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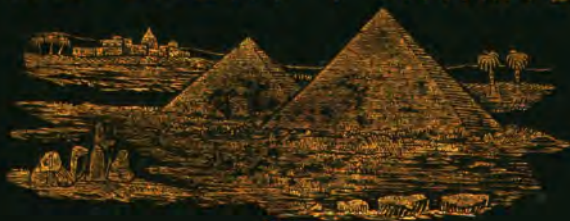
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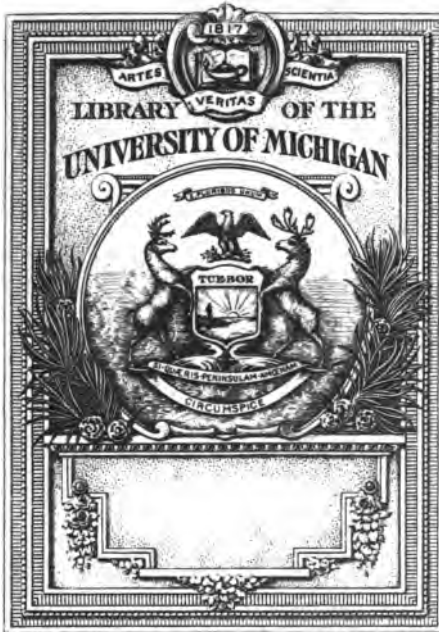
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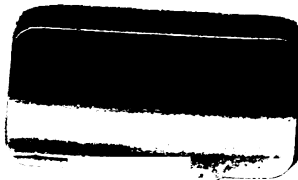
BY

CAPTAIN B. W. TRACEY, R.N.

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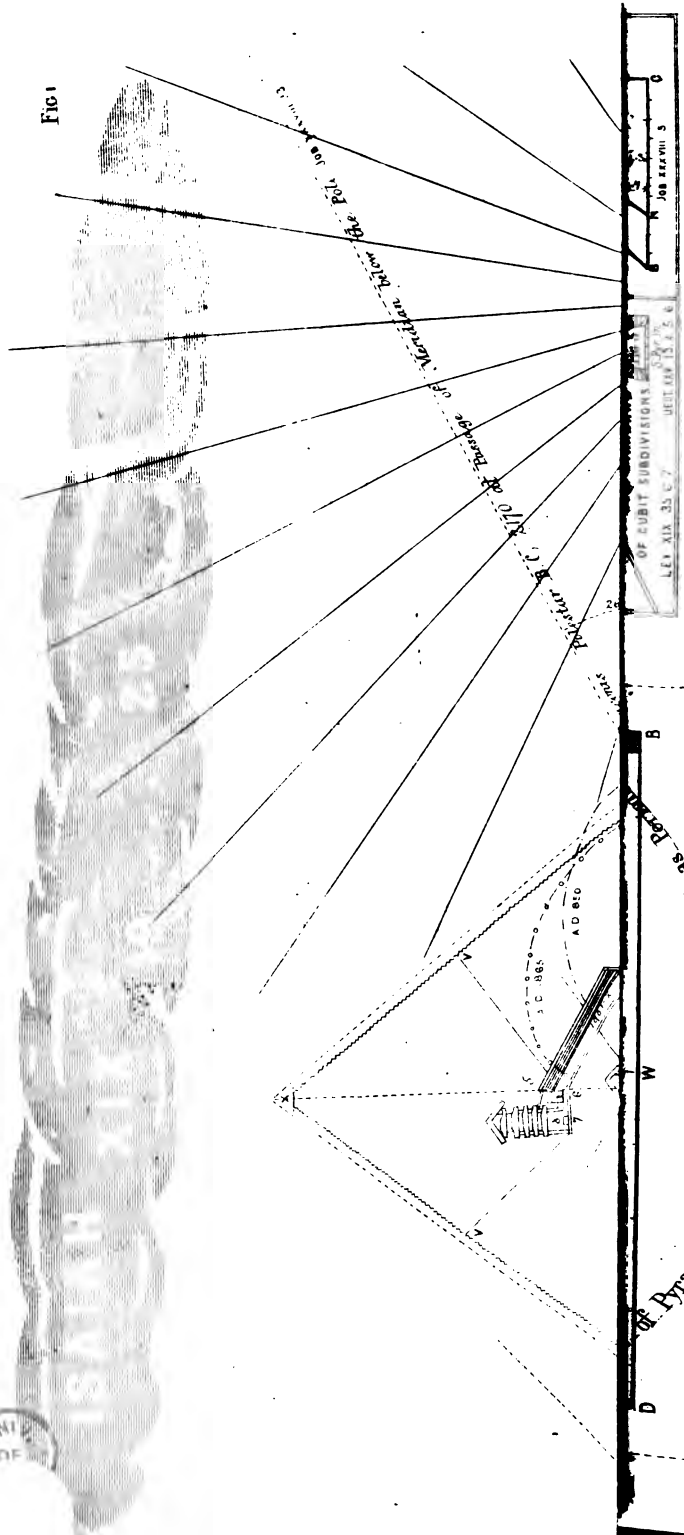
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FIG. 1



M = Kaliph al Mahmoon's Forced Entrance, circa, A.D. 850.
 To A.D. 850, Period of absolute concealment.

THE SIGN "UN-INTERPRETED" and practically concealed until September, 1872.

Capacity Coincidences: Pyr. Coffin = 71,250 Pyr. Cubic Inches. Ark of the Covenant of Moses = 71,250 Pyr. Cubic Inches; 1 Chaldron = 4 Quarters Wheat (Tom. Edgar the Peaceable) = 71,250 P.C. 9131.05 &c. Pyr. Inch. = 365.242 &c. Sac. Cub. = 365 days - 3 h. - 48 m. (say) 497 &c. 9131.05 Pyr. Inch. = 9140 Brit. Inch. = 1001 British Inch. = 1 Pyr. Inch. In Ante-Chamber: 1'3'03" = 3 Dia. 11 1/2.

Designed and Drawn by THE REV. F. R. A. GLOVER, M.A.

THE
PILLAR OF WITNESS:

A SCRIPTURAL VIEW OF

THE GREAT PYRAMID.

BY

COMMANDER B. W. TRACEY, R.N.

"Truths that the Theorist could never reach,
And observation taught me, I would teach."

LONDON:

W. H. GUEST, 29, PATERNOSTER ROW.

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TO CHARLES CASEY, ESQUIRE,

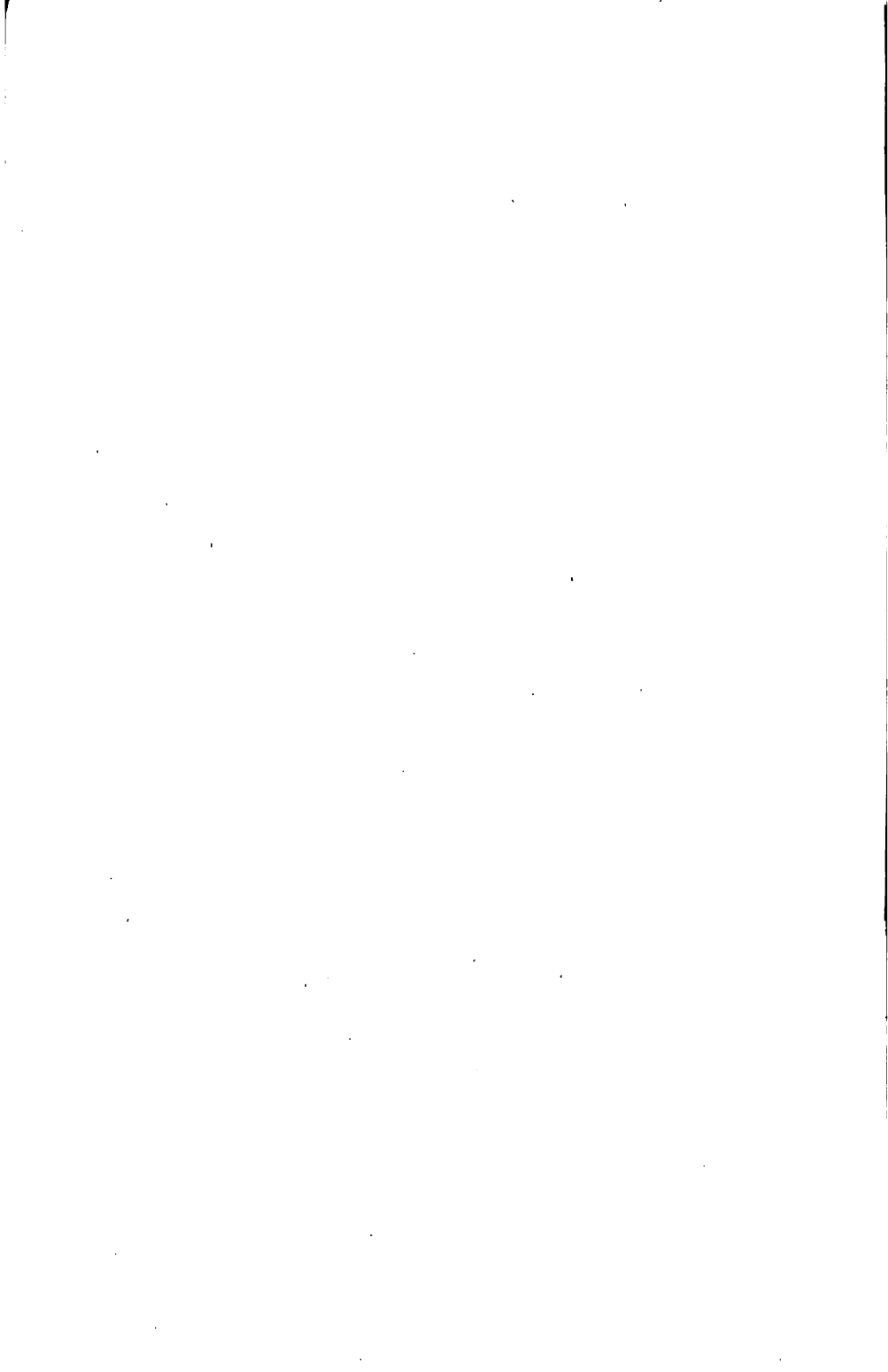
AUTHOR OF "PHILITIS,"

I Dedicate this little Biblical effort. To him and PROFESSOR PIAZZI SMYTH it owes much. Both have aided by criticising the original draft. And to the former, for his kindness in contributing a Prefatory Chapter, I desire this Dedication to be the expression of my grateful acknowledgments.

I anticipate that, far beyond anything that I have done, others, more learned than myself, will eventually discover Scriptural confirmation of Mr. John Taylor's theory.

When I think of his discernment of the sacred character of the Great Pyramid, of Professor Piazza Smyth's scientific proofs, and of Mr. Charles Casey's conception that Messianic signs would be found in the building, I cannot but adore the grace of God in each and all.

B. W. TRACEY.



P R E F A C E .

ON reading "Our Inheritance in the Great Pyramid," I felt something should be done in the way of Biblical explanation. I wrote a short Drawing-room Lecture thereon, and delivered it at the special request of Miss M. A. Williams (the energetic Honorary Secretary of the Anglo-Ephraim Society), at her residence..

Further prayerful searches, and the encouragement received from friendly brethren of eminent Christian attainments, have led to the following effort to draw attention to what I believe to be the WITNESS God has appointed to be known in these last days according to Isaiah xix. 19, 20.

"In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord."

"And it shall be for a sign, and for a witness unto the Lord of hosts in the land of Egypt."

It is so often urged that a *Pillar* cannot be “the Great Pyramid” that I can hardly feel thankful enough to Doctor Moses Margoliouth (one of the first Hebraists of the day, and Editor of “The Hebrew Christian Witness”) for the following translation of the word rendered “Pillar,” and which can hardly fail to gratify the reader. It is as follows, and will be found on pages 541-2 of this year’s (1875) volume :—

[The translators of the Old Testament, into English, have arbitrarily rendered two different Hebrew words—namely, מצבה MATZAYBHAH, and עמוד AMMOOD—by the same term, even “Pillar.” This is one of a multitude of mistranslations which has caused a great deal of confusion of words and ideas amongst unlettered—as far as the sacred tongue is concerned—in the companies of modern would-be Biblical critics and expositors. The word MATZAYBHAH means an erection, a pile, a mausoleum—a durable structure to commemorate some important historical event. It is the word which the sacred writers employed in Gen. xxviii. 19; xxxi. 51, 52; xxxv. 20; in 2 Sam. xviii. 18; and in Isaiah xix. 19. In none of those places, in the *Authorised Version*, does the term pillar accurately represent the meaning of the original. We are pretty sure that if the translators had been acquainted with the structures, and their mode of erection, which the Egyptians called PIROMI, the Greeks, after them, πυραμς, πυραμδος, and Shakespeare, after the Greeks, Pyramid, they, the translators, would have employed the last-named term in all the above-named Scripture passages. The word AMMOOD is pretty accurately represented by the word PILLAR. The word in the original imports exactly that which the Latin PILA, and all its cognates, means,—a pier, a column, a buttress, &c., to support a

building, a roof, and other things after its kind. *We consider Professor Piazzi Smyth justified in his considering the word Matzaybhah, in Isaiah xix. 19, to mean a Pyramid.* But whether the Prophet meant the Great Pyramid known as that of CHEOPS is another question. Isaiah seems to have foreseen a MATZAYBHAH that was to be piled up, and not one that had already, for ages and ages past, been erected. Our correspondent is right; the word altar wherever it occurs in Scriptures it is in reference to sacrificial purposes.—EDITOR *H. C. W. and P. I.*]

The learned Doctor leaves it an open question whether “the Great Pyramid” is the witness referred to or not—this intimates doubt—now as I have no doubt on the point, I consider it a duty to state my reasons for this opinion.

Prophecy is a ray of light, given us by the infinite mercy of God, in His eternal counsels, for our warning and guidance; hence we find frequently in Scripture things spoken of the future as if they were present things, thus: Gen. xlix. 10—“The sceptre shall not depart from Judah.” Here we have the sceptre in the eternal counsels of the Almighty long before manifested to the world.

Again we read in the Prophet Isaiah, chapter lxi. 1—“The Spirit of the Lord is upon me: because the Lord hath anointed me to preach good tidings to the meek,” &c., read on to 4th verse.

We know this was read by our Saviour, and that

He closed the book when He came to the day of vengeance—which will as assuredly come as the day of good tidings—yet all is spoken of as present things—so with Isaiah xix. 9—“In that day,” it appears to me, can only have reference to the time when “the Great Pyramid,” from its position being in the midst of Egypt and on the border thereof, will be recognised as the “Pillar” of witness referred to by the prophet.

A reference by Professor Piazzi Smyth to a thesis by Charles Casey, Esq., of Pollerton Castle, Carlow, leading to a confirmation of its Messianic character, induced me to write to him, and a long correspondence ensued, to my benefit and that of the reader, as the prefatory chapters will shew.

I have also made the acquaintance of, and received some suggestions from, Mr. Matthew Henry Habershon, whose work, “The Wave of Scepticism and the Rock of Truth,” is well calculated, in a condensed form, to neutralize the infidel theories of the age, and whose recent lecture on “the Great Pyramid,” soon to be published, is an admirable summary of the important characteristics which the building is found to possess.

I here insert the following notice of the Lecture

from the *British Architect* of October 22, 1875, as highly confirmatory of the Scriptural views I am endeavouring to uphold:—

THE GREAT PYRAMID.

On the 11th instant a Paper was read before the Young Men's Society in connection with Park Church, Highbury, London, by Mr. M. H. Habershon, author of "The Wave of Scepticism and the Rock of Truth," when some interesting particulars were given respecting that mysterious monument of antiquity, the mighty Pyramid of pyramids. He referred to the recent careful measuring of the building by the Astronomer Royal for Scotland, Professor Piazzi Smyth, who, with much skill and perseverance, spent four months in testing what others have previously stated respecting it.

Taking the Professor's volumes as his authority, Mr. Habershon described the wonderful scientific characteristics of the structure, its difference from all the other pyramids, its mysterious passages and chambers, the like of which no other pyramid possesses, the remarkable peculiarity that its dimensions have a relation to the size of the earth, the range of its orbit, its mean distance from the sun, and its mean density, and the especial feature that the pyramid, both outside and inside, is expressive of the proportion of the diameter of a circle to its circumference, that is, of the well-known multiple, 3.14159, &c., of which, with geometricians, the Greek letter π is the sign.

