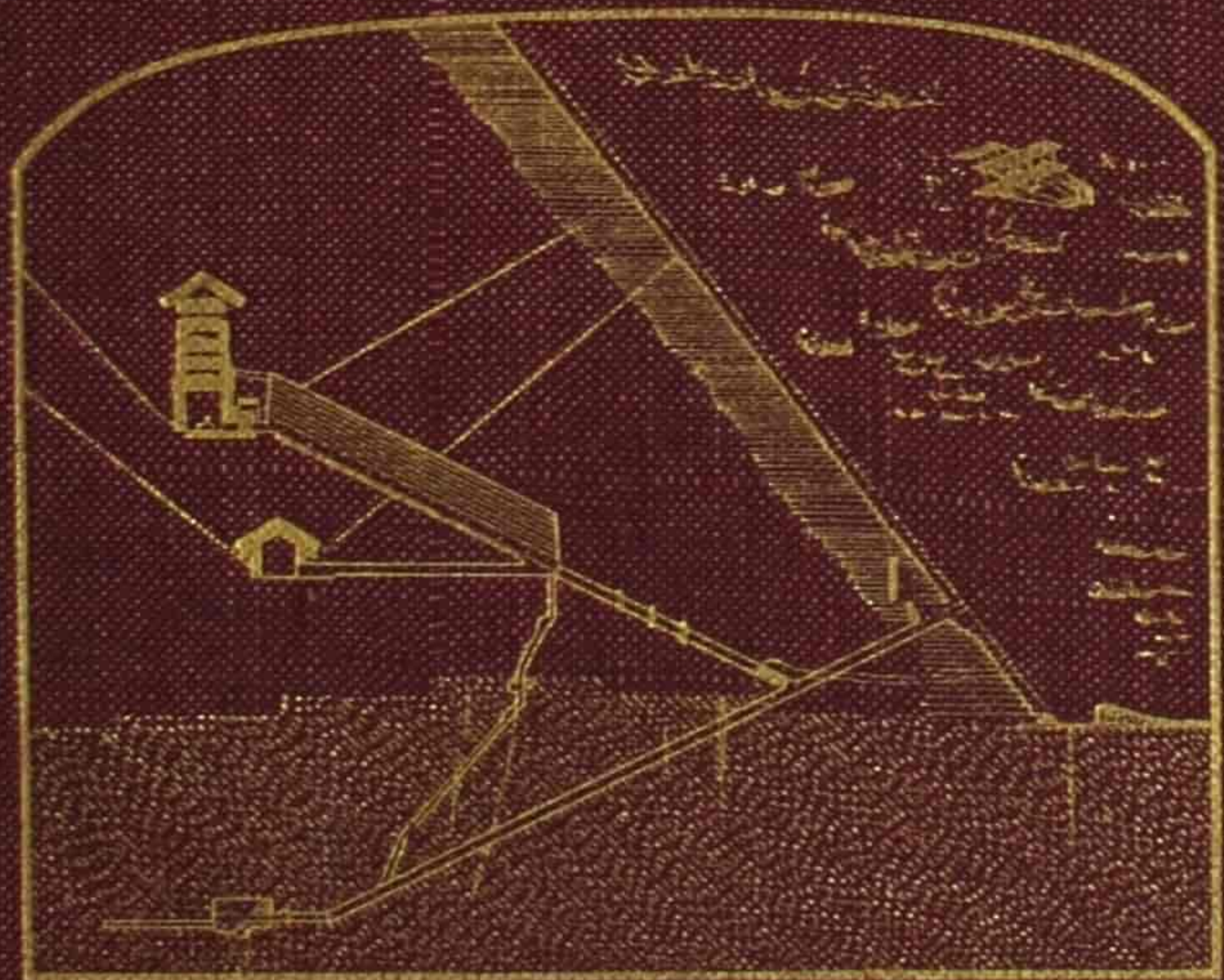


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GREAT PYRAMID PASSAGES



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THE
GREAT PYRAMID PASSAGES
AND CHAMBERS

IN WHICH IS SHOWN HOW
THE GREAT PYRAMID OF GIZEH
SYMBOLICALLY AND BY MEASUREMENT
CORROBORATES THE
PHILOSOPHY AND PROPHETIC TIMES AND SEASONS
OF
THE DIVINE PLAN OF THE AGES
AS CONTAINED IN THE HOLY SCRIPTURES
TOGETHER WITH
TWENTY-TWO LETTERS FROM EGYPT AND PALESTINE

BY
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AND
• MORTON EDGAR

VOLUME I
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NOTE.

In the short interval during which this volume was in the press, Dr. John Edgar has passed beyond the veil. Although his departure causes a vacancy in our lives, we rejoice in the confidence that our beloved brother now realizes the blessedness of those who "die in the Lord." We sorrow not as others who have no hope.

PREFACE

AS the purpose and scope of this work, and the circumstances which led to its preparation and publication, are commented upon elsewhere, we do not require to further allude to them here.

In the present volume, which deals mostly with the *symbolical* features of the Great Pyramid's teachings, the measurements stated are, generally, only approximate; these will be detailed more accurately in the second volume, which will enter into the Great Pyramid's corroborations of the *time* features of the Plan of the Ages.

As later investigators, we are indebted to past writers on the pyramids for much valuable data, especially to the three great pioneers, Col. Howard Vyse and Professors C. Piazzi Smyth and Flinders Petrie, all of whom we frequently quote, and from whose works a number of our line-drawings of the Great Pyramid are copied with modifications, bringing them more into accordance with present day knowledge. In this connection, we gratefully acknowledge the services of Mr. J. A. Hannah, C.E., of Glasgow, who prepared many of these finely executed diagrams. The illustrations of Jerusalem, etc., in our letters from the Holy Land, are small reproductions of the beautiful drawings in *Picturesque Palestine*, edited by Colonel Wilson. The photo-engravings are the work of Messrs. André & Sleight, London.

We desire to express our warm appreciation of the many acts of kindness accorded us by numerous friends,—among whom we wish specially to mention our dear old friend, the late Mr. Wm. Ford of Bristol,—which have greatly encouraged us in our work.

Lastly, our prayer is that our labours may be blessed by the Lord, without whom no work shall prosper. May this book be used to stimulate its readers to still greater activity and zeal in His harvest-field.

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The MEDITERRANEAN SEA



BIRD'S EYE VIEW OF LOWER EGYPT, AND DELTA OF THE NILE. (LOOKING NORTH)
 SHOWING THE POSITION OF THE PYRAMIDS RELATIVE THERETO.

CHAPTER I.

THE ORIGIN, PURPOSE, AND GENERAL DESCRIPTION OF THE GREAT PYRAMID.

OF the seven ancient wonders of the world, the Great Pyramid of Gizeh in the land of Egypt, because it is the oldest building in the world and because of its immense size, has been universally recognized as standing pre-eminent, it has also proved itself the most enduring, for it is the only one of the seven which remains. For forty-one centuries it has kept silent watch over the Delta of the Nile, at the southern apex of which it stands ; and each succeeding generation has asked itself the question : For what purpose was it built, and who was the architect ? Many have been the theories put forward in the past to answer this question, but all of them so inconclusive that, although the *true* answer has within recent years been brought to light by a few patient investigators, the lines of the Italian poet Petrocchi well expresses the attitude of men's minds in general toward this great monument—

“ I ask'd of *Time* : ‘ To whom arose this high
Majestic pile, here mouldering in decay ? ’
He answer'd not, but swifter sped his way,
With ceaseless pinions winnowing the sky.
To *Fame* I turn'd : ‘ Speak thou, whose sons defy
The waste of years, and deathless works essay ! ’
She heaved a sigh, as one to grief a prey,
And silent, downward cast her tearful eye.
Onward I pass'd, but sad and thoughtful grown,
When, stern in aspect, o'er the ruin'd shrine
I saw *Oblivion* stalk from stone to stone.
‘ Dread power ! ’ I cried, ‘ tell me whose vast design— ’
He check'd my further speech, in sullen tone !
‘ Whose once it was, I care not ; now 'tis mine ! ’ ”

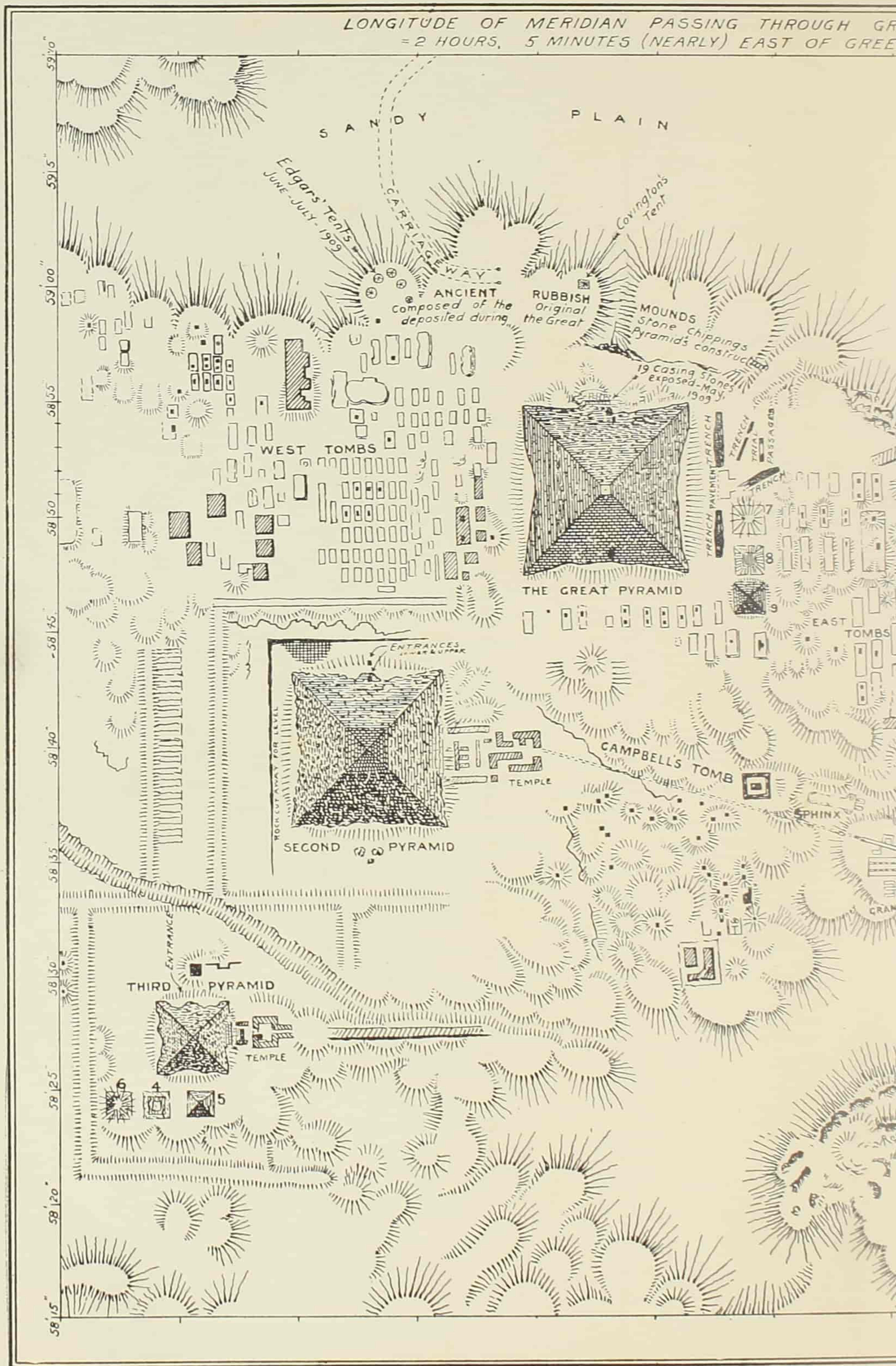
2 Among the theories which have been advocated, it has been claimed that the Great Pyramid was a temple to the Sun and Moon, a building on which to burn sacred fire, a granary for Joseph, a place of refuge from a second deluge, a place of refuge when the heavens should fall, an astronomical observatory, etc., but the theory which has found most favour is that which claims that it is a gigantic mausoleum. Concerning all the pyramids of Egypt, and particularly the Great Pyramid, the Rev. Andrew Thomson, D.D., wrote in his well-known work, *In the Holy Land*,—“ And who built those titanic structures, and what was the design of their builders ? These are questions that have been repeated since the Father of history, more than two thousand years ago,

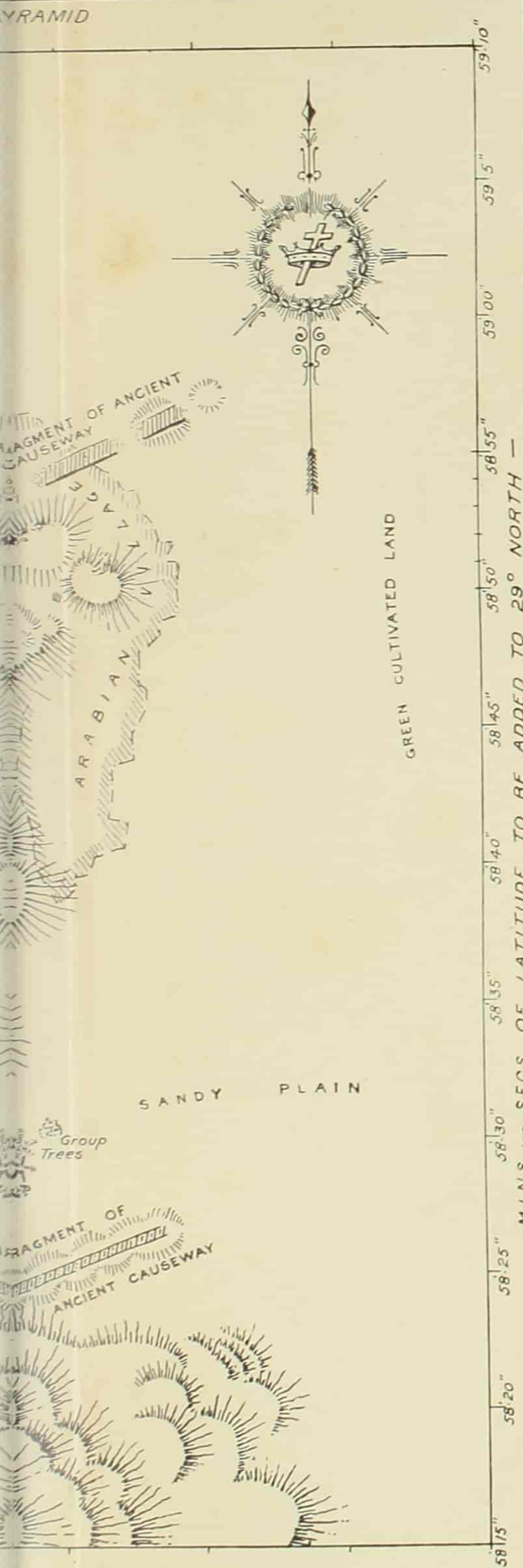
looked up on those same time-defying piles, and thought them old The old and popular supposition which regards them as royal tombs or monuments continues by far the most probable, especially when it is considered that human remains have actually been found in some of the smaller pyramids On this supposition, with the name of the monarch that erected them to his own glory buried in impenetrable oblivion, what a monument are they at once of human power, folly, and crime!

3 "Yet these mountain structures which were almost contemporaneous in their erection with the beginning of human history, and may very possibly be standing at its close, suggest more than one conclusion. They prove at how early a period human rule assumed the form of gigantic despotisms. We learn from Herodotus that twenty thousand men, relieved every three months, were employed for twenty years in erecting the one Pyramid of Cheops [the Great Pyramid of Gizeh]. The energies of a whole nation were bent for so long a period, and its resources drained, to gratify the mad ambition of one of the earliest of the Pharaohs. And they also place it beyond doubt that Egypt must have been one of the first peopled countries, as well as one of the earliest cradles of the arts. There must have been something more than mere brute strength—a considerable knowledge of some of the great mechanical laws, as well as of the rules of masonry—to be able to raise those huge blocks to their appointed place, and to rear those Pyramids. And when we find among Egypt's earliest tomb-paintings and imperishable frescoes, pictures of the shoemaker's knife, of the weaver's hand-shuttle, and of the whitesmith's blowpipe as it is used in our own days, we cannot admit that there is a shade of extravagance in those lines of the old bard,—

'The fertile plains of Egypt flourished then,
Productive cradle of the first of men.'

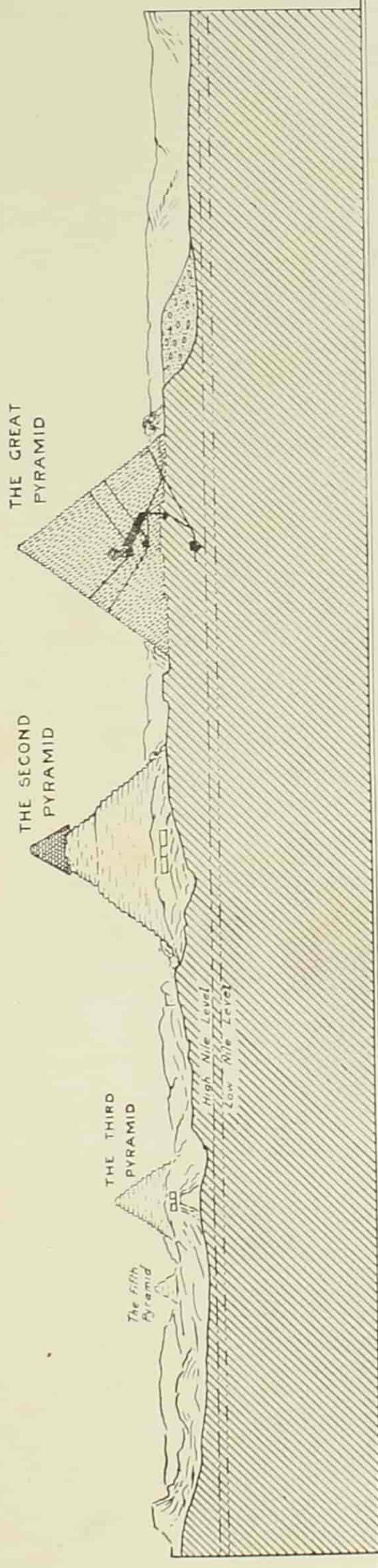
4 However true it may be that some, possibly all, of the smaller pyramids were built as tombs, we hope to give abundant proof that the Great Pyramid of Gizeh, at all events, was not intended as a tomb, but that, while constructed by man, it is like the Bible of Divine origin, elected for the purpose of teaching the important truth of God's infinite wisdom and foreknowledge. The first to propose and prove this view was John Taylor of London in a book published in 1859 A.D. and entitled *The Great Pyramid: why was it built? and who built it?* What convinced him was mainly the many important *scientific* truths which he found to be embodied in this wonderful structure, but he was assisted greatly in coming to this conclusion by reasoning on the basis of information derived from the writings of Herodotus and Manetho. The former recorded that the Egyptians detested the memory of the kings who caused their forefathers to build the Great and Second Pyramids, partly because of this, and partly because they made them close their temples, and that for this reason they were not willing to mention their names, but called the two pyramids after Philiton, a shepherd who at that time fed his cattle about the place. Manetho, himself an Egyptian, wrote: "There came up from the East, in a strange manner, men of an ignoble race, who had the confidence to invade our country, and easily subdue it without a battle. All this invading nation was styled *Hyksos*, that is, Shepherd Kings." He then related how afterwards they departed for Judea and built a city there, named Jerusalem. This was long before the Exodus under Moses.





MAP OF THE PYRAMIDS OF GIZEH

SHOWING THEIR POSITION ON THE FLAT-TOPPED HILL OF ROCK WHICH RISES JUST SOUTH OF THE LOW DELTA LAND OF LOWER EGYPT, SHOWING ALSO THE NUMEROUS TOMBS IN THEIR VICINITY.



MERIDIAN SECTION THROUGH THE GREAT PYRAMID AND ITS HILL (LOOKING WEST)

5 John Taylor, remembering the idolatrous and immoral practices of the Egyptians, reasoned that these invaders whom they detested, were probably of purer worship and character; and he thought that the evidences pointed to their being members of God's chosen race in the direct line of, but preceding, Abraham,—possibly under Shem himself or Melchizedec, though he inclined to the belief that the master builders were the thirteen sons of Joktan, son of Eber, the great-grandson of Shem. If so, this would easily account for the Egyptians' hatred of their rulers, because, not only were the Egyptians as a subject people forced to build the Pyramid and to close their own temples, but they must have seen the bulls, which they worshipped, sacrificed by these "men of an ignoble race." From that day every shepherd was "an abomination unto the Egyptians"—Compare Gen. 46: 32–34; Exod. 8: 25, 26; Gen. 43: 32. Whether or not this surmise be correct, evidence will be given in the following pages that John Taylor was right when he declared that the Great Pyramid was of Divine origin.

6 Concerning the Shepherd Kings, the following extract from John Taylor's work is full of suggestive interest:—"They came into the country as strangers; they were not of the same race nor of the same religion with the Mizraim [Egyptians], who preceded them in its occupation; they did not invade it as conquerors, though, as Manetho tells us, 'they easily subdued it by their power *without a battle*.' They must, therefore, have come either in such large numbers as to make opposition hopeless, or they must have been received as benefactors by the common people whom they employed; and it was only after their departure that their memory was calumniated by the stories told of their oppression. They were evidently animated by a strong desire to perform a certain task, and when they had accomplished it they left the country of their own accord, confiding to the care of the original inhabitants those wonderful works by which they had enriched and ennobled the land. They never returned to claim any interest in the fruits of their labours, but occupied some other country, in which they erected no such monuments as these. They were so far like conquerors, or tyrants as they were called, that they were, for the time being, the ruling power of the country. They employed the common people in realizing their magnificent conceptions, for which they must have given them the most minute directions; and this evident superiority of intellect may have caused the ignorant to envy and misrepresent them. But that they improved the condition of the people among whom they took up their abode during not less than 100 years, must be admitted by all who know how greatly an inferior race is benefited by the invasion of a superior."

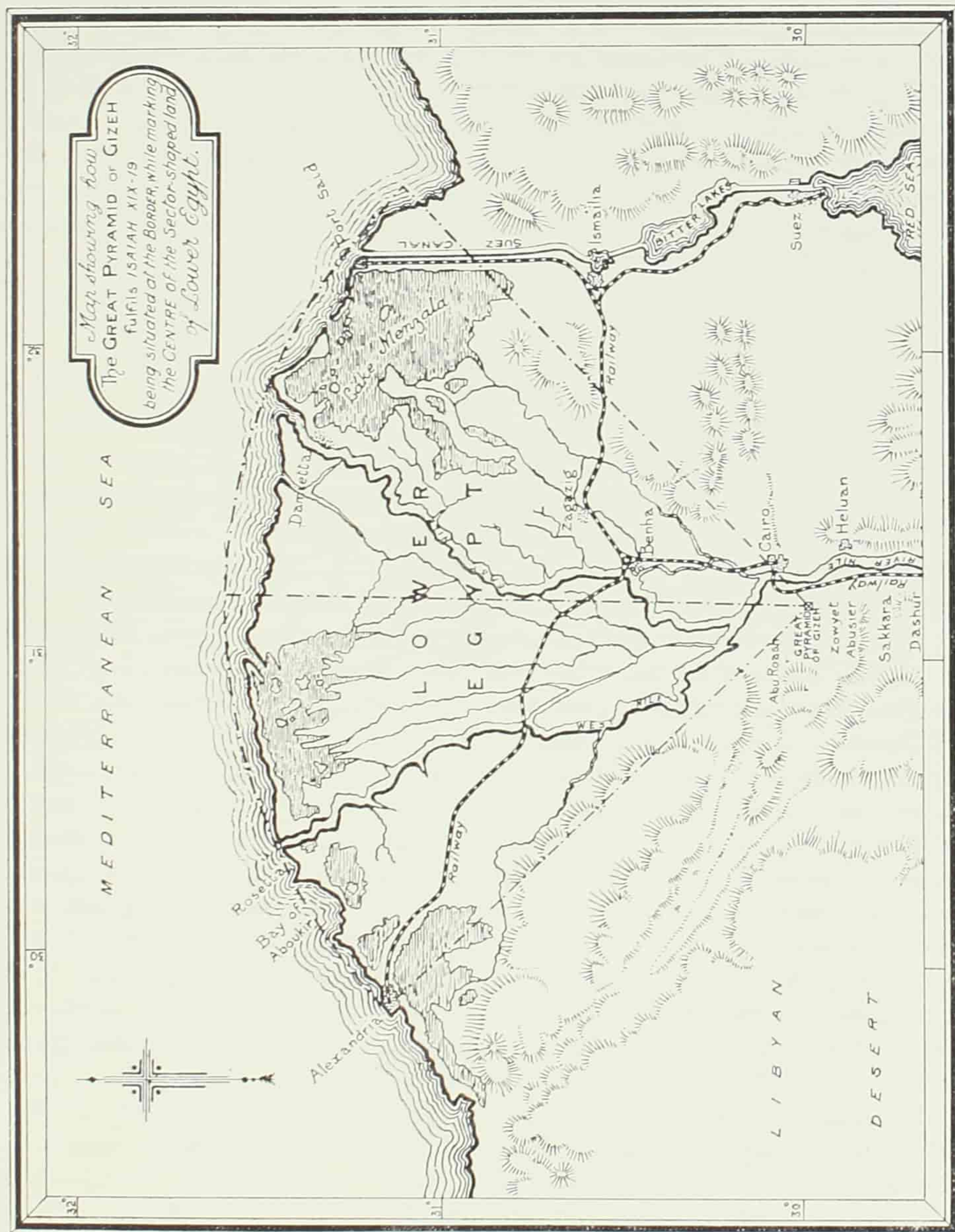
7 Before his death, John Taylor requested Professor C. Piazzi Smyth, at that time Astronomer Royal for Scotland, to go to Egypt and make a thorough scientific examination of the Great Pyramid. This Professor Smyth did during the winter 1864–5. In his *Life and Work at the Great Pyramid*, he has left on record minute measurements of every important part of the structure, except, on the exterior, the few remaining casing-stones, and, in the interior, the Subterranean Chamber or Pit, and the lower three-fourths of the Descending Passage. Large accumulations of rubbish prevented him from exploring these portions. With the exception of minute fractional differences in certain parts, these measurements have since been confirmed by other scientific investigators, prominent among whom is Professor Flinders Petrie, in spite of the fact that he ridicules the various scientific and religious theories warmly advocated by Professor Smyth.

8 Consequent upon the work of Professor Smyth, many able minds have been awakened to search into the various problems presented by the Great Pyramid. Some of these investigators have claimed not only that it embodies great scientific truths, but also that it sets forth symbolically and by measurement the Divine plan of salvation,—that, in fact, it is Messianic. Among the supporters of this view was Professor Smyth himself; but the chief one has been C. T. Russell, Pastor of Brooklyn Tabernacle, N.Y. Previous to his study of the Great Pyramid, he had discovered many wonderful truths in the Scriptures regarding the plan of salvation, truths which revealed the harmonious co-operation of Divine wisdom, justice, love and power, and therefore exalted his conception of the character and purposes of the creator and sustainer of the universe. With his mind clarified by the knowledge thus gained, he was enabled to discover symbolic and prophetic features in the Great Pyramid, which had necessarily been hidden from previous Pyramid students.

9 The joint-authors of *Great Pyramid Passages*, having discovered in the years 1904, 1905, various beautiful confirmations of the prophetic features of the Divine plan as explained by C. T. Russell in the second and third volumes of his *Scripture Studies*, set themselves in April of the year 1906 seriously to investigate the various claims made by him in his article on the Great Pyramid at the end of the third volume, and, thanks to the knowledge which they had previously gained, they were not long in coming to the conclusion that these claims were well founded.¹ Accordingly, seeking the Lord's continued guidance, they at once decided to investigate the subject further, and were rewarded as day by day first one, and then the other, discovered fresh beauties in the symbolic and prophetic teaching of this marvellous structure. In the course of five or six weeks most of the Pyramid features described in the first and second volumes of *Great Pyramid Passages* were discovered. For various reasons publication has been delayed until now. Chief among these is the fact that in the summer of 1909 the joint authors made a personal visit to the Great Pyramid in order to investigate it at first hand, especially for the purpose of taking photographs, measuring the Descending Passage and Subterranean Chamber, and examining the Girdles in the First Ascending Passage, first described by Waynman Dixon, C.E. At the end of this volume will be found several letters from Egypt and Palestine, most of them originally written by one of the authors, but since revised, re-arranged and enlarged by both.

10 With this introduction, our attention might now be directed to several items of general interest connected with the Great Pyramid. There are in all about thirty-eight pyramids in Egypt, all of them situated on the western side of the Nile on the border of the Libyan portion of the great Sahara Desert (Plate I), and all of them square-based, with four triangular sloping sides meeting at the top in a point over the centre of the base. But of these, only about seven of the largest are of importance; the remainder are much smaller, and are of such inferior material and workmanship, that they collapsed long ago into rounded ruins, with the result that they are now no longer recognizable as pyramids.

¹A few of these confirmations of C. T. Russell's interpretation of the Scriptural prophecies were kindly published by him in the *Watch Tower* for Nov. 15th 1904, and June 15th 1905. It is proposed to describe them all in the first portion of Vol. II. of *Great Pyramid Passages*.



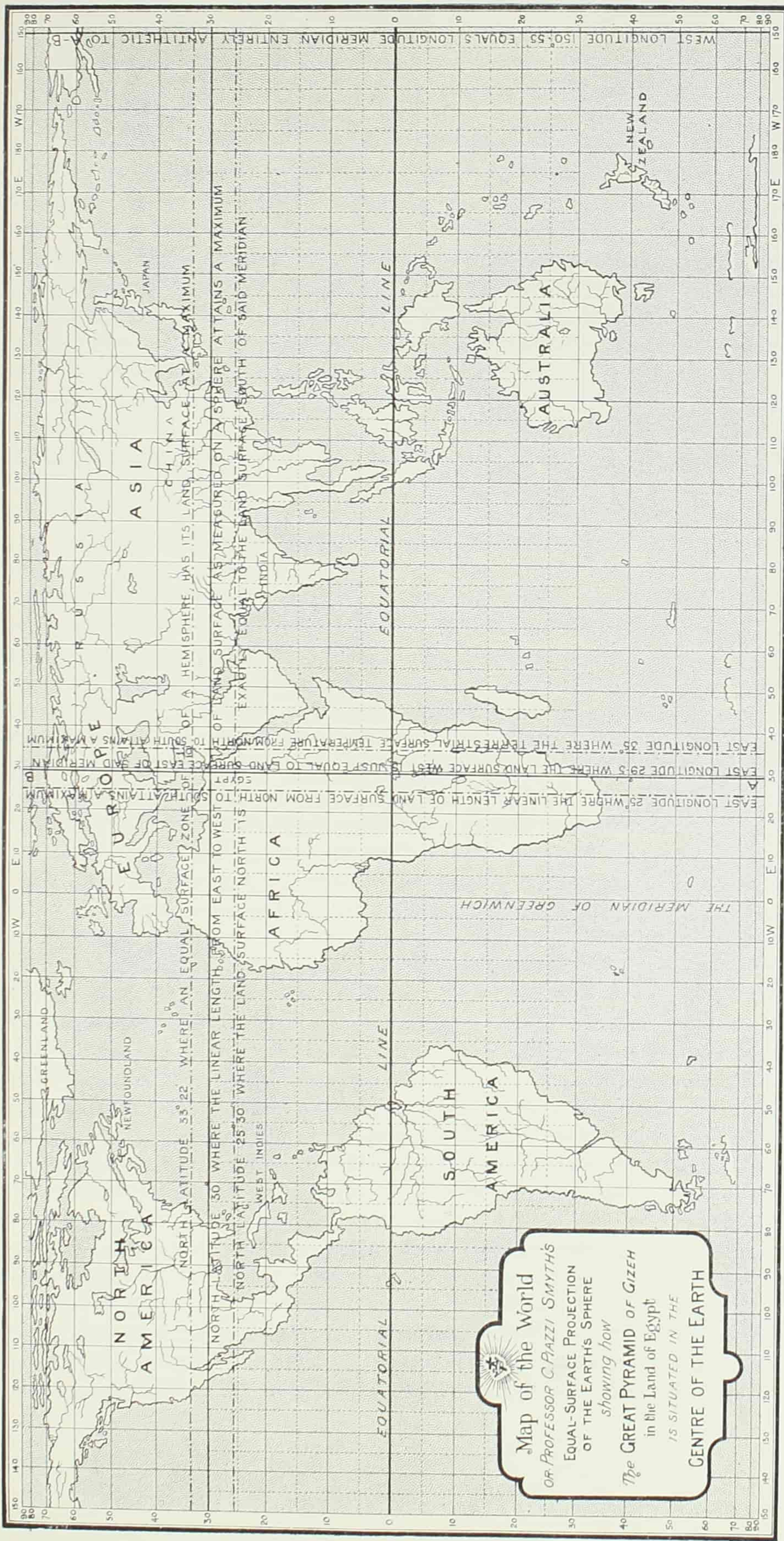
11 Of all the pyramids the one which pre-eminently attracts the attention of tourists as well as of pyramid students, is that which by common consent has been named the Great Pyramid, or simply The Pyramid. This is partly because of its superior size, but chiefly because of the extraordinary skill of workmanship which it displays.

12 *Location of the Great Pyramid.* It is one of a group of nine, known as the nine pyramids of Gizeh, erected on a rocky plateau about ten miles to the west of the modern city of Cairo. The Great Pyramid is the most northern of the group, and is situated near the cliff which forms the edge of the plateau—Plate II. A short distance directly south-west from it is the Second Pyramid, which, though smaller, appears from some view-points, because its foundation is higher, as if it were larger than the Great Pyramid. Still further to the south-west is the Third Pyramid, which is much smaller than the other two. The remaining six are in two groups of three, one to the south of the Third Pyramid, and the other to the east of the Great Pyramid. These are comparatively very small and are in ruins. To the south-east of the Great Pyramid lies the Sphinx, carved out of the rock, and with its gaze directed towards the rising sun.

13 Professor C. Piazzi Smyth first drew attention to the fact that the Great Pyramid is exactly oriented, that is to say, its four sides are directed to the four cardinal points of the compass; and he pointed out further that when the vertical plane of the Pyramid passages is produced northwards, it passes along the central axis of the Delta region; while the north-east and the north-west diagonals of the building similarly produced, enclose the Delta "in a symmetrical and well-balanced manner"—Plate III. In 1868, Mr. Mitchell, chief hydrographer to the United States Coast Survey, was struck with the regularity of the general convex curvature of the northern coast of the Delta. Taking a good map and a pair of compasses, he tried various lengths and directions of radius till "he had got all the prominent coast points to be evenly swept by his arc; and then looking to see where his southern centre was, found it upon the Great Pyramid." Commenting upon this, Professor Smyth writes:—"Now Lower Egypt being as already described, of a sector, still more exactly than of a Delta, shape, it must have its centre, not like a circle in the middle of its surface, but at one extreme corner thereof. Whereupon Mr. Mitchell has acutely remarked that the building which stands at, or just raised above, such a sectorial centre, must be at one and the same time both at the border thereof, and yet at its *quasi*, or practically governing, middle. That is to say, just as was to be that grandly honoured prophetic monument, pure and undefiled in its religious bearing, though in the idolatrous Egyptian land, alluded to by Isaiah (ch. xix); for was it not fore-ordained by the Divine Word to be both 'an altar to the Lord in the midst of the land of Egypt, and a pillar¹ at the border thereof,'—an apparent mechanical impossibility, yet realized in the sectorial centre condition of the Great Pyramid."

14 Of several other geographical peculiarities possessed by the site of the Great Pyramid, mention may be made of the fact that there is more land surface in both its meridian and its latitude than in any other meridian and latitude; while its nether meridian, the longitude continuous with it on the other side of the globe, ranges its whole length through water except for a short distance near Behring's frozen straits—Plate IV. For this reason, Professor C. Piazzi Smyth claimed that the meridian of the

¹ The Hebrew word translated "pillar" in Isa. 19: 19 is *Matsebhab*, and signifies anything *set up* or *erected* to commemorate something remarkable.




Map of the world
 OF PROFESSOR C. RAZZI SMYTH'S
 EQUAL-SURFACE PROJECTION
 OF THE EARTH'S SPHERE
showing how
The GREAT PYRAMID OF GIZEH
 in the Land of Egypt
 IS SITUATED IN THE
CENTRE OF THE EARTH

Great Pyramid is by far the most suitable zero of longitude for all nations.

15 *Magnitude of the Great Pyramid.* Owing to the difficulty of making exact measurements on account of the absence of almost all the casing stones, and especially because of the presence of huge mounds of rubbish round the base of the Great Pyramid, it has hitherto been impossible to state with absolute accuracy the magnitude of this mountain of stone. Professor C. Piazzi Smyth calculated the vertical height of the ancient apex above the mean socket floor as 485 feet; the vertical depth of the Subterranean Chamber below the mean socket floor as 100 feet; each base-side breadth between the corner sockets as 761 feet 8 inches; each base diagonal between the sockets as 1077 feet. Professor Flinders Petrie makes the various measurements slightly less.

16 Unless one is accustomed to think of great dimensions, these figures do not convey an adequate idea of the magnitude of the Great Pyramid. The best plan is to compare it with something with which one is familiar. The area of the square base is more than thirteen acres. The total distance on the level between the four corner sockets is only 160 yards less than two-thirds of a mile, although at present, owing to the large rubbish mounds at the bases of the four sides, one requires to walk for nearly a mile in order to make the circuit. The vertical height is approximately a hundred feet more than that of St. Paul's Cathedral, London, and only 70 feet less than the monument at Washington, D.C., U.S.A. It is 180 feet higher than the statue on the summit of the dome of Washington capitol, which building covers an area of three and a half acres. The bulk of the building is more than ninety million cubic feet, that is to say, there is enough stone in the Great Pyramid to build a wall four feet in height and one foot in thickness, which would extend considerably more than 4000 miles, the distance across the Atlantic Ocean from Great Britain to Newfoundland and back.

17 *Other Scientific features.* As the purpose of this book is to show forth the religious teaching of the Great Pyramid, only a brief mention will be made of a few of the more prominent scientific features embodied in the Great Pyramid. For a full description of these and many other features, the reader who is interested in such matters is referred to Professor C. Piazzi Smyth's works, of which *Our Inheritance in the Great Pyramid* is the chief.

18 *Squaring the circle.* The scientific feature which was first discovered, was that the ancient vertical height of the Great Pyramid was to twice the breadth of its square base, as the diameter of a circle is to its circumference, that is, 5813 inches is to twice 9131 inches, as 1 is to 3.14159. This ratio of the diameter of a circle to its circumference receives from mathematicians the name of the Greek letter π (Pi), and was first accurately determined by Von Ceulen in the sixteenth century. (Von Ceulen caused his discovery to be engraved upon his tomb.) It follows that the ancient vertical height of the Great Pyramid is the radius of a circle, the circumference of which equals the total measurement of all four sides of the Pyramid's square base. Professor C. Piazzi Smyth, commenting on this, claims it as a practical solution of the old problem of "squaring the circle," and adds, "the thing was thus practically done, truly and properly, at the Great Pyramid thousands of years before those Medieval days of our forefathers . . . Not one out of all the thirty-seven other measured pyramids in Egypt has been proved to be endowed even approximately with this particular proportion of height to breadth of

base." It is to John Taylor that the credit of this discovery is due.

19 *The Great Pyramid unit of measure.* As a result of painstaking investigation, Professor C. Piazzi Smyth ascertained that the unit of measure employed by the builders of the Great Pyramid, was a *cubit* which was exactly equal to 25.025 British inches, and was divided into five parts, and each of these into five smaller parts, named by Professor Smyth, *Pyramid inches*. Thus there are 25 Pyramid inches in a Pyramid cubit, and one Pyramid inch equals 1.001 British inch, or 999 Pyramid inches equal 1000 British inches. Sir Isaac Newton, in his *Dissertation on Cubits*, claimed that the sacred cubit of the Israelites approximately equalled 25 British inches, while the Egyptian cubit measured 20.68, and the Greek and Roman cubit 18.24, British inches.

20 *The relation of the Pyramid inch and cubit to the earth's axis of rotation.* The earth's axis of rotation, or distance through the earth from the North Pole to the South Pole, is approximately 7900 miles, or 500,500,000 inches by British measure. As 1 Pyramid inch equals 1.001 British inch, and the Pyramid cubit contains 25 Pyramid inches, it follows that the earth's axis of rotation measures five hundred million Pyramid inches, or twenty million Pyramid cubits, and the semi-axis of rotation, the distance from either Pole to the centre of the earth, measures two hundred and fifty million Pyramid inches, or ten million Pyramid cubits. Accordingly, Professor Smyth argued that the unit of measure employed in the design of the Great Pyramid was deduced from the earth's semi-axis of rotation. The French metre was deduced from the measurement of the earth's curved surface from the North Pole to the Equator. It was supposed to be the ten millionth part of this measurement, though, owing to an error in the calculation, it is not really so. Professor Smyth contended that the French method of basing their unit of measure on the *curved* line from Pole to Equator, is not so scientifically true as that employed by the builders of the Great Pyramid, which was based upon the *straight* line of half the earth's polar axis.

21 *The measurement of the day and year in the Great Pyramid.* Having seen that the Pyramid unit of measure, the cubit, was deduced from the earth's axis of rotation, it is not surprising to find it employed to symbolize a day, the period of the earth's revolution round its axis; nor to find the breadth of the Pyramid between the corner sockets employed to symbolize a solar year, the exact period of the earth's revolution round the sun. Both the day and the year are thus recorded in the Great Pyramid, for, on calculating the length of the four sides of the Pyramid's square base, Professor Smyth found that they each measured 365.242 Pyramid cubits, or as many cubits exactly as there are days in a solar year to the fraction. Thus, the four sides measure as many cubits as there are days in four years including the leap year. Another method of representing the fact that the Great Pyramid records the exact length of the solar year is to consider its top-stone as the sun; and then measure round the square base by lengths of four cubits (100 Pyramid inches). The total length of the base thus ascertained is 365.242; it thus represents the annual revolution of the earth round the sun at the rate of exactly four cubits per day.

22 *The mean distance of the earth from the sun.* William Petrie, the father of Professor Flinders Petrie, reflecting on the fact just stated, connected it with John Taylor's discovery that the vertical height of the Great Pyramid was the length of the radius of a circle, the circumference of which equalled the total measurement of the

square base. He came to the conclusion that as the top-stone of the Pyramid, from this point of view, symbolizes the sun, its vertical height should indicate in some way the mean distance of the sun from the earth. The problem was to find the scale. This he ascertained to be ten multiplied by itself nine times (or to use the mathematical sign, 10^9), as shown by the Great Pyramid itself; for, if a measurement be made from one of the corner sockets to the central vertical axis of the structure, and for every ten linear units horizontally inwards, nine linear units be measured vertically upwards, when the total horizontal and vertical measurements are completed, the original apex of the Great Pyramid will be reached. That is, the horizontal length from one of the corner sockets to the centre bears the same proportion to the vertical height of the Pyramid, as ten does to nine (6456.61 Pyramid inches : 5813.01 Pyramid inches :: 10 : 9). Having found the scale, it was a simple calculation to find how many miles are represented in the vertical height of the Pyramid. Reducing the 5813.01 Pyramid inches (the vertical height of the Pyramid) to British inches, multiplying this by 10^9 (i.e., 1,000,000,000), and turning the resulting number into British miles, he brought out the quantity of 91,837,484 of these miles, or as near the mean distance of the sun from the earth as modern astronomers can determine.

23 That the top-stone represents the sun is interesting, seeing (as will be proved later) that it symbolizes Christ, who is called by the prophet Malachi the Sun of Righteousness, who will arise with healing in his wings—Mal. 4: 2. It will be pointed out further on that the King's Chamber represents Christ's heavenly inheritance which he has obtained in order to shed forth the blessings of light and life. It is interesting, therefore, to learn that twice the length of the King's Chamber in Pyramid inches, taken in conjunction with the angle of the passages which leads up to it, also indicates the period of the earth's revolution round the sun; for if twice the length of the King's Chamber (412.132×2) be marked off on the floor of the ascending passages, and a right-angled triangle be formed by drawing a perpendicular and base-line from the upper and lower extremities respectively of this portion of the floor, the perpendicular will be found to measure exactly the number of days in the solar year, or 365.242 in Pyramid inches. Another method by which the King's Chamber shows its connection with the solar year, is explained by Professor Smyth:—"Take the length of the King's Chamber 412.132 (Pyramid inches) to express the diameter of a circle. Compute, by the best methods of modern science, the area of that circle; throw that area into a square shape, and find the length of a side of such square. The answer will be 365.242."

24 *The Precession of the Equinoxes.* Having noted these facts, and learning from them that the architect's knowledge of astronomical matters was abreast of that of modern science, the next astronomical problem to which Professor Smyth applied himself was the determination as to whether the Great Pyramid might also record by its construction the duration of the precession of the equinoxes, the longest regularly recurring period known to astronomers. The return of spring each year is ever received with joy; hence arose the desire to forecast its coming by astronomical data. Long ago it was found that it was always heralded by the equinox, when the sun crosses the celestial equator, and day and night are therefore equal all the world over. "Hence, to mark the equinoctial point among the fixed stars, and to note the place of some brilliant star, whose appearance in the early morning dawn would announce the sun's approach

to the equator, was early accomplished with all possible accuracy. This star once selected, it was believed that it should remain for ever in its place. . . . But a time arrives at last when the bright star, which for more than five hundred years had, with its morning ray, announced the season of flowers, is lost. . . . Each year the interval from the first appearance of the star in the early dawn, up to the equality of day and night, had grown less and less, and now the equinox came, but the star remained invisible, and did not emerge from the sun's beams until the equinox had passed. Long and deeply were these facts pondered and weighed. At length the truth dawned, and the discovery broke upon the unwilling mind that the sun's path among the fixed stars was actually changing, and that his point of crossing the equator was slowly moving backwards towards the west, and leaving the stars behind. . . . The retrograde motion of the equinoctial points, caused the sun to reach those points earlier than it would have done had they remained fixed, and hence arose the precession of the equinoxes. . . . Its rate of motion has been determined, and its vast period of nearly twenty-six thousand years has been fixed. Once revealed, the slow movement of the equinox makes it a fitting hour-hand on the dial of the heavens, with which to measure the revolutions of ages. As the sun's path has been divided into twelve constellations, each filling the twelfth part of the entire circuit of the heavens, for the equinox to pass the twelfth part of the dial, or from one constellation to the next, will require a period of more than two thousand years. Since the astronomer [Hipparchus] first noted the position of this hour-hand on the dial of the stars, but one of its mighty hours of two thousand years has rolled away. In case any record could be found, any chiselled block of granite, exhibiting the place of the equinox among the stars, at its date, no matter if ten thousand years had elapsed, we can reach back with certainty, and fix the epoch of the record. No such monument has ever been found."

25 These words were written in the year 1853 by Professor O. M. Mitchell in his *Discoveries of Modern Astronomy*. Only a dozen years later, Professor C. Piazz Smyth demonstrated that such a monument did exist, namely, the Great Pyramid of Gizeh; and not only so, but that it recorded in its measurements the exact duration of the precession of the equinoxes, a period of 25,827 years. To quote his words:—"This peculiar celestial cycle, the grand chronological dial, in fact, of the great Pyramid,—so much is its architecture found to base upon it,—is further defined at that Pyramid, but at no other throughout all Egypt, by, amongst other intentional features, the length of the two diagonals of the base (the mean socket floor level), when their sum is reckoned up in inches, at the rate of a Pyramid inch to a year. For they amount to 25,827 nearly. Further still, this feature is memorialized again at the King's Chamber level of the Great Pyramid; for that chamber's floor being by measure 1702 inches above the socket base of the whole building, Professor H. L. Smith has shown that the circuit of the Pyramid at that level equals 25,827 Pyramid inches [Plate V]. And if the whole vertical height of the Great Pyramid, 5813 inches, typifies the sun-distance [Par. 22], the partial vertical height from the King's Chamber level upwards, 4110, indicates the radius of the precessional circle of the equinoxes, in years."

26 These are but a few of the many scientific features embodied in the Great Pyramid of Gizeh, and were there no others, they would be amply sufficient to show the superior wisdom of its great architect.

CHAPTER II.

THE DIVINE PLAN OF THE AGES.

AS the object of *Great Pyramid Passages* is to show how clearly the Great Pyramid of Gizeh in the land of Egypt, that "Miracle in Stone," as Dr. Seiss has named it, sets forth the plan of salvation presented in God's Holy Word, it will be necessary, in order to a proper appreciation of the subject, that the reader should acquaint himself with at least the outlines of that plan; but the more complete his knowledge of the plan, the more his appreciation of the Great Pyramid will increase, and sooner or later he will find himself fully convinced that the Architect of this marvellous structure could have been none other than God himself, and that it is indeed the Lord's "Stone Witness" in the land of Egypt. Then the wonder which may have been evoked in him by its immense proportions, the marvellous skill displayed in its construction, its great antiquity and quality of endurance, and the many scientific features which it embodies, will give place to a new wonder inspired by reverence for the infinite wisdom of God, when he reflects how the great Architect, by a few simple Passages and Chambers, could portray in it the whole of his plan of salvation, not merely the symbolical features of that plan nor the various dispensations into which it is divided, but even also all the important time-features marked off in the outworking of it.

28 Many have ignorantly misjudged the wisdom of God, and thought that he has had no definite, pre-arranged plan, but that he has been relying on the puny efforts of a few well-intentioned men to accomplish the great task of bringing the world into harmony with him and his law of righteousness. Accordingly, the message of the Gospel has been carried hither and thither from individual to individual, and from nation to nation, with the result that now, at the end of this age, nearly nineteen centuries after the death and resurrection of Christ, it has been preached for a witness to every nation. In spite, however, of the strenuous efforts put forth, and the untold wealth spent in the propagation of the Gospel message, and even though at least some portions of the Scriptures have been printed in every language, it is recognized that the number of converts to Christianity has been small indeed compared to the vast majority who have died in heathen darkness. It has been estimated that there are "856,000,000 people in Pagan lands; a generation passes away in 33 years; divide this by 365, we get the death rate per day 71,066" (Extract from a *Missionary Magazine*). This means that every day more than 71,000 men, women and children are dying without

having heard that only name under heaven given among men whereby we must be saved, and the Apostle adds, "neither is there salvation in any other"—Acts 4: 12. What does this mean? If the usual misconception were true, that God was altogether relying upon the missionary and other well-meaning efforts put forth by good men to save the heathen by bringing the name of Jesus to them before they die, it would mean that God, however benevolent his intentions may have been, has failed, and that Satan, who has blinded the minds of them that believe not, has been the victor. While God has gained his thousands, the great deceiver has now under his power his thousands of thousands!

29 Calvin, strong in his belief in the power of God, and perceiving in the Scriptures that Jesus himself said, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," seized upon this as the explanation of the apparent weakness of God's plan. He revived the teaching of St. Augustine that God's pre-determinate purpose was to save only the few, and to condemn to an eternity of torment all the remainder, the vast majority. Surely a terrible blasphemy this of the character of God, the Holy One of Israel, whose name is Love! Not that Calvin intended to misrepresent God, for it must be remembered that the general teaching of his time was that all power, both present and future, was in the hands of the clergy. In his honest endeavour to get away from the one extreme, he followed the usual course of going to the other extreme.

30 But though we must discard Calvin's teaching, which, while vindicating the power of God, ignores his justice, wisdom and love, we cannot discard the saying of Jesus, that the way to life is narrow and few there be that find it. How is it possible to reconcile this saying with the four attributes of God just enumerated? Very simply, when we disregard the creeds and go directly to the Bible. "God is his own interpreter, and *he* will make it plain." The Key to the answer is found in God's promise to Abraham: *In thee and in thy seed shall all the nations of the earth be blessed*—Gen. 12: 3; 22: 18.

31 To understand this, let us follow briefly the course of God's dealings with men; and though at first it may have been difficult to comprehend wherein the Divine plan for man's salvation availed anything, or to understand how God's attribute of love is displayed in it, the careful and thoughtful student will presently perceive a beauty and harmony throughout the whole of the Divine purposes, which will appeal to both heart and head as nothing else could do. He will see that God is not working in any haphazard fashion, nor relying on the feeble power and resources of man. God declares in his own Word that all things are known unto him from the beginning, and that his Word, the revelation of his purposes, shall not return unto him void, but shall accomplish that which he pleases, and shall prosper in the thing whereto he sent it—Acts 15: 18; Isa. 55: 11. The teaching of the Scriptures, properly understood, is more reasonable and more honouring to God than any theory founded on man's reasoning apart from Holy Writ. The Lord himself declares this truth through the prophet Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."

32 When God created Adam and placed him in the Garden of Eden, he imposed on

him the restriction that he should not eat of the tree of knowledge of good and evil. The penalty of disobedience to the Divine will was to be death. Accordingly, when Adam disobeyed God, the curse of death was passed upon him. Through the law of heredity, which declares: "The fathers have eaten a sour grape [of sin], and the children's teeth are set on edge," all Adam's posterity have been "born in sin and shapen in iniquity," and therefore share in that death-sentence. It was a dying life that the dying Adam gave to the race, for "by one man sin entered into the world, and death by [as a result of] sin; and so death passed upon all men"—Rom. 5: 12.

33 God, however, did not leave Adam without a ray of hope. While pronouncing the curse upon the serpent, he intimated that the "seed of the woman" would "bruise the serpent's head,"—that some day and somehow a Saviour, a seed of the woman, would arise and destroy the tempter and reverse the death sentence upon mankind. But many centuries rolled by, and no progress was made in the salvation of the human race. Abel, Enoch and Noah were commended for their faith, but of the vast majority it is recorded "every imagination of the thoughts of their heart was only evil continually." So corrupt became the people, that the Lord was forced by his love and wisdom no less than by his justice to destroy them all—men, women and children—in the Deluge, and repeople the earth afresh through Noah, who was "perfect in his generation" and a "preacher of righteousness." So ended the First Dispensation, a period of 1656 years.

34 During the Patriarchal Age which followed, the period of 659 years during which God bestowed special blessings upon Abraham, Isaac and Jacob, the same condition of affairs prevailed. In spite of the terrible punishment which the Lord had inflicted upon their forefathers, the people once more relapsed into gross wickedness, so much so, that there were not even ten righteous men in Sodom. Lot, the one righteous man in it, was rescued before it and the other cities of the plain were destroyed by God. In this stage of the Second Dispensation, two thousand years after the promise that the seed of the woman should bruise the Serpent's head, God made his oath-bound covenant with Abraham, that it would be in *his* seed that all the families of the earth would be blessed—Gen. 12: 1-3; 22: 16-18. The record shows that Abraham believed God, and that his faith was accounted to him for righteousness—Gen. 15: 5, 6.

35 After a long period of waiting, Isaac, the seed of promise, was born; and God renewed the covenant with him. It must have seemed as if the promise was then about to be fulfilled; but Isaac died, and the blessing of all the families of the earth was still far from being accomplished. When Isaac was old, the covenant was renewed with his son, Jacob, or Israel as he was afterwards named. Later, Israel with his household was brought in the providence of God into Egypt, where a few years afterwards he died. When on his death-bed, he called his sons together and foretold the destiny of each of the twelve tribes which would spring from them. As it was God's intention to cause these twelve tribes of Israel to grow rapidly into a nation, and then set them apart to carry out his purposes, their propagation proceeded miraculously, insomuch that the Egyptians became afraid and adopted drastic measures to diminish their numbers; but they could not succeed against the Lord—See Exod. 1: 7-22.

36 At the appointed time, during the height of their oppression by the Egyptians, when their number had increased from 70 to 600,000 who were able to go to war, God

delivered the Israelites from Egypt by his mighty hand and outstretched arm. But they were not yet prepared to be God's people. Because of the hardness of their hearts, they were not permitted to enter the land of promise for forty years. Then, after six years spent in conquering the Canaanites, they divided the promised land among them by lot, and God set Judges over them for a period of 450 years.

37 During all this time, God did not make good his promise of blessing the other nations of the world through the seed of Abraham. Though many great leaders, such as Moses and Joshua, arose and freed the Israelites from bondage, none of them proved to be the promised deliverer. At length the nation desired a king, and God gave them Saul, and later, David, "a man after God's own heart," and then followed the glorious reign of King Solomon in whose time the great temple was set up.

38 Surely it seemed as if God would now bring to pass his promise to bless through Abraham's seed all the families of the earth! But not so. Evidently the time had not yet come. The Israelites were not in a fit state, mentally and morally, to rule and bless the world. They lapsed time and again into idolatry and all manner of iniquity, till finally, six centuries before the birth of Christ, God permitted Nebuchadnezzar, king of Babylon, to destroy Jerusalem, carry the Israelites with Zedekiah, the last of their kings, captive to Babylon, and lay waste the holy land. Seventy years passed, and the whole of that wicked generation died. Then in the fulness of time, in fulfilment of Isaiah's prophecy (44:28; 45:1-4), Cyrus, king of Persia, overthrew Babylon, and issued a decree permitting those Israelites who had faith in God and his promises to return and build the temple—See Jer. 25:11, 12; 2 Chron. 36:11-23. From that time a reformation movement went on in the Jewish house under the successive leadership of Zerubbabel, Ezra and Nehemiah.

39 Before this, God had promised through the prophet Daniel that "from the going forth of the commandment to restore and to build Jerusalem [this was the commission given in 454 B.C. by Artaxerxes, king of Persia, to Nehemiah] unto the Messiah the Prince shall be seven weeks, and threescore and two weeks," that is to say, 69 weeks of years = 483 years. "And he shall confirm the covenant with many for one week," the 70th week. Thus God promised a period of 70 weeks (490 years) of continued favour to the Israelites, to end in 36 A.D.—See Dan. 9:24-27. It was doubtless in consequence of this that, when the Messiah did come, all men were in expectation—Luke 3:15. But they looked for a mighty king, statesman and general, who would deliver them from their Roman bondage, and make them the foremost nation on earth,—a method of blessing very different from that purposed by God. They were, accordingly, much disappointed with the meek and lowly Jesus. They could not understand him nor his message, and so they despised and rejected him. Yet he fulfilled in their sight the prophecies which had been written concerning him. As he himself said: "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the good tidings preached to them"—Matt. 11:5. One might have expected that their hearts would have been touched with these manifestations of the love and power of God through Christ, but both Jews and Gentiles had become so degraded that they reviled and finally crucified the Holy One. And when the disciples who had gladly forsaken all to follow Jesus, manifested the same loving disposition as their Master, and tried to convey to others the blessing which

they themselves had received, they were, like their Master, misjudged, persecuted, and put to death. Evidently the long years of falling had warped and twisted men's minds to so great an extent, that they were quite unable to comprehend the loving ministrations of God's true children. Had the same effort been made during the time when Abraham interceded for Sodom (See Gen. 18 : 17-33), mankind's reclamation, according to Jesus' own words (Matt. 11 : 23, 24), would have been comparatively easier. Truly, "God moves in a mysterious way, His wonders to perform."

40 But, thank God, the mystery is now being revealed, for the time is at hand when all Jesus' followers who have manifested the same loving disposition to bless, shall have the desire of their hearts realized; and Christ shall "see of the travail of his soul, and shall be satisfied." "Do ye not know that the saints shall judge the world?"—1 Cor. 6 : 2; Isa. 53 : 11. It is evident that God designed mankind to learn to the full the bitter lesson of the downward course of sin.

41 Owing to their rejection of the Messiah, the favour of God was removed from the Israelites and given to the Gentiles; and as a nation they were destroyed by the Romans in the year 70 A.D. They had boasted that as the natural seed of Abraham, the promise belonged to them; but they did not understand the full significance of this promise. Paul explains that though a man be under the Mosaic Law, this does not constitute him a child of Abraham, for "as many as are of the works of the law are under the curse" *of death*; but, just as Abraham believed God, and his faith was accounted to him for righteousness, so "they which are of faith, the same are the children of Abraham"—Gal. 3 : 10, 7. It was for this reason, that they might become true children of Abraham by faith, that Christ redeemed Jewish believers from the curse of the Law. The promise is certain of accomplishment; the Law was merely added because of transgressions till the seed should come. Who, then, is the seed? The Apostle's inspired statement is that *Christ* is the seed—"Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ"—Gal. 3 : 16. Isaac, the child of promise, is now seen to be merely a type of the *true* seed. Just as Abraham sacrificed his son, his only son and received him from the dead "in a figure" (Heb. 11 : 19), so Jehovah sacrificed his Son, his only Son, Jesus Christ, and received him from the dead, not in a figure, but in reality.

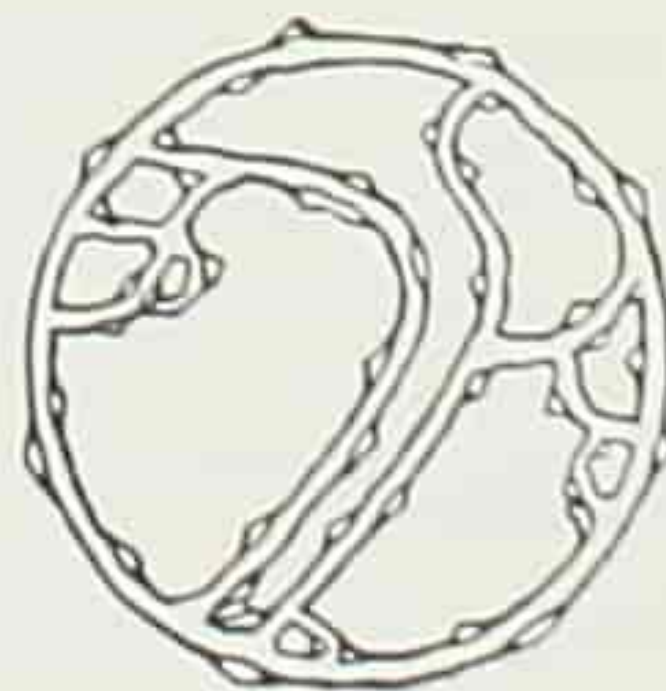
42 The Scriptural declaration is clear that Christ is the seed; but why do we not now see the accomplishment of the work which was to be fulfilled in and through the seed? All the families of the earth are still far from being blessed. Over 71,000 are dying every day without having even heard of Christ, and during the six thousand years since God gave his word in the Garden of Eden, and the four thousand years since he confirmed his solemn promise to Abraham by an oath,—"because he could swear by no greater, he swore by himself" (Heb. 6 : 13; Gen. 22 : 16-18),—thousands of millions of the human race have died without having received the promised blessing. Yet God is faithful. What can be the explanation?

43 The answer is given in the closing verses of the third chapter of Galatians. There the Apostle declares that as many as have been baptized (immersed—not into water, but) into Christ, have put on Christ. There is neither Jew nor Greek, bond nor free, male nor female in this anointed company (the word "Christ" means "anointed"),

“for ye are *all one in Christ Jesus*. And if ye be Christ's, *then are ye Abraham's seed, and heirs according to the promise*”—Gal. 3: 29. The Apostle here reveals a further step in God's glorious plan. We now see that although there is only the one seed, that one is composed of many members, as we read in 1 Cor. 12: 12: “As the [human] body is one, and hath many members, and all the members of that one body [though] being many are [nevertheless] one body: *so also is Christ.*” Thus the purpose of the Gospel Age is not to bless all the families of the earth, but to select the seed of Abraham, the antitypical Isaac, the Christ, head and body. Only a few have found the strait gate and narrow way to life which enables them to be members of this anointed company, and of these many are called, but few chosen. The opportunity of becoming members of the true seed of Abraham was accepted by only a remnant of the Jewish nation before the close of the year 36 A.D., the end of the 70 weeks of favour. At that date it was extended to the Gentiles, and the privilege has since been open to Jew and Gentile alike; but very few Jews have crossed the gulf of prejudice and unbelief which lies between the outcast people and this position of favour with God.

44 Like their Head, the members of the body have been despised and rejected, for the world knoweth them not, even as it knew him not. But soon the full number will have made their calling and election sure, and will be glorified with the Lord Jesus. Then the world will recognize them as the seed of Abraham, heirs of God and joint-heirs with Jesus Christ, and the blessing of all the families of the earth will begin, for the whole creation has been groaning in pain, waiting for the manifestation of the sons of God—Rom. 8: 19-22. Under the beneficent rule of the Christ, “Head” and “Body,” “sorrow and sighing shall flee away.” Every individual in every nation will have full opportunity to regain the human perfection, the dominion over the world, and the communion with God, lost for them by Adam, and purchased for them by Jesus Christ, who came to seek and to save that which was lost, man's first estate—Isa. 35; Luke 19: 10.

45 It should now be clear to the reader that God has a definite, pre-arranged plan, and that it is certain of accomplishment; and as he studies the various details of that plan as revealed in the Bible, and confirmed in the Great Pyramid of Gizeh, he will come to a fuller appreciation of the justice, wisdom and power of the Great Creator, who could devise and carry out such glorious purposes, and his heart will respond to the love which prompted them.



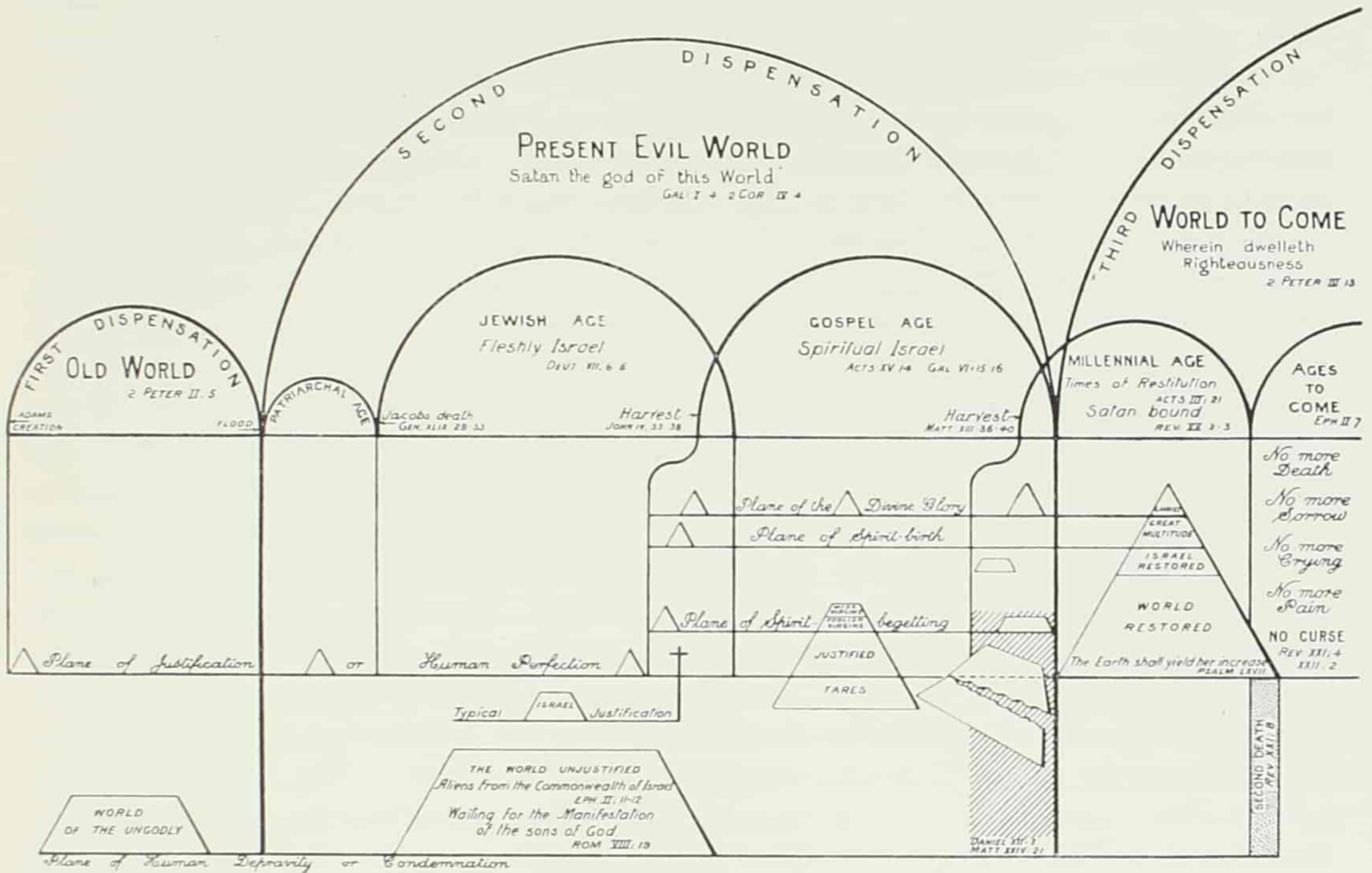


CHART OF THE AGES

CHAPTER III.

THE CHART OF THE AGES.

MOST of the important features of this plan are indicated in the accompanying chart (Plate VI), in which the figure of a pyramid is fittingly chosen as a symbol of perfection; while the thought of imperfection is represented by a pyramid with its headstone removed.¹

47 The horizontal line at the top of the chart represents the stream of time from the creation of Adam onward; while the Dispensations and Ages are marked off by vertical lines supplemented by large and small segments of circles above. The other horizontal lines represent the various planes of relationship of man to God during these Dispensations and Ages.

¹ For a complete study of the subject the reader is earnestly requested to procure the *Scripture Studies*, by C. T. Russell, the first volume of which, entitled *The Divine Plan of the Ages*, gives a complete description of this chart.

48 The small pyramid at the beginning of the First Dispensation represents Adam as he was created on the *plane of human perfection*, and therefore at peace with God. He would have remained in this condition had he continued obedient to his Creator, but through disobedience he fell to the *plane of human depravity or imperfection* represented by the lowest horizontal line on the chart. On this plane all his posterity have been born, for by the law of heredity, they share the curse. They are indicated by the two large but imperfect pyramids shown on this lowermost line, one in the First Dispensation, representing the "world of the ungodly" before the Flood (2 Pet. 2: 5), and the other in the Second Dispensation, representing "this present evil world"—Gal. 1: 4. The small imperfect pyramid on the short line between the latter and the line of human perfection, represents the Jewish nation during the period of their favour with God, lifted measurably above the other nations through the yearly atonement for their sins by the sacrifices of bulls and goats; but only *typically*, not really justified in God's sight, "for it is not possible that the blood of bulls and of goats should take away sins"—Lev. 16: 34; Heb. 10: 4. That is why the figure is not a perfect pyramid, and why it is placed below the plane of human perfection. The whole Jewish economy was instituted to serve as types and shadows of better things to come, and could not justify those who were under it, neither reckonedly nor actually, for "by the works of the law shall no flesh be justified"—Heb. 10: 1; Col. 2: 16, 17; 1 Cor. 10: 11; Gal. 2: 16.

49 It may be asked, What advantage then had the Jew? The Apostle answers, "Much every way: chiefly, because unto them were committed the oracles of God." To them, God sent his prophets and finally his Son "born under the law." It was in harmony with this that Jesus, when sending out his twelve disciples, commanded them, saying, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel"—Matt. 10: 5, 6. "He [Jesus] came unto his own [people], but his own received him not"—John 1: 11. They "denied the Holy One and the Just . . . and killed the Prince of life"—Acts 3: 14, 15. In consequence, they were cast off as a nation from the favour of God, and Jesus after his resurrection withdrew his former restriction, and told his disciples to go to *all* nations—Matt. 28: 19. The first Gentile convert was Cornelius—Acts 10. The Scriptures assure us, however, that the Jews are still beloved for their fathers' sake, and that they will in due time be restored to God's favour, and be the first to benefit under the New Covenant in the Millennial Age. As the Apostle says: "Blindness in part is happened to Israel until the fulness of the Gentiles be come in [the full number selected to become the Bride of Christ], and so all Israel shall be saved [from their blindness], for if the casting away of them be the reconciling of the world, what shall the receiving of them be, but *life from the dead?*"—Rom. 11: 25, 26, 15.

50 But though all the obedient of them will occupy an exalted position in the Millennial Kingdom, they will find in consequence of their rejection of Christ, that they have missed the chief honour. They will be raised to the earthly phase of the Kingdom, whereas the remnant of the Jews, and all the Gentiles who have believed in and followed Christ, will be raised to reign with him in the spiritual phase of the Kingdom.

51 The second little pyramid on the plane of human perfection represents Abraham who was accounted righteous in God's sight because of his faith. Similarly, all who

have had the faith of Abraham have been *reckoned* righteous or just, although *actually* there is "none righteous, no, not one"—Rom. 4: 8-13 ; 3: 10.

52 In the eleventh chapter of the Epistle to the Hebrews a list is given of the "Ancient Worthies," few in number, whose *faith* has been accounted unto them for righteousness. In the Ages prior to the ransom-sacrifice of Christ, they proved their faith toward God in the midst of severe trials. When the hour comes, in which all that are in the graves shall hear the voice of the Son of Man, and shall come forth (John 5 : 28, 29), these saints will get their reward by rising *actually* perfect ; but their perfection will be on the human plane on which Adam stood before his fall. This was intimated by Jesus when he said, "Verily I say unto you, Among them that are born of women there hath not risen a greater than John the Baptist [not even Abraham, Moses, David, or any of the holy prophets]: notwithstanding he that is least in the kingdom of heaven is greater than he"—Matt. 11: 11. All, even the least, who will share the Kingdom with Christ will be raised to the plane of the Divine nature, but none who lived and died previous to the death and resurrection of Christ can attain to this exalted position. The reason is that it was necessary for Christ to be the "fore-runner"; and only his "followers" can possibly gain entrance to the Holy Sanctuary—See Heb. 6: 19, 20 ; 9: 24 ; 11: 39, 40 ; Acts 2: 34. In the forty-fifth Psalm, verse 16, we are told that these fathers of Christ according to the flesh, will become his children and will be made by him princes in all the earth. Christ, as the Last Adam, will raise all men from the grave, and will give everlasting life to the obedient, thus becoming their "Everlasting Father." The faithful followers of Christ, the overcomers of this Age, will be associated with him as his Bride—Rev. 3: 21 ; 19: 7-9 ; 2 Cor. 11: 2.

53 The third little pyramid on the plane of human perfection represents Jesus Christ, who left the glory that he had with the Father before the world was, and became flesh in order that "by the grace of God he might taste death for every man"—Heb. 2: 9. "He suffered the just for the unjust, that he might bring us to God, being put to death in the flesh and quickened in the spirit"—1 Pet. 3: 18, R.V. Thus he laid down his perfect human life for ever as a substitute or ransom-price for the First Adam. This, as God had foreknown, none of the fallen race could do—Psa. 49: 7. It is because the death penalty passed upon the First Adam has been paid by the Last Adam, that the First Adam and all who have come under condemnation through his offence, will be liberated from the great prison-house of death. The law of perfect justice which demands a tooth for a tooth, and an eye for an eye, has been met by the payment of a perfect human life for a perfect human life—Deut. 19: 21. "There is one mediator between God and men, the man Christ Jesus, who gave himself a ransom *for all, to be testified [to all] IN DUE TIME*"—1 Tim. 2: 4-6.

54 When Jesus Christ was immersed in the Jordan by John the Baptist, he symbolized the sacrifice of his human nature unto death, and when he came out of the water and was anointed with the Holy Spirit and with power (Acts 10: 37, 38), he was then begotten to a new nature on the spirit plane. Thenceforward till his death he is represented by the small pyramid on the plane of spirit-begetting, the line situated in the Gospel Age immediately above the plane of human perfection. At his death, having given his *flesh* for the life of the world (John 6: 51), he laid aside for ever his *human* nature, and on the third day was raised from the dead as a spirit being—1 Pet. 3: 18,

R.V. During the forty days which followed he is represented by the small pyramid on the plane of spirit-birth, the perfect spirit plane, the second line above the plane of human perfection in the Gospel Age.

55 Finally, on his ascension to the Father, he was invested with glory and honour (represented by the pyramid on the highest plane, the plane of the Divine Glory), there to become the "head-stone" of the "Great Pyramid" which the Lord Jehovah will set up in the Millennial Age, the "Dispensation of the fulness of times"—Eph. 1: 15-23, 10. "The stone which the builders refused is become the head stone of the corner"—Psa. 118: 22.

56 All creation will have the opportunity of becoming "stones" in this great Antitypical Pyramid; but the most honoured position next the Lord Jesus is held out to the followers of Christ in this Gospel Age, now near its close. These must first be justified by faith as Abraham was; as it is written: "He [Abraham] staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that what he had promised, he was able also to perform; and therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification"—Rom. 4: 20-25. Just as Abraham's faith and loyalty were submitted to tests and became stronger with each, so is it with all who remain faithful in this Age; and just as God accepted Abraham to fellowship with him, calling him friend (Jas. 2: 23), so he accepts all of this Age who have the faith of Abraham to the same terms of fellowship. The final test of Abraham's faith and loyalty came when God said to him: "Take now thy son, thine only son, Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of"—Gen. 22: 2. Abraham's faith in God was not shaken. He offered up Isaac on the altar, "accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure"—Heb. 11: 19. In like manner, the present members of the household of faith receive their final test as regards justification, when they come to understand Christ's new commandment that they should love one another as he loved them, that is, that they should *lay down their lives* for one another—John 13: 34; 1 John 3: 16.

57 Abraham's faith could not and will not be fully rewarded until the sacrifice of the Antitypical Isaac (Christ, head and body, the Seed of Abraham) is complete. Not till the Church is glorified, will he be raised to the perfect human plane, with the right to eternal life—Heb. 11: 39, 40. During the Gospel Age, however, from the time that Jesus Christ "was delivered for our offences and raised again for our justification," and ascended to heaven and "appeared in the presence of God for us," whenever a justified person presents his body a living sacrifice, at that very moment God imputes full earthly life-rights to him, and then receives him in Christ as a holy and acceptable sacrifice. At the same moment also, he bestows upon him the Holy Spirit of adoption as an earnest or pledge of his future spiritual inheritance—Eph. 1: 13, 14. Henceforth, he is on the plane of spiritual begetting. It is of such that the Apostle says, "Ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you," and again, "There is therefore now no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the spirit"—Rom. 8: 9, 1.

58 Thus we see that three steps are necessary, first justification, second consecration, and the third glorification. The first two are taken by faith; the third is by the power of God, and will be consummated when those who are faithful to their vow of consecration unto death, are given the inheritance with Christ as actual spirit beings of the Divine nature—1 Cor. 15: 53; 2 Pet. 1: 4. These three steps are shown on the Chart (Plate VI) as three planes, and are referred to in Rom. 5: 1, 2— (1) “ Being *justified* by faith we have peace with God through our Lord Jesus Christ, by whom also we have (2) access by faith into this grace [of *sanctification*] wherein we stand, and rejoice in hope of (3) the *glory of God*” (the plane of Divine Glory).

59 The Church nominal is represented on the chart by the imperfect pyramid in the centre of the Gospel Age. It is composed of four classes. Two of these are situated above the plane of spirit-begetting. They are such as have presented their justified human bodies as living sacrifices, and have been begotten of the spirit. The top portion represents the wise virgins who carry out their vows of consecration willingly and faithfully unto death. In the resurrection, they will be raised as spirit beings on the highest plane beside the Lord himself to become his Bride. They will sit with him on his throne and will reign with him a thousand years—Rev. 3: 21; 20: 6. The other portion represents another class, the foolish virgins, who, not proving so faithful, will be required to come through great tribulation, and will be forced to complete their sacrifice. Such as are rightly exercised by this discipline, will be “ saved so as by fire,” and will be raised, like the Bride class, as spirit beings, but on a lower plane. They are the virgins, the Bride’s companions, who will follow her. Having washed their robes, and made them white in the blood of the Lamb, they will stand before the throne of God, and serve him day and night in his temple, and the Lamb will lead them unto fountains of water of life, and God will wipe away all tears from their eyes, “ With gladness and rejoicing shall they be brought; they shall enter into the King’s palace ” —Rev. 7: 9-17; Psa. 45: 14, 15.

60 A third class are the justified believers who are not sanctified, and are not, therefore, spirit-begotten. If they do not take the step of consecration, their reasonable service, they will find that they have received the grace of God in vain (2 Cor. 6: 1; Luke 9: 24), and will require to take their portion along with the world in the Millennial Age. They are represented by the portion of the imperfect pyramid which is situated on the plane of human perfection or justification, and below the plane of spirit-begetting.

61 The fourth class, represented by that part which is below the human perfection plane, do not properly belong to the Church. They have no faith in Christ as their Saviour, and are therefore not even justified, but really belong to the world of the ungodly. They have become attached to the Church from purely worldly interests, or from fear. These are the “ tares ” which the enemy sowed, and which have been permitted, in accordance with the Lord’s command, to grow side by side with the “ true wheat ” until the time of the “ harvest ” at the end of the Age, when the separation is due to take place—Matt. 13: 18-30, 34-43.

62 This “ harvest ” period with its accompanying time of trouble, is represented in the chart by the shading at the end of the Second Dispensation, where the large imperfect pyramid is seen to be broken, representing the separation of the four classes which

have formed the Nominal Church. The worldly and justified classes fall back into the world to which they belong; while of the two classes begotten to the spirit nature, one class will come through the trouble which the Lord will find it necessary to bring upon them in order that their "robes" of righteousness which they allowed to become spotted by contact with the world, may be "washed in the blood of the Lamb"—Rev. 7: 9-17. But the faithful class will be counted worthy to escape all those things that shall come to pass—Luke 21: 36. The latter form the special class for the selection of which the Lord has set apart the whole Gospel Age—Acts 15: 14. They are the "seed of Abraham," the "chosen generation," the "royal priesthood," the "holy nation," the "peculiar people," whom the Lord has elected in order that they may show forth his glory in the Ages to come—1 Pet. 2: 9. They will be sharers with the Lord in *his*, the *first*, resurrection, and of such it is written: "Blessed and holy is he that hath part in the first resurrection: . . . they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. 20: 6.

63 When the full number of this faithful class has been selected and gathered to the Lord in the "first resurrection" to become his Bride, and when the present kingdoms have been completely destroyed in the great time of trouble, then the Lord Jesus Christ and his Bride will commence that wonderful Millennial reign which is referred to as "Times of Restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began"—Acts 3: 21.

64 It is during the Millennial Age that the Lord of heaven and earth will set up his great Antitypical Pyramid; when he will "gather together in one all things in Christ, both which are in heaven and which are on earth"—Eph. 1: 10. In that "day of the Lord," or "day of judgment," which, as the Apostle Peter is careful to point out, is a "day" of a thousand years (2 Pet. 3: 7-10), Satan will be bound, and all the millions of earth's inhabitants who have died during the past six thousand years because of Adam's transgression, will be called forth from the tomb—John 5: 28, 29, R.V. As Christ's "purchased possession" (Eph. 1: 14; Micah 4: 8), they will be redeemed from the prison-house of death and will be given an accurate knowledge of the Lord and his great scheme of salvation, in order that they may progress along the "highway of holiness" which will be set up in that day; for "the redeemed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; . . . and it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation"—Isa. 35: 8-10; 25: 8, 9.

65 No wonder Paul said: "I have *hope* toward God . . . that there shall be a resurrection of the dead, both of the just and *unjust*"—Acts 24: 15. He knew that Jesus had come to "seek and to save that which was lost," and that "he is the propitiation for our [the Church's] sins: and not for ours only, but also for the sins of the *whole world*"—Luke 19: 10; 1 John 2: 2. He knew that although only the few would find life by the "narrow way" of this Gospel Age, the many would yet have their opportunity; and he had hope for them, because "when the judgments of the Lord are in the earth, the inhabitants of the world *will* learn righteousness"—Rom. 5: 18, 19; Isa. 26: 9.

66 In that Millennial day, because of the greatness of the Lord's power in favour of the righteous and against the wicked, some of the Lord's enemies finding that it will pay them better to be at least outwardly righteous, will "yield feigned obedience" to him—Psa. 72: 7; 66: 3, margin. But most of the people will be willing in the day of his power (Psa. 110: 3); they will soon recognize that the Lord's judgments are for their benefit; and ultimately all nations which God has made will come and worship before him, and will glorify his name—Psa. 86: 9. The majority will eventually love him and his righteous laws; and "the Lord preserveth all them that love him"—Psa. 145: 20.

67 On the other hand, should any persist in evil-doing in spite of the Lord's goodness to them, they will be destroyed from among the people. But all, even the most incorrigible, will get at least a hundred years' trial. In Isa. 65: 20, we read: "There shall no more come thence an infant of few days, nor an old man that shall not have the full length of his days; as a lad shall one die a hundred years old; and as a sinner shall be accursed he who dieth at a hundred years old"—Leeser's translation. All those who obey the Lord, whether with feigned love or unfeigned love, will live right on to the end of the thousand years; and then, as we are told in Rev. 20: 7, 8, "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations." This will be the final test which will make manifest those who are in heart-harmony with the righteous Judge. Those who have yielded only feigned obedience will no doubt see some means by which they will hope to gain more by submitting to Satan's suggestions than by loyalty to the Lord, and thus their sympathy with sin will be manifested; the fact that they are not in heart-harmony with the Lord will be demonstrated to all. Such will be cut off in the second death as unworthy of a place in the Lord's glorious Kingdom: "for the upright shall dwell in the land, and the perfect shall remain in it; but the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it"—Prov. 2: 21, 22. Satan and all the other evil angels will likewise be destroyed—Heb. 2: 14; Rev. 21: 8.

68 There was a "Harvest" period at the end of the Jewish Age when the "wheat" was gathered to the Lord, and the "chaff" was burned in the great "fire of trouble" which, by the year 70 A.D., culminated in the destruction of the nation of Israel—Luke 3: 16, 17; John 4: 38; 1: 11-13,—Wilson's Emphatic Diaglott. At the present time, at the end of this Gospel Age, we have entered into a similar Harvest period when the "wheat" and "tares," which were allowed to grow together until the time of the Harvest, are being separated,—the "wheat" to be gathered into the Lord's garner, and the "tares" to be bound in bundles and burned in the great fire of trouble which will, by the year 1914-1915 A.D., culminate in the destruction of Christendom—Matt. 13: 24-30, 34-43. Similarly, at the end of the Millennial Age there will be a Harvest period, probably of the same duration as the others, namely, 40 years. This will be the "little season" during which Satan will be let loose, and be permitted to seduce those of a wayward (goat-like) character. Those, however, who are docile and faithful (sheep-like in character) will know the true Shepherd's voice and will not listen to the voice of a stranger.

69 In Matt. 25: 31-46, which describes the judgment of the Millennial Age, and especially the Harvest of that Age, we are told: "When the Son of Man shall come in

his glory [the Second Advent], and all the holy angels with him, *then* shall he sit upon the throne of his glory: and before him shall be gathered *all nations*: and he shall separate them one from another, as a shepherd divideth his sheep from the goats." The "goat" class will go into everlasting fire prepared for the devil and his angels (the "second death," see Rev. 21: 8); while the "sheep" class will inherit the kingdom prepared for them "from the foundation of the world."

70 The "wheat" class of the Jewish Harvest and of the Gospel Age, having been begotten of the Lord to the spirit nature (John 1: 11-13; 3: 7, 8), and being "Sons of God" in a special sense, will have eternal life in heaven with God the Father and the Lord Jesus Christ; but this privilege has been restricted to the faithful of this Gospel Age. The "sheep" class of the Millennial Age will not be called to lay down their lives, and will not, therefore, be begotten to the spirit nature (2 Cor. 6: 1, 2), but will regain all that was lost by Adam in the beginning. Paradise will be restored and all human beings, perfect as Adam was before the Fall, and "crowned with glory and honour" (Psa. 8: 4-9), will have communion with God and the holy angels. They will have dominion, also, "over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth." Then will follow the "Ages to come" when the prayer which the Lord taught his disciples to offer will be fully answered, and the will of our Heavenly Father will be done on earth as it is done in heaven. These Ages will be "the days of heaven upon the earth" spoken of by Moses (Deut. 11: 21), for "the heavens are the Lord's: but the earth hath he given to the children of men"—Psa. 115: 16. "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for *these words are true and faithful*"—Rev. 21: 3-5.



CHAPTER IV.

THE GREAT PYRAMID IN TYPE AND ANTITYPE.

THE faithful followers of Christ, for whose selection God has set apart the Gospel Dispensation, are likened to "living stones" and are urged by the Apostle to come unto Christ, the "Chief corner-stone," and be shaped, polished, and built in line with him—1 Pet. 2: 1-8. "Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation"—Isa. 28: 16.

72 To believers, the "Head corner-stone," Jesus Christ, is precious, because they recognize his peculiar fitness for the *exalted and central position* assigned to him. Studying the plan of the Great Master Architect they see only one place in the Pyramid for this "Stone," namely, at the apex, a position of pre-eminence which no other stone in the building could possibly occupy—Col. 1: 16-19. They see also, that without this "Head corner-stone," the whole plan of God would be incomplete. It may on first thought appear strange that the prophet Isaiah and the Apostle Peter should state that the "Head-stone" is also the "Foundation-stone" in the Great Antitypical Pyramid; but when we consider that its foundation is "laid in heaven," and that the attraction which draws us to Christ is upward, or heavenward, not downward or earthward as in an earthly building, the apparent contradiction vanishes.

73 A little reflection will also render manifest that the topmost stone of such an edifice as the pyramid must itself be a pyramid, and therefore complete in itself; but the rest of the structure, apart from this top-stone, however polished and adapted to each other the individual stones may be, would be incomplete, imperfect. Place the top-stone in position, however, and at once the whole structure leaves nothing to be desired. The four sloping sides would then meet in a point at the top-stone, which would, therefore, be the "chief corner-stone," the "head-stone of the corner"—Eph. 2: 20; Psa. 118: 22.

74 As with Solomon's Temple, so with the Great Pyramid of Gizeh, the stones were cut and prepared at the quarries before they were brought and placed in position. This fact is carefully explained by Professor Flinders Petrie in his admirable work, *The Pyramids and Temples of Gizeh*. Treating on the method of work employed in building the Great Pyramid, he writes:—"From several indications it seems that the masons planned the casing, and some at least of the core masonry also, course by course on the ground. For on all the casing, and on the core on which the casing fitted, there

are lines drawn on the horizontal surfaces, showing where each stone was to be placed on those below it. If the stones were merely trimmed to fit each other as the building went on, there would be no need to have so carefully marked the place of each block in this particular way ; and it shows that they were probably planned and fitted together on the ground below. Another indication of very careful and elaborate planning on the ground is in the topmost space over the King's Chamber ; there the roofing-beams were numbered, and marked for the north and south sides ; and though it may be thought that it could be of no consequence in what order they were placed, yet all their details were evidently schemed before they were delivered to the builders' hands."

75 A beautiful illustration is this of the living stones in God's great Antitypical Pyramid, Jesus Christ and his Church, selected and prepared in the quarry of this world, before being placed together to form the glorious symbolical building of the Millennial Age ! One can imagine that the Egyptian builders (who, according to the account of Herodotus, were forced into the work by their mighty invaders, the Hyksos kings), when they were engaged under the architect's supervision in shaping the chief corner-stone, would find it strangely out of harmony with all their traditional ideas ; for the Great Pyramid was the first of its kind. It may be that in their ignorance they despised and rejected it ; and such an awkwardly-shaped stone with its five sides, five corners, and sixteen angles, must doubtless have been " a stone of stumbling " to builders whose heads did not understand, and whose hearts did not appreciate, the great work upon which they were engaged.

76 But though we may not be certain how the Egyptian builders treated the typical chief corner-stone, we have the definite declaration of the Word of God that the builders of the Antitypical building, those who were permitted by God, the Great Architect, to chisel and polish Jesus Christ by the trials and sufferings to which they subjected him, did not comprehend him. Because of their traditional beliefs and the hardness of their hearts, he had no form nor comeliness in their eyes, and as it seemed to them that there was no beauty in him that they should desire him, they despised and rejected him—Isa. 53: 2, 3.

77 The Scriptures assure us that the work on which these men were engaged through the Lord's providences, was done by them largely in ignorance, for " had they known it, they would not have crucified the Lord of Glory "—Acts 3: 17 ; 1 Cor. 2: 8. Nevertheless, a measure of responsibility rested upon them. It was because of the wrong attitude of their hearts that they found Christ " a stone of stumbling and a rock of offence " (1 Pet. 2: 7, 8), and, therefore, this stone which they rejected and over which they stumbled, in due time fell upon them and crushed them. This was confirmed by Jesus in the words of the prophets : " What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ? Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder "—Luke 20: 17, 18. The inspired writer then adds in verse 19, " The chief priests and the scribes the same hour sought to lay hands on him ; . . . for they perceived that he had spoken this parable against them."

78 In the ninth chapter of his letter to the Romans (verses 31–33), the Apostle Paul points out why Christ was to the Jews a stumbling-stone and rock of offence. It was because they were seeking to follow after the law of righteousness not by faith, but as it

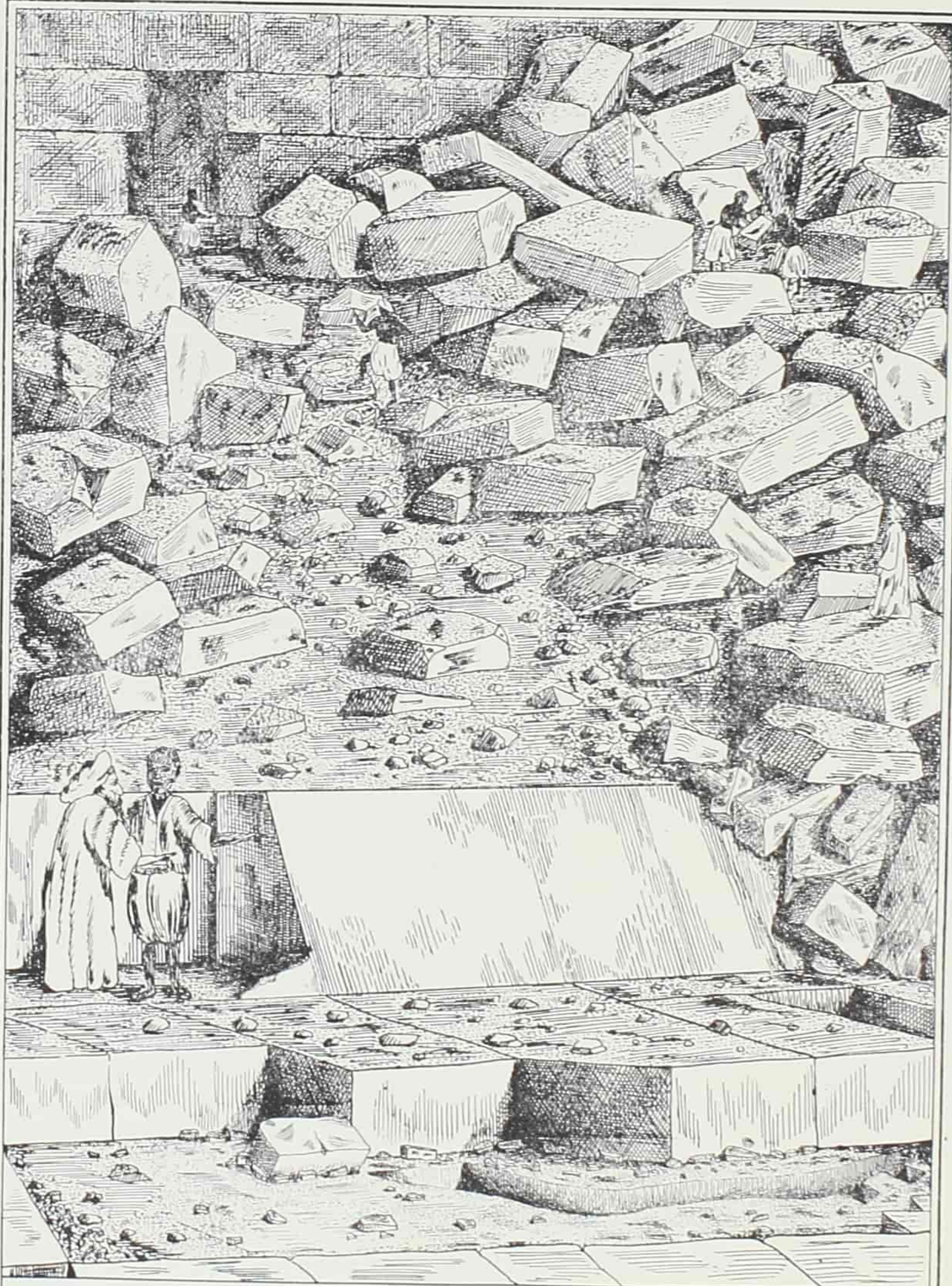
were by the works of the law. Therefore they stumbled at that stumbling-stone, and later the vengeance of the Lord was executed upon them, and, as a nation, they were broken in pieces like a potter's vessel.

79 In the present time, history is repeating itself. Once more those who consider themselves the people of God, appropriating to themselves the name of Christendom (Christ's Kingdom), are rejecting the Lord that bought them. Thus is fulfilled the word of the Lord through the prophet Isaiah (8: 14): "He [Christ] shall be for a sanctuary [to the true Church]; but for a stone of stumbling and for a rock of offence to *both the houses of Israel*" (Fleshly and Spiritual). Both sets of builders, while permitted by the Lord to chisel and polish the living stones of the Antitypical Pyramid, have not known Christ (head and body), and have rejected him. Both have been guilty of unbelief and hardness of heart, and the judgment of the Lord on Nominal Fleshly Israel will be repeated on Nominal Spiritual Israel. Christendom (so called) will be broken; as foretold by the Psalmist, "Thou shalt break them [the nations] with a rod of iron; thou shalt dash them in pieces like a potter's vessel"—Psa. 2: 9.

80 In due time all the living stones of the Antitypical Pyramid will be made perfect through sufferings, and then the whole building will be "fitly framed together" as a holy temple in the Lord. Jesus Christ himself will be the chief corner stone, and as such will occupy the exalted place of honour in the centre, and the twelve Apostles of the Lamb will be the foundation stones, next to the Lord in position—Eph. 2: 20-22; Rev. 21: 14.

81 Whatever the feelings of the Egyptian builders may have been during the period of quarrying and preparing the stones for the Great Pyramid of Gizeh, they must have marvelled and rejoiced when the top-stone was placed in position; for this, the crowning work of the edifice, must have appealed to them more than would the finishing touches in any other known form of building, demonstrating to them that their labours were now completed, and that a measure of rest could be enjoyed by all. So with Jehovah's Great Antitypical Pyramid, when "he shall bring forth the head-stone thereof," he will shout "Grace, grace unto it," and the whole creation in heaven and earth will marvel and give glory to God, and will honour the Son even as they honour the Father—Zech. 4: 7; John 5: 23. Amid great rejoicing, every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, will say: Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever—Rev. 5: 13.

82 The identity of the Great Pyramid of Gizeh to the exclusion of all the other pyramids, as the one referred to in the Holy Scriptures, is shown by an allusion to one of its characteristic distinctions, namely, its socket foundations. This allusion is found in Job 38: 4-7, where the language, although evidently intended as a description of the creation of the earth, will fully answer only to that of the erection of the Great Pyramid, the type of the *New Creation*. The Scripture reads thus: "Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the sockets thereof made to sink? Or who laid the corner-stone thereof: when the morning stars sang together, and all the sons of God shouted for joy?" (Marginal reading). The Great Pyramid of Gizeh is the only one which possesses



REMNANT OF THE ORIGINAL CASING-STONE SURFACE
OF THE GREAT PYRAMID.
NEAR THE MIDDLE OF ITS NORTHERN FOOT. AS DISCOVERED BY THE EXCAVATIONS
OF COLONEL HOWARD VYSE IN 1837.

socket-foundations. Commenting upon this fact, Dr. Seiss declares: "Nor is it only to the pyramidal form in general that the allusion is, but to a *particular* pyramid. By that strange reference to the sunken feet or planting of the foundations in 'sockets,' we are conducted directly to the Great Pyramid of Gizeh. Two socketed 'encastments,' 'socles,' shoes, or incised sinkings into the rock were found under two of its base corners by the French savants in 1799, which were again uncovered and described by Colonel Howard Vyse, in 1837. And as God here speaks of such a fastening down of the foundations in general, Professor C. Piazzi Smyth was persuaded that there were corresponding 'sockets' at the other two base corners, and when search was made for them in 1865, they were found by Messrs. Aiton and Inglis, assisted by Professor Smyth. Here then are the whole four 'sockets' or fastened foundations. Nothing of the sort exists at any other known pyramid. They are among the distinctive marks of the Great Pyramid of Gizeh. They are the enduring tracks of its feet cut into the living rock, by which almighty God himself identifies it for us as the original image from which his own description of the creation is drawn"—See Plate V.

83 During this Gospel Age there has been erected a *counterfeit* Antitypical Pyramid, the workmanship of Satan. Claiming to rule by Divine right, it has dominated the whole world for many centuries; but it is not the Kingdom for which the Lord taught his disciples to pray: "Thy Kingdom come." Soon its sins will have reached unto heaven, and God will remember its iniquities; and its plagues will come in one day, death and mourning and famine; and it will be utterly destroyed with fire; for strong is the Lord God who judgeth it—Rev. 18: 5, 8. This will be in the great time of trouble which will end this Gospel Age. In the Chart of the Ages given in the preceding chapter (Plate VI), the great time of trouble is represented by the shaded part at the end of the Gospel Age. The large imperfect pyramid here shown falling in ruins, represents the destruction of "Babylon the Great," the *counterfeit* Antitypical Pyramid which has never been completed. In the 51st chapter of Jeremiah, the Lord intimates that for *it* there will be neither "headstone," nor "foundation-stones." "Behold I am against thee, O destroying mountain [kingdom], saith the Lord, which destroyeth the earth: and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain: and they shall not take from thee a stone for a corner, nor a stone for foundations; but everlasting ruins shalt thou be, saith the Lord"—Jer. 51: 25, 26,—Leeser's translation. This vivid description of the Lord's judgment doubtless applied to the literal Babylon of the prophet's day, but as indicated by the many citations in the book of Revelation, it is to have its Antitypical fulfilment in the destruction of "Babylon the Great"—Rev. 17: 5; 18.

84 The Great Pyramid of Gizeh, according to Greek, Roman, and early Arabian writers, was formerly covered by a beautiful smooth white-stone casing, which gave to the structure almost mathematical truth and perfection. This casing remained in position until about the year 1000 A.D., when, profiting by the effects of a severe earthquake recorded to have happened in 908 A.D., the Caliphs of Egypt began to strip off the polished bevelled blocks. The Great Pyramid now presents a dilapidated appearance, and surrounding it on all four sides are great mounds of rubbish fifty feet high, the fragments of many of the once beautiful casing-stones.

85 In his explorations in 1837, Colonel Howard Vyse, employed hundreds of

workers to dig down through the hills of rubbish at the north side, and having exposed three of the original casing-stones *in situ*, adhering closely by their original cement to the platform base of the building, demonstrated what was once the outside of the Great Pyramid—Plate VII. These casing-stones consisted of white, dense limestone, almost like marble, and exhibited matchless workmanship practically as true as modern work by optical instrument-makers. The joints are no thicker than silver-paper, yet they include between the polished surfaces an extraordinarily fine film of white cement.

86 Professor Flinders Petrie in his work, *The Pyramids and Temples of Gizeh*, gives a description of the joints of these casing-stones. He writes: "The mean thickness of the joints there is one-fiftieth part of an inch; and the mean variation of the cutting of the stone from a straight line, and from a true square, is but one-hundredth part of an inch in a length of 75 inches up the face, an amount of accuracy equal to most modern optician's straight-edges of such a length. These joints, with an area of some 35 square feet each, were not only worked as finely as this, but were cemented throughout. Though the stones were brought as close as one-five-hundredth part of an inch, or, in fact, into contact, and the mean opening of the joint was but one-fiftieth part of an inch, yet the builders managed to fill the joint with cement, despite the great area of it, and the weight of the stone to be moved—some sixteen tons. To merely place such stones in exact contact at the sides would be careful work, but to do so with cement in the joints seems almost impossible." Colonel Howard Vyse, in drawing attention to this wonderful cement, writes: "Such is the tenacity of the cement with which they (the casing-stones) are held together, that a fragment of one that has been destroyed remained firmly fixed in its original alignment, notwithstanding the lapse of time, and the violence to which it had been exposed"—Plate VIII.

87 Thus does the Great Master Architect illustrate the close union of all the "living-stones" with the Headstone and with each other. The invisible cement which binds them so tenaciously together is *Love*. But before they are ready to be compactly fitted together and the building completed, they must first undergo much knocking, shaping and polishing to conform them to the harmonious lines of the top-stone, for the least want of conformity in any of these "stones" would prevent their close adherence to their fellow-members. Like their "chief corner-stone," they must be perfected through sufferings

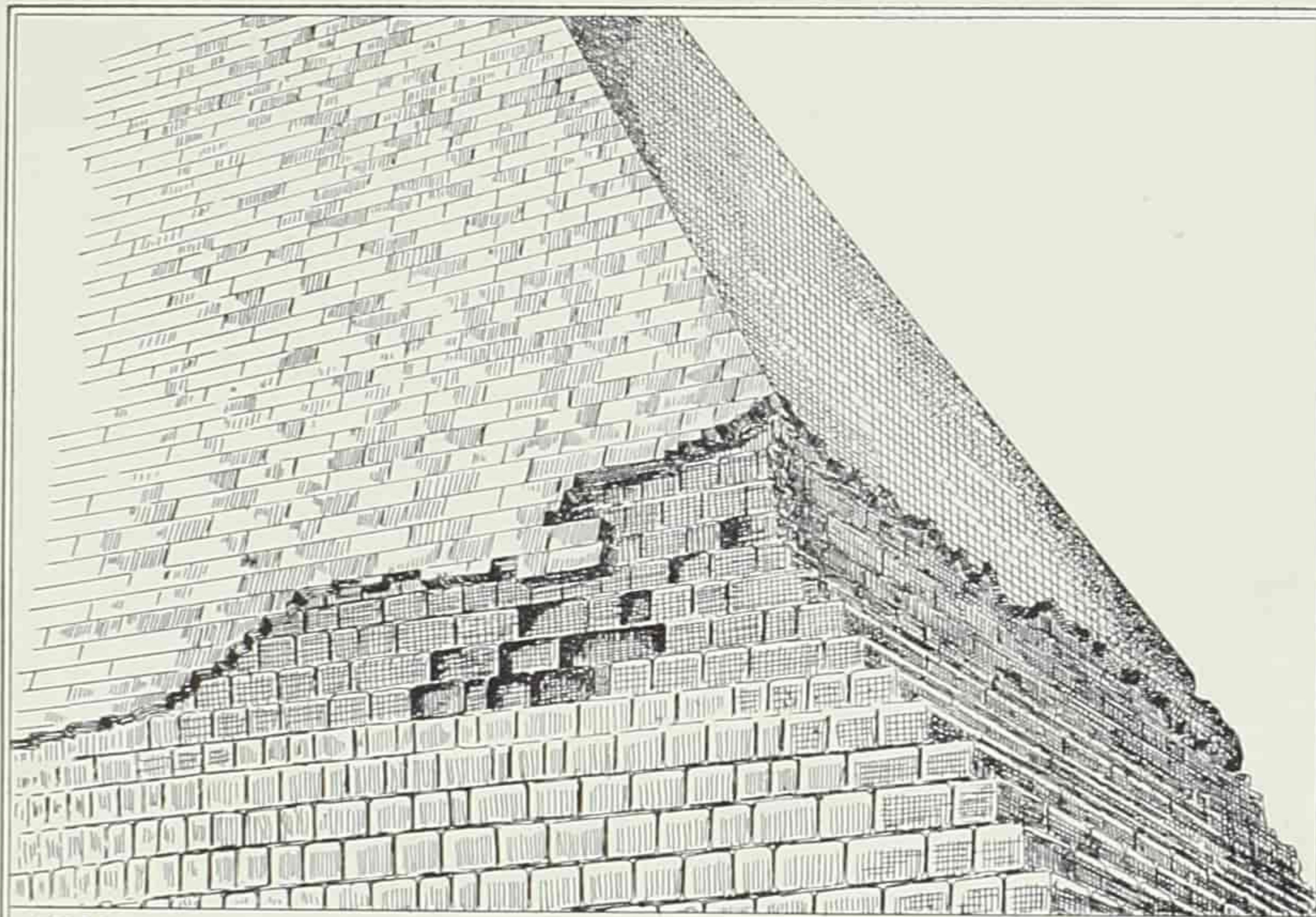
"Until by means of strokes and blows,
The shapeless mass appears
Symmetric, polished, beautiful,
To stand th' eternal years."

RÉSUMÉ OF SCRIPTURAL TEXTS.

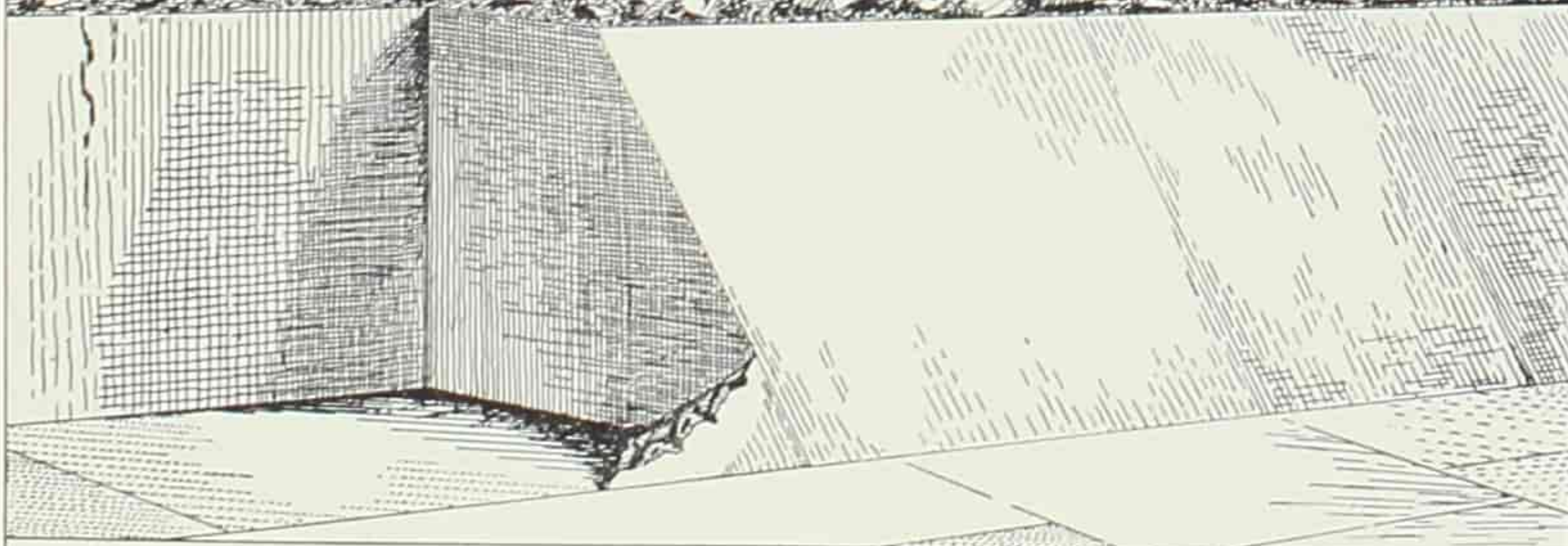
Psa. 118. 22 The stone which the builders refused is become the head stone of the corner.

23 This is the Lord's doing it is marvellous in our eyes.

Isa. 28. 16 Therefore thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste.

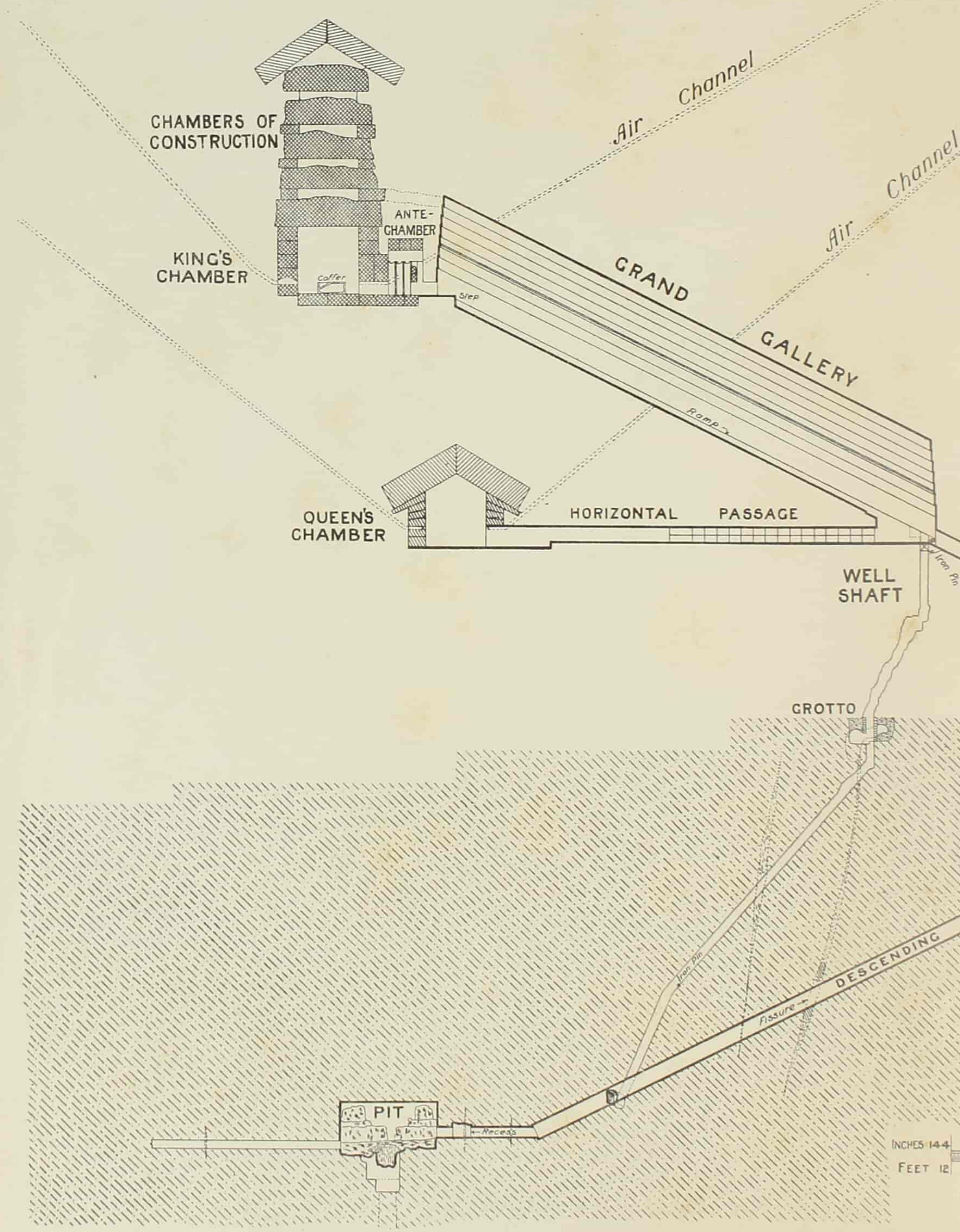


EXAMPLE OF THE CASING-STONES OF A PYRAMID, SUPER-POSED ON THE RECTANGULAR MASONRY COURSES; FROM A PHOTOGRAPH BY PIAZZI SMYTH OF THE SUMMIT OF THE 2ND PYR:



REMNANT OF THE ORIGINAL CASING-STONE SURFACE OF THE GREAT PYRAMID NEAR THE MIDDLE OF ITS NORTHERN FOOT. AS DISCOVERED BY THE EXCAVATIONS OF COL. HOWARD VYSE IN 1837.

- Rom. 9. 33 As it is written, Behold, I lay in Sion a stumblingstone and rock of offence : and whosoever believeth on him shall not be ashamed.
- Isa. 8. 13 Sanctify the Lord of hosts himself ; and let him be your fear, and let him be your dread.
14 And he shall be for a sanctuary ; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.
15 And many among them shall stumble, and fall, and be broken, and be snared, and be taken.
- Matt. 21. 42 Jesus saith unto them, Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord's doing, and it is marvellous in our eyes?
43 Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.
44 And whosoever shall fall on this stone shall be broken : but on whomsoever it shall fall, it will grind him to powder.
- Mark 12. 10 And have ye not read this scripture ; The stone which the builders rejected is become the head of the corner :
11 This was the Lord's doing, and it is marvellous in our eyes?
12 And they sought to lay hold on him, but feared the people ; for they knew that he had spoken the parable against them : and they left him, and went their way.
- Luke 20. 17 And he beheld them, and said, What is this then that is written, The stone which the builders rejected, the same is become the head of the corner ?
18 Whosoever shall fall upon that stone shall be broken ; but on whomsoever it shall fall, it will grind him to powder.
- Acts 4. 10 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.
11 This is the stone which was set at nought of you builders, which is become the head of the corner.
- 12 Neither is there salvation in any other : for there is none other name under heaven given among men whereby we must be saved.
- Eph. 2. 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone ;
21 In whom all the building, fitly framed together, groweth unto an holy temple in the Lord :
22 In whom ye also are builded together for an habitation of God through the Spirit.
- 1 Pet. 2. 3 If so be ye have tasted that the Lord is gracious.
4 To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious.
5 Ye also, as living stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.
6 Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious : and he that believeth on him shall not be confounded.
7 Unto you therefore which believe he is precious : but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner.
8 And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient : whereunto also they were appointed.
- Job 38. 4 Where wast thou when I laid the foundations of the earth ? declare, if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest ? or who hath stretched the line upon it ?
6 Whereupon are the sockets thereof made to sink ? or who laid the corner stone thereof,
7 When the morning stars sang together, and all the sons of God shouted for joy ?
- Zech. 4. 7 Who art thou, O great mountain ? before Zerubbabel thou shalt become a plain : and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace unto it !



INCHES 14.4
 FEET 12 8

PASSAGE SYSTEM

OF THE

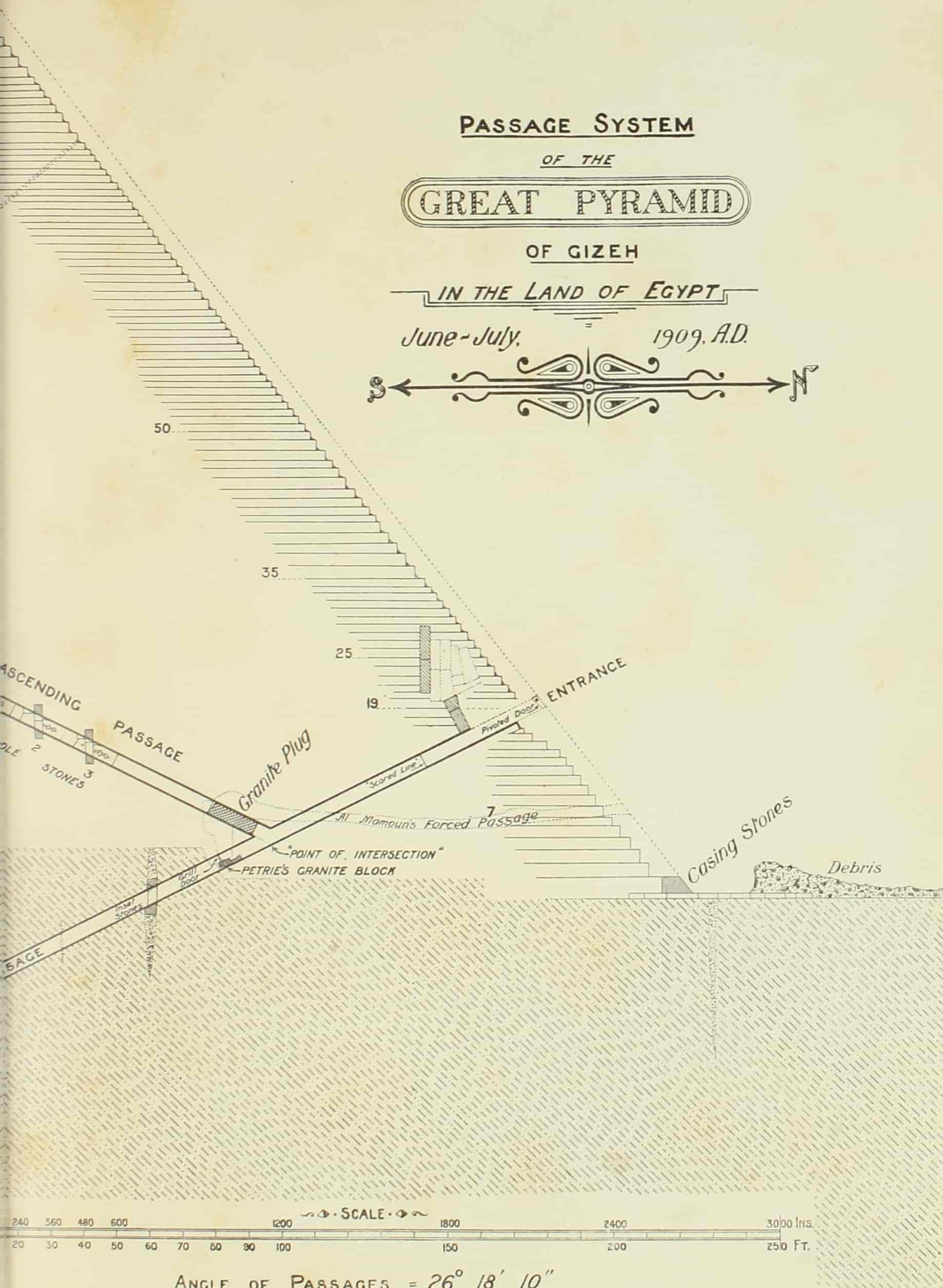
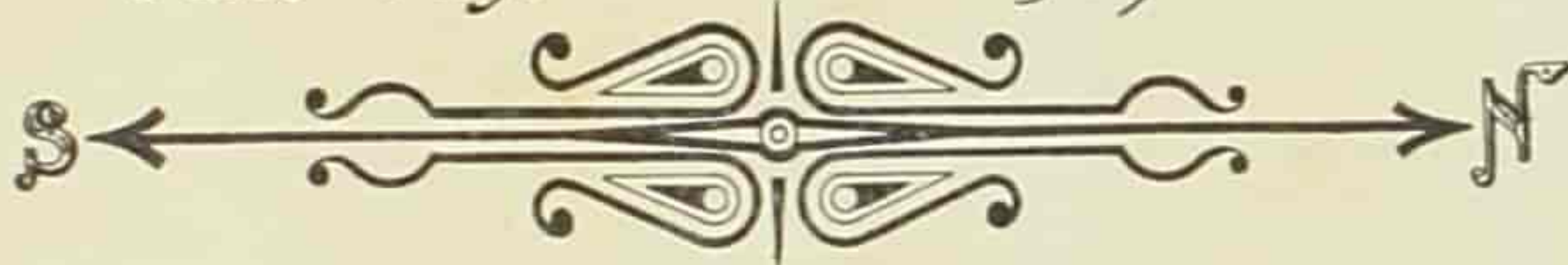
GREAT PYRAMID

OF GIZEH

IN THE LAND OF EGYPT

June-July,

1909, A.D.



