

---

SUPPLEMENT  
TO  
"A Miracle in Stone."

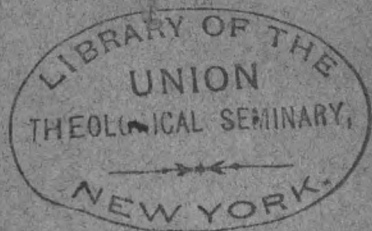
CRITICISMS, REVIEWS, AND NEW FACTS.

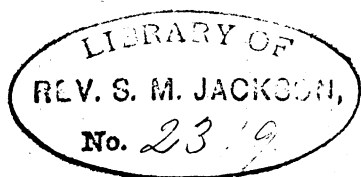
BY JOSEPH A. SEISS, D.D.

PHILADELPHIA: PORTER & COATES.

---

Sherman & Co., Printers.





HS45

S46a

LIBRARY OF THE  
Union Theological Seminary  
NEW YORK CITYPRESENTED BY  
Samuel Macauley Jackson

JUL 26 1912

*Lecture Fourth.*

53930

SUPPLEMENTAL OBSERVATIONS.



THE rapidity with which entire editions of my former Lectures on the Great Pyramid have been exhausted, indicates that the subject is deemed meritorious, and that the public mind, in some good degree, is disposed to consider the novel but daily strengthening theory of the divine source and sacred message of that marvellous pillar. It would, therefore, seem to be due that another Lecture should now be added, with a view to some further discussion of sundry points touching the great monumental wonder, particularly in respect of what has transpired on the subject since the preceding Lectures were published. Hence this Fourth Lecture, which I propose to devote to a series of observations of a somewhat miscellaneous character, supplementary to those which have now been before the public since September, 1877.

## A FEW TESTIMONIES.

It is with gratitude that I refer to the numerous testimonies, publicly and privately given, to the fitness and worth of the presentations heretofore made. It may savor of personal vanity to rehearse them here, but it is due to the subject that some of them should be recited. The theory to which these efforts have been devoted is yet so new, the number of those disposed to make light of it is so great, the prejudices against it are so strong, the desire of many to know what others think is so reasonable, and the implications are so momentous, that no overweening modesty should keep back what may be of value to inquirers, or aid in promoting an appreciative examination of the thrilling proposition. Certainly, when the way to a fair hearing of the truth is to be cleared, all prudery should stand aside.

It is, of course, of the first importance, in asking men to form a judgment on such a question as that which I have endeavored to propound, to know whether the facts are properly stated and reliable. So long as there is doubt on that point there can be no real earnestness in the matter. It is only when the

facts are truly made out, that the obligation is upon the human mind to make a logical and true disposition of them. As to the correctness and faithfulness of the presentations made in my former Lectures on this subject, besides the references given in place, and the means of verification more or less within the reach of all, the following may be taken as of some worth.

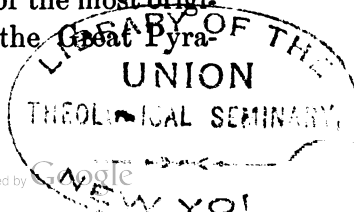
William B. Whiting, Commodore in the United States Navy, writing from 54 Prospect Avenue, Milwaukee, Wis., February 2d, 1878, in connection with other things, to which I will subsequently refer, says :

I have read your book, *A Miracle in Stone*, with profound attention, as well as interest. I am not able to criticize or test all the facts asserted therein ; but, as far as I am able, *I know most of them to be correct.*

The *Episcopal Register*, Philadelphia, October 13th, 1877, bears this testimony :

We have ourselves given some attention to the subject, and are prepared to accept certain of the statements contained in the volume before us—*A Miracle in Stone*. The Pyramid is certainly a great mystery, and perhaps it was left for this age to solve it. The author, in the new work under notice, relates the general facts and scientific features.

Prof. Piazzzi Smyth, Astronomer Royal for Scotland, author of a number of the most original and profound works on the Great Pyra-



mid, and of all men living perhaps the best qualified to judge in the case, writing from 15 Royal Terrace, Edinburgh, October 26th, 1877, among other things says:

I beg to thank you for your book, *A Miracle in Stone*. I have read now every word of it, and find that, whereas it shows you to have got a more thorough and practical knowledge of the scientific claims of the Great Pyramid to be attended to by the intellectual of the present age than nine hundred and ninety-nine out of a thousand who talk about it, it shows that unexceptionable introduction to and hold of the subject to have been blessed to you by a more vivid, practical, powerful sense of the religious message of the Great Pyramid to the present and coming age of the world than anything I have ever seen manifested yet in any Pyramid writing hitherto produced on either side of the Atlantic.

Part of my reading yesterday was in a railway carriage, in foggy wet weather, but the happiness of your phrases, the justness of your conclusions, the flow of your language, but far above all that skill, the inexpressibly high value which you place on any utterance of God, whether in word or stone, as compared with the teachings of the schools, was one of the most enthusiastic episodes that I have passed through for a long time; and I have noted several points, such as your explanation—most spiritual as well as symbolical—of the fifty-six ramp-holes in the Grand Gallery, as apparently quite new in the Pyramid theory, but deserving of forming a part of it henceforward forever

As testimonies to the force of the facts and arguments contained in the preceding Lectures, I take the liberty of presenting also a few extracts from notices and reviews of them which have been given to the public.

From *The Visitor*, October 19th, 1877.

The distinguished author regards the Great Pyramid as having been built by divine inspiration in the far ages of the past; and if its external form, lines and angles, as well as the internal arrangements are correctly described,—of which there seems to be no reason to doubt,—then the conclusions at which the writer arrives appear to be logical and nearly irresistible, though not amounting to demonstration, as to the wonderful knowledge of the builders in astronomy and geometry; and, what is of greatest interest, goes far towards establishing the authenticity of the Holy Scriptures, not one book of which was written until many years subsequent to its erection, thus placing them beyond the cavils of modern skepticism.

The book is well suited to this age of empiric philosophy, and of science falsely so called, and is calculated to do much good. The views entertained by the author as to the identity of Melchisedec and Job may possibly be regarded as somewhat fanciful, and at variance with the opinions of commentators generally, yet nevertheless have an air of much plausibility.

From *The Churchman*, January 19th, 1878.

We are glad to see this publication. Probably most readers will question the soundness of some of the author's inductions; but, setting aside everything of a doubtful character, there is enough left to startle one who comes to the subject for the first time.

The same argument from design which leads us to believe that the world had a personal Creator, warrants the belief that the Great Pyramid was built to serve as a monument in stone, not only of the most important mathematical and astronomical truths, but also of the deeper mysteries of God's Revelation. We cannot follow the author through the various chapters in which he traces the great Great Pyramid's disclosures, but there is ample ground for something more than conjecture in the things here related. The harmony which is pointed out as existing between them and, on the one hand, the truths of science, and, on the other, those of Holy Scripture, cannot have been altogether the result of chance.

The work is more fascinating than any romance. Yet it records possibly only the beginning of yet more wonderful developments to follow in the future. What was once only an object of curiosity for travellers has become the subject of most intense historical, scientific, and religious interest.

From *The Congregationalist*.

It seems that the Great Pyramid, on being subjected to a rigid scientific examination, without and within, yields a greater number and variety of facts, measurements, and other qualities, which, to say the least, are singularly coincidental with other facts, measures, and qualities, relating to religious history and other departments of knowledge, in a way to suggest, if it does not prove, how the structure may or must have been planned by some mind conversant with things to come; so leading to the conclusion that the architect of the Great Pyramid was God himself, who inspired its details, as he did those of the ark, the tabernacle, and the temple, and sealed up in its dumb stones, and strange passages and chambers, an attestation of the other revelation he was to give to the world in the written book.

The whole story of this new and somewhat startling theory has been well told by Dr. S., who has written with the English authorities before him. To those fond of curious research and labored calculations, it presents an exceedingly interesting subject. Nor can we refrain from saying that, after all possible pains have been taken to avoid an excess of fanciful interpretation, there remains a mass of incontestable coincidences which is certainly very hard to explain on any theory of the edifice being simply a tomb. It is the grand symbol-work for the world.

From *The Episcopal Recorder*, January 2d, 1878.

We have, in this book, several lectures designed to explain, corroborate, and establish certain main positions; and those positions are startling, and challenge the most careful and earnest study. The lecturer seems to have read everything that has been written about the Great Pyramid; to have



weighed every conjecture, opinion, and argument; to have consulted history and prophecy; to have corrected science, and to have discovered an epitome of all natural, ethnic, and spiritual knowledge. We hardly know which is the greater, the Pyramid or the book. To quote any striking passage as a specimen of the work would require a transcription of the whole, for it is all interesting, and one of the most readable and instructive books of the times. We feel confident that the biblical student who reads it will consult it frequently, and that materials enough will be found in its pages to furnish adequately any number of prize essays, lectures, and debates. If the facts presented are established, then the truth is confirmed that the builder of the Great Pyramid was the greatest and most fully inspired man of the human race, and his work in stone as truly a work of God as the pen-and-ink works of Moses and Isaiah.

From *The Lancaster Daily*, November 28th, 1877.

This view of the Great Pyramid is being adopted by a widening circle of Christian believers, until even a skeptic scientist has dignified it as "the religion of the Pyramid!" It presents more intrinsic evidences of verity than things which have for generations commanded the devotion and aroused the enthusiasm of religious credulity, and it may yet come to be an accepted fact in the divine economy.

These expressions and others at hand, most of them from sources of the highest worth for intelligence and candor, sufficiently indicate that, in dealing with this subject, we are handling, not only a legitimate and worthy theme, but one of serious importance, which challenges the earnest attention of philosophers and divines, and which must be taken into account in order fully to construe the history of man or the dispensations of God.

## ADVERSE CRITICISMS.

But it is not hence to be inferred that no adverse judgments have been given upon these presentations. In such a case it would argue that misapprehensions, perversity, prejudice, ill-affections, and foregone conclusions had ceased to influence the human mind, if no opposing criticisms had been called forth.

When Prof. Smyth propounded to the Royal Society of Edinburgh the earth-commensurated standard and system of linear measure, so marvellously and fully symbolized in the Great Pyramid, one of the most distinguished members of that learned association felt himself moved to put a summary extinguisher upon the whole thing. To accomplish this he consented to lay aside all the seriousness and dignity of genuine science, and betook himself to the expedient of a ridiculous trick. Before the time at which he proposed to deliver his lecture of reply he selected a *hat*, the brim of which measured exactly one-half the length of the pyramid and sacred cubit, had it placed upon his desk by an assistant, and, when the proper moment arrived, proceeded with great gravity and unction to enact the farce of measuring it before the audience. Having with the

utmost precision taken its dimensions, he triumphantly announced it *just the twenty millionth part of the earth's polar axis*, and hence arguing all the high and inspired science in the maker of that hat, which is claimed for the builders of the Great Pyramid! Of course the learned baronet brought down the house, but it was the turning of the halls of science into the stage of the jesting mountebank, in order to heap scorn and insult upon the intelligence of (in any view of the case) the greatest monumental builders that ever lived. And after the same style have some of my critics seen fit to proceed. Thus a popular journal, specially devoted to the religious edification of the young, as a specimen, perhaps, of its way of feeding Christ's lambs, prints the following:

Many of the conclusions would be paralleled by assumption that all the possible combinations of the engraver's geometric lathe were miraculously revealed to its inventor; all the mathematics of the sliding rule to its contriver, or the whole science of trigonometry to the man who first conceived a plane triangle. Given a true pyramid, and a multitude of subtle theorems are immediately inherent, which are indefinitely increased as the pyramid takes one or another limitation in shape; but it does not follow that all the theorems were miraculously revealed to the architect. If so, what navigators and astronomers are the country boys who make their own spherical base balls! And, if we make the unit of measurement only small enough,

how many harmonies of the heaven and spheres will these balls typify!

