whereon they have their living being, is unmoveable; but the governors do the work unto which they are appointed.
31. My brethren, you may understand also, that the firmamental body above us, or below us, if you think it so, for its appointed season, is as firmly fixed as the earth we tread on; and as things in power are

motional on this earth, so likewise those created lights are only motional in that heavenly body aforesaid.

32. Again, it is said that God set them in the firmament of heaven to shine upon the earth.
33. My brethren, hearken no more unto vain astronomers or stargazers, concerning the bulk of the suit, moon, and stars ; for I positively affirm from that God that made them, that the compass of their bodies are not much bigger than they appear to our natural sight.
34. O empty vain liars ! how long have you been suffered to deceive the people with your monstrous imaginary bodies of sun, moon, and stars, which are not, and of your great knowledge concerning them? Your things are too big to be good or true, and the time of your serpentine sophistry is almost finished.
35. Again, I declare from the holy Spirit, that the bodies of the sun, moon, and stars are all distinct beings from each other, and possess their own created light alone, neither borrowing nor lending their light to one another, whatever hath been imagined to the contrary, concerning new moons or eclipses.
36. Again, you know the scriptures do not say that the sun and moon are two great bodies, but two great lights only: neither doth the scripture say that the bodies of the global earth and heavenly firmament are covered with the vastness of the sun, moon, or stars, or that they enclose any other bodies within their own bodies; or that any other bodies are fixed in them:
37. But, on the contrary, the scripture saith, that the sun and moon were set in the firmament of heaven to shine upon the earth : wherefore it is as clear as the light, that that which is fixed is of a less bulk than that wherein it is enclosed.
38. Yet you know that the greater bulk may receive its principal light from that lesser body within its circumference, as a rich diamond in a ring, or a candle or torch iii the night in a wide room, or the like.

39. My spiritual brethren, you may understand that the glory of the most high God consists not in bulk of things, but in the exceeding brightness of them.
40. Nay, moreover, you cannot but know that the infinite wisdom of the divine majesty doth the more abundantly appear in an extraordinary light shining from a very little body.
41. My brethren, it is not the bulk of the sun or moon which causeth so great a light ; but, as aforesaid, it is the transcendent brightness of their created purities which displayeth those beams of light through the visible heaven and earth.
42. Whatever hath or shall be said to the contrary, from the Lord I positively affirm, that the bodies of the sun, moon, and stars are all fixed beings, only in one firmament.
43. Moreover, from the Lord of glory I declare, that this visible heaven is all the firmament that ever was formed by the Creator.
44. Furthermore, though the bodies of the sun and moon were both formed out of that element of water, yet they were made as contrary in their natures as fire and water.
45. Because you know their government were over contrary beings, the one to rule the day, and the other to rule the night ; so that as the sun is a fiery glorious light for consolation unto the natural things of the day, so likewise the moon is a qualifying, cold, watery light, answerable to the watery things of the night :
46. Wherefore, though the body of the sun is of a more eminent brightness than that of the moon, yet they being of contrary natures, it is against all sober reason that the one should receive any light from the other in the least.
47. Again, you know that when the bodies of the sun and moon seem close together, instead of any agreement between them, there is such a fiery contest, as if they would absolutely destroy each other. And

what, think you, is the just occasion of it ? Is it not the difference of their natures ?

48. Can fire acid water, or light and darkness, agree, if they be united together? Is there any rest unto either of them until one of them is dissolved?
49. My beloved friends in the pure truth, whatever men have long declared concerning the eclipse of the sun, through the near appearance of the moon, you may understand that the true occasion of the sun eclipsed, whether in part or whole, is according to their appearing at a further or nearer distance unto each other ;
50. For, as beforesaid, the nature of the one being fiery, hot, and dry, and the nature of the other being watery, cold, and moist, if the most high God had not decreed the time of their contest, when they are nearly conjoined, there would be no communion between them until one of them were utterly dissolved.
51. Again, is it not as clear as the light itself unto us, that the true occasion of all variance between created beings, whether sensible or insensible, ariseth only from a difference of natures or spirits in them ?
52. Moreover, when any kind of natures are suitable to each other, is there not a sweet harmony between them ?
53. Wherefore if the moon received her light from the sun, as natural wise men have long imagined, is it not against all sense or reason that there should be no union between them but at a distance ?
54. Doth it not rather agree with all true sense, that if the one received her light from the other, that the more nearer they are ill bodily appearance, the more greater harmony would ensue, and occasion the lesser light rather to shine more clearly, than darken each other's brightness ?
55. I think that William Lilly, and his learned brethren in astrologian figures, dare not say, that either the sun or the moon were ever at variance with their own selves; or, that the eclipses of the sun or moon

proceedeth from any harmony between that which occasioneth the eclipse, and the thing so eclipsed.

56. Well, then, if they acknowledge this rational truth, without controversy, when the light of the sun is eclipsed from us, it is through its near conjunction with the natural light or ruler of things of the night.
57. And when the light of the moon is eclipsed from us, though it be in the night, or early in the morning, it is through her near conjunction with the natural light or ruler of the day, or a planetary fire answerable to his nature.
58. My beloved spiritual brethren, as for the time and effect of eclipses, I leave them unto the figurative merchants of a sun, moon, and stars, which they rightly understand not, because no man can truly know them but by inspiration from Him that made them."

#### THE EIGHTH CHAPTER OF THE DIVINE LOOKING-GLASS.

1. Again, if there was but one heavenly firmament created in all, some men may say unto me, what is the meaning of that third heaven in the scriptures ?
2. From that light which cannot lie, to this I answer, the Spirit of God speaketh of a third heaven in scripture, that some men might be capable to declare unto his redeemed ones how many heavens there are, and where those heavens are, and what those heavens are.
3. My spiritual brethren, which have ears to hear, hearken unto the pure light of life eternal: there are three created heavens spoken of in scripture records, and no more; no, nor never was any more, whatever vain men have imagined.
4. The first is that third heaven of visible and invisible ravishing glories which are eternal: this is that vast kingdom where the persons of the mighty angels, and glorified bodies of Moses and Elias, do now inhabit,

beholding the face "of that most excellent majesty, whose divine nature unto his elect is crowns of unutterable excellencies.

5. This is that habitation, third heaven, throne, or kingdom of ravishing glory, above the starry heavens, spoken of so frequently in scripture records, which is needless to nominate unto you which are spiritual.
6. But lest some vain-glorious men should say, where is the word of God for what I speak ? seeing the letter is their God whom they adore, instead of the holy Spirit which spake them; therefore to stop their carnal mouths, if it may be, I shall write down two or three scripture records: Heaven is my throne, and earth is my footstool, Acts vii. 49 ; O God, thy throne is for ever and ever, Heb. i. 8; That we have such an High Priest, that sitteth at the right hand of the throne of the Majesty in the heavens, Heb. viii. 1.
7. The second heaven which the Lord created was not a spiritual, but a natural, therefore of necessity it must fade away.
8. This heaven is this visible firmament, adorned with majestic lights above us, and a fixed earth beneath us, beautified in its seasons with variety of delights, which is nature's only desired haven, through the secret: decree of the most wise God, to manifest the variety of his most infinite wisdom unto elect men and angels, in the creating of such natural glory to perish, and the angelical merciless rulers thereof, after they have enjoyed their momentary glory.
9. Give me leave to cite two or three scriptures, as a visible testimony to this second heaven also. It is written, in the beginning God created the heaven and the earth, Gen. i. 1.
10. My beloved spiritual brethren, you know that there could not be any beginning unto the Creator; therefore it may be understood, that saying did include that immortal throne above ; and this mortal world beneath, as having a beginning, was spoken for the capacity unto men or angels

which knew their being was from another, and understood also their continuance .in those several heavens for a time or for eternity.

11. In Hebrews i. 10, 11, it is thus written : And, Thou, Lord, in the beginning hast established the earth, and the heavens are the works of thine hands; they shall perish, but thou dost remain ; and they shall wax old as doth a garment.
12. Again, the third and last created heaven is that within the bodies of men, or the first man Adam, the which spiritual creation being in natural bodies, and within this perishing globe, it is made capable, through its union with changeable nature, to enter into mortality, that by the most secret decree of the most high God, after a moment's tasting of silent death, as He Himself did, it may quicken again, through death itself, spiritual bodies full of divine glories, that as one man naturally, as a flame of fire, all the elect may (as swift as thought) ascend to meet their Lord in the air, and with his divine person of bright burning glory, enter into that prepared throne of eternal pleasures.
13. This created or inspired light in man you know hath variety of scripture expressions for the setting forth its excellencies that it shall enjoy in the life to come; as, namely, The kingdom of heaven is within you ; Christ in you the hope of glory; know you not that the Spirit of Christ is in you, except ye be reprobates? It is a true saying, For if we be created together with him, we also shall live together with him, 2 Tim. ii. Thus God created the man in his image, in the image of God created he him; he created them male and female, Gen. i. 27.
14. Thus briefly I have touched upon the three created heavens nominated in the literal records, unto an invisible, yet visible infinite being of all finite beings, blessed for ever, viz, a throne of eternal ravishing glories: secondly, a throne of natural perishing glories: lastly, an invisible spiritual throne leading them to eternity.
15. From that spiritual majesty by whom was formed the heavens

aforesaid, and all, in them, I positively affirm against all mortals that ever were or shall be, that though men have written or shall speak of more worlds than what is forewritten, those additional heavens proceeded from their own imaginary confused reason, and not from that holy Spirit of all heavenly order."

