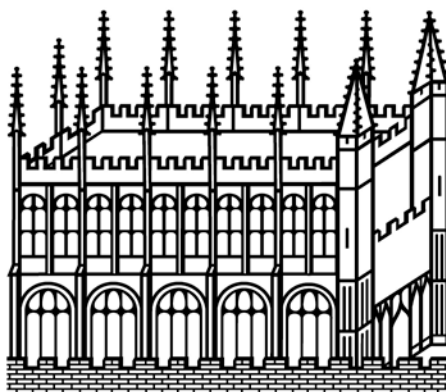




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Atlas Relieved from his Burthen :

OR,

O U T L I N E S

OF A

NEW SYSTEM

OF

SCRIPTURAL PHILOSOPHY;

BEING

AN ATTEMPT TO SPIRITUALIZE

THE NEWTONIAN SYSTEM,

AND RENDER IT ACCORDANT WITH

The Sacred Writings.

—
BY JOHN PRITCHARD.
—

THE SECOND EDITION.

LONDON.

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DESCRIPTION OF THE PLATE.

*The Four Positions of the Sun and Moon, to
and from the Centre of the Universe.*

LET E be the centre, and A B C D the four different positions, in their revolution B the Sun; D the Moon at full; A C the first and last quarter, by the power of attraction from the body of the Sun on the Moon's atmosphere at full, which forms our eclipses; the Moon consisting of two globular bodies; the one light, the other dark: and the atmosphere being horizontal in its current through the grand centre is the cause of the monsoons, or trade winds, which are caused by the Sun and Moon's passing each other, and taking their revolutions the one south, and the other north, six months each; which changes the winds and the tides.

P R E F A C E.

WHEN the first Edition of the following Outlines was sent forth into the world, various were the anxieties which the Author felt for their success;--he expected that he should have had to encounter with the prejudice of the whole philosophical world; that either this little work would have been suffered to fall into total oblivion, or otherwise that he should have been attacked by philosophers of all parties, as a subverter of all philosophy:--- the unprecedented success, however, of this, his first attempt in the paths of literature, has emboldened him once again to solicit the patronage of the public, in this Second Edition, which will be found, on perusal, to be considerably improved, and he trusts that he will speedily be able to commence the printing of his "*Scrip-*

PREFACE.

tural Principia," of which the present work is but an Outline or Prospectus. God hath made and created all things with a full power to obey his commands; and by this cosmographical plan, all men shall become acquainted with the Trinity.

That the above-mentioned work may be eminently useful, that it may promote the study of the Sacred Writings, that it may be a means of bringing many out of "darkness" into "marvellous light," is the earnest wish of the Author; and, should such be the effect of the intended work, he will consider himself to have obtained the full meed of his labours.

Atlas Relieved from his Burden ;

OR,

O U T L I N E S

OF A

NEW SYSTEM

OF

NATURAL PHILOSOPHY.

INTRODUCTION.

HAVING for some years past observed that many have flattered themselves with the idea of having made great discoveries in Natural Philosophy, and exhibited a great variety of experiments for the illustration thereof; yet not having in their writings evinced a correct

B

idea of the supernatural works of God, in the Creation of the Universe, but ever been more ready to set up their own vain and superficial ideas, and chimerical hypotheses, as the true standard of Philosophy, than to receive that which is transmitted to us in the Holy Scriptures, (which all Christians believe to have been written by the immediate inspiration of God, and which bear in themselves the most evident and indisputable marks of a divine original); I felt a desire to rescue that sublime and glorious system from the unmerited oblivion into which it appears to have fallen; and have, in consequence, made Astronomy, and the other branches of science connected therewith, my particular study; and the result has been, a complete conviction, that the System of Philosophy contained in the Scriptures, relative to the motions of the heavenly bodies, is, in reality, the *only true* System ever yet revealed to the world:---And I doubt not that the unprejudiced and enquiring reader, upon a

candid and impartial examination of the intended publication, will find himself instructed, entertained, and convinced of the truth of my assertion; and acknowledge that it is from the Sacred Writings alone we can reasonably hope to obtain correct philosophical ideas.