So another journal, one which claims to minister to the higher spirituality in religion, considers the whole question adequately disposed of by this illustration :

Take a hole in the ground, which was excavated and stoned round you know not when, then *assume* that this hole had an astronomical purpose, and proceed to find a time when some star would have shone straight into the hole! That is the logic of the miracle-in-stone theory.

And yet another religious paper, which loudly assumes to itself the leadership of advanced modern thought, says :

The symbolism which the author finds in the construction of the great monument, could be found by the same process in the new Chicago custom-house, or any other building.

It is questionable whether such writers comprehend their own language, much less the matter which they have undertaken so pertly to dispose of. For the credit of human intelligence I am glad to say that, out of more than one hundred published notices, these three have the eminent distinction to themselves of gravely considering the pyramid argument sanely met by conceits so shallow. As Sir J. Y. Simpson's hat trick reacted to his own dis-

credit as a representative of science,\* whilst the imperishable facts touching the Great Pyramid went on making converts to the only theory that can account for them; so it will ever be. People are mistaken and do great injustice to themselves when they think to sneer down the sublime intellectuality of this hoary monument of the primeval world; and these comparisons are nothing but sneers of a very low order. Just illustrations they are not. In neither of them is there the slightest parallel to the case we present. "These spherical balls" (?), holes in the ground, or other named constructions, must first be accurately measured, as the Pyramid has been, and proven to contain the *data* assumed for them, or what is equivalent to the actual and indisputable facts and formulas deduced from the Pyramid, before the sort of conclusion insinuated can with any soberness be entertained.

---

\* Among the published notices of Sir James Y. Simpson's efforts against the Pyramid presentations, we find the following expressions:

"Sir James does not seem to have proved a single objection to the printed theory, and his whole attack shows anything but a scientific spirit. It is a pity that he should waste his time in trying to disprove a subject which is not at all in his sphere, and about which he shows himself so ill-informed, having neither had time nor opportunity thoroughly to examine the grounds and foundation of the Pyramid and its teachings."

I do not undertake argument with ridicule; but, when it is put forth in the guise of logic, it is due that some notice should be taken of it. And, from the temper and spirit of these writers, it may be safely concluded that, when they have once had it demonstrated to them that the objects they name contain but a hundredth part of the coincidences with the great facts of science and sacred theology shown to be embodied in the Great Pyramid, every man of them will be loud in claiming and proclaiming the undoubted supernatural intelligence of the boys who made the "spherical balls," the digger who shaped that hole in the ground, and the architect who designed the form and measures of Chicago's new custom-house, albeit these things came into being under all the light and intelligence of this nineteenth century, whilst the Great Pyramid was made and finished four thousand years ago, at a time when the knowing ones of our day assert that men had no implements but chipped flints, and no dwelling-places but dens and caves of the earth.\*

---

\* One of these journals, however, gives a further specimen of its wit in disposing of this case, by propounding a measure-test of the brain-calibre of the Lecturer. The delectable morsel is in these words :

"The size of the author's intellect may be inferred from his

## THE VERDICT OF "NOT PROVEN."

Several of the reviews, which have otherwise spoken respectfully of these Lectures,

---

horror of the French metric system, because its inventors were atheists! We suppose that he carefully investigates the theological soundness of his baker and milkman."

If this writer had given us sound reasons why we should not have regard to the theological soundness of all people with whom we have to do, we would possess at least one item of wisdom from him. And if his mark and evidence of intellectual greatness is, to be on good terms with the theology and religion of the inventors of the French metre, it is no mortification to us to fall below his standard, inasmuch as the Word of God has some rather uncomplimentary expressions touching the wisdom of people with such affinities. Psalms 14 or 53 : 1.

The courtly editor would have left us room to assign him a less limited degree of candor and fidelity to truth, had he stated the real points we made against the French Metrology (pp. 58-60), instead of citing a mere incidental fact in the case, which, however, as we think, ought to be as little commendatory to him as to us.

The real objections to the French metric system, which he admits to have originated in atheism (in which we believe the baking of bread and the serving of milk did not originate), may be summed up in the following statements, which we repeat for the common benefit:

I. IT IS UNSCIENTIFIC, notwithstanding its great pretensions to science.

(1.) It is founded on a *curved line* instead of a *straight one*—follows a circumference for a measure of length instead of an axis or diameter.

(2.) It is based on the particular meridian of Paris, no more fitting than any other meridian, and the measurement of which differs from that of other meridians just as much entitled to be taken for such a purpose, for instance the Russian, and the British Indian, which have been measured as well as that of Paris.

have summed up their conclusions concerning them in the words "*not proven.*" What, and

---

(3.) It is inaccurate and untrue, as now admitted, by one too little in every 5300 parts.

(4.) It is utterly meaningless and unharmonious with nature, as well in its unit as in its fractions and multiplications.

#### II. IT IS INHERENTLY INCONVENIENT.

(1.) It fits to nothing, demanding a thorough reconstruction of ideas on an arbitrary fancy.

(2.) It is bi-lingual in its terminology, taking its names from languages incapable of ready understanding, except to classical scholars, who have the least use for it.

(3.) Its terms are cumbrous, long, jaw-breaking, and hard to be learned and remembered.

(4.) Its unit of length is unstridable and incapable of any natural measurement.

#### III. IT IS OFFENSIVE IN ITS RELIGIOUS AND THEOLOGICAL RELATIONS, except to infidels and unbelievers.

(1.) It is the furthest from the scriptural and sacred system of weights and measures of all systems on earth.

(2.) It is the national characteristic of the only nationality that ever officially denied the divine existence.

(3.) It affiliates, at least in some degree, with the buying and selling "mark of the Beast," which is connected with very serious divine judgments. See Rev. 13: 16; 20: 4.

IV. WE HAVE A BETTER SYSTEM ALREADY—a system more truly and significantly founded in nature, which, with certain slight and easy corrections, from the memorializations of the Great Pyramid—that great monument of the primeval wisdom—would constitute a system of metrology the most ancient, the most expressive, and the most accurate, beneficent, and easy, that is at all known among men.

V. THE ADOPTION OF THE FRENCH SYSTEM BY US WOULD BE PRACTICALLY AND PROFOUNDLY OPPRESSIVE. It would cause a century or more of confusion and trouble, and disable all our present records, and much of our literature also, to the



how much, they severally include in this verdict, does not appear. If the meaning is, as seems to be intimated in one or two instances, that the question of identity between Job-ab and Job, or between Job and Melchisedec, or between Job, Melchisedec, and *Philitis*, is not convincingly made out, it was gratuitous to say so, as I had not affirmed such a proposition as certainly true, or as a necessary part of my argument. Remarkable coincidences and possibilities were somewhat discussed touching this point, but with the distinct suggestion that nothing is rested on it except to prove that men of these sublime qualities and relations did live in the period of the Great Pyramid's building, and that hence it was not impossible, but is quite probable, that the same was built under the direction of "the sons of God," and,

---

after generations, requiring translation into other terms to be understood. Even the necessary little change from old style to new style in the calendar still embarrasses betimes, though made so long ago. This change of metres would necessarily touch all our charts, surveys, land records, dispensaries, prescription books, and formulas of arts and manufactories, entailing upon the people expenditures, losses, and inconveniences beyond estimate for generations together, for which nothing but this cumbrous atheistic fancy is given in return. The Anglo-Saxon world should hesitate long before plunging itself into such a turbulent sea of revolution and folly.

If this evidences a deficiency of brain-size we are willing that those who think so should make the most of it.

if so, under the tuition and guidance of God himself.\*

---

\* It is to me a matter of regret, that writers on the Pyramid are putting it forth as a doctrine, not only that Philitis certainly is the same as Melchisedec, which is highly probable, but that Melchisedec was *not a man*, but "he who talked with Moses in the mount, who walked with Shadrach, Mesheck, and Abed-nego in Nebuchadnezzar's furnace of fire, viz., *the Son of God*," merely in the appearance of a man. This introduces a matter quite unnecessary to the Pyramid theory, and one so thoroughly questionable and extravagant in itself, that it can work only disadvantage to the argument. It is plausibly argued by some that Melchisedec, who is so mysteriously and yet so honorably mentioned in the Bible, was "the Son of God in human form," and his meeting, feeding, and blessing of Abraham, one of the numerous Theophanies referred to in the Scriptures. But that has never yet been proven. If Melchisedec was a Theophany, it bears none of the features of the undisputed Theophanies. Melchisedec is scripturally affirmed to be "*like unto the Son of God*," which would very strongly imply that he was *not* the Son of God himself, but only a *type* of him, and hence a *man*, as the common English version, whether with warrant or not, affirms that he was. It is hard to understand that "this man" should carry bread and wine to Abraham, and, as an earthly priest-king, take from the patriarch a tenth part of the earthly spoils of war, and consent thus "to be ministered unto," if he was *the Son of God*, and not a human being. There is no corresponding case in all the recorded Theophanies, which are claimed as "numerous." And if it is to be accepted that Melchisedec was "the Son of God in human form," it necessarily weakens, if it does not totally destroy the supposition that Melchisedec was Philitis, the shepherd prince, to whom the building of the Pyramid is ascribed. For then we will have on hand a proposition so extraordinary and difficult to maintain, as to be quite outside of all probability. (1.) The Theophanies were all of very brief continuance; but Melchisedec, if he was Philitis, must have continued and ministered on earth for

So again, if the meaning is, that the various doctrines entering into a sound theology, as

---

at least forty years. The Pyramid and its preliminary works alone occupied thirty years, during all of which time Philition, or Philitis, kept his flocks about the place in the ordinary habit and condition of a shepherd king. To these thirty years we must add the time required for the gathering of his company and the national arrangements in Egypt in order to begin the work, together with the time consumed in the migration to Palestine, the building of Jerusalem, and what interval there may have been from the settlement in Jerusalem to the meeting of Abraham. This would give us a Theophany for the building of a memorial in stone, at least seven times as long as Christ's earthly ministry for the salvation of the world, which is hardly credible without the strongest sort of evidence. (2.) The ordinary divine method, in all analogous cases, is the selection, equipment, and commissioning of real *men* as the agents and ministers of God. God did not assume a form, and appear as an earthly administrator, in giving us *the Book of Revelation*. He did not write it himself, but chose and inspired *men* for the purpose. Why not the same in *the stone record*? It was through the mediate ministry of Moses and Aaron that God wrought Israel's deliverance, and gave them their institutions. The work of salvation itself was not wrought but through the mediateness of a true human nature. The planting of the Church and the ministration of the Gospel and its benefits was and is through the agency of *men*. And however divine or great the work, it is always through some human instrumentality, employed and endowed for the purpose. Why, then, without positive proofs to that effect, should we risk an important cause by assuming and teaching that it was different in the case of the Pyramid? (3.) It was just as easy, and far more in accord with analogy, to make the Great Pyramid everything which it is now found or claimed to be, by an ordinary operation, like that which led and influenced the prophets in their work, as for the Son of God to assume "the form of man," and to live and operate as a shepherd-king, architect and priest for

named in the Lectures, are "not proven" by the analogies and indications described, I fully agree with the statement. These doctrines repose for their truth on quite another basis, and are proven from quite another source. The point was not to show their truth or credibility, but that accepting them as the substance of the Scripture Revelation, a clear and striking correspondence to them may be found in the Great Pyramid, just as we might naturally expect if it is what I take it to be. The numerous instances which I pointed out, and which I know not how men can honorably get rid of, are not given as proofs of these doctrines; but, the fact that they exist, and may be so vividly traced in the great monument, is brought out first in the interest of exegetical science, and second as furnishing strong reason to suspect that *the Book* which teaches these doctrines, and *the Pyramid* which so wonderfully harmonizes with them though built so long in advance, have both come from one and the same source.

