his is a reproduction of the second edition of Pyramid Passages written by John and Morton Edgar.

The first edition of Pyramid Passages was published in 1912 and 1913. John and Morton were co-authors. John died on June 9, 1910. Morton revisited the Pyramid and continued his studies. In 1924 he re-issued their Pyramid Passages, Vol. 1 and 2 and added a third—"It's Scientific Features." Morton died February 6, 1950. The second edition is somewhat more extensive in some parts, due to the benefit of subsequent trips to the pyramid; but otherwise the format of the second edition is the same and mostly identical. The letters section in the 1912 edition were addressed to the Edgar's natural sister, Minna, and carried the date, personal greetings, and signatures. They also reflected the sights, sounds, and smells peculiar to the Middle East. Those characteristics were dropped in the second edition reprinted here, and observations from a second trip were added to enhance the benefit to all readers. Throughout the second edition, British measurements are referenced in Pyramid inch equivalents as well as additional measurements from later trips.

The original page numbering has been maintained and a scriptural index added where the letter notation 'a' indicated a page of Vol. 1, Spiritual Symbolism; 'b,' Vol. 2, its time features; and 'c,' Vol. 3, its scientific features.

A discourse given by Morton in 1929 precedes these three sections. It is the latest thoughts we have from him, and will be found most interesting. We commend these works to all as a corroboration of the Divine Plan of the Ages. While some parts will appeal more to those of a mathematical mind, other facts will be a blessing to all desiring to see God's foreknowledge, wisdom, justice, love and power confirmed. But we recommend that the reader be well grounded in the six volumes of 'Studies in the Scriptures' to fully appreciate the depth of this witness in the 'midst of and at the border of Egypt.' Isa. 19:19

I think it is providential that we have one with us this evening, one who has made a thorough study of that 'Stone Witness,' who himself has made repeated personal visits and measured the Great Pyramid.

'The Great Pyramid: Why Was It Built? Who Built It?' Prominent amongst those who have investigated the Pyramid and given their answers to these questions is the late Charles T. Russell, the founder and first President of the Watch Tower Bible and Tract Society. His answer to who built the Great Pyramid was: 'God was the great architect'; and that the purpose of its being built was to confirm the faith of His people at the end of the Gospel Age. As you know, Brother Russell had great confidence in the Pyramid's testimony, and constantly referred to it as 'God's Stone Witness in the Land of Egypt.' In one of the first of his publications, a little book entitled, 'Food for Thinking Christians,' issued in 1881, he uses the form of the pyramid to illustrate important features in God's Great Plan of the Ages. The same illustrations were afterwards incorporated in Vol. I of 'Studies in the Scriptures.' Also, just one month before he died at the end of October, 1916, he wrote a new preface to his third volume of 'Studies in the Scriptures,' reiterating him implicit faith in the Great Pyramid as God's Sign and Witness.

But now, within the last year, twelve years after the death of Brother Russell, an entirely new view regarding the Great Pyramid is being pushed forward. The one who is responsible for this contrary view is the second, and present, president of the Watch Tower Bible and Tract Society.

His answers to the questions propounded by John Taylor is that-The Devil is the Author of the Great Pyramid, and, the purpose of this monument is to overthrow and destroy the faith of God's children at the end of the Gospel Age. This is a diametrically opposed opinion to that held by our beloved Brother Russell. Who is right? Is the original founder of the Watch Tower Bible and Tract Society correct? or is the present president correct? I make bold to say that, all who have given this matter any straightforward and honest investigation will agree with me that the view of Brother Russell is correct. In our class in Glasgow, Scotland, a group of the brethren devoted five weeks to a close study of an Anti-Pyramid article which appeared in the 1928 'Watch Tower"
(15th November); and we came to the conclusion that not one argument in that article, directed against the inspired testimony of the Pyramid, can stand either the test of Scriptures, or reliable history. We are glad to note that many of the brethren everywhere have come to the same conclusion and many of them have pointed to the significance of that statement made by Brother Russell in his 3rd volume of 'Studies," page 319, first paragraph, which reads: 'This ancient structure being thus repeatedly referred to in the Scriptures, we cannot doubt that, if questioned, this 'Witness' of the Lord in the land of Egypt will bear such testimony as will honor Jehovah, and fully correspond with his written Word. We thus introduce this 'Witness' because the inspiration of its testimony will doubtless be as much disputed as that of the Scriptures, by the prince of darkness, the god of this world, and those whom he blinds to the truth.'

Satan could not have been the designer of the Great Pyramid, for this monument contains many features corroborative of the Biblical plan of salvation, which could not have been known to the great adversary when the Pyramid was built over forty centuries ago. Very little investigation can easily prove this. For instance, when our Lord was asked by his disciples when the Kingdom of Israel would be restored, he replied: 'It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1:7); and on a previous occasion he had declared: 'Of that day and hour knoweth no man, no, not the angels which are in Heaven, neither the Son, but the Father." (Mark 13:32).

Now, when we investigate the time-measurements of the Great Pyramid, we find that not only is the 'Day of the Lord" indicated by them, but all the time-features or prophetic 'days" mentioned by Daniel the Prophet are accurately marked. Daniel saw his visions, and wrote regarding these 'Days," about five and a half centuries before our Lord's first advent, and about sixteen hundred years after the Great Pyramid was built; and he was commanded to 'shut up the words, and seal the book, even to the time of end." (Dan. 12:4). None would understand these matters until the 'Time of the End"-that is, until the end of the Gospel Age. And yet we find that the Great Pyramid contains these time-features of Daniel, corroborating them by accurate measurements. If God did not reveal these features to Daniel until sixteen hundred years after the Pyramid was built, and if none were to know how to interpret them until many centuries afterwards, and even then only by those who are declared to be 'wise' (that is wise in the knowledge of the Lord), how could it be possible for Satan, 'that wicked one,' to have known of them at the time the Pyramid was built? It is quite manifestly unscriptural to make any such claim, seeing the heavenly Father had retained in his own power the times and seasons.

There are many other things, now seen to be incorporated in the symbolisms and dimensions of the Great Pyramid, which Satan could not possibly have known about when the building was erected, and about which he probably does not even yet know. For it is only those who have the spirit of the Lord who are taught of God-none others have the privilege of understanding the deep things of God. Just at this point I would like to repeat what Brother Russell says about the Pyramid's testimony:

'The Great Pyramid proves to be a storehouse of important truthsscientific, historic and prophetic-and its testimony is found to be in perfect accord with the Bible, expressing the prominent features of its truth in beautiful and fitting symbols. It is by no means an addition to the written revelation: that revelation is complete and perfect, and needs no addition. But it is a strong corroborative witness to God's plan; and few students can carefully examine it, marking the harmony of its testimony with that of the written Word, without feeling impressed that its construction was planned and directed by the same divine wisdom, and that it is the pillar of witness referred to by the prophet in the above quotation."-Isaiah 19:19, 20. (See pp. 314, 315, Vol. III 'Studies'.') We agree with Brother Russell in what he here says; and we think it is true that the symbolisms and measurements of this wonderful building corroborate the Scriptural plan in every particular. We do not go to the Pyramid for first-hand information, so far as the Lord's plan is concerned, but rely upon the written Word for our instruction. If we but observe this rule, we will be guarded against placing reliance upon, say, any dates for future important events (such as the date for the glorification of the last member of the spirit-begotten Church of Christ), which may be claimed to be indicated by time-measurements in the Pyramid, but for which Scriptural proof cannot be cited. I think it is safe for us to say: The Bible first, and the Pyramid's corroborative evidence second. Had this rule been observed as I think you will agree, so much credence would not have been placed on such dates as 1925 for the
resurrection of the Ancient Worthies, or in 1928 for the resurrection of
the last member of the church. The Scriptures did not warrant these
dates for such important events; and, incidentally, neither did the
Pyramid indicate them as was claimed, and as we warned the brethren
at the time.

In 1924, in our booklet entitled: 'The Great Pyramid; Its Time
Features," and also in our free pamphlet on the Pyramid (of which over
a million copies were distributed), we drew attention to the fact that, not
only is 1914 A.D. marked in the Pyramid, but also the date 1918, when
the Great World War ended at the Armistice. These two dates, and the
duration of the World War between them, are marked by the low
passage leading from the Grand Gallery to the Ante-Chamber, its length
in Pyramid inches agreeing with the length of the World War in months.
(For in this time measurement each inch represents the shorter period of
the month, instead of the year. The inch also represents the still shorter
period of the day in many of the scientific features of the Pyramid.)
Because of this indication of the World War it is natural to suggest that
the South Wall of the Ante-Chamber, where the second low passage to
the King's Chamber begins, should mark the end of May, 1928 (the
precise date is 30th May, 1928); for the continued measurement through
the length of the Ante-Chamber, at the inch-month scale, gives that date
for the South wall (and not 27th May, 1928, as erroneously published
by a young man, who ran off with the idea that the last member of the
church would then be glorified). As the first low passage represented
the great trouble caused by the World War, it was suggested by us that
the second low passage would represent the final troublous periods
upon the people of God, leading up to Autumn of the year 1936. Has
this last troublous period started? The trouble is spiritual, of the mind,
being trouble upon God's spirit-begotten children. It was soon after the
end of May, 1928, that the inspired testimony of God's stone 'Witness,'
named appropriately 'The Stone Bible,' began to be 'officially'
attacked; for the 15th Nov., 1928, 'Watch Tower' article was not the
beginning of the attack, neither was the pronouncement against the
divine testimony of the Pyramid, as given by the Society's president at
the Detroit convention of Bible Students in 1928, the beginning. It
began very soon after May, 1928, in the 'Headquarters' of the Society in
Brooklyn. The declamation in Detroit convention against the Lord's
stone 'Witness' and its inspired testimony, and therefore against the
Lord's people who uphold this divine testimony, and the subsequent
attack in the 15th Nov. 'Watch Tower' article, were only the outcome of
the previous Brooklyn 'Headquar ters' attack. This, of course, can only
bring trouble upon the Lord's 'little ones.' The recent exaltation of
the Pope in Rome to Kingship is still another evidence that the Lord's
people, his spirit-begotten children, have entered their final troublous
periods. Time will show.

The most prominent teaching of the Pyramid is the symbolism of the
Top Stone. This Top Stone is clearly referred to in the Scriptures as a
representation of the Son of God, Jesus Christ. He is that 'Stone'
referred to in the Holy Bible which builders rejected, but which
afterwards became the 'Head of the Corner,' or 'Chief Corner Stone.'
Our Lord himself applied the words of the Psalmist (Psalms 118:22) to
himself when he said: '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 marvelous in our eyes'? Therefore say I
unto you, The Kingdom of God shall be taken from you, and given to a
nation bringeth forth the fruits thereof. And whosoever shall fall on this
stone shall be broken; but on whomsoever it shall fall, it will grind him
to powder." (Matt. 21:42-44). Jesus was here clearly implying that he
was the 'stone' which was being rejected by the chief priests and
Pharisees, but that afterwards God would make him the chief
cornerstone; also he was intimating that if any stumbled over him, they
would be bruised, but that afterwards when he became the head of the
corner if he should fall on them they would be blotted out. The chief
priests and Pharisees evidently perceived the meaning of our Lord, for
they sought to lay hands on him.

Later, the Apostle Peter made the same application of Psalms 118:22
when addressing the rulers of the people of Israel, and pointedly
referred to our Lord Jesus as being 'the stone' which was rejected by
them (Acts 4:11). In one of his epistles, also, Peter again refers to our
Lord Jesus Christ as being a 'precious stone,' disallowed or rejected of
men, but chosen of God (1 Pet. 2:1-8). To us who believe, the Apostle
explains, that heavenly top-stone is precious; for we can see its absolute
necessity in God's great plan of salvation—that without this headstone the
whole plan of God would be incomplete. We are, therefore, gladly built
up into him, recognizing him as our head. But to all others who are
disobedient and who oppose the Lord's Plan of the Ages, Jesus Christ is
only a 'stone of stumbling, and a rock of offense.' They cannot understand the necessity for our Lord's part in the Plan of God, and, therefore, they reject him, just as the builders of old are said to have rejected the head cornerstone of the Pyramid while it was being built.

It is remarkable that, the present opposition to the inspired testimony of God's stone 'Witness' began when a prominent 'official' of the 'Society' rejected the clear teaching of the Scriptures regarding the Top Stone of the Pyramid, namely, that it represents our Lord Jesus Christ.

Why should anyone reject this beautiful symbol? It is manifest that there is no building in the world except the Pyramid that can possibly fit the language of the Psalmist, our Lord, and the Apostle Peter. The 'corner stone' of any other forms of building is not distinctive in itself, even though it may have been laid with great ceremony, for hundreds of other stones in the same building are like it. But when we come to the pyramid form of building we find in it one stone which is preeminently the cornerstone, the 'chief' or 'head' cornerstone, quite unlike any other stone of the building, being in itself a perfect pyramid. Very little reflection will show that this stone cannot possibly occupy any position except the head of the building, because of its peculiar shape. Neither can any other stone take its place. Is this not true of our Lord Jesus Christ? He cannot take a lower position than that to which God has exalted him. For we read that he has been given a name above every name both in Heaven and earth, and that at his name every knee shall bow and every tongue shall confess to the glory of God the Father. Neither can any other take his place, for none except Jesus Christ are fitted to this end. The Lord Jesus Christ has preeminence over all. We repeat, Why should anyone desire to reject this beautiful symbol of the headstone of the Pyramid, in its representation of the exalted preeminence of our Lord Jesus Christ? What is it at the back of their opposition? Can it be that, if they once admit the truth of the application of the topstone of the Pyramid to our Lord Jesus Christ, they will then be compelled to admit that the Scriptures do, after all, make some reference to the pyramid form of building and, therefore, to the possibility of the detail of God's Plan of the Ages being depicted by the passage and chamber system of the Great Pyramid? In their desire to get away from the idea of the Great Pyramid being God's 'sign' and 'witness' in the land of Egypt, corroborating the Biblical plan of salvation, they overstep the mark and reject the top-stone, as did the chief priests and Pharisees of old.

One of the first things that John Taylor of seventy years ago saw clearly symbolized by the Great Pyramid is this very thing to which we have drawn attention, namely: that Jesus Christ is referred to in the scriptures as the 'Head Cornerstone of the Pyramid.' He also saw the application of the first seven verses of Job 38 to the Great Pyramid in Egypt. In these verses the earth is spoken of in the first instance, but the language quickly changes and can only refer to a building of the pyramid form, especially when reading the marginal rendering of verse six. Reference is here made to 'foundation sockets' made to 'sink,' and to a 'cornerstone' at the laying of which the morning stars are said to have sang together, and all the sons of God to have shouted for joy.

John Taylor perceived that there is one distinctive feature of the Great Pyramid which differentiates it from all other pyramids of Egypt, namely: its four corner foundation stones are made to sink into corresponding sockets in the rock. This structural fact caused him to study the Great Pyramid, for he reasoned that the Scriptures would not make such a pointed reference to the foundation sockets made to sink without a definite purpose, and he rightly judged that the purpose is to point to the Great Pyramid particularly, and not to any of the other pyramids. In other words, the Lord desired to draw the attention of his children to the Great Pyramid of Gizeh as the one that is worthy of their consideration; and sure enough, as many earnest Bible students of the past two generations have seen, this Great Pyramid of Gizeh well repays all their careful consideration, for it corroborates God's great plan of salvation in a wonderful way, and with an accuracy that cannot be gainsaid. As investigation continues, new beauties are seen to be built in to this marvelous structure. In this respect it is much like the Bible, for the more we study the Bible the more its truth opens to us. So also with the Great Pyramid, the further we investigate it, the more we see how it corroborates the Bible in its every detail. Our faith is therefore much strengthened, and the knowledge thus gained enables us to withstand many of the wiles of the Adversary.

**Descending Passage**

Just let us recall some of those things of the Word of God that are corroborated by the Great Pyramid Passage-System. Briefly stated: we know that the Descending Passage from the entrance represents the...
downward course of mankind, laboring under sin and degradation toward death, which at present is the heritage of every man as we read, 'by one man sin entered into the world, and death by sin' (Rom. 5:12). That death, to which mankind is hastening, is symbolized by the subterranean chamber or 'Pit.' All the world have been born on the downward way. The height of this Descending Passage is only four feet and, therefore, a man of average stature must bow down very low while traversing it. Its floor also is very steep and slippery, thus representing the slippery, downward way to death.

First Ascending Passage

The Apostle tells us that 'death reigned from Adam to Moses' (Rom. 5:14), a period of over 2,500 years. Then an opportunity to escape death was granted to the people of Israel, the descendants of Jacob. God gave them the Law through Moses, and intimated that those who did the things of the Law would live in them. The people of Israel thought it an easy matter to observe the things of the Law and readily promised to do them, but they very quickly realized how powerless they were to observe this Law of God. For the Law is holy, and the commandment holy, and just, and good (Rom. 7:12), while they were sinful, born under condemnation to death. They found that they could not keep that perfect law of God inviolate. Thus the commandment which was ordained to life was found to be unto death (Rom. 7:10). None could pass the perfect requirements of the Law and gain life.

The First Ascending Passage represents this opportunity to escape the downward way to death and go on an upward way to life. But just as, in reality, the people of Israel could not ascend to life by their Law, so it is found to be impossible to take advantage of the First Ascending Passage. It is blocked at the lower end by a Granite Plug. As Brother Russell clearly proves, granite in the Great Pyramid represents that which gold in the tabernacle and temple represents, namely, divine, spiritual things.

