

Mr. Blatchford's Great Mistake,

OR,

CLARION'S "SCIENCE"

VERSUS

GOD'S TRUTH,

BY

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CLARION'S "SCIENCE"

VERSUS

GOD'S TRUTH.

BY LADY BLOUNT.

Mr. Blatchford, Editor of "*The Clarion*" (Nunquam) pursues his attacks upon Religion, and especially upon Christianity—in respect of which Mr. Blatchford, in his paper under date February 13th, said, in reply to the question: "What is Christianity?" "There seem to be as many different Creeds as there are Christians."

The Editor of *The Clarion* was evidently labouring under the misconception that Christianity has no fixed standard or certain sound when he penned the last dozen words which I have quoted—and he further shows himself ignorant of what is *true* Christianity in saying: "When I speak of the Christian Religion, I do not mean the beliefs of some unknown members of some obscure sect, nor the opinions of some unorthodox theological student, but I mean the Christian Religion as it is authoritatively taught by the great Christian Churches." The first of these two sentences is correct, but the second sentence is inaccurate, for Christianity is not necessarily Churchianity. Truth is *not* divided, the Bible is not divided, and the Word of God is not divided. But the Churches are divided in their teaching. Therefore they cannot all represent the undivided truth. The Bible we claim to be the essence of veracity, in the strictest sense.

Now the New Testament states distinctly what constitutes Christianity—and taking the Bible as our "Rule of Christian Life," it is evident that the so-called great Christian Churches in England of to-day have not only departed from the truth of Creation, but they have departed from the truth as to religious doctrines.

Christianity is presented to the world adulterated, and intermixed with paganism and tradition by different Churches, or Sects, which differ from each other in teaching and formula; but nevertheless all call themselves "The Christian Church."

Mr. Blatchford goes on to say that "Science has not proved that there is no God; but Science has made it, I think, impossible for any reasonable man to accept the account of God, and of God's

relations to man, given in any religion of which I have ever heard." Therefore, so far as the Bible is concerned, the God idea is inadmissible to "Nunquam," science and common sense rendering untenable "the Mosaic account of the Creation, the doctrines of the Fall and the Atonement, the Divinity and Resurrection of Christ, the belief in the efficacy of prayer, and the personal interference of Providence in earthly affairs, and the theory of everlasting punishments and rewards."

Though the Editor of *The Clarion* is consistent in not accepting the Bible as his "Rule of Faith"—seeing that he does not attach any credence to the Mosaic account of the Creation—yet it must be admitted that the great majority of *professed* Christians are most inconsistent, because, while they say they believe in the Bible, and worship the God of the Bible, they at the same time deny the Bible account of the Creation, refusing to accept the teaching of the Bible, that the Earth is fixed upon foundations, and that the sun moves over and around the earth. They entirely reverse the order as given by the Word of God, and say that the earth, instead of being a plane, is a Globe whizzing through space, and the sun is stationary, notwithstanding that, in Psalm xix., 4-6, it is compared to a strong man running a race. "His going forth is from the end of the heaven, and his circuit unto the ends of it."

In Ecclesiastes i., 5, it is written :

"The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose."

The Bible from Genesis to Revelation has many passages declaring the earth to be stationary, and that the sun is "swift in his course."

Small wonder is it that Mr. Blatchford girds at the majority of professed Christians who ignore these plain teachings of the Word of God. These are the sort of people, who in designating themselves a Christian Church make easy work for Agnostic special pleaders who wish to demonstrate that the so-called Christian Church is an organization for promulgating a sort of Christianised paganism. The middle and both ends of certain forms of so-called Christian Religion is little more than this—Christian names being given to Beltane rites and pagan ideas.

The "Fall" is often endeavoured to be explained away by professed Christians, whilst the "Atonement" is rendered null and void by the introduction of pagan notions. The teaching regarding the Divinity of Christ has been wrested from its Biblical context, and

the Son of God (Jehovah), is said to be "one of three co-equal, co-eternal Gods" (like the Brahminical Triad).

In the Monastery of the Trinitarians of Madrid, is an image of the Deity with three heads on one body. In the cave temples of India, the Deity is represented with three heads on one body. The Resurrection has been explained away into a myth, though taught as a Gospel verity in many professedly Christian Churches; but all this does not prove that the Bible is not true. "Christianity" such as this may be "played out," but the Word of God abideth for ever. Nor does this disprove the efficacy of prayer, or that there is no personal interference of Providence in earthly affairs. We have yet to learn that the prophecies of Daniel, and other Old Testament Seers, are mere fictions and guesses as to the trend of future events. Some of Daniel's prophetic utterances have been fulfilled, and others will be fulfilled.

Bible Students of Gibbon's "Fall of Rome," can point to prophecies of events which occurred as foretold ages before they happened. Because certain people have made wild statements regarding some of these prophecies, and have been deservedly ridiculed, *that* does not do away with the truthfulness of the prophecies any more than, because the doctrine of everlasting punishment and rewards has been twisted out of the context, therefore there is no everlasting punishment and rewards. The Bible does not say that the wicked are everlastingly tormented; but that they are "cut off"—*destruction* being their eventual portion. The "never dying worm," is often quoted by upholders of endless torment for the wicked. They either do not know or they overlook the fact, that the term translated "never dying worm" is *skolex*, signifying a "corpse worm," and is never associated with a living body.

Immortality in the future is the gift of the One Only Eternal God, through our Lord Jesus Christ, "whom God raised from the dead," and "who only hath immortality." 1 Timothy, vi., 13-16.

Mr. Blatchford presents to his readers what he assumes to be Bible Teaching; and what he conceives to be Christianity, but it is a burlesque of both, and is true of neither. An organization may be called a "Christian Church," but *that* does not make it "The Church of God"; though "Nunquam" says we, who are Christians, must accept the teachings of such an organization as Gospel. Such

reasoning is worse than illogical, because there are many different Churches, and they all teach different doctrines. No person ought to be bound by the dictum or dogma of any man-made church. The Word of God is the Christian's only guide. The Bible is the Rule of Faith and of Life; and what is not found therein, nor can be proved thereby, is not to be believed by any Christian. It is absurd for a writer in *The Clarion* to say that "Christianity has committed crimes so monstrous that the sun might sicken at them in heaven." He means "Religion" and religious professors, and mostly those of the Church of Rome. He does not discern the difference between Religion (which is of man) and Christianity (which is of God). What he says is true of some "Religion," but has no bearing whatsoever on the "Christianity" of the Bible.

A true Christian's credentials do not depend upon his name appearing in any list of "Church Members"; or in any man-made "subscription lists," but it does rest on whether it is written in "The Lamb's Book of Life."

On behalf of himself and his party the Editor of *The Clarion* dares to express himself in the most repulsively blasphemous language against his Creator. Speaking of the Lord God Jehovah, he says:—"We have renounced Him, and are ashamed of Him." These words are followed by other vile statements, and many wicked accusations against God have caused a thrill of pain as we have read the articles in *The Clarion*, but in spite of prevarication it is clearly evident that the fundamental and principal reason for Mr. Blatchford's renunciation of God and the Holy Scriptures lies in the fact that *Bible Cosmogony* does not harmonize with his accepted modern theories.

Mr. Blatchford makes many sceptical references to the subject of "Free-will"; therefore, in my next chapter, I will give a portion of my poem "Whosoever will," and then proceed to endeavour to show that he argues in a circle whose diameter is a *non-sequitur*.

CHAPTER II.

[Reprinted from "THE SABBATH OF CREATION."]

"WHOSOEVER WILL."

*An Address delivered by Lady Blount in the Christian Mission Hall,
Broadway, Wimbledon.*

There is no question that has exercised
The minds of men of every sort and sect,
Especially the minds of theologians,—
As that relating to "the doctrine of *election*."
Yet, strangely enough, some men affirm decidedly
That in the Bible no such doctrine exists;
While others contradict and state assuredly
That election is A BIBLE DOCTRINE.
But if we search aright the Scriptures,
With prayerful minds,
Divesting ourselves of prejudice,
Then shall we learn the truth,
And unmistakably we shall prove
Whether or not Bible Election is true.
So let us search for evidence and truth,
Nor let mere personal feeling dominate,
For prejudice is apt to *warp* the mind;
And wrong conclusions come through biased judgment.
The question "Is Election in the Bible?"
Must be distinguished from a similar query
With which it often is confounded;
But when men ask whether the doctrine
Of Election is truly a Bible doctrine?
They mean some doctrine of a special kind,
Invented by "Divines" of certain schools.
I do not propose here to discuss the
Election doctrine of Calvin's code,
Or that Theology known as Augustinian;
Not even that of the Westminster Confession.