Supposing God to have caused such a memorialization of any portion of his works and

---

the space of some three dozen years on earth. (4.) If such a thing had been, it is unaccountable that we should have no more record of it than appears in the brief references to Melchisedec.

purposes, as claimed for the Great Pyramid, it is reasonable to infer that, as in the Bible so here, He would have respect to the whole story of Revelation, which is just as easy to Him as any part of it. If the whole story were not traceable, at least in its main facts and features, the presumption would be against the idea of His having been concerned in it. And so, on the other hand, when it is shown that the whole story is so truly and fully indicated in the Pyramid's symbolisms, the presumption fairly is that the Pyramid is from the same intelligence from which we have the Scriptures.

But the meaning of these reviews rather seems to be, that the whole presentation, as respects the new theory concerning the Great Pyramid, is "not proven." This presents a serious judgment for us, as no one wishes to entertain for truth what has no reasonable foundation. The question then comes up, What is sufficient proof in a case like this? No Christian will say that the thing is *impossible*; and considering the circumstances, and how God aided and directed in other constructions of human handiwork, no one can reasonably say that it is *improbable*. It therefore depends very much upon the particular moral

condition of the mind that undertakes to decide upon the matter, as to what is adequate proof and what is not. To the Atheist, the evidences of the existence of a personal, almighty, and intelligent God, are deemed inadequate and unconvincing. To the Deist, the evidences of the inspiration of the Holy Scriptures are rejected as inadequate. To the Pelagian, the evidences of the co-equal and co-eternal three-oneness of the Deity are set aside as inadequate. To the Jew, the evidences of the Messiahship of Jesus of Nazareth, and of the plan of salvation through him, are scorned as utterly inadequate. To a Socinian, the evidences of the doctrine of atonement by the blood of Christ,—to the Universalist, the evidences of future and eternal punishment,—and to many, the evidences of a life to come and the immortality of the soul,—are all deemed inadequate. On all these and other points, great bodies of men, who make every claim to intelligence, candor, and sobriety, write down as their ultimate conclusion, “*not proven.*” And yet, every true and orthodox Christian holds each and every one of these things amply made out, with a clearness and certainty on which he rests with unshaken confidence for this world and the next. The answer he

makes to all classes of these unbelievers is, that they do not start with right principles, that they are not open to the force of truth and fair argument, that they decide on imperfect and unreasonable grounds, that they wish to believe as they do, and hence are not willing to take in anything else.

It is a saddening truth, but still a truth, that the source of the skepticism of the unbelieving, however honest they may seem, is not in the inadequacy of the evidence on which to build a true faith, but in some traditional prejudice, or personal perverseness, or unfaithfulness of examination, or unreasonable standard of proof, or unconquerable averseness to the truth, or unwarrantable pride of position or estate, that stops the ears and beclouds the judgment. The everlasting challenge of the Saviour, on which he stakes the whole credibility of the Gospel, is, "If any man will do the will of the Father, he shall know of the doctrine, whether it be of God." (John 7 : 17.) So that we are fully warranted, by the unmistakable word of the great Author of salvation, in saying, that the true and only reason why people cannot find the convincing evidences of all that enters into the make-up of the proper Christian religion is, that they are morally un-

willing to test it by those methods of proof on which it proposes to demonstrate its claims. And if such are the causes that lead so many to regard the evidences of our holy religion, in whole or in part, inadequate, it is not to be wondered that many, from corresponding causes, should withhold belief in the case before us. The skepticism of unbelievers is not held good by Christians as against the divine authority of Christianity, or any of its doctrines; and as the verdict of "not proven" does not adequately settle the question in that case, so neither does it adequately settle it in this.

Were it shown us wherein the argument for the supernatural origin of the Great Pyramid fails in method or degree from that on which we repose our common faith as Christians, this verdict of "not proven" could be more intelligently considered. But no one yet has seriously attempted to point out any such defect. On the contrary, the editor of *The Churchman*, viewing the matter with the keen scrutiny of a broad and penetrating consideration, and with the manly dignity of one who feels the far-reaching character of the problem and of the manner of dealing with it, gives it out as his conviction, which at the same time comes as a note of solemn warning to all believers,



that "*the same argument from design which leads us to believe that the world had a personal Creator, warrants the belief that the Great Pyramid was built to serve as a monument in stone, not only of the most important mathematical and astronomical truths, but also of the deeper mysteries of God's Revelation.*" In so far then as this judgment is correct, the dissenter has his only logical outcome in Atheism.

#### SOMETHING IS PROVEN.

But this verdict of "not proven," which a few have seen fit to return as the only answer needing to be made to the presentations respecting the Great Pyramid, not only fails on the one hand to specify what it holds to be "not proven," but it assumes on the other that nothing is proven of any worth to science or faith, or requiring to be seriously considered. It is thus either mere blind assertion or a very unworthy begging of the question. *Some things have been proved* as fully and as surely as anything can be. They are also very important things, bearing on all the questions respecting humanity and revelation, and involving momentous implications for philosophy, history, and religion. And whether they necessitate

the precise conclusion that the Great Pyramid was built under the direction of some inspired man of God or not, the facts remain clear and unalterable, and nothing is true or sound in human thinking which cannot be construed with them. Investigators may, betimes, have been a little too quick and extreme in their interpretations, and some may here and there have shown slight signs of partial intoxication amid the wonders of discovery on discovery which have rewarded their endeavors; but, with due allowance for everything of this sort, there remains a great mass of *facts*, hard and solid as the rock on which the vast structure stands, from which the answer of "not proven" must rebound very damagingly upon those who propose to abide by it.

It is needless to recapitulate here the scientific *data* already described (though with some disabling brevity) in the preceding Lectures. All that is there stated respecting the geometrical, cosmical, astronomical, metrical, geographical, and mechanical features of the Great Pyramid, and very, very much more, has been amply tested by the very best scientific ability, and may be seen fully set out in all their invincible wonderfulness in the more thorough works which are happily multiplying on this

subject. The world may safely be challenged to refute these grand *facts*, whether they be put down as coincidences or aught else. *They are proven*, and they must stand, whatever men may make of them. And every attack upon them thus far has only served to bring them out with more clearness, and with ever-increasing recruits for their defence.

There can be no question now as to the fact that the form and relative dimensions of the Great Pyramid exhibit practically the circle squared, or that it is built to the mathematical proportion of a diameter to a sphere. The length of its four sides is the exact equal of a circle drawn with the Pyramid's vertical height for a radius (see Chart). In other words, it is an architectural embodiment, in a solid stone edifice, of the mathematical  $\pi$ , the value of which, in determining the relation of a sphere to its diameter, is 3.14159 plus a slight incommensurable fraction. When this was first discovered, and announced as something very significant, the answer was that the measures were not sufficiently attested to warrant the acceptance of it as a fact; and that, if it had this appearance, it was a mere coincidence or accident from which nothing can be argued. Since then the measurements have been more

narrowly and fully determined, and the various commensurations, within and without, more exactly ascertained; but every fresh addition to our knowledge on the subject has contributed to the overwhelming demonstration that the Pyramid is really a memorial of the  $\pi$  proportion, and that this is the grand key to much of its import. What is solidly given in the external dimensions meets us again wherever we go in the interior.\*

\* Thus, if we take the length of the King's Chamber, 412.132 inches, and let it express the diameter of a circle, then compute the area of that circle, and throw that area into a square, it will give the exact size of the Pyramid's base, and just as many Pyramid cubits to each side as there are days in a year.

Again, take the same length as the side of a square, find its area, throw it into a circular shape, and the radius of that circle will give the number of cubits in the Pyramid's vertical height.

Again, take the circuit of the north or south wall of the King's Chamber in the entirety of the granite, divide it by that chamber's length, and the result is  $\pi$ .

Thus, by substituting areas for circumferences, that oblong, rectangular room, through the operations of  $\pi$ , answers intellectually to the square-based and five-pointed exterior memorialization of the same proportion. And in the Antechamber, between the Grand Gallery and the King's Chamber, the same use and reference to the  $\pi$  proportion is to be traced.

Thus the east wainscoating of the Antechamber is cut down to the extent of half the width of the King's Chamber, equal to the length of the granite in the Antechamber floor, and to the length of the side of a square whose area is equal to that of a circle drawn with the whole length (granite and limestone) of the floor for a radius.

It therefore pertains to scientific men to say what is to be made of all this. Will they say

Again, the entire length of the Antechamber floor, multiplied by  $\pi$ , gives the exact number of days in a year.

Again, the number of cubic inches contained in the granite leaf which hangs across the Antechamber, measured to the edges of the dressed surfaces, is 10,000  $\pi$ .

So, likewise, in the Queen's Chamber, the height of that significant niche in the east wall, multiplied by 10  $\pi$ , gives the Pyramid's vertical height.

Also that niche, to its inner long shelf, multiplied by 10  $\pi$ , gives the Pyramid's base-side length.

Also the square root of ten times the height of one of the Queen's Chamber end walls, divided by the height of the niche, is  $\pi$ .

So, again, the lengths of the first ascending passage and the Grand Gallery added together, or the total of ascending line, divided by  $\pi$ , gives the length, as far as it has thus far been measured or calculated, of the entrance passage from the original surface to the first ascending passage.

The thirty-sixth horizontal course of stones in the structure of the Great Pyramid is remarkable for being nearly double the thickness of the courses immediately below it. The base of that peculiar course is just ten times the height of the Antechamber; and the distance from the vertical centre of the edifice to the nearest point of either side at that height, divided by 10, gives the number of days in a year, and the same divided by the vertical height of that point is  $\pi$ , or the proportion of the diameter of a circle to its circumference.

So, again, in the Coffin, there comes out the same irrepressible  $\pi$ . The height of the Coffin is to the length of its side and end as 1 to  $\pi$ . The Coffin's depth, multiplied by the area of one of its long sides, is  $\pi$ . A circle, with the breadth of the Coffin's base for a diameter, or a square, with the depth of the Coffin, gives the external area of one of its long sides, divided by  $\pi$ .

So, again, in the interrelations of the several main parts of the Pyramid as a whole, the King's Chamber, and the Coffin. In

it is mere accident, and just happened so? As well might they pronounce the placement of the figures in the multiplication table an accident. Will they say it was part of the common science of the period? Then how came there to be not another vestige or trace of it in all the world for three thousand years but in this one single memorial? There are dozens of other pyramids in Egypt, and massive remains in various countries, dating to a very remote antiquity, and why does no trace of it appear anywhere in any of them? The new theory on this subject fully explains all the facts, and if we are not to accept that theory

---

each of these three one rule governs the shape of each, namely, the two principal dimensions added together are  $\pi$  times the third. The Pyramid's length and breadth thus equal  $\pi$  height; the King's Chamber length and height equal a breadth; the Coffin's length and breadth equal  $\pi$  height.

All these and numerous other such propositions have been thoroughly worked out by competent mathematicians, and, any one able to perform the necessary operations, needs only to refer to the actual measurements in order to verify all for himself. Indeed, men might as well undertake to deny that the Pyramid exists as to deny the ascertained and demonstrable omnipresence and constant use of these mathematical ideas in its construction and arrangements. The discoverers and demonstrators of these facts are Mr. James Simpson, Mr. St. John Vincent Day, Prof. H. L. Smith, Captain Tracy, R.A., John Taylor, Prof. Smyth, etc. Many of the facts are given in Johnson's New Universal Cyclopedia, article "Pyramid," and in the last edition of *Our Inheritance in the Great Pyramid*, by Prof. Smyth, 1877.

it devolves on those who reject it to give us something else that will explain them.

