

jealousy" or anger, and that after the "earth" (society) has been devoured with this fire, the earth with the people on it will still be here, and God will then "turn unto the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. 3:8, 9.

But that will be in the "new earth" symbolically, although upon the same earth literally. The "new earth" will be the new organization of society, with its "new heavens" or new religious system;—the church or government of righteousness for which we pray, "Thy kingdom come, thy will be done on earth as it is done in heaven." Under that kingdom there will be no more sea—no longer a restless, law-opposing, anarchistic class, because the former things, the evils of the present social order, will have given place to the perfection of righteous government, long promised in God's word.

It is this new earth, or reconstructed social order, that the Psalmist, in the Scriptures above (c, d, e), declares shall never be moved; which (b) shows that the present order was well founded by the Lord though by the fall it became "the present evil world" (Gal. 1:4), so that it must give place to "the world to come, wherein dwelleth righteousness" (Heb. 6:5; 2 Pet. 3:5-7, 13), but that the time will come when it must be changed, supplanted by the new arrangement of Christ's kingdom—the new heavens and new earth. Read the connections, and see that this is the case. "Thou Lord in the beginning hast laid the foundation of the earth; and the heavens are the work of thine hands; they shall perish, but thou remainest; they all shall wax old as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed." (Heb. 1:10-12) Turning to 2 Pet. 3:10, 11, 13, note that the symbolic heavens, as well as the symbolic earth, is to pass away—to give place to a new order, social and religious. Then turn to Heb. 12:26, 27 and note the same teaching of the dissolution of present arrangements, and in verse 28 read about the unmovable kingdom which must be established before that new heavens and earth is established which the Prophet David declares "cannot be moved." Then turn to Isa. 34:2-5 and Rev. 6:14-17, and see the symbolic representations of the way in which the change of dispensation will be effected—from "this present evil world," ruled by "the prince of this world," to "the world to come, wherein dwelleth righteousness." Then read in Rev. 21:1-5 of the blessings of that new "world" or order of things when it shall have come.

After studying the subject thus far, you will readily see the force of the above quotation (e), in which the Lord declares that the new earth will be founded upon the seas and established upon the floods,—i. e., the new earth will be established where the sea now is: the class once symbolized by the "sea" shall be no more—"There shall be no more sea."

A careful investigation of the Psalms in which these profet texts (b, c, d, e) are found gives convincing proof, in harmony with our expectation here given, that they are prophecies descriptive of Messiah's Millennial kingdom.

#### AN IMPORTANT PASSAGE OVERLOOKED

But the advocates of the flat earth idea seem to overlook the only text of Scripture which really has to do with the subject. It is found in that book of the Bible which contains more reference to the stars than any other, mentioning Orion and the Pleiades by their present names, and referring to their "influences"—the Book of Job. The text to which we refer is brief, but full of significance. It reads: *Common Version*, Job. 26:7,—

"He . . . hangeth the earth upon nothing."

*Revised Version*,—

"Hanging the earth upon [margin, over] nothing."

*Leeser's Translation*,—

"He suspended the earth on nothing."

*Douay (Roman Catholic) Version*,—

"He . . . hangeth the earth upon nothing."

*Young's Translation*,—

"Hanging the earth upon nothing."

The harmony of these translations is good evidence as to the correctness of the expression; but if any one is curious further, let him refer, in *Young's Analytical Concordance*, to the various words—"nothing," "earth," and "hangeth." He will find, for instance, that the same Hebrew word here translated "hangeth" is defined by Prof. Young to signify "To hang up." He will find, also, that the same word is used thirteen times in referring to the hanging of men upon galleys.

So far as the Scriptures go, therefore, this one irrefutable, and not otherwise interpretable, text stands against the "flat earth" theory; and the texts supposed to favor that view, it has been shown, do not favor it.

#### "GREAT AND MARVELOUS ARE THY WORKS, LORD GOD ALMIGHTY."

While the revelations of divine wisdom and grace concerning the intelligent creation of God command our deepest reverence, no less should his mighty works in the physical creation inspire us with reverence and awe. No doubt the successful pursuit of the knowledge of all God's works and ways will be a part of the delightful employment of men as they progress toward perfection, and come to realize their privilege of eternal life and all the advantages of leisure, facility and opportunity which the future will afford. While such pleasures, we believe, are not the present privilege of the consecrated children of God, whose talents are all engaged for the great harvest work, we note with pleasure the great delight which the learned and able scientists find in probing the wonderful secrets of nature, especially in the domain of astronomy, and in observing, too, its elevating and ennobling influence upon them. They give to the subject the most painstaking labor, profound thought and careful investigation, and the devotion of their lives.

We are glad that there have been and still are such men: and from the results of their labors we catch a measure of their enthusiasm and inspiration, and would also that they might catch a measure at least of ours, gathered from the "plan of the ages" revealed by the same great Author.

The history of astronomy dates back to very ancient times. It reached some degree of advancement among the Chaldeans and Egyptians, and later among the Greeks and Romans; but Thales, one of the seven wise men of Greece, who lived six hundred years before Christ, was the first great teacher of the science. Pythagoras, another Greek astronomer, taught it shortly after. Hipparchus of Egypt, about three centuries before the Christian Era, and Ptolemy, of the same nation, about one hundred and seventy years later, were also justly celebrated teachers.

Prior to the invention of the telescope and the advancement of mathematical science and other advantages of more modern times, the whole subject was involved in great obscurity; and various theories were propounded and studied to account, if possible, for the motions of the planets and the varied phenomena of the heavens. Judged from very limited knowledge and observation, it was for many centuries believed that our little earth was the chief factor in all God's universe, the center of importance and interest, to which the sun, moon and stars ministered as the sole end of their existence. But the labors of Galileo, Copernicus, Kepler and Sir Isaac Newton, in the sixteenth and eighteenth centuries of the Christian era, developed the telescope, discovered the laws of gravitation and of centripetal and centrifugal forces and suggested an order in nature which science and telescopic observation have proven to the satisfaction of all the learned scientists. These fully comport with our highest conceptions of the infinite power and wisdom of our God, beautifully harmonize with his mighty works of grace in the plan of the ages, and show us that our earth, although comparatively an insignificant portion of God's great empire, has been wonderfully cared for by him.

With humbler ideas of earth and humanity, we gain correspondingly enlarged ideas of God and of his mighty works. These discoveries and scientific deductions are, we believe, in keeping with the general purpose of God, to bring men by various paths to a more correct knowledge of himself through his works and ways. That the men whose names we have mentioned were not superficial enthusiasts, but careful, candid and diligent students of nature, is manifest from the laborious methods by which they have arrived at and sought to prove their conclusions.

In the light of scientific research, the sun is seen to be the center of a great system of worlds revolving around him in definite and invariable orbits and with a precision of time that never varies, some singly and some accompanied by revolving satellites, and others with peculiar rings whose substance is not yet clearly discerned, but is presumed to be liquid. In this system of worlds our earth is one of the smaller planets.

Our solar system of planets is also found to be revolving together around some other great center; and far beyond the farthest limits of our system, by the aid of the telescope, other suns and systems are discerned, all presumably revolving with ours around some common center—the group Pleiades. And the reasonable suggestion has been made that that center may be the heaven of heavens, the highest heaven, the throne of God.

God has established laws so governing the motions of all the heavenly bodies that no clash or discord occurs among them. Each world has its appointed pathway and its