## CHAPTER VI.

A DISCOURSE BETWEEN JOHN REEVE AND RICHARD LEADER, MERCHANT;  
 RECITED BY LODOWICK MUGGLETON, ONE OF THE TWO LAST WITNESSES AND  
 PROPHETS OF THE MOST TIGH GOD, THE MAN JESUS IN GLORY.

" THIs Richard Leader, notwithstanding he was well satisfied in spiritual things, as to his eternal happiness, yet there was some things as to temporal. matters, which we had declared that he could not as yet consent unto, because it was contrary to the rule and art of astrology and philosophy, for I asked him what it 'vas: he said, you declare the sun is not much bigger than it seemeth to be, and our art saith, it is threescore times bigger than the earth : also, said he, you say the moon doth not borrow any light of nor from the sun : likewise you say, that the heavens is not much above six miles high from the earth; and we by our art do say, the heavens are thousands of miles high from the earth; these things, saith he, seemeth something strange.

"Then I answered and said unto him, you are a man that have travelled through many parts of the world, and you have been in that place called the equinoctial line, where the sun is nearest to the earth of any other place, where the heat is so great that no creature can scarce live, the sun is so hot; did the sun seem any bigger to your sight when it was near to the earth, than at other times when you were at a distance? You saw the full proportion of it, did you not? He answered and said, he did. Then, said I, did the sun seem any bigger to your eye-sight, where

it was near to the earth, than at other times ? He answered, no, not any bigger, as he could discern. Why then, said I, will you believe your lying figure, before you will believe your own eye-sight ? You must either say the sight of your eye is false, or the traditional figure you depend upon is false; now hath not God appointed the sight of the eye to be judge of that it sees ? But men hath chose rather to believe their lying imagination, which they never saw, nor never can see, nor knows not what it is; therefore it hath erected a figure, that man might be led into darkness, imagine things that are not, and make people believe that the natural sight that God hath given men in their creation, to be judge of what it sees, to be a false sight and a false judge; and your dark imagination and figure to be a true light and a true judge of the bigness of the sun. For consider,

" That the imagination of reason in man doth always judge God to be bigger than He is, or lesser than He is ; likewise imagination being blind, it judgeth God's power to be greater than it is, or lesser than it is, and so it doth in the works of creation; as, for example, the imagination of man judgeth that God made this vast earth and waters of nothing; which is more than God could do, for He never made any thing of substance of nothing, for of nothing comes nothing; for what thing or creature, that God made of nothing, God will turn it to nothing again. Then would it be well for all wicked men if the earth was made of nothing, and men made of the dust of the earth; then, when this earth is turned to nothing, its original also; but this earth was an eternal dark chaos, and shall return at the last day into darkness again, and wicked reprobate man shall live upon this earth in eternal torments, in utter darkness, for ever and ever.

" So that, neither the earth, nor wicked man, the seed of the serpent, shall neither of them both be turned to nothing, but shall be in utter darkness to eternity. Again, the imagination judgeth the, sun, moon, and stars,

to be of vast greater bigness, though they seem to be small bodies to us; so that the imagination of man, being blind, judgeth every thing bigger than it is, or less than it is ; though God hath made the sun, moon, and stars little bodies, to give light unto the earth and waters, and in their light the creatures here on earth do see light; and God hath made these lights bodies in heaven, to answer to that light that is in little bodies here on earth. And shall a man say, the light of his eyes is no true light, but the imagination, that seeth not at all, is called true light; thus it is with astrology and philosophy, that judgeth God to be bigger than He is, or lesser than He is, and his power to be greater than it is, to create this vast earth and waters of nothing; and the sun, moon, and stars of such a vast bigness, all out of nothing: so that the lying imagination hath created to itself a bigger God than the true God, and this God hath a greater power, and hath created things of a more bigger magnitude than the true God ever did and could do, as to make this earth of nothing, and the sun, moon, and stars of such a vast bigness, far bigger than ever the true God made them : but to tell the imagination of man of the true God, that created man in his own image, He became flesh, and became a little child,. and grew to a man, and suffered death by his own creatures. Oh! no, saith the reason in man, God could not die, it is impossible for God to die; here God's power is looked upon, by the imagination of men's hearts, to be less than it is.

“Objection 1. Said he, the sun may seem to be but a little body, because of the great distance from us; as, for example, set a man upon the top of St. Paul's, and at a distance he will show as little as a crow. To this he answered and said, indeed a dark body at a distance doth show less than it is. But, said I, let a light body, as a torch or candle, be but a mile above the earth, if it were possible, and it shall show bigger a hundred miles distance from it. As for example :

" When a beacon is set on fire, it seemeth a greater blaze forty miles distance than it doth near at hand, for it is but a little thing of itself; yet, nevertheless, it is the nature of all light bodies, to show rather bigger at a distance than they are of themselves ; and it is the nature of all dark bodies to seem less at a distance than they are in themselves. When he heard this, he was convinced, and did acknowledge that it must needs be so in nature, that light bodies did show bigger at a distance, and dark bodies less ; so that the sun being a bright fire, light body, and running so swift in its course, it could not be much bigger than it seemeth to be, notwithstanding he had long imagined the contrary.

" Objection 2. Saith he, we by our art doth judge that the moon doth borrow her light of the sun ; because, saith he, so far as the sun is right against the moon, so far the moon is light, and when the moon is at the full, the face of the sun is right over it; so that sometimes the moon seems to have a dark. body, only a little piece of it forked; why is it then, said he ? Because the sun is right against no more of the moon, and so much of it as the sun is against it, it receiveth light from the sun, and the rest of the body of the moon seemeth dark. To this I answered and said,

"If this should be so, then that saying of scripture, Gen. i. 1G, must be laid aside, where it is said, God made two great lights ; the greater light to rule the day, and the lesser light to rule the night. Certainly the moon hath light in itself to rule the night, else those words cannot be true ; for if God made the moon a dark body, and that it hath no light ill itself but what it receiveth from the sun, then God made but one great light and one dark- body, and not two great lights ; for if the moon hath not light in herself, but doth borrow of the sun, then the moon had no light in her creation: a man may as well say, that a man is a living man that hath no life in him ; for if a man hath not life in himself, he cannot move no further than a man that

bath life doth carry him ; so likewise if the moon were a dark body, and had no light in itself, how could it move to rule the night ? The sun, that bath always light in itself, must carry the body of the dark moon, and move it about the firmament of heaven, to rule the night, which would be a great trouble to the sun to do two bodies' works; for God bath set every thing in order, and every particular thing shall do its own work; the sun shall rule the day, and the moon shall rule the night, and the stars shall give their light; so that every thing that God hath made shall do their own works, according to the law God bath placed in their natures. If the moon must rule the night according to God's command, certainly He gave the moon a light in itself to rule with, else it could not rule ; for borrowed lights never ruleth well. A man that is stone blind may as well say to another man that can see, I would borrow your eye-sight, that I may see the light of the sun as you do: this cannot be done, for in light we see light; for there must be two lights, else a man cannot tell that there is any light at all.

" For that man that was born blind could not tell that there was any sun or light at all in the day-time, but as he heard others say; but when Christ opened his eyes, then he saw light, because he saw light in himself; and when he received his light, was not this light of his eyes in himself? Was it any borrowed light, or light for Christ ? I trove not, for God bath made every creature, that bath light in itself, to see another light that is out of itself; so that in light we see light; there must be two lights, else things cannot be distinguished; for dark bodies, that hath not life and light in itself, cannot borrow light and life of any other; neither can the moon borrow any light of the sun at all, for it hath an inherent light in itself in its creation, as the sun hath in its creation; so that the words of Moses are true, that God made two great lights, the sun to rule the day, and the moon to rule the night; only the moon bath a lesser, but both hath a light in themselves, and doth not borrow one light of the other;

else how could the moon fight with the sun in the eclipse sometimes ; if the moon were a dark body, and had no light in itself, could it oppose the sun as it doth, that the moon even darkens the sun in the fight ? Can a dark body fight with the light of the sun ? You may as well say that a dead body may fight with a living man : but these fictions of men's imaginations hath deceived the whole world, and keepeth the people in darkness, and putteth out their own light of their eyes, and calleth darkness light, and light darkness, even in things that are visibly seen.

Objection 3. Then, said he, how comes it to pass that there is - so many new moons, and sometimes we see but a piece of the new moon, and do discern the rest of the body to be dark, and so the moon doth intrace the dark bodies filled up with light; so that in a matter of fifteen days the moon is full and all light, and in a little time it is quite gone, and seen no more in our horizon. To this I answered and said,

" Were you ever up in the firmament of heaven ? . Do you know by your imagination how God hath framed it, and how many chambers He hath made in it, and how many planets, stars, and lights He hath put in every chamber in the firmament of heaven. You astrologers yourselves say there is twelve houses and four housons. Are you sure there is no mere houses in the firmament of heaven but twelve? and do you know how many lights there is in every house, and when these lights do remove out of one house into another ? or do you know whether one star doth take its light from another star? or hath every star light in itself? or doth the light of the stars and planets remain in their own bodies, and neither increase nor decrease their light, since they were made and sit in the firmament of heaven? Is there any of those stars or lights in the firmament of heaven missing that were made at first ? or hath any of them lost their light God put in them at first, when God created the heavens and the earth ?