It is also a fact, that, the more science becomes sure and accurate in its enunciations, the closer do they come to the indications in the Great Pyramid. A remarkable instance of this has recently occurred with reference to the problem of the sun-distance.

By observations of the transit of planets, from the lunar irregularities, by experiments touching the velocity of light, and from perturbations in the courses of the heavenly bodies, very many attempts have been made to reach a solution of this problem. In 1824, Encke gave the distance as 95,370,000 miles, and his estimate has been most generally received. For some years, however, his figures have been regarded by scientists as from 1 to  $2\frac{1}{2}$  millions of miles too high, and the expectation has been that the universal and expensive arrangements for the observation of the transit of Venus in 1874 would furnish the *data* requisite to settle the matter. The full results of these observations, made under the most favorable circumstances, and with the most refined astronomical apparatus, have not yet transpired; but they are beginning to come out, and altogether more favorably to the Pyramid indications,

which give the mean sun-distance as 91,840,000 miles. The English estimate, which Prof. R. A. Proctor pronounces "a satisfactory one," now stands at 92,600,000 miles, a reduction from the old estimate of 2,770,000 miles nearer to the Pyramid indications. In France, M. Puiseaux, who has bestowed very great and laborious attention to the subject, and who feels confident that he cannot be more than a few hundred miles in error, puts down the most recent estimate of the sun's distance at 91,840,270 miles, or 759,730 miles still nearer to the Pyramid indications, and actually within 270 miles of the exact Pyramid figures! On the announcement of this result, the French paper, *Les Mondes*, very justly exclaimed, "*La Grande Pyramide a vaincu*"—THE GREAT PYRAMID HAS CONQUERED!

A very interesting fact has also been brought to my knowledge by Commodore Whiting. In the communication to which I have already referred, that learned gentleman writes me concerning the desirableness of the Great Pyramid as a meridional zero for the universal computation of longitude, and says: "My friend, M. F. Maury, whom I succeeded in command of the U. S. Observatory at Washington, was probably the greatest geognost in the world. His attention



was directed to the nether or lower meridian. The English, and all nations using the English language and charts, compute their longitude from Greenwich, the French from Paris, the Spanish from Cadiz, the Russians from Cronstadt, etc., adopting these as the initiatory meridians of their respective charts, and 180 degrees therefrom as the nether meridian. In sailing around the world (so common nowadays), persons going west lose a day in their calendar, and persons going east gain a day, so that circumnavigators, to prevent the confusion of dates that would otherwise obtain, drop a day in the former instance, and duplicate one in the latter, when crossing the nether meridian. Different nations having different nether meridians creates confusion, and Maury said *all* nations ought to agree on a common nether meridian. The English, French, Spanish, Russian, etc., all have their nether meridian to pass over inhabited portions of the earth, so that persons but a few feet apart, if upon different sides of the nether meridian, would have different calendars, and to the one it would be Monday while to the other it would be Sunday; and Maury sought for a general nether meridian that would be free from this disadvantage. Such a meridian he pronounced

to be about that degree west of Greenwich, which is the exact nether meridian from the Great Pyramid. He thus clearly designated the meridian of the Great Pyramid as the proper initiatory meridian for the world." It was an unconscious designation—a conclusion reached without any thought or knowledge of any relation between it and the Great Pyramid,—and it is another instance in which the best results of the best science bring us back to what was immortally embodied in that wonderful pillar of four thousand years ago.\*

---

\* Some have thought that I made a great blunder when I said (page 70), that "the Great Pyramid stands on the line which equally divides the surface of the northern hemisphere." A man high in place, and all his life having practically to do with science, wrote me: "It is a mistake so gross that I think it must be either a misprint, or a slip of the pen." He said "the paragraph evidently should read, that the Pyramid is built on the latitude which marks the *third* distance from the equator to the pole, as the half distance is about forty-five degrees, nearly one thousand miles from the Pyramid at the nearest point." I replied that I had not spoken of a meridian of distance from the equator to the pole, but of "*the surface of the northern hemisphere*"—the whole surface of the earth north of the equator. I also submitted to him, and other ready mathematicians, the following problem: *What parallel of latitude equally divides the entire earth surface (land and water) lying between the equator and the pole?* requesting its solution by the best scientific processes, and to give me word of the result, if it did not tally with my statement. I had not thoroughly worked out the problem myself; but as the lines of longitude all terminate in a point at the pole, and the earth itself is very considerably flat-

## ADVERSE INQUIRIES.

But few of the notices of these Lectures attempt any argument on the subject. It was not to be expected that they should. Several points, however, have been made, to which it may be desirable to allude.

A prominent and pervading objection in a number of the adverse judgments given is, that the whole presentation is *too fanciful for belief*. If by this is meant that what is stated for *fact* is nothing but the work of an enthusiastic imagination, we can only pity the uncandidness and flippancy of those who make the assertion, and appeal to the records of explorers

---

tened in its polar diameter, I concluded, on a rough estimate, that about the thirtieth degree from the equator would give the line sought. More than five months have passed since I submitted the problem for thorough mathematical solution, but no reply has yet come to indicate any error in my statement.

It may also be worth while to note here that Commodore Whiting is of opinion that the fact that the Great Pyramid is situated a little below the thirtieth degree of north latitude, is perhaps meant to refer to the ellipticity of the earth, and to mark just one-third of the line of its meridian from the equator to the pole. For those who wish to work on this suggestion I give the results of observations upon the exact latitude of the Great Pyramid, viz. :

M. Nouet's observations make it  $29^{\circ} 59' 6''$ .

Piazzi Smyth's, with Playfair instrument,  $29^{\circ} 58' 51''$ .

Shifting westward to avoid low ground,  $29^{\circ} 59' 12''$ .

and investigators, which, if not to be credited, leaves nothing on which to believe that the Great Pyramid exists. I claim to have given *facts*, not *fancies*; and it is that wonderful array of *facts* that men are now called on to deal with. My inferences from those facts may, perhaps, be faulty and illogical, but that can only be fairly determined by a full canvassing of the facts, and first obtaining a complete and appreciative understanding of them, which cannot be the case with those who superciliously dismiss the whole matter as nothing but romance and fable.

Nor should we forget that it is a very old and familiar thing for people petulantly to brand as silliness and lunacy whatever unpleasantly cuts into their old round of thinking, or unwelcomely disturbs their pleasant ease. It is a cheap way of getting over what would otherwise be inconvenient. It was after this fashion that the Jews set aside Jesus of Nazareth, and that many of Paul's hearers spoke of him. And so the early Christians, as a class, stand registered in the annals of Pagan Rome. But were these fanatics? Was their cause that crazy thing which so many were pleased to regard it? Were the people who so disposed of it the just, sober, and wise

ones in acting thus? Do not all believers, who have since lived, unite in holding them very blameworthy and unreasonable? A thing is not a wild, fanatical conceit, because some may treat it as such. When a serious subject presents itself, it argues very unfavorably for people, without examination, to pooh-pooh it as nonsense. True philosophers and candid inquirers for the truth never proceed after that fashion. And if men would, indeed, exemplify the superior sense and moderation which they are so facile in assuming to themselves as their particular monopoly, they have need of a goodly degree more of reserve than some have shown in their offhand characterizations of the fair and honorable efforts of their equals to gain attention to a great subject.

One publication, generally appreciative and just, propounds the question: "If all that is said of the superior intelligence embodied in the Great Pyramid is true, how is it that four thousand years had to pass away before a hierophant of the sacred mystery appeared?" We might ask the same question with regard to the wonders of steam and electricity, the circulation of the blood, the uses of stone-coal, and a hundred other things more naked and open to the view of universal man for nearly

six thousand years than the Pyramid has been to anybody, except within the past few hundred years. How is it that no one ever appeared until so recently to tell us what was before all eyes unread and unsuspected for such scores of centuries? So, also, infidelity asks, Why did not Christ come with his alleged light and salvation till after four thousand years of apostasy and darkness were allowed to roll their weary ages over the race? Such a question at best is wholly out of place as against facts duly ascertained; for facts proven must be admitted, whether we can explain them or not. Besides, in the case of the Great Pyramid, a vital part of the theory is, that the intent in its building was to set up a prehistoric monument, which should pass unrecognized as to its object through all the ages of history, in order to disclose its message in the last period of this world, and by its marvellous testimonies to confound and leave without excuse the blatant unbelief and ruinous skepticism foreseen and foretold as one of the characteristics of the last times. It found no interpreter, because it was part of the intention that it should have none; and because, according to its purpose, it would have been out of time and place to have one till the

period for which its great message was meant had arrived.

In the same spirit and with the same intent another paper inquires: "Granting everything the author says, if the human intellect had not first found out all these truths, how could he ever find them in the Pyramid?" This inquirer is at fault in assuming that everything claimed to be symbolized in the Great Pyramid has been found out by "the human intellect." Some of these things are purely subjects of divine revelation as contained in the Scriptures. With this correction I am very free to admit that, without the Bible to put me in possession of the doctrines and prophecies therein presented, and without the results attained by modern science, it would be impossible for me to read anything in the Great Pyramid which is now found there. But a man's inability to read the Bible does not prove it empty of truth. Neither does a man's ability to read what is there prove that its contents are from the unaided human intellect. So in this case, though science be required to read and understand the science symbolized in the Great Pyramid, the spirit of inspiration may still have been necessary to put that science there—seeing that it was put

there—before the days of science. The point is, not that miraculous inspiration alone could teach man the truths pertaining to the physical universe, but that the framing of so complete and comprehensive a monument of those truths before modern science began to be, and before the human intellect had at all found them out, argues the efficient presence of a superhuman Intelligence, and so furnishes a demonstration, in science's own field, of the reality of miraculous inspiration, which science in its pride is now disposed to question and deride. It is an argument addressed to science, and hence requires the presence of science; and, until human science was, and had come out of its babyhood, of course the address could not be delivered nor understood, as neither was it needed.

As I understand the Great Pyramid, and the true way of viewing it, it is not so much to acquaint the world with scientific truths otherwise unknowable, but to show, as those truths begin to be known, that they were memorialized on earth by men chosen and inspired for the purpose before mere human science could possibly find them; that men, having monumental evidence of this fact, might not, in their vain conceit, exalt themselves



against their Maker, disown Providence, deny revelation, and undertake to rule the Almighty out of His universe. It is, in my understanding, not so much to give us new revelations as to furnish monumental substantiation of old ones, of which the prophets from the foundation of the world have spoken, and which the perversities of this age are persuading mankind to surrender, explain away, deny, or otherwise to put aside for a profane homage to a new Juggernaut, bearing the fascinating name of PROGRESS.

But, says another, "If the Pyramid was built with so thorough a knowledge of geography, astronomy, science, and theology, as now supposed, what became of it in subsequent ages? It is strange that we find no traces of such attainments in aftertimes among the Chaldeans, Assyrians, Phœnicians, Greeks, or the Egyptians themselves. The Copernican system was not accepted, even by the most advanced thinkers, until more than three thousand years afterwards. Could a system so simple, so beautiful, and so easily demonstrated to be correct, ever have been lost to the world after it was once clearly understood?"

I thank this writer for the positiveness with which he affirms the total absence of any trace

of such science as is now being read from the Great Pyramid in all the records of the time and for thousands of years afterwards, save in this marvellous pillar. It is the truth, and a most significant truth. The writer alleges it as a sort of *a priori* reason for not crediting any of these reports about the high science embodied in the Pyramid; but it is really one of the foundation-stones on which its highest claims repose.