Suffice it now to state ere passing on,
 The first, and great objection to that Creed
 Which Calvin taught, is this, THE GOSPEL'S FREE!
 Whereas, if God had, in the beginning, ordained that
 The great majority of all mankind
 Should be doomed to endless misery, and
 Suffer pain eternally, and TORMENT,
 The Gospel invitations then would be
 Nought but a spurious mockery;
 And the more gracious these INVITES to men
 Still would the mockery, to those foredoomed, be GREATER!
 And then, again, this stupendous doctrine,
 The awful dogma of eternal torment,
 Is now exploded by more perfect light;
 This is *the* Light:—that
 "God so *loved* the world, that He gave
 "His only begotten Son, that
 "*Who-so-ever* believeth in Him should not *perish*,
 "But have *Everlasting Life*."
 Therefore we know that *Immortality is conditional*,
 Because—life may be obtained *alone* in and through the *Christ*.
 And these are the conditions:—
 As set forth in the first Gospel sermon*
 By the Inspired Apostle Peter—
 "*Repent, and be baptized every one of you,*
 "*in the NAME of JESUS CHRIST,*
 "For the remission of sins, and ye
Shall receive the gift of the HOLY GHOST."
 And John also stated that—
 "God sent not His Son into the world
 "To condemn the world; but that the world
 "Through Him might be saved."
 As Moses raised the serpent brazen,
 And Israel's throng looked up to live,
 So He who died, but now is risen,
 Eternal life can freely give.
 They knew not how the power was given,
 Nor did they ask with fainting breath:

* See "Counterfeit Coin," by the writer of this pamphlet.

So ask not now the "whys" of heaven,
Believe, and be thou saved from death.
For us Christ died, for us the divine fire
From age to age is rekindled in the human heart,
That we may know the purpose of our Being,
And our Master, and live alone in Him unto God.
But the gracious offerings of the Gospel-call
Are rendered NULL and VOID by Calvinism.
Nay, more than this, they are repugnant, and
They stab, and wound man's best and noblest feelings,
Stagnating and demoralising his humanity.
How broad the saying, "God so loved the world;"
Not just some certain sect—but mark "THE WORLD."
And so, "He gave His only begotten Son,"
That "whosoever will" may drink life's water freely.
"Ah yes," full many say, "but God knows all,
"And so He knows, and ever knew 'WHO WILL'"—
But here I will put forth these questions,
"Who knows the thoughts of God?" *Isa. lv. 8.*
And is it not assumption to assert,
And state it as a fact that "God foreknew,"
And then to base this alone on *mortal* judgment?
And raise a superstructive doctrine on it?
But with unbiased judgment let us seek
To know "What saith the Scriptures?" on this theme.
Let us ask God to show us clearly
Whether this doctrine is found in the Bible?
Or whether it is not? but if we turn to men,
And rest on human judgment—
Alas! too soon we find
We are entangled in a dreadful mesh
Termed theological metaphysics;
But let us prayerfully ask if there is a
Doctrine of election in the Bible?
And I think that question would soon be answered
Decisively, and in the affirmative.
Yet while it must be so beyond a doubt,
Still shall we surely show at the same time,
That the Scriptural doctrine of *election's* clear,
And far more simple, and more reasonable
Than that which has befogged the ancient schools.

It is evident that the Psalmist King,—believed in
 A doctrine of election—and in fact,
 He'd have us know this doctrine, for he writes
 "Know that the Lord hath set apart," (or "chosen") *
 "Him that is Godly for Himself," and then
 He thus compares two classes of mankind,
 The sons of men, who love deceit and vanity,
 With those who love the Truth and things Divine.
 He says the former class ask flauntingly,
 And jeering, say "who will show us any good?"
 And then the Psalmist maketh this reply:
 "Know this, the Lord (Jehovah), Israel's God
 "Hath set apart, or chosen for Himself,
 "The man that's godly, he who loves the truth."
 Consider *now* all ye who thus deride
 The man whom God delights to set apart;
 What can surpass this happy state of being?
 To thus be clothed with favour so Divine!
 And to possess the sweet, free Grace of God;
 For God delights Himself in Godly men;
 In men who are, some more or less, like Him;
 For that's the meaning of God-likeness.
 Now God is good, and just, and merciful,
 And righteous too. He hateth wickedness;
 He also hates injustice and oppression,
 And all wrong-doing is against His Will.
 And so the God-like man hates wickedness
 And loveth justice, righteousness, and Truth.
 God loves to see these qualities in a man,
 And where He sees them firmly set and fixed,
 He sets apart that man unto Himself.
 Oh! may we learn to cultivate God-likeness!
 By following Jesus' footsteps all the way.
 And thereby may we see Election in its true light,
 Existing, based on equity, and reason.
 But evil *all* shall surely be destroyed!
 For God hates wickedness and all that's sin;

He loves the man who walks in righteous paths,
Who seeks the ways and character of His Christ.
And when we view Election in this sense,
It seems to harmonize God's promises,—
For He inviteth "whosoever will"
To take Life's Water freely—and to quaff
At that sweet fountain—Life.
God plainly calls *all* men to come to Him,
Through Jesus Christ, His Son, the true Messiah.
All who appreciate the Gospel's Grace—
And those who accept His gracious invitation,
He justifies, and sanctifies them *now*;
And in due time these will He glorify.
But if God had determined from the first
Nine-tenths of the race should perish—come what will—
While the remaining portion should be saved:
No longer then God's promises would stand,
And all the Gospel invitations fall.
No, we must take Election as it stands,
On Bible lines, with all the promises:
Both will be found conjoined—and in harmony,
And though the Apostle Paul most plainly states
That few "wise men," or great are ever "called"
Unto a special calling for the Lord,
As even were the holy men of old—
ALL may be saved through faith unto repentance.
But STILL THERE ARE "elect" for special work,
Raised up by God, their certain place to fill,
And His "elect" are lowly, humble, meek,
The weakest things of earth, and oft despised.
So let us now receive "God's promises,"
Accepting them as generally set forth
Within the Holy Scripture's sacred page.
And, ere we close, one question yet remains,
The one important question to each man:
So let us each one now put it to himself—
Have I a God-like character or not?

Do I love Right, and TRUTH with my whole heart?
 Or am I walking on in secret sin?
 And do I still encourage evil ways?
 Ah, let me now examine well my heart,
 And let me prove my goings day by day.
 For if I am really thirsting after truth,
 And hungering for righteousness in Christ,
 God's promises are sure, "I shall be filled."
 By leaving that which God would have me leave,
 And loving that His wisdom doth commend,
 This surely is evidence that I am seeking after God,
 And, even through His mercy in the Christ,
 Not only do I hope, but more, I've reason
 To "know in whom I have believed," that God
 Is setting me apart unto Himself,
 And when I call on Him He'll hear my cry,
 And here the Psalmist brings forth evidence
 Of our Election sure, even in Christ,
 When thus he states with faith and confidence,
 "The Lord will hear when I call unto Him;
 "The Lord is nigh 'to all that call' on him;
 "To all that call on Him in truth; will He
 "Fulfil the desire of them that fear Him;"
 "He also will hear their cry and will save them;"
 "The Lord preserveth all them that love Him,
 "But all the wicked will He (the Lord) destroy."
 "My mouth shall speak the praises of the Lord," and
 "Let all bless His Holy Name for ever."
 And who are they that truly love the Lord?
 And where on earth exists a righteous man?
 One whom the Lord will hear, and will preserve:
 He who believes God's holy Word or Law
 And keeps the Ten Commandments of His Law
 Through faith in Jesus Christ, the great Messiah,
 "Who is the faithful witness, and the First-
 "Begotten from the dead, and the Prince of
 "The Kings of the earth. Unto Him that loved us
 "And washed us from our sins in His own blood."
 "Hereby we know we know him, if we keep

"*His Commandments* which are good and just and true."

"Having received the spirit of adoption,

"And hereby know we that we are in Him,"

In such "the love of God is perfected!"

Prayer, sincere prayer, is the evidence

Of God's elected ones, through Jesus the Christ,

And though a man may hug the Calvinistic Creed,

And shroud himself within the folds of its dark grip,

Gazing with equanimity and calm

Upon his fellow men, the non-elect—

Doomed to reprobation—everlasting!

This dreadful doctrine bears no stamp of good

It helps us not to obtain eternal life.

But if a man has breathings after God;

And if his soul lifts up itself in prayer,

In heartfelt prayer to Israel's God,

He this assurance then may surely have

That he a chosen vessel is to God.

The truly godly man, or woman, the Elect,

Feels his dependence and his helplessness;

And knowing his unutterable needs

"He calls" upon the great and glorious name.

Now is this our experience and hope?

Do we in secret find access to God?

And are our hopes now resting upon Him?

Through Jesus, Son of God, the Christ, Messiah,

The anointed Ruler of all Israel?

If so, then may we have the assurance

That God apart has set us to Himself.

For so are they the chosen sons of God,

Who now possess this hope and confidence.

We call on God, as we have called on Him,

And he has helped us in the days now past.

And from this blest and sweet experience

We gather sweet assurance, firm and fast,

Which David knew, and beautifully expressed:

He states that "when I call, He me will hear."