The arrogance of men calling themselves Philosophers, was the cause of that idolatry which for so many ages disgraced the pagan world, and which even yet continues, in some nations, in its full force. These men, rejecting that System which the all-wise Creator of the Universe had revealed in the Scriptures, and wishing to exalt their own baseless theories above that, they were left by the great and glorious Creator of all things, to follow their own vain inventions: they forsook the Creator, and worshipped the creature; and, (as the blessed Apostle observes) “professing themselves to be wise, they became fools.” They worshipped the heavens and the heaven-

ly bodies, and persecuted the worshippers of the God of Heaven and Earth.

These have been the fatal effects of false hypotheses, from the beginning of time even until now. When the whole world was beclouded with the darkness of Heathenism, that men should follow their own false hypotheses, is not wonderful; but now, when the "Day-spring from on high hath visited us," when "the Sun of Righteousness hath arisen," to dispel the mist of Heathenism, is it not truly surprising, that Christians, who have the Holy Scriptures for their guide, should follow such blind guides as the pagan philosophers, with the idea of obtaining from them a proper acquaintance with true Philosophy?---Yet, surprising as it may seem, it is, nevertheless, true. But "men love darkness rather than light, because their deeds are evil." If we thus continue to slight the Book of Inspiration and truth, what can we expect, but that God will remove

the light of his Holy Word, which we have so foolishly rejected, and again involve us in the Stygian darkness of Paganism?

Pride and self-sufficiency have ever been the cause of dissension, both in Religion and Philosophy; and as most of our *Literati* are slaves to a false system, much is to be feared from them:---these men, setting themselves up as the only possessors of knowledge, spare no pains to disseminate their erroneous opinions; and the consequence is, that even the veracity of the Holy Scriptures has been called in question; and these men, puffed up with vanity and self-conceit, would wish to make the whole world bow to their opinions, because to them it is productive of much gain; and, though many of them must be convinced of the falshood of their ideas, yet would they, (like the Ephesians of old) raise an uproar against any one who might have the hardihood to controvert their erroneous doctrines, because it might be injurious to their "craft."

To re-establish Philosophy in its primitive simplicity, is, I am well aware, an Herculean task ; I am convinced that I shall have much prejudice to encounter, and that my antagonists will have a great advantage over me in point of learning and perspicuity of expression :---these considerations, however, will not deter me ;---armed with a consciousness of the integrity of my motives, and convinced of the truth of my System, I will boldly rush on to the conflict, leaving the event of it to Heaven ; and I trust that I shall yet find “ seven thousand who have not bowed the knee ” to the “ Baal ” of public opinion.

The Plant of Reason may become the Tree of Knowledge, if it be planted in a soil congenial to its growth:---Custom is prejudicial to self-evident laws of truth, and scholastic knowledge is the true criterion of right and wrong ; yet I admit that our modern philosophers are great and wonderful in calculation ; but having been for so many ages without the true basis,

or cause, which is the true support of the foundation of Philosophy, a vast difference of opinion has in consequence ensued.

Anaxagoras, Aristotle, Hesiod, Diogenes, Heraclitus, and Thales, all vary in their opinions concerning the elements of this great work of creation. Therefore, to convince the public by impartial reason, without drawing any curious and unnecessary arguments, I wish to support that the being of God can be sufficiently proved by the laws of Philosophy; and to support revealed religion, by the newly-discovered revolution of the Sun and Planets, and by an internal view of the works of God.

When I speak of the revolution of the Sun and Moon, I would wish our Modern Philosophers to understand that I mean a revolution of those luminaries to each pole, from the centre of the universe, that they may be convinced there is a circle and a square, with a

true proportion to each other, (which never has been proved by the Solar System), and the revolution of the Earth, (which is the foundation of God's work), and that the Atmosphere is the elevation and susceptible column, and contains every body of matter agreeable to this great work of nature :---one Sun, one Moon, and Stars, also, independent of each other, which all together form one body. The work will give the true Longitude to all the world, and prove the absurdity of all those Systems which have hitherto been laid before the public.

The discovery that the Moon is a body of light, performing every revolution and change in itself, will also unveil the true cause of its vicissitudes and reason of its phases, which will be proved by ocular demonstration, and a plan given of all its revolutions, conjunctions, &c. with all the planets: the Sun's revolution, likewise round each pole, which legally will prove one day of twelve months, also one night, the

same six months to each pole, and equal day and night to all parts of the earth.

The Author will reveal to the public the utility and advantage of this internal view of the great works of nature, and also prove how the elements are divided, light from darkness; and the formation of eclipses without the earth's shadow.