240 360 480 600 1200 1800 2400 3000 Ins.
20 30 40 50 60 70 80 90 100 150 200 250 FT.

ANGLE OF PASSAGES = 26° 18' 10"

CHAPTER V.

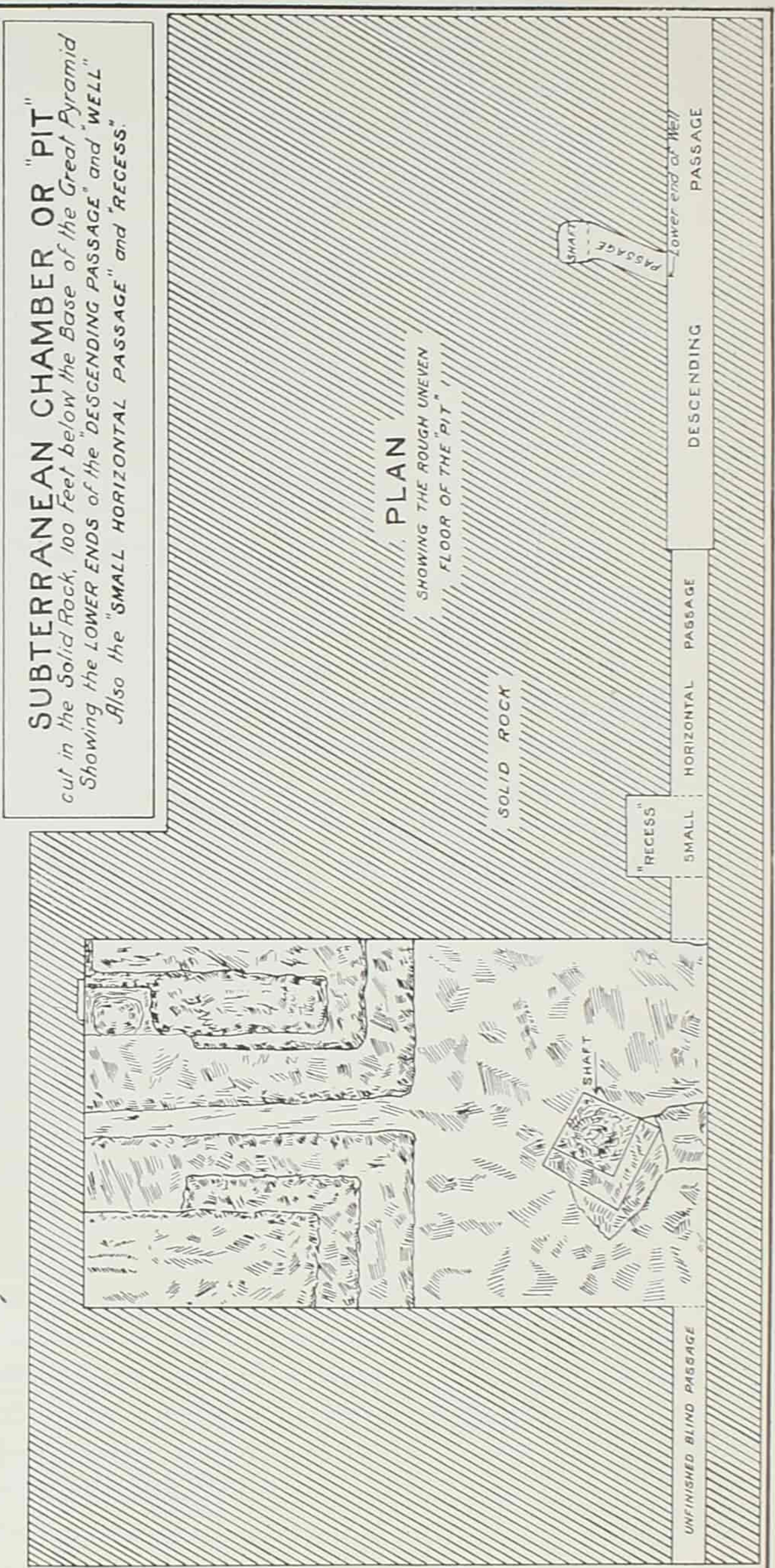
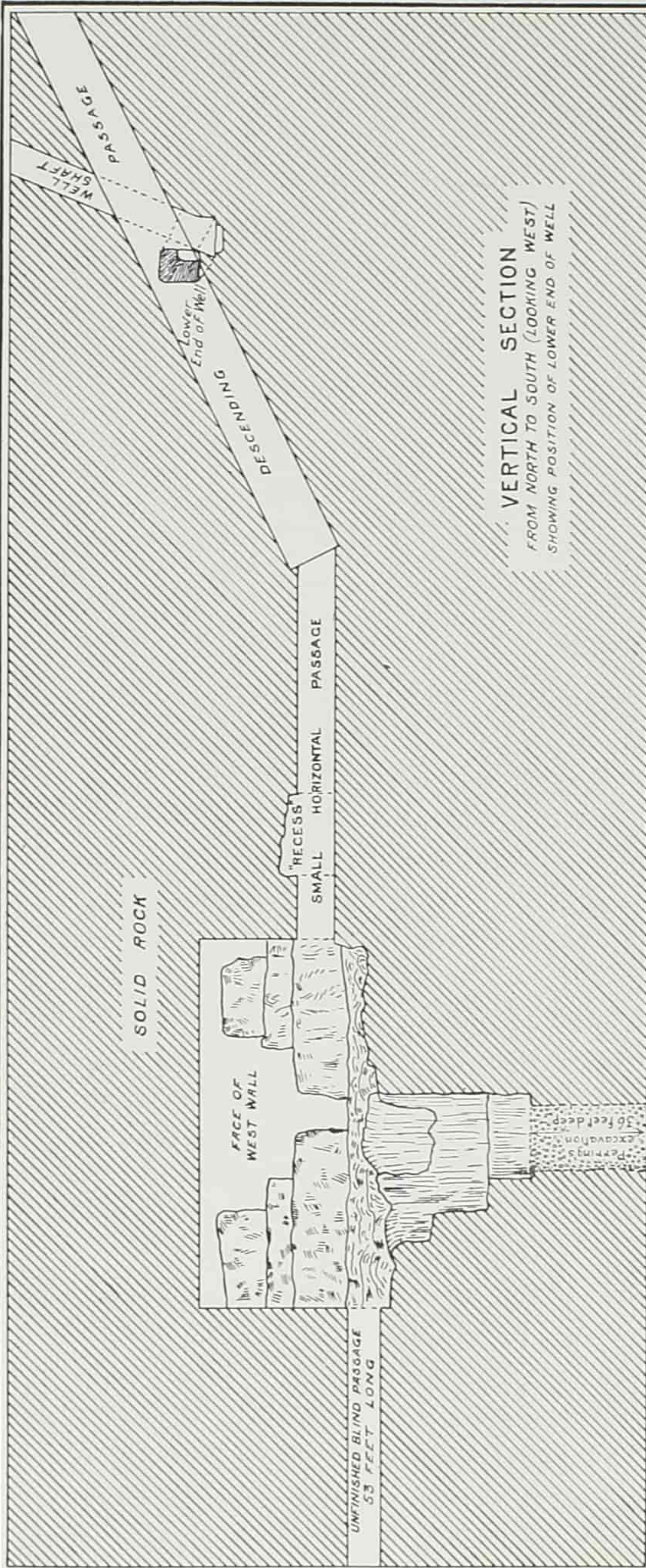
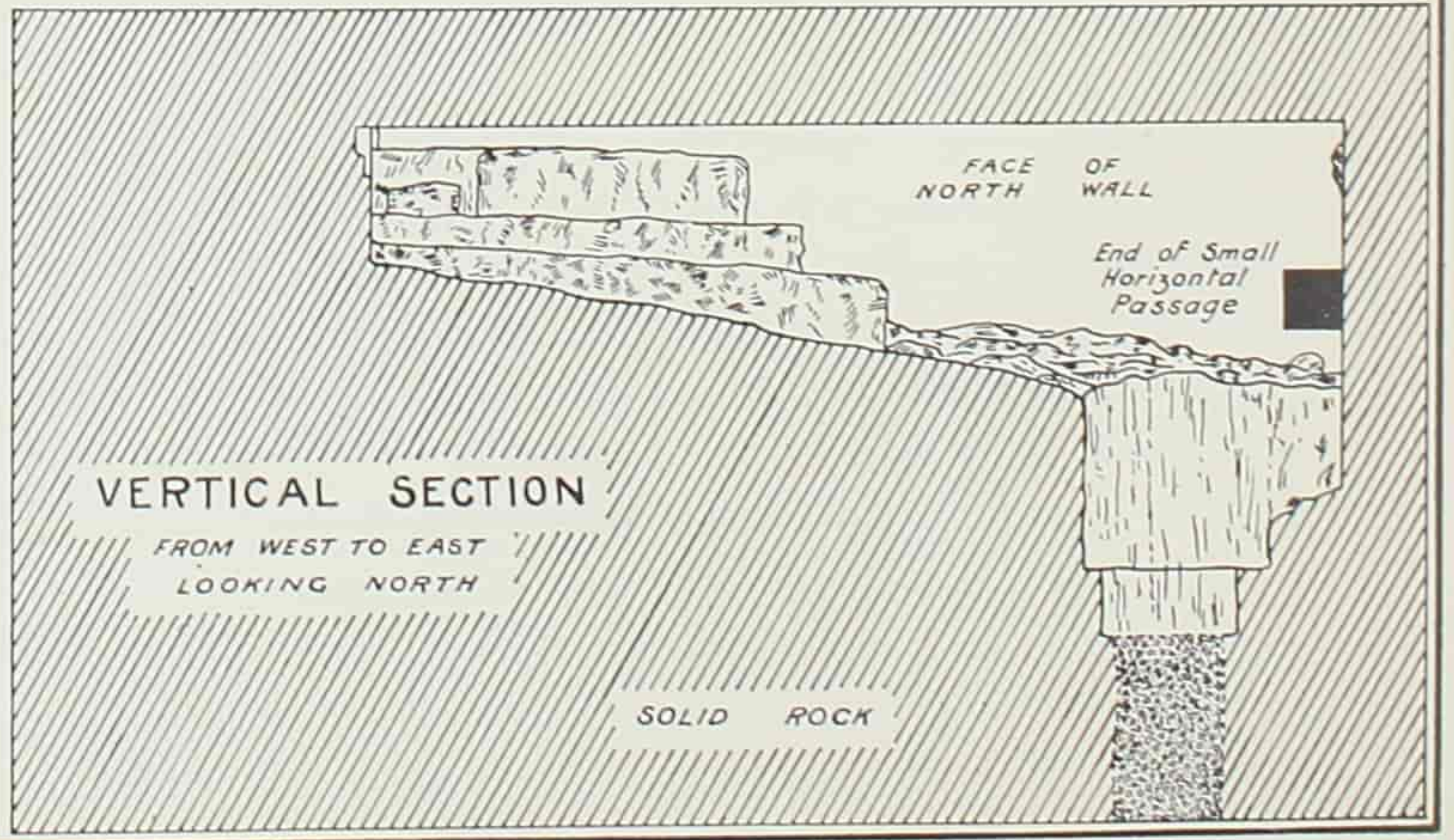
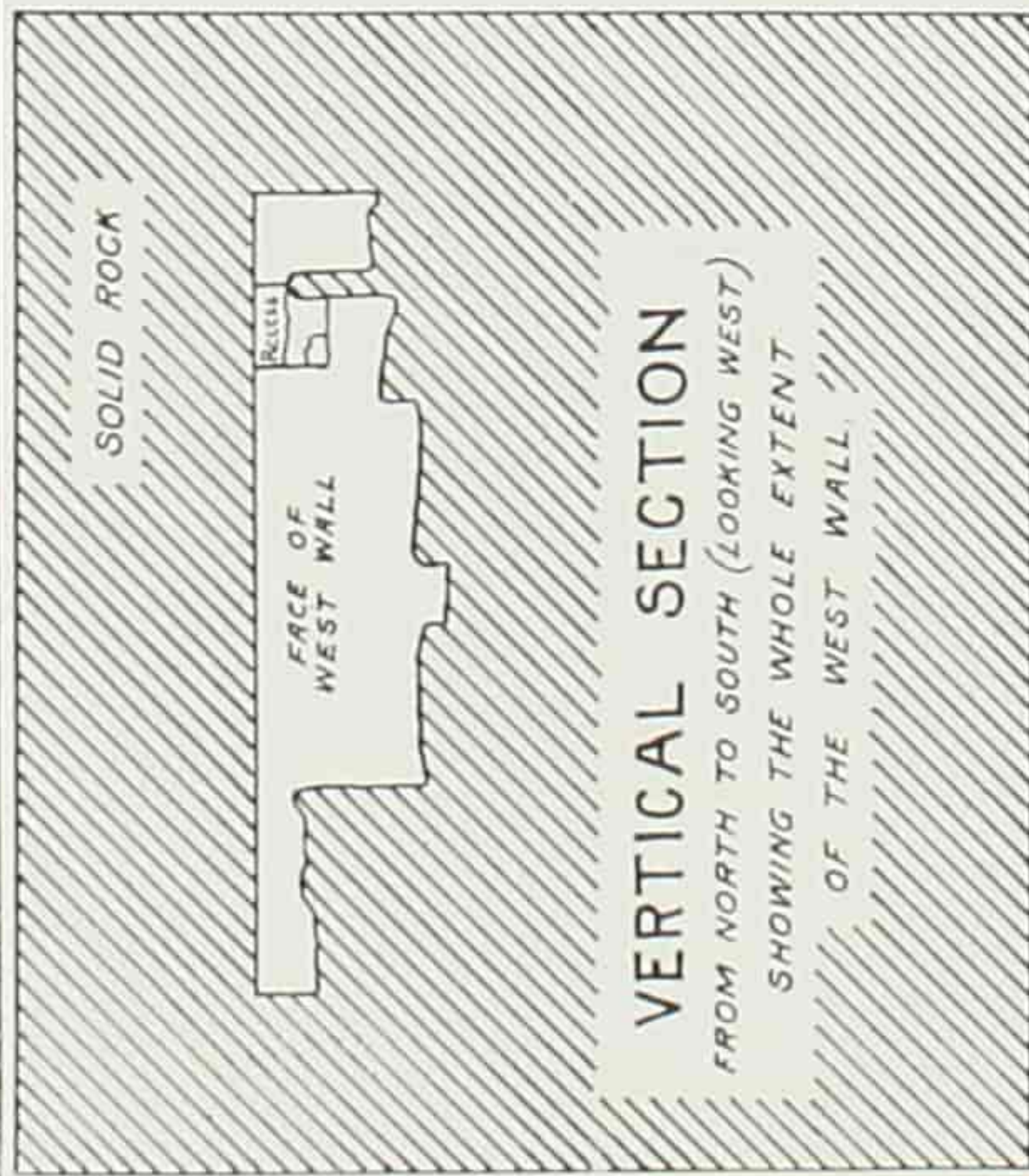
THE PASSAGE AND CHAMBER SYSTEM OF THE GREAT PYRAMID.

IN the third volume of his *Scripture Studies*, page 330, C. T. Russell writes: "But while the outward testimony of this great structure is thus complete and in accord with God's written revelation, its inner construction is even more wonderful. While its outward form illustrates the *completed* results of God's Plan of Redemption, the inner construction marks and illustrates *every prominent feature* of that plan as it has developed from age to age, down to its glorious and complete consummation." It is the purpose of the present work to demonstrate the truth of this statement.

89 In order to an intelligent and appreciative understanding of the symbolism of the Great Pyramid Passage and Chamber system, it will be necessary for the reader first to acquaint himself with its architecture. The names here given to the various passages and chambers are those commonly accepted by Pyramid students. They are mentioned in the order in which they appeared to us during our visit to the Great Pyramid in the months of June and July of the year 1909, and will be easily followed and understood by the reader if reference be made to Plate IX.

90 There is only one *Entrance* into the interior. High up on the north side of the building, and twenty-four feet to the east of the middle line, a small doorway leads into the *Entrance* or *Descending Passage*, which, like all the other passages in the Pyramid, runs directly from north to south. So low is its roof (scarcely four feet), that we required to stoop considerably, and the difficulty of progression was increased by the slipperiness and steep downward inclination of the passage. For the first seventy-eight feet, the centre of the floor is hewn and worn into a series of irregular shallow and deep trenches. These to some extent increased the difficulty of progression. The only advantage they possessed was that, in certain places, we found them sufficiently deep to enable us to stand upright.

91 A few feet further down, we noticed a rectangular, dark granite block which occupies a depression in the roof. This is the lower butt-end of a series of three large granite stones, named collectively the *Granite Plug*, because they completely block the lower end of the *First Ascending Passage*. At this place the floor of the *Descending Passage* is composed of such hard limestone, that the traffic and vandalism of centuries have made very little impression on it. The surface is so smooth that to walk on it is impossible, unless one is wearing rubber shoes, or has bare or stockinged feet, and even



SUBTERRANEAN CHAMBER OR "PIT"
cut in the Solid Rock, 100 Feet below the Base of the Great Pyramid
Showing the LOWER ENDS of the "DESCENDING PASSAGE" and "WELL"
Also the "SMALL HORIZONTAL PASSAGE" and "RECESS."

then the support afforded by the side walls may not be disdained. Visitors who are wearing boots and have no one to assist them, have generally to sit on their heels at this part, and slide down a few feet till their further descent is arrested by a block of limestone. This block lies on the floor end-on against a large fractured granite stone, which is tightly wedged in the passage. Across the top of this granite stone, between it and the roof, a small iron grill-door has been adjusted. (Neither the two stones nor the grill-door form any part of the original design.) So confined is the space between the upper surface of the block of granite and the roof, that, whenever we required to descend to the lower parts of the Pyramid during the progress of our work, we were compelled first to sit on the granite stone with our feet thrust through the narrow opening, and then, taking firm hold of the thin iron lintel of the grill-door, lower ourselves cautiously through the opening till our feet rested on the inclined floor of the passage below the block. This grill-door is generally locked, but M. Maspero, Director-General of Antiquities in Egypt, kindly permitted it to remain unlocked during the course of our investigations at the Pyramid.

92 This lower portion of the Descending Passage is a direct continuation of the part above, and is similar to it, except that it is nearly three times the length, and instead of being built with masonry, it bores through the solid rock on which the Pyramid is erected. It ends in a *Small Horizontal Passage* which, in its turn, leads past a small Ante-Chamber or *Recess* on its west side, to a large unfinished *Pit*, or *Subterranean Chamber*, hewn in the solid rock a hundred feet vertically below the base-line of the Pyramid—Plate X.

93 In the floor of the Pit appears the opening of a large square shaft, which descends vertically to a considerable depth; and directly opposite on the south wall, is the square doorway of a small passage, which, on investigation, we found to run horizontally southwards for a length of over 50 feet to a blind end. In passing round the large open shaft to get to this small south passage, we had always carefully to avoid walking too near its edge, because of the loose crumbling debris which covers the floor of the Pit.

94 In the Descending Passage at a distance of seven or eight yards up from the foot, there is an opening in the west wall, so that when we retraced our steps, it appeared in the wall on our left-hand side. This is the entrance into a small passage, six feet in length, which leads to the lower end of an almost vertical shaft, only a little over two feet square in bore, named the *Well*. A reference to Plate IX will show that this shaft communicates with the upper passages.

95 Immediately above or north of the granite stone on which the grill-door is fixed, there is an irregular opening in the west wall of the Descending Passage. When we stepped through this opening, we found ourselves in a large cavernous space hollowed out in the Pyramid masonry. This large cavity and the opening into it from the Descending Passage, were forced fully a thousand years ago by Caliph Al Mamoun, son of Harun Al Raschid of Arabian Nights' fame. After entering the cavity, when we turned round and looked up, we saw by the light of our candles that the west side of the upper two-thirds of the Granite Plug, already mentioned, had been exposed by the large excavation.

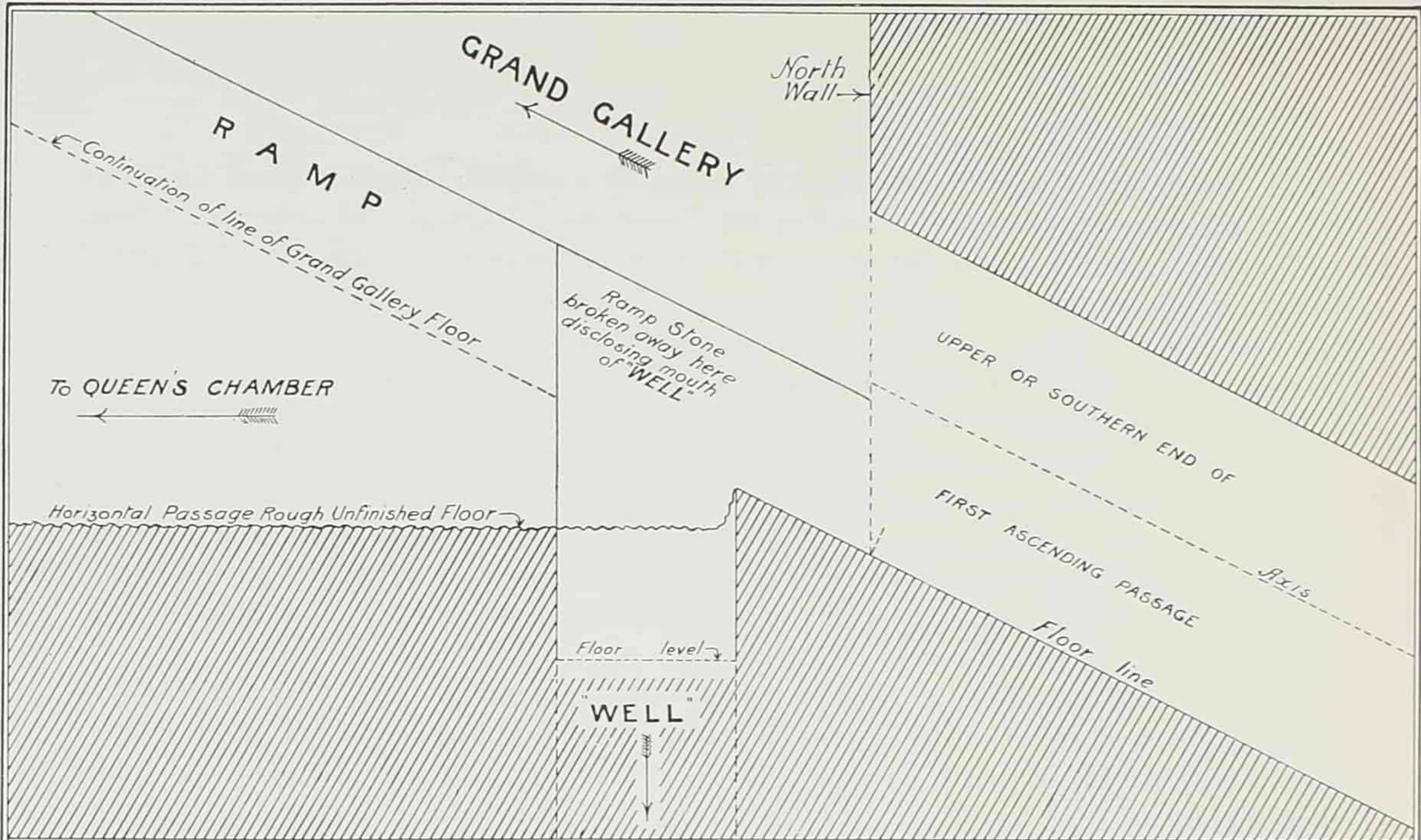
96 The small space between the lower end of the Granite Plug, and the roof-line

of the Descending Passage, was originally closed by a smooth limestone block similar to the other stones which form the roof of the Descending Passage, and in line with them—Plate XI. So effectually did this limestone block conceal the entrance of the First Ascending Passage, that none of the classic nations knew anything about the upper passages and chambers. Later, the little of what was once known by ancient Egypt, Greece and Rome, was lost, for even the site of entrance to the Great Pyramid became forgotten. Consequently, when Caliph Al Mamoun, with the mistaken idea that the Great Pyramid contained treasures of gold and precious stones, desired to enter it and explore its wonders, there was only an indistinct rumour to guide him towards trying the northern rather than any other side of the monument. He selected a spot in the middle line on the seventh course of masonry, and, therefore, several feet below and to the right of the true Entrance. Here he caused his workmen to force a passage horizontally into the great solid mass of the Pyramid.

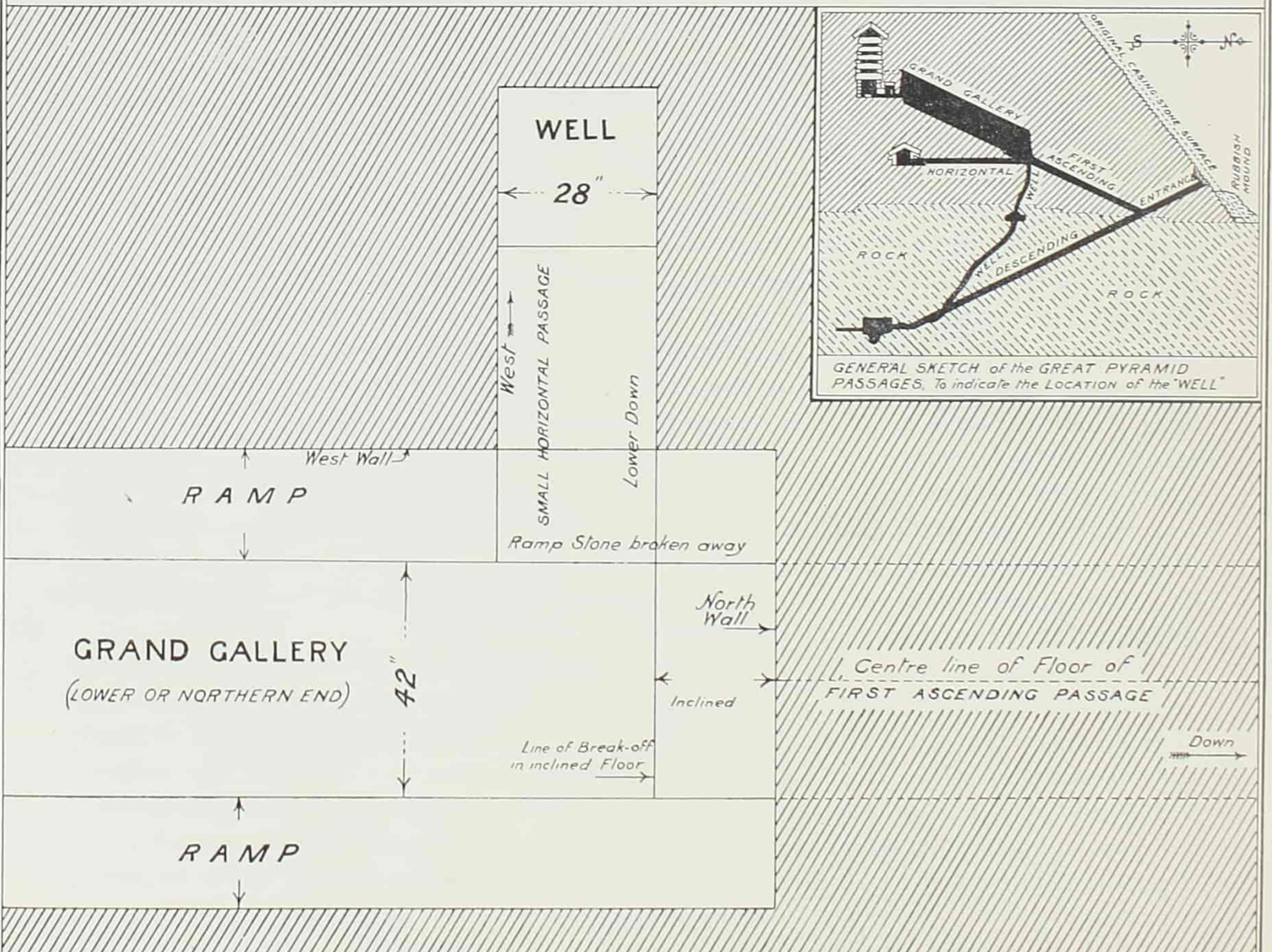
97 It is reported that after weeks of fruitless quarrying, the Caliph's despairing workmen were disposed to abandon their task, when one day they heard a noise as if something had fallen in an interior space a few feet from where they were. They immediately set to work eastwards in the direction of the sound, and soon burst into the Descending Passage, thus forming the irregular opening already described. There they found that the noise had been caused by the falling of the large angular stone, which for ages had formed part of the roof of the Descending Passage, and had sealed up the entrance to the upper passages and chambers. In this way, this most important secret was revealed for the first time since the erection of the building; and had it not been for the shaking of the masonry which caused the roof-stone to become dislodged and fall, the upper passages might even yet have remained unknown.

98 But the workmen, though they had discovered the First Ascending Passage, found that access into it was prevented by the Granite Plug, which is so tightly wedged that it is impossible to remove it entire, and so hard that it would have been extremely difficult to break it. Accordingly, they chose the easier plan of breaking up and removing the limestone blocks to the right or west of the Granite Plug, and so forced their way upwards into the passage above. This discovery of the upper passages was made in the year 820 A.D.; and as the Great Pyramid was built about the year 2170 B.C., their existence must have been unknown for practically three thousand years! The due time had arrived, however, when the Lord permitted these upper passages and chambers to be discovered, in order that their secrets might be revealed in the latter days of this Dispensation, and that, by means of the Great Pyramid as well as from the Bible, men might learn that the Lord is God, "declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure"—Isa. 46: 10.

99 It was many years after Al Mamoun's attack on the inside of the Great Pyramid that there began, with the object of building the new Mussulman cities and mosques, that spoiling of its outside which resulted in the removal of the top-stone, and of nearly all the smooth, white casing-stones that formerly covered or encased the building. Prior to this act of vandalism, the shining white Pyramid must have presented a glorious sight. Professor Flinders Petrie points out that the stones at the summit of the Pyramid continued to be thrown down from time to time till so recently as the beginning



VERTICAL SECTION (LOOKING WEST) AT THE SUMMIT OF THE "WELL" SHOWING END SECTION OF SMALL HORIZONTAL PASSAGE LEADING TO THE "WELL"



GROUND PLAN OF THE NORTHERN END OF THE GRAND GALLERY AND THE "WELL" SHOWING THE SMALL HORIZONTAL PASSAGE LEADING FROM THE GRAND GALLERY WESTWARD TO THE WELL

of last century. This is evident from the names and dates which innumerable visitors have carved on the stones that form the present flat summit, the size of which is about twenty-three and a half feet square, forming, therefore, a platform with an area of over 550 square feet.

100 To resume: having passed through the forced hole in the west wall of the Descending Passage into the cavernous hollow, and having examined the exposed west side of the upper two-thirds of the Granite Plug, with above it the opening into the First Ascending Passage, we looked about us and saw in the upper portion of the west wall of the hollow, the inner extremity of the long channel which Al Mamoun's workmen had forced through the core masonry from the north face of the Pyramid—Plate V. Then, taking advantage of a ledge and a series of notches on the high south-east wall of the hollow, we climbed to the upper end of the Granite Plug and gained access to the First Ascending Passage, which runs in the same vertical plane and at the same angle to the horizon as the Descending Passage.

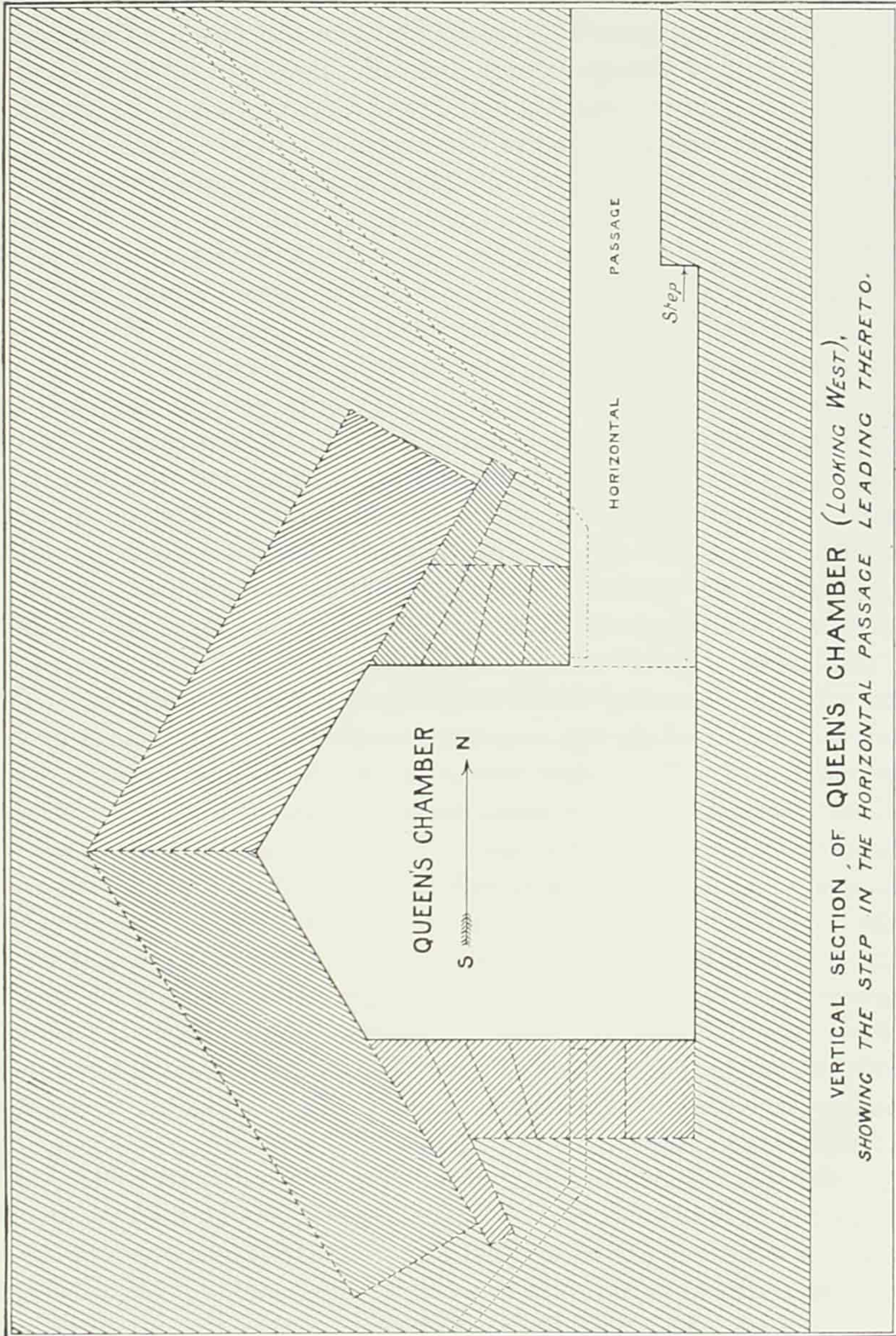
101 To proceed up this passage, we required to stoop uncomfortably low, for, like the Descending Passage, its roof is scarcely four feet above its floor. When, however, we reached the southern upper extremity of the passage, we emerged into a large place where, to our joy, we found a level floor, and abundance of room to stand erect and so relieve our aching backs. We were now at the lower end of the noblest passage in the Great Pyramid, which has been well named the *Grand Gallery*. This Gallery ascends in the same vertical plane, and at the same angle, as the First Ascending Passage, of which, therefore, it forms a continuation. The reason why the floor is level is because another passage, called the *Horizontal Passage*, also has its beginning at the upper extremity of the First Ascending Passage.

102 Every time we reached the Grand Gallery, we were glad of a little rest and a quiet look round—Plate XII.

(1) Behind us was the low steep passage up which we had just laboriously clambered.

(2) When facing south, we perceived at our feet, on the west or right-hand side, a very small passage branching off in a horizontal direction. The roof of this small passage is on a level with the floor of the Horizontal Passage at this place. When investigating this small passage we found it necessary, after stepping down into it, to crawl along its floor on hands and knees, but we required to exercise extreme caution, for at a very short distance to the west, it terminates in a deep vertical shaft, 28 inches square in bore. This is the upper end of the *Well*, the lower opening of which, as already mentioned, appears on the west wall near the foot of the Descending Passage—Plate XIII.

(3) Straight in front of us we saw the low entrance to the Horizontal Passage, which extends southwards in the same vertical plane as the Descending and First Ascending Passages, but, as indicated by its name, in a horizontal direction. In height and width, it corresponds to the Descending and First Ascending Passages, and leads to a large square room with a high gabled roof, known as the *Queen's Chamber*, on the east wall of which is a peculiar shallow *Niche*. On the occasions of our visits to the Queen's Chamber, we required to keep a careful watch as we proceeded along the low Horizontal Passage; otherwise we would have been in danger of a severe fall, for after



VERTICAL SECTION OF QUEEN'S CHAMBER (LOOKING WEST),
SHOWING THE STEP IN THE HORIZONTAL PASSAGE LEADING THERETO.

traversing six-sevenths of the distance we came to a place where the floor suddenly drops to a lower level—Plate XIV.

(4) Above the low entrance of the Horizontal Passage, sixteen and a half feet in front of us, we beheld the commencement of the Grand Gallery floor. Strictly speaking, however, the commencement is at the north end-wall. At this place the floor of the First Ascending Passage appears to project about two feet into the Grand Gallery; but this little inclined portion, though continuous with the floor of the First Ascending Passage, is really the commencement of the Grand Gallery floor. Between this portion and the portion further south above the Horizontal Passage, there is a large gap—for the purpose of affording entrance along the Horizontal Passage to the Queen's Chamber. Some think that originally there was no break in the continuity of the Grand Gallery floor, and that thus the entrance into the Queen's Chamber was concealed, but it is more probable that the gap was constructed in order to give the appearance of having been forced. There are certain features which seem to indicate this.

103 The Grand Gallery is narrow, being only seven feet in width; but with the aid of a good light its lofty vaulted roof, twenty-eight feet in vertical height, is seen sloping upwards into deep obscurity, a most impressive sight! Even more impressive is this wonderful passage when it is illuminated with magnesium wire burnt behind the spectator as he is standing at the north end. On several occasions we got our Arab attendant to burn magnesium away up at the south end of the Gallery, and then every part of it became visible:—the two side-walls approaching each other from their base upwards by seven overlappings till at the roof they are only three and a half feet apart; the narrow roof itself with its thirty-six overlappings sloping steeply upwards; and about 160 feet away at a level of 70 feet above us as we stood at the lower or north end of the Grand Gallery, the high tapering south wall with, in the centre of its base, the dark square opening of still another low passage. This low passage, which is only three and a half feet square in bore, leads horizontally southwards to a small peculiarly marked apartment called the *Ante-Chamber*, from the south wall of which a similar low passage leads to a large rectangular hall known as the *King's Chamber*.

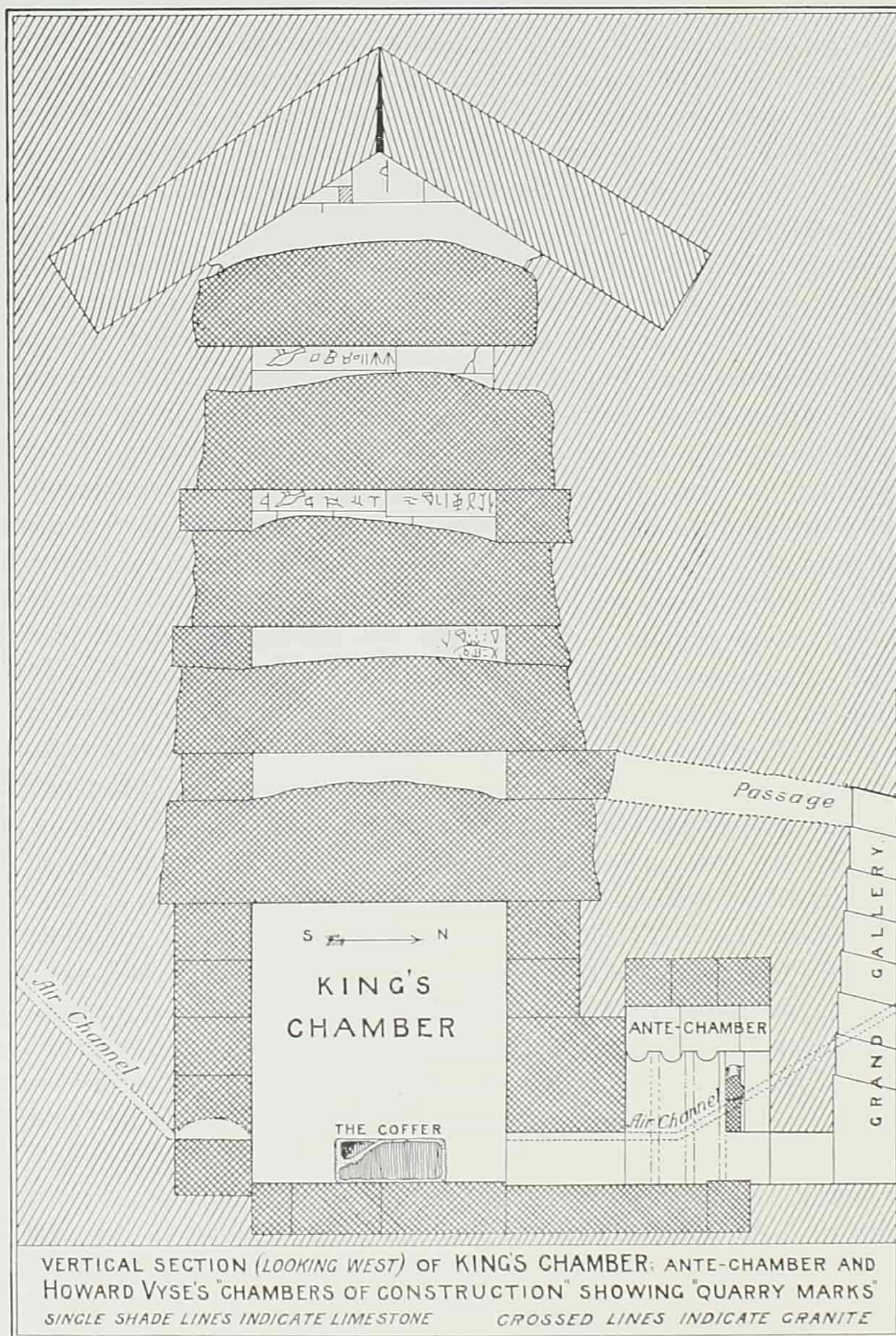
104 When we looked along the floor of the Grand Gallery, we saw that the walking-space is narrowed to three and a half feet by a pair of low square stone benches or *Ramps*, extending the whole length of the Gallery at the base of the two side walls. The floor of the Grand Gallery is, therefore, of the same width as the Descending and First Ascending Passages, the Horizontal Passage, and the two small horizontal passages which communicate with the Ante-Chamber and King's Chamber from the south or upper end of the Grand Gallery.

105 As the apparent commencement of the floor of the Grand Gallery is over seven feet above the floor of the Horizontal Passage, it would be extremely difficult to ascend the Grand Gallery were it not that the East Ramp extends right down to the north wall, and is sufficiently broad to permit one to walk upwards along it till the sloping floor of the Gallery is reached. The East Ramp is always the one chosen by visitors desiring to ascend the Gallery, because, although the West Ramp also extends right down to the north wall of the Gallery, the Well-mouth breaks its continuity. Along the top of the East Ramp, footholds have been cut, which we found of great assistance, and without which it would be practically impossible to ascend this narrow slippery ledge.

106 At the head of the Grand Gallery (the south end), there is a great *Step*, thirty-six inches in height, which, though broken to a considerable extent in the middle, we found difficult to surmount, not only on account of its height, but also because of the sloping floor on which our feet rested ; but we found that the Ramps, which terminate against the front of the Step, proved of assistance, for by carefully placing a foot on top of one of them, we gained sufficient purchase to enable us to spring to the upper surface of the Step. This upper surface is a level platform, measuring seven feet from side to side, and five feet from front to back. We always had a feeling of rest when we reached the top of the Step, after our laborious and somewhat dangerous climb up the long steep Gallery. Most visitors to the interior of the Pyramid, when they reach the lower end of the Grand Gallery, hesitate to proceed further. The absence of the floor at this part, the long inclined walls and the high receding roof disappearing into the deep gloom above, gives them a feeling of awe and makes them afraid to go on. It is only on the repeated assurances of their voluble Arab guides that some of them are induced to make the attempt. Indeed, many of the visitors do not penetrate even to the lower north end of the Grand Gallery, the high south-east wall in Al Mamoun's cavity, and the steep and very slippery floor of the First Ascending Passage, deter them from proceeding further than the junction of the First Ascending Passage ; and very many more will not even venture inside the Pyramid at all, the low narrow Entrance, and above all the smooth glossy white floor which slopes away so suddenly from them, proves too much for their nerves. Those, therefore, who reach the top of the Step at the head of the Grand Gallery, and pass through the low horizontal passages to the King's Chamber, are comparatively a very small and select company indeed !

107 Our inspection of the lofty tapering wall which forms the south terminus of the Grand Gallery, showed us that, like the two side-walls, it has seven overlappings, each of which projects about three inches. The topmost overlap near the roof, therefore, projects about twenty-one inches beyond the base of the wall. The north end-wall at the foot of the Gallery has only six overlappings. As the two passages, the first from the Grand Gallery into the Ante-Chamber, and the second from the Ante-Chamber into the King's Chamber, are each only three and a half feet high, we found it necessary to stoop considerably when going through them. Special care required to be exercised on emerging from the first low passage into the Ante-Chamber ; for at a short distance (21 inches) from the north wall of the chamber, two thick plates of granite, one above the other, forming together what is called the *Granite Leaf*, are fixed between the side walls in such a way, that the bottom of the lower one is on the same level as the roof of the low passage into the Ante-Chamber—Plate XV.

108 The King's Chamber, constructed entirely of immense beautifully squared and levelled blocks of dark polished granite, is the chief apartment in the Great Pyramid, the one "to which, and for which, and toward which, the whole Great Pyramid was originally built." The Granite Coffin is near the west side of the chamber, and is the only movable article of furniture in the building. Though named the Sarcophagus by those who hold to the tombic theory of the Great Pyramid, it exhibits none of the hieroglyphics nor other markings which are usually found on the sarcophagi in Egypt, nor is there any record of a mummy ever having been discovered in it. The King's Chamber is situated on the 50th course of the Pyramid masonry at a height of about 150



feet from the ground, and its size is, approximately, 34 feet from east to west, 17 feet from north to south, and 19 feet in height. The four walls are built of exactly one hundred stones varying in size, and the ceiling is formed of nine enormous granite beams, stretching from north to south, and extending five feet beyond each side wall. These granite beams are of greater depth than breadth, joist fashion, and constitute the largest stones in the whole Pyramid. One of them has a breadth of five feet, a depth of about seven feet, and a length of twenty-seven feet, and weighs about eighty tons. (How did the builders manage to get it into its position?)

109 Above the King's Chamber there are five shallow spaces called *Chambers of Construction*, into the lowest of which, known as "Davison's Chamber" after its discoverer, access is gained by a small passage entering from the top south-east corner of the Grand Gallery. This small passage is rough, but is apparently original. It is about 24 feet in length, and only 32 inches in height by 28 inches in width. We did not get an opportunity to explore these upper chambers; and a visit to them is attended with danger. We were informed that there is only one guide (who lives at the Sakkara Pyramids, about seven miles further up the Nile) who will venture to ascend to the mouth of the small passage, in order to hold a rope for the venturesome visitor who desires to extend his investigations to these upper regions. This guide mounts the giddy height by means of notches cut in the walls at the south-east angle of the Grand Gallery. When we remember the limited area of the upper surface of the Step, the vast sloping depth of the Grand Gallery below, and the great height of the roof where the mouth of the small passage is situated, we can well understand that this guide will require, as the French say, to "take his courage in both hands." Our Arab attendant essayed to ascend for us, but after climbing a third of the height, said he was afraid and came down again.

110 It was on the 8th of July in the year 1765 A.D., that Davison, accompanied by a few friends (who did not, however, go with him all the way), discovered and examined the lowermost Chamber of Construction. He ascended to the mouth of the small passage by a ladder: and had great difficulty in making his way along the confined passage because of the large amount of dirt and bat's manure with which it was choked. He perceived that the floor of the chamber was composed of the reverse of the granite beams which form the ceiling of the King's Chamber, and that the entire widths of their upper surfaces were exposed, thus making this low space about four feet longer than the chamber below, although the width from north to south is the same.

111 This comprised all that was known of the parts above the King's Chamber until 1837, when, on the 14th of February of that year, Col. Howard Vyse instructed his workmen to commence an excavation from the inner end of the small passage in a vertical direction, in order to penetrate above the roof-beams of Davison's Chamber. He states that his reason for pursuing this operation, was his belief that a sepulchral apartment lay above Davison's Chamber, the latter being, as he thought, merely an entresol or low division between the two main apartments below and above. The work of excavating proved laborious and most dangerous, because of its being overhead work, and carried on in so confined a space. It was not until after six weeks of constant boring and blasting, that the workmen managed to make a small hole into the cavity above.

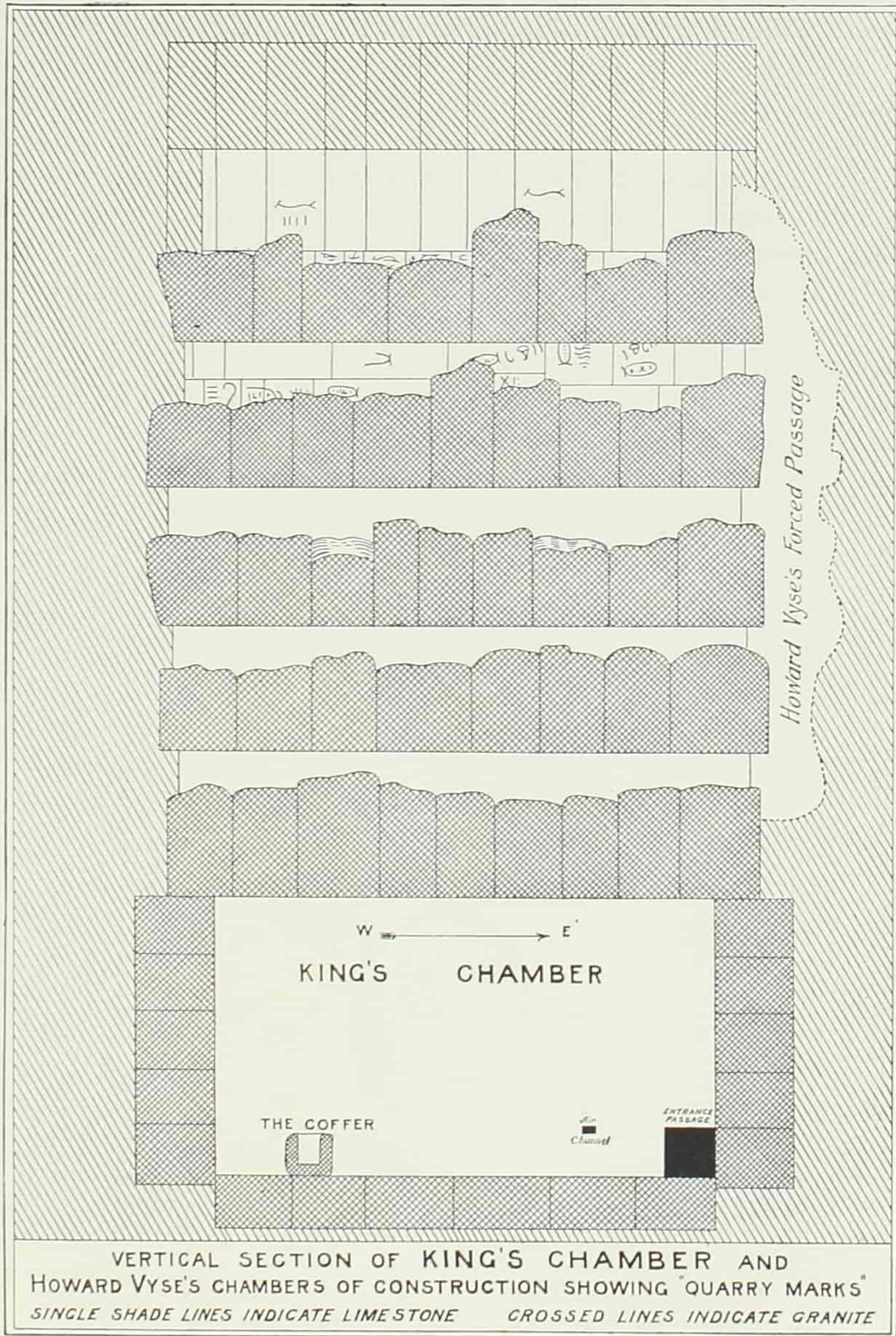
112 On receiving this information, the Colonel, in great expectation, examined the chamber by the aid of a lighted candle on the end of a rod pushed through the small opening; but, he wrote:—"I had the mortification of finding that it was a chamber of construction, like that below it." He still entertained a hope, however, of discovering a sepulchral apartment somewhere above the King's Chamber, and his men continued to work upwards, breaking into each Chamber of Construction in succession, until, after three and a half months' labour, when they had forced a vertical shaft up to a total height of forty feet above the small passage, the fifth cavity was entered. This, owing to its inclined pointed roof, Col. Howard Vyse believed to be the highest and final chamber. According to his measurements, the apex of the gabled roof of this chamber is seventy feet above the floor of the King's Chamber—Plate XVI.

113 On the surrounding masonry of all these Chambers of Construction, excepting the lowest, Col. Howard Vyse discovered many red-painted marks and hieroglyphs. He had careful copies of these taken and sent to the British Museum, where they were examined and pronounced to be merely quarry-marks and instructions for the masons, painted on at the quarries at the Mokattam hills on the opposite (east) side of the Nile. These are the marks referred to by Professor Flinders Petrie—Par. 74.

114 From the foregoing, it will be gathered that the "Chambers of Construction" are not *chambers* in the usually accepted sense of that word, but merely hollows or vacancies consequent upon the peculiar construction of the masonry above the King's Chamber, and hence the name "Chambers of Construction." The series of five layers of great granite beams which are built one above the other at short distances apart, and the additional pairs of great inclined limestone blocks which form the gabled roof of the topmost hollow (with also, probably, other inclined blocks resting upon these again), were evidently intended by the ancient builders to form together a support for the enormous weight of the superincumbent mass of masonry (the ancient top-stone lay more than 300 feet above the King's Chamber), which would be solid enough to preserve for thousands of years the chaste simplicity of the noble chamber which they protect.

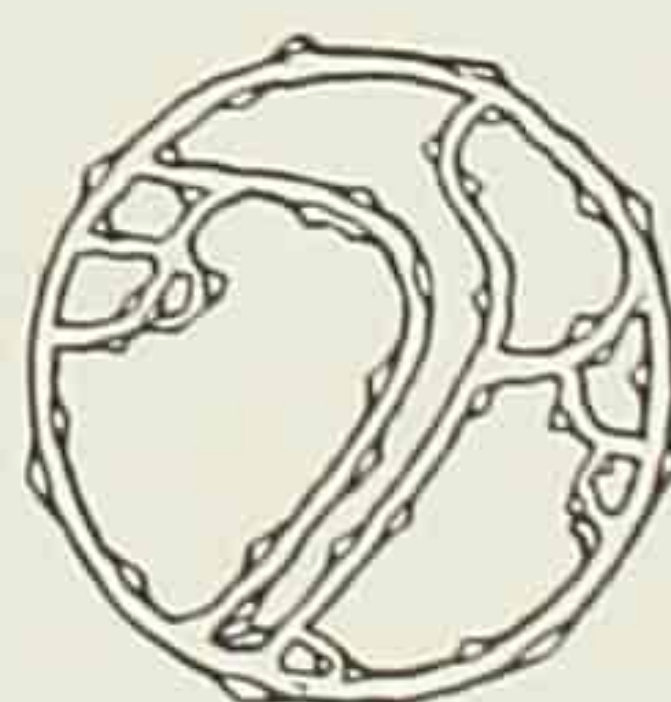
115 Nor were the precautions against destruction too great, for even with it all there is a slight settlement or inclination of the whole of the King's Chamber towards the south-west corner, caused by an earthquake, most probably that reported to have occurred in the year 908 A.D.—Par. 84. The shock of this earthquake must have been very severe, for every one of the beams which form the immediate roof of the King's Chamber, great and strong though they be, are broken across near the south wall, so that as Professor Flinders Petrie has said, the whole of the immensely heavy granite ceiling is upheld solely by sticking and thrusting! Moreover, in every one of the spaces above, the massive roof-beams are either cracked across, or are torn more or less out of the wall principally on the south side! Nevertheless, the wonderful and unique method of construction devised four thousand years ago by the ancient architect, has so well succeeded in preserving the symmetry and squareness of the great chamber, that none of the effects of the mighty convulsion of nature are apparent to the eyes of the observer standing in it. These effects reveal themselves only upon close scrutiny, with careful measuring and levelling.

116 All the chambers in the Great Pyramid run longer from east to west, than from north to south, and the entrance doorway of each opens on the extreme east of the



north wall, the *Grotto*, even, being no exception to this uniform rule. (We give a full description of the *Grotto* in our letters from Egypt.) As all the passages run in the same vertical plane, a sectional drawing of the Pyramid from east to west would show the various chambers situated vertically one above the other.—See Plate XVII, which shows the Chamber System of the Great Pyramid, looking north.

117 In none of the passages and chambers of the Great Pyramid have we found any of the sculpture-work and carved hieroglyphics which are so common in many of the smaller pyramids, and in all of the temples, obelisks, sphinxes, etc., erected throughout Egypt. There are, indeed, the few red marks in the Chambers of Construction; but these have been pronounced on good authority to be quarry-marks, and are found on the walls of spaces which are strictly speaking not chambers, and were originally built up with solid masonry. In all the other chambers and passages, on the contrary, intended to be visited, the masonry was finished off plain, and polished (though now much serrated and injured by the effects of time and vandalism); and in them neither quarry-marks nor hieroglyphics of any kind have ever been discovered, though many investigators have sought long and diligently for them. It is not by hieroglyphics nor by sculpture-work, but by symbol, measure, and angle, that the Great Pyramid of Gizeh in the land of Egypt yields its secrets, and testifies to the Divine plan of the Ages.



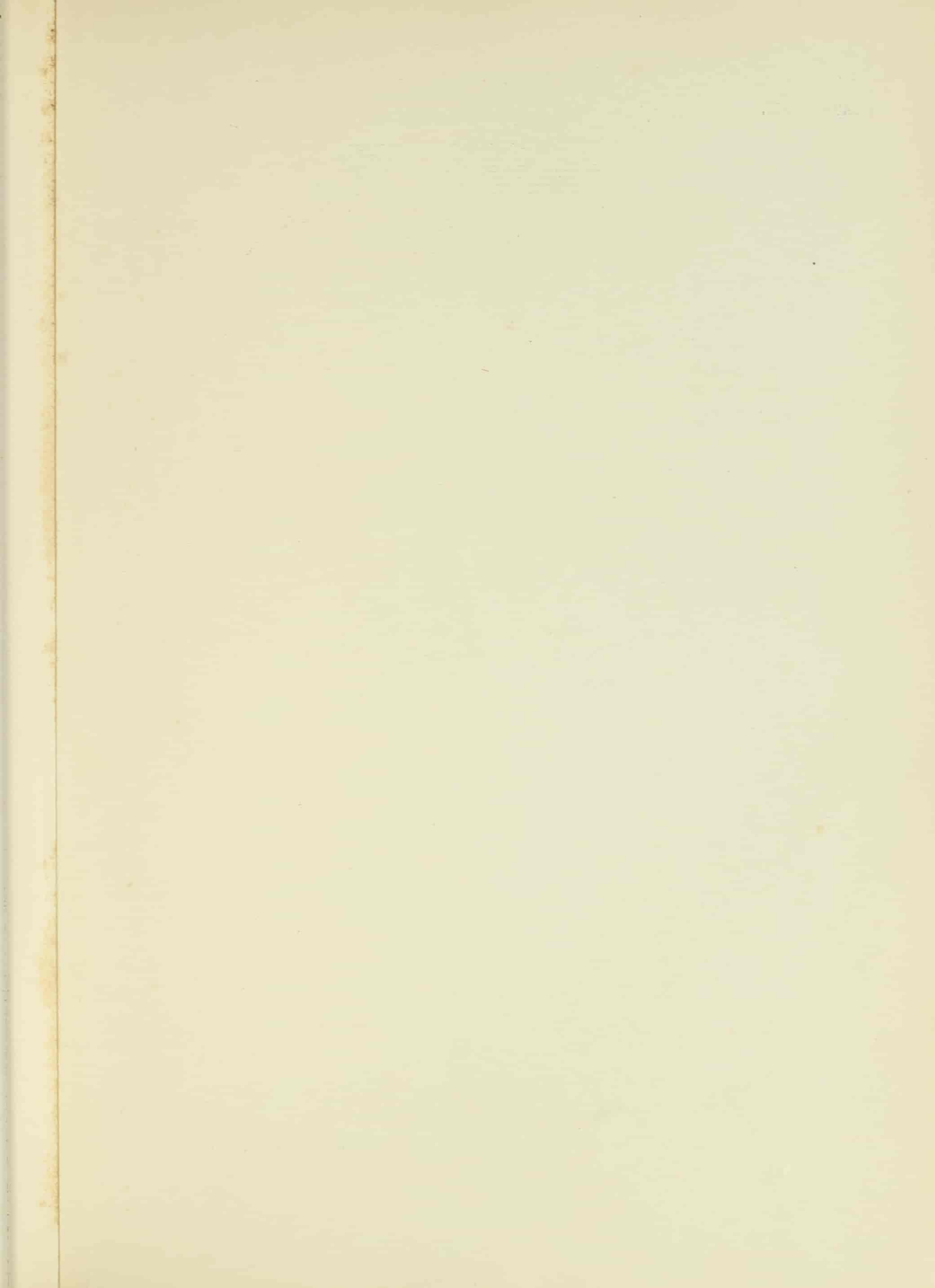
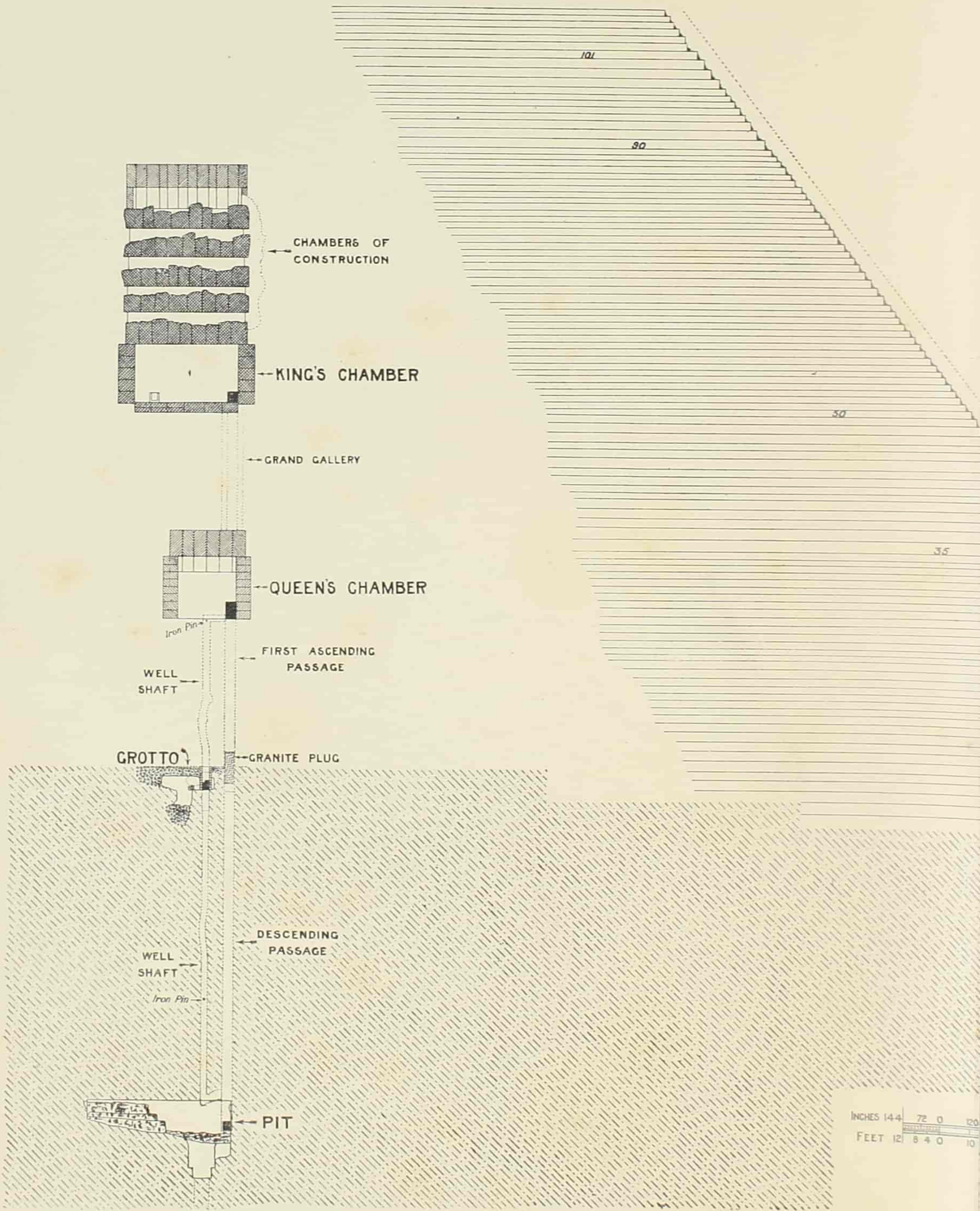


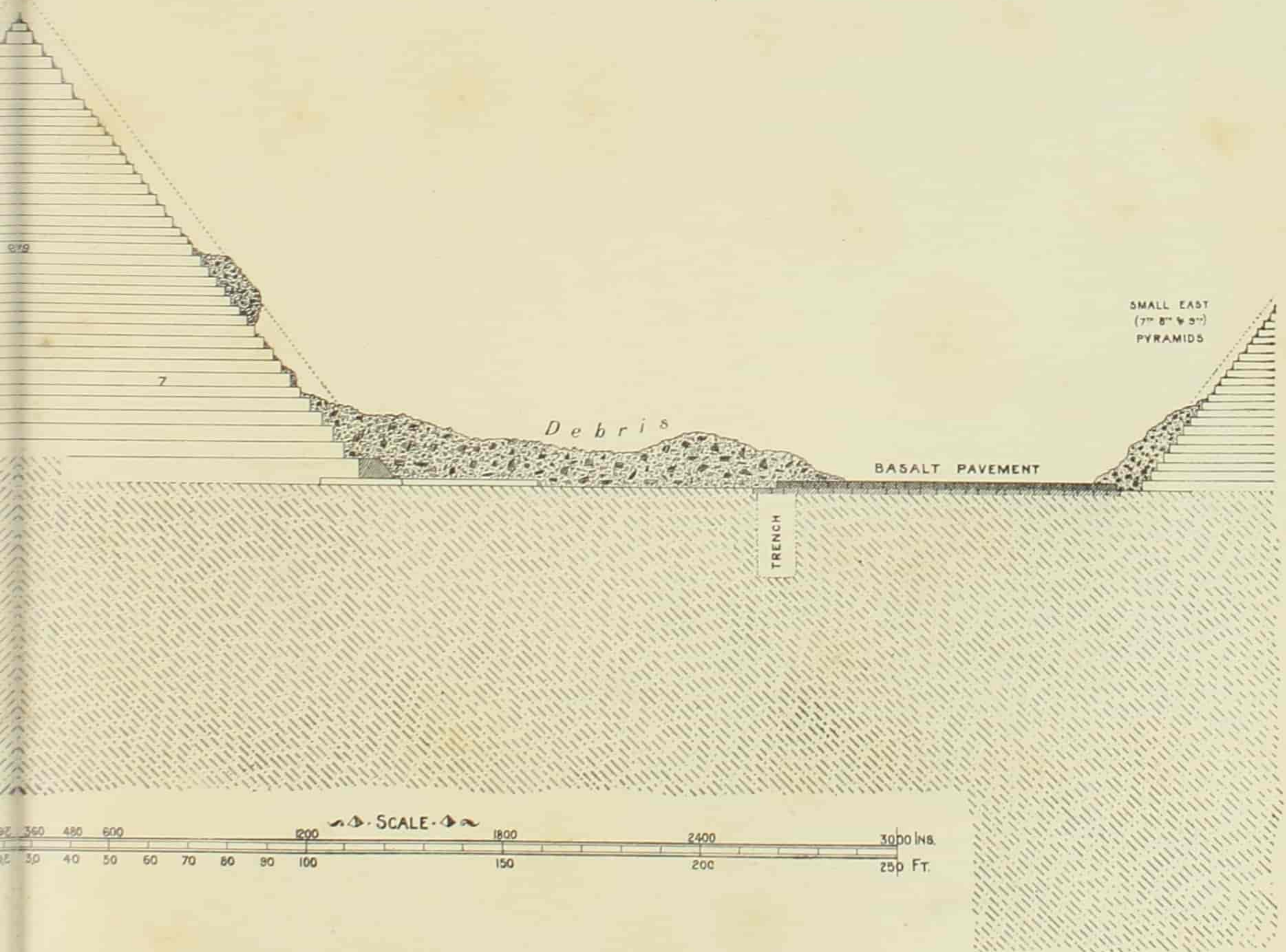
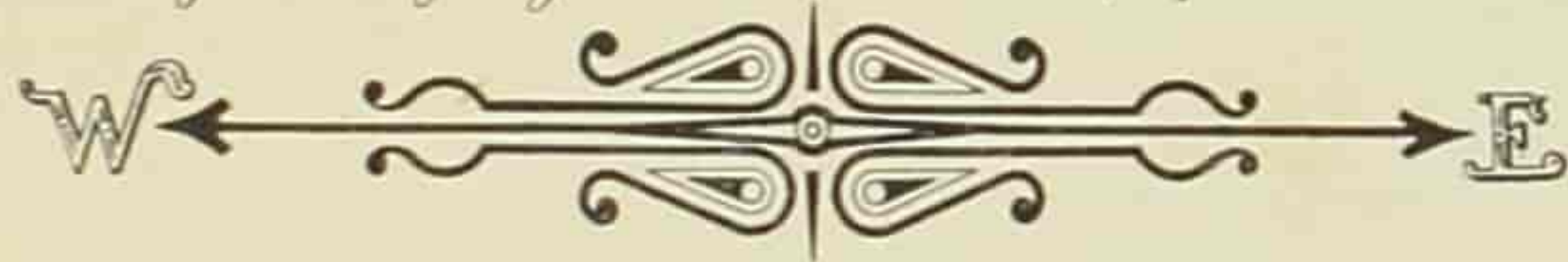
PLATE XVII.



CHAMBER SYSTEM
 OF THE
GREAT PYRAMID
 OF GIZEH

IN THE LAND OF EGYPT

June - July 1909 A.D.



CHAPTER VI.

THE SYMBOLISM OF THE PASSAGES AND CHAMBERS OF THE GREAT PYRAMID.

IF the north wall of the Grand Gallery be assumed to indicate the date of the birth of Jesus Christ, and a space of $33\frac{1}{2}$ inches, measured from this point up the inclined floor, be taken to symbolize the years of his earthly life, the terminal point of this measurement will be found to occupy a position "over against the mouth of the Well,"—not opposite the centre of that opening, but sufficiently near to it to have suggested the thought to the mind of a young Scotsman, Robert Menzies by name, that the Well symbolizes *Hades*, the *death-state*, into which, in the words of the prophet, our Lord Jesus "poured out his soul"—Isa. 53: 12. And because the surroundings of this Well present the appearance of its mouth having been, in time past, covered by stone-work, and later violently uncovered (as if burst open from beneath by an explosion), the additional thought of Christ's resurrection was suggested.

119 As a sequence to these thoughts, it was naturally suggested that the First Ascending Passage which leads up to the point thus assumed to indicate the date of Christ's birth, would, therefore, symbolize that Law Dispensation which preceded and led up to the Advent of the Messiah; and, also, that the Descending Passage from which the First Ascending Passage branches, would symbolize the world on its downward course to the "Pit" of destruction. On the other hand, the lofty Grand Gallery, continuing in the same upward direction as that of the First Ascending Passage, would appropriately symbolize that Dispensation of Grace, during which the "Glad Tidings" of the Advent of a Saviour for the world, was to be witnessed to all nations.

120 These thoughts, which were suggested by Robert Menzies as a possible interpretation of the symbolism of the Great Pyramid's passages and chambers, have since been proved to be reasonable, and have led the way to the discovery of many beautiful, and otherwise undiscoverable, corroborations of the various features of the plan of salvation as contained in the Holy Scriptures. It is important to realize that it was the recognition of the symbolism of the Well, which formed the key to the interpretation of the design of the passage system. This is only what we should expect, for it is the due recognition of the death and resurrection of Christ, symbolized by the Well, which forms the key to the proper understanding of the teaching of the Bible. With these leading thoughts in mind, the symbolism of the various passages and chambers will first be stated somewhat briefly, so that a comprehensive view may be taken of them, and then they will be considered in fuller detail.

121 In 2 Tim. 1: 10 it is stated that Jesus, by his death and resurrection, abolished death and brought life and immortality to light through the Gospel. Life on the plane of human perfection, as it will be at the end of Christ's Millennial reign on earth, is indicated by the Queen's Chamber. Immortality is indicated on a higher level by the King's Chamber, into which entrance is gained only by means of the Grand Gallery and Ante-Chamber. The Grand Gallery represents the pathway of justification by faith which leads to the high or heavenly calling to joint-heirship with Christ; and the Ante-Chamber represents the "School of Christ," the school of consecration unto death, in which those who accept the calling and are accepted by the Lord, are made meet for the heavenly inheritance symbolized by the King's Chamber. The Grand Gallery, Ante-Chamber, and King's Chamber have the same significance as the Court, Holy, and Most Holy of the Tabernacle—See *Tabernacle Shadows* by C. T. Russell, pp. 19-21.

122 The Descending Passage symbolizes the downward course of "this present evil world" (Gal. 1: 4) to destruction, represented by the Pit, or Subterranean Chamber. It is important to notice that it is not the people, but "this present evil world"—the present evil institutions—which will be destroyed in Gehenna. These evil institutions will, thank God, never be re-awakened. The Pit thus symbolizes *Gehenna*, the condition of death from which there will be no awakening, just as the Well symbolizes *Hades*, the condition of death from which there *will* be an awakening.

123 From the Descending Passage, representing the plane of Adamic condemnation, to the upper planes of life and immortality represented by the Queen's Chamber and the King's Chamber respectively, two ways are shown in the Great Pyramid, namely, the First Ascending Passage, and the Well. A glance at Plate IX, which represents the passage system of the Great Pyramid, will show that of these two ways, the First Ascending Passage, representing the Law Covenant, appears to be much easier to ascend than the other. That is how the Israelites regarded the Law Covenant. When Moses laid before them the words which the Lord commanded him, "All the people answered together and said, 'All that the Lord hath spoken we will do'"—Exod. 19: 8. They thought they could keep the Law and thus gain life, for God had said: "Ye shall therefore keep my statutes and my judgments: which *if a man do*, he shall live in them: I am the Lord"—Lev. 18: 5. They did not recognize that it was impossible for fallen flesh to obey the Divine Law. What was it that blocked this way to life? It was the perfect Law of God. Just as the Granite Plug completely blocks the entrance of the First Ascending Passage of the Great Pyramid, so the Divine Law blocked the way of life which the Law Covenant offered to the Jew. Thus the Granite Plug symbolizes the Divine Law. As the Apostle put it, "The commandment, which was ordained to life, I found to be unto death"—Rom. 7: 10. Through the Atonement Sacrifices, however, which the Lord instituted, the Israelites were typically justified (not really justified, because "it is not possible that the blood of bulls and of goats should take away sins"—Heb. 10: 4), and were accordingly reckoned by God as typically obeying the Law and progressing along the Law Dispensation. The First Ascending Passage, therefore, symbolizes both the Law Covenant and the Law Dispensation.

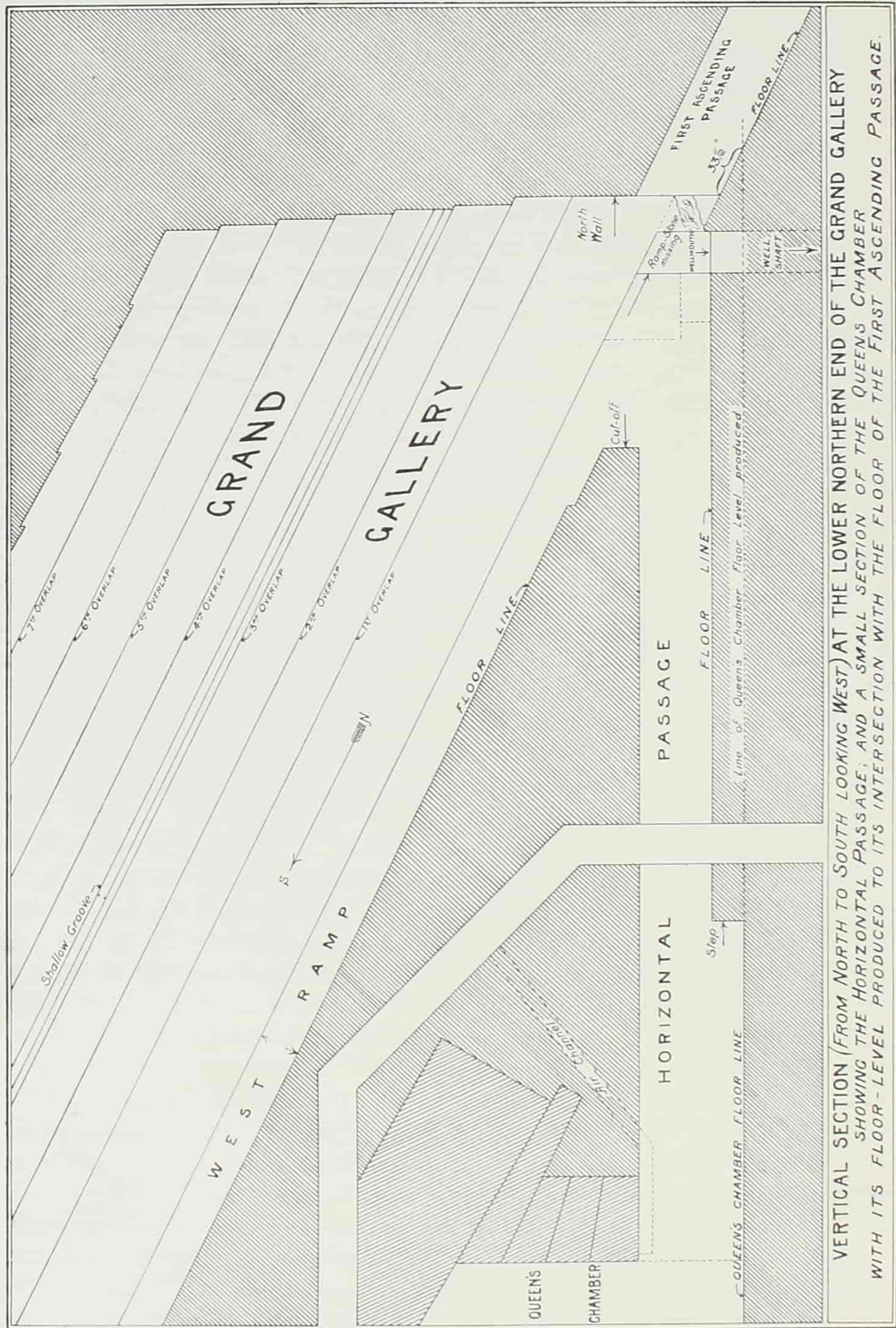
124 As the First Ascending Passage is blocked, and the passage forced by Al Mamoun is no part of the original design of the Great Pyramid, it follows that there is only *one* way open from the Descending Passage, symbolical of Adamic condemnation,

to the upper passages which symbolize life and immortality, namely, by the Well. But this way is vertical for a great part of its course, and is only 28 inches square in bore. It is not a passage at all in the proper sense of the term. As already intimated, it symbolizes Christ's ransom-sacrifice. Thus the teaching of the Great Pyramid corroborates that of the Word of God, which intimates that the way to life and immortality was first opened up through the death and resurrection of Christ, and that salvation is by faith. "By grace are ye saved, through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast"—Eph. 2: 8, 9. None can ascend from the plane of condemnation and death, to the plane of reckoned justification except by faith. Justification by faith is not the result of works.

125 Only two men have been capable of keeping the perfect Law of God, because none but these two began life in this world on the plane of human perfection. The first one, Adam, wilfully broke God's Law (1 Tim. 2: 14) and sold the whole human race under sin and death. The other, on the contrary, the man Christ Jesus, kept the Law, and did not require to die; but delighting in the will of God, he voluntarily gave up his life as a sacrifice, the just for the unjust (1 Pet. 3: 18); and then, as it was not possible that he, the innocent one, should be holden of death (Acts 2: 24), God burst the bonds and raised his beloved Son from hades, the death-state. Through the risen Christ as the Last Adam, the First Adam with all of his family will eventually also be raised from the death-state—1 Tim. 2: 4-6. Thus "the first shall be last, and the last first."

126 Jesus, then, was not born on the plane of condemnation and death represented by the Descending Passage, but on the plane of human perfection. He was "holy, harmless, undefiled, and separate from sinners"—Heb. 7: 26. But he was born under the Law—Gal. 4: 4. This would require that the Great Pyramid should indicate the date of his birth somewhere *in* the First Ascending Passage. How could it be at one and the same time in the First Ascending Passage, and on the plane of human perfection? The answer is given in an ingenious and yet simple fashion. The Queen's Chamber symbolizes human perfection as it will be at the end of the "Times of Restitution" spoken of by the Apostle Peter, and by all the holy prophets since the world began—Acts 3: 21. Its floor, therefore, should represent the plane of human perfection. If the line of the floor be produced northwards till it touches the floor of the First Ascending Passage, the point of contact will necessarily be on the plane of human perfection. This point will, therefore, fulfil the required conditions—Plate XVIII. It indicates the date of the birth of Jesus, because (1) it is *in* the First Ascending Passage, symbolizing the fact that Jesus was born under the Law; and (2) it is on the plane of the Queen's Chamber floor, symbolizing the fact that Jesus was born on the plane of human perfection. It will be noticed that the level of the Queen's Chamber floor is not below the summit of the Well, because, properly speaking, the summit of the Well is the upper extremity of the vertical shaft, to which access is gained by the short horizontal passage leading out from the lower or north end of the Grand Gallery, and this, the true summit, is slightly below the level of the Queen's Chamber floor.

127 That this point on the floor of the First Ascending Passage indicates the date of the birth of Jesus, is confirmed by the following interesting fact. It has been shown that the First Ascending Passage and the Grand Gallery, symbolize respectively the Law Dispensation and the Gospel Dispensation. It follows that the point on the floor



VERTICAL SECTION (FROM NORTH TO SOUTH LOOKING WEST) AT THE LOWER NORTHERN END OF THE GRAND GALLERY
 SHOWING THE HORIZONTAL PASSAGE, AND A SMALL SECTION OF THE QUEEN'S CHAMBER
 WITH ITS FLOOR-LEVEL PRODUCED TO ITS INTERSECTION WITH THE FLOOR OF THE FIRST ASCENDING PASSAGE.

which is in line with the north wall of the Grand Gallery, and which marks, therefore, the end of the First Ascending Passage and the commencement of the Grand Gallery, indicates the date of the death and resurrection of Christ which closed the Law Dispensation, and ushered in the Gospel Dispensation—Col. 2: 14. This line of demarcation, as indicating the date of the death and resurrection of Christ, is confirmed by several distinct time-measurements (in all of which a *Pyramid inch* corresponds to a year—Par. 25), the consideration of which is reserved for Volume II of *Great Pyramid Passages*. Now, if we measure along the floor of the First Ascending Passage from the point already determined as indicating the date of the birth of Jesus, to this line of demarcation which indicates the date of his death, the distance between the two is found to be $33\frac{1}{2}$ inches, the exact length which corresponds to the duration of Jesus' life on earth at the rate of an inch to a year.¹

128 The fact that two or more parts of the Great Pyramid may symbolize the same feature of the Plan of Salvation (as, for instance, the Well, and the line of demarcation between the First Ascending Passage and the Grand Gallery, both of which symbolize the death and resurrection of Christ), and the fact that one portion of the Great Pyramid may symbolize two or more features of the Plan of Salvation (as, for instance, the First Ascending Passage which symbolizes both the Law Covenant and the Law Dispensation), should occasion no surprise; for the same principle is observed in the Bible, where, for example, the followers of Christ are represented by various symbols—sheep, stones, guests at a wedding, branches in a vine, a bride, etc. In no other way would it be possible to represent so many features by the few simple passages and chambers contained in the Great Pyramid.

129 Dr. Seiss, arguing for the same reasonable interpretation of the symbolism of the Great Pyramid, writes: "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?"

130 While bearing this in mind, it will at the same time be noticed that nowhere are the presentations strained or out of harmony with the general symbolization of the various passages and chambers, but that, on the contrary, they tend to establish more firmly those symbolical applications; and new beauties, which otherwise would be lost, are brought to light, corroborating the testimony of the Scriptures.

¹ In his *Life and Work at the Great Pyramid*, Vol. II, Professor C. Piazzi Smyth states that the floor of the Horizontal Passage is from $20\frac{3}{4}$ to 21 inches above the Queen's Chamber floor, and 6 inches above the line of demarcation between the First Ascending Passage and the Grand Gallery. This line of demarcation is, accordingly, from $14\frac{3}{4}$ to 15 (say 14.85) inches above the level of the Queen's Chamber floor, which is on the same level as the point on the floor of the First Ascending Passage that marks the date of Jesus' birth.

This vertical measurement of 14.85 inches is the perpendicular of a right-angled triangle, the hypotenuse of which is the length of that portion of the floor of the First Ascending Passage lying between the two points which indicate the dates of the birth and death of Jesus. The angle of inclination of the floor (the hypotenuse) is $26^{\circ} 18' 10''$, and the sine of this angle is .4431146 (See any table of logarithms). If this be divided by the length of the perpendicular, 14.85 inches, the hypotenuse is found to measure 33.5 inches.

CHAPTER VII.

THE SYMBOLISM OF THE PASSAGES AND CHAMBERS OF THE GREAT PYRAMID MORE FULLY CONSIDERED.

(A) THE KING'S AND QUEEN'S CHAMBERS.

WITH a view to the proper understanding of this subject, let us first consider what are meant by "Mortality" and "Immortality." "Mortality" signifies a state or condition of *liability* to death; a condition in which death is a *possibility*, not in which death is a certainty. "Immortality" signifies a state or condition *not liable* to death; not merely a condition of freedom from death, but a condition in which death is an *impossibility*.

132 Adam was mortal, that is, in a condition in which death was a possibility. He had life in full and perfect measure, yet not inherent life. His was a life sustained by "every tree of the garden" save the one tree forbidden; and so long as he continued in obedience to and in harmony with his Maker, his life was secure,—sustaining elements were not denied. Thus seen, Adam had life, and death was entirely avoidable; yet he was in such a condition that death was possible, he was mortal.

133 Immortality is ascribed only to the Divine nature. Originally it was possessed by Jehovah alone; subsequently it was given to our Lord Jesus in his highly exalted condition; finally it will be imparted to the Church, the body of Christ, when glorified with him—1 Tim. 6: 16; John 5: 26; 2 Pet. 1: 4; 1 Cor. 15: 53, 54 (*Scripture Studies*, Vol. I, pp. 185-6).

134 In the Chart of the Ages (Plate VI) three important planes are represented: (1) the lowest, the plane of human depravity, condemnation and death; (2) above this, the plane of human perfection; and (3) the highest plane, the plane of the Divine nature, immortality. These three conditions are symbolized in the Great Pyramid by the same method of superimposed planes: (1) the Descending Passage represents the plane of Adamic condemnation to death; (2) the Horizontal Passage and Queen's Chamber (more particularly the level of the Queen's Chamber floor) represents the plane of human perfection, the condition in which everlasting life is a possibility, but not a certainty; and (3) the King's Chamber, the plane of the Divine nature, immortality, the condition in which death is an impossibility.

135 In his work, *Tabernacle Shadows*, C. T. Russell points out that gold in the tabernacle symbolizes things Divine; and copper, things human. In the third volume of *Scripture Studies*, he points out that the granite and limestone of the Great Pyramid teach the same lessons; for instance, the *Granite Plug* in the First Ascending Passage symbolizes the *Divine Law*. An examination of Plate IX will show that the only other

positions in the Great Pyramid where granite (represented in the Plate by crossed line shading) is used for constructive purposes are the Ante-Chamber, the King's Chamber, and the five spaces above the King's Chamber named by Col. Howard Vyse the "Chambers of Construction"—Pars. 110-115. This would indicate that these chambers symbolize spiritual and Divine things or beings, and that all other parts of the interior of the Great Pyramid, with the exception of the Granite Plug, symbolize human things or beings.

136 Immortality, or the Divine nature, the highest of all spirit natures, is symbolized by the King's Chamber, which is built entirely of granite. The Queen's Chamber, on the other hand, being built entirely of limestone, symbolizes the human nature; but inasmuch as it is seven-sided (including the floor and double-inclined roof) it symbolizes that perfection of human nature which will be obtained by all the obedient among men at the end of the "Times of Restitution," when the will of God will be done on earth as it is done in heaven.

137 Another clue to the interpretation that the plane of the Queen's Chamber signifies the plane of human perfection, the condition in which everlasting life is a possibility, is that the level of its floor is above the summit of the Well. We have seen that the Well symbolizes not only in a particular sense the death and resurrection of Christ, but also in a general sense Hades, the state of death from which there will be an awakening. Accordingly, the level of the Queen's Chamber indicates that plane of being which is superior to death conditions. This is the plane of the perfect human nature, which enables individuals to obey the perfect Law of God, and, by continuing to obey, to live for ever as human beings. The fact that this plane is only just at the summit of the Well, would indicate that in this condition there is, nevertheless, always the *possibility* of death, which, however, would ensue only in the event of disobedience; whereas the plane of the King's Chamber which is *high above* the level of the summit of the Well, indicates the plane of being (immortality) in which death is an impossibility.

138 Again, an important proof that the level of the Queen's Chamber represents eternal life on the human plane, is that access to it is gained either by the First Ascending Passage, or by the Well, both of which symbolize means of access to earthly life-rights.

(1) The First Ascending Passage symbolizes the Law Covenant, which did not offer spiritual life and blessings nor a heavenly inheritance, but eternal life on the human plane with earthly blessings (Gal. 3 : 12 ; Lev. 18 : 5 ; Deut. 11 : 1—; 28 : 1—); but just as the First Ascending Passage is completely blocked by the Granite Plug, so the Law Covenant as a way to life was blocked by the Divine Law. The Commandment which was ordained to life was found to be unto death, because none could obey it—Rom. 7 : 10. Thus throughout the long period of the Law Dispensation, it was fully evidenced that in spite of all the advantages of knowledge and opportunity which were given under the Law Covenant, none of the fallen race could, by his own works, pass from the plane of Adamic condemnation to the plane of eternal life. Much less could any of the Gentiles without the Law satisfy the requirements of justice. Thus the wisdom and righteousness of God, as well as his love, were manifested in the great scheme of salvation through Christ Jesus, which he had planned before the foundation of the world. As all were guilty before God, it was necessary that the Son of God

should be born as a perfect human being under the Law, and, after proving his right to eternal life on the human plane, surrender this right for ever for the benefit of the human race. It is in harmony with this that, as already shown (Par. 127), the date of the birth of the "man Christ Jesus," as a perfect human being born under the Law and able to keep it, is indicated in the Great Pyramid at the upper end of the First Ascending Passage, and on the same level as the floor of the Queen's Chamber. What Christ gained by keeping the Law was earthly life-rights, and it was these which he surrendered for the world's sake. "The man Christ Jesus gave himself a ransom for all"; "My flesh I will give for the life of the world"—1 Tim. 2: 5, 6; John 6: 51. As a reward, and in order that he might be enabled to bless all the families of the earth by giving them the earthly life-rights which he had surrendered, God raised him from the dead and exalted him to the Divine nature and the heavenly inheritance, symbolized in the Great Pyramid by the King's Chamber.

(2) Thus we see that access to the plane of human perfection is impossible for any of the fallen race by their own works through the Law Covenant, and that the only way to life is through the ransom-sacrifice of Christ. This is symbolized in the Great Pyramid by the fact that the First Ascending Passage is completely blocked by the Granite Plug, and that the only means of access from the Descending Passage to the level of the Queen's Chamber is by the Well, which, from this point of view, symbolizes the ransom-sacrifice of Christ. During the Millennium, the Israelites, and through them the other nations, will return to their former estate and receive the testimony that the man Christ Jesus, the Mediator between God and men, gave himself a ransom for all—1 Tim. 2: 4-6. Thus the ransom is the perfect human life of Jesus sacrificed for all; and the final outcome of the ransom will be the restitution to the whole human race of all that was lost by Adam. But only the obedient will receive eternal life, for "every soul which will not hear [obey] that prophet, shall be destroyed from among the people"—Acts 3: 19-23. During the Gospel Age those who have ears to hear and who have living faith in the ransom-sacrifice of Christ, are justified by faith, that is to say, they have the earthly life-rights, surrendered by Jesus, imputed to them in advance of the world; but the sole purpose of this justification by faith is that they may sacrifice these earthly life-rights as Jesus did.

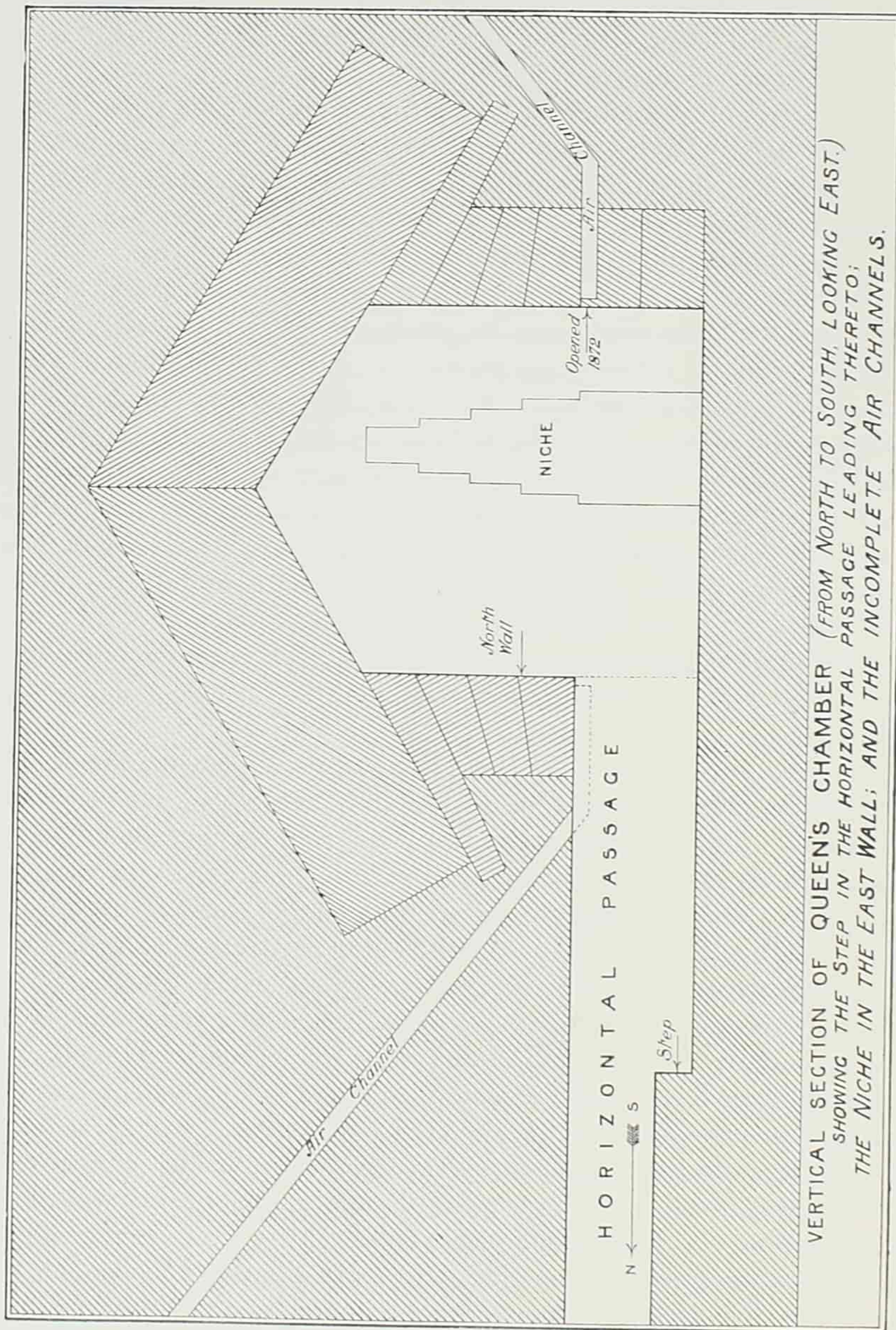
139 Access to the King's Chamber is possible only by the Grand Gallery and the Ante-Chamber. This corroborates the teaching of the Scriptures that access to the heavenly inheritance on the Divine plane is limited to this Gospel Age, and is possible only through justification and sanctification. The Grand Gallery symbolizes the faith-justification of this Age, the condition of those who, through faith in the ransom-sacrifice of Christ, have passed from the plane of condemnation, and have had imputed to them the earthly life-rights surrendered by Jesus on their behalf, and through them on behalf of the world. The Ante-Chamber symbolizes the sanctification of the Gospel Age, the condition of those who, having been justified to human life-rights, have responded to the loving invitation of God, and have by faith made a covenant with him to follow in Jesus' footsteps of sacrifice unto death. These are reckoned by God as no longer in the flesh but in the Spirit, and are prepared through sufferings for the heavenly inheritance, which will be the everlasting possession of Christ and all those of his followers who have been faithful unto death.

140 There is a very great difference between the Kingdom promised to the followers of Christ, and the kingdom prepared from the foundation of the world for the obedient of the rest of mankind (1 Cor. 15: 50 ; Matt. 25: 34) ; for just as " the heavens are higher than the earth " (Isa. 55: 9), so the King's Chamber, which symbolizes the heavenly inheritance and is situated upon the 50th course of the Pyramid masonry, is high above the level of the Queen's Chamber which is situated on the 25th course, and symbolizes the earthly inheritance.

141 There is still another method by which the builders of the Great Pyramid, under Divine direction, symbolized the essential difference between immortality and mortality. C. T. Russell draws attention to this in the third volume of *Scripture Studies* (pp. 370, 373), and better could not be done than to quote what is there said : " As the King's Chamber by its ventilating tubes indicates that it symbolizes a permanent residence, an everlasting condition, so the Queen's Chamber symbolizes the fact that the condition of human perfection, when reached, may be made an everlasting state ; for it also has similar ventilating tubes or air passages provided. In one case we may say it symbolizes a permanent condition, and in the other that it *may be made* a permanent or everlasting condition, because this is the fact as indicated both by the Scriptures and by the testimony of the stone Witness. The Scriptures say of those who attain the condition represented by the King's Chamber, that they partake of the Divine nature, and are *immortal*, or proof against death—that they cannot die thereafter. And they show that those others who reach the full restitution, though they will not possess that quality termed *immortality*, which is essentially an element of the Divine nature only, will be supplied with life everlasting under provisions already arranged by the great Architect of the plan of salvation. If they abide in harmony with God and in obedience to his will, they will live for ever.

142 " The Great Pyramid declares these same truths ; for while the King's Chamber had open ventilators [Plate XV], the ventilators in the Queen's Chamber were originally peculiarly covered. The air-tubes were complete from the outside of the Great Pyramid to within half an inch [this should read *five inches*] of the surface of the inner walls of the Queen's Chamber, the stones on either side of the Queen's Chamber, except the said half-inch [five inches] in thickness, having been chiselled out, showing design on the part of the Great Pyramid's Architect, just as every other feature shows it. Mr. Waynman Dixon made this discovery while examining the walls of the Queen's Chamber. He noticed that the wall at a certain spot sounded hollow, and, breaking through the surface, he found one ventilating tube ; and then by the same process he found its mate in the opposite wall [Plate XIX]. Thus the Pyramid, in harmony with the Scriptures, declares that ample *provision* has been made, whereby the perfect human condition, represented by the Queen's Chamber, *may be* an everlasting condition to each one who conforms to its regulations and laws."

143 Thus does the Queen's Chamber with its ventilating air-channels now open to the winds of heaven, suggest the thought of the " breath of life " being breathed into man's nostrils, and man becoming a " living soul "—Gen. 2: 7. " Come from the four winds, O breath, and breathe upon these slain that they may live. . . . and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army " —Ezek. 37: 9, 10.



VERTICAL SECTION OF QUEEN'S CHAMBER (FROM NORTH TO SOUTH, LOOKING EAST.)
SHOWING THE STEP IN THE HORIZONTAL PASSAGE LEADING THERETO;
THE NICHE IN THE EAST WALL; AND THE INCOMPLETE AIR CHANNELS.

RÉSUMÉ OF PROOFS.

I. The KING'S CHAMBER symbolizes *immortality*, the possession of the Divine nature, in which death is an impossibility, by the following features:—

- 1 It is composed entirely of granite, which in the Great Pyramid symbolizes things Divine.
- 2 It is situated high above the summit of the Well, which symbolizes Hades.
- 3 Access to it is gained only by the Grand Gallery and the Ante-Chamber, just as the heavenly inheritance is attained only by way of faith-justification (Grand Gallery) and faith-consecration (Ante-Chamber) during the Gospel Age.
- 4 Just as "the heavens are high above the earth," so the King's Chamber symbolical of the Church's heavenly inheritance, is high above the Queen's Chamber symbolical of the world's post-millennial earthly inheritance.
- 5 It is provided with open ventilating channels, thus teaching that the King's Chamber symbolizes a permanent residence or condition.

II. The QUEEN'S CHAMBER symbolizes the *perfect human nature* in which everlasting life is a possibility, but death not an impossibility, by the following features:—

- 1 It is composed of limestone, which in the interior of the Great Pyramid symbolizes things human.
- 2 It is situated *just above* the level of the summit of the Well, symbolical of Hades, and therefore symbolizes that plane of being, human perfection, which is superior to death conditions, but in which, nevertheless, there is always the possibility of death—in the event of disobedience.
- 3 It is situated on the same plane as the point which indicates the birth of the "man Christ Jesus" at the upper end of the First Ascending Passage—Par. 127.
- 4 Access to the plane of the Queen's Chamber is gained either (*a*) by the First Ascending Passage, symbolical of the Law Covenant which offered to the obedient perfect human life on the earth (this passage is completely blocked by the Granite Plug, symbolical of the Divine Law), or (*b*) by the Well, symbolical of the ransom-sacrifice of Christ, the outcome of which will be restitution to all that was lost by Adam, given actually to the world by the end of the Millennial Age, imputed to the household of faith in the Gospel Age.
- 5 It is provided with ventilating channels which were originally covered, and were useless as conductors of air until someone would seek, find, and remove the barrier, thus symbolizing that ample provision has been made whereby the perfect human condition, represented in the seven-sided Queen's Chamber, may in due time be an everlasting condition to all who conform to God's regulations and laws.

(B) THE DESCENDING PASSAGE AND SUBTERRANEAN CHAMBER.

THOUGH the Descending Passage of the Great Pyramid is nearly three hundred and forty feet in length, it measures but three and a half feet from side to side, and rather less than four feet transversely from floor to roof. Its Entrance is situated in the north side of the Pyramid at a spot about 49 feet vertically above the ground. From this point the passage descends southwards at a steep angle.

145 Only one-fourth of the total length of the Descending Passage runs through the Pyramid proper. The remaining three-fourths, progressing southwards at the same

steep angle, is forced through the solid rock upon which the Pyramid stands, and ends in the Small Horizontal Passage which continues in the same southerly direction, and leads first to a small Recess, and then to a large Subterranean Chamber carved out in the heart of the rock about one hundred feet vertically below the centre of the base-line of the Pyramid. Though the roof and four walls of this Subterranean Chamber have been made fairly even, the floor, on the contrary, has been left in an extremely broken and unfinished condition, by reason of which the name of "Bottomless Pit" has been applied by some to this chamber. It is a fitting termination to the long low passage which leads downwards to it.

146 Because of its downward slope and very small bore, the whole Descending Passage suggests the thought of the world of mankind bowed under the curse, hastening towards destruction. Since the transverse height is scarcely four feet, the man who travels down this passage requires to stoop very low; and the steep downward inclination of the roof compels him to bow his head and shoulders even lower than if the passage were horizontal. So cramped is the posture, that before he has gone far his back and head begin to ache, and he longs for an opportunity to stand upright; but there is no relief, and as he continues his downward course he finds it more and more laborious and painful. At first, the light streaming in from the Entrance aids him in choosing his footing, but the further he proceeds the gloomier becomes the way, until at length he requires to grope along in almost complete darkness, unless he possess a lamp or torch. When he has reached the lower extremity of the passage, should he look back, he will see the light at the Entrance now reduced to a mere point owing to the distance, and serving him only as a reminder of the freedom and light he once enjoyed. But after he passes the bend of the passage at the horizontal portion (Plate IX), even this small link with the past becomes lost. As the roof here is even lower than that of the Descending Passage, at this part of the journey he will be forced to his knees, and if he should continue unprovided with a lamp, he will require to creep on in complete darkness, till he stumbles into the "Pit." A few feet before the end of the way, the passage is a little roomier (Plate X), and this may cause him to imagine that he will obtain more freedom if he perseveres; but the hope is a delusive one, for the passage becomes as narrow as it was before, and remains so till the Pit is reached.

147 Is not this a graphic illustration of the condition of the world, bowed under the yoke of the Adamic condemnation to death, groping and stumbling in the darkness, and finding no permanent peace and happiness in spite of all its plans and speculations. This downward course had its first beginning at the fall when God, in passing the sentence of death upon Adam, the head of the race of mankind, said to him: "Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return"—Rom. 8: 22; Gen. 3: 17-19.

148 Though, as we have seen, God has been silently choosing a special people to himself and has been carrying out his beneficent purposes in them, "the whole world [still] lieth in the wicked one"—1 John 5: 19, R.V. The only hindrances placed by

God in the way of the downward course of mankind have been (1) the indirect restraining influence of the truth manifested in the lives and sayings of his people (Matt. 5: 13, 14), and (2) the direct prevention of anything which would interfere in any way with the outworking of the Divine plan of salvation. Had men been given complete liberty, their evil desires and lack of judgment would long ago have precipitated matters, but God restrained them, as we read in Psa. 76: 10—"Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain."

149 During the long period of 6040 years from the fall to the overthrow of "this present evil world" and the setting up of Christ's Kingdom, men have tried in every conceivable way to obtain a form of government and mode of life which would ensure lasting health and happiness, peace and contentment, but to no purpose. The reason of the failure is to be found in man's moral, mental and physical imperfection, due in part to his own fault, but chiefly to heredity and environment. God knew beforehand that men could not rule themselves, but he knew also that it was best for them to learn by bitter experience that there is no other way of salvation from sin and its train of evil consequences—pain, disease, misery and death,—than that which he himself has provided in his Son Christ Jesus. In harmony with this, the Apostle Peter said to the rulers and elders of Israel: "This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved"—Acts 4: 11, 12.

150 In the beginning Adam had God's law written on his mind and heart, that is to say, he was perfect and at peace with God, and thus he enjoyed sweet communion with the Lord from day to day. But after the fall how changed were all the conditions! His descendants lost the desire to obey the law of God, and with this they lost also to an increasing extent the ability to discern good and evil. God permitted this condition to continue, with the result that the race became more and more degraded, and its consequent alienation from God grew daily wider. "When they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things. Wherefore God also gave them up to uncleanness through the lusts of their hearts . . . and even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind [margin—a mind void of judgment], to do those things which are not convenient"—Rom. 1: 18-32.

151 For the first sixteen and a half centuries of this long period of 6040 years, the angels were permitted the attempt to save men, in order to demonstrate their inability to do so, and at the same time to test their loyalty to God. Far from saving men, some of these angels became contaminated with the general evil, and so degraded did the human race become that God brought that First Dispensation to an end by means of the Deluge, and "the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6), that is to say, he has ever since prevented them from communion with the holy angels and from materialising and mingling with men.

152 With the termination of the First Dispensation a second beginning was made; but again the course has been downward toward destruction. It is this Second Dispensation, called by the Apostle Paul "this present evil world" (Gal. 1: 4,—see the Chart of the Ages, Plate VI), which is especially symbolized by the Descending Passage. During the first eight and a half centuries of this Second Dispensation God still refrained from giving a *written* Law, but the result was the same, namely, increased misery due to deep degradation, and the gradual obliteration of God's image from heart and mind.

153 Then for a period of 1685 years God, having specially chosen and prepared a people for himself, separated them from the nations around so as to protect them from their corrupt influences, and gave them his Law, engraved on tables of stone; but though he watched over them with the jealous care of a wise and loving Father for his children, punishing them for wrong-doing and blessing them for well-doing, and though he sent them prophet after prophet to warn and exhort them, it was all of no avail. Why was this? Was God disappointed? Did he expect the nation of Israel to keep his Law? By no means. God knew that "by the deeds of the law shall no flesh be justified." He was merely permitting men to learn for themselves the lesson that "both Jews and Gentiles . . . are all under sin; as it is written, There is none righteous, no, not one; . . . that every mouth may be stopped, and all the world may become guilty before God; . . . for all have sinned, and come short of the glory of God." The Lord's purpose in this was that his righteousness, which is by the faith of Jesus Christ, might be manifested, being witnessed by the Law and the Prophets—Rom. 3: 9-26.

154 During their existence as a nation, from the exodus from Egypt, God led the Israelites through various experiences. After their period of 40 years in the wilderness, and six years in taking possession of the promised land, they had judges for a period of 450 years, then kings for 513 years, and lastly they were a subject nation to various Gentile powers for the remaining period of 676 years, after which they ceased to exist as a nation, although as a people they preserve their identity to this day. Thus even a specially prepared people with all the help that God could give them, short of taking away the freedom of will, were unable to keep the perfect Law of God; and by this means the Lord demonstrated that, so long as evil was permitted to reign unchecked, the race must continue on the downward course to destruction.

155 In 606 B.C., with God's permission, Nebuchadnezzar, king of Babylon, destroyed Jerusalem, and the *Times of the Gentiles* referred to by Jesus, began—Luke 21 : 24. In *Scripture Studies*, Vol. II. Chap. 4, C. T. Russell proves conclusively that the Times of the Gentiles, the period during which the Israelites, first as a nation, then as a people, have been subject to the various Gentile governments which have held sway over the world, is an era of 2520 years, beginning in 606 B.C., and terminating in 1914 A.D.

156 There was a two-fold purpose in this arrangement. First, God thus permitted the Gentiles to take control and try the experiment of ruling, "that thus the world might also learn the futility of its own efforts at self-government while in its present sinful condition. As he had given the dominion forfeited by Adam to the angels, to demonstrate their inability to rule and bless the world, so he now delivered that dominion over to the Gentiles, to let them try their various methods, unaided by him. These various *experiments* God permits as so many valuable and necessary lessons, filling the intervening time until the Lord's *anointed*, whose right it is, shall come and take

the dominion and accomplish all his gracious purposes"—*Scripture Studies*, Vol. II, page 75. As foreshadowed by God in the great image, seen by Nebuchadnezzar in his dream and explained by Daniel (Dan. 2: 31-45), various forms of government under Babylonia, Medo-Persia, Greece and Rome, have been attempted, but just as the various parts of the image deteriorated from above downwards, first gold, then silver, then brass and lastly iron, so the empires named likewise degenerated both mentally and morally. In the present time of the divisions of the Roman Empire, represented in the great image by the ten toes, though the downward course has been stayed to some extent through the influence of the Reformation, the progress is still toward destruction. Men are using their increased knowledge and their many wonderful discoveries and inventions for their own selfish ends, and, as a result, unrest and discontent are so much on the increase that all thinking people recognize breakers ahead, and are predicting a general wreckage of present institutions.

157 The second purpose was to teach Israel, the chosen people, a much needed lesson. For seventy years they were imprisoned in Babylon and their land was left desolate, and never since then have they had a king to reign over them. When the seventy years were accomplished and all the former wicked generation had died out, only such of their descendants were permitted to return and build the temple and walls of Jerusalem as loved God and had respect to his promises. This was a period of great reformation in Natural Israel, and, dating from Nehemiah's commission in 454 B.C. to build the walls of Jerusalem, the nation was promised seventy weeks (7 times 70 = 490 years) of continued favour—Dan. 9: 24-27. But, though they never again relapsed into gross forms of idolatry, their moral condition, when the Messiah came at the beginning of the seventieth week, showed that there had been a marked decline. They loved darkness rather than light, and crucified the Holy One. Thirty-seven years later, in the year 70 A.D., God visited his vengeance on his people; and once more destroyed their city and left their land desolate. Since then there has been no nation of Israel, nor will there be till the Gentile Times are fulfilled, and "he comes whose right it is" to take the Kingdom—Ezek. 21: 25-27.

158 At the end of the seventy weeks, in the year 36 A.D., God first visited the Gentiles to take out of *them* a people for his name (Acts 15: 14), and during the course of this Gospel Age, all, chiefly Gentiles, who have been justified by faith in Jesus as the Lamb of God that taketh away the sin of the world, and who have denied themselves, and taken up their cross to follow in the Master's footsteps of sacrifice unto death, have had Christ written on their mind and heart by the Holy Spirit—2 Cor. 3: 3. But not all who have professed the name of Christ have been truly his disciples. As the Church grew in numbers and influence, the idea took shape that if only she were properly organized under a head, she would be able to do that which others had failed to do,—to rule and bless the world. God in his wisdom and in pursuance of his great plan of the Ages, permitted the attempt to be made. The great apostate system, called in the Scriptures "Babylon the Great," came into existence, and its head, the Pope, became "King of kings, and Lord of lords." What was the result? Far from being saved, the world was plunged into such a depth of ignorance, superstition and moral degradation, that the epoch when the "Church" was at the height of her power has been universally denominated "The Dark Ages."

159 Then God sent reformers to the Church, just as he had formerly sent prophets to the Jews. The Great Reformation followed, and the Lord granted to Spiritual Israel, just as he had granted in similar circumstances and at a parallel date to Natural Israel, a period of seventy weeks (490 years) of continued favour. In consequence of this and of the general spread of education due to the invention of the art of printing, the downward course has been for the first time stayed, just as in the Great Pyramid the traveller on reaching the foot of the Descending Passage, passes into the Small Horizontal Passage. But the knowledge which has been acquired is not the true light. In reality, just as the Small Horizontal Passage is darker than the Descending Passage, so, since the end of the Reformation period, the world has been in grosser darkness than before respecting God and his glorious purposes in Christ Jesus. This is clearly shown by the use to which the increased knowledge and the numerous inventions have been put. They have been used simply for selfish purposes, and instead of the good government with universal peace and happiness, which was at first anticipated, they have resulted in such friction and heat between "the classes and the masses" that but a spark is needed to enkindle a general conflagration which will destroy "this present evil world." The Scriptures and prophetic parallels show that this destruction is due to take place during 1915 A.D., the year after the end of the lease of power to the Gentiles. But, thank God, it will not mean the end of the *physical* world, for the "earth abideth for ever"; it will be merely the termination of the Second Dispensation, the destruction of all the present evil institutions, in order to the setting up of the Third Dispensation, the first thousand years of which have been set apart as Christ's Kingdom—Plate VI. The conflagration also will not be a literal fire, but will be what the prophet Zephaniah calls "the fire of God's jealousy," his consuming wrath against evil. "Therefore wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for *all the earth shall be devoured with the fire of my jealousy*. For *then* will I turn to the people a pure language [message], that they may all call upon the name of the Lord, to serve him with one consent"—Zeph. 3: 8, 9.

RÉSUMÉ OF PROOFS.

I. The DESCENDING PASSAGE symbolizes the course of "*this present evil world*" (the Second Dispensation, and therefore the plane of the Adamic condemnation to death—Plate VI), by the following features:—

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| <p>1 Its inclination downwards.</p> <p>2 Its termination at the Pit, which symbolizes Gehenna, the condition of death from which there will be no awakening.</p> <p>3 Its low roof necessitating the bowing of head and shoulders, so symbolizing the world groaning under the yoke of the Adamic curse.</p> <p>4 Its increasing darkness, representing the increasing ignorance of the world regarding the character and purposes of God.</p> <p>5 Its slippery floor and absence of supports,</p> | <p>representing the fact that the people have no real hope, and are without God—Eph. 2: 11, 12.</p> <p>6 ¹ The measurement of its length agreeing with the Scriptural chronology regarding the duration of the Second Dispensation.</p> <p>7 ¹ The position of the lower end of the Well tallying with the date of the beginning of the Reformation period.</p> <p>8 ¹ The junction with the Small Horizontal Passage to the Pit, representing the date of the end of the Reformation period.</p> |
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II. The SMALL HORIZONTAL PASSAGE symbolizes the *period between the close of the Reformation and the year 1915*, the end of the Second Dispensation, by the following features:—

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| <p>1 Its position in relation to the Descending Passage at the one end, and the Pit at the other.</p> <p>2 ¹ Its measurement.</p> <p>3 Its horizontal direction, indicating that, owing to the Reformation, the downward course has been stayed; but the progress is still toward the Pit, destruction.</p> <p>4 Its darkness, greater than in the Descending Passage, symbolizing the fact that, since the period of the Reformation, the world has been in even grosser darkness than</p> | <p>before respecting God and his glorious purposes in Christ Jesus.</p> <p>5 Its low roof, lower even than that of the Descending Passage, indicating that the people, since the Reformation period, have again permitted themselves to be bound.</p> <p>6 ¹ The <i>Recess</i> by its position, shape, and size symbolizes the greater freedom which was the outcome of the American Declaration of Independence, and the French Revolution—Plate X.</p> |
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III. The PIT symbolizes *Gehenna*, the condition of death from which there will be no awakening, by the following features:—

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| <p>1 Its position at the termination of the Descending and Small Horizontal Passages, and the fact that the little passage which extends horizontally southwards from it, terminates in a blind end.</p> <p>2 Its location in the rock a hundred feet vertically below the base-line of the Pyramid.</p> <p>3 The fact that though its roof and walls have</p> | <p>been fairly well finished, its floor is extremely broken and unfinished.</p> <p>4 ¹ The combined length of the Pit and little south Blind Passage symbolizing the period during which the disobedient will enter into the Second Death (<i>Gehenna</i>), namely, from 1915 A.D., to the end of the Millennial reign of Christ.</p> |
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¹ These various time-features will be explained in Volume II of *Great Pyramid Passages*.

(C) THE FIRST ASCENDING PASSAGE.

THE First Ascending Passage represents the Law Covenant, or, from another point of view, the Law Dispensation. On examining the floor of the Descending Passage, which represents the downward course of "this present evil world," it will be found that the portion which faces the entrance to the First Ascending Passage is composed of extremely hard limestone (Plate XI), whereas above and below this it is softer, and consequently much worn by the traffic of centuries. Doubtless the hardness of the floor at this part was intended for the purpose of exact measurements, but it also seems to indicate the fact that at the time when the Israelites were called out of Egypt to be the people of God, their standing with the Lord was firm and sure.

161 Owing to the extra headroom consequent upon the First Ascending Passage branching upwards from the Descending Passage in the same vertical plane, it is not necessary to stoop at this point; the traveller is here able to stand upright, and so ease his aching back. He will thus be able to appreciate the joy which the Israelites must

have experienced when freed from their bondage in Egypt, and he will be enabled to sympathize with them, when, on being given the Law, they cried joyfully: "All that the Lord hath spoken we will do"—Exod. 19: 1-8.

162 But should he now endeavour to climb the First Ascending Passage, he will find something completely blocking the way, the Granite Plug, which, as before explained, represents the Law of God. In this ingenious manner the Great Pyramid teaches that the way to life by the Law Covenant was impassable, and that what blocked it was the Divine Law, because "by the deeds of the law shall no flesh be justified," for "in man, that is in his flesh, dwelleth no good thing"—Rom. 3: 20; 7: 18. Thus the Law Covenant, the way which was ordained unto life, was found to be unto death—Rom. 7: 10.

163 Nevertheless, although the Israelites could not keep the perfect Law of God, the Bible informs us that God permitted them to continue their endeavours to do so. The Great Pyramid teaches the same lesson, for in spite of the fact that at its beginning the First Ascending Passage is blocked completely by the Granite Plug, beyond this it is open; and by its symbolical features, including its length, it represents the condition of Israel under the Law. Through the atonement sacrifices the Lord year by year forgave the Israelites their sins, and as a nation they were typically justified, typically reckoned as having passed from the plane of condemnation represented in the Great Pyramid by the Descending Passage, to the plane of justification represented by the level of the Queen's Chamber. That this justification was only typical is clear from the statement of the Apostle that the Law made nothing perfect, but was only a shadow of good things to come, for "it is not possible that the blood of bulls and of goats should take away sins"—Heb. 10: 1, 4. Those individuals, however, who, like their father Abraham, rejoiced to see Christ's day with the eye of faith, and remained until death true to the Lord in the midst of severe trials, had their faith accounted unto them for righteousness. They had fellowship with God, and will be awakened to perfect human life through the instrumentality of the glorified Church, the faithful followers of Christ, for whom God has provided some better thing, immortality on the Divine plane—Heb. 11: 39, 40.