"If you can tell this, then you can say something, as the moon berroweth light of the sun but to give you a little further satisfaction; God hath placed the sun, moon, and stars in the firmament of heaven, and every one of these, houses of their own, that is, the place where they first began to give light, and to shine upon the earth, that is, the house of the sun, moon, and stars : now God that made them knoweth the house and the place of the firmament of heaven, where they first began to give light ; because He had measured out the firmament of heaven, because He made it; but man doth not know, nor cannot know by his imagination, art, and figure : also God hath given these lights power to go out of their own house, into any of the chambers of heaven, even as a man doth out of his own dwelling-house, into more remote parts ; yet the man retaineth his own wisdom and knowledge, when he is remote from his own dwelling-house, as at home; so it is with the sun, moon, and stars, though they go out of their own house, yet they retain the same light in themselves wherever they go. And if God hath made the sun so swift and bright to run through all the houses of the firmament of heaven in twenty-four hours, yet that is the sun's own house, where it went first from, and it is the work God hath appointed the sun to do every day and night; and when the sun is absent, in its place the moon supplieth her light, and the moon not being so swift as the sun, it cometh not so soon into our horizon as the sun doth; besides, it passeth throughout the same region as the sun doth, but in a lower region of a degree in the firmament of heaven than the sun doth; and the cause why the moon showeth the light, but a little piece of her, when she is but a quarter old, so by degrees she increaseth till she is at the full, so that the full face and light of her may be seen by the light of the eye. The cause why we see her by a little and a little is, she cometh out of one chamber or house of heaven into another; and as the houses and the firmament of heaven be at such a distance one from another, so we see her light the more, and we see her sometimes half light

and half dark: now the piece that seemeth dark, it is because she is not come out of that house or region; but when she is come to that horizon where she was at the full, then she is all light, and no darkness at all; not but that she was all light in herself before at all times, but she was in some chamber of heaven which shadowed her so, that we could not see her whole light of her whole face : as, for example, suppose a man stand in a bottom, and there be two high hills before him, at a distance one from the other; the man standing in the bottom discerneth a man upon the top of the further hill, so seeing him come down the hill a pretty way, but a little lower he loseth the sight of the man, until such time as the man cometh up that hill nigh to him, and when he cometh to the top of this hill before me, I do discern first his head, then after his face, then after his body, so that I see it is a perfect man which I saw at first, but this hill before me hindered the sight of him till he came to the top of it : so it is with the moon—a man cannot discern the full face of her till she hath passed in her journey through all those houses of the heavens which lieth lower iii that region where she is, so that the hill and mountain of the earth doth hinder the sight of her until she cometh to the top of the hill of our horizon, then can we see her whole face ; for the earth is as a ball, standing upon and in the air; that is, the power of God's word hath made the air a foundation for the earth to stand upon; therefore it is that the earth standeth upon nothing as a man can see; and this is the foundation God hath laid this vast earth upon: and who could lay the foundation of this earth upon such a foundation as the air? None but God only, whose power is infinite and unspeakable. Likewise the earth about with the element, then the earth must needs interpose and shadow the light of the moon, so that she cannot be seen in her perfect light until she stands upon the top of the ball; but those that are on every side and underneath the ball cannot see her, for she is always at the full in herself, though a man cannot see her so perfectly but when she is at the

full ; yet the moon is the same light in herself always as when she is at the full, though those on the sides and underneath cannot see her; neither is there any newness in her, bunt she is the same to-day, yesterday, and same for ever, as long as the world lasteth ; ever the great light which God created and appointed to rule the night in one place or other of this world continually : this is truth, and Moses' words are truth, whatever men by their imaginations do say to the contrary.

" Objection 4. Well, said he, how will you make it appear that the heavens are not above six miles high from the earth ?

"I answered and said, that I will make it appear by scripture and reason. That will do well, said he. Then said I, see that scripture, Gen. xi. 4, And they said, Go to, let us build us a city and a tower, whose top may reach unto heaven: and in the 5th verse, And the Lord came down to see the city and the tower which the children of men builded : and the 6th verse, And the Lord said, Behold, the people is one, and they have all one language, and this they begin to do, and now nothing will be restrained from them which they have imagined to do. Here, said I, it is plain that there was a possibility for the sons of men to build a tower up to heaven : now if heaven had been thousands of miles high, as the lying art of astrology saith, there could have been no possibility to build up to heaven, and that these men's reason knew well enough; neither could they have laid a foundation to build thousands of miles high : now the imagination of reason in these men were more right which went by no figure, nor rule of art, but by the sight of the eye, and their reason and sense ; and they did imagine by the sight of the eye, that it could not be above three miles to the clouds, which the philosophers grant by their art, the clouds to be but three miles high from the earth; so they imagined that the firmament could not be above three miles higher; and we do imagine, said they, in themselves, that they might lay a foundation to build six miles ; and, thought they, when we come up to the clouds

in building, we shall see then how far it is to the firmament, and so build up unto it. Now the Lord Himself said it was possible for them to do what they had imagined; for, saith He, Nothing will restrain them for what they have imagined to do: so that God knew there was a possibility to build up to heaven, else He would never come down from heaven himself, to prevent them, in confounding their language, if the heavens had been thousands of miles high : besides, said I, do you think when Christ ascended up to heaven, after He was risen from the dead, that He ascended with that body thousands of miles high, from where He ascended up to heaven? It is said, Acts i. 9, While the men beheld, a cloud received him out of their sight: that is, they saw Him ascend up as far as the clouds, which is halfway to the firmament of heaven; for the clouds opened for Him to pass through, and closed together again, out of their sight, for they could not see no further than the clouds : likewise, when the prophet Elijah went up to heaven in a fiery chariot with horses of fire, do you believe that he had thousands of miles to heaven ? He said No: besides, there is a possibility to build up to heaven now, as there was then, only it is forbidden of God: but this I say, if it were lawful, and that a man was sure to live seven or eight hundred years upon this earth, as they did then, then a man might as easily build up to heaven now as then, were it lawful, as I said before.

" So that God hath not made the heavens so high as the lying imagination of reason hath; for reason imagineth the heavens to be higher than they are, and reason imagines hell to be lower than it is ; so that heaven is so high that reason can never ascend up to it, and hell so deep that reason can find no bottom, therefore called a' bottomless pit, when indeed hell is but six miles distance from heaven to this earth, where men acted all their wickedness, shall be that place of hell for all the damned, and the place where the devil and his angels, which are wicked men and women, shall be tormented to eternity.

" But the seed of faith knoweth the height of the heavens are but a few miles high, and can easily ascend up to it; and faith knoweth the bottom of hell, and knoweth it is upon this earth, and no deeper than this earth, and that the bottomless pit, so much feared by man, it is in a man, and not without a man: therefore, said I unto him, your figure, rule, and art, must be laid down; but arithmetic and numbers is necessary only for things on this earth, to measure land, and other accounts between man and man here on earth; your arithmetic and figures is not to measure the height of the heavens, nor the depths of hell; that belongeth only to the seed of faith, being God's own nature.

Faith measureth the height of heaven, and the deepness of hell : therefore in these things you are to lay aside your figure and art, and depend wholly upon belief of what we have said in these things, because your reason, skill, and art, let it be. never so great, cannot disprove a stedfast faith.

" When he heard this discourse, with much more than is here written, he was very well satisfied in these things and many others, and he grew very mighty in wisdom and knowledge, both in natural wisdom and heavenly ;· so that every great man of his acquaintance did submit to his wisdom, and loved him for his knowledge; so he continued in it all his life : but about a year or two: after, John Reeve died; he died at Barbadoes<sup>7</sup>."

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<sup>7</sup> The foregoing Discourse is taken from a book entitled. "A. Stream from the. Tree of Life," by the Two last Witnesses, of the. Holy Spirit.

## CHAPTER VII.

REMARKS AS TO THE RESULT AND IMPOSSIBILITY OF THE TRUTH OF  
THE NEWTONIAN SYSTEM.

HAVING touched briefly upon the two systems, and given, in as concise a manner as possible, their general outlines in as plain terms as I can do, and divested them of all technicalities in order to make them comprehensible to the most humble mind—being well aware that the learned can at all times understand the humble language, whereas the less educated mind cannot so well understand or comprehend the language of the learned - permit me to reason a little on these two most important points:

First, whether the Newtonian system be the true one or not.

Secondly, whether the system according to the holy Scriptures be true or not.