Granite Plug

The Granite Plug blocking the lower end of the First Ascending Passage thus very well symbolizes the divine Law of God blocking the way of life. The apostle declares that 'the Law is spiritual,' but that we are carnal, sold under sin (Rom. 7:14). Thus we find that the Great Pyramid corroborates the declaration of the Scriptures: 'There is none righteous, no, not one.' "For all have sinned, and come short of the glory of God" (Rom. 3:10, 23). Both the people of Israel and the Gentiles are alike condemned to death, and none of them can by any means redeem his brother, nor give to God a ransom for him (Psa. 49:7). In the Great Pyramid all are represented as hastening down the Descending Passage toward the Pit, symbolical of death.

But God, who is full of mercy and loving kindness, and who had foreseen that no one could escape death by his own efforts—neither the Jew with the Law, nor the Gentile without the law—had already provided a way of escape. We read that Jesus Christ is the 'Lamb of God, which taketh away the sin of the world,' and that he was 'foreordained before the foundation of the world' (John 1:29; 1 Pet. 1:19, 20). God had provided in his great Plan of the Ages that His Son should come and die for all mankind, and that he should rise again and become Lord both of the living and the dead.

Thus we read that: 'In due time Christ died for the ungodly' (Rom. 5:6), and: 'When the fullness of the time was come, God sent forth his Son' (Gal. 4:4). He was 'delivered for our offenses, and was raised again for our justification' (Rom. 4:25). This great scriptural truth is symbolized in the stone 'Sign' and 'Witness' by the Well-Shaft.

Key to the Pyramid

The peculiar Well-Shaft is in truth the 'key' to the entire symbolism of the Great Pyramid. Just as the ransom-sacrifice of the Lord Jesus Christ is the central theme of the whole Plan of God, and is the key that unlocks the teaching of the Bible, so the understanding of the Well-Shaft in the Great Pyramid opens up the true meaning of all the passages and chambers in the building.

Well Shaft

From the structural standpoint the Well-Shaft is entirely without meaning. It can serve no useful purpose so far as the building itself is concerned. That is why some investigators, such as Professor Flinders Petrie, are of the opinion that the Well-Shaft was an after-thought on the part of the builders—that they cut it through the rock and masonry after the Pyramid had been erected. Close investigation of the masonry and rock, however, demonstrates beyond question that the Well-Shaft was not an afterthought, but was part of the original design of the whole building. We ourselves gave particular attention to this part of the building during our visits to the Pyramid, and we have no hesitancy in
saying that the Well-Shaft is indeed an integral part of the monument's original design. In our Volume I of 'Great Pyramid Passages," to which special attention was drawn by Brother Russell in the 'Watch Tower' of 1st August, 1910, we go into this matter at some length, presenting diagrams to illustrate the important architectural features at the upper end of the Well-Shaft; for we have always considered that a correct understanding of this part of the Pyramid is essential.

Let us repeat: Structurally speaking the Well-Shaft is meaningless, but symbolically it is absolutely necessary-it is the key that unlocks the meaning of all the other parts of the building. As anyone can see, by a contemplation of the accompanying chart, it is not possible for one to reach the upper passages and chambers except by the Well-Shaft, because the First Ascending Passage is rendered impassable by the obstructing Granite Plug. In symbolical language this means that neither the spiritual nor human conditions of life (represented by the two chambers high up in the masonry of the building) can be gained by the works of the Law (represented by the First Ascending Passage); but it is possible to gain them through faith in the ransom-sacrifice of Jesus Christ (represented by the open Well-Shaft).

Queen's Chamber

When our Lord came into this world he was not born in degradation and sin, for we read that, 'In him was no sin." He was 'holy, harmless, undefiled and separate from sinners." The 'Man Christ Jesus" was born on the plane of human perfection, which in the Great Pyramid is represented by the Queen's Chamber level, for this limestone chamber symbolizes perfect human life. It is the level of the floor of the Queen's Chamber which represents the plane of human perfection.

When the line of the floor of the Queen's Chamber is produced northward, it intersects the floor of the First Ascending Passage 33-1/2 inches from its upper end. That is to say, this produced floor-line of the Queen's Chamber intersects the floor-line of the First Ascending Passage at that exact point, which is 33-1/2 inches short of the upper terminal of the inclined floor, where the Grand Gallery begins; and these 33-1/2 inches represent the thirty-three and one-half years of our Lord's life on earth. (The inches used in these time-measurements are not British inches, but Pyramid inches; and the length of the Pyramid inch is based upon the dimensions of the earth, exactly five hundred millions of them being the length of the polar axis of the earth.)

Thus we see how the Biblical statements that Jesus was 'made of a woman," and 'made under the law" (See Gal. 4:4), are corroborated by this feature of the Great Pyramid-for, as we say, the level of the floor of the Queen's Chamber represents the plane of human perfection on which Jesus was born, or 'made," and the First Ascending Passage represents the Law to which Jesus was subject from his birth, and which he 'nailed" to his cross at thirty-three and one-half years of age.

Grand Gallery

The death of Christ ended the Law, and the resurrection of Christ the third day after inaugurated the dispensation of grace, known to us as the Gospel Age. Just as the First Ascending Passage symbolizes the Law Age, so the Grand Gallery to which it leads symbolizes the Gospel Age. Although both passages rise at the same steep angle, and although their floors are equally slippery, yet there is great difference between them in two important respects. In the first place, the Grand Gallery is far higher in the roof, and there is no necessity for one to stoop as when coming up the First Ascending Passage. This illustrates a manifest difference between the two Ages. The exacting requirements of the law was a burden to the Jew and bowed him down; but Christ became an end of the law for righteousness to everyone who believed; and those receiving the Gospel message experienced the glorious liberty wherewith Christ makes free. They passed, as it were, from the low, confined First Ascending Passage into the greater freedom of the Grand Gallery.

The other difference between the two passages is that, should one slip when ascending the Grand Gallery, he can cling to the side Ramps and steady himself until he regains his footing; but in the First Ascending Passage there is nothing to lay hold of should one feel his feet sliding. This again illustrates an important contrast between the two Ages; for although the followers of the Lord in the Gospel Age occasionally slip from their steadfastness through temporary lack of faith or from other causes, yet they have the 'exceeding great and precious promises" of the Lord's Word to sustain and reinstate them on the upward way. They have promises that the Lord will never forsake them; that if they confess their sins he is faithful and just to forgive them their sins and to cleanse them from all unrighteousness; that the Lord's strength is made perfect in weakness. By these and many other precious promises, all who have taken up their cross and followed the Lord are enabled to overcome and ultimately 'become partakers of the Divine nature."
During the Jewish Age, on the contrary, those who sought to gain life by the law had no promise of aid should they slip even in one of the commandments, as the Apostle James declares: 'For whosoever shall keep the whole law [in an endeavor to merit life thereby], and yet offend in one point, he is guilty of all," and is therefore under the curse of the law (James 2:10).

Had Jesus not laid down his life in sacrifice he would have remained alone on the plane of human perfection; for, as we have seen, none of the human race, whether of the people of Israel or of the Gentiles, could escape the downward-road to death. But our Lord came to this earth for the very purpose of sacrificing his human life on behalf of the world. We read, therefore, that 'He poured out his soul unto death," and that 'He gave his life a ransom for all." He gave his flesh for the life of the world. We may picture our Lord as standing on the level of the Queen's Chamber floor, a perfect man in whom was no sin, holy, harmless, and undefiled and separate from sinners, as far above the condemned human race as the horizontal line of the Queen's Chamber floor stands above the downward line of the Descending Passage. Then at the due time he, by the grace of God, tasted death for every man. He laid down his life in sacrifice; and this sacrificial death, as we have said, is represented in the Pyramid by the Well-Shaft.

Mouth of Well

The Scriptures declare that it was not possible that he, the Holy One, the Prince of Life, could be 'holden of death," but that God burst the bond of death and raised his beloved Son the third day, no longer a human being, however, but a spirit being on the highest plane. So the Well-Shaft symbolizes the resurrection of Jesus Christ, who is no longer represented as standing on the plane of the Queen's Chamber, but high above in the King's Chamber condition of spirit life. We know that the Scriptures declare that Jesus was made perfect as a New Creature and High Priest; and when he rose from the dead the third day all power in heaven and earth was given unto him, as he declared to his disciples. Here, then, we see the great significance of the Well-Shaft. Briefly stated, it represents the ransom-sacrifice of our Lord Jesus Christ, belief in which alone can enable men to pass from death unto life.

Jesus declared that the hour was coming in the which all that are in the graves shall hear his voice, and shall come forth. He also declared that, if he was lifted up from the earth he would draw all men unto him (John 5:28, 29; 12:32). Also the apostle Paul declares that, as in Adam all die, even so shall all in Christ be made alive (1 Cor. 15:22). Adam brought righteousness and an opportunity for life to every man (Rom. 5:18-22). The Descending Passage very well symbolizes the condemnation through Adam, while the Well-Shaft symbolizes the only 'way of escape" from that condemnation.

Grand Gallery

While it is true that none of the people of Israel could gain life by means of the Law, yet God dealt with that nation for nearly sixteen and one-half centuries from the time of Moses. The apostle declares that the Law was 'our schoolmaster to bring us unto Christ" (Gal. 3:24). Therefore, from this standpoint, the First Ascending Passage in the Great Pyramid represents the Law 'schoolmaster" leading the people of Israel to Christ. (In this picture we ignore for the time being the Granite Plug, which in reality prevents anyone from going up this passage.) The Apostle John declares that, Jesus Christ 'came unto his own, and his own received him not. But as many as received him, to them gave he power [the right or privilege] to become the Sons of God, even to them that believe on his name: which were born [begotten], not of blood nor of the will of the flesh, nor of the will of man, but of God" (John 1:11-13). Those who received our Lord are thus declared to have been begotten of the New Nature, which is in no sense of the word fleshly, but spiritual.

The few who received our Lord became new creatures in Christ Jesus (See 2 Cor. 5:17). They passed from Moses into Christ. In the Great Pyramid they are depicted as passing from the low First Ascending Passage into the lofty Grand Gallery. As joint-heirs with Jesus Christ we can see them ascending with him the floor of the Grand Gallery to the King's Chamber, representative of the spiritual Kingdom of God. All the remainder of the Nation of Israel are declared to have been blinded, that they might not see this great privilege which the few faithful ones received. As we read: 'Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded" (Rom. 11:7). We also read regarding those who did not receive our Lord at his first advent: 'Let their eyes be darkened, that they may not see, and bow down their back alway" (Rom. 11:10). They are still represented as standing in the First Ascending Passage with bowed
backs and blinded eyes, waiting until they are released by their returned Lord, when God will make with them a new covenant.

In the meantime the Gentiles, 'who sometimes were far off,' and who were 'made nigh by the blood of Christ' (See Eph. 2:13), are represented as passing upward from the Descending-Passage condemnation through the Well-Shaft to the Grand-Gallery privileges. The Apostle Paul declares that 'Blindness in part is happened to Israel, until the fullness of the Gentiles be come in' (Rom. 11:25). We understand this to mean that, the Gentiles are called by God to joint-heirship with Jesus Christ during the period when Natural Israel is blinded, and then when the full number is selected from the Gentiles, this blindness of Israel will be taken away from them, and so 'all Israel shall be saved.'

But while all Israel shall indeed be saved, when once their blindness passes away, they will have missed the chief blessing of membership in the Body of Christ. Instead, God will make with them that new covenant of which he spake in times past by the mouth of Jeremiah—'Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but this shall be the covenant that I will make with the House of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and I will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them saith the Lord; for I will forgive their iniquity, and I will remember their sin no more' (Jer. 31:31-34). The people of Israel, when their blindness is removed, will pass from under the curse of the 'Old Covenant' of Moses unto the opportunities of a 'New Covenant' under Christ. They will, as it were, pass from the First Ascending Passage unto the Horizontal Passage that leads to the Queen's Chamber. The Ascending Passage represents the Old Law Covenant, and the Horizontal Passage the New (Law) Covenant.

**Horizontal Passage**

During the Gospel Age it was impossible for any to attain to perfect human life by means of the New Covenant, for this way of life was not then open. This fact is symbolized in the Great Pyramid by a remarkable structural feature. If you will glance at the chart, you will see that the Horizontal Passage to the Queen's Chamber branches southward below the Grand Gallery, and that the beginning of this Horizontal Passage is situated at the lower end of the Grand Gallery. These two passages, the Grand Gallery and the Horizontal Passage, are directly one above the other, on the same vertical plane. Therefore, the lower part of the floor of the Grand Gallery is necessarily removed to make way for the entrance of the Horizontal Passage. If this part of the floor of the Grand Gallery were restored, we would not be aware of the existence of the Horizontal Passage.

The markings on the masonry of the side-walls of the Grand Gallery at this part indicate that the inclined floor of the Gallery was originally intact, proceeding upward from the lower north wall in an unbroken line. And while this inclined floor thus stood intact none were aware of the Horizontal Passage, or the Queen's Chamber. Afterwards, when the floor of the Grand Gallery at its lower end was broken away, the Horizontal Passage to the Queen's Chamber was revealed. It is obvious, however, that the way up the Grand Gallery was closed, because of the breaking away of this large portion of its floor.

**Old and New Law Covenants**

This feature of the Pyramid obviously teaches that, while the Gospel Age (Grand Gallery) opportunity for joint-heirship with Jesus Christ in the spiritual kingdom (the King's Chamber condition) is open, the New Covenant (Horizontal Passage) opportunity for perfect human life (the Queen's Chamber condition) is not accessible, and that its existence, indeed, is not known. So, on the other hand, when the Gospel Age favors are ended, the New Covenant favors then become evident, and may be taken advantage of. It is worth our while to think over this remarkable symbolical feature of the Great Pyramid. We are quite sure that the Devil knew nothing about it, and could not have built it into the Pyramid, as we know you will agree.

The distinction between the Old and New (Law) Covenants is well illustrated by the difference between the First Ascending and Horizontal Passages. Should one slip in the Ascending Passage he cannot prevent
himself from falling; and as the angle of the floor is very steep he immediately begins to slide backward. He will then realize, as did the Jews born under the Old Covenant, that this upward way although 'ordained to life' is after all a way to death (Rom. 7:10). Gathering impetus on that slippery inclined floor, he will fall with terrible impact against the upper end of the Granite Plug. When the Jews slipped and fell they were condemned to death by the perfect law of God, which, as we have seen, is particularly symbolized by the Granite Plug. Thus we see that the Pyramid corroborates the declaration of the Scriptures, that there was no hope of the people of Israel attaining life by means of the Old Law Covenant. How different it is in the case of the Horizontal Passage, however, for although one walking here requires to stoop as in the First Ascending Passage, showing that he is under law, yet a slip and fall need not prove fatal. The passage being horizontal he will not slide backward. He may be bruised, but raising himself to his feet, he can continue on his way to the Queen's Chamber. There is hope under the New Covenant, if one allows himself to be rightly exercised by the discipline of the righteous Judge. Profiting by the lesson of his fall, and henceforth taking more heed to his steps, he can progress toward the condition of human perfection symbolized by the Queen's Chamber.

To the Jews first will this opportunity be given. They will pass, as we have said, directly from under the Old Law Covenant (for they are still under this Covenant, for Christ became the 'end of the law for righteousness' only to those who believed-Rom. 10:4) into the New Law Covenant. After the Jewish nation, all the Gentiles will be brought in under the New Covenant arrangement, that they also may attain human perfection. By the power that Christ will exert the Gentiles shall, figuratively, be raised from the Descending-Passage condition of death, up through the Well-Shaft to the Horizontal-Passage condition of the New Covenant; for through the ransom sacrifice of Christ all mankind shall be redeemed and placed upon that 'highway of holiness' (Hosea 13:14).

The prophet Isaiah said: 'No lion shall be there, nor any ravenous beast shall go up thereon .. but the redeemed shall walk there' (Isa. 35:8-10). Satan, the 'roaring lion' (1 Pet. 5:8), will not be allowed to deceive man during the time of the New Covenant, for he is to be bound and cast into the 'bottomless Pit,' symbolized in the Pyramid by the Subterranean Chamber (Rev. 20:1-2); and all 'ravenous beasts' represented by the evil institutions of the 'Present Evil World,' will be destroyed in the Pit. These evil systems shall not rise, but Satan is to be loosed for a little season at the end of the thousand years of Christ's reign.

**Air Channels**

There is one distinction between the Great Pyramid and all other pyramids to which I desire to call attention, although it is well known to you. The Great Pyramid of Gizeh is provided with 'air-channels,' and this, incidentally, is proof that this monument at all events was not intended for a tomb. The dead do not breathe! When I was at the Pyramid in 1928 I got permission from the Egyptian government to clear the debris from these channels. During my first visit in 1909, the South Air-Channel of the King's Chamber was quite open and a good breeze constantly passed through it, but the North Air-Channel of this chamber was entirely stopped up with stones and hardened dust. My object during this last visit was to clear out this obstruction from the North Channel. The South Channel had also during the past twenty years become blocked with debris.

However, I found it a comparatively easy matter to remove the debris from the South Channel, but work on the North Channel was much more difficult. I employed several Arab workers to push down a long boring rod from the outside of the Pyramid on the north side. At the end of this rod was a scoop of metal by which they were able to extract the debris a little at a time. As the North Air-Channel is over 200 feet in length, and only 9 inches square in bore, it was an arduous task to remove all the hardened debris. My men worked on it for six weeks continuously. I am glad to say that their labors were entirely successful, every particle of debris being removed; and now, seeing that both South and North Air-Channels of the King's Chamber are quite open, there is a constant cool air-current passing through the Pyramid.