164 The mode of access by which it is now possible to reach the part beyond the Granite Plug (which is still in position) is the hole forced through the soft limestone to the right (west) of the Plug by Caliph Al Mamoun. Doubtless the Lord thus delayed the discovery of the upper passages and chambers in order that they might be kept intact until the due time for their thorough examination. Once the traveller enters the First Ascending Passage he finds himself on a higher level than the Descending Passage, though still below the level of the Queen's Chamber, which represents the plane of human perfection. Thus the Pyramid teaches the same lesson as the Chart of the Ages (Plate VI); for if reference be made to the latter, it will be seen that the imperfect pyramid, which represents the nation of Israel, is lifted measurably above the plane of human depravity (the world under Adamic condemnation), but below the plane of human perfection.

165 Just as it is in the Descending Passage, the roof of the First Ascending Passage is rather less than four feet transversely above the floor. Accordingly, the traveller is obliged once more to bow his head and shoulders; not so low, however, as when going

down the Descending Passage, because now he can take advantage of the greater vertical height (4 feet 5 inches). The Pyramid thus teaches that the Jew was less degraded than the Gentile.

166 The way also is so dark, steep and slippery, that he readily stumbles and falls, more especially as there is nothing to hold on to when he slips. So slippery is this passage, that we found that our measuring rods and other articles, when laid on the floor, glided rapidly to the bottom. Does not this wonderfully represent the condition of the Israelites during the Law Dispensation? Though raised above the condition of the Gentile nations, they were still imperfect, still below the plane of human perfection. Those who were sincere delighted in the Law of God after the inward man, but they saw another law in their members warring against the law of their mind, and bringing them into captivity to the law of sin which was in their members—Rom. 7: 22, 23. Bowed under the yoke of the Law, they were weary and heavy-laden with the ordinances which were against them, and, as the true Light which lighteth every man that cometh into the world had not yet appeared, their lamp, the Word of God, shone as yet but dimly. As a result, they stumbled readily, and since they were under Law and not under Grace, they had nothing to hold on to when their feet slipped. No wonder the noble Apostle Paul, when he reflected on his former abject condition under the Law, cried despondently: "O wretched man that I am! Who shall deliver me from this death-doomed body?" But at the time when he uttered these words he had already found the answer, and so he exclaimed triumphantly: "I thank God, through Jesus Christ our Lord."

167 As the terminal $33\frac{1}{2}$ inches of this passage represents the years of the earthly life of the "man Christ Jesus," who nailed the Law to his cross, and thus by his death brought the Law Dispensation to a close (Par. 127), so the faithful Israelites, who were looking and longing for the coming of the Messiah, the great Deliverer, must have rejoiced when they reached the last few years of that Law Dispensation and the Messiah came. Burdened by the Law, they must have been comforted when they heard the gracious words of the Master: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light"—Matt. 11: 28-30. Those who accepted this loving invitation found to their joy that from that Pentecostal day, fifty days after the resurrection of Christ, when the Holy Spirit fell upon them, they were no longer under the Law symbolized by the First Ascending Passage, but were members of the high or heavenly calling, symbolized by the Grand Gallery. The Law Dispensation had come to an end, and the Gospel Dispensation had commenced. The Apostle declares: "That no man is justified by the law in the sight of God it is evident: for 'The just shall live by faith.' And the law is not of faith: but 'The man that doeth them shall live in them.' Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, 'Cursed is every one that hangeth on a tree'; and again, 'Blotting out the handwriting of ordinances that was against us, which was contrary to us, he took it out of the way, nailing it to his cross'—Gal. 3: 11-13; Col. 2: 14.

168 These "Israelites indeed" were now able to stand fast (upright) in the liberty wherewith Christ had made them free. This, the teaching of the Scriptures, is also

the teaching of the Great Pyramid, for the vertical height of the Grand Gallery is seven times the transverse height of the First Ascending Passage, twenty-eight feet as against four feet. There is no longer any need to stoop.

169 Before passing up the Grand Gallery the traveller must recognize the Well at his feet. As has already been explained, the Well represents "Hades," the "death-state," and the appearance of an explosion at its mouth represents the resurrection of Christ who thus opened up the new and living way to life and immortality. In this manner the Great Pyramid symbolizes that, before the Israelites could be accepted as partakers of the heavenly calling, it was necessary for them to recognize the love and righteousness of God in giving his only begotten Son as a sacrifice on their behalf, and to recognize also the loving obedience of the Son in drinking the cup which the Father had given him. It symbolizes further that it was necessary for them to believe that God had by his mighty power raised Jesus from the dead and set him at his own right hand on high.

170 Comparatively few, however, took advantage of the grand opportunity thus presented to them. As a Nation they rejected the offer and were, in consequence, cast off; and as a Nation, they passed a few years later (70 A.D.) into Hades, the death-state. The few who repented, however, and were baptized for the remission of sins, were justified through faith and had peace with God, and becoming partakers of the high or heavenly calling, and being thus privileged to suffer and die with Christ, they were given the "exceeding great and precious promises" whereby they might become partakers of the Divine nature.

RÉSUMÉ OF PROOFS.

The FIRST ASCENDING PASSAGE symbolizes the *Law Covenant* and the *Law Dispensation* by the following features:—

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| <p>1 The fact that it branches upwards from the Descending Passage which represents the plane of Adamic Condemnation, so symbolizing the separation of the Jewish nation from Egypt, the world.</p> <p>2 The hardness of the Descending Passage floor at the entrance of the First Ascending Passage, symbolizing the fact that the standing of the Israelites with God at the exodus from Egypt, was firm and sure.</p> <p>3 The greater head-room at the junction of the two passages enabling the traveller to stand upright, symbolizing the liberty of the Israelites from Egyptian bondage, which in turn symbolized the future liberty of the world from the Adamic curse.</p> <p>4 The position of the First Ascending Passage between the Descending Passage represen-</p> | <p>ting the plane of condemnation, and the level of the Queen's Chamber representing the plane of human perfection, symbolizing the typical justification of Israel, during the Law Dispensation.</p> <p>5 Its termination at the level of the Queen's Chamber, the plane of human perfection, symbolizing the fact that the Law Covenant promised eternal life on the human plane.</p> <p>6 The fact that the Grand Gallery is a continuation of it but is essentially different from it, just as the Gospel Dispensation is in point of time a continuation of the Law Dispensation but is essentially different from it. Those Jews who lived at the end of the Law Dispensation and accepted the Messiah, passed into all the privileges of the Gospel Dispensation. The nation in</p> |
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general, rejecting the Messiah, were rejected by the Lord, and in the year 70 A.D. passed into Hades, from which they will be awakened in due time.

- 7 The Granite Plug blocking all passage at its entrance, symbolizing the Divine Law blocking the way of the Law Covenant of life.
- 8 Its low roof necessitating the bowing of head and shoulders, so symbolizing the children of Israel bent and groaning under the yoke of the Law Covenant, during the period of the Law Dispensation.
- 9 The fact that one who is walking *up* this passage does not require to stoop so low as when walking *down* the Descending Passage because of the resulting difference in

posture, symbolizing the fact that the Israelites were less degraded than the Gentiles.

- 10 Its darkness representing the ignorance of the Israelites regarding the character and purposes of God, except as these were revealed by the Law and the prophecies, which then shone but dimly.
- 11 Its slippery floor and its absence of supports, representing the fact that the Israelites were under Law and not under Grace. Their atonement-sacrifices were only typical of the better sacrifices to follow.
- 12 The various measurements of its lengths are exactly equal to corresponding periods in the Jewish Dispensation—See Volume II of *Great Pyramid Passages*.

(D) THE HORIZONTAL PASSAGE TO THE QUEEN'S CHAMBER.

THE Horizontal Passage to the Queen's Chamber is divided into two parts, the first portion six-sevenths of the total length with a low roof scarcely four feet above the floor, and the terminal portion, one-seventh of the total length, roomier owing to the floor at this part being lower by twenty-one inches. C. T. Russell suggests that the full length of the Horizontal Passage from the north wall of the Grand Gallery to the north wall of the Queen's Chamber was intended to represent the total period of seven thousand years from the fall of man to the end of the "Times of Restitution." From its proximity to the Queen's Chamber and the fact that there is more head-room at this portion, and also that it is the terminal one-seventh of the entire length of the passage, the roomier portion at the end seems to have been intended to represent the "Millennium," the last of the seven thousand-year periods from the date of the fall. The first and longer portion, which is six-sevenths of the total length of the passage, would seem to represent the first six thousand years of the world's history—Plate XVIII.

172 This first portion, as already stated, is only about four feet from floor to ceiling. It well represents the world groaning under the yoke of sin and death, stumbling in the darkness, and going,—they know not where. We have seen that the Descending Passage represents much the same thing, but there is a difference between the symbolism of the two passages. The Descending Passage, by its downward inclination and its termination at the Pit, is symbolical of the downward course of "this present evil world" (not the people, but the institutions) toward the destruction which is due to take place by the year 1915 A.D. The Horizontal Passage, on the contrary, by its horizontal course, its position at the level of the summit of the Well, and its termination at the seven-sided Queen's Chamber, symbolizes the course of the world toward Human Perfection. It shows that there is a *hope* beyond the great "Time of Trouble," not for the institutions but for the people; for "the creature [the world in general] was made subject to vanity [frailty], not willingly, but by reason of him who hath *subjected the same in hope*"—Rom. 8 : 20.

173 It is because of the Ransom-Sacrifice of Christ, the Son of God, that the world's salvation will be attained ; and as the Lamb was slain from the foundation of the world, that is, as God's purpose in Christ was planned from the beginning, it is appropriate that the Well, which symbolizes the death and resurrection of Christ, should be at the commencement of the Horizontal Passage, just as it is appropriate that the Queen's Chamber should be at its termination. God, seeing the end from the beginning, foretold that through Christ the whole creation, now groaning and travailing in pain, would be delivered from the bondage of corruption into the glorious liberty of the children of God—Rev. 13 : 8 ; Rom. 8 : 21, 22.

174 The "Great Time of Trouble" at the close of the six thousand years and the beginning of the seventh thousand-year period, is represented in the Horizontal Passage by the sudden drop of twenty-one inches in the floor at the point six-sevenths of the total length of the passage. A traveller, groping and stumbling along the dark Horizontal Passage with head and shoulders bent and aching, if he were ignorant of this drop ahead of him, would meet with a very disagreeable experience when he came to it. He would be bruised, and would feel crestfallen, humbled. But after a little, when he would rise to his feet, he would find to his joy that there is now no longer any necessity to stoop. The end-portion of the passage is approximately five feet eight inches in height, that is to say, it is the height of an average man—Plate XIV.

175 This pictures well the present condition of the world. Bowed down by the yoke of sin and death, the nations are groping in the dark, quite unaware of the fact that a time of humiliation awaits them a few years hence. They will be taken by surprise, and will fall, and all their earthly hopes and aspirations will be wrecked. Then the Psalmist's prophecy will be fulfilled: "Come, behold the works of the Lord, what desolations he hath made in the earth ; he breaketh the bow, and cutteth the spear in sunder ; he burneth the chariot in the fire. Be still, and know that I am God: I *will* be exalted among the heathen [nations], I *will* be exalted in the earth"—Psa. 46 : 8-10. When the people are raised again, they will find to their joy that they will no longer be compelled to walk with bowed heads. The burden of Adamic condemnation will have fallen from their shoulders, for "in those days it will no more be said, The fathers have eaten a sour grape [of sin] and the children's teeth are set on edge, but every one [who dies] shall die for his own iniquity ; every one that eateth the sour grape *his* teeth shall be set on edge"—Jer. 31 : 29, 30. From this point onward, all the humble, obedient ones will progress with comfort toward the Queen's Chamber, the post-millennial condition of eternal bliss.

176 Nevertheless, should any one during the Millennium think too highly of himself, he will strike his head against the hard roof ; for Christ's rule will be an iron one, and none will be allowed to think more highly of himself than he ought to think. On the other hand, if any one should think too lowly of himself, he will be encouraged to a more sober appreciation of his abilities, because that will be the time when "whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted," for "God resisteth the proud, but giveth grace unto the humble"—Luke 14 : 11 ; Jas. 4 : 6.

RÉSUMÉ OF PROOFS.

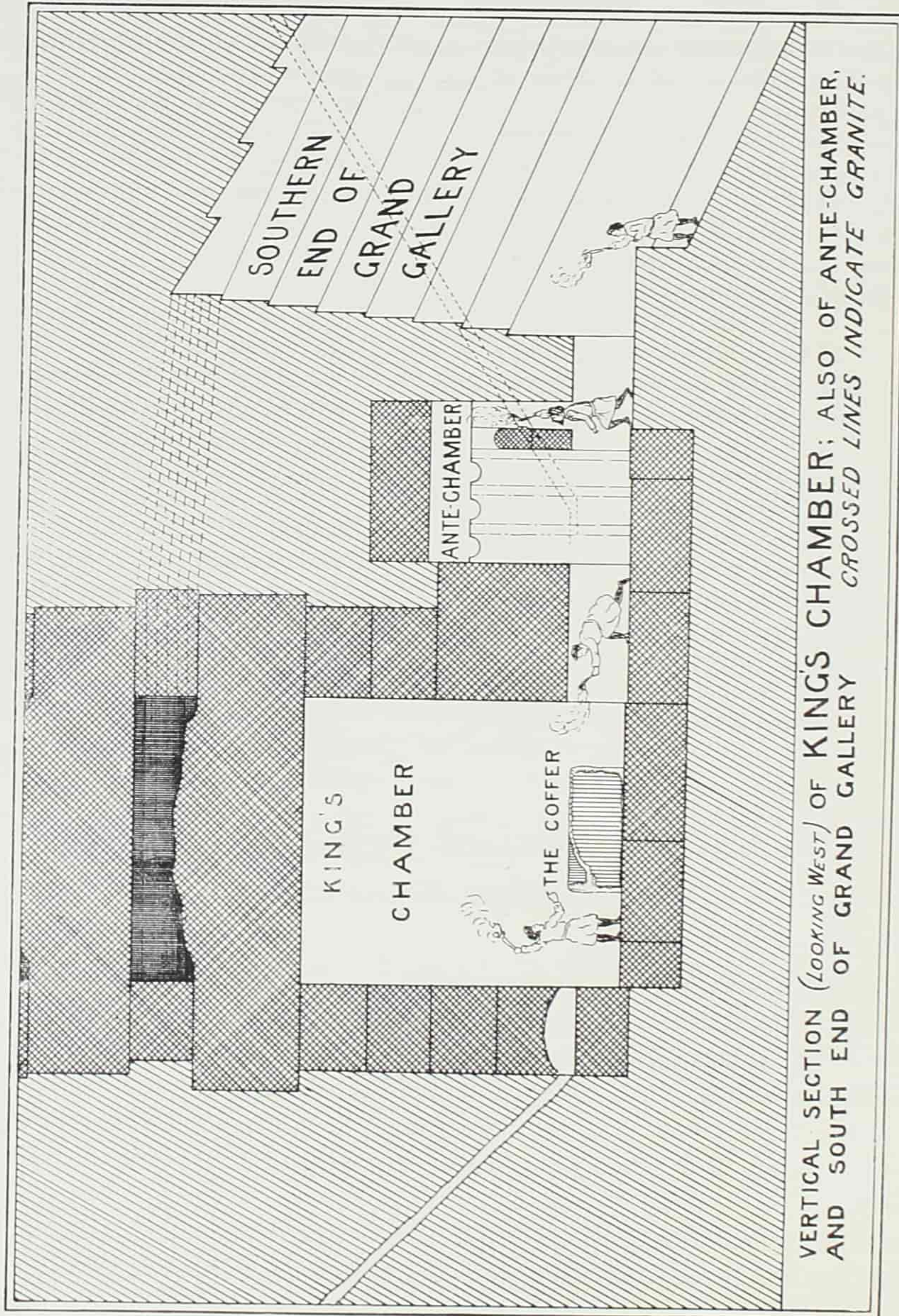
The HORIZONTAL PASSAGE represents the course of *the world during its seven thousand years of training*, by the following features:—

- 1 Its termination at the Queen's Chamber, symbolizing the post-millennial condition of human perfection.
- 2 The position of the Well at its commencement, symbolizing the fact that in God's purposes the Lamb was "slain from the foundation of the world"—Rev. 13 : 8.
- 3 Its horizontal direction on or about the plane of the Queen's Chamber, symbolizing the fact that "the creature [the world in general] was made subject to vanity [frailty], not willingly, but by reason of him who hath subjected the same *in hope*"—Rom. 8 : 20.
- 4 The fact that it is divided into two distinct portions, the first six-sevenths of the whole length symbolizing the first six thousand years, the terminal portion one-seventh of the whole length symbolizing the seventh thousand-year period, the Millennium.
- 5 The low roof of the first six-sevenths of the length, symbolizing the world during the first six thousand years groaning under the yoke of sin and death, and stumbling in the darkness.
- 6 The sudden fall in the floor (21 inches) at the end of the first portion of the passage, symbolizing the "sudden destruction" which will come upon "this present evil world" "as travail upon a woman with child"—1 Thess. 5 : 3.
- 7 The ability of the traveller to rise and *walk erect* in the terminal portion of the passage after the sudden drop, symbolizing that the yoke of the Adamic condemnation will fall from the world's shoulders after the great time of trouble.
- 8 The fact that the height of the terminal length just admits a man of average stature to walk erect, whereas a little man has plenty of headroom, and a tall man, unless he bows his head submissively, will strike it against the hard roof, symbolizing the iron rule of Christ: "Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted"—Luke 14 : 11.

(E) THE GRAND GALLERY AND THE ANTE-CHAMBER TO THE KING'S CHAMBER.

FROM the point of view now to be considered, the Grand Gallery, the Ante-Chamber, and the King's Chamber correspond respectively with the Court, the Holy, and the Most Holy of the Tabernacle in the wilderness—See *Tabernacle Shadows*, by C. T. Russell. And when these three compartments in the Great Pyramid are compared with the Chart of the Ages (Plate VI), they are found to correspond respectively with the plane of justification, the plane of spirit-begetting, and the plane of spirit-birth, or Divine Glory.

178 As already mentioned (Pars. 139, 140), these three compartments and three planes symbolize the three successive steps or conditions of those drawn of the Lord:—
(1) The Grand Gallery represents the condition of the justified by faith, those who are reckoned by God as *perfect* human beings because of their faith, and are called with the high or heavenly calling to sacrifice (Rom. 12 : 1), that they may become joint-heirs with Christ in his glory. (2) The Ante-Chamber represents the condition of those who, having accepted this gracious invitation to present their justified human nature in



sacrifice, are "begotten again" to a *new* nature, receiving the "holy spirit of promise" as an *earnest* of their future spiritual inheritance, the "spirit of adoption" whereby they now cry "Abba, Father"—Eph. 1 : 13, 14 ; Rom. 8 : 15 ; Gal. 4 : 6 ; Heb. 12 : 9. These are the spirit-begotten, and are now in the "School of Christ" where they receive trials and testings necessary to develop them as "new creatures in Christ Jesus." In this School, grace and peace are multiplied unto them through the knowledge of God, and of Jesus their Lord—2 Pet. 1 : 2. (3) The King's Chamber represents the condition of the spirit-born, those who have completed their sacrifice in death, and have in the resurrection received spirit bodies of the Divine nature in keeping with their new minds—2 Cor. 5 : 1. Thus the King's Chamber symbolizes heaven itself, the throne of the Lord—Plate XX.

179 Those Jews and Gentiles who are justified by faith, are at peace with God through the Lord Jesus Christ, the purpose being that they may be called to joint-heirship with Christ. In the Great Pyramid they are represented as standing in the Grand Gallery, which by its position above the summit of the Well, symbolizes the condition of faith-justification. At this stage, as they have not yet been begotten of the spirit, they are still natural men. This is indicated in the Great Pyramid by the fact that the Grand Gallery is composed entirely of limestone.

180 Just as the First Ascending Passage leads up to the Grand Gallery, so this symbolizes the fact that the privilege of faith-justification was first offered to those who were under the Law Covenant; for, as the Apostle Paul says, the Law was their "schoolmaster to bring them unto Christ, that they *might be justified by faith*"—Gal. 3 : 24. For this purpose, that the Jews might be justified by faith, Christ came "to his own"; and to as many as received him as the Father's appointed way to life, "to them gave he the privilege to become the sons of God"—John 1 : 11, 12. "Christ is the end of the law for righteousness to every one [under the law] that believeth"—Rom. 10 : 4. Because of their faith they were no longer compelled to remain under the bondage of the Law schoolmaster (Gal. 3 : 25, 26), even as those who pass from the low confined First Ascending Passage into the greater liberty of the Grand Gallery, are no longer obliged to walk bowed down, but can straighten their backs and raise their heads in full assurance of faith in the great height of the roof.

181 But those who received Christ by faith were few in number; the vast majority because of unbelief never realized that Christ had taken the Law out of the way, nailing it to his cross (Col. 2 : 14); and of them it was written: "Let their eyes be darkened, that they may not see, and bow down their back alway"—Rom. 11 : 10. As they rejected the glorious liberty of Grace so well symbolized by the Grand Gallery, they were allowed to remain in their bowed condition under the Law symbolized by the First Ascending Passage. But, praise the Lord, this does not mean their everlasting undoing, for "God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. 11 : 32); and the ransom-sacrifice of Christ symbolized by the Well, over which they stumbled, opened the way by which, when God shall "take away their sins," they may ultimately progress to the Queen's Chamber condition of human perfection.

182 As merely a "remnant" of the Jewish nation received Jesus as the Messiah, and the rest "judged themselves unworthy of everlasting life," God turned to the other nations, the Gentiles, to "take out of *them* a people for his name"—Acts 13 : 46 ;

15 : 14. But the Gentiles were not born under the Law symbolized by the First Ascending Passage, but were born away down on the plane of Adamic condemnation to death symbolized by the Descending Passage, and, therefore, far away from the Grand Gallery privileges of the high calling to sonship. Nevertheless, although Jesus came to his own people, the Jewish nation, being born under the Law, that he might redeem them that were under the Law that *they* might receive the adoption of sons (Gal. 4 : 4, 5), his ransom-sacrifice was all-sufficient to reach right down to those who were "aliens from the commonwealth of Israel," even as the Well, the Great Pyramid's symbol of the ransom-sacrifice, descends all the way down to the lower parts of the Descending Passage—Plate IX. Thus, those "who sometimes were far off" from Israel's covenants of promise, and enemies of God through wicked works, were "made nigh by the blood of Christ" (Eph. 2 : 12, 13); and during this Gospel Age they have passed, symbolically, from the Descending Passage up to the Grand Gallery by means of the Well, that is, they have passed through faith in the ransom-sacrifice of Christ from the plane of condemnation to the plane of justification, in order that they may have the glorious privilege, also by faith, of partaking in the high or heavenly calling of God in Christ Jesus, which the unbelieving Jews lost. It is not through any works of theirs that they have been justified and have peace with God, but the way having been opened by the death of Christ, they have accepted by faith this gracious provision which God has made for them, by which they may escape the condemnation which is upon the world—John 3 : 18.

183 But as with the Jewish nation, so also with the other nations, only the few, a "little flock" in all, have exercised saving faith. On their downward course the other nations have passed the Well, the ransom-sacrifice of Christ, without seeing it; or if they did, they have had no faith in it as a way to life. To the majority of the Jews it was a cause of stumbling, just as the upper mouth of the Well may be a cause of stumbling to one who emerges from the First Ascending Passage; and to the majority of the Gentiles, it appears to be foolishness, just as the lower end of the Well appears to be merely a side-track from the lower part of the Descending Passage—1 Cor. 1 : 23.—Plate X. They little know the drawing power of God, which he exerts on behalf of those who have faith in this way to life and immortality—John 6 : 44.

184 It is appropriate that the upper end of the Well should be so centrally situated, namely, at the junction of the First Ascending Passage, the Horizontal Passage, and the Grand Gallery, because it symbolizes the ransom-sacrifice of Christ which is the centre or hub of the great plan of salvation—Plate XVIII. Just as the Well is situated at the end of the First Ascending Passage and at the commencement of the Grand Gallery, so it was the death of Christ which closed the Law Dispensation and commenced the Gospel Dispensation; and just as the Well is also at the beginning of the Horizontal Passage leading to the Queen's Chamber, so the ransom-sacrifice of Christ was the beginning of the great scheme devised by God for the ultimate salvation of the world.

185 The great height of the roof, the steep slippery floor, and the help afforded during the ascent by the Ramps,—the stone benches which run the whole length of the Grand Gallery at the base of the side-walls,—symbolize well the upward progress of those who have faith sufficient to advance along the pathway of the just. Through their faith in the ransom-sacrifice of Christ, they are now at peace with God, and are

able to walk erect. But their path is not an easy one. Owing to the weakness of the flesh, they find it difficult and fatiguing to advance. Their rate of progress depends on the degree of their faith and zeal, because it is not by their own strength but by the strength of the Lord that they are enabled to conquer the difficulties of the way, and this strength they can have only as a result of faith. Again and again they find themselves prone to slip, but the grace of God, symbolized by the Ramps, enables them to make upward progress in righteousness in spite of the many difficulties, and the more progress they make, the nearer they come to God, just as the Grand Gallery leads one upward and nearer to the King's Chamber, symbolical of the Holy of Holies, heaven itself.

186 Of those visitors to the Great Pyramid who reach the Grand Gallery, the few who make the laborious ascent as far as the great Step at the top, and so come to a position where they can see the low entrance to the Ante-Chamber, find that their labour is not at an end. If they desire to make further progress they will require to surmount the Step, and then after a short pause on its level upper surface, during which they can look back along the way they have trod and then down at the low entrance to the Ante-Chamber, they will require to decide whether they will return, or else bow down submissively and creep through the low passage, only three and a half feet high, into the Ante-Chamber—Plate XX. The surmounting of the Step is specially difficult owing to its height of 36 inches, and to the fact that the feet are resting on the inclined and slippery floor of the Gallery; but by placing one foot on the Ramp, and then putting forth a vigorous effort, the difficulty can be overcome.

187 In this we have a picture of the condition of those who have advanced through faith to the end of this portion of their journey. Perseverance in following the path of faith-justification by the help of the grace of God has led them to the point where they can see the further step of consecration or sanctification, just as perseverance in climbing the Grand Gallery by the help of the Ramp leads the traveller to the point where he can see the low entrance into the Ante-Chamber. They have now to decide whether or not they will proceed further. The Step symbolizes the natural dislike of the *human* mind to entertain earnestly and sincerely the thought of self-denial and self-sacrifice, for "no man ever yet hated his own flesh"—Eph. 5 : 29. With the help of the grace of God, however, some are enabled by an effort to surmount this difficulty. When they do so, they find that more than half the battle of decision has been won. They are now, for a shorter or longer period, on the halting-place symbolized by the level upper surface of the Step, and can examine more closely the narrow way which lies open before them into the condition of sanctification, and thence to joint-heirship with Christ.

188 If they will look back and consider the wonderful love of God in sending his Son into the world to die for them while they were yet sinners, they will reason that if, when they were enemies, they were reconciled to God by the death of his Son, much more, being reconciled, they will be saved by his life; and not only so, but they will also rejoice in God through the Lord Jesus Christ—Rom. 5 : 8-11. Further, if they consider how much they have already been enabled to accomplish along the pathway of faith-justification, not in their own strength, but in the strength of the Lord, they will not hesitate long in coming to a decision. Doubts evidence lack of faith, and tend to obscure the judgment. The sooner we get rid of them, the more pleasing we shall be

to the Lord, for "without faith it is impossible to please him," and "he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he will receive anything of the Lord"—Heb. 11 : 6 ; Jas. 1 : 6, 7. Sooner or later, if they do not decide for the Lord, they will lose this grace of God which they have received (2 Cor. 6 : 1), and find themselves again in the Descending Passage condition of the world sharing in its condemnation; for just as the sole purpose of the Grand Gallery is to lead to the Ante-Chamber and King's Chamber, so the sole purpose of faith-justification in the Gospel Age is to lead us to the sanctified condition and joint-heirship with Christ symbolized by these two compartments of the Great Pyramid. As Jesus said: "If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it, but whosoever will lose his life for my sake the same shall save it"—Luke 9 : 23, 24. All those who fail to make use of their justification will share with the rest of the world in its opportunity for restitution, which though glorious, will be much inferior to the reward of the Church, the Body of Christ.

189 How important it is to realize that it is only the *meeke* whom the Lord will guide in judgment and will teach his way (Psa. 25 : 9), and who will, therefore, see that it is their reasonable service to bow down and enter the Ante-Chamber condition of sanctification. These will realize, furthermore, that it is not only their reasonable service to present their bodies a living sacrifice, but that a wonderful privilege is being offered to them to share first in the sufferings, and afterwards in the glory, of the Lord; for without sacrifice unto death, none need hope to attain the heavenly inheritance with Christ—Rev. 2 : 10 ; 2 Tim. 2 : 11, 12. When they see this their faith in God and their appreciation of his love for them will lead them to reciprocate, and they will deny themselves, and bowing down to his will, will "make a covenant with him by sacrifice"—Psa. 50 : 5. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." "Because *he* [Jesus] laid down his life for us, we ought to lay down our lives for the brethren"—1 John 4 : 10, 11 ; 3 : 16, R.V.

190 After the visitor to the Great Pyramid enters the Ante-Chamber and stands erect, he finds himself at first in a little compartment measuring 21 inches from front to back, by 42 inches from side to side—Plate XX. His further progress is barred by the "Granite Leaf," fifteen inches thick, which has its under surface in line with the roof of the entrance passage. The traveller will, therefore, require again to bow very low in order to pass under this block of granite before he can get the full freedom of the Ante-Chamber.

191 The stooping necessary to pass through the entrance passage, which is constructed entirely of limestone, represents the voluntary death of the human or earthly will, self-renunciation. But this alone is not sufficient. Some on giving up their own will accept the will of the Pope, for instance. To these the Pope's will becomes inflexible, and they consent to believe and do whatever he commands. This is not true consecration to God. Those who accept the high calling of God in Christ Jesus must not only deny themselves, but they must also bow to the will of the *Lord*. As granite in the Great Pyramid represents things Divine, so the Granite Leaf represents the Divine Will, to which those who would enter the School of Christ must bow submis-

sively. Before they do this, although they are standing under a granite roof (Plate XX) representing Divine protection, they are, nevertheless, still standing on limestone. This symbolizes the fact that they are still regarded by God as human beings, not yet begotten to the spirit nature. But as soon as they come to the decision to bow down to the will of God symbolized by the Granite Leaf, thus evidencing their willingness to "lose their lives" for Christ's sake, Christ imputes to them a sufficiency of his merit to render their sacrifice holy and acceptable to God. Their justification then becomes complete; and their sacrifice being now a *living* one, because entirely free from the Adamic condemnation, it is at once accepted by the Lord. As the Apostle stated, "there is, therefore, *now* no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit"—Rom. 8 : 1.

192 It is important to notice that when Paul besought the Romans to present their bodies a living sacrifice, and pointed out to them that it was their reasonable service to do so (Rom. 12: 1), he did not address those who were enemies of God through evil works, but those who had turned to have faith in God, and were, therefore, his "brethren" of the household of faith. Until a man is justified, he cannot present his body a living sacrifice, holy and acceptable to God. Not having been freed from condemnation his death would not be sacrificial nor holy, but would be forfeited at the hands of justice; nor would his body be his own to present. The death of such avails nothing, for "God hath no pleasure in the death of the wicked"; but the sacrificial death of those declared "blessed and holy" because of their faith in Jesus avails much, for "precious in the sight of the Lord is the death of his saints"—Ezek. 33 : 11 ; Psa. 116 : 15.

193 The visitor to the Ante-Chamber who bows down under the Granite Leaf, steps for the first time on to granite (Plate XX); symbolizing that those who submit themselves to the will of God, have now risen from the plane of human justification to the plane of spirit-begetting. Henceforth God reckons them dead as human beings (Col. 3 : 3),—not dead in Adam, but dead in Christ,—and alive as spirit beings. They are "accepted in the Beloved" as members of his body. They are immersed into Christ, because they are immersed into his death (Eph. 1 : 6 ; Rom. 6 : 3); and becoming partakers of his sufferings and death they will ultimately, if found faithful, become partakers of his glorious resurrection, the first or chief resurrection—Phil. 3 : 10, 11 ; Rev. 20 : 6. The first stone of this granite floor is a quarter of an inch higher than the limestone; and if a vertical line be drawn downward from its first or north edge, it will be found to pass beyond (south of) the Queen's Chamber which symbolizes the perfect human condition.

194 Once an entrance has been gained into the Ante-Chamber proper, it is found that the level of its floor falls immediately to the level of the limestone step outside, showing that although those who are spirit-begotten have now the spiritual mind, the mind of Christ (1 Cor. 2 : 16), they have as yet undergone no change of nature as regards their bodies. They have received the holy spirit of promise as an *earnest* or *pledge* of their future spiritual inheritance (Eph. 1 : 13, 14), the Divine nature, but their bodies are still human. Nevertheless, as they are standing on granite, this shows that they are *reckoned by God* as partakers of the Divine nature, because they have presented their bodies a living sacrifice, and are striving to fulfil their vow of consecration. Above them is the granite roof, signifying that they are, even more than before, under

Divine protection. "He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty"—Psa. 91 : 1.

195 Before they can enter the "Sanctuary" or King's Chamber, which is a figure or type of heaven itself (Heb. 9 : 24), they must bow down once more and pass through another low entrance-passage—Plate XX. The stooping necessary to do this symbolizes death, for those who will become joint-heirs with Jesus Christ must rise from the plane of spirit-begetting to the plane of spirit-birth, that is, they must be changed to the spiritual condition in the actual as distinguished from the reckoned sense before they can enter the heavenly glory, for "flesh and blood cannot inherit the Kingdom of God"—1 Cor. 15 : 50. That the plane of spirit-birth is higher than the plane of spirit-begetting is indicated in the Great Pyramid by the fact that the granite floor of the King's Chamber is on a higher level than the upper surface of the first granite stone in the floor of the Ante-Chamber.

196 The emergence from the low entrance-passage into the King's Chamber symbolizes the resurrection of those who have been faithful followers of Christ. This is the first or chief resurrection concerning which John the Revelator states: "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years"—Rev. 20 : 6. Paul, speaking of the same class, said: "The dead in Christ shall rise first" (1 Thess. 4 : 16), and again, "It is a faithful saying: For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him"—2 Tim. 2 : 11, 12.

197 This gracious offer of joint-heirship with Jesus is free to those who have ears to hear the glad tidings before the time when the door of opportunity will close, and all who accept and are faithful unto death will receive the crown of life, and will find that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed in them, for they will be raised in the likeness of Christ's glorious spiritual body and will reign with him—Rev. 2 : 10; Rom. 8 : 18; Phil. 3 : 21; 1 John 3 : 2.

198 It is thus evident that the Grand Gallery symbolizes the plane of faith-justification; the first granite stone in the Ante-Chamber the plane of spirit-begetting; and the granite floor of the King's Chamber (or Sanctuary) the plane of spirit-birth, the Divine nature.

RÉSUMÉ OF PROOFS.

I. The WELL symbolizes the *ransom-sacrifice* of Christ by the following features:—

- 1 Its resemblance to an Eastern shaft-tomb, symbolizing the death of Christ.
- 2 The appearance as if an explosion had taken place at its mouth, symbolizing the resurrection of Christ.
- 3 The situation of its upper end at the level of the Queen's Chamber floor, symbolizing the fact that Jesus was a perfect man when he "poured out his soul unto death," and "gave himself a ransom for all"—Isa. 53 : 12; 1 Tim. 2 : 4-6.
- 4 The situation of its upper end at the termination of the First Ascending Passage, symbolizing the fact that Christ by his death

and resurrection brought the Law Dispensation to a close.

- 5 The situation of its upper end at the commencement of the Horizontal Passage to the Queen's Chamber, symbolizing the fact that God had foreordained the ransom-sacrifice of Christ "from the foundation of the world"—Rev. 13 : 8.
- 6 The situation of its upper end at the commencement of the Grand Gallery, symbolizing (a) the fact that Christ, by his death and resurrection, began the Gospel Dispensation ; and (b) the fact that both Jew and Gentile require to have faith in the death and resurrection of Jesus, and to accept him as the Christ (Messiah), before they can enter the High or Heavenly Calling symbolized by the Grand Gallery.
- 7 Its position at the junction of the First Ascending Passage, the Horizontal Passage, and the Grand Gallery, symbolizing that the ransom-sacrifice of Christ is the *centre* or *hub* of the plan of salvation—Plate XVIII.
- 8 The fact that the opening into it at the upper end may be a cause of stumbling to one who emerges from the First Ascending

Passage, symbolizing that faith in the ransom-sacrifice of Christ as a way to life, was a cause of stumbling to the Jew—1 Cor. 1 : 23 ; Rom. 9 : 31-33.

- 9 The fact that it communicates below with the Descending Passage symbolical of the Adamic condemnation to death, symbolizing that any who are suffering under the Adamic condemnation may pass by faith in the ransom-sacrifice of Christ Jesus from the plane of condemnation to the plane of justification or reckoned human perfection.
- 10 The fact that it is the *only open* way to the Queen's and King's Chambers, signifying that the *only* way to life and immortality symbolized by these two compartments is by the ransom-sacrifice of Christ.
- 11 The fact that the small passage from the Descending Passage to the lower extremity of the Well-shaft appears as a small side-track (Plate X), symbolizing that faith in the ransom-sacrifice of Christ as a way to life appears to be foolishness to the Gentiles—1 Cor. 1 : 23.

II. The GRAND GALLERY symbolizes the condition of the *Justified of the Gospel Age* by the following features :—

- 1 Its construction of limestone throughout, which in the interior of the Great Pyramid symbolizes the human nature.
- 2 The fact that those who enter it from the First Ascending Passage must pass the upper end of the Well, and all others who enter it from the Descending Passage can do so only through the Well, symbolizing that justification of both Jew and Gentile, with a view to the High Calling, can only be by faith in the death and resurrection of Christ.
- 3 Its situation above the summit of the Well, and below the plane of the King's Chamber, symbolizing that those who are justified in the Gospel Age are reckoned as perfect human beings, not immortal beings.
- 4 Its termination in the Ante-Chamber, symbolizing that the sole purpose of faith-justification in the Gospel Age is to enable justified human beings to enter the School of Christ by consecration.
- 5 Its great height enabling the traveller to

walk easily erect, symbolizing that the burden of sin has fallen from the shoulders of the Justified.

- 6 The difficulties of its upward slope and its slippery floor, symbolizing the troubles of the Justified which are permitted by God to test and develop their faith.
- 7 The Ramps as an aid to the ascent, symbolizing the grace of God which enables the Justified to make upward progress.
- 8 The upward progress toward the King's Chamber, symbolizing that those who persevere approach nearer the presence of God.
- 9 The great Step at the upper end of the Grand Gallery, symbolizing the great test to which the path of faith-justification must ultimately conduct all the Justified who make upward progress. As it is only when one reaches the Step that a proper view is obtained of the low entrance into the Ante-Chamber, so it is only after considerable progress has been made along

the pathway of faith-justification that one is able to clearly see consecration or sanctification. And as one can surmount the Step by taking advantage of the aid afforded by the Ramp, after which he has a short breathing-space during which he can more minutely examine the low doorway before

entering, so, by the assistance of the grace of God, the Justified can overcome the natural (human) dislike of entertaining the thought of self-denial and voluntary sacrifice ; after which follows a period of rest for the purpose of counting the cost.

III. The ANTE-CHAMBER symbolizes the "*Holy*" of the Tabernacle, the *School of Christ*, the condition of the Sanctified during their development as spirit-begotten sons of God, by the following features:—

- 1 The very low entrance-passage (42 inches), symbolizing, like the first veil of the Tabernacle, the death of the human will.
- 2 The small twenty-one inch space in front of the Granite Leaf, symbolizing the condition of one who has denied himself, but has not yet submitted himself to the will of God.
- 3 The fact that at this stage he is still standing on limestone on the same level as the upper surface of the Step, with limestone walls behind and on either side of him, symbolizing the fact that, though he has denied himself, he is not yet spirit-begotten, but is still a justified human being.
- 4 The fact that the roof over his head is composed of granite, signifying that at this stage, though he has not yet bowed down to the will of God, he has advanced to the point of doing so, and is, therefore, under special Divine protection.
- 5 The necessity of bowing very low under the Granite Leaf before entrance is gained into the Ante-Chamber proper, symbolizing full submission to the Divine Will, before entrance is gained into the consecrated or sanctified condition.
- 6 The necessity of placing the feet upon granite before one can pass from under the Granite Leaf into the Ante-Chamber proper, symbolizing the fact that, when a justified human being fully submits to the Divine Will and passes into the sanctified condition, he is of necessity begotten of the spirit.
- 7 The fact that the first granite stone of the floor is beyond (south of) the Queen's Chamber, signifying that those who are sanctified in this Gospel Age, are no longer human, but spiritual—"Ye are not in the flesh but in the spirit, if so be that the Spirit of God dwell in you"—Rom. 8 : 9.
- 8 The fact that the first granite stone of the floor is raised above the level of the limestone floor which lies to the north of it, symbolizing that the plane of spirit-begetting is higher than the plane of human perfection or justification. See the Chart of the Ages—Plate VI.
- 9 The fact that the remainder of the floor of the Ante-Chamber, beyond the first granite stone, falls immediately to the level of the limestone Step outside, signifying that the Sanctified during the Gospel Age have undergone no change of nature as regards their bodies, but only as regards their minds or wills.
- 10 The fact that the floor of this inner section of the Ante-Chamber is composed entirely of granite, signifying that the Sanctified are nevertheless reckoned by God as no longer fleshly, but spiritual, provided that henceforth they "walk not after the flesh, but after the Spirit."
- 11 The peculiar markings on the granite walls, signifying that the Sanctified are now in the "School of Christ."
- 12 The granite roof, signifying that they are still, and now much more than before, under Divine protection, dwelling in the secret place of the Most High, under the shadow of the Almighty—Psa. 91 : 1.
- 13 The low entrance into the King's Chamber, representing the Sanctified laying aside the human nature in death, in order that they may enter the heavenly inheritance as a *new creation* of the Divine nature, for "flesh and blood cannot inherit the Kingdom of God." "This mortal must put on immortality"—1 Cor. 15 : 50, 54. They must be faithful unto death, conformable unto *Christ's* death, before they can get the crown of life, immortality—Rev. 2 : 10; Phil. 3 : 10, 11.

IV. The KING'S CHAMBER symbolizes the "*Most Holy*" of the Tabernacle, the *heavenly inheritance*, the condition of the Sanctified after they are "born from the dead" as spirit beings of the Divine nature, by the following features :—

- | | |
|--|--|
| <p>1 Its construction, entirely of granite, symbolizing the Divine nature.</p> <p>2 Its low entrance from the Ante-Chamber, signifying that it is gained only by consecration unto death.</p> <p>3 The fact that its floor is still higher than the level of the first granite stone in the Ante-Chamber, symbolizing that the plane of the Divine Glory is high above the plane</p> | <p>of spirit-begetting. See the Chart of the Ages—Plate VI.</p> <p>4 The fact that it is the ultimate goal of the Grand Gallery and Ante-Chamber, signifying that it is the end of the way.</p> <p>5 The other proofs given at the end of Section (A), showing that it symbolizes immortality.</p> |
|--|--|

(F) THE GRAND GALLERY.

IN the last section we saw that the Grand Gallery, in its relation to the Ante-Chamber as the School of Christ, symbolizes the condition of the justified who are called or invited to present their bodies a living sacrifice, holy, acceptable unto God—Rom. 12 : 1. Those who do so are urged to forget those things which are behind, and reaching forth unto those things that are before, press toward the mark for the prize of the *High Calling* of God in Christ Jesus—Phil. 3 : 13, 14. In the present section, the Grand Gallery will be considered as symbolizing the High or Heavenly Calling in itself—Heb. 3 : 1. The two modes of access, the one for the Jew, the other for the Gentile, to the privilege of the High Calling, have already been considered—Pars. 179–182.

200 This High Calling began, so far as Jesus was concerned, at his birth, because he was born into this world for the purpose of accepting the call to sacrifice when the due time should come, which was at his baptism; but it was not until his death and resurrection that the "new and living way" was opened up to the world of mankind, first to the Jews and afterwards to the Gentiles. Good men, like John the Baptist (than whom there was no greater), who died prior to the time when Jesus Christ rose from the dead and appeared in the presence of God for us, his followers (Heb. 9 : 24), had no part in this High Calling to be joint-sacrificers and ultimately joint-heirs with the Master—Matt. 11 : 11. The first of the Jews to accept this call and to receive the Holy Spirit in token of their acceptance by God, were the 120 disciples when they were assembled in the upper room at Pentecost, the exact date foreshadowed by the Law—Lev. 23 : 4–17; Acts 1 : 13, 14; 2 : 1–18. The first Gentile to accept, and be accepted, was Cornelius—Acts 10.

201 The lofty height of the Grand Gallery very well represents the perfect liberty and high aspirations of the followers of Christ. Those who go up this way do not require to walk with their heads bowed as they did when coming up the First Ascending Passage, representative of the Jews bowed down and condemned by the exacting requirements of the Law, or when going down the Descending Passage, representative of the remainder of the human race bowed down under the Adamic condemnation to death. Those who are privileged to go up the Grand Gallery, can do so with their

heads erect: for "Christ is the end of the law for righteousness to every one that believeth," and "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit"—Rom. 8 : 1.

202 The Jews who struggled up the First Ascending Passage, and the world who labour down the Descending Passage are weary and faint because of their galling yoke and heavy burden; "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint"—Isa. 40 : 31. The reason is that they have hearkened to the Lord's words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls; for my yoke is easy, and my burden is light"—Matt. 11 : 28-30.

203 Nevertheless, although this way is lofty, it is a narrow way, for "narrow is the way which leadeth unto life"—Matt. 7 : 14. It is rather less than seven feet wide above the Ramps, and the walking part between the Ramps is even less than this. It is only three and a half feet wide—*just room for two to walk abreast, "My Lord and I."* However anxious the Lord's brethren may be for some dear one to share this pathway with them, while they may assist him to see his privilege, none of them can lead him up. They must urge him to take Jesus' hand; and all who respond will find Jesus able to save to the uttermost. They will hear Jehovah's tender words: "Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness"—Isa. 41 : 10.

204 The way is dark; "but unto the upright there ariseth light in the darkness." Those who walk this way have a "lamp," the Word of God, by the light of which they are enabled to see the pathway, and this lamp is shining more and more brightly—Psa. 112 : 4; 119 : 105; Prov. 4 : 18. The way is also slippery; but the wayfarers have the Lord as their yoke-fellow; if they should slip, he will help them. Moreover, they have the Ramps beside them all the way, representing the grace of God, his "great and precious promises" to support them when they are weary, to cling to when they slip. "When I said, 'My foot slippeth,' thy mercy, O Lord, held me up"—Psa. 93 : 18. Should anyone *wilfully* begin to retrace his steps, he will find that the way of the backslider is hard, just as in the Great Pyramid the descent of the Grand Gallery is even harder than the ascent. Persistence in this downward course must eventuate in the Second Death—Heb. 6 : 4-6; 10 : 29; 2 Pet. 2 : 20-22.

205 The Step at the head of the Grand Gallery represents the last great trial to be overcome in each individual Christian's course; but just as visitors to the Pyramid can surmount this Step and gain entrance to the King's Chamber by taking advantage of the help afforded them by their guide and by the Ramps, so all who are true Christians will prove overcomers if their strength is not in themselves, but in the Lord, and if they rely on the grace of God, "the exceeding great and precious promises: that by these they might be partakers of the *Divine nature*"—2 Pet. 1 : 4.

206 When we examine the two side-walls of the Grand Gallery, we see that they are each composed of eight courses of masonry above the Ramps, and that each course projects about three inches beyond the one below it—Plate XIII. There are thus seven

overlappings, and the width of the passage becomes gradually less between each pair of opposite courses till the roof is reached; here the width is identical with the floor-space between the Ramps. Is there any symbolic significance in these seven overlappings? Wordsworth E. Jones, of London, in a lecture which he delivered on the Great Pyramid, suggested that they might represent the various stages in the upward growth in Christian character as detailed in 2 Pet. 1 : 5-7: "And besides this, giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

207 From this point of view, the floor of the Grand Gallery may be taken as representing the foundation of our faith. The Apostle assures us that "other foundation can no man lay than that is laid, which is Jesus Christ"—1 Cor. 3 : 11. Jesus himself said: "I am the way"—John 14 : 6. It is on him that the "exceeding great and precious promises" are based, just as it is on the floor of the Grand Gallery that the Ramps are based. The lowest course of each side wall, representing the faith of the Christian, rests on the floor through the medium of the Ramp, and similarly, the faith of the Christian rests on the foundation of Jesus Christ through the medium of the Lord's great and precious promises.

208 But the Christian may have all faith so that he could move mountains, and yet, if he did not add to it the various graces of the spirit, the greatest and highest of which is love, his faith would profit him nothing. We must superadd to our faith the various overlappings of 1, virtue,—fortitude, the courage of our convictions; 2, knowledge; 3, temperance,—self-control; 4, patience; 5, godliness,—reverence for God with desire to do his commands, duty love; 6, brotherly kindness,—love for all who are brethren in Christ Jesus; 7, love in its all-comprehensive sense,—love for God, for the brethren, for mankind in general, for enemies. These are all built upon, and are additions to each other in the order named, and all are necessary, if we would be joint-heirs with our Lord and Saviour Jesus Christ. "If these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ"—2 Pet. 1 : 5-11.

209 The fact that the space between the side walls is narrower and narrower at each overlapping, till the roof is reached where the width is the same as that between the Ramps, would seem to indicate that the various additions to the upward growth in grace enumerated by the Apostle Peter, present more and more difficulty to the individual Christian who is faithful to his covenant of sacrifice. The way becomes narrower and narrower, till at length it becomes as narrow as the way the Master trod. This will be reached only when we develop love in its all-comprehensive sense, in addition to and inclusive of the other graces of the spirit. It is only those who cultivate this love, the sum of all the graces, who will be raised to joint-heirship with Christ, inasmuch as these alone will have proved their fitness to be associated with Christ in judging and blessing the world in righteousness—1 Cor. 13 : 1-13; 6 : 2; Rev. 3 : 21; Psa. 96 : 9-13.

RÉSUMÉ OF PROOFS.

I. The GRAND GALLERY symbolizes *the Gospel Age as regards both faith-justification and sanctification*, by the following features:—

- 1 Just as the upper extremity of the First Ascending Passage is also the starting-point of the Grand Gallery, so the death of Christ, which closed the Law Dispensation (Col. 2 : 14), formed the starting-point of the Gospel Dispensation. Thus the Grand Gallery forms a continuation of the First Ascending Passage in the same way that the Gospel Dispensation is a continuation of the Law Dispensation, more especially as in both cases the one leads to an appreciation of the other, for the Law was a schoolmaster to bring the Jews to Christ—Gal. 3 : 24.
- 2 Its length coincides with the duration of the Gospel Age from the death of Christ in April 33 A.D., till Autumn of the year 1914 A.D., when the lease of power to the Gentile nations, the "Times of the Gentiles," will terminate, and Christ will take to himself his mighty power and begin his reign of righteousness. (This time-feature will be shown in Volume II of *Great Pyramid Passages*.)

II. The GRAND GALLERY symbolizes the condition of the *Sanctified of the Gospel Age*, by the following features:—

- 1 The upper end of the Well, signifying the death and resurrection of Christ, is situated at its commencement, so teaching that it is only through Christ that we can become sanctified. Justification must precede sanctification.
- 2 Its vertical height is seven times the transverse height of both the First Ascending Passage and the Descending Passage, and suggests the perfect liberty and high aspirations of the true Christian. The Lord "brought me forth also into a large place ; he delivered me, because he delighted in me. The Lord rewarded me according to my righteousness"—Psa. 18 : 19, 20.
- 3 The space between the Ramps is only three and a half feet wide, just room for two to walk abreast,—My Lord and I. It reminds us also of Jesus' words : "Narrow is the way which leadeth unto life."
- 4 Its upward inclination and its termination at the granite chambers, suggest the thought that the way is difficult but leads upward to holiness and immortality, the Divine nature. Before inheriting the heavenly Kingdom, however, the Christian must, like his Master, humble himself unto death, just as in the Great Pyramid, the traveller before entering the King's chamber must bow down very low and creep through the small entrance-passages.
- 5 Though its inclination is the same as that of the First Ascending Passage, the ascent is easier because of the support afforded by the Ramps on either side. This represents the fact that when the follower of Christ makes a slip, or when he should feel faint of heart, he can at once lay hold of the "exceeding great and precious promises" of God, by the aid of which he may become a partaker of the Divine nature.
- 6 Its seven overlappings suggest the upward growth of christian character as detailed in the second Epistle of Peter—1 : 5-7.
- 7 The Step at its upper end close to the low and narrow passage into the King's Chamber, represents (a) the last great trial to be encountered by the individual Christian prior to humbling himself unto death, the narrow gateway to the heavenly inheritance ; and also, (b) as we shall see in Volume II of *Great Pyramid Passages*, the last great trial upon the true Church, which is the body of Christ (Eph. 1 : 22, 23), prior to the death and resurrection of the "feet" members.

LETTERS
FROM
EGYPT AND PALESTINE

(MAY to JULY, 1909).



Revised, Enlarged, and Re-written.

INTRODUCTORY NOTE.

ALTHOUGH primarily addressed to our three dear sisters, Annie, Minna and Eva (who are also, we rejoice to say, our sisters in the Lord), these letters in their present revised form are addressed to our brethren in the Lord generally.

211 As hinted at in Chapter I, it was in Spring of the year 1906 that we began a systematic study of the symbolical and time features of the Great Pyramid of Gizeh in Egypt, using as our text-book the third volume of *Scripture Studies* by C. T. Russell. Although this volume had previously been read by us, a closer application during the preceding two years to the Scriptural philosophy of God's glorious plan of the Ages, and to the prophetic times and seasons as presented in the first two volumes of the series of *Scripture Studies*, had now prepared us to understand and appreciate to a greater degree C. T. Russell's exposition of the corroborative testimony given by the Great Pyramid.

212 Being convinced that further careful and reverential investigation, based upon the knowledge thus gained, would reveal yet other important features still stored up in the dark recesses of this wonderful structure, we procured Professor C. Piazzzi Smyth's three large volumes entitled *Life and Work at the Great Pyramid*, and his *Our Inheritance in the Great Pyramid*. With the additional data thus gathered we were enabled by the Lord's grace to discover many more beautiful faith-inspiring corroborations. In a series of lectures delivered in Great Britain and America during the summer of 1906, these further corroborations were made known generally; and at that time a small edition of a brochure containing a brief synopsis of the various findings was published.

213 This edition was soon exhausted, and as interest in the subject was sustained we decided to write out our findings in fuller detail, including a number of others since discovered. Subsequently, we were so fortunate as to procure, among other books on the Pyramid, the rare work of Col. Howard Vyse, *Operations at the Pyramids of Gizeh*, in three large volumes, and also, the equally rare volume of Professor Flinders Petrie, *Pyramids and Temples of Gizeh* (the identical volume presented by Professor Petrie to Professor C. Piazzzi Smyth, and containing Professor Smyth's marginal notes). These works enabled us to become well acquainted with the interior construction of the Pyramid, excepting the lower rock-cut parts (the Descending Passage, the Small Horizontal Passage leading to the Subterranean Chamber, the Subterranean Chamber, the Well-shaft, and the Grotto), of which parts none of these books pretends to be accurate, nor describes so fully as our present study requires.

214 It was therefore thought that a personal visit to the Great Pyramid was necessary, in order to arrive at proper conclusions in our time-calculations, and to ascertain the true teachings of certain parts of the Pyramid. Accordingly, after careful consideration of ways and means, and after communicating with various friends who were in favourable positions to furnish useful information, among whom were Professor Alex. Ferguson of Cairo, and Charles W. Cotton of London, we made our arrangements, and booked our passage by the P. Henderson line of steamers. In order to make necessary preliminary arrangements, and complete certain parts of the work, preparatory to the more important work of measuring, one of the joint-authors (Morton Edgar) left for Egypt on the 13th of May, 1909, a fortnight before the other (Professor John Edgar, who was accompanied by his younger son, Stanley). A fortnight after the latter's departure, his wife and elder son Jack came out to join us. All five of us returned together, arriving home at the end of July.

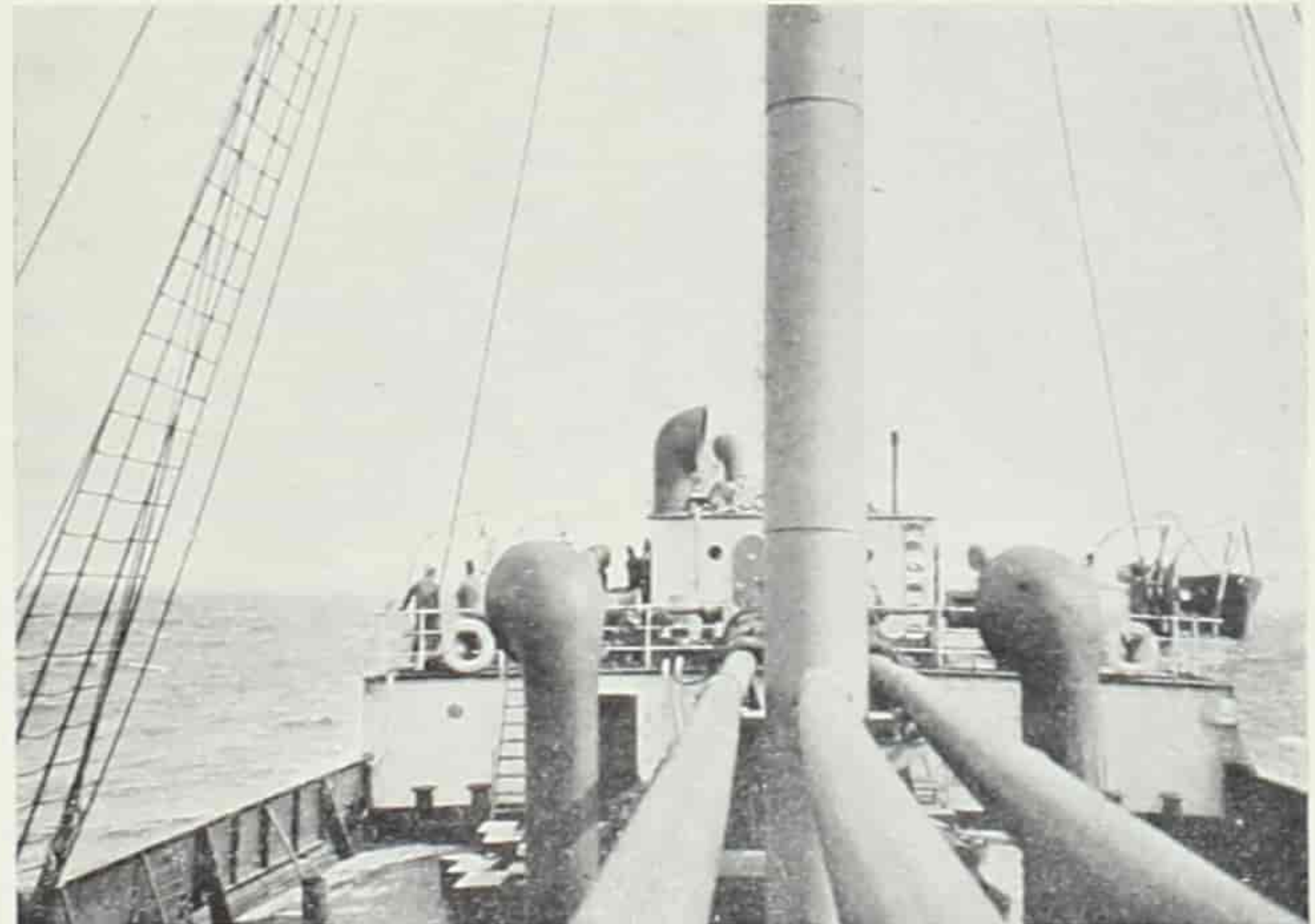
215 The letters cover only the period between our several arrivals in Egypt, and our departure for home. We were most hospitably entertained by the Burns family during our short stay in Liverpool while waiting for the departure of our several boats; and on our return to Glasgow, five hundred of our brethren in the Lord congregated in a large hall to extend to us a warm welcome home.

LETTER I.

*Hotel Bristol, Cairo,
Thursday, 27th May, 1909.*

DEAR BRETHREN,—Yesterday morning I arrived safely at Port Said after a calm and uneventful voyage. Some time was spent in getting moored, and during the manœuvres small craft of various descriptions drew around. Most of them belonged to vendors of wares, who crowded eagerly on board whenever the port doctor had passed the ship.

I had heard great stories about these vendors, and wondered what kind of reception we should have, but they were quiet, and not very persistent. One of the boats was Cook's; as soon as their man came aboard, I told him I wanted his services to take my baggage ashore and see it through the customs. As I have a large supply of special photographic films with me, besides other things on which duty might be charged, I was afraid the custom house officials would demand a large sum of money; but I explained that I was



On board the S.S. "Martaban," en route for Egypt.

merely a tourist, and would be using all the materials I had brought with me. They let me off easily, charging duty on only half the value of the films.

217 On leaving the customs, I went direct to the Sailors' Rest, recommended to me by Brother Cotton of London, and had a pleasant talk with the manager, Mr. Locke, about the Divine Plan of the Ages. I gave him a handful of tracts for distribution among the sailors, and a copy of the brochure *Where are the Dead?* After accepting a kind offer of a cup of tea, I went off to the station. The train left at 1 p.m., and arrived in Cairo about 5 o'clock.

218 The journey to Cairo was very interesting and instructive. For the first two hours the train travelled through the sandy desert alongside the Suez Canal, but at Ismailia the track left the canal and traversed cultivated land. Every now and again we passed villages built of dried mud. Such of the houses as were in ruins seemed to

PLATE XXII.

crumble away very easily. We passed a brickfield quite close to the railway, and I noticed that the bricks were sun-dried. Here and there were men and boys irrigating the fields by raising water from the canals through tubes apparently about six or seven feet long, by about eighteen inches in diameter. I understand that inside these tubes there is a worm arrangement, the rotation of which causes the water to rise in the tube and flow into ditches at the sides of the fields. I also saw water-wheels used for the same purpose, but worked by oxen or camels.

219 It was not long before the scenery around caused me to realize that I was indeed in a foreign land. A blazing sun shone down from an almost cloudless sky. Palm trees, tall and short, stood in little clusters. Heavily-laden camels attended by dusky natives walked along in single file with great swinging steps, and with their heads poised on their long arched necks. Donkeys, with and without riders, were everywhere. The harvest is in full swing at present. In those fields in which the wheat had been reaped, a portion of ground with a hard surface had been prepared as a threshing-floor, and yokes of oxen were being driven round and round dragging a threshing machine,



An Eastern threshing-floor.

a sledge-like contrivance on which the driver was seated. From time to time the straw was drawn to the outside of the circle, and the grain was heaped up in the centre. Here and there I saw the harvesters throwing the grain into the air so that the wind might blow the chaff away. The whole scene reminded me vividly of what I have so often read in the Bible and in travellers' books.

220 In the evening I called on Professor Alex. Ferguson, John's friend. He and his wife are very kind. He told me that on receipt of John's letter he had arranged with M. Maspero, the Director-general of Antiquities in Egypt, to grant us a permit to work at the Great Pyramid of Gizeh, and that consequently I should have no difficulty in this respect. This morning Professor Ferguson accompanied me to the Museum, and introduced me to M. Maspero. I found him very pleasant, and he kindly answered some questions I put to him in connection with our work at the Pyramid, and gave me some useful advice as to how to proceed. He also gave orders that I should be given a letter in Arabic to hand to the "Reis" (chief or overseer) of the excavation works in Egypt, informing him that I want workers to clear out the Descending Passage of the Great Pyramid. Professor Ferguson thinks that I am sure to have difficulties sooner or later with the

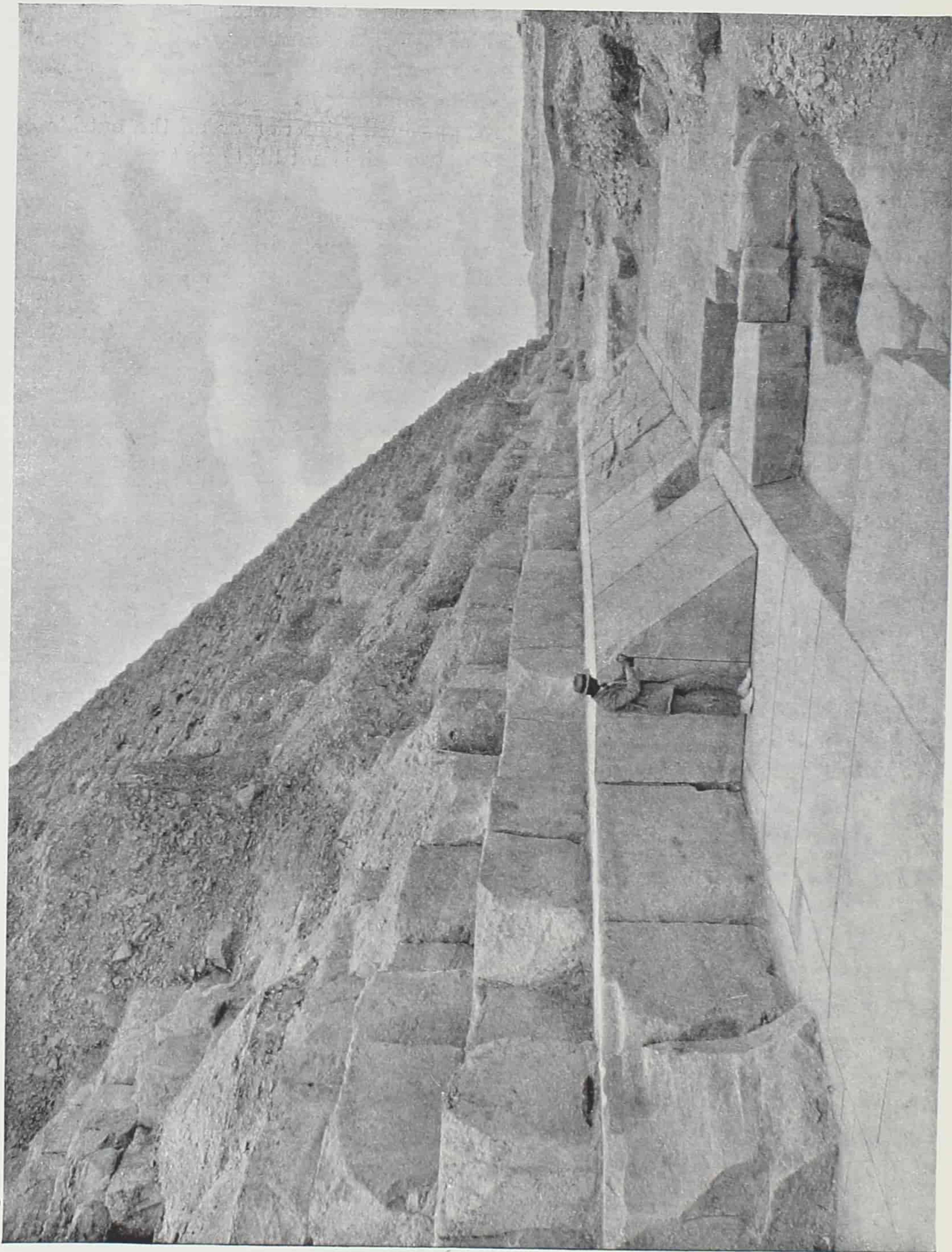
Arabs, and he has kindly volunteered to accompany me to the Pyramid to-morrow morning to give me a start. I suppose I shall require to take things as they come. My trust is in the Lord, and I know that all things work together for good to those who love him. I shall probably employ three or four men, with three or four boys under each to carry out the rubbish. It sounds quite simple, and I hope it will work out all right. I have full permission to take photographs in the interior or on the outside of the Pyramid. The season is now about closed, and it is not likely that many visitors will come into the interior to interrupt the work.

Friday morning, 28th May. I have not now much more to add to this letter. I shall soon be starting off on my first visit to the Pyramids, after which, no doubt, I shall have plenty to tell you. I might mention, however, that during my voyage on the "Martaban," I gave the officers and passengers a "Chart Talk." The chief steward hung up the Chart of the Ages for me in the dining saloon—Plate VI. I had a "full house," and was a little nervous, but I managed to tell them something of God's great Plan of the Ages as we understand it; and afterwards I gave all of them copies of the brochure *Where are the Dead?* which I know to have been in the Lord's hands a means of blessing to many, leading to a still further inquiry into the precious truths as set forth in the *Scripture Studies*.

With much love to all, Your loving brother,

MORTON EDGAR.





The historical CASING-STONES in the middle of the north base of the Great Pyramid of Gizeh (looking west); first discovered by Col. Howard Vyse in May, 1837 A.D., and again brought to light by L. Dow Covington in May, 1909.

LETTER II.

*Arab Village, near the Pyramids of Gizeh.
Friday, 4th June, 1909.*

DEAR BRETHREN,—At present I am sitting in a house in the Arab village close to the Great Pyramid—Plate II.

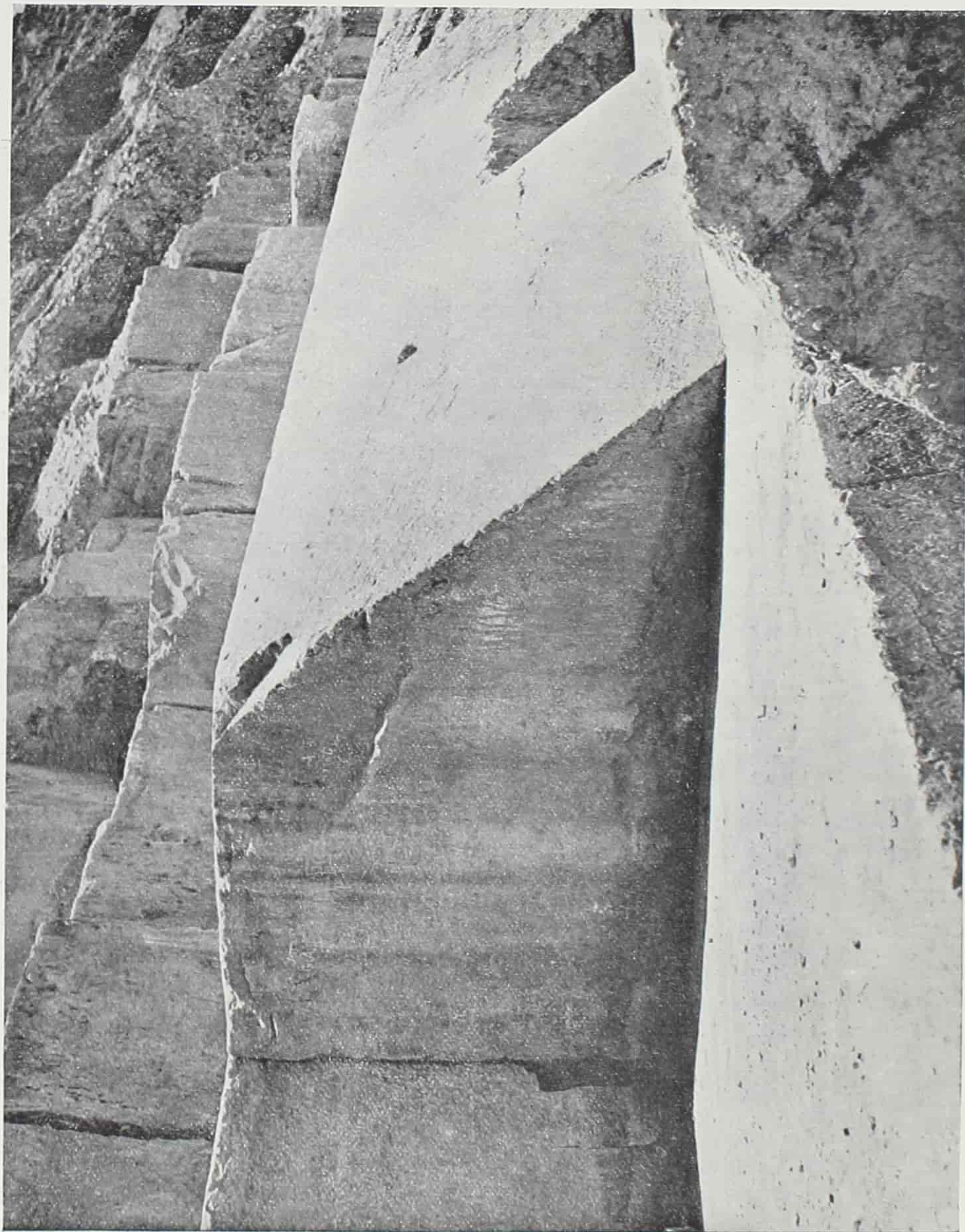
222 I have now been in Egypt for a week, and have been very busy. Soon after my arrival I learned that Professor C. Piazzzi Smyth's Arab assistant, Ali Gabri, or, as Professor Smyth misspelt his name, Alee Dobree, died four years ago (December, 1904. Professor Smyth died on 21st February, 1900). I found, however, that his son, Hadji Ali Gabri, was following in his father's steps, so I engaged his services, and have found him very helpful to me in my photographic work.

223 Mr. L. Dow Covington, an American, has been working at the Great Pyramid for the past eight years, off and on. When I came here a week ago, he was just completing some excavating work at the foot of the north side of the Great Pyramid, and you can appreciate my pleasant surprise when I beheld not only the three historical casing-stones discovered many years ago by Col. Howard Vyse, and now again brought to the light of day, but sixteen others, all of them in one continuous row—Plate XXIII. These stones demonstrate the fact that the Great Pyramid was formerly covered or cased with beautiful smooth casing-stones, a fact which formerly some had been inclined to doubt.

224 It was in May of the year 1837 that Col. Howard Vyse sunk a shaft down through the fifty feet of rubbish immediately in front of the Entrance, and discovered the three casing-stones at the eastern extremity of the row—Plate VII. He was greatly impressed with their size, and considered that the workmanship displayed in them was unrivalled. When they were first uncovered, they were perfect; but during the short time they remained exposed while he was at the Pyramids, they were, to his regret, much defaced by vandalism. He therefore felt it his duty to protect them by covering them again with a large quantity of rubbish; but he wrote: "I am sorry to add, that my precautions were unsuccessful, and that the blocks have been again uncovered and much injured." (See Plate V.)

225 Happily, however, the Colonel's informant was wrong; for Professor Flinders Petrie wrote that in the year 1881, just when he required them for the purpose of measuring, etc., the three stones were again uncovered by a contractor who was using the rubbish for mending the road to the Pyramids, and he found them in the condition in which they were when covered in 1837. From then till now, these three stones have remained exposed. Mr. Covington informs me that he uncovered the fourth one in the year 1902, and that the whole four stones were illustrated by Professor Breasted of

PLATE XXIV.



A near view (looking west) of the largest of the three historical CASING-STONES discovered by Col. Howard Vyse at the north base of the Great Pyramid of Gizeh.

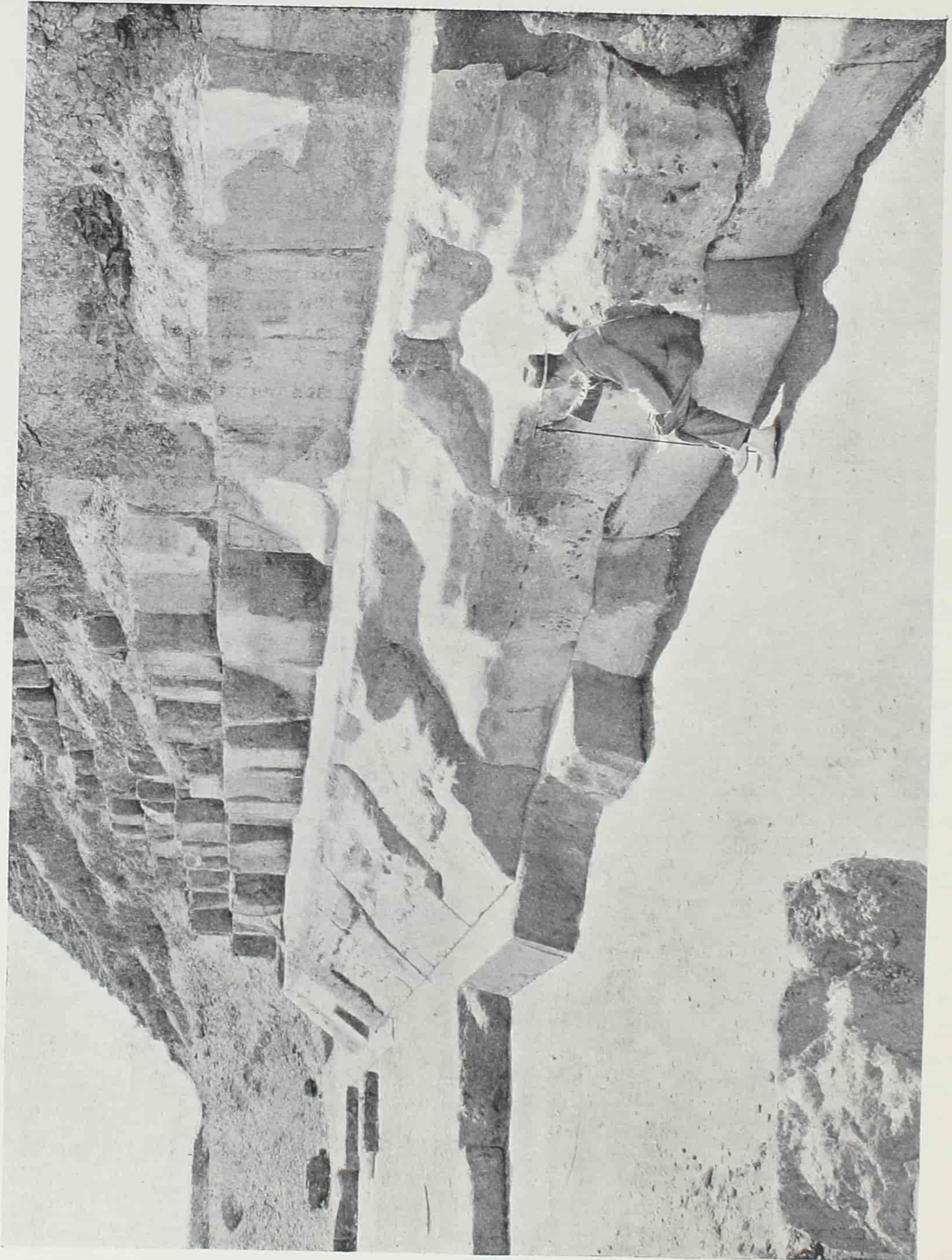
Chicago University in his *New History of Egypt, 1904*. But now, in the latter end of May of this year, exactly 72 years after Col. Howard Vyse's celebrated discovery, 15 more of these stones have been excavated, besides a fair area of the pavement and levelled rock in front. I think I am indeed fortunate to have come just in time to see these, and to be the first to have had the privilege of photographing them as they now appear;—this was with Mr. Covington's permission, which was gladly granted.

226 The first three or four of these stones are immediately under the Entrance of the Pyramid, and are still in excellent preservation, though I notice that the small portion referred to by Colonel Howard Vyse as adhering with such tenacity (Par. 86), has disappeared—Compare Plate VIII, with one of my photographs which shows a very near view of the largest stone, Plate XXIV. The others to the west of these show more or less signs of surface wear, especially the last five to the extreme west which are much broken—Plate XXVI. When I stand at the east end of the line of the casing-stones, and look squarely along the upper and front surfaces of the long row extending about 86 feet in front of me, I cannot help being impressed with the wonderful level and almost glossy appearance which both surfaces present, and cannot but marvel at the wonderful skill which the ancient builders of the Pyramid possessed. The upper surface is as level and even as a billiard table. Even the core masonry immediately behind the casing-stones preserves the same wonderful level. Professor Petrie, by means of his special apparatus, found that in a length of forty feet to the east of the three casing-stones then uncovered, the upper surface of the first course of core masonry differed from a dead level by only one-fiftieth part of an inch!

227 The casing-stones rest on a platform between sixteen and seventeen inches in thickness, which, in its turn, rests on the levelled natural rock. This platform projects sixteen inches beyond the comparatively sharp bottom edge of the bevelled casing-stones. A peculiar feature of the platform is that its front edge is not quite at right-angles with its upper surface, but is bevelled after the manner of the casing-stones, though only to the extent of two or three degrees. This



A fractured butt-joint between the pavement (on the left), and the bevelled front edge of the platform (on the right) in front of the casing-stones of the Great Pyramid of Gizeh.



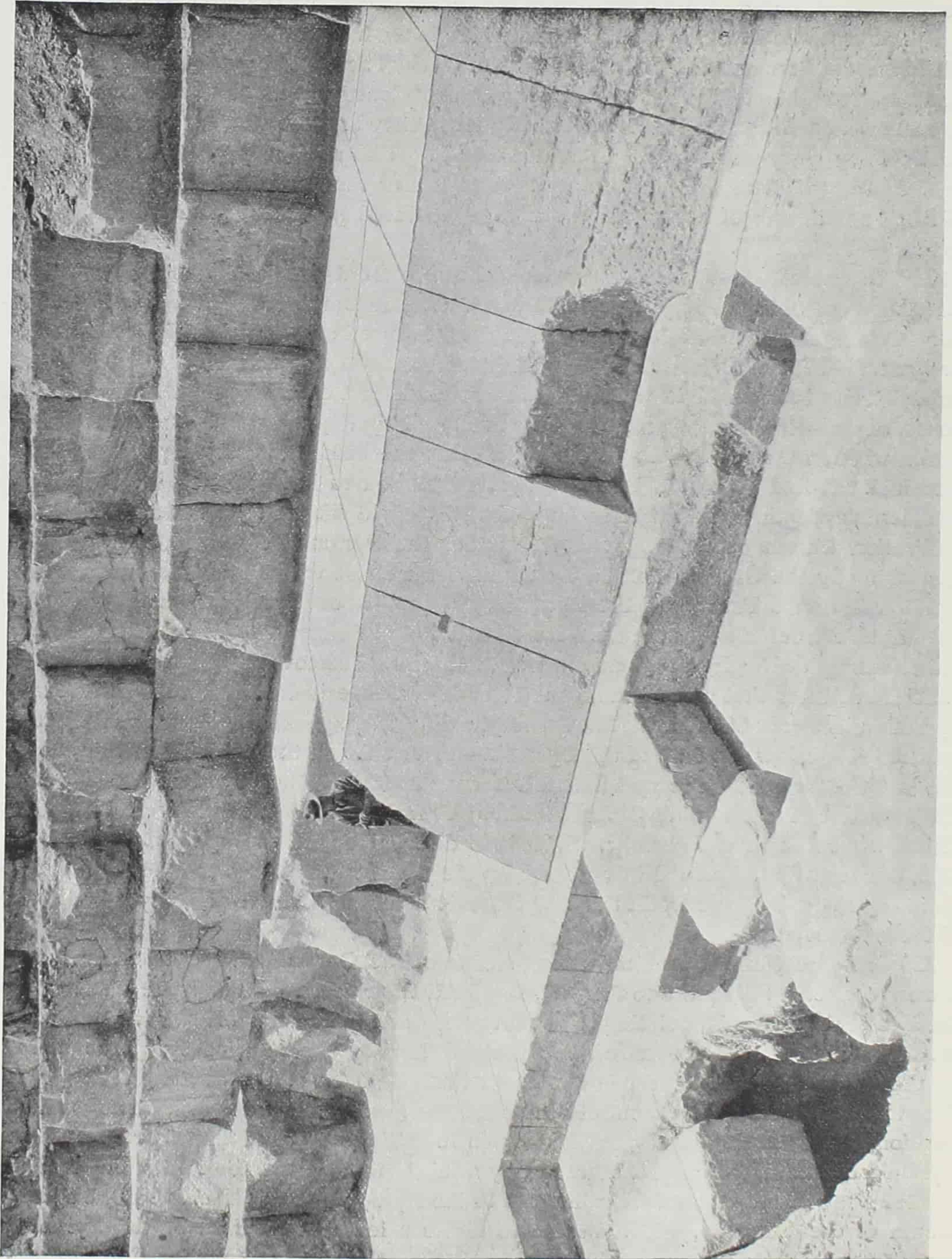
The CASING-STONES of the Great Pyramid of Gizeh (looking east); showing the platform on which they rest, the pavement in front, and the levelled natural rock.

is well seen in Plate XXVI. Continuous with the platform to the distance of over thirty feet northward (outward) from the line of the casing-stones, are the fragmentary remains of a pavement, the level upper surface of which is flush with that of the platform, and still preserves here and there a smooth appearance. The flat stones of which it is composed approximate to the same thickness as the stones of the platform; but as the natural rock on which they lie is not exactly level, they are not all of a uniform thickness. They vary also in length and breadth. The abutment joints between the bevelled front edge of the platform and the stones of the pavement, are very close, as will be seen in one of my photographs of a fractured pavement stone adjoining the platform—Plate XXV.

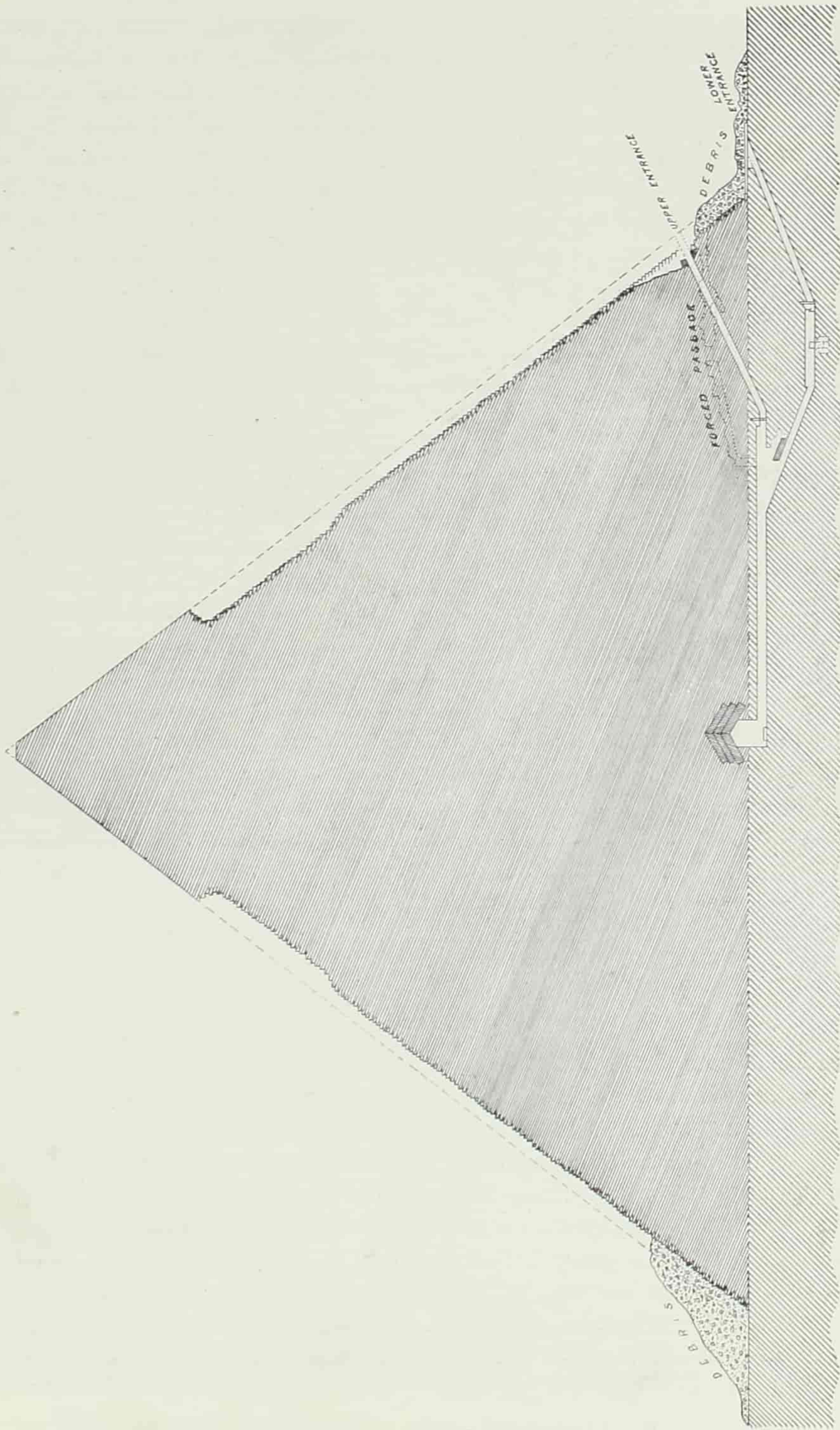
228 In one of the photographs, which shows a front and partly top view of the best preserved of the casing-stones, with Mr. Covington standing at the east end looking along the upper surface of the row, a large open fissure in the rock can be seen in the foreground—Plate XXVII. According to the account of Col. Howard Vyse, this fissure had originally been filled in with rubble stone-work, and covered over with large inset stones, one of which may be seen in the photograph, partly fallen in. Over these inset stones which were flush with the levelled rock, the beautifully fitted pavement had been laid. It had been Col. Howard Vyse's intention to have blasted the rock to a considerable depth at this part in hope that he might discover a subterranean communication with a secret tomb-chamber under the Pyramid, supposed to have been alluded to by the Greek historian, Herodotus. He chose this part because it is in line with the Entrance Passage of the Pyramid, but the discovery of the fissure saved him considerable trouble and expense. He caused it to be cleared to a depth of 47 feet, and to a length of 74 feet from east to west, but without discovering a passage. He was therefore satisfied that there was no subterranean passage in connection with the Great Pyramid, save that of the Well-known Descending Passage leading down to the Pit, a hundred feet below the base of the Pyramid—Plate IX. In the Second Pyramid, however, he *did* discover a second and lower communication, the entrance of which was hidden under that Pyramid's pavement about 40 feet out from the base—Plate XXVIII. This lower subterranean passage, which is in direct line with the upper Entrance Passage, besides being hidden at its entrance by the pavement, was also completely blocked up in its length by large well-fitted and cemented stones. Col. Howard Vyse had most of these removed.

229 In a second view of the casing-stones of the Great Pyramid, taken with my camera erected a little more to the east, Hadji Ali Gabri is seen sitting some distance up the side of the Pyramid, pointing to the entrance of Al Mamoun's forced passage, which is situated in the seventh course of the Pyramid's horizontal core masonry—Plate XXIX. In the upper part of the section shown in this photograph, part of the great angular limestone blocks above the mouth of the Entrance Passage, may be seen. The relative positions of the casing-stones, Al Mamoun's forced passage, and the Entrance to the Pyramid can better be judged, however, by a third view which I took with the camera erected at a greater distance from the base of the Pyramid—Plate XXX. But the square mouth of the Entrance, which lies some distance in from the face of the Pyramid, cannot be seen from the ground below; also the angular blocks above the Entrance appear much lower down than they are in reality—Compare Plate XXXI.

PLATE XXVII.

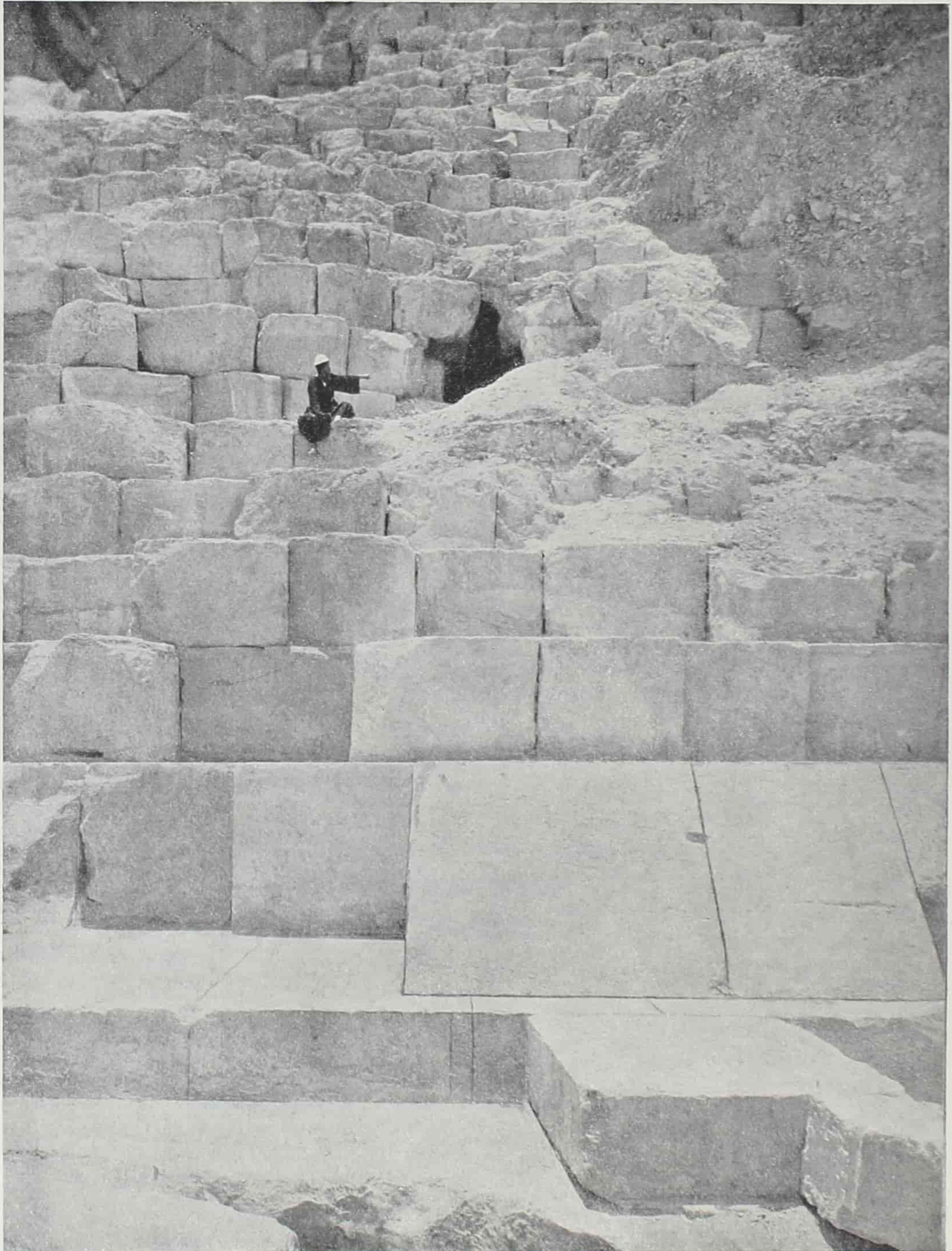


*The best preserved of the CASING-STONES of the Great Pyramid of Gizeh; showing also the LARGE FISSURE
in the rock, discovered by Col. Howard Vyse in 1837 A.D.*

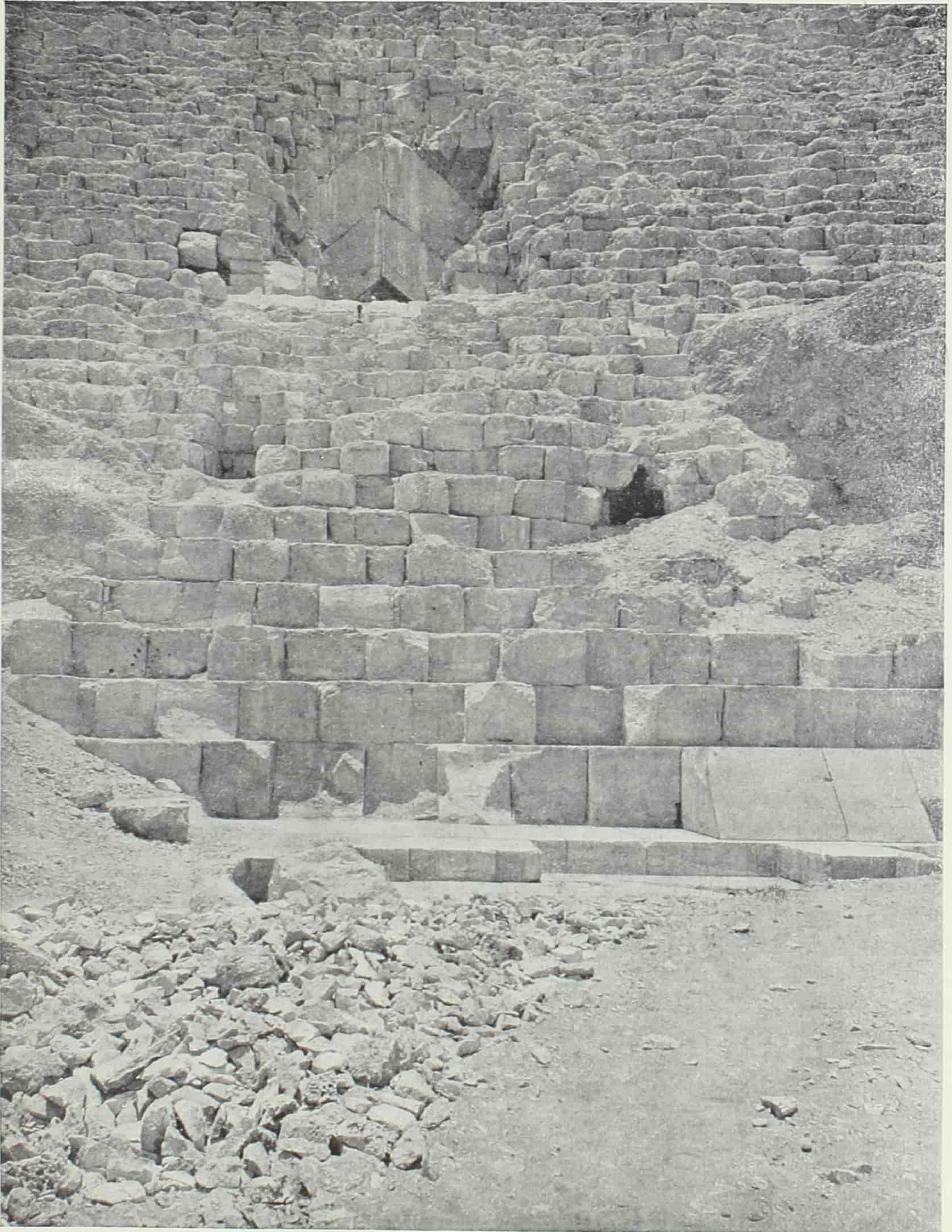


VERTICAL SECTION OF THE SECOND PYRAMID OF GIZEH (FROM NORTH TO SOUTH, LOOKING WEST), SHOWING THE TWO ENTRANCE PASSAGES. THE UPPER DISCOVERED BY BELZONI, 1818 A.D.; AND THE LOWER BY COL. HOWARD VYSE, 1837 A.D.

PLATE XXIX.

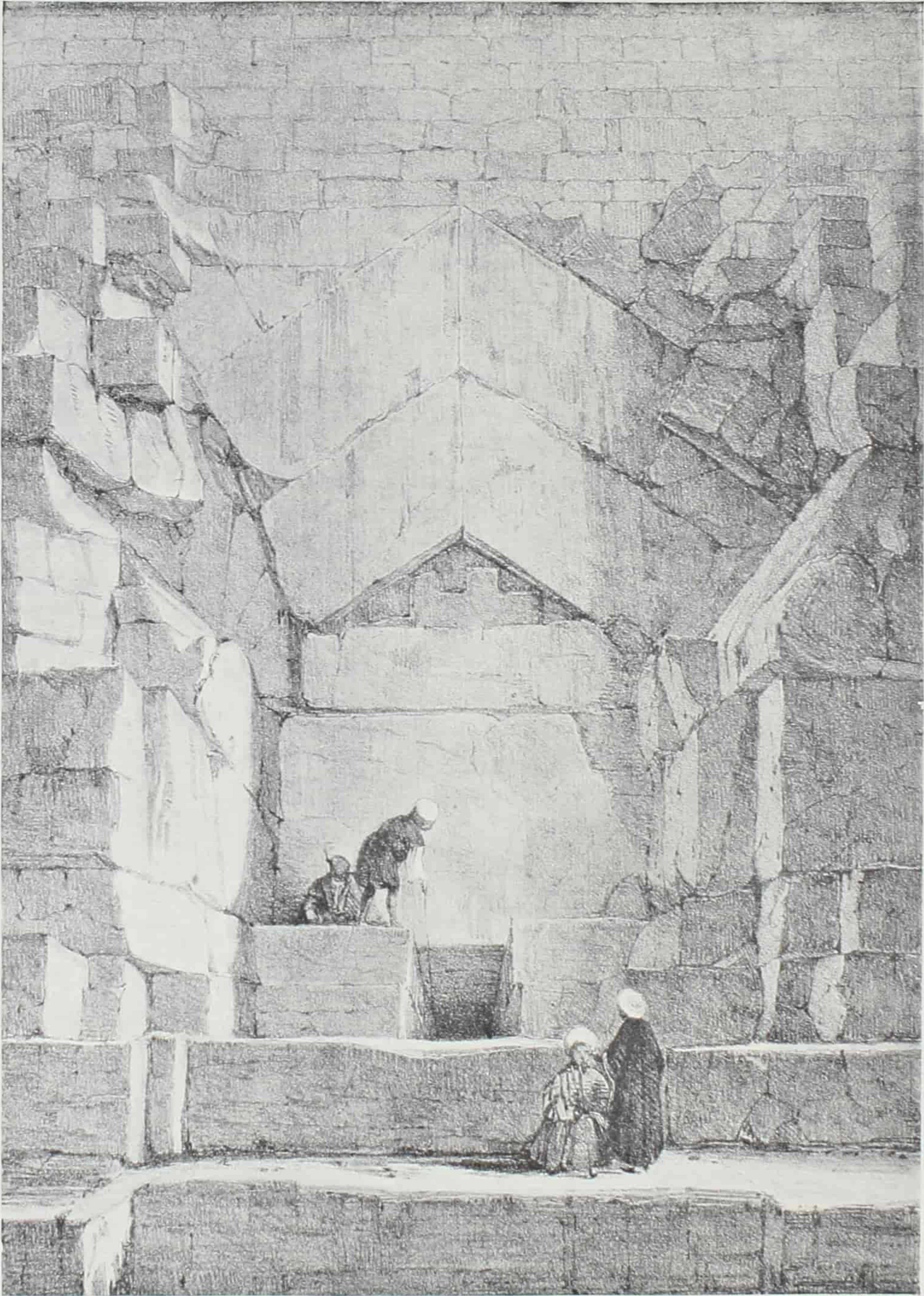


*The entrance of AL MAMOUN'S PASSAGE, forced into the Great Pyramid
of Gizeh in the year 820 A.D.*



*The MIDDLE of the NORTH BASE of the GREAT PYRAMID of Gizeh ;
showing the angle-stones above the Entrance, the casing-stones,
and the entrance of Al Mamoun's forced passage.*

PLATE XXXI.



The ENTRANCE of the Great Pyramid of Gizeh.

230 This third photograph (Plate XXX) shows the ruinous and dilapidated condition to which this great monument has been reduced by the ruthless hands of the spoiler. According to historical evidence, beautiful smooth limestone blocks, similar to those at the north base, encased the entire Pyramid up till 820 A.D., when Caliph Al Mamoun, in his greed to gain possession of supposed hidden treasure, forced his way into the Pyramid's interior. This was the beginning of the destructive work; and in the years that followed, the Pyramid's casing was torn off piecemeal for building purposes—See Pars. 95-99.

231 The existence of the forced passage, which extends inward in a horizontal direction till it meets the junction of the Descending and Ascending Passages, proves that the position of the mouth of the regular Entrance Passage, though evidently well-known in earlier times, was unknown to Al Mamoun. Professor Petrie claims that, originally, the Entrance mouth must have been closed by a stone door, swinging horizontally on side pivots, and having its outer surface flush with the general angle of the casing. He instances the Entrance Passage of the South Pyramid of Dashur, which bears evidence of having been closed in this manner. A door such as this would possess no external marks by which its situation could be identified; and knowledge of its existence having been lost, Al Mamoun was compelled to force an entrance for himself. That the Great Pyramid was closed by a pivoted stone door, is borne out by the writings of the ancient geographer Strabo (1st century B.C.). Referring to the Pyramids of Gizeh, he wrote: "The Greater [Pyramid], a little way up one side, has a stone that may be taken out, which being raised up, there is a sloping passage to the foundations"—Plate IX.

232 About eight o'clock to-night I went round in company with Hadji Ali Gabri, and had a look at the Sphinx by moonlight. You have so often seen photographs of this half-man half-animal, that I do not need to describe it to you. In many of these photographs, the Great Pyramid is shown in the background in such a manner that one who has not visited the locality might get the impression that the Sphinx is almost as large as the Great Pyramid—Plate XXXII. This is far from being the case. Nevertheless, though very small when compared with the Pyramid, it is in itself so huge, weird, and uncanny, that one cannot be surprised that so many have wondered why it was made, and have spoken of the riddle of the Sphinx. No wonder so many have exclaimed "Ah! If only these lips could speak, what could they not tell us of an age long gone-by!" But these lips have no riddle to divulge, for the simple reason that the



The Sphinx, and the Great Pyramid of Gizeh.

Sphinx is but a dumb idol. On the contrary, the Great Pyramid which to many minds it seems to eclipse, *can* speak, and in no uncertain voice! It has no lips, indeed, but to those who have the "hearing ears" it speaks with a marvellous certainty by means of its symbolical passages and chambers, not only of the distant past, but of the present and even also of the far reaching future! The Great Pyramid has, in these latter days, revealed many things, and possibly it has yet more secrets stored up in its dark passages and chambers. They are like the "dark sayings" of our Lord; which only those who have the "Key" can understand and appreciate. I thank my heavenly Father daily that he has opened the eyes of my understanding to see this Key, the Divine plan of the Ages.

233 The majority of visitors here walk right past the Great Pyramid, and go round to admire the Sphinx. As usual, the "Idol" receives the most attention and worship. They are no doubt impressed by the immense size of the Great Pyramid; but everything there bespeaks toil and labour, and comparatively few ascend to its summit; fewer still venture within.

With love in the Lord, Your loving brother,

MORTON EDGAR.



LETTER III.

*Arab Village, near the Pyramids of Gizeh.
Saturday, 5th June, 1909.*

DEAR BRETHREN,—I went into Cairo to-day to obtain permission to erect tents in front of the north face of the Great Pyramid. The fact of my not having a place near the Pyramid where I can keep my measuring-rods, cameras, etc., has proved a great drawback. This is the chief reason why I have decided to have tents erected as close to it as possible; for although the house in the Arab village in which I lodge at night is not situated at a great distance from the Pyramid, it is nevertheless not so convenient as might be—Plate II. For the past week and a half, Mr. Covington has very kindly let me have the use of his tent to store some of my apparatus, and to change my clothes, make tea for myself, etc.; but I feel I can hardly continue to use his tent all the time, nor keep all my implements there. This kindness of Mr. Covington has been of great help to me. I was accompanied by the Reis, Abraheem Faid, who has charge of all the excavating works from Cairo, up the Nile to Fayoum which lies about 70 or 80 miles distant. Through his kind assistance I received the permission without much difficulty. To-morrow my tent will be erected, and afterwards John's, and the others as they are required. The Reis and his son Judah, who assists his father in his work of overseer, are very attentive and obliging; and indeed, all the Arabs here are very nice to me, and I am thankful to say that I have not so far had any of the trouble which Professor Ferguson and Mr. Covington thought I might have.

235 To-day I had nineteen men down with me in the Subterranean Chamber or Pit—Plate IX. I had them working at the west end of that chamber, clearing out some of the stones and sand which at that end reached nearly to the ceiling. We shall be down there again to-morrow to complete this part of the work. For the past week I have had men clearing out the stones and sand from the Descending Passage. About six or seven years ago, Mr. Covington cleared about thirty feet of the lower end of this passage, and also the lower end of the Well-shaft. But when he and I crept down the Descending Passage on my first visit to the interior of the Great Pyramid, we found that not only was nearly half the height of the passage blocked with sand and stones throughout the greater part of its length, but the lower third of the part which Mr. Covington had previously cleared was again filled with rubbish. Mr. Covington thinks that this was probably due to a great rain-storm which occurred about two months ago.

236 Mr. Covington and the Reis almost frightened me into doing nothing in the way of excavating. I should require, if I wished to do it properly, they said, to lay rails along the floor of the Descending Passage, and run the rubbish up to the Entrance in small waggons, and then it would be necessary for a large number of men, arranged in

a line from the Entrance down to the edge of the plateau on which the Pyramid is built, to pass the rubbish along and deposit it clear of the Pyramid itself. The cost might be from thirty to fifty pounds (\$150 to \$250), and might even be more. I felt downcast, as I knew we could not afford to pay so much. However, as it was important that accurate measurements should be made, not only of the Descending Passage, but also of the Small Horizontal Passage leading to the Subterranean Chamber, I decided to get at least this latter passage cleared out. Accordingly, I instructed Judah, who has been my right-hand man for the past week, to engage and superintend three men to do this limited portion.

237 They finished the work in a day, with three hours still to spare ; and so by way of a trial, just to see what could be done in a humble way with the three men, I directed Judah to ascertain how much of the rubbish in the Descending Passage could be carried out in baskets in these three hours. They commenced at the top a few feet below the point where the First Ascending Passage leaves the Descending Passage—Plate IX. At this place there is a large granite block which was discovered by Professor Flinders Petrie in 1881, and is mentioned in his book. A few years ago Mr. Covington closed the eighteen-inch space between this granite block and the roof with an iron grill-door. From here downward, according to Professor Petrie, the Descending Passage measures, approximately, 235 feet.

238 One of the men filled basket after basket with the rubbish, and the other two carried these up the passage to the Entrance, and then down to the great rubbish mound in front of the Pyramid where they emptied them, taking care to keep clear of Mr. Covington's newly excavated casing-stones. It was wonderful how much they did in those three hours. I felt encouraged, and asked Judah's advice about carrying on the work next day. He recommended me to engage nine men, and to leave it to him, and he would see that the work was done. Judah was as good as his word. The men did so well that I was determined to continue the same method till the passage was cleared throughout its entire length. The number of men was increased each day, as more ground had to be traversed in carrying out the rubbish, till during the last two days I have had eighteen men in addition to Judah working there.

239 This particular part of the work is now complete, and it has not cost more than five pounds! Mr. Covington is astonished, and expresses it as his opinion that the men have worked well for me in order to spite him, for they do not seem to like him overmuch, although he is very good to them in many ways. Judah impressed upon me several times during the work, that I was to trust him and he would see that the work was well done. He said: "Me and my father are going to deal straight with you. Trust Judah. We have received two letters from M. Maspero, saying that we are to take care of you, and we would be afraid not to please you. We want you to be pleased." He is constantly asking me if I am pleased, and I always answer that I am satisfied, as indeed I am, for everything has gone on much better than I had been led to expect.

240 I have not employed boys, having been advised by Mr. Covington to employ men only, for although their wages are higher, they can do the work much more quickly and satisfactorily. They begin work at half-past six in the morning, and continue till noon, and then, after an interval of two hours, they resume work till six in

the evening. Thus they work for nine and a half hours per day, for which they are paid the sum of six piastres, or one shilling and three pence (30 cents). This is a good wage according to the scale in Egypt. I understand that a common wage for unskilled labour such as this is four to five piastres per day. To Judah I give ten piastres, or two shillings and a penny (fifty cents), though he only asked for seven. Seventy-two years ago Col. Howard Vyse paid his men only one piastre per day, and the overseers only two!

241 In very early times, the Descending Passage appears to have been sufficiently clear to allow of venturesome travellers making occasional visits to the Subterranean Chamber; but in 1763 A.D., ¹ Davison, when describing the Descending Passage, wrote: "At the end of one hundred and thirty-one feet [from the junction of the First Ascending Passage] I found it so filled up with earth, that there was no possibility of proceeding." It remained in this condition until the year 1817, when, by the efforts of M. Caviglia, access to the Subterranean Chamber was restored; and at the same time the whole length of the Well-shaft was cleared. M. Caviglia was afterward for a short time in the employment of Col. Howard Vyse.

242 Evidently, however, M. Caviglia did not completely clear out the Descending Passage, for, twenty years afterward (in 1837), Col. Howard Vyse, in his description of the state in which he found the Great Pyramid previous to commencing his extensive operations on it and the other Pyramids of Gizeh, wrote that, though open, it was "much encumbered with stones and rubbish." This no doubt explains why he measured this passage along the roof line, and not along the floor. When Professor C. Piazzi Smyth visited the Pyramid in 1865, the passage below its juncture with the First Ascending Passage, appears to have again become so blocked with sand and large stones, that he did not visit the lower parts of the Pyramid at all. The description and measurements of these parts given in his published works were derived from Col. Howard Vyse's book.

243 In 1881, Professor Flinders Petrie caused the obstructing rubbish to be removed sufficiently for him to descend. It was during these operations that he discovered the large granite stone which lies on the floor opposite the entrance to the First Ascending Passage. He did not disturb it. The parts which he found most blocked were the upper portion at and below the granite block, and the lowermost thirty feet of the slope to which part the rains had washed down large quantities of rubbish. He did not have this material carried out, but instructed his men to distribute it throughout the passage. Thus we see that the floor of this Descending Passage has never been so thoroughly cleared, at least in modern times, as it now is. That the debris which my men carried out is part of the very ancient rubbish, is proved by the fact that they found embedded in it several small fragments of green idols.

244 When my brother, the doctor, joins me, we shall measure the Descending Passage very carefully. This will be the first accurate measurement of this long passage, and to obtain this constitutes one of the chief purposes of our visit to the Great Pyramid. As the Great Pyramid is God's Stone Witness in Egypt, in which he has outlined by its passages and chambers his glorious plan of salvation, and as the

¹ It was Davison who discovered the lowest of the five hollows or "Chambers of Construction" above the King's Chamber. Col. Howard Vyse discovered the other four—Pars. 110-112.

PLATE XXXIII.

Descending Passage represents the course of "this present evil world" (Gal. 1 : 4), it is of importance that it should be carefully examined and measured. Although I have not attempted to do much measuring, believing it will be better to wait till John arrives, I have taken a large number of flashlight photographs inside the Pyramid, getting Hadji Ali Gabri to assist me, and to pose in some of them.

Sunday, 6th June, 11 p.m. I am now sitting in my newly erected tent, about a hundred feet from the north side of the Great Pyramid. It is situated right on the edge of the Pyramid plateau, overlooking the large Mena House Hotel, and the tramway car terminus. From the two doors of my tent, I can see right across the flat Delta of lower Egypt, and eight miles to the east the domes and minarets of Cairo. Behind the city, and therefore on the other side of the broad, sluggish Nile, the long range of the white Mokattam Hills stretches away southward. It is commonly understood that the limestone blocks, from which the beautiful casing-stones of the Great Pyramid are formed, were quarried from these hills.

246 My large trunk (kindly lent to me by Brother Stewart of Glasgow) was brought from Cairo on the back of a camel. My tent promises to be fairly comfortable, and the air on the Gizeh cliff is a great deal sweeter and cooler than that in Cairo, where I lodged during the first week in the Bristol Hotel. In addition, living here



Erecting tent in front of the north side of the Great Pyramid of Gizeh.

should be cheaper than in Cairo, and I shall now be nearer the scene of my labours, so that both time and expense will be saved. I have not been much troubled by mosquitoes, as the breeze which is constantly blowing here seems to drive them away. Every day there are plenty of clouds in the sky, sometimes obscuring the sun, but there has been no rain since my arrival. I hear that there is no wet season in Egypt, and that rain falls seldom, though a couple of months ago, I understand, it came down in torrents.

247 At present it is a beautiful moonlight night, and I have only lately returned from a stroll to the Great Pyramid. I went down the Descending Passage as far as its junction with the First Ascending Passage, and then, turning and looking up toward the Entrance, saw the North Star with no other star near it. I sat on a limestone block which lies on the floor of the Descending Passage under the Granite Plug, a few feet above Petrie's granite block. I had no light with me, and was alone in the darkness. I had not been seated long, when I was rather startled to hear a deep organ-like sound, growing louder and louder, and afterward a small bell-like sound. I wondered what it was and listened intently. The explanation soon came. It was nothing more than a number of bats flying past me; I could feel the wind from their wings. The beating of

PLATE XXXIV.

their wings in the narrow passages of the Pyramid caused the air to vibrate, producing the organ-like sound ; and the bell-like sound was only their little alarmed chirps as they flew swiftly along.

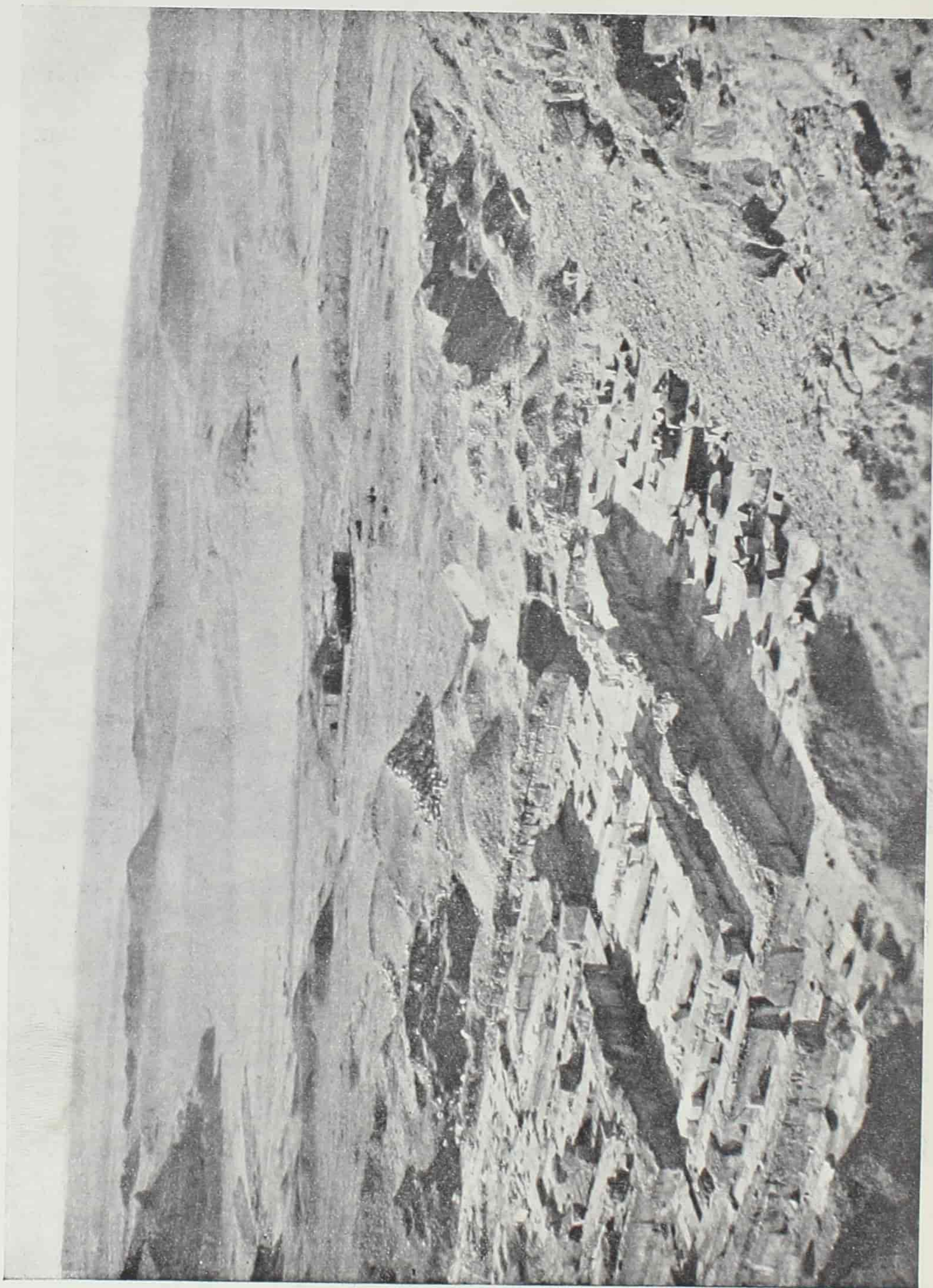
I am looking forward to the arrival of John and Stanley next Wednesday—9th June.

My love to all, Your loving brother in the Lord.

MORTON EDGAR.



The north side of the SECOND PYRAMID of Gizeh ; showing the remnant of the ancient smooth casing at the summit.



The foundations of the TEMPLE of the SECOND PYRAMID of Gizeh, as viewed from half-way up the north-east angle of the Pyramid.