He said, "It is built on a scale of measurement which is Hebrew and not Egyptian, the difference being indicated by their respective cubits, the latter being 20.7, and the former 25 pyramid inches. Ezekiel refers to the difference where he says—xl.iii. 13—"The cubit is a cubit and a hand breadth." This corresponds with the conclusions of Sir Isaac Newton, Sir John Herschel, and other scientific men who have written about the Hebrew cubit, that

prominent measure in the Bible, and which Moses designates "the cubit of the Lord your God."

Did the architect know that, consequent upon the sides of the base of his building being made 365.242 cubits, the two diagonals of the square added together would be the same in inches as the orbit of the precession of the equinoxes is in years, viz., 25,827?

Did the architect know that in making the height of the pyramid 5813.01 of these inches that they were the length of the radius of a circle of the same measure as the perimeter of the base—that he was "squaring the circle"—that the height of his building multiplied by 10 hundred millions—that is 10^9 —would give the mean distance of the earth from the sun? And did he know that the inch of which he took 25 to define his cubit, was a unit of which 500 millions reach from pole to pole of the earth? According to which this cubit is one ten-millionth part of the earth's semi axis of rotation. A better line, says Sir John Herschel, from which to take a unit of linear measure than the meridian line through Paris, which the French *savants* divided into 10 million parts to get their metre.

If the architect of the pyramid knew all this, he was more scientifically learned than the wise men of Paris, eighty years ago, and than any of whom history tells us from his day until modern times.

The precession of the equinoxes determines when the pyramid was built, for only in the year 2170 B.C., of all that period of 25,827 years, were the two stars, *a* in Draconis, and the chief star of the Pleiades, in the positions indicated by the situation of the building in regard to them. Both, the Scottish Astronomer shows, were in that year, at the same moment, on the meridian, and that moment was when *a* in Draconis, the then Pole Star, as previously proved by Sir John Herschel, was in a line with the descending passage. And this number 2170 is emphasised in another way, for, measuring the floor of the passages backwards from the entrance to the grand gallery, 2170 inches end exactly at

a line significantly draw on either wall, evidently by the architect, who, that the whereabouts of the line might be indicated, makes the masonry at that particular point, oblique instead of rectangular. How is this coincidence of years and inches to be accounted for? Only in one way. The central facts of Christianity harmonise with it. If Jesus be the Messiah of Hebrew expectation and Christian belief; if He be the Son of God, and He descended into our world and "died for our sins according to the Scriptures," the event was of sufficient importance for the Great Pyramid to be built, if only to indicate the date of His advent, and confirm, in the far-off ages, and where science and the critical faculty have attained their highest development, that gracious and loving message to mankind which is known to us as the Gospel. The Great Pyramid is a certain proof that at least one man was divinely instructed in *some things*, and therefore it is not incredible that those *other things* which we learn from the Bible, and which are utterly beyond the limits of man's reasoning powers to find out, had a supernatural origin and are of Divine authority.

In conclusion, I can only say I have striven to do my best by a prayerful searching of the Scriptures; and I fervently trust that no reader will be able to point out that I have in any way strained them to establish any human crotchet, but hope they will acknowledge I have presented them only in a plain and simple way. I now close by soliciting a calm perusal, an unprejudiced judgment, and a charitable construction.

PREFATORY.

OUR age is marked by a peculiar mental activity, which, in its broad swing, tends towards *learning* rather than *wisdom*, and may be truly said to exhibit as its leading feature the deformity of irreligious speculation. The circle of our so-called philosophers is as a wheel without a nave; for God is not in all their thoughts, and hence, we are flooded with theories which exhibit the awful results which follow when man becomes wise in his own conceit, and is given over to false delusions that he may believe a lie: and the terrible decree goes forth: "He is joined to his idols: let him alone." A sad and sorry sight it is to the Christian man to note

"The frets and fumes of sect and sceptic,
And all that reason, grown dyspeptic,
By swallowing forced and noxious creeds,
From downright indigestion, breeds."

A recent and notable illustration of this has been given in the inaugural address of the late President of the British Association, who is recognised by the unregenerated as the High Priest of Philosophy, and who proclaimed a nebulous origin, and cloud consummation of all things—but who, on being put to the blush by sound criticism of his Alpine lucubrations, confessed that his belief in God and eternal life, and his rejection of truth, depended, or was consequent on, certain "moods" of mind.

The pitiable mania of Darwin's re-hashed theory, in which the heathen inanities of Democritus and Epicurus are reproduced for acceptance by rational beings, is an illustration of the godlessness

in the mind of the teacher, and his unhappy disciples, from whose souls faith has been cast out by credulity. The conscience of man, when darkened by the withdrawal of Divine light, is of a verity the most demonised power, the most terrible of evil states; for who will deny that the monster Torquemada was conscientious in inflicting unspeakably horrid tortures on the thousands of his victims? or that in all ages, wherein the children of God have suffered for the truth, that the instruments of Satan were not prepared for their mission by having their conscience darkened, so that they believed a lie?

The present paramount duty of Christian men is to rebuke sharply those who deny the faith once delivered to the saints, and to set forth the truths of the glorious Gospel of the grace and mercy of God towards man, in the hope that those who are now being led away by the teachings of a philosophy (falsely, so called), may be turned to a knowledge of the true God and Jesus Christ whom He has sent.

In the following pages it is proposed to show forth the testimony of the Great Pyramid to the inspired truth of the Hebrew Scriptures; an evidence which has been sealed up in this vast monument for four thousand years, until in this generation it has been brought to light with a force and fulness which have effectually confuted the linguistic sophistry of those who deny, not only the prophetic revelations of the Bible, but even its historic record.

Against the great body of learned sceptics, the rigid scientific proofs of pregnant design, existing in the structure of the Great Pyramid, stand forth, challenging test, and defying contradiction, matters of actual fact, above the reach of argument, and beyond the range of cavil, demonstrated irrefragably by the work of a man who has measured that immense structure with a laboriously minute accuracy, as low as the hundredth part of an inch, and whose eminent capacity for the work was aided by the most perfect instruments which modern skill has produced; showing

this soul of design as pervading not only the great monument as a whole, but vitalising with the highest order of truth every portion of its internal structure, and forcing on the most obdurate sceptic the conviction that the architect of the Great Pyramid was inspired by a knowledge totally unknown to the mass of mankind in his age, which knowledge he symbolized by measure, line, and angle, with an infinite accuracy in this mountainous mass of masonry, thereby making it a veritable "Pillar of Witness" to all subsequent generations of men.

The conclusions which have followed as a corollary from the readings of the Pyramid measures in their cosmic, scientific, and prophetic revelations, are denied by those only who have the temerity to assert that the entire series of truths exhibited are *accidental* coincidences! a proposition so monstrous, that it can only be explained by the fact that, as a class, sceptics are the most credulous of mortals outside the domain of their special incredulity.

Among the great body of Christians, there are many who have been at times troubled, if not shaken in their faith, by the specious attacks which have been made against the foundation of their belief, by writers, who have persistently denied the inspiration of the Scriptures; and to such the Pyramid revelations are of the most inestimable value; for here in this immoveable monument, raised under divine guidance eight hundred years before the birth of Moses, will be found foreshown the three great dispensations recorded in the Bible, viz., that intervening between the dispersion at Babel, and Moses; the Hebrew dispensation ending with the birth of the Messiah, and the Christian dispensation now approaching its completion. And, more than these, there is found recorded in this "pentateuch of stone," the sign of the birth of Christ, engraved 2170 years before the song of the angels was heard by the shepherds at Bethlehem.

It is to this view of the Great Pyramid, that the Author proposes applying his abilities. Having worthily won the decorations of heroic duty in the service of his country, and having

now, in the fulness of years, devoted myself to the study of the prophecies, he has set himself to show the consonance existing between the primary revelations of Philitis in the Pyramid; and the secondary revelations of Moses in the Bible. In a work, written with this special object, the reader must not expect to find more than a cursory allusion to the scientific features of the structure, but, if a thorough acquaintance with such is desired, the great work of the Astronomer Royal for Scotland, Piazzzi Smyth, must be consulted, viz., "Life and Work at the Great Pyramid." Published by Isbister & Co., Ludgate Hill, London; or the latest work of the same Author, "Our Inheritance in the Great Pyramid," issued by the same firm; or should a more condensed account be desired, a pamphlet by the writer, viz., "Philitis." Published by Carson Bros., 7, Grafton Street, Dublin; and Guest, 29, Paternoster Row, London, may be profitably read.

In this connection it may be in place to say that, as regards the cosmic knowledge exhibited in the Pyramid by its architect, the period of equinoctial precession, hitherto supposed to have been first discovered by Hipparchus the Greek, is here found accurately given by Philitis, as is also the distance of the sun from our globe; that distance being different from any heretofore computed quantity, but that to which the astronomical corrections of the past centuries have been steadily tending; and with which the recently received computations of the French and German "Venus Transit" corps closely, almost exactly, agree.

The abstruse problem of the mean temperature and density of the earth is also solved; and a standard of weight and measure for all time, and all nations, provided in the indestructible granite coffer found in the King's chamber, while the mathematical problem of the quadrature of the periphery is exhibited in the primary rule of the vast monument's construction. The number of days in the solar tropical year are given, as also many other cosmic and astronomical facts; which, in a brief notice like the present, must remain unnoticed.

But while the astronomical and cosmic revelations of the Pyramid are alike valuable and interesting, the glory of this "Pillar of Witness," its ethical expression, and the crown of that glory—is it sunequivocal testimony that Jesus, the Prophet of Nazareth of Galilee, was the Messiah; who, in the fulness of its recorded time, was made flesh and dwelt amongst men, in whom was seen the glory as of the only Begotten of the Father, full of grace and truth.

To an exposition of the consonance of Pyramid and Bible revelation, the Author of the following chapters has devoted himself; and it is refreshing to find that the same spirit is working in widely-separated portions of the earth. In the United States and Canada the Pyramid has had Christian expositors; in France, the Abbé Moigno Chanione, de St. Denis, has translated Professor Smyth's last volume, and supplemented it by a forthcoming work of great power, in which the theories of Tyndall, Owen, Hooker, Lubbeck, and Bois Ramond, are vigorously disposed of; from the East we have record of the progress of the venerable and Rev. R. A. Glover, who is traversing the Indian territory of Great Britain, lecturing with astounding results to audiences drawn from every class and creed of the population; while from our Antipodes—New Zealand—comes up the strong voice of a learned and venerable divine in advocacy of the Pyramid truths, founded in a study of the subject for eleven years; and thus may it so result, that the present contribution to the literature of the subject will tend to confirm the belief, that

" Truth, crushed to earth, will rise again,
The eternal years of God are hers!
But error, wounded, writhes in pain,
And dies amid her worshippers."

July, 1875.

CHARLES CASEY.

THE PILLAR OF WITNESS:

A SCRIPTURAL VIEW OF

THE GREAT PYRAMID.

CHAPTER I.

“Wisdom is justified of all her children.”—Luke vii. 35.

“Then said He unto them, Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old.”—Matt. xiii. 52.

“We are journeying unto the place of which the Lord said, I will give it you: come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel.”—Num. x. 29.

“THE BIBLICAL evidence touching this mighty and most unique monument of sacred and prophetic purport, is deserving of more intimate and peculiar study than we have yet bestowed upon it.”
Our Inheritance in Great Pyramid.—Second edit.

The above opinion of Professor Piazzi Smyth will find an echo in the heart of every Christian. The Professor himself, however, has so interwoven Scripture elucidations with his scientific proofs, that he has left little to be done beyond collating and presenting them in one view, as a connected whole, in perfect accordance with every isolated extract. This expressed opinion shews how fully he believes in the perfect harmony of Scripture and science, and that he holds, like David of old, Scripture above everything; and seeing the light it sheds on the Great Pyramid, it is as if he exclaimed with David, “Thou hast magnified Thy Word above

all Thy name;”* and as a witness of this truth, the Great Pyramid is the greatest witness the world can shew—it has no cartouche, no image, or writing; and yet it speaks to all mankind what can be universally understood of a Higher Intelligence that dwarfs into insignificance the sophistic puerilities of your Tyndalls, and Darwins, and Huxleys. It proclaims its Architect as knowing “The end from the beginning;” solid as its structure is its teaching, and very consoling to the Christian as a testimony against the demoniacal theories, alas! so prevalent at the present time.

Believing in the inspiration of the Bible, and that it alone gives a true account of the Creation, and that the “Great Pyramid” is the oldest pre-historic building in existence; it will be my endeavour to throw such Scripture light on its erection and ultimate object as God in mercy may enable me; but desiring it may be particularly understood from what I write that it is simply “A Scriptural View,” open to correction, I only come forward as a pioneer, and hope and pray more effective efforts will follow.

Scripture is a mine of heavenly treasure, even of the wisdom that cometh from above; hidden in its deep recesses of glowing descriptions of metaphorical illustrations, it nowhere stultifies itself, and its most opposite allusions are invariably found to harmonise and display the glorious attributes of the Almighty. But, as Solomon says, we must search for her as for hid treasure, “then shalt thou understand the fear of the Lord and find the knowledge of God;”† and our Saviour appends the glorious promise, “Seek, and ye shall find.”‡

Now St. Paul gives directions for this search, telling us, “Without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a Rewarder of them that diligently seek Him.”§ This is a declaration of common sense that can be understood; and Scripture shews clearly that the foolish wickedness of idolatry is the result only of continued

* Psa. cxxxviii. 2. † Prov. ii. 5. ‡ Matt. vii. 7. § Heb. xi. 6.

wilful disobedience to this precept: for God has not said, "Seek ye My face in vain,"* but from the beginning has invited us to come to Him, and shews us throughout His Holy Word there is no other way of salvation. Hence those who will not come may see the result in the glowing description of St. Paul:—

"Because that, when they knew God, they glorified Him not as God, neither were thankful: but became vain in their imaginations, and their foolish heart was darkened.

"Professing themselves to be wise, they became fools.

"And changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things."†

Egypt from first to last exemplifies the truth of this: and all the characteristic buildings of Egypt still do the same with their multitudinous and idolatrous paintings, sculptures, &c., &c., the demoralizing stock-in-trade of those who, in the present day, lay claim to the learned title of being "Egyptologists," and have the central of Egyptian Museums filled precisely with these profane things, and no knowledge of what constitutes the excellence of the Great Pyramid.

I desire here to draw attention to the altered position of mankind in relation to God after the flood. To Adam, before his fall, God said, "Be fruitful, and multiply, and replenish the earth and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."‡

To Noah and his sons God says, "Be fruitful, and multiply, and replenish the earth."

"And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, and upon all that moveth upon the earth, and upon all the fishes of the sea: into your hands are they delivered."§

* Isa. xlv. 19. † Rom. i. 21—23. ‡ Gen. i. 28. § Gen. ix. 1. 2.

From these two declarations we find that *dominion* and *subjection* were lost at the Fall, and were recoverable only through the promised seed of the woman, our Lord Jesus Christ, "Who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able to subdue all things unto Himself."*

It is impossible to imagine that Adam or Noah were left ignorant of this great truth; and we can fully comprehend the great wickedness that occasioned the dispersion in building the Tower of Babel; but there was something more deeply mysterious and prophetically significant in the building of the Great Pyramid, both as a present testimony in shewing forth this important truth, and as a lasting witness for God to be fully revealed as such, against the idolatry and scepticism of these last days.