In order to prevent these channels again becoming stopped up with debris, I directed my men to construct certain masonry work at their outer ends. This masonry is arranged in such a way that it will be impossible for dust or stones to again be washed into the channels by rain. Regarding the Air-Channels of the Queen's Chamber: As you know these were discovered only recently, comparatively speaking, namely, in 1872 by an English engineer, Waynman Dixon.
But he did not ascertain if these channels extend from the chamber to the outside of the Pyramid; and since his day no other investigator has tried to find the outer ends of these two channels. Indeed, it has been the opinion of some, as for instance, Prof. George Reisner of Harvard College, Boston, who has conducted excavating operations for over a quarter of a century in Egypt, that these two air-channels of the Queen's Chamber were only dummies, or make-believe air-channels. In their opinion the channels did not extend more than a few feet upward into the masonry from the chamber; and some diagrams of the Great Pyramid depict the channels in this way.

I determined to find out for myself the truth, or otherwise, of this opinion. I ordered several long steel rods from an engineering firm in Cairo. The length of these rods varied from thirteen to sixteen feet, and I had them threaded at each end and had screw-couplers made so that the rods might be coupled together in one continuous length. At the end of one of these rods I had a ball of wood fastened. This was to prevent the end of the rod sticking in any joint or rough pieces of masonry. The ball glided over all inequalities. I began by probing the North Air-Channel of the Queen's Chamber, pushing in the rod with the wooden ball at the end of it first, and then coupling another rod to it and pushing that inward, then a third rod coupled to the other two-and so on, one rod after another. I found that all the rods that I had provided myself with in the first instance, passed up the channel without hindrance, and I had, therefore, to get a further supply of rods. These rods were of flexible steel, because the channel on the north side of the Queen's Chamber does not proceed directly upward in a straight line, but curves around toward the west to avoid the intervening masonry of the Grand Gallery. The rods, therefore, had to bend around this curved part.

The North Air-Channel of the King's Chamber is also bent around the intervening masonry of the Grand Gallery on the west side. I managed to push the rods up the Queen's Chamber north channel to a distance of 175 feet, and then, unfortunately, the rods broke. The strain of passing around the westward bend proved too much for them. About a week later with some fresh rods I made another attempt to probe the length of this North Channel, but again my rods broke after I had pushed them upward for 175 feet. I was a little more successful in probing the length of the South Channel, for beyond the bend at the lower end this channel is straight. (The channel goes through the wall from the chamber in a straight horizontal line for eight feet, and then bends upward at a steep angle and in a direct line toward the outside surface of the Pyramid.) I managed to push the rods up the South Air Channel to a distance of 208 feet, and then they struck against some obstruction beyond which I could not go. About a week later I again probed this South Channel and could not get beyond 208 feet. So far as I can judge this is about twenty feet short of the outside of the Pyramid on the south side. I made a search for the outer end of this South Channel, spending several days on the south flank of the building, but could not detect any opening. Probably some future investigation may prove more successful. At all events, I have proved now that the two air-channels of the Queen's Chamber were constructed by the ancient builders to almost their entire length. For a long stretch these two channels of the Queen's Chamber run parallel with the channels of the King's Chamber. The builder must, therefore, have had a definite purpose in so constructing them. As you know, in the symbolism of the Great Pyramid, these air-channels represent life—that is, 'the breath of life.' I may mention that, in probing the length of these two air-channels of the Queen's Chamber very little debris came down, proving that they are entirely open as far as they go. Like the two channels of the King's Chamber, these Queen's Chamber channels are also 9 inches square in bore.

Recent Excavations

While talking about work at the Great Pyramid I may mention that some very important excavating work was conducted there during 1925 and 1926. I requested permission from the Egyptian government to clear away some of the debris from the base of the Great Pyramid, and after waiting for some little time they granted this. The Acting Director General of Antiquities (who, by the way is a Scotsman like myself, and, peculiarly enough, has the same surname, Edgar) told me to write out my requirements regarding the work at the Great Pyramid. He suggested that I should number them in their order. So I wrote out the following list:

(1) Permission to clear away debris from the north base of the Great Pyramid at the western end for a distance of about 200 feet from the northwest corner. (This was in order to complete the clearing of this base-line, work on which had already begun the previous year.)
(2) To clear away all the obstructing debris from the four corner 'Sockets.' (My desire was to have these four Sockets clearly revealed, and to do this it was necessary to clear away a great many tons of debris, right back from the corners to the core masonry of the building.)

(3) To clear out all the debris from the Subterranean Chamber. (Although I had already cleared out much of this debris on previous occasions, a great deal still remained, covering up all the floor, and thus making it impossible to visualize the chamber as it was when originally cut in the rock, four thousand years ago.)

(4) To clear out the Air-Channels of the King's Chamber, and make a search for the outer ends of the Queen's Chamber Air Channels. I handed this list to Mr. Edgar, the Acting Director General of Antiquities, and he told me to wait a few minutes until he had consulted the head of his department, M. Lacau. He was not gone many minutes when he returned with the information that the work would be carried out in accordance with my request. To my surprise he intimated that the Egyptian government would defray the necessary expenses, but that I would have the privilege of directing operations. This was certainly more than I had hoped for, for I did not think the Antiquities Department would have gone to this expense. At the beginning of December, 1925, the work was commenced. My nephew, Wm. R. MacDonald, who is also a brother in the Lord, aided me in the work of directing the men. After all the debris was removed from the Subterranean Chamber. I made a further request of the government, namely, that the men should be instructed to clear away much loose debris lying in the Queen's Chamber. This work was also carried out; and now the entire inside of the Pyramid is clear of all obstructing debris.

While the men were there I directed them to shift the large block of granite that lay on the floor of the Descending Passage below the junction of the Ascending Passage. This stone more than half way blocked the height of the Descending Passage. (I show it in my diagrams of the Passage System.) I got it removed from its former position to a point further up towards the Entrance of the passage, where it now lies out of harm's way and easily accessible to any who desire to examine it. Professor Flinders Petrie mentions about this block in his Pyramid work, but he makes one mistake in regard to it. In his description he says there is one hole bored through it four inches in diameter. But my examination revealed no less than three holes, all in a row, and none of them more than three inches in diameter. They are bored clean through the 21-inch thickness of the block. The other granite blocks which lay on the floor of the Descending Passage I removed into the Subterranean Chamber, where they now lie and can be examined by all who enter this chamber. There is nothing now throughout the entire length of the Descending Passage to obstruct continuous end-to-end measuring of it. This part of the Pyramid is certainly now in a very much better condition that it was when my late brother, Dr. John Edgar, and myself first visited it in 1909, twenty years ago.

The workmen were now directed to clear the debris from the 200-foot length of the North Base-Line. As this debris lay along the western section of the North Base, its depth was nowhere more than about eight feet. The workmen cleared a width of about twelve feet through it, along the line of the base of the building right to the Northwest Corner Socket. With the completion of this work the entire North Base-Line of about 760 feet stands clear of all debris. For the first time for many centuries it is possible to measure the length of the base from Socket to Socket, right along the original leveled rock and masonry.

In the central part of this North Base there is a long stretch of the original "Platform" of the building. The line of the Casing-Stones is clearly marked on the top surface of this Platform. There is a large section of the Casing-Stones still in position, resting directly on the Platform; and eastward beyond this remnant of Casing the Platform extends for a long distance, the line of the Casing, as we say, being still clearly marked upon it. The whole line is most marvelously straight, not deviating by so much, even, as one-fiftieth part of an inch. Our later investigations of the other three Base-Lines of the building reveal that they also are absolutely straight. The Platform on which the Casing-Stones rest is almost absolutely level. The ancient workmen were certainly very accurate, and it is doubtful if present-day experts could equal them, even with all modern appliances.

While the workmen were engaged clearing the debris from the North Base, I made still another request of the Egyptian government, namely, that they should remove all the remaining debris from the north side of the Pyramid. For, so far, merely the Base-Line. So long as this debris lay there, it was hardly possible to judge the true height of the Pyramid,
when looking at it from some little distance off. Well, this work was also carried out. The debris being removed gradually in trucks which ran on rails to the edge of the plateau on which the Pyramid is built and tipped over into the plain below. Many thousands of tons of debris were thus removed, over a hundred men laboring at it for quite a long time. There is no debris now anywhere on the north side of the Pyramid.

This clearing work revealed a very interesting architectural feature, namely, the foundation of a great thick wall, which originally ran the entire length of the north side of the Pyramid, enclosing the building on that side. The pavement reaches from the bottom edge of the Casting Stones, or, rather, from the front edge of the Platform (which is a distinct piece of masonry not to be confounded with the pavement) to the inner side of this stone wall. The pavement is about 33 feet wide, and is beautifully constructed with wonderfully close joints. The rock foundation shows that this wall must have been about thirteen feet thick at the base. It was probably between 20 and 25 feet high. Some of its rounded coping-stones were discovered. After the four corner Sockets were cleared of debris, I made yet one more request of the government, this time asking them to clear the Southern Base-Line of the Pyramid. This was agreed to; but the season ended (1926) for such excavating-work before much more than half of this Southern Base-Line was cleared. The eastern half still remains to be done. As the result of this clearing of the western half of the Southern Base, a long row of Casing-Stones was uncovered. They are much weathered as to their lower edges, but well preserved along their upper surfaces.

This row of Casing-Stones, which is much longer than the row on the north side of the building, is perfectly straight, and the top surface absolutely level. This clearing-work of the Pyramid's Base-Lines has served one good purpose, namely, it has forever dispelled an erroneous theory much advertised in late years that the Base-Lines of the Great Pyramid were hollowed in. On the contrary, they are absolutely straight; and the author who is responsible for the 'holling-in' theory is now seen to have made a great mistake. Incidentally, also, all his theories built upon this idea of the hollowing-in of the Base-Line of the Pyramid are likewise now seen to be erroneous. It is my hope that ultimately all the remaining Base-Lines of the Great Pyramid will be cleared of debris.

**Chronology**

There is one thing that I would like to draw attention to, as I think it is most important. The Time-Measurements of the Great Pyramid corroborate the Bible chronology as presented by Brother Russell in his Volume of 'Studies in the Scriptures.' These Time-Measurements do not corroborate any other scheme of Chronology. We know that Brother Russell constantly drew attention to the date 1914 A.D. as marking the end of the 'Times of the Gentiles.' He believed that the end of these "Times" would be signaled by the great 'Time of Trouble' spoken of by the Prophet Daniel, and by our Lord Himself. In the year 1904, ten years previously, in the first July 'Watch Tower' in an article entitled, 'Universal Anarchy-Just Before or After October, 1914 A.D.,'

Brother Russell says that he had changed his conviction respecting the time when universal anarchy might be expected. He wrote: 'We now expect the anarchistic culmination of the great Time of Trouble which will precede the Millennial blessings, will be after October 1914 A.D.' He then goes on to examine the various lines of prophecy pointing to our day. Some of the brethren got the idea that Brother Russell was changing his dates. One of them wrote to Brother Russell as follows: 'Since you have changed your views respecting Gentile Times let me suggest the possibility of still another error. You count the seventy Babylonian captivity of the Jews as beginning with the overthrow of Zedekiah, Judah's last king, but I notice that 'Bishop Usher's Chronology,' given in the margins of our Common Version Bibles and based on 'Ptolemy's Canon,' begins that seventy year [captivity] period nineteen years earlier-namely, in the first year of Nebuchadnezzar, when he took captive Daniel and other prominent Jews and laid the Jews' country under tribute. Now if this, the common reckoning, be correct, it would make the Times of the Gentiles to begin nineteen years later than you estimate, namely, in B.C. 587, instead of B.C. 606-and this in turn would make those times end nineteen years later than you have reckoned-in October A.D. 1933, instead of October, 1914. What do you say to this? Are you humble enough to acknowledge that I have struck some new light, and that you and all DAWN readers have been 'all wrong,' walking in darkness?'

In his reply Brother Russell says: 'The brother errs in supposing that we have changed our view of 'Gentile Times.' Those 'times' or years are
2520, with a definite beginning in B.C. 606, and a definite ending, A.D. 1914. We know of no reason for changing a figure: to do so would spoil the harmonies and parallels so conspicuous between the Jewish and Gospel Ages. In Millennial Dawn, Vol. II, pp. 36, 37, we were careful to note the unreliability of all ancient histories, and, after quoting various authorities conceding this, we added, last paragraph: 'The Bible, our God-provided history of the first three thousand years, is the only work in the world which—beginning with Adam, the first man mentioned in history, monument or inscription, whose name, the time of whose creation and death, are recorded, and from whom his descendants can be traced by name and age in successive links for nearly four thousand years—furnishes us a clear and connected history down to a period where secular history is well authenticated. As we shall see, the Bible record extends to the first year of Cyrus, B.C. 536, a well-established and generally accepted date. There the thread of Bible chronology is dropped—at a point where secular history if reliable God has thus provided for his children a clear and connected record down to the present time. The Bible, therefore, is the chart of all history. Without it, as has been truly said, history would be like rivers flowing from unknown sources to unknown seas.' 'On page 52 of the same volume we said: 'Usher dates the seventy years' desolation eighteen years earlier than is shown above—that is, before the dethronement of Zedekiah, Judah's last king because the king of Babylon took many of the people captive at that time (2 Chron. 36:9, 10, 21; 2 Kings 24:8-16). He evidently makes the not uncommon mistake of regarding those seventy years as the period of captivity, whereas the Lord expressly declares them to be seventy years of desolation of the land, that the land should lie 'desolate, without an inhabitant' (Dan. 9:2; Jer. 25:8). From the foregoing it is evident that at the time of writing DAWN II we were fully aware that 'Ptolemy's Canon' and 'Usher's Chronology' cut short the 'seventy years' desolation of the land,' and counted them as but fifty-one years, Usher endeavoring to make the Bible account agree with 'Ptolemy's Canon.' We, however, have followed the Bible record exactly and persistently, and took secular history only where the Bible history ended. We cannot make seventy years' desolation of the land into fifty-one years' desolation for the sake of harmony with Ptolemy. Indeed we reject all of Ptolemy's Canon back of the first year of Cyrus, 536 A.D.—the farther back it goes, the greater its errors.' The above letter and Brother Russell's reply to it are contained in the 'Watch Tower' of October 1st, 1904. When the great World War of 1914 broke out, Brother Russell regarded it as the fulfillment of his expectation. In the October 15th, 1914, 'Watch Tower' he says: 'For forty years we have been proclaiming this very war and its glorious outcome, by sermons, oral and printed, and in our books on Bible study in twenty languages.' In other articles he speaks of the 'Gentile Times' as having ended in 1914. This date, 1914, is very prominently marked in the Great Pyramid by numerous independent time-measurements. (These time-measurements are explained in Vol. II of 'Great Pyramid Passages,' which volume was particularly called attention to by Brother Russell in the October 15th, 1913, 'Watch Tower.')

Ptolemy

In reference to the 'Astronomical Canon of Ptolemy,' to which Brother Russell makes reference, there is one strange point about which I would like to speak: In Ptolemy's list of kings, two kings are mentioned whose names are much alike, namely Nabopolassar and Nabokolassar. These two kings are said to be father and son, and the latter one, Nabokolassar, is identified with Nebuchadnezzar of the Bible. It is quite possible that Ptolemy has mixed up these two names. Nabo-po-lassar, the father, is very likely mixed up with Nabo-ko-lassar, the son. It may be, of course, that not Ptolemy but later historians made a mistake here, both names applying to one king only, and not to two. There is nothing improbable in this, for such mistakes are not by any means infrequent. For instance, it is through a mistake of this very king that Ptolemy (or an historian who followed and copied him) made another well-known mistake in his list of kings, namely by mixing up the names of the two kings called Xerxes and Artaxerxes. Ptolemy's Canon makes a mistake of ten years in the reign of Xerxes, and Artaxerxes. Ptolemy's Canon makes a mistake of ten years in the reign of Xerxes, saying that he reigned for twenty-one years, whereas reliable history proves conclusively that Xerxes reigned for eleven years only.

This is important to notice; for if Xerxes did reign twenty-one years, and not only eleven, then the twentieth year of his successor, that is, Artaxerxes, would be ten years later than we understand it to be. And if Artaxerxes' twentieth year is ten years later, then Daniel's prophecy of the seventy weeks (at the end of sixty-nine of which weeks Messiah was to come), would not have been fulfilled. But Ptolemy made a
mistake here; and reliable history, quite apart from the Scriptural requirement, proves that Ptolemy was mistaken to the extent of ten years in the reign of Xerxes, and hence, also, ten years in the reign of Artaxerxes. This is really more than one, or even two, mistakes of Ptolemy, for not only are his stated years for the reigns of two kings ten years wrong each, but the date for the death of the first (Xerxes), and the date for the accession of the second (Artaxerxes), are also necessarily wrong. In other words, Ptolemy made a bad blunder in his history of this period.

Now, if Ptolemy made a mistake in his dates of the reigns of two kings who lived during the fifth century B.C. (he himself lived during the second century A.D., or several hundred years later), it is certainly not unreasonable to claim that he made a mistake in his history of the time of Nebuchadnezzar, a century and a half further back. But, as I say, it is not improbable that the interpreters of Ptolemy made this mistake, and not, in this case, Ptolemy himself. The interpreters, as likely as not, have mixed up Nabopolassar and Nabokolassar, just as many historians mix up Xerxes and Artaxerxes. According to Ptolemy's Canon, or list of kings, Nabo-po-lassar began his reign in 625 B.C., and the 19th year after this is 606 B.C., the very date required for the beginning of the great 'Seven Times of the Gentiles," ending in autumn, 1914 A.D. Probably, therefore, Nabapolassar and not Nabokolassar, should be identified with Nebuchadnezzar; or else, as we have suggested, Nabapolassar and Nabokolassar are one and the same. You may have noticed that Nebuchadnezzar is sometimes also called Nebuchadrezzar, just as Nabo-ko-lassar may also have been known as Nabopolassar. Note the spelling in, say, Ezekiel 26:7; 29:18; 30:10, and contrast it with that in Daniel 4:1, 4; 5:1, 11. But Jeremiah spells this name both ways, sometimes Nebuchadnezzar, and sometimes Nebuchadrezzar (Jer. 24:1; 25:1; 29:1, 3; 39:1, 5). Why this peculiar change of letters?