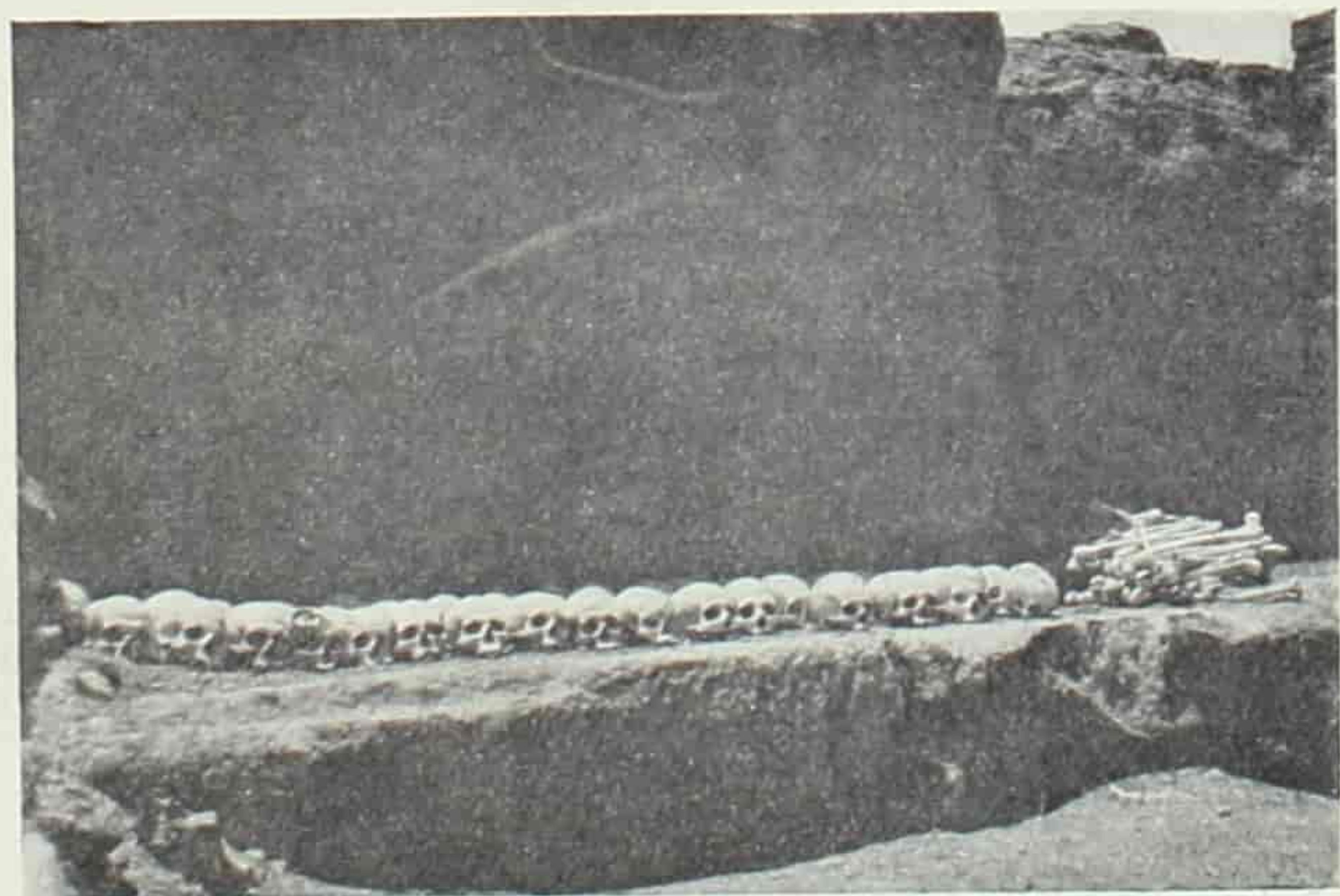
LETTER IV.

*Tent at the Great Pyramid of Gizeh.
Tuesday, 8th June, 1909.*

DEAR BRETHREN,—At six o'clock this morning I started off with Judah to ascend the Second Pyramid, for the purpose of taking some photographs from the summit. As will be seen from a photograph which I took of the north face, this pyramid is covered with a smooth casing of limestone, and is very steep—Plate XXXIV. According to Col. Howard Vyse, the two lowest courses of casing immediately above the base are of granite, though Professor Flinders Petrie reports having only observed one during his investigations in 1881. After climbing to the lower edge of the upper casing-stones, I thought it too dangerous to proceed higher, and from this point I took a photograph giving a bird's-eye view of the recently excavated foundations of the temple, which is situated close to the base of this pyramid on its east side—Plate XXXV.

249 Yesterday morning I had a quiet walk alone among the ruins of this temple, and also among the ruins of the temple of the Third Pyramid, and I wondered at the immense size of many of the limestone blocks with which, for the most part, they have been built. Some of them are beautifully white, and cleanly cut to very sharp arris edges. While strolling through the temple of the Second Pyramid, I was somewhat startled to see about fifty human skulls arranged in two or three rows on a ledge. I have learned since that these skulls were discovered during the excavations of the temple.

250 The Second Pyramid has two Entrance Passages, both on the north side of the building and meeting each other below the base of the pyramid—Plate XXVIII. One of them is somewhat similar in position and inclination to the Entrance Passage of the Great Pyramid, but its walls are composed of granite instead of limestone, and the wide joints and other details of construction are not to be compared with the fine workmanship which the Great Pyramid displays. As already mentioned, the mouth of the



*Human skulls unearthed during the excavations of the
Temple of the Second Pyramid of Gizeh.*

PLATE XXXVII.

lower Entrance Passage was discovered in 1837 by Col. Howard Vyse, concealed under the level pavement some distance out from the north base of the pyramid; but it is now hidden once more under a large mound of rubbish. I photographed the irregular outer end of the upper Entrance. It is evidently in the same condition as it was in 1818,



The Entrance of the Second Pyramid of Gizeh.

when Belzoni found it by digging down through the great heap of sand and stones, which had accumulated upon it at the time when the greater part of the pyramid's casing was removed, thus concealing it for centuries. Belzoni's name and the date of his discovery may still be seen, carved on the face of the outer granite roof-stone, and are visible in the photograph—Plate XXXVII.

251 When the casing of the Second Pyramid was intact, the mouth of its upper entrance must have been concealed in some way, probably by a pivoted stone door like that which is supposed to have closed the Entrance to the Great Pyramid, for it also has a long excavated entrance similar to Al Mamoun's forced passage. It would appear that all the Gizeh Pyramids were forcibly entered at about the same period.

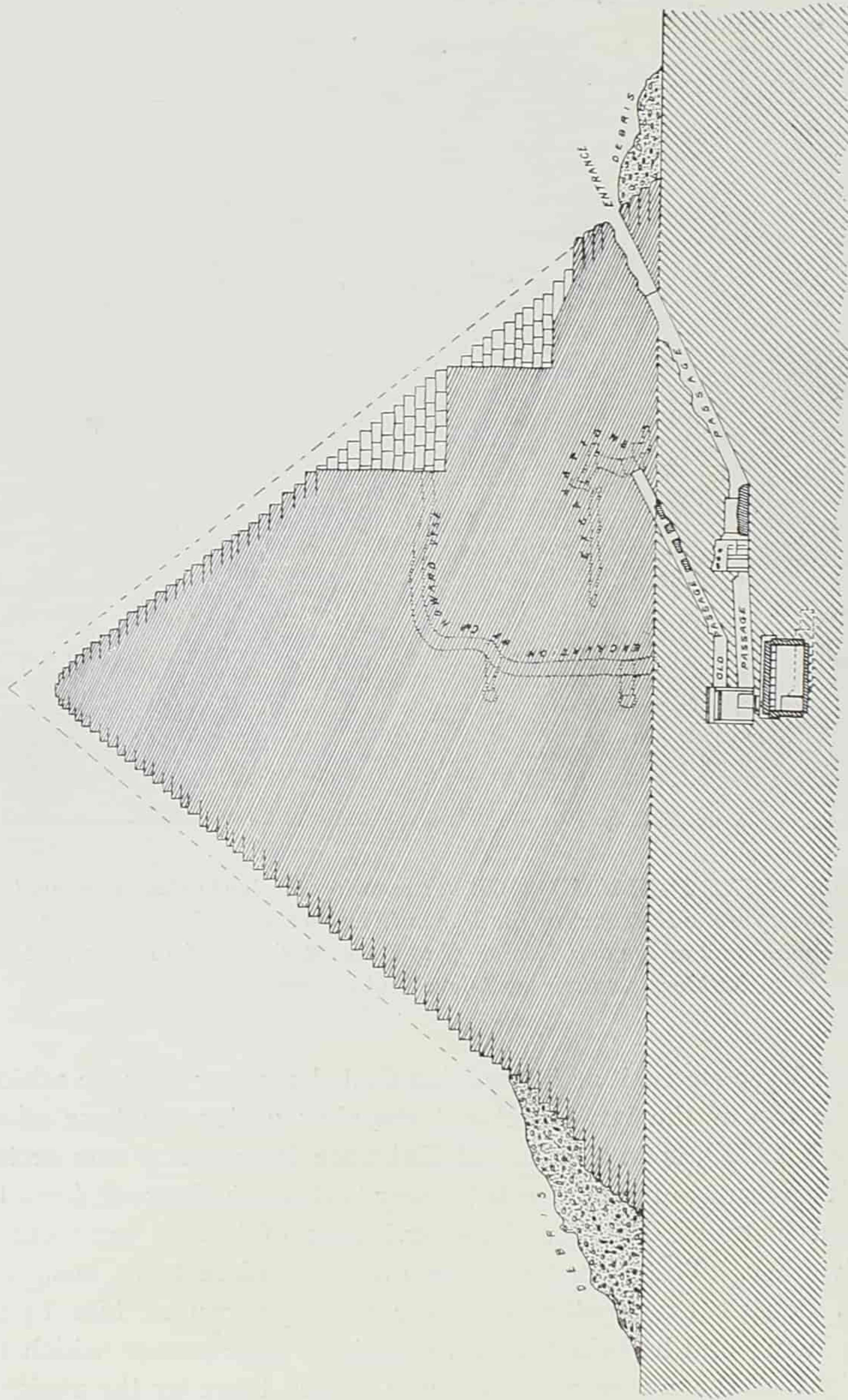
252 A photograph which I secured of the north-west corner of the Second Pyramid shows the great amount of rock-cutting which was necessary before the builders could gain a level surface for its erection—Plate XXXVIII. On the right or west side of this photograph the north side of the Third Pyramid can be seen; it shows the large chasm made by the Mamelukes in an unsuccessful attempt to discover the Entrance. Col. Howard Vyse was greatly interested in the Third Pyramid, and spent a great deal of time and money forcing passages into its solid masonry, before he finally discovered the Entrance hidden under the rubbish in the middle of the north side, a short distance above the base—Plate XXXIX. The previous operations of the Mamelukes had misled him; for he concluded that before cutting so large a chasm in their search for the Entrance, they would first have thoroughly examined every part of the pyramid's northern face, which in their time must have been comparatively clear of rubbish. Col. Howard Vyse wrote: "As there were no accounts, ancient or modern, respecting the entrance of this pyramid, or of its having ever been opened, notwithstand-

ing the attempts that from time to time had been made, it was an object of the greatest curiosity, and I fully expected to discover the interior chambers and passages, by carrying on the gallery [or forced horizontal passage] to the centre, and by afterwards sinking a large shaft to the foundation"—See Plate XXXIX. This operation proves at least that there are no built chambers in the solid masonry of this pyramid.

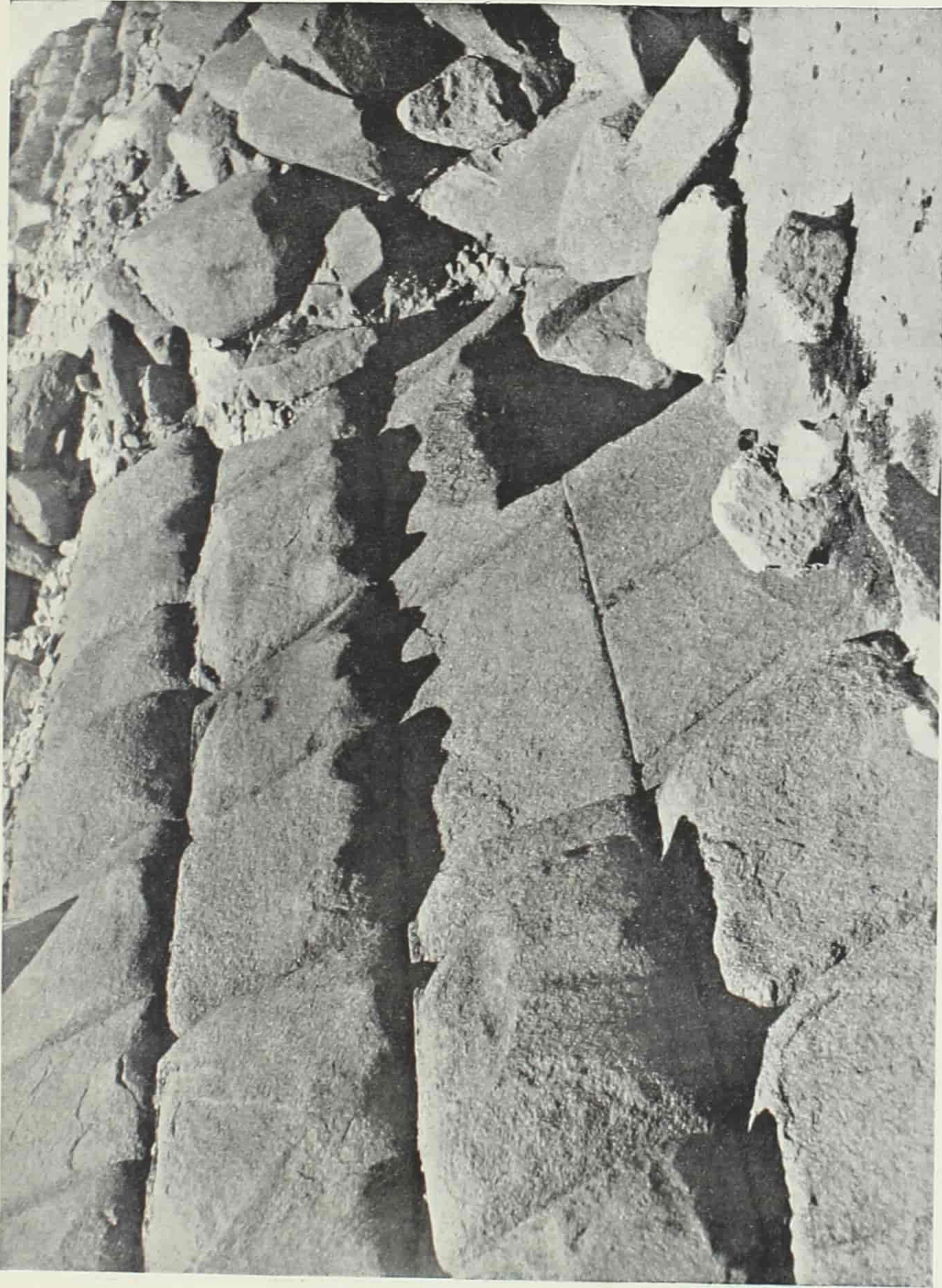


The north side of the THIRD PYRAMID of Gizeh; showing the large chasm excavated by the Mamelukes in their search for the Entrance of the Pyramid; also the north-west corner of the Second Pyramid; with part of the artificial cliff to the west, formed by the ancient builders in their rock-levelling operations.

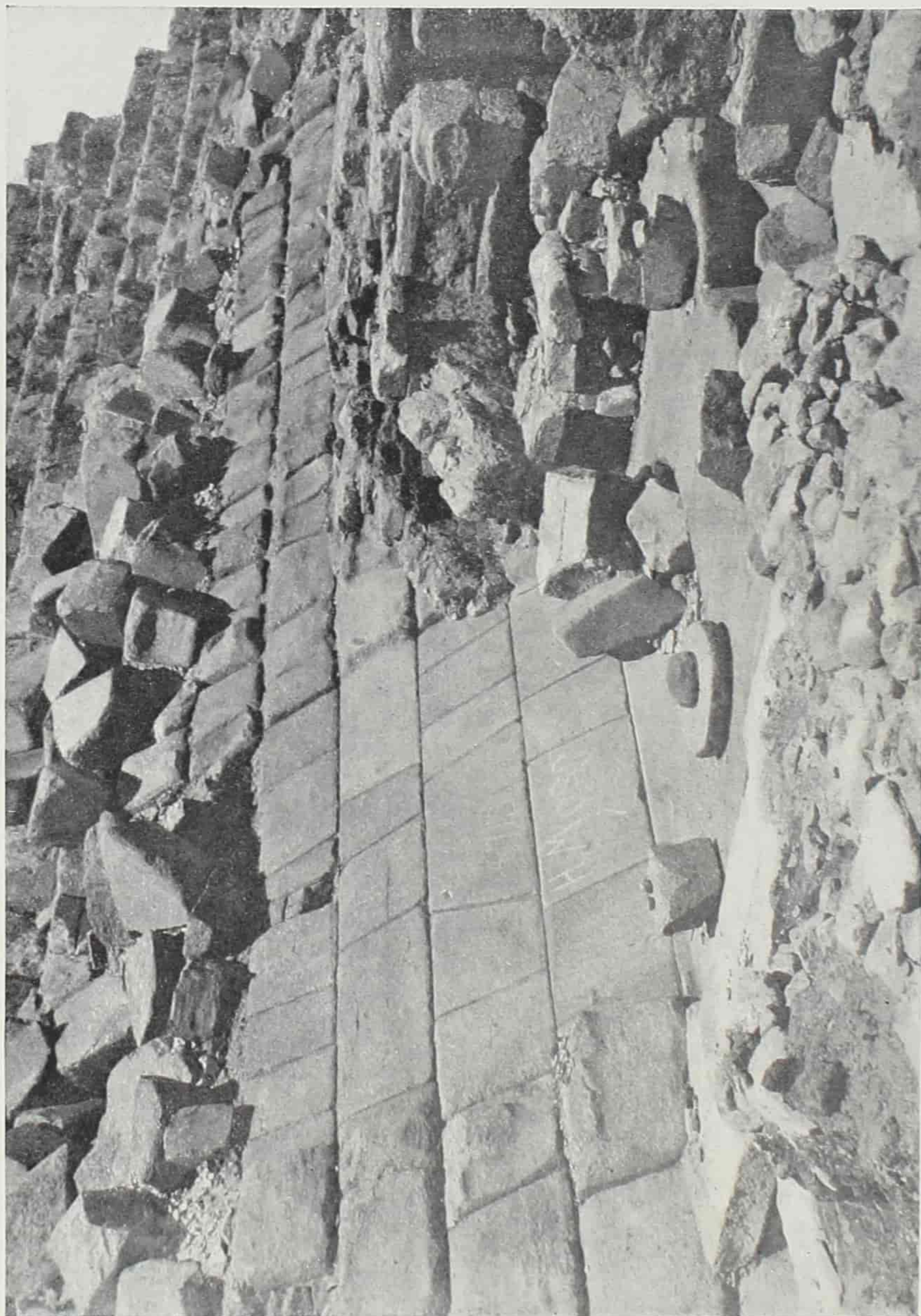
253 Col. Howard Vyse stated it as his opinion that the upper passage which ascends northward from the top of the large rock-cut chamber under the base of the Third Pyramid (See Plate XXXIX), is an abandoned Entrance Passage. From certain indications on its walls, it appears to have been cut inwards through the rock from the north; whereas the present Entrance Passage shows evidence of having been cut *outwards* from the large chamber. The upper passage must therefore have been made first. Professor Flinders Petrie's examination of these passages caused him to share Col. Howard Vyse's opinion; and he believes that certain granite stones which at present block half the height of the upper passage, were placed there by the ancient builders for the purpose of blocking it up when they decided to cut the new Entrance Passage. The upper end of the old passage terminates abruptly against the masonry, which was added for the purpose of increasing the originally contemplated dimensions of the pyramid. The large carved sarcophagus which Col. Howard Vyse found in the lower



VERTICAL SECTION OF THIRD PYRAMID OF GIZEH (FROM NORTH TO SOUTH, LOOKING WEST)
SHOWING THE SYSTEM OF ROCK-HEWN PASSAGES AND CHAMBERS AS DISCOVERED BY COL HOWARD VYSE, 1837. A.D.



The ENTRANCE of the THIRD PYRAMID of Gizeh; showing a portion of the undressed granite casing-stones still in situ.



The east base of the THIRD PYRAMID of Gizeh; showing partly dressed granite casing-stones still in situ; also a portion of the granite pavement of the Pyramid's temple.

granite-lined chamber, was conveyed by him to Alexandria, where it was shipped for England to be deposited in the British Museum; but the boat evidently foundered, for it was never heard of again. There is a still lower chamber than the granite-lined one, entrance to which is gained by a flight of six steps. These are by far the earliest known steps in any building. This lowest chamber contains six niches, which were quite evidently cut in the rock for the purpose of containing coffins.

254 The Third Pyramid is considerably smaller than its two giant neighbours. According to the ancient historian Diodorus, it was originally cased with "black stone" from the base up to the 15th course; but Professor Flinders Petrie found traces of granite as high as the 16th course, which means that the granite covered just one-quarter of the pyramid's height. Above this level the casing was of limestone. Thus, in respect to its casing, the Third Pyramid was in some respects similar to the Second. The Pyramid of Abu Roash, which lies away to the north-west, five miles distant from the Pyramids of Gizeh (Plate III), is supposed to have been entirely cased with granite; but it is now almost completely destroyed. The Arabs in its neighbourhood have for many years treated it as a quarry; Professor Flinders Petrie was informed that its stones were being carried off at the rate of three hundred camel-loads per day! Professor C. Piazzzi Smyth was of the opinion that this Pyramid of Abu Roash never was completely finished.

255 I photographed the square Entrance of the Third Pyramid, together with two or three courses of the granite casing-stones which are still *in situ* alongside. Except at their joint edges, where narrow strips of the surface have been chiselled even and smooth, the outer faces of these stones have not been dressed down, but have been left very rough and projecting—Plate XL. Another photograph of this pyramid at the part immediately connected with its temple on the east side, shows a large area of the granite casing-stones dressed down to one flat surface, but, adjoining these dressed stones, a few are to be seen still rough, and others only partially dressed—Plate XLI. In this photograph a portion of the granite pavement of the temple may also be seen. Although many of these stones are large, none approaches in size to the casing-stones of the Great Pyramid; nor do they present so beautiful an appearance. All round the Second and Third Pyramids great numbers of granite casing-stones lie partly buried in the large mounds of debris.

Wednesday, 9th June. Last night, on Judah's recommendation, I transferred my hire to another tent contractor, Abdul Salam Faid. He is an experienced man, providing tents for the government workers, doctors of Cairo, and the principal excavators in Egypt. At present he has a tent erected close to the north-west corner of the Great Pyramid, where a lady doctor from Cairo lodges at night. He is a personal friend of Professor Alex. Ferguson. My present tent is a vast improvement on the other, and the price is only slightly greater. It measures about 13 feet in diameter, is 6 feet high round the sides, and 12 feet high in the centre. Its double roof completely shuts out the sun's rays, a very desirable thing in Egypt; the bed is provided with a mosquito net, and the ground is covered with a carpet. John and Stanley's tent is now also erected; it is of the same size as mine, and will have two beds. There is a chest of drawers in each of the tents, so that my drawing, measuring, and photographic apparatus is

PLATE XLII.

now always at hand. This saves time, for formerly when I wished for anything I had frequently to make a prolonged search through the contents of my boxes. A third tent of the same size is to be used as a dining-room, and a smaller tent alongside as a kitchen or cooking-tent. When Grace and Jack arrive, still another bed-room tent will



Donkey-boy arriving with water at sunrise.

be erected. We have a cook to ourselves, and also a waiter; and Abdul Salam and his brother Hassan will frequently also be in attendance. At sunrise a donkey-boy fetches water from the well at Mena House Hotel. I am certainly glad I listened to Judah's advice. For the first time since my arrival in Egypt, I feel thoroughly settled. Seeking for proper accommodation has taken up a great deal of my time, although, of course, I have not neglected my work at the Pyramid. Had I gone to Mr. Faïd at the beginning,

I should have been saved considerable trouble; but I am thankful that things have now turned out so well, and that John and Stanley will have comfortable quarters to lodge in when they arrive.

257 At present I have two men working inside the Great Pyramid. They are cutting additional footholds in the floor of the First Ascending Passage, which is very slippery. Were it not for the footholds, it would be impossible to ascend this passage, except, perhaps, with unshod feet. Mr. Covington says that I am the only one who, with the exception of himself, has done any work at the Great Pyramid during the last nine years.

258 The weather during the first week was much hotter than it is at present. The natural water here, though fairly pure, is not safe to drink for those unaccustomed to it, unless it has been boiled. Standing on an iron tripod in my tent, I have a large earthenware jar which, being porous, allows the water to soak through to the surface where it evaporates. This causes the boiled water which has been poured into the jar to cool quickly and to remain cool. It is large enough to contain two syphons of soda-water, which it keeps almost as cool as if they had been laid on ice. I am informed that the weather in Egypt during the month of June and even also the greater part of July, is cooler and more pleasant than during the month of May, although June is supposed to begin the "off-season." Most things are also considerably cheaper. I could not have secured so good an outfit of tents for the price I am paying, if our visit had been during the season.

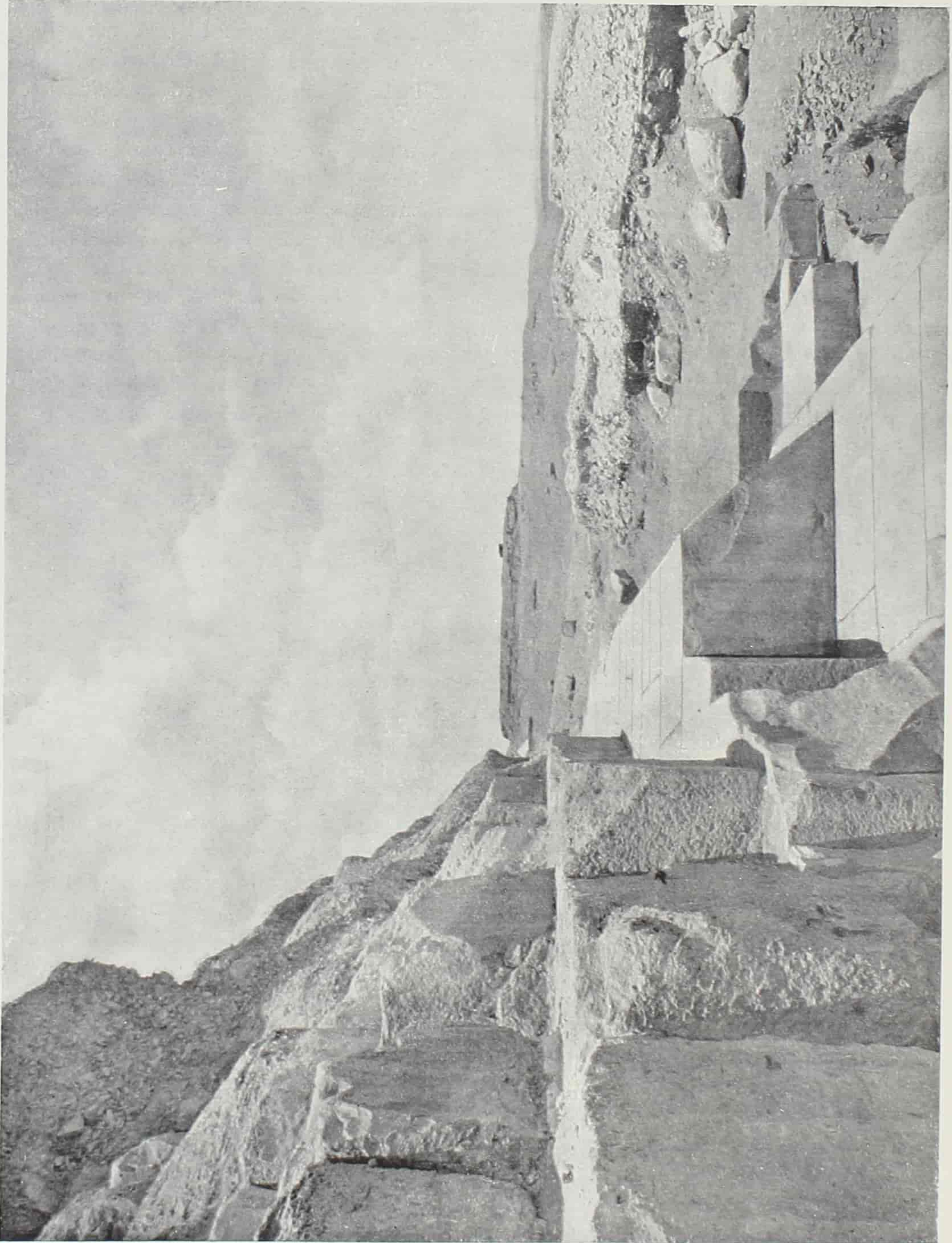
Thursday, 10 June, 11 a.m. At present the temperature in the shade is 103° F. It feels fairly warm, but as the atmosphere is dry, it is not so unbearable as such a temperature would be in Scotland. I am waiting for a tramway car to take me into Cairo, as John and Stanley will likely arrive there about one o'clock. Their boat is late, and this will be the third day in succession that I shall have journeyed to Cairo to enquire about their arrival.

260 This morning at seven o'clock, Mr. Covington and I measured the casing-stones at the north front of the Great Pyramid. Captain Norton, a friend of Mr. Covington, is making a sketch of these stones, and our measurements may be of service to him. We found that while they are of a uniform height, they vary greatly in both width from east to west, and in depth inward toward the core masonry at the back. The first stone to the east of the long row of casing-stones is by far the largest. It measures about 4 feet 11 inches high, and is 6 feet 9 inches wide from east to west. In depth it measures 8 feet 3 inches along the base line to the core masonry. This is only the apparent depth, however, for it extends inward for still another two feet beyond the core block to the east of it, and thus the actual base measurement from front to back is 10 feet 3 inches. The cubical contents of the block is about 200 cubic feet; and its weight is approximately 19 tons. This weight is three tons more than Professor Flinders Petrie estimated (see Par. 86); he evidently was not aware that the stone extends beyond the core block to the east of it, the debris, now cleared away by Mr. Covington, having no doubt concealed the upper joint-lines. This extra depth can be seen very well in a photograph which I took with my camera erected on top of the first course of the core masonry, some distance to the east of the casing-stones—Plate XLIII. It will be noticed in this photograph that the fourth casing-stone also extends back a good distance (See also Plate XXVII); its base depth is even more than that of the first stone, being 11 feet 4 inches; but its width is only 5 feet as against 6 feet 9 inches for the first stone. The other stones vary in width from 3 feet 4½ inches to 5 feet 3 inches, a fair average width being 4 feet 6 inches.

6 p.m. I have been to Cairo and met John and Stanley. They look well. On reaching Cairo they felt it very warm, but now that they are here beside the Pyramids they feel cooler. We are about to enter the Great Pyramid for a couple of hours' inspection. By to-morrow we hope to get steadily to work and secure all the particulars we can. We trust that it will be to God's glory, and to our mutual edification and the strengthening of our faith. We shall not, of course, make any measurements to-night, as it will take us all the two hours to go through the passages and chambers.

Friday, 11th June. This letter will soon be finished, as a man is waiting to take this and others to Cairo. John was much impressed with the magnitude of the Great Pyramid. Last night we spent two and half hours inside. John thinks that Grace will not be able to ascend and descend the passages; they are so steep and slippery. However, many ladies make the attempt, and with proper assistance I think Grace should manage all right.

263 To-day we intend to go down to the Pit (we did not have time last night), and begin our measurements there. Afterwards the work will progress systematically.



CASING-STONES of the Great Pyramid of Gizeh, as viewed from the top of the first course of the Pyramid core masonry, looking west.

Judah will be our assistant during our work here. He will manage all our business, looking after our workers at the Pyramid, etc. His proper name is Abdul Maujud Faid, but he is generally known as Judah. He has worked for many years in the Cairo Museum.

264 We send our love to you all, and desire to thank you for so lovingly remembering us at the Throne of Grace. We specially thank the dear brethren of the Glasgow Church for their message of love signed by so many. I felt very strongly on the first night when I removed into my new tent, that the Lord was certainly with us and answering your prayers on our behalf. We would it were possible to write and thank you all individually. It is wonderful how everything is working in our favour. Professor Ferguson of Cairo has been of great service to us, procuring us the good graces of M. Maspero, with the result that we are being specially well cared for. We are feeling well to-day. We had breakfast early and are impatient to begin our work, so as not to lose any precious time. Just now, at 9-30 a.m., the temperature is 82° F. in the shade, and there is a nice cool breeze.

Much love to all, Your loving brother in the Lord,

MORTON EDGAR.



LETTER V.

Train en route for Cairo.

Thursday, 10th June, 1909.

DEAR BRETHREN,—The train in which Stanley and I are travelling is just leaving the station of Zag-a-Zig—See Plate III. It is now about 11 a.m. We left Port Said at 8-5, and expect to be in Cairo about quarter past one in the afternoon, when I hope Morton and his man will be at the station to meet us. It is very hot and dusty. A hot wind is blowing in at the windows as from an oven; but everything is very interesting. All along the route we see camels and donkeys, and flocks of lean sheep and still leaner goats. In many of the fields oxen and camels and donkeys are walking round and round great heaps of grain, treading the corn. In others the reaping and threshing have been completed, and men are busy ploughing with the aid of yokes of oxen. The yoke is a thick heavy log about ten feet long, and the plough is a very primitive affair, merely a piece of sharp iron attached to the branch of a tree. (This is a case of the ploughman overtaking the reaper.) The men are dressed in all sorts of ways, some of them in full oriental costume, turbans on their heads, and long flowing white gowns reaching to their slippered feet; others in European dress; and still others with Turkish fez, European jacket and boots, and oriental gown. The women are for the most part dressed in black, with a mantle on their head and a long veil covering the lower part of their face. Some of them have pointed slippers, others high-heeled Parisian boots.

266 We had a calm voyage. The ship rolled a good deal till it reached the south of Portugal, but after that there was neither rolling nor pitching, so that it was difficult to believe one was in a ship. The Mediterranean was like a mill-pond all the way. There were only three other passengers, two ladies and a young gentleman, all bound for Rangoon. The doctor of the ship was one of my students a year ago, and was very agreeable. We had a pleasant time on board. I had about a dozen of the brochures *Where are the Dead?* and gave them all away except one. I had also three copies of the first volume of *Scripture Studies*, and gave one to one of the officers, and the others to the two ladies.

267 The ship's officers asked me to give them a lecture, so I gave a chart talk on the "Divine Plan of the Ages" (Plate VI), which was followed the same evening and next day with a number of questions and a talk on the Great Pyramid. The captain, surgeon, and other officers and the engineers were present in addition to the passengers. They were all much interested. Brother Cotton of London was with us during the voyage, and I enjoyed his company greatly. We read the Bible together every day, mostly Genesis, Isaiah and Ezekiel, and talked about the time-prophecies. Stanley made friends with everyone, and both he and I were greatly interested in the porpoises and flying-fish.

268 When we were sailing past Malta, the scene of Paul's shipwreck, we read the account in the 27th and 28th chapters of the Acts of the Apostles, and were greatly struck with the power of the Apostle's personality. In a small ship crowded with "two hundred threescore and sixteen souls," this man of God, though a prisoner, impressed everyone, even the centurion himself, with his force of character and his clear-sightedness. In the midst of the terrible storm he alone was calm, and his confidence and cheerfulness inspired the others. One thing that struck us particularly was the little incident of helping to gather the firewood. That the noble Paul should stoop to such a lowly service was a striking proof of his humility, and though he must have been cold and wet owing to his swim ashore and the rain which was pouring down at the time, and though he must have been almost prostrate from weakness and fatigue owing to the exposure and the long want of food and sleep, yet all this did not overcome his desire to labour with his hands for the sake of others. What a noble and loving character he was. The whole story, as we now read it together, appealed to us as it had never done before.

269 Our boat reached Port Said at the inconvenient hour of 2 a.m.—But here we are at another station,—Benha. (Plate III.) It is a large station. Such shouting and yelling! A gentleman in blue and a lady in black are squatting on the platform opposite my window. There passes another lady in black with a veil covering half of her face, and a gold or brass cylinder down the middle of her forehead. On her feet she wears a pair of high-heeled boots which look rather incongruous. Now we are leaving Benha. Most of the houses, so far as I can see, are square and built of dried mud, with what looks like a manure heap on the flat roof.

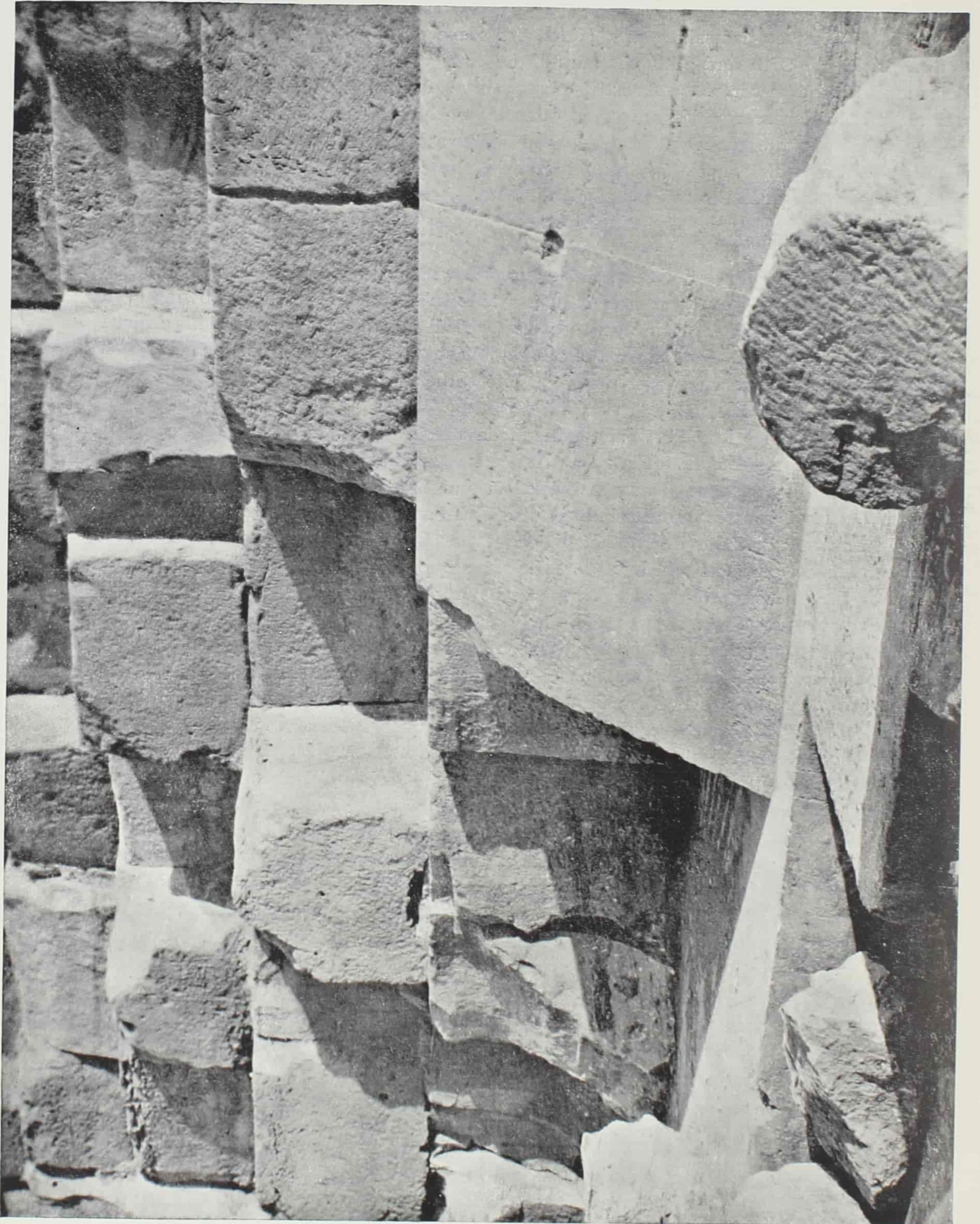
270 To resume: Mr. Hall, Brother Cotton's friend, came on board at Port Said, saw us through the customs, and took us to a hotel where we tried to sleep from 3-30 to 6-30 a.m. At 7 a.m. we had breakfast and then drove in a carriage and pair to the station. Mr. Hall saw to everything. Two letters from Morton were handed to me. I learn from them that he is staying in a tent at the Pyramid. Stanley and I feel quite a thrill of pleasure at the thought of camping out. Brother Cotton and Mr. Hall sail for Jaffa to-day. Mr. Hall believes he can arrange for me to lecture at Jerusalem when we go there later on, and thinks that I should have a good audience.

271 We are now drawing near Cairo. There go some people with their sunshades up, riding on donkeys; and there we see two camels lying down. They do look strange with their long necks and the haughty way they hold up their heads. Such beautiful trees over there, with a wealth of bright red blossom more profuse than the foliage!

We are now in Cairo. Morton and his man Judah have met us, and we are about to set off on our journey to our tents at the Pyramids.

Love to all of like precious faith, Your loving brother,

JOHN EDGAR.



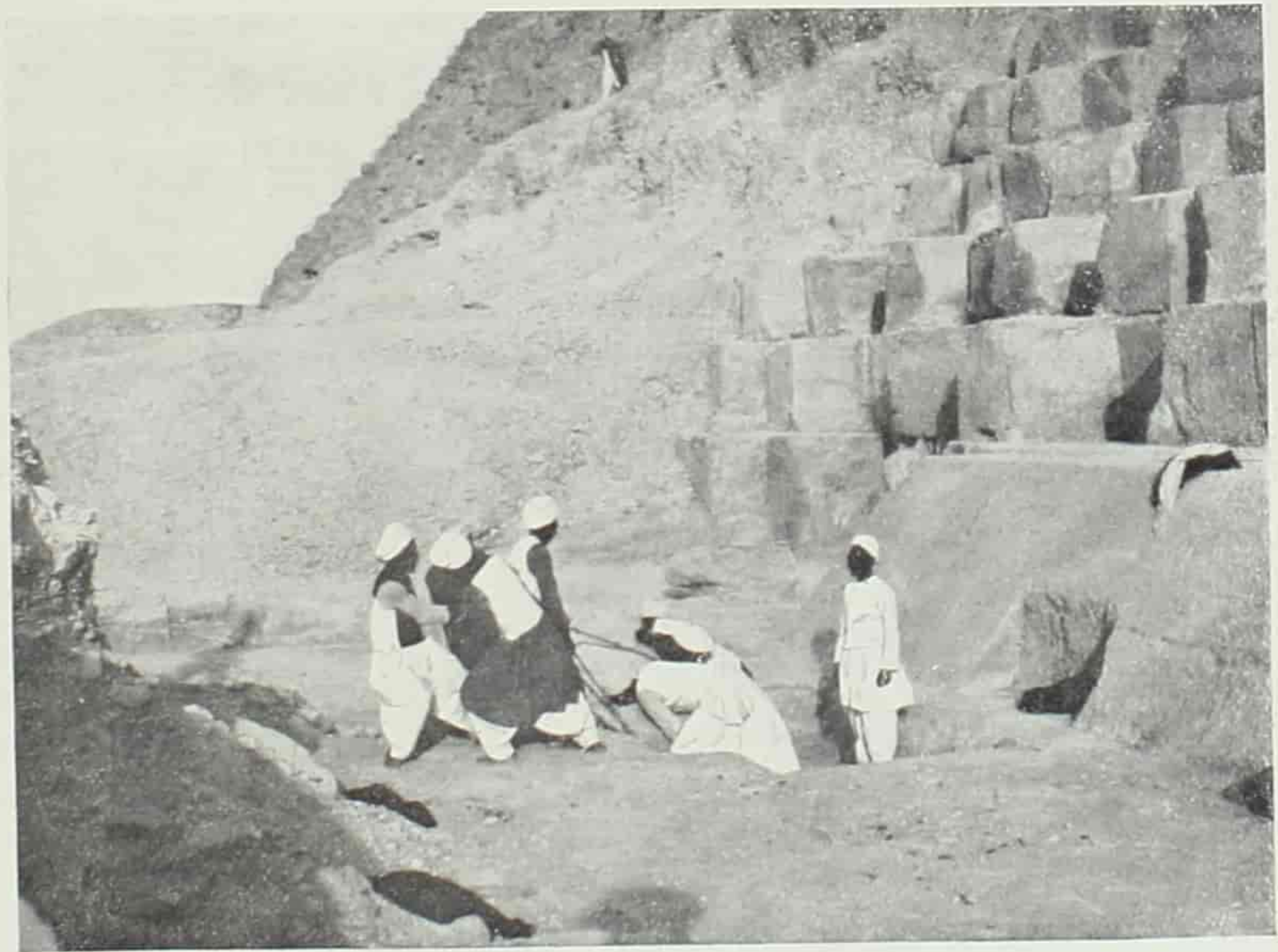
A near view of Col. Howard Vyse's historical CASING-STONES of the Great Pyramid of Gizeh.

LETTER VI.

*Tents at the Great Pyramid of Gizeh.
Friday, 11th June, 1909.*

DEAR BRETHREN,—Stanley and I arrived safely yesterday, and, after tea, paid our first visit to the Great Pyramid, which is five minutes' walk from the tents. We have four tents, one as a kitchen, one as a dining-room, and two as bed-rooms. We have also a cook, waiter, and Pyramid assistant. The cook and another man sleep outside of our tent doors at night as guards.

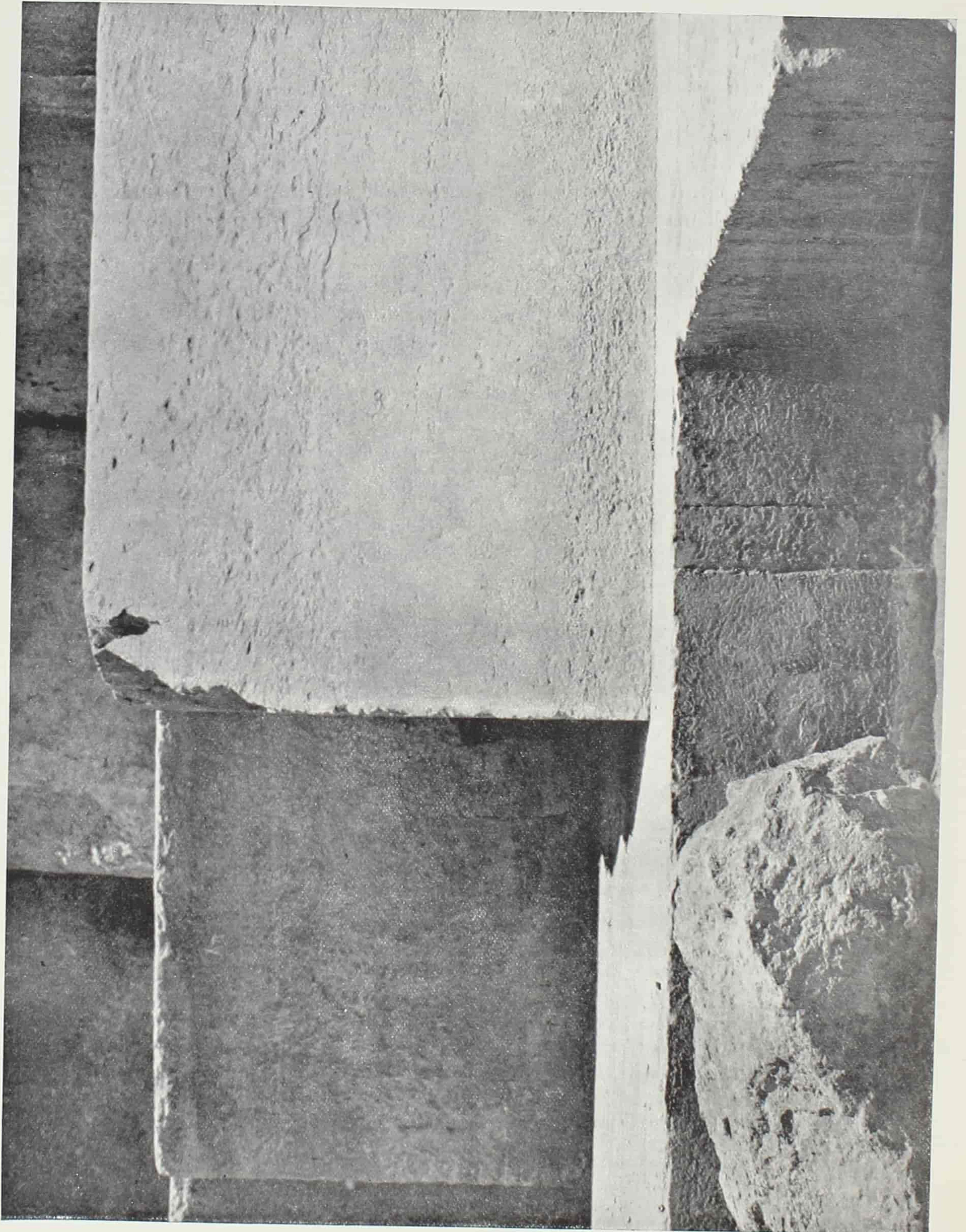
273 Nineteen of the casing-stones are exposed side by side on a large stretch of pavement at the north side of the Great Pyramid, and the north-west corner socket, which used to contain one of the four foundation socket-stones, is also laid bare—See Plate V. The casing-stones are simply wonderful. Morton says that when he arrived here, Mr. Covington was just completing his work of excavating them; and he managed to secure a photograph showing Mr. Covington's black workmen removing the last few large encumbering stones—Plate XLV.



Mr. L. Dow Covington's black workmen removing the last few obstructing debris stones from the front of the newly excavated casing-stones at the north base of the Great Pyramid of Gizeh.

In two other photographs which Morton took with the camera erected very close to the largest of the casing-stones, these debris stones may be seen lying in front—Plates XLIV and XLVI.

274 Although of tremendous size, these casing-stones are yet fitted so closely together, that the fine blade of a pocket-knife cannot be inserted between them. Here



A near front view of the largest of Col. Howard Vyse's historical CASING-STONES of the Great Pyramid of Gizeh; showing the platform on which the casing-stones rest, also a small portion of the pavement to the right, and part of the Pyramid core.

and there the original sharp arris edges of these beautiful white stones are somewhat chipped and rounded off along the joint-lines, thus giving a superficial appearance of wideness to some of the joints; but the joint-lines in general are too close to be distinguishable in a photograph. In order, therefore, that the shape and comparative dimensions of the stones forming the casing, as well as of those of the platform on which they rest, might appear in the photographs, Mr. Covington outlined the various joints and also the outside arris lines, with charcoal.

275 It is difficult to comprehend how the ancient builders were able to make such fine cement as that which holds these casing-stones together, and yet though so fine, it is of such tenacity that all the stones are united as one. A beautiful picture this of our union by the strong cement of love one to another and to the Lord, the "Chief Cornerstone"; for, as you are aware, the whole Pyramid was formerly covered with these originally beautifully polished casing-stones, though now they have all been removed with the exception of the nineteen below the Entrance, and a few others still *in situ* here and there at the base of the other three sides of the Pyramid. These other casing-stones, which Professor Flinders Petrie discovered by sinking small well-like shafts down through the large mounds of debris, have again been covered over with rubbish, and are said not to be in such a good state of preservation as those immediately below the Entrance.

276 Among other photographs, Morton secured a very good one showing Mr. Covington standing at the east end of the long row of casing-stones, and high up in front of the Entrance another man standing on the fourteenth course of masonry—Plate XLVII. This photograph, owing to Mr. Covington and the other man standing so far apart one above the other, is good for conveying some idea of the true perspective, for it is very difficult to realize the relative distances of the various parts, and the dimensions of the masonry courses, without some such aid. But however good photographs may be, they can never fully convey to the mind the proper sense of proportion, and the true beauty, which an actual visit to the place must do. You would require to be here to see how beautifully-finished and close-fitting the casing-stones are, fully to realize how well they picture the individuality and yet oneness of the members of Christ's body. They remind me of Jesus' prayer to the Father: "that they may be one, even as we are one."

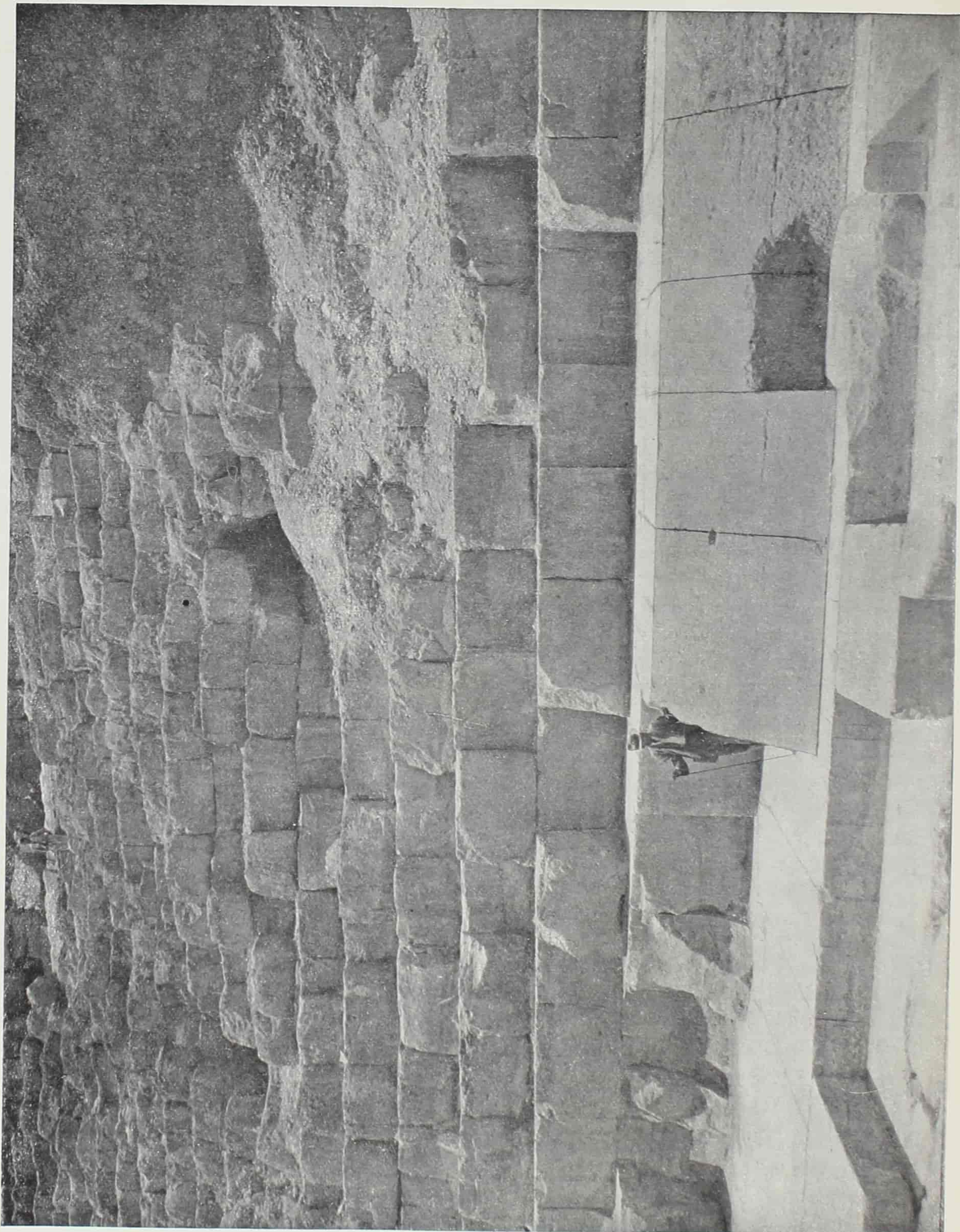
277 No description, however careful, can do justice to the Great Pyramid. Although well prepared, and perhaps because so, I felt struck with awe, particularly when I saw the wonderful expanse of the Grand Gallery lit up with magnesium wire. My heart is brimming over with gratitude to our dear heavenly Father for the love and wisdom which prompted him in providing this marvellous Stone Witness in Egypt.

Morton has had the Descending Passage and much of the Pit cleared out, and to-day we intend to investigate them. Asking your prayers for the Lord's blessing on ourselves and our work here, and fully realizing that it is the meek whom our heavenly Father guides in judgment,

I am, Your loving brother,

JOHN EDGAR.

P.S.—We are remembering you all in prayer.



Mr. L. Dow Covington standing near his newly excavated CASING-STONES at the north base of the Great Pyramid of Gizeh.

LETTER VII.

*Tents at the Great Pyramid of Gizeh.
Wednesday, 16th June, 1909.*

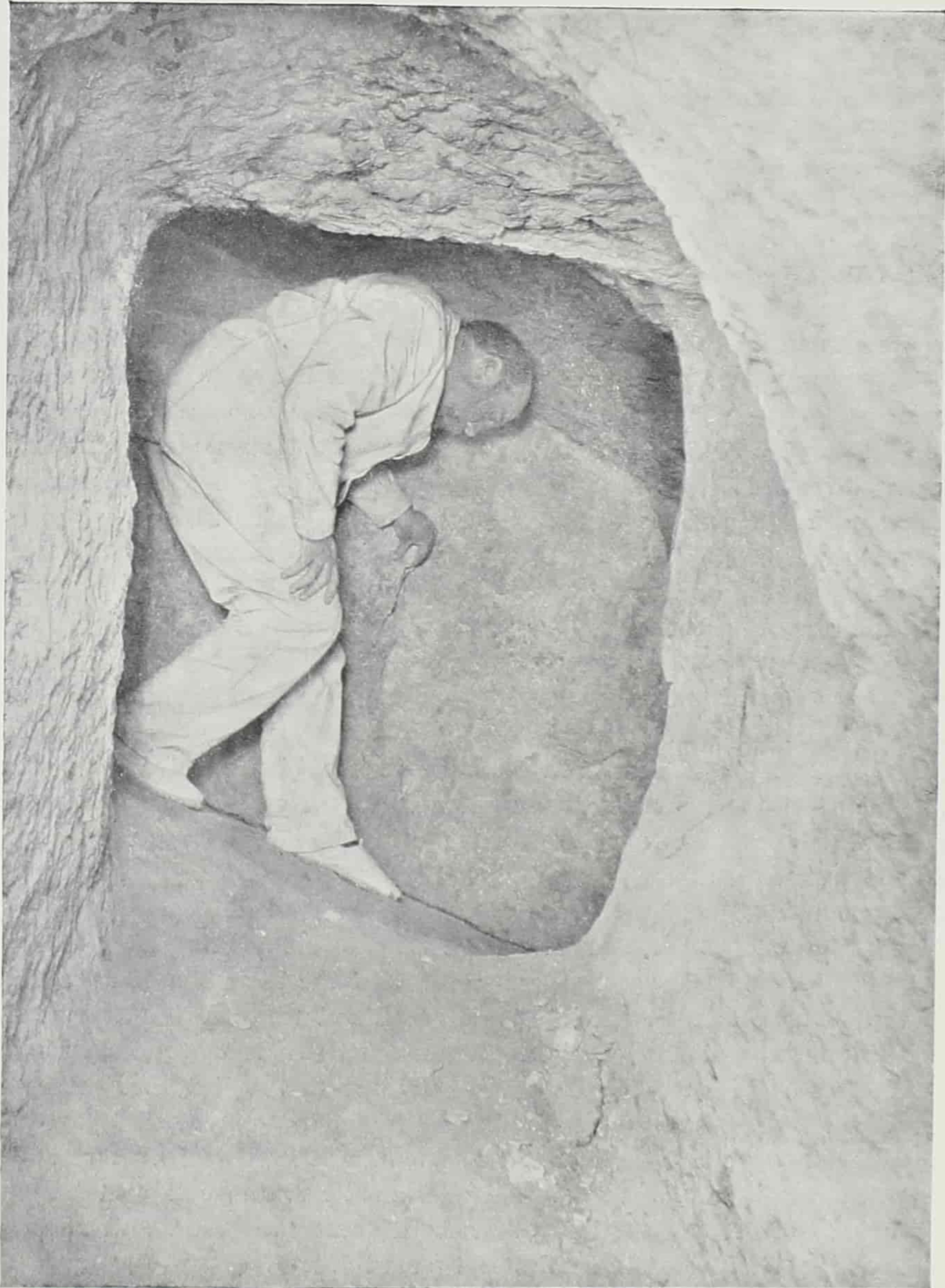
DEAR BRETHREN,—We have been very busy for the past few days, measuring the Descending Passage and taking flashlight photographs inside the Great Pyramid. We have secured several good pictures of interesting parts. We take these with great care, paying particular attention to the exact position of the camera, and the exact extent of view included in the picture. Owing to the low roof and narrow breadth of the passages (4 feet by $3\frac{1}{2}$ feet), and above all, owing to the uneasy slope and smoothness of the floors, it is exceedingly difficult to take these photographs, and we require a long time for each. The steepness of the floors is much greater than it appears to be in drawings. Nothing laid on them will remain stationary for a moment. Rods, bags, candles, pencils, etc., if we happen to release our hold on them, begin a rapid descent, and at times we ourselves slip down, if we omit to make use of the footholds.

279 John, Stanley, and our Arab attendant Judah, generally pose in one or other of the photographs, for the purpose chiefly of showing correct proportions. Sometimes we erect measuring-rods near the parts taken, and occasionally also stretch lines along the angles of the floor and walls, etc. After dinner, which is generally about 7-45 to 8 p.m., I go into my tent, and with an extra supply of water for washing purposes, develop the films exposed during the day. We had some failures at first, but are now becoming more successful.

280 When asking M. Maspero for permission to take photographs in the interior of the Great Pyramid, he had expressed doubts as to my being able to develop the negatives. He said that his excavators found that the high temperature of the water softened the gelatine emulsion on the photographic plates to such a degree, that it was extremely difficult to get good results. I am glad to say, however, that I have had no trouble whatever in this respect. This is partly due to the fact that the emulsion on my films was specially prepared to withstand high temperature, and partly because I do all my developing some time after sun-down, when the temperature of the atmosphere has generally fallen to 70° F. An additional advantage is that I can dispense with the usual dark-room, as the yellow light from the moon and stars has little deleterious effect, and can easily be shut out from the tent.

281 The stars here are very brilliant and beautiful. While busy with my nightly photographic work, I sometimes steal out of my tent and look up to admire their wonderful grandeur. The *Milky-way* is very clearly defined, and from the view-point of our tents, seems to dip down behind the huge black outline of the Great Pyramid, causing, with the added brilliancy of certain large stars, a perfect halo of light round its

PLATE XLVIII.



*The DESCENDING PASSAGE of the Great Pyramid of Gizeh,
as viewed from the lower end of the Well-shaft;
showing the cramped posture necessary to be assumed by one walking
down this passage.*

lofty summit. So wonderfully does this halo shine out, that a few nights ago I walked round to John's tent, and called on him to come out and admire it with me.

282 Now that we have cleared the Descending Passage below the granite stone on which the iron grill-door has been fixed (Plate IX), we find that the floor at this part is not slippery like the floor of the upper portion of the Descending Passage, or of the Ascending Passages. Immediately below the granite stone there is a short length smoother than the rest. At this part we notice rough-hewn oblong footholds cut out in the floor similar to those in the other passages. The whole length of the Descending Passage from the granite stone downward, *i.e.*, about three-fourths of the total length, is cut through the solid rock on which the Pyramid is built—Plate II.

283 I have already mentioned that, some years ago, Mr. Covington, with the sanction of M. Maspero, placed a padlocked iron gate or grill-door on top of this granite stone. His object was not to keep visitors from exploring the lower parts of the Great Pyramid, but rather to prevent the Arab "guides" from blocking up the passage with sand and stones. These guides do not like much work, and if this passage were not closed as it is, thus keeping visitors from requesting to be taken down all the way to the Subterranean Chamber (a fatiguing journey), they would see to it that such requests were prevented in this other way. Permission to have the grill-door unlocked can be obtained by applying either to M. Maspero at the Cairo Museum, or to Mr. Covington, who is always willing to show the interested through the great stone edifice.

284 After Mr. Covington cleared the lower end of the passage, it was possible for visitors who were interested enough to take the trouble, to creep down to the Pit. As I mentioned in a previous letter, the first time that I descended, the space between the roof and the surface of the rubbish along most parts of the Descending Passage permitted one to creep through with difficulty; but now that we have both it and the Small Horizontal Passage leading to the Pit thoroughly cleared throughout their entire length, it is much easier to go up and down. Not, however, that the journey can be done with comfort; for the four-feet height of the roof, together with the downward slope of the passage, obliges one to stoop very low; while in the Small Horizontal Passage leading to the Pit, it is still necessary to creep, because here the height of the roof is only about two feet nine inches. The awkward stooping posture which it is necessary for one to assume when proceeding down the uneasy slope of the Descending Passage, is well illustrated in a photograph which was taken with the camera erected at the bottom of the Well-shaft, and pointing out eastward through the little passage, in the direction of the Descending Passage—See Plate X. It shows John walking down the steep floor, with his head just touching the low roof—Plate XLVIII. John says he was glad when the exposure was completed, as he felt very much like the "poor groaning creation" while posing for the picture.

285 Yesterday (Tuesday, 15th June), we instructed Judah to employ his brother and two other men to dig out and wipe away the dust from the west corner of the floor of the Descending Passage along its entire length, in order that our steel tape might rest evenly on the floor close up to the west wall, and so enable us to take exact measurements. I have already mentioned the fact that Professor C. Piazzzi Smyth did not descend lower than to the junction of the First Ascending Passage, and did not, therefore, measure the portion of the Descending Passage below this. In 1837, twenty-

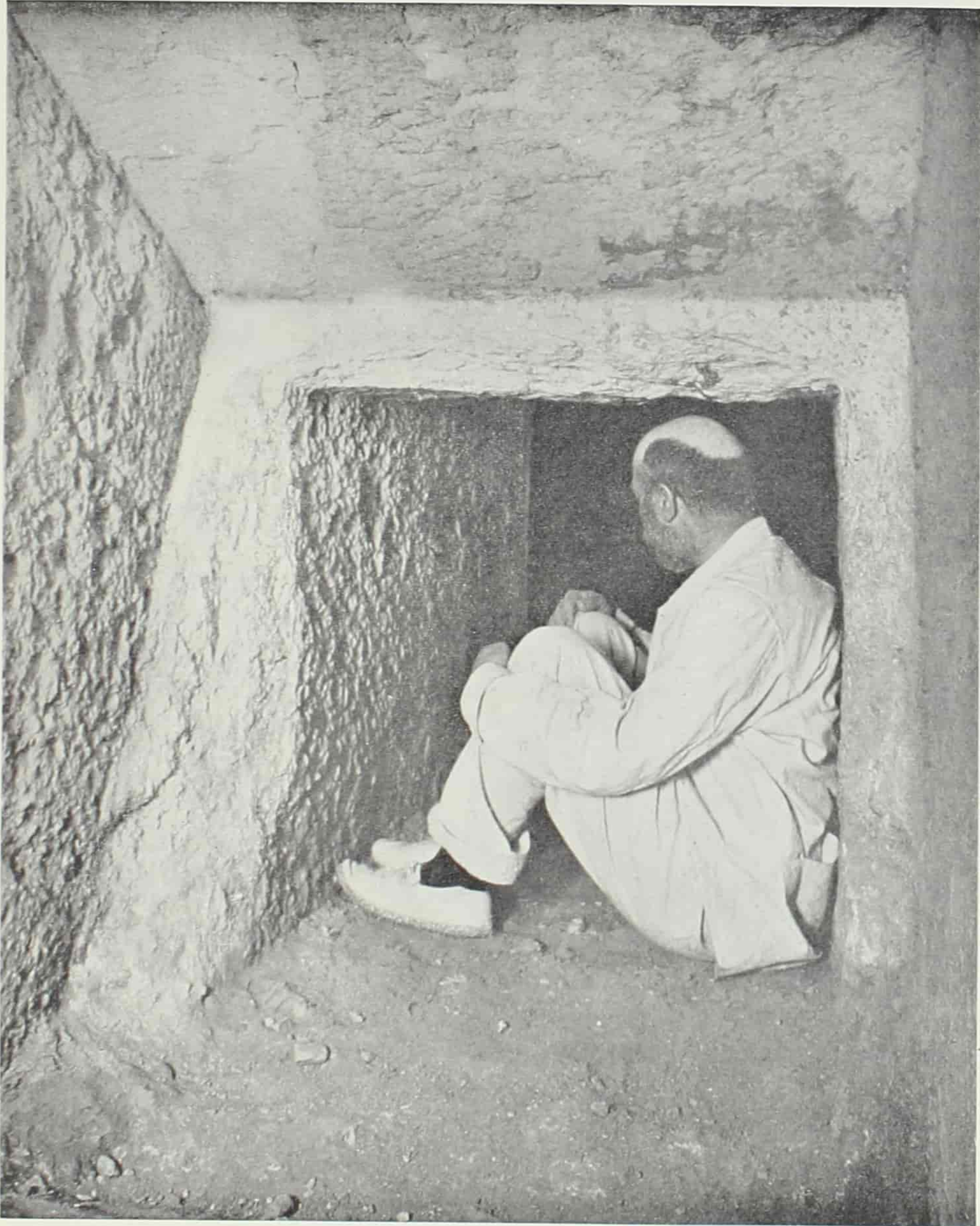
eight years before Professor Smyth's investigations, Colonel Howard Vyse measured it roughly in feet, apparently along the roof line; but his account is somewhat difficult to follow. In 1881, Professor Flinders Petrie also measured it, as carefully as he could, as the floor was then much encumbered with sand and stones.

286 So far as we are aware, these are the only two investigators who have attempted to measure the lower reach of the Descending Passage. The latter confesses in his work, *Pyramids and Temples of Gizeh*, that he could not be sure of his measurements of this part of the passage, nor did he think it necessary to be more particular. He writes: "The measures from the steel tape onwards, by rods, down to the end of the built passage, where it rests on the rock, are not of the same accuracy as the others; the broken parts of the passage sides [at Al Mamoun's forced hole], and the awkwardness of measuring over the large block of granite [on which the iron grill-door has since been fixed], without any flat surface even to hold the rods against, prevented my taking more care over a point where accuracy is probably not of importance. For the total length of the entrance passage, down to the subterranean rock-cut part, only a rough measurement by the 140-inch poles was made, owing to the encumbered condition of it. The poles were laid on the rubbish over the floor, and where any great difference of position was required, the ends were plumbed one over the other, and the result is probably only true within two or three inches."

287 Although the large granite block on which the grill-door is fixed, takes up nearly the full width of the passage, it did not interfere with our work. We did not require to measure over it as Professor Flinders Petrie did, for we found that its lower surface does not rest immediately on the floor of the passage, but is raised up by several inches of debris. By means of a crowbar our workmen tunnelled out the debris under the block along the west corner, so that we had a few inches clear space through which we pushed our steel measuring-tape. We also instructed our men to shift the position of the large limestone block which then lay diagonally across the passage floor a little distance above the granite block. This stone lay wedged in from wall to wall, and was, we understand, placed in position by Professor Smyth for the purpose of holding his angular-measuring apparatus. We had it levered from its place, and turned round end-on with the passage—See Plate IX. In this way we obtained a clear surface along the floor at the base of the west wall of the Descending Passage throughout its entire extent, and so have been able, for the first time known in history, to take an accurate continuous floor-measurement of the passage from end to end. In order to ensure accuracy, we have verified our results by measuring twice in a downward, and once in an upward, direction. We have also measured the length of this passage twice along the roof-line on the west side.

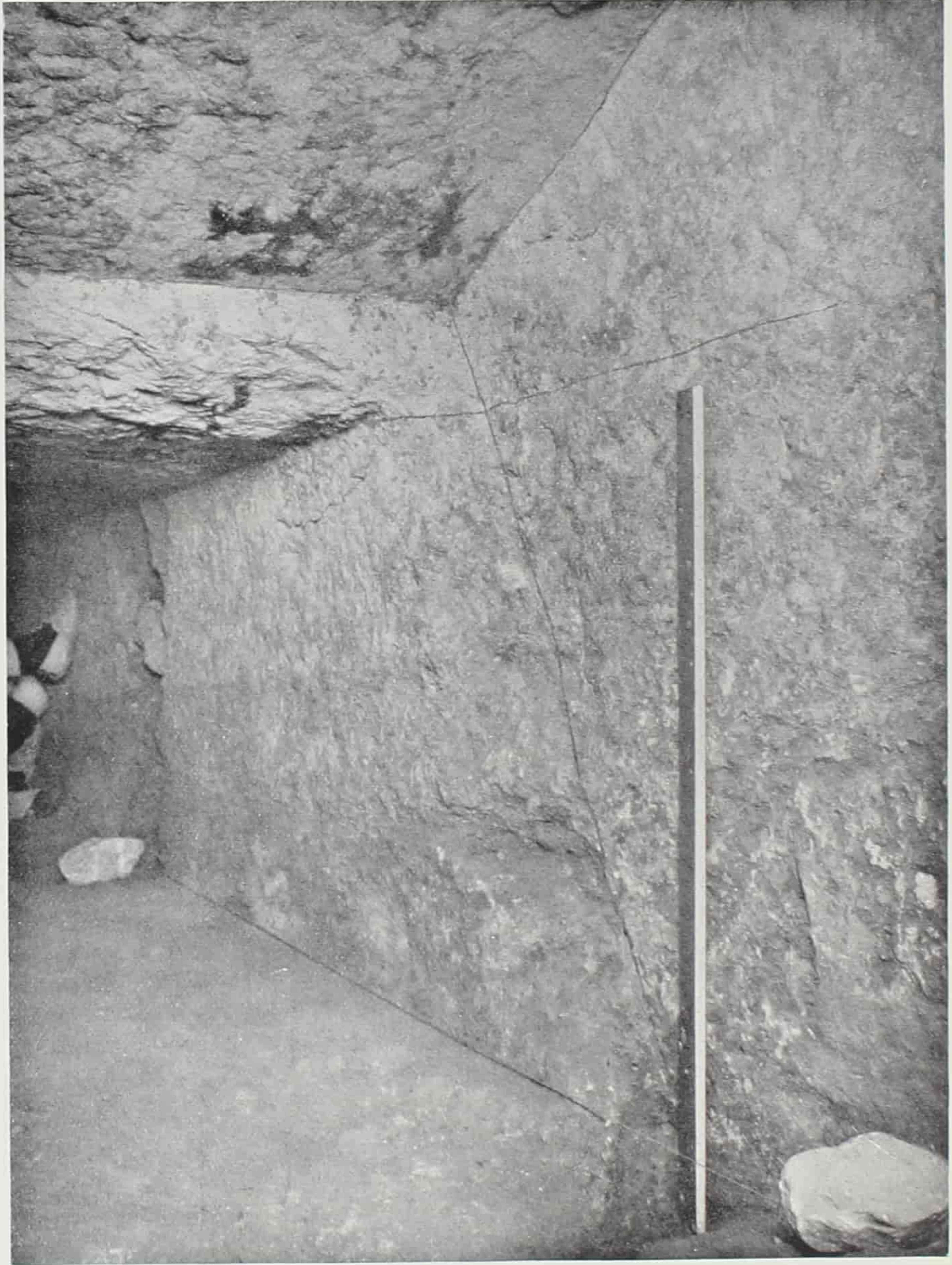
288 After getting Judah's brother to clear the other side of the Descending Passage floor, along the base of the east wall, including the portion under the east side of the granite block, we carefully measured the floor-length of the passage twice from top to bottom down this side also. We have therefore measured the length of this Descending Passage seven times in all.

289 During our measuring operations at the lower end of the Descending Passage, we made an interesting discovery at its junction with the Small Horizontal Passage which leads to the Subterranean Chamber. The Descending Passage terminates in a



The LOWER SQUARE END of the Descending Passage of the Great Pyramid of Gizeh; showing the entrance of the Small Horizontal Passage leading to the Subterranean Chamber.

PLATE L.



The Entrance of the SMALL HORIZONTAL PASSAGE leading to the Subterranean Chamber of the Great Pyramid of Gizeh, showing its junction with the lower square end of the Descending Passage on the west side.

flat end, cut square at the corners, and at right-angles to the incline of the passage. The small passage to the Pit commences horizontally from the centre of this flat end, but as it is much smaller in bore than the Descending Passage, some of the flat end of the latter remains, forming a margin several inches wide round the entrance of the Small Horizontal Passage—See Plate X.

290 We took a photograph showing the square flat end of the Descending Passage ; and, in order to make apparent the very small bore of the Small Horizontal Passage leading southward from it to the Subterranean Chamber, John sat in its entrance, his back resting against the west wall—Plate XLIX. The horizontal pencil-line which appears on the east wall of the Descending Passage, was drawn to show the continuation of the roof-level of the Small Horizontal Passage.

291 Professor Flinders Petrie describes this flat terminus of the Descending Passage in his work, *Pyramids and Temples of Gizeh*, but mentions that the flat margin occurs only along the top and on each side. The reason why he failed to notice that it also runs along the floor, is doubtless because he did not clear the passage thoroughly. The higher level of the floor of the Small Horizontal Passage above the terminus of the floor of the Descending Passage, is distinctly apparent in another photograph which we secured of the junction of these two passages on the west side—Plate L. It will be noticed that the levelled cord stretched along the angle of the floor and the west wall of the Small Horizontal Passage, crosses at a point several inches above the lower end of the vertical rod, which is erected in the bottom corner of the Descending Passage floor. The horizontal pencil-line which is drawn in continuation of the roof-level of the Small Horizontal Passage, is $1\frac{7}{8}$ inches above the upper end of the vertical three-foot rod. It will be noticed in the two photographs described, that the flat margins are chipped and rounded off at the middle of their course. The corner angles are sufficiently well preserved, however, to permit accurate measurements of both the Descending Passage and the Small Horizontal Passage to be taken.

292 The floor corner of the east wall seemed to be an exception ; not that the margin was broken, but it appeared as if the rock at this part had not been cut away, but had been left in a rough condition. It seemed to us strange that the ancient workmen should have left this one corner unfinished, especially as the other three are well cut and squared. We therefore examined it more closely. On being struck, it gave a sound similar to that of the surrounding rock ; but from certain indications we came to the conclusion that the corner *had* been finished like the others, but that a stone had been cemented in, possibly, we thought, with the idea of preserving the flat end from injury. We photographed this "inset stone" (Plate LI), and then proceeded to remove part of it with a chisel, so as to enable us to take an accurate measurement of the full length of the Descending Passage along the base of the east wall.

293 We had not cut much away before we perceived that what had at first appeared to be stone, was in reality hard natural concrete. Evidently the small stones and limestone dust, which had been lying in this corner for so long a time, had become moistened and caked by the rain, and had afterwards dried into a natural concrete, almost as hard as the rock itself. We removed the whole of it, and then photographed the corner thus cleared out—Plate LII. While removing it, we were astonished to find a living worm completely embedded in it. It was nearly three inches long, flat in section, hard, and of

PLATES LI & LII.

an ivory colour. We are puzzled to know how it could remain alive in such a place. We told Judah to pull it out of its hole, and very gingerly he caught it between his finger and thumb and suddenly jerked it out in John's direction. "Ugh!" exclaimed John in horror, "Don't throw it at me!"

The next time I write, I shall give you an account of our work in the Pit.

We all send our love, Your loving brother,

MORTON EDGAR.



The bottom east corner at the lower end of the Descending Passage of the Great Pyramid of Gizeh, showing the hard natural concrete filling the corner.



Same as Plate LI, but with the hard natural concrete removed from the corner.

LETTER VIII.

*Tents at the Great Pyramid of Gizeh.
Saturday, 19th June, 1909.*

DEAR BRETHREN,—For the past few days we have been measuring and photographing in the Subterranean Chamber, and also in the two small horizontal passages which open into it from the north and south—Plate X. This Subterranean Chamber is by far the largest in the Pyramid, being, approximately, 27 feet from north to south, by 46 feet from east to west. Its area, therefore, is a little more than double that of the King's Chamber, which measures 17 feet by 34 feet. Although the roof and walls of this large Subterranean Chamber are by no means smooth, and in some places are quite uneven, they are for the most part square and level; but the floor is extremely rugged and unfinished, and is much encumbered with loose stones and sand.

295 We should prefer to get our men to remove every vestige of this rubbish, in order that we might examine and photograph the original contour of the rough floor, but the expense stands in the way. We have had a little clearing done, however, for a few feet in front of the doorway of the little south passage; and also at the west wall, which was almost entirely hidden by a bank of the rubbish seven or eight feet deep. This obscuring bank (which is referred to by Professor Flinders Petrie) having been cleared away, the west wall is now entirely exposed to view (Plate X); and we find that for a width of 13 feet in the middle of this end of the chamber, the floor is fairly well levelled, and is about five and a half feet below the roof, leaving almost sufficient height for an average person to stand upright.

296 The larger stones removed by our workmen are stacked elsewhere in the chamber, but the sand and smaller stones have been thrown into the deep shaft in the middle of the floor at the east end. We have had no hesitation in doing this, as the bottom 36 feet or so of this shaft is no part of the original design of the Pyramid, but is a comparatively modern excavation by Mr. Perring, as is shown by a reference to Col. Howard Vyse's work, *Pyramids of Gizeh*. The upper end of this shaft, however, is evidently part of the Pyramid's original design, and we therefore refrained from filling up this part. The ancient builders cut a large square shaft for a depth of seven feet below the level of the highest projection of the uneven floor of this eastern part of the chamber, and from the bottom of this another but smaller square shaft, for a further depth of three and a half feet. The larger shaft is approximately six feet six inches square, and its sides lie nearly diagonally to the sides of the chamber. The smaller shaft, which is about four feet six inches square, proceeds downward from the north corner of the larger one, the north-east and north-west sides of both being continuous. From the bottom of this smaller ancient shaft, Mr. Perring sunk his irregularly rounded excavation—Plate X.



The SUBTERRANEAN CHAMBER, or PIT (looking west), hewn out in the solid rock one hundred feet vertically underneath the base-line of the Great Pyramid of Gizeh; showing the narrow trench dividing the large rock mounds to the north and south of the chamber; also in the foreground the west edge of the deep vertical shaft.

297 Col. Howard Vyse had instructed Mr. Perring to sink this excavation to a depth of 50 feet, in order to test the truth of a theory which claimed, on the supposed authority of Herodotus, that a still lower and secret Subterranean Chamber existed, in which Cheops, the accredited builder of the Great Pyramid, was said to have been interred. But after Mr. Perring's workmen had reached a depth of 36 feet without discovering anything, work on the shaft was abandoned owing to the want of a free circulation of air.

298 About a thousand feet to the south-east of the Great Pyramid, there is a large and very deep sepulchral pit, generally named "Campbell's Tomb," which was excavated by Col. Howard Vyse—Plate II. Professor C. Piazzzi Smyth proves that this tomb more nearly answers Herodotus' description of Cheops' burial place, and Professor Flinders Petrie concurs with him in this opinion.

299 The Subterranean Chamber of the Great Pyramid is roughly halved into two parts—an eastern and western. In the eastern half, the floor is excavated much lower than in the western. It is approximately in the centre of this eastern portion that the large deep shaft is situated. At the north-east corner of the chamber the floor is 12 feet, and at the south-east corner 14 feet, below the roof; but at the middle of the east wall, opposite the shaft, it is 17 feet below the roof. In the western half, which begins about 21 feet from the east wall, the rocky floor rises in high receding mounds, which reach to within about 10 inches of the roof. In our photograph which was taken with the camera erected near the east wall and pointing directly west (Plate LIII), it will be noticed that these mounds lie north and south, and are divided by a narrow trench, two and half feet wide, which inclines up the middle of the chamber, rather to the north of the centre, and terminates with a width of two feet at the west wall. John is sitting at the entrance to this trench on the north side, while Judah reclines on top of the north mound.

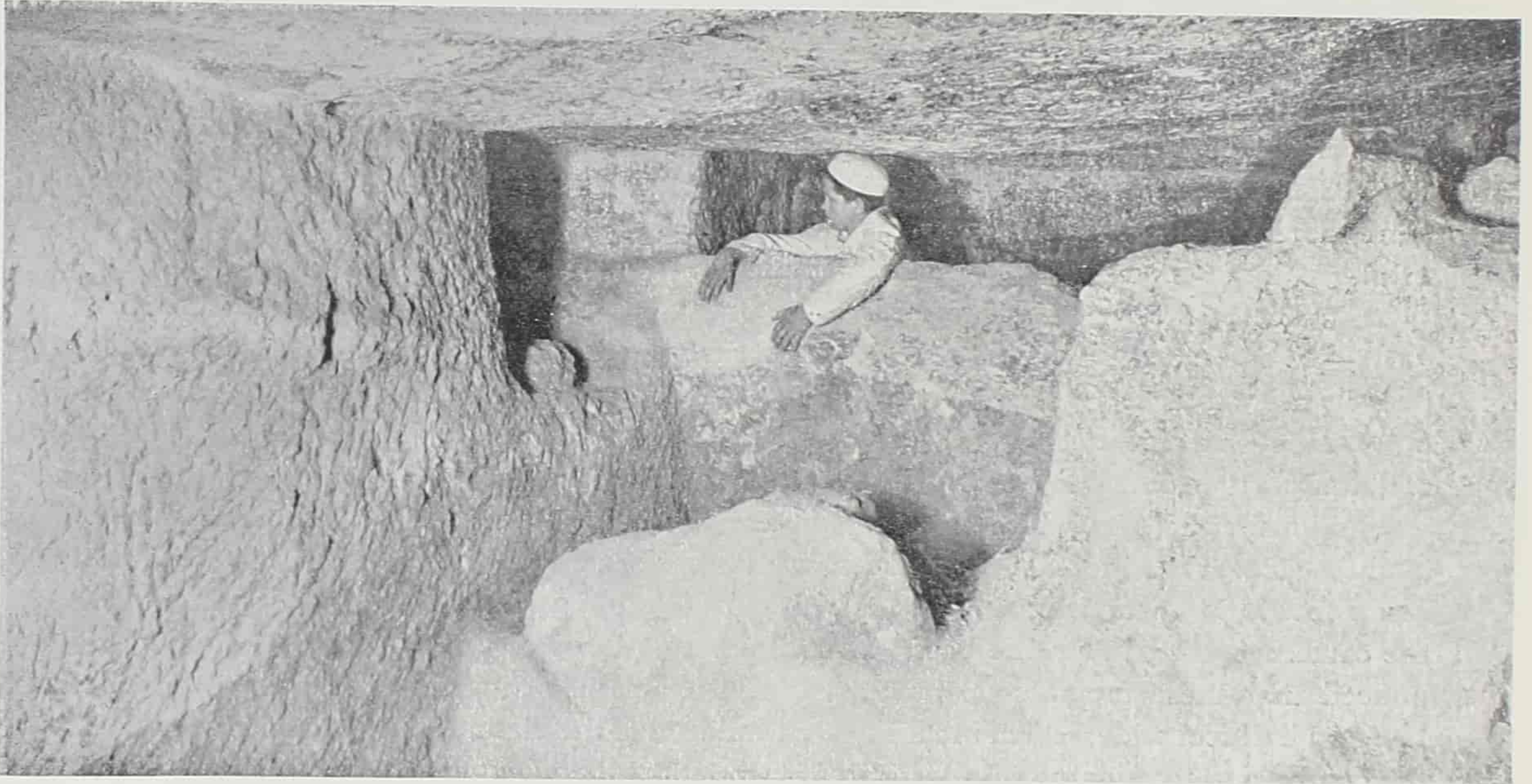
300 At the north end of the west wall at the roof, we disclosed in our clearing operations a small and roughly squared recess—Plate X. In appearance it is as if a small westward passage had been contemplated, but had been abandoned shortly after work on it had commenced, as it is only from six to eighteen inches deep, the inner end being very irregular. Adjoining the wall to the north of this recess, there is a peculiar upright ridge of rock reaching from the floor to within 13 inches of the roof. It runs parallel with and about three feet from the north wall of the chamber; the long narrow space between the two is not unlike a horse-stall. After getting Stanley to creep into this space and look out over the ridge in the direction of the recess, we photographed the corner—Plate LIV.

301 Before John's arrival, I had taken two photographs in the Pit. One of these shows the doorway of the north entrance passage, with Hadji Ali Gabri sitting at the base of the north wall—Plate LV. The north edge of the large shaft in the floor can be seen in the immediate foreground; and high up to the right at the top of the east wall, the rough projecting knob of rock referred to by Professor Flinders Petrie may be seen. The other photograph was taken with the camera erected a few feet from the north wall, and pointing toward the south—Plate LVI. The entire opening of the large shaft is visible; and standing at its east edge is Hadji Ali Gabri, pointing to the doorway of the little south passage.

302 We have now carefully measured the Small Horizontal Passage leading to the

PLATE LIV.

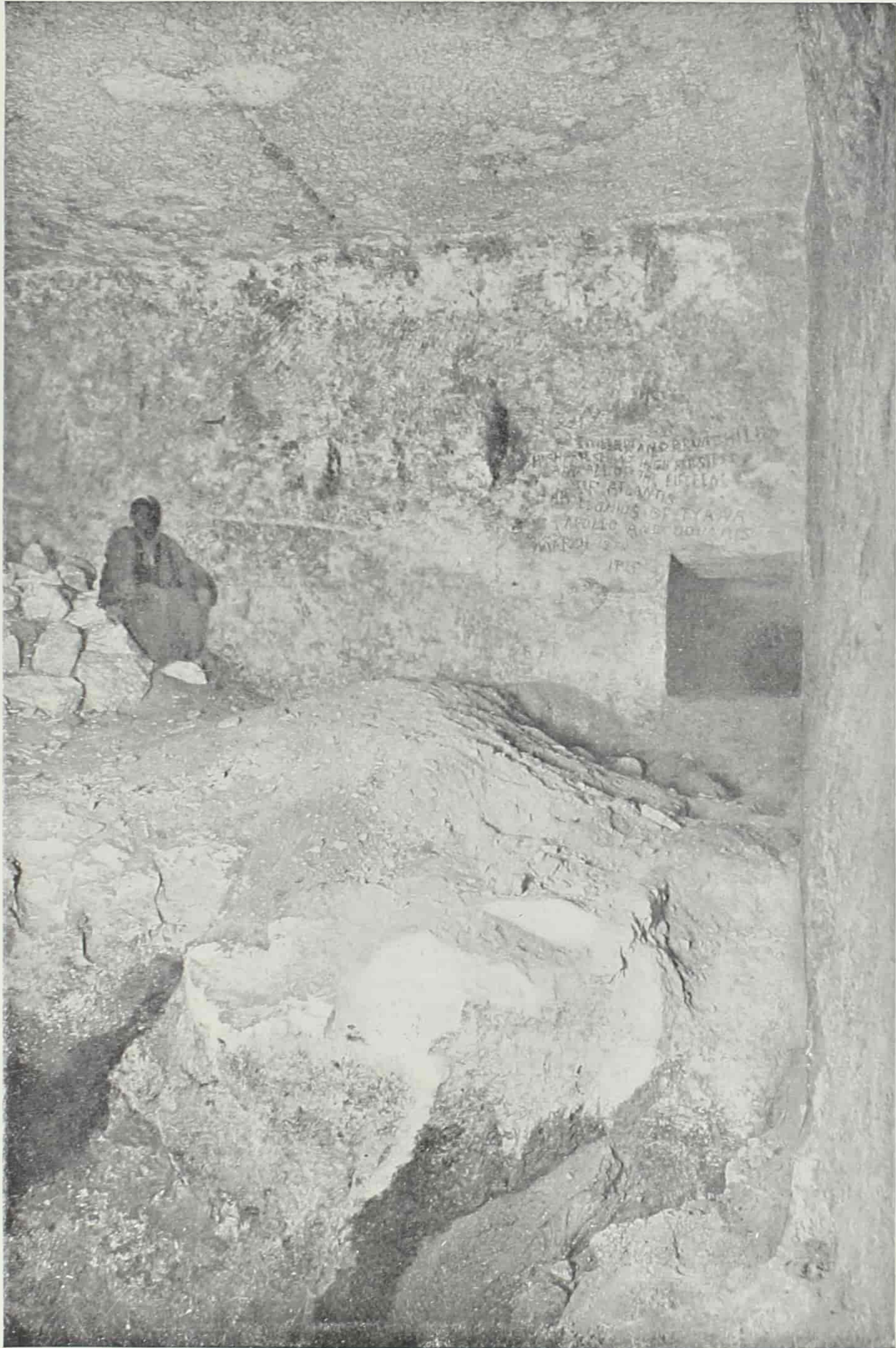
Subterranean Chamber. The walls and roof of this passage are fairly even and straight (their surfaces being roughly dressed), but the floor is rather worn toward its junction with the Descending Passage. The south end of the floor juts irregularly two to five inches into the Subterranean Chamber. In measuring the length of this passage, we



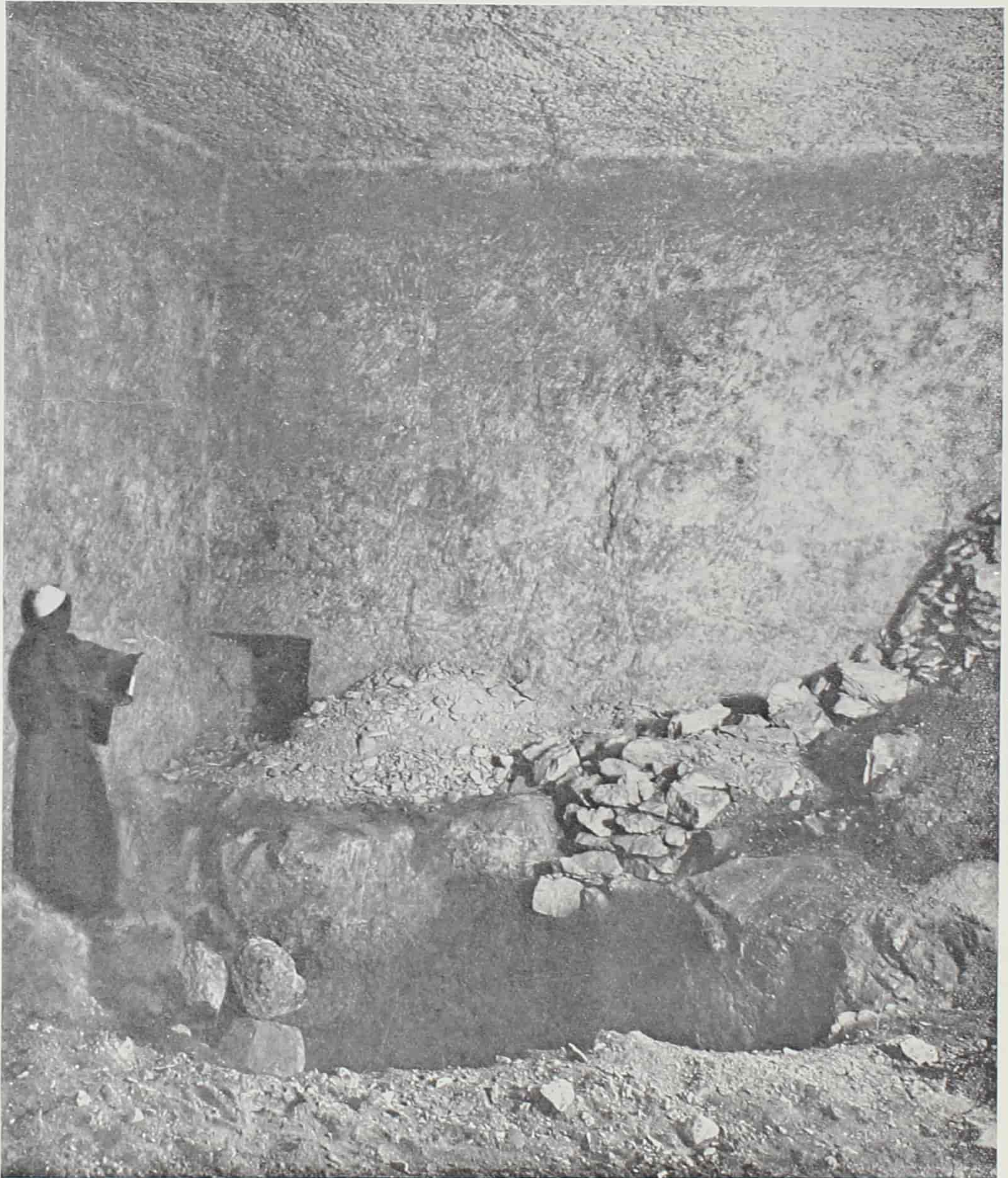
The north-west corner of the rock-cut Subterranean Chamber in the Great Pyramid of Gizeh; showing the small recess in the west wall; also Stanley looking over the thin ridge of rock which bounds the south side of the narrow stall-like cutting in the north corner of the chamber.

had a little difficulty in determining its south terminal, as the north wall of the Subterranean Chamber through which the passage opens is somewhat uneven. The photograph which we secured of the doorway into the chamber (Plate LVII) shows John standing, indicating with his finger the point on the east wall at the roof termination of the passage, which we finally fixed upon as being the correct terminal for the whole passage, and to and from which we have made our various measurements. The short rod erected against the east wall is plumbed vertically in line with this point; and the other rod lying horizontally on the floor, has its front edge square and at right-angles with that of the vertical rod. The vertical rod is 12, and the horizontal rod is 24, inches in length. The irregular south end of the floor already referred to as projecting into the Pit, is shown to advantage in this photograph. Previous to taking the picture, we had all the loose stones and sand cleared away from the floor of the Pit in the immediately vicinity of the doorway, so that the original rough character of the floor might be seen.

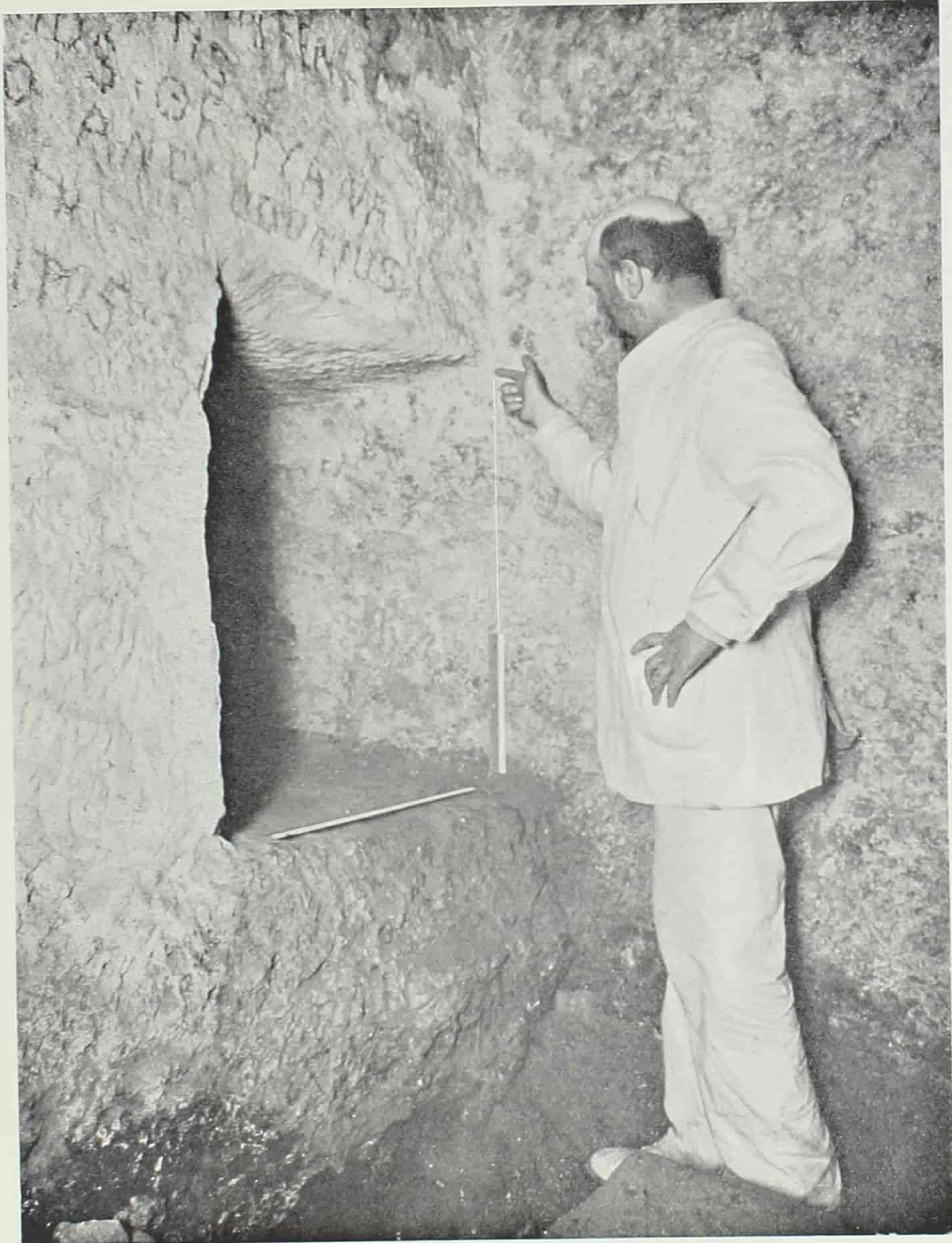
303 We measured the small Recess which is hewn out in the roof and west wall of the Small Horizontal Passage leading to the Subterranean Chamber. Its roof, as shown



The rock-cut SUBTERRANEAN CHAMBER, of the Great Pyramid of Gizeh, looking north; showing part of the east wall to the right with its undressed knob of rock high up near the ceiling; also the square doorway of the Small Horizontal Passage by which entrance is gained to the Chamber; and, in the foreground, the north edge of the deep vertical shaft.



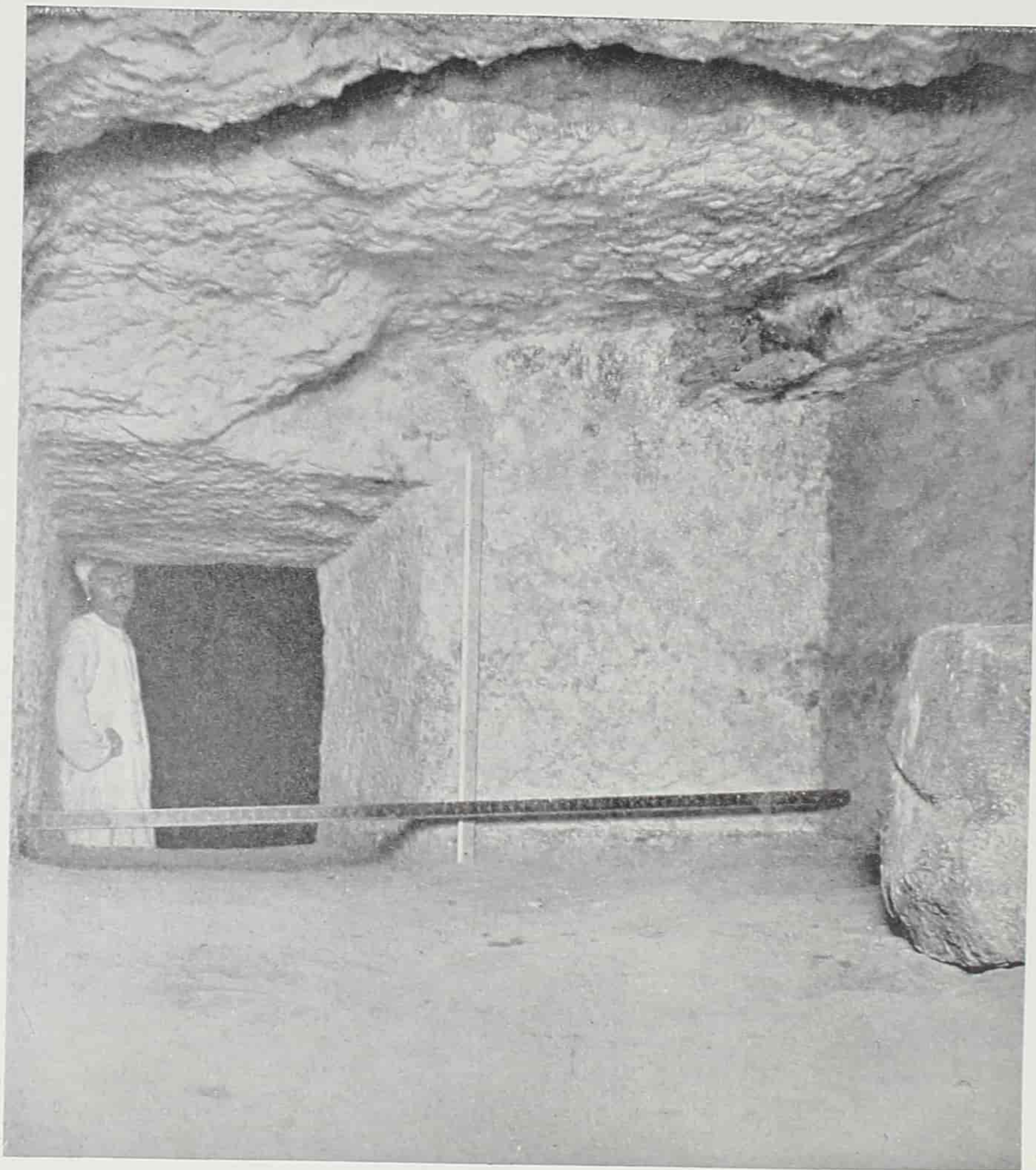
The rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh, looking south; showing the square doorway of the little south blind passage; also the large opening of the deep vertical shaft, which descends from near the centre of the floor of the eastern portion of the chamber.



The north-east corner of the rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh, showing the square doorway of the Small Horizontal Passage by which entrance is gained to the chamber.

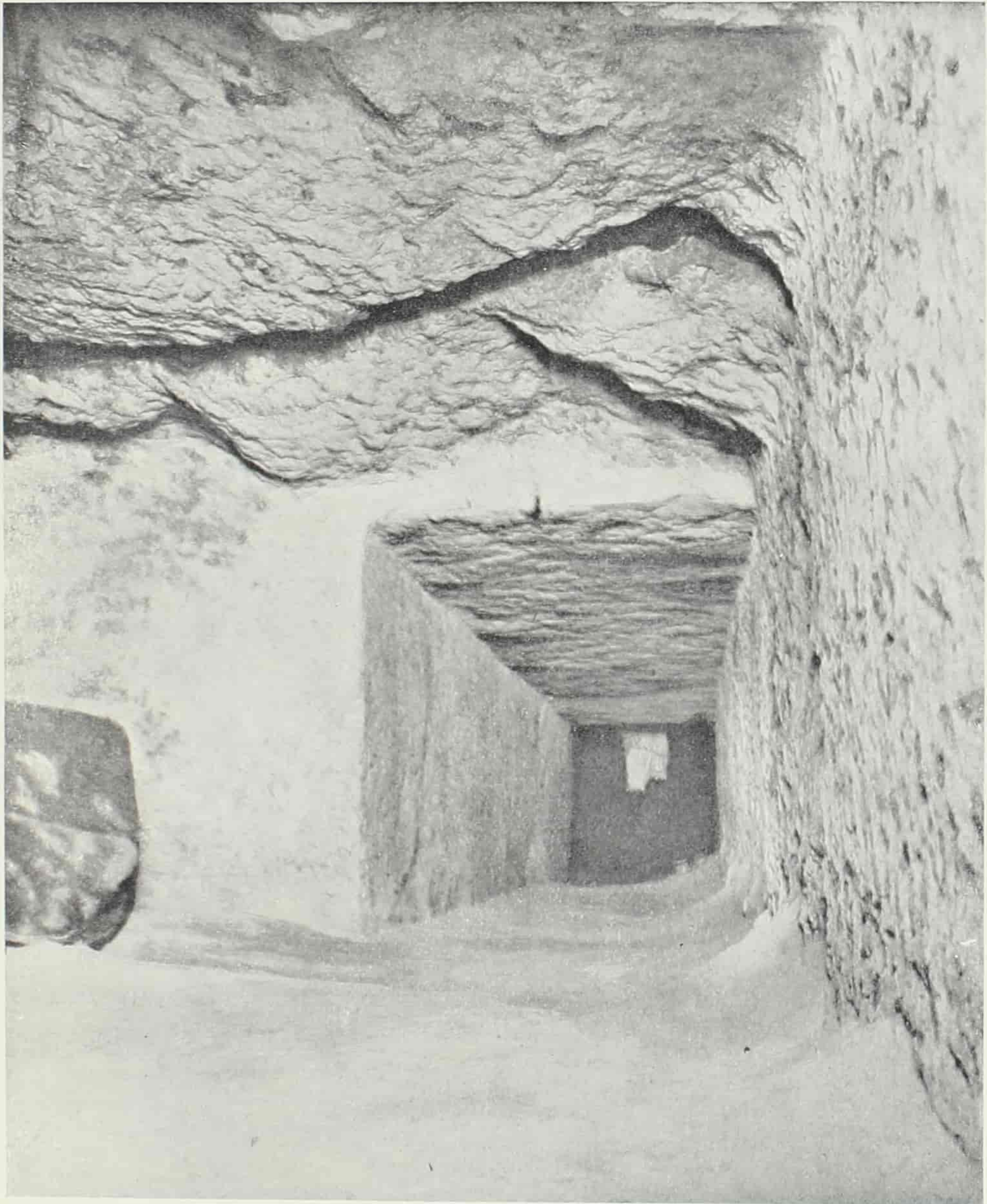
PLATE LVIII.

by our two photographs of this Recess, is very uneven, the variations being as much as 9 or 10 inches. A fissure in the rock, about two inches wide, runs diagonally through the Recess from north-west to south-east. The photograph of the south end of the Recess shows Judah standing in the dark Pit beyond—Plate LVIII. The horizontal



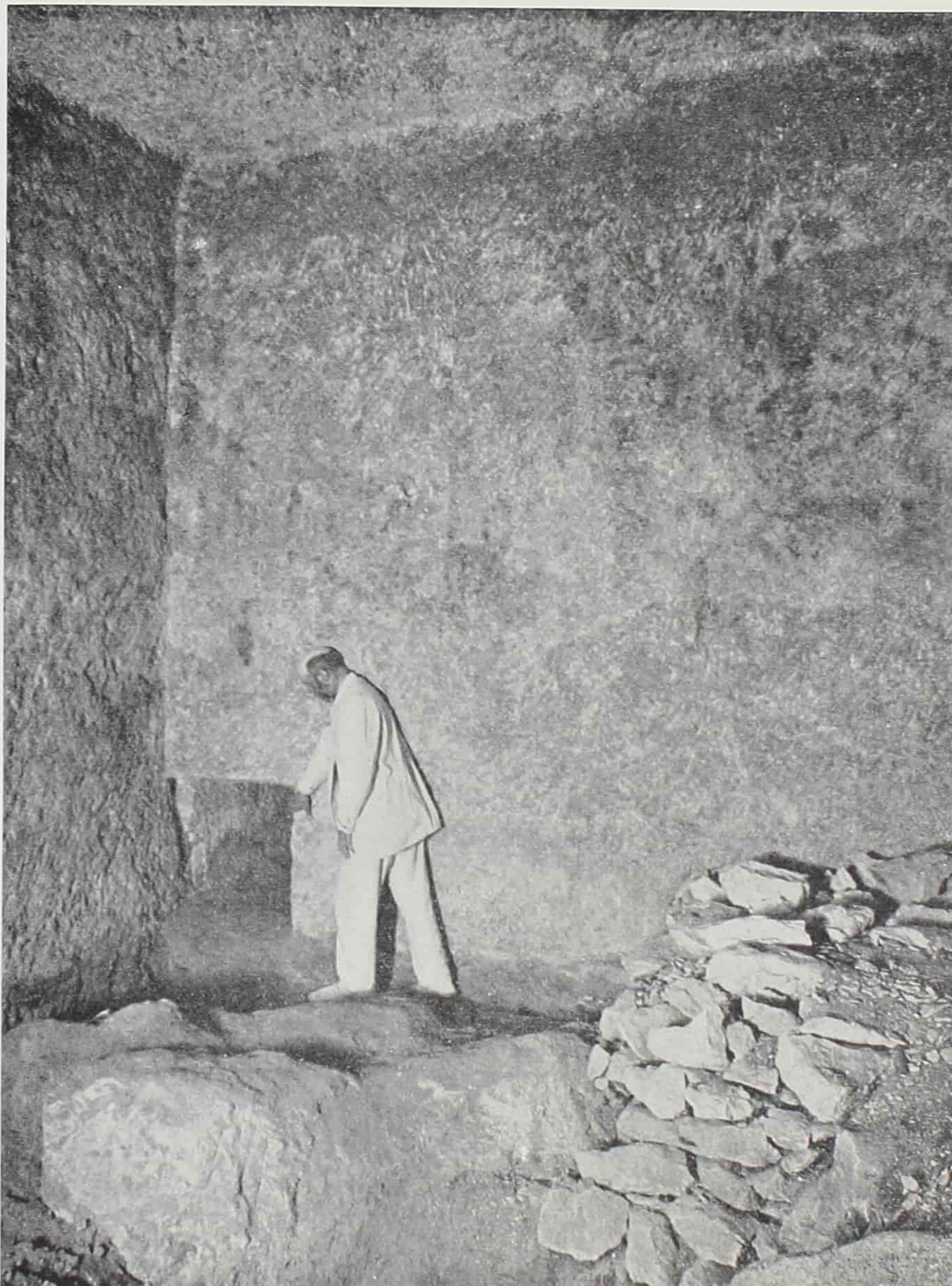
The Recess cut in the rock to the west of the Small Horizontal Passage of the Great Pyramid of Gizeh, looking south; showing Judah standing in the Subterranean Chamber beyond.

six-foot rod is tightly fixed square across between the east and west walls. The other rod erected vertically close to the west side of the south doorway of the Recess, is three feet in length. The second photograph shows the north side of the Recess (Plate LIX); and through at the north end of the passage, Judah's legs may be seen as he ascends the steep sloping floor of the Descending Passage. These photographs show a large granite



The RECESS cut in the rock to the west of the Small Horizontal Passage of the Great Pyramid of Gizeh, looking north; showing Judah walking up the Descending Passage beyond.

PLATE LX.



*The south-east corner of the rock-cut SUBTERRANEAN CHAMBER
of the Great Pyramid of Gizeh ; showing part of the unfinished symbolical floor ; and
the low doorway of the little passage
which leads horizontally southward for over fifty feet to a blind end.*

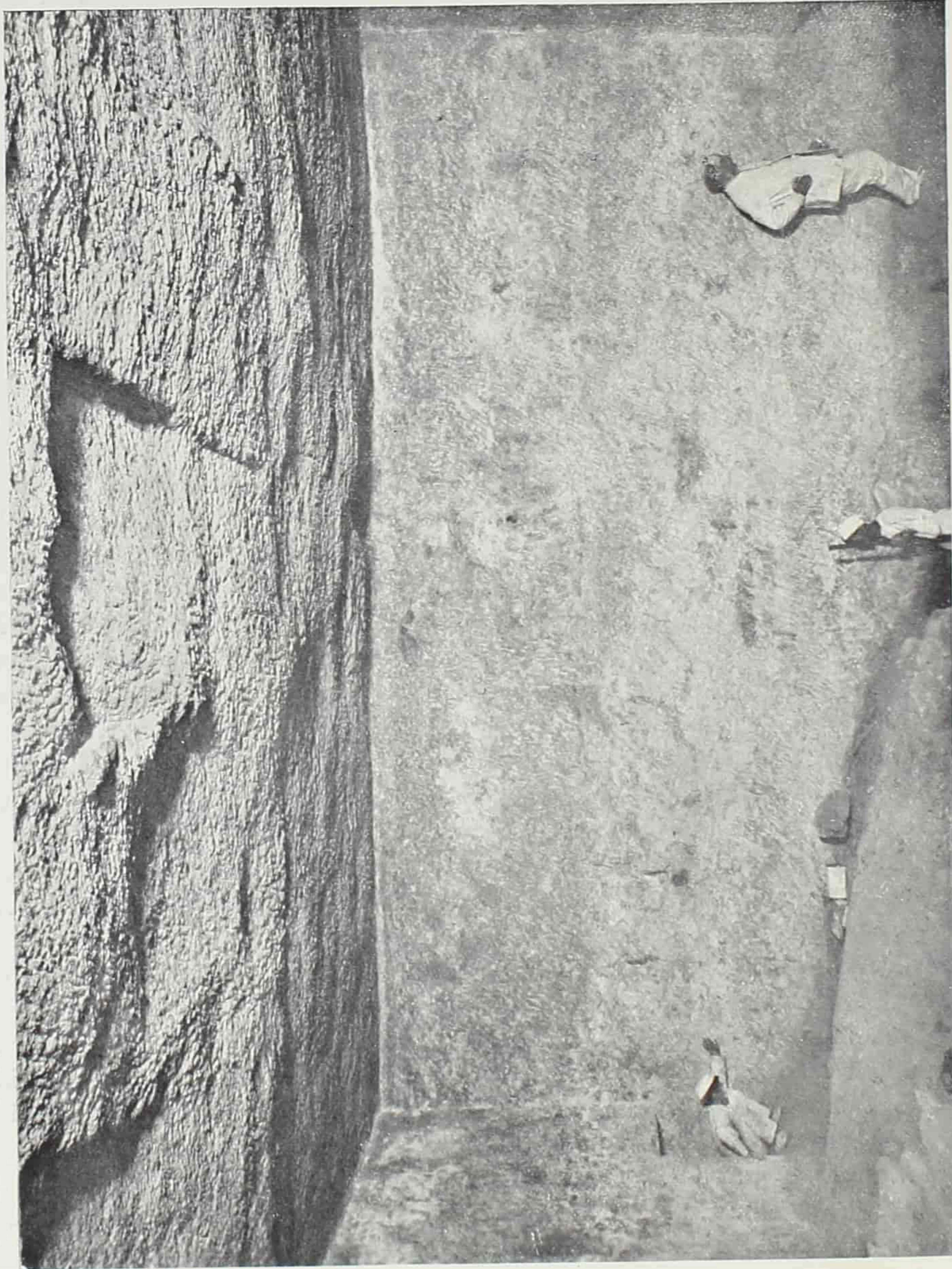
block, lying near the north-west corner of the Recess. Later on I may refer to this stone.

304 This little subterranean ante-chamber is a very peculiar feature in the Great Pyramid's internal system. One would think that the ancient builders had at first intended to hollow out the large Subterranean Chamber at this point, but afterwards had changed their original purpose, and pushed on the Small Horizontal Passage a few feet further south, before finally excavating that large apartment. I remarked to John that the Recess looked like a miniature Pit, except that in its case the roof and not the floor had been left in an unfinished condition. John replied that that was right, for we believe that the Pit symbolizes the "Great Time of Trouble" foretold by the prophet Daniel, and also by our Lord, and that the Recess represents the French Revolution; and was not the French Revolution a foreshadowing or miniature of the Great Time of Trouble in which this "present evil world" will end? (Dan. 12 : 1 ; Matt. 24 : 21.)

305 The little horizontal passage, which leads southward from the Subterranean Chamber, measures only 29 inches in height and width. We had therefore to creep on hands and knees when going to the further end. It is a blind passage, over 53 feet in length—Plate IX. At one time, while engaged in measuring this passage, four of us were lying near each other at the inner end for about half-an-hour, each with a candle burning. We were astonished to notice that our breathing was quite easy, and that the candles burned brightly, in spite of the fact that the Descending Passage away to the north forms the sole inlet and outlet for air. The floor of this little passage is covered throughout with a dark earthy material like mould, two to three inches deep. At a distance of 36 feet from the doorway the passage curves slightly to the west, but 6 feet further on it curves back to its original southerly direction. The bend is so slight, however, that John says that when he and Stanley were kneeling in the Pit, holding one end of the steel measuring-tape at the outside of the doorway, he had a full view of Judah and me with our lighted candles at the blind terminus. When, however, he looked along the west wall of the passage, he could see us only partially. There is a small fissure in the rock where this bend occurs. The blind end is fairly well squared, but uneven, the variations between the prominences and depressions being about four inches.

306 After directing our workmen to clear away the mound of debris which covered the floor in front, and to the west of the doorway of the little southward passage (See the previously mentioned photograph of this part—Plate LVI), so that the original rough, uneven floor might appear, we photographed this south-east corner of the Pit, showing the full height of the wall and part of the ceiling—Plate LX. For the purpose of giving a correct idea of the extreme smallness of the bore of this south passage, John stood leaning against the south wall to the west of its doorway.

307 The doorways of the two passages which open into the Subterranean Chamber are in direct line with each other, the east walls of both being continuous with the east wall of the chamber; but the roof of the south passage is fully three and a half feet lower than the roof of the north passage—Plate X. The roof of the north passage is a little over seven feet below the ceiling of the Subterranean Chamber. It is interesting to notice that the length of the north passage from its roof junction with the Descending Passage, measures approximately the same as the length of the east wall of the Pit;



The rock-cut SUBTERRANEAN CHAMBER of the Great Pyramid of Gizeh; showing the whole extent of the east wall, a large portion of the ceiling, part of the north wall to the left, and a small portion of the south wall to the right.

while the two combined approximate to the total length of the south blind passage.

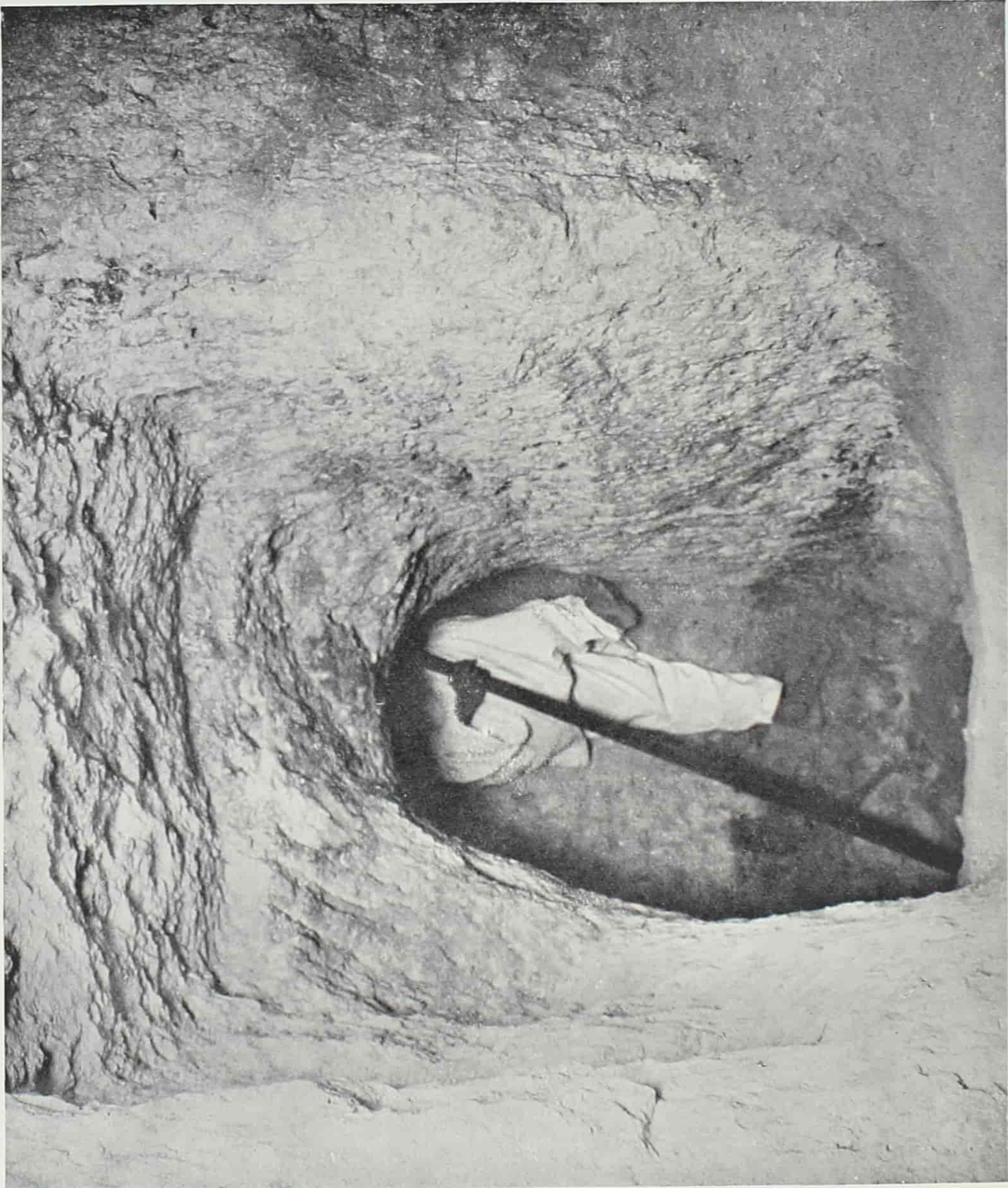
308 Another photograph which we secured in the Subterranean Chamber, shows the entire extent of the east wall, and also a large section of the ceiling—Plate LXI. The unevenness of the ceiling is apparent, but the roughness is somewhat exaggerated in the photograph owing to the strong shadows cast by the brilliant flashlight. Low down to the left, Stanley can be seen in the act of emerging from the north entrance passage into the Pit, while to the right side and on a lower level, John is shown standing in front of the doorway of the south passage. Only a small section of the south wall is visible. Near the centre, and close up to the east wall, Judah is standing with his feet resting on the lowest part of the floor of the chamber, near the edge of the large deep shaft. He holds upright in his hand a six-foot rod, the lower end of which rests on the floor at his feet.

