

**THEO-SCIENTIUM: OR,  
INTRODUCTORY  
EXTRACTS TO "THE SEVEN  
AGES OF CREATION"**

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Theo-Scientium: Or, Introductory Extracts to "The Seven Ages of Creation" by John M. Russell

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**JOHN M. RUSSELL**

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# THEO-SCIENTIUM

or

*Introductory Extracts*

To "*The Seven Ages of Creation*"

by

JOHN M. RUSSELL.

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*Dedicated to lovers of learning, and to all who love to  
linger late and early at wisdom's gate.*

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ARTICLE I.

**The Solar Throne**

*And I saw a great wonder in Heaven: a woman clothed with the sun, and the moon under her feet.* (Rev. xii:1.)

INSPIRED TESTIMONY. Pondering on the words of the above passage of Holy Writ, and a few others, of like signification, we became struck with the thought that the interior of the Sun is the Heaven of the solar system. The 'Woman' therein symbolizing the earth's triumphant Blessed standing on high, and all as it were, united into one great being, a 'wonder,' the destined 'Bride of the Lamb.' And, behold, here we find her in the Sun. This is a vision of immediately after the 'end of time,' as related in the preceding chapter. But in the second verse of this vision, the scene instantly reverts back to the time of the birth of Christ; and, likewise, from Heaven back to earth.

This brief extract of sacred Scripture is exuberantly illustrative and suggestive that the sun is really the solar Empyrean. But we have still other evidence from the pen of the same sacred writer, seemingly no less conclusive, such as: '*And I saw an Angel standing in the sun*' (xix:17). and speaking of the yet far-off time of our planet's dissolution in the future, the Patmosian prophet declares: '*And*

*I saw a great white throne and Him that sat thereon from whose presence the earth and Heaven fled away' (xix:11). The great white Throne here seen in the vision of the future undoubtedly is the Sun. But the 'Heaven' mentioned in this quotation means the terrestrial firmament (See Gen. i:8). But perhaps the most direct passage pointing to this fact is found in Psalm (xviii:6-7) where it says: 'He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bridechamber hath rejoiced as a giant to run the way. His going out is from the end of Heaven, and his circuit even to the end thereof.'*\*

It is inferable from the twenty-first chapter of the Revelation of St. John, that the sun is an immense shell of gold, the interior of which is composed of '*clear gold, like transparent glass,*' as it were, having the appearance of '*a sea of glass mingled with fire.*' And that the celestial vault is on all sides around, studded with cities of gold and of precious stone and pearl, and with 'Jeruselems' and Zions of most gorgeous and magnificent display. The 'New Jerusalem' described in that chapter being one of the many cities of the sun, the one destined to receive terrestrial salvation. Over all, then, and out-glorying all else, the interior Throne of Eternity's Monarch!

Indeed, the Scripture abounds in many rather illustrative passages presaging this same idea as, '*My dwelling place is in the Heaven of Heavens.*' '*As far as Heaven is above the earth, so my ways are above thy ways;*' '*My throne is above all thrones;*' '*Our strength is in the name of the Lord who made Heaven and earth;*' '*Thou art a hidden*

\*This passage is not quite the same in all translations, and in some versions the same Psalm is number xix.

*God, the God of Israel, 'The Heaven of Heavens are His dwelling place, but the earth He gave to the children of men; 'All is vanity under the sun,' etc.;* which passages also go to show that the residence of the Deity, the dwelling place of the sovereign God, the throne of infinite Majesty, is somewhere far removed from this world of ours, somewhere raised far above this lower world, and that the same is a place of surpassing splendor, and besides all this that it is a *real, distinct* place, a separate world in itself, and standing apart from all other worlds. And there, the Lord ordained it, that the brightness of His Throne should furnish light and day to the outer circling worlds.