Then let us give the glory unto God,

Acknowledging His goodness and His love,

In thus inviting us unto Himself :
Through Him who liv'd and died and rose again,
And in whom alone we can draw near to God,
According to His own free grace and mercy,
Yea, His sovereign grace, that we may find
Acceptance in Him, in word, and deed, and prayer.
Let us then be careful in our doings
In following the Will (ór Law) of God ;
For unto us expressly 'tis declared
Within the Sacred Book, by Saintly Paul,
That we our Salvation must "work out
With fear and trembling" lest we fall from grace.
For let us not presume on our election
To e'er despise the Will or Law of God.
For God will write His law upon our hearts,
As He has promised if we are His own.
Yet for this Grace each one must supplicate :
"The Carnal mind is enmity 'gainst God,
"And is not subject to His Holy Law,"
The man who is "renewed" can say with Paul,
"God's Law I love," yea, "after the inward man,"
And I delight to walk within its bounds.
For 'tis only as we humbly walk with Him,
And do His Will by keeping His Commands,
Fighting against indwelling sin and evil,
That we can hope to realize His favour,
The sweet assurance of His electing love.
But if we will pursue some secret sin,—
Sin wilfully—our hope will be in "vain."
But here, like Paul, we must "keep under"
Each his body, or else, as he declares,
"Lest when I've preached to others, I myself,"
Yes, "I myself should be a cast-away."
But God is "not willing that *any* should perish,
But that *all* should come to repentance."

CHAPTER III.

Clarion's "Science" bears the stamp of the Globularist's hypotheses. Whatever Newtonian philosophers assert is accepted without the shadow of a doubt passing over the benignant countenance of Mr. Blatchford, who consequently believes that we are on a whirling Globe spinning through space at the rate of 19 miles a second, notwithstanding that the surface of all water is horizontal, which has been proved at the Bedford Level. Even Mr. Proctor admitted that "it is natural to suppose the earth is flat." Anyone may experiment for himself, with a bar of wood at the sea shore; and can prove that there is not the curvature to be seen as would be evident if we were living on a Globe.

We all desire to *know* "why things are as they are." Naturally we expect to find in that system of study which is called "science" (from *scientia*, "knowledge"), the exact reason for the existence of things as they appear to us; but, when we read the pages of so-called "science," *knowledge* is "conspicuous by its absence." We find we have to seek elsewhere for knowledge: for, we are asked to take for granted a series of *hypotheses* respecting the world as we see it. We are told that though the earth has the *appearance* of being a vast plane, with the sun moving high above and over the earth, yet what we see is a deception; it is an optical illusion—for it is not the sun that moves, but the earth, with "the sea and all that in them is," in the form of a globe, whizzing with terrific rapidity round the sun, located millions of miles away—its mean distance being *assumed* to be 91 millions of miles, and that the earth travels at the rate of 68,000 miles an hour, or 19 miles every second. Therefore, according to Mr. Blatchford, the Bible account of Creation is a fairy tale; for, according, to him, the sun and moon were not made to give light to the earth. Like Topsy, he "specs they grewed" fortuitously from atoms through aeons of ages, and came together by a natural law. But who made the atoms? Did they grow out of nothing? Mr. Blatchford admits that there is a natural law; but does chance make a law out of chaos?

Some years ago a favourite toy with children was the Kaleidoscope, an optical instrument, which, by means of small mirrors at the end of a cylinder, reflected the objects (usually pieces of glass) into different patterns. The same form would not be repeated once in a

thousand times. It is not by chance when the same thing is repeated again and again with the utmost exactness! hence it is a logical axiom that continuous and exact repetition of anything implies design; and design necessitates a designer. As we see all around us, in heaven above and earth beneath, evidences of design, we come to the natural logical conclusion that the world has had a Designer, whom we call God.

Our esteemed friend Dr. E. Haughton stated a fact when he said:—"What we want is logical induction, a faculty which many undoubtedly learned men are strangely deficient in. Without this foundation all the mathematics employed are really worse than useless."—*The Earth*, No. 36, page 217.

Mr. Blatchford tells us that "the theory of the early Christian Church was that the earth was flat like a plate, and the sky was a solid dome above it, like an inverted blue basin. The sun revolved round the earth to give light by day; the moon revolved round the earth to give light by night. The stars were auxiliary lights, and all had been specially, and at the same time, created for the good of man. God created the sun, moon, stars and earth, in six days."

The Editor of the *Clarion* scoffs at the foregoing quotation, saying that hardly any educated man or woman believes to-day that the world is flat, or that the sun revolves round the earth, or that "what we call the sky" is a solid substance like a domed ceiling! This sort of *ad captandum* writing is very poor reasoning on the part of Mr. Blatchford; in fact, it is destitute of reasoning, being mere assertion, much like some of the letters in "*Spare Moments*," where one writer designates another a foolish fellow because he does not do the same as himself. It is also on a par with those patrons of football matches, who dub those who do not take an interest in the game, "worn-out fossils"; but when he says that "advanced Christian thinkers" do not believe the world to be flat, or that it was created in six days, he plays fast and loose with language—seeing that to be a "Christian" is to be a believer in all the teachings of the Founder of Christianity as set forth in the Bible; and this necessitates a belief in the whole of the Bible, from Genesis to Revelation; hence the people whom Mr. Blatchford would call "advanced Christian thinkers" are (though perhaps unwittingly) "advanced *un-Christian* thinkers."

"All improvement in the Christian religion is due to the Scientist." This is Mr. Blatchford's *dictum*. "Improvement in the Christian religion"! What next? Did the Founder of Christianity give us an imperfect Plan of Salvation, requiring to be patched up and developed in an evolutionary groove in the course of the ages? It is true that many systems of "religion" which assume the name of "Christianity" (including many and various so-called Christian Churches) have adopted the "patching-up" and evolutionary principle. At an early date in the Christian era, the evil spirit of Anti-Christ began its operations by absorbing the old Beltane paganism and the solarized religion, and changed the seventh-day Sabbath of Creation into the first day of the week, the festival of "the venerable day of the sun," when the sun was worshipped as a god: even in some professed "Christian Churches" of to-day there is still a survival of the Babylonish worship. I have no hesitation in saying that all who call themselves "Christians," yet throw aside the Bible teaching for what is merely "religion," know nothing of Bible Christianity, which is the same to-day as it was in the days of The Christ and His Apostles. The only Christianity I know is the Christianity of the Bible:

For no man's *ipse dixit* do I care
Unless I find the Voice of Jesus there.

Astronomical novelists of the Globular school allow their imaginations to run riot, piling up figures of distances so immense that they are beyond comprehension. They tell us that the sun is a globe of 866,200 miles in diameter, and 1,305,000 times the volume of the earth. The distance from the earth to the nearest fixed star is assumed to be many millions of miles. Mr. Blatchford, though he does not believe the Bible account of the Creation, is quite ready to believe this sort of fiction because he has read it, and for the same reason (or want of reason) he takes it for granted that the distance from the earth to the great nebula in Orion is a thousand light-years, or 250 times the distance of the fixed star alluded to. He can believe that to reach that nebula at 60 miles an hour, a train would have to travel 35 millions of years multiplied by 250, *i.e.*, 8,750 millions of years! But he cannot believe the simple statements of the Word of God; thus proving the truth of 1 Cor. ii. 14.

Sir Robert Ball says *Sirius* is 10 times as large as our Sun;

and *Alpha Orionis* (says an astronomer in the *English Mechanic*) "is probably 700 times the light of our sun." Mr. Blatchford believes all this fiction to be unadulterated truth, though he cannot credit anything the Bible says.

"Nunquam" evidently takes it for granted that his readers swallow all that he puts forward—and he goes on to ask: "Do you believe that the Creator after thousands of years would have failed to make His repeated revelations comprehensible to us, and that He would be driven across the unimaginable glories of space, out of the transcendent glory of His myriad resplendent suns, to die on a cross, in order to win back to Him the love of the puny creatures of one puny planet?"

This sort of question, the Editor of *The Clarion* must know, is hypothecated without the shadow of proof as a basis. Does anyone *know* that the planets are inhabited? Until it is *known* it is sheer absurdity to assert that human beings exist anywhere but on this earth, and to imagine the death of God (Jehovah) is downright imbecility. The death of the Lord Jesus is quite another matter; but Mr. Blatchford's calibre of intellect cannot grasp the distinction between Jehovah and Jesus Christ, though he glibly talks of the anthropomorphic idea of God. Christianity is not responsible for the Trinitarian ideas promulgated by paganism, and foisted upon the professing Christian world by mere professors, who introduced doctrines foreign to the Holy Scriptures. True Christianity teaches us to believe that there is one only Immortal, Invisible, Self-Existent God, by Whose Word the Heaven and the earth were made; and that He made one sun and one moon—not "20 millions of living radiant suns." The Bible says nothing about the call to travel through millions of miles of space, and whizzing beyond millions of worlds, before reaching highest heaven.

Mr. Blatchford jeers and gibes at the Genesis account of the Creation and the Bible cosmogony in general; and tilts, week after week, against Man's personal potentiality, or will-power, to sin against God. He scoffs at God revealing His will to man.

If the father of a family of children punished them for doing that which they did not know to be wrong—and *that* father, if he had chosen, could easily have informed them as to the course they ought to follow—we should condemn such a parent for not revealing his will

to his children. How much more then ought we to expect that "The Great Father of all" would, in justice to His children, make known His will to them! yet, forsooth, because Christians believe that if it is reasonable to think that there is a God, it cannot be unreasonable to believe that God would reveal Himself; "Nunquam" asks in *The Clarion*, under date March 6th, 1903: "Is that logic? Suppose there is a God, there may be many reasons why He should not reveal Himself. He might not think the time was come. He might not think man worth it."