Thus the master-key of astronomy will open the Book of Longitude, by proving the bounds of Nature, and all her internal revolutions, and that the Sun and Planets are independent of each other for light, or of the earth for eclipses; for the great and omnipotent God is perfect, and the glory of his power is in all his works.

Why is the unlearned Christian to be guided by the authority of modern philosophers, to confound his reason, and be bound in the shackles of scholastic hypotheses; (which are

trifles light as air,) and which, (like the clouds that sometimes overshadow the atmosphere, will be dispersed, when the sun of *true* and *scriptural* philosophy shall arise, to illuminate his hitherto benighted mind, with the true and self-evident causes of the grand design, as laid down by the laws of God)? Is it not a most lamentable circumstance, I say, that men who have a true and rational system of philosophy set before them in the Scriptures, should reject it, and voluntarily rush into the bonds of ignorance and error? Yet this has been (yea still is) the case ; and such is the influence these false theories have obtained over the greatest part of mankind, that the attempt to bring Scriptural Philosophy into repute calls forth torrents of abuse from some, and others will say, “ This man is surely mad !”

This I am well aware, is likely to be my fate, and that of every one, who may have the hardihood to stand forth as a champion for the great and glorious truths contained in the Scriptures ;

but, were all the host of (self-called) philosophers to rise up against me, aided as they are by riches, learning, and public applause, yet would I boldly stand forth in defence of the true and scriptural philosophy, in defiance of all the attacks of the assembled universe !

When, for example, I say, that the Sun crosses Oxford Street twice in one day, our philosophers will say, that I speak at random.---But let them consider, in a candid and impartial way, whether it is not more consistent with reason, than that the street should cross the sun, by the earth's revolution ; which, we find, from Scripture is a chimerical idea. The royal psalmist, who is allowed, by all " who profess and call themselves Christians," to be divinely inspired, says, that God " laid the foundations of the earth, that it should not be removed for ever." Psalm civ. ver. 5. :---" That the Sun is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race : his going forth is from the [one] end of the Heaven,

and his circuit unto [all] the ends of it; and there is nothing hid from the heat thereof." Psalm xix. ver. 5, 6.

Innumerable quotations might be made from Scripture to the same effect, and even more appropriate to the subject, than those already adduced, did the limits of this outline admit of their insertion; but, should the intended work meet with encouragement, I shall arrange all the Scripture-evidences methodically, so as to shew at once the accordance of my system with that of the sacred writings, and consequently its truth.

It is truly astonishing, that so many of the clergy (as well as of the laity) should have remained slaves to such chimerical and vague ideas, and that they never have endeavoured to establish a true and scriptural philosophy; (a task, to the execution of which they are well adapted, as they are the depositaries, guardians, and interpreters of the sacred writings),

which would be productive of the happiest effects, as it would establish a unanimity of ideas; and the Word of God, and their ecclesiastical laws, would become a basis of knowledge for the whole world.

One of the greatest obstacles to the dissemination of useful knowledge, and receiving information from others, is an error into which almost every person is apt to fall;---looking highly upon our own abilities, and depreciating those of the persons with whom we converse.---When we hear any thing proposed, we consider, not whether it be right or wrong, but whether it be agreeable to our pre-conceived opinions:---by these means, not judging of an idea by its own evidence, but comparing it with those notions we have previously imbibed, we completely destroy all possibility of attaining a right opinion in matters connected with philosophy.

Would I see an object in the same light in which it is seen by another, I must place myself

in a situation similar to that in which he stands, otherwise it will be impossible for me to see it in the same point of view; without which, I cannot be able to judge, whether his observations are right or wrong:---we should therefore place ourselves in the line to which we are directed, though we may be persuaded that our own opinions are the best;---by this means we shall perceive the difference between true and false ideas.

True philosophy is a thing of the greatest consequence; because, on the knowledge of nature, or of the laws and effects of the natural agents, depends the knowledge of the Creator, and the only means of our forming true and distinct ideas or representations of spiritual objects, whether created or uncreated. All our ideas being derived from sense, as some very assiduously and happily have maintained of late, to give another's argument its due weight, we ought to lay aside all that we ourselves think on the subject, and confine our views

entirely to that which is before us. I do not mean to say, that we should immediately discard those opinions which we have hitherto entertained, (which are neither better nor worse, nor in any way affected by the apparent preference which is given to the new guest,) but endeavour to judge whether or not it be worth receiving. In short, every man, while he is hearing another explain his sentiments, or reading his writings, should, for a time, act implicitly the part of a school-boy, as though he knew nothing of the subject upon which he is meditating:---then he will clearly understand the whole of it, and afterwards be enabled to recal to his memory every particular, and try it by his own *præcognita*; set the old evidence against the new, and give it a fair trial.