I desire to repeat: The Great Pyramid, by its accurate time-measurements, upholds the Bible chronology as presented to us by Brother Russell, together with all the prophetic periods and dates based upon this chronology. These time-measurements are at the rate of an inch to a year, and this inch is the earth-commensurable 'Pyramid" inch. It is important to note this distinction, for the British inch, though very nearly the same length of the 'Pyramid" inch, is nevertheless too short. For instance, the measured length of the Grand Gallery in the Great Pyramid is 1883-1/2 British inches, but in 'Pyramid" inches the length of the Gallery is slightly over 1881-1/2 (1881.5985 'Pyramid" inches).

Not only does actual, practical, measuring in the Grand Gallery prove that its length is slightly over 1881-1/2 'Pyramid" inches, but many distinct scientific proportions corroborate this figure. We need, therefore, have no doubt whatever regarding this length. It corresponds with the years (an inch for a year) between the date of our Lord's death and resurrection, Spring of 33 A.D., and end of the Gentile Times, Autumn of 1914 A.D.

In the November 1st, 1914 'Watch Tower," in the article entitled: 'Making Ready for the Reign of Righteousness," Brother Russell speaks at some length regarding the date 1914 as marking the end of the Gentile Times. He quotes the words of our Lord in Luke 21:24-"Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles be fulfilled." Commenting upon these words, Brother Russell writes: 'We think it reasonable for us to hold that if there are Gentile Times to be fulfilled, they must have been foretold; and if they have been foretold, then they must have been foreordained, or planned of God, who knew beforehand how long those Gentile Times would be and when they would be fulfilled."

Brother Russell then goes on to show that these foretold Gentile Times began to run their course in the year 606 B.C., when Zedekiah, the last king of Judah, was dethroned. And as these Times of the Gentiles are seven 'Times" in all, and as a 'Time" is 360 years in fulfillment, 'So then,"

Brother Russell continues, 'this period of Seven Times must mean 7 x 360 years, or 2520 years." Continuing the discussion of the Gentile Times, Brother Russell says: 'Studying God's Word, we have measured the 2520 years, the Seven symbolic Times, from the year 606 B.C. and have found that it reached down to October, 1914, as nearly as we are able to reckon." 'Now the question comes," adds Brother Russell, 'Have the Gentile Times ended or not?"

Some may be inclined to say, 'No; they have not ended.' Others would say, 'When the Gentile Times shall have ended, we would expect that the Gentiles would be entirely ousted from all power and control, and that Christ's Kingdom would be established. Were there not a great many things that we expected would take place when the Gentile Times would end?"
Brother Russell answers: 'But are we in any sense of the word to expect such a sudden transition—that going to bed on the night of September 20, we would find on the morning of September 21, all the kingdoms of the world destroyed and the Kingdom of Christ set up, the saints in glory, etc. Such would be a lightning change! We do not think that any would have been justified in so thinking. If any had such expectation it was unwarranted.'

Brother Russell then goes on to point to the ending of other prophetic time-periods, showing how the events foretold were fulfilled gradually, though the set times for the beginnings of these events were definite dates. Continuing his argument, Brother Russell says: 'If the harvest work of Our Lord's presence (parousia) has been a gradual work for forty years, leading up to the present time [that is, 1914], and if the Time of the End is a slow period, how long would this period [of the Time of Trouble] be, in which present institutions will be ousted, and the present order of things be condemned and done away with to make way for the Reign of Righteousness? We answer that according to such pictures we might expect the transition to run on a good many years.'

Further on in this same article in November 1st, 1914, 'Watch Tower,' Brother Russell writes: 'Someone may say, We do not see the Jews back in Jerusalem yet. Is Jerusalem still trodden down of the Gentiles? In reply, we ask, What do you think our Lord meant when he said that Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled? Jerusalem represents the Jewish polity, government, institution, people. The Jews had already been trodden down for centuries before Our Lord's remark—in fact they were under the heel of the Romans at the time Jesus uttered these words; and they would continue to be under the domination of those Gentile governments 'until the Times of the Gentiles be fulfilled.' The treading down of Jerusalem has ceased, because the time for the Gentiles to tread down Israel has ended.'

Brother Russell then remarks: 'When we have the opportunity, we intend to call the attention of our Jewish friends to the fact that the time of their disfavor and the Times of the Gentiles have expired, and that they may re-establish their kingdom in Palestine; for there is nothing now that intervenes. Some years ago [in 1910] we called attention to the fact that the Gentile times were fast closing; and the Message, by the way, went all over the various countries of the world where Jews live, it having been printed in the Yiddish and the German languages. That Message has carried peace to them, telling about their restoration, and pointing out to them this very time. Now we are able to tell them that the Gentile Times have expired, and that they may go up and take possession of the land. We do not know how soon they will take possession. According to their faith it will be unto them.' Since Brother Russell wrote these words the old Turkish oppressors have been driven out of the land of Palestine, and the Jews, under the famous 'Balfour Declaration,' have been given a national home in their ancient land of promise. The recent trouble between the Arabs and the Jews, while distressing, is but an indication that the Jews have been gaining a steady hold upon the land, thus arousing the jealousy of the Arabs. The Pope in Rome has closely followed events in Palestine; and in the 'Chicago Tribune' of August 28th, 1929, a message from the Vatican in Rome appears, in which the Jewish and Arab situation in Palestine is commented upon: 'Regarding the Wailing Wall matter, the prelate is said to have advised [to the British Government] that that is only a pretext, and the real cause of the trouble was economic, the Jews having deprived the Arabs of jobs, and otherwise disturbed economic conditions.'

As you know, much can be said regarding the Great Pyramid's corroboration of the Lord's Plan of Salvation, and the time-features, but these have already been set forth in the second volume of 'Great Pyramid Passages' which Brother Russell recommended to all his readers. You will have noticed already, I am sure, that, in a way, the Grand Gallery indicates the 2520-year period of the Seven Times of the Gentiles. For if we regard the upward floor-line of this Grand Gallery as being the hypotenuse of a right-angle triangle, the precise upward angle of the passage is such that the sum of the lengths of the base line and perpendicular of this triangle closely approximates 2520 inches (This sum is 2520.549 'Pyramid' inches, or about half an inch more than the exact 2520). The subterranean chamber, also, marks the end of another time-measurement of 2520 'Pyramid' inches.
**Reason for Visiting Pyramid**

I think it right to draw your attention particularly to the measured length of the Descending Passage, from the junction of the First Ascending Passage down to the Subterranean Chamber.

There had been some doubt as to the precise length of this rock-cut passage, and it was for this reason that my brother, Doctor Edgar, and I visited the Great Pyramid in 1909. We desired to ascertain once for all the true length of this passage. You may have noted that, in his early editions of Vol. III of "Studies in the Scriptures," in the Pyramid chapter, Brother Russell states that the length of the Descending Passage, from the junction of the Ascending Passage down to the Subterranean Chamber, is 3416 inches. But in all later editions of his third volume, since 1905, the length of this passage has been altered to the extent of 41 inches, the length now being said to be 3457 inches. Formerly the north wall of the Subterranean Chamber was said to mark the date 1874 A.D., but with the new measure of 3457 inches this date was shifted forward 41 years to 1915 A.D. No explanation is given for this change. (See, however, the short article, "The Great Pyramid Measurements," on page 326 of 1st Nov., 1904, "Watch Tower.")

We measured this passage in 1909, having first removed from it all obstructing debris, we found that neither the earlier published length of 3416 inches, nor the later published length of 3457 inches, was correct. The true length was found to be more nearly 3385 'Pyramid' inches. (The exact length if 3384.904 'Pyramid' inches.) As will be seen, this is 31 inches less than the first of Brother Russell's figures, and 72 inches less than his later one. We, of course, immediately communicated with Brother Russell the true length of the Descending Passage. At first sight it appeared as if we would require to abandon the time-measurements of this lower part of the Pyramid's passage system, the true length being so different from what we had previously understood it to be. Yet, strange to say, instead of abandoning the time-measurements, we found that the true length of the passage established these time-measurements all the more thoroughly. Both dates, 1874 and 1914, are now seen to be indicated by the end of this Descending Passage. This indication is very exact and convincing, and goes far to establish our faith in the Great Pyramid as indeed a building of God.

**The End of the Present Evil World**

Some may naturally wonder how, with the length of the Descending Passage being 3385, and neither 3416 or 3457 inches, it is possible for the dates at the Subterranean Chamber still to be found correct. The explanation is, after all, quite simple, namely—the date marked by the upper end of the First Descending Passage (the starting-point for this particular time-measurement—See pages 341-342 in Vol. III, "Studies") is not 2 B.C. the date of our Lord's birth, but more properly 33 A.D., the date of his death and resurrection. Also, the true length of the First Ascending Passage is more nearly 1543 1/2 'Pyramid' inches, and not 1542 as stated in Vol. III "Studies." This makes all the difference in the time-measurements—the terminal of the floor-line of the small Horizontal Passage in the 'Pit,' or Subterranean Chamber, is now found to mark the date 1874 (Brother Russell's first interpretation was correct here, even though he did not base it upon the correct measurements). The 1914 date is marked by that particular point that is directly, vertically, below the terminal of the Small Horizontal Passage, and in line with the produced floor line of the inclined portion of the Descending Passage. That is, if the Descending Passage had continued directly downward at the same steep angle to the 'Pit,' instead of ending in the Small Horizontal Passage, the termination of this downward measurement would mark the date 1914 A.D. The point where the Small Horizontal Passage branches off from the inclined floor of the Descending Passage, marks the date 1521 A.D., when Martin Luther began the great Protestant Reformation movement. The north wall of the small 'Recess' in the west wall of the Small Horizontal Passage marks the date 1789 A.D., the year of the French Revolution. The upper, south, end-wall of the Grand Gallery marks 1914 A.D., just as does the terminal of the produced floor-line of the Descending Passage. These two points are in vertical alignment with each other.

Several 'Pyramid'-inch time-measurements demonstrate that the vertical line of the roofcommencement of the Descending Passage marks the date of the flood of Noah. The full length of the Descending Passage from this 'flood-line' commencement down to the terminal of the Small Horizontal Passage in the 'Pit,' correspond in inch-years with the complete duration of the second Dispensation, named in the Scriptures, 'The Present Evil World,' from 2472 B.C. to 1874 A.D., or
1914 A.D., if the measurements is continued down to the end of the produced floor-line of the downward passage.

**The Complete Period of Salvation**

Because of God's foreknowledge in the obedience of His dear Son Christ Jesus, that he would willingly give his life a ransom-sacrifice for mankind, God at the very beginning subjected the whole human family in hope that there would ultimately be a reversal of the death-sentence—See Romans 8:20. Christ's death was foreordained from the foundation of the world, as we read in 1 Peter 1:18-20.

This 'hopeful' condition of mankind is illustrated by the Horizontal Passage leading to the Queen's Chamber; for this passage, in addition to symbolizing the New Covenant opportunity for life on the human plane, which God will make with Israel and afterwards with the whole world, also represents from this other standpoint the complete 7,000 years of mankind's preparation for the Queen's Chamber condition of perfect human life. The final one-seventh of this Horizontal Passage represents the final 1000-year period of the world's history, the first six-sevenths representing the first 6000 years from the fall of Adam. Because of the 21-inch drop in the floor of the Queen's Chamber end of the passage, this final section has that extra height between floor and roof; and this enables a man of average stature to walk along here upright, till he enters the Queen's Chamber. The first six-sevenths of the length of the passage is only four feet in height, and illustrating the bowed condition of the human race under sin and degradation during the first six 1000-year periods; whereas the greater head room of the last one-seventh of the passage illustrates the comparatively greater freedom of the Millennial Age under the beneficent rule of the Christ. Then, after the final 'little season' when Satan is 'let loose' from his restraint in the 'Bottomless Pit,' and the final test of love and obedience is brought upon restored humanity, and the finally incorrigible are blotted out with Satan in the 'Second Death,' the whole human family will be ushered into the 'glorious liberty of the children of God' (Romans 8:21), as symbolized by the seven-sided Queen's Chamber.

The bitter experience with sin, degradation, and death experienced by the human race for the past six thousand years, is part of man's training, making him acquainted with the exceeding sinfulness of sin, that he may appreciate and enjoy the glorious condition of human perfection as symbolized by the Queen's Chamber. And the one thousand years of Christ's reign will give experience of righteousness, that all may know good as well as evil, and thus be prepared to choose good and live. So, although the world is pictured as stumbling down the Descending-Passage, under condemnation to death, this 'cursed' condition was altered by the ransom-sacrifice of Jesus Christ, so that death is changed to 'sleep,' as Jesus said: 'Lazarus sleepeth; but I go that I may awake him out of sleep . . . Then said Jesus unto them plainly, Lazarus is dead' (John 11:11-14).

The whole world now 'sleep in Jesus,' and shall be awakened in due time and be given an opportunity for life everlasting; but the Scriptures declare, that everyone who will not hear or obey that Prophet, Jesus Christ, shall be 'destroyed from among the people' (Acts 3:23). Nevertheless, while some will be destroyed with Satan after the end of the Millennial reign of Christ, the vast majority will go on into life everlasting; for we read that, 'He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities' (Isaiah 53:11). It will be noticed that the Well-Shaft, symbolical of Christ's ransom-sacrifice, leads upward from the Descending Passage directly to the commencement of the Horizontal Passage. This represents how the 'Lamb of God,' Jesus Christ, was slain from the foundation of the world, illustrating, therefore, the hopeful condition of the world from the very beginning, even though weeping has endured for so long. The wrath of God will soon be overpast. What think you? Shall we give the Devil the credit of having designed the Great Pyramid with all its convincing and beautiful teaching? I am quite sure that no one who has given this subject any real consideration would ever think of ascribing the existence of this monument to the great adversary of God and man. The Pyramid nowhere magnifies the Devil, but it everywhere magnifies the heavenly Father and our Lord Jesus Christ, and the glorious Scriptural Plan of Salvation. Praise ye the Lord! (Time would not permit Bro. Edgar taking up the multitude of other interesting and corroborative features of the Great Pyramid, but these can be studied at leisure in his publications, to which references is made at the close of this Report.)

The evening service was then concluded with the first and last verse of Hymn 100 Closing prayer by Brother Edgar. Although the first day
of the Convention had come to a close, the friends were in no hurry to disperse, but remained a long time in fellowship.

THE GREAT PYRAMID PASSAGES
AND CHAMBERS
IN THREE VOLUMES
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
BY
JOHN EDGAR
AND
MORTON EDGAR
VOLUME I
IN TWO PARTS
10th Thousand Edition
GLASGOW
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1923

PREFACE
TO THE SECOND EDITION
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.

The present volume deals mostly with the symbolical features of the Great Pyramid's teachings. The time-measurements, and the scientific features which confirm them, are only touched upon; for these will be detailed fully in the later volumes.

We are indebted to the past writers on the pyramids for much valuable data, especially to the three great pioneers, Col. Howard Vyse, and Professors C. Piazzi Smyth and W. M. Flinders Petrie, all of whom we frequently quote. We gratefully acknowledge the services of Mr. J. A. Hannay, C.E., of Glasgow, who prepared most of the diagrams; and of Mr. K. Vauahan, also of Glasgow, for the beautiful drawings, faithful reproductions of a number of our photographs.

We desire to express our warm appreciation of the many acts of kindness accorded us by numerous interested friends-among whom we wish specially to mention the Mr. Wm. Ford of Bristol, and Mr. C. Kenrick of Edgbaston-which have greatly encouraged us in our work. Lastly, our prayer is that our labors you 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 service.

September, 1923.

PART I
CHAPTERS
ON THE
SYMBOLISM of the PYRAMID
With a Description of the Building
Second Edition
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 preeminent, 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 inclusive 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 asked of Time:
'To whom arose this high Majestic pile, here moldering in decay?'
He answered not, but swifter sped his way, With ceaseless pinions
winnowing the sky. To Fame I turned: '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
passed, but sad and thoughtful grown, When, stern in aspect o'er the
ruined shrine I saw Oblivion stalk from stone to stone. 'Dread power!' I
cried, 'tell me whose vast design-He checked 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 favor 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 upon those same time-defying piles, and thought them old. .
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
ccontemporaneously 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 Cheops1 [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 shoe-maker'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."

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1 These are the words of the Rev. Thomson. More accurately, the statement
of Herodotus is to the effect that, for thirty years one hundred-thousand men,
relayed every three months, were employed at this great work, ten years of the
time being spent in preparatory quarrying, etc.

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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,
erected 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
titled 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 Philition, 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 subdued it by their power 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.

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 greatgrandson 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 to 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 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 seen the bulls, which they worshipped, sacrificed by these 'men of an ignoble race.' From that day every shepherd was 'an abomination to 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.

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 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 reveal the harmonious cooperation 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 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. 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. In the summer of 1909 the 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 are letters from Egypt and Palestine, most of them originally written by one of the authors, but since revised, re-arranged and enlarged by both.

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1 A 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. They are all described fully in Vol. II of Great Pyramid Passages, now published.

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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.

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 southwest 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 southeast 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 northeast and the northwest 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 radii 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 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 honored 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 pillar at the border thereof'-an apparent mechanical impossibility, yet realized in the sectorial centre condition of the Great Pyramid"-See Note below.

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

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 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 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 for more than 4400 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 is referred to Vol. III of Great Passages.