Allow me, with all humility of soul, to ask, in the first place, if we believe the Newtonian system as laid down in Plate 1? Was this system so from eternity, or was it not? If it was so from all eternity, then what hope can we have for a change? If we are to believe the stars are suns, round whom are revolving in circles millions of worlds all like our own globe, and inhabited with human beings, &c., the same as our globe is, are we to consider the inhabitants to be composed of righteous and wicked people as this earth is, or otherwise? And if we are indeed to believe these things, how or where shall the innocent be wholly protected from the guilty hand? Have we any record from that system, that all mankind were perfectly happy at any one period whatsoever? or are we to consider that all those

unknown worlds are peopled with happy beings, and this world the only one where good and evil are mixed together, and has been so from eternity ? or if there was a beginning to evil amongst the good, does that system show such beginning, or when there will be an end to it ? and does that system point out, to our comprehension, whether the high, almighty, supreme God, shall suffer these things to remain so for ever or not? or what final result does that system convey to our understanding ? does it show any way that will lead us really to think or believe that all mankind will be eternally happy after they have had their portion of misery, more or less, in this or any other of the worlds, as set forth by that system? Then, if all mankind is to be for ever happy, is it shown where any such place of happiness is, or otherwise, or even the possibility of the existence of such a place ? And if we are led to believe that there is no such place for eternal happiness for the innocent, when they have suffered at the hands of the guilty, but that all things are now as they ever were, and will continue so for ever—one generation passing away, and another coming in its room, &c.

If that system were really correct, then it must be very obvious to the most common understanding, that there cannot be such a place as heaven, (as the Scriptures make mention of,) for there is no room left for such a place, seeing the whole infinite space is filled with worlds, which, they say, you may travel unto all eternity, and yet not reach the furthest one.

Now if we believe this to be so, what shall we think of the divine mercies, and the retributive justice of Almighty God? Shall we, in the greatest reasoning of our minds, say it is perfectly right and just that the helpless and innocent shall be for ever in a situation to be taken advantage of by the evil and wickedly disposed ? or shall we say that God will one day deliver the righteous from the wicked, and cause them to be kept apart from each other—the one to rejoice that his sufferings are past, and gone for ever; and the other to regret that all the pleasure he had in this

world, and which he unjustly obtained, is gone from him for ever; and in the room thereof, the mortification to know, that those he injured are rewarded with peace, in compensation for their great sufferings ; for who shall say that there are not injuries inflicted, and wickedness committed? What should we say if a man and his family be destroyed, and his estate be possessed by his destroyer ? What possible advantage can it be to him if a third party come and destroy the destroyer, if he has not his life and estate restored to him ? Indeed it will appear far better that we believe the Almighty God is all-powerful in mercy, as also in justice, which if we do believe, then let us look seriously, and consider how far the Newtonian system can be conducive to carry out this faith; and thus let us bear in mind, that it is truth alone that will establish the soul in peace and rest.

## CHAPTER VIII.

1. CONCERNING THE ECLIPSE OF THE MOON. 2. THE POSSIBILITY OF ALL THINGS BEING FULFILLED AS NAMED IN THE HOLY SCRIPTURES, BY THIS SYSTEM ACCORDING WITH HOLY WRIT.

THE eclipse of the moon is most certainly a wonderful work of our Almighty God; but when we look and behold how many great and marvellous things there are in the magnificent work of the most high God, we shall then no longer be more astonished at this, the eclipse of the moon, than we are at many other of his great and marvellous works; for it does appear very possible that God can and does cause effects to be wrought upon one object with or without its having any effect upon another, as it may please Him; and so it appears to be the case in this instance, for that which doth eclipse the moon doth not appear to eclipse any of the stars (and only on one occasion did it eclipse the sun) ; and to show the possibility of the moon being eclipsed by a planetary body passing between the moon and the earth without interfering with the stars, I will refer the reader to the following:

It is well worthy to be remarked, that in the report given by Sir James South, and published in the newspapers, as to the superior qualities of the gigantic telescope belonging to the Earl of Rosse, and by which he says he perceived a star apparently of about the seventh magnitude, which he says appeared to pass between the moon and our earth, or else the moon must have been perfectly transparent, so that the star was seen through it.

This will tend to show that the stars are not so far from the earth

as astronomers have so long supposed them to be : consequently it will go to prove much in favour of the system according to the Holy Scriptures ; and thus show the possibility of there being a planetary body beyond those stars, and yet be between the earth and the moon.

With regard to the eclipse of the moon, it is one of the very many wonderful works of the Creator to cause the moon to be eclipsed by a planetary body of darkness passing between the moon and our earth, in a similar manner as the moon passes between our earth and the sun ; and yet the same planetary body passing between the moon and our earth, eclipses none but the moon only, and was never seen at any other time, except on that ever to be remembered occasion, the death of our Lord and Saviour Jesus Christ, when the sun was eclipsed while the moon was at the full. See " the Concordance of the Holy Scriptures, by Alexander Cruder, M.A.," where he speaks of the three great miraculous things relating to the sun, (viz.) the sun's going back ten degrees; also its standing still ; and the eclipse of the same at the crucifixion, "when the moon was at the full."

I will say it was that which God had appointed for the eclipse of the moon only; it was then reversed, and eclipsed the sun, as a proof that the Lord of life, who had authority over the heavenly luminaries, had been put to death ; and for this cause was that great miracle performed, that men might be ashamed, and repent or suffer for their guilt of shedding innocent blood. In the next place I shall show to the reader how all things that are spoken of in the holy Scriptures, may be fulfilled by the system according with the declarations contained in them. See Plate 11.

It is said, In the beginning God created the heaven and the earth ; but it is not said that He created them out of nothing, for out of nothing comes nothing, and no thing can be formed. The consequence is, that earth and water must have been from all eternity, although not in a global

form ; so that when God created or made this world, He divided it from that eternal earth and water above the stars, and He made it in a global form, which was not so before, and thus through faith we understand that the world was ordained by the word of God; so that the things which we see are not made of things which did appear<sup>8</sup>, " Heb. xi. 3.

By this system it may clearly be seen how the Lord God of heaven could descend from his kingdom above, to visit the righteous fathers of old, Adam, Enoch, Noah, Abraham, &c. Also by this system it will appear that the Lord could drown the world from that eternal reservoir of water that is in heaven, beyond this visible firmamental heaven, and then take the waters back to the place from whence they came, and re-people the world from the generation of Noah. It will likewise appear possible that men might build up to the visible heavens; and will also appear that the Almighty God might descend from his glorious kingdom, with power and great glory, on the top of Mount Sinai, and give Moses authority to set his laws and commandments before the people, and to speak unto the people Himself; for it is declared that God hath the power of speech as man hath; indeed if it were not so, then man could say he was able to do more than God: whereas it is written, Is any thing too hard for God to do, when his will moves Him thereunto? Is not speech an excellent endowment? and shall He who hath power to give us this great gift not be able to do so Himself? Let all men judge.

By this system it is very perceptible that the immortal God, who made the sun to run its course in the visible heavens, could give such power unto a mortal man, as to command the sun and moon to stand still while He gained the victory over his enemies, and to convince the nations that He was the living God above all other gods. Also God could authorize his prophet Isaiah with a similar great power, so as to command

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<sup>8</sup> This quotation is taken from a copy of the Scriptures printed in the year 1608. Some of the modern translations say worlds, evidently being a mistake in adding the letter s, since they both agree that God made heaven and earth, not earths.

the sun to go back, ten degrees, as a sign to. king Hezekiah that, God would add fifteen years to his life ; and at the same time to convince the nations of the Jews that Isaiah's God was the true God, and to warn them against idolatrous worship, but to worship the true and living God of Israel, and to keep his commandments and statute law, and at the same time to believe the sayings of his prophet, who had power to prophesy concerning the redemption, which he does in several places in a. very powerful manner, concerning God becoming flesh, &c. It will likewise show the possibility of God descending from his heavenly throne of glory, and taking upon Himself the form of a son and a servant, by transmuting his glorious spiritual body into a pure natural body, and be born of a virgin, and be called Emmanuel, which is (by interpretation), God with us ; and suffered wicked men, his own creatures, to put Him to death, that He might know by experience how far innocency will be a protection against the evil mind of man, and give a reward accordingly ; and that after death He could ascend up into that heaven from whence He came, until the restitution of all things, and from thence come at the last day to the judgment of the quick and the dead, as may be seen by what He says Himself as recorded in the New Testament by the apostles, Matt. xxv. 31-34, and Mark xiii. 23-27.

" When the Son of man comes in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats : and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

So that it will be seen, according to this system, that it is quite possible that all things recorded in holy writ are perfectly able to be fulfilled as they are declared, either past, present, or to come. By this it will also be seen God can descend from heaven at the last day of this world, for mercy and justice, and call all mankind out of death into life, as it is

written, the sea and the grave shall give up their dead, at the great judgment; and God can separate the righteous from the wicked, and take the righteous with Him into his eternal kingdom above, to have joy everlasting; and having removed all the glory and the water from this earth, and joined the water to those waters above the firmament, and left this earth quite dry, He can put out the light of the sun, moon, and stars, and leave the wicked in darkness to reflect upon their own evil deeds for ever, as is declared by the prophets and apostles, and more especially in the New Testament. See 2 Pet. iii., and Jude.

