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moon, the satellite of the earth, is & globe in ruin, or if not so, it at least is frequently much convulsed by the operations of volcanic fires, as seen through the glasses, is found extremely mountainous, presenting an infinite variety of pointed mountains, overhanging ranges of ledge and precipice, with vales and flat regions embosomed between. Consequently, a great number of rivers, creeks, lakes and small seas must divide the land of this globe into a vast number of tracts of country, which are doubtless filled with animals,—consequently with rational beings in the form of men, as ourselves, for we can conceive of none other, as fitted to preside over its animals. The same we believe of all the stars of heaven. In exact accordance with this doctrine of change, as it respects the removal of entire worlds, the Scriptures are full of allusions to such a catastrophe yet to take place. And why should it not? as He who made the worlds also dictated the composition of that book, and can therefore be supposed as able to signify, beforehand, the great change which awaits our earth, as is plainly found recorded in it, and that change to be effected by the agency of fire, as is supposed to operate in the moon. That fires do convulse that planet, is shown from the aeroliths, or hot stones frequently thrown through the moon’s atmosphere, from its surface or interior, by the force or power of volcanos, which have in a hundred instances fallen to our earth, of different magnitudes, in different ages of the world, which among the ancient nations was supposed to be cast down from the gods as objects of adoration, and their representatives. But, whatever changes are observed to be in progress, either in our globe, or its companion the moon, may also be supposed to succeed and be in progression with other worlds, planets or fixed stars, both as to the revolution of their surfaces, and their final extinction from the firmament where they are now situated, is concerned. In that most philosophical work, the Bible, yet by some but little thought of, are prophetic accounts of the final ruin of this earth by the agency of fire, the same element by which all animal or vegetable life are sustained and perpetuated, one of the brightest proofs of the power and wisdom of God afforded in the material universe. But the destruction contemplated is only to cause room and opportunity for a grander display of the adaptation of another order of things, suited to such beings as have passed through the incipient degrees of the infancy of an intellectual state, and shall be found by him who is the judge of all virtue, worthy to be installed in those exalted degrees of reasonable and tremendous angelic powers. We will just recount some of those predictions: See 2d Peter chapter iii., verse 7. “But the heavens and the earth, which are now, are kept in store, reserved unto fire, against the day of judgment.” And at the tenth verse, “The heavens shall pass away, with a great noise, and the elements shall melt with heat. The earth also, and the works that are therein, shall be burnt up.” Much more relative to the same point is found in the same book, which to corroborate by occurrences in the great field of the astronomical or planetary heavens, we give the following from Good’s Book of Nature, a work whose praise is found in the laboratory of philosophical truth, p. 33: “First lecture on matter and the material world.” “But worlds and systems of worlds are not only perpetually creating by the hand of God, but are also perpetually diminishing and disappearing. It is an extraordinary fact, that within the period of the last century, not less than thirteen stars, in different constellations, none below the sixth magnitude, seem totally to have perished—forty to have changed their magnitude, by becoming either much larger or much smaller, and ten new stars to have supplied the places of those that are lost. Some of these changes may perhaps be accounted for, by supposing a motion in the solar, or sidereal systems, by which the relative positions of several of the heavenly bodies have varied. But this explanation, though it may apply to several of the cases, will by no means apply to all of them. In many instances it is unquestionable that the stars (or suns) themselves, the supposed habitations of other kinds or orders of intelligent beings, together with the different planets by which it is probable they were surrounded, and to which they may have given light and productive seasons, as the sun gives light and fruitfulness to our earth, have utterly vanished, and the spots which they occupied in the heavens have become blanks.” But there are other instances of the disappearance of stars from the heavens. One hundred and twenty-five years before Christ, it is recorded by Hipparchus that an extraordinary luminary appeared suddenly in the firmament, but disappeared in the course of a few years. In 389 A. D., a star blazed forth near Aquilae, remained three weeks shining as bright as Venus, and then was seen no more. Tycho Brahe mentions the sudden appearance of a star as large and bright as Sirius, in the constellation Caseiopeia, and for a while was visible even at mid-day, but in the course of the year began to fade away, exhibiting all the signs of conflagration, and disappeared in March, 1574. Instances of the kind are mentioned by Sir John Herschel, one in particular which was situated in the head of the constellation Swan, in 1670. Such is the demonstration of change and revolution in the immensity of God’s works, which is no doubt agreeable to the beauty and harmony of the whole, proceeding on principles too deep, too abstruse for human research to penetrate. Therefore, in addition to all the changes which the earth has undergone, from general or local causes, it is yet to pass through another still more wonderful; and whether the matter of which it is now composed will assume some other form, and be adapted to other states of being, or shall utterly vanish and be annihilated, is unknown, yet it appears no less than thirteen of the heavenly bodies have passed away but a little while since, as shown above. Says Mr. Good, “What has thus befallen other systems will assuredly befall our own.” That the globe, the place where immense myriads of human beings have originated, and shall yet originate, is to be removed, and give place to another order of things, is justified not only in that great storehouse of moral philosophy and religious truth, the Bible, but also in the movements and changes of the heavenly bodies, as above noticed. Yet, as evident as it is that nature in her march corroborates that book, in which is found the only reasonable and consistent account of the beginning of things, the creation of this globe and the other luminaries of the universe, there are found immense numbers of men, who but yesterday had no being, advocating the doctrine of the eternity of matter, to the exclusion of a Creator—as if nature were unoriginated and independent. But as nature is every where stamped with the footsteps and tokens of intellectual arrangement, throughout all her ramifications, we come to the conclusion that she must have been produced by an intellectual being; as nature, in and of herself, gives no evidence of thought, or of one trait of optional power,—a circumstance exceedingly strange, as we cannot conceive how that which cannot think, can originate beings who can. Wherefore, there must be a God, who is an unoriginated, independent, and an eternal being; as on this belief the mind rests, and derives a peculiar pleasure—not afforded by the contrary opinion, as that matter or nature is the only directing and procuring cause of things, which cannot be. If, then, there is such a being, he is the natural governor of the universe, and especially of the intellectual beings who inhabit it. If, then, he is its governor, it should be expected that he should announce himself, giving some account of his nature and character, and withal, the conditions of his government over intellectual beings. This we believe has been done, and that the Bible is the statute of that announcement, as it bears the character of sobriety and consistency, as well as unparalleled majesty of thought and diction, which no other book on the globe can claim. It is in this book, which in one sense, may be styled the book of the antiquities of time and eternity; that it is said, that this earth shall be removed, and shall give place to another, at which time a convulsion that shall shake the solar system will take place. At that time, according to this great record, as prophesied of by the ancient seers, the whole human family, with innumerable hosts of angelic beings, shall be present at this overturn of nature; when the great machinery of this system shall have run down, and a new one be instituted in its place, of a different character and for different purposes; and mightier and more varied displays of Omnipotent power and wisdom be brought to view, from the deep cabinet of the eternal energy.





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