Mr. Blatchford goes on to make a somewhat absurd comparison—for he asks: "Should we hold it imperative on God to reveal Himself to the earwigs? No. We think we ought to have a revelation; but we should laugh at a revelation to the earwigs. Why? Because we regard the earwigs as so inferior to ourselves. But don't you think we may be so inferior to God that He may regard our superiority to the earwigs as a mere detail."

Thus we may see that apart from God and enlightenment *through* His Holy Word, it is practically impossible for a man to conceive or appreciate the importance and purpose of his being, and it is clearly evident that such a condition is apt to sink a man so low that he may be brought at length to regard himself simply on a level with animals and insects. In the above argument the Editor of *The Clarion* undoubtedly thinks he has placed on record an incontrovertible piece of reasoning, but he overlooks the prime factor in such an argument, viz.:—the conditions of life in the earwig and in man. These are, for the most part, on a different plane of cognizance. The life functions of the earwig are automatical. It is but very little more than a living automaton. On the other hand: the human being soon passes from the merely animal stage by natural progression. The "will" to choose one thing, or to reject another thing, is dominant. Even imbeciles (whom we protect from themselves) have self-consciousness, and some idea of what to them is right and wrong; but the great majority of mankind have the "will" to choose whatever course they *will* to pursue. Consequently, all people have within themselves an innate knowledge of what is right and wrong. Therefore, we read in Rom. ii. 14-15:

"The Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves,

which shew the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing, or else excusing, one another," *i.e.*, the self-conscienceness witnesses with them or between themselves.

From this passage it is evident that we are so constituted as to be able to choose which way, among a number, we shall go. It is self-evident to everyone of us—and we also know *within ourselves* when we choose what we believe to be evil or good. To say that we "cannot" choose to do good, and that we do not personally control our wills, is to contradict our every-day life. But to say that man "will not" of himself choose the good is to state what God has revealed in His Word. The true Christian believes that God made man upright, but gave him (as part of his organization) the masterful power of the choice of individual action. In listening to and following the suggestions of the *Nachash* (the Tempter) man fell; and thus was inherited the penalty of disobeying God. If Adam had not within himself the power of choosing good or evil—then indeed God would be unjust and unmerciful to punish us for what we could not help.

I would that the Editor of *The Clarion* could have his eyes opened to the fact, that no other than *The God of the Bible* has revealed Himself as the one and only true God, the Author of all Good and all Truth, which is not divided. God has also revealed Himself in Providence, and in the history of the world.

And God the Creator has created the produce of the earth, and the conditions of the Universe entirely in harmony, and adapted to man's nature and requirements.

God has also revealed Himself in His Word, and in Nature as the Creator, and in the Person and Works of Jesus Christ. All "who will" to pray that their eyes may be opened (*i.e.*, the eyes of their understanding) will perceive that the Bible is from the Creator, and is truly Inspired Writ. But apart from God, the eyes of our natural understanding are darkened (Eph. iv. 18), and must be quickened ere we can perceive what is Truth, and its divine Light.

Light is but darkness to the eye that's blind,
And Wisdom's folly to the vacant mind.
Knowledge, if not with Truth conjoined and wedded,
Sinks men in mire, and leaves them there embedded.
The supernatural, with its dazzling dower,
Is not divine from every source and power;

For as in Pharaoh's court—'tis now as then—
Miraculous powers flow in evil men.
But Light is Light if born of Heaven's pure ray,
And Wisdom Truth if born of Heaven's sway.
Knowledge of Good and Evil will increase,
The Good shall live, but Sin and Death shall cease ;
Then supernatural power divine will reign;
To bless the world through every source and vein.

Mr. Blatchford will however persist in representing men and women to be mere automata moved hither and thither on the world's chessboard, by the *Inevitable*, without any independent individualized volition. He says in *The Clarion*, under date July 10th, 1903: "Man has a Will. Who gave him that will? God gave Him that will and God limits its power If God gives me a 10-power will, can He justly blame or punish me for failing to accomplish a 20-power task?" Here Mr. Blatchford gets a little "mixed" in his deductions. It is at once admitted that God gave man his *will*, *i.e.*, He made man as an individualized sentient being possessing the capacity of choosing which path he will take in his moral life; and this capacity is dependent upon his mental and physical abilities. Hence it is often seen that men with splendid mental and physical powers choose an evil moral path, whilst the man who is poorly equipped in either mental or physical ability chooses the path of moral rectitude. No one will deny that environment is a great thing in the way of suggesting the path which should be taken; therefore parents and teachers are invested with no small responsibility in urging upon the rising generations under their care to choose the right path of moral rectitude. Parents, and what the Scotch term "forbears," have heaped upon themselves grave responsibilities when, by their own moral misdeeds, they have cursed, by heredity, children weighed down with evil propensities, thus burdening the children with the sins of the fathers unto the third and fourth generations. But all this brings us to the fact that man, by his own choice, has fallen; yet God, in His mercy, has provided a means of salvation. "Whosoever will" (*i.e.*, *willeth* or *desireth*) may be saved. But it is the revealed truth of "Christianity" (not Religion) that no man by nature ever willeth or desireth the things of God (John v. 40); and hence Grace comes in to give us this "will" (Phil. ii. 13). This is *Christianity*. The false "Religion" of the world with which Mr. Blatchford is at war: *we* repudiate *that* as much as he does. But

as to the revealed truths of Christianity, he appears to know nothing about them.

To say that God—irrespective of the will (the capacity to choose)—makes some His Divine instruments of goodness, and condemns others—is opposed to Bible Truth. The man who, by his free choice, desires to be saved, and to love, and serve and please God, manifests the workings of Divine Grace.

Mr. Blatchford first misrepresents what he calls Christianity, and then says, with another so-called "Christian" opponent (Mr. Chesterton): "Christianity has committed crimes so monstrous that the sun might sicken at them in heaven." This is true of what some call "Religion," but it is not true of Christianity. Christianity is *love*, but Religion may be hatred and cruelty. A true Christian never yet coolly committed a monstrous crime; but in the name of a pagan organization, blasphemously entitled a "Christian Church," a false *religion* has murdered thousands of sincere *Christians*.

We thus put our finger on the one spot which vitiates the whole of Mr. Blatchford's arguments and utterly destroys the conclusions he would draw from them.

His first mistake is to set up Man's Religion, which he takes to be the Christianity revealed in the Word of God, while it is only its *counterfeit*.

His second mistake is to set up man's *hypotheses*, which he takes to be *Scientia*, or true knowledge, which it is not.

Hence, what he conclusively shows is that, *man's false Scientia does not agree with man's false Religion*. But what he has not done is this:—he has not shown that the true Science of the Bible is at variance with true Christianity of the Bible, or with the facts of Nature.

That the earth is *not* a whirling globe has been proved, not only by the evidences of our senses, but by the simplest facts of Nature:—

For a thousand miles flows the great Nile toward the sea,
And falls but a foot, so plainly we see,
The rivers are level, as level can be,
Disproving a spherical ground!

The globular theory is Mr. Blatchford's greatest proof against the Bible. But *why* does he believe that that theory is true? If he understands what he professes to believe he would be able to

tell us

"WHY?"

Therefore,

A liberty great I beg leave to take
 In a question or two I would humbly make,
 Though scientists laugh, they may soon have to shake,
 For they cannot stand questions at all;
 That the Earth is a Globe many thoughtless men say,
 A tearing and spinning through space far away,
 At hundreds and thousands of miles in a day,
 Like a bright, and a big shining ball!

But, Why? tell us Why?
 We ask "science"-makers most kindly to try,
 To give us some proofs—not up in the sky—
 But *practical* proofs no one can deny—
 Of *facts* based on *reason* "professors" seem shy!
 But Why? tell us Why? Why? Why?

Oh pray will you tell me how aeronauts see
 At high elevations, as high as can be,
 A "wide concave surface"? which proves, Sir, to me
 That the earth is *not* like a ball:
 And tell us "Why" scientists think it's assumption
 For anyone to have the audacity, bumption,
 With mere, common sense, or ordinary gumption,
 To question their science at all?

Yes, Why? etc.

And tell us, dear "scientist," if you are right,
 How is it old sailors have got such clear sight?
 To pierce beyond your curvature quite,
 Some hundreds of feet, less or more?
 Should you ask for a proof of what I have said
 You will find that "Cape Hatteras," so I have read,
 "At a distance of forty miles off, far ahead,
 Can be seen often times to the shore."

Yes, Why? etc.

Is the surface of still water flat, Sir, or round?
 In practice it surely is flat, but it's found
 In theory curved, but is nature bound

To bend to the "scientist's" laws?

And "Why" points the compass, if you can divine?
 Both northward and southward—and at the same time,—
 If the centre's not north of a plane all in line?

Pray tell me the "why" and "wherefore."

Ah, Why? etc.

How is it, Sir, Science, "exact Science" so stated,
 The sun's distance in miles has been differently rated,
 From three or four millions to a hundred dilated!

And even from less to much more?