The question may arise as to the place called hell, and where it is, if in being. I would have the reader to understand that in the Scriptures, hell is often spoken of as if in present existence : at other times it is frequently observed, that the wicked are reserved for judgment until the great day ; so that the scriptures sometimes mention things as if in present being, when they are yet to come; as, for instance, Isaiah (ix. 6) spoke of the birth of Christ about six hundred years before it took place, in the manner following: "For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, and the Prince of Peace." Also in the Revelation of St. John, He says, He " saw the end of the world," which we know is not yet accomplished.

So also by hell, it is often spoken of, as by the rich man and Lazarus, as if hell was then in being; faith always looking at such things to come, as if so already, time not being reckoned to the dead; for we know it is only recorded that God created the two places, namely, heaven and earth, so that hell will not be until the end of all things come to pass, according to the spirit of the scriptures.

Then there will be a conclusion of all happiness to the wicked, and also an end to all misery to the righteous ; which is called in holy writ, the end of the world.

## CHAPTER IX.

1. THE CAUSE OF THE TOPS OF THE MOUNTAINS BEING COLD. 2. THE EARTH VARYING WITH THE STARS. 3. THE FIRMAMENT REFLECTS THE SUN'S RAYS. 4. FIVE POINTS OF BOTH SYSTEMS OPPOSING EACH OTHER.

A QUESTION is frequently asked, why it is that the tops of the mountains are so much colder than it is down in the valleys, although the tops of the mountains are most exposed to the sun's rays, to know how this could be—if the sun's rays are of a heating quality ? My answer to this would be, that God having caused a cold atmosphere or air to blow round the earth, or pass over the surface of the globe, it overpowers or weakens the strength of the sun's rays, more especially upon those exposed points; whereas in the valley, or hollow parts of the earth, the air does not descend to keep them so cool; yet notwithstanding the cooling quality of the air, it does not prevent the sun's rays from descending to warm the earth ; common experience shows us the truth of this ; for we all know that it is at all times cooler on an eminence, than in a valley or lower situation; and the higher the eminence, the colder it is, in consequence of being always more exposed to the moving atmosphere.

As a further proof of this, suppose a piece of meat be roasting before a fire, if you allow the wind to blow upon it, it will tend to counteract the heat of the fire from having its full effect upon the meat so roasting, although so near the fire ; but if you shield the meat from the wind, the fire will then have its full effect upon the meat.

Another question is, with regard to the fixed stars: it will be quite

necessary to consider how the earth will be situate towards all those on the equator, as also the polar stars and all the others that intervene ; for if they are fixed and immoveable from their places, together with the sun, and should our earth be the only one in motion (except the planets), in this case it will be seen that the earth will vary in a very regular manner, from one fixed star to another on the equator, every day throughout the whole year; and none would be exempt, as may be seen by Plates 5 & 6.

I have given five positions of the polar stars for your choice in Plate 5. If you cannot move the earth in its orbit, without leaving the polar stars, or altering in its position with them, then it will prove the Newtonian system to be quite incorrect, and not a true one.

Another observation I intended to make before closing, and which has probably not struck the attention of many, is, that the firmament being global, the concavity acts as a reflector to the sun's rays, and causes that light called twilight, being where the direct rays of the sun do not reach.

Here I will suggest to the reader the propriety of calmly considering both systems, as I have done, before he takes upon himself the responsibility of pronouncing his judgment, as it is utterly impossible that by argument we can make a truth to be a falsehood, or make a falsehood truth ; therefore it requires great caution, lest we condemn that which is the truth.

It is not my wish to treat of the precise distance of the sun from the earth in the present instance, as I am only treating of the two systems in their great principles of faith and reason ; that is, the faith of the prophets and apostles, and the reason of man's own heart: therefore it matters not to me in this case whether the sun be six, sixteen, sixty, or even six hundred miles distance from the earth. I am quite assured that the sun is near enough to the earth to do the work that God has appointed it to do, and not further from the earth than is necessary to answer all purposes. The plain question is this, whether the Newtonian system

of astronomy is true, or the Holy Scriptures ? for both cannot be right, because they are contrary in their principles. My faith is, that the Holy Scriptures are true, and the system I have laid down according therewith is the correct one, as may be seen in Plates 7, 8, 9, 10, and 11. I will leave others to consider for themselves, as every one must have the responsibility of his own judgment when he undertakes to give it upon this or any other question.

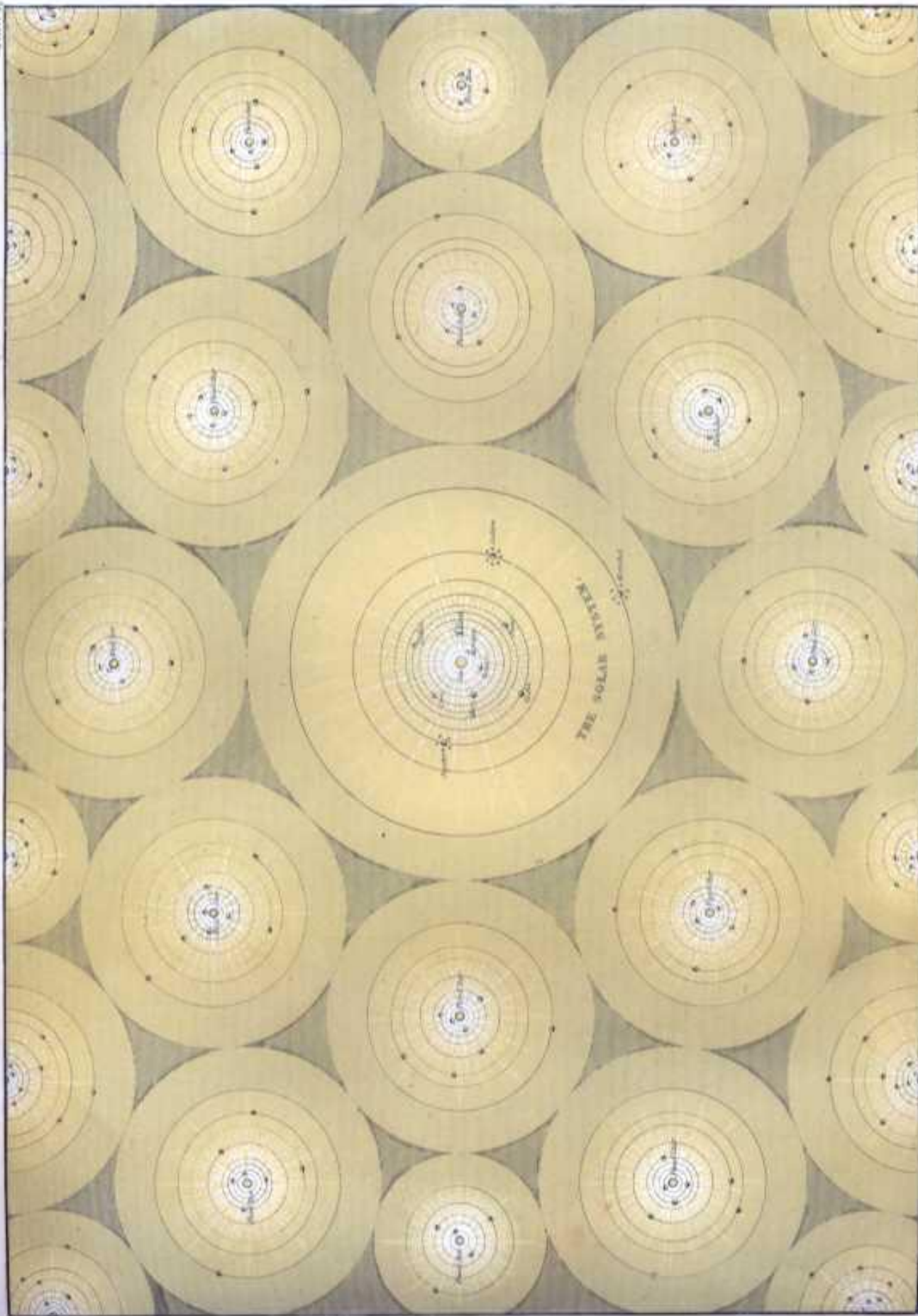
I will here note down a few of the great points, and show how the two systems are completely opposed to each other in their principles :

Newtonian System :

1. That the sun is fixed in the centre, and that the earth rises and sets, or revolves round the sun.
2. That the sun is by far the largest in bulk or size when compared with the, earth.
3. That the moon is not a light, and hath no light in herself to shine forth upon this earth.
4. That the stars are not set in the firmament to shine upon this earth, but are suns, made to illuminate thousands of other worlds, and not to shine upon this earth at all.
5. That, when we look from the surface of this earth or globe, we then behold the infinite space.