309 Every time we enter confined places like the little south passage, there is a great rushing sound made by the numerous bats, as they fly about excitedly, and then, one by one, dash past us. At night-time when we are going out of the Pyramid after our day's work, they pass us in great numbers. We can see them also hanging from the walls and roofs of the passages. Generally they fly past without touching us, although they sometimes rush up to within a yard of our faces, and then suddenly make a dash to one side. A day or two ago one of them struck Judah on the cheek. It evidently failed to notice his dark face. It fluttered down beside me, but before I could get a good look at it it was off again.

I hope to give you a further account of our work in another letter.

We all send you our love in the Lord, Your loving brother,

MORTON EDGAR.



The lower end of the WELL-SHAFT of the Great Pyramid of Gizeh; showing the little passage which leads westward to the Shaft, as it appears when viewed from the opposite east wall of the Descending Passage.

LETTER IX.

*Tents at the Great Pyramid of Gizeh
Monday, 21st June, 1909.*

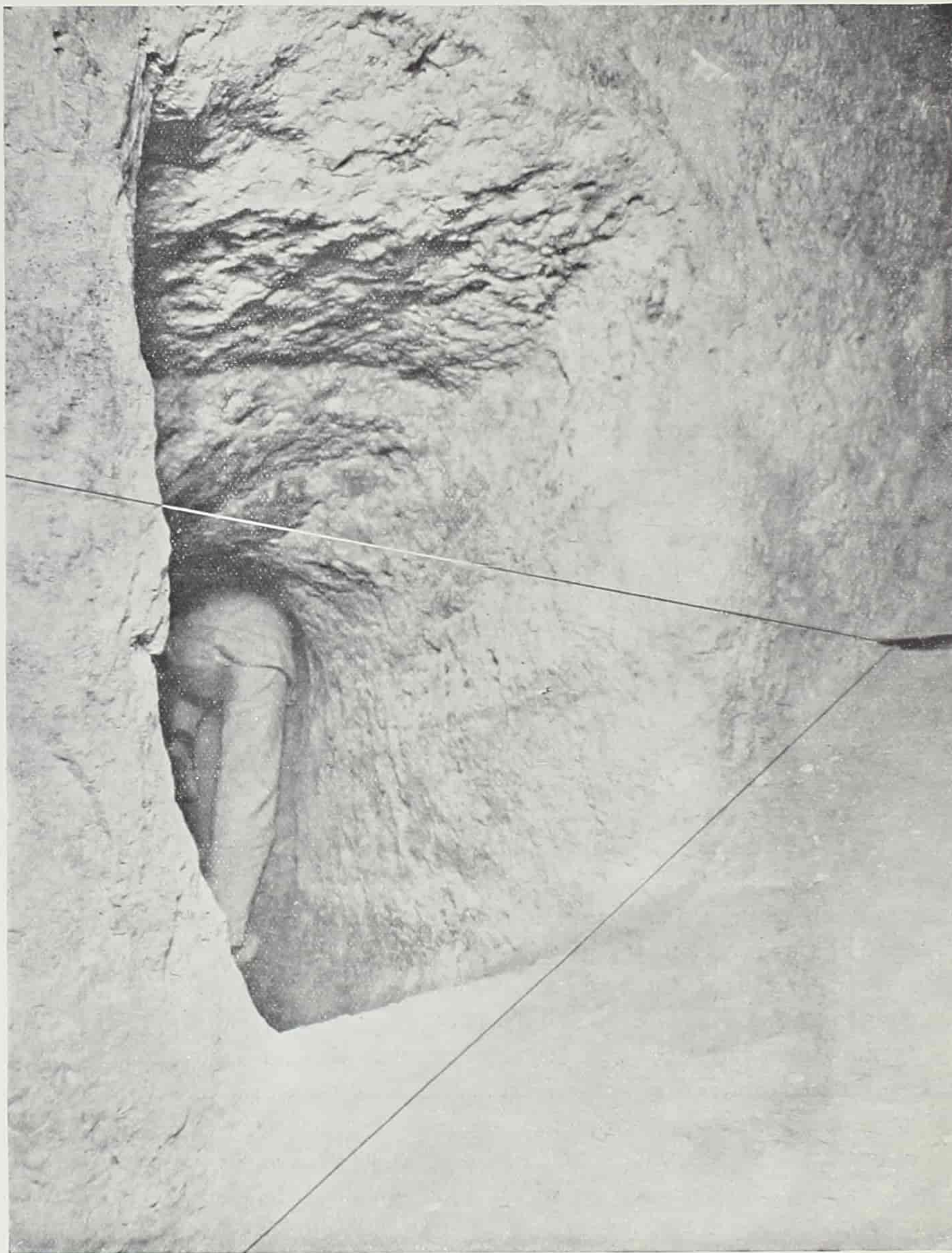
DEAR BRETHREN,—Most of our operations in the Great Pyramid so far have been in the Descending Passage and Pit. We commence work as a rule at 8-30 to 9-30 a.m., using the earlier and cooler hours of the morning for sitting in our tents to read, write, converse, etc. About 12-30 or 1 p.m. we return to our tents for lunch, and after fully an hour's rest, we enter the Pyramid once more and continue work till dinner-time, usually about 7-45 to 8 p.m. At 4-30, our Arab waiter, Sayd, comes to us in the Pyramid, bringing with him a basket containing a kettle of boiled water, a tea-pot, cups, etc., and a few biscuits. He soon makes for us a welcome pot of tea. It saves time to have this refreshment brought to us, and we partake of it wherever we may then happen to be working, even down in the Pit itself. Two days ago we had our afternoon tea in the small Recess in the west side of the Small Horizontal Passage leading to the Pit. As many as five of us were sitting there at the time, and two or even three more could have accompanied us with some crowding. We had three candles burning while the feast was in progress, and yet it was not very warm.

311 On another occasion we sipped our tea while sitting in the irregular opening of a large natural rock-fissure in the Descending Passage—See Plate IX. This fissure is a "half-way" resting place, a "Rest-and-be-thankful," as it were. It involves walls, ceiling and floor. Originally, stones were cemented into it flush with the general incline of the passage; but, though the inset stones in the floor are still in position, most of those in the walls and ceiling have dropped out sufficiently to permit us to stand upright in this part of the passage, and so ease our aching backs and heads. It is a real relief sometimes to stand here for a little before proceeding further upward or downward. There are similar inset stones let into what appears to be another larger fissure in the passage higher up—See Plate IX. The stones at that part are well dressed and still in position.

312 We have taken a number of photographs and careful measurements of the lower end of the Well, where it enters at the west wall of the Descending Passage—See Plate X. The opening in the wall is rather broken and rough round the edges, although the sides are, in a general way, vertical and square with the top. Professor Flinders Petrie believes that the opening was at one time concealed by a stone, which would explain why this small, mysterious communication with the Pyramid's upper system was quite unknown, previous to Caliph Al Mamoun's accidental discovery of the lower end of the First Ascending Passage in 820 A.D.

313 You will remember that the lower end of the First Ascending Passage was, for

PLATE LXIII.



*The lower end of the WELL-SHAFT of the Great Pyramid of Gizeh;
showing the opening of the little passage which leads westward
from the Descending Passage to the Shaft.*

nearly 3000 years, concealed by a limestone block fitted in flush with the roof of the Descending Passage—Plate XI. Owing to the vibrations and shocks caused by Al Mamoun's workmen, as they forced their way through the core masonry a short distance to the west of the Descending Passage, this limestone block was dislodged from the position which it had so long held, and fell to the floor of the Descending Passage. It was the noise of the falling stone which revealed the presence of the Descending Passage to the workmen; and when they had bored their way into this passage, the gap in its roof revealed the Granite Plug blocking the lower end of the hitherto unknown First Ascending Passage. Professor Flinders Petrie's opinion is, that the upper passages having thus for the first time been discovered, Al Mamoun's workmen made their way down the Well-shaft from its upper end in the Grand Gallery, and forced the concealing block of stone from its position at the lower end. If this were so, both these communications with the upper passages would be discovered about the same time.

314 The little westward passage which leads to the (almost) vertical shaft of the Well, does not lie at right-angles with the Descending Passage, but inclines slightly to the north—Plate X. It is about six feet in length to the east side of the shaft, and its floor gradually dips down toward its western extremity by about two feet in the whole length of the passage—Plate XVII. The roof and south wall of this little passage are very uneven, but the north wall is fairly straight, and roughly level.

315 How much the roughness and brokenness of the mouth of the lower end of the Well may be due to dilapidation and rough handling since the time it was cut by the ancient builders, it is difficult to say. If the opening was originally covered by a stone as Professor Petrie believes, and as is quite probable, those who removed it may have knocked away the edges of the mouth in their endeavours to dislodge it from its setting.

316 In one of the photographs of the lower end of the Well, Judah is seen commencing the ascent of the narrow shaft—Plate LXII. The six-foot rod which he grasps in his right hand, is held parallel with the general incline of this lower reach of the shaft. The camera was erected against the east wall of the Descending Passage, directly opposite the opening of the little westward passage. Another photograph shows Stanley ascending the shaft (Plate LXIII), but this time the camera was erected at a point against the east wall lower down the Descending Passage. A line was held stretched across to show the angle of the inclined floor and west wall of the Descending Passage; and another was stretched horizontally across the mouth of the opening. This horizontal line was first tested by a spirit level.

317 When we remember that the Descending Passage was hewn in the rock more than four thousand years ago, it is wonderful how the angles on each side of the roof and floor have preserved their beautiful squareness. This squareness is most noticeable in the upper and lower reaches, because for some distance along the middle portion the surface of the walls has become broken to some extent by exfoliation. The whole length of the passage from the outside of the building to its junction with the Small Horizontal Passage leading to the Pit, is as straight as an arrow, and preserves a uniform height and width throughout. Professor Petrie, in his work *Pyramids and Temples of Gizeh*, remarks on the straightness of the upper built part of the Descending Passage. He says that this part deviates from absolute straightness by only one-fiftieth of an

inch. The walls, roof and floor where the passage descends through the rock, give evidence of having been much smoother than they are at present.

318 It is wonderful how much light enters this passage right to the lower end. Notwithstanding the fact that quite two-thirds of its height is cut off by the granite block on which the iron grill-door is fixed, one evening at twenty minutes to six, when we were sitting at the junction of the Descending Passage with the Small Horizontal Passage, we found it possible to read the time. As Petrie's granite block intercept the rays of light along the floor and axis of the passage, we found it necessary to hold the watch close to the roof, against the flat square end of the passage. When we did so, we discerned the time without much difficulty. If the granite block were removed, it is probable that the light, which is very strong in Egypt, would penetrate to the lower end of the passage sufficiently to enable one to read a clearly-printed newspaper.

319 Now that the Descending Passage and the Well-shaft are quite clear of debris, there is a strong air-current through the various passages, doubtless partly due to the fact that during the summer there is an almost constant north wind blowing down the Entrance Passage, but also largely due to the great difference between the temperature of the interior of the Pyramid and that of the outer air. The conditions are now therefore quite different from what obtained in 1881 when Professor Flinders Petrie was working in the Descending Passage. He states that he could not remain in it many hours at a time, because of the lack of fresh air.

320 The wind blows down the Entrance Passage till it reaches the hole which was made by Caliph Al Mamoun a thousand years ago, and by which access is gained from the Descending Passage to the First Ascending Passage. The air-current passes through this hole round to the upper end of the Granite Plug and up along the First Ascending Passage to the Grand Gallery, at the lower end of which it divides. One portion travels up the Grand Gallery, through the Ante-Chamber into the King's Chamber, and thence to the atmosphere by means of the south air-channel of that chamber—Plate XV. The other portion of the current blows down the Well-shaft and emerges into the lower end of the Descending Passage, up which it passes till it again reaches the forced hole in the west wall of the Entrance Passage. It enters this once more, crossing the fresh in-going current, and passes out along Al Mamoun's forced passage, so reaching the open air again. There is generally quite a strong breeze blowing *outward* through this forced passage. The above order must be reversed in some respects when the wind outside blows from the south.

321 As a result of this constant current of air throughout the Pyramid, the passages are always fresh and cool, and working in them is, for that reason at least, preferable to working under the blazing sun outside. In the heat of the day, after lunch, we are always glad to return to the cool recesses of the Pyramid.

322 On my first Sunday at the pyramids, I experienced one of the terrible *Khamseens* which blow during the month of May. These are storms of hot wind laden with sand from the Sahara. The temperature in the shade (in Mr. Covington's tent) was then 111° F. It was hotter still in the plain between Cairo and the pyramids, so that I nearly fainted when travelling in the tramway car. I revived when I reached the Great Pyramid. I could have slept in the Grand Gallery (which I had then visited for the first time) where the temperature was only 76° F.,—35° less than in the tent, and

I don't know how much less than in the plain below! That day, in the King's Chamber, with the hot wind blowing from the south down the south air-channel in a steady strong current, the temperature was 82° F. The long narrow channel of cool masonry through which the heated air must pass (about 200 feet), lowers the temperature by fully forty degrees.

323 We find that the temperature inside the Pyramid varies with that outside according to the time of day. For instance, at the lower end of the Well-shaft where it enters the Descending Passage, our thermometer registered 76° F. between the hours of 11 a.m. and 1 p.m.,—the hottest part of the day. Between the hours of 3-30 to 5 p.m. the temperature inside was lowered to 72°, the temperature outside in the shade being 91°. But at 7-30 p.m., the temperature at the lower end of the Well-shaft was as low as 69° F. In the Subterranean Chamber, however, the temperature remains fairly constantly at 76° F.

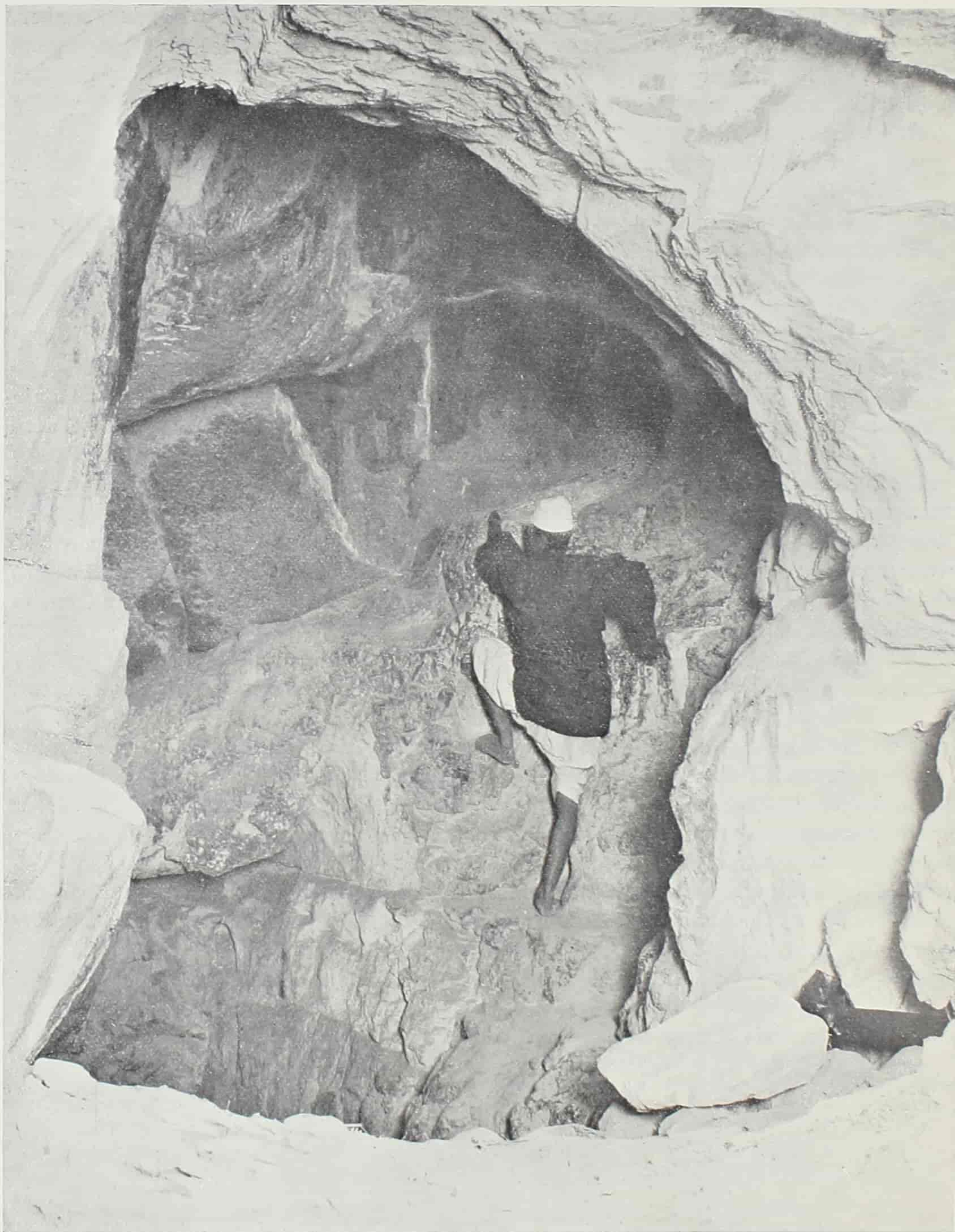
324 We have now finished work in the lower parts of the Great Pyramid, and in future will direct our attention to the upper parts. Judah says he is glad, as he does not like the Pit. The poor chap generally goes off to sleep while John and I are busy with intricate measurements, but he is very obliging and helpful when wanted, and we believe he has made our position here as investigators much easier than might have been the case. As he and his father, as I said before, are in governmental employment as overseers of a large section of the excavating works of Egypt, his presence with us has had the effect of keeping off the other Arabs. We have not been troubled by them in the slightest, we are glad to say.

325 I have only once heard the word "Bakshish" since I came here about a month ago, and that by one of the men who erected my tent under the first contractor. Another time, when I was engaged photographing the casing-stones of the Great Pyramid, two of the Arab "guides" came edging nearer and nearer, and presently one of them asked if I wanted help—if he should not, for instance, pose near the casing-stones. As that day was only my second at the Pyramid (Saturday, 29th May), I felt rather timorous; and as Judah and others had warned me that if I commenced to engage these men, they would come round me "like flies," I raised my hand and waved them off. They evidently knew I am here on special work, for they immediately turned and went away; and never since then have we been waylaid by any of the Arabs wanting to "guide" us.

With love in the Lord, Your loving brother,

MORTON EDGAR.

P.S.—John has not been well to-day.



AL MAMOUN'S CAVITY; showing the upper portion of the exposed west side of the GRANITE PLUG which blocks the entrance of the First Ascending Passage in the Great Pyramid of Gizeh.

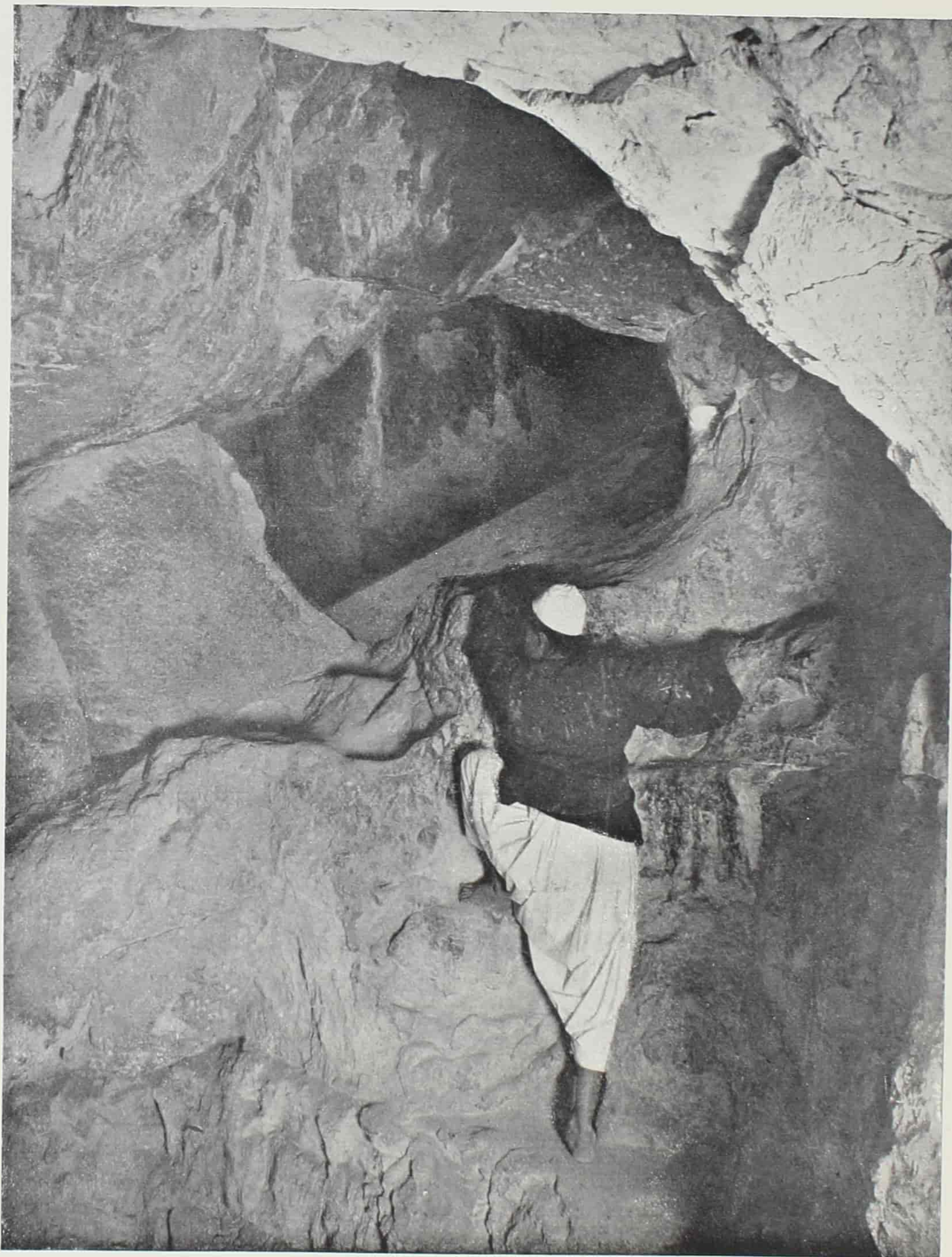
LETTER X.

*Tents at the Great Pyramid of Gizeh.
Tuesday, 22nd June, 1909.*

DEAR BRETHREN,—Yesterday John remained in bed all day. He had an attack of sickness, which, while it lasted, caused us a good deal of anxiety. We do not know how the sickness was brought on. However, I am thankful to say that he is now a great deal better, and has been able to rise this morning, although he is not sure that he will venture inside the Great Pyramid to-day. I did not do anything in the Pyramid yesterday in the way of measuring or photographing, but remained near John's tent most of the time. In the morning I sent off Sayd and Stanley to Cairo with a message for Professor Ferguson, to ask if he could come out here. He came in the afternoon, and said that John had by that time passed the worst of anything that was likely to happen. We are thankful that it was only a slight attack. Professor Ferguson was very kind in coming out to us, as he is just on the point of departing for Scotland on leave. He will probably be off to-day. He says that he scarcely requires any incubators in his bacteriological work, because the temperature of the air in Egypt is favourable to the growth and rapid multiplication of micro-organisms. Such organic liquids as milk, even after sterilisation, are not safe if exposed for a few hours.

327 I saw one good job done in the Great Pyramid yesterday, namely, the securing, by cement, of a long iron pin at the head of the Well-shaft—See Plates IX and XVII. This pin is for the purpose of suspending a 33-foot rope-ladder, the property of Mr. Covington, down the first vertical part of the Well-shaft. Of course, as the shaft is very long, other ropes will be required at other vertical parts lower down. We shall be unable to say more about this, however, until we have made our first descent. We understand that the lower parts can be descended with comparative safety by means of the foot-holds cut in the sides of the shaft. We hope to have the privilege of photographing the "Grotto," to give you some idea of its appearance.

328 Another good job completed yesterday, was the cutting of notches for the feet and hands in the part by which one climbs alongside the Granite Plug up to the First Ascending Passage. When we desire to ascend this passage, we leave the Descending Passage by the hole forced on its right or west side by Caliph Al Mamoun, about ninety feet down from the Entrance. This hole is in line with the front of the granite stone which lies on the floor of the Descending Passage. The limestone block, which now rests against the upper end of the granite stone (Plate IX), forms a convenient step by which to gain entrance, for the lower edge of the hole is about two feet up from the floor of the Descending Passage. From here the forced hole tends upward and westward into a large cavernous space about twelve feet in height. Communicating with



AL MAMOUN'S CAVITY; showing a portion of the smooth inclined floor of the FIRST ASCENDING PASSAGE of the Great Pyramid of Gizeh; also the method by which access to the First Ascending Passage is gained by climbing from the Descending Passage round the Granite Plug to the west.

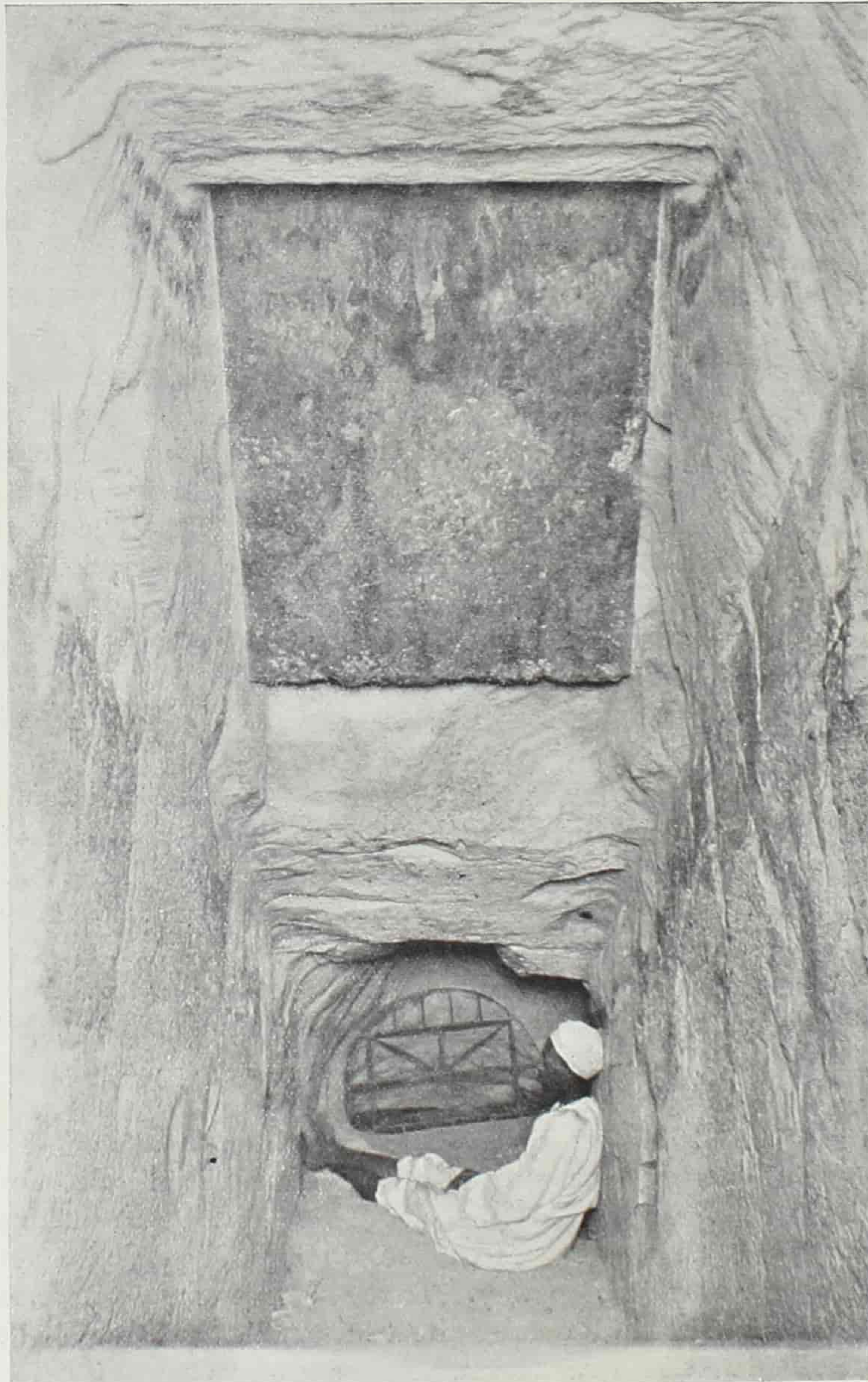
this space at the upper portion of its north-westward side is the inner or southern extremity of the long passage which Al Mamoun caused to be excavated from the north face of the Pyramid—Plate V. In order to reach the upper end of the Granite Plug, and so ascend the First Ascending Passage, we require to scale the south-east wall of this cavernous space. During my first week here, I secured two photographs showing Hadji Ali Gabri climbing this wall—Plates LXIV and LXV. In both of these he is seen standing with one foot on a ledge which is situated about three feet above the loose, sandy floor of the space, and the other in a notch. By taking advantage of this ledge and of the notches, we made the ascent at that time without undue difficulty. But now that we have had fresh notches cut, and the old ones deepened, the ascent and descent are much easier. One of the photographs (Plate LXV) presents a near view of the ledge, and also shows the lower end of the First Ascending Passage to better advantage than the other.

329 This is the second time we have had men cutting footholds in the Great Pyramid. When they had finished work in the cavernous space, we directed them to climb up to the First Ascending Passage and enlarge and roughen more of the notches on the floor, and to cut some fresh ones; for we found this passage still too slippery in certain places to be traversed with safety. They also deepened the footholds on the upper surface of the lower end of the East Ramp in the Grand Gallery. When one wants to ascend the Grand Gallery, it is necessary to walk along the top of this Ramp for the first twenty feet to the place where the floor of the Gallery begins. The East Ramp extends the whole length of the Gallery from the north wall to the Step at the upper or southern extremity, whereas the first four feet of the West Ramp is partly broken and partly missing, the open mouth of the Well being situated at this point—Plate XII. I hope later to describe the appearances at the mouth of the Well.

(From John.) I am feeling a good deal better to-day, and intend to work in the Pyramid after all. On Thursday first, 24th June, we intend, all three of us, to meet Grace and Jack at Port Said, and on the same evening take the boat for Jaffa. We shall probably remain in Palestine till the following Saturday week, when we expect to return to the Pyramid, and stay till our boat is due to leave Port Said for home (probably 17th July). Our tent-contractor will not remove our tents from the ground while we are away, but will allow the kitchen-tent to remain standing, and take down the others and stow them, along with our larger boxes, inside.—*John.*

11-30 p.m. I have just completed developing some more photographs taken inside the Great Pyramid. Three of these are of the Descending Passage where it joins the First Ascending Passage, showing the lower end of the Granite Plug as it appears in the roof, and below this the continuation of the Descending Passage, with Petrie's granite stone and its grill-door blocking the way. To the right of the grill-door, and above it, can be seen the forced hole which opens into Al Mamoun's cavernous hollow. One of these photographs (Plate LXVI) was taken before our men cleared the debris from the front of the granite stone, to enable us to take our continuous floor-measurement of the passage. Judah is sitting on this debris, which was level with the top of the granite stone, and concealed the limestone block which lay across the passage a few feet in front

PLATE LXVI.

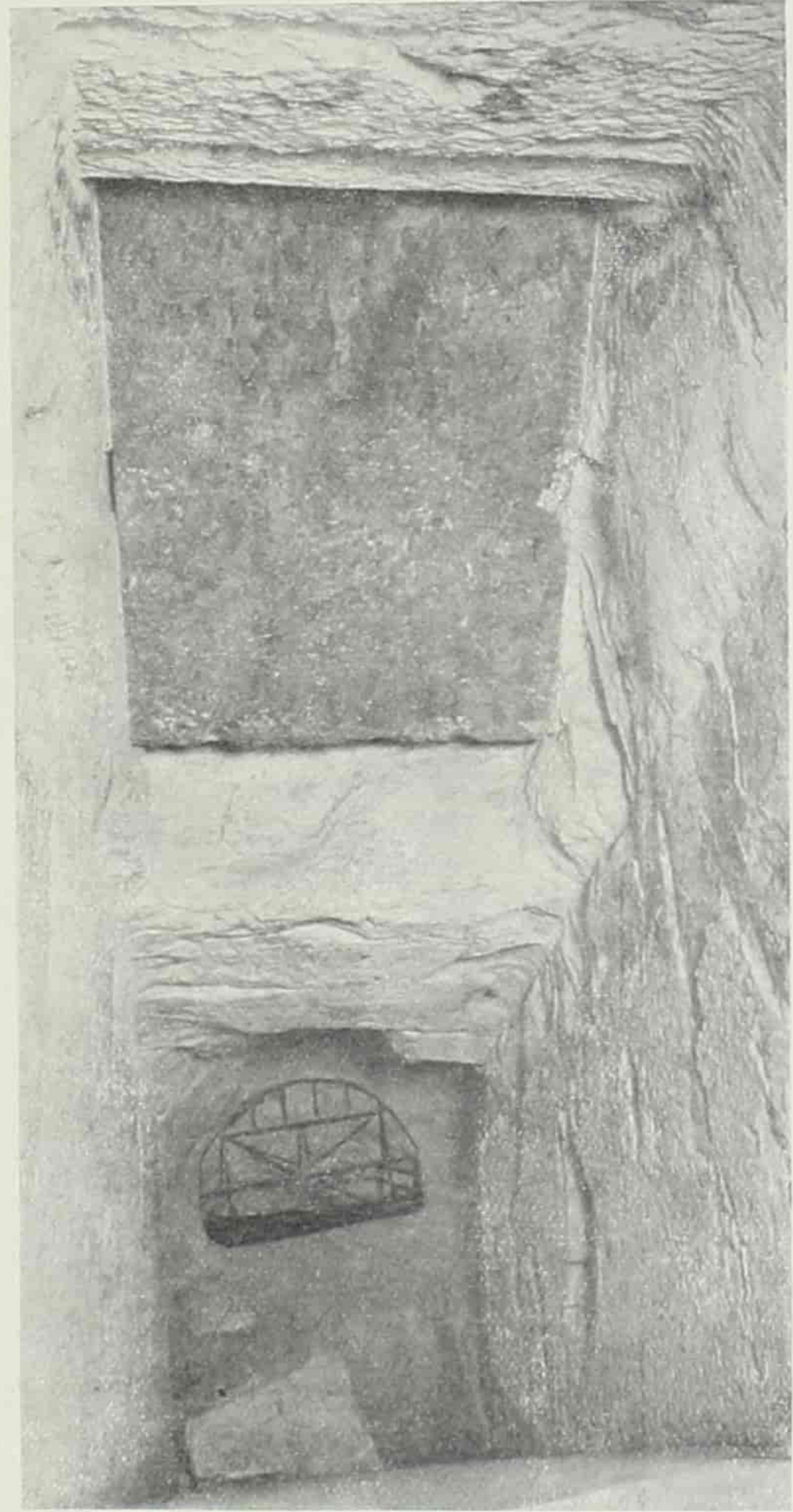


The IRON GRILL DOOR which closes the lower reach of the DESCENDING PASSAGE of the Great Pyramid of Gizeh; showing Judah sitting on the debris which concealed Petrie's granite block; also the lower butt-end of the Granite Plug which blocks the entrance of the First Ascending Passage.

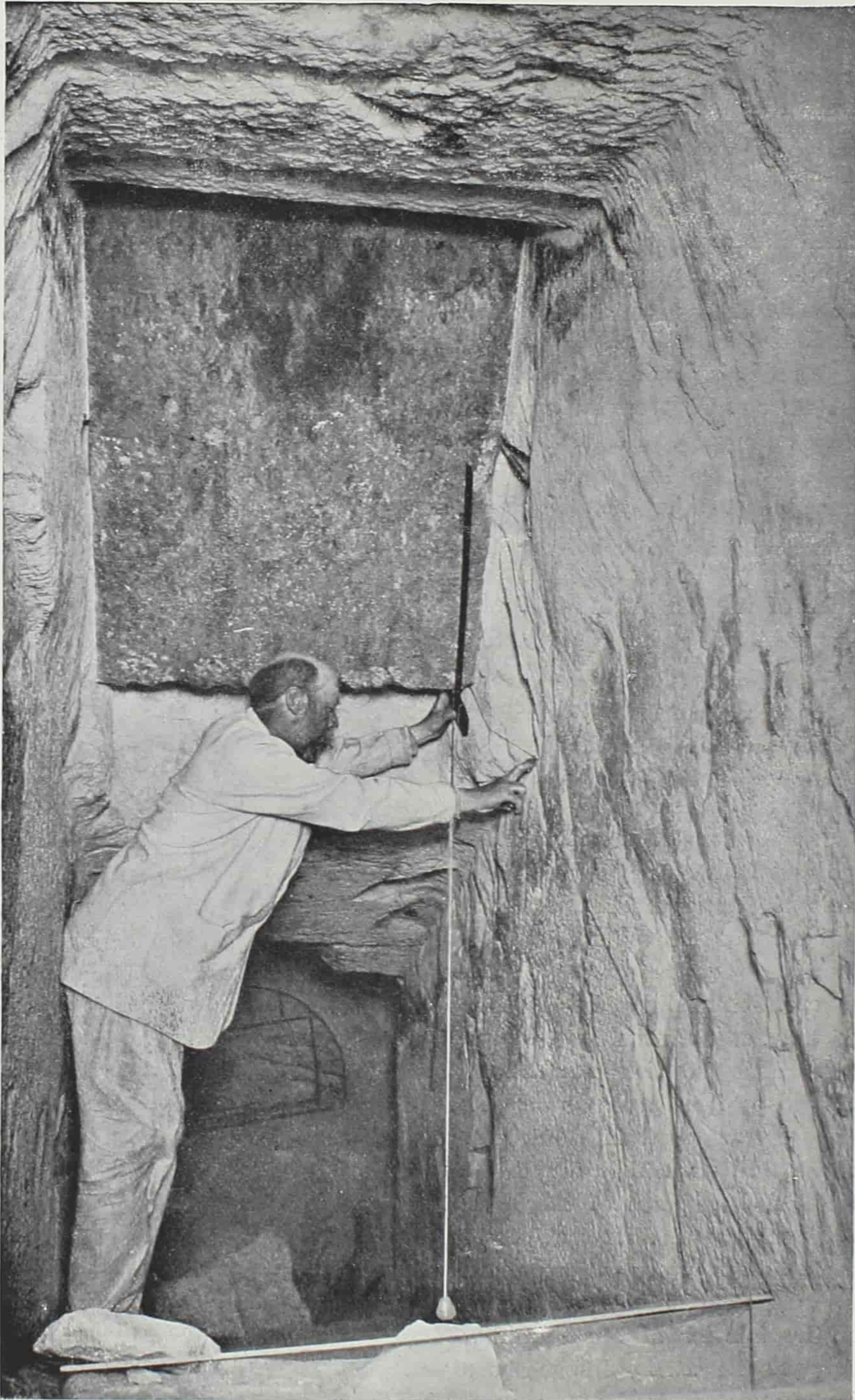
of it. The second photograph (Plate LXVII) shows this part as it appears now clear of debris. Only the upper end of the limestone block is visible, as it has been shifted from its former position, and now rests end-on against Petrie's granite block—Plate IX.

332 In the third photograph (Plate LXVIII), John is shown standing beneath the Granite Plug, holding the upper end of a cord, which is stretched from the bottom edge of the Plug across the west wall of the Descending Passage, to show the line of the floor of the First Ascending Passage. The point where this line touches the floor of the Descending Passage is called the "point of intersection"—See Plate XI. The rod which lies across the passage holding the lower end of this cord, is three feet in length. John is also holding a "T" square against the bottom angle of the Granite Plug, from which a plumb-bob is hanging to the floor of the Descending Passage, thus marking the point on the floor which is vertically underneath the lower edge of the Granite Plug. We found this mark useful for certain measurements at this part. The roof of the Descending Passage above and below the lower end of the Granite Plug, is much broken away. The line of the roof of the Descending Passage can be seen progressing from above downward at the line where John's right hand touches the west wall of the passage. It was in the triangular-shaped space which lies in front of the lower end of the Granite Plug, that the limestone roof-block was fitted which for thirty centuries hid the entrance of the First Ascending Passage, and thus kept secret the existence of the upper passages and chambers. (In examining these photographs of the interior of the Pyramid, which, owing to the confined spaces, are necessarily taken at very close quarters, allowance must be made for a certain amount of distortion and exaggerated perspective.)

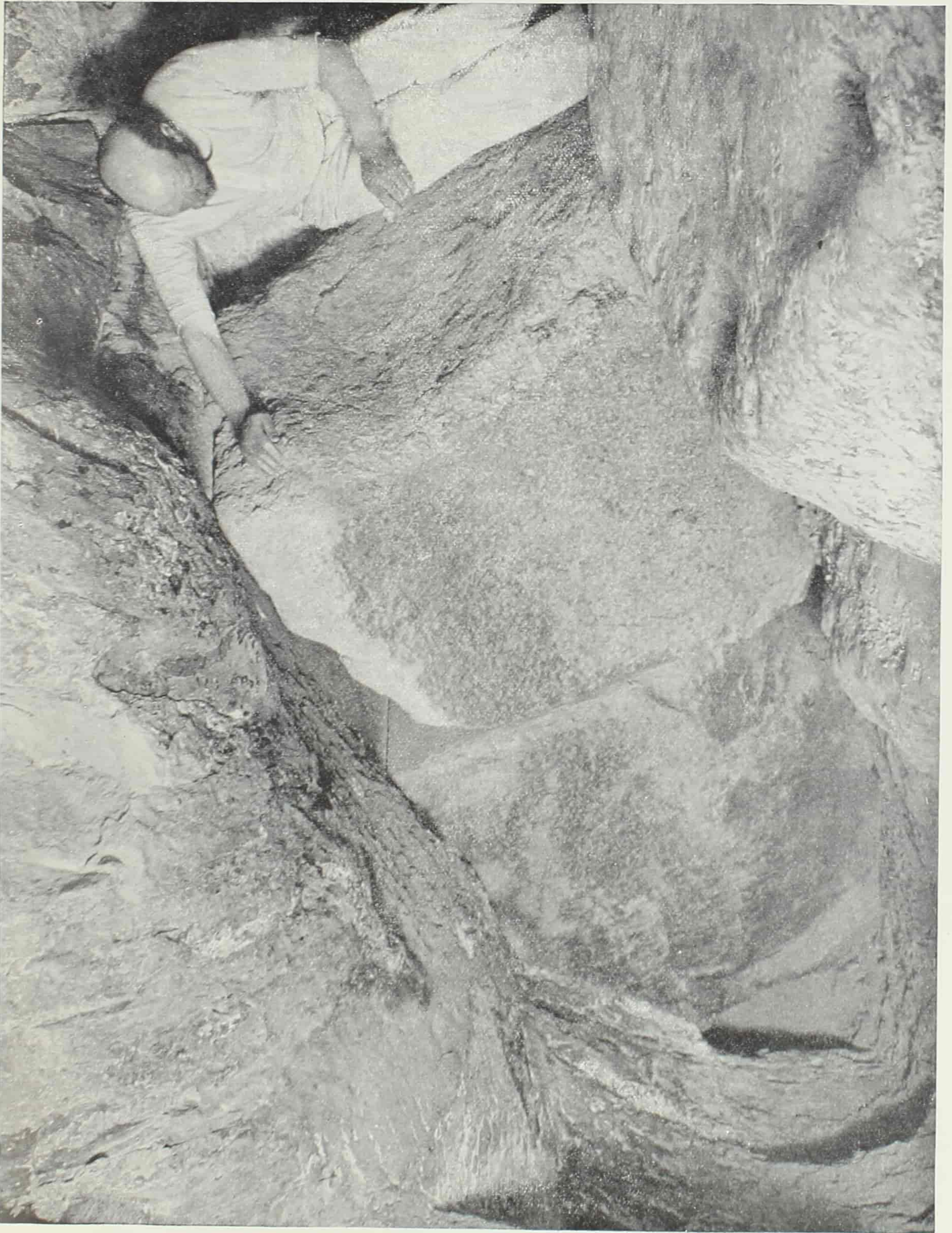
333 Besides these photographs of the lower end of the Granite Plug, I developed a number which had been taken at the upper end. One shows John stooping in the First Ascending Passage, and leaning with his right-hand on the fractured upper end of



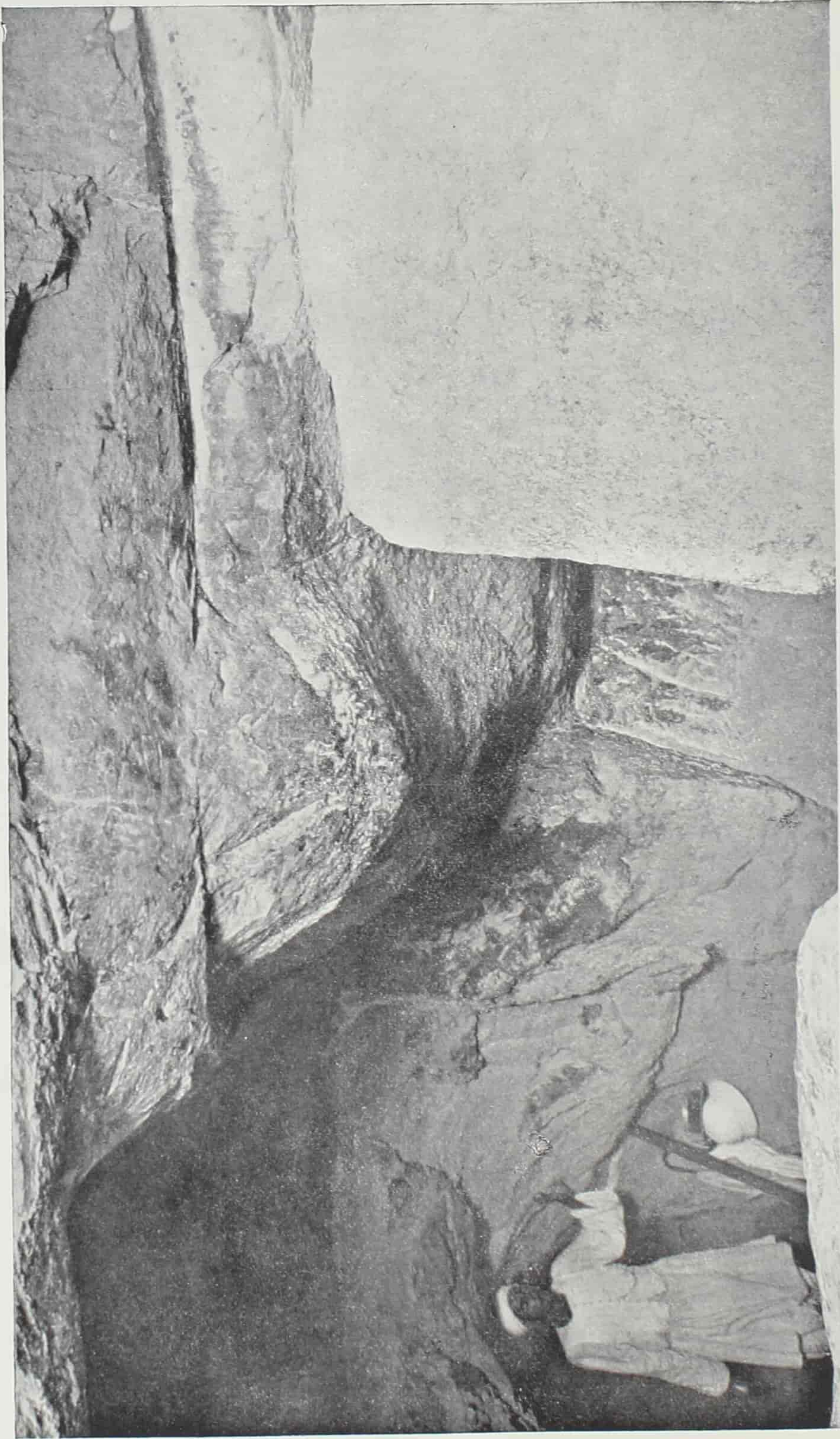
Same as Plate LXVI, but with the debris removed, thus revealing Petrie's granite block on which the iron grill-door is fixed, also Smyth's limestone block which lies end-on against the granite block.



The lower butt-end of the GRANITE PLUG which blocks the entrance of the FIRST ASCENDING PASSAGE of the Great Pyramid of Gizeh; showing the space in the roof of the Descending Passage which was formerly occupied by an inset limestone block, which covered the Granite Plug and hid the entrance of the First Ascending Passage, and thus for three thousand years kept secret the existence of the upper passages and chambers of the Pyramid.



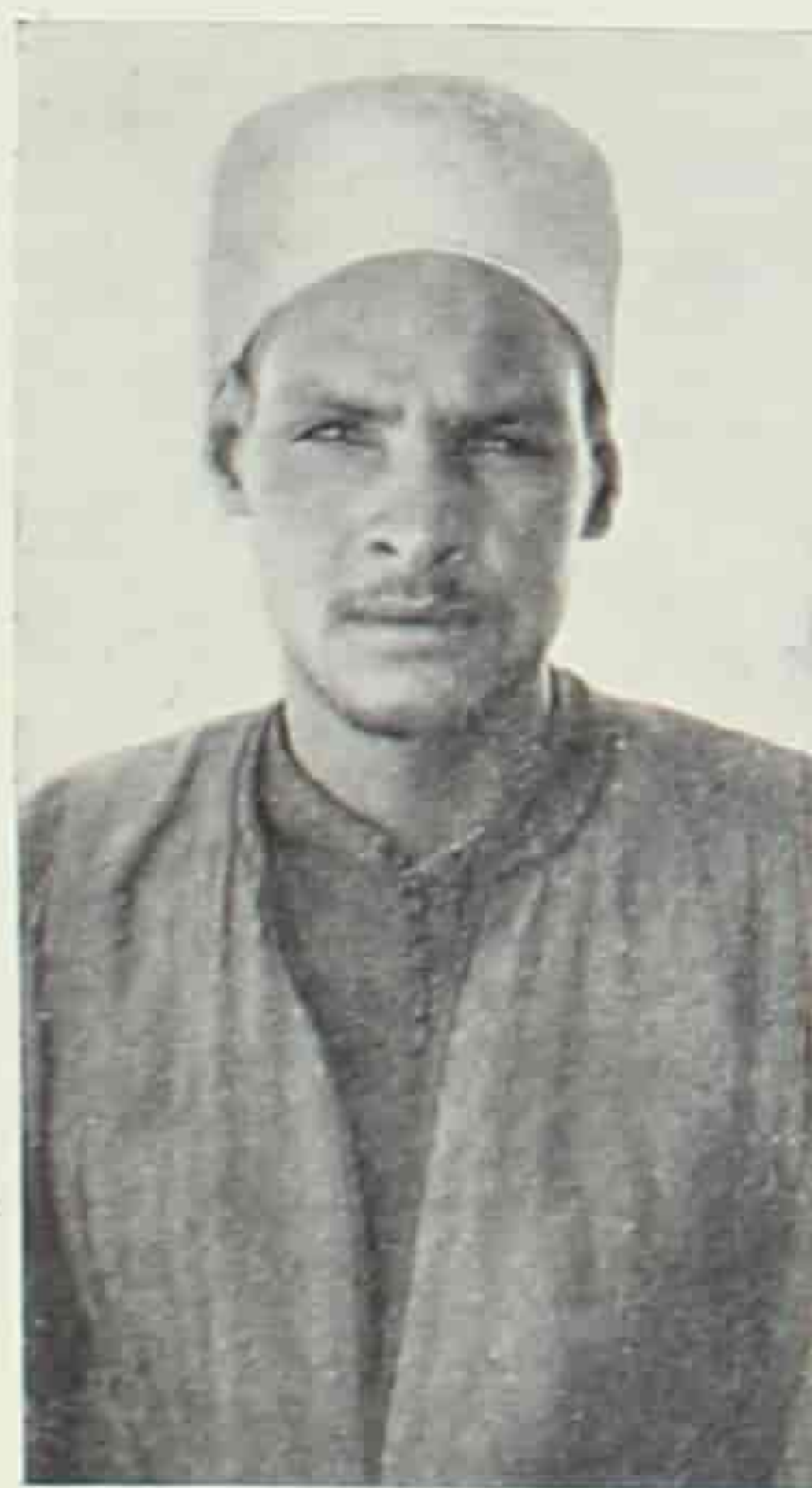
The upper south end, and portion of the west side, of the GRANITE PLUG which completely blocks the lower end of the First Ascending Passage in the Great Pyramid of Gizeh; showing two of the series of three great stones, hidden in the masonry for three thousand years, and exposed by Caliph Al Mamoun in the course of his excavations in the year 820 A.D.



AL MAMOUN'S CAVITY, as viewed from the First Ascending Passage of the Great Pyramid of Gizeh; showing the upper butt-end of the GRANITE PLUG to the right, and Judah standing at the inner end of the long passage which was forced inward from the north side of the Pyramid by Caliph Al Mamoun in the year 820 A.D.



Judah.
Our Pyramid attendant.



Sayd.
Our waiter.

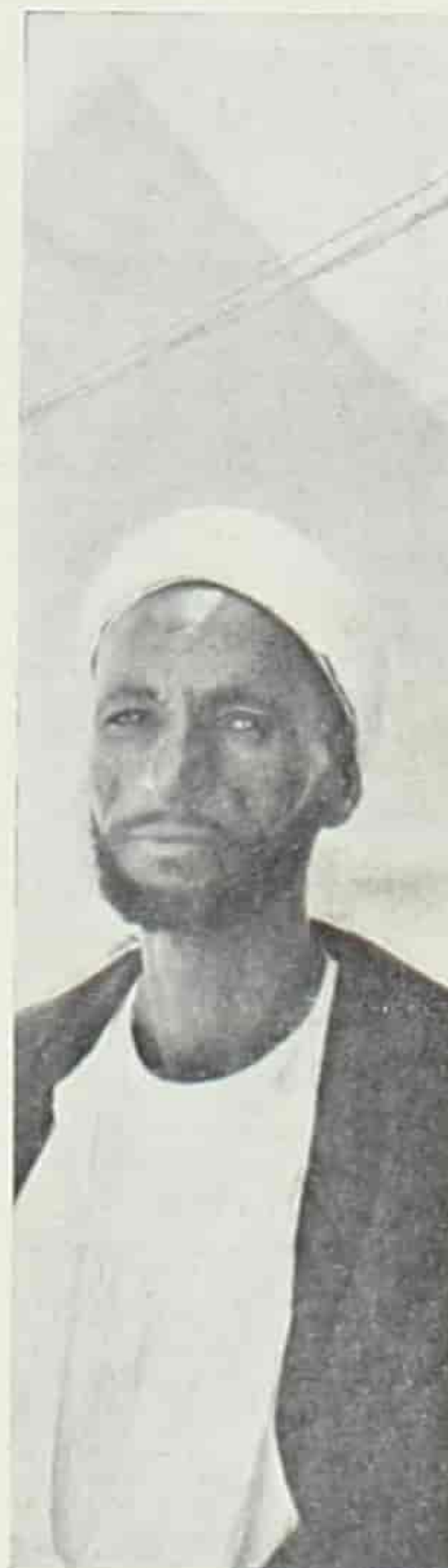
the Plug—Plate LXIX. He holds a candle in his left hand, and is looking downward along the west side of the Granite Plug where it has been exposed by Al Mamoun's excavation. His head is nearly in contact with the roof of the First Ascending Passage. Two of the three great granite blocks which together form the Plug, can be distinctly seen in this photograph, the third being, with the exception of a little part of its upper end, hidden in the surrounding masonry. Some previous investigator has chipped away sufficient of the uppermost granite stone, to expose a portion of the smooth flat upper end of the second.

334 Another photograph (Plate LXX) was taken with the camera erected in the First Ascending Passage, looking down on the upper end of the Granite Plug, and showing Judah standing in Al Mamoun's forced passage to the west. Immediately behind Judah, the long low forced passage progresses northward to the outside of the Pyramid—See Plate V.

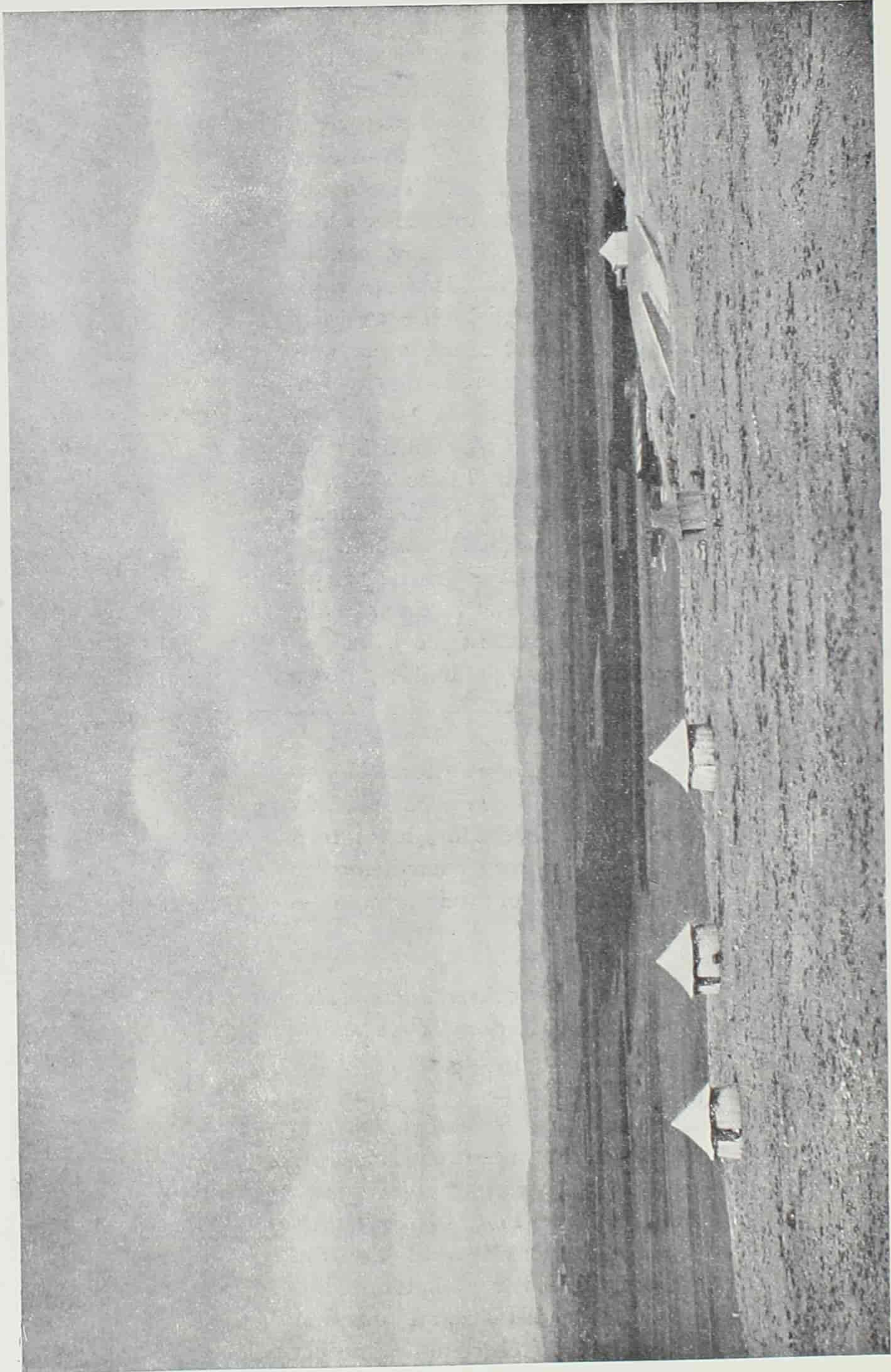
Wednesday, 23rd June. After breakfast this morning we photographed Judah, Sayd, Feralli the cook, and the Reis (Judah's father). We also secured several pictures round our tents, showing them from various viewpoints. One of these (Plate LXXV) shows a panoramic view of the flat Delta, with the Mokattam Hills in the dim distance, and our four tents in the foreground. Another shows the Great Pyramid in the



Ferrali.
Our cook.

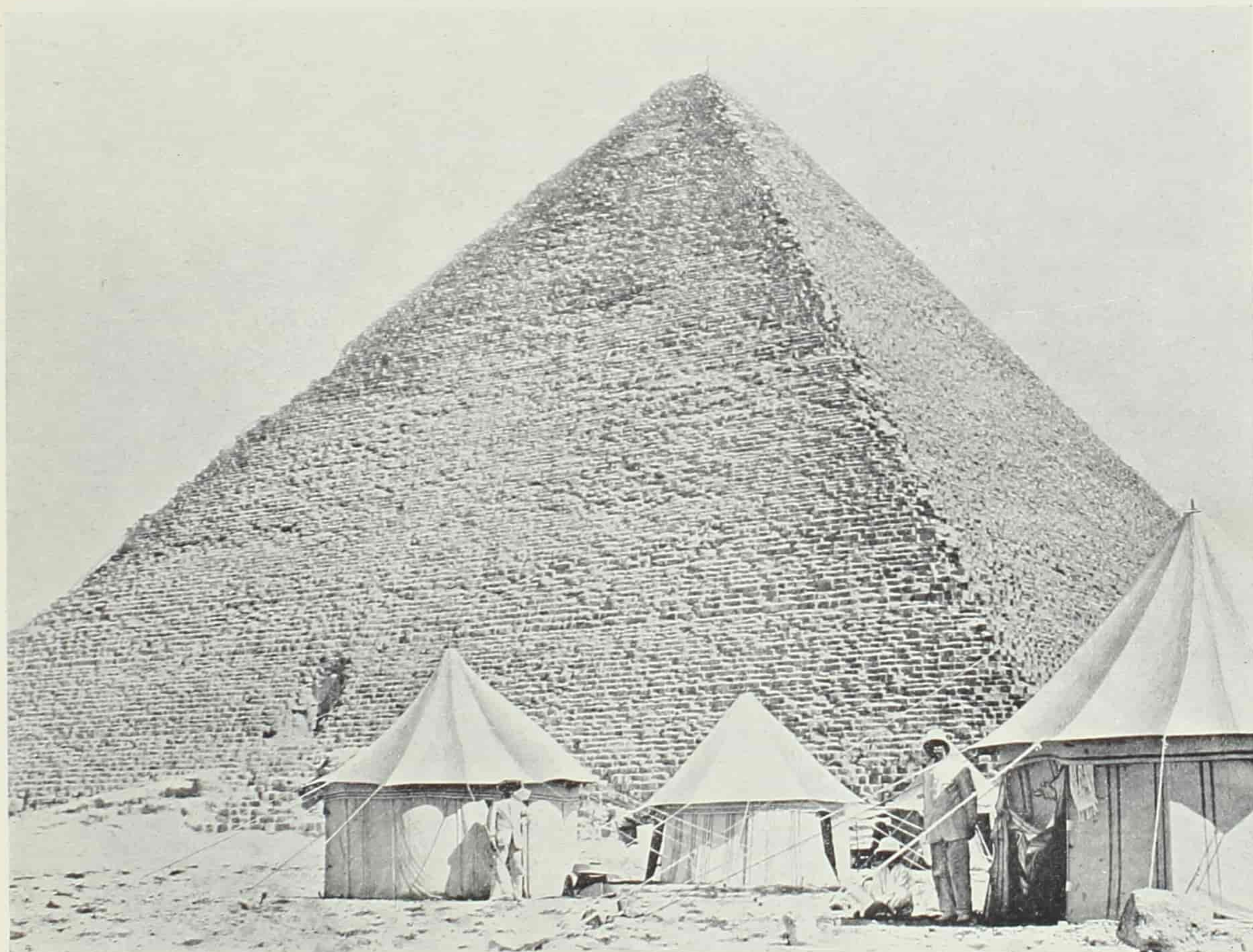


Abraheem Faid.
The Reis.



The distant MOKATTAM HILLS, as viewed from the west side of the Great Pyramid of Gizeh, with the intervening flat cultivated plain which lies to the south and west of Cairo; showing our tents in the foreground.

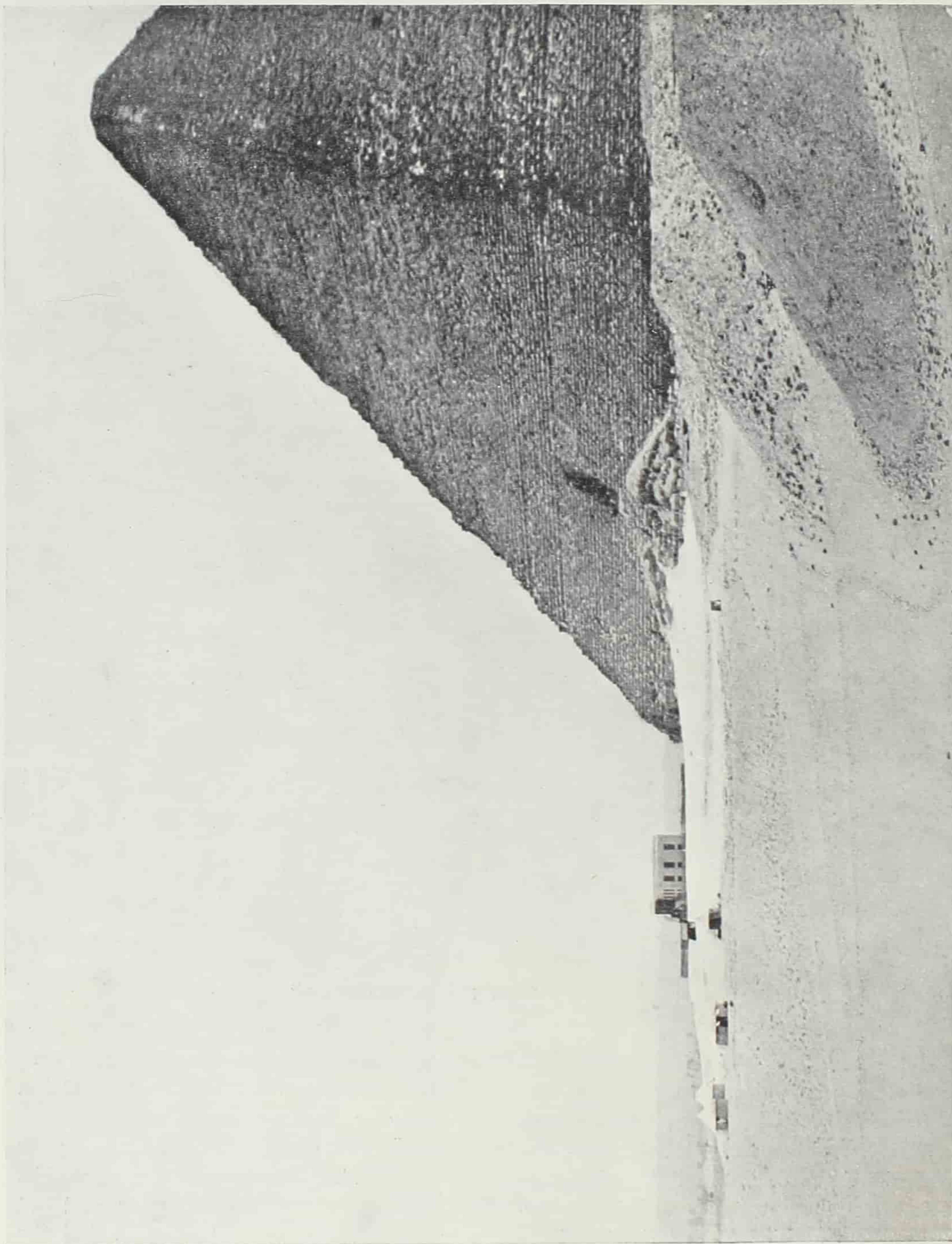
background, and John, Stanley and myself at the doors of our tents—Plate LXXVI. Judah “pressed the button.” In this latter photograph the tents look as if they were almost touching the Pyramid; but this is owing to the clearness of the air. There is actually a distance of several hundred yards between our tents and the Pyramid, as another view taken from the west makes more evident—Plate LXXVII.



“Tents at the Great Pyramid of Gizeh.”

336 The diminishing effect which the clearness of the air has on distance, is very noticeable when one is approaching the pyramids by the electric tramway from Cairo. After crossing the Nile by the fine bridge recently erected opposite Old Cairo, and reaching the village of Gizeh on the west bank, the tramcar runs for about four miles in a straight line over the flat plain to Mena House Hotel, quite close to the pyramids. The pyramids are plainly visible throughout the whole of this four-mile stretch; but after about a third of the distance has been traversed, they appear so near, that the newcomer feels convinced that each stopping place he sees ahead must surely be the

PLATE LXXVII.



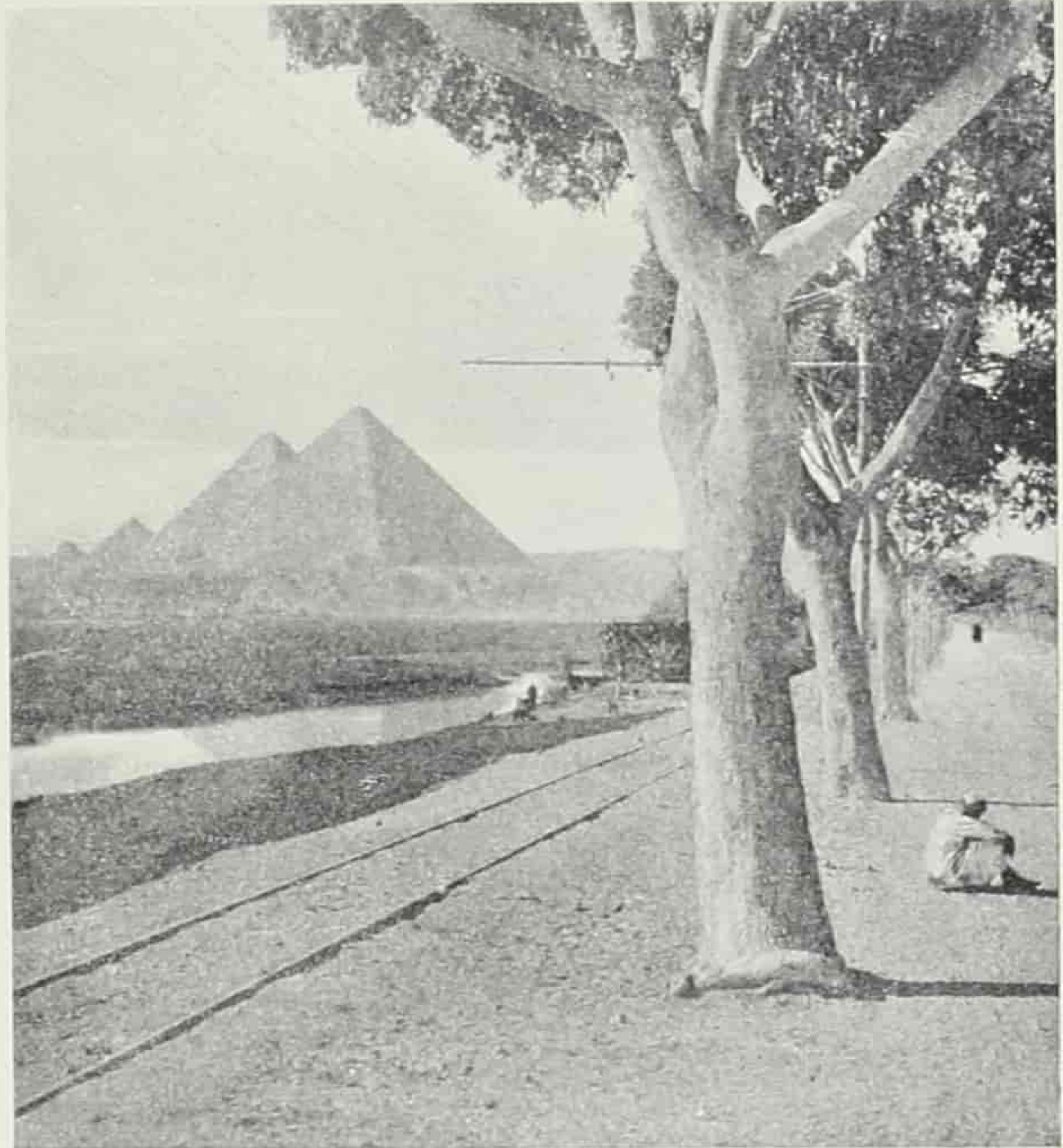
The north-west angle of the GREAT PYRAMID of Gizeh; showing the relative position of our tents to the left.

terminus. After two or three disillusionments, however, he sinks back on his seat, and waits patiently till the terminus is reached. The tramcars travel very fast along this line, the rails of which are laid on an embankment of their own adjoining the public roadway (Plate LXXVIII) which runs for the entire distance between two rows of beautiful acacia trees. Each tram-car is provided with a continuous-sounding horn, worked by the driver's foot. While travelling at night, especially when one is a little overcome by the heat, the sound from these horns is very dreary.

337 As most of our time to-day was spent in taking the photographs described, and in packing for our visit to Palestine, we had little left for work in the Great Pyramid. It was not until about 6 p.m. that John and I entered it. We measured the upper part of the Descending or Entrance Passage, from the "scored lines" on the walls of the passage, up to the end of the "basement-sheet" of the floor outside. The basement-sheet is very wide, measuring 33 feet from east to west, and is about two and a half feet in thickness. Professor C. Piazzi Smyth was of the opinion that the present outside end of this

basement-sheet is also its original north beginning, although the line of the surface of the Pyramid's casing lay several feet to the north of it—Plate LXXX. Down the centre of this long broad sheet of stone, and at a distance of three and half feet apart, the walls of the passage are laid with great care; and placed on top of these are immense roof-stones, eight and half feet thick, and over twelve feet wide from east to west.

338 Without doubt, the Entrance Passage was constructed to endure; and the workmanship displayed in it has always been the subject of great admiration by all investigators, both ancient and modern. Professor Greaves, on beholding the beautiful masonry of this passage in 1638, thirty-eight centuries after the completion of the building, exclaimed with almost Tennysonian feeling: "The structure of it hath been the labour of an exquisite hand, as appears by the smoothness and evenness of the work, and by the close knitting of the joints"; and Professor C. Piazzi Smyth writes: "No one with an ability to appreciate good work, can look, unmoved with admiration, at the extraordinarily truthful straight lines, and close fitting of the wall joints near and about the present Entrance"; while Professor Flinders Petrie also adds his testimony in the following eulogism: "The pavement, lower casing, and Entrance Passage are exquisitely



The avenue and tramway-car line between Cairo and the Pyramids of Gizeh.

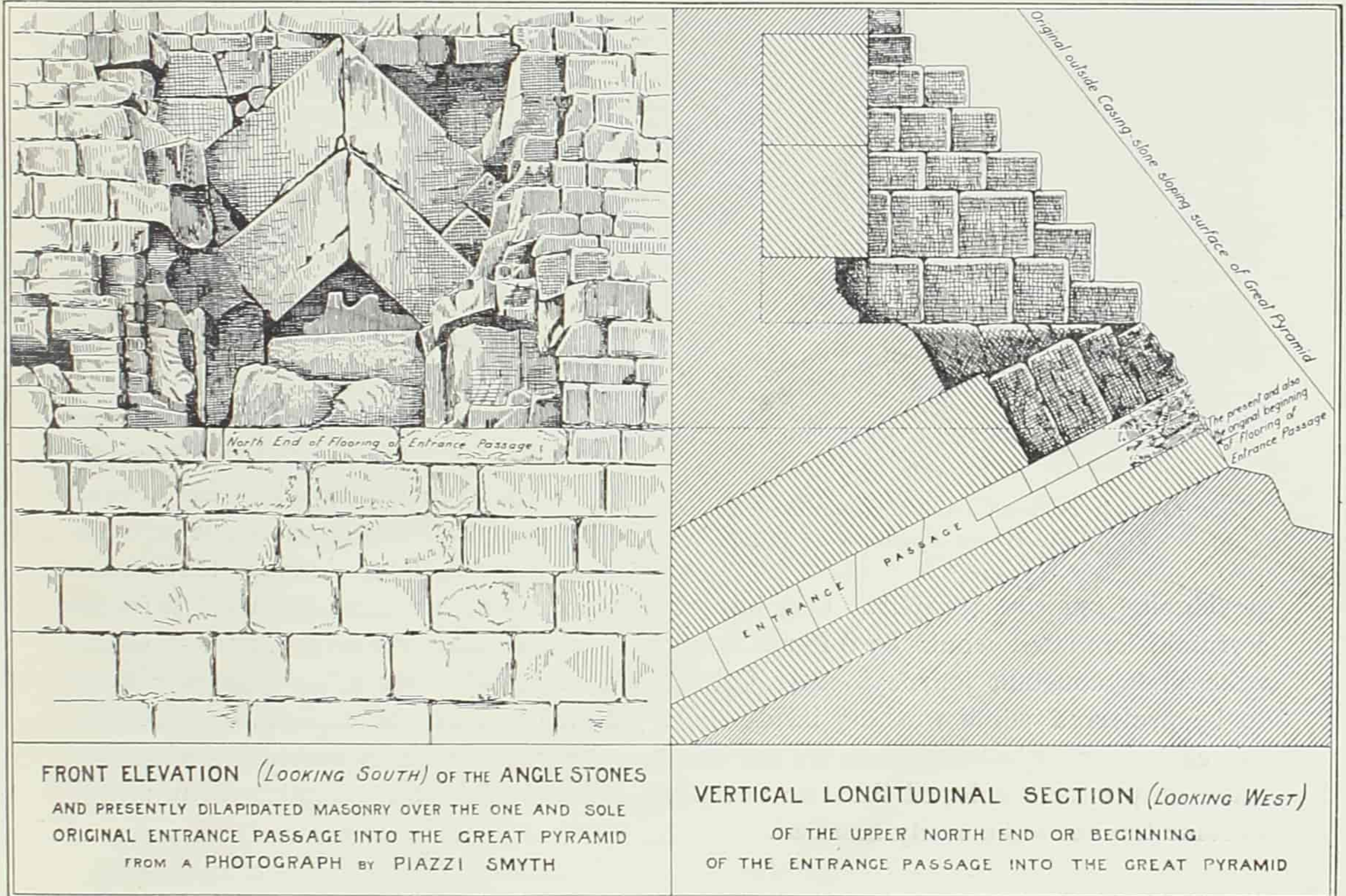
PLATE LXXIX.



The north-west angle of the GREAT PYRAMID of Gizeh; showing the pathway along the top of the rubbish mound at the north base of the Pyramid, by which access is gained to the Entrance.

wrought; in fact, the means employed for placing and cementing the blocks of soft limestone, weighing a dozen or twenty tons each, with such hair-like joints, are almost inconceivable at present; and the accuracy of the levelling is marvellous."

339 Before we could complete our work, it became so dark that we could not see to



read our measurements properly, and our candles would not remain lit because of the wind which is always blowing at the pyramids. Darkness comes on very suddenly in Egypt; there is little or no twilight. In Scotland at this time of the year, it remains light even up to 11 o'clock, but here it is dark at eight, and when the moon is not shining, very dark at nine o'clock. Sometimes, when coming out of the Pyramid after our day's work, it is so dark that it is with considerable difficulty that we tread our way along the narrow footpath, which leads down from the Entrance along the top of what now remains of the once large rubbish mound.

340 I may here mention that the ancient rubbish mounds which lie at the bases of all four sides of the Great Pyramid, have been much reduced in size of late years. The builders of Mena House Hotel, and others, removed great quantities of the rubbish to make concrete, etc. A narrow strip of the original top of each mound still remains, however, running along against the side of the Pyramid, and forming, therefore, an indication of their original shape and height (between 40 and 50 feet). The one on the

PLATE LXXXI.

north side forms a ready means of ascending to the Entrance—See Plate LXXIX. On a former occasion I photographed the base of the west side (Plate LXXXI) where the original contour of the great mound is clearly defined, while the large square blocks of the Pyramid's masonry underneath are exposed to view. Professors Smyth, Petrie, and others give reasons for believing that these mounds are principally composed of the fragmentary remains of the original casing of the Pyramid. We have not yet had an opportunity to examine them closely.



The recently reduced rubbish mound at the west base of the Great Pyramid of Gizeh.

developing our photographs. One important reason why we have not used it in the Pyramid is, that it would be difficult to get the accumulators recharged, as this would necessitate constant journeyings to Cairo. We find that, after all, candles are more to be preferred while working inside the Pyramid than any other light, because they are easier for us to hold when we are lying on the passage floors measuring, etc. We have only once employed the two acetylene lamps which we brought with us; they become too hot to be easily handled.

In the afternoon we received a telegram from Grace, saying that she and Jack had arrived in Port Said. We were somewhat surprised, as we had not expected them till to-morrow. We got their telegram too late, however, to permit us to meet them to-day. Stanley, nevertheless, was so eager to see his mother and Jack, that he went off by himself on quarter of an hour's notice!

We are looking forward to our journey to Palestine, and trust that it may be interesting and instructive.

Your loving brother as ever,

MORTON EDGAR.

LETTER XI.

Train en route for Port Said.

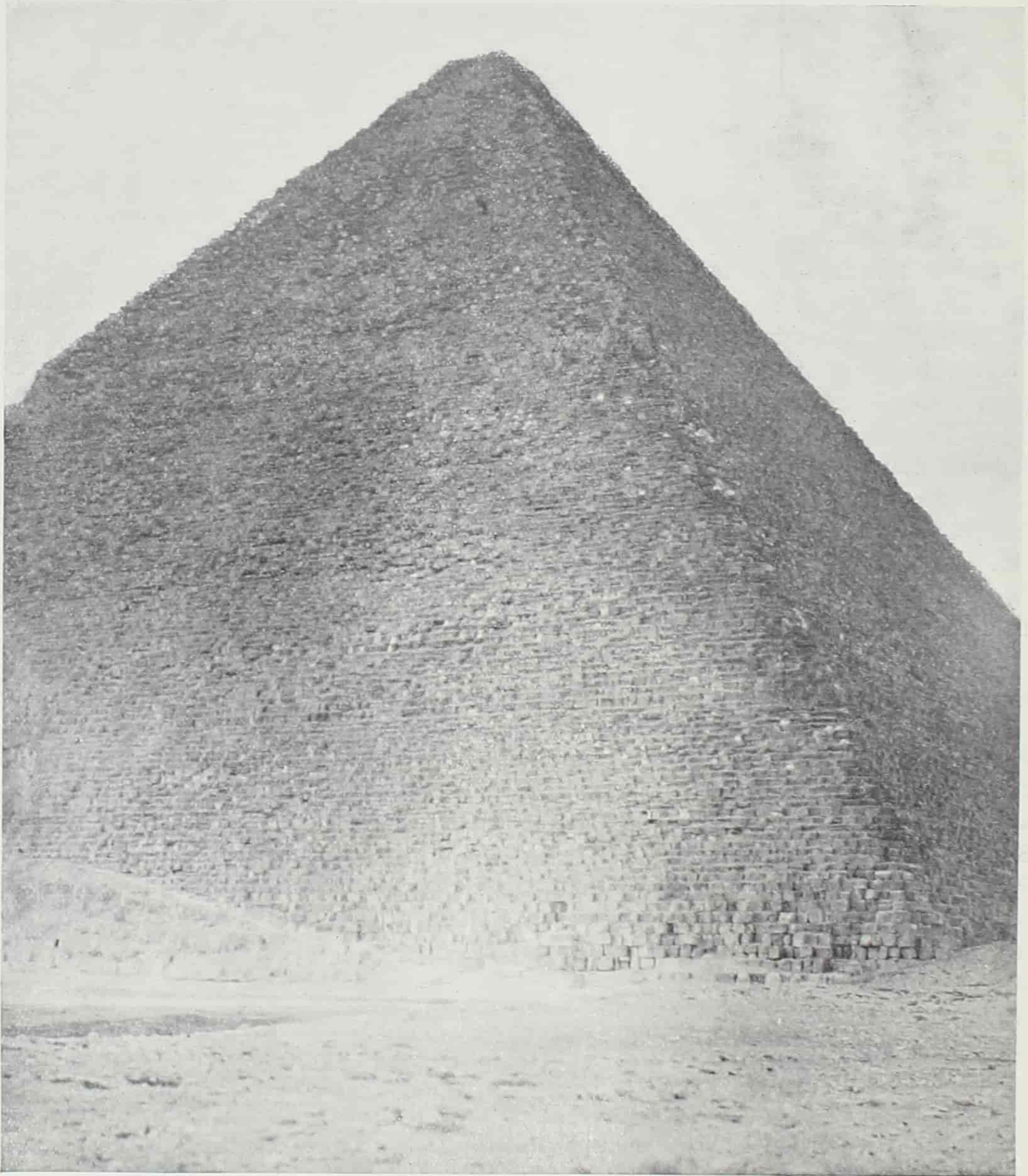
Thursday, 24th June, 1909.

DEAR BRETHREN,—This morning, at 6 a.m., John and I climbed to the outer end of the air-channel which leads from high up the north face of the Great Pyramid, down into the King's Chamber away in the heart of the building. Before Col. Howard Vyse discovered the use of the two air-channels connected with the King's Chamber, and cleared them both of debris, their inner ends on the north and south walls of the chamber (Plate XV) had given rise to many curious conjectures. Many of the older investigators believed that they led to other hitherto undiscovered apartments in the Pyramid. It was a common practice formerly to fire a revolver into them in order to hear the reverberating thunder-like echo. The Queen's Chamber also was discovered in 1872 A.D. to possess a pair of ventilating channels—Plate XIX. In this respect, the Great Pyramid stands unique, as not one of the many other pyramids in Egypt have air-channels to their chambers.

343 Owing to the amount of crumbling debris lying on the masonry courses on the exterior of the Pyramid, wind and rain tend very readily to carry sand into these air-channels, and stop them up; it is believed also that the Arabs throw stones into them. Although both the north and south channels of the King's Chamber were thoroughly cleared out by Col. Howard Vyse at great trouble and expense (it took several men six weeks' constant labour to clear the north one), they were again blocked when Professor Smyth visited the Pyramid, and still remained in that condition at the time of Professor Petrie's investigations. Neither of these workers attempted to clear them again; but a few years ago Mr Covington was successful in clearing the south channel; though he has not yet succeeded in completely clearing the other. There is always a more or less strong current of air blowing through the south channel, up or down according as the wind blows from the north or south. It is sometimes strong enough to blow out the light of a candle when it is held inside the channel's inner mouth.

344 The outer end of the north channel has been widened inward for about 37 feet of its course—Plate IX. The channel itself measures only about 9 inches square, but this excavated portion is large enough (about 3 feet by 2 feet 9 inches) to allow a man to walk down in a stooping posture. The floor and west wall of the channel are still preserved, the excavators, whoever they were, having cut away the roof and east wall.

345 At the inner end of the north air-channel, similar excavating or "tunnelling" is to be seen. The excavator at this place was M. Caviglia, who, in 1817 and 1837, caused this work to be done in the hope of finding the apartment to which he supposed this channel to lead. He did not begin his work from the King's Chamber itself, doubtless



The north-west angle of the GREAT PYRAMID of Gizeh; as viewed from our tents.

because the hard granite of that chamber deterred him, but he broke in at the west side of the Ante-Chamber, to the north of the "Granite Leaf," where there was soft limestone, and continued westward and then southward until he intercepted the channel. He then followed the course of the channel upward for about 30 feet, cutting away the stones which formed the floor, but preserving the walls and roof. It is therefore now possible to observe the peculiar way in which the ancient builders constructed this air-channel. Its course does not, as one might have at first supposed, rise directly upward in a straight inclined line from the north wall of the King's Chamber. On the contrary, after running horizontally northward for a short length, it takes a number of short sharp bends, each succeeding bend tending upward and toward the north-west, before it finally bends northward to proceed directly to the outside of the Pyramid at a steep angle.

346 It is difficult to understand what purpose the builders had in view in causing this channel to take so many short turns, but it seems evident that the initial *westward* tendency is for the purpose of avoiding the masonry of the Grand Gallery—Plate V. Why, however, did the builders not place the inner mouth of the channel further to the west of the north wall of the King's Chamber, and thus avoid the necessity of the bends, and the extra work and expense which the making of them must have incurred? That it was for some wise purpose we do not doubt, for, as Mr Covington says (and we believe we have good cause to agree with him), there is a reason, either scientific or symbolic, for everything in this great and noble structure. It remains for someone to search out the reason. It is interesting to notice that, although the King's and Queen's Chambers differ greatly in shape and size, the mouths of the air-channels in the upper chamber are situated in the same vertical plane as those of the lower chamber—See Plate XVII.

347 When we reached the outer end of the air-channel, Sayd, who accompanied us, stooped down and crept into the channel until he reached the end of the excavated portion. He soon returned with two large owls in his hands, and told us that there were "little sons" inside, meaning that there was a nest of young ones there. We told him to let the owls return to their nest.

348 Twelve days ago (on the 12th June), while sitting in the early morning at the door of our dining-tent facing the north-west corner of the Great Pyramid (Plate LXXXII), we had counted by the aid of our *Zeiss* prism-glasses (of eight magnifications) the number of courses of masonry from the basement of the Pyramid up to the outer extremity of this north air-channel of the King's Chamber. We had observed that it was situated in the 101st course, and its floor, therefore, begins on the 100th course—See Plate IX. This enabled us, when climbing up the north-west corner of the Pyramid, to strike off at the proper level in a horizontal direction toward the centre of the north front, and thus gain the channel opening. It is quite impracticable to climb the Pyramid directly up any of its four sides, as they are too steep, and the loose crumbling debris which lies very thickly at the angles of all the courses makes climbing there doubly dangerous.

349 Looking down from where we were standing at the mouth of the channel, the north face of the Pyramid seemed almost precipitous; and the uncovered casing-stones about 330 feet below us, looked very small. Our horizontal journey inward from the

north-west angle was difficult in places. John managed to travel cautiously along it without help, but I was glad of Sayd's assisting hand here and there ; for although Mr Covington, on the occasion of his attempt to clear this north channel, had removed a large quantity of the loose debris along this horizontal course, still sufficient lay there, especially near the channel opening, to make walking somewhat dangerous. Were one to lose his footing, nothing would check a downward rush right to the bottom. So dangerous did it look, that not even our Arab assistant, strong and nimble as he had shown himself to be, would venture to descend eleven courses lower, to investigate for us an opening which our previous inspection through our glasses had shown to be situated there. This opening lies some little distance to the east of the mouth of the King's Chamber's air-channel, and is situated in the 90th course. We thought it might prove to be the opening of the north air-channel of the Queen's Chamber, for the outer ends of that chamber's two air-channels have not yet been located. Professor Flinders Petrie in his work *Pyramids and Temples of Gizeh*, mentions having observed with his telescope a similar opening on the south side of the Pyramid, but situated in the 85th course. His idea was that this might be the outer end of the Queen's Chamber's south air-channel ; but he says that he was prevented from examining it closely.

350 Travelling into Cairo this morning we were accompanied by Mr Covington, who is in the midst of preparations for a journey westward across the great Sahara Desert, to a place called "Copper City." He has been so busy that he has been unable to spare time to aid us in our work. He says he will have ten camels in his caravan. He was pleased to know that we were off on a visit to Jerusalem. Our train started from Cairo at 11 a.m., and we are now nearing Port Said. It is warm, but not unbearably so. We are looking forward to meeting Grace, Jack and Stanley. We sail to-night for Jaffa. I shall post this letter before leaving Port Said.

With much love, Your loving brother,

MORTON EDGAR.

(From John). We have arrived at Port Said, and are now on board the Jaffa steamer. We should reach Jaffa to-morrow morning. Grace and Jack had a magnificent voyage, and are feeling and looking well. I shall pass this letter to Grace.—*John*.

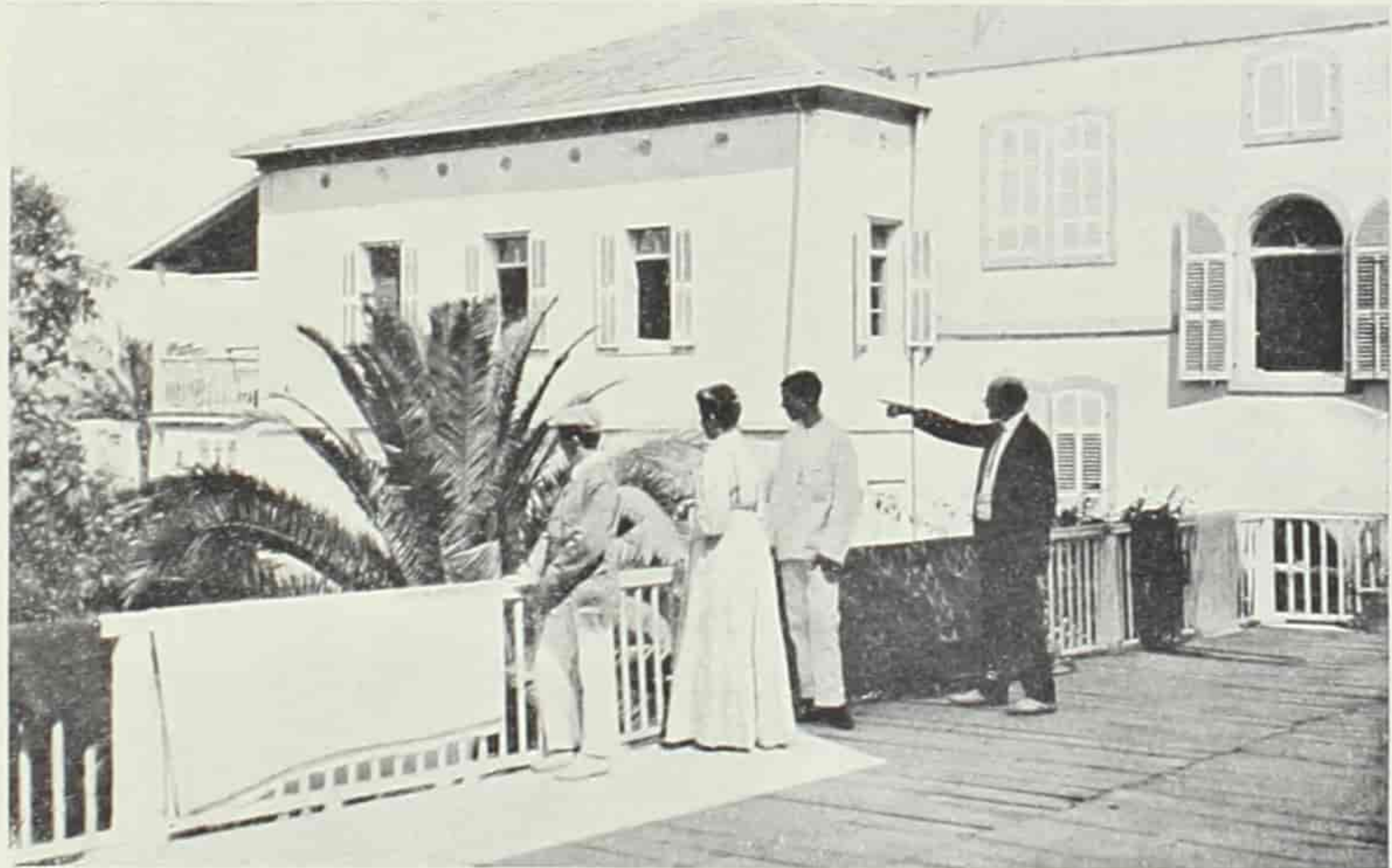
We are in a Russian boat, about to sail for Palestine. The weather is glorious. We have had no rain since leaving Liverpool. When we landed yesterday at Port Said, everything looked so white, and the glare of the sun was so strong that I had to wear coloured glasses. It is peculiar to see the ladies here with their faces covered with long black veils which reach to the ground, and with a little brass tube in the middle of their foreheads. They do look odd.—*Grace*.

LETTER XII.

*Hotel Fast, Jerusalem.
Saturday, 26th June, 1909.*

DEAR BRETHREN,—You will see by the above address that we are in the Holy City at last. Before writing about Jerusalem, however, I shall give you a brief account of our experiences after our arrival in Port Said on our way here. When John and I arrived there last Thursday, we were met at the railway terminus by Grace and the two boys. Grace and Jack had had a good and pleasant voyage, and were looking well.

352 We were under the impression at first that we had abundance of time at our disposal, but on enquiry at a shipping-office, John found that we would require to hasten. We at once hurried to the hotel where Grace and the boys had lodged



On the balcony of the Du Parc Hotel, Jaffa.

the preceding night, secured their luggage, and rowed out to the Jaffa steamer, which weighed anchor at 5-30 p.m. Next morning at six o'clock we found ourselves at Jaffa, and lying off our vessel was a fleet of large rowing-boats, whose crews were waiting permission to come on board. As soon as this was granted, they made a simultaneous rush for the steamer. Those who were farthest away came stepping from boat to boat until the one nearest our vessel was packed, and the entire crowd (about 60 or so) pushed and struggled on to the stairway. Almost before one could say "Jack Robinson," all these boats were emptied! We were astonished that no one had been pushed into the sea.

353 When we landed at Jaffa, we had to pass through the customs. My box was the only one opened, and the examination of it was merely formal. Our passports also were not examined. The new Turkish Constitution, which has now been in force for a year, has made a difference in many respects.

354 From the customs, our road led through several very narrow and dirty streets. We made some acquaintance with Eastern life immediately, and were not enamoured of it, although we were greatly interested. After walking for several hundred yards we entered two carriages which were waiting for us, and were taken to the Du Parc Hotel. This hotel is to be taken over by the Orient Commerce Co., of which Brother Cotton is the London manager and a director. It is very comfortable, and has attached to it a beautiful and extensive garden and a museum of valuable antiquities. We were informed that Brother Cotton had had to depart the previous evening for Gaza, where he has some pressing business, but that he might meet us later in Jerusalem. He left a letter putting us in charge of a courteous young Syrian, Mr Anis Jamal, who, he said, would show us round during our stay in Palestine.

355 After breakfast, Mr Jamal took us to see the town, and, as you can well understand, we were greatly interested by what we saw. With a few exceptions the streets of Jaffa are very narrow and dirty, and the central ones are thronged with all sorts of people; but this being the "off-season," we seemed to be the only European strangers. About the oddest of the odd people we saw during our walk, were some women dressed in black, with their faces entirely covered with tightly-drawn muslin print veils. The print, mostly faded and of a large ugly pattern, gives the unfortunate women a ghastly appearance. I tried to take a snapshot of them, but they turned and hastened off. Camels and donkeys are as numerous here as horses are at home, and they *do* make a noise. This morning (our first in Jerusalem), we were all awakened about three o'clock by a camel groaning and grunting below our bed-room windows. I think it was being loaded, and they have generally good cause to groan when this is done, for their burden is often unmercifully heavy.

356 While speaking of burdens, I may mention that we were much astonished at the immense loads which the Jaffa porters carry. During our walk, one of them passed us with a huge box on his back, held in place by means of a rope passed round his forehead. I wanted to turn back and take a photograph of him, but was told that we should have plenty of opportunities to take such records; and, sure enough, I did manage to secure a photograph of one of these porters, on the veranda of the hotel—Plate LXXXIV. The manager of the hotel told us that some of them can carry a piano, a load heavy enough for a camel!

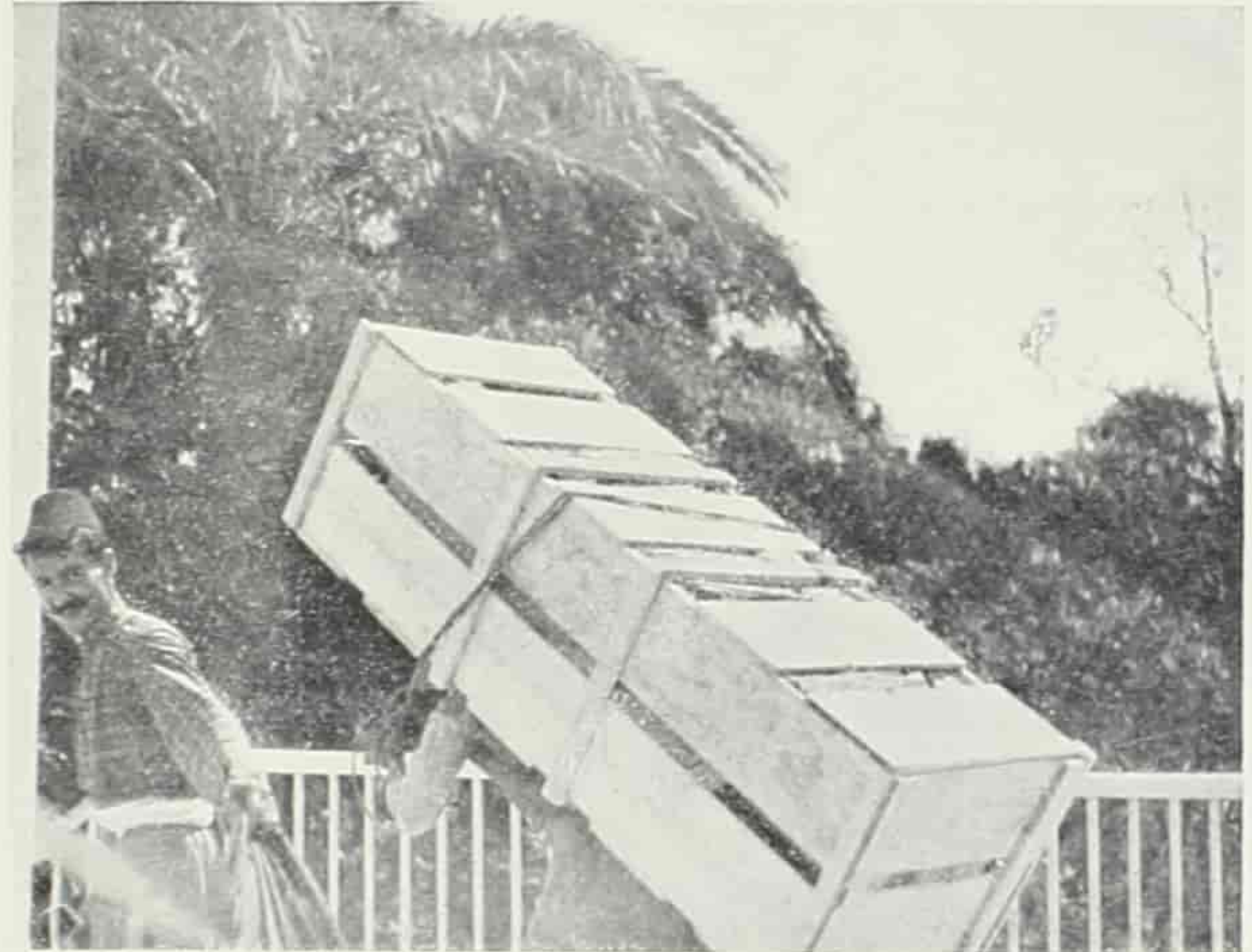
357 In the afternoon, we drove to some places of interest, among others to a small flat-roofed building which is claimed to be "the house of one, Simon a tanner," where the Apostle Peter saw the vision of the sheet let down from heaven. This house is in the hands of the Mohammedans, and is in consequence very dirty. We ascended by an outside stair to the battlemented flat roof, and noticed that it is not far from the sea. There did not appear to be any official care-taker, but a number of little girls with red-stained finger-nails showed us round.

358 We have never anywhere seen so many blind people as here. This may be due in part to the bright sunlight reflected from the white dust which covers everything; one can hardly look at it. Doubtless, however, the chief cause of the blindness is the infection carried by flies. Our hearts were heavy at the sight of a poor blind beggar who came up to our carriage yesterday, when we were leaving the Jaffa hotel for the railway depôt, *en route* for Jerusalem. He came up with outstretched hand, his

PLATE LXXXIV.

sightless eyes staring right ahead. We had several times observed him sitting, with some others, on the roadside outside the town. One of the hotel men cried out "*Imshi, Imshi*" ("Go away, Go away"), smiting his outstretched hand several times; and when he would not go, he caught his stick from him and struck him with it. The poor wretch shrank back, and began to cry. What pent-up feelings were in his breast! We gave the man something; but how powerless we felt to give him real aid! We could not but wish that the Great Physician had been there, and we rejoiced that the Times of Restitution are at hand.

359 We left Jaffa on Saturday at 2 p.m., and although the distance by rail is only 53 miles, our train took four hours to climb the 2,600 feet to Jerusalem. From the train we observed oxen, camels and donkeys treading the corn. Truly, the East changes not; but we are in the Dawn of the Mil-



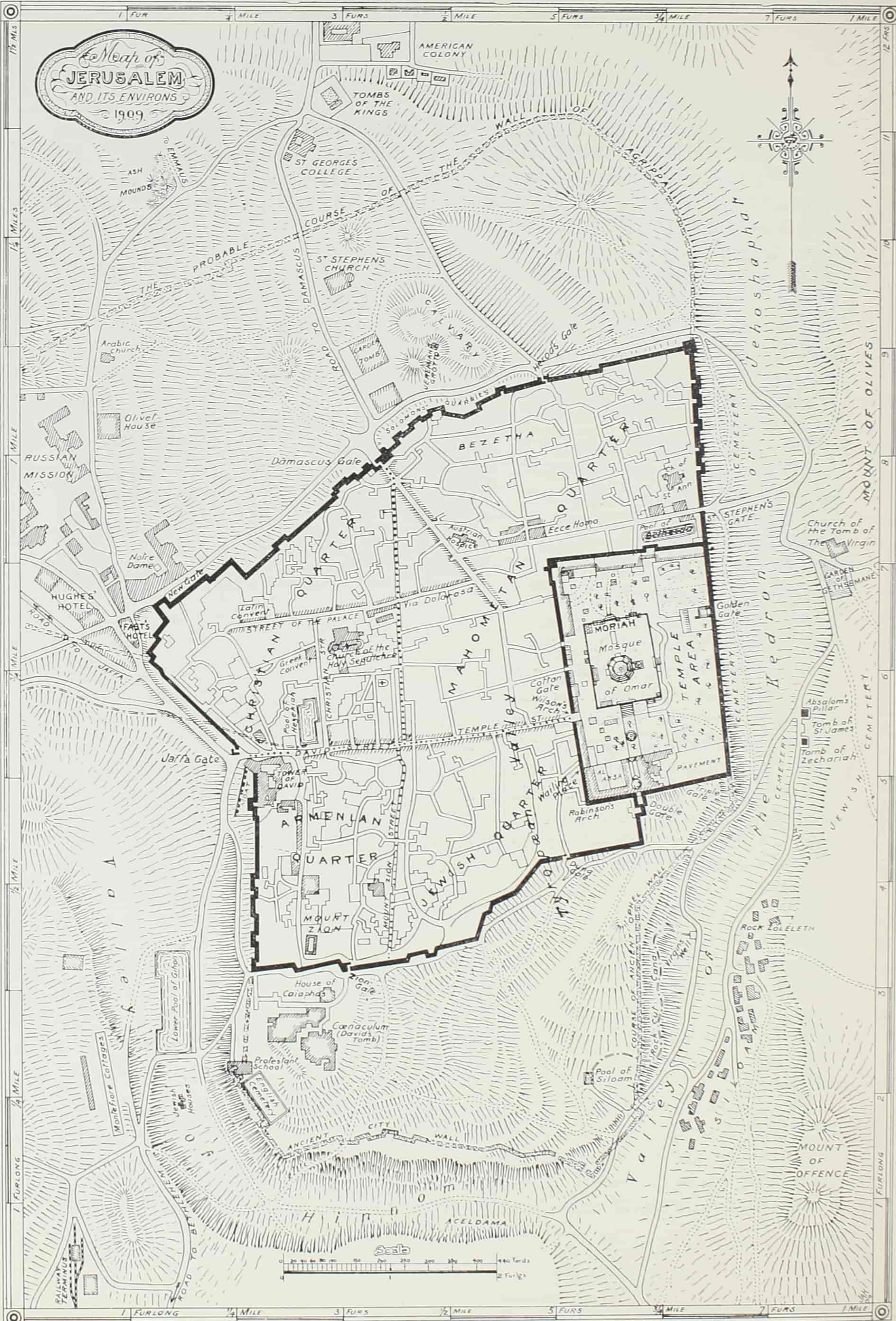
A Jaffa Porter.

lennium, and should expect progress now. Already modern sewing and knitting machines are in use in Jaffa and Jerusalem. The object of our dear Brother Cotton's visit is to float the Orient Commerce Co., with the view, among other things, of introducing modern machinery for farm work.

360 On nearing Jerusalem, the first object that attracted our attention was the new church erected by the German Emperor on Mount Zion. We could not, however, get a good view of the city from the train; the railway terminus lies about a mile outside, to the south-west—Plate LXXXV. It was not, therefore, until we had driven in a carriage for some distance over a very uneven road, that we got our first unobstructed view. This road skirts the western portion of the Valley of Hinnom. While our carriage was rushing, bumping down the hill, I tried my best to take a photograph of the city-wall, in order to record our first impression, but—! We did not take long to reach our hotel, which is situated immediately outside the wall in the modern European part, to the north-west of the city proper. After dinner we took a short walk up the Jaffa road in the moonlight, and then retired to rest inside our mosquito nets. During the night, Stanley was seized with dysentery, due to drinking the water or eating over-ripe fruit. His father and mother were up most of the night attending to him.

361 After breakfast, Mr. Jamal accompanied John, Jack and I to the Church of the Holy Sepulchre, while Grace remained behind with Stanley. We entered the ancient city by way of the Jaffa gate, alongside of which is the wide breach in the city wall, made in honour of the German Emperor's visit to Jerusalem in October of 1898. This opening leads into David Street, the west end of which is wide and modern; it permits

The Map of
JERUSALEM
 AND ITS ENVIRONS
 1909



the entrance and exit of heavy traffic more readily than the old narrow "L" shaped gateway. Mr. Fast, the hotel proprietor, says that the gate itself has not been closed day or night for the last 30 years.

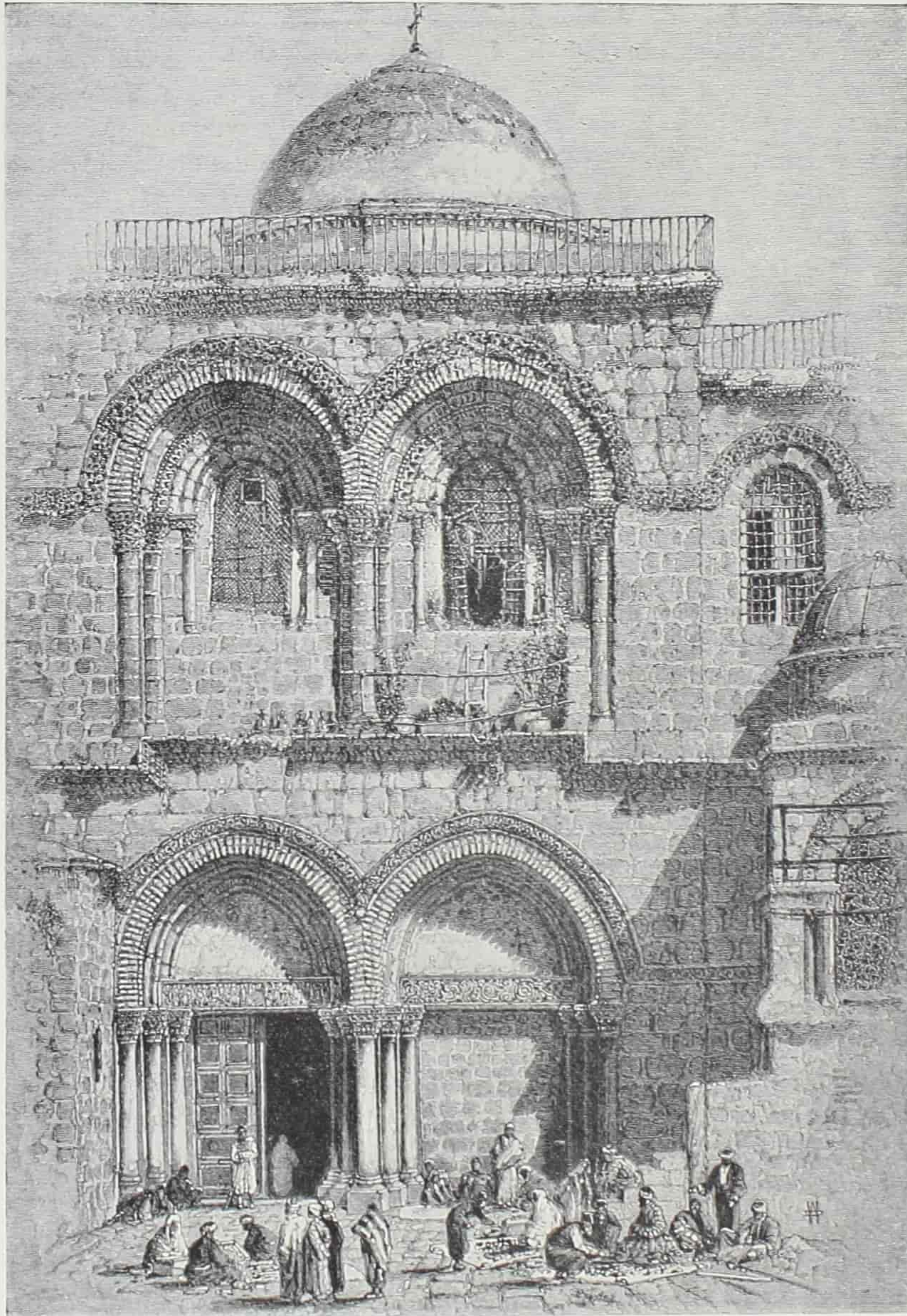
362 After passing the gate, we made our way to the Church along several narrow streets—Plate LXXXVI. Mr Jamal escorted us round, explaining each item. The Greek and Roman Catholics possess the largest portions of the ground and buildings, while others of the great sects of Christendom possess smaller portions. There is constant strife between the various sects, and at times the quarrels go beyond words, and result is bloodshed. Thus the Christian religion is made a stench in the nostrils of the heathen. Though at enmity with each other, the Christian (?) sects all unite in hatred of the Jews, who are not allowed to enter even the court; and yet the side furthest away from the Church is a public thoroughfare, entered by one doorway and quitted by another directly opposite. We had an ocular demonstration of this restriction soon after we arrived. Three Jewesses entered the court by one of the doorways and began to walk across to the other, they had not advanced many steps when they were observed, and immediately there was an outcry. One man rushed excitedly from the Church, and vehemently ordered them out. After hesitating a moment in surprise, they complied, and turning, went out by the same door again. Several men ran out after them—to *beat* them, Mr Jamal said! How completely the tables are turned, and inside their own holy city, too!

363 On entering the Church, Mr. Jamal kindly pointed out the traditional sites of the scourging, crucifixion, embalming and burial of Jesus. It is impossible to say with certainty whether this or a site near the Damascus Gate is the real Calvary, but the position of the latter at the side of a public highway outside the first city wall, and the likeness of the rounded knoll to a skull, would seem to favour *it* rather than the traditional site—Plate LXXXV.

364 Many of the narrow streets of ancient Jerusalem are like arcades, being covered over with buildings, leaving an opening here and there for the entrance of air and light. They are lined with shops, and thronged with people. We understand that there is now a population of about 100,000 in Jerusalem, of whom about three-fourths are Jews. Everybody here speaks Arabic, evidently. We hear it on all sides, and its guttural sounds are now becoming familiar to us.

Monday, 28th June, 5 p.m. All yesterday, Stanley was unwell; and I am sorry to add that John has also become sick. Yesterday, we got Dr. Wheeler of the London Jewish Mission Hospital to come and see Stanley, and by that time John had gone to bed, and all to-day he has been very ill. The doctor called in to see them this morning, and we are waiting for him to come again shortly.

366 To-day is the anniversary of my birthday. We remember that up till before his death, our dear father often expressed a great longing to visit Jerusalem and Egypt; but he was never able to do so. Neither John nor I ever thought, when we heard him speak of it, that this would be our privilege, nor did I dream that I should celebrate a birthday in Jerusalem! Without doubt, those who come into the knowledge of the Truth fulfil their share of Daniel's prophecy: "Many shall run to and fro." Unfortunately, however, the anniversary has proved rather a sad one, owing to the sickness



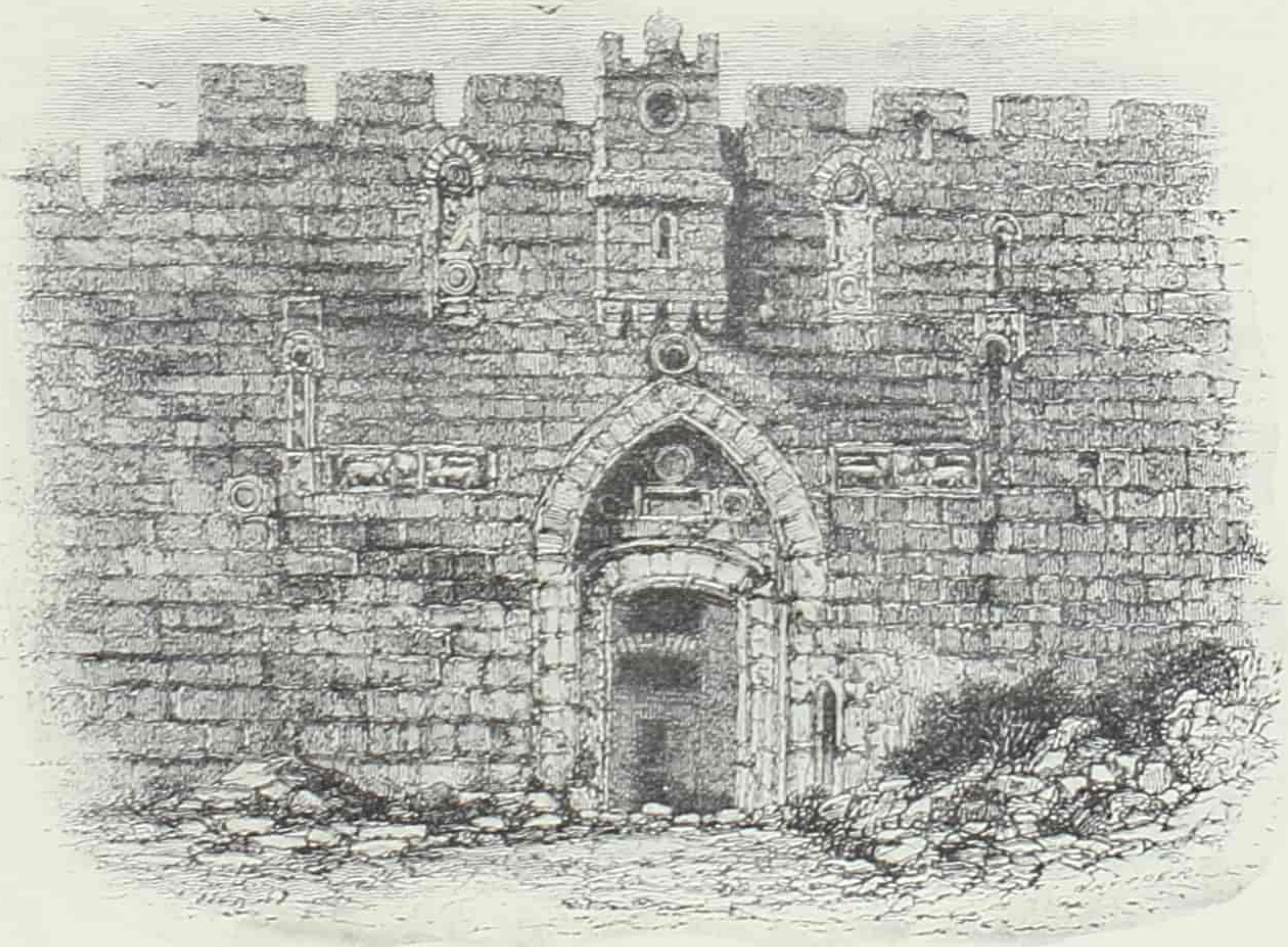
CHURCH OF THE HOLY SEPULCHRE.

of my dear brother and nephew, and the anxiety it is causing us.

6-30 *p.m.* The English doctor has only lately been here. He says that John and Stanley are progressing favourably, and he believes that they will soon both be on their feet again. I have been waiting until I heard the doctor's report before posting this, so that I might let you know what he thinks of their condition; but I must now bring my letter to a close, as the post goes off in a few minutes, and there is not another until Friday.