WELL, SO MUCH FOR REVEALED INTELLIGENCE. NOW FOR SCIENCE; scientific information, and let us see how the two harmonize. Although there is nothing in astronomy directly declaring the sun to be a heaven, yet the idea is at least very deducible from many stated facts. In starting out we must of course admit that, outside of the Scripture, the proposition cannot be proved by any rule of mathematical calculation, nor logic, nor by ocular demonstration; data can be gleaned only by inference from appearance, size, position, relation, motion, importance, etc., of the cosmic body. But even the same is true with respect to all scientific discoveries. And especially in dealing with this hidden question, science at best can give us only 'circumstantial evidence.'\*

But circumstantial evidence is sometimes very strong, such as cannot be overthrown. Astronomers tell us that the

\*The solar system consists of the sun at the center, and eight or nine planets revolving around that center in orbits at various distances therefrom.



sun is the only self-luminous body in the solar system; certainly a fitting characteristic for the throne of a Deity. The moon and planets all shine only by reflected light, the light of his eminence, the Sun. They tell us that the sun is the only stationary body in the solar system; all the others revolve and rotate around this glowing center. Yes, they inform us that the sun is the great central body of the system, that all the other members are merely eccentric wanderers. This dignified position and commanding location are not unseemingly prerogatives of an Omnipotent See. It is the sun that governs the order and controls the motion of all the other members; the standpoint of the 'commander-in-chief' of the cosmic forces. The qualities and properties of supremacy and royalty are everywhere stamped in unfading characters on this awful central orb; the *solaris firma*, the root and stock, the pre-existent base and firm foundation of the solar system. The prerogatives of ponderance, appearance, magnitude and power are here monopolized in this all-controlling, all-beholding member. This great, reposing, recumbent, luminous body possesseth not unbecoming qualities of uranian dignity, not to speak of the prolific omnipresence of its nature, or the exuberance of its creative capacity, or the all-seeing intelligence of Heaven's 'eye.'

Astronomers assure us that the sun is by far the largest member of the solar system. All the other revolving spheres are as nothing in comparison to the incomparable magnitude of the mighty central globe. The sun is computed to be about 1,300,000 times as large as the earth. Indeed, that body is 674 times as large as all the other mem-

bers of the solar system together. But the high Heaven appears small to our eyes. Why? Because of the distance. If the sun were as near the earth as the moon it would cover three-fourths of the whole sky. The sun is the greatest of orbs, why not the greatest of worlds? It would require a chain of one hundred earths side by side to reach across the sun's interior from one side to the other. It is said, if the earth were placed at the sun's center, there would not only be room for the moon to revolve in its present orbit about the earth, but the sides of the sun would stretch out in every direction to a distance of 200,000 miles beyond. The area of the surface of that celestial world would exceed the surface of the earth by 12,000 times, or it would require 12,000 globes the size of the earth (and that including land and water) to furnish the same surface area, or world-room, as that of the sun. The proportionate size which the earth bears to the sun is very nearly the same as that of a pea to a globe two feet in diameter. If the earth were laid in the sun, it would bear about the same proportion to the vast concave as a marble in a parlor. And if all the planets were consolidated into a single body, that would set in the sun like a school globe in a large room. It is an astonishing fact that this *Orbus Magnus* is but little less than the entire solar system in itself! The sun illuminates the whole solar system, and even at this distance, 91,500,000 miles away, we scarce dare look upon his majesty for brightness. Think not the sun too small for a Heaven, nor that most awful, lofty, sacred sphere deficiency in lustre for a solar Throne.

All the other members of the system are dark, opaque, little bodies to this. Who will think after a moment's consideration that this body, nearly 700 times as large as all the rest together, was made for the single purpose of giving light and heat to the planets, and that the sun is otherwise a vast desolate fireball? What a lack of purpose, a deficiency of design on the part of an all-wise Providence, that he would not appropriate this mightiest creation to some further and better use. Surely an Alfonso would here cry out, as he did in disgust over the unmethodic, cumbersome Ptolemaic theory: 'If I had been consulted at the creation, I could have done a better job than that.' Every or any likely reason which can be adduced on the question goes to support the proposition of the sun being the Throne and Heaven of the solar system. Yes, it is apparent, convincing, irresistible, the doctrine that this vast, reposing central sphere should be the Heaven, the empyrean of the system of the sun. From both science and theology this conclusion must be drawn.

**CONCLUSION.** This is not a system of 'fire worship' nor 'sun worship,' but it is a theory expounding the mystery of the Sun; neither is it a new religion; but it is a new beam or buttress in support of that oldest, hopefulest, holiest creed, the creed of an everlasting Heaven; a place of endless joy; another and glorious world hereafter; and that this lowly life of ours is deemed pregnant with eternal value of daily increasing worth, in pursuance of the great things that are to be. Being architects of our own destiny, we may build an infinite fortune from day to day, as the tide of time rolls on and eternity draws nigh,