How vain and futile have been the efforts of man to unravel the secret of its Builder; and this mighty monument stands on the earth like Melchisedek, without parentage, to all our *savants*—it is beyond them even to imagine where the science of its Architect came from, and all their ideas of it are based on the traditions of Egyptian enmity: which in itself is almost proof positive it was erected as a witness for God—principally to unfold the truth of His Holy Word—which, as I hope by God's grace to be able to shew, alone gives us the knowledge of its Architect; and that it displays externally and internally such proofs of its being built by inspiration that it is impossible to be denied, since it shews more knowledge of the heavens and the earth at the time of its erection than human science has yet attained to—and, marvel of marvels, this knowledge, by the mercy of God made known at the exact time when required as a witness for God, when the pride and vanity of human intellectuality was poisoning the mind and hardening the hearts of thousands. Let our eminent professors bring their atomic or evolutionary theories against it, if they dare—they could

* Phil. iii. 21.

only obtain what the Egyptians of old did when it was built—a fearful looking for of judgment, which prevented their molesting it. 'Tis a fearful thing to fall into the hands of the living God; and to oppose human theories to such a godlike erection as this is known to be, is awful to contemplate. Let all who are advocating theories subversive of the Gospel truth, that salvation is in the faith of the Lord Jesus Christ alone, be thankful the day of grace is not yet past; and the Lord Jesus has declared He will not cast out any that come to Him.*

Having stated the futility of man's efforts during long past ages to unravel even the date of its erection—much less the great secrets it held—I draw attention to the way in which its wonders have been made known to us in this century. There is a very long list of enquirers and theories which I have nothing to do with, my object being to shew the gradual growth of knowledge pertaining to it in Christian men, it being God's good pleasure its developments should come from His believing children. According to the best of my judgment I should name them thus, viz., Professor John Greaves and Sir Isaac Newton, as two remarkable forerunners, and then Colonel Howard Vyse, John Taylor, and Professor Piazzi Smyth. Those who wish to know the names others will find them enumerated in *Our Inheritance in the Great Pyramid*, by the Professor; to be had of Isbister and Co., 56, Ludgate Hill. They will find no names omitted, from the greatest to the least of those who aided him by suggestions, or whose previous searches aided him in his self-imposed work. Sir Isaac Newton in his writings—more especially his work on Cubits—first threw out views that originated further enquiry; then Colonel Howard Vyse, at great expense, worked hard at measurements, &c.; but it pleased God to bless the late John Taylor with the Scriptural insight into its erection. His views stimulated the heart of his Christian friend, Piazzi Smyth, whose searches have been so greatly blest.

* John vi. 37.

I now desire to call thoughtful consideration to what I believe to be the germ of all the discoveries given, first in part to John Taylor, and then more fully and precisely to the Professor; it shews how great and wonderful is the manifestation of the Holy Spirit's guidance when prayerful humility guides the Scriptural student.

In Job xxvi. 7, it is said of God the Creator, "He stretcheth out the north over the empty place, and hangeth the earth upon nothing."

Then in the thirty-eighth chapter it is written, "Where wast thou (the Lord answers Job out of the whirlwind), where wast thou when I LAID THE FOUNDATIONS of the earth? declare if thou knowest (hast) understanding."*

"Who hath laid the MEASURES thereof, if thou knowest? or who hath stretched the line upon it?"

"Whereupon are the FOUNDATIONS thereof FASTENED (the SOCKETS thereof MADE TO SINK?) or who laid the CORNER STONE thereof?"

"When the MORNING STARS sang together, and all the sons of God shouted for joy?"

Now "this description, if applied to the earth, that well-known ball of dense and heavy matter, revolving in its endless course through thin ether or practical vacuity, is not only, not exactly, but not in any degree, agreeable to the teaching of modern science; nor indeed to any other account of the earth as a whole, and in its position in space."

But here it was given the late John Taylor to be the first living man to discern in the above Scripture an earthly type of a heavenly erection, † its foundation stones being inserted in sockets

* Job xxxviii. 4—7.

† John Taylor's very words, p. 263 of his "The Great Pyramid, Why was It Built and who Built It?" are:—

"In this sublime passage, the creation of the earth is described in language borrowed apparently from the building of the Great Pyramid. An earthly type is employed to represent a heavenly reality. This is the

of the living rock, point to this—a Rock being the type of Christ as shown by St Paul. “For they drank of that spiritual Rock that followed them: and that Rock was Christ,” the allusion being to the Israelites in the wilderness. Now we find Christ in “laying the foundations of the earth.”* And what says David in the Psalms, “The earth is the Lord’s, and the fulness thereof: the world, and they that dwell therein.”

“For He hath founded it upon the seas, and established it upon the floods.”†

Hence we find in the quotations from Job that God hangs the world upon nothing. Though the foundations are in the seas, there is evidently proof here of the Great Pyramid being a type, Christ

use of types, and without their aid we could not express, nor even conceive of operations so far above man’s power of comprehension as the works of creation.

“As the FOUNDATIONS of the Great Pyramid were LAID in the limestone rock on which it was built, so are the *foundations* of the earth mentioned here; but in another place in Job we are told that the Almighty ‘hangeth the earth upon nothing.’

“As the MEASURES of the Great Pyramid were determined by means of a LINE which was STRETCHED UPON IT, so are these terms applied in the Book of Job, to shew that the earth itself was more, as it were, by *measure*; and that a *line*, in the hand of the Almighty, was the means by which this measurement of the earth was effected.

“Whereupon are the SOCKETS thereof made to SINK,’ is the marginal reading for ‘Whereupon are the *foundations* thereof fastened;’ and it is the more literal rendering.” Dr. S. Lee, in his new translation of the Book of Job, explains *made to sink*, by “*have been impressed*; and he refers to Exodus xxxvi. 24, for a parallel passage, where the sockets of the posts of the Tabernacle are described. It is remarkable that the word *socket*, or SOCKET, is the very term made use of by the French philosophers in 1801, when they speak of that indentation at each extremity of the Great Pyramid, in which the lower corner stones, which formed the casing stones at the lower angles, had been originally laid before the casing was destroyed. Thus we see that the earth is mentioned as having had its foundations sunk as into a *socket*, because the Great Pyramid was so imbedded; but in no other way could any term like this have been considered appropriate.”

* Prov. viii. 29.

† Psa. xxiv. 1—2.

the Rock being the foundation, and the building being crowned with that head-stone "which the builders refused."*

The discovery of the true cosmic and Messianic character of the Great Pyramid was given by Divine Providence to Professor Piazzi Smyth: he was accompanied by his wife, who was literally a help-mate to him; the fact of her going with a cheerful heart, determined to endure privation, and aid as far as possible her husband, is shown in the large private outlay—scraped together for this purpose from a very small income—occasioned in prosecuting his researches, and is proof of a unity of heart, soul and spirit, that we never find, save in those to whom God has given to seek Him and promote His glory. This is remarkable, for when God created man, it is stated "male and female created He them;"† that they were really one, is evident from the description of Eve's creation, inasmuch as there was no second breathing for her to become a living soul: they were inseparably one, physically and spiritually.

This was shown, moreover, in type: as regards Christ and His Church, as shown by St. Paul;‡ and further by the fact that neither Adam nor Eve were cursed, though the ground was, for their sakes, and an enmity put between the serpent's seed and the woman's, to try the latter—woman being a type of the Church; and that God might be glorified in the result. HENCE ALL PROPHECY, which has been shown in the New Testament as the only testimony of our Lord Jesus Christ.

This is manifest, moreover, in the Mosaic dispensation: the High Priest being obliged to be a married man, or he could not make atonement for the sins of Israel on the GREAT DAY OF ATONEMENT. Now it is remarkable that the secrets of this great witness for God, as a Messianic monument, was given to a man and his wife. One in heart, soul and spirit, striving through the love of God, for the glory of God, as already shown in Mrs. Piazzi

Psa. cxviii. 22.

* Gen. i. 27.

* Ephes. v.

Smyth, not so much by her leaving all the luxuries of the most civilized capital in the world, from her high position, but from her cheerfully joining in the sacrifice of her husband's hard-earned means. Common heroism in woman may be rare ; but the love of God is beyond humanity.

When I contemplate Professor Smyth and his wife on the summit of the Great Pyramid, with the Great Playfair Alt Azimuth instrument, measuring the heavens and the earth, I am lost in wonder, love and praise. It exemplifies the unity of Adam and Eve by the Holy Spirit, given to us after the Fall, through the sacrifice of our Lord Jesus Christ, thus we see the type after the Fall still surviving. "Oh ! that men would praise the Lord for His goodness, and for His wonderful works to the children of men."*

* Psa. cvii. 8.

CHAPTER II.

“That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world.”—Matt. xiii. 35.

THE special reference of our Lord to the Old Testament demands our strictest attention, for we find in the 52nd verse, the Scribe instructed unto the kingdom of heaven, brings forth out of his treasures things new and old—thus in the New Testament we not only find confirmation of the prophecies of the old—but such light is thrown on prophecies yet unfulfilled, as shows their unity in one object, viz., the glory of God in the person of our Lord Jesus Christ. So much is this so, that unless we can see their unity on all points of scriptural truth, we may rest perfectly satisfied we have not attained to a right interpretation: it is by this test I hope to establish “The Great Pyramid” a Messianic erection: and for this purpose let us look in the Scripture account of the creation, and up to the 12th chapter of Genesis, and I believe we shall find such salient points connected with “The Great Pyramid” as the prophets after Moses and those in the New Testament confirm. In doing so I solicit a little latitude if I am not so concise as a more accomplished writer would be. I will try, however, to be as terse as I can. I commence with Genesis 1 to verse 6.

“In the beginning God created the heaven and the earth.”

“And the earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.”

“And God said, Let there be light: and there was light.”

“And God saw the light that it was good: and God divided the light from the darkness.”

“And God called the light Day, and the darkness He called Night. And the evening and the morning were the first day.”

It pleased God in His mercy to give us a description of the creation adapted to our intelligence, sufficient for all the purposes we need; and He has given us His Holy Word to see in His mighty works His glorious majesty in all His mighty, eternal attributes of justice, love, mercy, and immutability, and all that was requisite for our eternal salvation to know of the creation God has given us by Solomon, in Proverbs viii. (which requires to be studied throughout), and where we shall find our Lord joined in the work of creation and “His delights with the sons of men,” hence we find our Lord as second person of the Trinity is alone manifest to us throughout Scripture, for “No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.”*

Having mentioned our Lord as the second person in the Trinity, I call attention to the fact that the 1st verse declares the Trinity, as does the 1st verse of John’s Gospel, for the Hebrew reads “Elohim” (plural) for God, and for the “Spirit of God.” Ruach Elohim, which means “Spirit of the Covenanted Ones.” It has also pleased God to reveal, for prophetic purposes, the length of creation days, viz., 1,000 years, for Adam was to die the day he sinned, and he lived to be 930 years old: this is plain also from other Scriptures, as in Psa. xc. 4,—“For a thousand years in Thy sight are but as yesterday when it is past, and as a watch in the night.” St. Peter † makes a positive assertion on this specific point, for he says, “But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day:” He says this in reference to the end of the world. There is an old tradition in the House of Elias that the world would last as many millenaries as it was days in creating. I mention this because “The Great Pyramid” apparently points to this; it

* John i. 18—2.

† 2 Peter iii. 8.

would be presumption in me to make a positive assertion : it will be for Christians to judge for themselves when I lay the Pyramid data before them.

On the second day, God made the firmament and divided the waters. The 19th Psalm is a beautiful and sublime exposition of the firmament when God lit it up with His glory on the fourth day.

On the third day, the earth and seas were created, and the fruitfulness thereof. Here let us pause a moment on the words, "In the beginning." When God gathers the waters and calls them seas, and says let the dry land appear—it is almost implied they were in existence before. Prying into the rocks for salvation, or religion, even by professed Christians, seems to me *worse* than folly. Surely! the Lord Jesus Christ is the only Rock on which we are told to rest our faith, but to search the rocks for the confirmation of our faith seems absurd in the extreme; especially as the so-called science of geology cannot search the foundations of the earth;* and its theories, therefore, even with regard to inorganic, dead matter, are crude and undigested, and must remain so. Yet geology has pretended to deny and combat some Biblical truths; while the language of some geologists flauntingly condemns the Bible. God has preserved His people from "intruding into those things which man hath not seen, vainly puffed up by his fleshly mind;"† but, be it as it may, neither geology nor any other material science is the way to teach the Gospel or establish Christian truth. It is true "The works of the Lord are great, sought out of all them that have pleasures therein,"‡ in the 7th verse of the same chapter this is explained, "The works of His hands are verity and judgment: all His commandments are sure." This is very different from prying into what the world was, and how it was formed before God said, "Let the dry land appear." Believing "The Great Pyramid" to be a Messianic erection, we may rejoice in its revelations, seeing how true is Scripture. "He

* Jer. xxxi. 37.

† Col. ii. 18.

‡ Psa. iii. 2.

hath made His wonderful works to be remembered : the Lord is gracious and full of compassion.”*

I desire here to draw attention to the following, extracted from Doctor Hannah's Bampton Lecture of 1863. Lecture V. 164—5, where he writes thus on Genesis:—“The first four chapters are rather theological than historical : they belong to the head of pure revelation, rather than to that of ordinary narrative. They embody matter which no *conjecture* could have searched, which no *tradition* could have furnished, the fundamental truths about God's purpose and God's workings in creation : and about the innocence, the sin, and the fall of man.”

This appears to me to be true to Scripture; and viewed in the light of these sentiments we get to see wondrous things not discernible by any other theory, the word quoted “theological” must include prophetic views or we shall lose half its beauty.

We now come to the fourth day, when God garnished the firmament with the glories of the heavens, and gave those wondrous creations to sympathize with the earth, and be for signs, and for seasons, and for days, and years.

We know from the Scriptures this earth was prepared for the glorious manifestation in the person of our Lord Jesus Christ of the wondrous mercy and love of God in our redemption, and it is in this view more than any other we behold, “That the heavens declare the glory of God ; and the firmament sheweth His handy-work,” † for they are created intelligences. “Give ear, O ye heavens, and I will speak, and hear, O earth, the words of My mouth.” ‡ Surely nothing can be plainer, for what says St. Peter, § “Of which salvation (ours) the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you.”

“Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that shall follow.”

* Psa. iii. 4. † Psa. xix. 1. ‡ Deut. xxxii. 1. § x. 10, 11, 12.

“Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into.”

Angels marvelling at the wondrous condescension of God: shows us that the work of God on our earth is not for us only but for His praise and glory throughout the heavens—their desire is to see more and more of His wondrous love and mercy—they do not seek to know how God created this earth, it is sufficient for them to know that God did create it. And let us say with David,* “Praise Him, ye heavens of heavens, and ye waters that be above the heavens.”

“Let them praise the name of the Lord; for He commanded and they were created.” Doing this we are in sympathy with the inhabitants of heaven.

There are numerous Scriptures that show the sympathy of angels with us—let one suffice: † “I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety-and-nine just persons, which need no repentance.”

We know from the Scripture that the sun, moon and stars are spoken of metonymically: one example may suffice to show this, as in Joseph's dream, where the patriarch and prophet Jacob distinctly recognises them as standing for himself, wife and sons (Genesis xxxvii. 9, 10). Again, our Saviour is called “The Sun of Righteousness,” ‡ “The bright and Morning Star,” § and the angels of the Churches are called stars; and addressed as the earthly ministers presiding over the Churches (Rev. i. 20, and ii. 1); thus it is evident those bright orbs were placed in the firmament for our benefit: they teach us to look up, not down, and their fructifying influence on the earth the most ignorant feel and know; seed time and harvest demonstrate this; but I wish to go a little farther. Seeing how often Moses, Isaiah and others of the prophets

* Psa. cxlviii. 4. † Luke xv. 7. ‡ Matt. iv. 2. § Rev. xxii. 16.

apostrophize the heavens and the earth, is it not probable there is allusion to something definite on the earth, as a witness for God in connexion with the heavens, that when revealed should be as palpable to our earthly senses, as the heavens are to our mental contemplation? I think so, and that "The Great Pyramid" will prove to be this witness. Let us remember our Saviour says, "I will utter things which have been kept secret from the foundation of the world." It is needless almost to say, we know this by the Holy Spirit given to us, which is gradually leading us into more and more knowledge of prophetic truth. In a letter I received from Charles Casey, Esq., of Pollerton Castle, Carlow, he points out very forcibly a solid reason for the mystery of "The Great Pyramid" not being earlier unfolded. He says, "But suppose the case of Moses being inspired to write a book succeeding 'Genesis' and before 'Exodus,' called, let us say, 'Pyramid,' stating that this structure had been builded under Divine inspiration, and contained the highest cosmic and ethical truths—what would have been the result? why, this, That the building being found to contain no written inscription, its character as a record would have been transferred to its substance, and it would have become the most gigantic idol in the world."

We now come to the fifth day, when God said "Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven."