Whether the Great Pyramid really does witness to the superior science claimed to be embodied in it, is a question which must be determined, as a matter of fact, on its own independent evidences. If this alleged wisdom is proven to be there, the fact must stand, whatever other conclusions it may necessitate, or however it may transcend the thoughts and beliefs of the nations then and for thirty centuries succeeding. If it is there, it is there, and all the *a priori* reasoning in the world cannot make it otherwise. And there it most certainly is. There is the most evident memorialization of the wonder-working mathematical  $\pi$ . There is the most evident notation of the rotundity and rotation of the earth, its annual revolution around the sun, its mean distance from the sun, its mean temperature,

its weight, its diameter, its land distribution, and the exact way every part of it lies with regard to the four cardinal points. There is the most evident notation of the true year, of the grand precessional cycle, and of the proper beginning and length of both. Every one living and capable of comprehending these particulars can read and trace them there in the various measures, pointings, angles, and counts, as readily as he can work the commonest arithmetic rules, or demonstrate the theorems of geometry, or read the constellations. None of these things were truly known to any nation of the time, or for a score and a half of centuries thereafter. Until the days of modern science there is no other trace of them on earth in all the records, monuments, or remains of intellectual man. Shall we say, then, that the getting of these things into the Pyramid is mere blind accident and meaningless coincidence? Why, then, has the like occurred but once in the first five thousand years of man's existence? Might we not as well take up the tables of our annual almanacs, and seeing them accurately fulfilled as the year rolls round, say, "These are very marvellous coincidences, but it is all blind guesswork; it has only happened so; the men

that made those almanacs really knew nothing at all about it!" Which would be the more reasonable, to believe our annual almanacs to have originated in haphazard guessing, or to set down the Great Pyramid's memorialization and constant use of  $\pi$ , as a mere fortuitous coincidence, neither understood nor intended by the architect? And if these ancient builders did understand  $\pi$ , and build to it, and lay up in stone a hundred items of most extraordinary intelligence by means of it, where did they get it? How came they to be so grandly informed above all the children of men for five thousand years? Can there be any other rational answer than that which I have indicated in these Lectures? Verily it was God's special gift to them for this one individual purpose, that they might build unto Him, "in the midst of the land of Egypt," an *altar-pillar*, which, in the latter days, should "be for a sign and for a witness unto the Lord of hosts."

But we are asked, if men four thousand years ago had such superior knowledge, what became of it? How could it be lost? I might as well demand, how came the world to lose that knowledge of the true and only God which man so eminently possessed in the beginning of his history? But I will not press

such an inquiry. The high knowledge vouchsafed to the builders of the Great Pyramid was for a particular end, and that end was not the enunciation of it to the world that then was, and was in so poor a condition to receive or profit by it, but for unique memorialization as a message to a long-after age of boastful science, self-defying theorizings, and a too confident glorifying of the power and infallibility of man's reason. *Lost!* It has not been lost. It is there, exactly where those noble "sons of God" put it, as directed by the Father. It has come over the chasm and waste of nearly forty and a half centuries without a word or syllable missing. There lie its tables of stone, approachable to all this world of adored progress, and challenging all the supercilious *savants* of unbelief to look, understand, and learn wisdom. What became of it? Why, having made its intended voyage in safety across the sea of ages to our world, and begun to speak its grand message to those for whom it is meant, those who should most gladly welcome its glorious testimony for God and his universal truth, and most willingly give themselves to an earnest searching out of what it has to say, insult it in the halls of science, scoff at it with vulgar jests, array it

in robes of mockery, make merry over its strange speech, disown it because it will not link itself with their false philosophies, and insist on gibbeting it, or stamping it out forever, because it puts forth claims to be heaven-born and heaven-sent! This is what has become of it.

But this inquiry about what became of such knowledge, taken as an argument against the claims now made for the Great Pyramid, grounds itself upon an assumption which cannot be maintained. It assumes that those who built this monument fully understood and thoroughly comprehended everything which now turns out to be contained in their edifice. This, as a recent writer justly says, "is not warranted by the logic of facts nor the logic of reason." God's works as a whole, both in nature and providence, are so correlated, and are projected on such a constantly recurring unity of plan, that one department is ever translatable into another—the natural into the spiritual, the earthly into the heavenly, the microcosm into the macrocosm, the sectional into the general, the lower into the higher, the units into the multiples, the exterior into the interior, the beginnings into the endings, the physical into the intellectual—

and each part so coheres in the one thought of the one eternal and all-embracing MIND, that truly and adequately to symbolize one department necessarily includes like truths in other departments, though unconsciously to those framing the symbol. This one great fact, of which we now have so many illustrations, and which is so reasonably inferable from the origination and ordering of all things from and by one and the same infinite and eternal Intellect, completely answers the captious objections made against pyramidologists for making the same lines, angles, measures, avenues, rooms, and stones refer to so many different things. If God arranges that the leaves shall come out on the stems of the various plants in an order coincident with the relative distances of the several planets from the sun, where is the unreasonableness of it? or, what confusion does it introduce between botany and astronomy? Because the fifth chapter of Genesis, read acrostically in the import of its names, gives us the history of human redemption, what hindrance or absurdity does that interpose to the reading of it as the obituary list of the antediluvian patriarchs? Does not the same alphabet spell all our words, and by its various combinations

serve to record all our knowledge? And when, by reading certain features of the Great Pyramid in one way, we get one circle of truths, and by reading them in other ways, based on Pyramid presentations, we get quite other circles of truths, or trace in one part coincidences with readings in a different kind in another part, where is the illogicalness of it or the confounding of things any more than in the cases just named?

When one thing in God's works is itself the symbol of other things in His works, it is only necessary that the constructor of the expression of it should understand the one in order to include the other. And considering that the Great Pyramid was built not for the people who then lived, but in order to convey a divine message to the science world of our day, it is not at all implied that its builders consciously understood even the half their work really expresses. The prophets did not always understand what they were inspired to write. The holy record itself tells us that they inquired, and searched, and tried to find out, but never fully comprehended what and what manner of time the Spirit that was in them did signify (1 Peter 1:10-12). God's truth was amply embraced in what they wrote, and



in long after time was seen to be fulfilled, and served all its intended ends, notwithstanding that the writers themselves were not thoroughly in the clear about it. And if the prophets could truly enunciate the divine purpose without fully comprehending it at the time, much rather could these builders of the Pyramid do their work, under the direction of the same Spirit, without understanding all that was afterwards to be read from the various features of the mighty edifice they were commissioned to rear, and seal up till the time of the end. Who is prepared to maintain that Moses fully comprehended all the relations and symbolic meanings which are now seen and known to be contained in the various institutes, constructions, and erections which God directed him to make? Are we therefore to deny that these symbolisms are there? How unreasonable and illogical, then, to assume that the men who built the Great Pyramid must necessarily have understood and practically mastered and digested all the scientific and religious facts, histories, and prophecies capable of being deciphered from their work; or to argue that, because the heathen nations give no evidence of ever having had such a wisdom, we must conclude against the

possibility of finding it in the Pyramid. On the contrary, science now proves that a high science is there, and for the very reason that for so many, many centuries no other trace of it appears in the works of man, the conclusion should rather be that it was put there by the special inspiration of God, just as the symbolisms of the Tabernacle and its arrangements were put there by Him, and for a corresponding purpose.

### THE PYRAMID AND FALSE PHILOSOPHY.

The apologetic worth of the Great Pyramid in the argument for a correct understanding of the origin, history and destiny of man, should, of itself, command for it the favorable interest of every intelligent inquirer, and especially of every Christian.

We live in a skeptical age. In religion and in science the temper is in the direction of Rationalism and unfaith. Humanity has become boastful of its intellectual power, and, proudly aiming to be "as God," it has become sensual and devilish. If any one will be at the pains to analyze what are considered the proudest achievements of modern mind, he will find them thoroughly materialistic, if not exclu-

sively so, and really but little else than inspections and manipulations of the lower elements,—searchings into the ground,—till it has come to be concluded in leading circles that everything is derivable from *mud*, without a personal God, or need of revelations from Him. This spirit is in the prevailing philosophies, in the popular theories of politics and legislation, in the noisy social reforms of the day, and in the most approved religious activities, reacting upon theology itself, eating away sound doctrine, and substituting the rationalistic fancies of men for the teachings of Jehovah. Even good and honest people are unconsciously full of the noxious miasma. From looking up towards heaven and the eternal realities, there is a proneness, a looking down toward earth, and earthly interests and outcomes. When we search into the inner heart of modern thought and feeling, we find lodged there, in one form or another, and more or less affecting the whole practical bent of the age, this doctrine, that man is an ever-improving growth, that nothing of truth and good is ever forgotten, and hence that the career of the race is ever upward and advancing. PROGRESS is the watchword which tells the story. Some make the beginning lower down, and some locate

the outcome higher up; but when the whole is resolved into its real elements, *Evolution*, rounding up at last in a grand millennium of wisdom, peace, and blessedness in this present world, is about the sum of the practical beliefs and teachings of our times. The kind, the degree, the specific factors depended on, may be different with different classes, but the type is the same. If we look at the museums and the books intended for the instruction of the people, we find them confidently exhibiting a stone age, a bone age, a bronze age, and an iron age, as marking the eras of man's coming up from monkeyhood or savagism to an ever-improving science and civilization. The treatises on fundamental law largely assume the same thing, and derive society and government from the concession of brute rights to political rule—as a development from man himself, with no other foundation. Theologians fall into much the same vein, and find the essence of the faith rather in the aggregate of growing sentiments and opinions than in the supernatural revelations of God, and preach a grand era of triumph to come out of human agencies, activities, and progress. The underlying seed-thought is *Development*, till all defects are superseded, and hell itself is abolished,

by the unceasing improvement and improva-  
bleness of man. After all, *Evolution is the  
faith.*

There is, indeed, a true doctrine of develop-  
ment, but it is wholly different from that which  
so pervades, infests, and degrades our modern  
science and theology. Nor is there anything  
more needed by the present world of mind  
than an effectual corrective for the false philos-  
ophy which is so influencing and debauch-  
ing it.

The truth is in the Scriptures, if men could  
only be persuaded to regard it. The history  
of man as there given, is not at all that as-  
sumed by the progressivists. There the first  
man was the most perfect of all mere men, the  
most knowing, and the most exalted. That  
rare and special *rapprochement* with the Supreme In-  
telligence, which for certain gracious purposes  
was afterwards vouchsafed to the prophets, was  
Adam's normal condition. The highest state  
of mind, heart, qualification for a perfect hu-  
man existence, and equipment for all the sub-  
limest duties and relations pertaining to his  
earthly life and destiny, were realized in him,  
as he came from the Creator's hand. A stone  
age, or a bone age, or a gaunt prehistoric sav-  
agism, cracking the bones of wild beasts to

get at the marrow, finds no place in these sacred accounts of man's beginning. No such hairy, wolfish, ignorant, and base tenant of the marshy woods or dripping caves did God behold and bless when he set Adam and Eve in the world as the image of Himself, and pronounced them "very good." A terrible calamity soon ensued to blight man's pristine glory, so that everything since naturally developed from him has been only deterioration and downwardness. But all his superior mental endowments and knowledge did not at once cease to be. He was still a most exalted, knowing, and civilized man, even after his sad disobedience, and for all his life of nearly a thousand years. His first sons were civilized men, who from the first tilled the ground and herded the flocks. While Adam lived there were musical instruments, musicians, and workers in brass and iron. Before the flood came mankind had all the requisite tools, skill, and capacity to build a ship greater than the Great Eastern. Noah, who came over the flood in that vessel, still lived while one of his descendants built four cities, and laid the foundations of the world's first empire. A few hundred years later Abraham appears as a highly civilized man, and finds an established government

and great kingdom, with all the appurtenances of a busy and vigorous civilization, in Egypt. At the same time Chedorlaomer is king of Elam, and allies himself with other kings, and finds kings of Sodom and Gomorrah to make war upon. And so the indications, as given in the Bible, all are, that the primitive peoples were not savages; that they had letters and laws, records, arts, sciences, society, government, worship, and everything in greater perfection and purity than all the boasted developments of man in these later ages.