It remains therefore, that we ascribe the cause of motion to the air, or that fluid state of matter which we continually perceive to exist in our horizon, in which we breathe, birds fly,

and in which He who made all things, tells us, the Sun, Moon, and Planets are placed, and perform their revolutions.

I would desire of the Reader to lay aside all pre-conceived notions, and consider them in the light in which I have placed them, and not reject an idea, merely because it may not be accordant with the theory to which heretofore he may have given implicit credence.

Automatical philosophy proves, that all natural bodies have a beginning, and most assuredly will have an end. As matter is the natural body, so the Word of God must be the supernatural power over all things. The earth is the foundation of God's work, and the air or atmosphere is the elevation of his great and glorious design over one extended plain. This world is the garden of our God, and we are the temples of his own building. I hope it will not be thought unreasonable, that I allow the

works of God to be supernatural; it must, then, be reasonable to conclude, that the prophets laid down their laws of motion as revealed to them by the great Author of the universe. This is what I told Sir William Chambers, when I requested the use of the Pagoda in the royal gardens at Kew, for the purpose of pursuing my studies on the great system of nature:

In the year of our Lord, 1758-9, at the building of the observatory or Pagoda in Kew Gardens, the greatness of the elevation of that edifice gave me the opportunity of making observations on the great work of nature.

I found, in the course of my observations, that our sight was a convex, which represented the atmosphere with a greater or lesser concavity, according to the constitution of the air; for our atmosphere is a fine elastic fluid, and is capable of being compressed or condensed by cold, and expanded or rarefied by heat; and

as this fine fluid forms a concave all around us, its circumference is greater or less according to the constitution of the air, and the Sun's aspect. I also find, that the Sun has two revolutions from the equator; one north, the other south--that the Sun takes its revolution half-yearly; and, when that Planet is in the south, the Moon is in the northern tropic, and *vice versa*. That there are also two other great circles, or poles, one east, and the other west, to and from which the Sun bends its course;--that every planet also crosseth the equator, and revolves round each pole, &c.

This System, it is presumed, will give the true longitude to all parts of the world, and likewise account for every parallel line in our atmosphere, by the revolution of our Sun, Moon, and Planets.

The altitude of the building gave me an opportunity, with a small telescope, to prove how far the optics should extend, to be depended

on ; and I was convinced that it was the distance of the Sun which formed the concave to our atmosphere, according to its situation on each side of the equator. This also gives us the division of time by its revolution ; as the atmosphere's revolution is from the east to the west, so that of the Sun, Moon, and other Planets, is from south to north. I also find the Moon's revolution to be round the two poles, every month throughout the year, at full, half-yearly round each ; therefore the Moon supplies the absence of the Sun : for when the Sun, at December, is only eight hours in our horizon, the Moon is sixteen hours ; which forms the equilibrium of light to all parts of the earth. As its situation is its full diameter beyond all the rest of the Planets, in my plan, its power and influence is greater over all things visible and invisible, only subject to variation, according to the different aspects, in our atmosphere ; of which we have the proof in March and September, as also its influence on the tides. These great

and wonderful operations of this Planet, rightly considered, as fully shew forth the glory of God, as the opinion maintained in general,---that of its being another world,---which it never was, nor ever will be.

Is it not more agreeable to nature, does it not impress upon us a much grander idea of the infinite power of the Almighty Creator of all things, to lay down such laws of motion as can support every cause, according to every revolution of our planets, when they can produce the effects we perceive to exist, than to imagine occult ones, which can, at the best, be only hypothetical? For it cannot be denied, that all the affections and dispositions of cold, heat, moisture, and drought, the course of all winds, showers, thunder, &c. are put in motion by various secondary causes, merely for the purpose of purifying that fine fluid in which we breathe, and more effectually promoting its circulation; which phænomena greatly depend on the mo-

tion, position, situation, and aspect of the superior celestial bodies, or planets.