Because this one distance, so very elastic,
 Is reckoned the measuring rod—how bombastic
 To measure star distances vast and fantastic!—

Then "Why" is it altered? Wherefore?

Yes, Why? etc.

And how could the Ancients foretell all eclipses
 As well as the moderns who say what the "dip" is,
 And even the Planist explain where the ship is,

And bring it back (up?) with a glass?

Pray how do folks live at the "Antipodes" station
 All hanging heads downward—Oh, what a sensation!—
 And what is that stuff holding them fast, "Gravitation?"

Is it solid, or liquid, or "gas"?

Yes, Why? etc.

These arrogant globites too frequently bawl,
 "You planists can't explain eclipses at all;
 This upsets your Bible, so down it must fall

With the errors of Moses"—Fie, Fie!

Eclipse calculations on tables were wrought,
 Long before the Copernican theory was taught,
 And so this one *Fact* melts their boastings to naught,
 And brings their position to view!

Therefore, Why? etc.

A rule I will give for eclipse calculations,
Comprehensive and clear from all lines and all stations,
Without mathematics or mystic rotations,

Which every Zetetic may learn.

A cycle of eclipses will furnish the key,*
For the past nineteen years, and there you will see,
That each eighteen years (and 11 days) as near as can be
The same set of eclipses return.

Therefore, Why? etc.

Regarding eclipses of the moon and the sun,
Our "scientists" modern in false colours run,
Deck'd with honours they've pilfered, or not fairly won,

But let it forever be known—

To Antediluvians this honour should stand,
Through Adam, received from the Creator's own hand,
And Josephus tells us that, by God's command,

Seth wrote these eclipse tables on stone.**

Therefore, Why? etc.

And why when canals and long tunnels are laid
No allowance for curvature ever is made?

Are builders, surveyors, and others afraid

Of sliding right down the great ball?

And why when a ship is seen leaving the shore
Will she rise to the height of your eye and no more,

On mountain or plain *both behind and before—?*

Perspectively proving no "fall."

Therefore, Why? etc.

* These might be found in, and tabulated from, a number of old almanacs.

** The knowledge of astronomy, or rather as it was then called astrology, was imparted to man before the nations existed. And Josephus states that Seth having received instructions in its principles from Adam, foreseeing the Flood, engraved the rudiments of the science upon two permanent pillars of stone, which he (Josephus) had himself seen. And he says that the science was taught by Enos and Noah, who preserved it to the days of Abraham. Eusebius states that Abraham was thoroughly versed in the Chaldean Astrology (it then being one and the same thing as Astronomy), and Aristotle says that the Chaldean Magi were prior to the Egyptian priests, who were contemporaneous with Moses. Parallax informs us that "tables of the phases of the sun and moon, of eclipses, and kindred phenomena, have existed for thousands of years, and were formed independently of each other by the Chaldean, Babylonian, Egyptian, Hindoo, Chinese, and other ancient astronomers; and this was long before the globular theory was accepted."

However high o'er the sea level one tries
 Still higher and higher horizons will rise,
 And always quite level in line with your eyes,
 But nowhere the curve of a globe :
 Galileo afforded no proof in his mission,
 When punished, alas ! by old Rome's Inquisition,
 But he suffered for teaching a quite false position,
 So he put on a penitent's robe.

Therefore, Why? etc.

The Law of the Lord is reliable, sure,
 The Creator's description is perfect and pure,
 And the Word of our God shall for ever endure,
 While the wisdom of worldlings shall fall :
 That heaven is "above," saith the Lord, the Most High,
 And the earth is "beneath" the grand dome of the sky,
 And "under the Earth" is the "water," then why
 Believe in the infidel's "ball" ?

Therefore, Why? etc.

LADY BLOUNT.

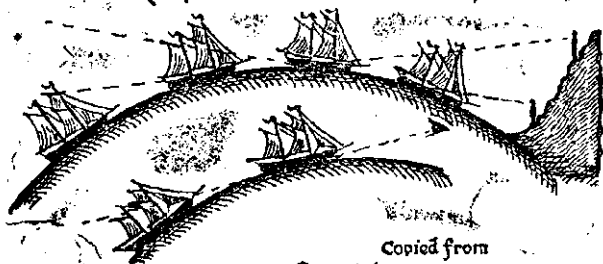
N.B. Lady Blount is printing Music to the above words.

The following diagram exhibits the ridiculous teaching imparted to young people in our modern schools. It is an illustration of *their diagrams* of ships at sea, and the way *they* make them climb over a hill of water.

(Reprinted from "THE EARTH.")

FALSE PERSPECTIVE

(Copied from Royal Reader Standard VI)



Copied from
 SCOTT'S ASTRONOMY (1851) p. 52.

For a thousand miles flows the great Nile t'ward the sea
And falls but a foot, so betwixt you and me,
The rivers are level, as level as can be,
Disproving a spherical ground.

The portion of the globe represented in the diagram measures one-fourth of the circumference of the whole, i.e., over 6,000 miles. *Who has ever seen such a picture? No one, and no one ever could.* It is therefore simply a fallacy.

Our senses have a limit, and the limits of our vision would preclude the possibility of our seeing this distance even along a plain straight surface. Then the further obstacle of a hill of water *hundreds of miles high* in the centre should quite settle the question.

The diagram is so much out of proportion that the ships are each represented as being several miles in length.

And the men are standing hundreds of miles high! It must be a bad case that needs such outrageous perspective to support it.

CHAPTER IV.

Cui Bono? "To what (or "for whose") good will it tend?" What is to be the advantage resulting in accepting agnosticism, evolution, and the Newtonian school of astronomy, in place of the Christianity of the Bible and Bible cosmogony?

Has agnosticism ever uplifted humanity? I have not discovered any organization of unbelievers in Revealed Religion initiating and sustaining a work having for its object the eternal interests, and entire betterment of the masses.

Much of such work, has, however, been accomplished by those who have endeavoured to follow in the footsteps of Christ, who, when on earth, was the embodiment of true sympathy, *i. e.* : feeling with those who were troubled or afflicted; but when Mr. Blatchford presents to his readers a pseudo-Christianity, and then tells us that the adherents of *such* a religion have been guilty of evil deeds, his logic is at fault. The "religion" they profess may, at first sight, look like Christianity; but surely "Nunquam" has heard of the law maxim: *Nullum simile est idem*—"Those things which are similar are not the same"), and I must again reiterate that what passes as Christianity, and is called Christianity, is not necessarily Christianity. Therefore, to impute vile motives and deeds to the followers of Christ, which have been perpetrated by those who are not true Christians, and then to designate them as "Christian cruelties," is to ignore the law maxim I have quoted.

We are told: "There are two bodies of Christians. There is the smaller body of reading and thinking men, who have abandoned the old dogmas, and there is the larger body of busy folk, who do not study, and to whom, as a consequence, those old dogmas still constitute the very fabric of religion."

The foregoing quotation is a species of sophisticated argument, but it is not based upon strict reasoning and truth. Mr. Blatchford again confuses Christianity with mere man-made "religion." He might just as well say: "There are thousands of men to-day who desire to adopt authorship, or preaching and lecturing, as their professional careers, and they devour books of an evolutionary trend. Many of these men may be gifted with eloquence of a sort—and those of them

who have influential friends to get them appointed to *livings* in the Established Church, or Pastors of Nonconformist Churches, will frequently do their utmost, within their environment, to spread evolutionary notions, and infect their flock with their borrowed theories of a chance-made world."

The Editor of *The Clarion* would have us believe that "a reading man" is necessarily "a thinking man." This is far from being the case. For some men read, and *prove* not what they read, but simply absorb the reading matter like a sponge, and "squeeze it out" when the time arrives for so doing. Those who are acquainted with the books which such a man has read, know that they present a *resumé* of what he repeats, without even the shadow of an original thought to garnish the reproduction. Hence it follows that if these men read scientific and evolutionary fiction, they will repeat the self-same fiction. Consequently, when Dr. Chalmers was "bitten" with pseudo-science, and published his grandiloquent essays and "high falutin" anent myriads of glorious inhabited worlds wandering through space, a "rush" was made for his essays, which were eagerly absorbed and repeated throughout the length and breadth of the land, as if his high-flown fiction were veritable Gospel Truth. The inevitable result of this sort of preaching is that most of the frequenters of the various Churches and Chapels are in the condition of voracious devourers of sensational serials and novels of the Marie Corelli type. To such the simple truth of God's Gospel is "foolishness," and out-of-date. They cannot perceive that Gospel Truth "is the power of God unto salvation."