System in Accordance with Holy Writ :

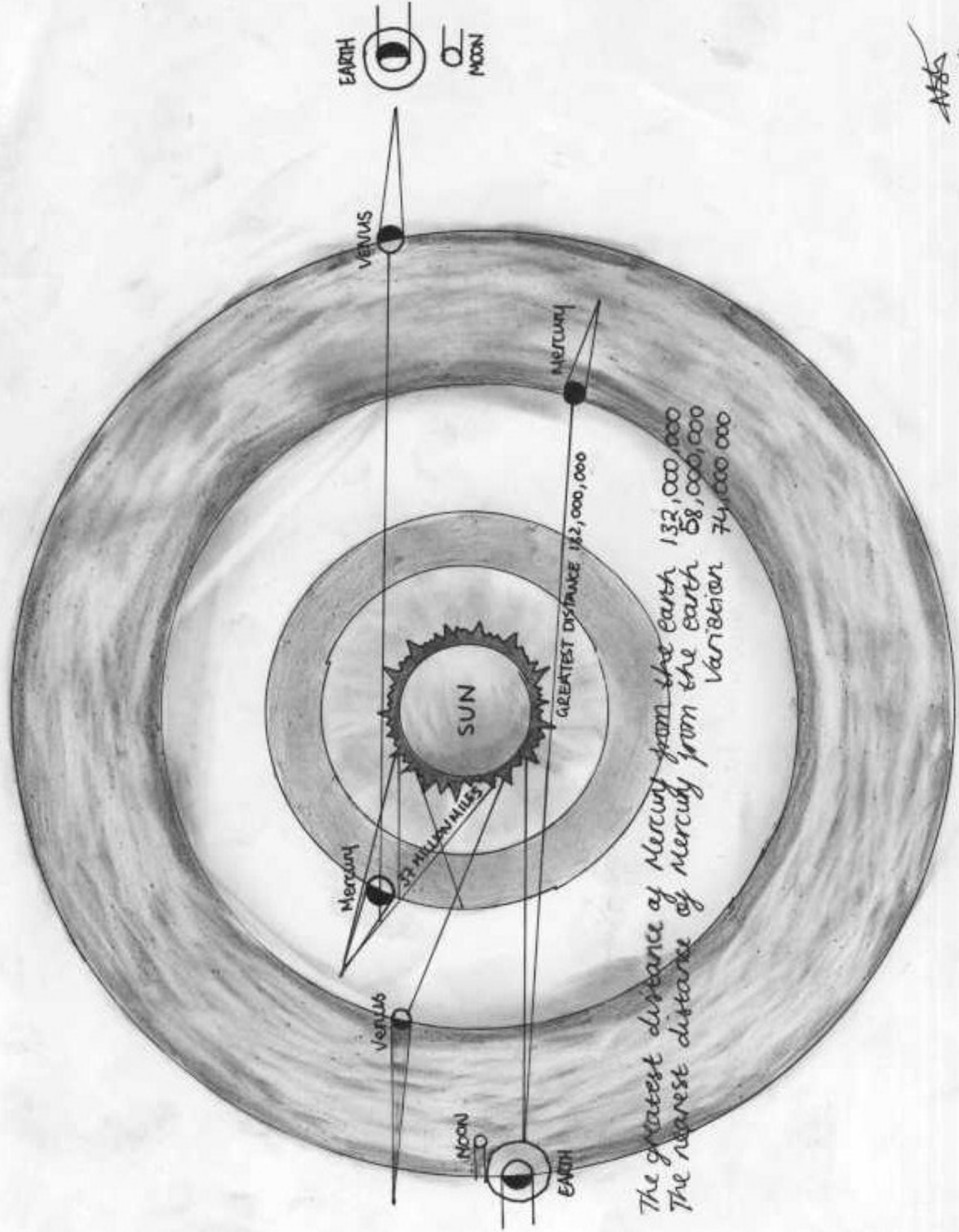
1. That the earth is fixed in the centre, and the sun rises and sets upon or revolves round the earth.
2. That the earth is by far the largest in bulk or size when compared with the sun.
3. That the moon is a light in herself, and doth give forth her own light to shine upon this earth.
4. That the stars are set in the firmament to give their light to shine upon this earth only; and are not suns to illuminate any other worlds, but are for this earth only.
5. That when we look from the surface of this earth or globe, we do not behold the Infinite space, because the firmament prevents us from doing so.



THE NEWTONIAN SYSTEM OF THE UNIVERSE.

Revised and Enlarged by W. B. Smith, Publisher, 22, Northampton St., London.

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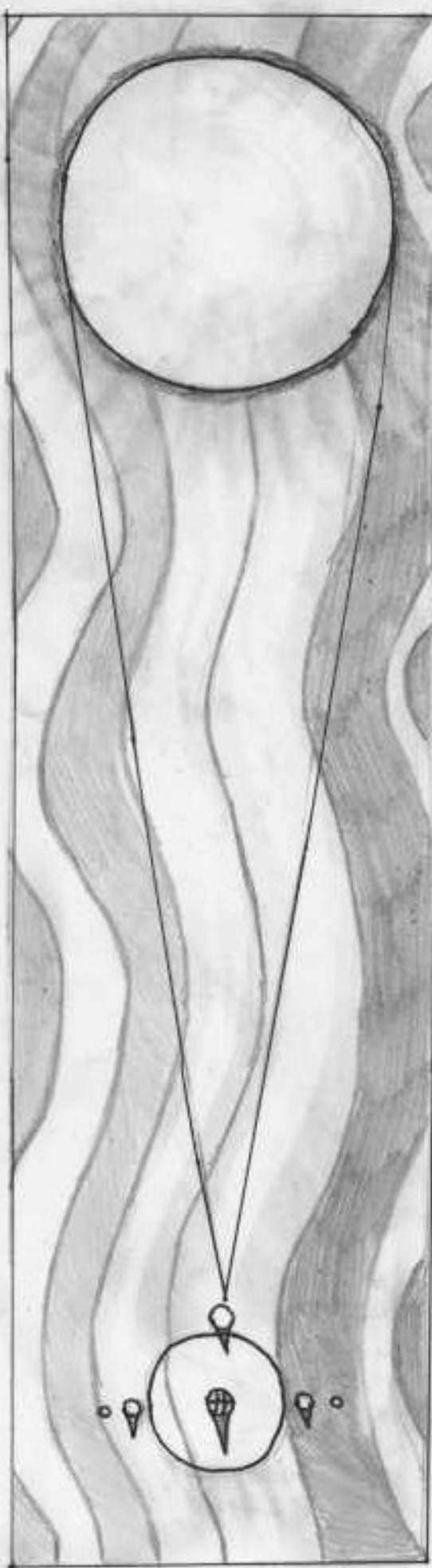


The greatest distance of Mercury from the earth 132,000,000  
 The nearest distance of Mercury from the earth 58,000,000  
 Variation 74,000,000

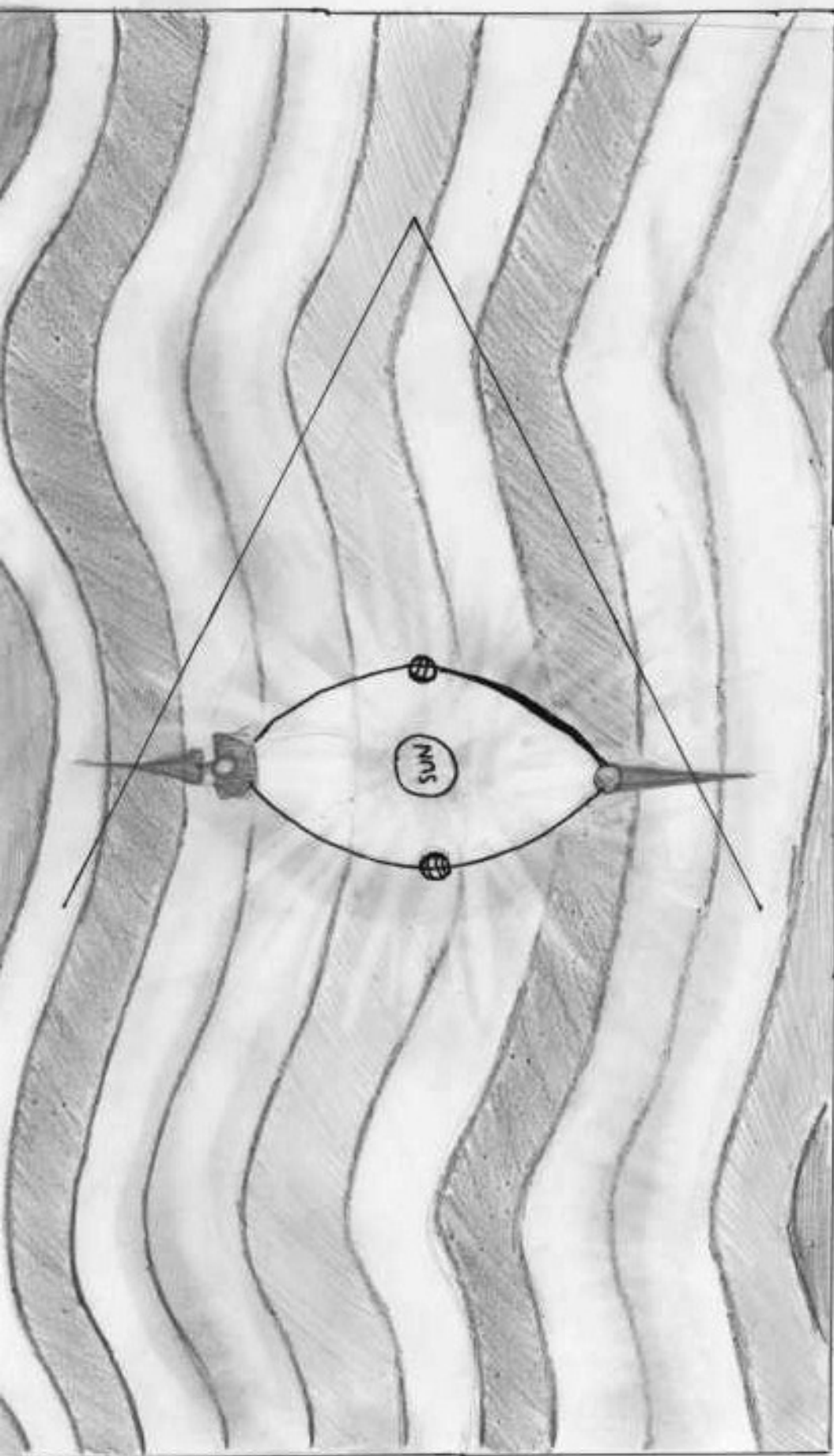




SKEWING THE NECESSITY OF TWO SUNS TO PRODUCE A PERFECT PENUMBRA.