It is remarkable that our Saviour's ministry was in the commencement of the *fifth* millenary of the world to fulfil the law contained in the Pentateuch in FIVE books; that our Lord came to give us light and life, and the fowl may be said to be our prototype, inasmuch as the doctrine of the resurrection preached by our Lord, who said "I am the resurrection and the life,"* enables our souls to soar above the earth. Thus we see our Lord crowning the ministry of Moses as lawgiver and prophet, and it seems to me a

* Jno. xi. 25.

marvellous wonder that *five* should be "The Great Pyramid" number, and that it should be crowned by that headstone, type of our Lord, at the placing of which "the stars of heaven sang together, and all the sons of God shouted for joy."* But there is also another wonder connected with it that would be more marvellous still, if "The Great Pyramid" is not a Messianic erection, viz., its metrology is the same as "The Ark of the Covenant," and the Pyramid cubit the same as that which Moses declared to be the cubit of the Lord our God.

"On the 6th day we find God said, let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so."

"And God made the beast of the earth after his kind, and cattle after their kind, and everything that creepeth upon the earth after his kind: and God saw that it was good."

"And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth."

"So God created man in his *own* image, in the image of God created he him: male and female created he them."

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

One of the fruits of geological search has led to the theories of the two creations, a preadamite man, and a trinity of worlds—all this serves to show we are no better now than when before the Flood "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually,"† for viewed in its proper Scriptural light all is harmonious—there is no second creation, no discordance between

* Job xxxviii. 7.

† Gen. vi. 5.

the 1st and 2nd of Genesis, as is attempted to be shown—in fact, they both blend together; and the second, evidently given us for our everlasting joy in this world and the next, opening out to us prophetically and typically our union in the Lord Jesus Christ: the dual union of the first Adam is shown in the first chapter—the dual union of Christ and His Church is shown in the second. Hence the condescending love and mercy of God gave us the wonderful explanation of Eve's creation, foreknowing we should need it after Adam's fall. I would call attention to three things: 1st, there was no second breathing of the breath of life into Eve, she was one with Adam, "A living soul:" does not this beautifully accord with the declaration in the first chapter, "Male and female created He them." 2nd, It should be noticed as to the result:—"Therefore shall a man leave his father and his mother and shall cleave unto his wife; and they shall be one flesh:" this being stated before the Fall shows the prophetic character of this chapter.

3rd, The dual union of Christ and His Church is beautifully shown from the 25th verse to the end of the 5th chapter of Ephesians. I quote only two verses, earnestly beseeching the reader to consider the whole.

30th—"For we are members of His body, of His flesh, and of His bones."

32nd—"This is a great mystery; but I speak concerning Christ and the Church."

I would here call attention to the deep sleep God caused to fall on Adam before making Eve out of one of his ribs. Now we know our Lord came of Eve without the man, thus leading up to our heavenly Creator, and out of the side of our Saviour came forth blood and water, hence the deep sleep that fell on Adam would serve to typify ALL sleeping in Jesus till the Church is completed through the atoning sacrifice of Christ's wounded side.

It is strange the writers on the theories I have mentioned make no allusion to our second creation, spoken of by St. Paul: "For we are His workmanship created in Christ Jesus unto good

works;”* again in Colossians:† “And have put on the new man, which is renewed in knowledge after the image of Him that created him.” Surely! if they saw clearly we are really created anew in Christ Jesus, they would see in that 2nd chapter of Genesis, love, mercy, and our everlasting union in Christ without any incongruity—and they would see in the 5th verse a simple metonymy, alluded to by our Saviour and easily understood, viz., “Every plant which My heavenly Father hath not planted shall be rooted up.”‡ The Garden of Eden is so evidently typical of the “New Jerusalem” as to call for little comment. It was lost to us at the Flood, and, may be, will prove to be the “New Jerusalem,” increased and beautified for the redeemed Church—but this is an hypothesis for which I have no scriptural ground. The 19th verse, which so many stumble at, is evidently a prophetic metonymy: “And out of the ground the Lord formed every beast of the field, and every fowl of the air, and brought them unto Adam to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof.” This is precisely what our Lord will do when He calleth His own sheep by name, and apportioneth their place in His eternal kingdom. To give a name denotes property in the person or thing, thus Christ was named from heaven to denote God’s property in Him. And when our Lord said when on earth, speaking of Herod, “Go ye and tell that Fox,” the metonymy carries with it an allusion to the Fall, for though Adam and Eve were not cursed but only judicially punished, yet the ground was, and as we live by its produce, we have animal characteristics to contend with: thus an apostate is said to return “as a dog to his vomit, or a sow that was washed to her wallowing in the mire.”§ The allusions in Scripture to our animal nature are too numerous to mention; but in the judicial punishment of Adam and Eve we can see judgment tempered with mercy, for in labour is health, and a woman’s happiness in a husband she can respect and look up to,

* Ephes. ii. 10. † Col. iii. 10. ‡ Matt. xv. 14. § 2 Peter ii. 22.

and by the sweat of our brow we gather the fruits of the field for our natural life. So the "blood and sweat" of Gethsemane and the cross secured for us eternal life. And the promised seed of the woman came and fulfilled the promise made to Adam when sentence of death was passed on him and the hope of eternal life given to him. So let us never forget "The Lord taketh pleasure in them that fear Him, in those that hope in His mercy."*

* Psa. cxlvii. 11.

CHAPTER III.

"And all that dwell upon the earth shall worship Him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 8.

"For I say, through the grace given unto me, to every man that is among you, not to think of *himself* more highly than he ought to think ; but to think soberly, according as God hath dealt to every man the measure of faith."—Rom. xii. 3.

I now come to the sacrifices of Cain and Abel, one of which was accepted—the other rejected. As I may not go out of Scripture, I of course look on the sacrifice of Abel as a type of our Lord and Saviour Jesus Christ on Calvary, and on Abel himself as representing Jesus—the Lord being both our Altar and Sacrifice. Cain, on the contrary, typified those who exclaimed, "We will not have this man to reign over us,"* inasmuch as he would not bring a sin offering—faith in which secured Abel's acceptance.

I have looked over many learned works, and find on one point all agree, and that is, that the appearance of God was Anthropomorphous ; indeed I cannot conceive it otherwise. This being so, I conclude our Lord appeared as Melchisedeck—King and Priest of the Most High God. I cannot but think the whole relation, if prayerfully considered, shows this ; for He had the power to accept or reject the sacrifice, and the power of giving a judicial sentence.

I would here call attention to Abel being killed by a brother. There being no account of any contention between them, it is to be presumed he had given no cause for Cain's conduct. The Lord Jesus Christ, let us remember, was crucified by His

* Luke xix. 14.

brethren, and there is much for meditative consideration in the similarity of their punishment: "When thou tillest the ground, it shall not henceforth yield thee her strength: a fugitive and a vagabond shall thou be in the earth."* Again, the Lord set a mark upon Cain, and so with the Jews; for Isaiah, speaking when "Jerusalem is ruined, and Judah is fallen; because their tongue and their doings *are* against the Lord, to provoke the eyes of His glory."

"The shew of their countenance doth witness against them; and they enclose their sin as Sodom, they hide *it* not. Woe unto their soul! for they have rewarded evil unto themselves."†

Is it not so to this day? Does not the countenance of the Jew testify to the crucifixion of our Lord? The condition of the land of Palestine is one proof, and the dispersion of the Jews another.

For a reason to be shewn hereafter, I call attention to the genealogy of Cain being given *without dates* down to Lamech, "who said unto his wives Adah and Zillah, hear my voice; ye wives of Lamech, hearken unto my speech: for I have slain a man to my wounding, and a young man to my hurt."

"If Cain shall be avenged sevenfold, truly Lamech seventy and sevenfold."‡

The commentators I have read on this seem to consider that Lamech alludes to an accidental homicide. I hold the same view, and think there is a reference to this by our Lord. "Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?"

"Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven."§

We are informed that in the days of Enos, the grandson of Adam, men began to call on the name of the Lord; this is most important, as showing the descendants of Seth as believing in our Saviour: there is little doubt they were well instructed. Probably,

* Gen. iv. 12. † Isa. iii. 8, 9. ‡ Gen. iv. 23, 24. § Matt. xviii. 21, 22.

the garden of Eden remained till the flood, and the Cherubims and flaming sword still guarded the way to the Tree of Life: we afterwards find the sons of Enos distinctly called the sons of God.

I cannot pass the words, "Name of the Lord," without calling attention to its importance; in God's instructions after the deliverance from Egypt we find it written, "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared."

"Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions, for My name is in Him."

"But if thou shalt indeed obey His voice, and do all that I speak; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries."*

The prophet and patriarch Jacob, when blessing the sons of Joseph, said, "The Angel which redeemed me from all evil, bless the lads."† Now, as there is no redemption out of Christ, the word Angel in both passages seems to imply that Christ was the Angel of the Covenant made before all worlds.

Before giving the genealogy from Adam *with dates*, we remark that this reference to Enos, seems to imply that the descendants of Cain did not call on the name of the Lord, and were therefore called "sons of men," in contradistinction to those who did; who are called "sons of God,"—the Cainites like their ancestor, not worshipping God in the faith of the Lamb slain from the foundation of the world; but preferring to trust in their own righteousness: descendants are with us to this day.

We now come to Enoch, the seventh from Adam, of whom it is written, "And Enoch walked with God: and he was not; for God took him."‡ St. Paul comments on this passage thus, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God."§ And Jude speaks

* Exodus xxiii. 20, 22. † Gen. xlviii. 16. ‡ Gen. v. 24. § Heb. xi. 5.

of Enoch as a prophet, "Saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."*

These Scriptures shew how well the Antediluvians were instructed, and that they knew of the salvation of sinners in the promised "Seed of the woman."

We now come to consider what, without the Scriptures, would be hard to comprehend, viz., "That the sons of God saw the daughters of men that they *were* fair; and they took them wives of all which they chose."†

We know, after the flood, how cautious the Patriarchs were in respect to marriages. We know also the commands of God by Moses, "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son; nor his daughter shalt thou take unto thy son."

"For they will turn away thy son from following Me, that they may serve other gods; so will the anger of the Lord be kindled against you, and destroy thee suddenly."‡ The forcible truth of disobedience to this injunction bringing its prophetic results we have in the history of the Jews, and doubtless it greatly contributed to bring on that great wickedness which caused God to bring the flood upon the earth.

It has been strongly argued that the "sons of God" in the foregoing passage were Angels, and the first chapter of Job is attempted to be drawn in as confirmatory; but I think from the reason I have adduced all idea of Angelic intercourse with the daughters of men may be dismissed; and if we examine the first chapter of Job with due care, we shall find the sons of God to be simply the sons of Seth, believers in the redemption promised after the Fall.

* Jude 14, 15.

† Gen. vi. 2.

‡ Deut. vii. 3, 4.

I have heard that it is entertained by the Jews, that there is a scene in heaven to correspond with what regards their nation on earth.

1st. In regard to the ark, the mercy-seat with the cherubims, the table and furniture, the candlesticks and instruments thereof. God commands Moses, "And look that thou make them after their pattern, which was shewed thee in the mount."*

2nd. The vision of Michaiah "Hear thou therefore the word of the Lord: I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand, and on His left."

"And the Lord said, Who shall persuade Ahab, that he may go up and fall at Ramoth-gilead? And one said on this manner, and another said on that manner."

"And there came forth a spirit, and stood before the Lord, and said, I will persuade him."

"And the Lord said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And He said, thou shalt persuade *him*, and prevail also; go forth, and do so."

"Now therefore, behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath spoken evil concerning thee." †

3rd. St. John being taken up to heaven to see the visions of the Apocalypse. This is of the highest importance in getting a right view of the first chapter of Job; for we find it stated, "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels,"

"And prevailed not: neither was their place found any more in heaven."

"And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world. He was

* Exodus xxv. 40.

† 1 Kings xxii. 19, 23.

cast out into the earth, and his angels were cast out with him.”

“And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night.”*

It is easy to discern in the first chapter of Job an exact counterpart of Michaiah in the 1st Kings;† in each case the commission is given in heaven, though the transactions take place on earth; and the predicted death of Ahab at Ramoth-Gilead, not more true and certain than the misfortunes, or rather trials, of Job: this is evident from his first seven sons and three daughters not being restored, having been really dead, for we find “his brethren and all his sisters, and all they that had been of his acquaintance, came to comfort him, and all the evil that the Lord had brought upon him;”‡ but no mention of his children, though we find he begets a fresh family, as is shewn by his naming his daughters, and giving them an inheritance among their brethren.

It is remarkable that the gradual unfolding of prophecy in these last days, spoken of by Daniel, should be the time when the Book of Job is attracting more than usual attention; and the Great Pyramid gives up its secrets—the two last shedding light one on the other—Job as a heavenly witness, the Great Pyramid the earthly witness, as by it is given earthly proof of the wondrous signs of the heavens: both evidently witnessing for God from the dispersion to Abraham. Jeremiah evidently points to the great Pyramid in his address to the Lord God, when he says, “Which has set signs and wonders in the land of Egypt, even unto this day, and in Israel, and among *other* men; and hast made thee a name, as at this day.”§ Observe! this declaration Jeremiah makes before alluding to the wonders of Israel’s deliverance from Egypt, and the statement “among

* Rev. xii. 7, 10.

† 1 Kings xxii. 19, 23.
§ Jer. xxxii. 20.

‡ Job xlii. 11.

other men," fully establishes it as what will be known as the Altar and Pillar for a sign and a witness (spoken of by Isaiah, 19th chapter) unto the Lord of Hosts in the land of Egypt; when "Israel shall be the third with Egypt and Assyria, even a blessing in the midst of the land."* Then indeed will it be a witness for God "among *other men*" besides Israel. Again, this address to the Lord God follows His redemption of the field of Anathoth—the right of redemption being His to buy it—an evident type of the redemption of the world by our Lord, as shewn by the new song sung when our Lord took the Book of His inheritance to open its seals:—"Thou art worthy to take the Book, and to open the seals thereof: for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."† Jeremiah, in like manner, after delivering the purchase to "Baruch, the son of Neriah," prays, dwelling on the greatness and goodness of God.

Moreover Job was no ordinary prophet, for it was given him to know and in faith express clearly a view of the last time, for he boldly states, "I know *that* my Redeemer liveth, and that He shall stand at the latter day upon the earth:

"And though after my skin worms destroy this body, yet in my flesh shall I see God."‡

Now is it probable that Job, so highly taught of God, of whom the Lord said "that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil,"§ would be ignorant of the erection of the Great Pyramid, its purpose and end? It is shewn he was not: for God, speaking to him out of the whirlwind, asks, "Who hath laid the measures thereof, if thou knowest? or who hath laid the line upon it?|| The question evidently implies, to my mind, that Job was acquainted with its important secrets, its heavenly meteorology and cosmic properties, and why a smooth orient casing, reaching to its

* Isa. xix. 24. † Rev. v. 9. ‡ Job xix. 25, 26. § Job i. 8.
|| Job xxviii. 5.

apex, should have been drawn over for the concealment of its prophetic utterances till the last days; and it is not improbable this knowledge led him to exclaim, "I know that my Redeemer liveth": for the Great Pyramid points to the end of the Christian dispensation, as a witness for God in the last days, of mercy rejected that called for the judgment of the dispersion; and to shew the world that "God is a great God, and a great King above all gods."*

I found the following in "Delitzch," who is considered the most eminent commentator on the "Book of Job." It appears so marvellously apposite to what I have written. Without "The Book of Job" "The Great Pyramid" would be wanting in a Scriptural foundation, and without "The Great Pyramid" the 4th, 5th, 6th, and 7th verses of the 38th chapter of Job would be incomprehensible, but united their testimony is incontrovertible.