This ought to be enough, and to some, fortunately, it is enough. But the general mind is not convinced. Science is disposed to ignore it altogether, and to insist on a totally opposite theory. A proud and pervading skepticism makes it the subject of special attack on the Scriptures, a supercilious rationalism explains it away, and *Evolution is the faith*.

As far as we are able to trace the history of man from his works and remains, the scriptural narratives would seem to be borne out in every particular. Everything that is known of the primeval peoples shows them coming upon the scene together and with a full-fledged civilization. Beginning with modern Europe, we can trace man back through the Middle

Ages to Rome, through Rome to 750 years before Christ, and then through the Greeks to the Trojan war, about 1200 years before Christ. By the aid of modern explorations and discoveries, in Mesopotamia, Egypt, Persia, Arabia, India, China, tc., we are carried back to from 2000 to 2500 years before Christ. But there, within a circle of a few hundred years, all traces of man disappear. Some of the nations have claimed a much greater antiquity, but no monumental remains are to be found to prove them any older than these dates. Man has left no memorials which can be proven to be older than 2800 years before Christ, nor have any been found certainly so old as that. Within a few hundred years after that date the existing remains are numerous, and in all of them we find writing, engraving, husbandry, government, vast architecture, science references, brilliant dressing, elaborate ornaments, metals, jewels, cities, temples, and all the paraphernalia of a high civilization, just as the Scriptures represent. But still the restless public mind is not convinced, nor ready to settle down upon the truth—EVOLUTION IS THE FAITH.

Here, then, comes in the Great Pyramid to crown and seal the argument. It is a tangi-



ble monument, which dates back to within two hundred years of Egypt's beginning as a nation. It comes from far beyond the historic times. It was built by those primeval peoples, of whose gradual education from savage life not a particle of proof can be produced. Stone implements are found in Egypt, but there is no evidence that they are any older than the Great Pyramid. That greatest and oldest of all existing edifices on earth was not built with stone saws and bone mattocks. Iron and steel were required, which in turn required furnaces, and art, and high civilization to produce them. We know that iron tools were used in the Great Pyramid's construction, for one was found by Colonel Howard Vise's excavations imbedded in the cement where no opening was ever made before from the time the building was erected. It is a large piece, and may be seen in the British Museum, in London, proving the high civilization of the people who used it.\*

---

\* Where did the Egyptians, at that early day, get the immense quantity of iron required for all the tools that must needs have been used in erecting such an edifice of cut rocks, occupying 100,000 men for thirty years, seeing that there is scarcely any workable iron ore from one end of the Nile to the other?

St. John Vincent Day, in a paper read before the Philosophical Society of Glasgow, in April, 1877, has given answer to

In this edifice is the demonstration also of a wonderful genius and skill for cutting, dressing, transporting, handling, fitting, cementing, placing, and polishing the greatest masses of the heaviest and hardest of rocks. No greater building of solid masonry is known ever to have been in our world. The perfection of

---

this question. The Sinaitic mountains and hills are known to be full of iron of the most excellent kind. A Mr. Hartland, some years ago, established himself in that region for mining purposes, and there, near Surabit-el-Khadem, and not far from Wady Meghara, he found, not traces merely, but colossal remains, of *iron works and furnaces*, belonging to the earliest kings of ancient Egypt, and on a scale so vast as to be testified to by almost mountainous heaps of genuine iron slag and veritable iron furnace refuse (see *Proceedings Soc. Antiq.*, vol. v, 2d series, June, 1873). Nay, what is still more remarkable, here also, in the immediate neighborhood of the ancient piles of slag, is a tablet containing the *cartouches* of Shufu (Cheops) and Nem-Shufu, the same as in the quarry-marks discovered by Colonel Howard Vise on the hidden stones in the Great Pyramid! These records are engraved in a soffit in the face of the natural rock, where they directly overlook the scene of the furnaces. They begin with the name of Soris, the immediate predecessor of Cheops, under whom the Egyptians seem to have been put through the apprenticeship of working in iron. One of Egypt's ancient kings also appears on the monuments with a name which means "*a lover of iron.*" The proofs are that Egypt, in the period of the Great Pyramid's building and immediately preceding, did here devote itself immensely and effectively to the manufacture of iron, and so became supplied with the metal implements necessary in the building of the Pyramids. And all this was in that very period which is put down by the progressive development philosophy as *the stone age of man's infancy and savagism*!

the workmanship, and the mechanical accuracy, and the intellectuality of the calculations in the construction and emplacements, have never been surpassed in any structure in any age. On its stones, too, are the proofs that the builders could read and write. And with such an edifice before us, come down to us from almost the remotest extreme of the known prehistoric ages, and bearing with it these undeniable marks, how overwhelming is the demonstration against the evolution philosophy! Well may the skeptical Renan confess and exclaim: "When we think of this civilization, that it had no infancy; that this art, of which there remain innumerable monuments, had no archaic period; that the Egypt of Cheops and Cephren is superior, in a sense, to all that followed; *on est pris de vertige*."

But when to all this we add, as we must, those higher and sublimer things of the Great Pyramid, of which Renan then had no conception,—when we add the high mathematical principles, the astronomical calculations and references, the cosmical knowledge and symbolizations, the metrological embodiments and indications, and the geographical aptitudes so unmistakably identified, capable of being read only in the light of the highest achievements

of modern science, and enunciated with a definiteness and precision which modern science has in most instances not yet reached,—when we trace here a symbolized epitome of universal truth and knowledge, much of it beyond any science of mere man, and nowhere traceable on earth, save here and in the Scriptures, Renan's fit of giddy consternation must needs be intensified into most stunning and crushing disaster. The evolution philosophy, whether in science, art, or theology, here meets a massive and invincible contradiction and catastrophe, which buries it under five million tons of worked marble and granite! It must lift the Great Pyramid out of the path of human history, or it is in all sound reason estopped forever, and all its kindred Rationalism with it.

Of course the made-up evolutionists will not agree that the Great Pyramid has killed their god. It is not to be expected that they will yield at summons to such a thorough revolution and reconstruction in their favorite and life-long theories. How can they patiently resign what is so much a part of their proudest boast and being? And hence it is that the presentations concerning the Great Pyramid appear to them so absurd and ridiculous that any silly question or clever trick is deemed

answer enough to all the showings on the subject. But if the mighty monument is to be allowed its full say, all the subtle theories that contradict or emasculate the Bible story must take defeat, from which there is no recovery.

### SOME ADDITIONAL PARTICULARS.

Since the publication of the preceding Lectures several further items have been brought forward with regard to the Great Pyramid's symbolizations, to some of which it may be desirable here to allude.

If this great monument really presents what I have indicated with reference to astronomical and cosmical truths, we might reasonably expect it also to embody some *data* respecting the alternation of the seasons, and the causes by which these differences in the course of a year are produced. The same would also seem to have been discovered in the eccentricity of the placement of the entrance tube. That entrance is not in the centre of the building, but a little to the eastward. Of and on this displacement, Mr. Cockburn Muir, civil engineer, has made calculations, and mathematically treated them in connection with other Pyra-

mid numbers and proportions, and found the indication of an angle equal to  $23^{\circ} 57' 50''$ , which he regards as an expression of what the obliquity of the ecliptic was in the year the Pyramid was built. Having calculated for the degree of eccentricity of the ecliptic in B.C. 2170, the result came out coincident with the angle he had deduced from the entrance passage displacement within  $49''$ . Another and earlier calculation, however, made with particular care by Mr. J. N. Stockwell (printed in the *Smithsonian Contributions to Knowledge for 1872*), presents the obliquity of the ecliptic, in 2170 B.C., as  $23^{\circ} 57' 50.2''$ , exactly within two-tenths of a second what Mr. Muir calculated from the Pyramid that the angle should be. The processes are indicated in Prof. Smyth's last edition (1877) of *Our Inheritance in the Great Pyramid* (pp. 401-7). The angle of the obliquity of the ecliptic at present is given in the books as  $23^{\circ} 27' 30''$ .

The same displacement in the number of its inches (three hundred and a small fraction), also gives the ellipticity of the earth, or the amount of the protuberance at the equator over its polar diameter, which science has registered at *one three-hundredth*, or close thereto, and on which rests that remarkable

feature in the appearances of the heavens which makes the precessional cycle.

During last winter a gentleman from Switzerland, who became particularly interested in my remarks on the Pyramid's symbolizations of Christianity found in the Grand Gallery, called my attention to a fact which he regarded as singularly confirmatory of the presentations on that subject. Everything in Christianity, he justly said, rests on, as it practically perpetuates, the life, death, resurrection, and ascension of Jesus Christ. Those rampholes, in connection with the vertical settings into the walls beside them, refer back to the death and resurrection of Christ symbolized by the "well," and express the same as spiritually wrought into the experiences and hopes of all true Christians. And so, he said, the number of inches in the whole length of the Grand Gallery, divided by the number of these rampholes, gives the exact number of years embraced in Christ's earthly life, from his birth to his ascension into heaven, namely, 33 years and nearly one-half.

It may also be observed, that the length of the Grand Gallery in inches, divided by the number of stones by which it is covered, gives the exact number of weeks in a year, including

the fraction, and that these thirty-six roof-stones likewise count the number of millions of cubic inches of space inclosed in the Gallery, of which they are the ceiling.\*

---

\* A correspondent has also called my attention to other passages than those which I cited in the preceding Lectures in the Book of Job. He thinks he can trace various indications, assertions, and allusions in that remarkable book, as I believe he can, which strongly confirm some of the points suggested in these Lectures. He refers particularly to Job 26: 18, as very distinctly assigning the framing of the constellations to a divine source, and specially singling out the constellation of the dragon or serpent, as formed of God, and which is one of the foundation references in the Great Pyramid. Job is there describing the power, majesty, and doings of God, and says: "By his Spirit he hath garnished the heavens; his hand hath formed the crooked [or *fleeing*] serpent." The annotator in Bagster's quarto Bible very pertinently remarks, that the last statement must refer to some constellation, "as it is not likely that this inspired writer should in an instant descend from garnishing the heavens to the formation of a reptile." Barnes says, "There can be no doubt that Job refers here to one of the constellations, which, it seems, was then known as the serpent or dragon." But if so, then the garnishing or adorning of the heavens in general, must refer to the arrangement of the constellations in general, of which the making of "the fleeing serpent" is one. And so Barnes concludes: "The *sense* in the passage before us is, that the greatness and glory of God are seen by forming the beautiful and glorious constellations that adorn the sky;" not simply the stars of which they are composed, but the figures by which they are designated. There is also a very full and evangelic theology contained in these constellations which can easily be read, and which is so utterly confounding to the rationalism of our day that there ought to be no delay in bringing it out. They are *the Gospel on the sky*, formed of God, or by "his Spirit" inspiring men for the purpose, and the Pyramid is their earthly counterpart.



A few months ago a Pennsylvania clergyman, much interested in these studies, and strongly impressed with the arguments for the supernatural origin of the Great Pyramid, suggested that if the Grand Gallery represents the Christian dispensation from the birth of Christ to its end, there would probably be some reference to the great Reformation of the sixteenth century; that, if anything of this could be pointed out, it would greatly strengthen the whole theory; and that he much wished some examination with regard to this particular. Answer was given him that the suggestion refers to a matter of detail which we could hardly hope to find in so summary a symbolization of our economy as a whole; that, in the scriptural prophecies of the Church's career, specific references to the Reformation are very hard to find and identify; and that it would scarcely be fair to expect symbolisms, dating two thousand years before the New Testament, to be more full and specific than the New Testament itself. Nevertheless, it was promised to make some examination with reference to the suggestion.