Every planet hath its own proper light or virtue, distinct from that of any other; which light, not being a bare quality, but designed for a further use than mere illumination, must be accompanied with the power of our supreme Architect. As the light of each particular celestial body is not at all refracted in the ethereal space through which it is transmitted, but descends entire and unchanged into our atmosphere; so whatever is received into our atmosphere, is also received by the thin and subtile air contiguous thereto, which cannot but be capable of being moved, stirred, altered, and influenced by those differently disposed lights which penetrate every part of it; and since the thin and subtile air is capable of being thus affected, moved, and altered, by those planetary virtues, it must needs variously impress, move, agitate, and affect, the spirits, or more

subtile parts of all bodies which may be within its reach; and, consequently, have a considerable influence upon those bodies wherein such spirits reside, and which they actuate. This idea is, surely, more consistent with reason and Scripture, than that which makes our earth a dense ball, which must perform so many different revolutions, and which has no true basis for the foundation of nature---only mechanical principles, which cannot support such properties; which represent the whole system of nature so contrary in its quality, position, and revolution, to the grand and glorious design of the Almighty Creator, who, by his word, called all things into existence, and so proportioned the equilibrium to every part of the universe, that they perform every motion in our atmosphere and planets.

To add to, or diminish the power of any planet, according to the purpose intended to be effected, is doubtless more reasonable and

more scriptural, than making the laws of Nature independent of the divine will; (which those do, who form mechanical principles, dependent on each other for revolution, attraction, &c. so contrary to the visible works of Nature, which are formed so just and obvious, that they can produce effects of every kind, according to the will of God;) for the great works of Nature, which are ethereal and perpetual, visible and invisible, spiritual and natural; and such are the properties of the Moon, and also the power it has in our atmosphere, and in the seas, at every full and change in its revolution round each pole, according to the words of the prophets.

The light is divided from the darkness, by the revolutions both of the Sun and Moon.--- The Sun is the glory of the day, and the Moon is the glory of the night: the Sun is also an immense globe of heat and light, yet no fire; neither is the Moon in the least dependent on the Sun for either light or heat, nor any other

of the Planets, which all together form the universe, with its equilibrium in power, agreeable to the will of our Lord, in his creation of this world, which supersedes all the power and glory of natural bodies; yet is the foundation for all *supernatural* works, made or created, by the word or command of God to his servants; Moses and the prophets, &c.

Is it not surprising, that the natural man, in all his hypotheses, like the Jews, crucifies every opinion of truth, which may supersede his pride? I should imagine that Buonaparte, by the same mode of reasoning, may justify himself in decapitating a king, if he has a desire to wear another usurped crown. Such was the pride of the fallen angels, which caused them to be driven from the happiness of a spiritual and heavenly, into an earthly and infernal state.

There are many who have the audacity to find fault with their Creator, for not having

made them perfect, but the substance of which we are created is naturally of itself imperfect, and it is only by that portion of God's Spirit which animates us, that we are led to look to Him, for a future state of blissful enjoyment; for the earthly, or natural part, always tends downwards, but the spiritual or immortal part, if not too much attracted by the earthly or infernal, will find, in the great and glorious Creator, its true centre of attraction. Therefore, the natural power knows that his time is short; and pride, envy, and covetousness are his commanding agents in the kingdom of darkness, in power prepared for him before the world was: consequently, it must be allowed that Love, Charity, Humility, and Everlasting Light, are the basis of the supernatural kingdom of our Lord God; and his power and omnipresence may be easily perceived, by those who view, with unprejudiced eyes, the retrograde motion of the whole system of nature.

When the mensuration of the earth was taken, according to the plan laid down by our forefathers, it was given to posterity to improve by, and not to compel them to receive any hypothesis, which has not self-evident principles to work upon.---No ;---the great order of nature must be like all other plants, wild, until the omnipotent Will permits it to become the tree of knowledge.

Having for many years paid much attention to the revolutions and positions of our two great luminaries, with the help of Providence, I trust I shall be able to prove, that the cause of the Moon's eclipse is not the earth's shadow ; and I am confident that this and other phænomena may be ascribed to other causes, and which may be proved by the globes and other philosophical apparatus ; and many advantageous positions and revolutions may be discovered, for the improvement of our literati and learned men.

All men acknowledge that there is a God :---
 at least, I am happy to say, I never found one
 that did not. Therefore, suffer me, an un-
 learned Christian, to convince our astronomers,
 that this earth is the foundation whereon God
 has placed his temple ; that therein is all his
 glorious work, that shall be the self-evident
 basis for the laws of nature itself ; and prove,
 by the laws of philosophy, the glorious Trinity
 and omnipotency of God, in the heavens above
 and in the earth beneath, and in the waters
 under the earth ; and that all the planets have
 their revolutions from the south to the north,
 the Sun with the rest.