There is a slight variation in Delitzch's rendering of the verses from our Authorised Version. I give his as his comment is thereon:—

4 Where wast thou when I established the earth? Say, if thou art capable of judging.

5 Who hath determined its measure, if thou knowest it, or who hath stretched the measuring line over it?

6 Upon what are the bases of its pillars sunk in, or who hath laid its corner-stone,

7 When the morning stars sang together, and all the sons of God shouted for joy?

On these verses he remarks—"The founding of the earth is likened altogether to that of a building constructed by man." Precisely so; and I confidently ask, Is there not in these verses *prima facie* evidence that such a building existed? If so, it must have been built by authority from God, or its language would be inapplicable to the Almighty. It also follows, from the very

* Psa. xciv. 3.

nature of the questions, that its cosmic properties must be in a relative proportion to the earth itself; without this the questions would be unintelligible. Grant this, and all is harmonious. "The Great Pyramid" does this, and there is no other building on earth that does; hence we have a Scriptural proof of "The Great Pyramid" being a heavenly-appointed building, expressly constructed to be a witness for God on earth while time lasts. The lessons it teaches of God's foreknowledge, and all His glorious attributes, find their solution in the Scriptures of Truth—THE BIBLE—and I feel certain Job was well aware of the erection of "The Great Pyramid," for all the questions put to Job were to shew him his impotency.

I cannot quit this part of the subject without calling attention to the rendering of the 6th verse by the late John Taylor, and adopted from him by the Astronomer Royal for Scotland, Professor Piazzi Smyth, as it is much more forcible in establishing the truth of the view I have taken. He asks:—

"Whereupon are the sockets thereof made to sink (the foundations thereof fastened)? or who laid the corner-stone thereof?" To ascertain the full importance of this, see "Life and Work," vol. iii. pp. 588, 589. Published by Edmonston and Douglas.

In the genealogy of Ham we find mention made of the Philistine and Capthorim, who we learn from Scripture were once located in Egypt. The genealogy of Cain is partly given without dates; so also is a portion of Shem's genealogy given without dates. Immediately afterwards we have the building of the Tower of Babel, and then, following the dispersion, we have the genealogy of Shem through Arphaxed, with dates down to Abraham, precisely as, in 4th chapter after the birth of Enos, we are told, "then began men to call on the name of the Lord," and the genealogy of Seth with dates follows; so the same here, the building of the Tower of Babel intervenes. In the one case we are told what "The Sons of God" did, viz., Call upon the name of the Lord, and here we see how "The sons of men" do exactly the

reverse. I hope to be able to show the Great Pyramid effecting that which "the sons of men" tried in vain to accomplish, and for doing which they were scattered abroad; and their work (what is left of it) is described as a burst mountain; while the Great Pyramid stands in all its majestic greatness to give forth cosmic and ethical truths that call upon the sons of God now, as in the days of Enos, to praise Him alway, "who alone doeth great wonders, for His mercy *endureth* for ever."* And what a mercy it is for the people of God to have such a gigantic, wondrous witness for God's truth against its numerous assailants in these last days, standing

"Like the cerulean arch we see
Majestic in its own simplicity."

It may not be superfluous to call attention to the authorship of the Book of Job. If the view I take of it through Scripture alone is correct, it amazingly confirms what I have written and propose writing.

Delitzch allows Job to be a prophetic book; and, in fact, a Messianic Scripture, and he gives learned dissertations on its authorship, but I think the words of our Lord prove Moses to have been the author, "For had ye believed Moses, ye would have believed Me, for he wrote of Me." Now where throughout the Pentateuch shall we find a plainer reference to our Lord than Job's exclamation, "I know that my Redeemer liveth." Besides, Job in his affliction gives forth many prophetic utterances having reference to our Lord's passion, for instance, "They gaped upon Me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me."† Job may be looked on as a type of Christ. I give one proof, Job says, "for I have not concealed the words of the Holy One."‡ Our Lord says, "For I have given unto them the words which thou gavest unto Me."§ It seems all but in-

* Psa. cxxxvi. 4. † Job xvi. 10. ‡ Job vi. 10. § John xvii. 8.

credible to me how any one studying Job in the light of our Lord's life can doubt Moses being the author. If we are Christ's, however, our variations in scriptural views only serve to blend the Scriptures into a most harmonious whole, reflecting the glory of God in a merciful Saviour.

CHAPTER IV.

“And the Lord said, My spirit shall not always strive with man, for that he also is flesh : yet his days shall be an hundred and twenty years.”—Gen. vi. 3.

“God shall enlarge Japheth, and he shall dwell in the tents of Shem ; and Canaan shall be his servant.”—Gen. ix. 27.

THESE words cannot be lightly passed over. Did the Spirit of God cease to strive with man at the beginning or the end of the hundred and twenty years? This is an important question, but I reserve the consideration of it till we come to the end of the Christian dispensation, and proceed to consider Noah’s blessing on Shem and Japheth that shadowed forth the “two bands of Jacob” (Gen. xxxii. 10); and the two houses of Israel, and the mutual union and blessing of all.

“Blessed be the Lord God of Shem.” This I consider implied Shem to be the progenitor of our Lord. With this exception the blessing was mutual, for Japheth was to dwell in the tents of Shem, intimating a thorough intermingling of their descendants after Messiah’s coming ; and if we are descendants of *Japheth*, as all the learned ethnologists allow, we have but to shew we are Ephraimites, to see clearly that in us this is fulfilled. I shall endeavour to do so.

In Ezekiel xxxvii. 15—17 we read thus, “The word of the Lord came again unto me, saying, Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions: then take another stick, and write upon it, For Joseph, the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick ; and they shall become one in thine hand.”

This evidently points to our Lord uniting both houses of Israel

by His own almighty power; but it by no means follows that, though the type showed an instantaneous union, the antitype was to do so, for it appears to me from Scripture that the works of the Lord in providence and grace have to be "sought out by all those who have pleasure therein" (Psa. iii. 2). Now when the three thousand were added unto the Church on the day of Pentecost, we know that, although there were there devout Jews from every nation under heaven, there were also those of Judah; for St. Peter says positively, "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain" (Acts ii. 23): this is also a proof of the efficacy of our Lord's merciful prayer: "Father, forgive them; for they know not what they do" (Luke xxiii. 34).

Here then we see the two sticks taken into the hand of our Saviour, to be gradually made into one. We know the Gospel came into England in the first century, and that a Christian Church was established, when Gregory sent his Roman Mission; from which it follows that early Hebrew or Gentile Christians came to England, preached the Gospel, and became interwoven with the descendants of Japheth. There are three very significant facts that show this. Those we know as Jews in the present day are distinguished by the facial type notified by Isaiah iii. 9. Yes! "The show of their countenance" witnesses to their being the descendants of those who crucified their Messiah, and who still maintain the unsanctified temper of their ancestors; while the descendants of those who believed in Christ have become like David (in a great measure perhaps through connection with Japheth), "Ruddy, of a beautiful countenance, and goodly to look to" (1 Sam. xvi. 12); or, as the Beloved is described in Cant v. 10, "white and ruddy."

Let us now consider the three facts alluded to: 1. I call attention to the words, "for Joseph, the stick of Ephraim, and for all the house of Israel his companions." Observe! Ephraim is not alone, but the promised blessings of Ephraim are a distinguish-

ing mark. I name two only. One is "We have become a company of nations" (Gen. xxxv. 11). A promise to Jacob, confirmed by Jacob to Ephraim (Gen. xlvi. 19); the other is, "thy seed shall possess the gate of his enemies" (Gen. xxii. 17). A promise to Abraham, confirmed by Moses, "he shall push the people together to the ends of the earth" (Deut. xxxiii. 17). Now, holding Gibraltar, Malta, Cape of Good Hope, Straits of Malacca, Hong-Kong, and the sea-ports of Hindostan, with Bombay and Aden, which way can our enemies turn that we do not possess the gate?

Our second fact regarding Japheth requires no comment, we are united with Shem in the West, and dwell with him in the East.

Our third fact regarding Judah is the possession and propagation of the Word of God, which must come forth of Judah; the Gentiles are only a graft that must be nourished from the root; what folly would it be to expect a Gentile to instruct and convert a Jew? The Society for Propagating Christianity among the Jews is said to have converted numbers who have been the means not only of converting more, but of awakening Judah to such a degree, that there is an evident movement of the dry bones.

Thus we see the descendants of Shem and Japheth united with Judah and Ephraim, proclaiming even to the ends of the earth, "The Lord cometh" (Jude 14).

One remark more. The persecution which the Jews suffered in the dark ages, in foreign countries, was from real hatred; in England it was not so; they were tolerated till they were considered to be worth plundering, and it was then principally for the protection of selfish interests, and much deceit had to be practised to incite the people to do so, and even then they found among the English, sympathy, friends, and benevolence, such as no other nation exhibited: this is remarkable.

We now come to the building of the Tower of Babel, "And they said, Go to, let us build us a city, and a tower, whose top *may reach* unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. xi. 4).

The building of the Tower of Babel, being placed between two genealogies of them, appears to point out that the descendants of them had nothing to do with it; and it is to be well noted that both genealogies are the same to Peleg when the earth was divided (Gen. x. 25; xi. 16). Here they are dis-united, the first being from Joktan, Peleg's brother, and the second from Peleg continued down to Abraham.

There are three buildings mentioned in Scripture with which our Lord was manifestedly connected. The Tower of Babel, the Temple of Solomon, and the second Temple. The first we see occasioned the division of nations (the bounds of which were set according to the number of the children of Israel, who were to be descendants of Peleg,* ancestor of Abraham), the confusion of language, and the dispersion throughout the earth. From the narrative we find the Lord came down from heaven for this especial purpose, and we are not left in ignorance why God did so, for our Lord Himself tells us "The stone which the builders rejected, the same is become the head of the corner" (Matt. xxi. 42). As we know of no other building to which our Lord could have referred, surely it is a true deduction that it was Babel; this being so, the whole verse shows evidently that our Lord refers to this stone as typical of Himself, as a *head* stone. We now consider the word "rejected;" this surely implies an offer if not expostulation, as in the case of Cain: "If thou doest well, shalt thou not also be accepted?" (Gen. iv. 6). We have, however, more than this to shew what we have stated as scriptural truth, viz., the motive ascribed to the builders of Babel, "And they said, Go to, let us build a city and a tower, whose top may *reach unto* heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth" (Gen. xi. 4). Here three things present themselves to our

* Taking the chronological date of the Deluge from Archbishop Usher, and adding the precise number of years mentioned before they begat descendants, named in the genealogical list, we find the time of the dispersion to be in Peleg's life, when, as stated (Gen. x. 25), "the earth was divided."

notice: First, they would get to heaven without divine assistance. At this point it is reasonable to conclude our Lord expostulated with them; the second seems to point to this, "And let us make us a name." Now we know from Prov. xviii. 10; "The name of the Lord is a strong tower; the righteous runneth into it, and is safe." To give a name in Scripture denotes lordship and ownership over that which is named; thus we find the Lord brought every beast of the field, and every fowl of the air unto Adam to be named, this denoting his lordship and ownership over them. In like manner we find Nebuchadnezzar changed the names of Daniel, Hananiah, Mishael and Azariah to Belshazzar, Shadrach, Meshach and Abednego, to shew his property in them. Our Lord before He was born had an angel sent from heaven to announce His name, shewing He was the appointed Messiah of God, "And thou shalt call His name JESUS, for He shall save His people from their sins" (Matt. i). We are further informed why the prophet called Him Emmanuel, viz., to shew that Jesus was "God with us." Thus persevering to make a name for themselves, they rejected the Lord their God as their Saviour, which brings us to the third paragraph, "lest we be scattered abroad upon the face of the whole earth." We have a similar transaction, that may almost be considered the antitype, in the rejection of Christ by the Jews, for they said (Caiaphas the High Priest being one of the number), "If we let Him thus alone, all men will believe on Him, and the Romans shall come and take away both our place and nation."

The result was the same in both cases. In the first, the builders' rejection of our Lord caused the very judgment they combined in their own wisdom and strength to prevent; and the same in the second, the rejection of Christ by the Jews occasioned the destruction of their place and nation. In both cases, if God in His mercy had not come forward in judgment, the result to the world would have been fearful indeed, and God, in compassion to our infirmities, shows us this when He condescends to give us sufficient information for our intellect to be able to grasp its truth

and our hearts to feel it, when we receive Christ as our "Tower of Strength;" for God says, "And this they begin to do: and now nothing will be restrained from them, which they have imagined to do" (Gen. xi. 6); therefore the dispersion became requisite for the preservation of His believing people, and as their reward "He set the bounds of the people according to the number of the children of Israel" (Deut. xxxii. 11).

We now come to the Great Pyramid itself; and before I attempt to shew why I believe it to have been built by divine inspiration under Melchisedek, I would ask one or two questions. Is not distinction among our fellow-men one of the strongest passions of our nature? Is it not the great incentive to study? Believing these two questions must be answered affirmatively, the great names handed down to us, from the building of Solomon's Temple, of great architects, musicians, sculptors and painters shew this, how comes it then that the Great Pyramid gives no name whatever? though for mathematical correctness, and wondrous workmanship internally, it remains even to the present day unsurpassed. Can it be supposed for a moment that if such knowledge and skill and science as it shows, had belonged to man or any number of men, there would have been no record of it? surely there would—but here we have its internal wonderful delineations sealed up for over four thousand years, and why so? if it were not as a witness for God's truth in His Holy Word when it was to be assailed by infidelity and the sneers of the "wise in their own conceits?"

Take for granted what all Egyptologists say, that Egypt was conquered without a battle, that the Hyksos, or shepherd kings, marched with a great force into Egypt, built the Great Pyramid, enforcing the menial services of the Egyptians in the work, and that idolatry was subdued also, as well as the nation during the period; and that after the Pyramid was built, they were all allowed quietly to leave, and that they went and built Jerusalem. From this I conclude, that the descendants of Shem and the

Caphtorims, or Philistines of Caphtor, or both combined, were the principal builders. If our Lord used the Caphtorims, they joining the Shemites in their march into Egypt, being a small people, on whom the Egyptians would have revenged themselves, after the Shemites had left Egypt, our Lord had compassion on them, and delivered them, as we read (Amos ix. 7), "Have not I brought up Israel out of the land of Egypt?" This shows our Lord at the Pyramid when the Head-stone was placed. And the Philistines from Caphtor, and the Syrians from Kir?—a reference to Ham's genealogy (Gen. x. 14); as well as Jer. xvii. 4, where he says, "for the Lord will spoil the Philistines, the remnant of the country of Caphtor;" which shows that the Philistines and Caphtorims were looked on as one, and were brought up from Egypt, and settled in Palestine by our Lord. I therefore infer, He caused the Shemite invasion of Egypt, the building of the Great Pyramid, and their after settlement at Salem. The after appearance of our Lord as Melchisedek, King of Salem, leads me to believe that all His appearances from Babel to Abraham was as Melchisedek. Here it becomes requisite to show that Melchisedek was really our Lord.

Isaiah thus writes (ix. 19), "In that day shall there be an altar to the Lord in the midst of the land of Egypt; and a pillar, at the border thereof, to the Lord." "And it shall be for a sign and for a witness unto the Lord of Hosts in the land of Egypt."

Cursory readers take this altar and this pillar as something to be erected, overlooking the fact that there is neither past or future where aught is stated in reference to God, for instance, in the 8th of Proverbs, where our Saviour is spoken of under the character of wisdom. Alluding to the creation of our earth, we find it written in the 30th and 31st verses:—"Then I was by Him as one brought up with Him, and I was daily His delight, rejoicing always before Him. Rejoicing in the habitable part of the earth, and My delights were with the sons of men."

Thus you see our Saviour's delights were with the sons of men be-

fore they were created; hence, all is present with God, consequently the declaration in Isaiah may speak of an altar and pillar long erected, but not used as a witness for God till the last days, and then we shall look of course for an erection superhuman, showing forth the foreknowledge of God.

Carry this view into the 110th Psalm: "The Lord said unto my Lord, Sit thou at My right hand, until I make thine enemies thy footstool." No Christian has ever denied that this is said of our Lord Christ; this being so, the 4th verse having reference to the 1st verse, proves the fact: "The Lord hath sworn, and will not repent, Thou art a Priest for ever, after the order of Melchisedek."

In Hebrews (chapter five) we read thus, 5th and 6th verses: "So also Christ glorified not Himself to be made an High Priest, but He that said unto Him, Thou art My Son, to-day have I begotten Thee." As He saith also in another place, "Thou art a Priest for ever, after the order of Melchisedek." The 5th verse asserts the fact, and the 6th is in harmony with the 110th Psalm.