Nunquam made a great or *business* mistake when he speaks of "the larger body of busy folk, who do not study, and to whom, as a consequence, those old dogmas still constitute the very fabric of religion." Though it is a truism to assert that busy men (or men employed in business) do not make a constant study of literature, yet if, by reason of this absence of the capability or possibility of literary studiousness, it be taken for granted that the majority of such men accept their "religion" without any consideration, then an egregious mistake is made. Men of business are usually thoughtful, and when they conscientiously stand up for their religious belief, they can give their own personal thought-out reasons for keeping in the religious groove they have chosen, and it is from this class that novelty preachers in the churches find trouble. Such men, when they read the Bible for themselves, often find

out that the Bible does not teach what the preachers say it teaches, for business men are invariably long-headed, and sharply discerning! But, nevertheless, of course there are other divisions of men who never think deeply on eternal things, and another class who allow others to do their thinking for them, *i.e.*, on spiritual matters—and a large proportion of these two classes, and particularly the latter, are trained to this condition by certain sects and Churches, amongst which the Church of Rome stands most prominent. For Rome teaches men from childhood that the entrance of a doubt into the mind that the Roman Catholic Church has ever erred, or ever could err in her teaching, is the entrance of sin. The wording of the Roman Catholic Catechism is as follows—"Can the Church err in what she teaches? *Ans.* The Church cannot err in what she teaches as to faith and morals, as she is our infallible guide in both." Mere individual men we judge not, nor condemn. We dare not do so—but *doctrines*, false and *idolatrous forms and practices*, we *must* denounce and expose. And in so doing we may compulsorily expose the false position of many notable and even world-learned authors of erroneous teaching.

Far be it from me nevertheless, to depreciate the colleges of learning; yet at the same time we must not foster a supreme ignorance of the facts—(1) that the wisdom of this world is foolishness with God, (2) that much now presented to the world as true science is simply that which is designated in the Holy Scriptures as "science falsely so-called," (3) that as a rule the colleges turn out literary and classical sponges. A few very simple illustrations will prove this statement: for instance, 20 collegians shall read the Evangelists' account of the Death and the Resurrection of the Christ; after reading the Greek and the English, not one of them will note that He had risen at the *end* of the Sabbath Day—*i.e.*, before sunset, as the God-appointed day is from sunset to sunset—"And the *evening* and the morning were the first day," *Gen.*, i. 5—and they will not even question how our Lord and Saviour could have been three nights and three days in the grave if He was buried on the Friday evening and rose the next day. But they, following the example of Rome's children, swallow without a doubt the sophisticated gloss put upon the written Word. Yet this is *far less* blameable to those born and bred under Rome's influence, because implicit faith in the infallibility of her Church is enforced. But no one, whether scholar or otherwise, can possibly harmonise the accounts of our Lord's Death, Burial, and Resurrec-

tion, as given by the four Evangelists, until he comes to the knowledge according to the Scriptures, that Jesus was crucified on Wednesday, called Preparation Day, that He lay in the grave during the Thursday, which was a ceremonial Sabbath, it being the first day of the Week of Unleavened Bread, that Friday was His second day in the grave, and Saturday, the weekly Sabbath, the third day of His interment. It is doubtless that Jesus rose at the hour corresponding to the time that He died on the Wednesday, thus completing three days and three nights in the tomb, according to the Scriptures. Turning to Matthew xxviii. 1, we shall see that it is clearly stated that our Redeemer had risen from the grave late "on the Sabbath," i.e., Jesus had risen before sunset.

Alas! we cannot deny that a large number of the respectable classes, in their different grades, do not appear to trouble themselves about real Christianity, and many of these who attend Church or Chapel out of business prudence, or for respectability sake, remain through the services with the expenditure of as little thought as possible, and do not trouble themselves whether agnosticism, or any other *ism* (or "schism") is being promulgated. It struck me that such people might be suitably classified with the little girl who was represented standing before a "Rev." gentleman, in a picture I saw lately, with the following dialogue beneath it:—"Rev."—"Which Church do you attend, Mary—the Protestant, or the Roman Catholic?"—*Mary*—"I don't mind which it is so long as there's cushions!" Surely we cannot count this class of people as "Christians." They may be "religious," but that is a very different thing. Has it not been through the operation of an evil unscriptural following spirit in the hearts of the formulators, and leaders of "Christian" assemblies, and their unheedfulness of the teaching of Inspired Writ, that has led men to go to Church, simply to add to their respectability and assert their superiority? And I ask—if Christians listened to the words of the Lord Jesus—Mark xii. 42-44—and followed His precepts, and the spirit of the teaching set forth in the Holy Scriptures generally—could a man's pride be thus puffed up, and worldly esteem further heaped upon him by his attending church?

I believe when my reader—whosoever he may be—has been reminded of the following passage quoted from James ii., 1-4, his reply will be most emphatically "No!"—

"My brethren, hold not the faith of our Lord Jesus Christ, the Lord

of Glory, with respect of persons.

For if there come into your assembly a man with a gold ring, in fine clothing, and there come in also a poor man, in vile clothing; and ye have respect to him that weareth the fine clothing, and say unto him, Sit thou here in a good place, and say to the poor man, Stand thou there, or sit here under my footstool, are ye not partial?"

Let us not only remember, but act up to the fact that, "with God there is no respect of persons." And "Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which He hath promised to them that love Him."

Mr. Blatchford asks his readers to find out, if they can, what the prominent "religious" teachers of their own localities think or teach upon certain "religious" issues. But this would only result in the discovery that the teaching would differ from God's revealed Truth! Numberless questions can be put as to the various beliefs concerning The Christ, God's Personality, prayer, miracles, the resurrection of the body, the figment of the Immaculate Conception, etc., etc. Various answers could undoubtedly be given to these questions; but the replies cannot possibly concern the Truth, or the true Christian, only in so far as any of them may be a pronouncement of what the Bible teaches.

Dr. Parker said that evolution had taken possession of the age, and he despaired of the future. On the other hand, though I regret the spread of scepticism, I have hope in the eventual spreading of true Christianity, and I am far from thinking with Mr. Blatchford that Professor Haeckel's last work shows to us that science and Christianity cannot be reconciled. That "science" is false which cannot be reconciled with true Christianity. Let us remember that a thing labelled "science" is not necessarily truth, and present so-called science, so far as regards cosmogony, is built upon the most astounding hypotheses; while the *facts* (which we all accept) are bent to the hypotheses, one of these being the assumption that the earth is globular, with two terrific motions, caused by, in so-called scientific language, the CENTRIPETAL AND CENTRIFUGAL FORCES, and causing it to turn on a supposed "axis," and—together with several side motions, to rush along a certain mystical orbit on an everlasting tour round and round the sun.

But the Bible states that the earth is "established," having "pillars," "fixed on her bases that it shall not be removed for ever,"

therefore we may know assuredly that "science," so far as the globe theory is concerned, is false!

Mr. Blatchford is labouring under a misconception of what constitutes "*Christianity*," and I repeat—the churches have not only departed from the truth of Creation, but they have departed from the truth of revealed religion. False doctrines are introduced and accepted, in place of the truth of God, and sacerdotalism runs high.

But sacerdotalism will not bear the test of Christ's Words; He acknowledges only those who do God's Will, and Christ is the Interpreter of God to us (John i. 18). Jesus Christ took upon Himself our flesh, in which He became the express image of the Godhead seen bodily. Jesus Christ was "*The Word made flesh. The Word of God*," "The brightness of His glory, and the express image of His Person" being manifest in His teaching.

And Jesus endorsed the teaching of Moses, and the Divine cosmogony revealed by the Creator to Moses, and recorded by him, John v. 47: "If ye believe not his (Moses') writings, how shall ye believe My words."

I agree with a Dissenting Minister who informed "*Nunquam*" that his views of Christianity [he means "*Religion*"] were a ridiculous travesty of true Christianity. Neither is the so-called Athanasian Creed true Christianity, any more than Newtonian astronomy is true science. But I have said sufficient to justify the title of this pamphlet:

"Clarion's Science *versus* God's Truth."

CHAPTER V.

Personal Testimony of Mr. E. V. MULGRAVE, Minister (formerly, "The Rev." E. V. MULGRAVE, Minister of the Church of England.)

Mr. E. V. MULGRAVE's religious convictions rendered it imperative that he should dis sever himself from the Established Church.

It is with much pleasure that I have listened to Lady Blount to-night. I am glad to know I am not alone in this important item of truth which her ladyship has been dealing with—that our Earth *is not* a globe rushing through space, as we were taught. But for years I have doubted the statements of modern astronomers, because I have never heard any of these men attempt to prove their theory. Secondly I believe the Word of God, and therein we find that the Earth is "fixed and cannot be moved." I should have spoken of this years ago, but knowing that by the world I should be put down as a simpleton, I let the matter rest. God who made the Earth and Universe must give the true account of His own created works, and this He did by the mouth of all His servants: Moses and the Prophets and Prophetesses, and the Inspired Apostles. But some people say that "there is no Creator," as we read in Holy-Writ: "the fool hath said *in his heart*," so we can testify, that we have heard some dare to say with their lips, that "there is no God." Some ten years ago, when visiting Hyde Park, I had one or two discussions with the man Lady Blount referred to this evening—viz.—Mr. Blatchford—and after a few periodical conversations one of this gentleman's chief supporters made some of the most blasphemous statements against Christ and His people. Among some of the *mild* things he said was that "Christians were all cowards." I told him that Christians were "the true heroes." Mr. Blatchford then asked me: "Are such men as the Bishop of Canterbury, with his thousands a year, and the Pope of Rome whom all the world worships, true heroes?" I replied: "Are they true Christians?" "What do you call a true Christian?" retorted Mr. Blatchford. My answer was: "A Christian is a person who realises the forgiveness of his sins by the blood of Jesus Christ, and one who obeys all the commands of God in and through His Son Jesus Christ, to the best of his ability and knowledge." He then said: "Prove that there is a God, and I will believe it." My answer to him was: "If you will prove

to this congregation and to myself that it *is you yourself* standing on that platform speaking, and you are not somebody else, I will also prove to you there is a God." At first he laughed at this, but when he perceived I was in earnest he told me his name, but this, I said, I doubted, whereupon he exclaimed: "What he means to say I do not know myself!" I answered him: "I doubt your existence, Sir, *prove it to me.*"

But this so confused him that he came off his stand and went out of the park in haste. Therefore we may logically conclude that if these self-wise men know so little about themselves, they cannot understand the God who is their Maker; for surely the workman should understand his work. But it is impossible for the work to understand the workman.