The Heavens the book,
 The Stars the letters are ;
 God is the writer ;
 Men the readers are.

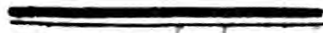
The letters are obvious, and wondrous to behold ;
 Their form and revolutions by the prophets we are told ;
 And, by following *these* guides in reading Nature's laws,
 We may graft the tree of knowledge with the bloom of her
 cause.

The Sun is one body, the Moon has two, the Atmosphere three, and the Earth is the foundation of all; and God is the commanding power which created them.---Great as are these works, yet, at His command, they will be destroyed, and,

“ Like the baseless fabric of a vision,

“ Leave not a wreck behind.”

But the Word of God shall endure for ever; and when heaven and earth shall be no more, his kingdom shall remain, from everlasting to everlasting, and of his glory there shall be no
END !



Thus have I endeavoured to give an idea of the intended Work, which will form one large Volume in Royal Octavo, and will be accompanied with Engravings illustrative of the Sys-

tem ;---its title will be *Scriptural Principia*, or Key to Natural and Biblical Philosophy. The price to Subscribers will be 1*l.* 1*s.*; (half to be paid at the time of subscribing, and the other half on the delivery of the work, of which due notice will be given); to Non-subscribers, 1*l.* 4*s.* As very few Copies more will be printed than those subscribed for, those persons who are willing to encourage the Work, are earnestly requested to be as early as possible with their subscriptions; and, when a sufficient number shall have subscribed, the printing of the Work will commence.

☞ Subscriptions will be received by Mr. G. PRITCHARD,
No. 15. New Street, Gough Square,

APPENDIX.

VARIOUS have been the opinions of philosophers concerning the origin and continuance of the world: some believing that it once began; and others imagining that it never had a beginning, neither shall ever have an end; but, with other circled orbs, should spin out a thread as long as is eternity itself. This was the opinion of Aristotle, though he maintained it more for the sake of contradiction than from conviction of its truth, (calling it *Problema Topicum*) as in the first book of his *Topics*, chap. 9, is manifest; and as in that book (*De Mundo*) which he wrote in his old age to Alexander the Great, he also confesses.

Plato (in his *Timæus*) calls the world an Epistle of God the Father to Mankind; and says that God was the Creator, Maker, and Father of the whole universe.

These are but two instances out of many that might be adduced to shew the diversity of opinions which existed among the philosophers of antiquity, (which opinions if collected to-

gether, would fill many volumes,) concerning the creation and duration of the earth:---of these opinions that of Plato approaches nearest to the truth: for that the world must have had a beginning, even reason itself is sufficient to prove.

Such, however, were the differences of opinion existing among heathens, who had nothing but mere human reason for their guide: but we, “who have a more sure word of prophecy” to direct us, know that the world, not only had a *beginning*, but that it will also have an *end*.

Now on the subject of the world’s ending the following questions may very naturally arise; *viz.* Whether it shall be destroyed according to the *substance*, or according to the *qualities*?---For if it be destroyed according to the *substance*, it must be so destroyed as to leave nothing remaining; but if it be destroyed according to the *qualities*, it will then only be purged, the *substance* still abiding.

Of these two questions only *one* can be answered in the *affirmative*;---and that one, in my opinion, is the latter; for though St. Peter says, “The Heavens shall pass away with a noise; and the elements shall melt away with

fervent heat!" yet this may only mean, that they shall be purified from the vicious qualities which have been entailed upon the whole world by the sin of our progenitor Adam:---St. Paul seems to allude to this, when he says "The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the sons of God; for we know that the whole creation groaneth and travaileth in pain together until now:" and when the Royal Prophet and Psalmist also says, "The Heavens and the earth shall wax old," he shews that their perishing shall be only a *change*;---"For as a vesture shalt thou *change* them, and they shall be *changed*." Sufficient, however, it is for us to know that the world shall have an end;---with respect to the time *when* that event shall take place; it is not necessary that we should seek knowledge beyond "what is written," it behoves us to be prepared for that awful period when the graves shall yield up their dead, and all mankind appear before the judgment-seat of Him who exists from all eternity, and who shall continue to exist when time shall be no more.

THE END.