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 \( \pi \), 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 thirtyseven 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, is a cubit,
divided into five parts, and earth of these into five smaller parts, named by Professor Smyth, Pyramid inches. Thus there are 25 Pyramid inches in a Pyramid cubit. To convert a British-inch measure to its corresponding value in Pyramid inches, we must deduct one-thousandth part of the British-inch measure from itself. Therefore, a round 1,000 British inches

\[ \text{equal 999 Pyramid inches}. \]

1 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 be assured 20.68, and the Greek and Roman cubit 18.24, British inches.

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To convert a Pyramid-inch measure to its corresponding value in British inches, divide the Pyramid-inch measure by .999

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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 according to the most careful calculations of scientists, a little more than 7899.3 British Statute miles, or 500,500,500 inches by British measure. It follows, therefore, that the earth's axis of rotation measures an even 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. Both Sir John Herschel and 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.

The Pyramid, also, by its own unique system of proportions, shows the lengths of the earth's maximum and minimum Equatorial diameters; and the longest unit of linear measure, namely, the Pyramid Mile, which is nearly the same length as the Standard Geographical mile in use today. These, and other facts of a similar nature, are dealt with in detail in Vol. III of Great Pyramid Passages.

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 four cubits per day. And not only is the day-value of the Solar Tropical year monumentalized by the Great Pyramid, but the day-value of the moon's apparent complete circuit of earth also; for the duration of the Lunar or Synodic month is indicated with minute exactness.

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 is the length of the radius of a circle, the circumference of which equals the total measurement of the square base. He came to the conclusion that as the topstone 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 to the ninth power (or to use the mathematical sign, 109), as practically 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 to within about 2 inches, according to the precise measurements. That is, the horizontal length from one of the corner sockets to the center bears the same proportion to the vertical height of the Pyramid, as ten does to nine (6456.63 Pyramid inches: 5813.01 Pyramid inches: 10:9, nearly). Having found the scale, it was a simple calculation to find how many miles are represented in the vertical height of the Pyramid.

Converting the 5813.01 Pyramid inches (the vertical height of the Pyramid) to British inches by dividing these Pyramid inches by .999, and multiplying this by 109 (i.e., 1,000,000,000), and turning the result into British miles, he brought out the quantity of 91,837,578 of these miles, or as near the mean distance of the sun from the earth as modern astronomers can determine.

Another approximate method of expressing this scientific feature of the Pyramid is as follows: The rotation of the earth on its polar axis causes the duration of the day, and the rotation of the earth round the sun causes the duration of the year. Representing each day of the cycle of the year by an even 100 units, we find that by multiplying the diameter of the complete circle of the year so represented, by the actual Polar diameter of the earth, we get the mean diameter of the earth's yearly orbit round the sun divided by 2 (that is, the radius of the orbit, the mean distance separating the sun and earth), namely, 91,837,578 British statute miles. In this, as in nearly all the scientific features of the Pyramid, the duration of the Solar Tropical year is calculated upon—a little less than 365.2422 Solar days. Commenting upon the exactitude with which the Great Pyramid indicates the measure of the sun-distance, nailed to the mast of the Great Pyramid from the earliest ages.

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 x 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 of the methods 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 in the solar system 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
clearly 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. Piazzi 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 fully 25,694 years. 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 lengths of the two diagonals of the base at the level of the top surface of the Platform on which the casingstones of the building rest (see Plate IX), when their sum if reckoned up in inches, at the rate of a Pyramid inch to a year. For they amount to 25,694 fully. Further still, this feature is memorialized again at that level of the Great Pyramid which is marked by the upper, virtual, floor-terminal of the Grand Gallery; for the circuit of the Pyramid at that level equals 25,694 Pyramid inches, or the same number of inches to the fraction as the sum of the two diagonals of the Platform base. And if the whole vertical height of the Great Pyramid, 5813 inches, typifies the sun-distance (Par. 22), the partial vertical height from the level of the upper floor-end of the Grand Gallery upwards, 4089.38, indicates the radius of the precessional circle of the equinoxes, in years1.

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.

In the first Edition of this volume we quoted Professor C. Piazzi Smyth, who was under the impression that the duration of the Precession of the Equinoxes is 25.827 years, and that this period is indicated by the Pyramid-inch measure of the mean socket-level base diagonals, and by the circuit of the Pyramid at the level of the king's Chamber floor. Subsequent investigations, however, has demonstrated the correct method of applying this remarkable feature; and the measures we now give agree precisely with the most careful estimates of astronomical science. Sir Robert Stawell Ball shows that the duration of the Precessional Cycle is 25.694 to 25.695 years. - Elements of Astronomy, published in 1896, page 365.

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 marvelous 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 marvelous 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 and 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 wellintentioned 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 the 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). 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 wellmeaning 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 of mankind. 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 endeavor 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 can 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 honoring 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 you 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 must not eat of the tree of knowledge of good and evil. The penalty of disobedience to the Divine will was death. Accordingly when Adam disobeyed God, the death sentence 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 someday and somehow a Savior, a seed of the woman, would arise and destroy the tempter and annul the death sentence. But many centuries rolled by, and no apparent progress was made in the salvation of the human race. Abel, Enoch and Noah were commended because of their faith, but of the great majority it is recorded 'every imagination of the thoughts of their hearts was only evil continually.' So corrupt did they become, 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 659 years of the Patriarchal Age which followed, when God bestowed special blessings upon Abraham, Isaac and Jacob, the same conditions 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 only righteous inhabitant, 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 purpose, 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 permitted to enter the land of promise for 40 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 leaders, such as Moses and Joshua, arose and freed the Israelites from bondage, none of them proved to be the promised great
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, until 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 to 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 favor 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, stateman 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 much disappointed with the meek and lowly Jesus. They could not understand him nor his message, and therefore 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 favor 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 until 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 sware 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. 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 favor. 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 favor 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.

CHAPTER III
THE CHART OF THE AGES

Most of the important features of this plan are indicated in the accompanying chart (Plate V), 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 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.

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.

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 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 favor 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 justly 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 favor 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 favor, 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 have favored positions in the Millennial Kingdom, they will find that owing to their rejection of Christ, they have lost the chief honor. They will be in the earthly phase of the Kingdom, whereas the faithful 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 accounted 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 place 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, but quickened in the spirit'—1 Pet. 3:18, R.V. Thus he laid down his perfect human life forever as a substitute or ransom-price for the First Adam. This, as God had foreknown, none of the fallen race could do—Ps. 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 offense, 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 until his death he is represented by the small pyramid on the plane of spiritbegetting, 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 forever his human nature, and on the third day was raised from the dead 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 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 honor (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'—Ps. 118:22.

56 All creation will have the opportunity of becoming 'stones' in the great Antitypical Pyramid; but the most honored position next to the Lord Jesus is held out to the followers of Christ in this Gospel Age, now closing. 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 offenses, 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 until 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 offenses and raised again for our justification," and ascended to heaven and 'appeared in the presence of God for us," whenever a true believer 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. 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 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 center 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 responded to the Lord's gracious invitation, voiced by the Apostle in Rom. 12:1, and have presented their bodies living sacrifices, and have been begotten of the spirit. The top portion represents the wise virgins who carry out their vows willingly and faithfully unto death. In the resurrection, they will be raised 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, 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 believers in general 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 below the plane of spirit-begetting.

61 The fourth class, represented by that part which is below the justification plane, do not properly belong to the Church. They have no faith in Christ as their Savior, and therefore 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 class, and also that class of believers in Christ whose faith was not real enough to lead them to the point of presenting themselves to the Lord in sacrifice, fall back into the world to which they both belong; while of the two classes begotten to the spirit nature, one 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 while 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' 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, then the Lord Jesus Christ and his Bride will, in 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," invite the willing of all nations to come and drink freely of the water of life-Acts 3:21; Rev. 22:17.

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.

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 our 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 favor 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 began in the year 1914-1915 A.D., and will 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 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 honor' (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 us who believe, Jesus Christ is precious, because as the chief, or head, 'corner-stone' of Jehovah's great Spiritual 'Pyramid,' we recognize his peculiar fitness for this exalted and central position. We see that without him the whole plan of God would be incomplete, just as a pyramid without its top-stone is not complete—Col. 1:16-19. It may seem contradictory for the prophet Isaiah to speak of the head corner-stone as being a stone 'for a foundation,' but when we consider that this 'Foundation,' Jesus Christ, 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. The head-stone, therefore, is also a foundation-stone.
73 A little reflection will 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 imperfect. Place the top-stone in position, however, and at once the whole structure leaves nothing to be desired. The four sloping sides 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 book: 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 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 accounts of Herodotus and Manetho, 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 despaired and rejected it; and such an awkwardly-shaped stone with its five sides, five corners, and seven distinct 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 or 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 offense" (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 power"-Luke 20:17, 18. The inspired writer then adds in verse 19, 'The chief priests and the scribes and 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 offense. 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 offense 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 honor in the center, 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 labors 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 headstone 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 honor the Son even as they honor the Father-Zech. 4:7; John 5:23. Amid great rejoicing every creature will say: 'Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever 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. The questions which Jehovah addresses to Job refer first to the earth, and then, while still appearing to be connected with the earth, clearly allude to 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 pyramid possessing socketfoundations.

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 'encastrements,' '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 sortexists 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 VI, which shows the location of these four sockets. The actual plan of the Great Pyramid, as it is now, is seen in Plate VII, which is a reproduction of a photograph taken from an airplane, 6,000 feet up, by Mr. Howard, of Windsor, Berks.
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 during the great time of trouble which is not begun, and will completely end the Gospel Age. In the Chart of the Ages given in the preceding chapter (Plate V), the great time of trouble is represented by the shaded part at the end of the Gospel Age. The large imperfect pyramid there 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 make thee a burnt mountain: and they shall not take from thee a stone for a corner, nor 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 has its Antitypical fulfilment in the destruction of 'Babylon the Great'—Rev. 17:5; 18.

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 remain firmly fixed in its original alignment, notwithstanding the lapse of time, and the violence to which it had been exposed.'

87 While the fragment of casing-stone, to which Colonel Howard Vyse alluded, has been removed since his day (Plate IX), there is no question as to the tenacity of the cement used by the ancient builders of the Pyramid. It is thus that the Great Master Architect illustrates 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
cornerstone," they must be perfected through sufferings. 'Until by means of strokes and blows, The shapeless mass appears Symmetric, polished, beautiful, To stand the eternal years.'

RESUME OF SCRIPTURAL TEXTS

Psa. 118: 22 The stone which the builders refused in 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.

Rom. 9: 33 As it is written, Behold, I lay in Sion a stumbling stone and rock of offense: and whosoever believeth on him shall not be ashamed.

Isa. 8: 14 And he shall be for a sanctuary: but for a stone of stumbling and for a rock of offense to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem.

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.

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!

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.

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, growth unto a holy temple in the Lord: 22 In whom ye also are builded together for an habitation of God through the Spirit.

1 Pet. 2: 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 offense, 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?

CHAPTER V
THE PASSAGE AND CHAMBER SYSTEM
OF THE GREAT PYRAMID

SPEAKING of the Great Pyramid, C. T. Russell says: '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."

89 In order to an intelligent and appreciative understanding of its symbolical aspect, the reader must first acquaint himself with the interior system of the building. 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, the joint-authors of this volume, during our visit to the monument in the months of June and July of the year 1909, and will be easily followed if reference be made to Plate XI.

90 There is but one original Entrance to the interior of the Great Pyramid. High up the face of the northern flank, and nearly twenty-four feet to the east of the middle line of it, a small doorway leads into the Descending Passage, which, like all the passages, runs from north to south.

So low is the roof of this passage (barely four feet), that we required to stoop considerably, and the difficulty of progression was increased by its slipperiness and steep downward inclination. For the first seventy-eight feet or so the center of the floor is hewn and worn into a series of irregular trenches. These tended to increase the difficulty of our descent, though here and there the extra vertical height which they afford enabled us to walk upright.

91 A few feet further down the passage we noticed a depression in the roof, into which a rectangular, dark granite block is fitted-Plate X. This is the lower butt-end of a series of three large granite stones, named collectively the Granite Plug, because they completely stop up 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 little impression on it. For a length of about ten feet 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 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 to sit on their heels at this part, and slide down until their further descent is arrested by a fragmentary block of limestone, this block rests against a large fractured granite stone, which is tightly wedged across the floor of the passage. Along the top of the granite stone, between it and the roof, a small iron grill-door has been adjusted. (Neither the two stones in the present position, 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 in pursuance 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 until our feet rested on the inclined floor of the passage below. This grill-door is usually locked, but the Director-General of Antiquities in Egypt kindly permitted it to remain unlocked all the time of our visit.

92 This lower portion of our Descending Passage is in direct continuation of the part above, but 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 Subterranean Chamber, hewn in the solid rock a hundred feet vertically below the base-line of the Pyramid-Plate XII.

93 In the unfinished floor of the Pit (as the Subterranean Chamber is generally named) appears the large, squareish mouth of a deep vertical shaft. We had always to avoid walking too near its edge, for the rough uneven floor of the Pit is covered with loose crumbling debris. Directly opposite the doorway of the passage through which we had gained access to the Pit, we perceived by the light of our candles another low doorway. On investigating this we found it to be the beginning of a small-bore passage, running horizontally southward for fully 50 feet to a blind end.

94 In the Descending Passage, about 24 feet up from the lower end, there is an opening in the west wall. It 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. Plate XII shows the position of this opening in the west wall of the Descending Passage; and a reference to Plate XI demonstrates that the Well-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. This cavity with its opening from
the Descending Passage was hollowed out in the masonry eleven hundred 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, holding our candles above our heads, we saw that the west side of the upper two-thirds of the Granite Plug, already mentioned, had been exposed by Al Mamoun's excavation—Plate XIII.

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 XIV. So effectually did this limestone block conceal the entrance of the First Ascending Passage, that none of the classic nations knew of the existence of 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 rumor 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 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, the Pyramid's most important structural 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 is prevented by the Granite Plug, which is so tightly wedged that it is impossible to remove it entire, and so hard that it would be extremely difficult to break up. They chose the easier plan of breaking 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 2140 B.C., their existence must have been unknown for practically three thousand years!

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 casingstones 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 until so recently as the beginning 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 then, taking advantage of a ledge and a series of notches on the high south-east wall of the hollow (See Plate XIII), 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. We were now able to inspect the upper butt-end of the Granite Plug, which is shown to advantage in the right-hand side of the drawing by K. Vaughan—Plate XV.

101 To proceed up the First Ascending Passage, we required to stoop uncomfortably low, for, like the Descending Passage, its roof is scarcely four feet above its floor. When, however, we reach the 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 name the
Grand Gallery. This Gallery ascends in the same vertical plane, and at the same angle, as the First Ascending Passage, the inclined floors of both being continuous. The reason why we stepped on to a level floor on emerging from the First Ascending Passage is because another passage, called the Horizontal Passage, also has its beginning at this place-Plate XVI.

102 When we reached the Grand Gallery, we were glad of a little rest and a quiet look around.

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

(2) 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, nearly square room with a high gabled roof, known as the Queen's Chamber, on the east wall of which is a peculiar shallow Niche-Plate XVII. On our visit 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 traversing six-sevenths of the distance we came to a place where the floor suddenly drops to a lower level.

(3) Above the low entrance of the Horizontal Passage, sixteen and a half feet in front of us, we beheld the present apparent commencement of the Grand Gallery floor. Strictly speaking 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 beginning 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 is is more probable that the gap was constructed in order to give the appearance of having been forced. There are certain features which indicate this.

(4) When facing south, we perceived at our feet on the west or right-hand side, a very small and short passage branching off in a horizontal direction-See Plates XVIII and XIX. The roof of the short passage is on a level with the floor of the Horizontal Passage. When examining 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, fully two feet 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.

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-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. We instructed 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 until at the end of the roof they are only three and 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 center 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-Plate XX.

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 sale width, approximately, as the Descending and First Ascending Passages, the Horizontal Passage, and the two small horizontal passages which communicate with the Ante-Chamber and the 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 until 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 back to back. We experienced 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, prove 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.

1 Subsequent to the beginning of the World-War in 1914, railings and steps have been fixed, thus enabling visitors to now easily surmount the difficulties and reach the King's Chamber.

2 The projection is often stated by writers to be seven inches. But this is an error. Professor Flinders Petrie measured it in 1881 by the aid of a plumb-line, and published the result as about twenty-one and a quarter inches. My own plumbline measure taken in 1912, practically confirms that of Professor Petrie. - (Morton Edgar.)

108 The King's Chamber, constructed entirely of immense beautifully squared and leveled 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 wall 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 on 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 seventy tons.3

(How did the builders manage to get it into its position?)

3 There is no known (visible) stone in the Great Pyramid larger or heavier than this. The weight of Aberdeen red granite, which is similar to the granite of the King's Chamber, is 165 lbs. To the cubic foot. The cubical contents of the roof-stone here mentioned is 945 cubic feet. Its weight is, therefore, rather less than 70 tons (British tons) - a very heavy stone.

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 261\(\frac{1}{2}\) inches in width. The opening to this peculiar little passage is formed by the removal of one entire stone, from the topmost course of masonry, at the extreme southern end, of the east wall of the Grand Gallery. 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.

44 During my subsequent visit to the Great Pyramid in 1912, in connection with the preparation of the manuscript for Vol. II of Great Pyramid Passages, I instructed my Arab attendant, Judah Faid, to get a long and substantial ladder made; and this was erected on top of the Step at the head of the Grand Gallery, its upper end resting on the east wall just below the small doorway of the passage. In addition to this I had several smaller ladders made by means of which I climbed from the lowest (Davidson's) Chamber of Construction to the one above, and so successively from one low chamber to another till I reached the fifth and highest. From the floor of one chamber to the floor of the next above it, is on average, about ten feet. When I again visited the Great Pyramid a third time, in the early part of 1914, these ladders were all still where I had left them—the small ones in the Chambers of Construction, and the large one down I the Subterranean Chamber to which I had had it removed for safety. I was thus enabled to re-visit these usually inaccessible recesses of the Pyramid.-- (Morton Edgar.)