In searching the recorded descriptions, notations, and measures of the Grand Gallery, nothing presented itself from which to read

aught touching the Reformation, unless, perhaps, the difference of solidity and durability in the courses of the rampstones, interpreted in the same way in which I spoke of the great step at the upper end of the Gallery (pp. 135-6). In the condition of these rampstones, some facts do appear which rather singularly coincide with features in the condition of the Church at the different dates of its history, and which may have been designed to express those features. Without intending to found an argument on these particulars, they are sufficiently curious and interesting to be noted.

The rampstones on the east side of the Grand Gallery, from 1087 to 1186 inches from the beginning, seem to have been unusually weak and frail, as much of the ramp for this interval is almost entirely broken away. So on the west side, from 1240 to 1317 inches, the ramp has considerably yielded, and is much broken away. So the incisions in the ramps, that is, the *rampholes* or little open graves, on the east side, from 1087 to 1186 inches, are almost entirely gone, broken away. On the west side, from 1240 to 1317 inches, it is the same.

Another presentation is that the east ramp, from 640 to 1400 inches from the beginning,

is much "fissured and parted from the walls, also the floor from the ramps." On the west side, for this same distance, the floor is parted from the ramp, so as to leave a crevice half an inch wide

Prof. Smyth remarks that "along nearly the whole distance from 400 to 1800 inches of western ramp, and occasionally along eastern ramp, there are longitudinal parallel scratches, forming almost a border, or species of intended ornament, following the direction of the ramp. They are *inflicted upon* and along its upper edge, close under the top, and toward the axis of the Gallery. But, although the same lines are traceable far, they do not extend the whole distance, being more or less gradually retraced by others."

If, then, we take an inch as the symbol of a year, as in other instances, we would thus have signs of weakening and giving way from 1000 to 1317, and so again from 640 to 1400. There would seem to be also the signs of violent and varied defacements, beginning with about 400, and extending more or less, with some interchanges, down to our present century. Compare these indications now with the historical facts and general condition of the Church at those dates of our era.

A.D. 640. This was the time in which lordly privileges and investments were conferred upon the clergy, introducing that wide and long-continued severance between them and the laity. It was the time when the Romish hierarchy gradually began to assume its imperious authority, which grew and continued in its strength for so many centuries.

A.D. 1000 to 1300. In this period the Church reached its most ruinous condition. It was the  *sæculum obscurum*  of Christian history, the age of darkness. It was during this time that the Church was rent into two opposing factions, the Eastern and the Western, which mutually excommunicated each other. It was the period in which transubstantiation was confirmed as a doctrine, Mariolatry inserted in the liturgies, converts made by force of arms, and religion turned into a mere mechanical routine. It was the age of Hildebrand, and the establishment of a Cæsarism over the Church of God. It was the period of the dominancy of monkery in its worst corruptions, when scandalous profligacy and ignorance disgraced the ministry, when the reading of the Bible was prohibited under the severest penalties, when false sacraments were multiplied, penances instituted, indulgences

invented, the Church subjected to a blind submission to a domineering priesthood, and interdicts and penalties dealt out upon kings and nations by a usurped plenary jurisdiction at Rome. It was the worst period in all the history of the Church, in which spiritual Christianity had wellnigh departed from the earth.

These are the inch numbers which include the greatest dilapidations, breakages, and defects. Take now those which indicate the greatest firmness and durability.

A.D. 1186 and onward presents various movements for a better order of things, the beginnings of reformation, the revival of education, the commencement of the study of the classics and of theology as a science, and the introduction of reason and sense into the treatment of sacred things. It was the age of Alexander Hales, Bonaventura, Albert Magnus, Thomas Aquinas, Duns Scotus, Roger Bacon, and the *Magna Charta*. It was the period when the papal power began to decline before the germs of free institutions and popular rights, the founding of universities, and the study of religious doctrines. It was the period when the human mind began to stir again. It was the period of the laying of the foundations

on which the great Reformation was subsequently wrought out.

A.D. 1400 and onward was specially marked as a period of reformers and of reformatory discussions and councils. It was the period of Wickliffe in England, Huss in Bohemia, Gerson in France, Tauler in Germany, and Thomas a Kempis. It was the period of early Bible translations, of the study of the Scriptures, and of general awakening and agitation on the subject of a purer and living faith, and a better morality, which came to fulness and matured fruit in the hundred years succeeding.

But besides the brokenness and waste of the ramps and the rampholes, and the damaging partings that appear, there are particular scarifications. They have the peculiar character of being "*inflicted*," or imposed by some adverse violence, partly on the eastern ramp, but especially on the western, from 400 to 1800. They are interchanged with each other, one seemingly running out, and then another taking its place. They tell of extraneous power brought to bear to tear and scratch the ramps, and to disfigure them. And when we consider the Church's history with reference to such scarifying external powers exerted in and upon the Church, it is difficult to conceive a more ex-

pressive figure of them than the appearances on these ramps. Going back to A.D. 400, we strike the very time in which Alaric and his heathen hordes came down like an avalanche, scarifying, oppressing, and crushing almost to destruction, the Church, with the nations which he, and those who so speedily followed him, overran. Soon after these barbaric invasions in the west came Mahomet and his victorious armies in the east, much after the same style, whose baleful scourgings of the Christian peoples and Church extend through the centuries. About that same period emperors commenced their political interferences with the Church, putting forth enactments which had to be obeyed, conferring State powers on Church offices, secularizing the clergy, and enforcing many an extraneous and rasping domination in and upon the family of Christ, the scars of which can be traced in varying lines through all the succeeding ages. The State legislation which is still betimes hurting and cramping the Christian household is but the dwindled continuity of the same scarifications.

I lay no special stress on these somewhat striking coincidences. If they stood alone I would not mention them. It is but natural that some stones in the ramp-courses in such

an edifice as the Pyramid should be more firm and durable than others, though selected with a view to equality. Nor is it marvellous that some accident should have inflicted those interlaced scar-lines and defacements, either in the course of the building or since. But still, if God really had anything to do with the construction of the Pyramid, He could just as easily as not have caused those weaker stones and those violent inflictions to come just at those places, and between those measures, where they would best symbolize these incidents of the history. Neither is it impossible that the builders should have consciously, by His direction, so arranged. This, however, is plainly to be seen, that these weaknesses and scarifyings do appear where they belong, on the theory that the Grand Gallery was meant to be a symbol of the Gospel dispensation, and that the facts in the Pyramid do strikingly accord with the facts of the history. It may be mere coincidence; but, considered along with so many other things of the same fitting character, it cannot be without some incidental worth, an unexpected side-light, in confirmation of the conclusions touching this great Pillar of Witness. It is the more noteworthy for the details of the history with which it coincides.



## OUTCOME OF THE GRAND GALLERY.

But if the Grand Gallery is in truth a correct symbol of the Church's career on earth;—if indeed we have here a monumental attestation to those sacred prophecies and showings which the Scriptures have recorded for our learning touching this world's close, we are now so near its end, that we cannot view it with seriousness and not be somewhat anxious about the outcome from it.

Everywhere does the holy Book inform us, that, as our dispensation begun with the personal advent of the Saviour, so it is to terminate with a second advent of that same Jesus, who is to come again in like manner as he was seen to depart forty days after his resurrection. That second coming is also represented as sudden and stealthy—not totally unheralded, but with the signs and announcements of it unheeded by the great body of mankind, including the nominal Church as well. Everywhere all Christian people are exhorted to keep themselves in thorough readiness, for the reason that “in such an hour as ye think not the Son of man cometh.” Without these sacred instructions from Christ and his inspired messengers, we could not know

these things, and could not read them from the Pyramid. But with the plain written word before us we can find here a correspondence so exact to the letter of Scripture, that we must refer both to the same eternal prescience, and may assure ourselves of the true interpretation of the one by the monumental attestations of the other.

Our dispensation is to have an end, followed by a dispensation of sore judgment upon the unready when that end comes. This is Bible doctrine. And so the Grand Gallery suddenly terminates against a high, impending, solid wall.

But, although our dispensation (*αἰών*) is to come to a sudden and perpetual end, it is not the teaching of the Scriptures that the earth is then to cease to be, or that men will no longer live on it, or that all history is then to terminate. The earth will continue; there will still be people upon it, and some sort of history will go on. But it will be a very different history from that which now is. The dispensation will be changed, and the whole current and condition of things suddenly and greatly altered. All the commissions and appointments under which the Church and Christians are now acting will then expire by limitation. Everything then will come under a new

order, determined by new manifestations from heaven, and shaped to a different administration. Time will not cease; worlds will not be missed from their orbits; but *the last day* of this *αἰών* will have expired, and the period of judicial retribution will have set in. Such is the tenor of the Scriptures, and such are the showings in the ending of the Pyramid's Grand Gallery.

There is a twofold outlet or continuity from this grand room of the seven courses—one above and one below. The one above is the nearest to the beginning, if we take the vertical measures of it, for the south end wall leans inward about one degree. If measured at right angles with the incline of the Gallery it is about three times that distance further off than the base of the wall. This upper outlet was first discovered by Nathaniel Davison in 1764. It is at the top southeast corner of the Grand Gallery, about twenty-eight feet above the main floor, "only accessible to something approaching to winged and flying, rather than walking, beings." It is a low passage, which the discoverer found almost closed up with the filth of bats, and which he with much labor and patience cleared out. He found it leading horizontally southward for about three

hundred inches into the lowest of those five "Chambers of Construction," which a clerical correspondent thinks symbolic of degrees and sanctuaries of rest in the supernal life of the saints. The low, unfinished room over the King's Chamber, has the indications of a sort of concealed retreat, far out of the way, inaccessible, except to a few, and not significant of a permanent abode of life. Egyptology has no explanation for it. Nothing in the line of scientific symbol has so far been found in it. And in biblical eschatology alone do we find any call for such indications, in order to furnish a thorough symbol of the final outcome from the Gospel dispensation. Note the Scriptural teachings.

Immediately on the termination of the Saviour's judgments of the seven Churches, John, in the Apocalypse, beheld "a door opened in heaven," and heard a trumpet voice, which said, "*Come up hither.*" At once he found himself in the Spirit, gazing upon the divine wonders of the higher world. This is the termination of the Church's earthly history as to the best and truest part of it. The Saviour has elsewhere told us more plainly that, when the great day of judgment breaks, there shall be some who, by constant watch-

fulness and prayer, shall "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man;" that "in that night" one in bed, or grinding at the mill, or out in the field, "shall be *taken*," while others "shall be *left*;" and that those who are thus "taken" are "*eagles*," who, by that erection are to soar to the high unseen place, where the Lord, from whom they have their life, will then be. Paul has likewise exhorted us to comfort ourselves with the doctrine that, when the trump of God shall sound, "the dead in Christ shall rise first; then we which are alive and remain shall be *caught up* together with them *in the clouds*, to meet the Lord in the air." Such revealed facts as to one outcome from the dispensation that now is, call for just such an arrangement to symbolize them as we find in this top outlet from the Pyramid's Grand Gallery. And there it is, for no other ascertainable purpose than just this, adding another most significant item of evidence that this Gallery was really intended to be a symbol of the Christian dispensation, and furnishing monumental proof, of four thousand years' standing, to the truthfulness of the literal interpretation of God's Word on this momentous subject. Can any fair and

honest man believe that it just happened so? Have we not here "a sign and a witness unto the Lord of hosts in the land of Egypt?"