Much love in the Lord to all, in which the others join,
Your loving brother,

MORTON EDGAR.



St. Stephen's Gate, Jerusalem.

LETTER XIII.

*Hotel Fast, Jerusalem.
Wednesday, 30th June, 1909.*

DEAR BRETHREN,—The past few days have been rather dull, owing to the illness of John and Stanley. John is now well enough to sit up in his room, and we hope he may manage to go for a drive to-morrow to the Mount of Olives or elsewhere. Stanley is still in bed, and is very weak. The poor little chap has had a bad attack. You may be sure that we are all very careful as regards our diet. We boil the milk and water, and we are avoiding the fruit.

369 The mosquitoes in Jerusalem are very troublesome. The authorities have taken no measures against them. In Port Said and Cairo, on the other hand, the numbers are kept down by a periodical addition of petroleum to the swamps, drains, and other moist breeding places of these pests. At the pyramids, although we had a few bites, there are scarcely any mosquitoes, doubtless because there is no water sufficiently near (except at the time of the Nile inundation), but principally we believe because of the prevailing wind.

370 This morning, John was well enough to attend to Stanley, and enable Grace to accompany Jack and me to Bethlehem. We hope, however, to go there again, as John has a great desire to see the birth-place of the meek and lowly Jesus. In the early evening Mr. Jamal called and took Jack and me for a walk through the centre of Jerusalem. Among other places we visited the law courts. Off the court-yard in a large cell with an open-work wooden gate, about thirty prisoners were seated, men who had been taken in charge because they refused to pay more than their due share of taxes. The New Constitution had arranged that the taxes should be one-tenth the income, and this the men were willing to pay, and even a quarter more if need be. But the tax-gatherers demanded four-tenths, and as the men, or rather the 15 or 20 villages which they represented, refused, they were taken in charge to be tried.

371 Mr. Jamal spoke to them, and exhorted them with a parable. He said there was once a man who asked each of his sons, seven in number, to give him a stick. Binding the seven sticks together, he handed the bundle to each of the lads in turn, with the request that he should break it. They all failed. He then took off the binding string, and handing a single stick to his youngest son, asked him to break it. He did so with ease. All the other sticks were handed to this youngest son in turn, and were broken by him. Mr. Jamal explained his parable. If the men were united and of one mind in their resistance, the tax-gatherers would be unable to break them; but if they separated, they would easily be broken. They said he was right. This is the way they do in the East! The Jamals are a well known family in Jerusalem, Anis' father and grandfather both belonging to this city.

372 Proceeding on our way through the city eastward, we were soon outside St. Stephen's Gate (Plate LXXXVII), and saw in front of us on the other side of the Valley of Jehoshaphat, the lofty Mount of Olives, with the Garden of Gethsemane at its base. To the right of us was Mount Moriah, the scene of the sacrifice of Isaac, and later the site of Solomon's Temple, the glory of Jerusalem. All this place must now present a very different aspect from that which it had in our Lord's day. At that time Herod's Temple must have presented a magnificent sight, when viewed from the Mount of Olives. The Mosque of Omar now occupies the same locality.

373 We walked from St. Stephen's Gate down to the road which runs along the dried-up bed of the brook Kedron in the Valley of Jehoshaphat. After standing at the junction of the roads for awhile, admiring the beautiful scene, we returned to our hotel by way of the road which runs round the city walls to the north—Plate LXXXV. On our road we passed two parties of Americans, who live in a group of buildings to the north of the city, called the American Colony. They are the followers of a man who, I understand, claims to be Elijah.

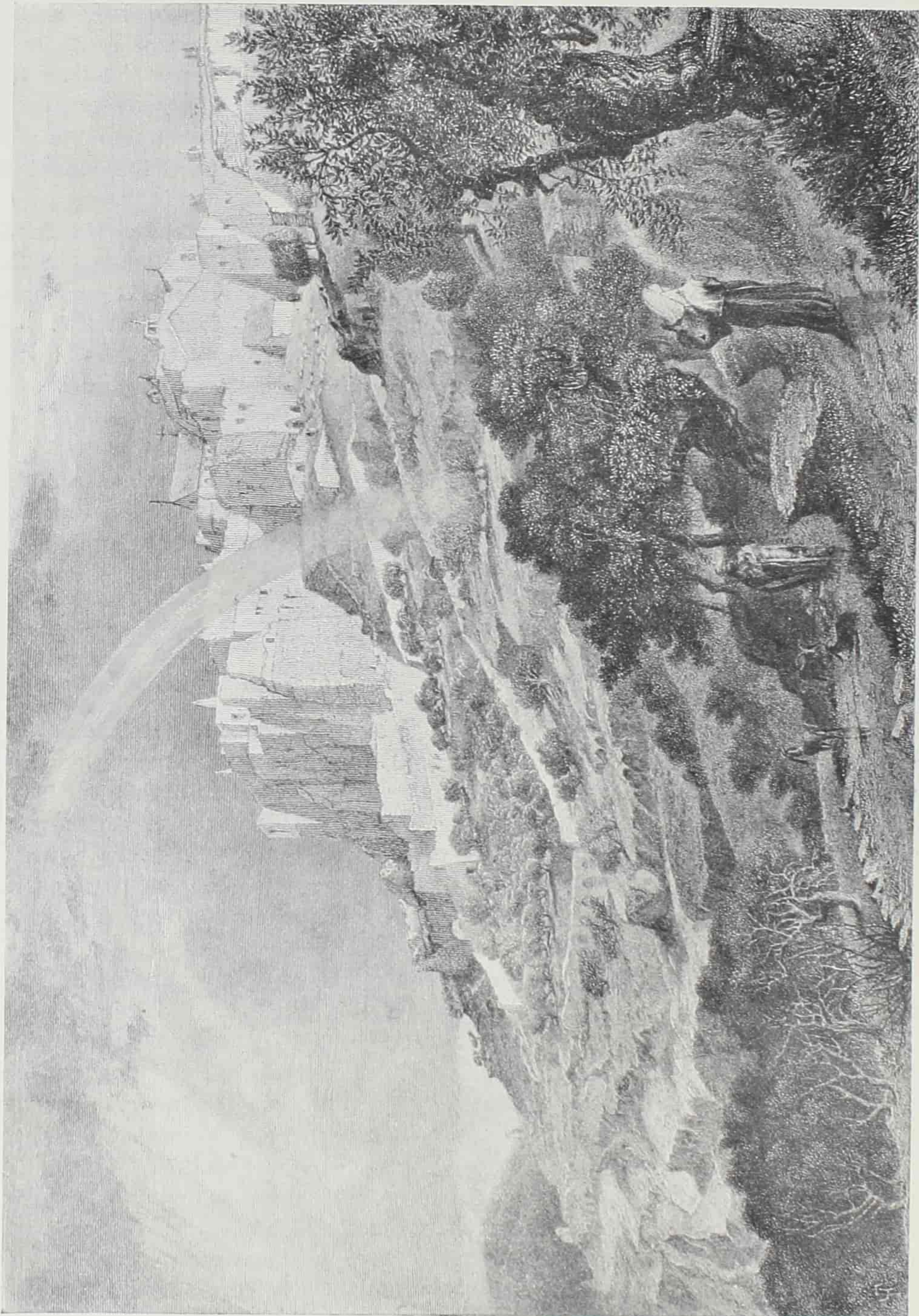
Thursday, 1st July. Ever since Stanley took ill, we have had a nurse from the London Jewish Mission Hospital in attendance during the night, and for the first two days another during the day also. Canon Carnegie Brown is very kindly supplying us with fresh milk for Stanley's use.

375 This morning at ten o'clock, John, Grace, Jack and I drove for an hour and a half, partly round the road which Jack and I traversed yesterday. This is John's first outing since our walk to the Holy Sepulchre on Sunday morning.

Friday, 2nd July, 4 p.m. This morning, John, Jack and I drove to Bethlehem. We started at 8 a.m., when it was cool. John enjoyed the drive very much, after his short but severe illness. Mr. Anis Jamal accompanied us, and explained everything far better than any official "dragoman" could have done. We required to use smoked glasses, as the glare of the sun on the white road and on our own white clothes, is very trying to the eyes. We do not like using dark glasses, for they spoil the view. Latterly we tried placing them further down to cut off the white light from below, and looked over the top, and we found that this answered splendidly.

377 Mr. Jamal says that the women of Bethlehem have the reputation of being the most beautiful in Palestine. The inhabitants of this town are said to be descendants of the Crusaders. On our road we passed an ancient well, where we saw three women washing clothes. Their washing was spread on a flat stone, and the women were busy beating it with a club, now and again stopping to turn the garment and sprinkle it with water. On another occasion we saw stones used instead of clubs.

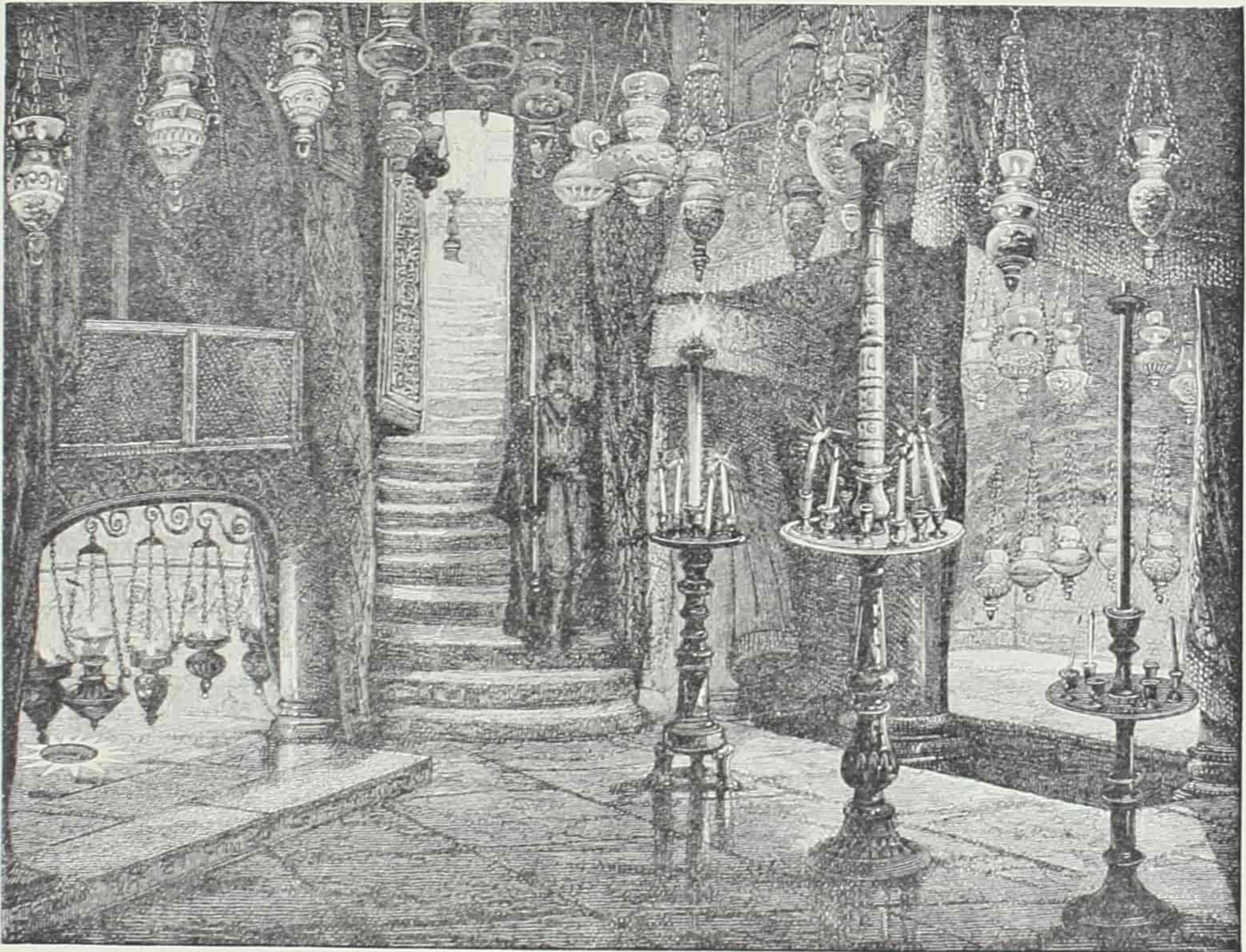
378 We passed Rachel's tomb, a small ruined mosque situated on the roadside. We are told that, at a certain time every year, letters from all parts of the world are written to Rachel, telling her about the ailments of the writers, and begging her to make them whole. These letters are thrown into the tomb through the window-openings, and during the night they disappear. Rachel is supposed to have read them. In reality, the care-taker sees to it that they are destroyed. If one should remain, it is believed, nevertheless, that Rachel has read it, but has left it for some purpose. Tourists some-



CHURCH OF THE NATIVITY, BETHLEHEM.

times manage to secure some of these letters, but this is prevented as much as possible.

379 As Bethlehem is only three-quarters of an hour's drive from Jerusalem, we were soon passing through the narrow, picturesque main street on our way to the Church of the Nativity, so called because it is built over the traditional scene of the birth of

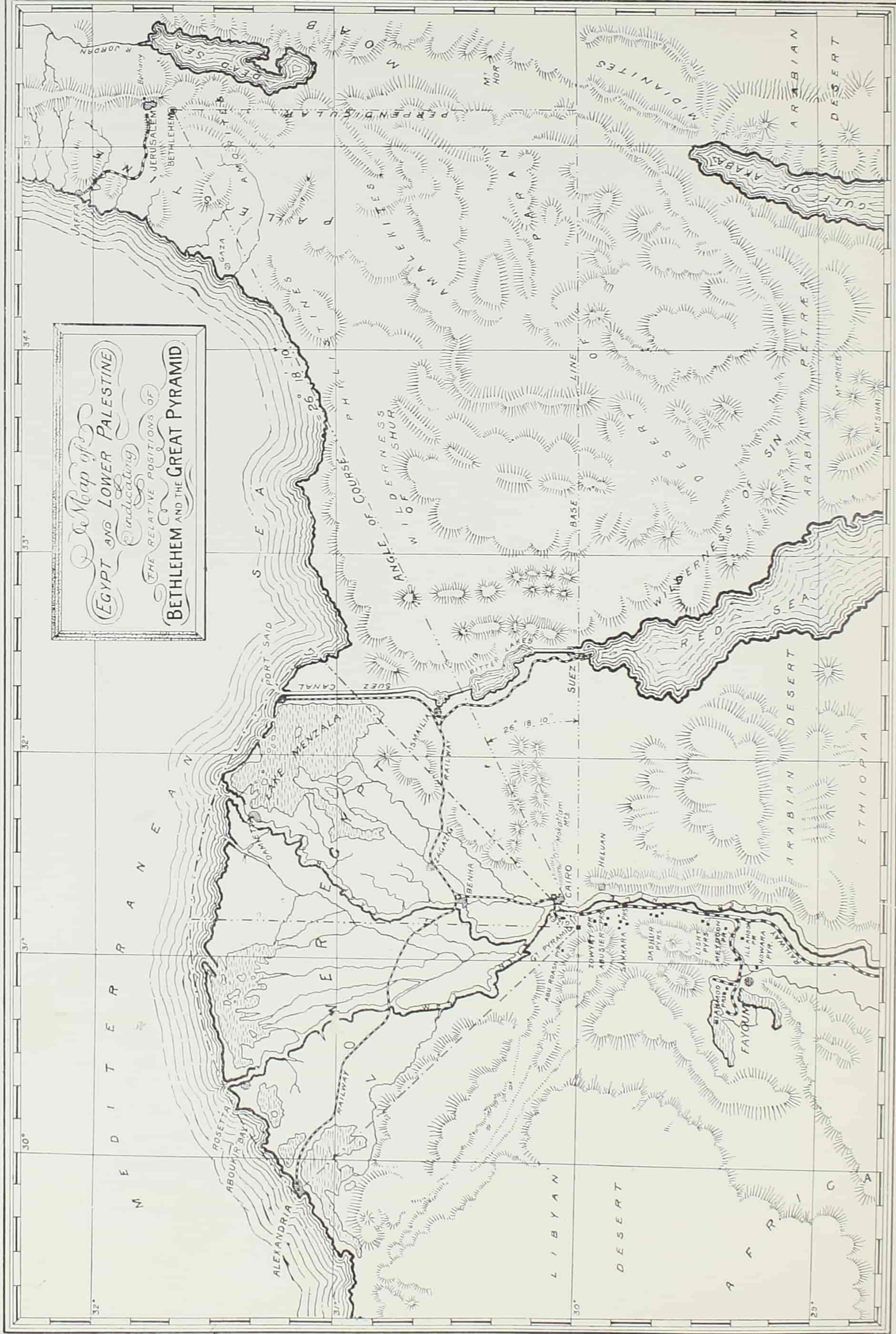


The cave under the Church of the Nativity; showing the "Manger" to the left.

Jesus—Plate LXXXVIII. Some soldiers, with their new rifles, of which, Mr. Jamal said, they are very proud, were guarding the church. Passing through a low entrance, the ancient iron door of which was made very thick by the early Christians for the purpose of excluding their enemies, we found ourselves inside the church. We walked through the building and viewed the old pictures, some of which, with the undoubted object of intimidating the ignorant with the "doctrines of devils," show victims writhing in the lurid flames of "Eternal Torment."

380 In two of the small caves underneath the Church, all of which are dimly lit with hanging lamps of silver, we were informed that Eusebius and Jerome lay buried. In a third cave (Plate LXXXIX), connected with the first two by low passages, Jesus is supposed to have been born; whether this be so or not, it is difficult to say. However, as John says, Bethlehem is the place where Jesus was born, and also David, who typified

A Map of
EGYPT AND LOWER PALESTINE
indicating
 THE RELATIVE POSITIONS OF
BETHLEHEM AND THE GREAT PYRAMID



Jesus, and now every time we read of these events we shall have fresher interest in them.

381 This visit to the birth-place of the world's Saviour was one of peculiar interest to us, for it had been revealed to us by studies prosecuted about a year ago, that Bethlehem has a direct connection with the Great Pyramid of Gizeh in Egypt.¹ The importance and force of this connection may be more apparent if, first, I should present some Scriptural evidence having a bearing on the subject. In the second chapter of Matthew, we are told how at the time of the birth of the child Jesus, there came "wise men from the east" enquiring where he was that was born King of the Jews; and how King Herod, fearing a possible rival, was troubled and asked the chief priests and scribes "where Christ should be born." He was answered: "In Bethlehem of Judea: for thus it is written by the prophet, 'And thou, Bethlehem, in the land of Juda, art not least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.'"

382 The narrative, continuing, tells how the wise men went to Bethlehem, and being led by a star, found the child with Mary his mother, and fell down and worshipped him. After their departure, the angel of the Lord appeared to Joseph in a dream, saying, "Arise, and take the young child and his mother and flee into Egypt." Joseph, therefore, "took the young child and his mother by night, and departed into Egypt, and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, 'Out of Egypt have I called my son.'"

383 We recognize, and it is generally acknowledged, that in Scriptural usage Canaan symbolizes heaven, and Egypt the present evil world—Par. 160. Accordingly, when Jesus was sent from Bethlehem into Egypt, this typified the heavenly Father sending his beloved Son from the glory of heaven into this world of sin and sorrow to be "perfected through sufferings," and so become qualified to be installed as the "Head-stone" of the *Great Antitypical Pyramid*, of which the stone Pyramid in Egypt is a type—Acts 4: 10–12. Again, when God, in fulfilment of the prophecy of Hosea 11: 1, called his Son out of Egypt, an illustration was given of the risen and perfected Christ being lifted up from this sinful world to heavenly glory, and there highly exalted—Phil. 2: 9–11.

384 With the Scriptural connection between Bethlehem and Egypt established, it is interesting to find that the Great Pyramid in Egypt indicates its direct connection with Bethlehem by means of one of its dominant angles, $26^{\circ} 18' 10''$, which both the Descending and Ascending Passages form with the horizon—Plate IX. For if we use the parallel of latitude on which the Great Pyramid stands as a base line, and draw a straight line between Bethlehem and the Great Pyramid (Plate XC), the angle which is formed at the Pyramid by these two lines will be found to be $26^{\circ} 18' 10''$.²

¹ Dr. Seiss suggested Jerusalem, but, as will be seen, our calculations properly indicate Bethlehem.

² According to the careful observations made by Professor C. Piazz Smyth during his investigations at the Great Pyramid in 1865, the geographical position of the Great Pyramid is expressed as in latitude $29^{\circ} 58' 51''$ north of the Equator, and longitude $31^{\circ} 09' 00''$ east of Greenwich—Plate II. A straight line drawn north-eastward from the Pyramid at an angle of $26^{\circ} 18' 10''$ to the above latitude, will, therefore, according to Mercator's projection, pass through Bethlehem, 233 miles distant, at latitude $31^{\circ} 42' 04''$ north, and longitude $35^{\circ} 12' 12''$ east, or through the south-east boundary of that town, in which part the Church of the Nativity is situated.

We are indebted to Captain John Mackeague, Ex.M., for kindly acceding to our request to verify the above result; and also to Captain William Orr Warden, Ex.M., for further proving the calculations.

385 Thus, in the Great Pyramid, Jesus' sojourn from Bethlehem down into Egypt, is represented by the downward course of the Descending Passage which symbolizes "this present evil world"; while his subsequent journey from Egypt back into Canaan is represented by the upward course of the Ascending Passages to the King's Chamber which symbolizes heaven. "He that descended, is the same also that ascended up far above all heavens, that he might fulfil [complete] all things"—Eph. 4 : 9, 10.

386 The Antitypical "casing-stones," the members of Christ's "Body," chosen out of the world, and, therefore, not of it, have also, like their "Head," been sent into this sinful world to be perfected—John 15 : 19 ; 17 : 15-18. While in the "lowest parts," they have been protected from evil, for "the eyes of the Lord are upon the righteous" (Psa. 34 : 15); and, quite unknown to the world, the Lord has secretly been shaping, polishing, and making them ready for their positions in the Great Antitypical Pyramid, taking care to form on each the proper "angle" in continuation with that of their "Head-stone," Jesus Christ—Eph. 2 : 20-22. The prophet Isaiah (51 : 1), in prophetic vision, contemplating the former lowly condition of the members of Christ's body, and their now highly exalted positions as "casing-stones" in God's Great Spiritual Pyramid, exclaims :

"Hearken to me, ye that pursue righteousness,
that seek the Lord :
Look unto the rock whence ye were hewn,
and to the hole of the Pit whence ye were dug up !"

387 When these jewel-like stones received their final polish, they were stored one by one out of sight in the memory of the Great Master Architect (their names are written in heaven) until the time of the setting up of the "Temple." When brought forth in due time, they noiselessly fell into and perfectly fitted their allotted places, for they are God's workmanship, and his work is perfect. Before the foundation of the world, the Great "Architect" had predestined in his "Plan" that these "stones" should be conformed to the image of his dear Son, and had chosen them in him—Mal. 3 : 16, 17 ; 1 Kings 6 : 7 ; 1 Pet. 2 : 5 ; Eph. 2 : 10 ; Deut. 32 : 4 ; Eph. 1 : 4 ; Rom. 8 : 29.

388 David, prophetically, in the name of Jesus, exclaims : "I will praise thee ; for I am fearfully and wonderfully made : marvellous are thy works ; and that my soul knoweth right well. My body was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect ; and in thy book all my members were written, which in continuation were fashioned, when as yet there was none of them"—Psa. 139 : 14-16, margin.

389 If the Tabernacle in the wilderness, and the Temple of Solomon were set up under the direction of, and according to the patterns provided by the Almighty (See

Concerning this matter, Captain Mackeague wrote : "When I saw the figures shaping themselves so as to bring out the result sought, I was more than astonished, and could hardly finish the problem for joy that the Lord had at last revealed the true significance of this angle, as an addition to all he has so kindly shown us since we have come into the truth."

These results were communicated to C. T. Russell, author of *Scripture Studies*. The following appreciation was received in reply : "Your application of the angle of the passages in the Great Pyramid, is a new thought, and as it points out so exactly the city of Bethlehem, we regard it with favour, and are inclined to accept it as a proper application and further verification of the testimony of the Pyramid.—Yours in the love and service of our Redeemer and King,—C. T. Russell."

Exod. 26 : 30 ; Heb. 8 : 5 ; and 1 Chron. 28 : 11, 19), what shall now be said as to the authorship of the Great Pyramid in Egypt ? Surely, if the name of its wonderful architect be asked, it may truly be answered : " The Great, the Mighty God, Jehovah of hosts is his name, Great in counsel, and mighty in work . . . *which hast set signs and wonders in the land of Egypt even unto this day*"—Jer. 32 : 18–20.

This letter must be posted to-night, and John would like to add a little to it. I will therefore pass it over to him.

With much love to all, Your loving brother,

MORTON EDGAR.

(From John). I am feeling much better this morning, though not quite myself yet. Jerusalem would be a grand city to live in, if it were properly governed. The tender associations of the past, and the glorious hopes of the future, make it the most interesting city in the world. Its present inhabitants are hoping for great things from the New Constitution of Turkey, and indeed have now more liberty than formerly, though some of them are inclined to use their greater liberty as a license to do what they like ; but the everlasting Kingdom soon to be established with Jerusalem as its capital, will far exceed their most sanguine desires. We are all hoping that dear little Stanley will soon be well. With love to all of you from us all, Your loving brother,—*John.*



LETTER XIV.

*Hotel Du Parc, Jaffa.
Monday, 12 noon, 5th July, 1909.*

DEAR BRETHREN,—Jack and I are now in Jaffa, waiting till it is time to go on board our ship (of the Khedival line), bound for Port Said. We are travelling direct to the pyramids. One night will be spent on board ship; and on our arrival at Port Said we shall wire to Abdul Salam Faid to have our tents ready for us. We left John and Grace with Stanley in Jerusalem; but if Stanley is sufficiently well by Saturday they will follow us to the pyramids then. In the meantime they think it safer not to hurry him too much, as he is still very weak.

392 On Saturday night last (3rd July), Brother Cotton arrived in Jerusalem. He and Mr. David Hall have had a fairly successful business tour in Gaza; they secured sufficient interest to enable them to supply a motor traction-engine with all the necessary accessories for ploughing, threshing, etc.

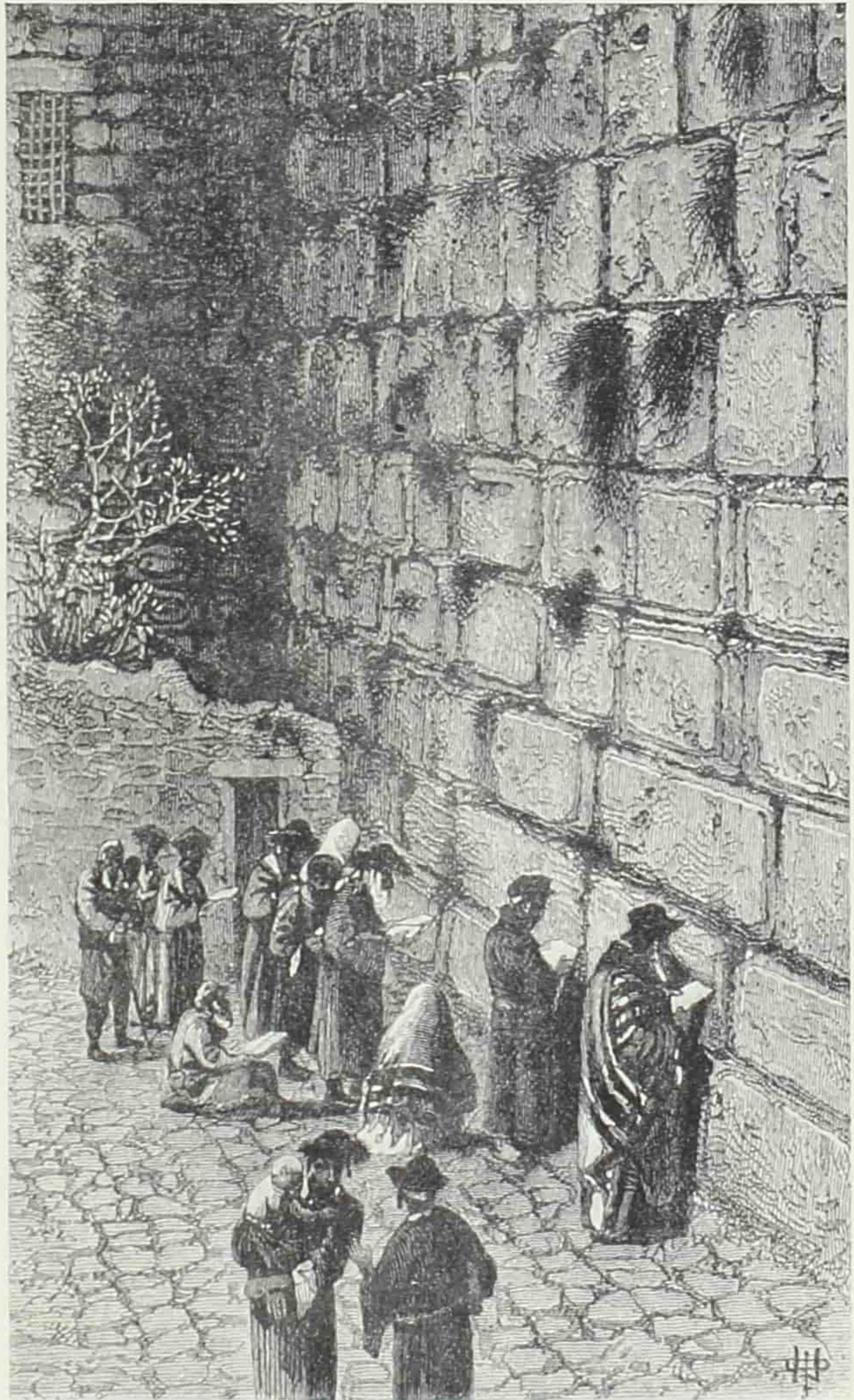
393 We left John arranging with Brother Cotton and Mr. Anis Jamal for a public meeting to be held in Jerusalem. We have been somewhat disappointed at not being able to do much witnessing for the Truth there, John's and Stanley's illness preventing us from carrying out our plans. Now, however, that John requires to remain there for nearly a week longer, Jerusalem will get the lecture on "*Where are the Dead?*" after all! John will no doubt give you a full account of their experiences.

394 On Friday evening we visited the Jews' wailing-place (Plate XCI), and this time Grace was able to accompany us, as the hospital nurse had kindly agreed to take charge of Stanley for a few hours. The wailing-place is situated outside to the south of the ancient wall which bounds the Temple Area on the west—Plate LXXXV. The attendant provided us with seats, and we looked on for half an hour. We were greatly interested in observing those Jews from all countries in the world, many of them dressed in brightly coloured gowns and coats, praying, rocking to and fro continually, and reading the Psalms and Lamentations aloud in a wailing tone. At times a leader would recite a petition to the Lord, and others around would join in the responses. Many of them had tears in their eyes, and all of them kissed the Temple stones. We could not but be impressed with the feeling that something lay behind all this continual praying, tears and supplication. Even if we were not blessed with a knowledge of the "Plan of the Ages," and were not fully persuaded that God will again turn his favour to them, we should have been forced to reflect on the problem of the Jew, and to wonder if God has still some purpose in view with regard to this wonderful people.

395 Before returning to our hotel, we walked down part of the ancient Tyropœon

valley, which runs between Mount Zion and Mount Moriah—Plate LXXXV. Though now nearly filled with rubbish, and largely built upon, it can still be recognized as a valley. Formerly it was spanned by a couple of bridges. We saw the remains of the spring of an arch of the south bridge, jutting out slightly from the wall of the Temple Area. It is called Robinson's Arch after the well-known archæologist who, as a result of his excavations, discovered it under many feet of rubbish. Mount Zion is much higher than Mount Moriah on which the ancient Temple stood. We walked on down the valley toward the gate which opens into the Valley at Hinnom. This gate is called the "Dung Gate," and was, and still is, used by the inhabitants of Jerusalem as an exit for the refuse of the city. It is the smallest gate of any, and we saw plenty evidences of its use.

396 On Saturday forenoon, John, Jack, Mr. Jamal and I rode round Jerusalem on donkeys. It is the custom here for all, high and low, to ride on donkeys. We started from the hotel and rode past Jaffa gate down the desolate valley of Hinnom, first southward skirting the west side of Mount Zion, and then eastward till we reached the southern end of the Valley of Jehoshaphat—Plate LXXXV. The road descends steeply all the way, and is so rough that vehicular



The Jews' Wailing Place.

traffic is impossible. At the bend of the valley, and *in* it, there is a new Jewish colony of about two dozen houses, poor, and closely built together. We could not help remarking how peculiar it is that Jews should erect their homes in the Valley of Hinnom,—Gehenna! They can have but little faith in its symbolical significance, "utter destruction," or they would surely not build there!

397 At the south extremity of the Tyropæon Valley, where it joins the Valley of Hinnom, we passed the pool of Siloam, now a desolate scene with its broken pillars. Further on we descended on the junction of the Valleys of Hinnom and Jehoshaphat, and looking round we admired the walled city towering above us on the summits of its



The lower end of the Valley of Jehoshaphat, looking north.

lofty hills—Plate XCII. To the left was the deep and desolate valley which we had descended, bounded on its north side by Mount Zion and Mount Moriah, and on the south side by the Hill of Evil Counsel and Aceldama—Plate LXXXV.

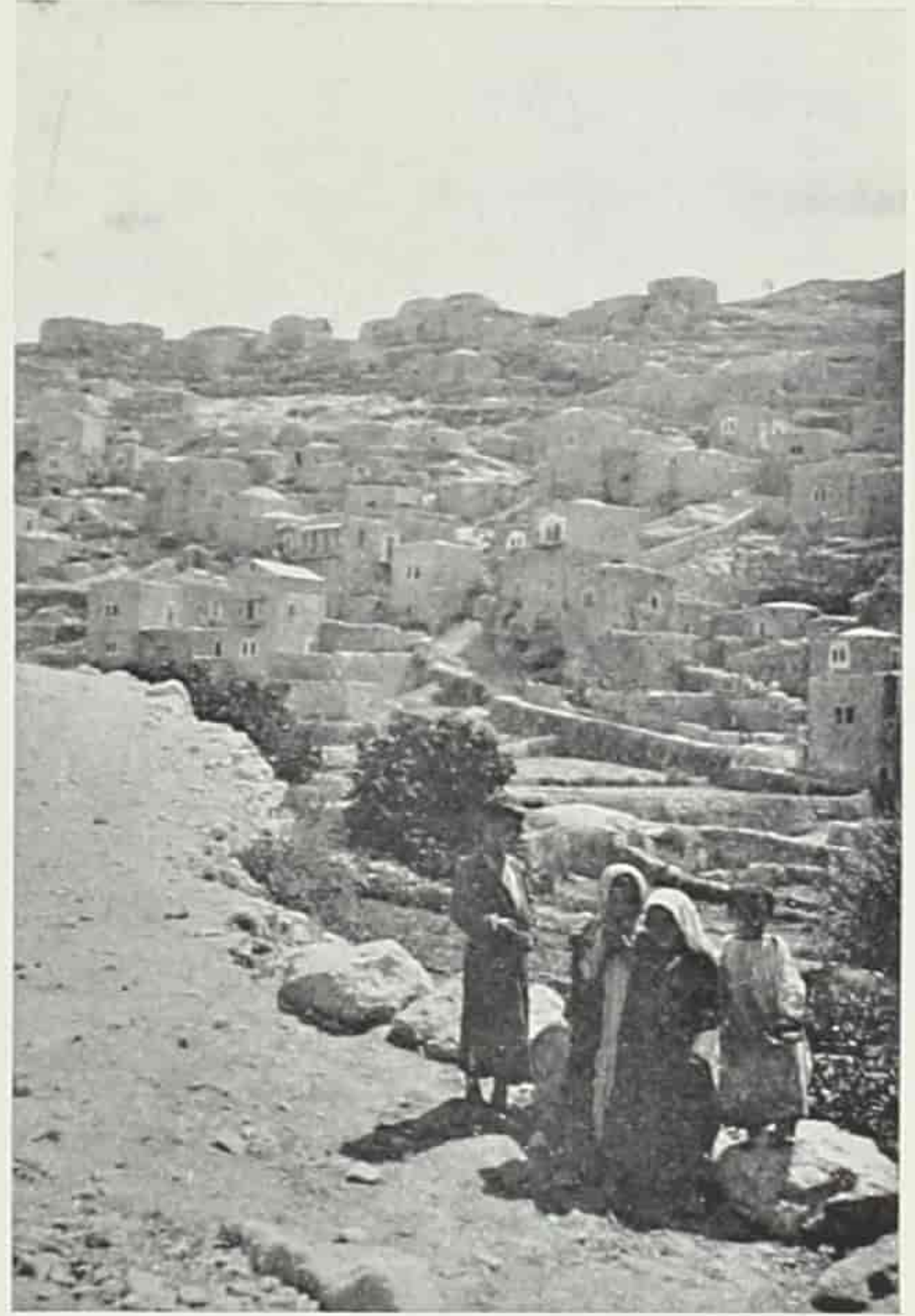
398 We were told that the Hill of Evil Counsel received its name from the tradition that Caiaphas had a villa on its summit, and that it was there he plotted against the Son of Man. Aceldama, or the field of blood, is said to be the potter's field in which Judas hanged himself. The hillside below is the place where King Manasseh and others

observed the dreadful rites of the worship of Moloch, causing their children to pass through the fire, and drowning the screams of the little ones with cymbal and chant. To the right we saw the deep Valley of Jehoshaphat extending along the east side of the city, and becoming gradually shallower as it proceeds northward. Quite near us, on the eastern side of this valley, we observed the quaint little village of Siloam, built on the steep side of the hill and looking almost as if about to fall into the valley below—Plate XCIII. This hill is known as the Mount of Offence, because it is the traditional site of the palaces built by Solomon for his many idolatrous wives.

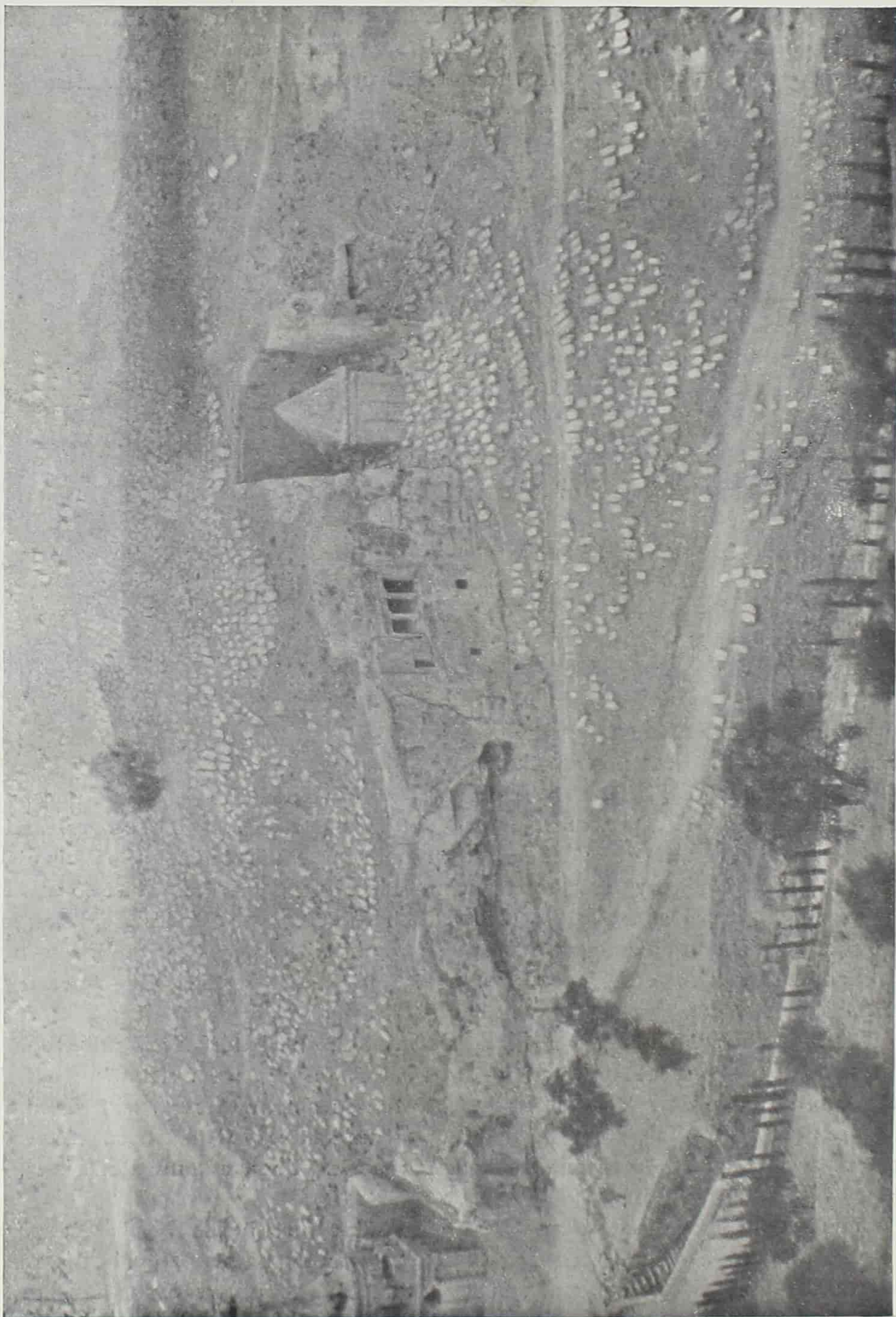
399 After a short rest we rode up along the bottom of the Valley of Jehoshaphat, passing the Virgin's fountain on the way. When we came to that part which lies between the Temple Area on the west and the Mount of Olives on the east, we found the valley covered with grave-stones, belonging to both Jews and Moham-medans. Both these people have a superstition that the resurrection and judgment will take place in this valley, and that if they are not buried here, their bodies will require to travel to it underground. Of these tombs there are three which, from their great size and from the fact that they are hewn out of the natural rock (with the exception of the top of the one to the north), are specially prominent. These are the tombs of Absalom, the Apostle James, and Zechariah—Plate LXXXV. The first-named lies to the north of the others, and is supposed to have been made by Absalom to commemorate his name. If so, his object has been attained, though not after the manner which he intended, because to this day the Jewish children cast stones at it to show their indignation at his unfilial conduct. Next in order is St. James' Tomb, an extensive two-chambered cave, with a large open window divided by two vertical columns, looking direct across the valley toward the Temple Area.

400 But the tomb which is of particular interest to us, is that of Zechariah, the cap-stone of which is a complete pyramid!—Plate XCV. When we remember that this prophet uttered the words, "He shall bring forth the headstone thereof, with shoutings, Grace, grace unto it!" it is significant that the monument which has been erected to his memory should have a pyramid as its head-stone. Such a tomb-stone is surely unique!

401 When we think of it, how appropriate it is that here, in the midst of so many evidences of death, we should find a pyramid, the symbol of him who is the resurrection and the life! How like, too, this is to that other, but greater witness to the resurrection power of our Lord, the Great Pyramid in Egypt, also standing in the midst of the death which is so evident on every side of it except to the north!—Plate II.

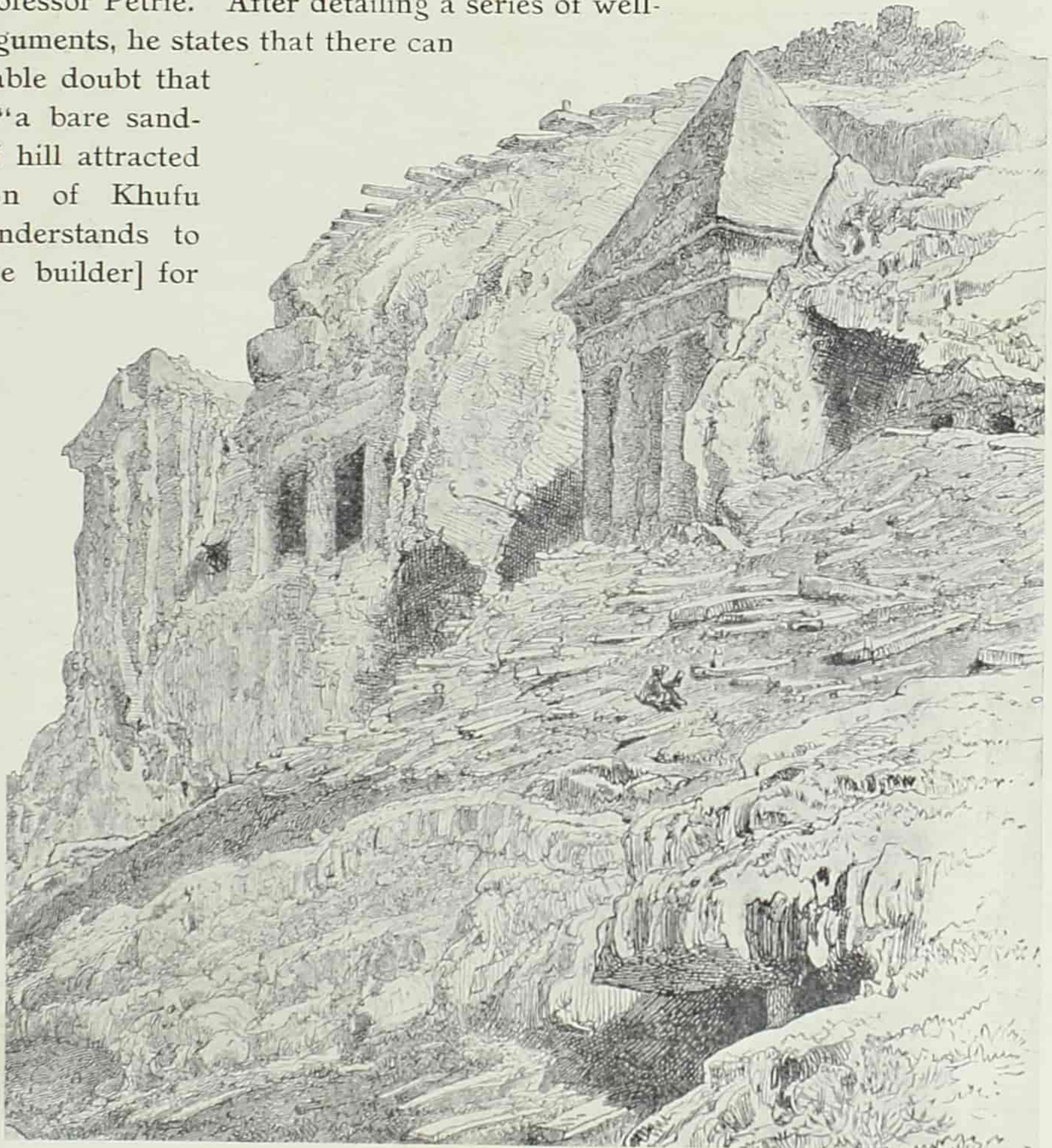


The village of Siloam.



*THE VALLEY OF JEHOSHAPHAT, from the walls of the Temple Area; showing Absalom's tomb on the left.
ZECHARIAH'S TOMB on the right, and St. James' tomb in the centre; also a section of
the innumerable grave-stones which cover a large area of the valley.*

Shall we say there is no connection between these two pyramids and Zechariah's reference to a head-stone? We must always remember that there is only the *one* witness to the Lord in Egypt, the Great Pyramid of Gizeh, for all the other pyramids are subsequent erections, and more or less copies of the Great one. This fact is well proven by Professor Petrie. After detailing a series of well-considered arguments, he states that there can be no reasonable doubt that nothing but "a bare sand-blown rise of hill attracted the attention of Khufu [whom he understands to have been the builder] for



Zechariah's tomb, from the south; showing also the window-like openings of St. James' tomb.

the site of his great monument"; and that the part of the hill on which it stands "is certainly the finest site for miles on either side of it." This opinion is the one held also by Professor Smyth and many other competent authorities.

402 But not only was the Great Pyramid of Gizeh the first pyramid to be erected, but the *pyramid* structure proper is entirely peculiar to the Land of Egypt. Professor C. Piazzi Smyth, in his work *Antiquity of Intellectual man*, proves conclusively that the so-called pyramids of Mexico, Assyria, Babylonia, etc., do not answer to the requirements of the strictly geometrical definition of a pyramid, namely: "a solid,



A bird's-eye view of the THRESHING-FLOORS on the summit of the Mount of Olives.

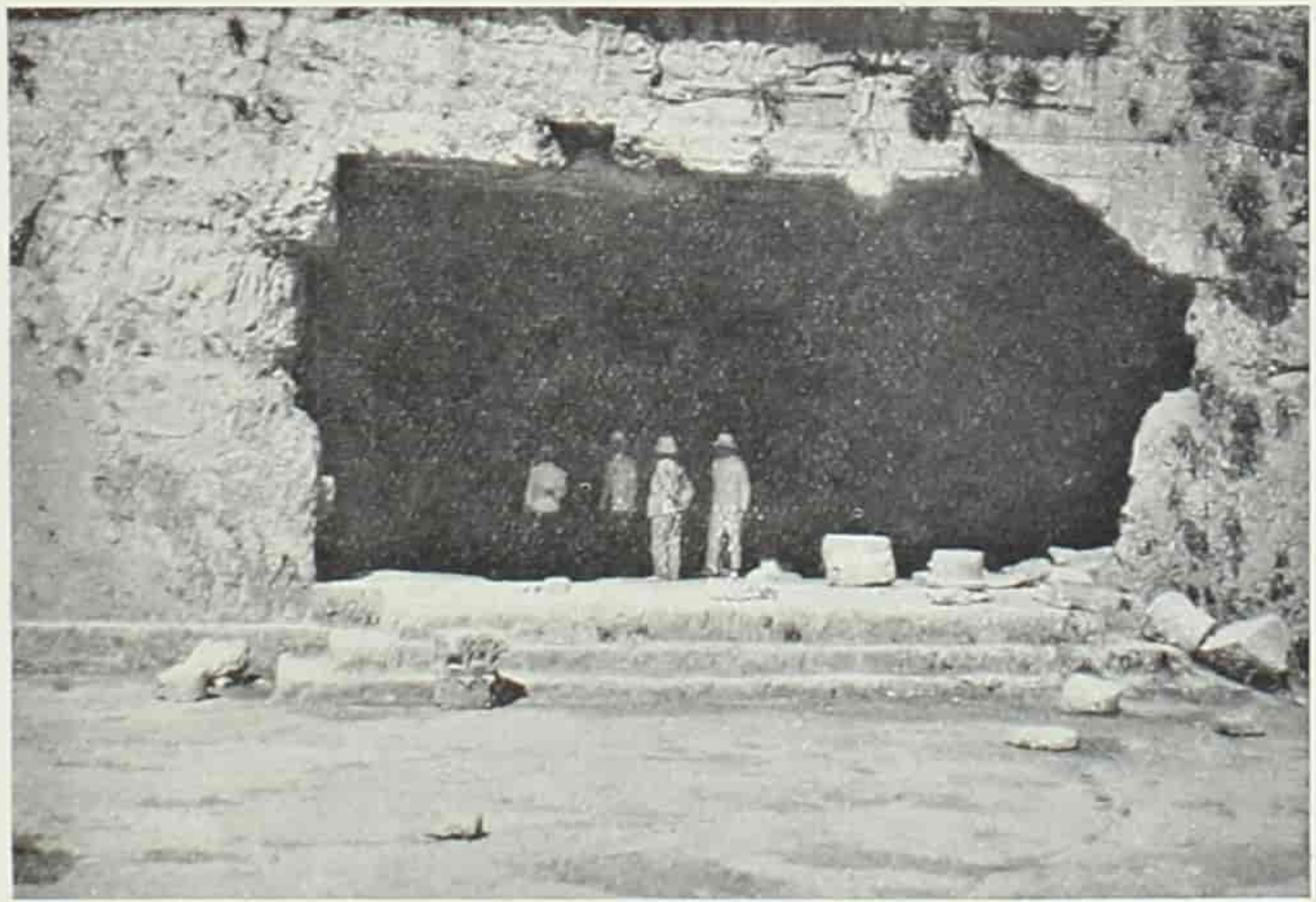
whose base is a regular rectilinear plane figure, and whose sides are plane triangles, having all their vertices meeting together in a point above the base, called the vertex of the pyramid." These other "pyramids" were erected in steps or terraces, and had temples built on their tops.

403 In the same connection, Professor Flinders Petrie also writes: "Such a form of architecture [as a pyramid] is only known in Middle Egypt, and there only during the period from the 4th to the 12th Dynasty (before 2000 B.C.)—having square bases and angles of about 50°. In other countries various modifications of the tumulus, barrow, or burial-heap have arisen which have come near to this type; but these when formed of earth are usually circular, or, if square, have a flat top, and when built of stone are always in steps or terraces."

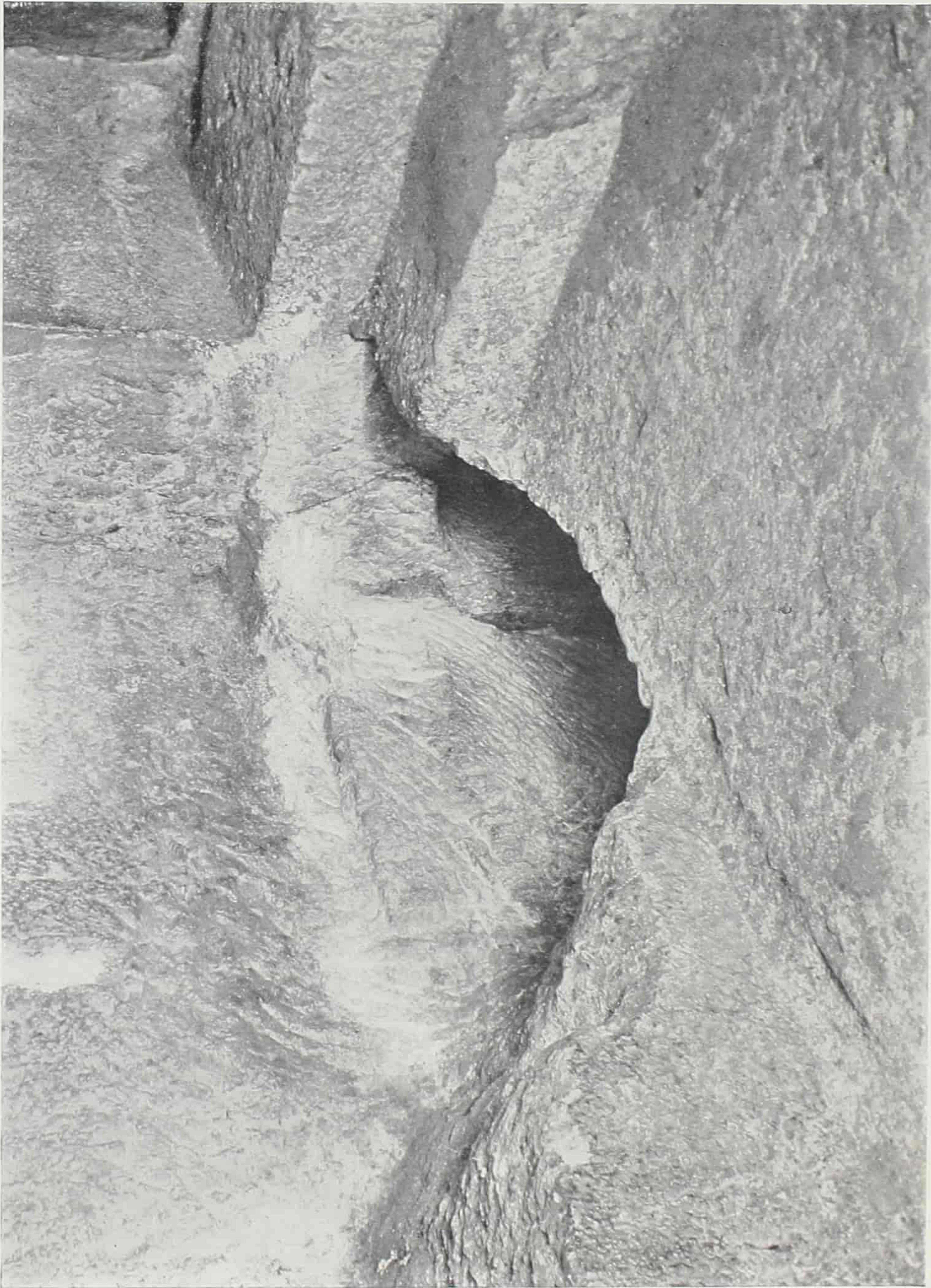
404 On a former occasion, when visiting the site of the Temple, we mounted the walls of the Temple Area and took a photograph of this part of the Valley of Jehoshaphat, showing the three prominent tombs just mentioned, as well as a few of the numerous graves which cluster most thickly at the base of the Prophet's tomb—Plate XCIV.

405 On Sunday, 4th July, John, Jack and I, in company with Brother Cotton and Mr. Jamal, all went a drive along the road to Bethany. We spent so much time visiting places of interest, that we did not manage to go all the way to Bethany. We drove to the summit of the Mount of Olives, and ascended the high tower of the Church of the Ascension. From this eminence we had a magnificent view of the Holy City. Directly below us were a large number of "threshing-floors," of which we succeeded in securing a photograph showing the harvesters busily engaged "treading" the corn—Plate XCVI.

406 We also visited the Tombs of the Kings, situated some distance to the north of the city—Plate LXXXV. After descending a broad flight of rock-hewn steps, we turned to the left, and through an archway entered a large open quadrangle, about 30 feet or more deep, also cut out in the rock. On the left wall we noticed a large opening like the stage and proscenium of a theatre—Plate XCVII. It would measure about 12 or 15 feet deep to the back wall. On the left side of this stage at the back, there is a depression in the floor leading down to a low vertical doorway, which is open. Propped up beside it is a large stone like a mill-stone, which, if freed, would roll down and effectually close the entrance. It reminded us of the description of our Lord's tomb.



The Tombs of the Kings.



The MOUTH of the TOMB-SHAFT in one of the rock-hewn chambers of the Tombs of the Kings; showing its remarkable similarity to the mouth of the Well-shaft in the Grand Gallery of the Great Pyramid of Gizeh.

407 We crept through this small doorway, and stood upright in a fairly large chamber hollowed out in the solid rock at the side of the stage. From it we noticed, by the light of our candles, that a number of small passages led to other rooms, and having entered, we found that out of these again yet other passages led to still smaller rooms which contained the niches for the dead. All the larger apartments have a stone bench running round the bases of their four walls. These reminded us of the Ramps in the Grand Gallery of the Great Pyramid of Gizeh. In one of the rooms this resemblance is most remarkable, for at its north-west corner a portion of the Ramp is broken away, disclosing an open shaft leading downward to a small subterranean chamber, on three sides of which are the usual niches for the repose of the dead. It put us at once in mind of the north-west corner of the Grand Gallery with its broken Ramp and its Well-shaft. We have always understood that the "Well" in the Great Pyramid of Gizeh represents Hades, the tomb or death-state; but now we have a practical demonstration of this common mode of burial in the East, so different from the western practice. Thus our belief in the symbolism of the "Well" in the Pyramid has been strengthened.

408 We have instructed a photographer in Jerusalem, who has done work in connection with the "Palestine Exploration Fund," to take a photograph of this interesting spot, our own photographic flashlight apparatus having been left behind at the pyramids—Plate XCVIII. It is a pity that the Plate does not show a greater portion of the stone bench on the left.

409 Thus, during our flying visit to Jerusalem, we have observed two interesting things connected with our work at the Great Pyramid of Gizeh, namely: Zechariah's tomb with its symbolical cap-stone; and this broken Ramp revealing the shaft-tomb, symbolical of the death-state.

Tuesday, 6th July, 8 a.m. Jack and I are now in the train at Port Said, waiting for our departure to Cairo. We expect to arrive there at one o'clock. We had a fairly good passage over from Jaffa, except that we might have been more comfortable; our cabin was at the stern, and the noise of the screw was disagreeable. Our train has now moved off, and there is a pleasantly cool breeze blowing into the carriage. In the East the morning is always the best time to travel.

3 p.m. We have now arrived in Cairo. The train journey was very tiring, and personally I felt quite worn out when we reached our destination. Jack, I am glad to say, is feeling well. We were escorted down the whole length of the station platform by a squad of hotel porters, each wanting us to go to *his* particular hotel. They would not take a refusal. It was not until we met our man, Judah, that they were induced to call off.

412 I asked Judah how he was getting on, and he replied that he was "very sorry," and informed me that his little boy has something wrong with his eyes. Judah appears distressed about it, showing that *he*, at least, appreciates good eyesight. Jack is writing to his father and mother in Jerusalem, telling them that we have arrived safely. We are now going to the post-office, where we expect to find a number of letters awaiting us. I will post this here, for it is difficult to get letters sent from the pyramids. The branch office there is closed during the summer season.

With much love to all, Your loving brother in a far off and very warm land,
P.S.—Jack sends his love.

MORTON EDGAR

LETTER XV.

*Hotel Fast, Jerusalem.
Monday, 5th July, 1909.*

DEAR BRETHREN,—Our forces are now divided into two companies. Morton and Jack left at eight o'clock this morning for Jaffa, *en route* for the Great Pyramid, which (D.V.) they will reach to-morrow. We should all have gone together, but Stanley is not yet well enough. He has now been in bed for nine days, but this afternoon I lifted him on to a rocking-chair. He feels fairly well, except that he is still rather weak. His temperature now fluctuates between 99° and 100° F. We hope that he will have recovered sufficiently in a day or two to let him see Jerusalem, perhaps to take him a drive to Bethlehem or Bethany or both. There is now no boat from Jaffa to Port Said till Saturday, so that, however well he may be, we cannot leave here till then.

414 As a result of our waiting on, we have been able to arrange for the lecture, "*Where are the Dead?*" in this hotel. Last week I was too ill to give it, but I am now feeling very well. Brother Cotton joined us on Saturday evening, and last night he and Mr. Jamal accompanied me to the Rev. Mr. Sykes of the Church Missionary Society. Brother Cotton showed him the draft of our programme and asked him if we could hire his Mission Hall. A long talk followed. He admitted that the problem of the heathen and of all others who die out of Christ was one which he could not answer, and stated that he would be very glad to hear what I had to say regarding it; but he did not think he would be acting rightly to let us have the use of his hall for such a lecture.

415 This morning, after we had seen Morton and Jack away, Grace and Brother Cotton called at Hughes' Hotel, while I waited with Stanley. Hughes' Hotel has a larger and more suitable room for a public lecture than Fast's. The manageress, an Aberdeen lady, is consecrated to the Lord, and Brother Cotton, Morton and I had a nice talk with her yesterday. She seems to be favourably impressed with the Truth; but she told Brother Cotton this morning that she did not feel at liberty to let the room, because Mr. Hughes, who is abroad at present, objected not long ago to her letting it for a concert. She proposed that they should see Mr. Thomson who has a Mission Hall, and is superintendent of the Church Missionary Alliance of the American Free Church. Accordingly, they called on Mr. Thomson; but he emphatically refused. He said he had read the brochure, *Where are the Dead?* which had been loaned to him by the manageress of Hughes' Hotel, and he did not at all agree with it, though he thought it a clever production. Brother Cotton was not surprised at this reception, for this Mr. Thomson was one of those to whom he sent the *Divine Plan of the Ages* shortly after coming to a know- of the Truth, and he remembered having received a strongly-worded letter from him, opposing the Truth. However, Mr. Thomson said he would come to hear the lecture.

418 Dr. Schick made large models of these Temples. Brother Cotton, Morton, Jack and I visited Mrs. Schoenecke yesterday, and spent about a couple of hours examining the models. After Mrs. Schoenecke had explained the structure of the tabernacle, I questioned her as to what it signified, but she did not know. I therefore described briefly the explanation of it given by C. T. Russell in *Tabernacle Shadows*, and she said that it was very reasonable. We procured several excellent photographs of the models (Plates C & CI), which are constructed of wood, and consist of many pieces, made to a scale of 1 : 200. When assembled they form two quadrangles, each measuring about nine feet long, five and a half feet wide, and (without the stand) twenty inches high. The photographs of Solomon's and Herod's Temples (Plates C & CI) were taken with the camera erected at the south-east corner, looking toward the north-west.

419 At present Grace and Brother Cotton are on a visit with Mr. Jamal to the American Colony to the north of the City—Plate LXXXV. As 4th July was a Sunday, the Americans are celebrating Independence Day to-day. They call themselves the "Overcomers," I understand, and believe in the near return of the Lord.

420 I asked Mr. Jamal if any of the Jews would attend the lecture, but he said they would not dare to do so. If their Rabbis knew of their going to a Christian meeting, they would ostracise them at once, and this would mean the loss of all means of support, for they are dependent on the bounty of individuals or societies in Europe and America.

421 *Wednesday, 7th July.* Yesterday morning, Stanley was somewhat better, and as Brother Cotton was driving to the railway terminus Stanley and I accompanied him. I spent the afternoon writing letters, and in the evening, Grace and I had a walk round the outside of the west and south walls of Jerusalem, that is to say, round Mount Zion. It is now known that the ancient city wall extended further south than the present one. At one place, on the south side of Mount Zion, we saw a portion of the old wall which has been laid bare by excavation—Plate LXXXV. In a line with this, also outside the present city wall, at the south-west angle, where the valley of Hinnom makes its sharp bend, a Church Missionary Society School, founded in 1853, includes in its walls portions of old buildings, steps, etc. The tomb of David is at this part, not far from the school.

422 George Adam Smith and many others believe that the traditional Mount Zion, which is higher than Mount Moriah on which the Temple stood, is not the Scriptural one, but that the true Mount Zion is directly south of the Temple Area on a lower level than Mount Moriah, and situated between the Tyropæon Valley on the west, and the Valley of Jehoshaphat on the east. Dr. Schick and others have stated their belief that Solomon's palace was erected here. In 2 Sam. 24 : 18, we read of going *up* to the Temple from the City of David,—a term frequently used in the Scriptures as synonymous with Zion—2 Sam. 5 : 7 ; 1 Kings 8 : 1. This seems to be the chief argument in favour of the view.

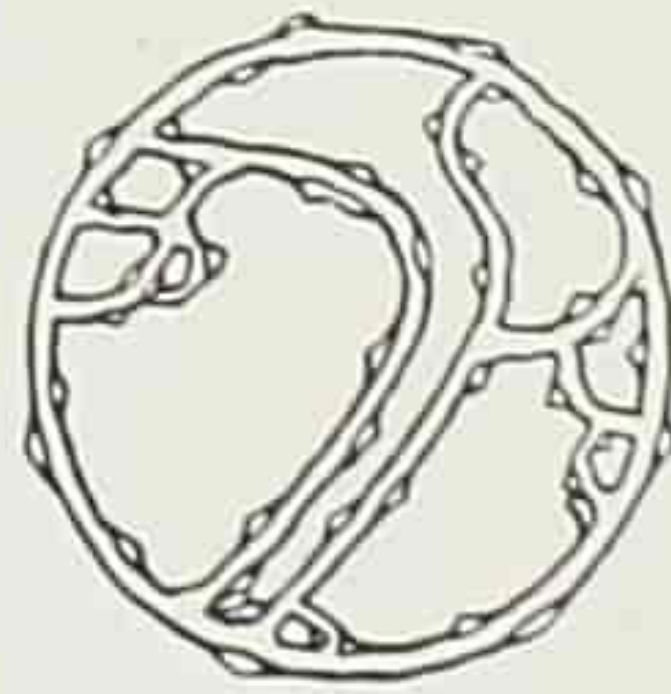
423 On our return, Grace and I thought we might walk through a part of the city. Accordingly, we entered by Zion Gate, but instead of turning to the left in order to pass through the clean Armenian quarter, which consists mostly of synagogues and cloisters, we turned by mistake to the right, and walked into the Jews' quarter with its narrow,

crowded filthy streets—Plate LXXXV. When a donkey comes along, laden or unladen, or a porter with his burden, we must squeeze into the side to let them pass. There is only room for four people to walk abreast; but this would be possible only if the streets were deserted, for many of the merchants squat on each side with their wares, and as there is a constant stream of people, it is impossible as a rule for even two to walk abreast. The smell is dreadful all the way, and clouds of flies hang over the foodstuffs, especially the sweets, and also over the vegetable refuse which litters the street. I can assure you, we were glad when we finally emerged into David Street, and then out by the Jaffa Gate. The streets outside the city walls are broad like European roadways.

424 This morning I called on Canon Brown, head of the London Jews' Society, for a bottle of milk for Stanley. He keeps a cow, and has been very good to us, supplying us with fresh milk every day. Then I visited the English Hospital for Jews, and saw Dr. Wheeler perform a few minor operations, and had a look round the Hospital with him. This evening we intend to drive to the Tombs of the Kings and elsewhere, and Grace is now making tea for us before we start. We expect (D.V.) to leave Jerusalem on the 10th (Saturday), and hope to spend a week at the Great Pyramid before returning home.

With much love in the Lord, in which Grace joins, Your loving brother,

JOHN EDGAR.



LETTER XVI.

*Tents at the Great Pyramid of Gizeh.
Wednesday, 7th July, 1909.*

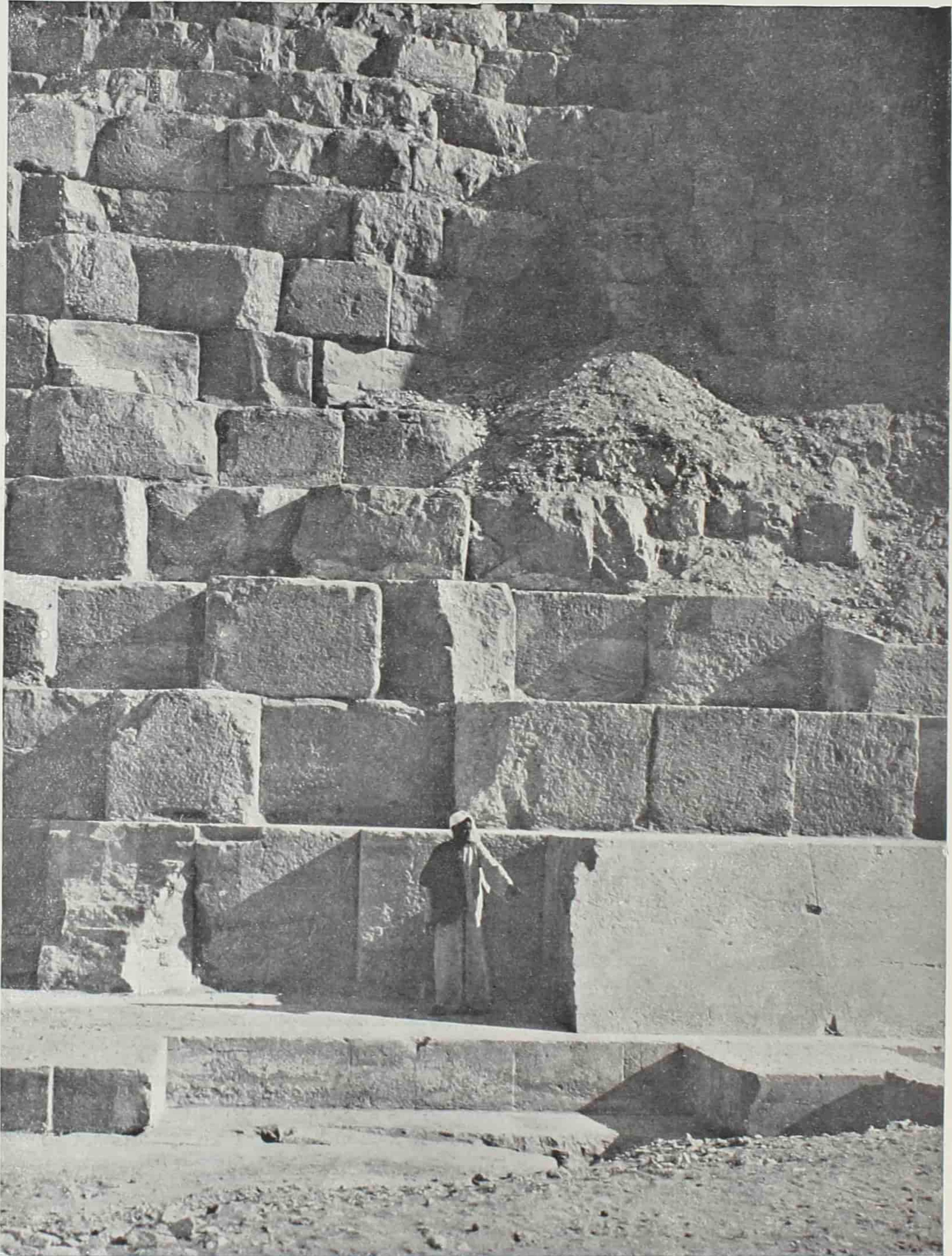
DEAR BRETHREN,—Jack and I are now in our tents at the Great Pyramid. We arrived last night at 7 o'clock, and found them erected much as I had left them nearly a fortnight ago. Abdul Salam Faid was glad to welcome me back, and to be introduced to Jack, but was disappointed at not seeing Stanley. He appears to have taken a great fancy for him, and is sorry to learn of his illness. We told him that we hoped that Stanley would be well enough by the end of the week to return to the Pyramid. Mr. Faid raised his hand and exclaimed: "We will pray to the Great God that he will get well and be able to come."

426 I took Jack over to see Mr. Covington, who has not yet started on his westward journey; but not finding him in his tent, we walked over to the casing-stones which I showed to Jack. Being about nine o'clock, and the moon not having risen, it was quite dark. We had therefore to take a candle which was protected from the breeze by a glass globe, and by this feeble light Jack saw those wonderful casing-stones, gleaming out whitely from the surrounding gloom, the solitary survivors of the thousands which at one time encased this "Miracle in Stone"—Plate CII.

427 I am very glad indeed to get back to the Pyramid, and Jack says he too is glad to be here, for although we enjoyed our visit to Jerusalem, we did not feel quite safe there but were always afraid we might become ill. As precautionary measures against malaria we took quinine morning and evening while in Palestine, but at the Pyramid we do not think this necessary.

428 Just now (12 noon) the temperature in the shade (in my tent, which has a double roof, quite shutting out the sun's rays) is 91°F. Though it is warm, it is not unbearable, as a fresh wind is blowing from the north. There were some light clouds in the sky this morning at nine o'clock. When John was here, few clouds were visible, although during the fortnight before he arrived I saw a number of dark clouds every day. Some of these were dense enough to obscure for several minutes at a time, even the strong Egyptian sunlight; so much so, that on several occasions while photographing the casing-stones of the Great Pyramid, I had to wait until a cloud passed away in order to get the desired light and shade. I have seen no rain, however, all the time I have been here.

429 Jack and I have been in the Great Pyramid to-day, measuring the masonry of the east wall of the First Ascending Passage. We found it difficult work, and very tiring. In some places it is almost impossible to locate the joints between the stones, and these joints run in different directions. The system of masonry of this passage is very peculiar, quite unlike any of the other passages. We shall endeavour to make a draw-



Col. Howard Vyse's historical CASING-STONES in the middle of the north base of the Great Pyramid of Gizeh; alongside of which stands Hadji Ali Gabri, whose father, when a boy, was in the employment of Col. Howard Vyse during his extensive operations at the Pyramids in 1837 A.D

ing of it. The masonry of the Horizontal Passage to the Queen's Chamber is very different from that of the First Ascending Passage. The stones there are very regular in size and shape; but as we have not yet measured that passage, I cannot say more about it at present.

430 Before we could properly measure the First Ascending Passage, we required to get Judah to brush down the floor from top to bottom, for it was covered with stone chippings and dust as a result of our men's work there, when cutting footholds. The fine dust which arose during Judah's brushing was carried by the air-current up the passage to where we were measuring, and was very unpleasant; but poor Judah experienced the worst of it. His left eye became quite inflamed, so that he had to put on a bandage.

431 We had our five o'clock tea, served by our faithful waiter Sayd, about half-way up the passage. The floor at that particular part is very broken and uneven, and this enabled us to rest both ourselves and the kettle and tea-pot, etc., without fear of sliding down to the Granite Plug at the lower end. Judah had by this time finished his brushing, and enjoyed a cup along with us. The last place at which we had "tea" when John was here, was at the bottom of the Well-shaft, where it enters the Descending Passage. John was sitting right in at the very bottom of the shaft, with a cool current of air coming down upon his head.

432 I am now about to start on the drawing which is intended to show at a glance the peculiar masonry of the walls of the First Ascending Passage. It is not an easy task to record every measurement exactly according to scale.

Thursday night, 8th July. Jack and I have spent most of the day in the First Ascending Passage, measuring the west wall. This morning we called on Mr. Covington, who returned to his tent last night. He was pleased to see me again, and gave us some newspapers containing certain articles referring to his work of excavating the casing-stones of the Great Pyramid. Two of these papers made reference, also, to our own work at the Pyramid.

Friday, 9th July. We are going into the Great Pyramid presently, to measure the roof and floor of the First Ascending Passage. We hope that to-day will see the end of our operations in this part of the Pyramid, but are afraid it will not; it is so troublesome to measure. Judah's eye is not so bad to-day, although it is still a little inflamed.

435 A great number of strangers, mostly natives of the country, are about this morning. Most visitors pass by the Great Pyramid, and even of those who evince interest in it, few venture inside. In fact, all day yesterday, and the day before as well, we had the interior to ourselves.

1-40 p.m. We were in the Great Pyramid from 10 a.m. till 1 p.m., measuring the floor and roof of the First Ascending Passage. We were interrupted two or three times by some of those visitors whom we saw this morning. However, they did not take long to pass us, and we were not interfered with in any way. A number of them were Egyptian women, most of whom were accompanied by their guides only. I asked Sayd about this, as I always thought that the women of this country, and of the East generally, were kept very secluded. Sayd replied that no *Arab* women would be allowed to

enter the Pyramid alone. She would require to be accompanied by her husband, and would have to make her visit at night. It would be a shame for her to visit it in any other way.

Evening. In the afternoon we returned to the Great Pyramid and resumed our work. We finished the particular part we were at by six o'clock. This gave us an hour and a half to spare before dinner. In that time we climbed to the top of the Pyramid, my first ascent. We ascended by the south-west angle, the one nearest the Second Pyramid, and were not assisted, but Judah and Sayd accompanied us. We had a magnificent view from the summit. When looking down the sides they appeared very steep. We could have spent a long time viewing the Arab village, and the numerous tombs, etc., below us. The sun was setting, and we were specially interested to see the immensely long shadows cast by the Great and Second Pyramids, away over the sandy but partly cultivated plain to the east. To the south and west, we saw nothing but sand. It was impressive to think that we were situated right at the edge of the great Sahara Desert (called at this part the Libyan Desert) the area of which is greater than the whole of the United States of America. What a wonderful thing it will be when the prophecy of Isaiah is fulfilled—"The desert shall rejoice and blossom as the rose"!

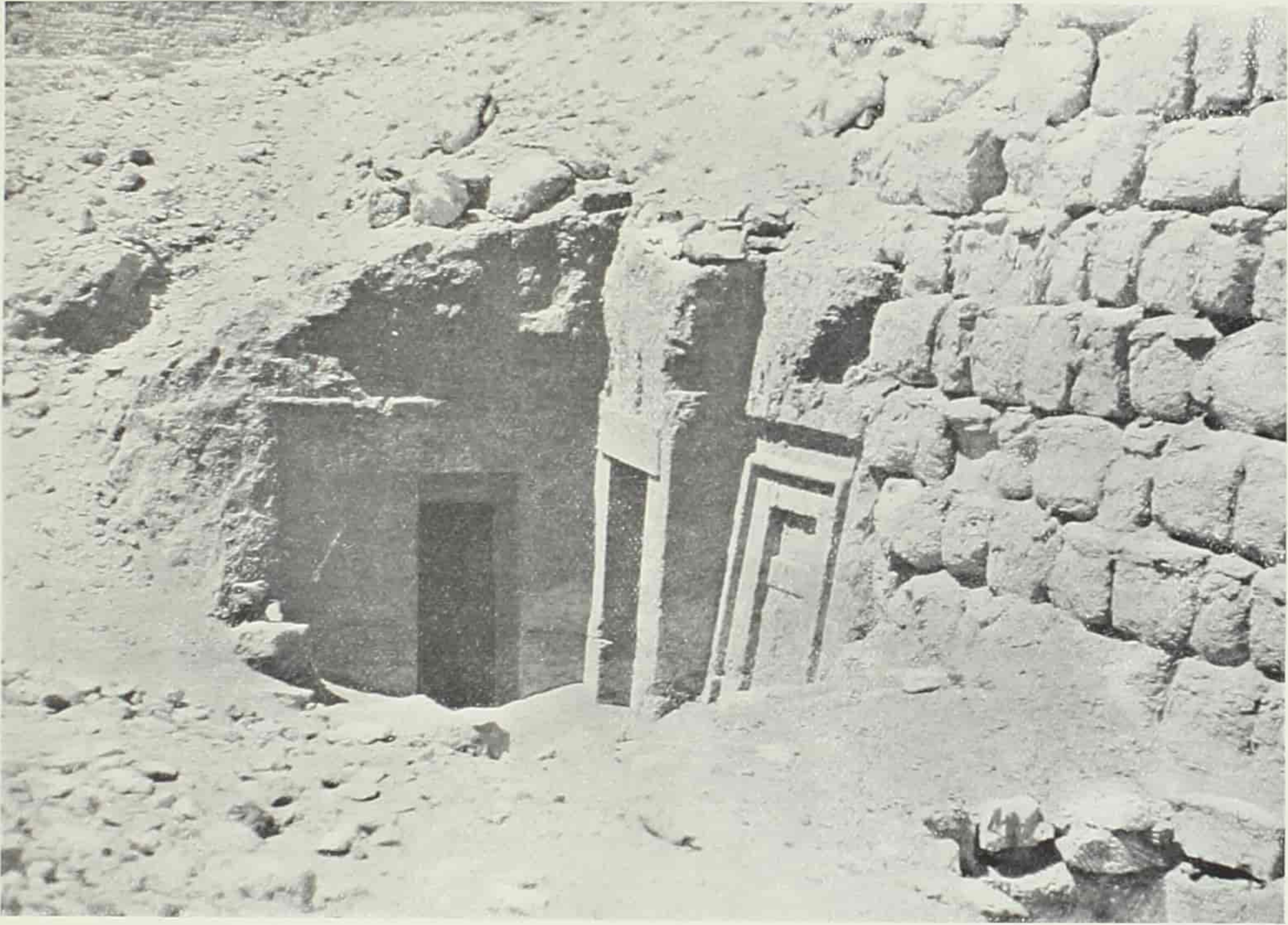
438 Shortly after we reached the summit, Judah began to say his prayers. He evidently considered it a fine opportunity, on that high place. He faced the east and began to bow, and to kneel down and touch the ground with his forehead, etc. We could not hear him say anything, however. In their way, the Mohammedans are very religious; and we cannot help admiring them, even though we know that their prayer is little more than a form. They let nothing stand in the way of their religious ceremonies. Every Friday (the Mohammedan's Sabbath) at 11-30 a.m., Judah must go off to the village to attend prayers, and we have to get on as well as we may by ourselves. Although the Arabs have the reputation of being untruthful, we are glad to say that we have nothing to complain of in those who are immediately in attendance upon us. We have found them honest and obliging. Mr. Covington, however, is greatly incensed against the Arabs. They have robbed his tent several times, and he has been unable to get any redress. He has often said to me: "Oh! you don't *know* these Arabs!"

439 We descended the Pyramid by its north-east angle, the easiest of the four to climb, and the one up and down which visitors are generally taken, and walked direct to the Arab village which is situated quite close to the east side of the Pyramid, not on the plateau, however, but down below, where we had some business to transact—Plate II. We found the man we wanted sitting on the sand a little distance from his house, drinking coffee with a few of his Arab friends.

440 After joining in a cup, and discussing the relative merits of Arabian, Turkish, and French coffee (we preferred the Arabian), we strolled off together in the direction of the rock-cut tombs, two of which Professor Smyth had made his home during the time of his investigations at the Great Pyramid in 1865. Those were the days before the advent of the tramway car. It had taken Professor Smyth a whole day and part of another to do the journey from Cairo to the pyramids; but *now*, the distance can be traversed in less than an hour! In 1865, the Arab village was not built so close to the tombs as it is now. The place would therefore be very much cleaner than it is at

present. Wooden doors have been fitted into the openings of the particular tombs used by Professor Smyth, but as they were locked we were unable to view the inside.

441 As it was dark, I was unable to photograph these tombs, but on a former occasion I secured a picture of the doorlike entrances of some rock-hewn tombs situated



Rock-hewn tombs to the west of the Great Pyramid of Gizeh; showing their door-like entrances.

not far from the west base of the Great Pyramid—Plate CIII. We have not had time to visit many of the tombs, and I am therefore unable to say much about them; but in one of those shown in the photograph, we noticed a deep well-like shaft descending perpendicularly to a considerable depth from the floor of the squarely-cut chamber, and much resembling the Well-shaft in the Great Pyramid. I understand that these tomb-shafts are very numerous, and that they have several tiers of passages and chambers branching out from them in different directions.

442 I require to close this letter rather abruptly, as Jack is now going to Cairo and will post it. We received a telegram from Port Said at 9-30 this morning (it is now Sunday), saying that John, Grace and Stanley are on their way here. Evidently Stanley has recovered sufficiently to come on. A large tent about 18 feet in diameter is being erected for them—quite a village of tents now. But I must close.

Love to all, Your loving brother,

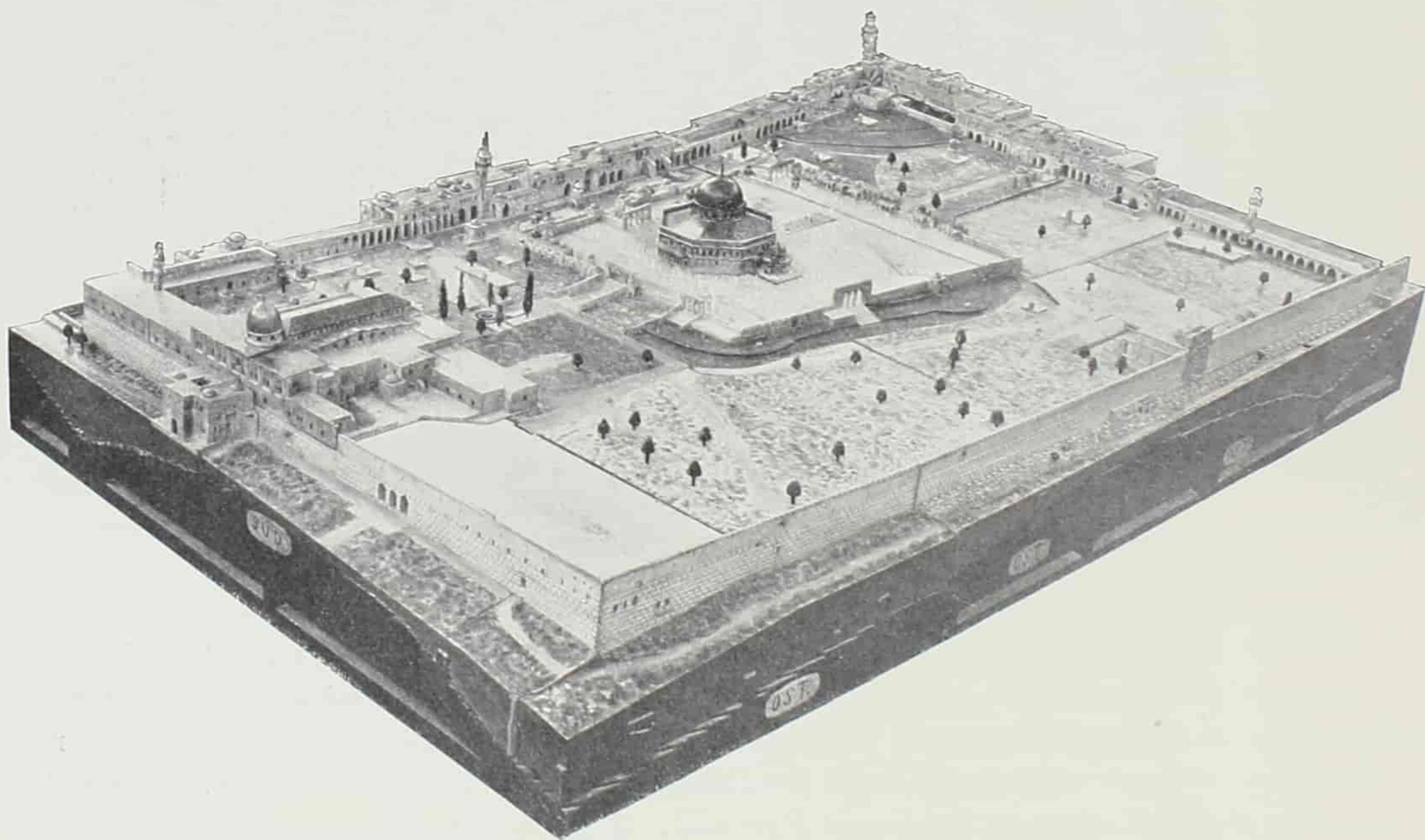
MORTON EDGAR.

P.S.—Jack sends his love. He greatly enjoys being here.

LETTER XVII.

*Train en route for Cairo.
Sunday, 11th July, 1909.*

DEAR BRETHREN,—Yesterday at 5 p.m. we bade good-bye to the Holy Land, and about an hour later it faded away in the distance. Grace, Stanley and I were there 16 days in all. We landed at Jaffa on Friday, 25th June, at 7 a.m., and we left yesterday, 10th July (Saturday) at 5 p.m. Barring our sickness and the mosquitoes, we had a very



Dr. Schick's Model of the Mosque of Omar, and the Temple Area; looking north-west.

pleasant time. The air at Jerusalem is fresh, except in the narrow, dirty streets.

444 The population of Jerusalem is about 100,000, and the proportion of Jews is said to be about three-fourths. All are agreed that it is within only the last few years that so many Jews have settled in the Holy Land, and now that the Turkish Constitution has been granted, and a new Sultan enthroned, they expect, because of the increased liberty which is already apparent, that the influx of Jews will continue to increase. As there is no longer room within the city proper for such a large growth of the population, many colonies of Jews, as also most of the Europeans, the Missionaries, Consuls and others,

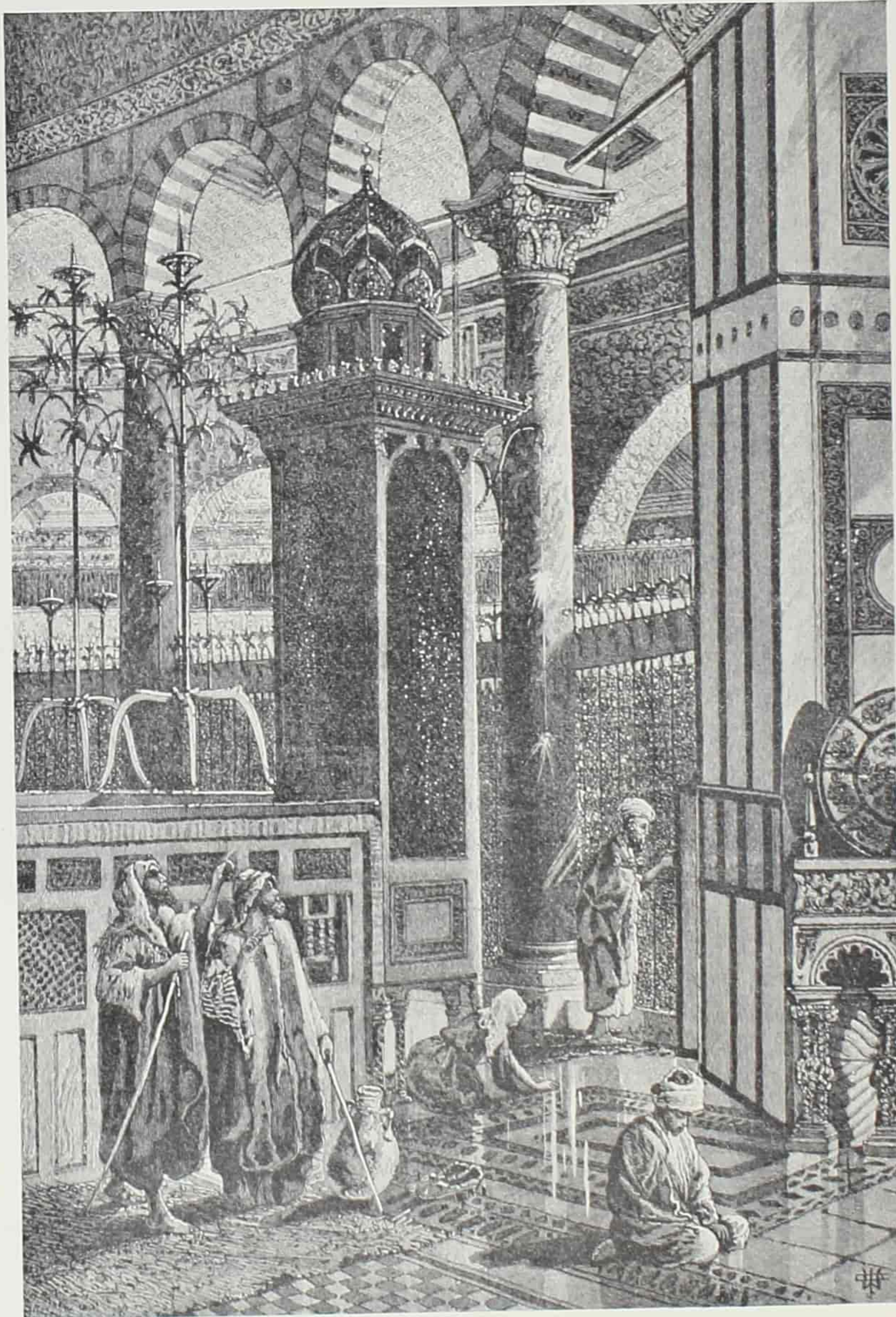
have settled outside. Colonel Conder states that in 1872, when he first visited Jerusalem, the population was only one-third of what it is now, and there were at that time only a few villas outside the gates, while the suburbs to north and west had not grown up, and there were no modern buildings on Olivet. Now fully half the city is outside



The Mosque of Omar from the south.

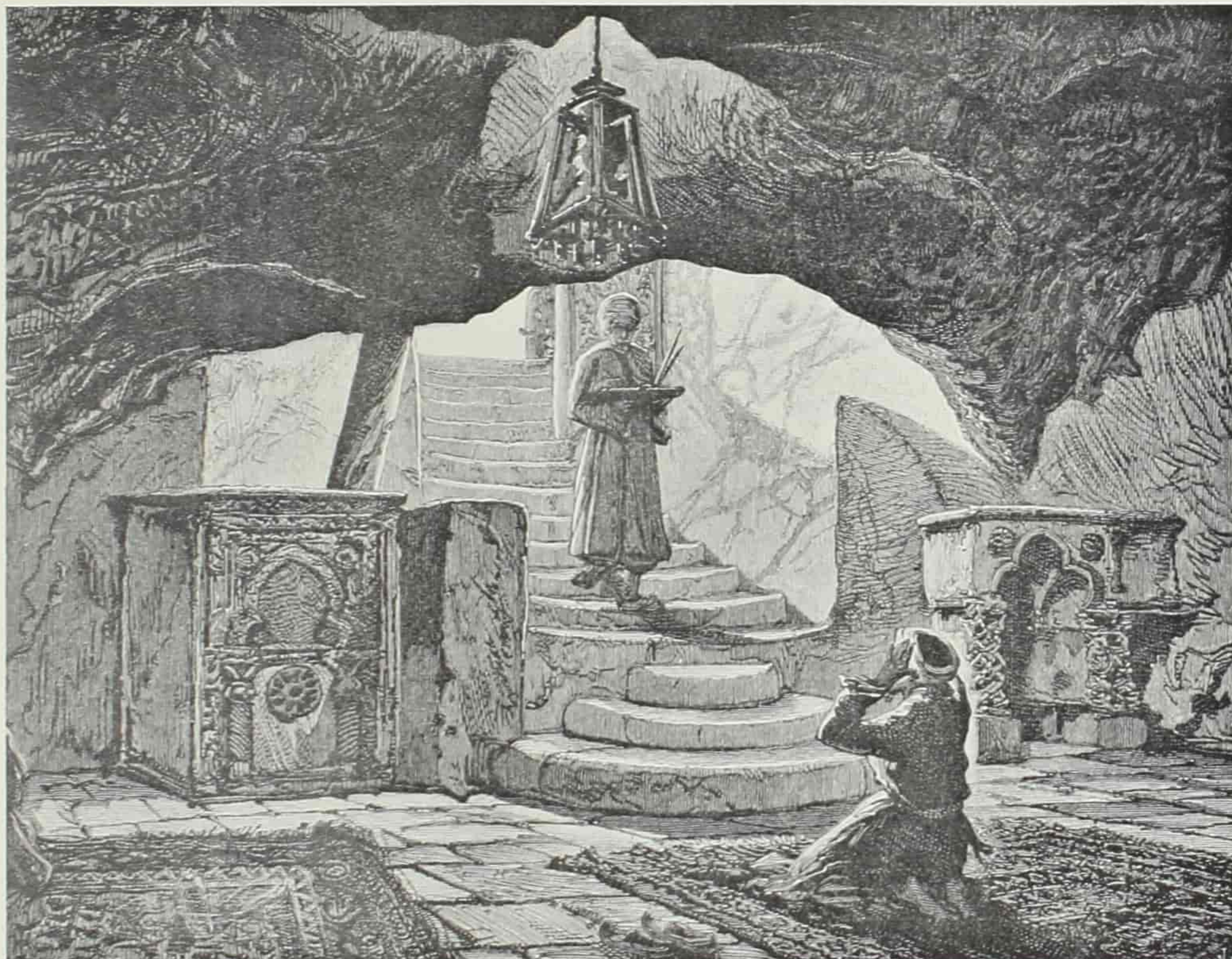
the City-wall, chiefly to the north and west—Plate LXXXV.

445 When I left off my last letter to you, we were about to leave the hotel (Hotel Fast, Jerusalem) for a drive. It was Wednesday afternoon, 7th inst. We drove first to the Tombs of the Kings. In one of the chambers a stone bench or ramp which runs round the walls is broken away at the north-west corner, revealing a passage or shaft leading down to a chamber on a lower level (the lowest hell or Sheol—Deut. 32:22; Psa. 86:13). It looks so like the broken Well-mouth in the Great Pyramid, that Morton wanted a flashlight photograph of it. A professional photographer accompanied us, and the picture which he secured has turned out very well—Plate XCVIII.



THE MOSQUE OF OMAR.

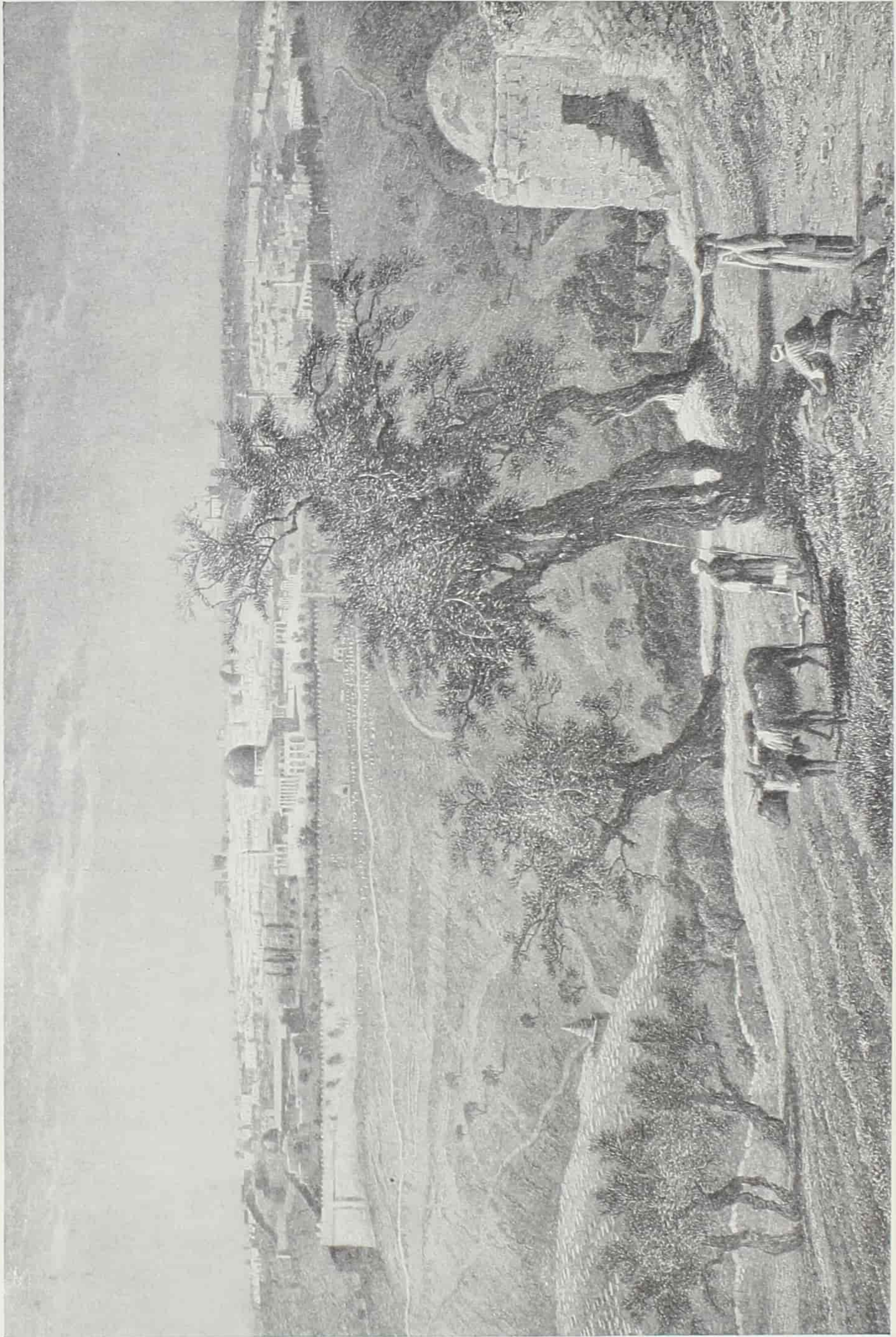
446 We next drove to the Garden Tomb, which is believed by Col. Conder and others to be the real tomb of Jesus. It is outside the wall to the north of the city, near the base of a cliff which is shaped like a skull, and hence might aptly receive the name Golgotha or Calvarium, the place of *a* skull (not skulls). After leaving the Garden Tomb we drove



The Cave under the Dome of the Rock, in the Mosque of Omar.

along outside the north wall of the city eastward till we reached the Valley of the Kedron (the Valley of Jehoshaphat), and then down southward by the very steep and rough road into the valley to the Garden of Gethsemane, which is situated at the base of the Mount of Olives, opposite the Mosque of Omar. The Garden is kept by a Roman Catholic priest. Several olive trees in it are of an extreme age. One of them, which is claimed to be the place of our Lord's agony, is evidently very, very old.

447 Next day, Thursday 8th, after the heat of the day, we walked into the city and visited the Mosque of Omar. Plate CIV is a photograph of Dr. Schick's model of this mosque, and the Temple Area. It gives a good idea of the present appearance of the place. As this was my second visit I was able to explain the various points of interest to Grace and Stanley. The Mosque of Omar has a dull appearance when viewed from a distance, but close at hand it looks very well—Plate CV. The lower half is composed of marble, and the upper half of blue porcelain. Inside, the lofty dome and stained



JERUSALEM, from the Mount of Olives.

glass windows are beautiful, and there is an abundance of lovely mosaic work and gilt tracing. We required to put on slippers before we were allowed to enter the mosque. The portion of the floor directly under the great dome is the bare rock of Mount Moriah. It is fenced off from the remaining floor-space round it. Many claim that this is the exact place where the brazen altar of the Temple stood. There is an opening in it through which the blood of the animals sacrificed is supposed to have drained. We were informed that no Jew will venture within the Temple Area lest he should happen to tread on the site of the Holy of Holies.

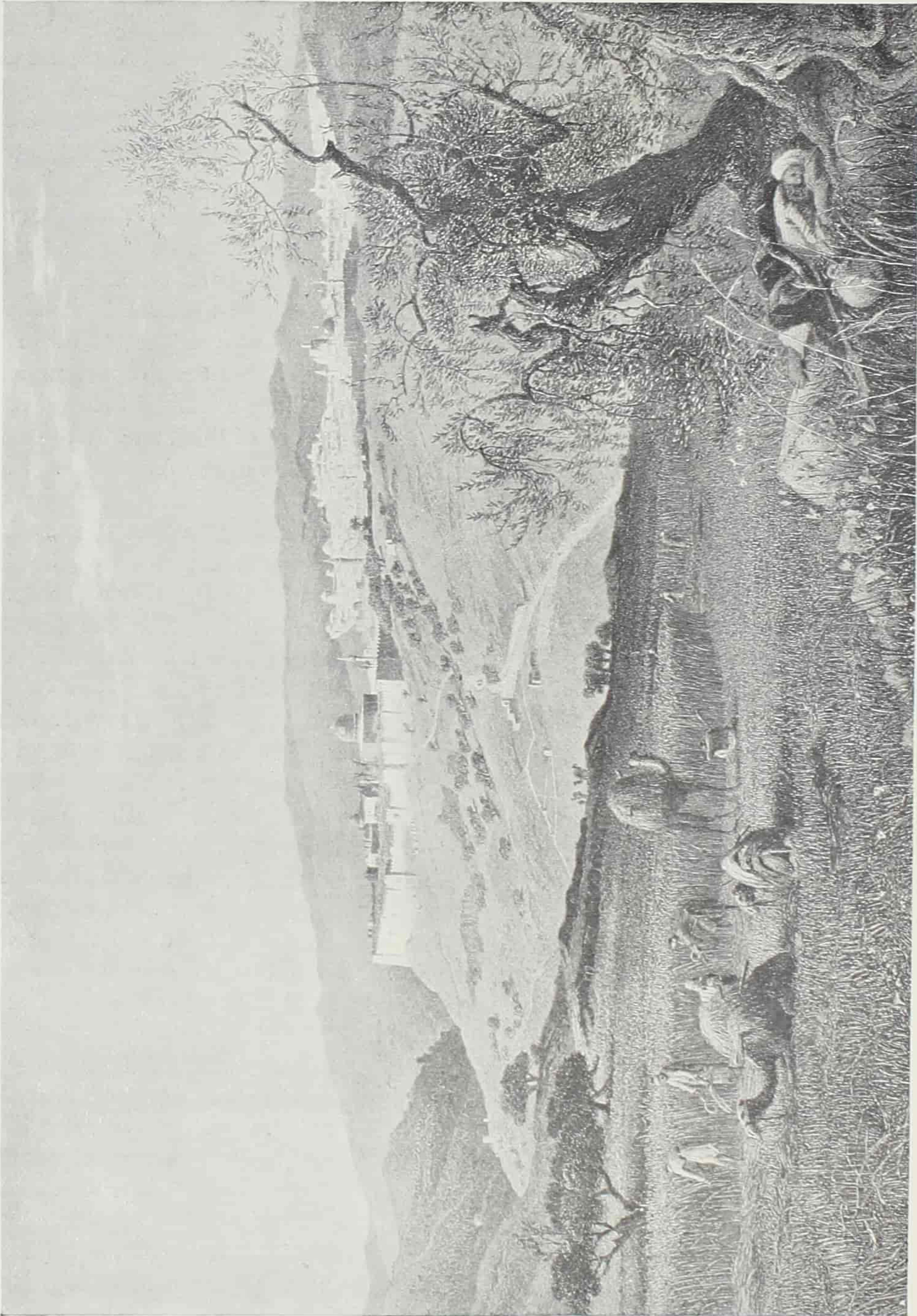
448 In the rock under the dome is a cave, to which access is gained by a number of steps—Plate CVII. When we were in it we were told to stamp on the ground and notice by the hollowness of the sound that there is a second cave underneath. The Moslems have many ridiculous traditions. A certain hollow in the roof is claimed to have been worn by the pressure of Mohammed's head as day by day he stood in this cave and prayed. It was from here that the Moslems believe that the Prophet ascended to heaven on his miraculous steed, El-Burak. They say that he pierced the roof of the cave (the hole already mentioned being pointed out as proof of this), and that the rock would have followed him had it not been for the intervention of the Archangel. Many Mohammedans believe that the rock now hangs in the air!

449 At the south-west corner of the mosque stands a tall square case of open iron-work, in which is kept, under lock and key, a large bottle—Plate CVI. This bottle is supposed to contain three hairs from the Prophet's beard. In the day of judgment, Mohammed will sit astride a short horizontal column which juts from the east wall bounding the Temple Area, and the Lord Isa (Jesus) will sit on the other side of the Valley of Jehoshaphat, and between them will be stretched these hairs across the wide valley. Everybody will be compelled to walk across on the hairs. Unbelievers, *i.e.*, all who are not Mohammedans, will fall and be consigned to eternal torment, but guardian angels will guide the faithful safely across and usher them into Paradise.

450 After inspecting the Mosque of Omar, we walked to the south part of the Temple Area where we visited the Mosque of Al-Aksa—Plate LXXXV. This was formerly a Christian Church built by the Emperor Justinian, who is mentioned in *Scripture Studies*, Vol. III, page 70. In this mosque we noticed several windows, the iron bars of which are covered with small tufts of rag. It was explained that these rags were tied there by devout women, under the belief that they would acquire a special healing virtue. When one of their relatives turns ill, they remove a piece of rag from the window-bars, and stir some of the sick person's drink with it!

451 In the evening, I lectured on "*Where are the Dead?*" There were about eighty people present, and all seemed much impressed. The only opposition we had was from the American Missionary, the Rev. Mr. Thomson. However, he did not interrupt the meeting, but reserved his remarks till the end, when he said that if he had me on a platform, he would "squash my arguments in half-an-hour." Brother Cotton acted as chairman, and at the close of the meeting asked if any would like another address next evening. A good number held up their hands. Some said it was the best lecture they had ever heard, and I was glad to have had the privilege of telling them a little of our heavenly Father's glorious plan of the Ages.

452 On Friday, 9th, we drove to the Mount of Olives and to Bethany. From the



JERUSALEM, from Mount Scopus.

summit of the Mount of Olives we had a magnificent view of Jerusalem (Plate CVIII), and were able to appreciate to some small degree the deep emotion of Jesus when he wept over the city and pronounced these words: "O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not! Behold, your house is left unto you desolate: and verily I say unto you, Ye shall not see me, until the time come when ye shall say, 'Blessed is he that cometh in the name of the Lord'"—Luke 13: 34, 35; 19: 41. We thank the Lord for the knowledge that the time is near at hand, when Jerusalem shall no longer be "trodden down of the Gentiles"—Luke 21: 24,—Par. 155.

453 When we reached the village of Bethany, we were shown the tomb of Lazarus, and the ruins of the house of Simon the leper, and those also of the church which had been built on the traditional site of the house of Mary and Martha. Although these sites are only traditional, it was pleasant to remember that we were near the ancient home of those whom Jesus so dearly loved, and the scene of his greatest miracle. The tender recollection not only recalled the past, but brought vividly before our minds the glad time in the near future when all that are in their graves shall hear the voice of him who said "I am the resurrection and the life," and *shall come forth*; and when the nations will say "Lo, this is our God: we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation"—Isa. 25: 9.

454 On our drive to and from Bethany, we had lovely views of Jerusalem from Mount Scopus, a hill which lies to the north of the Mount of Olives—Plate CIX. It is said that Titus, in the year 70 A.D., had his first view of Jerusalem from Mount Scopus, and that when he saw the magnificent walled city, rising high above the Valley of Jehoshaphat, he was so impressed that he exclaimed: "Her beauty might avail to move the majesty of Rome to mercy!" It is a pity that the railway does not approach Jerusalem from the east, the view is so grand, whereas it is somewhat disappointing when seen from the present railway station to the west—LXXXV. Our hearts were full as we gazed upon this wonderful city, the oldest in the world, and thought of its history and its many associations.

455 In the evening we had our second meeting—a Chart talk on the Divine Plan of the Ages—Plate VI. Some of those present evinced considerable interest, and we were sorry we had not a larger stock of first volumes of *Scripture Studies*, as we could have disposed of a large number.

456 On Saturday, 10th, we journeyed by the morning train from Jerusalem to Jaffa, and were accompanied by Mr. David Hall. The Mountains of Judæa, along the valleys of which the railway-line winds in and out, are for the most part very bleak, and are littered with numberless limestone boulders. There is very little covering of soil on them. Mr. Hall explained to us that in the rainy season the earth gets washed down. Near the first station after Jerusalem, we saw several of the hills reclaimed in an ingenious, yet simple manner. Doubtless all the other mountain sides will soon be reclaimed after a similar fashion. The limestone blocks have been collected and built up to form a series of low dry dykes or walls, and the bare ground above each has been

covered with a layer of earth. In this way a series of terraces have been formed one above the other along the sides of the hills. As no plaster has been used in the construction of the walls, rain trickles freely through them, but the spaces between the stones are too fine to allow the passage of much earth.

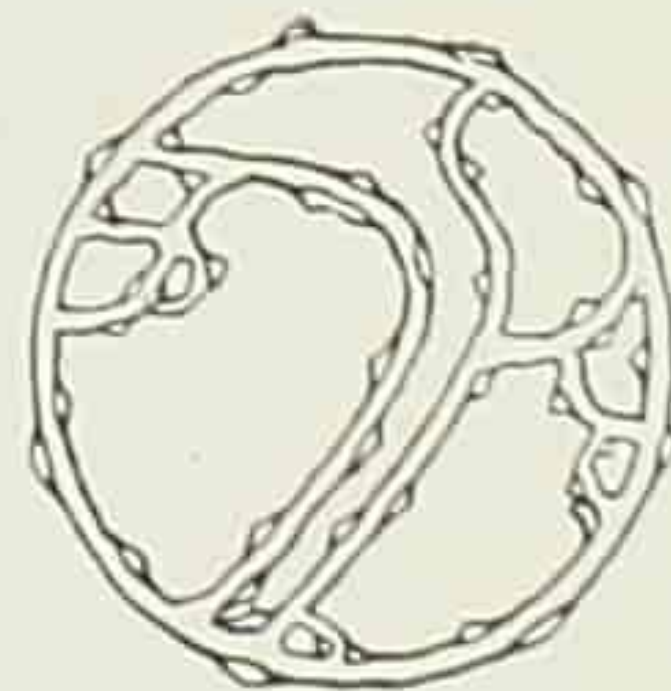
457 The soil around Jerusalem is very rich, and is of a beautiful golden-brown colour. It is interesting to note the contrast between it and the soil of Lower Egypt, which, though also extremely fertile, is of a deep black hue. This corresponds well with the Scriptural symbolism of the two countries. Egypt typifies "this present evil world," whereas Canaan, "the glorious land" (Dan. 11 : 16), typifies the heavenly inheritance. Crops in both Egypt and Palestine grow with scarcely any effort, and where care is taken the results are wonderful. In the valley of the Jordan, a monastery possesses a vine which yields six tons of grapes. At one place tomatoes are grown which weigh three pounds each. Canaan must indeed have been a land "flowing with milk and honey."

458 Our sail across to Port Said was not agreeable; the cabins were stifling. It is warm now in the train, but it does not feel so hot as on the day when Stanley and I first arrived in Egypt. The harvest has now all been gathered, and everywhere we see the grain, mostly in bags ready for exportation, though in some places it is still lying in large heaps. In most of the fields we see yokes of oxen drawing the primitive ploughs which merely scratch the soil.

We are now nearing Cairo, and I must now close. We are all three feeling well, and hope to find Morton and Jack the same.

Your loving brother,

JOHN EDGAR.



III.

*Tents at the Great Pyramid of Gizeh.
Tuesday, 13th July, 1909.*

welcome to our village of tents, John,
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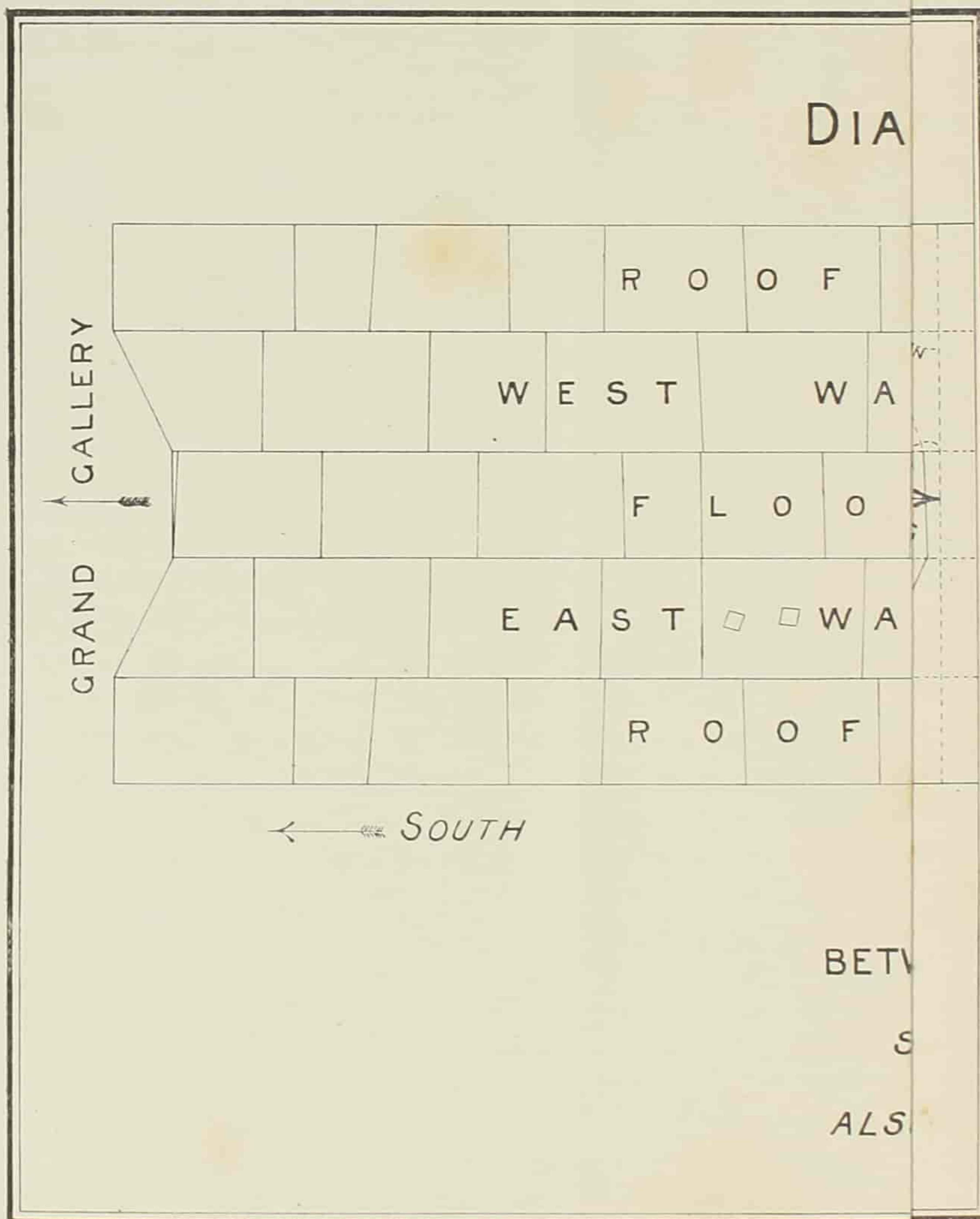
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less to give up in despair. However,
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This confusion to us, is now seen to be
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PLATE CX.



LETTER XVIII.

*Tents at the Great Pyramid of Gizeh.
Tuesday, 13th July, 1909.*

DEAR BRETHREN,—We were glad on Sunday to welcome to our village of tents, John, Grace and Stanley on their arrival from Jerusalem, and also to see that Stanley was quite himself again.

460 Since his return, John and I have been working in the First Ascending Passage, verifying the measurements taken by Jack and me. You will remember how we had found measuring in this passage very trying. The joints on the walls seemed so hopelessly confused that we had been inclined many times to give up in despair. However, we felt that we must continue, as otherwise the time already spent would be wasted. Our labour has been rewarded, for what at first was confusion to us, is now seen to be wonderful symmetry. There is design in the whole passage. This we discovered when we had carefully drawn to scale an elevation of each of the walls—Plate CX.

461 In *Our Inheritance in the Great Pyramid*, 5th edition, page 295, Professor C. Piazzzi Smyth inserted the following as a footnote: "In the year 1872, Mr. Waynman Dixon applied himself long and steadily to mapping down everything measurable touching the reputed disorder of the joint-lines in the First Ascending Passage of the Great Pyramid, or that one leading up to the lower north end of the Grand Gallery; and presently perceived a most admirable order pervading the apparent disorder, tending also to hyper-excellent masonic construction. For the chief discovery was, that at stated intervals the smaller blocks forming elsewhere separately portions of the walls, floor, and ceiling of the passage, were replaced by great transverse plates of stone, with the whole of the passage's hollow rectangular bore cut clean through them; wherefore, at these places, the said plates formed walls, floor, and ceiling, all in one piece."

462 These plates of stone have been called *Girdles*. Before leaving home we had recognized the importance of the three upper ones as *marking important dates in the Law Dispensation*.¹ We therefore examined them with care, and found that while all of the Girdles are differentiated from the other stones in this passage by their remarkable structure, the upper three are distinguished by symmetrical joints in the stones above and below them. An examination of these joints, as shown in the diagram (Plate CX), will demonstrate the exact symmetry of their angles one with another. Additionally, let into the walls immediately below the three upper Girdles, there are peculiar inset stones, which look like *pointers*, as if to call the Pyramid students' special attention to these Girdles. And as if still further to accentuate their importance, the inset "pointer" stones are let into specially large wall stones, as a reference to the diagram will show.

¹ In spite of long application we were unable to discover chronological significance in the lower Girdles,

463 For the purpose of reference we have numbered these Girdles, beginning from the upper or south end of the passage, and counting downward—See Plate IX. We find that the distance from the upper extremity of the passage to the first Girdle, is almost twice the distance between the first and second; while the distance between the first and second Girdles is nearly the same as that between the second and third.