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 is 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 are 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' labor, 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 that below it.
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
XXI.

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. These are the marks referred to by Professor
Flinders Petrie, as mentioned in 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 over 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 leveling. The King's Chamber, therefore,
with its five horizontal ceilings of granite, four of which are directly
built upon granite (the fifth or topmost being built upon limestone-See
Plate XX), is the Great Pyramid's practical sign, or symbol, of Stability.
Egypt's well known symbol of 'Stability' has four horizontal ridges.

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
XXII, 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 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.

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 331\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 center 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-Plate XXIII.

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 Savior 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 briefly 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.

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 XI demonstrates 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 is impossible for fallen flesh to obey the Divine Law. What is it that blocks this way to life? It is 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 blocks 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-shaft. But this way is vertical for a great part of its course. 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 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, willfully 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.

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, and this is clearly shown in an ingenious and yet simple fashion. The Queen's Chamber symbolizes human perfection. If the line of its floor be produced northwards until it touches the floor of the First Ascending Passage, the point of contact will necessarily be on the plane, or level, of human perfection. This point will, therefore, fulfil the required conditions-Plate XXIV.

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 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. 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 331\(\frac{1}{2}\) inches, the exact length which corresponds to the duration of Jesus’ life on earth at the rate of an inch to a year. 

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 Salvation, should occasion no surprise; for the same principle is observed in the Bible, where 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.

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 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 ye 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.

134 In the Chart of the Ages (Plate V) 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 (Plate XXV), 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.
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 makes it clear that granite and limestone in the Great Pyramid teach the same; as for instance, the Granite Plug in the First Ascending Passage symbolizes the Divine Law. An examination of Plate XI 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.

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 in heaven.

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 death state. Accordingly, the level of the Queen's Chamber indicates that plane of being which is superior to death conditions; but 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.

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:-); but just as the First Ascending Passage is completely blocked by the Granite Plug, so the Law Covenant as a way of life was blocked by the Divine Law. As all were thus proved 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, as we read: 'The man Christ Jesus gave himself a ransom for all'; 'My flesh I will give for the life of the world"-1Tim. 2:5, 6; John 6:51. 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. (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 only means of access from the Descending Passage to the level of the Queen's Chamber, namely, by the Well, which, from this point of view, symbolizes the ransom-sacrifice of Christ, the only 'way of escape" from the condemnation of death-John 3:18. The final outcome of the ransom will be the restitution to the whole human race of all that was lost by Adam-1 Tim. 2:4-6. 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.

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. 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 made a covenant with him by sacrifice-Psa. 50:5. These are reckoned by God as no longer in the flesh but in the Spirit, and are prepared through sufferings for the heavenly inheritance.

140 There is 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 another method by which the Great Pyramid, under Divine arrangement,
symbolizes the essential difference between immortality and mortality. See Scripture Studies, Vol. III, pp. 370-373; '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 forever.

142 'The Great Pyramid declares these same truths; for while the King's Chamber had open ventilators [Plate XX], 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, except the said half-inch [five inches] in thickness, having been chiseled 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 XVII]. 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.

(B) THE DESCENDING PASSAGE AND THE 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 over 50 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 center of the base-line of the Pyramid. While 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—See Plate XXVI. 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 once enjoyed. But after he passes the bend of the passage at the
horizontal portion (Plate XXVII), even this small link with the past is
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, until he stumbles into the 'Pit.' A few feet before the
end of the way, the passage is a little roomier (Plate XII), 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 until the Pit is reached—Plate XXVIII.

147 Is not this a graphic illustration of the condition of the world,
bowed under the yoke of the Adamic condemnation to death, grooping
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, until 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 plane 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 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 the long period of 6040 years (the interval between Adam's fall in 4128 B.C., and the end of the 'Times of the Gentiles" in 1914), 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 materializing 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 V), which is specially symbolized by the Descending Passage-Plate XXV. 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 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 in Spring of the year 1615 B.C., 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, that is, to the year 70 A.D., after which they ceased to exist as a nation, although as a people they preserve their identity to this day.

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.

6 Note to the Second Edition: These words are in the First Edition of this work, which was published in 1910. We believe they should still stand; for we regard the great World-War, which began in Autumn 1914 A.D., as the beginning of the final overthrow of Gentile Powers; and as an evidence that Christ, the returned Lord, has taken to himself his great power and has begun his reign as King -- See Dan. 2:44; Isa. 52:7.

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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 still greater breakers ahead, and are predicting a general wreckage of present institutions.

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 favor-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 until the Gentile Times are fulfilled and 'he comes whose right it is' to take the Kingdom-Ezek. 21:25-27.

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 if 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 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." 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 favor. 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 traveler 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 then 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 was due to take place during 1915 A.D., the year after the end of the lease of power to the Gentiles. [See Footnotes to paragraphs Nos. 155 and 175.] 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 V. The conflagration also is not a literal fire, but is 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, to pour upon them mine indignation, even all my fierce anger; 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.

(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 XIV), whereas above and below this it is softer, and consequently much worn by the traffic of centuries.

The hardness of the floor at this part was intended for the purpose of exact measurements, but it was also intended to signify 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 traveler 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 endeavor to climb the First Ascending Passage, he will find that the Granite Plug completely blocks the way. In this ingenious manner, as before explained, 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.

163 Nevertheless, although the Israelites could not keep the perfect Law of God, the Bible informs us that God permitted them to continue their endeavors 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. By its symbolical features, also, 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, that is, they were 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 friendship with God, and will be awakened to perfect human life through the instrumentality of the glorified Church-Heb. 11:39, 40.
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. 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 traveler 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. By this means the Pyramid teaches the same lesson as the Chart of the Ages (Plate V); 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-See, also, Plate XXV.

As it is the Descending Passage, so in the First Ascending Passage the roof is less than four feet transversely above the floor. Accordingly, the traveler is still obliged to bow his head and shoulders, though not so low as when going down the Descending Passage, because now, in walking upward, he has the advantage of the greater vertical height (4 feet 5 inches). The Pyramid thus teaches that the Jew was less degraded than the Gentile.

The way is dark, steep and slippery, and 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? Those who were sincere in heart 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-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, and since they were under the Law and not under Grace, they had nothing to sustain them 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.'

The terminal 331\(\frac{1}{2}\) 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. The faithful Israelites, who were looking and longing for the coming of the Messiah, being burdened by the Law, must have been comforted when they heard the gracious words of the Master: 'Come unto me, all ye that labor 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.

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 need to stoop.

Before passing up the Grand Gallery the traveler 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 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 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.

(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 drop in the floor at this part, by about twenty-one inches-Plate XXIX. 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, represents 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, the terminal one-seventh of the passage represents the 'Millennium," the last of the seven thousand-year periods from the date of the fall. The first six-sevenths of the passage represents the first six thousand years of the world's history.

172 The 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 shows 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 was due to begin and did begin, in the year 1914 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 [fraility], not willingly, but by reason of him who hath subjected the same in hope"-Rom. 8:20.

174 The 'Great Time of Trouble" at the close of the six thousand years from Adam's fall, is represented in the Horizontal Passage by the sudden drop in the floor at the point six-sevenths of the total length of the passage. A traveler, 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 humbled. But after a little, when he rose 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 average height of man.

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—Plate XXX.

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.

7 These words are in the first edition of this volume, and were written in 1909. The time pointed forward to, when the nations would be taken by surprise because of the suddenness of the coming of the Trouble, was the year 1914-1915 (as mentioned throughout the first edition). This prediction, based upon the clear prophetic testimony of the Scriptures, and abundantly corroborated by the Great Pyramid's symbolisms and measurements, was signaly fulfilled at the date foretold, namely, 1914 A.D., when the Great War was precipitated upon the unsuspecting nations. Formerly strong autocratic Kingdoms are now reduced beyond recovery, and others are weakened and will ultimately lie prostrate as well; for the Scriptures which pointed to the date (1914 A.D.) when the overthrow of "Christendom" would begin, also foretells that the destruction will be complete; for "Thy God reigneth," the Kingdom of Christ is begun -- Isa. 52:7.
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, 'God hath concluded them all in unbelief, that he might have mercy upon all"; for the death and resurrection of the Christ, head and body, symbolized by the breaking-away of the Well-mouth and lower part of the Grand Gallery floor, 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—Rom. 11:27-32.

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 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 XI. 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, that they may have the glorious privilege, also by faith, of partaking in the high or heavenly calling of God in Christ Jesus—Plate XXV.

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 XII. 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. Speaking of the peculiar Grotto which intercepts the course of the Well-shaft, and its possible symbolical meaning, C. T. Russell writes: 'Moreover, the location of the 'Grotto' and the fact that it was natural and not hewn are significant [See Plate XXXII]. It evidently symbolizes the death of our Lord Jesus. The fact that it was located above and not below the basal line of the Pyramid seems to teach another lesson in harmony with the Scriptures—that though our Lord died as a ransom for sinners, he did not descend into sin and degradation, but even in his death was
within the limits and bounds of the divine plan, as symbolized in the Pyramid structure above the basal line"-Plate XI.

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 center or hub of the great plan of salvation-Plate XXIV. 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 loving 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-symoblize well the upward progress of those who have faith sufficient to advance along the pathway of the just. Yet their path is not an easy one. Owing to the weakness of the flesh, they find it difficult and fatiguing to advance. It is not by their own strength, however, 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 labor 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, bow down and creep through the low passage, only three and a half feet high, into the Ante-Chamber-Plate XXXIII. The surmounting of the Step is 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 a foot on one of the Ramps, 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 sanctification, just as perseverance in climbing the Grand Gallery by the help of the Ramp (See Plate XVI) leads the traveler to the point where he can see the low entrance into the Ante-Chamber.

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.

189 How important it is to realize that it is only the meek 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 XXXI. His further progress is barred by the 'Granite Leaf," nearly 153Ú4 inches thick, which has its under surface in line with the roof of the entrance passage. The traveler 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-Plate XXXIV.

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 infallible, 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 submissively. Before they do this, although they are standing under a granite roof (Plate XXXI) 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 states, '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. The man who lacks faith cannot present his body a living sacrifice, holy and acceptable to God. Not having been freed from condemnation his death would not be sacrificial, or 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 XXXIV); 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 about 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 fulfill 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 XXXV. 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.

(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 (then 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 jointheirs 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, where 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, to whom the Apostle Peter was specially sent by God-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 labor 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.

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 narrower still. 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 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 XIX. There are thus seven overlappings, and the width of the passage becomes gradually less between each pair of opposite courses until the roof is reached; here the width is identical with the floor-space between the Ramps. Wordsworth E. Jones 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 to which is love, his faith would profit him nothing. We must superadd to our faith the various overlappings of 1, virtue forti tude, 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 Savior 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 Savior Jesus Christ—2 Pet. 1:5-11.

209 The fact that the space between the side walls is narrower and narrower at each overlapping, until 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, until 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.

PART II
LETTERS
FROM
EGYPT and PALESTINE
Revised, Enlarged, and Re-written
Second Edition
INTRODUCTORY NOTE TO PART II

THE Second Edition of this volume has presented the opportunity to make revisions and additions. We have retained the original form of Letters in Part II, for this permits of greater freedom than the more formal chapters; but as the subject-matter treated of will, we trust, prove useful to Pyramid students at any time, they are undated.

211 The letters in their revised form are addressed to all who are interested in the Great Pyramid of Gizeh in Egypt, and in its symbolic and scientific teachings.

212 As mentioned in the beginning of Part I, it was in Spring of the year 1906 that we began a systematic study of the symbolisms, and the time-measurements, of the Great Pyramid, using as our text-book the third volume of Scripture Studies by Charles Taze Russell.

213 Being convinced that further careful and reverential investigation would reveal yet other important features still stored up in the dark recesses of this wonderful structure, we procured Professor C. Piazzi Smith'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.

214 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 W. M. Flinders Petrie, Pyramids and Temples of Gizeh (the identical volume presented by Professor Petrie to Professor C. Piazzi 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.

We therefore decided that a personal inspection of the Great Pyramid was necessary to enable us to arrive at correct conclusions in connection with the lower rock-cut sections of the monument. According to arrangement, one of us (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 to join us. We all five returned to Scotland at the end of July.-Morton Edgar.

LETTER I
ARRIVAL IN EGYPT. PERMISSION IS OBTAINED TO INVESTIGATE THE GREAT PYRAMID

HEAVING its anchors into the shallow waters of the Suez Canal, the S.S. Martaban came to rest off Port Said-Plate XXXVI. The voyage from Scotland had been calm and uneventful; and I had employed the time in 'reading-up' in connection with the Great Pyramid of Gizeh, that my mind might be prepared to profit by every impression made upon it by my personal inspection of that wonderful monument. After the necessary preliminaries incident to disembarkation, I experienced the Pyramid-enthusiast's thrill of expectancy when he sets foot in Egypt, the land of Pyramids!

Unwilling to delay my arrival at the Great Pyramid, I set off for the railway station and secured my seat in the Cairo train. I did, however, take the opportunity while in Port Said to call upon the manager of the Sailors' Rest, Mr. Locke, with whom I had an agreeable discussion regarding the Lord's gracious Plan of the Ages, which the Great Pyramid so wonderfully corroborates. Mr. Locke evidenced an intelligent appreciation of the proofs brought to bear upon the subject.

The journey to Cairo was both interesting and instructive. For the first two hours the train travels through the sandy desert alongside the Suez Canal, but at Ismailia the track leaves the canal and traverses cultivated land. Every now and again we passed villages built of dried mud. Such of the houses as are in ruins seem to crumble away very easily. In a brickfield quite close to the railway I noticed that the bricks were sun-dried. Here and there men and boys were irrigating the fields by raising water from canals through rotating tubes, and I also saw water-wheels used for the same-purpose, but worked by oxen and camels.

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-laded camels attended by dusky natives walked along in single file with great swinging steps, 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, a sledge-like contrivance on which the driver is seated-Plate XXXVII. From time to time the straw is drawn to the outside of the circle, and the grain heaped up in the center. The harvesters, I noticed, threw the grain into the air so that the wind might blow the chaff away.

When I was settled in a hotel in Cairo, I called on Professor Alex. Ferguson. He told me that on receipt of my brother 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 we shall have no difficulty in this respect. Professor Ferguson accompanied me to the Museum, and introduced me to M. Maspero. He was very pleasant with me, and answered some questions I put to him in connection with our work at the Pyramid, and offered useful advice. He also gave orders for me to receive a letter written in Arabic to present to the 'Reis' (chief or overseer) of the excavation works in Egypt. This is to apprise the Reis that we are duly authorized to employ workmen in and around the Great Pyramid. Professor
Ferguson thinks we are sure to have difficulties with the Arabs, and he volunteered to accompany me on my first visit to the Pyramid.

221 I suppose we shall require to take things as they come. Our trust is in the Lord, and we know that all things work together for good to those who love him. I have permission to photograph in the interior of the Pyramid by flashlight, and to take photographic pictures generally. I have also full powers to proceed without delay in the work of clearing out the debris from the Descending Passage of the Great Pyramid, and other work of a like nature. As the season for tourists is now nearly closed, it is not probable that many visitors will enter the Pyramid and interrupt the workmen.-Morton Edgar.

LETTER II
ARRIVAL AT THE GREAT PYRAMID OF GIZEH, AND DESCRIPTION OF THE CASING-STONES

EXCELLENT work has just been completed at the base of the northern flank of the Great Pyramid, by an American excavator who has been resident in the neighborhood for some time. You will appreciate my pleasant surprise when I inform you that, on my arrival at the Gizeh plateau in company with Professor Alex. Ferguson, I beheld, not only the three historic casing-stones discovered many years ago by Col. Howard Vyse, but sixteen others! all of them in one continuous row along the center of the northern base-side of the Great Pyramid-Plate XXXVIII. These stones demonstrate that the Pyramid was at one time entirely covered, or encased, with beautiful smooth casing-stones, a fact which some have professed to disbelieve.

223 But before I proceed to describe the casing-stones, I must first mention that soon after my arrival in Egypt, I learned that Professor C. Piazzii Smyth's faithful Arab attendant, Ali Gabri, r, as Professor Smyth misspelt his name, Alee Dobree, died four years ago (December, 1904. Professor Smyth died on 21st February, 1900). His son, Hadji Ali Gabri, is following in his father's steps, and so I have engaged his services, and hope to find him useful in my work.

224 It was in May of the year 1837 that Col. Howard Vyse sunk a shaft down through the fifty feet of debris immediately in front of the Entrance, and discovered the three casing-stones at the eastern extremity of the row-Plate VIII. He was greatly impressed with their size, and considered that the workmanship displayed in them was unrivaled. 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 sand and stones; but he wrote: 'I am sorry to add, that my precautions were unsuccessful, and that the blocks have again been uncovered and much injured." (See Plate VI).

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 debris for mending the road to the pyramids, and he found them in the condition in which they were when covered in 1837. From then until now, these three stones have remained exposed. The American informs me that he uncovered the fourth one in the year 1902, and that the four stones are illustrated by Professor Breasted of Chicago University in his New History of Egypt, 1904. But now, in the latter end of May of this year (1909), 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 leveled 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.

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 XXXIX.

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 XL. 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, I cannot help being impressed with the smooth and almost glossy appearance which both surfaces present, and cannot but marvel at the skill which the 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 nearly twenty-one inches in thickness, which, in its turn, rests on the leveled natural rock. This Platform projects sixteen inches beyond the comparatively sharp bottom edge of the beveled 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 beveled after the manner of the casing-stones, though only to the extent of two or three degrees. This is well seen in Plate XL. 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 beveled front edge of the Platform and the stones of the pavement, are very close.