This is strong testimony to the fact of our Lord being Melchisedek. Yet we may from Scripture shew that our Lord, as Melchisedek, had to do with the Great Pyramid, as the great architect thereof; for God, speaking to Job out of the whirlwind, demands of him (Job xxxviii. 18), "Hast thou perceived the breadth of the earth? declare if thou knowest it all?" This implies that none but God Himself could know it, consequently none could have been the architect of the Great Pyramid but one who knew the counsels of the Almighty: and who could this be but our Lord Jesus Christ? Again, in the 6th and 7th verses, "whereupon are the foundations thereof fastened? or who laid the corner stone thereof; When the morning stars sang together, and all the sons of God shouted for joy?" We have already shown that the sons of Seth were called the sons of God from the beginning, and then, as now, were made, as saith St. Paul (2 Cor. vi. 1), "workers together with Him"—Christ—as the previous verses tell us.

We find another very significant proof in Psa. cxviii. 22, where we read, "The stone which the builders refused is become the Head-stone of the corner." How can we reconcile this with our Lord's declaration: "And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder" (Matt. xxi. 44). It is impossible for a foundation stone to fall, on which a building rests; but the head-stone of the Great Pyramid solves the problem (as was first shown by the late John Taylor in his book, "The Great Pyramid: Why was it Built? and Who Built it?") it being both head-stone and corner-stone.

It by no means follows that our Lord was personally present at the building of the Great Pyramid: it is sufficient that He gave the inspiration to the sons of Shem, and put His fear into the hearts of the Egyptians. We find a parallel case in Exodus xxxi. 2, and following verses: "See, I have called by name Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah:

"And I have filled him with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise cunning works, to work in gold, and in silver, and in brass, and in cutting of stones, to set *them*, and in carving of timber, to work in all manner of workmanship.

"And I, behold, I have given with him Aholiab, the son of Ahisamach, of the tribe of Dan: and in the hearts of all that are wise hearted I have put wisdom, that they may make all that I have commanded thee."

Note this, the Coffin in the King's Chamber of the Great Pyramid is of the same dimensions as the Ark of the Covenant. This amounts to more than a probability that the instructions given to Moses in the Mount were, in this instance, similar to those given for the Pyramid Coffin.

I have ever believed the Parables of our Lord to be founded on facts. Thus the Parable of the Prodigal Son seems to

refer to the sons of Abraham, to whom he gave gifts and sent them eastward, from his son Isaac, while he yet lived.

Again, in Matt. vii. 26, our Lord likeneth the wise man to one who built his house upon a rock, and the foolish to the builder on the sand: I cannot but think this has reference to Babel and the Great Pyramid. In its original state, it presented a smooth, polished surface, being cased in with a peculiar stone, admirably adapted for buildings.

In the 1st of Genesis we read, "And God said, let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days and years." There cannot be a doubt here of a sympathetic connection between earth and heaven. Hence Moses in his song (Dent. xxxii.), which all were commanded to teach their children, commences by apostrophising heaven and earth: "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth."

Geometry is the handmaid of Astronomy, and Astronomy tells us of the economy of the heavens; and let us remember they are for SIGNS, as well as for seasons, days, and years. It follows, then, that a building standing alone throughout the earth, that by Astronomical science is able to show the signs of the heavens built into it, must have been erected by superhuman direction. We hope to be able to show somewhat of this in our next chapter; and however feeble the effort may be, it may be the means, by God's blessing, of drawing the attention of the learned to it, who may throw more light on the subject.

CHAPTER V.

"Nevertheless He left not Himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness,"—Acts xiv. 17.

"Bring forth the blind people that have eyes, and the deaf that have ears.

"Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and shew us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth."—Isa. xliii. 8, 9.

"Knowest thou the ordinances of heaven? canst thou set the dominion thereof in the earth?"—Job xxxviii. 33.

The two questions here put to Job by our Lord are answered in the erection of "The Great Pyramid." It not only gives the laws of heavenly bodies, but from the heavenly bodies themselves, gives the date of its erection; and it not only predominates over all the buildings of Egypt, but over all the buildings of the known world. To quote a favourite expression of philosophers inimical to Christianity—"it gives the logic of inexorable facts:" for all the measurements calculated from the date of its erection give the *facts* stated by Mr. Casey, in the prefatory chapter, facts upon which no doubt has ever hitherto been thrown,—history and chronology being too strong for infidel animosity, confirmed as these two witnesses are by geometry and astronomy. If the latter pair squares the circle, and gives the number of days in the year, with the date of the Pyramid's erection from "the ordinances of heaven," the former gives the date of the birth and death of our Lord Jesus Christ, coinciding exactly with history and chronology; therefore "The Great Pyramid," being exactly in accordance with the questions put by the Lord to Job, and the recent obser-

vations of the Transit of Venus being in accordance with the Great Pyramid's measure of the sun's mean distance, we have testimony to its being an inspired superhuman erection. It is "*as an inexorable fact,*" that the Great Pyramid is a superhuman building, erected under the inspiration of our Lord as a witness in the days, then long future, but now present, when the truth of His Holy Word would be impugned, to show how, as God, He knew the end from the beginning; and not only so, but that God could erect a building by which the vastness of the heavenly ordinances of heavenly bodies could be shewn by simply calculating from a Pyramid inch. Can any of our scientific infidel philosophers shew from their theories any "*inexorable facts*" stronger than what I have adduced? if not, it is to be hoped they will cease endeavouring to undermine that faith, to the growth of which they are indebted for the many social blessings they enjoy. What do they not owe to their Christian forefathers who toiled and suffered, bearing the heat and brunt of a persecuting age to secure for them liberty and the means of cultivating their intellect? Surely it is ingratitude to undermine and deprive our children of the only solace on earth,—a Christian's hope.

I think, from what I have written, it cannot be gainsaid that, through the light of Scripture alone have the object and character of the Great Pyramid been developed, and that in a remarkable manner:—First, through Scripture, the late John Taylor, of Gower Street, discerned its erection for some high and holy purpose. His views he conveyed to Professor Piazzi Smyth. There they germinated into higher views and prompt action; and after great cosmic and astronomical discoveries, leading to the belief of its superhuman erection, came Charles Casey, to point out that it was still a carcase without blood in it, unless our Lord was seen in it. This led to those glorious discoveries of its truly Messianic character. Observe the beautiful analogy this gives of Scripture itself in the way it was written! the prophets enunciating their prophecies at different epochs, and *apparently* inconceivable utter-

ances; but at the time appointed the light of truth blends them in one beatific ray, that shows to all the glory of God in the face of our Lord Jesus Christ. So with the Great Pyramid: it shows forth the Almighty as the Mighty One beyond all gods; by His Son Melchizedec giving and shewing forth His dominion over all the earth, as well as the heavens, by building into it the ordinances of heaven.

Could a comparison (which it would be very absurd to try and make) be instituted between the results given for our faith in God's Holy Word, in what the Great Pyramid has already revealed to us, and those given by the theoretic disquisitions of our Tyndalls, Darwins, Huxleys and Mills, what an infinite distance would be apparent between them. The one gives you a firm footing on the Rock of Ages, with all the internal happiness of a living faith, and sure hope of eternal life: the other lands you nowhere, but leaves you with "a certain fearful looking for of judgment" (Heb. x. 27.

Whether the Egyptians, while assisting in the building of the Great Pyramid, understood aught of its purposes or not, they were constrained to work at it, and to restrain idolatrous worship while they did so; hence, we may infer they understood one thing evidently, viz., its supernatural and superhuman character. The memory of the deluge was yet so recent, and the dispersion such a proof of Almighty power, they could hardly fail so far as not to recognise it as an Almighty testimony against Babel, and they needed nothing but the building itself to proclaim it to be a lasting one. They evinced this after the builders had departed, and their fear of them passed away, by putting forth all the powers they possessed to build one like it for a memorial purpose, thus shewing all efforts of man end in death, while the Great Pyramid exhibits to this day, not by statue, picture, cartouche or manuscript, all of which might be mutilated or manipulated, so as to be disputed, but a solid structure of the earth's commensurability, that can give us even the ordinances of heaven in these

last days, as a witness to the truth of His Holy Word in all His prophets have written, and which His mercy gave to be written before the secrets of the Great Pyramid were revealed, to show us He is the God of "light and life."

I earnestly wish the Book of Job was more prayerfully searched into; what I have read of Biblical criticism concerning it seems not to come up to its scriptural purports, but this may be accounted for by the secret properties of the Great Pyramid not being known; but now, it is to be hoped, much truth will be elaborated by Christians of higher attainments than I possess; it is beyond conception worthy of most earnest consideration, for God Himself speaks to Satan (ch. i. 8), "Hast thou considered My servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God, and escheweth evil," thus Job being a perfect man (as far as sinful humanity is concerned, for thus I read it, inasmuch as the Book of Job itself shows this meaning), he was of course the most perfect type of our Lord, the only **RIGHTEOUS AND PERFECT ONE.**

As a great man and a rich man, he never forgot he was only a recipient of the mercy and goodness of a just and holy God, and as such dispensed it, for we find him saying (xxix. 11, 12), "When the ear heard me, then it blessed me; and when the eye saw me, it gave witness to me."

"Because I delivered the poor that cried, and the fatherless, and him that had none to help him;" this beautiful chapter is very typical.

Living so close to Egypt as Job did, and being a man of great influence, the adversaries of Christianity must allow that he would have known of the building of the Great Pyramid, and that he knew who built it, and to a certain extent why it was built, for it is written (Amos iii. 7), "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets."

Before we consider more fully the 38th and 39th chapters of Job,

let us think well over the last verses of Elihu's address (xxxvii. 23, 24), "*Touching* the Almighty, we cannot find Him out; He is excellent in power, and in judgment, and in plenty of justice: He will not afflict. Men do therefore fear Him: He respecteth not any that are wise of heart."

Thus Elihu prepared Job for the Lord's answer to him who speaks unto Him out of the whirlwind. Job soon found he had indeed darkened counsel without knowledge; but how mercifully the Lord deals with him in convincing him of sin (original sin), and man's impotency in consequence.

God commences by shewing His greatness in creation; by the building He has erected on it, of which Job knew (Job xxxviii. 4—7), then calls his attention to the wonders of the Deluge (viii. 11), then to the wonders of nature after the Deluge down to (31st) when he is asked, "Canst thou bind the sweet influence of the Pleiades." Now it is remarkable that from the building of the Tower of Babel, which led to the dispersion, the nations, with the exception of the descendants of Shem, and those in connection with them, lost the power of computing their chronology by the sun, if they ever possessed it, and had recourse to the stars for this purpose; thus Babel was additionally kept in remembrance by the confusion created in their archives, and by their having to use the lesser lights, amongst which they seldom chose the best, and all of whose ordinances they were unable to calculate with accuracy. But the age of the Great Pyramid is most accurately deducible and deduced from the Pleiades being on the meridian above the Pole, and *Alpha* Draconis being below the Pole, in the manner securely monumentalized and still to be seen in the duplex system of its (the Pyramid's) long and white-stone lined passages: and as this method, or rather a simpler modification of it, of using the Pleiades became at the dispersion the governing medium of all chronological calculations with the southern nations (see Haliburton's Essays), at the same time that it marked its exacter index on the Great Pyramid, a Christian can understand

“its, the Pleiades, sweet influence on the history of man since the Flood.”

I now come to consider the Grand Gallery of the Great Pyramid. Taking, what I hope I have proved, viz., its Messianic character from its measurements, giving the date of our Saviour's birth and death, we find it ending in 1881-2, which marks the end of the Christian dispensation. This date, it should be noted, was given by the late John Wilson, of Brighton, in his “Mission of Elijah,” some years before it was found in the Great Pyramid. He calculated it from the dates given in Daniel; and looking at the general expectation in the Christian world of the Second Coming of our Lord, we cannot give too much consideration to the subject. We are in 1876, with many prophecies yet unfulfilled, and with much of the Great Pyramid unknown: but we know that both are coterminous on a certain point at a certain era; and in the Great Pyramid we find marked, what, as yet, like unfulfilled prophecy, only conveys to us the instructive warning of our Lord, WATCH!

To convey the allusion to the Great Pyramid in a clearer form, I cannot do better than give the contents of a letter with which I was favoured by Professor Piazzi Smyth, to whose Christian urbanity I am much indebted. He writes:—

“When the Grand Gallery terminates at the 1881-2 Southern end, and a distressingly low passage begins, testifying probably to times of difficulty and oppression to follow, there is a very peculiar mode of escape or exit from the upper (or near the ceiling) corner of that Southern or 1881-2 end of Grand Gallery.

“No less than a small concealed passage-way, far over the heads of all travellers below, and leading to a sort of sanctuary over the ceiling of the King's chamber, the final end of all the historic series of chambers and passages in the building.

“It (this sanctuary above the King's chamber) is not a place for living human beings, or any walking bodies, the floor being all up and down in huge knobs of granite, and the height too small; but

the ceiling of it is exquisitely smooth and true, in polished red granite, and of the same length and breadth as the ceiling of the King's chamber below.

“There is nothing known in either the Egyptological or scientific theories of the Great Pyramid that can pretend to explain that strange exit from the upper corner of the Grand Gallery, 28ft. above its floor, and that one sort of sanctuary which it leads to *being left thus accessible to winged beings* by the builder; but the sacred theory may point to it as typical of the carrying up, to above the clouds, of the saints, just before the troubles of Anti-christ begin.

“There are also four somewhat similar hollows in the masonry above said sanctuary, and they *all* act with them usefully in defending the King's chamber from destructive pressure; but these four others are *sealed up* hollows, why therefore was the fifth and lowest one left *open* and *furnished* with a regular channel of approach, but one which could not be stormed by the world, or any foot soldiers, because it is 28 feet above the floor to which such beings are confined, and is all but invisible from there; in fact, I doubt whether one in 500,000 visitors knows anything about it; yet there it is, and has been apparently from the days of Melchizedec.”

We have come now to that momentous era to which I have adverted, 1881-2. I do not think the Professor expects a positive answer to his question of, “Why therefore was the fifth and lowest one left *open* and *furnished* with a regular channel of approach?” for no one, from personal observation and prophetic study, was better able to reply to it; apparently the Professor leans to the view, not of the second advent, but some of its necessary preliminaries at this era, and it is impossible to gainsay that it may not prove so; but as yet I do not think sufficient light has been given us on prophetic Scripture to warrant a dogmatic opinion, though on one point I think we may be certain, that is, we are now at the time when there is an absolute necessity for watchfulness, and prayer,

and keeping our lamps trimmed, so "that we may be accounted worthy to escape the things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

The interchange of thought, however, among Christians, may prove, by God's blessing, of great use both to head and heart, and secure our being in the book of God's remembrance, when He maketh up His jewels (Mal. iii. 17). With this view, I venture to offer a few observations for the consideration of my thoughtful brethren. I hope I do so with humility, not arrogantly assuming I am wiser than they are; but in the hope it will elicit more scriptural enquiry than is at present given to the subject. Many of my brethren being so devoted to certain schools of interpretation, deprive themselves of much of that spiritual comfort and blessing that ever attends individual scriptural search.

We are much in the habit of speaking of the end of this dispensation: whereas, the Christian dispensation never ends, it is eternal; and the coming of our Lord is the great epoch in it, to which we are ever taught to look with loving anxiety, as if it were to be to-day, for it is our deliverance from sin and sorrow; it is, and has been, the Believer's hope from our Lord's ascension "who went to receive for Himself a kingdom and to return" (Luke xix. 12); and He will then reckon with His servants, a proof our Lord reigns now, and that in truth He was born King of the Jews. I dare not say that between this and 1881-2 the prophecies now unfulfilled may not be fulfilled, or that there may not be greater discoveries in the Great Pyramid; partially I believe there will be much development in both, but not the full development Scripture tells us we may expect before the revelation of the coming of Antichrist; the distressingly low passage and the sanctuary, spoken of by the Professor, seem to mark, most emphatically, "the end is not yet" (Matt. xxiv. 6), but the beginning of sorrows.

This view may not be palatable to thousands who are looking for the immediate coming of our Lord; but if they will take a dispassionate view of the present state of the Christian world, and

answer this one question for themselves, Which does it appear most suitable for, translation or judgment? it will considerably stagger their faith in the immediate coming of our Lord; besides, every dispensation has ended in judgment, and will the dispensation of the Holy Spirit be exempt? I fear not, and look on the furnace of Nebuchadnezzar seven times heated as the type of the end, as shown by the first prophecy: "And thou shalt bruise his heel;" this is beautifully shown in one of the Corpus Christi hymns,

"The foot cannot suffer below,
And the head be unconscious above."