464 Almost exactly in the centre of the double space between the upper end of the passage and the first Girdle, the joints in the floor and both walls are nearly continuous with each other, forming, therefore, what we might term a *Girdle Joint*. Let into the east wall immediately below this Girdle Joint, and as if to call attention to it, are two small inset stones, somewhat similar to the pointers immediately below the three important Girdles. The upper part of the passage from the top or south end down to the third Girdle is, therefore, divided into four parts of nearly equal length.

465 It is interesting to notice that the inset pointer-stones alternate, first on the east wall below the Girdle Joint, then on the west wall below the first Girdle, then on the east wall below the second Girdle, and finally on the west wall below the third Girdle.

466 These three upper Girdles are vertical, and square across from east to west, and are each composed of two stones, an upper and a lower, the upper forming the roof and part of both walls, and the lower the floor and the remainder of the walls. The joints on the walls of the passage between the upper and lower portions of each Girdle are horizontal, but are not opposite each other. In the first and third Girdles which, we have seen, are indicated by pointers on the west wall, the joint on the west is lower than its companion on the east wall; while in the second Girdle, which is indicated by a pointer on the east wall, the east joint is lower than the west. It would therefore appear that the two stones which form each Girdle are not set horizontally one upon the other from east to west, but at an angle.

467 Those Girdles which lie lower down the passage than the three just described, are all in contact with one another. Though, like the first three, they are vertical, they do not lie square across the passage; their joint-lines on the floor and roof incline upward diagonally from the east wall to the west wall. Some of these lower Girdles are formed out of a single stone. As will be seen in the drawing (Plate CX), the fourth Girdle is very irregular in shape, its south face being cut to form no less than six distinct joint-lines with the stones above it.

468 The whole of the passage from the fourth Girdle down to the upper end of the Granite Plug is much dilapidated, extensive exfoliation having taken place on walls, roof and floor. Accurate measuring at this part is therefore almost impossible. However, we tried our best to get the exact positions of all the joints by stretching lines tightly along the four angles formed by the walls with the roof and floor, and taking off-sets to these lines from the various joints. From peculiar indications in the roof at this dilapidated part, it would seem that the stones which form the Girdles here were originally built in solid, end to end, after which the bore of the passage was cut through them. Above the fourth Girdle, however, there can be no doubt that the passage was constructed in the usual way, *i.e.*, that the floor was first laid, the walls erected at the proper distance apart on the floor, and the roof-stones then placed on top of the wall-stones. Nevertheless, it is quite probable that the stones forming the three

upper Girdles were built in entire, and the bore of the passage cut through them *in situ*. The two roof-stones immediately above and below each of the three upper Girdles, are in themselves partial girdles, *thus further calling attention to the importance of these three prominent Girdles.*

469 And yet, to the casual visitor to the Pyramid, and even to the observer who keeps his eyes about him, none of this wonderful symmetry in the masonry of the First Ascending Passage is clearly visible. The joints between the stones are in most instances so close, that it is difficult to locate their exact positions, more especially as they appear to run in all directions. The first impression one gets from an endeavour to understand the system of masonry in this passage, is that it is without order. Here is the impression which Professor C. Piazzi Smyth had formed of it: "The walls show sometimes vertical, and sometimes perpendicular-to-passage joints, and these are now and then confusedly interfered with by parts of horizontal courses of masonry. Altogether, there is smaller and less perfect masonry employed in the First Ascending Passage than in the Entrance Passage; giving the practical impression of the former being a mere necessary means of communicating between the Entrance Passage and the Grand Gallery, and having little or no symbolic importance in itself." We have reason to believe, however, that Professor Smyth latterly came to see the important symbolical significance of this Passage, namely, that it represents the Law Dispensation, the Age during which God had special dealings with the Jewish nation by virtue of their Law Covenant, even as the Grand Gallery symbolizes that Dispensation which follows the Jewish Age, namely, the Gospel Age, in which we are now living—Plate VI.

470 A quotation from the Rev. John Forbes' *Scripture Parallelism*, which Professor Smyth inserts on the fly-leaf of his 2nd Vol. of *Life and Work*, is specially applicable to the masonry of the First Ascending Passage, though not quoted by Professor Smyth with this intention, but rather as applicable to the whole Pyramid: "In God's work of creation, amidst the rich profusion and diversity which seem at first to defy all attempts at arrangement and classification, an unexpected beauty of order and regularity are discoverable on closer examination, and all things, from the lowest to the highest, are found to be in order and number and weight."

With much love from us all, Your loving brother,

MORTON EDGAR.





View eastward from "Tents at the Great Pyramid of Gizeh."

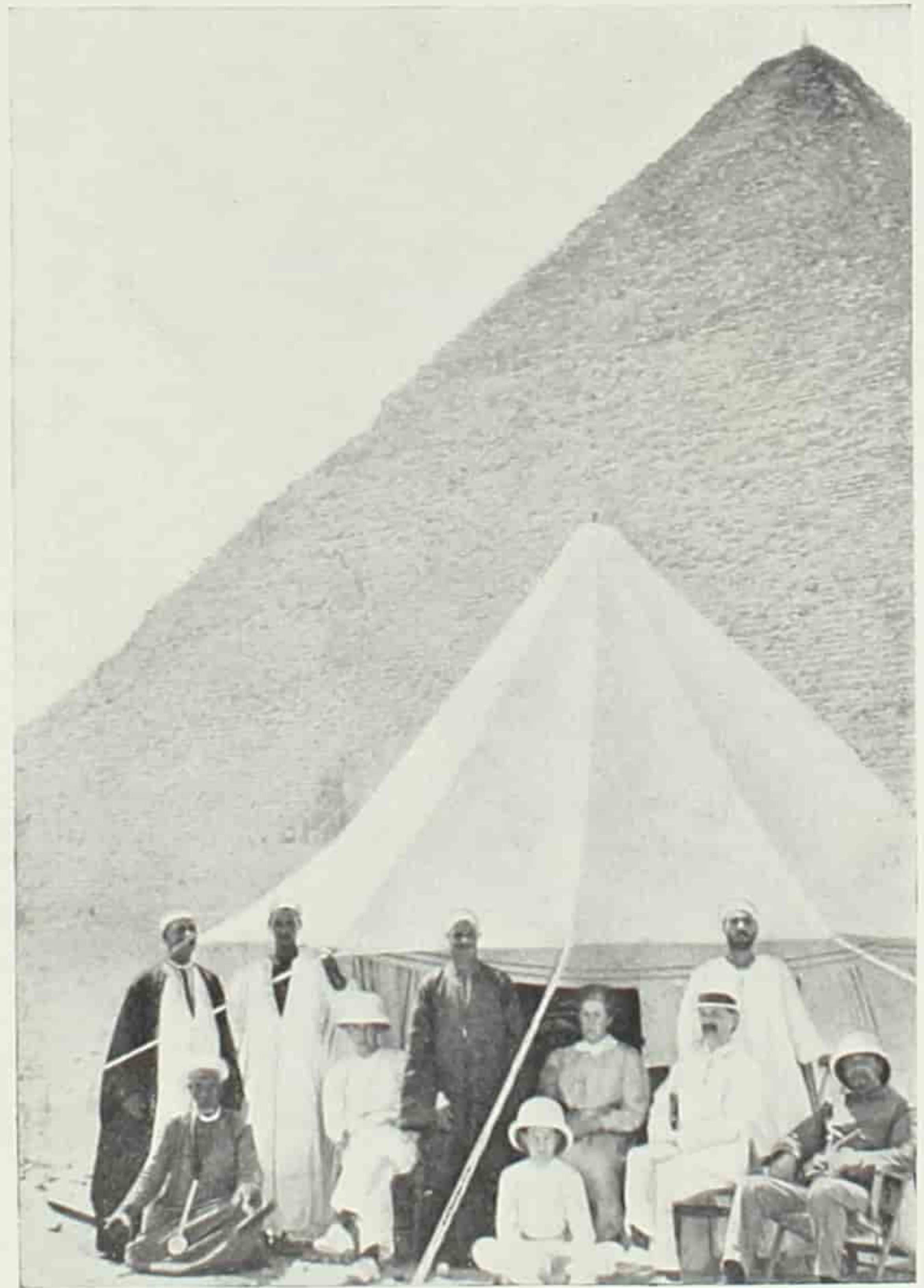
LETTER XIX.

*Tents at the Great Pyramid of Gizeh.
Wednesday, 14th July, 1909.*

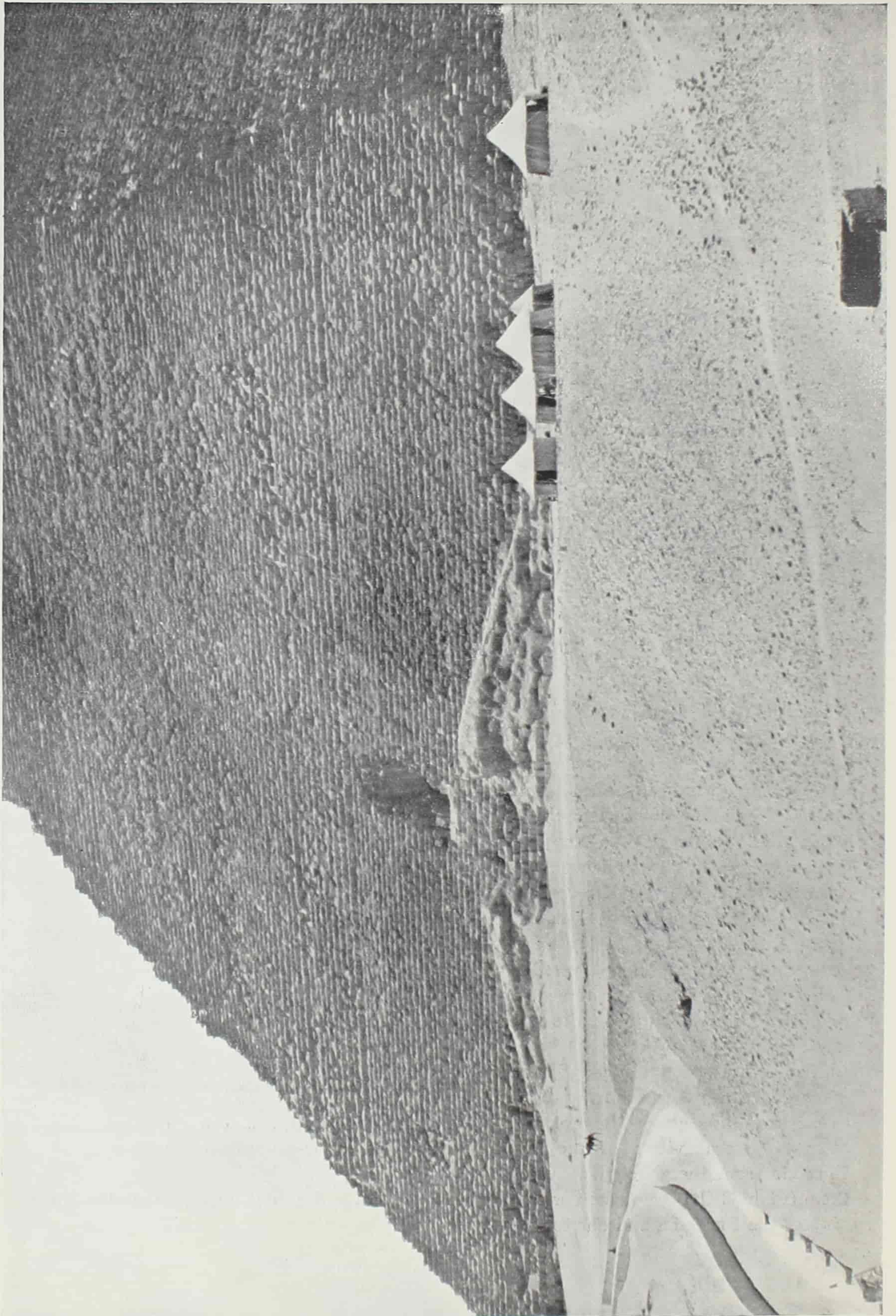
DEAR BRETHREN,—All day we have been busy taking photographs, first of the tents and surroundings, and then inside the Great Pyramid by flashlight. Of the former, two were taken with the camera pointing out of my bedroom tent doors, one of which opens to the east, and the other to the north-west. In the eastward view (Plate CXI), the north-east corner of the Great Pyramid appears on the right; and well in front, on the edge of the pyramid plateau, is Mr. Covington's square tent. The low flat-roofed building beyond this is the Viceroy's residence during the season. Down in the sandy plain below, a few of the houses of the Arab village are discernible.

472 In the north-west view (Plate CXIV), a part of Mena House Hotel can be seen on the right-hand corner, while on the sand-hills above are a few small buildings connected with the hotel. The tents beside these out-houses belong to people whose businesses are in Cairo, and who come out here to lodge for the night and enjoy the cool, fresh night-air of the desert. Only those who, like ourselves, have work at the pyramids or tombs, are permitted to erect tents on the pyramid plateau.

473 After taking these and a few other photographs, we journeyed over to the sand-hills above the hotel, and secured several views of the Great Pyramid from these heights. One of them (Plate CXIII) was taken with a long-focus lens, and shows only part of the huge bulk of the Pyramid, and our tents in front.



*A group of ourselves with our Arab attendants,
at the Great Pyramid of Gizeh.*



The north front of the GREAT PYRAMID of Gizeh, from the sand-hills above Mena House Hotel.

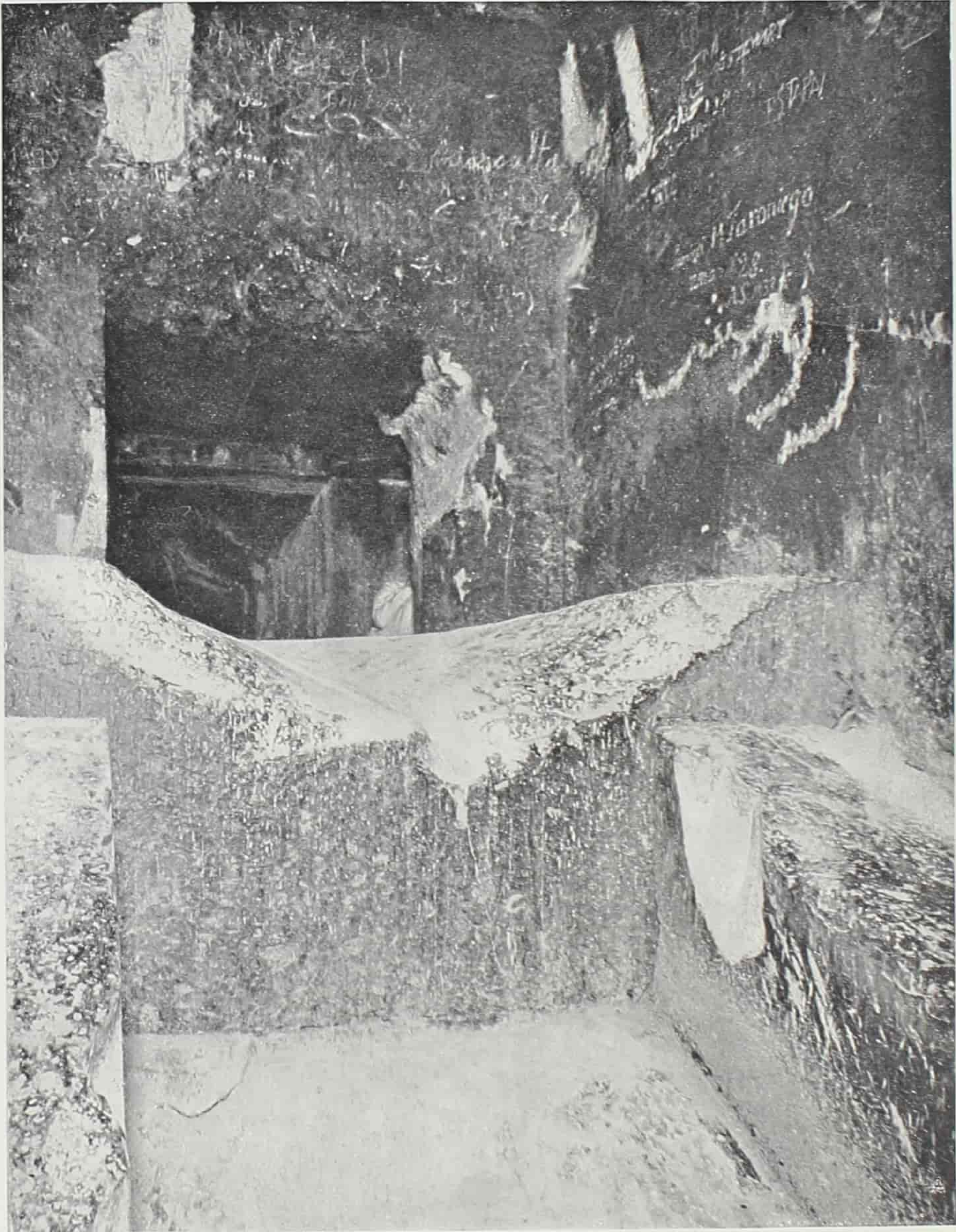


View north-westward from "Tents at the Great Pyramid of Gizeh."



The cook at his kitchen-tent.

PLATE CXVI.



The STEP at the head of the Grand Gallery of the Great Pyramid of Gizeh; showing the Ramps terminating against its north front; and the low passage leading horizontally southward to the Ante-Chamber.

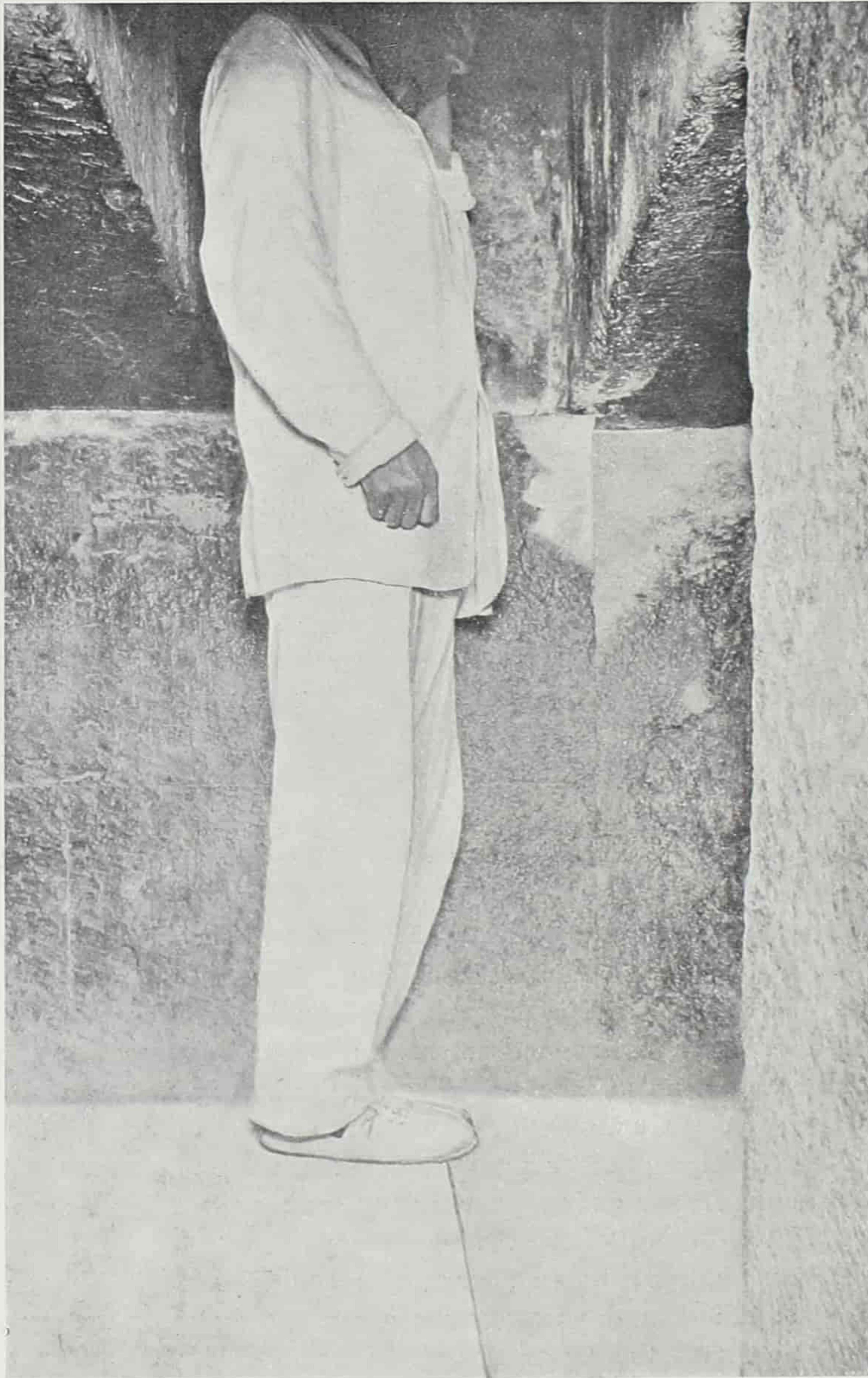
474 Later in the day we resumed our work in the interior of the Great Pyramid. Placing the camera in front of the Step at the head of the Grand Gallery, we took a picture of it in order to show how dilapidated it now is after the wear of fully a thousand years' traffic (Plate CXVI); for since the year 820 A.D., when Caliph Al Mamoun forced his way into these upper passages, they have ever been free of access to all. This photograph also shows the low passage which leads from the Grand Gallery to the Ante-Chamber, and beyond this the second low passage leading out of the Ante-Chamber to the King's Chamber. The lower edge of the Granite Leaf in the Ante-Chamber is also distinguishable. In front of the Granite Leaf to the right



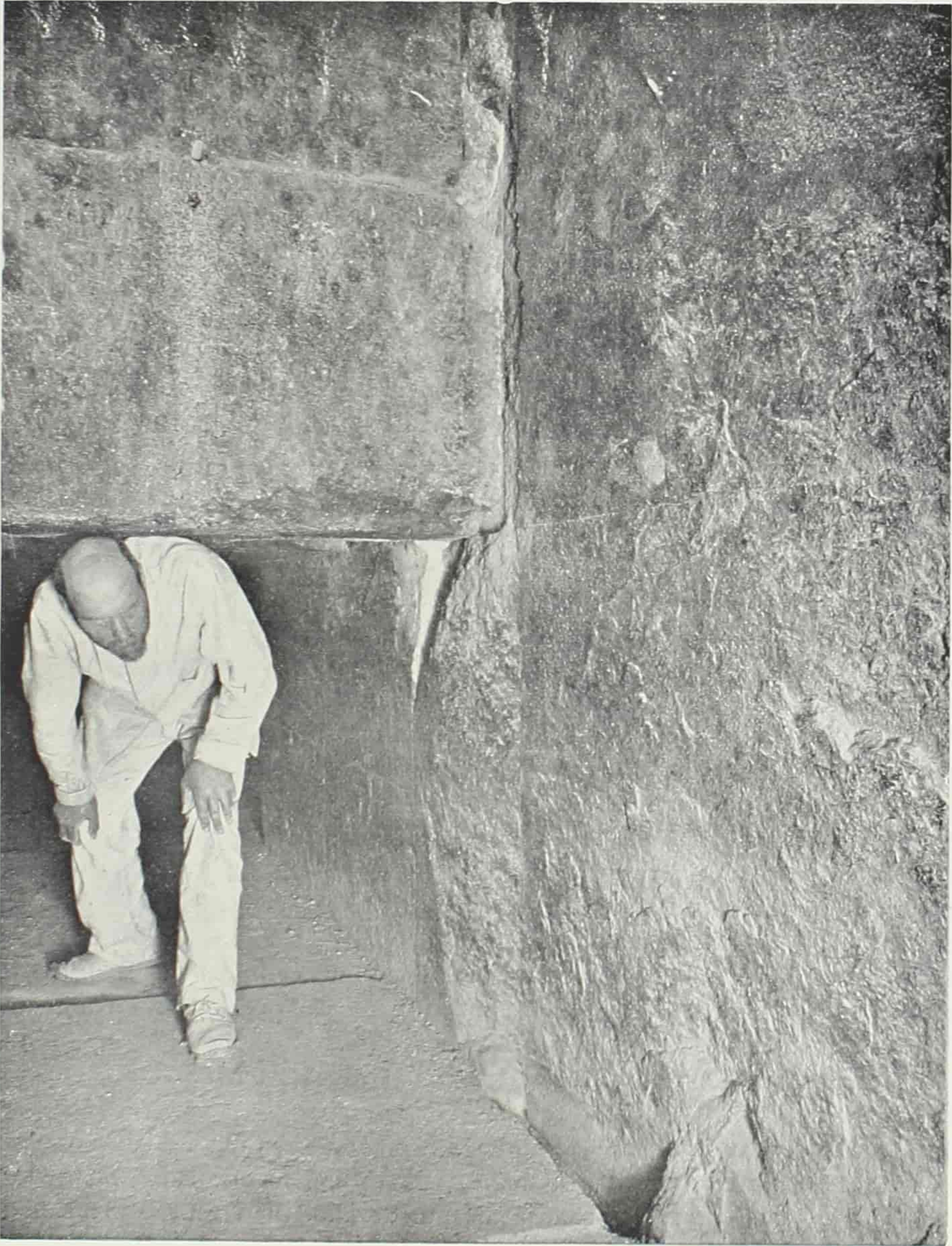
The low passage leading horizontally southward from the Grand Gallery to the Ante-Chamber and King's Chamber.

or west side, Stanley can be seen sitting in the excavation made by Caviglia in his search for the northern air-channel of the King's Chamber, which we described in a former letter—Par. 345. Originally the west wall, like the east wall, was continuous and unbroken from its commencement at the south wall of the Grand Gallery to its termination at the King's Chamber. The continuity of the east wall is shown in another photograph which we took with the camera erected on top of the Step to the west—Plate CXVII. This photograph shows the square but somewhat dilapidated doorway of the small passage as it appears in the south wall of the Grand Gallery, and to the left, part of the east wall of the Grand Gallery.

475 We secured photographs of several parts of interest in the Ante-Chamber. One shows John standing in the twenty-one inch space between the north wall of the chamber behind him, and the Granite Leaf in front—Plate CXVIII. He is leaning against the east wall, which at this part is, like the north wall, composed of limestone. The floor is of special interest. You will no doubt recall how Professor C. Piazzi Smyth and others point out that, while the floor of the King's Chamber is composed entirely of granite, that of the Ante-Chamber consists mostly of granite, but partially of limestone—Plate XV. The latter portion is a continuation of the limestone blocks which form the Step in the Grand Gallery and the floor of the short passage leading into the



The twenty-one inch space between the north (left) wall and the Granite Leaf, in the Ante-Chamber of the Great Pyramid of Gizeh; showing the first Granite floor-stone to the right



The south side of the GRANITE LEAF in the ANTE-CHAMBER of the Great Pyramid of Gizeh; showing the fragmentary remains of two of the pilasters on the east wall; also the first granite floor-stone raised slightly above the general floor-level.

Ante-Chamber. This limestone portion ends a few inches to the north of the Granite Leaf. John is seen standing on it, his toes touching the first granite floor-stone which is raised a quarter of an inch above the other stones of the Ante-Chamber floor. Before he can rest his feet firmly on solid granite, he will require first to bow down and pass between the granite walls under the Granite Leaf into the Ante-Chamber proper—Plate XX.

476 Another photograph (Plate CXIX) shows John in the act of passing under the Granite Leaf. By actual trial, we found it impossible to raise our heads on the inner or south side of the Granite Leaf, without first lifting our feet from the limestone floor, and placing them on granite. With the exception of two small limestone blocks in the upper corners of the south and east walls, this, the main portion of the Ante-Chamber, is formed entirely of granite.

477 As there is only a width of about three and a half feet between the east and west walls of the Ante-Chamber, we could not have taken the photograph of the small space to the north of the Granite Leaf, had it not been for Caviglia's excavation in the west wall. By taking advantage of this excavation, we were enabled to set back the camera far enough to secure a view of sufficiently wide angle to show John at nearly full length.

478 We find it necessary to use our special wide-angle lens, which has a focus of only $3\frac{1}{8}$ inches, in nearly all our photographs of the interior of the Great Pyramid; in such confined spaces as that mentioned above, it is of great advantage. For views outside we have another lens with a focus of 6.3 inches, which can also be converted into a focus of $11\frac{1}{4}$ inches by an arrangement lately devised by lens-makers. Both of these lenses were made by Carl Zeiss of Jena, and are in our opinion the best possible for careful work. In addition to these, we have a "Tele-photograph" lens (also made by Carl Zeiss) capable of giving up to five magnifications; but so far we have not had many opportunities to make use of it.

479 A third photograph (Plate CXX) taken inside the Ante-Chamber, with the camera placed on the flat upper surface of the east wainscot, shows the upper portion of the west side of the Granite Leaf where it fits into its groove in the granite wainscot of the west wall. Above this, on the right side of the photograph, are seen the upper and middle of the three limestone blocks which form the north wall of the Ante-Chamber. Of the two blocks shown above the west wainscot, the one to the north is limestone, and the other is granite. The extreme blackness of the granite roof is due to the smoke from the torches and candles of the countless visitors who have passed below on their way to and from the King's Chamber.

480 More of the Granite Leaf would have been shown in the above photograph had it not been for an unfortunate little incident. According to our usual method we had set light to the touch-paper inserted in the powder, and had retired to a safe distance till the flash should be over. After waiting for a longer interval than usual without hearing the explosion, we concluded that the touch-paper had become extinguished, as had happened on certain other occasions. I therefore edged over in the direction of the camera along the top of the east wainscot, so as to cover the lens before adjusting a fresh piece of touch-paper. When quite close to the camera, but before I had time to cover the lens, the powder suddenly ignited. The result is that part of the field

of view is intercepted by my knees; there is sufficient in the photograph, however, to give a general idea of the appearance of the upper portion of the Ante-Chamber.

481 The two wainscots form a very peculiar feature of this little chamber. Their distance apart is the same as the width of the walls of the low passages, *i.e.*, about three



The upper end of the Granite Leaf in the Ante-Chamber of the Great Pyramid of Gizeh; showing one of the three semi-cylindrical grooves in the top of the west wainscot.

and a half feet. They are each approximately a foot thick, the width, therefore, of the Ante-Chamber is about two feet more in its upper than in its lower part. The whole height of the chamber from floor to roof measures twelve and a half feet, and the length from north to south walls is about nine feet eight inches. The east wainscot reaches upward to within 46 inches of the roof, but the west wainscot is $8\frac{3}{4}$ inches higher. This difference in height is well shown in the photograph by the fact that my position,

as I sit on the upper surface of the east wainscot, is seen to be distinctly on a lower level than the top of the west wainscot.

482 Each wainscot is characterized by four broad vertical grooves, $3\frac{1}{4}$ inches deep; those on the east side are of the same dimensions as, and exactly opposite to, those on the west side of the chamber. The grooves into which the Granite Leaf is fixed, are 17 inches wide, and stop short at the bottom of the Leaf; but the other grooves are cut the full height of the wainscots, and are $21\frac{1}{2}$ inches broad. The vertical ridges or pilasters which divide the three broad grooves on each wall, measure about 5 inches wide; while the width of those which retain the Granite Leaf on the south is $3\frac{3}{4}$ inches. The upper surface of the west wainscot is differentiated from that of the east by three deep semi-cylindrical horizontal grooves, which correspond in position with the three broad vertical grooves—See Plate XX. One of these horizontal grooves, and the upper end of the corresponding vertical groove, are shown in the photograph of the upper part of the chamber—Plate CXX. In this photograph, and especially in that which shows John stooping under the Granite Leaf (Plate CXIX), it will be observed that the dividing pilasters have been largely broken away, though sufficient remains to indicate their original dimensions. In the lower right-hand corner of the latter photograph the base of one of these pilasters is easily noticeable.

483 Some writers have suggested that the three opposite pairs of broad vertical grooves originally contained sliding portcullises of granite, which at one time cut off all entrance to the King's Chamber. This suggestion was supported by Col. Howard Vyse, who was quite of the opinion that the King's Chamber once contained the body of a dead king. He based this view on the resemblance of the Coffin to a sarcophagus, and on the fact that the other pyramids in Egypt, all carefully examined by Mr. Perring (his active partner in the work), as well as by himself, had given unmistakable evidences of having been erected as monumental sepulchres. His idea was, that during the lifetime of the king, the now missing portcullises were suspended above the floor of the Ante-Chamber on a level with the top of the low passages, just as the Granite Leaf is now suspended; but that after the death and interment of the king, they were one by one lowered gradually by chiselling away the supporting granite immediately below them on the side walls, until, sinking down by their own weight, they finally rested on the floor and closed the entrance of the King's Chamber. This, he believed, explains why these grooves run down the whole height of the wainscots. For some reason, which he fails to explain, the ancient workmen had not lowered the fourth portcullis (*i.e.*, the Granite Leaf), and it was still to be seen suspended in its original position.

484 Except for a few mechanical difficulties, this theory seems reasonable; and those who have little interest in the matter might be inclined to accept it without further question. When, however, we begin to investigate the subject more closely, and with due "respect for the intelligence of the Pyramid architect" (to quote Professor Smyth), we find that there are distinctive peculiarities about the "Granite Leaf" (first so named by Professor Greaves in 1638 A.D.), which make it certain that *it*, at all events, had not been intended by the architect to serve as a portcullis.

485 As a portcullis, the Granite Leaf would be unaccountably small when compared with its companions, for its grooves are four and a half inches less in width than theirs; and as it is formed of two stones placed horizontally one upon the other (See Plate

CXIX), it could have been lifted out of its position or broken up with comparative ease.

486 If the Granite Leaf had originally been intended to act as a portcullis and had been lowered to the floor in the manner claimed for the missing three, it would have been quite useless as a protection against intruders; for its uneven upper surface would only have been six inches higher than the top of the doorway, and the space of 21 inches between it and the north wall, would have permitted workmen to enter the chamber in order to break and remove the other portcullises—Plate CXVIII.

487 The grooves which contain the Granite Leaf stop short at the level of the top of the passages, but the others, as is shown in Plate CXIX, sink a few inches *below* the level of the floor. This is a sure proof that the latter grooves were not chiselled out after the completion of the building, but that, on the contrary, the granite wainscots were previously cut and finished in this fashion, and then built in position at the sides of the chamber, before the granite floor-stones were laid down between them. (In the King's Chamber the same method of construction was adopted, for the four granite walls of that chamber dip down five inches in an unbroken line below the level of the floor—Plate XV.) An additional proof is that the lower portions of the grooves do not present the rough appearance which must have resulted had they been cut in the manner suggested by Col. Howard Vyse.

488 A close examination of the Granite Leaf makes it quite certain that the architect did not design it as a fourth portcullis, not only because it never has been, nor could have been effectually so used, but also because it is firmly cemented into its present position (and, probably, also *mortised* into its place, although this is not so easy to determine).

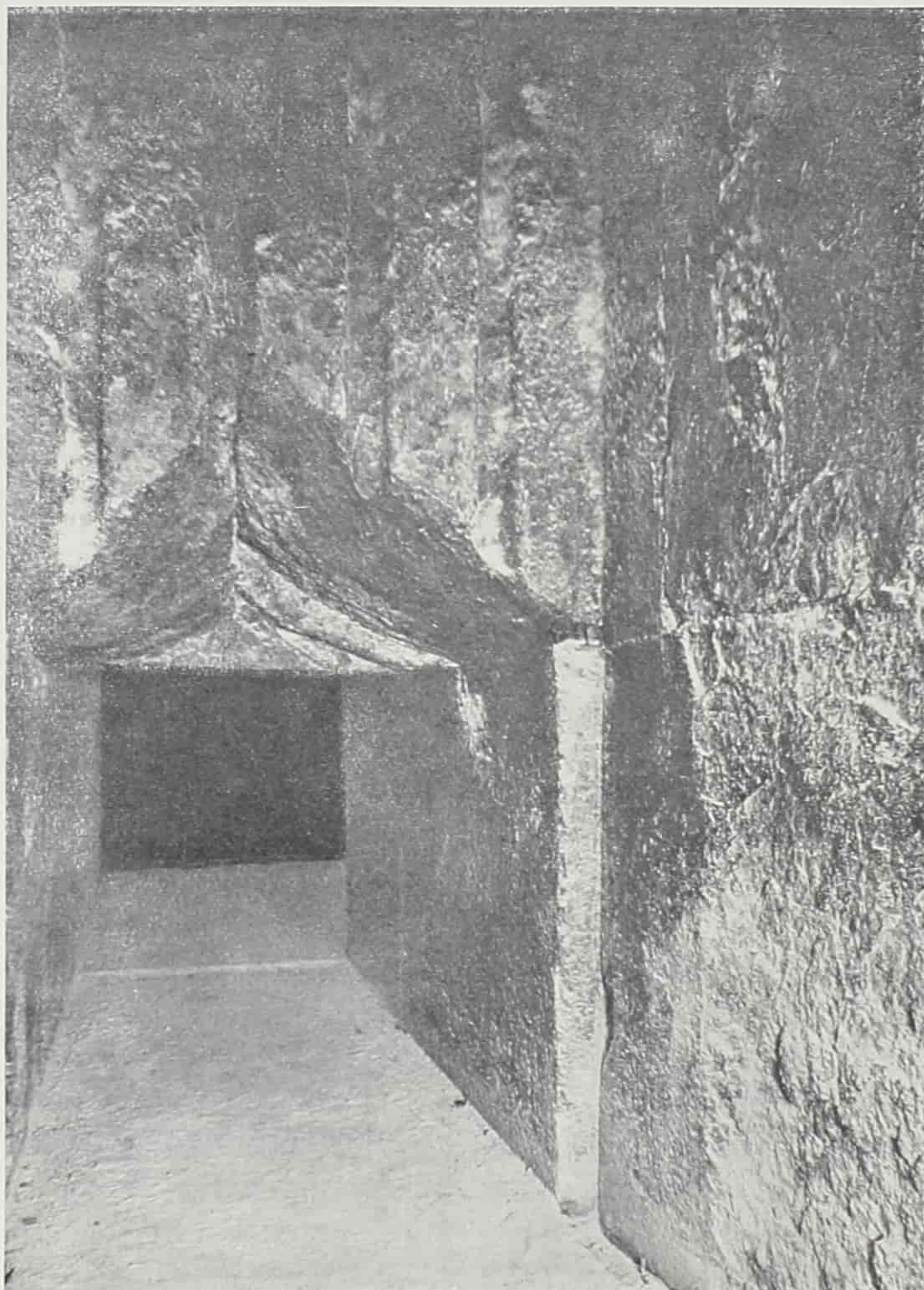
489 We believe that the Granite Leaf was intended for a very different purpose; and I should like to draw your attention to a peculiar feature in connection with it. The Granite Leaf appears to be an inch narrower than its corresponding grooves in the wainscots; it is 16 inches thick, while the grooves are 17 inches wide. Close examination shows, however, that this difference is made up by narrow one-inch projections or rebates on the north face of the Leaf, which make it fit tightly into its grooves. With the exception of these rebates (which are an evidence of special design), the whole of the north face of the Leaf has been dressed or planed down one inch, in order that one little part near the centre might appear in relief. This little part is generally known as the *Boss*. It is in external shape like a horse-shoe, and is 5 inches wide by 5 inches high on its outer face, which is level with the side rebates. It is situated on the upper of the two blocks which form the Leaf, its lower edge being 5 inches up from the horizontal joint between the blocks, and its centre nearly midway between the east and west walls of the chamber, but one inch nearer the west. The horizontal joint between those blocks can be seen in the photograph of the south side of the Leaf—Plate CXIX.

490 The extra labour which was necessary to reduce so carefully and uniformly the whole north surface of *both* the blocks, with the exception of the Boss and the projecting side rebates, to the extent of one inch, shows that this little Boss is an intended feature in the Great Pyramid; and Professor C. Piazzi Smyth saw much significance in it. He claimed that both in its size and in its position it forms a key to the length of the Pyramid unit of measure, called by him the "Pyramid Inch," and also to the length of the

PLATE CXXI.

"Pyramid Cubit" of 5 times 5 Pyramid Inches; both of which measures he proves to be abundantly evident everywhere throughout the Pyramid—Par. 19.

491 As for ourselves, we believe that everything in this peculiar little chamber has a symbolical significance, and that the Granite Leaf is a most important feature. You



The south wall of the Ante-Chamber; showing the four deep grooves which divide the wall into five equal spaces; also the low passage which leads southward to the King's Chamber.

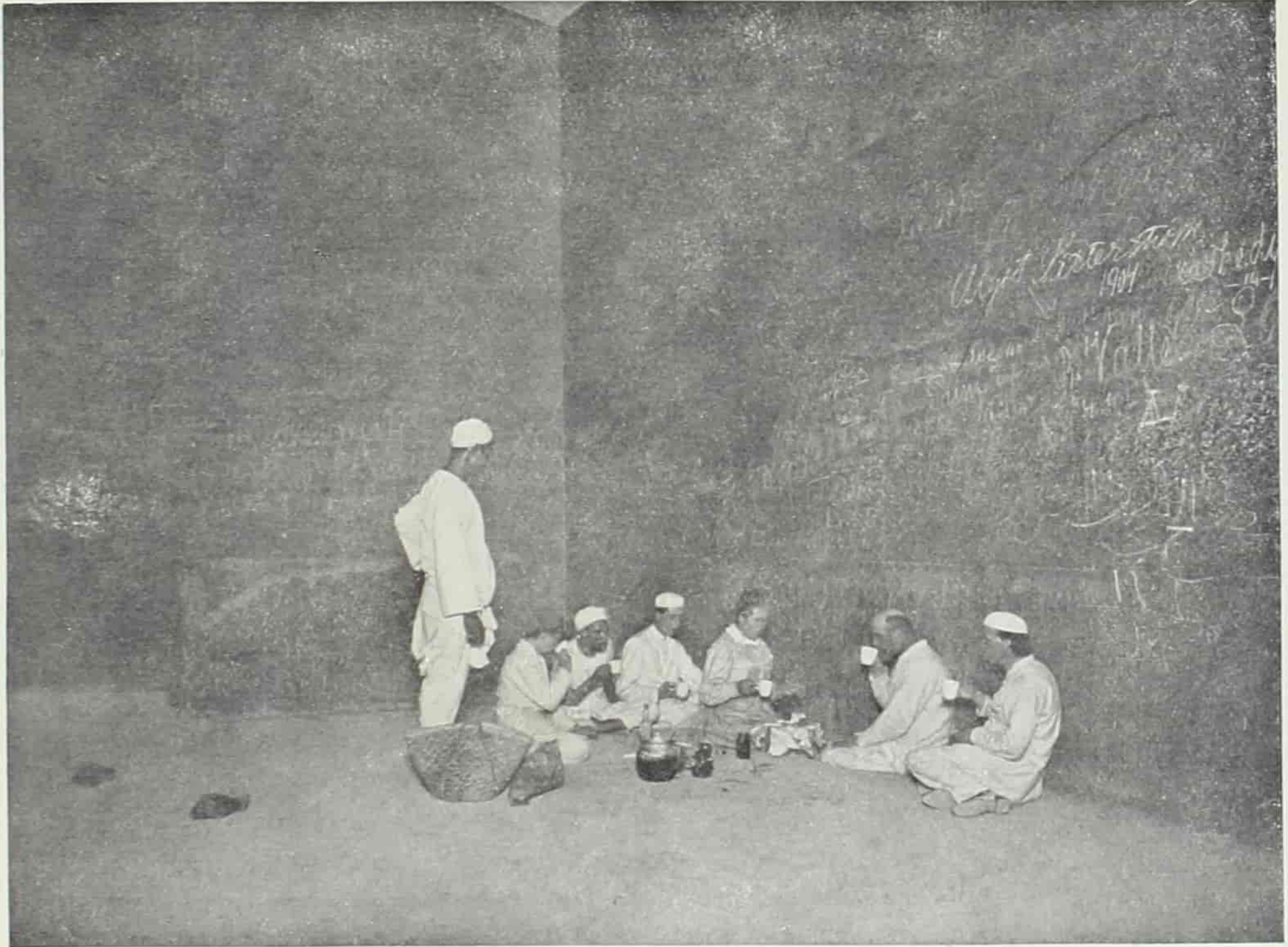
will remember how beautifully, in the 3rd Volume of *Scripture Studies*, C. T. Russell points out a number of these symbolisms, which the photographs we have taken are intended partially to illustrate—See Chapter VII, Section (E).

492 One other photograph was taken in the Ante-Chamber—Plate CXXI. This shows on the right side a portion of the west wall with its broad shallow grooves and its broken pilasters, and on the left the low passage, only three and a half feet in height and eight feet four inches in length, leading to the King's Chamber. The narrow rebates on each side of the doorway are clearly apparent, as also the four vertical and parallel grooves, measuring $3\frac{3}{4}$ inches in width by $2\frac{3}{4}$ inches in depth, reaching from the ceiling of the Ante-Chamber down to the fractured

doortop. The five spaces marked off by these four vertical grooves and the two side walls, stand out distinctly, and are of equal width, namely, six inches. The white line across the floor at the further end of the low passage, is the dividing line between the granite floor of the entrance passage, and the granite floor of the King's Chamber beyond. The prominence of this line is due to the fact that the floor of the King's

Chamber is three-quarters of an inch higher than that of the Ante-Chamber and the entrance passage.

493 In the King's Chamber also, we have taken several photographs; but it is so large, and the surrounding granite (for the chamber is entirely built of granite) is so



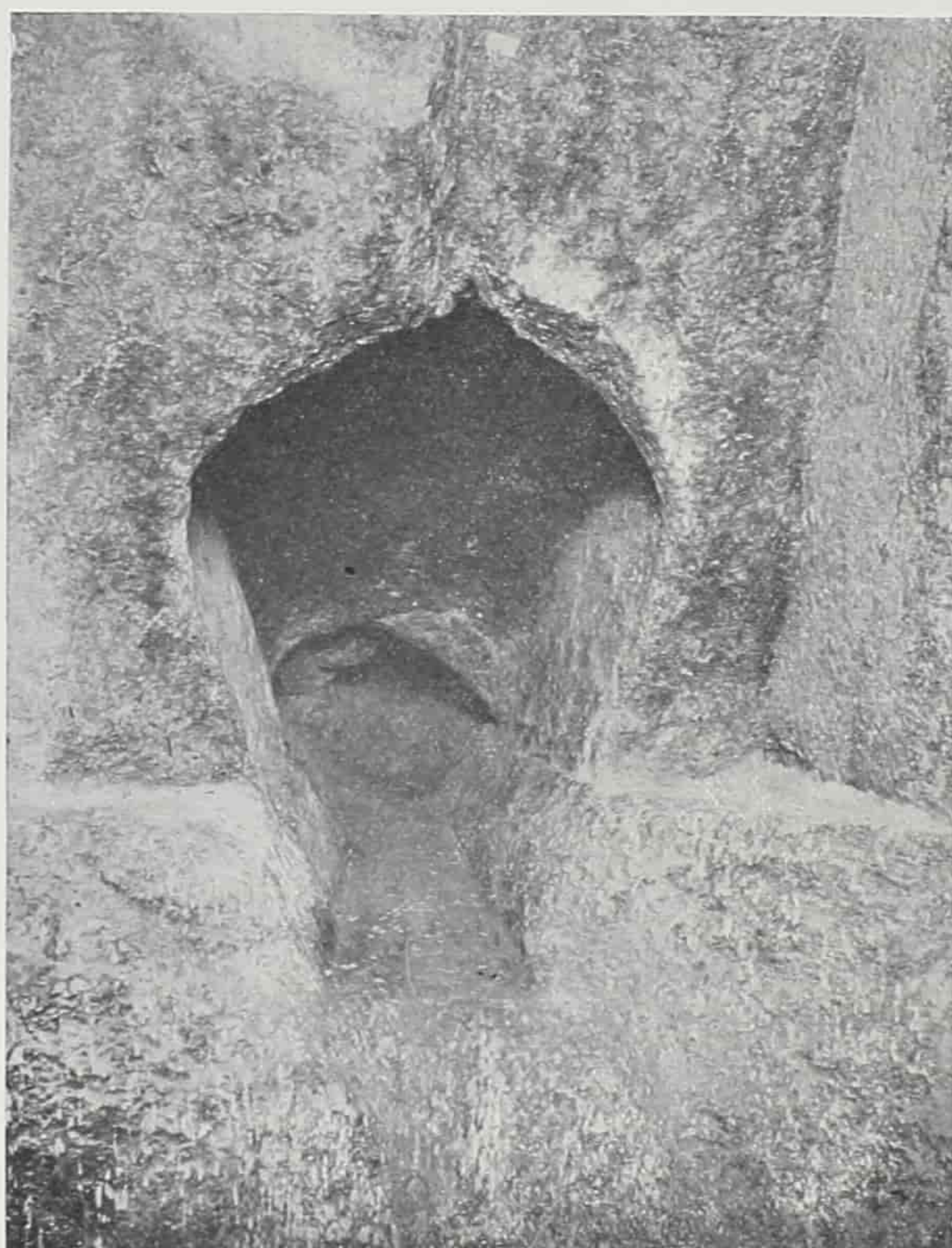
"Afternoon tea" in the King's Chamber; showing part of the dark granite walls of the chamber; also the Coffin.

dark, that we find it difficult to obtain a satisfactory general view of the whole chamber. We remember how Professor Smyth found photographing in this chamber so troublesome that he almost despaired of securing a record of any part of it. He made several attempts, burning large quantities of magnesium wire each time, but without success. Finally, he made a torch of 50 short lengths of magnesium wire bound loosely together, and by this managed to create a flash brilliant enough to enable him to secure a photograph of the Coffin.

494 We understand that a number of visitors to the Pyramid attempt unsuccessfully to take interior photographs by burning lengths of magnesium wire. The light produced by this wire, although very white, is not intense enough for photographic purposes; and if large quantities of it are burned in order to get a longer exposure, the dense smoke generated soon obscures the object, because in these small passages and chambers the smoke has no chance to escape quickly.

PLATE CXXIII.

495 The method which we have found satisfactory is to use magnesium in powder form, with some preparation added in order to make it *explode* when ignited. The specially prepared powder which we use is named the "Agfa" flashlight, and we find that a small quantity is sufficient to enable us to photograph even a large place, such as



The mouth of the air-channel in the south wall of the King's Chamber.

the Subterranean Chamber. We form a little heap of the powder (varying in size according to the photograph to be taken) in the centre of the lid of a metal box. Into this we insert one end of a strip of touch-paper; and then, all other things being ready, we set light to the paper and retire, shutting our eyes, and holding our hands to our ears. The glare of the flash is so intense that we have found it necessary to keep our eyes closed whenever possible; and the noise, increased ten times by the resounding echoes throughout the passages, is rather disconcerting. (We wonder what the bats think of it all!) As the flash is instantaneous, the photograph is secured before the inevitable smoke (which is not dense in this powder) has had time to settle. At first we inclined to put the lid holding the powder too near the front of the camera, with the result that a number of the negatives were spoiled by the light fanning out in front of the lens. We had, of course, to re-take these photographs.

496 It is impossible to make use of the focussing-screen of the camera in the ordinary way in these dark recesses of the Great Pyramid, but the correct focus is easy to obtain by means of adjustable scales, which indicate the proper distance of the lens from the sensitive film, relative to the distance that the camera is erected from the part to be photographed. As the aperture of the wide-angle lens is very small (only $f/22$ to $f/32$), most objects in the field of view, whether close to the camera or at a distance, are sharply defined.

497 We photographed the mouth of the south air-channel of the King's Chamber as it appears on the south wall—Plate CXXIII. The surface of the wall immediately above and to the east side of the mouth is much broken away, and the opening is therefore much larger than it was originally. This air-channel runs horizontally southward for a few feet, then takes a bend upward, and after a second short length still another upward

bend, from which point it progresses in a straight line, and at a constant angle, to the south face of the Pyramid. The floor of the horizontal portion is level, but the roof is arched, both in its breadth from east to west, and in its length from north to south,—a most peculiar feature, and evidently, from every appearance, the original design of the



The entrance doorway of the King's Chamber; showing the mouth of the north air-channel to the left.

builders. The side walls, where they join the floor, though straight in their length, do not rise at right-angles, but incline outward and upward for about two feet, after which they curve inward in the shape of a dome as already indicated. The result is, that although the floor of the channel is only a few inches wide, there is sufficient space between the walls higher up, and enough height between the floor and the arched roof, to allow one to creep in on hands and knees. I crept in (holding a lighted candle in

PLATE CXXV.

front of me, which several times was nearly blown-out by the strong current of air which is constantly passing through), and examined the second short, but inclined length of the channel. This portion is also of a peculiar shape. Instead of being oblong in section like the air-channel on the opposite wall of the chamber, or the two



The Coffin.

channels leading from the Queen's Chamber, it is *oval*, and is lined with smooth plaster. I understand, from what Mr. Covington told us, that the channel beyond the second bend takes on the usual oblong section. It is puzzling to know why the builders should have made two such peculiar departures.

498 We photographed the doorway of the small passage by which we had entered the King's Chamber—Plate CXXIV. To

show how small it is, Grace stood near it on the west side. The opening of the north air-channel can be seen on the left-hand side; it will be noticed that its upper edge is in line with the top edge of the doorway. We secured a picture of the Coffin, with six of us sitting in it to give an idea of its size—Plate CXXV. On the right-hand side of this latter photograph, it will be noticed that a portion of the floor of the chamber is missing. Some of the floor-stones were raised from this, the north-west, corner of the chamber by early looters, who then excavated a large hollow in the soft limestone below the hard granite floor, in the hope of discovering hidden treasure somewhere under the Coffin. This excavation enables one to see that the granite walls of the chamber rest on limestone exactly five inches below the upper surface of the floor.

499 On the walls behind the Coffin, and also above the doorway, a great many disfiguring names are visible. Names are scrawled everywhere in the Pyramid. Generally they are carved in the stone; but in the King's Chamber the granite is too hard to make this easily possible, and consequently most of the names are *painted* on its walls.

500 The Coffin has been much chipped and otherwise roughly handled, and yet it is wonderful how well preserved it is after so many centuries of ill usage. On striking it with the hand, it gives out a clear bell-like sound. This is due to the fact that it is

hollowed out of one large block of granite, which, as Professor Flinders Petrie points out, shows evidence of having been *sawn* into its square shape. The method by which this granite block was hollowed out was, according to Professor Petrie, by means of large jewelled tubular drills.

501 Evidences of the extensive use of saws and drills on all kinds of stone, some of which are harder even than granite, are everywhere apparent in Egypt. How the ancient Egyptians were able to use them has puzzled the minds of Egyptologists for many years. Their knowledge of mechanics teaches them that immense power must have been employed; yet they fail to find any trace of an adequate appliance by which this power could have been generated.¹ Professor Petrie says: "The great pressure needed to force the drills and saws so rapidly through the hard stones is very surprising; probably a load of at least a ton or two was placed on the four-inch drills cutting in granite [he elsewhere speaks of drills of no less than eighteen inches in diameter!] . . . These rapid spiral grooves [to be clearly seen on the inside of drilled holes] cannot be ascribed to anything but the descent of the drill into the granite under enormous pressure." After describing the method by which the builders of the Second Pyramid introduced and placed in position the large granite portcullis which closes that pyramid's lower Entrance Passage (See Plate XXVIII), Professor Petrie adds the following comment: "The skill required to turn over and lift such a block, in such a confined space, is far more striking than the moving of much larger masses in the open air, where any number of men could work on them. By measuring the bulk, it appears

¹ It is significant to note, in this connection, that a piece of *wrought iron* was found in the Great Pyramid by one of Col. Howard Vyse's assistants, Mr. J. R. Hill, during the operations carried on at Gizeh in 1837. Mr. Hill found it embedded in the cement of an inner joint, while removing some of the masonry preparatory to clearing the southern air-channel of the King's Chamber. This piece of iron is probably the oldest specimen in existence; and Col. Howard Vyse was fully cognizant of the importance of the find. He forwarded it to the British Museum with the following certificates:

"This is to certify, that the piece of iron found by me near the [outside] mouth of the air-passage, in the southern side of the Great Pyramid at Gizeh, on Friday, May 26th, was taken out by me from an inner joint, after having removed by blasting the two outer tiers of the stones of the present surface of the Pyramid; and that no joint or opening of any sort was connected with the above-mentioned joint, by which the iron could have been placed in it after the original building of the Pyramid. I also showed the exact spot to Mr. Perring, on Saturday, June 24th.—J. R. Hill.

"To the above certificate of Mr. Hill, I can add, that since I saw the spot at the commencement of the blasting, there have been two tiers of stones removed, and that, if the piece of iron was found in the joint, pointed out to me by Mr. Hill, and which was covered by a larger stone partly remaining, it is impossible it could have been placed there since the building of the Pyramid.—J. S. Perring, C.E.

"We hereby certify, that we examined the place whence the iron in question was taken by Mr. Hill, and we are of opinion, that the iron must have been left in the joint during the building of the Pyramid, and that it could not have been inserted afterwards.—Ed. S. Andrews,—James Mash, C.E."

Because of its very rarity, some have been inclined to doubt the authenticity of this piece of iron; but Professor Flinders Petrie rightly defends it—"The vouchers for it are very precise; and it has a cast of a nummulite on the rust of it, proving it to have been buried for ages beside a block of nummulitic limestone [which forms a large part of the core masonry of the Pyramid], and therefore to be certainly ancient. No reasonable doubt can therefore exist about its being really a genuine piece used by the Pyramid masons." The Scriptures make mention of artificers in iron, before the Deluge—Gen. 4 : 22.

that this portcullis was nearly two tons in weight, and would require 40 to 60 men to lift it; the space, however, would not allow of more than a tenth of that number working at it; and this proves that some very efficient method was used for weilding such masses, quite apart from mere abundance of manual force."

502 We suggest that it is probably their almost universal belief in the theory of Evolution, which makes the learned Egyptologists wonder at the undoubted evidences of mechanical knowledge and skill possessed by ancient nations. But to those who, like ourselves, have faith in the Scriptural account of the *fall* of man from original perfection (Par. 147), the many examples of the skill of 4000 years ago are only confirmatory of our belief. The present great accession of scientific knowledge on all subjects which is held as proof of the theory of Evolution, is to us rather an evidence that we are now in the beginning of the times of restitution, concerning which the Scriptures speak so much (Acts 3 : 21), the times when all things will be restored to original perfection.

503 Although we do not say that the ancients knew *all* that modern research has brought to light, yet many things which they knew were lost in the subsequent degeneration of the race, and have not yet been restored to us of this day. The Great Pyramid itself is convincing proof, for instance, of the lost art of building accurately with great masses of stone. The opinion is frequently expressed and generally agreed to by those who can speak with authority, that no modern builder could undertake to build the Great Pyramid as it was constructed over 4000 years ago. They would not know how to make such fine joints between the large blocks of stone, nor how to fill them with cement.

504 Speaking about the joints and the use of cement by the Egyptians, Professor Flinders Petrie says: "The use of cement by the Egyptians is remarkable; and their skill in cementing joints is hard to understand. How, in the casing of the Great Pyramid, they could fill with cement a vertical joint about 5 feet by 7 feet in area, and only averaging one-fiftieth part of an inch thick is a mystery [See Par. 86]; more especially as the joint could not be thinned by rubbing, owing to its being a vertical joint, and the block weighing about 16 tons. Yet this was the usual work over 13 acres of surface, with tens of thousands of casing-stones, none less than a ton in weight." It is confirmatory to find so noted an Egyptologist and Evolutionist adding the weight of his testimony not only to the opinion that the Great Pyramid was at one time entirely encased with beautifully smooth and exquisitely jointed limestone, but also to the fact that in its excellency of workmanship, it far surpasses all the pyramids and temples throughout Egypt. As the Great Pyramid is the oldest of the Egyptian monuments, this is against the evolution hypothesis, and in favour of the Scriptural teaching of the *fall*.

Your loving brother in the Lord,

MORTON EDGAR.

LETTER XX.

*Mariette's House, Sakkara.**Thursday, 15th July, 1909.*

DEAR BRETHREN,—Just now, Jack, Stanley and I are sitting in what used to be the desert home of Mariette, the great Egyptian excavator, and founder of Cairo Museum. The house is situated near the Sakkara Pyramids, about three hours' donkey-ride from the Pyramids of Gizeh.

*Donkey-riding at the Sakkara Pyramids.*

506 We started out on donkeys at 6-30 this morning, accompanied by our tent contractor, Abdul Salam Faïd. The donkey I am riding belongs to Mr. Faïd, and is called "Telephone." While on the road we noticed quite a number of "scarabs," the

PLATES CXXVII & CXXVIII.



The first ruined pyramid to the south of the Gizeh group.



A distant view of the Pyramids of Gizeh, from the south.

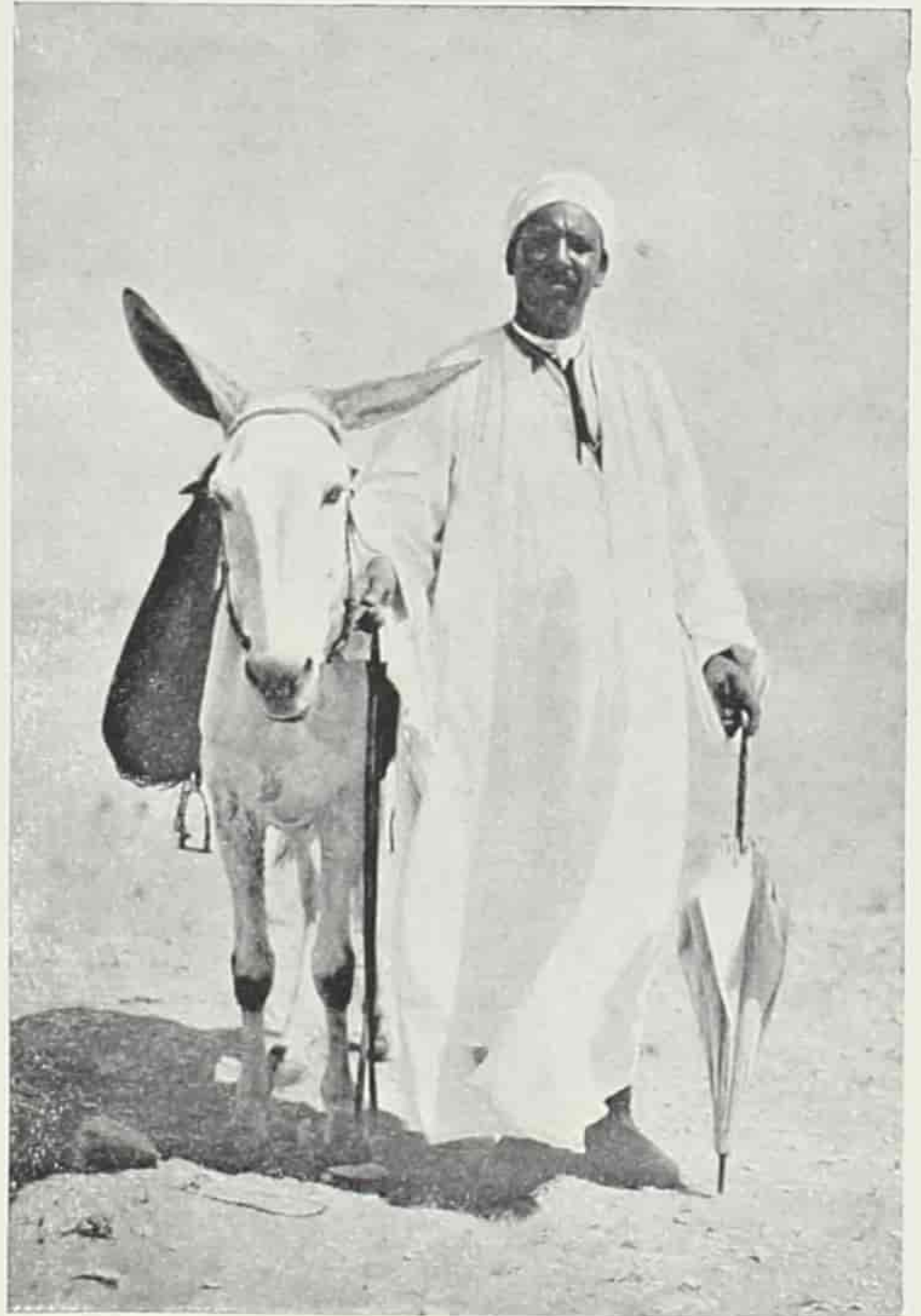
ancient Egyptian sacred beetle, walking on the sand, and flying past us in front of our donkeys' heads. It was especially interesting to see them alighting on their backs on the sand, and then scrambling to their feet. We have been round all the pyramids which we passed on our journey, and have also visited some of the large underground tombs. We have taken a good many photographs. It is now about 1 o'clock, and it is our intention to wait here for an hour or two till it is sufficiently cool to enable us to return over the long stretch of burning desert sand.

507 In one of the tombs which we visited, named the Apis Tombs, there are long underground passages cut in different directions, and containing twenty-four sacred bulls in stone sarcophagi. So immense are these sarcophagi that some of them are said to weigh over 60 tons, and yet they have each been carved out of one huge block of granite. Although the lids of these great stone chests are very large, and must weigh several tons each, they have all been prized enough to one side to enable a man to creep in and remove the contents. M. Mariette, the discoverer of this large underground tomb, was fortunate enough to find one of these sarcophagi unopened. It contained the embalmed remains of a bull as it was when buried there centuries ago.

508 While we were admiring the wonderful skill, and thinking of the great labour which must have been bestowed upon this intricate tomb and its immense coffins, I could not help reflecting that if the purpose of all this skill and labour was the burial of a couple of dozen bulls, then indeed the words of the Apostle here received their confirmation—"Professing themselves to be wise, they became fools"—See Par. 150. Surely, the men who made those tombs were fools indeed, however clever they may have been at building with great masses of stone!

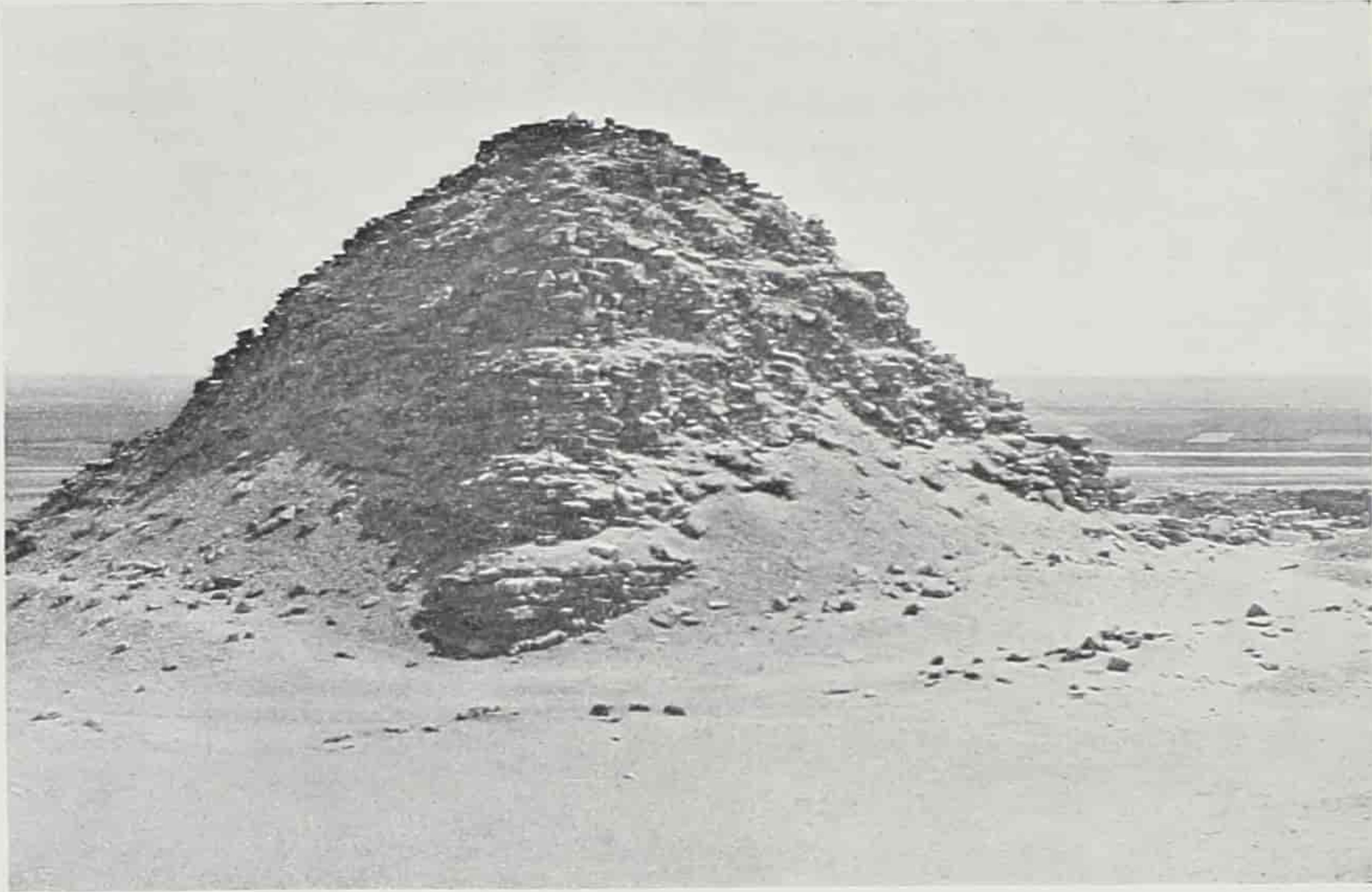
509 When we came to the first pyramid which lies south of the Gizeh group, we dismounted and had a look at the foundations of its temple uncovered about two years ago. Our attention was directed to a large number of shallow circular baths cut out of solid alabaster. We understand that the excavator had desired to remove these, but was prevented by the authorities of the Cairo Museum. Round the rim of each of them we counted 23 small cylindrical depressions, about three-quarters of an inch deep, conjectured to have been used for holding candles during some of the idolatrous services. In one place there are nine baths in a row; and the bather is supposed to have stepped from one to another, the water in them being graduated in temperature.

510 The pyramid to which this temple is attached is in a very ruinous condition.

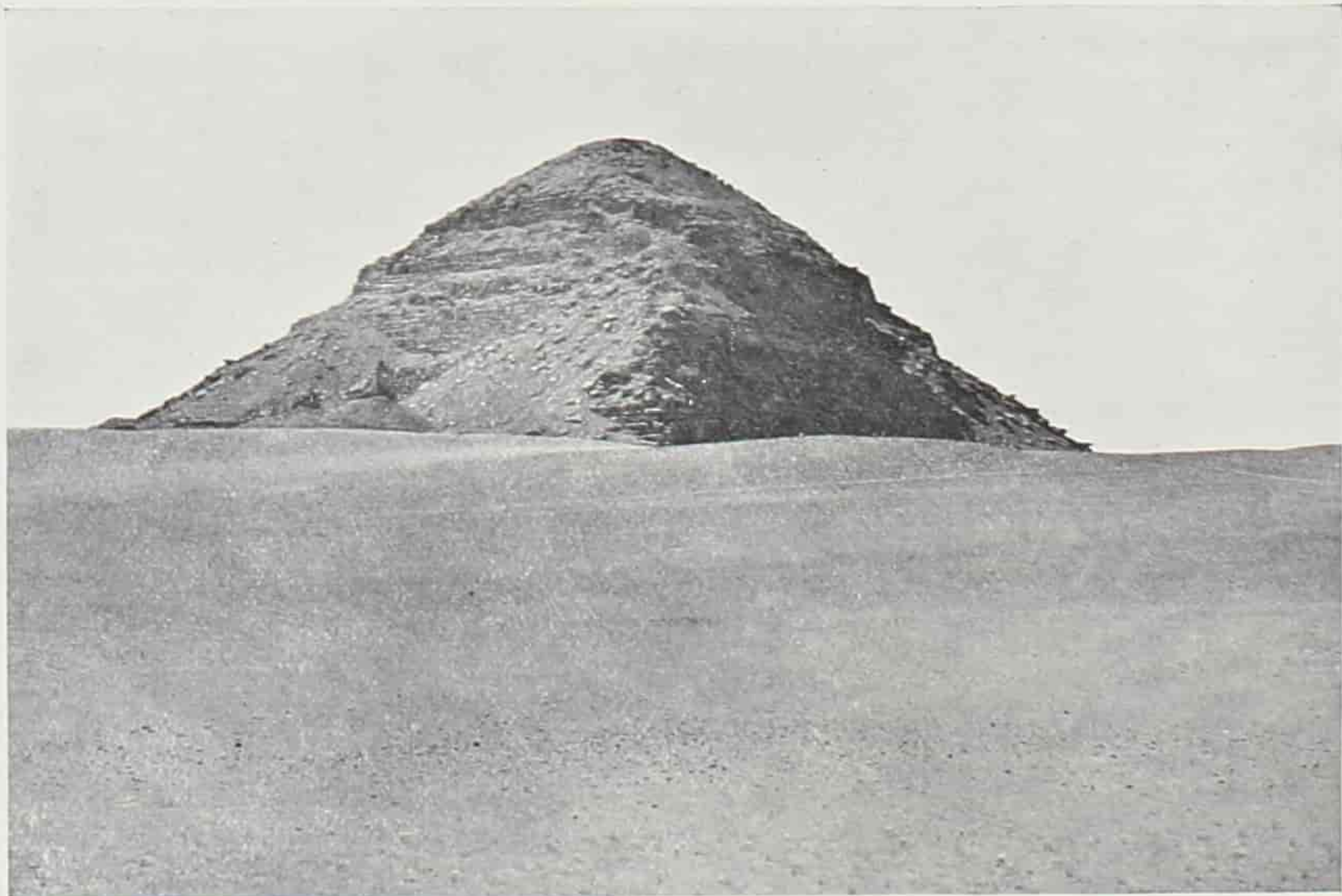


Abdul Salam Faid, and his donkey "Telephone."

PLATES CXXX & CXXXI.



An example of the ruined Pyramids of Abusir.



An example of the ruined Pyramids of Sakkara.

Little of it remains, but a part of the lower course of casing-stones is still in position—Plate CXXVII. We were interested to see some small stone huts erected on top of this ruined pyramid. A few of the people, who had formerly taken part in the work of excavating, live in these huts, and their duty is evidently that of care-takers of the



The Step Pyramid of Sakkara.

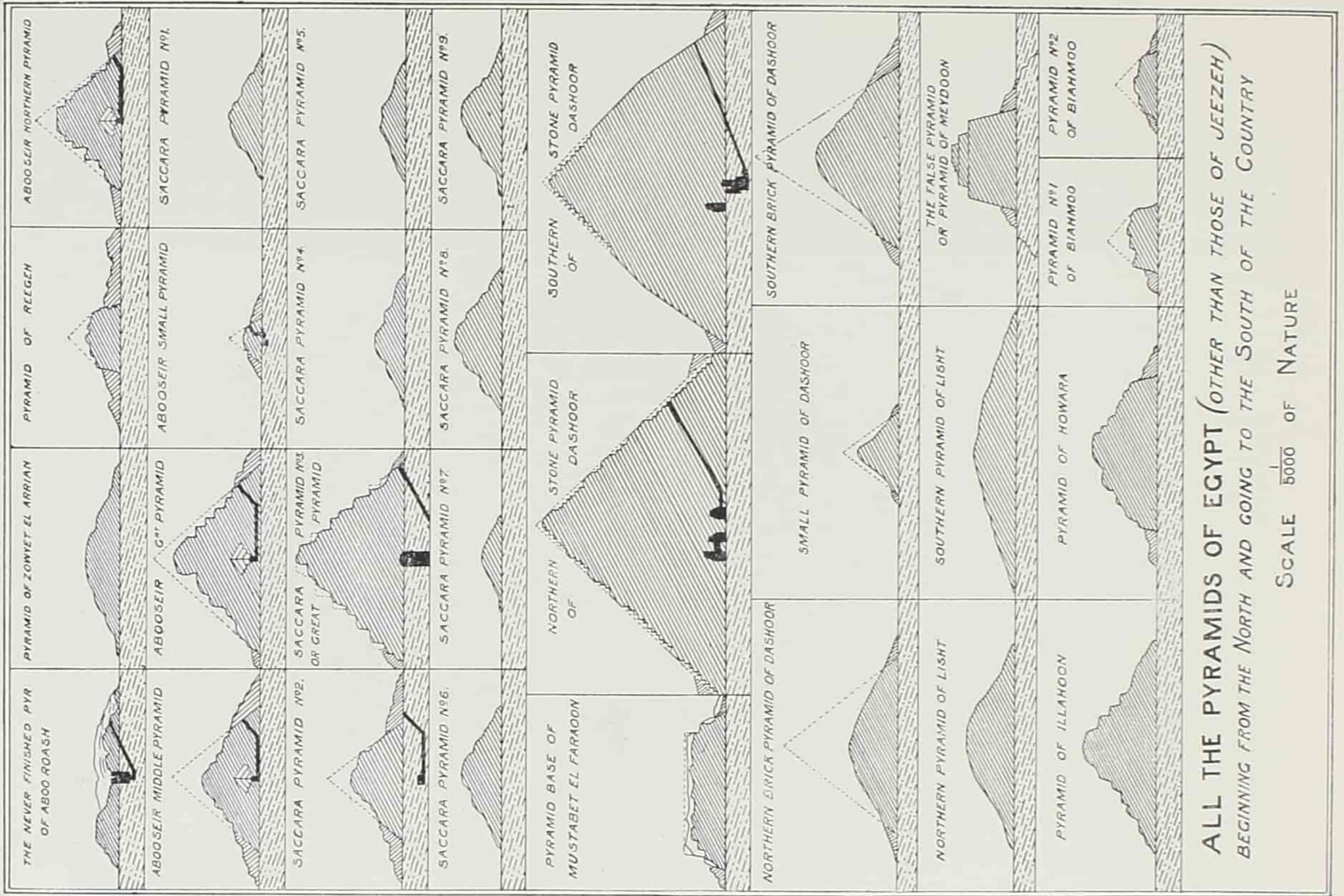
excavated pyramid and temple. On request they kindly supplied us with a refreshing drink of water, and were duly awarded with bakshish.

511 Before continuing our journey southward, we took advantage of the slight eminence on which this pyramid is built to look back northward in the direction of the Pyramids of Gizeh, and secure a photographic record of the scene. We had traversed a considerable distance, and away over the flat plain the Great Pyramid and its companions looked very small and dim—Plate CXXVIII.

512 All the Pyramids of Abusir and Sakkara are very ruinous. It will be seen by our photographs of some of them, that they are little more than large mounds of rubbish—Plates CXXX & CXXXI. The "Step" Pyramid of Sakkara is almost the only one which presents anything like a definite form—Plate CXXXII. This structure, which is not truly a pyramid, possesses four entrance passages, and has a complicated system of small passages leading in all directions. These are mostly cut in the rock below the pyramid's base-line.

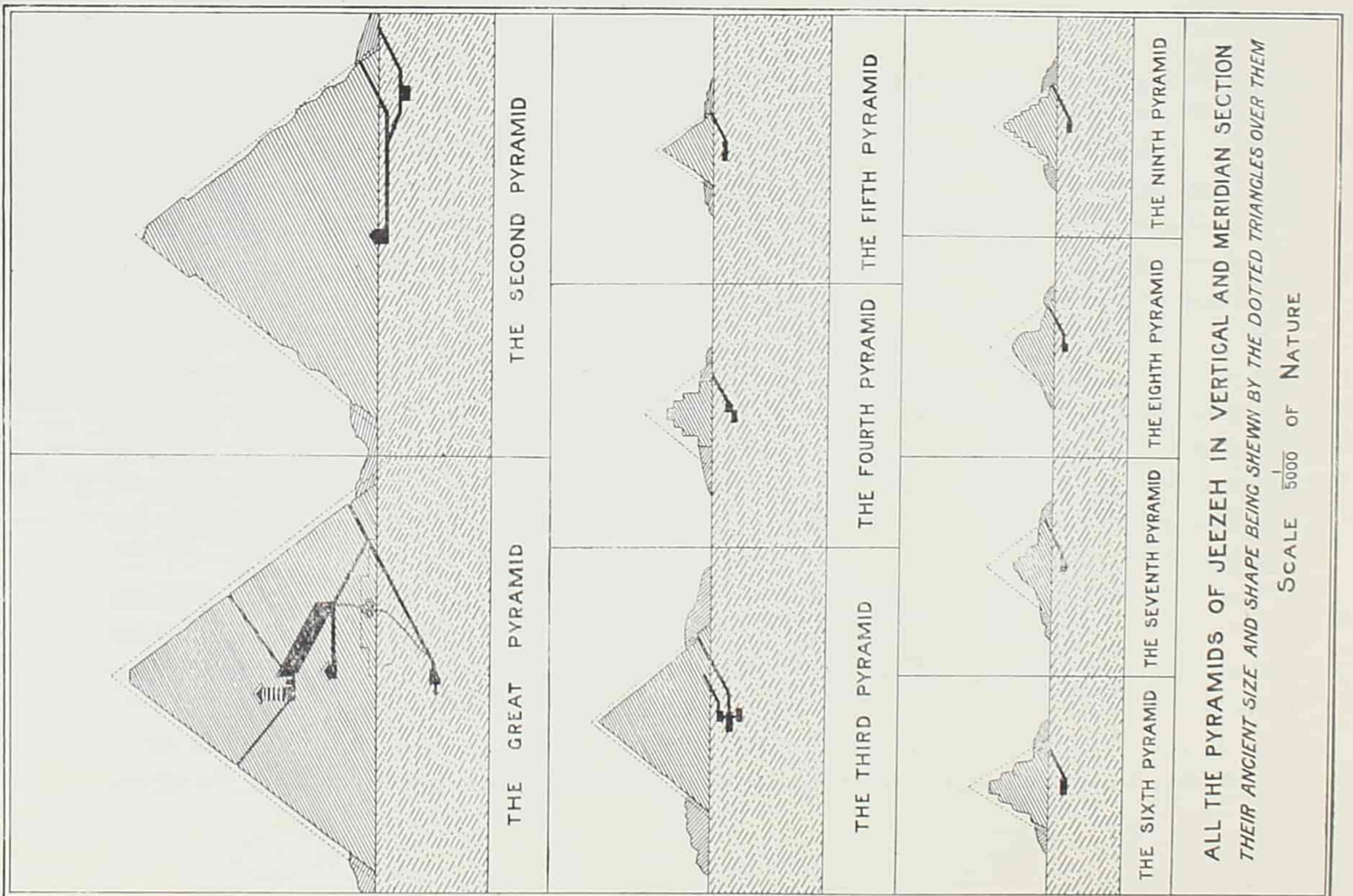
513 We visited the interior of one of the Pyramids of Sakkara. It has only one simple entrance passage leading to a few subterranean chambers cut in the rock not far below the base of the pyramid. The walls of the chambers are covered with decorative scroll-work and hieroglyphics, and one of them contains a sarcophagus.

514 A noteworthy distinction between the Great Pyramid of Gizeh, and all the other pyramids throughout Egypt, is the fact that in it alone are passages and chambers



ALL THE PYRAMIDS OF EGYPT (OTHER THAN THOSE OF JEEZEH) BEGINNING FROM THE NORTH AND GOING TO THE SOUTH OF THE COUNTRY

SCALE 5000 OF NATURE



ALL THE PYRAMIDS OF JEEZEH IN VERTICAL AND MERIDIAN SECTION THEIR ANCIENT SIZE AND SHAPE BEING SHOWN BY THE DOTTED TRIANGLES OVER THEM

SCALE 5000 OF NATURE

constructed high up in the body of the building. In the other pyramids, these are either cut in the rock more or less after the example of the Descending Passage and Pit of the Great Pyramid, or else are situated low down near the base-line, partly in the rock, and partly in the masonry. This important distinction is strikingly apparent, when one has before him drawings which show in vertical section the internal arrangement of each of the thirty-eight pyramids of Egypt—Plates CXXXIII & CXXXIV. When it is remembered that the Great Pyramid was the first to be erected (Par. 401), the fact that the other pyramids are without upper passages and chambers, together with the history of the accidental discovery of those in the Great



The casing-stones of one of the Sakkara Pyramids.

Pyramid by Al Mamoun in 820 A.D. (Pars. 96–98), is strong evidence that the builders of the other pyramids were ignorant of their great model's upper system.

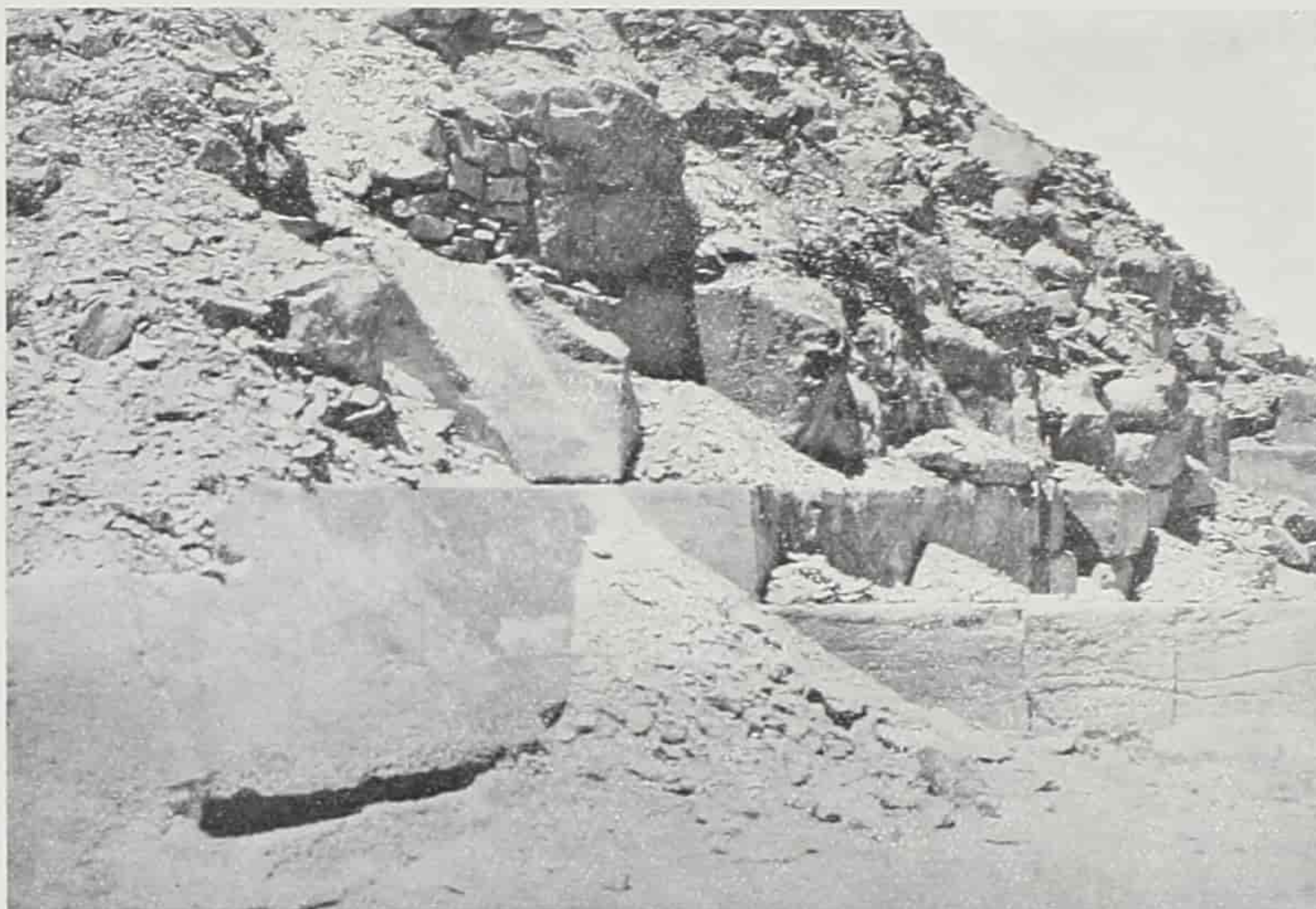
515 In the Sakkara Pyramid, whose interior we visited, some of the lower casing-stones, which are still to be seen in their original position, are very large. We took a photograph of those on the west side, getting the Arab care-taker to stand close to them for the purpose of showing their size—Plate CXXXV. Although these stones are large on the outside, they do not seem so substantial and solid as the recently uncovered casing-stones of the Great Pyramid of Gizeh.

516 There can be no doubt that the temple in connection with this pyramid was built simultaneously with it; for this is clearly shown by a few remaining casing-stones on the east side. The stones are "L" shaped, containing the angle of junction between the sloping side of the pyramid, and the perpendicular wall of the temple jutting out at right angles. The photograph which we secured of this right-angled junction will give some idea of its appearance—Plate CXXXVI.

517 We should like to have gone on to the Pyramids of Dashur, but Mr. Faïd said it would take too long to do the journey. We had, therefore, to content ourselves with photographing them as they appeared to us in the dim distance—Plate CXXXVII.

518 Excavations round most of the pyramids throughout Egypt have demonstrated the fact that they all had temples, situated on their east sides. We are inclined to the opinion that the Great Pyramid of Gizeh is the one exception to this general rule. We

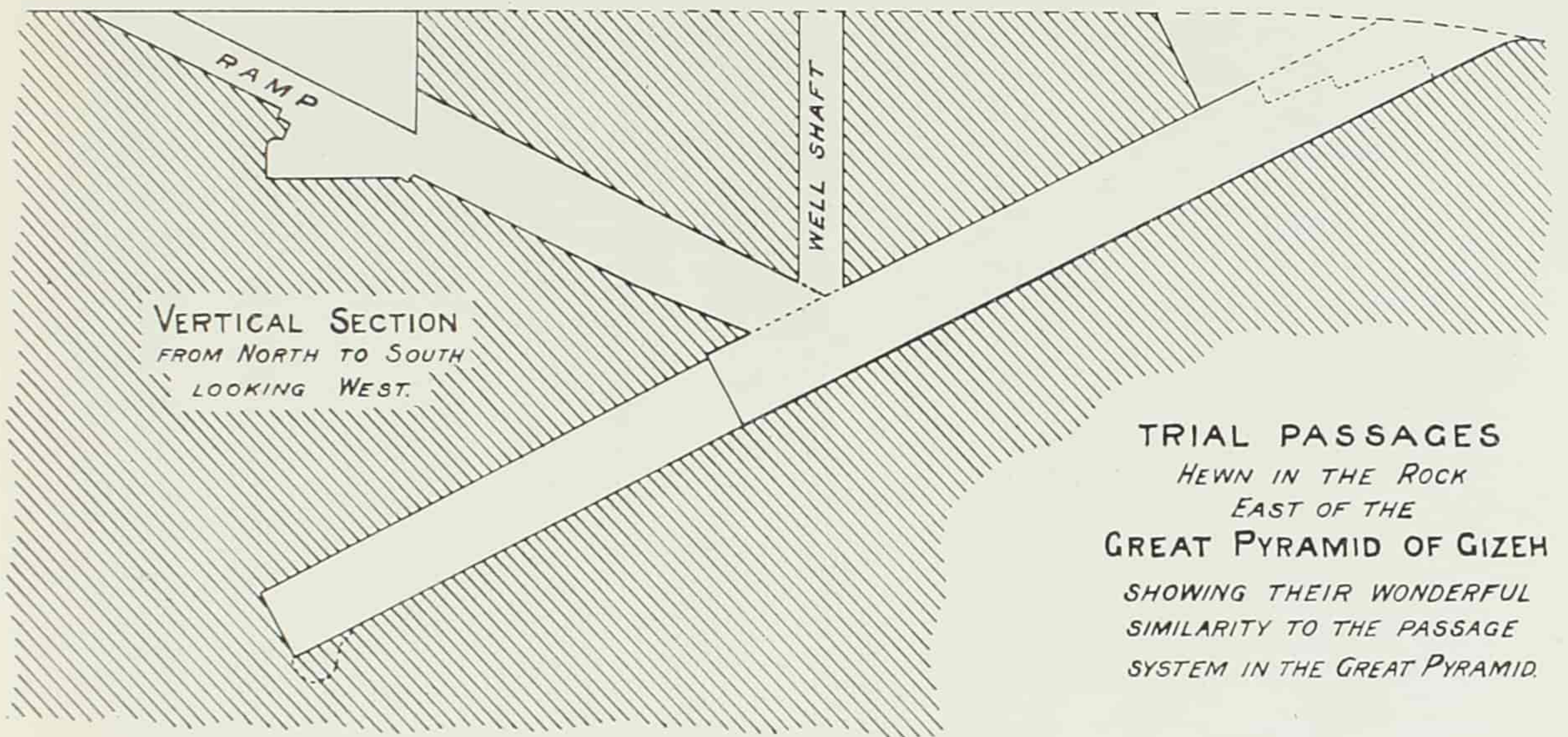
PLATES CXXXVI & CXXXVII.



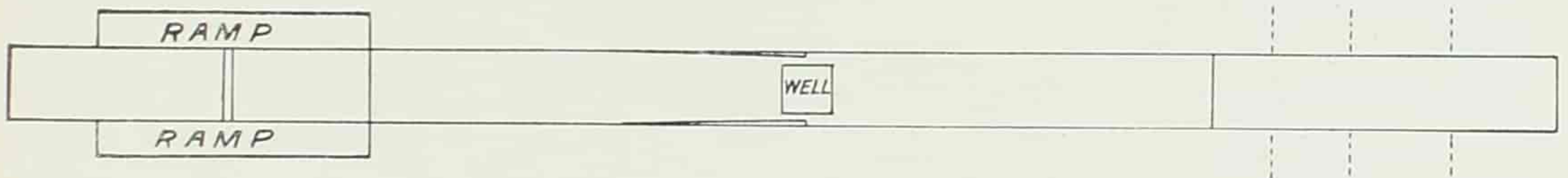
The east base of one of the Sakkara Pyramids; showing the peculiar L-shaped casing-stones.



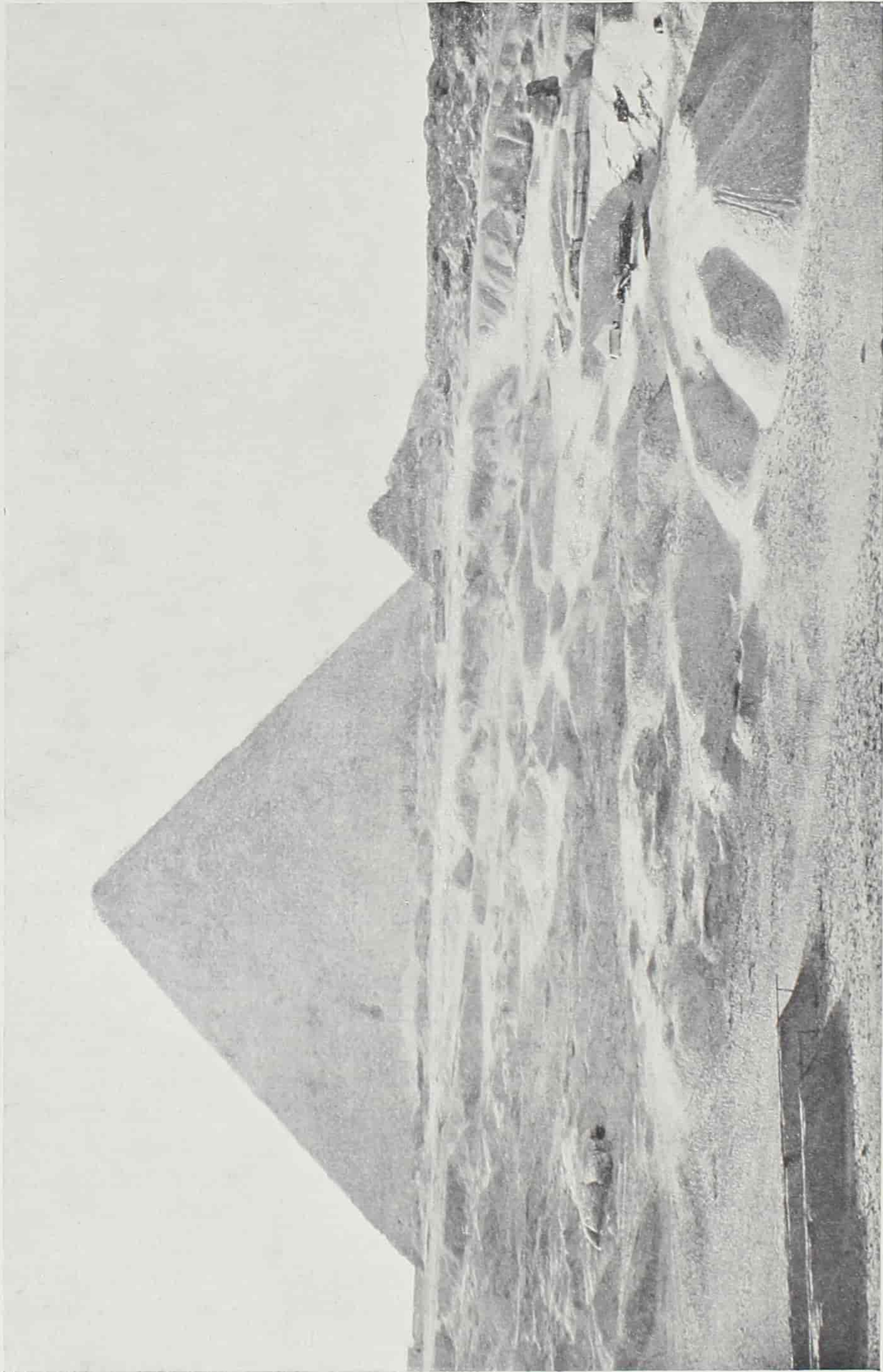
A distant view of the Pyramids of Dashur, from the Pyramids of Sakkara.



PLAN



are aware that those who claim that the Great Pyramid also had a temple have a certain amount of justification for their belief, for fragmentary remains of a black-stone (basalt) pavement can be seen on the east side—Plates II & XVII. But owing to the large amount of debris which still lies at the east base, it is not certain that this pavement extended right in to the side of the Pyramid itself; and in any case its fragments are quite unlike the undoubted temple remains of the Second and Third Pyramids of Gizeh, or of the other pyramids further up the Nile. Again, there is no room on this side of the Great Pyramid for a temple of any size. The three small pyramids which are ranged along the east side of the Great Pyramid, are built too close to allow a temple even so small as that to the east of the Third Pyramid, to be erected here. But even if it could be proved that a small temple had been erected near the Great Pyramid, it would not follow that it had formed any part of the Pyramid as originally designed and completed by the ancient builders. Just as we know that the Great Pyramid of Gizeh, unlike the other pyramids of Egypt, was not built as a tomb, not only because there is no record of a body ever having been found in it, but also because of its symbolism, so we may be sure that it was not built in connection with an edifice for idolatrous worship such as was practised by the ancient Egyptians.

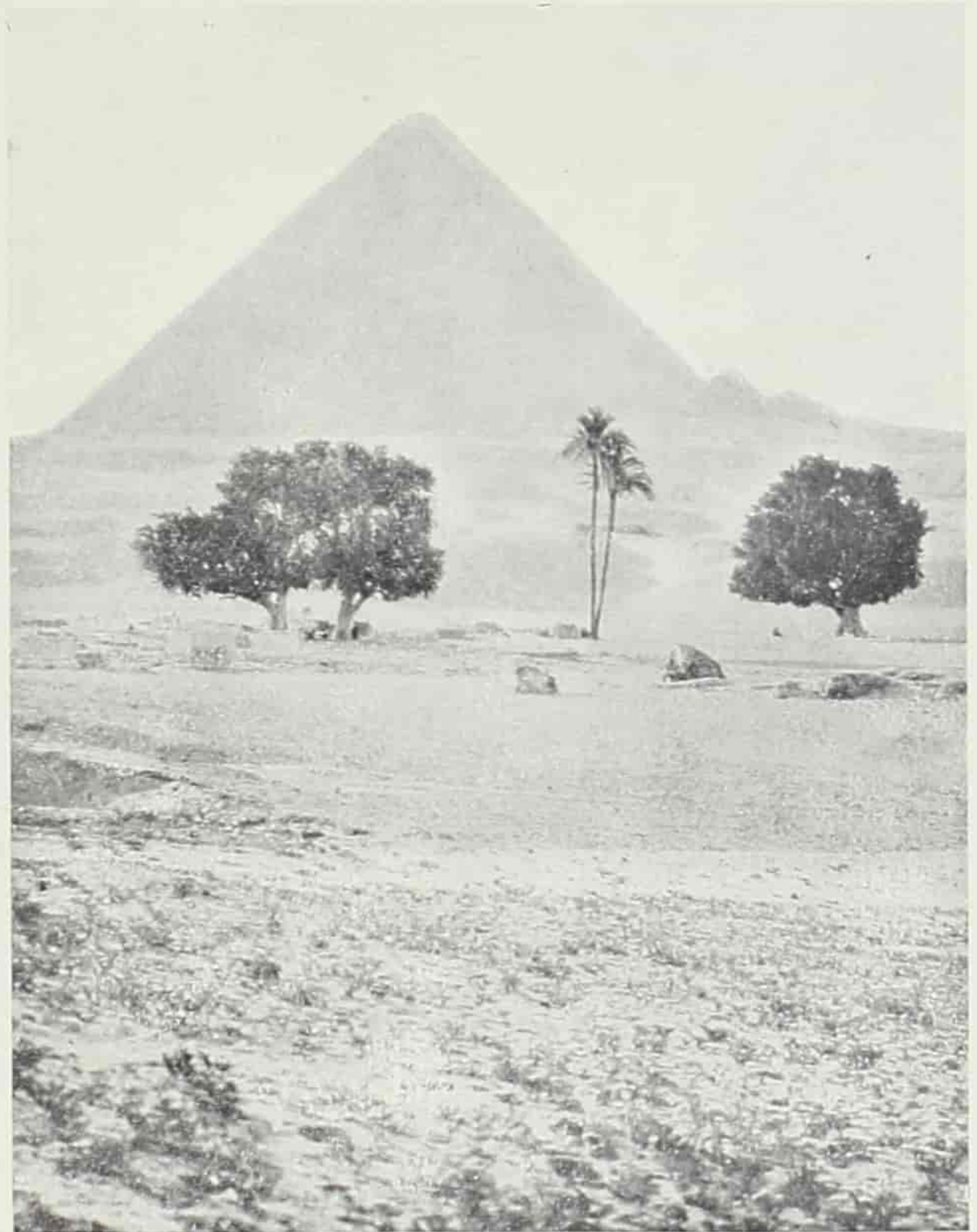


The GREAT PYRAMID of Gizeh, and the SPHINX, as viewed from the hill to the south—See Plate II.

(*At the tents.*) We arrived at our tents about 6 p.m., having completed the journey from Sakkara in quick time; our donkeys galloped most of the way.

519 During our absence, John and Grace, accompanied by Judah, visited the Sphinx, the Granite Temple near the Sphinx, and the *Trial Passages* which are cut in the rock about a hundred yards east of the Great Pyramid—Plate II. According to Professors Smyth and Petrie, the Granite Temple near the Sphinx has a direct connection with the temple of the Second Pyramid, both, apparently, being united by a long straight causeway.

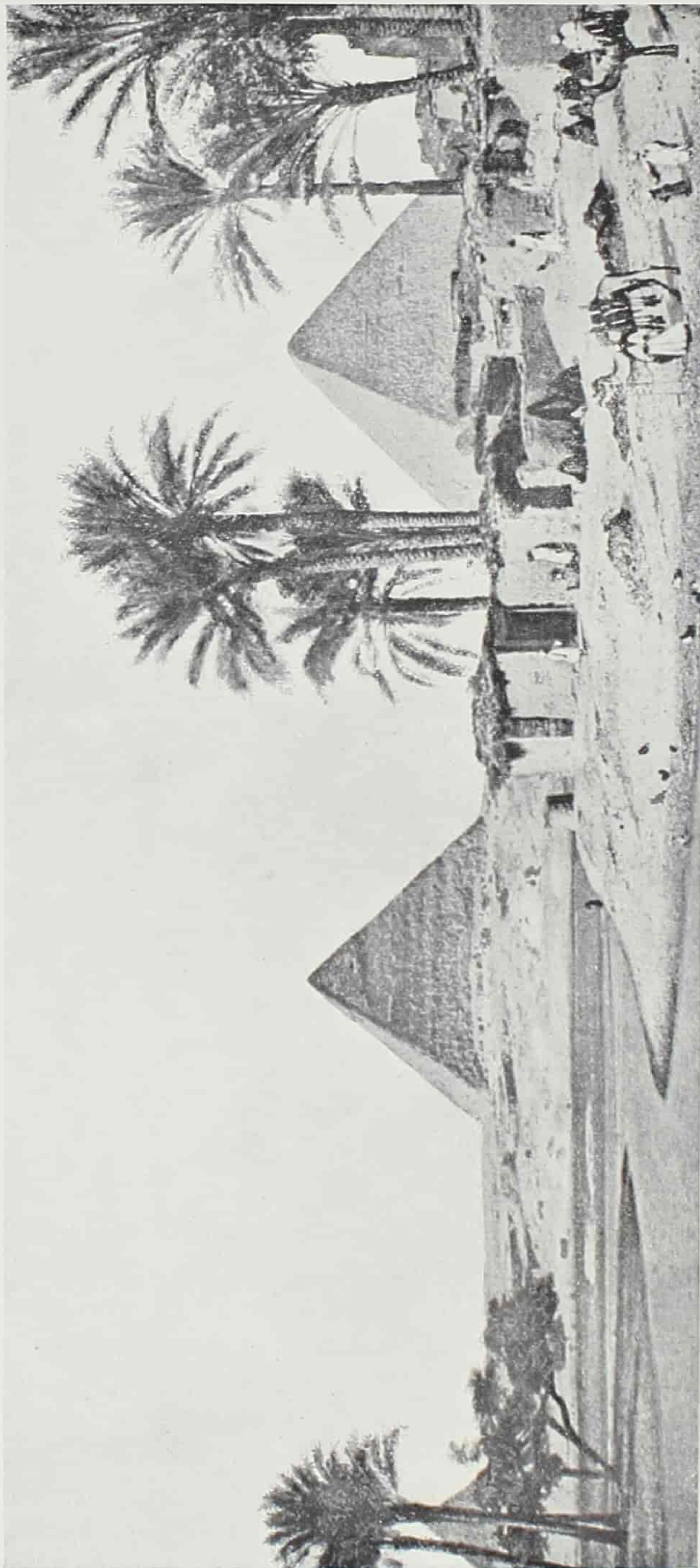
520 John found the Trial Passages almost entirely filled with rubbish. They are, however, fully described by the principal writers on the pyramids—Plate CXXXVIII. Evidently these Trial Passages were intended to serve as models to the ancient workers at the Great Pyramid, just as modern shipbuilders and others work to carefully prepared patterns; for, with the single exception of the position of the Well-shaft, these inclined passages are an exact model of the Great Pyramid's passage-system, shortened in length, but of full size in width and height. The resemblance is striking, even to the beginning of the Horizontal Passage to the Queen's Chamber, the Ramps at the sides of the Grand Gallery,



Isolated trees near the "Well of sweet water" referred to by Col. Howard Vyse.

and the contraction at the lower end of the Ascending Passage to hold the Granite Plug (excepting that in the Trial Passages, this contraction occurs additionally in the height, as well as in the width of the Ascending Passage). Although the vertical shaft is in a different position in the Trial Passages, it is evidently intended as a model of the Well-shaft in the Great Pyramid, the bore of each being the same. The total lengths of the Descending and Ascending Passages are 66 feet and 50 feet respectively.

521 On our journey back to our tents, I photographed the isolated group of trees which stand near the "well of sweet water" referred to by Col. Howard Vyse (Plate CXL), showing the Great Pyramid in the background—Compare Plate II. The Arabs have now turned the place into a burying-ground. I also took the opportunity to ascend the hill which lies about half a mile to the south (and slightly to the east) of the



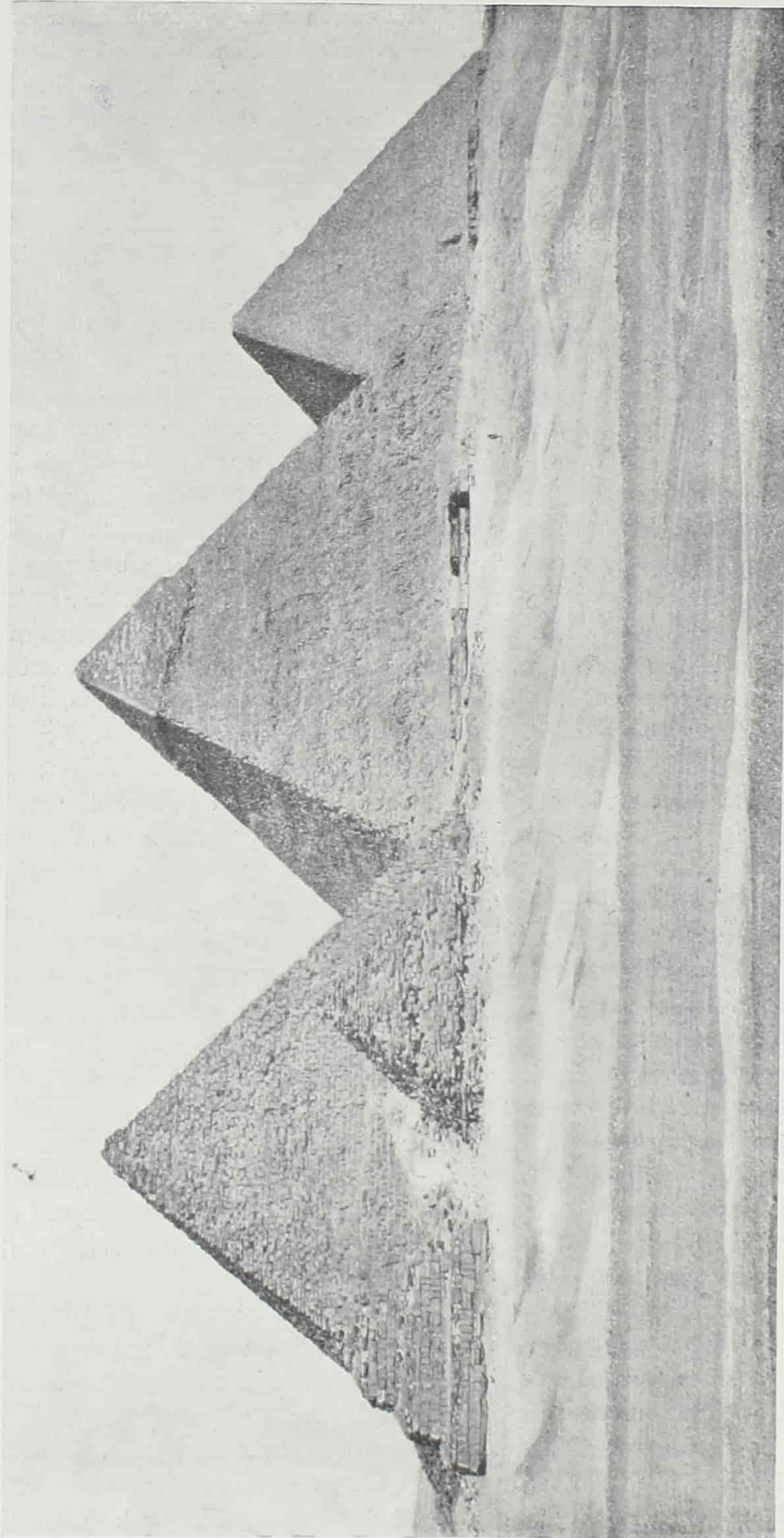
The ARAB VILLAGE near the Pyramids of Gizeh; showing the Great Pyramid to the right, the Third Pyramid to the extreme left, and the Sphinx in front of the Second Pyramid in the centre.

Great Pyramid—Plate II. From this hill a commanding view is obtained of the pyramids, and of the intervening strip of desert covered with tombs and with great mounds of sand, some of which were formed by excavators of the tombs. My object was to gain a correct impression as to the relative sizes of the Great Pyramid and the Sphinx, when viewed from a distance. Although the sun was setting behind the pyramids, and a peculiar dark haze was filling the little valley below me, I was fortunate enough to secure a photograph of the scene, showing the Sphinx to the extreme right, and the Great Pyramid to the left, with the three small ruined pyramids on its right (east) side—Plate CXXXIX.

522 The entrance of the extensive and laborious excavation made by Col. Howard Vyse on the south side of the Great Pyramid, can be seen very well in this photograph. It looks like the mouth of another Entrance Passage. It was in pursuance of a theory that the Great Pyramid contained a second system of passages and chambers entered from the south, that Col. Howard Vyse caused his workers to search for a southern Entrance, in the same relative position westward of the centre line of the Pyramid, as the present northern Entrance lies eastward of the centre—Plate V. The work of excavating was continued for well over three months, but without finding any indication of a passage, either by an inclination in the courses of the stones, or by any other circumstance. The deduction drawn by Col. Howard Vyse as a result of this work is instructive—"After much labour, the excavation at the southern front of the Great Pyramid had been carried to the level of the supposed Entrance, but without the slightest appearance of a passage. The difficulties encountered in this operation proved how much expense and labour would be necessary to take down one of these great edifices. The stones must be carefully lowered from the top, or they would be broken, and unfit for any useful purpose; and unless extensive causeways were formed, the surrounding ground would soon be encumbered to that degree as to impede all further operations. So wonderfully have these monuments been constructed for duration."

523 The failure to discover additional passages in the Great Pyramid, or to find passages and chambers constructed high up in the masonry of any of the other pyramids, caused an impression of wonder in the mind of Col. Howard Vyse. He wrote: "I had not at that time any idea that the stupendous masses of the pyramids were composed of solid masonry, and that (with the exception of the King's and Queen's Chambers and adjoining passages, and Chambers of Construction afterwards discovered in this Pyramid), the apartments were invariably excavations in the solid rock. Indeed, after having ascertained the fact almost beyond the possibility of doubt, it was difficult to believe it, or to comprehend an adequate motive for the construction of these magnificent buildings merely as sepulchral monuments over a tomb, unless it was the all-powerful influence of superstitious feelings."

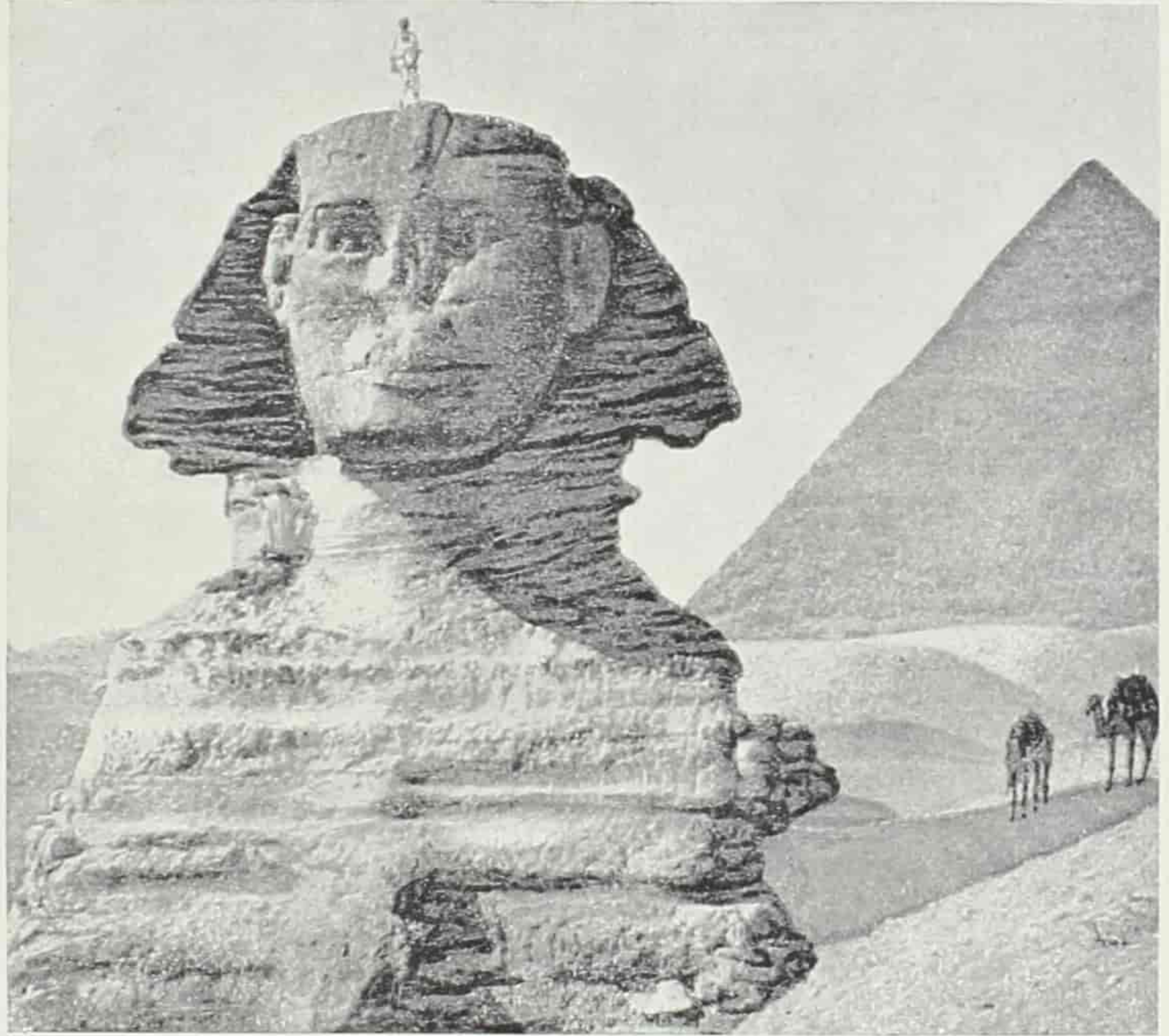
524 This photograph (Plate CXXXIX) shows at once how immeasurably larger the Great Pyramid is than the Sphinx; and we have noticed that the greater the distance from which we view these monuments, the greater becomes the contrast. In another view of the pyramids and Sphinx, taken from east of the Arab village (Plate CXLI), the Sphinx appears most insignificant. By this method of comparison, one can get some impression of the truly immense size of the Great Pyramid; for the Sphinx, when viewed at close quarters, is itself huge, as may be appreciated by the photograph of it which we show



The GIZEH PYRAMIDS from the south, showing the Great Pyramid to the right.

here—Plate CXLIII. Notice the man standing on its head, and the other clinging to its great thick neck!

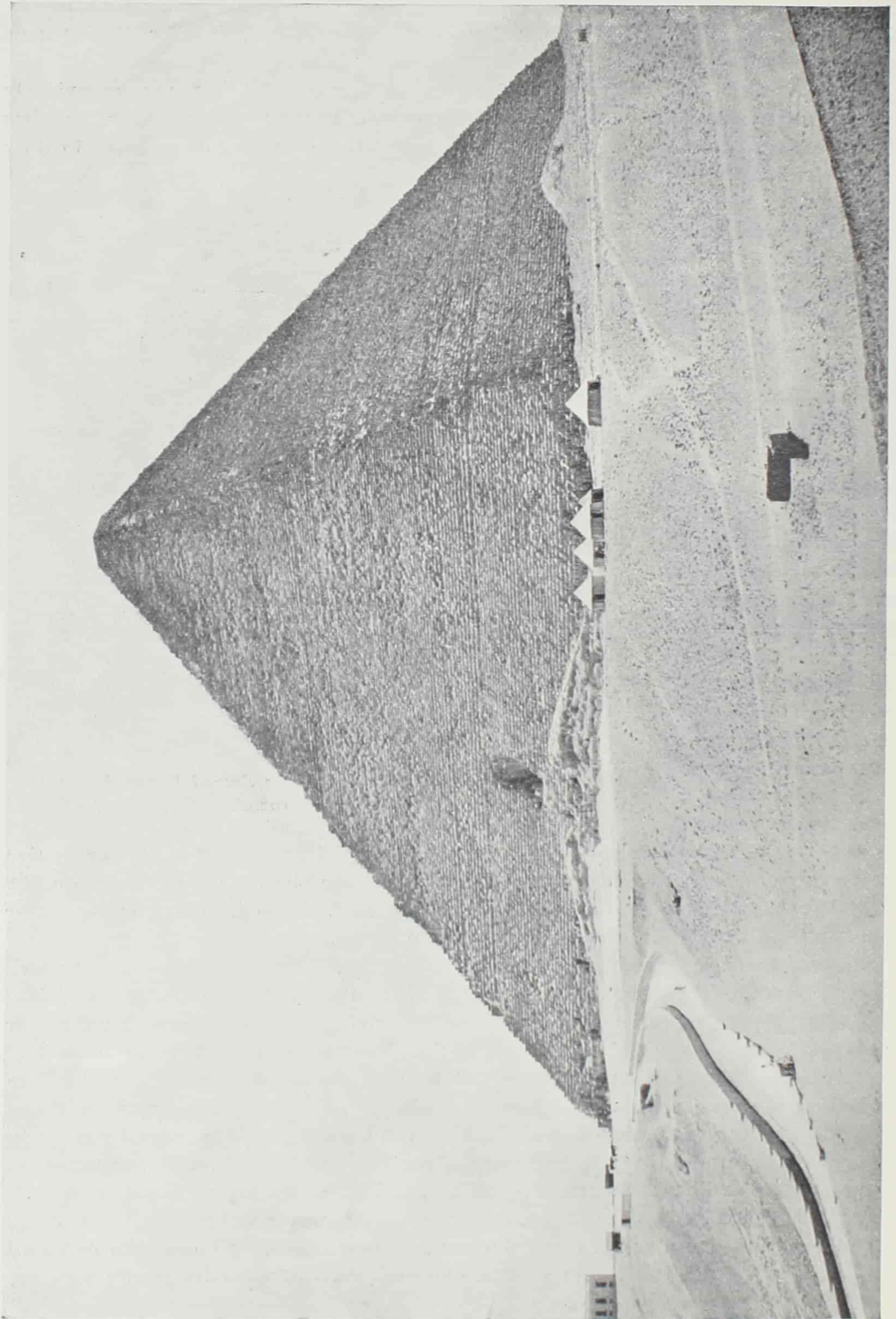
525 When one gazes upon the Pyramids of Gizeh for the first time, unless previously well informed, he is apt to be a little disappointed, for they appear smaller and less attractive than possibly he had anticipated. This, however, is partly owing to their unique shape, and partly owing to the lack of a building near them with which a proper comparison can be made. St. Paul's Cathedral would appear insignificant beside the Great Pyramid, both in height and in breadth; the pinnacle of its dome is a hundred feet lower than the apex of the Pyramid. Even St. Peter's of Rome, immense though it is, is small when compared with the Great Pyramid. Nor is it possible to accurately judge of the relative proportions of the various pyramids by simply looking at them, for from what-



The Sphinx, with part of the Second Pyramid in the background.

ever view-point they are surveyed, the inevitable diminishing effect of the perspective always gives a false impression, so that if the whole group be viewed from south of the Third Pyramid as in Plate CXLII, the Great Pyramid, although immeasurably larger than the Third Pyramid, shows no pre-eminence in size.