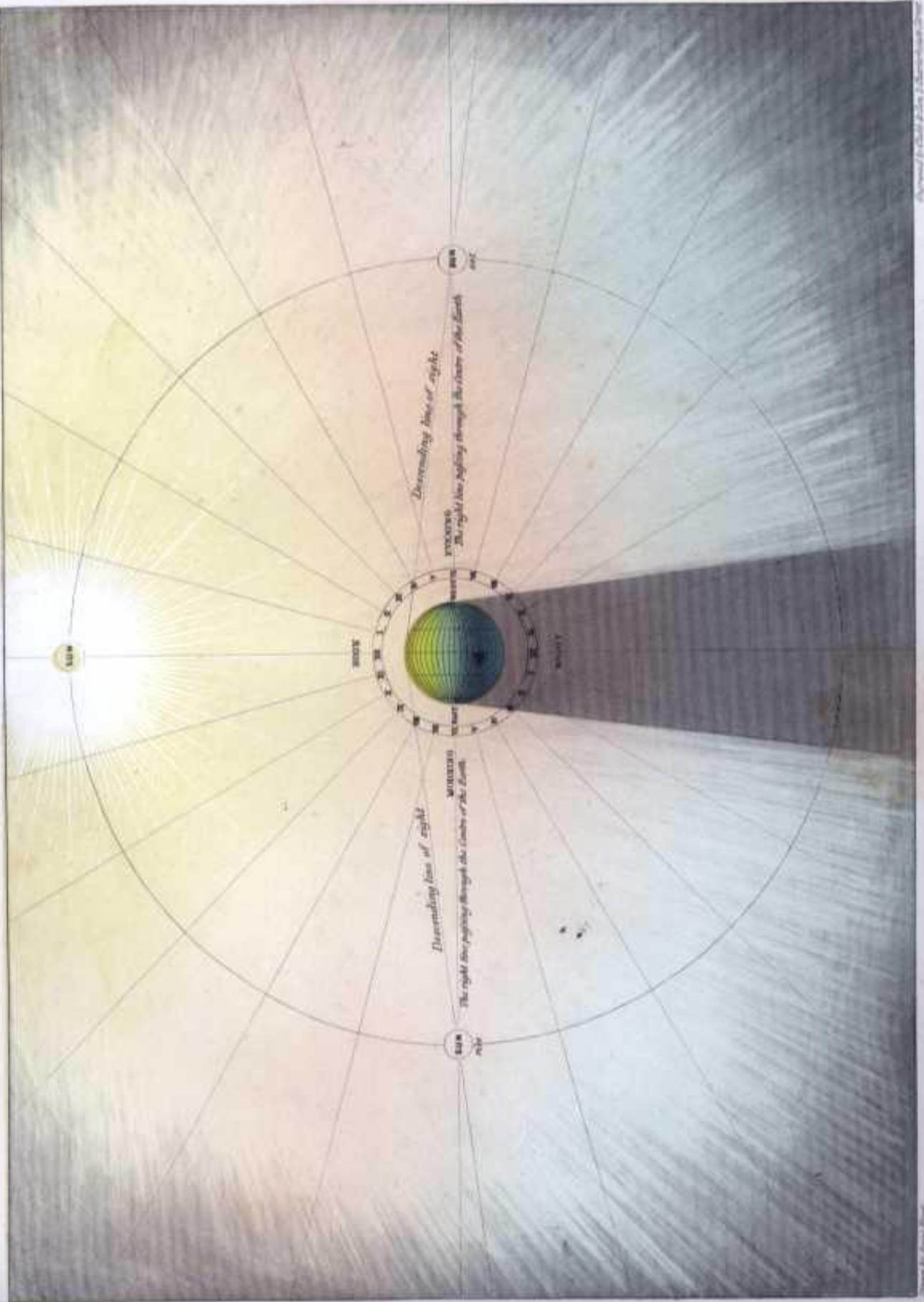


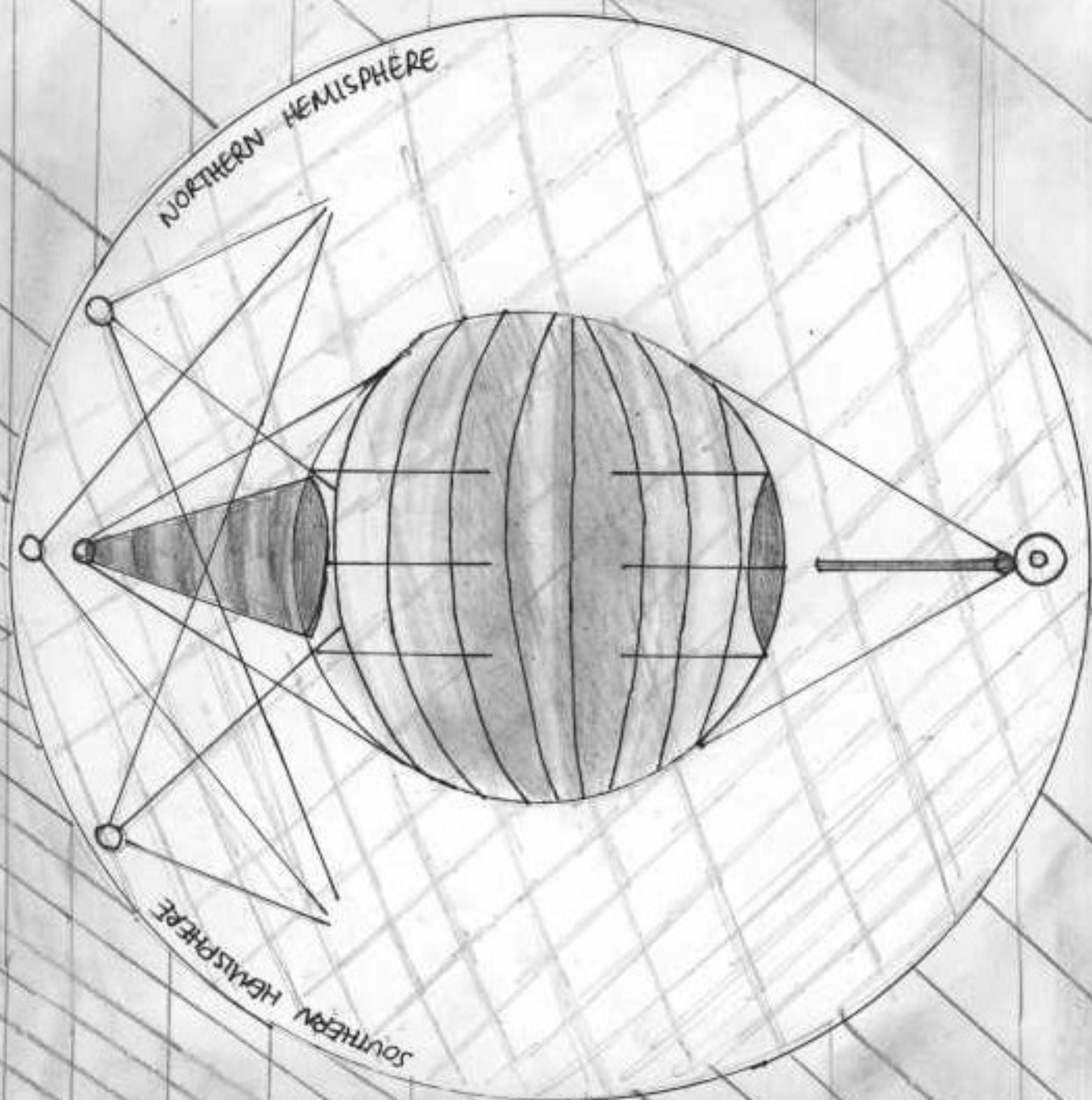
THE NEWTONIAN SYSTEM

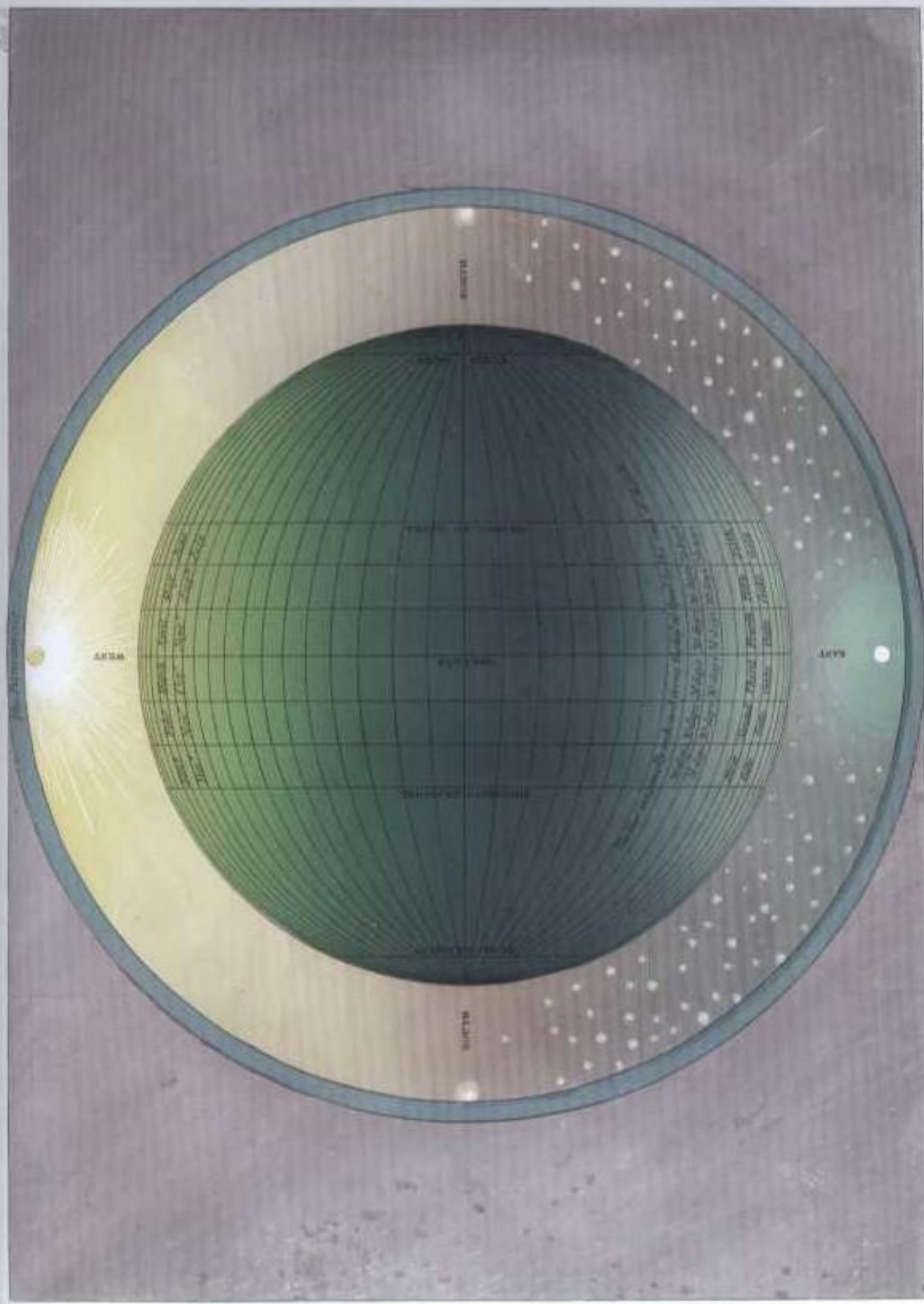


THE NEWTONIAN SYSTEM



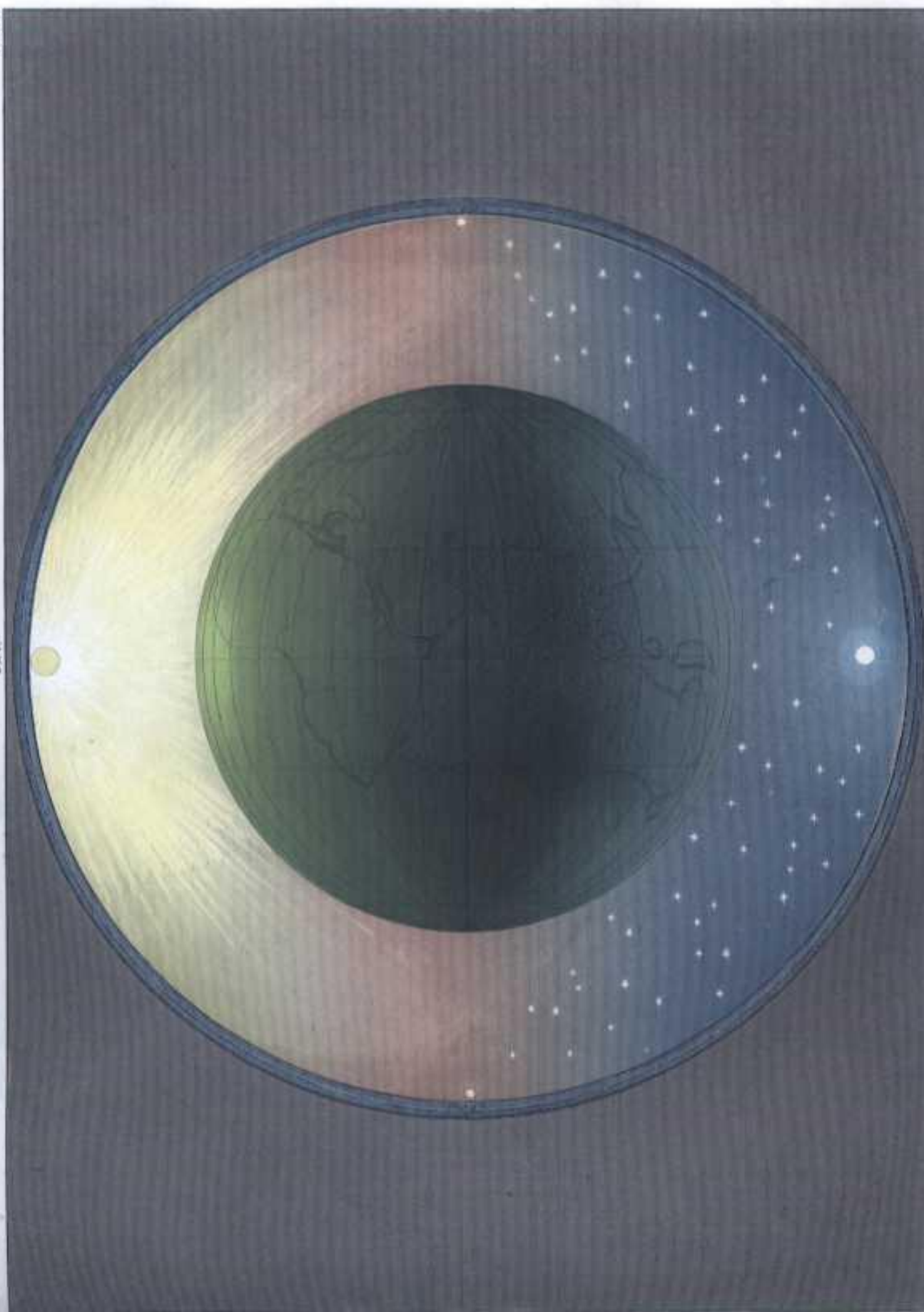






# SYSTEM ACCORDING TO THE HOLY SCRIPTURES.

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SYSTEM ACCORDING TO THE HOLY SCRIPTURES.