I therefore look on it as a delusion to expect translation while there is not only no persecution, but a regular luxuriating in all the temporal advantages of the highest state of civilization.

"And the Lord said, My Spirit shall not always strive with man, for that he also is flesh; yet his days shall be an hundred and twenty years" (Gen. vi. 5).

As I have already remarked, it is calling for prayerful thought, whether this striving ceased at the beginning or end of the hundred and twenty years. The conclusion I have come to is that, as regarded the sons of men, it ceased at the beginning, but did not till the end, as regards the sons of God. I derive this view from two Scriptures. First,—Isaiah xxvi. 10,—"Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Secondly,—1 Peter iii. 20,—"Which sometimes were disobedient, whom once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

I remarked in first chapter that we had a thousand years given us as the length of creation days, for prophetic purposes. Now if we add the one hundred and twenty years to 1880, it gives us the ending of the sixth millenary, when, according to the celebrated prophecy of the house of Elias, the millennial era commences. I therefore deem it more probable that the end of the Grand

Gallery, 1881-2, marks an epoch similar to the statement in Gen. vi. 5.

Egypt is a field in which it has pleased God to display His Sovereignty at important eras. It commenced, and, I believe, will end with the Great Pyramid. Egypt showing judgment, Jerusalem mercy. Both in the last days kissing each other. The year 1881-2 I look on as the time when our Israelitish origin will be known. "Bring forth the blind people that have eyes." Having eyes evidently denotes a knowledge of Christ as a Saviour, and blindness evidently relates to ignorance of their origin. Let us not forget it was in Egypt Joseph made himself known to his brethren. It is to be noted that all fulfilled prophecy (allowed to be so) has always been fulfilled in a different manner from general expectation; so probably it will be again, therefore excess of confidence in any particular view of unfulfilled prophecy may prove its inaccuracy; but let unfulfilled prophecy have its legitimate object—*warning* and *watchfulness*—and we need not fear. The sanctuary above the King's chamber seems to denote trouble for professing Christians, as does the distressingly low passage, judgments in the earth; and with this remark I close. It is not to be expected a simple Scripture view should be a treatise; but I trust every reader of this will see something worthy of further consideration, and will give it. I have often wished to say much more, but I thought it better to wait and see what judgment the Christian community might pass on this first. If received favourably, Christian duty may urge me on to another.

May the grace of God so abound to us all, "that ye may be accounted worthy to escape the things that shall come to pass, and to stand before the Son of Man" (Luke xxi. 36).

APPENDIX.

AUTHORS ON THE GREAT PYRAMID.

PART I.

In the second volume of Colonel HOWARD VYSE'S "Pyramids of Gizeh" (dedicated in 1840 to Her then Royal Highness the Princess Augusta) there is an excellent running account and abridgment of the various authors, a hundred or more: Greek, Roman, Arab, African, French, English, Italian and German, who have written on the Great Pyramid from the age of Herodotus B.C. 450, downwards to our own times. They all described the building merely as an object of more or less curiosity or mystery mixed with antiquity; and the Colonel's own book well closed the series, as it gave, from his own measurements and explorations, the most full and exact particulars of Pyramid facts that had until that time been ascertained.

But it was reserved for JOHN TAYLOR, the publisher to the London University in Gower Street, in the year 1859, and by means of his book, "The Great Pyramid, Why was It Built, and Who Built It?" to announce, after 30 years' study of all accessible data, that that greatest piece of architectural antiquity on the earth was built according to a plan furnished by Divine inspiration, even as the Pentateuch, 800 years afterwards, was written

by the same supernatural help: and that the Great Pyramid still contained instruction for the guidance of man, even Christian man, in the present and approaching times.

This remarkable announcement was anything but favourably received by the public in general; and in 1864, after adding to it a pamphlet, still further to the same effect, John Taylor died at the age of 85 years. He had, however, formally and earnestly confided the grand subject of "The Sacred Theory of the Great Pyramid" to a younger man, who had been in close correspondence with him upon it during the last seven months of his life.

This man was PIAZZI SMYTH, Astronomer Royal for Scotland, who, though difficulties and obstacles in his way were multiplied, yet struggled on in order to make the necessary practical enquiries *de novo*; and did, with his wife accompanying and assisting, succeed in going out to Egypt in 1864-5, and in making long continued scientific measurements of the ancient monument. These measures, which he published to the world in full in 1867, in the three volumes of "Life and Work at the Great Pyramid," both confirmed and added to the Sacred Theory at that time, and have continued almost every year since then to add still further confirmations, in proportion as the meaning of the numbers obtained by measurement from the Great Pyramid has been revealed to one Pyramid student or another in different parts of the world. Mr. Piazza Smyth has already published several other works on the Great Pyramid, besides his principal one, and reports that data still accumulate.

ST. JOHN VINCENT DAY, Civil Engineer, Glasgow, was one of the first persons called up by Mr. Smyth's account of work at the Great Pyramid in 1867; and he has not only become a believer in the Sacred Theory, but has made important discoveries and published several works bearing upon it, and is writing still.

The Rev. W. MACKENZIE, formerly of Leith, now of Queensland, Australia, convinced himself by reading in 1867-8, and then wrote

his terse little work, "The Pyramid and the Bible: the Rectitude of the One in Accordance with the Truth of the Other."

WILLIAM PETRIE, Chemical Engineer, London, entered grandly and earnestly into the Pyramid subject; went through all the calculations again and again, and was privileged also, as early as 1868, to recognise the invaluable "Sun-distance intimation" in the building's chief lines and angles; though he has since then lapsed into an idea not borne out by measures at the place.

The Rev. JOSEPH TAYLOR GOODIN, in his work "Seven Homilies on Ethnic Inspiration," in 1870, maintains an affirmative answer for the Divine, to his characteristically thorough question, "Who Designed the Great Pyramid—God or Man?"

The Rev. ALEX. MACKAY, LL.D., in his "Facts and Dates," published in 1870, introduces with firm faith the chief deductions from the Sacred Theory of the Great Pyramid.

WILLIAM OSBURN, of Leeds, was the author, years ago, of "The Monumental History of Egypt," wherein all the Egyptian monuments capable of hieroglyphic interpretation are admirably explained; but where the Great Pyramid, having no Egyptian hieroglyphics, was rather overlooked and misapprehended. But he gladly acknowledged his error there after 1867, and warmly embraced and eloquently advocated the new views with regard to the sacred design of the Great Pyramid during the rest of his useful life.

PART II.

A collateral question, on which Mr. Osburn was strong and imperturbable, viz., of man having been created on a high moral and physical level by God, and of "savagism" having been a mediæval degradation, not a primeval origin; this question, I say, having

been put forth and affirmed at the Royal Society in Edinburgh, by Piazzi Smyth, as an appendix to the Great Pyramid subject in 1868, it drew upon him and the Great Pyramid a marvellous amount of opposition, criticism, and attempted ridicule. These forces were led chiefly by scientific men of the medical profession, headed by the late eminent physician, Sir JAMES Y. SIMPSON, Bart., who, to the surprise and grief of many of his friends, was found only too ready to give up the Biblical date, and the manner also of human creation, in deference to the partly natural history, partly Danish Archæology theories of the day; and he carried society overwhelmingly with him for a time, until he was suddenly broken without hand, and removed from amongst us when no man was expecting it.

Another opposition soon after appeared in the proceedings of General Sir HENRY JAMES, R.E., Superintendent of the Ordnance Survey of Great Britain. He has not been to the Great Pyramid himself, but having ordered some of his soldiers to go there, and received from them a few very imperfect measures, he has since then been publishing bitter abuse of the Sacred Theory, as well as giving forth an erroneous base-side length for the Great Pyramid, making its size thereby much too small. This is a very serious error in a monnment of "Number, Weight and Measure," and whose whole interpretation depends on the correctness with which those data are ascertained in modern times. Wherefore, when Mr. Piazzi Smyth found the erroneous numbers taken up on Sir Henry James' authority, and spreading through the country in the publications of the Royal Society of London, he, belonging to that Society at the time, sent to it a memoir with the full facts of the case detailed. This document, however, the officers of the Society refused to read, or allow to be in any way brought before the Society, or to let any of the members know that anything invalidating their erroneous Pyramid base-side length had come before them; wherefore, then, Mr. Piazzi Smyth, throwing up his membership, came out from the Society, and bore his testimony to

the truth as it is in the ancient Great Pyramid openly to the world, without further let or hindrance.

The results, or rather the several events which followed there-upon, doubtless from a higher overruling, were after the following order:—

1. That greatest and most wealthy scientific association of modern times, the Royal Society, London, was not moved in the slightest degree, but maintained (to the imperilment, whether it be or no, of the immortal souls of its individual members) and still maintains, with Pharaonic determination, Sir Henry James' erroneous base-side length to be the true one. And if the Society's mighty partizanship appeared at one time likely to overbear and utterly push out of the way a single supporter of the ancient fact, there came out just at that period another attack on Mr. Piazzi Smyth, and from quite a different quarter. Most happily, as it proved, for, inasmuch as this new opponent contended for the real base-side of the Great Pyramid being just about as many inches *longer* as the Royal Society publication would have it *shorter* than Mr. Smyth's result from all the measures combined fairly, the latter person found himself after that not only at rest, but even well supported in his position by the worldly combatants being arranged in equal forces on *either* side of him, and with a duty to fight each other before attempting to lay another finger on him.

2. Mr. Smyth's eyes were presently graciously opened to see that the best measured part of the whole Great Pyramid, viz., its interior King's Chamber, constructed throughout in polished red granite (and whose exact measures to the hundredth of an inch, through the labours of the long since passed away John Greaves, Professor of Astronomy in Oxford, had been in print before the world for 230 years, without the world ever guessing there was anything of importance there), was neither more nor less than a symbolical expression by the original Architect for the true value of the base-side length of the whole structure; accurate, too, by

more than a thousand times beyond anything yet hoped to have been attained.

8. A new uprising of Pyramid students took place, in whose hands the Sacred Theory, without altering its leading points as already laid down, acquired so many more precise confirmations and particular illustrations, as to have been carried to a higher level in science: and thence found capable of opening the way to the manifestation of history and the recognition of Messianic prophecy.

Wherefore from this date appeared and still appear on the scene:—

Mr. JAMES SIMPSON, no relation of the late Sir James, and he is one who is characterised by great mathematical ability, as well as the happy choice he has always made of the really important parts of the Pyramid structure to search for the intended meanings of its numbers and measures.

Capt. TRACEY, R.A., in active service at Bermuda and Gibraltar, but studying there the printed measures contained in "Life and Work" to such purpose as to have been the first to discover the ancient Architect's mental intention in constructing a certain portion, and no more, of the floor of the ante-chamber in granite, and the rest in limestone.

Prof. HAMILTON L. SMITH, Professor of Astronomy in Hobart College, Geneva, New York, has studied the subject now deeply and continuously for several years, extending particularly the key of explanation, discovered by Capt. Tracey, to many other parts of the building, and altogether finding so many proofs of the highest scientific wisdom of all the ages, in a building erected before any science knowledge had begun anywhere amongst men, as to put the deniers of Divine inspiration into a very curious dilemma.

CHARLES CASEY, Esq., Pollerton Castle, Carlow, Ireland, penetrated already with the science of the Great Pyramid, yet in nervous and logical sentences called attention to the superhuman in

science, not being either sufficient or appropriate in a Christian age to demand the title of "Sacred." That word should only be employed, he contended, where direct relationship or reference to the Messiah could be perceived. He expressed these doubts openly and honestly, and within a year Messianic details were made out: and, chiefly in the measured details of the Great Pyramid, published to the world several years before, but not then understood. A third edition now coming forth of Mr. Casey's original work, "Philitis; or, the Mystery of the Great Pyramid," will contain most of these particulars.

The learned, aged, but still hard-working Abbè MOIGNO, Canon of the Cathedral of St. Denis, editor of a scientific weekly journal in Paris, and the independent author of a magnificent work shortly to appear, entitled "Les Splendeurs de la Foi," contending at every point for the Divine inspiration of the Scriptures, came to Edinburgh to make himself acquainted with the new Great Pyramid Theory; was delighted even to astonishment to find how his hands were strengthened thereby for his great work against the Rationalism and Atheism of the day: and he has translated and published in Paris during the year 1875, a volume on the Great Pyramid, by Mr. Piazzi Smyth, and with many-valuable annotations by himself.

Mr. WAYNMAN DIXON, a young and rising engineer, being lately employed to build an iron bridge over the Nile, within view of the Great Pyramid, entered very earnestly into its literature and science, visited it very frequently, and both measured and explored much in its interior with the aid of his bridge workmen. Latterly he has rather retired from the Pyramid, expressing some dissatisfaction with the growing religious views put forth with regard to the intentions of the structure; but as he has since then been taken up with projects for bringing one of the Obelisks at Alexandria—very representative of Cainite and idolatrous Egypt in its worst times of profanity—and setting it up as such in the midst

of London, it is not to be wondered at, or may be taken as a proof of his having both knowledge and conscience, that he felt uneasy amidst the Messianic associations of the Great Pyramid; and good work is expected to come from him still by his friends, when his conscience has had longer time to master and bring into full and proper subjection his other eminent and valuable talents.

Capt. R. BURNE, of the Peninsular and Oriental Steam Ship Company, a man born almost to move in high and chivalrous circles of administration amongst men, was exceedingly taken with the sacred details of the Great Pyramid: and though desiring always carefully to guard against the remotest possibility of the building ever being considered intrinsically sacred in itself, yet has been much impressed with the importance of preventing, by arrangements with the present Government of Egypt (in default of a better), further mischievous dilapidations to "The Pillar of Witness to the Lord" in the future day as well as the past.

Dr. GRANT, Government Physician in Cairo, who had commenced his acquaintance with Egyptian antiquities rather from the hieroglyphic, and in so far profane, side, has every year since been drawing more and more close to the Sacred Theory of the Great Pyramid; or in proportion apparently as he saw more of its details proved by measurement. He has explored much at the monument himself, and seldom omits any opportunity of taking European strangers there, setting forth to them on the spot the rival theories, and noting how they are taken by men of opposite nations, beliefs and scientific professions: so that he is doubtless accumulating much valuable knowledge, both objective and subjective.

In the far South much and earnest interest has been manifested in the Great Pyramid subject in the Australian and neighbouring colonies: especially by the Venerable Archdeacon STOCK, of Canterbury and Wellington, New Zealand, who has read all the works published on the subject, keeps them circulating in and about his

locality, and has also publicly lectured on the Great Pyramid in its sacred, as well as scientific, character. So likewise has Mr. J. G. PITCHER, of Thapunda, South Australia, and various other men, gifted to read and think and decide for themselves, and whose names will be heard again.

Closer at home, the Rev. F. R. A. GLOVER, M.A., was so exceedingly moved by the details of the Messianic discoveries elicited by Mr. Casey's just criticisms, that he decided, though at the age of 75, to go forth to the millions of our fellow subjects in India, to herald the news to them: believing that the practical realities of the Great Pyramid would do more to open the way in their minds to the Christian Missionary, than any other event on this side of the Second Coming of our Lord and Saviour Jesus Christ, to take the kingdom of the earth and to reign.

Mr. S. RUSSELL, Palmyra, Ontario, Canada, engaged in active mechanical business, but evidently an earnest waiter for the Second Coming, has printed an admirable tract on "The Great Pyramid: its Science and its Prophecy;" and he could never have succeeded in condensing so much information into so few pages and in so readable a form, if he had not believed with his heart as well as worked with his brain.

Mr. M. H. HABERSHON, Author of "The Wave of Scepticism and the Rock of Truth," has recently found valuable aid to his hand in the main facts of the Great Pyramid's data and the *manner in which they came there*, and has lectured on it with great effect to the Young Men's Christian Society at Park Church, Highbury.

Lastly, I, Commander B. W. TRACEY, R.N., do humbly claim to have perceived still further Scriptural relations between the Great Pyramid and Christianity; and in testimony thereof I would spread forth the leaves of this book as the best offering which I can make before God, and in presence of the world, for the benefit thereof.