All of us have listened to her ladyship's lectures with much profit, and we have particularly enjoyed her farewell discourse entitled "*Why?*" or "*Divine Cosmogony* as revealed to Moses."

May the time soon come when all peoples will believe the Word of the Living God, which is the only *true* record of the Earth on which God has taken pleasure in placing us.

E. V. MULGRAVE.

E. V. MULGRAVE.

Until somewhat recently this gentleman was known as the noted "Rev." E. V. Mulgrave. He was not only "noted" as a minister of the Church of England, but also he is notable by birth and lineage. His father's mother having been a Princess, and his great-grandfather on his mother's side was Lord Colin Campbell, of the Campbells' Clan of Scotland.

But religious convictions compelled Mr. E. V. Mulgrave to leave the Established Church, and although I have taken the liberty to refer to his descent above, it is only right to add that he truly regards *not* mere social positions, nor earth-born honours, counting "all" such "things to be loss for the excellency of the knowledge of Christ Jesus," "whom God hath appointed heir of all things." And being a Minister of the Gospel he ever remembers that "God is no respecter of persons," and "the servant is not greater than his Lord."

EXTRACTS FROM "*THE EARTH.*"

RELIGION AND "SCIENCE."

Under the above heading several articles have appeared in *The Clarion*,—the annexed extracts will speak for themselves—bearing unmistakeable evidence of their aggressive tendency and the atheistic trend of modern so-called astronomical science.

"Agnosticism" has been elaborated and supported by a class of individuals whose belief is fixed in their ability to judge all things; and a deep rooted faith in the infallibility of modern science in its every branch and line, and especially the globular theory.

"The fool has said in his heart there is no God." Thus saith the Scriptures. And though the agnostic does not say openly that there is no God, he says it in his heart that there is no such God as the God of the Bible; therefore he comes under the Psalmist's definition. The agnostic may even own that there is some sort of a god, but he disowns the God of the Scriptures, and he does not believe in the inspiration of those Scriptures as having come from God.

This only proves the truth of the apostle's statement that the carnal mind is enmity against God. It can take the word of man for truth—any extravagances which the astronomer or scientist may utter,—but it has a special enmity against God's Holy Word and Will. Apart from Jesus Christ and the Bible no man can rightly believe in God, nor can he know the truth about God's character.

The agnostic spirit has another operating motive, which goes to uphold whatever is called "science"—especially as against Bible teaching, and those Christians who attempt to uphold the Scripture-contradicting globular theory are not in a position to answer the impeachments which are laid against the Bible in *The Clarion*. There was a notable instance of this in a letter forwarded to us, which appeared in *The Christian Commonwealth*, attempting to answer *The Clarion*. The writer's position was deplorable; he was indeed handicapped with "science, falsely so-called," which (although doubtlessly with good intention) he endeavoured to carry hand in hand together with the Bible! But, alas! it made him *feeble*, and his reply, which otherwise was good, was not only unreasonable but ridiculously so on those lines where he endorsed Scripture-contradicting science. Yet we repeat that it is doubtless that the writer's

motive was charged with the good intention of upholding the truth of the Bible.

The noted infidel, Thomas Paine, truly stated that the two beliefs, "modern astronomy and the Bible cannot be held together in the same mind, and he who thinks he believes both knows very little of either." The Editor of *The Clarion* perceives the truth of such reasoning in the above statement, and he therefore naturally ridicules the untenable position adopted by the majority of Christians in professing to believe in the Bible, which contradicts the whirling globe theory, while at the same time they profess to have faith in the latter. The Editor of *The Clarion* is aiding us to establish the fact that the Bible and modern astronomy are at variance, and we thank him for so doing, even though it may be that he is unwittingly being *used* as an instrument to drive half-hearted believers into the enemy's camp.

Now it may be asked, What proofs have we of the trustworthiness, and authenticity of the Scriptures? The proofs of their historical and internal trustworthiness and authenticity are so numerous and unanswerable, that they could not be called into question, unless all historical evidence were doubted and denied. They are also proved in themselves by their excellent and pure teaching; and that they are the production of inspired men from God seems evident from the following arguments:—(1) That no good man or men could have "*invented*" them, which would be wicked; (2) Nor could wicked men produce such perfect teaching. Neither is it *possible* that they are the production of Satan or his evil spirits, from the same reasons, viz.: wicked beings would not inculcate good. It is utterly impossible to believe, therefore (from a humanly argumentative standpoint alone) that they were written by others than the authors ascribed to them.

The above is the 153rd question, from *Questions and Answers on the Bible and Nature* by the Editor of *The Earth*.

It is a fact that the Bible contains sufficient light in itself for men to accept it as truth if they will only search the Scriptures in an honest and candid spirit, and with *at least* as much diligence and reason as they would exercise over earthly things. The Bible bears evidence within itself, and "he that believeth" hath the witness within himself.

If we know its healing power and beauty we must acknowledge its potency. We pray that the Editor of *The Clarion* may be brought to a knowledge of the truth, and to confess (as *we have had to confess*) that he is a sinner, and that he, even as others, has broken God's holy Law; and further to accept Jesus, the Son of God, with power as his Saviour.

For unto Him all power is given, both in heaven *above* "and in earth *beneath*." It hath pleased God that it should be so.

With respect to *The Clarion* the Editor of *The Earth* has sent replies to the statements which have been made in the first named paper, but its editor has not inserted them. As space permits we will therefore reproduce our letters in *The Earth*, and we will give extracts from *The Clarion*, showing how the false and so-called "science" of the day is leading men away from God and His truth to land them in foolishness, darkness, and death. As specimens take the following quotations:

Extracts from *The Clarion*.

"THE UNIVERSE AND ITS CREATION."

By R. BLATCHFORD.

"The theory of the early Christian Church was that the earth was flat, like a plate, and the sky was a solid dome above it, like an inverted blue basin. The sun revolved round the earth to give light by day, the moon revolved round the earth to give light by night. The stars were auxiliary lights, and had all been specially, and at the same time, created for the good of man. God created the sun, moon, stars, and earth in six days. He created them by word, and He created them out of nothing. . . . To-day our ideas are very different. Hardly any educated man or woman in the world believes that the world is flat, or that the sun revolves round the earth, or that what we call the sky is a solid substance like a domed ceiling?"—*The Clarion*, April 17, 1903.

"Last week I gave a brief and imperfect sketch of the known universe. My object was to suggest that the Creator of a universe of such scope and grandeur, a universe of 20 millions of suns, must be a Being of vast power and dignity. This week I shall try to compare the modern idea of the universe with the idea given in the Bible, and to show that the ancient Jewish God, Jehovah, was utterly incapable of conceiving a scheme of creation so magnificent as that which science has revealed. For it is to human labour, and to human science, and not to divine inspiration, that we are indebted for the expansion and elevation of our ideas of the universe and its Creator. The universe as revealed to us by man, contains 20 millions of living, moving, radiant suns, with all their wonderful revolving planets, comets, meteorites, and nebulae. The universe, as revealed in the Holy Scriptures, consists of a flat immovable

earth, covered by a solid dome of sky, in which are set a small sun and moon, and a sprinkling of stars, all of which were created to give light to man. The difference between the human and the inspired conceptions of the universe is too glaring to need any comment of mine. The universe of the Bible bears about the same relation to the universe of fact as a candle to the sun. The scientific conception also is *true*, whilst the Bible conception is false."—*The Clarion*, April 24, 1903.

We should like to ask the editor of *The Clarion* whether he has examined into the truth, or otherwise, of the system of the universe as taught by modern astronomy? We think he has not: and that moreover he shows a marked bias and leaning towards whatever "science" teaches in opposition to the Bible. He accepts the unverified statements of so-called scientists with the same unreasoning gullibility as he accuses Christians of doing regarding the Scriptures. But the dictates of *reason* should teach us to believe in the Bible motto of "proving" things, and holding fast that which is good.

The Clarion is right, we are sorry to think, in saying that many advanced "Christians" (we should call them recreant Christians) have gone over to science as against the Bible. All those who have thus unreasonably given up a part should in all consistency give up the rest, and join the camp of the infidels; for traitors in the camp do more harm to the truth than open and avowed infidels. Evidently the Editor of *The Clarion* belongs to the latter class, and it is a pity that our defenders of the Bible can make but a poor show against him. But it is impossible for them to do better while they accept the infidel and God-dishonouring system of evolution which is now so popular, and which has naturally sprung from the fabulous belief, of pagan origin, that we are living on a self-revolving and whirling globe.