Published in 1840, London, by the Rev. John Gay, 1840, and published by the same.

HEAVEN.  
THE RESIDENCE OF

GOD.

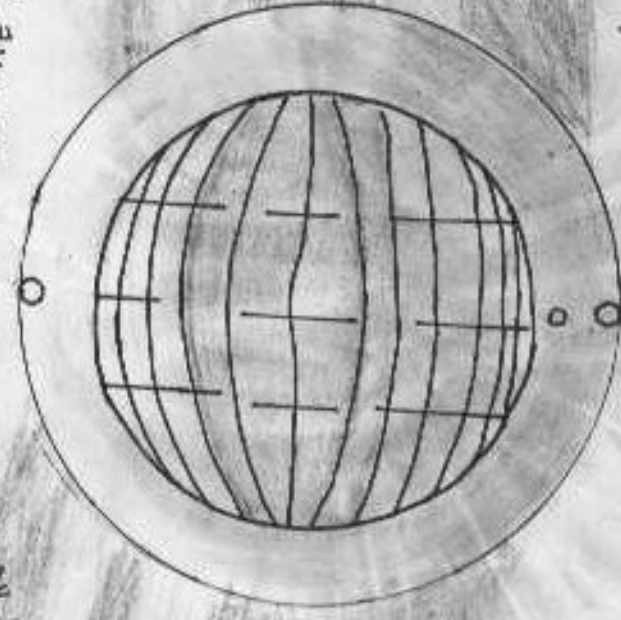
Infinite in length, breadth and height.

The Kingdom of

ETERNAL LIFE AND LIGHT

FOOT IN HEAVEN

INFINITE IN DEPTH LENGTH & BREADTH



EARTH AND WATER UNDER

THE KINGDOM OF ETERNAL

DEATH AND DARKNESS.

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