228 In one of the photographs, which shows a front and partly top view of the best preserved of the casing-stones, a large open fissure in the rock can be seen in the foreground-Plate XLI. According to the account of Col. Howard Vyse, this fissure had originally been filled with rubble stone-work, and covered over with large inset stones, one of which may be seen in the photographs, partly fallen in. Over these inset stones which were flush with the leveled rock, the beautifully fitted pavement had been laid. It has 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 XI. 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-XLIII. This lower subterranean passage, which is in direct line with the upper entrance passage, besides being hidden 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 another view of the casing-stones of the Great Pyramid, taken with my camera erected a little more to the east, Hadji Ali Gabri sits 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 XLII.

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 picture which I secured with the camera erected at a greater distance from the base of the Pyramid-Plate XLIV.

In the upper part of this photograph the great angular limestone blocks above the doorway of the Entrance Passage can be seen. But the doorway 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 with Plate XLV.

230 This latter photograph (Plate XLIV) shows the ruinous and dilapidated condition to which the 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 until 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 outer 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 until it meets the junction of the Descending and Ascending Passages, proves that the position of the doorway of the true Entrance, though evidently will known in earlier times, was unknown to
Al Mamoun. Professor Petrie claims that, originally, the Entrance 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 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 it having been lost, Al Mamoun was compelled to force an entry 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 XI.

232 I went round by the east side of the Great Pyramid to view the Sphinx, accompanied by Hadji Ali Gabri-Plate XLVI. Pictures of this andro-sphinx (half-man, half-animal) are so common, it is hardly necessary to describe it. In photographs the pyramids are often included 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-Plate XLVII. This is far from being the case. Nevertheless, though so small when compared with the pyramids, it is itself so huge, weird, and uncanny that many wonder why it was made, and speak of the 'riddle" of the Sphinx. It is not surprising that poets have exclaimed 'Ah! if only these lips could speak, what could they not reveal to us of an age long gone by!" But these lips have no message to divulge, for the simple reason that the Sphinx is but a dumb idol. On the contrary, the Great Pyramid which to some minds it seems to eclipse, can speak, and in no uncertain voice! To those who have 'hearing ears" it speaks with a marvelous 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 probably 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. We thank our heavenly Father daily that he has opened the eyes of our understanding to see thie Key, the Divine Plan of the Ages.

233 The majority of visitors 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 labor, and comparatively few ascend to its summit; fewer still venture within.-Morton Edgar.

LETTER III

THE DESCENDING PASSAGE IS CLEARED OF DEBRIS THROUGHOUT ITS ENTIRE LENGTH

GREAT and important truths, we are convinced, are to be won from the Pyramid by concentration, and attention to detail. It is essential that the operator should have access to the building at any time, while investigating it; and for this reason it is inconvenient to live in Cairo, or even in the Arab village below the Pyramid plateau, because of the loss of time this entails in journeyings to and fro. To facilitate our work, I applied for and obtained permission to erect tents on the plateau, as close to the Great Pyramid as the nature of the ground will allow. The Reis,

Abraheem Faid, accompanied me to Cairo to interview the authorities in this connection. He has charge of the excavating works from Cairo, up the Nile to Fayoum, 70 to 80 miles distant. His son Judah, who assists him in the work of overseer, is attentive and obliging, as, indeed, are all the Arabs with whom I require to deal. I have not experienced the trouble predicted by Professor Ferguson, I am thankful to say.

235 I instructed Judah to employ nineteen men to clear out the stones and sand (limestone dust) from the Subterranean Chamber and Descending Passage-Plate XI. About six or seven years ago an American excavator cleared out thirty feet of the lower end of this passage, and also the lower end of the Well-shaft. But when I crept down the Descending Passage on my first visit to the interior, I found not only half of the passage blocked with debris throughout the greater part of its length, but the lower third of the part which had previously been cleared was again filled.

236 This excavator and the Reis almost persuaded me not to do anything in the way of clearing the Descending Passage. I would require to lay rails along the floor if I wished to do the work properly, they said, and run the rubbish up to the Entrance in small wagons, 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 debris along and deposit it clear of the Pyramid itself. The cost would be great; and I felt downcast, for I knew I could not afford it.

However, as it is important that accurate measurements 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. Accordingly, I commissioned Judah to engage and superintend three men to clear this limited portion.

237 They finished with three hours still to spare, before their day was done. So, by way of trial, to see what could be accomplished in a humble way with three men, I directed Judah to ascertain how much of the rubbish in the Descending Passage could be carried out in baskets in the three hours. They commenced at the top a few feet below the point where the First Ascending Passage leaves the Descending Passage—Plate XI. At this place there is a large granite block which was discovered by Professor Flinders Petrie in 1881, and is mentioned in his book. 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 debris, and the other two carried these up the passage to the Entrance, and then down to the great mound of broken stones and dust in front of the Pyramid where they emptied them. It is 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 determined to continue the same method until the passage was free of debris throughout its entire length. The number of men was increased each day, as more ground had to be traversed the further down we went.

239 This part of the work is now completed, and it has not cost more than five pounds (25 dollars). The American excavator is astonished! Judah impressed upon me several times during the work, that I was to trust him and he would see that it was 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 It is customary for excavators in Egypt to employ child-labor, but I 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 until noon, and then, after an interval of two hours, they resume work until six in the evening. Thus they work for nine and a half hours, 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 labor,

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 asked for only seven. Seventy-two years ago Col. Howard Vyse paid his men one piastre, and the overseers two!

241 In very early times, the Descending Passage appears to have been sufficiently clear to allow of venturesome travelers making occasional visits to the Subterranean Chamber; but in 1763, Davison, when describing the Descending Passage, wrote: 'At the end of one hundred and thirtyone 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.

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

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242 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 the 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 dust and large stones, that he did not visit the lower sections at all. The measurements of these parts given in his Pyramid books were derived from Col. Howard Vyse's publication, and are, unfortunately, inaccurate.

243 In 1881, Professor Flinders Petrie caused the obstructing debris 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 a little lower than the entrance to the First Ascending Passage. He did not disturb it. The parts which he found most encumbered were those at and below the granite block, and the lowermost thirty feet of the slope where the rains had washed down much sand. He did not have this material carried out, but instructed his men to distribute it more or less uniformly deep along the length of 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. The debris which my men carried out was found to have embedded in it several small fragments of green-colored idols. Whether or not the idols originally belonged to the Pyramid it is difficult to say. They may have been deposited in the Pyramid by others than the builders.

244 When my brother John arrives we shall measure the Descending Passage very carefully. It will be the first continuous, or connected, measurement of this long passage ever taken. To measure this part of the Pyramid with accuracy constitutes one of the chief purposes of our investigations. 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 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.

245 Our tents are situated right on the edge of the Pyramid plateau, overlooking the large Mena House Hotel, and the tramway car terminus. From here I can see a long distance over 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 while Mokattam Hills stretches away southward. The limestone blocks which form the beautiful outside-casing of the Great Pyramid, and much of the core-masonry also, as well as all the blocks which form the walls of the interior limestone parts of the monument, were quarried from these hills. It is believed by some that the bulk of the core-masonry is composed of the coarser nummulitic limestone of the Pyramid hill itself. But while it is true that limestone impregnated with nummulites (i.e., fossil shells resembling coins) are built into the core-masonry everywhere, Professor Flinders Petrie draws attention to the fact that no quarryings exist on the Pyramid (western) side of the Nile in the least adequate to yield the stones necessary for the huge mass of the Great Pyramid; and he also shows that, in general, the core-limestone is different in its character from the rock of the Pyramid plateau. It resembles, rather, the qualities usually found on the east of the Nile. He believes that the whole of the stones were quarried in the cliffs of Turra and Masara, and brought across the Nile to the plateau of the Pyramid.

246 The air on the Gizeh cliff is sweeter and cooler than in Cairo. I have not been much troubled by mosquitoes, as the breeze which is constantly blowing here drives them away. Every day there are plenty of clouds in the sky, sometimes obscuring the sun, but no rain. Rain falls seldom in Egypt; at long intervals, however, it descends in torrents.

247 One beautiful moonlight night I took a stroll to the Great Pyramid. I went down the Descending Passage as far as its juncture 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 come without a light and sat in the darkness. I had not been there long, when I was startled to hear a deep organ-like sound, growing louder and louder, and afterward a small bell-like sound. I wondered at these sounds, 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 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.

Morton Edgar.
LETTER IV
THE SECOND AND THIRD PYRAMIDS OF GIZEH;
THEIR TEMPLES AND CASING-STONES

RECENT excavating at the eastern sides of the Second and Third Pyramids have laid bare the ruins of the temples connected with them. Attended by Judah I went round to view these temples, and to examine at close quarters the two pyramids. As will be seen from the photograph of the northern face, the summit of the Second Pyramid is covered with a smooth casing of limestone, and is very steep-Plate XLVIII. According to Col. Howard Vyse, the two lowest courses of casing immediately above the base are of granite, though Professor Flinders Petrie reports having observed only one during his investigations in 1881. After climbing to the lower edge of the upper casingstones, I thought it too dangerous to proceed higher, and from this point I took a photograph giving a bird's-eye view of the ruined foundations of its temple-Plate XLIX.

I walked among these ruins, and also among the ruins of the temple of the Third Pyramid, and marveled 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. From some viewpoints the Second Pyramid, which is very large though smaller than the Great Pyramid, presents a picturesque appearance-Plate L. While strolling through the remains of the temple of the Second Pyramid, I was surprised to see about fifty human skulls arranged in rows on a ledge. They were discovered during the work of excavating-Plate LI.

The Second Pyramid has two entrance passages, both on the north side, and meeting each other below the base-Plate XLIII. One of them is 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 entrance of the lower passage was discovered in 1837 by Col. Howard Vyse, concealed under the level pavement some distance out from the north base; but it is now hidden once more under a large mound of debris. I photographed the irregular outer end of the upper entrance. It is in the same condition as it was in 1818, when Belzoni found it be digging down through the 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 can be distinguished, carved on the outer face of the granite roof-stone, and are visible in the photograph-Plate LII.

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 believed to have closed the Entrance to the Great Pyramid; for it also has a long forced passage.

A photograph which I secured of the northwest corner of the Second Pyramid shows the great extent of rock-cutting which was necessary before the builders could gain a level surface for its erection-Plate LIII. On the right side of this photograph is seen the north flank of the Third Pyramid, in which appears the deep chasm made by the Mamelukes in an unsuccessful attempt to discover the entrance. Col. Howard Vyse was much interested in the Third Pyramid, and spent a large amount of money and time forcing passages into its solid masonry, before he finally discovered the entrance hidden under the debris in the middle of the north side, a short distance above the base-Plate LIV. 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 debris. 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, notwithstanding 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 center, and by afterwards sinking a large shaft to the foundation.' This operation proved that the Third Pyramid is devoid of chambers constructed within the body of the building.

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 LIV), 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 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 huge carved sarcophagus which Col. Howard Vyse found in the lower 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 must have 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. This lowest chamber contains six niches, which were hollowed out in the rock for the purpose of containing coffins.

254 The Third Pyramid is considerably smaller than its two giant neighbors. According to the ancient historian Diodorus Siculus, it was formerly encased with 'black stone' from the base up to the 15th course; but Professor Flinders Petrie found traces of granite just one-quarter of the pyramid's height. Above this level the casing was of limestone. Diodorus also mentions that the name of the builder of the Third Pyramid, Mikerinus (or Menkaura), was inscribed on the northern side; but this name is not now on the existing casing, and is either covered up with debris, or was destroyed. The pyramid of Abu Roash, which lies away to the northwest, five miles distant from the pyramids of Gizeh (Plate III), is supposed to have been completely encased with granite. It is now almost entirely destroyed, for the Arabs in its neighborhood 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 a day. Professor C. Piazzi Smyth was of the opinion that this pyramid of Abu Roash never was finished by the builders.

255 I photographed the square entrance of the Third Pyramid, together with two or three courses of the granite casing-stones still in situ. Except at their joint edges, where narrow strips of the surface have been chiseled even and smooth, the outer faces of these stones have been left very rough and projecting-Plate LV. Another photograph of this pyramid at the part immediately connected with its temple on the east side, shows a section of the granite casing-stones dressed down to a flat surface. Adjoining these dressed stones are others only partially dressed, but the majority are rough-Plate LVI. In this photograph a portion of the granite pavement of the temple is included. Although many of these stones are large, none approaches in size the remaining casingstones 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-Plate LVII.

256 I measured the casing-stones at the north front of the Great Pyramid, and found that while they are uniform in 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 is the largest. Measuring, like the others, about 4 feet 11 inches high, it 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 on it, and thus the actual base measurement from front to back is 10 feet 3 inches.

257 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 was not aware that the stone extends beyond the core block to the east of it, the debris, now cleared away, having concealed the upper joint-lines. The extra depth is noticeable 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 LIX. The fourth casing-stone also extends back a good distance, 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 41\(\frac{1}{2}\) inches to 5 feet 3 inches, a fair average being 41\(\frac{1}{2}\) feet.

258 Herodotus says that the Great Pyramid "is of polished and most accurately jointed stones, no single stone being less than thirty feet." Other writers have repeated this statement; but unless Herodotus was referring to bulk, and therefore meant cubical feet, which is, however,
unlikely, then we must correct the statement by declaring that there is no visible stone in the entire monument which measures so much as 30 feet in length. The largest stone is in the King's chamber- See Par. 108.

259 Our tent-contractor, Abdul Salam Faid, is an experienced man, providing tents for the government-workers, doctors of Cairo, and the principal excavators in Egypt. The tents are commodious; their double roof shuts out the sun's rays, a very desirable thing in Egypt; the beds are provided with mosquito nets, and the ground covered with carpets. There is a chest of drawers in each of them. One of the tents is used as a dining-room, and a smaller one alongside as a kitchen. At sunrise a donkey carries water from the well at Mena House Hotel.

260 The water at the pyramids, though fairly pure, is not safe to drink for those unaccustomed to it, unless it has been boiled. Standing on an iron tripod 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.

261 The temperature during the month of June, at noontime, is about 100¡ F. in the shade. It feels warm, but as the atmosphere is dry it is not so unbearable as such a temperature would be in Scotland. The prevailing north breeze at the pyramids is pleasantly refreshing.

JOHN and Stanley have now joined me at the pyramids. On reaching Cairo they found it very warm, but beside the pyramids they feel cooler. On the road from Cairo, John was intensely interested when he caught his first glimpse of the pyramids in the distance; for they are visible for many miles around-Plate LVIII.

263 John was also much impressed with the magnitude of the Great Pyramid. We spent two and a half hours inside, inspecting the passages and chambers. So extensive is the interior system of the building, that by actual trial we found it took us fully eight minutes to descend from the King's Chamber, to the Subterranean Chamber. We did not delay at any point during this trial trip, but descended rapidly. With rubber shoes we were not in danger of falling on the slippery floors.

264 We hope to get steadily to work and secure what particulars we can. We trust that it will be to God's glory, and to our mutual edification and the strengthening of our faith in his plan of the ages; for this is the sole object of our present investigations. Our intention is to begin our measuring operations in the Descending Passage and Subterranean Chamber, from which parts our work will progress systematically.

265 Judah is our pyramid-assistant; he engages and superintends our workers, and attends to our varied requirements generally. He is a devoted servant, and it is a pleasure to have him with us. His proper name is Abdul Maujud Faid, but he is familiarly known as Judah. He has worked for many years in the Cairo Museum. Professor Ferguson of Cairo has been of great service, procuring for us the interest of M. Maspero, with the result that we are being specially well care for.-Morton Edgar.

LETTER V

MORE ABOUT THE GREAT PYRAMID CASING-STONES
THE TRIANGULATION 'STATION MARKS"

ENDURING as the Great Pyramid has proved to be, it has nevertheless suffered much at the hands of the vandal. The removal of the smooth outer casing, which began a thousand years ago, has made it difficult for the modern scientist to determine the original vertical height of the building. But it is not impossible to do so, as Professor C. Piazzi Smyth demonstrated; for the regularity of the core masonry (exposed by the removal of the casing) makes it possible to observe, with suitable instruments, the angle at which the Pyramid's sloping flanks rise from the rock. By computing with the usual trigonometrical rules, and the known socket-level base-side length of the building, Professor Smyth pronounced the ancient vertical height to be slightly more than 5813 Pyramid inches.

267 At close quarters the sides of the Great Pyramid appear irregularly rough, because of the lack of the casing. But when viewed from a distance, and especially from a point in the desert due west, the steep angle of the north and south faces is clearly defined, the sloping lines of the long sides being perfectly straight, as our photograph shows-Plate LX.

268 The casing-stones which still remain are wonderful! When Morton first came to the Pyramid, an American excavator was completing the work of uncovering nineteen of them; the workmen were just in the act of removing the last few large encumbering stones-Plate LXI. Although of great size (Plates LXII and LXIII), these casing-
stones are yet fitted so closely together, that the fine blade of a pocket-knife cannot be inserted between them.

269 The once sharp arris edges of these beautiful white stones are now slightly chipped and rounded off along the joint-lines, thus giving a superficial appearance of wideness. But the actual joints themselves are too close to be distinguishable in a photograph. Therefore, to make the shape and comparative dimensions of the stones forming the casing, as well as of the Platform on which they rest, appear in the photographs, the joints and also the outside arris edges were outlined with charcoal-Plate LXIV.

270 Practical builders are unable to comprehend how the workmen of four thousand years ago were able to make such fine cemented-joints as those between the casing-stones; and yet though the joints are so fine, the cement which fills them is of great tenacity, and unites all the stones as one. How well they picture the individuality and yet oneness of the members of Christ's body! They remind me of Jesus' prayer to his Father, as recorded in John's Gospel, 17th chapter: 'that they may be one, even as we are one.'