[The following is extracted, by permission of the author, from the "Hebrew Christian Witness," which I commend to the serious consideration of my readers. An earlier acquaintance with it would have enabled me, I think, to have commented on the "Great Pyramid" with more effect—as it is, I would ask my readers carefully to think over this fact, viz., that the "Great Pyramid" was a mystery till the Book of Job corroborated its cosmic properties, and gave it an ethical character; and that no other building was ever known, heard of, or is now existing, that can be elucidated like this by Scripture and unimpeachable Christian history.]

ΜΟΝΗ ΟΥΤΤΟΝ ΤΗ ΑΛΗΘΕΙΑ.

JOB: WHO WAS HE? WHAT WAS HE? DOES GOD'S BOOK TELL US?

JOB: WAS HE AN INSPIRED MAN? SEARCH WE AND SEE.

BY PATRICK CHARLES NICHOLSON, B.D.,

Rector of St. Philip's, Salford.

The book which bears the name of Job is full of wisdom and knowledge. No one can read and study it, with the care it deserves, without coming to the conclusion that its author was not only a very holy, but a very highly-gifted man. He was a poet as well as a sage; a man of genius as well as of worth. From whence did he draw those draughts of wisdom and truth which, in every page, delight the mind and improve the heart of the studious and devout? As to the source from which he drew his knowledge, there can be no doubt in the pious, humble mind. Who inspired him with genius? Who bestowed upon him the rarer powers of mind? Who gave him that keen insight into the human heart, that thorough acquaintance with the secrets of human action, the motive powers of good and evil? Who gave him that clearness of understanding and truthfulness of delineation, to describe the Almighty in His grand moral aspects in relation to the children of men? None but the Almighty alone.

“Who knoweth the mind of God but God Himself?” or he to whom he imparts a ray from His own light?

The name, Job, first occurs in a list of the sons of Israel and their families, contained in the 46th chapter of “the first book of Moses called Genesis,” at the 13th verse. The Job there recorded was a son of Issachar. Was he the righteous man under our consideration? If so, “Job was none other than the grandson of the patriarch Jacob; and, therefore,” the story handed down from age to age, “that Moses wrote the book of Job,” is well sustained; “as it can be proved that the meekest of all men and the most patient of men were contemporaries at one period of their respective lives.”* “This assertion,” continues the learned writer just quoted, “may easily be made good by the inspired statement that ‘the Lord gave Job twice as much as he had before.’”† A little further down in the same chapter we find: “After this lived Job one hundred and forty years, and saw his sons, and his sons’ sons, even four generations.” “If Job lived one hundred and forty years after his severe sufferings, he must have lived seventy years before the ordeal of trial came upon him, which make his days amount to two hundred and ten years; the same number as the children of Jacob and his descendants were, in fact, in Egypt. This calculation proves that the former days of Moses and the latter days of Job were the same.” “The former,” therefore, “must have obtained his information direct from the latter, during his first forty years in the desert.” “Moses,” we may thus believe, “committed the narrative to writing for the benefit of his countrymen; either nationally, that the nation might not despair of final deliverance; or individually, to teach each and every one of them, that God will not always afflict the children of men.” “A difficulty may occur with regard to the statement respecting Job’s pedigree; namely, how did that patriarch happen to be in

* See “The Vestiges of Genuine Freemasonry:” a Lecture by Moses Margoliouth.

† Job xlii. 10.

Uz, whilst of Job, the son of Issachar, it is expressly stated that he was in Goshen, in Egypt? This difficulty may easily be removed by the consideration of Job's ultimate success and prosperity, as the narrative imports." "His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she asses, and a very great household; so that this man was the greatest of all the men of the East." "His vast possessions might," therefore, "have compelled him to separate himself from his brethren, as was the case with Abraham and Lot, and Jacob and Esau." "Another reason may be assigned, which is this: the wealthy and pious descendants of Issachar may have foreseen the change which ultimately took place in the condition of Jacob's sons, in the latter part of their sojourn in Egypt."

"The following singular statement should be taken into consideration: 'And the children of Issachar, which were men that had understanding of the times to know what Israel ought to do' (1 Chron. xii. 32). In order, therefore, to escape the oppression and plunder which threatened his countrymen in general, he might have retired from Goshen, and returned to the country of his forefathers. Uz, written 'Huz' in the English version, was the first-born of Nahor, Abraham's brother. His district bore the name of its possessor; and there, it would appear, Job settled himself.* Hence we can account for Job's companions who came to comfort him, who must all have resided in the immediate neighbourhood, and have also been his relatives. Elihu, son of Barachel, the Buzite, was evidently a descendant from the second son of Nahor, Buz by name, the brother of Uz. Eliphaz and Bildad were also relatives of the suffering and patient Job."

The views thus brought into notice by the research of Dr. Margoliouth, respecting the history and origin of Job and his Book, are, as it appears to me, very likely to be correct. There

* Genesis xxii. 21.

is, however, a wholly different view held on the subject, by some men of great note and learning in the Church. They hold that Job was a Gentile and not a Jew, but a Gentile who believed in and worshipped the God of Israel, being "the greatest of the children of the East." They also hold that he lived at the same time as Moses; that he was a chief among his people; like "Hobab, the father-in-law of Moses, the priest of Midian," another Gentile believer, who helped Moses with his advice, and planned the order for the discipline of the children of Israel in the desert. They believe that Moses had much friendly intercourse with Job in the land of Midian, where he was settled with the "sons of the East," "as the children of Abraham, by Keturah, were called," not being included in the children of promise. If this view be considered right, Moses may still be held to be the author of the Book of Job. He was great in all the learning of the Egyptians; and the five books which bear his name contain clear proofs of lofty genius, high poetic feeling, fervour, and taste.

In Hebrew, the name Job is one expressive of misery, moving to pity. The Book of Job was written in Hebrew, most likely; if not in the first instance, in Hieroglyphic, by way of draft.

Job is mentioned, together with Noah and Daniel, by the prophet Ezekiel. He was then a true character. St. James, in his general epistle, draws an argument for the exercise of patience from the history of Job. The Book of Job itself refers to the Book of Genesis, and to other parts of Holy Scripture, to show what became of Abraham's children by his wife, Keturah, already mentioned, and in the story of Gideon, called "the children of the East."* David, in the 107th Psalm, and the 40th verse, quotes the words of Job, as they occur in the 12th chapter and the 24th verse: "He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is no way.*" "He poureth contempt upon princes,

* Judges vi. 13.

and causeth them to wander in the wilderness, where there is no way," says the Psalmist. St. Paul, in the 6th chapter of his First Epistle to Timothy, makes use, if not of the very words, yet conveys the meaning of Job in that solemn sentence: "We brought nothing into this world, and it is certain we can carry nothing out."* Our blessed Lord, in the 5th chapter of St. Matthew and the 45th verse, refers to the words of Job in the 25th chapter and the 3rd verse: "Upon whom doth not His light arise?" saith Job. "He maketh His sun to rise on the evil and on the good," saith Christ. Our Saviour also quotes from the Book of Job, the words in the 24th chapter of St. Matthew and the 28th verse: "Whosoever the carcase is, there will the eagles be gathered together." "Where the slain are, there is she," (the eagle), saith Job, in the 39th chapter and the 30th verse. St. Paul also refers to the words of Job in the 23rd chapter and the 7th verse; when, in the 9th chapter of his Epistle to the Romans, he exclaims, "Who art thou that repliest against God," or disputest with Him? "There the righteous might dispute with Him," saith Job. The Book of Job, without doubt, is an inspired book; has the solemn sanction of heaven.

Where, in the whole sacred writings, can there be found a passage more expressive of divine faith and confidence than in the 18th chapter of Job and part of the 5th verse? "Though He slay me, yet will I trust in Him." Where can we meet with a stronger proof of a hope full of immortality? The writer fore-casts the scene of trial still awaiting him. He contemplates the worst that can betide him, and makes a stern resolve to be firm, without dismay. Should death assail him in grievous form, he fortifies his heart for the shock, by the cheering conclusion that the Author of life has the right to take it away, and that what He ordains for him, He does so for the best. Death is not viewed by him as the extinction of being, but only as the entrance to

* 1 Tim. vi. 7; Job i. 21.

endless life. Though his earthly part must descend to the grave and perish, he entertains the joyful hope that his spirit shall, in the end of the days, again be clothed in a body that cannot perish, because "incorruptible," "glorious," and eternal. "I know," saith he, "that my Redeemer liveth, and that He shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another:" or, in the light of a new version, "I know that my Redeemer liveth, and that He shall at length abide upon the earth. And after my skin has returned, this shall be, and out of my flesh shall I see God: whom I shall see for myself and mine eyes shall behold, and not a stranger; though my reins are consumed within me with earnest desire;" "with earnest desire for that event."* The patriarch here had in view, in the brightness of faith, that awful day of general redress of all wrong, when the Redeemer shall, so to speak, put on His glorious apparel, shall take to Him His friends, and banish His foes.

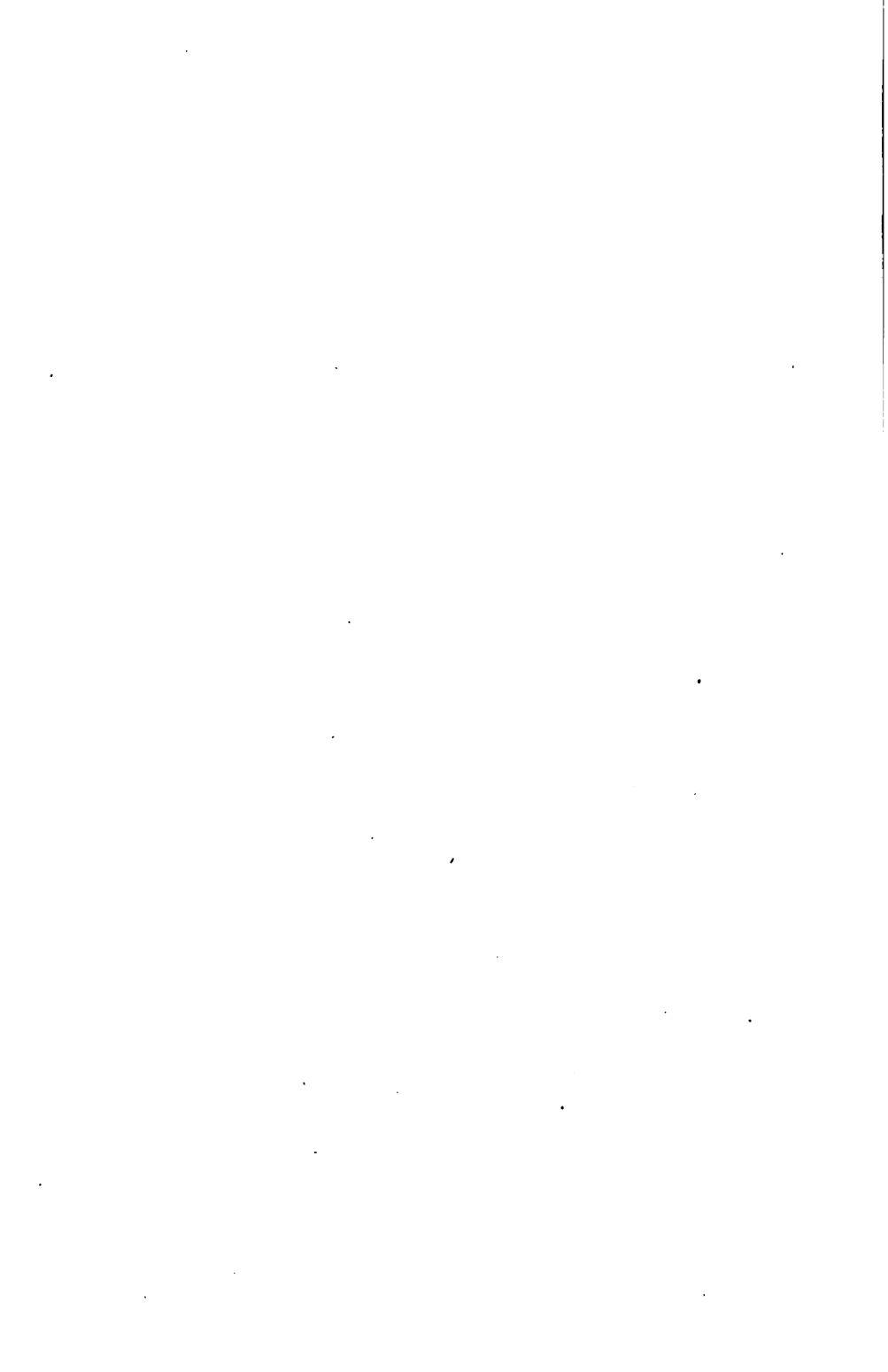
Job's friends witnessing, as they did from day to day, the sufferings and affliction with which he was visited, attributed them most strangely (seeing that they as well as he were worshippers of the true God) to the vindictive rule of wrathful and unappeased majesty in heaven. They seem to have imbibed, in their independent position, after the removal of Jacob into Egypt, views of the moral government of the Almighty, not in accord with the traditions, coming to them as descendants of Abraham, which could not have been other than sacred. Job, in reply to their unjust judgment as to the cause of his calamities, as though they were the result, in due course, of some great and fearful crime or crimes, admits that he was far, indeed, from innocence; that he had erred, and grievously too, from the perfect line of rectitude: that he was not pure in God's sight; and, therefore, was under

* The translation of the Editor of the H. C. W. and P. I.

trial, under process of refinement, under the correcting hand of a loving Creator and Father, who "doth not afflict willingly the children of men," not in anger to destroy them, but in mercy, to cleanse and purify them. "I have sinned," exclaims the patriarch, "what shall I do unto Thee, O Thou Preserver of men?"* He felt within him deep emotion and heartfelt contrition, the keenness of self-reproach, when he viewed himself in the mirror of conscience, the light of the inner man; when he traced his sinfulness to its source, to ingratitude to the Preserver and gracious Benefactor of men. He is as clear as one of the prophets in regard to the ground of human acceptance. He felt that repentance could not blot out the past, though it might secure amendment for the future. He felt that what had been done could not be undone; that repentance, nowever sincere, however humble, however thorough, extending to the minutest particulars, could not reach the standard of perfect purity, could not be measured in the Divine balance and not exhibit lightness and utter deficiency. The pardon of his sin he must, therefore, have felt to be the outcome of simple mercy on God's part. This grand truth never escaped the mind of Job. The writings which bear his name incontestably prove it. Hear we his words, recorded in the 9th chapter and the 30th verse, which shows his despair of health and salvation in himself. "If I wash myself with snow water, and make my hands never so clean, yet shalt Thou plunge me in the ditch." How like the language of the prophet Jeremiah, in a far advanced period of revealed truth. The prophet is speaking of lapsed Israel, covered with sin as with thick clay; "though thee with nitre, and take thee much soap, yet thine iniquity is marked before Me." Does the prophet's language indicate the need of a Saviour? Not more so than that of Job. Compare we the expressions of Job occurring in the 7th chapter, the 17th and 18th verses, with the sentiments of David, in the 8th Psalm and

* Job vii. 20.

the 4th verse. The patriarch exclaims, in contemplation of his own littleness, abjectness and misery, as the offspring of fallen man—"What is man, that Thou shouldest magnify him, or that Thou shouldest set Thine heart upon him? And that Thou shouldest visit him every morning, and try him every moment?" "What is man?" exclaims the royal prophet, David, "that Thou art mindful of him? And the son of man, that Thou visitest him?" Do not Job and the Psalmist coincide in showing the nothingness of man, in himself, without Divine intervention? From what has been advanced, thus far, from the book of Job, in the way of illustration of the subject of contemplation, comparing his sentiments on essential points of the Truth of God, with the declarations of others, who were seers and holy men, as to the same particulars of Divine Record, it may be granted that a sufficient reply has been given to the questions which form the headings to this essay: "Job; who was he? What was he?" "Does God's Book tell us?" "Job; was he an inspired man?" "Search" has been made; and the result, as I trust is, that we "see."



Through the courtesy and kindness of Charles Casey, Esq., of Pollerton Castle, Carlow, I am enabled to present the readers of "The Pillar of Witness" with Diagrams of the Ground Plan, the Elevation of the Pyramid, and its Entrance Passage. The Scriptural references, &c., were drawn by the Rev. F. R. A. Glover, M.A., and exhibit the laborious care bestowed by that gentleman in the tracing, as well as in the application of Scripture texts.

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