526 In his first volume of *Pyramids of Gizeh*, Col. Howard Vyse very well remarks upon the comparative indifference of visitors to the grandeur of the pyramids; and to the growing appreciation of those who are privileged to work in or near them for any length of time. He writes: "Owing to the oblateness of their forms, the want of proper objects of comparison, the proportionate smallness of the stones with which they are built, and many other adventitious circumstances, the exaggerated and undefined expectations of travellers are often disappointed in the hasty survey generally taken of these monuments; and they are consequently considered rude and misshapen masses of coarse masonry, without symmetry or beauty, and alone worthy of notice from their extraordinary size. A more deliberate examination, however, never fails to alter and correct those opinions; and it was universally acknowledged, by those who remained any length of time at the pyramids, that the more carefully and frequently they are



The GREAT PYRAMID of Gizeh, from the sand-hills above Mena House Hotel; showing the terminus of the carriage-drive which connects Cairo with the Pyramids; and our tents in the foreground.

inspected,—the more extraordinary their grandeur appeared, and also the striking effects which, under the varying influence of the atmosphere, they continually presented. Pre-eminent in dimensions and antiquity over all other buildings in the world, they are alike admirable for the excellence of their masonry, the skill and science displayed in their construction, and the imposing majesty of their simple forms.”

527 “They require repeated examination to enable any one to comprehend their awful and extraordinary proportions,” the Colonel remarks in another place; and this we have found to be the case. Points of comparison have gradually attracted our attention which have helped to educate our eyes to appreciate properly the remarkable magnitude of the Great Pyramid. Several of these can be seen in our photographs. One of the most prominent is the size of the large mounds of rubbish which lie at the base. These are about 50 feet high in the middle, yet they appear insignificant in those photographs which show the full height of the Pyramid—Plates LXXVII & LXXIX. Another good point of comparison can be drawn from Plates Nos. CXLIV & XXXI. In the former (which was taken from the hill above Mena House Hotel, and shows our tents in front of the Great Pyramid), the angle-stones which lie above the Entrance appear quite small in comparison with the long sloping sides of the Pyramid; but when these same stones are viewed at close quarters, as in No. XXXI, they are seen to be very large.

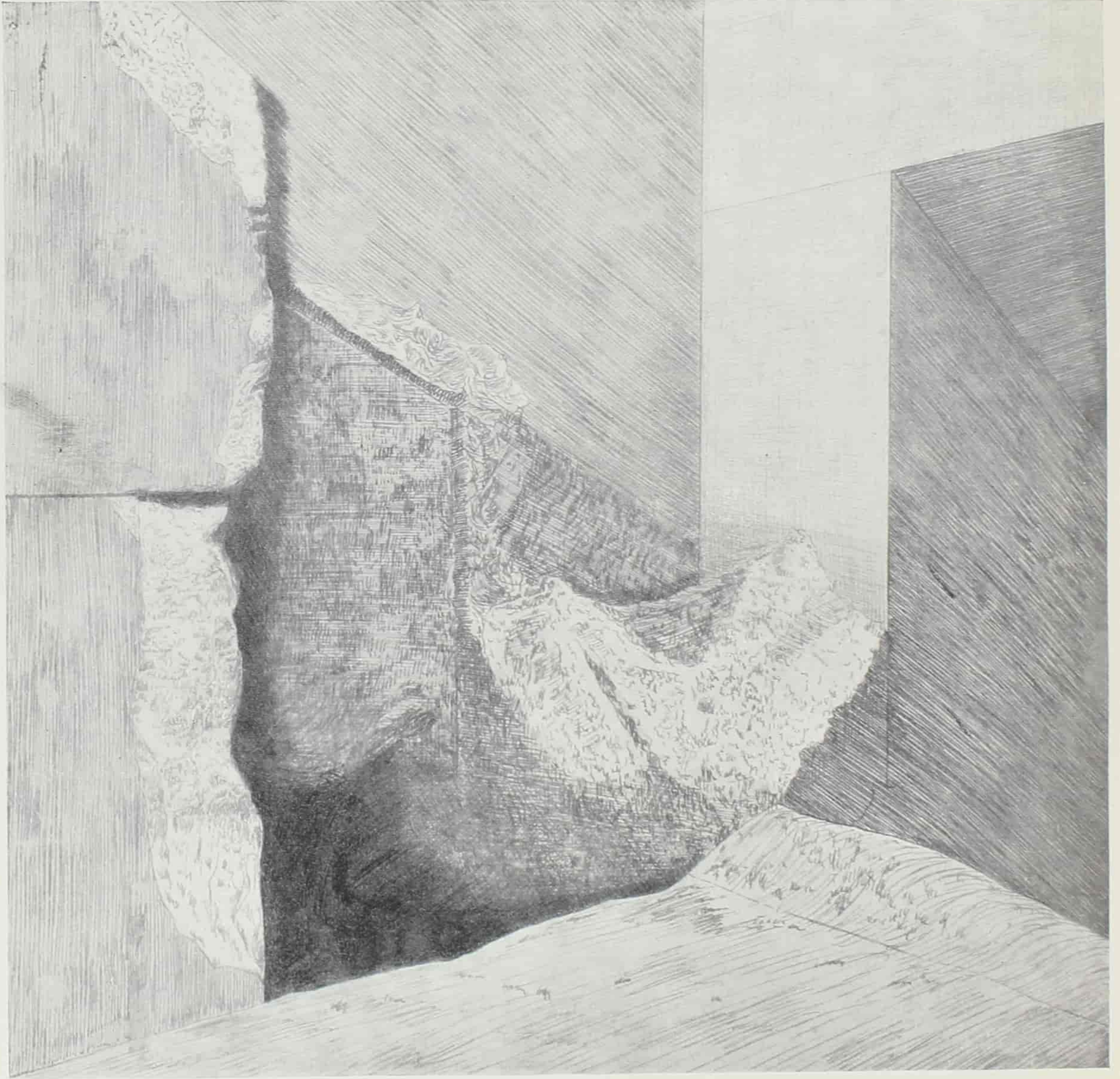
528 Mere size would not of itself, however, cause us to be attracted to the Great Pyramid more than to its companions. We have already alluded to other points of distinction; and each day as we have progressed with our work, these have become more impressed upon our minds. The chief distinction is the abundant proof that the Great Pyramid is God's stone “Witness” in the land of Egypt (Isa. 19 : 19), and it is the knowledge of this which attracts us to the Great Pyramid to the almost total neglect of the others.

Much love in the Lord from us all, Your loving brother,

MORTON EDGAR.



PLATE CXLV.

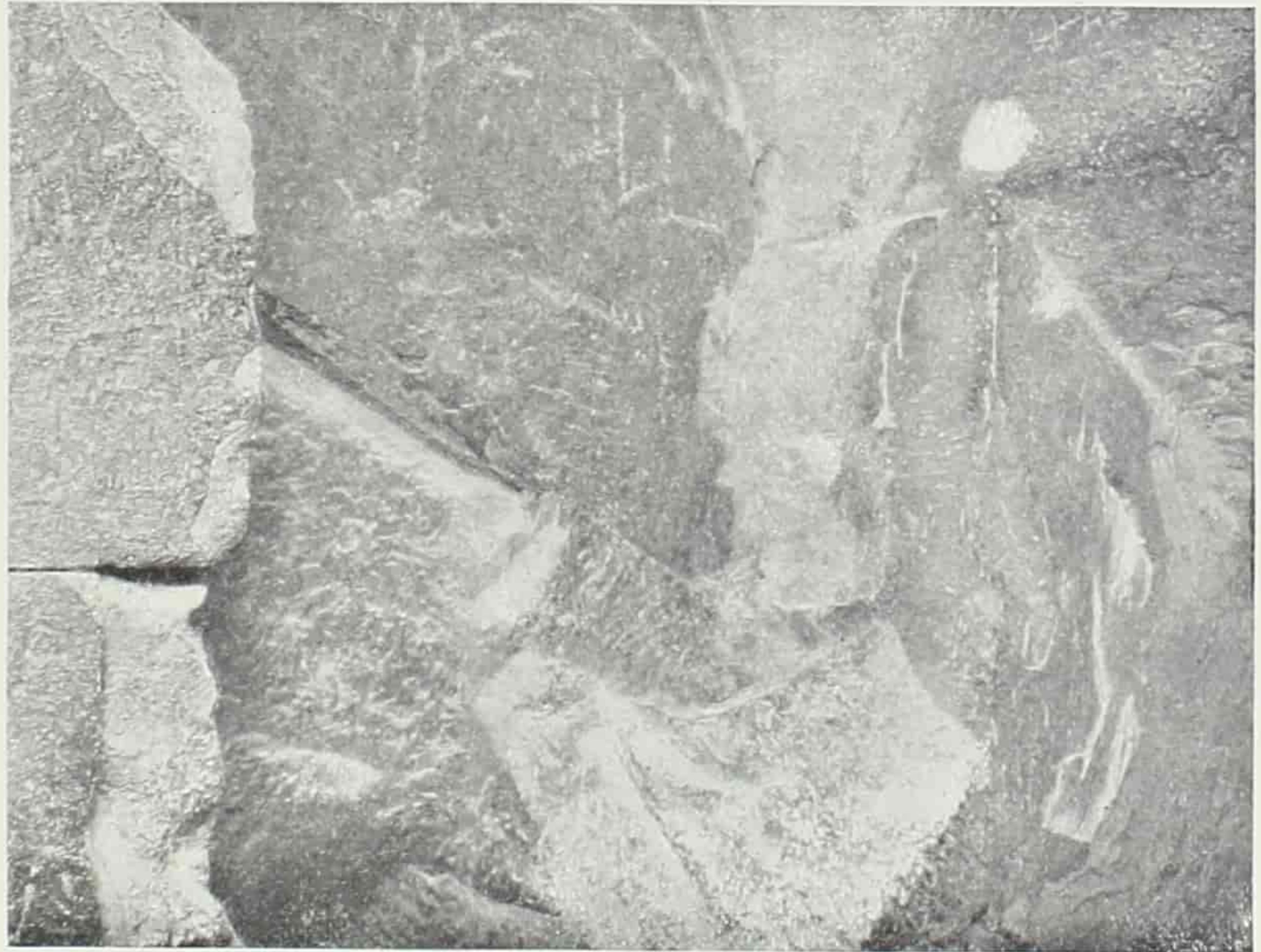


The WELL-MOUTH in the north-west corner of the Grand Gallery of the Great Pyramid of Gizeh, from the south; showing the fractured West Ramp; and the upper end of the First Ascending Passage to the right; also part of the floor of the Horizontal Passage to the Queen's Chamber in the foreground.

LETTER XXI.

*Tents at the Great Pyramid of Gizeh
Friday night, 16th July, 1909.*

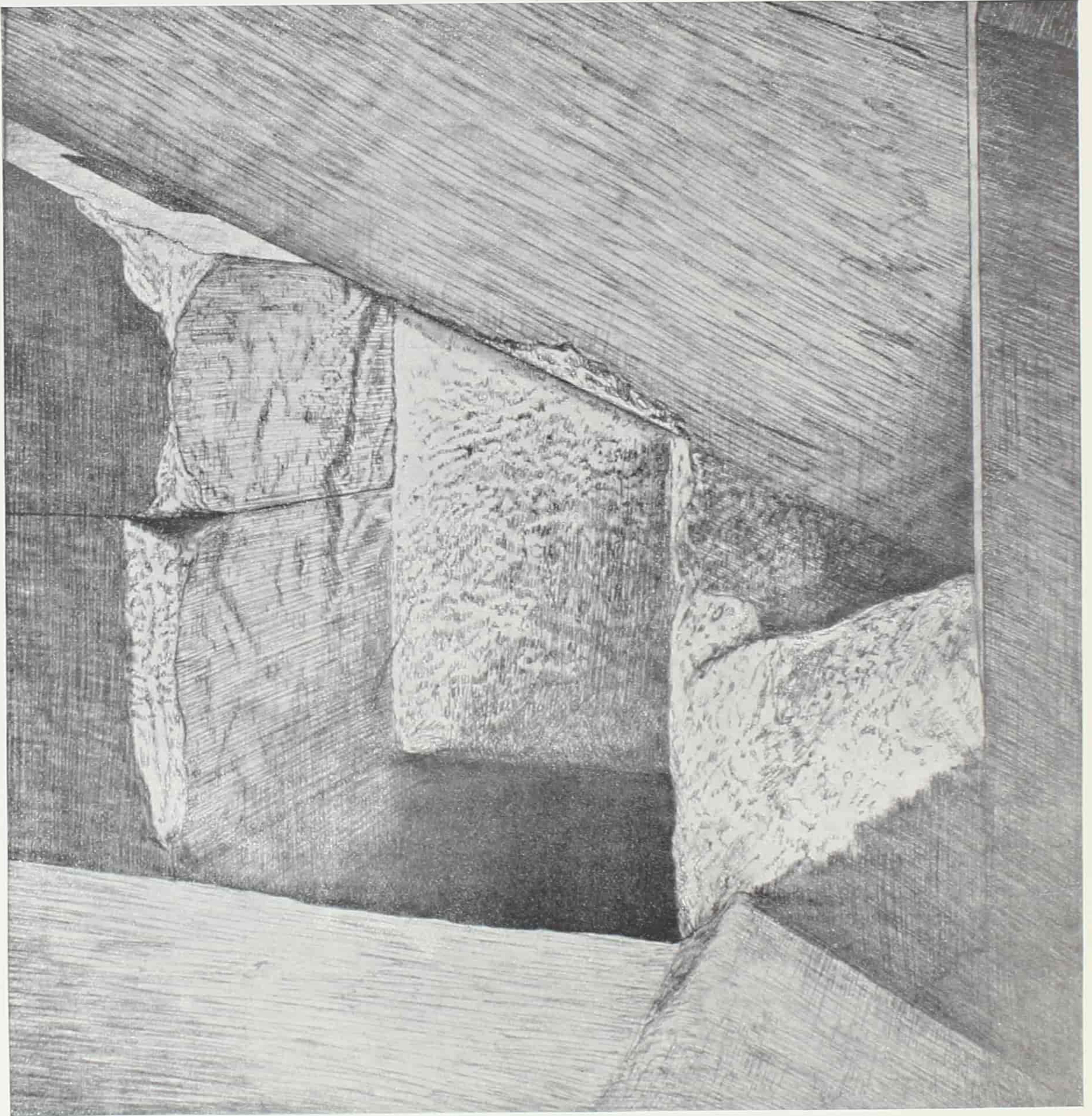
DEAR BRETHREN,—To-day, John and I visited the Well-shaft and Grotto. A day or two ago, Judah fastened the rope-ladder (kindly lent to us by Mr. Covington) to the iron pin which our workmen have fixed in the floor of an excavation in the north wall at the upper end of the Well-shaft. Were it not for the ladder, I question whether we should have ventured the descent. Even with the ladder's aid, we found it laborious and not without risk. However, we feel that the Lord has provided this comparatively safe means of exploring this symbol of death, and that it is our privilege to take advantage of it. Who would have thought that we should find a rope-ladder ready for us on our arrival at the Great Pyramid!



The Well-mouth, from the south.

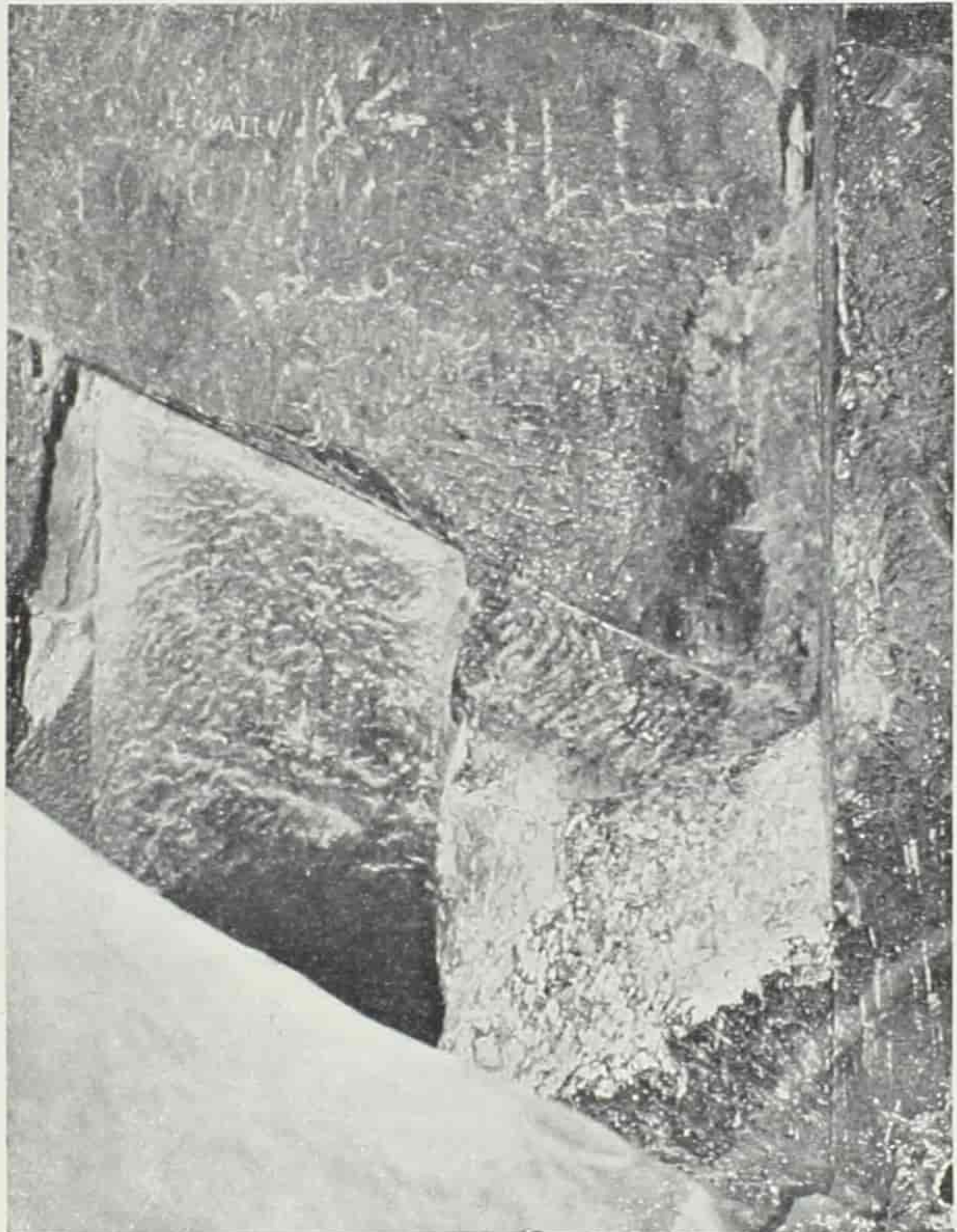
530 As you are aware, the upper end of the Well is situated on the west side of the Grand Gallery, about two feet from the north wall, so that all who emerge from the First Ascending Passage into the Grand Gallery, cannot fail to see its open mouth at their feet on the right-hand side—Plate XVIII.

531 We have already taken several photographs of the mouth of the Well; but it seems to be difficult to secure a photograph of this important part, which will show it as it appears to one who is standing *in* the Grand Gallery. We hope, however, by the aid of those taken, to make a drawing or drawings which will give some idea of its



The WELL-MOUTH in the north-west corner of the Grand Gallery of the Great Pyramid of Gizeh, from the east; showing the horizontal joint between the upper and lower portions of the square-cut-off Ramp to the south (left); the fragmentary remains of the missing Ramp-stone in the north (right) corner; and the upper end of the First Ascending Passage to the right; also part of the floor of the Horizontal Passage to the Queen's Chamber in the foreground.

general appearance. Two of our photographs show the fractured Ramp-stone very plainly, and also the depression in the west wall of the Grand Gallery, which marks the place formerly occupied by the missing portion of the Ramp immediately above the Well-mouth—See Plate XIII. One of these (Plate CXLVI) was taken from a point on the east side of the Horizontal Passage leading to the Queen's Chamber. The camera was erected three and a half feet to the south of the centre of the Well-mouth, with the lens about 18 inches above the floor, and therefore much below the inclined upper surface of the West Ramp at this place. The other photograph (Plate CXLVIII) was taken with the camera placed in the opposite (north-east) angle of the Grand Gallery, on top of the East Ramp. The sloping upper surface of the East Ramp appears in the foreground.¹



The Well-mouth, from the east.

532 It has been claimed (by Professor Flinders Petrie among others) that the Well did not form part of the original design of the Pyramid, but that, as a mere afterthought, it was dug out first through the already completed masonry of the Grand Gallery, and then down vertically through the core masonry and rock to the lower end of the Descending Passage—Plates IX & XVII. If this were so, it is unlikely that the stones in the immediate vicinity of the Well-mouth on the west, would show any great difference in shape and arrangement from those directly opposite on the east side of the Grand Gallery. Yet a careful comparison reveals a number of important differences. This circumstance, in addition to the fact that the Well is an indispensable feature in the symbolical teaching of the Great Pyramid's passage and chamber system, seems to us to support the opinion held by Professor C. Piazzi Smyth

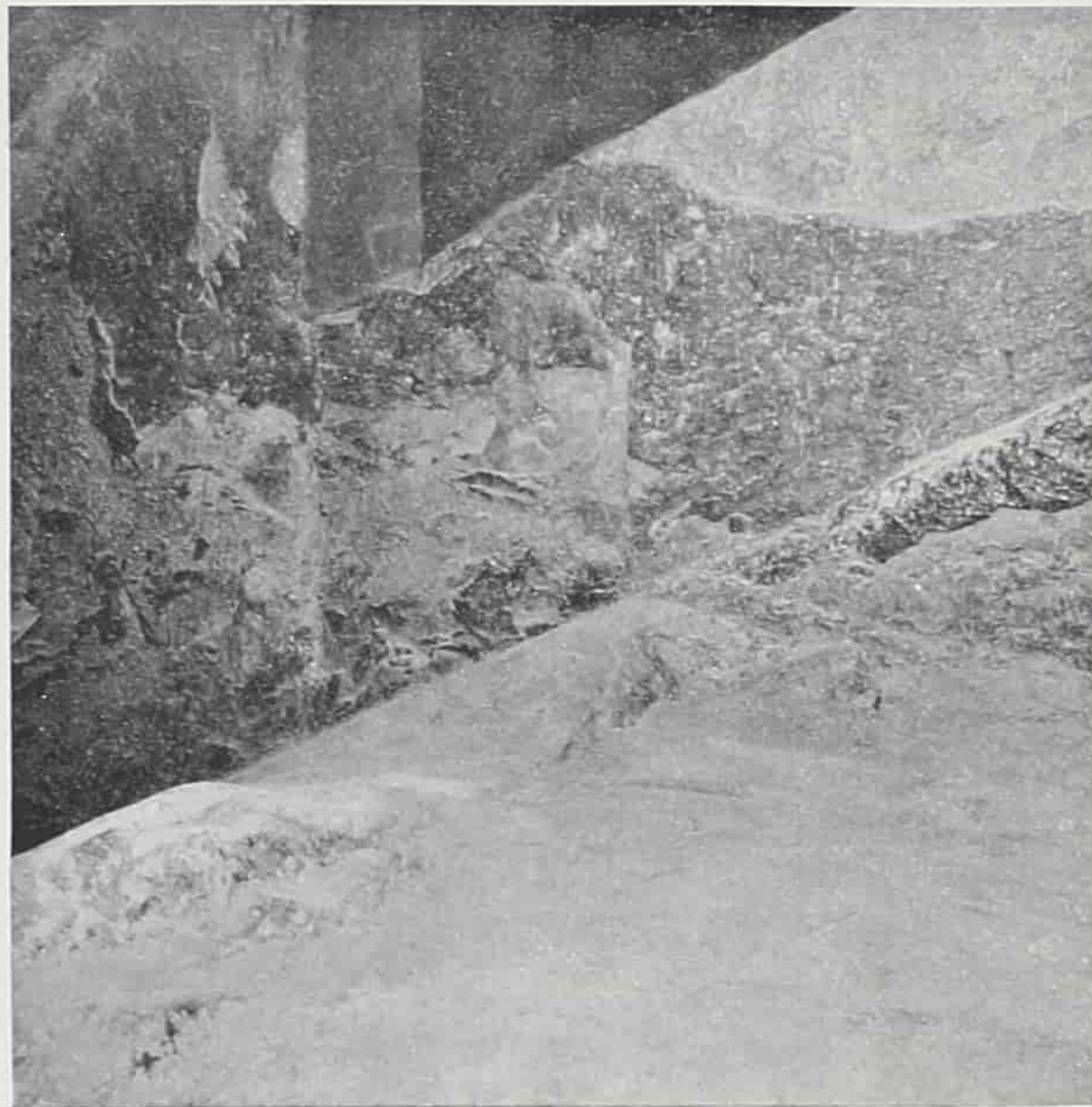
¹ Since arriving home in Scotland, we have prepared from our various photographs two drawings which show the whole of the Well-mouth with its immediate surroundings—Plates CXLV & CXLVII.

In these drawings, which are similar to the two photographs described above, the principal additions are to the foreground. They show, at the line of the north edge of the Well-mouth, the irregular cut-off in the continuation of the sloping floor of the First Ascending Passage (Compare Plates XII & XVIII); also a small portion of the flat floor of the Horizontal Passage, which commences at this point and progresses to the Queen's Chamber.

PLATE CXLIX.

and many others, that the Well is not an afterthought, but part of the original design of the Great Pyramid.

533 On close examination it is seen that the north, west, and part of the south sides of the mouth of the Well, are in one stone; namely, (1) the small fractured portion of



The lower end of the East Ramp in the Grand Gallery.

Ramp bounding the mouth on the north, (2) the depressed portion of the wall of the Grand Gallery on the west,—forming the horizontal roof of the small passage which leads from the Grand Gallery westward to the vertical shaft of the Well (Compare Plate XIII), and (3) the lower portion of the square-cut-off end of the Ramp on the south. It is evident, from its peculiar shape, that this encircling stone was specially designed to strengthen the boundaries of the Well-mouth. On the opposite side of the Grand Gallery, the corresponding portion of the East Ramp presents no such peculiar evidence of strength, where it is not required.

534 The upper part of the square-cut-off Ramp on the south side of the Well-mouth, is an independent stone. Its top surface, of course, runs in line with the angle of the Grand Gallery; but its under surface is level, and rests horizontally on that portion of the large stone just described, which forms the south boundary of the Well-mouth—See Plates CXLV & CXLVII. The distinctive shape of this upper stone was also, quite evidently, specially designed to form at the south edge of the Well-mouth, a firm termination to the long inclined Ramp which runs up the whole length of the Grand Gallery to the south of it—Plate IX. Had the under surface of this stone been cut parallel with its upper inclined surface, so forming a sloping joint with the stone beneath, it would have shown a deficiency in constructional knowledge which cannot be attributed to the ancient builders of the Great Pyramid, and would have helped to support the claim that the Well was merely an afterthought.

535 Directly opposite, on the east side of the Grand Gallery, the joint between the Ramp there, and the stones on which it rests, runs parallel with the inclined upper surface; for the Ramp on that side continues unbroken to the north wall of the Gallery, and therefore requires no special provision to stand against end-thrust. Our photograph of this lower part of the East Ramp where it butts against the north wall of the Grand Gallery (Plate CXLIX), shows also the abrupt cut-off of the smooth sloping floor, a short distance up (south) from the line of the north wall of the Gallery.

536 We believe that further examination might reveal other distinctive evidences of special masonic construction in the region of the Well; but those we have already noticed, even apart from our belief in the necessity of the Well because of its symbolical importance, are enough to satisfy us that the Well is indeed an integral part of the Great Pyramid's passage and chamber system as originally designed and completed.

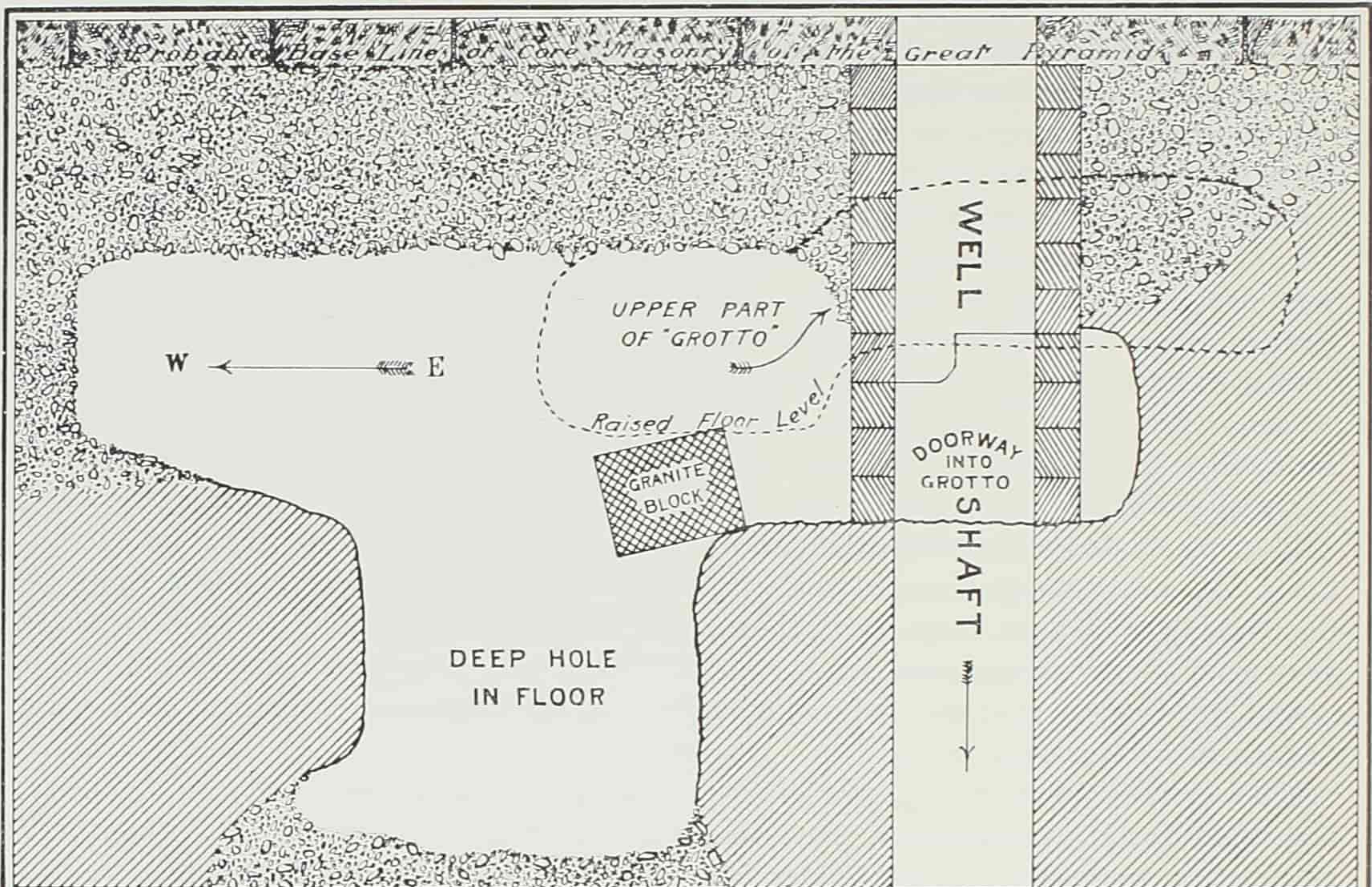
537 The vertical shaft, down which the rope-ladder hangs, lies a few feet to the west of the line of the Grand Gallery, being approached by the small horizontal passage already referred to—Plates XVII & XIII. The floor of this small passage does not appear to be the original one. It is not all on one level, but rises abruptly in a shallow step near the Grand Gallery end. To determine the level of the original surface of the floor might now be a little difficult; probably it was flush with the upper surface of the step, but it may have been a little higher. Our drawings show this floor restored.

538 At the top of the vertical shaft, on the north side, there is a fairly large excavation. It is in the rough floor of this excavation, as I mentioned before, that our men have fixed the iron pin, from which the ladder is suspended. It is difficult to understand what purpose the excavators had in view in forcing their way into the masonry at this point; quite probably it was they who cut the floor of the small passage, to gain more headroom for working.

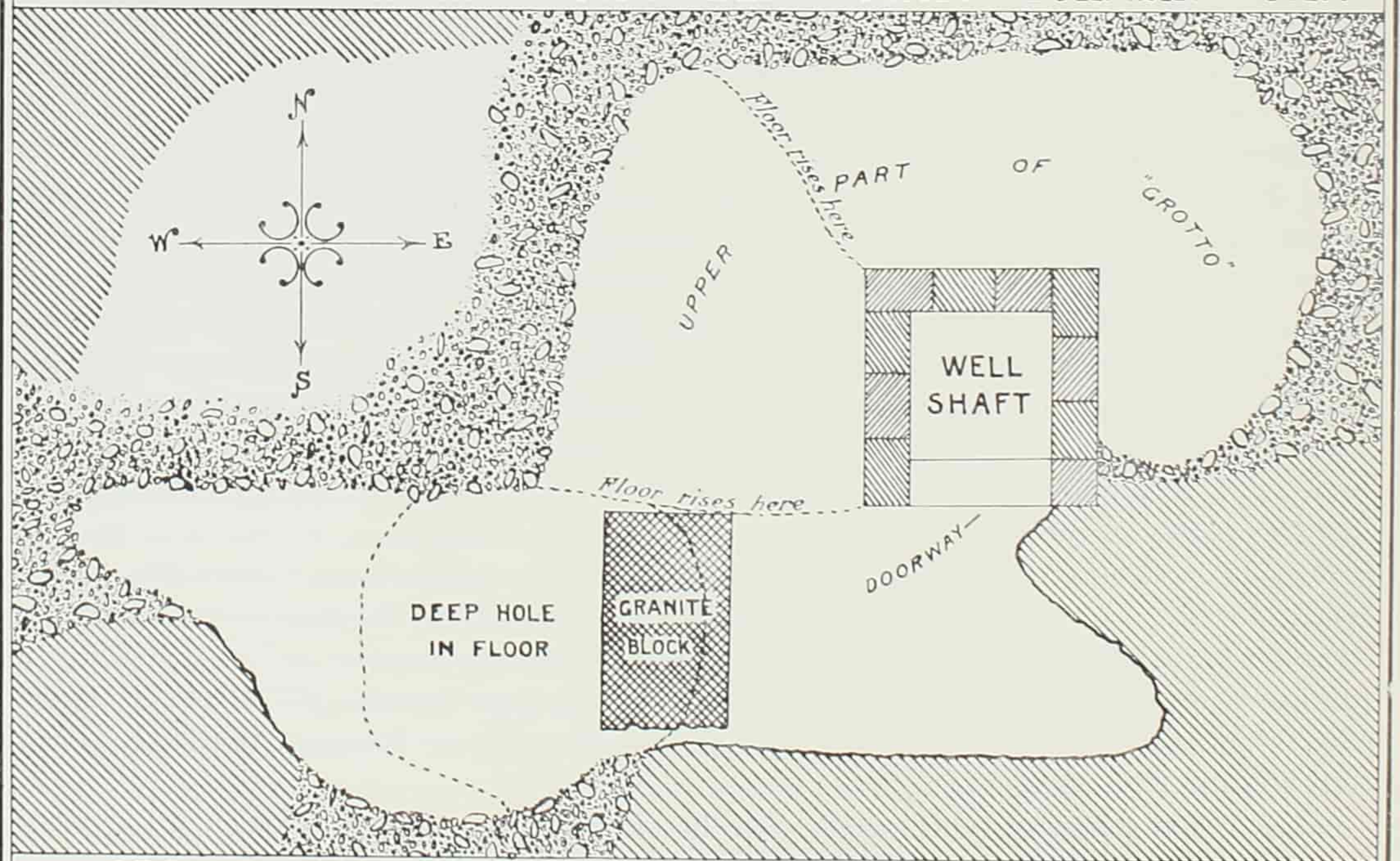
539 At the foot of the first vertical part (which is about 25 feet deep, and 28 inches square in bore), we noticed a bend in the shaft southward. It still descends very steeply, however, and the rope-ladder hangs down it for yet another ten feet. From this point the shaft looks very fearsome, especially to us who are unaccustomed to such places. We paused here and expressed doubt as to our being able to proceed further, and wondered why Mr. Covington had not made his ladder longer. Judah, seeing our hesitation, told us to "wait a minute," and immediately disappeared down that fearful shaft, using hands and feet, elbows and back in his descent. He went down to the lowest almost vertical part, from the top of which there hangs a rope from another iron pin—Plate IX. This second pin was fixed, to our order, by Judah and an assistant, under the supervision of Mr. Covington, during our absence in Palestine, and Mr. Covington has kindly supplied the rope to aid descent at this final, and very difficult portion of the Well. Judah had gone down to fetch this rope, and in the meantime John and I occupied ourselves squaring, plumbing and measuring the part of the shaft already traversed. On his return, Judah fastened the rope to the end of the ladder, and down we began to go again. We felt much safer with this continuous connection with our iron pin at the top of the shaft, but we proceeded slowly, taking care to place our feet firmly in the footholds, measuring as we descended.

540 The small opening into the Grotto is situated a short distance down the second vertical part. For about seven and a half feet upward from the floor of the doorway, the four walls of the square shaft are composed of masonry built of small stones in ten horizontal courses. This short built part of the shaft goes through the Grotto. Below this, right down to the lower opening into the Descending Passage, the shaft is cut through the solid rock.

541 I gave a sigh of relief when, with the kindly aid of the rope, I reached the small doorway of the Grotto and sat in it with my feet hanging down the shaft. After a few more measurements from above, where John was, down to where I now sat, I crept



VERTICAL SECTION (FROM EAST TO WEST, LOOKING NORTH) OF THE "GROTTO"
 SHOWING THE WELL-SHAFT BUILT THROUGH WITH TEN COURSES OF LIMESTONE BLOCKS;
 ALSO THE MYSTERIOUS DRILL-HOLED GRANITE BLOCK WEDGED AT THE EDGE OF THE DEEP HOLE IN THE FLOOR.



GROUND PLAN OF THE "GROTTO" IN THE GREAT PYRAMID OF GIZEH
 SHOWING THE POSITION OF THE WELL SHAFT, THE GRANITE BLOCK, AND THE DEEP HOLE IN THE FLOOR.
 SINGLE SHADED LINES INDICATE NATURAL ROCK.

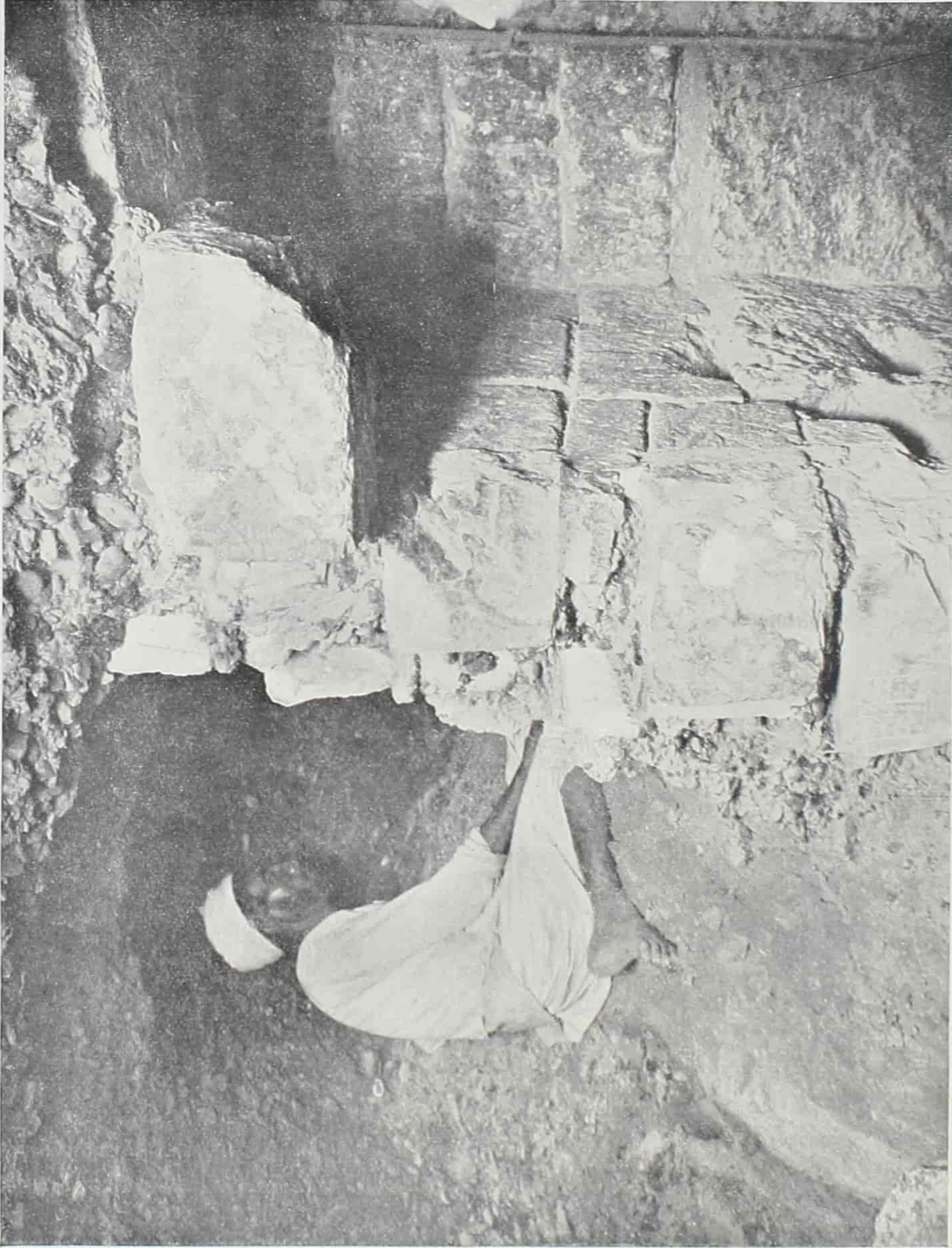
backward into the Grotto, and John came down and joined me. We were now in the Grotto! We had often hoped that we might explore this part of the Pyramid, and take measurements, as most works we had read on the subject of the Great Pyramid seemed rather contradictory and vague when treating of the Well. We measured the Grotto in its length, breadth, height and depth. It is longer from east to west, than from north to south. The roof is low; and except in one spot to the west, where there is a deep hollow in the floor, it is too low to allow one to stand. The floor, walls and roof are composed for the most part of gravel embedded in caked sand, which crumbles in the hands with comparative ease. Here and there the natural rock appears—Plate CL.

542 We photographed the small doorway of the Grotto from the inside, getting Judah to sit on the sandy floor on the west side with his head almost touching the roof—Plate CLI. But before saying more about the Grotto at present, I would like to draw your attention to some interesting matters in connection with the Well-shaft. The walls of the first vertical part are comparatively smooth; but from the bottom of the first down to the top of the second vertical part, the shaft is very uneven indeed, being neither square nor round in section—Plate IX. It looks as if the great irregularity in this part of the shaft is the result of stones having been dislodged from its walls; for the whole of this portion of the Well, from the Grand Gallery down to the top of the second vertical part, descends through the comparatively rough core masonry of the Pyramid. Here and there, one can see the open joints between the core stones; and we found them sometimes large enough to stow away our measuring rods when not required. Situated on the east, at the foot of the first vertical part, there is a crevice large enough at its outer end to allow one to sit in it; and in at its further end, the square corner of one of the core blocks is clearly distinguishable.

543 This thought seems to be supported by some of the older writers on the Great Pyramid, who record that this irregular part of the shaft was in their time much encumbered with large stones. If so, it is evident that to remove these stones without first cutting into the sides of the shaft in order to gain room, would be very difficult, if not impossible in so confined a place. Col. Howard Vyse quotes Mr. Salt's account of M. Caviglia's descent of the Well in 1817—"He descended by means of a rope to the bottom of the first shaft, 20 feet deep [our own measurement, taken from the roof of the small horizontal passage above, down to the lowest part of the vertical shaft, is 25 feet], when the passage, which inclined towards the south, was nearly filled up by some large stones, which he had great difficulty in removing."

544 M. Caviglia contemplated clearing the whole length of the Well-shaft; but, owing to the lack of air, his Arab workers were unable to proceed, and he had therefore to abandon the attempt. Later, when working in the Descending Passage, removing some of the rubbish there, he unexpectedly discovered the lower opening of the Well, and was now able to effect his former design; for by drawing out the loose debris as it fell down the almost perpendicular shaft, he cleared its entire length.

545 Many of the older operators at the Great Pyramid do not appear to have been aware that the Descending Passage proceeds downward in a direct line beyond its junction with the First Ascending Passage. The constant accumulation of loose debris from Al Mamoun's forced passage must have effectually covered all trace of a subterranean connection. Davison (in 1763 A.D.—See Par. 241) seems to have been the only



The GROTTO of the Great Pyramid of Gizeh, looking north; showing the small doorway forced through the lower courses of the built part of the vertical Well-shaft; also, at the left-hand lower corner, part of the mysterious granite block.

one, previous to M. Caviglia, who had detected the rock-cut continuation; and this only because recent rains had washed away part of the concealing debris. He was able, however, only to penetrate down to a part about 80 feet short of the lower opening of the Well. Even the French savants, who visited the Gizeh Pyramids at the time of the French expedition to Egypt under Napoleon in 1799, though they carried on extensive operations at the Great Pyramid, appear not to have known that this passage extends below its junction with the First Ascending Passage. This is evident from an examination of the beautiful drawing which they published of the Great Pyramid's passage-system.

546 Before the time of M. Caviglia, in 1817, therefore, the location of the lower terminal of the Well was a great mystery; and many theories were held regarding it. A common belief among the Arabs was that the Well led to the Sphinx; while others thought it communicated with the Second Pyramid. The many mythical tales concerning it were all calculated to heighten its mysterious character, and they aroused the curiosity of some of the earlier investigators sufficiently to lead them to explore its depth. As far back as 1652, their writings give evidence of a fairly accurate knowledge of most of the upper portion of the Well, and of the existence of the Grotto. Some even attempted to clear the shaft to its lower end, but, like M. Caviglia, were compelled through lack of air to give up their ambition.

547 Because of a statement made by Pliny (79 A.D.) to the effect that: "Within the largest Pyramid there is a Well; the river is supposed to have been let in by it," the Well-shaft was believed by some to lead to a reservoir of water. Doubtless it is from Pliny's account that this most peculiar shaft became known as "The Well." However, it is doubtful if Pliny's informants really knew of the present Well-shaft. Sir J. Gardner Wilkinson expresses it as his opinion that Pliny's statement rather referred to the Descending Passage; for he believes that there is conclusive evidence to show that the Pyramid's upper passage-system was entirely unknown previous to Al Mamoun's forced entry in 820 A.D.; a belief also shared by Professors C. Piazza Smyth and Flinders Petrie, and by many other authorities.

548 Owing to the thick coating of dust, and the extreme roughness of the walls of the shaft, it is difficult to determine the level at which the core masonry of the Pyramid rests upon the natural rock; but it cannot be far above the Grotto. It appears to us as if the large core blocks rest directly on the top of the ten courses of small stones which line the upper half of the square shaft of the second vertical part. As I indicated before, these courses of small stones were built to continue the shaft through the Grotto; and the level of the rock on which they rest can be distinctly seen in our photograph—Plate CLI.

549 Professor Petrie points out that the ancient workmen must have cut and completed the Subterranean Chamber and the lower part of the Descending Passage in the rock, before commencing the erection of the superstructure of the Pyramid with its built continuation of the Descending Passage. So also with the Well, its lower part would probably be cut in the rock first, and then it would gradually be continued upward as the core masonry of the Pyramid was built up, course by course, until it reached its present outlet on the west side of the lower end of the Grand Gallery. But before proceeding to the erection of the Great Pyramid, the workmen would also probably level the surface of the foundation rock. That they did not do this in one plane, but in

terraces, is evident, because the beginning of the rock-cut portion of the Descending Passage is distinctly on a higher level than the rock under the pavement at the outside base of the Pyramid; while our measurements of the length of the Well-shaft show that the rock-cut portion of that shaft begins on a still higher level—Plate IX.

550 Our thought with regard to the Grotto is that, while the ancient builders were engaged in this work of levelling the rock surface in terraces preparatory to the erection of the Pyramid, they uncovered a large natural cavity or fissure. As the shaft of the Well passed through this cavity (and its peculiar course would lead one to believe that it was diverted for this purpose), the workmen would be instructed to build a continuation of its four walls with small courses of stone up to the level of the rock.

551 The cavity or fissure would then be filled up to the level of the rock with sand and gravel from the desert, packed in firmly round the four walls of this built continuation of the shaft, and so form a solid foundation for the masonry of the Pyramid. In our photograph of the Grotto (Plate CLI), some of this sand and gravel can be seen adhering to the white plaster of the masonry.¹

552 Curious investigators (probably shortly after Al Mamoun's time), wondering what could be concealed behind such peculiar little walls, forced their way through the four lowest of the small courses of the south wall. Encountering nothing but sand and gravel, they would soon abandon their task; but, from time to time, later investigators, imbued with the same curiosity, would gradually extend the breach by picking away large quantities of the partly caked sand and gravel, and throwing it down the shaft would completely block up the bottom of the Well. (This thought was first advanced by Col. Coutelle in 1801.) Thus, the lower portion of the four walls of the shaft, built so long ago through the cavity, were again laid bare on their outer surfaces; for the Grotto curves almost completely round the Well-shaft—Plate CL. Even Professor Flinders Petrie did his share in enlarging what has for long been generally known as the "Grotto." We discovered, at the bottom of the deep hollow to the west, a basket of the kind regularly used by the Arabs to carry sand, etc.

553 Wedged in at the east edge of the deep hollow in the floor of the Grotto is a large granite stone, which, judging by its broken appearance, is a fragment of a larger block. It has two worked surfaces at right angles to each other, and, most wonderful of all, parts of two large holes drilled through it! The north-east upper corner of this stone may be seen at the lower left-hand corner of our photograph of the Grotto—Plate CLI.

554 There are similar granite stones elsewhere in the Great Pyramid. Three lie on the floor of the Descending Passage. One of these, the largest, was discovered by Professor Flinders Petrie, a little below the junction of the First Ascending Passage. It is across the top of this stone, as mentioned before, that the iron grill-door is fixed. It

¹ Col. Howard Vyse, in his 3rd Vol. of *Pyramids of Gizeh*, gives an account of a pyramid (the Northern Brick Pyramid of Dashur) with a base of 350 feet square, resting entirely on a foundation of sand. He writes: "The foundation is remarkable. The stony surface of the desert had been made level by a layer of fine sand [the sand and gravel from the desert], confined on all sides by a stone platform, 14 feet 6 inches wide, and 2 feet 9 inches thick, which supported the external casing; and the pyramid was built upon the sand, which was firm and solid. Mr. Perring has met with other instances in Egypt where sand has been thus used; and provided it be retained in its place, it apparently may be depended upon."

has five worked surfaces, and the remains of one drill-hole four inches in diameter. Another was discovered by Mr. Covington on the floor of the Descending Passage a little above the opening of the lower end of the Well. Like the one in the Grotto there are two drill-holes in it.

555 This second stone now lies *below* the Well opening. On the day our men began to clear the debris from the Descending Passage, they had uncovered a third but smaller granite stone, which lay on the floor a little below the iron grill-door. Taking away too much of the supporting debris, this stone began to move, and quickly gathering impetus on that steep floor, it plunged down the 200 feet or more of the passage and crashed with great force into the granite stone with the two drill-holes, knocking it to the bottom. Nevertheless, no damage was done to either of the blocks. As these two stones now prevented entrance to the Small Horizontal Passage leading to the Pit, I had them removed a few feet up the passage, and laid against the east wall, taking care so to place the larger block that the drill-holes might be readily examined by interested visitors.

556 In one of our photographs of the lower end of the Well, taken before this incident occurred, this larger stone may be seen lying further up the passage; and part of one of the worked surfaces, and even the upper ends of the drill-holes may be discerned—Plate CLII. Judah is seen reclining on the floor of the Descending Passage above the stone, supporting his head on the board which Mr. Covington had placed across the passage to keep back the debris when he was clearing away the rubbish below that point. This board, of course, is no longer required, as the entire length of the passage is now clear. This photograph (taken before John's arrival in Egypt) shows the Well-opening in better perspective than the two others previously described (Plates LXII & LXIII), for in this instance the camera was erected at a lower point in the Descending Passage.

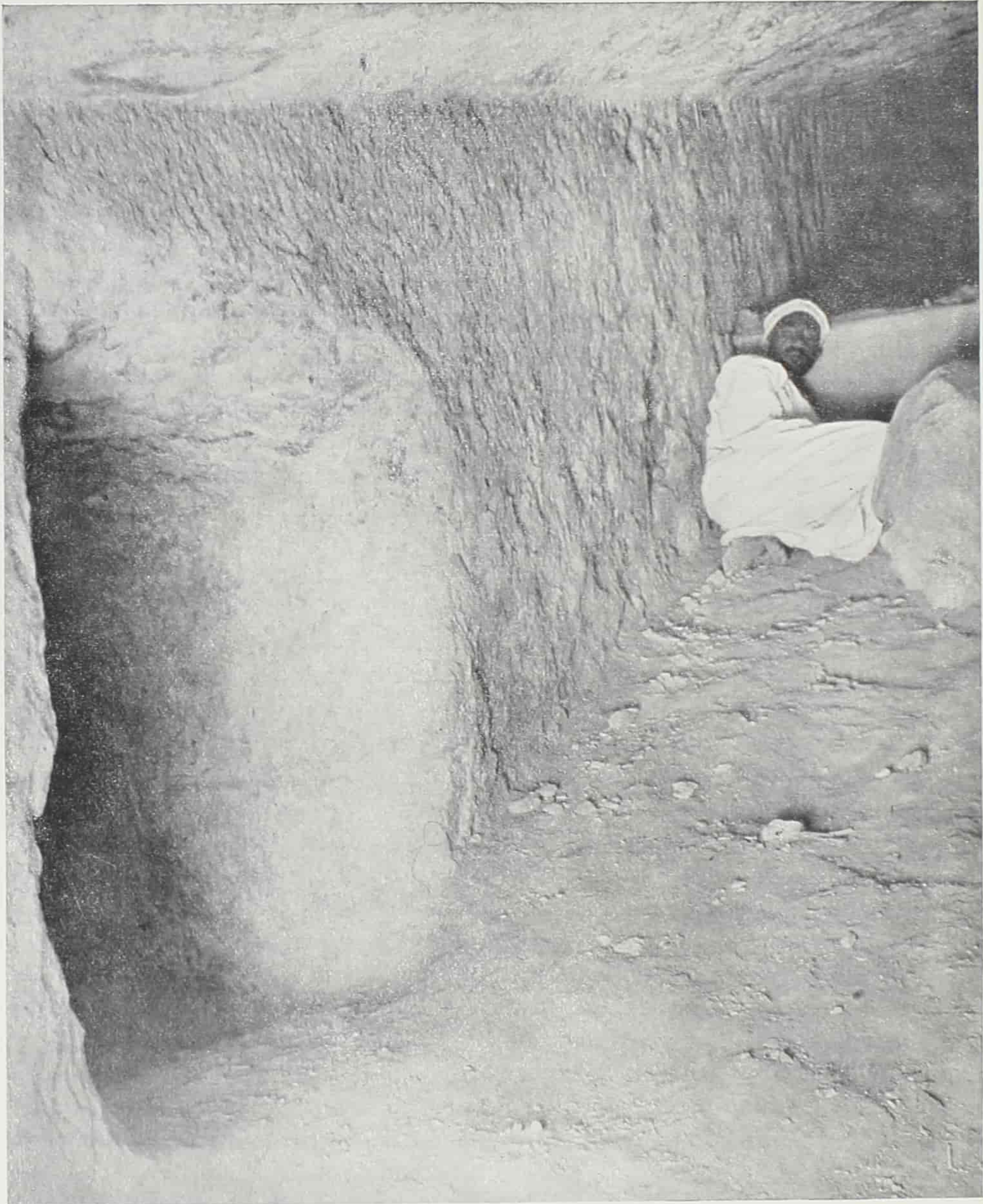
557 There is still another granite stone lying in the small Recess in the passage leading to the Pit, as may be seen in our photographs of this part—Plates LVIII & LIX. It has worked surfaces, but no drill-holes.

558 At first we were greatly puzzled to know how one of these granite stones found its way into the Grotto, of all places! It appears, however, that among the large stones which formerly blocked the irregular portion of the Well-shaft above the Grotto, one was of granite; for we find in M. Caviglia's list of measurements of the Well, the following item: "Depth of the Well to a block of granite that had fallen into it—38 feet."

559 Some active operator at the Pyramid (probably Mr. Caviglia himself) must have had this granite stone lowered by means of ropes until it hung opposite the small doorway of the Grotto, into which it was then pulled and lodged out of harm's way. Although this operation must have been attended with considerable difficulty and danger because of the size and weight of the block, it was the easiest way to get rid of it; for had it been thrown down the lower part of the Well, it would have again become tightly wedged somewhere in the narrow shaft, completely blocking the passage.

560 A more difficult problem, however, is to discover the original site and purpose of these five blocks of partly dressed granite stones with their drill-holes. The fact that one of the three largest is now in the Grotto, and has been traced to a point several feet higher than its present lodging place, would seem to indicate that they all originally occupied a position somewhere in the upper parts of the Pyramid.

PLATE CLII.



The mouth of the little passage which leads to the lower end of the WELL-SHAFT of the Great Pyramid of Gizeh, as it appears in the west wall of the Descending Passage; showing Judah reclining against the debris-retaining board; and on the east (right) side, Mr. Covington's granite block with the two drill-holes.

561 When Professor Flinders Petrie made his discovery of the large granite block on the floor of the Descending Passage at the junction of the First Ascending Passage (he seems not to have known of the others), it occurred to him that it might have come from the Ante-Chamber. The three pairs of grooves on the sides of that chamber seemed to suggest the possibility of other Granite Leaves or portcullises stretching across between the walls like the present Granite Leaf—See Plate CXIX. It was the only likely place he could imagine; but he saw too many objections to this theory to advance it as anything more than a mere suggestion. Why, he asks, should there be a [four-inch] drill-hole through the block [and we have seen that the two next largest also have each a pair of drill-holes], if it originally formed part of another Leaf? He anticipates that some might claim that the hole was modern, made for smashing up the block more easily; but objects that “it is such a hole as none but an ancient Egyptian would have made, drilled out with a jewelled tubular drill in the regular style of the fourth dynasty [the period during which this Great Pyramid was built], and to attribute it to any mere smashers and looters of any period is inadmissible.”

562 The grooves in the Ante-Chamber are, in any case, too wide, being an inch more than the thickness of the stone. Professor Flinders Petrie remembers that the blocks of the Granite Leaf are also an inch narrower than their grooves; but seems to forget what he himself points out later, and as we have already seen (Par. 489), that the extra inch is filled in by corresponding projections or rebates on the blocks, which are wholly lacking in the block discovered by Professor Flinders Petrie; nor are any to be seen on the other blocks.

563 Without doubt, these granite stones with their unique drill-holes, form a mystery which must be left for some future investigator to make plain; we cannot think what was their original purpose, and are bound to confess as did Professor Flinders Petrie, that, to use his words, “something has been destroyed, of which we have at present, no idea.”

564 While John and I were thinking over these matters, we distinctly heard a voice coming up the Well-shaft from 125 feet below, asking us if we were coming down to tea! Jack and Stanley had persuaded their mother to visit the Pit; and as Sayd had arrived with our customary four o'clock tea, they were now impatiently waiting for us to join them. We therefore caught hold of the knotted rope (which can be seen on the right-hand side in the photograph of the Grotto, hanging down against the north wall of the square shaft (Plate CLI), and began the descent. Seven feet or so brought us to the end of the second vertical part. Beyond this the shaft descends at a steep angle southward—Plate IX.

565 The average height of the roof from the floor in this inclined part of the shaft, is about 30 inches. The width between the walls at the roof is greater than the width at the floor, the former being about 25 inches, and the latter 22 inches. The roof, walls and floor of this shaft are not, however, so regularly cut in the rock as are the Descending Passage and Small Horizontal Passage leading to the Pit. In the angles between the two walls and the floor, rough portions of the rock have been allowed to remain, for the purpose of serving as footholds. These footholds, which are regularly spaced all the way, are not very deep or secure, especially to those unaccustomed to such places.

566 Our measuring operations took longer than we had provided for, and our stock

of candles was now nearly exhausted. We had, therefore, to send Judah to the tents for a fresh supply, and, as might be expected, he was away for a long time. I remarked to John that it was rather risky to be left in the dark in such a long dangerous shaft, especially as we had nothing to hold on to; for the rope which Judah had fastened to the end of the rope-ladder did not reach beyond the bottom of the second vertical part, and we had to work our way laboriously downward, placing our feet as best we could in the shallow footholds, and lying with our backs pressed against the angle of the east wall and floor. Not long after my remark, down came a shower of candles on our heads and backs! Judah had returned with a packet, and in his descent down the shaft it had slipped out of his shallow pocket and burst open, hence the unexpected but very welcome shower. Most of the candles were broken, but we did not mind.

567 I was now getting tired and a little nervous, the passage is so long and so steep, and the squaring, plumbing and measuring took so much time. I suggested to John that possibly we had taken enough of such special square and vertical measurements to get the general inclination of this portion of the shaft, which seemed to be constant throughout its length; and he agreed that linear measurements along the roof and floor lines would now suffice. We noted, however, that at about the middle of its length there is a slight bend westward, and then back eastward to the same general line—Plate XVII.

568 I thought we should never reach that iron pin at the head of the final almost vertical part. Judah had previously unfastened the rope from the foot of the rope-ladder, and was now behind us, carrying it with him. I called out to John, who was always some little distance further up with the other end of the steel measuring-tape, that he and Judah might lower the rope to where I was, and hold on to it until I should reach my next stopping place. John did not seem to mind so much, but I felt safer with a life-line, as it were, to hold on to should I require it. I afterwards noted that the passage did not appear so dangerous when, later, Judah passed me and kept below holding a light. However, I believe John is more courageous than I. I confess I had a feeling of rest and comparative safety when at last I reached that lower iron pin, and had my feet set firmly against it. Lying on my right side on the steep floor, I waited until Judah passed with the rope to fasten it to the pin. He was not long in doing this, and then we began the descent of the final part of the shaft, but again firmly holding on to a rope.

569 In this last portion of the Well-shaft we had to resume our squaring horizontally from floor across to roof (if there can properly be said to be a floor and roof at this part), plumbing vertically from the roof to a lower part of the floor, and then measuring horizontally and vertically between the points thus ascertained, all the way down. This method of measuring gave us the general angle at which this part of the shaft tends southward. We also took linear measurements along both the floor and roof lines.

570 While measuring the long inclined part of the shaft, we had noted two fissures in the rock, a wide one about half-way down, and another at the top directly below the Grotto, as if it were in continuation of it. The relative positions of these two fissures above two others in the Descending Passage below, suggests the probability of their being continuous with those others, as is indicated in Plate IX. (This thought was first suggested by M. Caviglia.)

571 We were not sorry when we had completed our measuring operations, and at length reached the lower end of the Well. It had been a trying time, but we were happy to think that we had accomplished this part of our work at the Great Pyramid. That Well-shaft is 200 feet in length!

572 We found Grace and the two boys sitting in the Recess in the Small Horizontal Passage leading to the Pit, taking tea, and using the granite block which I have already mentioned, as a table. Our measuring operations in the Well-shaft had taken us much longer than we had anticipated, and they had commenced without us. This was our last "tea" inside the Great Pyramid of Gizeh; and we were now able to demonstrate what we had remarked on a former occasion about the accommodation of the small Recess, for seven of us now sat in it, and yet we were not too crowded. We afterwards crept into the Pit and had a last look round. We illuminated it with two lengths of magnesium wire, and admired its proportions and rough symbolical floor. Grace had now been in every part of the Pyramid we ourselves had visited, except the Well and Grotto,—and she would not venture down there! Jack had come down with us as far as the Grotto.

We all send our love in the Lord, Your loving brother,

MORTON EDGAR.





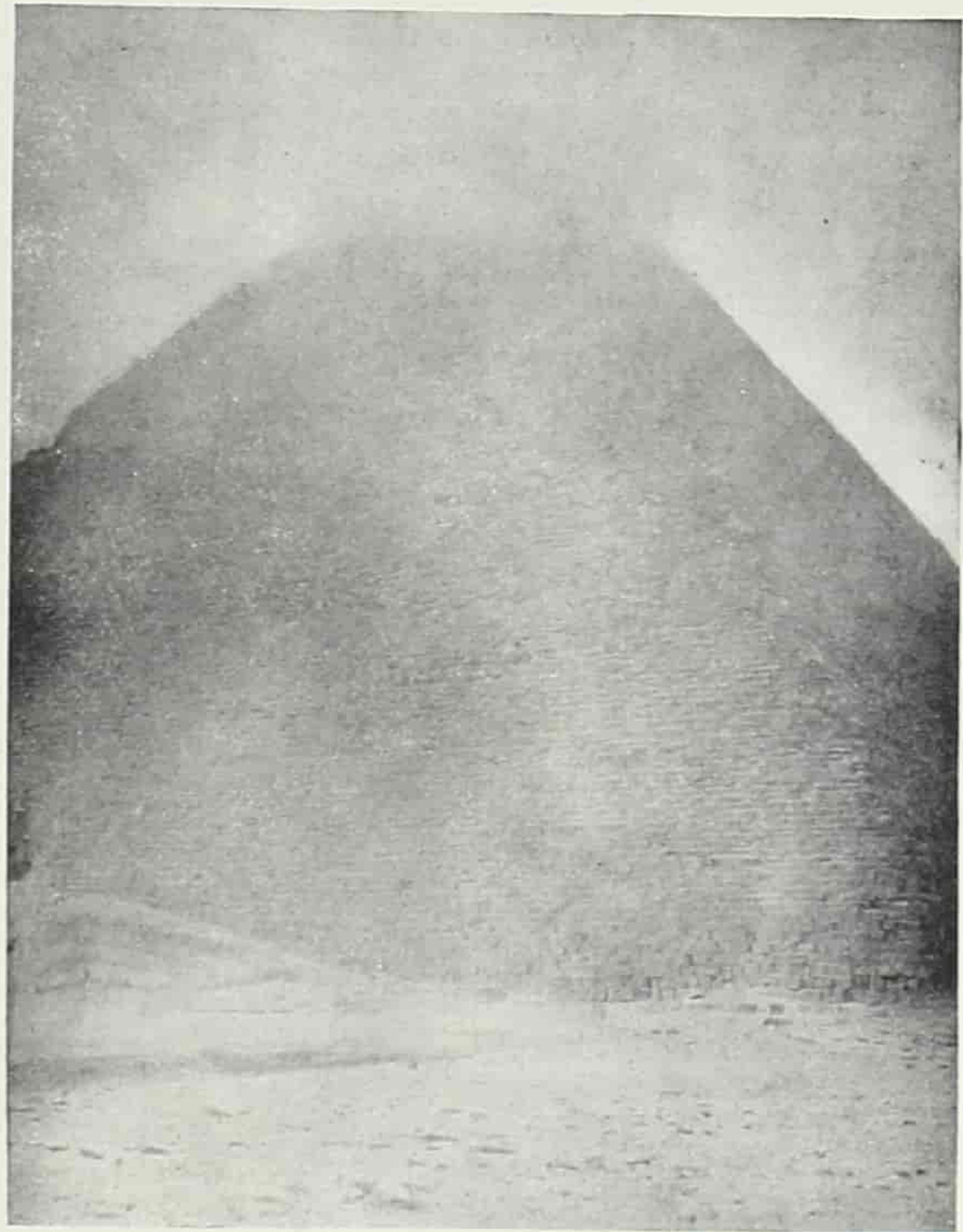
A section of the north end of the GRAND GALLERY of the Great Pyramid of Gizeh; showing six of the seven overlappings of the side walls; also, at the base of the north wall, the upper half of the doorway of the First Ascending Passage.

LETTER XXII.

*Train en route for Port Said.
8 p.m., Saturday, 17th July, 1909.*

DEAR BRETHREN,—We are now seated in the train, bound for Port Said and home. Our work at the Great Pyramid is ended.

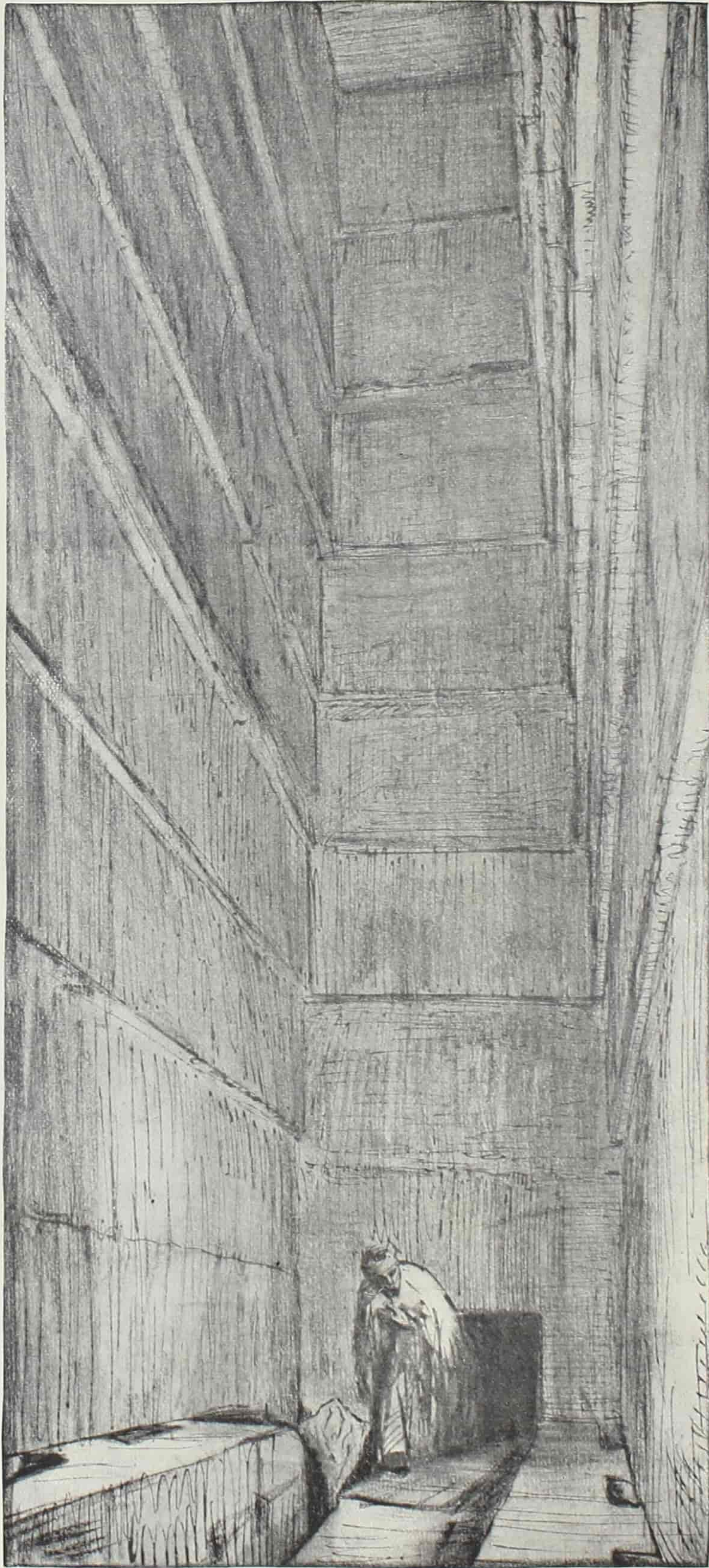
574 This morning at 7 a.m., the sky was overcast with heavy clouds. Usually at that time, and even earlier, it is bright and cloudless overhead. This morning it seemed to frown at the thought of our near departure! A day or two ago, however, I looked out of my tent door in the direction of the Great Pyramid to see how it was getting on, and to bid it "Good Morning," but to my astonishment I could not see the summit! It was quite obscured with mist. I saw the mist driving up the north face, blown by the wind, just as I have so often seen the mist driven up and over the hills of Scotland. I hastened to secure a photographic record of the interesting sight, for I knew that the strong sunlight of Egypt would soon dispel the phenomenon.



The Great Pyramid obscured in mist.

575 We spent the first part of the morning in packing, and at 10-30 a.m., John and I with Judah paid our last visit to the interior of the Great Pyramid. We had a few more photographs to take, and another passage to measure—the Horizontal Passage to the Queen's Chamber.

Among the photographs taken were three in the Grand Gallery. We have found it very difficult to secure a proper photograph of the north end of the Grand Gallery as it appears to one standing about thirty feet up the inclined floor. However, we have succeeded in getting some fairly good ones of certain portions of it, enough to indicate the proper perspective, so that a drawing may afterwards be taken from them.



The north end of the GRAND GALLERY of the Great Pyramid of Gizeh; showing the full height of the north wall.

Nevertheless, the Grand Gallery is so large, and the floor slopes away so steeply, that we think it will be impossible to reproduce on paper a true idea of its appearance when looking north.¹

576 One of our photographs, however, shows the details of a large section of the north end of the Grand Gallery very clearly—Plate CLIII. At the bottom appears the upper half of the doorway of the First Ascending Passage. Six of the seven overlappings of the walls are shown; and it will be noticed that the lowermost on each of the east and west side walls is not developed on the north wall. Immediately above the third overlapping on the west (left) wall, there can be seen a small section of one of the pair of shallow grooves, which are cut opposite each other in the masonry of the east and west walls, and which run the entire length of the Grand Gallery—Compare Plate XVIII. The original purpose of this pair of peculiar corresponding grooves is difficult to imagine; the structural reason for their existence has not yet been satisfactorily explained; but no doubt there is some symbolical significance in connection with them, as there is in connection with many other mysterious features in this immense and generally little understood edifice.

577 Col. Howard Vyse, who first drew attention to these grooves, wrote with regard to them: "For the long grooves running on each side the whole length of the passage, it is difficult to assign a use; they are roughly cut, and therefore could not have been used for a sliding platform, for which, at first sight, they appear adapted. Perhaps they were made to receive a scaffolding for the workmen employed in trimming off the sides of the passage." But to this suggestion Professor C. Piazzzi Smyth objected—"that the groove is represented so near the bottom of its overlapping sheet, that there was little strength left to support any weight; and as the grooved portion has to a great extent perished, without any strain being put upon it,—we cannot regard it as anything connected with scaffolding, but rather with some *symbolic* meaning."

578 The grooves are each 6 inches wide by $\frac{3}{4}$ of an inch deep; and the distance from the edge of the third overlapping up to the lower edge of the groove is, in each case, $5\frac{1}{4}$ inches. According to the measurements of Professor Flinders Petrie, the lower edges of these grooves run parallel with, and exactly midway between, the floor and roof of the Grand Gallery.

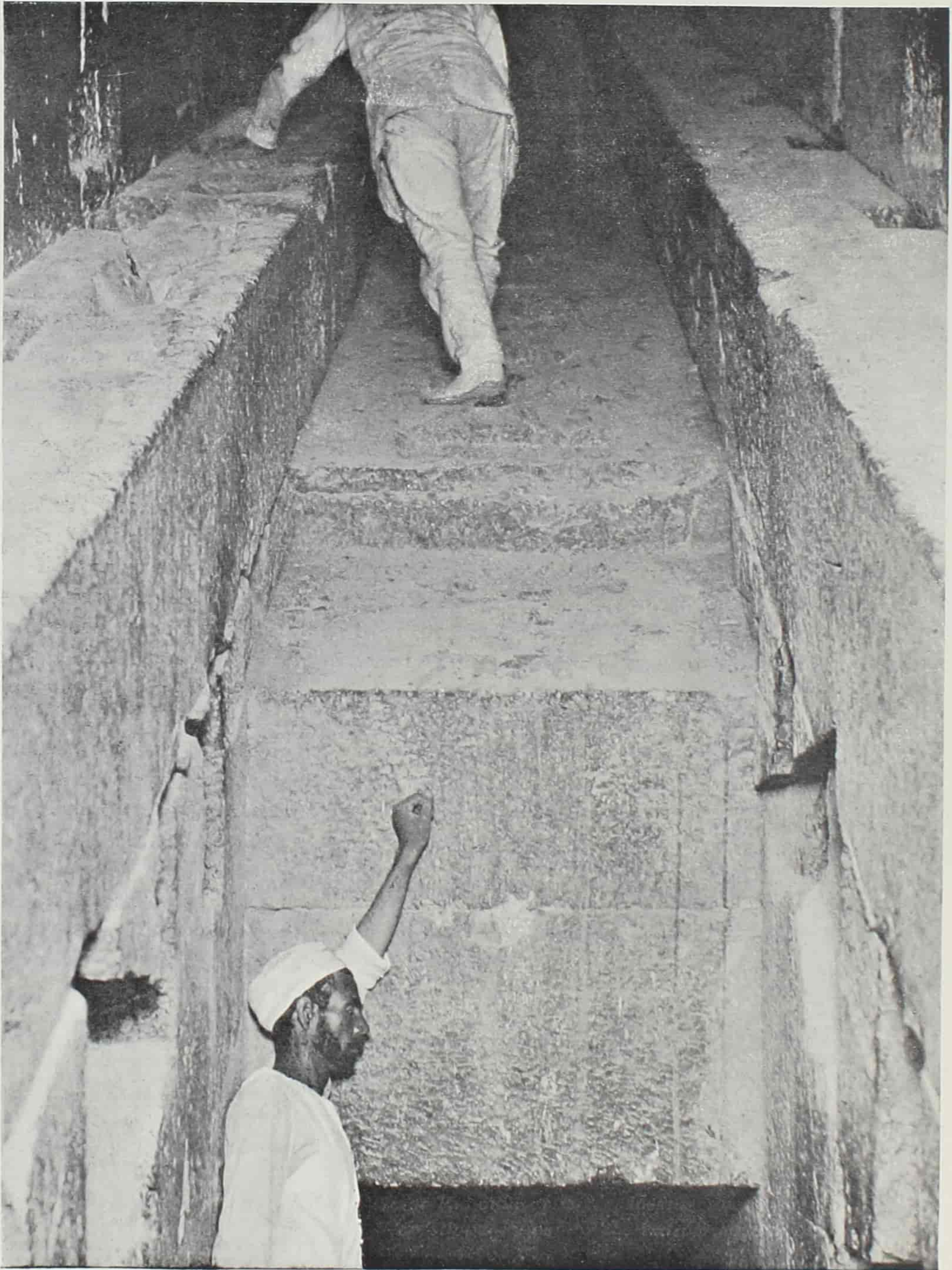
579 We have secured several photographs of the lower end of the Grand Gallery looking south, with the camera erected about two feet from the north wall. These show the sheer cut-off of the floor of the Grand Gallery immediately above the low doorway

¹ Plate CLV is a reproduction of a drawing of the north wall of the Grand Gallery, kindly drawn for us by Mr. Muirhead Bone, an eminent and well-known artist, brother of Mr. Bone of Messrs. Bone & Hulley, the printers of this publication.

The photographs we secured of this north part of the Grand Gallery have, fortunately, been comprehensive enough to convey to Mr. Muirhead Bone a sufficiently accurate impression of its details and very difficult perspective lines, to enable him to record a pictorial idea of the appearance of this remarkable and noble Gallery, truer to the reality than any we have seen.

It must be remembered that, to one looking north, the side Ramps of the Grand Gallery dip down very steeply. In order to gain this effect in the drawing, we suggest that the Plate be held in a *vertical* position at a distance of six inches from the eyes, and with the top edge of the book a little below the level of the eyes. When holding the book in this position, the reader requires to look *down* upon the illustration, and thus he obtains the effect of the Ramps receding from him.

PLATE CLVI.



The GRAND GALLERY of the Great Pyramid of Gizeh, looking south; showing the method of ascending the steep slippery floor by the aid of the Ramps.

PLATE CLVII.

of the Horizontal Passage leading to the Queen's Chamber. One of these (Plate CLVII) shows the floor of the Horizontal Passage, and John standing on it with his left hand resting against the sheer-cut-off above the doorway.

580 Two other photographs, one of which was taken with a long-focus lens, and

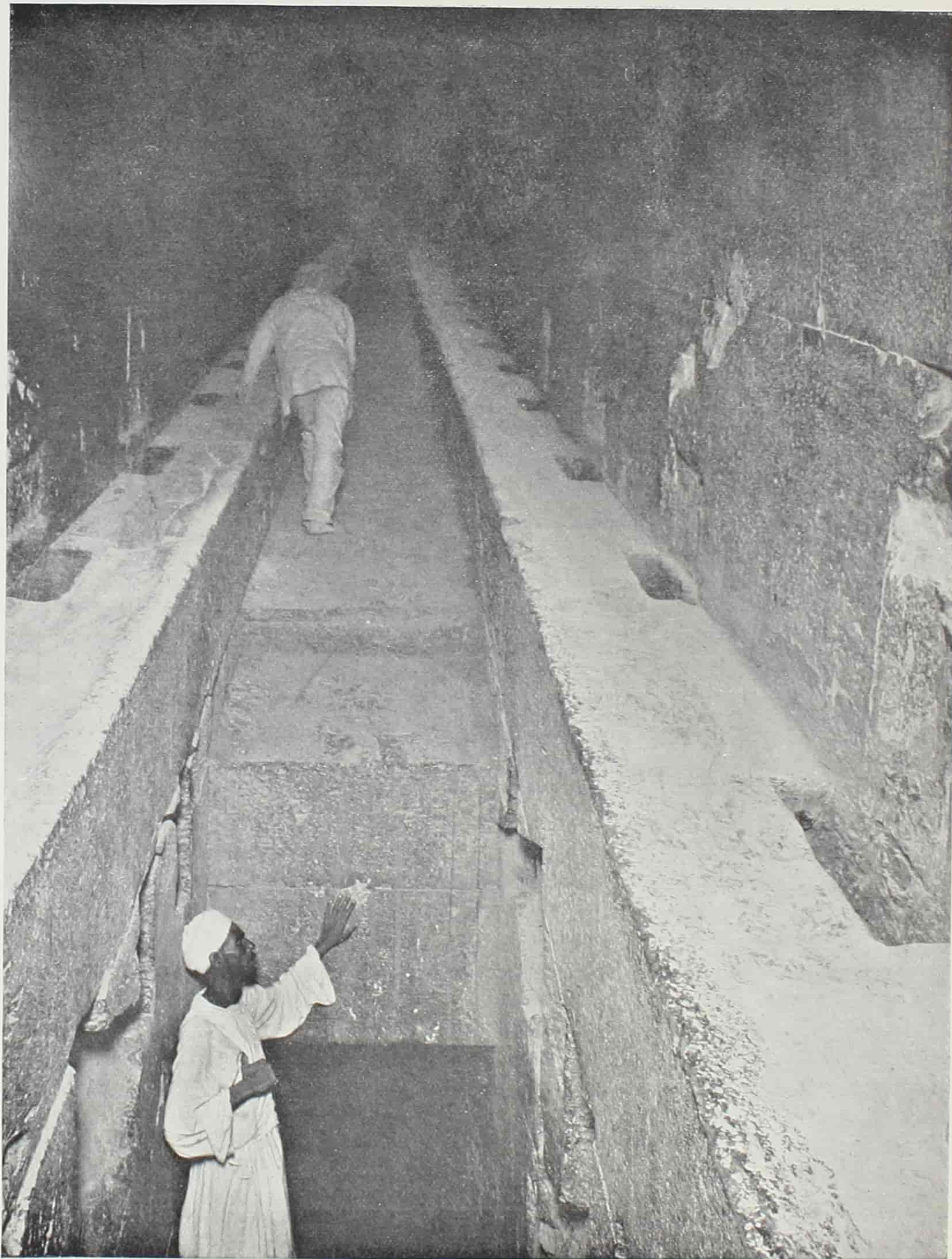


The entrance of the Horizontal Passage to the Queen's Chamber; showing the sheer-cut-off of the Grand Gallery floor.

both taken with the camera erected on a higher level than in the one described, give a good impression of the long sloping floor, Ramps and side walls disappearing into the darkness above—Plates CLVI & CLVIII. Judah, who stands on the floor of the Horizontal Passage, is leaning against the sheer-cut-off; while John is seen ascending the very steep and slippery floor of the lofty Gallery, his feet placed in the shallow footholds, and his hands holding firmly to the East Ramp.

581 The Ramps are exceedingly useful. The ancient builders carved out a series of large oblong holes on the upper surface of each of them (a few of which can be seen in the photographs), for what reason we do not know; but they enable one to take hold of the Ramps more firmly. As this passage represents the Gospel Dispensation, the

PLATE CLVIII.



The GRAND GALLERY of the Great Pyramid of Gizeh, looking south; showing the sheer-cut-off of the floor; and the two Ramps ascending into the darkness beyond.

Ramps symbolize the Grace of God, his "exceeding great and precious promises, that by these we might be partakers of the Divine nature"—2 Pet. 1 : 4. One misses them in the First Ascending Passage, which so well symbolizes the Law Dispensation. There, to help in the ascent and descent, we require to take advantage of the little irregularities on the walls, which have been caused by exfoliation. If it were not for these irregularities, and the footholds hewn in the floor,—if the walls and floor of the First Ascending Passage had preserved their original smooth condition,—it would be quite impossible for any ordinary man to *walk* in it. On a former occasion (Friday, 18th June), while showing Professor Alex. Ferguson of Cairo through the Great Pyramid, the thought occurred to me while we were returning down the Grand Gallery from a journey to the King's Chamber, that the course of the "backslider" is harder than that of the willing climber. To go back is more difficult than to go forward. I mentioned the thought to John, and he thoroughly agreed with me, for at the time he was holding the East Ramp firmly with his hands, and carefully sliding down one foot after another into the footholds.

582 On the day in which Jack, Stanley and I visited the other pyramids higher up the Nile (Par. 505), John measured the Horizontal Passage leading to the Queen's Chamber, getting Grace's aid to hold one end of the steel tape, etc. We now desired to go over it again, to verify these measurements.

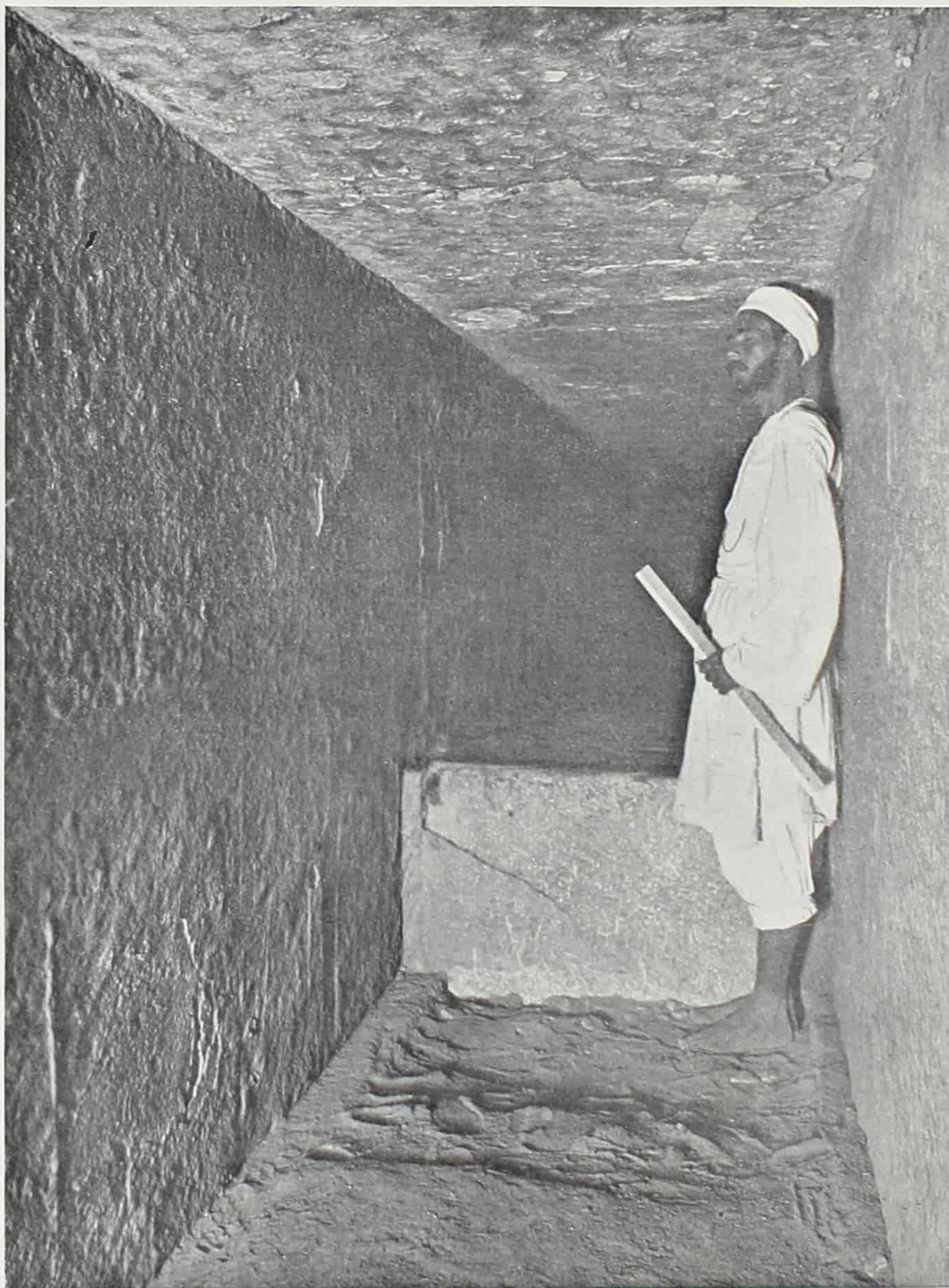
583 As I indicated in a former letter, the masonry of this Horizontal Passage is very symmetrical. For a length of about 64 feet from the beginning of the roof at the Grand Gallery end, each wall is built in two equal courses. In each of these courses there are 15 stones of one uniform size, namely, $41\frac{1}{4}$ inches in length, and half the height of the passage in breadth—Plate IX. The vertical joints in the upper course are in line with those in the lower; and those on the east are in direct opposition to those on the west wall.

584 Following these uniform sets of 15 stones, are two long stones in each course, averaging about six feet in length, after which each wall is built in one course only, apparently as far at least as the drop in the floor of the passage; but beyond this, on to the Queen's Chamber, the very thick and hard incrustation of salt which entirely covers the walls of this passage, made it impossible for us to locate the joints with any certainty. This salt incrustation is peculiar to the Horizontal Passage and Queen's Chamber, although a little of it may also be seen on the walls of the First Ascending Passage.

585 With the camera erected in the passage at the south end, a few feet in from the doorway of the Queen's Chamber, we secured a photograph of the drop or step in this passage—Plate CLIX. To show the difference in the height of the passage north and south of this step (which is between 20 and 21 inches in depth), we got Judah to stand in front of it with a two-foot rule in his hand. It will be noticed that his head just touches the roof. The extreme irregularity of the floor-surface is due to a thick layer of dust, which covers an excavation made by Col. Howard Vyse in search of a supposed secret passage or chamber under the step.

586 We took another photograph of the Horizontal Passage with the camera erected in the Queen's Chamber, showing the doorway in the north wall of the chamber—

PLATE CLIX.

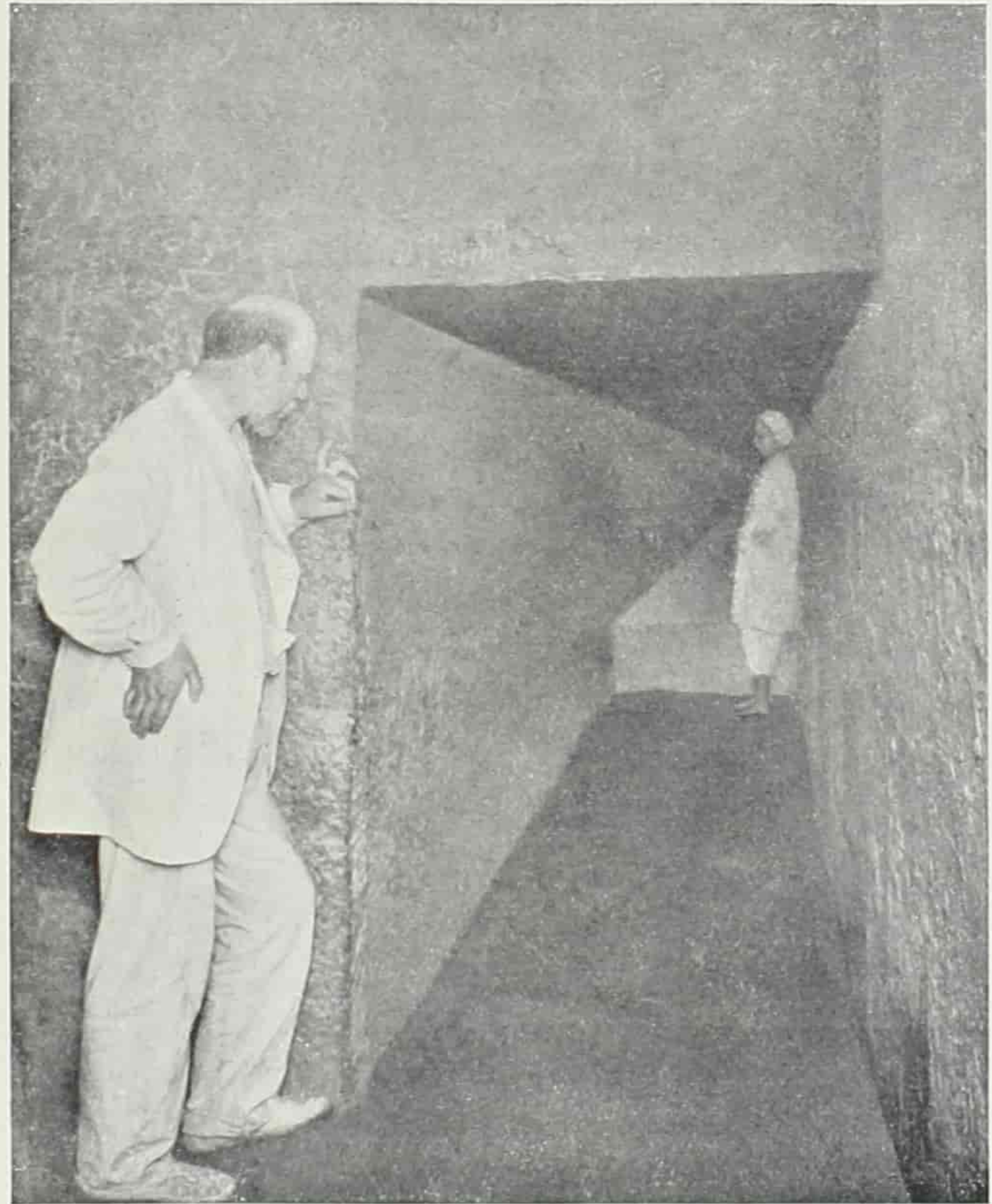


The drop or step in the HORIZONTAL PASSAGE leading to the Queen's Chamber of the Great Pyramid of Gizeh.

Plate CLX. To show the height of the doorway, John stands near it on the west side, and Judah occupies the same position as in the former photograph.

587 Whenever we visited the Queen's Chamber, we found it very fatiguing to walk along the low part of the passage from the Grand Gallery. The reason is that we

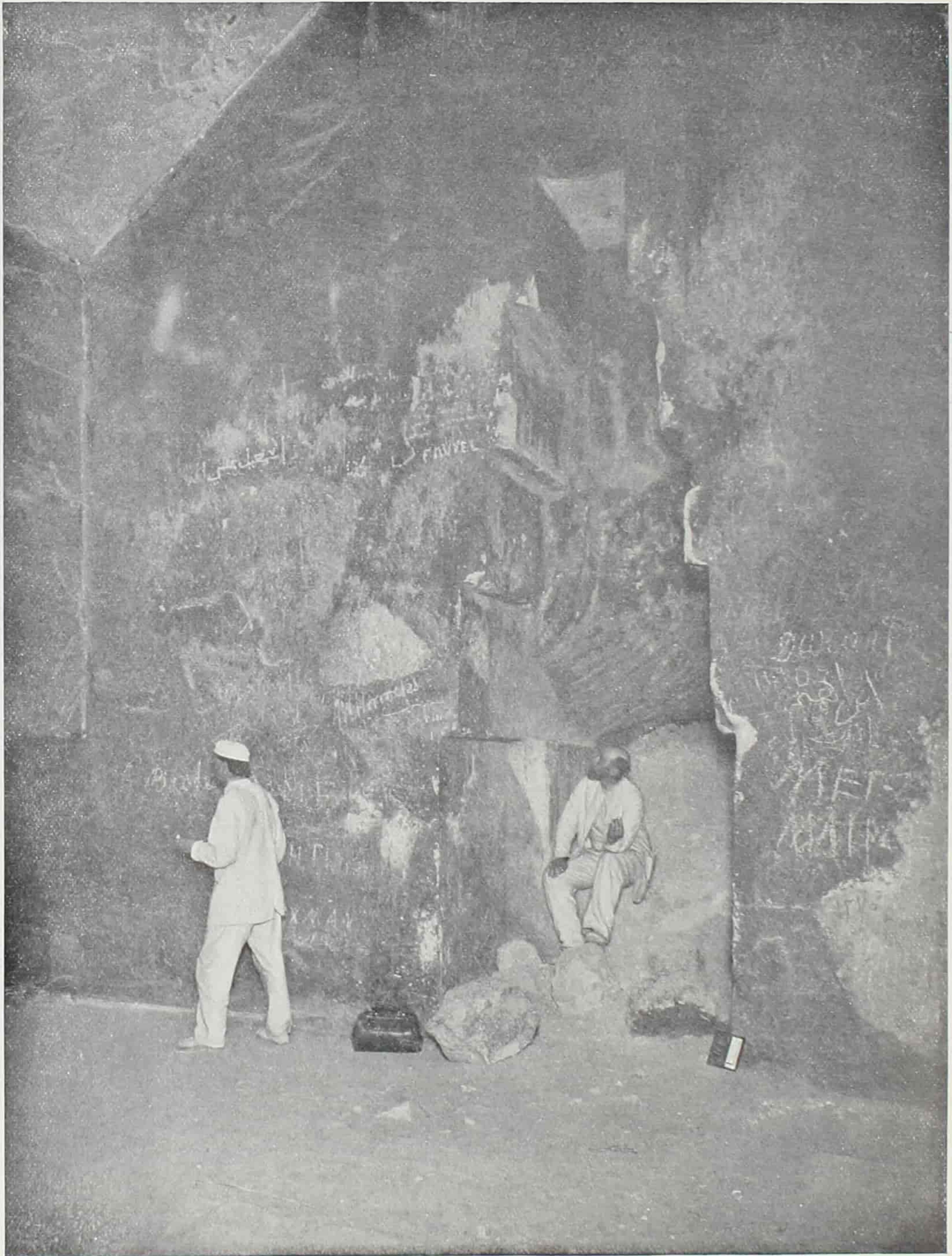
required to bend so low, lower even than when walking *up* the Descending and First Ascending Passages, because although these two passages are of the same right-angled height from floor to roof as is the Horizontal Passage, *i.e.*, a little under four feet, yet while walking *upward* in them we had the advantage of the greater *vertical* height, which is about five inches more than the right-angled height. (Before John arrived in Egypt I photographed Judah walking up the Descending Passage—Plate CLXII. Contrast this Plate with Plate XLVIII, where John is shown walking *down* the passage, a mode of progression more difficult, even, than walking in the low Horizontal Passage.) We always experienced a feeling of relief when we reached the lower part of the floor to the south of the step,



The doorway of the Horizontal Passage in the north wall of the Queen's Chamber.

where we could straighten ourselves. In this part of the passage which measures exactly one-seventh of its total length, we found that one of average height like myself could walk upright, his head just short of touching the roof; but John, who is a little over the average, had still to bow his head submissively until he reached the full freedom of the Queen's Chamber. If you will re-read the article on the Great Pyramid in the 3rd Vol. of *Scripture Studies* (or our own remarks on the same subject—Pars. 171–176), you will appreciate the significance of this more, possibly, than you have done hitherto!

588 In the Queen's Chamber we photographed the east wall (Plate CLXI), showing the full height of the "Niche," that most peculiar recess which measures 184 British inches in height, by 41 inches in depth, with a width at the bottom and top of 62 and 20



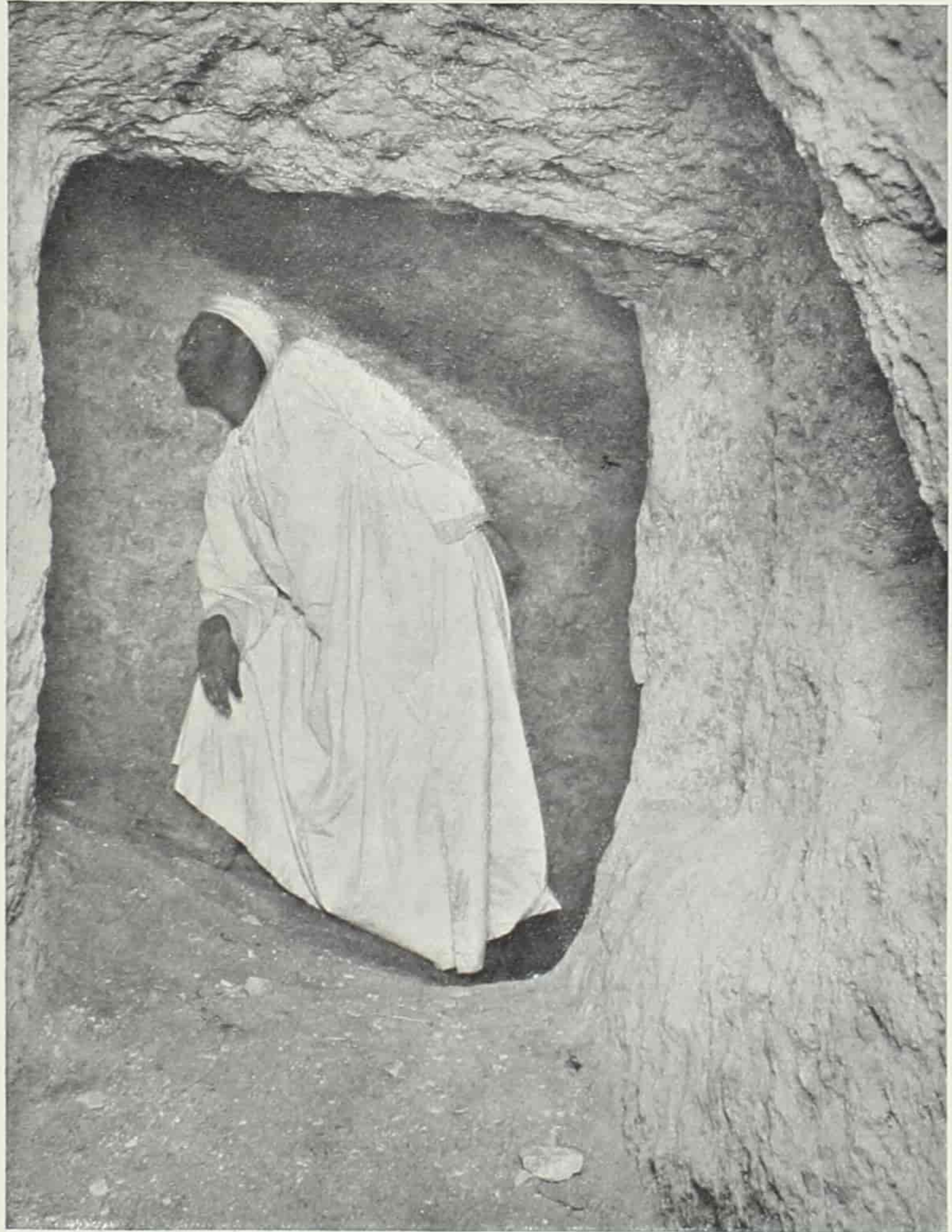
The QUEEN'S CHAMBER of the Great Pyramid of Gizeh; showing the NICHE in the east wall; also portions of the north wall and high gabled roof to the left.

inches respectively. John is sitting at the entrance of a long horizontal excavation which is now largely filled with debris; while I am shown walking toward the door, the top of which, it will be noticed, is in line with the top of my head.

589 Professor C. Piazzzi Smyth believed that the exact measurement of the eccentricity of the Niche southward from the centre of the east wall, is intended as another key to the length of the Pyramid Cubit; and his measurements to support this theory are verified by those of Professor Flinders Petrie.

590 The long horizontal excavation driven eastward from the back of the Niche, is another of those fruitless attempts to discover additional chambers and passages in the Great Pyramid. Mr. Covington frequently expressed to us his opinion that the Granite Plug in the First Ascending Passage conceals the lower end of a small vertical shaft; and if he could obtain the necessary permission, he would have the Plug removed in order to test the

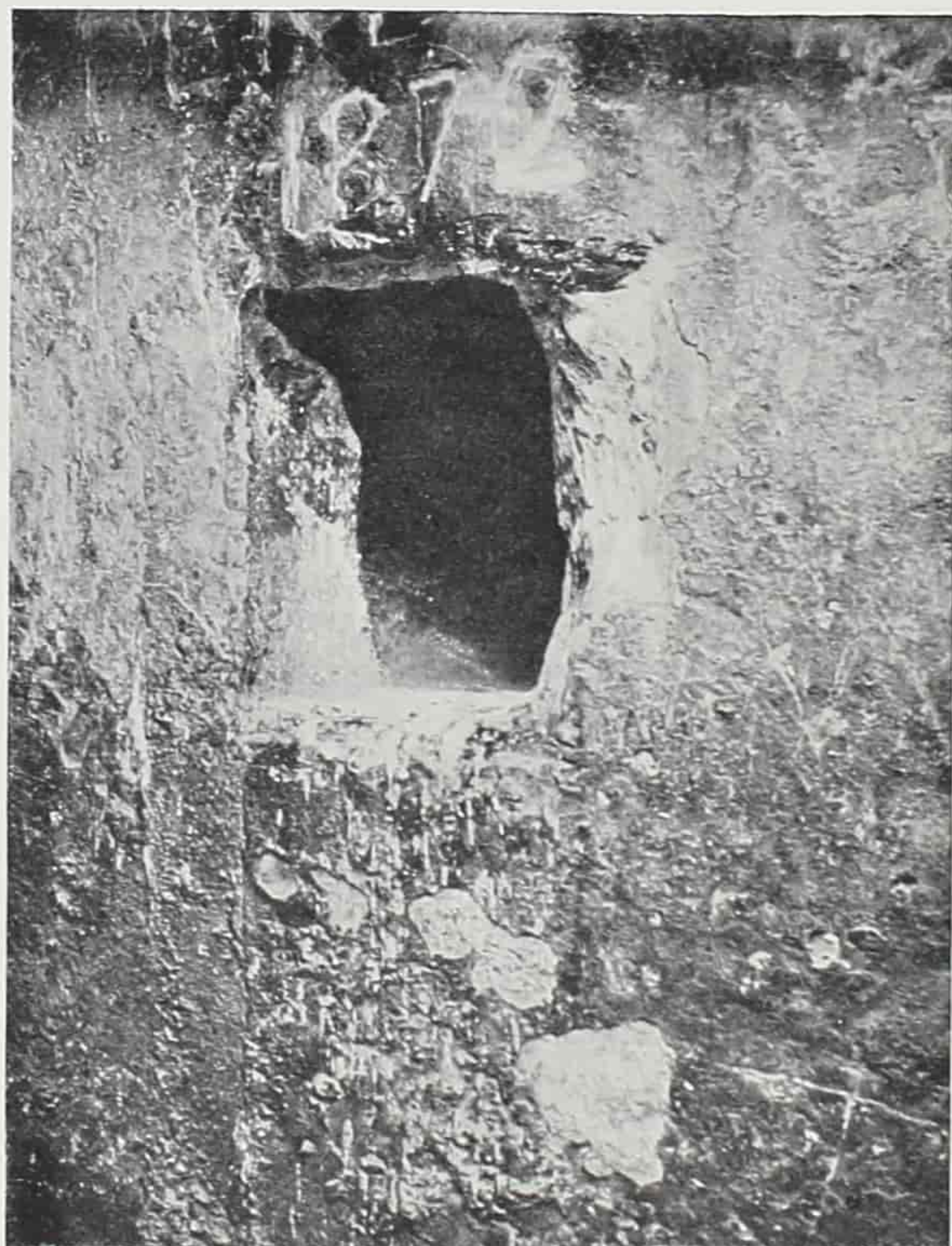
truth of his theory. He bases his theory on the fact that the small vertical Well-like shaft in the Trial Passages (See Par. 520) descends to the junction of the two inclined passages, and argues, therefore, that a similar shaft should be found at the junction of the Descending Passage with the First Ascending Passage in the Great Pyramid. We



The Descending Passage of the Great Pyramid of Gizeh, as viewed from the lower end of the Well-shaft; showing, when contrasted with Plate XLVIII, the greater headroom which one has when walking upward in this passage.

PLATE CLXIII.

ventured to dissuade him from entertaining the thought of removing the Plug blocks, as we believe we have good grounds for the opinion that the Granite Plug was intended for a very different purpose than that of concealing a passage, and that it was firmly fixed in its present position to stay!



The north air-channel of the Queen's Chamber; showing part of the five-inch-thickness of once concealing stone.

591 In any case, Mr. Covington's theory will not hold, for an examination of the sectional drawing of the Trial Passages (Plate CXXXVIII) shows that the lower opening of the vertical shaft is situated at the point of intersection of the roofs of the inclined passages, and not at that part of the ascending passage which corresponds to the position occupied by the Granite Plug in the First Ascending Passage of the Great Pyramid.

592 We do not share the opinion held by some that there are chambers and passages in the Great Pyramid other than those with which we are already familiar. The present passage and chamber system of this wonderful Stone Witness so completely and beautifully meets all the symbolical requirements of our heavenly Father's great plan of the Ages, that it would be difficult to imagine how any of the features of that plan could be further or better symbolized by the addition of a single passage or chamber.

593 The air-channels of the Queen's Chamber are very interesting. Their existence was not known till so recently as 1872 A.D., exactly six thousand years after the creation of Adam, according to Bible chronology. Scratched on the walls above them we read the words: "Opened, 1872." In *Our Inheritance in the Great Pyramid*, Professor C. Piazzi Smyth relates how Mr. Waynman Dixon, perceiving a crack in the south wall of the chamber, which allowed him at one place to push in a wire "to a most unconscionable length," set his man, Bill Grundy, to apply his chisel, with the result that before long the tool went right through into a cavity beyond. Further excavating proved the cavity to be the inner end of a neatly squared air-channel! Proceeding to the opposite wall, Mr. Dixon discovered a second channel similar to the first. The builders had actually constructed two air-channels for the Queen's Chamber, but had not carried them through into the chamber itself! They had left the last five inches

uncut! That this was their set purpose is proved by the fact that the orifices were not merely plugged, for there was no jointing, but, to quote Professor C. Piazzzi Smyth, "the thin plate was a 'left,' and a very skilfully, as well as symmetrically left, part of the grand block composing that portion of the wall on either side." This is well seen in the photograph which we took of the orifice of the north air-channel—Plate CLXIII. Half of it is still covered by this five-inch thickness of once concealing stone. (This was the last flashlight photograph taken by us in the Great Pyramid of Gizeh.)

594 What purpose could the ancient architect have had in view to induce him to expend so much time and trouble in constructing two long air-channels, in such a way that they would be useless as conductors of air until someone would seek, find, and remove the barrier? For we must remember that the first part of the channels to be laid down in the process of building the Pyramid, would be those portions which are incomplete to the extent of the five inches of uncut stone; and that all the hundreds of feet of carefully executed channelling which ascend from the Queen's Chamber at a steep angle, must have been added stone by stone as the Pyramid rose course by course. As even a casual examination of the various features of this great stone building convinces one that its erector was not by any means a fool, and that he had reason in everything he did, the problem of these air-conductors of the Queen's Chamber has puzzled the minds of many, even as numerous other features in the Great Pyramid have done.

595 Whatever may be the scientific reason, if any, for these incompleated channels, the symbolical meaning which appeals to us as correct is that suggested by C. T. Russell—See Pars. 141-143.

596 The greater part of the walls of the Queen's Chamber is covered with salt incrustation, which makes it difficult to examine them to any great extent. But here and there are clear spaces, and on parts of the west wall especially we were able to examine the joints between the stones. These joints are marvellous in their closeness, and are barely discernible. Mr. Covington said he has great delight in pointing them out to interested visitors, and watching the look of astonishment on their faces. Some are at first inclined to believe that what are pointed out to them as joints, are really the ruled scratch of a knife. And yet, though so fine, these joints, both vertical and horizontal, contain cement!

597 When we had finished our work in the Queen's Chamber and Horizontal Passage, we picked up our camera, measuring-tape, etc., and made our way down the First Ascending Passage for the last time. Then, taking a look into Al Mamoun's forced passage to make sure that none of our measuring-rods had been left there (for we always hid them in that place when away from the Pyramid), we climbed up the Descending Passage to the Entrance, taking care not to give our heads a final knock against the low roof. On reaching the outside we found Judah sitting there, looking rather gloomy. We spoke cheerily to him, and he brightened up. He had, lying beside him, all our measuring-rods tied in a bundle, and the rope-ladder coiled up ready to take over to Mr. Covington's tent.

598 After lunch, we took leave of Abdul Salam Faid and his brothers (who are partners with him in the tent-contracting business), and thanked them for all their

kind attentions. Before we finally left, we had, of course, to give Sayd and the cook their *bakshish*; they were quite satisfied with what they received. We then bade farewell to our tents, and started off for our tramcar at 3-15 p.m., bound for Cairo. Judah accompanied us to take charge of our lighter luggage, our heavy boxes having gone off in the morning on the back of a camel.

599 On the car, we looked back now and again at the fast diminishing pyramids, believing that we should probably not see them again while in the flesh. John said he felt sad at leaving the Great Pyramid where we had spent so many busy days. We had become familiar with the various passages and chambers, and had, if I may so say, developed "Pyramid" muscles. During our first days we were so stiff that we could hardly manage to creep up and down the passages. Latterly, we could go up and down with comparative ease. I could even *run* up the uneven floor of the Descending Passage from Al Mamoun's forced passage to the Entrance. On a former occasion I had seen Sayd running up this passage when returning with the tea things to the tents, and had admired his strength and wondered how he could do it. After fully five weeks of work in these steep passages, I was able to do the same myself. John, on this our last day, had lowered himself under the granite floor of the King's Chamber, where a few of the granite floor-stones have been raised at the north-west corner, and a hole excavated in the soft lime-stone underneath that part of the granite floor which supports the Coffin—Par. 498. He had also climbed to the top of the Granite Leaf in the Ante-Chamber in order to see the upper surfaces of the Leaf and the two wainscots. Both these feats require no small amount of strength and suppleness.

600 We parted with Judah at the railway station at Cairo, giving him his *bakshish* and a testimonial. He is very anxious that his name should be remembered in our "book," just as Ali Gabri's name was mentioned by Professor C. Piazzzi Smyth. He proved to be most useful during our operations in the Great Pyramid, especially in the Well-shaft, holding the rope-ladder, fetching and tying the rope, carrying rods, camera, stand, etc.; but above all, securing and superintending the workmen, and looking after our general interests with the happy result that we received fair treatment from everyone. Although he did not take so much interest in our measuring operations, which were not so much his "business" as ours, he has nevertheless observed that our work at the Great Pyramid is not without some purpose. He enquired one day when we were working down in the Descending Passage, what *this* passage was for. We explained that it symbolized the "poor groaning creation" on its way to destruction represented in the Pit. He evidently agreed that the symbol was apt, for ever after, when going down this passage, we could hear him groaning and sighing to himself. He wanted to make the illustration as realistic as possible. It was only his little joke. On another occasion he very particularly asked what we called those passages leading to the Queen's Chamber and to the Pit. We told him that these were "Horizontal" passages. He repeated the word several times, then finally said "I know him." He also made a mental note of the Girdles in the First Ascending Passage, their position, and the wonderful uniformity of the masonry of the three upper and more important ones. He took special note of the Granite Plug blocking the entrance to the First Ascending Passage, and also of the Ramps running the whole length of the Grand Gallery. He particularly enquired about the size of the King's Chamber, and on

receiving the information asked for a piece of paper that he might make a note of it. He was anxious to get all the information he could, that he might be a *proper* guide to visitors to the Great Pyramid of Gizeh.

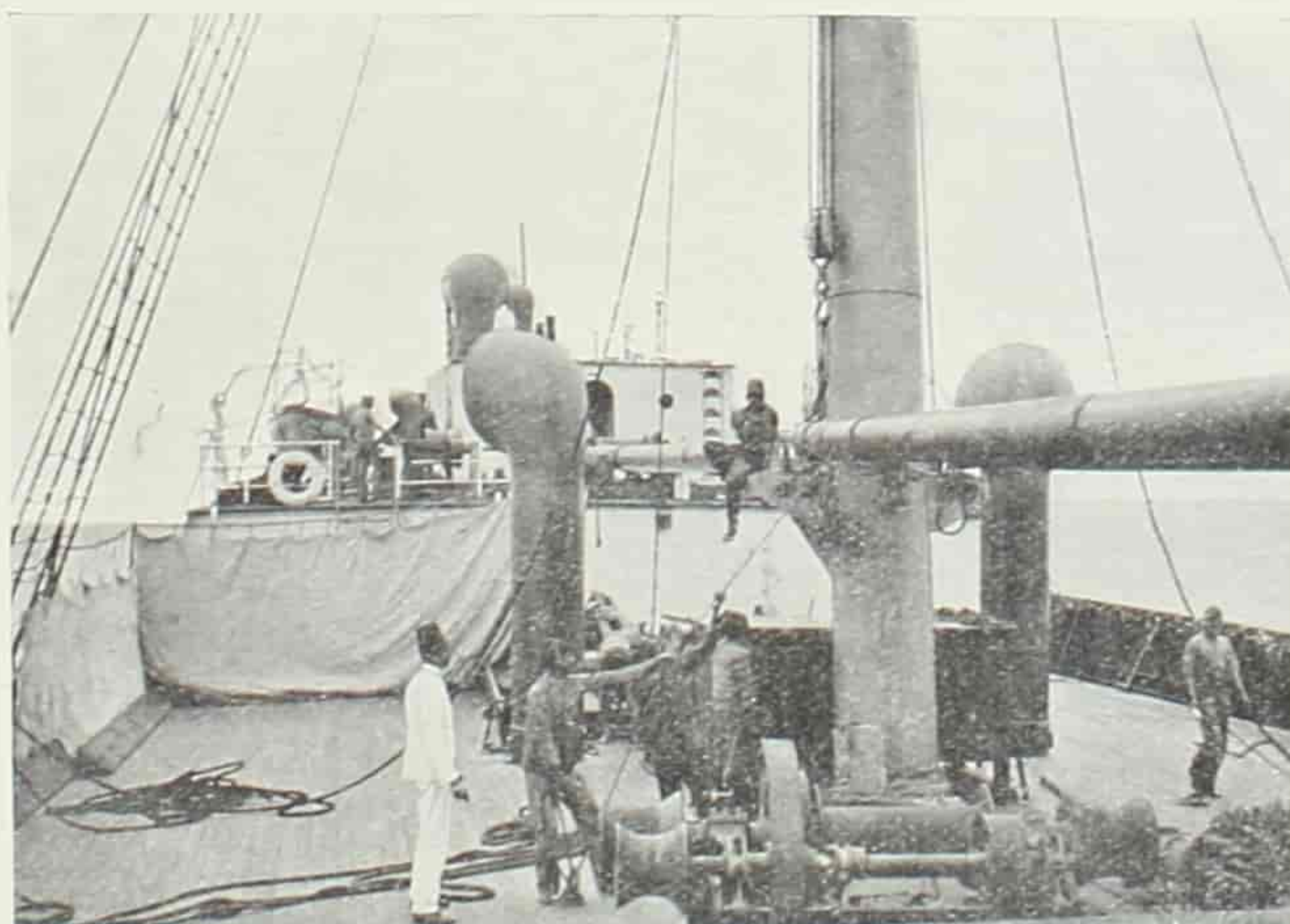
Sunday, 18th July. We are now in Port Said, waiting for the arrival of the *Martaban* which is late, and will not be here, we understand, till after midnight. We shall be glad when our feet are on deck. Although we hope to have a restful fortnight on board ship, we have enough work to keep us fully occupied, for we have our notes to examine and arrange, drawings to make, and a great many photographs still to develop.

We are looking forward to meeting all the dear brethren again in Glasgow; and we trust we shall soon be able to let you all have the results of our labours, so that your faith in the Lord's Holy Word may be stimulated as ours has been, by a rehearsal of the many corroborative evidences of the Lord's Great Stone Witness in the land of Egypt, that wonderful *SYMBOL OF THE CHRIST!*

With love to all from all, Your loving brother,

MORTON EDGAR.

(From John) Dear Brethren,—The earnest desire of us both is that the fruit of our work, when completed and published, may be found to the glory of our heavenly Father. We have experienced keen delight in examining all the wonderful details of the Great Pyramid, and in noting the apt symbolism and the accurate time-measurements embodied in this marvellous structure, and we trust that we shall be enabled by the Lord's grace to set everything before you in such a way, that you may be able to comprehend them, and join with us in giving glory to God—*John.*



On board the S.S. "Martaban," homeward-bound.

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