The only other exit from the Grand Gallery is through the passage leading from it to the King's Chamber. It is continuous with the floor of the Gallery itself beyond the great step. If the Grand Gallery, therefore, refers to earthly life, so must this passage relate to a continuity of earthly history. It is in no respect the continuity of the Grand Gallery. That sublime chamber of the seven courses ends most positively against that impending south wall sixty-one inches beyond the great step. Every feature and characteristic of it terminates at or about that point. The same floor-line continues, but nothing else does. It answers to the idea of earthly history continued, but put under very different conditions. The way out is as distinctly marked by peculiarities of its own as the Gallery from which it leads. It is a low opening, of the same kind as that by which the Grand Gallery is entered, only that it is very sensibly lower. It is but forty-four inches where the other passages are fifty-two. It is the most humbling and trying part in all the Pyramid system of passageways. A man must pain-

fully bend in passing through any of them, but here he must crouch himself down into far greater inconvenience.

Sacred prediction tells of sore trials to the unready world when Christ comes. The eagle-eyed watchers are to mount up at the first signal to the sacred pavilion of Christs' presence, and thus escape what is then to come upon the earth. The true Philadelphians, who faithfully keep the word of their Lord's patience, called up through the door opened in heaven, shall be kept from the hour of trial then to befall the world. But, for all else that live, there will then set in a period of burdens and griefs which shall bow them more and weigh them deeper down than ever mankind were weighed down in all the preceding history of time. So the Scriptures everywhere affirm; and here is a speaking correspondence with what they say, as vivid as any words can make it. The first hair's-breadth beyond the line of the Grand Gallery's ending brings the passenger down in painful humiliation, from which no possible relief can come for as many inches as there are weeks in a year. Could it be mere accident? What thought or fancy freak could have induced the builder of a mere tomb to introduce such strange and incommoding, yet

such distinct and positive, peculiarities? And seeing how expressively, along with the numerous other particulars, it falls in with the inspired records, may we not legitimately infer that the Spirit which fashioned these otherwise inexplicable avenues, and studied emplacements of polished rocks, is the same that indited the holy prophecies?

#### TIME OF THE END.

Whether the same correspondence will hold good as to the number of inches in the length of this Grand Gallery, time only can determine. A few years more will test and settle it. Meanwhile, it is going beyond the province of these investigations, wonderful as have been the facts brought out, to assume and teach that the end will certainly come in the precise number of years from Christ's birth that there are inches in the floor-line of this Gallery. My office in this matter has been to trace facts and coincidences between the Pyramid and ascertained scientific and biblical truth, whereby to identify a wisdom in this mysterious pile, which could only come from a divine source, and so to establish the monumental reality of inspiration, but not to make



predictions of the future. There are questions unsettled with regard to the precise year in which Christ was born, as well as some diversity of results according as we construe the several peculiarities affecting the measurements, which must at any rate somewhat disable certainty and confidence. It is altogether better, therefore, to leave the number of inches in the length of the Grand Gallery untouched, and merely set ourselves to keep in watchful and waiting readiness for whatever may come, till the few years in the near future shall determine whether things are to turn out as they would seem to be indicated or not.

*When* the end of the present dispensation shall come has been an anxious question among Christians for nearly two thousand years. Inquiry, and desire to be informed about it, is the natural fruit of faith in what has been foretold and promised in the Scriptures. No one should be censured or lose caste for being concerned to know when the great things of his hopes are to be consummated. The holy Apostles themselves were deeply exercised and often inquired with reference to this point. But God has seen best to throw a thick veil over it, which we should not obtrusively try to lift by any over-curios-

ity of ours. And by whatever indications led to think our redemption on the eve of accomplishment, we should never lose sight of the Saviour's answer to those who sought his instructions on this point, namely: "*It is not for you to know the times or the seasons, which the Father hath put in his own power.*" It is uncertain and dangerous ground on which to adventure. Almost every century since our Lord's ascension has had its time set in human speculations for his return to judge the quick and the dead, but thus far all such attempts to fix upon the date have utterly failed, to the great discomfiture of those who thought themselves amply assured, thus piling up demonstration on demonstration to the truth of the Master's words: "*Of that day and that hour knoweth no man.*" The Rationalistic world is ever parading these signal failures as the standing reproach of all prophetic study, and we put ourselves in the position of very unapt and unwilling scholars if we are not effectively admonished by them to suppress our zeal and to practice becoming reserve touching specific dates of unfulfilled predictions. For more than a third of a century I have been much occupied with the study of these things, but it has not sufficed to bring

me into the clear respecting the arithmetic and chronology of sacred predictions. That we are close upon the end, so close that we should be in expectant readiness every day and hour, I do believe and testify, as the concurrent teaching of all the precepts, promises, and prophecies relating to the subject, and of all the light and probabilities within the reach of man; but just *when* the solemn moment shall arrive, or in what day or year it will come, I can by no means tell, and doubt if we ever will definitely know till the summons from heaven shall call the ready and waiting saints to meet their Redeemer in the hidden place beyond the clouds. If any quote me as holding or teaching for sacred certainty on this subject anything different from what I here express, whether it be for approval or blame, quote what I do not mean and never have meant to be understood from anything I have thus far said or written at any time in any place. History and observation have also shown me that the human mind is ill prepared for sober profit from indications of definite time respecting such tremendous matters, whatever guards, as mere conjecture, are thrown around them. There is nothing that more readily dazes the understanding and puts

unreason on the throne, whether on the part of those who accept or those who cavil. I have betimes felt called, for purposes of general information, hypothetically, and without thought of indorsement or denial, to give what others thought and argued, or what was implied in interpretations extensively accepted; but instead of the statements being taken as they were intended, with the plain and amply expressed reserve as to any judgment on the certainty of the premises involved, possibilities were seized upon as if they had been pronounced doctrines, likelihoods as if they had been given as convincing proofs, and the methods and conclusions of others as if they were my own undoubting convictions, thus evoking harsh and undeserved animadversions on the one hand, and lending unfortunate encouragement to fanatical assurance on the other. And because of this strangely feverish disability to deal with ordinary soberness respecting even the most guarded presentations on this subject of *the time*, when the length of the Pyramid's Grand Gallery, viewed as a symbol of our dispensation, was touched in the preceding Lectures, I purposely left the figures far in the background, couching the statement in indefinite terms, quite sure that

if baldly given they would be unwarrantably seized, magnified, and used by some as an alleged element of definite prophetic certainty, which I did not and do not now consider them.

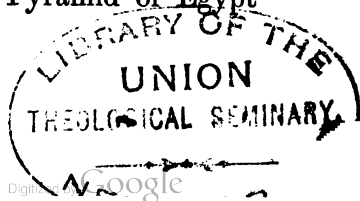
In view, then, of all the facts of the case, this only needs to be added here, to wit, that enough appears from the present state of these Pyramid investigations to serve as a very solemn admonition to all men to be-think themselves of what Jehovah has fore-announced in his written word, and to take heed lest at any time their hearts be over-charged with surfeiting and drunkenness, and cares of this life, and so that day come upon them unawares, "for the day of the Lord so cometh as a thief in the night." The Scriptures make it the solemn duty of every one to be in constant readiness and expectation for what must shortly come to pass, no matter what may become of the Pyramid theory. Meanwhile, we incur no risk, and inflict no damage on ourselves or others, if we are the more quickened by the seeming intimations of this mysterious pillar to what is equally our duty and only security apart from any of these Pyramid deductions. It will not do to conclude and say, as a matter of faith and doctrine, that our Lord will certainly come

when the number of years from his birth has equalled the number of inches in the floor-line of the Pyramid's Grand Gallery, as that would be to propound for unmistakable divine truth what yet remains to be attested as such. But just as little will it do to conclude and say that our Lord will *not* then come, seeing that any day or hour may precipitate us into the midst of the opening scenes of the day of judgment. God only knows what the future will bring. And, in view of the inscrutable uncertainty in which He has seen fit to envelop this question of "the time," the plain command to all is: "WATCH, THEREFORE, FOR YE KNOW NEITHER THE DAY NOR THE HOUR WHEREIN THE SON OF MAN COMETH."

With these remarks I close this discussion. I have, in good faith, discharged what I was led to consider an important duty with regard to this Pyramid subject. There was room, call, and necessity that the wonderful facts of the case should thus be brought out and put within the reach of our reading public in a form which could be readily followed, understood, and mastered by all. Whatever imperfections may have attended my efforts, the work which I proposed to myself is now done. I have thus furnished what may be taken as an adequate popular *introduction* to all the ex-

isting information touching the oldest, greatest, and most marvellous edifice on the face of the earth built by human hands. The varied and important worth of the subject to science, philosophy, and religious faith is my apology for pursuing it so far. The same would also be ample justification, as it should be a powerful incentive, to still further and more thorough investigations, particularly as we are as yet only a little way within the margin of what I believe is yet to come out of that great Pillar of Witness. I have no regrets for having bestowed so much valuable time and diligent labor in this direction. I have been abundantly rewarded in the satisfaction the study has afforded me, in the new fields of learning and thought it has incidentally opened to me, and in the clue it has given me to many things of worth which I never otherwise could have reached. And if any have been, or shall be, moved by my endeavors to follow my example in trying to search and construe this sublime memorial of the primeval world, I feel sure that they will in the end agree that I have not spoken without reason, and that I have not erred in pronouncing the Great Pyramid of Egypt

A MIRACLE IN STONE.



Gazing, rapt, awed, upon that mighty pile,  
The mind is filled with wonder, and we ask,  
Is it a tomb or teacher? Whence its style?  
What men, what age conceived, achieved the task?  
Wonder of wonders in this land of Nile,  
Of what great thought is it the type and mask!

Its chambers, passages, mysterious Coffers,  
Its layers, angles, measurements, and stone,  
All, each, to unsealed eyes of men now offer  
Solutions (for four thousand years unknown)  
Of truths which stand against the doubting scoffer,  
The clearer from their test, as fully shown.

How, in its presence, modern pride is bowed!  
Its hoary wisdom whispering from the dead,  
Sublime, mysterious, awful, with the shroud  
Of forty centuries wrapped around its head!  
We catch its muffled tones, now low, now loud,  
And hear with wonder nigh akin to dread.





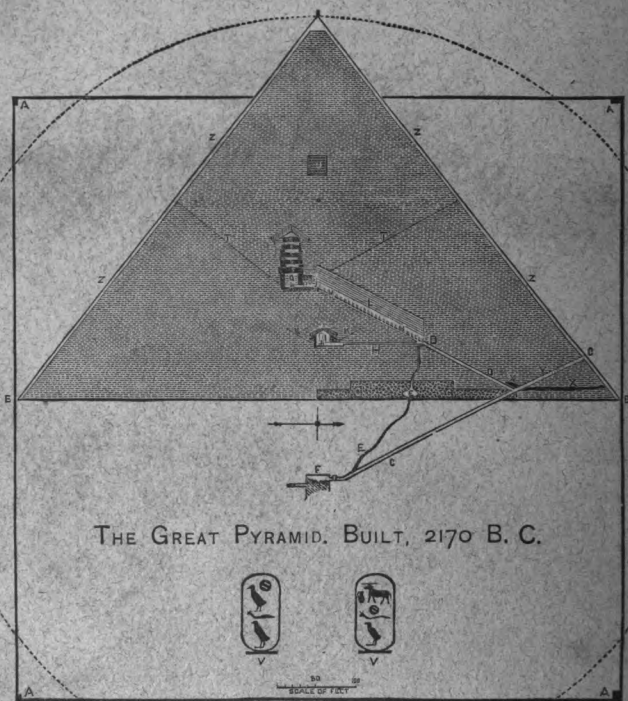
Richard L. ... 2 1899 ...



AS. XIX. 19.20.— AN ALTAR TO



IN THE MIDST OF EGYPT



THIRD PYRAMID.



SECOND PYRAMID.