To the Editor of *The Clarion*.

March 27th, 1902

Dear Sir,—“Faith in the Crucified and Risen Lord saves”—is not a matter of Speculation. It is a fact that this has been the living and dying testimony of myriads of men and women who have lived in the past, and tens of thousands of men and women now living fully endorse the same statement, which forms part of a letter, in *The Clarion*, February 19th, 1903, signed “One

whose religion has still bottom." But speaking not only for myself personally, but also for *all* the members of the "Universal Zetetic Society," which I represent as Official Editor of its Organ (*The Earth*), we cannot endorse the following statement made in the same letter :

"If you are going to tie us down to Genesis, then Christianity had the bottom knocked out of it 200 years ago, when it was first proved that the Earth was round, not flat, and that it moved round the sun, and not the sun over it."

Now we maintain that the Bible is as scientifically accurate in its account of Creation as it is in setting forth Life Eternal, and Re-Creation, in and through Jesus Christ. Also, the words of our Blessed Redeemer condemn the position of the above writer. Our Lord said : "Had ye believed Moses, ye would have believed me, for he wrote of me. But if ye believe not his writings, how shall ye believe my words?"

What right have we to accept the offer of Salvation set forth in the Bible if we deny the teaching of the Saviour, and also the writings of Moses and the Prophets, who were the mouthpieces of the Deity, which the Christ endorsed ? The Christian's acceptance of the globe theory is a fearful violation of his God-given reason ! In fact it is an untenable position, that can only be described as building "upon the sands." If the Bible could be proved false in one line it would then be unreliable in other lines.

But there is no "if" in this case ; and that it could be proved unreliable is an impossibility. For "he that believeth hath witness within himself."

We stand by the Cosmogony of the Bible as set forth by the Creator Himself, knowing assuredly that it is as reliable as is His promise of redemption through the Redeemer, whom He has appointed for our salvation : "For God so loved the world (this only world) that He gave His only begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting life."

The Whys and Wherefores of the purposes of God, regarding His plan of salvation, and His secrets relative to His wonderful Creative Works and *Nature*, may be as inexplicable in some respects as is the growth of a blade of grass ; but, nevertheless, God hath revealed unto us sufficient to prove to us that the Scriptures are Inspired Writ and wholly reliable in every line. And, to quote my own words in an

article entitled "The Romance of Science," to appear (D.V.) in the next issue of *The Earth*—which magazine I edit—, "*the veracity of the Bible may be tested by its Cosmogony*"; for true Cosmogony is the foundation of all Revelation, and it confirms the evidences of our senses, which are God-given.

A plane and motionless earth is taught in the Bible. "And God made two great lights (although light was created first) to divide the light from the darkness, and to give light upon the Earth." But this is far too *simple* for the tastes of some! The globe theory has raised a taste in the minds of the people for Pythagorean fables, and at the same time a distaste for the *simple* truth. Alas! modern "scientists" and atheists discredit the Mosaic account of Creation, but they cannot disprove it—no man could possibly do so!

I could write many volumes upon this subject, but I must conclude this letter with a few questions to the upholders of the whirling globe theory.

Where did your globe come from?

Who made it into a globe?

Who was the man that found out that the world was a globe?

In what year was this found out, and where can the proof be seen?

Can you tell me how he found it out?

And oblige, yours truly,

E. A. M. BLOUNT.



GRAVITATION—WHAT IS IT?

The word "gravitation" is derived from the Latin *gravis*—"weight" (heaviness); but, according to modern school books, gravitation is "the act of tending toward the centre: the law, or force, by which bodies are drawn together, or by which they tend towards the centre of the earth."

Most people in England have either read, or heard, that Sir Isaac Newton's theory of gravitation was originated by his seeing an apple fall to the earth from a tree in his garden. Persons gifted with ordinary common-sense would say that the apple fell down to the earth because, bulk for bulk, it was heavier than the surrounding air; but *if*, instead of the apple, a fluffy feather had been detached from the tree, a breeze would probably have sent the feather floating away, and the feather would not reach the earth until the surrounding air became so still that, by virtue of its own density, the feather would fall to the ground, or upon any intervening projection; yet, as Newton appeared in an age when the recrudescent renaissance sought for explanatory descriptions of all phenomena—the period in which he lived (1642 to 1727) was remarkable for its incubated theories, essaying to prove that all things which exist are mechanically evolved from "eternal matter" in a gaseous form, and that they are mechanically self-contained, but each interdependent upon the other. Newton was undoubtedly a great mathematician—for he discovered his Binomial Theorem before he was 22, and established his doctrine of Fluxions before he was 23; he adopted certain terms for his own use; *e.g.*: *fluxion*, signifies "the act of flowing," or "that which flows," and the term is applied to the fusion of metals. In the plural the term is applied to a method of analysis of small variable quantities, based on the conception of all magnitudes as generated by motion; *s. g.*: "Differential Calculus," &c., &c.

"Gravitation" is the term now used to "explain" what common-sense people look upon as inexplicable. Globularists say that all orbs in space are globes gravitating towards each other in proportion to their magnitude and power of attraction—there being a "centripetal" force (tending *towards* the centre) and a "centrifugal"

force (tending *from* the centre); but *how* inert matter can set up any automatic force, and cause one body to gravitate towards another body, has never yet been made palpable to the senses. It belongs to the regions of *Metaphysics* ("existing only in thought"), which is supposed to be the science that investigates the origin, principles, and causes, of living existence, the science of mind as opposed to matter. The metaphysicians of to-day, however, indulge in a series of inductive calculations founded upon the averment that all bodies, according to their specific density, either gravitate towards, or are repelled from, each other; but there is nothing to demonstrate to the senses that one body gravitates towards another by a series of evolutions, though there may be a magnetic attraction exercised by one body in regard to another, *bulk* being out of the question, the "attraction" being the *quality* of the particular substance; thus, for aught that is known to the contrary, the *quality* of the substance constituting the moon *may* have an influence upon the waters of the earth, and synchronizing with the tides much in the same way as Farraday essayed to show that there is a coincidence between the variations of the sun's spots and that of the earth's magnetism,—a decennial change, the existence of which is said to have been established by Colonel Sabine in conformity with the results of observations made by Swabe and Lamart on the corresponding variations of the sun's spots and the magnetic needle; but, in respect to *gravitation*, the modern position is becoming more and more untenable. While calculators despair of rendering the theory of the Moon more correct, they are ready to give up Newton's law of gravitation. Further: it has been shown that, at the best, the doctrine of the earth's rotundity is simply a plausible theory, having no practical foundation; all ideas, therefore, of "centre of attraction of gravitation," "mutual mass attraction of earth and moon," &c., as taught in the Newtonian hypothesis, should be given up by believers in Jesus Christ, and the cause of tides in the ocean sought in some other direction. Our opponents evidently hold a weak position when they say that the intensity of attraction of bodies on each other is affirmed to be proportional to bulk; yet the earth is affirmed to be much larger than the moon (according to Lindenau, one-87th the mass of the earth), and therefore the earth, according to the Newtonian hypothesis, would necessarily have the greater attractive power. Besides, the intensity of attraction increases with proximity: is it

possible then, for the moon having once overcome the power of the earth, to let go her hold on the waters, through the influence of a power which she has conquered? But, as a matter of fact, the times of ebb and flood, and the altitude of the tide all over the known world, are various and irregular.

The tides of the sea probably arise by virtue of a potential factor caused by the position of the earth itself, namely, the rising and falling of the floating earth in the waters of the great deep.

"Gravitation"—as a term—can only signify the falling of one body down upon another—the falling body passing through a medium, or media, less than its own weight. The word is consequently a misnomer when applied to the moon and tides. The term would be correct if applied to the explanation of *why* "certain waters flow in specified directions," if it were demonstrated that a *declination* existed in those directions, causing the waters to gravitate in the way they do, on account of the declivity.

GRAVITATION.

Hypothesis quoted—

"All matter once floated
In atoms wide roaming through space ;"
When a power, perhaps "Nether" ?
Pulled all down together ;
How it happened no mortal can trace !

But, dear me ! however
Could there then be a "Nether" ?
Or an upward or downward at all ?
With "atoms" dis-severed,
Now gravity-tethered,
And shooting through space like a ball.

This power of such fame,
"Gravitation" by name,
Pounced down on the atoms whilst strewing ;
But further back gaze
O'er eternity's maze,
What *before* was good gravity doing ?

The gravity theory,
When started, was clearly
A fancy which Newton had "run" ;
Imagine the notion—
This world, mostly ocean,
Once a cinder shot out from the sun !

Like Solar relation,
Inherent rotation
Sent the "globe" whirling round, till full soon—
Just picture the view—
The sparks, how they flew !
And a beauty so bright made the moon !

The Sun, the great "Master,"
Sure, ought to go faster
Than the sparks it sent backwards reviewing;
Yet globe and moon, too,
Keep old Sol well in view,
And play all around while pursuing!

The Globite avers
It took *millions of years*
For the earth to develop and cool;
But he who will try
To give God the lie,
Is simply a Satanic tool.