271 In addition to the nineteen below the Entrance, Professor Flinders Petrie found other casing-stones in situ here and there along the base-sides of the building. He employed men to sink well-like shafts through the mounds of debris, and saw not only casing-stones, but the Platform on which they rest. By this interesting and important discovery, he demonstrated that the Platform is a distinct feature of the Pyramid's architecture, extending on all four sides, and forming a flat base for the casing to immediately rest upon. Professor C. Piazzi Smyth was reluctant to admit the existence of this Platform, but his objection cannot be sustained. We perceive now that the Great Pyramid has three distinct base-lines, namely, (1) the mean socket-floor level, which is the lowest, (2) the leveled natural rock on which the Platform sits, and (3) the top level surface of the Platform. All three base-lines are necessary in the Pyramid's symbolic and scientific teachings. The pavement, as mentioned in Par. 227, is distinct from the Platform, although level with it on the upper surface.

272 While nineteen of the Great Pyramid's casing-stones are exposed, resting side by side on a long stretch of the Platform at the northern base, Professor C. Piazzi Smyth did not have the advantage of seeing them, for they were covered with heaps of broken stones and sand when

he was in Egypt. But Professor Flinders Petrie, who saw the best preserved of them in 1880, communicated the angle of their smooth outer surface to Professor Smyth by letter. As this angle was declared to be 51¡, 51', Professor Smyth rightly concluded that his previous calculations for the original vertical height of the Pyramid was thus confirmed. 2 For the theoretically correct angle for the casing of the Great Pyramid is only 14.3" more than 51' 51' '', and some allowance must be made for error in measuring. Professor Petrie himself made allowance for such almost inevitable error, when he published the angle as being 51' 52' '' plus or minus 2'.

273 Not only are the northern casing-stones now exposed, but the northwest corner socket, which formerly contained one of the four foundation socket-stones, is also laid bare—See Plate VI.

During the 'Transit of Venus' expedition in the year 1874, the Astronomer Royal for the Cape of Good Hope, Mr. David Gill, with the assistance of Professor Watson, had bronze pins cemented vertically into the corner-sockets of the Great Pyramid, the tops of the pins being made flush with the leveled rock-floors of the sockets. These were employed by him as 'station marks' while surveying the site of the Pyramid, in connection with his observation of the transit of Venus.

274 A number of Mr. Gill's bronze marks are to be detected even now, where they were let into the rock in 1874 at and around the Great Pyramid. The Arab 'guides' draw attention to them, and sometimes visitors are led to think that the pins were used by the workers of four thousand years ago to fasten great stones to the rock!

275 Professor Flinders Petrie says that, when conducting his own more extensive 'triangulation' in his survey of the plateau, he could make use of only a few of Mr. Gill's bronze pin station-marks, because most of them had been damaged by the Arabs. He wrote: They [the bronze pins] may be very good in a law-abiding country, but I found that half of those put down by Mr. Gill, in 1874, were stolen or damaged in 1880"—The Pyramids and Temples of Gizeh, page 20.

276 No description can do justice to the Great Pyramid. Although well prepared, perhaps because so, I felt awe-inspired, particularly when I beheld the wonderful expanse of the Grand Gallery lit up with magnesum wire. My heart is brimming over with gratitude to our
heavenly Father for the love and wisdom which prompted him to provide this marvelous Stone Witness in Egypt.

277 Morton has had the Descending Passage and much of the Subterranean Chamber cleared of debris, and we intend to investigate them. We ask your prayers, both now and at all times, for the Lord's blessing on our work. We know it is the meek whom our heavenly Father guides in judgment—John Edgar.

LETTER VI
PHOTOGRAPHING, AND MEASURING IN THE DESCENDING PASSAGE OF THE GREAT PYRAMID

A sundown each night, I develop the negatives gained during the day. My tent serves very well as a 'dark-room," even when the moon is full, for its yellow light does not penetrate the thick canvas. When requesting M. Maspero's permission to photograph the pyramids, he expressed doubt as to my being able to get good results. He said his excavators find that the high temperature of the water softens the gelatine emulsion on the photographic plates so much, that it is hard to secure satisfactory negatives. I am glad to say, however, that I have had no trouble in this respect, 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, as I said, after sundown, when the temperature of the atmosphere falls to about 70° F.

279 Owing to the low roof and narrow breadth of the passages (4 by 31½ feet), and above all, owing to the uneasy slope and smoothness of the floors, it is difficult to operate in them; and, of course, all pictures of the Pyramid's interior must be taken by flashlight. The steepness of the floors is much greater than it appears to be in illustrations. Nothing laid on them will remain stationary for a moment. Rods, bags, candles, pencils, etc., if not held by the hand, or propped up in some way, immediately begin a rapid descent, and even we ourselves slip down, if we fail to make use of the footholds.

280 Some of our number usually pose in the field of view, for the purpose of showing correct proportions. Particular attention is paid to the exact position of the camera, and to the extent of view included in the picture. Sometimes we erect measuring-rods near the parts to be photographed, and occasionally also stretch lines along the angles of the floor and walls.

281 The stars in Egypt look very brilliant and beautiful. While busy with my nightly photographic work, I sometimes steal out of my tent to admire their wonderful grandeur. The Milky-way is very clearly defined, and as beheld from 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 around its lofty summit. So wondrous is the luminosity of this halo, that one night I walked over to John's tent, and called on him to come and see it.

282 Now that we have cleared the Descending Passage below the granite stone referred to by Professor Petrie (Plate XI), we find that the floor here is not slippery like it is elsewhere. Immediately below the granite stone there is a short length smoother than the rest. At this part we notice rough-hewn oblong footholds similar to those in the other passages. The whole extent 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 Some years ago M. Maspero had a padlocked iron gate or grill-door fixed on top of this granite stone, and thus the generality of visitors are unable to explore the lower section of the Great Pyramid's interior system. As I mentioned in a previous letter, the first time that I descended, the space between the roof and the surface of the debris 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 fourfeet height of the roof, together with the downward slope of the passage, obliges one to stoop very low; in the Small Horizontal Passage leading to the Pit we are compelled to creep, because here the roof is only about three feet above the floor.

284 The awkward stooping posture which it is necessary 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 XII. It shows John walking down the steep floor, with his head just touching the low roof-Plate LXV. John says he was relieved when the exposure was completed, as he felt very much like the 'poor groaning creation' while posing for the picture.

285 We instructed Judah to employ his brother and two other men to dig out and brush 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. As already stated, Professor C. Piazzi 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 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. [He was not alive to the symbolic and scientific importance of this part, unfortunately.] 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.' His measure is about five inches too short.

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 on the floor of the passage, but on debris several inches deep. 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 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 XI. 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. For the first time known in history, therefore, an accurate continuous floor-measurement of the passage from end to end is now made possible. To ensure accuracy in our figures, we have verified them 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. The result of our measuring enables us to state with confidence that the floor-length of the Descending Passage, from the 'Point of Intersection' at the junction of the First Ascending Passage, down the west side to the lower square terminal, where the Small Horizontal Passage adjoins it, slightly over 30371/2 British inches (3034.501 + Pyr. ins.-Full details of this and other measures are contained in volumes II and III of Great Pyramid Passages).

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 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 center 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 XII.

290 We secured 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 Subterraneaen Chamber, John sat in its entrance, his back resting against the west wall—Plate LXVI. The drawing by K. Vaughan (Plate XXVII), which is a faithful delineation of our photograph, shows the junction of the two passages more clearly.

291 Professor Flinders Petrie describes this flat terminus of the Descending Passage in his work, Pyramids and Temples of Gizeh, he speaks of the margin as running along the roof and on each side. But he failed to notice that it also runs along the floor, 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 apparent in another of our photographs, which shows their junction on the west side—Plate LXVII. It will be noticed that the leveled 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, drawn in continuation of the roof-level of the Small Horizontal Passage, is 17\(\frac{1}{8}\) inches above the upper end of the vertical three-foot rod. [Subsequent measuring in 1912 shows that this rod is standing in a little hollow below the surface of the floor, and that the 17\(\frac{1}{8}\) inches ought to be reduced to more nearly 11\(\frac{1}{4}\) inches.] 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 of accurate measuring.

292 The floor corner at the east wall appeared to be an exception; it looked as if the rock here had been allowed to remain in a rough condition, instead of being cut out square. It seemed to us strange that the ancient workmen who, four thousand years ago, drove with so much care and precision this wonderful Descending Passage deep into the living rock, should have left one terminal-corner unfinished, and the other three well defined. We therefore closely examined the apparently uncut rock. On being struck, it gave a sound similar to that of the surrounding rock; but from indications we came to the conclusion that the corner had been finished like the others, and that a stone had been cemented in, possibly, we thought, with the intention of preserving the flat end from injury. We photographed this 'inset stone' (Plate LXVIII), and then proceeded to remove part of it with a chisel, so as to enable us to take accurate measurements to and from the corner.

293 We had not cut much away before we perceived that what had at first appeared to be stone, was in reality a kind of hard concrete. The small stones and limestone dust lying in this corner had become moistened by the rain which, at rare intervals, runs down the passage, and in drying had set almost as hard as the rock itself. We removed it all, and then photographed the squared corner—Plate LXIX. While cutting out the solidified limestone dust, we were astonished to find embedded in it a living worm! This worm was three inches long, flat in section, hard, and of an ivory color. 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!'

We will now direct our attention to the Small Horizontal Passage, and Subterraneaen Chamber, and will give an account of these in our next letter.—Morton Edgar.

LETTER VII
THE SUBTERRANEAN CHAMBER, AND THE TWO SMALL PASSAGES CONNECTED THEREWITH

THE Subterranean Chamber is by far the largest, being, approximately, 27 feet from north to south, by 46 feet from east to west—See Plate XII. Its area, therefore, is 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, they are for the most part square and level; but the floor is
extremely rugged and unfinished, and is much encumbered with stones and sand.

295 We should prefer the removal of every vestige of this debris, that we might examine and photograph the original contour of the rough floor, but the expense stands in the way. We have had some clearing done, however, 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 debris seven or eight feet deep. This obscuring bank (referred to by Professor Flinders Petrie) having been cleared away, the west wall is now exposed to view; and we find that for a width of 13 feet in the middle of this end of the chamber, the floor is fairly well leveled, and is about five and a half feet below the roof, leaving almost sufficient headroom for one of average height to stand upright.

296 The larger stones removed by our men are stacked elsewhere in the chamber. The sand and small stones were thrown into the lower depths of the shaft in the middle of the floor at the eastern end; for this portion of the shaft is a modern excavation by Mr. Perring, as explained in the first volume of Pyramids of Gizeh by Col. Howard Vyse. The upper, original, part of the shaft (which we refrained from filling) is peculiarly arranged in two sections. The ancient workmen cut a square hole in the floor, the bottom of which is fairly level and at a vertical distance of about 22 feet below the roof of the Subterranean Chamber. (It is not possible to state a definite depth for the hole below the chamber's floor, for this floor is so irregular, as can be judged from our photographs, that any figures would be misleading.) And from one corner of this hole they cut another, smaller, square hole for a further depth of three and a half feet. The first hole, or shaft, is approximately seven feet square, and the second approximately feet square. (Only approximate measures can be secured, for there is no part of the Subterranean Chamber clearly defined.) The sides of these ancient shafts lie nearly diagonally to the sides of the chamber. From the floor of the lower, second, shaft Mr. Perring sunk his irregularly rounded excavation - Plate XII.

3 In 1912, during my second visit to the Great Pyramid, I employed men to lift all the stones and sand out of this deep shaft, thus leaving it open to the bottom. I also had much of the debris removed from the Subterranean Chamber itself, carried up the long Descending Passage in baskets and thrown away clear of the Pyramid. There is more of this work still to do, however. - Morton Edgar.

297 Col. Howard Vyse had instructed Mr. Perring to excavate this deep shaft 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 penetrating to a considerable depth without result, the work was abandoned because of the lack of pure air.

298 About a thousand feet to the southeast of the Great Pyramid, there is a large and very deep sepulchral pit, now named 'Campbell's Tomb,' which was cleared out by Col. Howard Vyse - Plate II. Professor C. Piazzi 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. The large deep shaft is approximately in the center of the eastern portion. At the northeast corner of the chamber the floor is 12 feet, and at the southeast 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 LXX), 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 center, 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 XII. 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 the 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-Plate LXXI.

301 One of my photographs of the Subterranean Chamber shows the doorway of the north entrance passage, with Hadji Ali Gabri sitting at the base of the north wall-Plate LXXII. 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. Another photograph was taken with the camera erected a few feet from the north wall, and pointing toward the south-Plate LXXIII. 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 carefully measured the Small Horizontal Passage leading to the Subterranean Chamber. The walls and roof of this passage are fairly even and straight (their surfaces being roughly dressed), but the floor is worn toward its junction with the Descending Passage. The south end of the floor juts irregularly two to five inches into the Subterranean Chamber. The distance from the lower terminal of the inclined floor of the Descending Passage, at the west corner, along the floor of the Small Horizontal Passage to the line of the terminal of the five-inch projection, is found by us to be slightly over 350\(\frac{3}{4}\) British inches (350.403 + Pyr. ins.). Thus the total floor-distance down the west side between the 'Point of Intersection' at the junction of the First Ascending Passage, and the extreme end of the five-inch floor-projection in the Subterranean Chamber, is a little over 3384.904 British inches. The photograph which we secured of the Small Horizontal Passage doorway in the chamber (Plate LXXIV) 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 made our 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.

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 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 northwest to southeast. The photograph of the south end of the Recess shows Judah standing in the dark Pit beyond-Plate LXXV. The horizontal six-foot rod is tightly fixed square across between the east and west walls. As the distance between the north and south walls is practically the same as between the east and west walls, the floor-plan at the Recess is square. The other rod erected vertically close to the west side of the south doorway of the Recess, is three feet in length. The horizontal distance, along the roof-line, from the general level of the projections of the rough, exfoliated, north wall of the Recess, to the north wall of the Pit where the roof of the Small Horizontal Passage terminates, we judge to be 1263\(\frac{3}{4}\) British inches. The second photograph shows the north side of the Recess; 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 granite block, lying near the northwest corner of the Recess, to which reference will be made later.

304 This little subterranean ante-chamber is a peculiar feature in the Great Pyramid's internal system. One would think that the ancient builders had intended to hollow-out here the large Subterranean Chamber, but changing their original purpose had pushed on the Small Horizontal Passage a few feet further south, before 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 agreed; 'For,' he said, 'we believe that the Pit symbolizes the 'Great Time of Trouble' foretold by the prophet Daniel, and also by our Lord, and the Recess represents the French Revolution; and is 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 XI. At one time, while measuring in this passage, four of us were at the inner end for half-an-hour, each with a lighted candle. 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 the little passage is covered with dark earthy 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 curves back to its southerly direction. The bend is so slight, however, that John, when holding one end of the steel measuring-tape at the doorway, 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 are about four inches.

306 Our workmen cleared away the 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 LXXIII. The original rough, uneven floor thus exposed, we photographed this southeast corner of the Pit, including the full height of the walls and part of the ceiling-Plate LXXVII. To make evident the extreme smallness of the bore of this south passage, John is 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 XII. 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; while the two combined approximate to the total length of the south blind passage.

308 Another picture of the Subterranean Chamber shows the entire east wall, and a large section of the ceiling-Plate LXXVIII. The unevenness of the ceiling is apparent, but the roughness is exaggerated owing to the strong shadows cast by the brilliant flashlight. On the left Stanley is emerging from the north passage, while on the right John stands opposite the doorway of the south passage. Only a small section of the south wall is visible. Near the center, and against the east wall, Judah stands 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.

309 In confined places, like the little south passage, there is a great rushing sound made by the numerous bats as they fly about excitedly. At night-time as we leave the Pyramid after our day's work, they pass us in great numbers, but without touching us, although they sometimes dash up to within a yard of our faces. Judah was struck one time, however. The creature evidently failed to notice his brown face. It fluttered down beside me, but before I could get a good look at it it was off again. I shall continue this account in another letter.-Morton Edgar.

LETTER VIII

ROCK FISSURES, THE WELL-SHAFT, AIR-CURRENTS AND TEMPERATURES, IN THE GREAT PYRAMID

PYRAMID dimensions, to be of symbolic and scientific value, must be expressed in terms of Pyramid units of measure, namely, the cubit, and the inch. The precise lengths of the Polar-axial diameter of earth, and are therefore earth-commensurable (See Pars. 19 and 20). For convenience each operator will, as a rule, use the units of measure pertaining to his own country; but the ultimate aim of all measuring must be to ascertain as accurately as possible the Pyramid-cubit, and Pyramid-inch, dimensions of the building, otherwise many of its secrets could never be deciphered. Therefore, while our own measuring rods and tape are divided into British inches, our final figures express Pyramid units.

311 Most of our operations in the Great Pyramid so far have been in the Descending Passage and Pit. We commence work about 9 a.m., using the earlier and cooler hours of the morning to read, write, etc. About one o'clock we return to our tents for lunch, and then enter the Pyramid once more and continue the work until about 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, 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 be
working, even down in the Pit itself. On one occasion 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, 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. On another occasion we sipped our tea while sitting in the irregular opening of a large rock-fissure in the Descending Passage—See Plate XI. 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 incline of the passage; but, though the inset stones in the floor are still in position, most of those in the walls and ceiling are missing. Therefore we can stand upright in this part of the passage; and 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 XI. The stones at that part are still in position, and they are evenly dressed.

312 We have taken careful measurements of the lower end of the Well, where it enters at the west wall of the Descending Passage—See Plate XII. The opening in the wall is broken and rough around 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 It will be recollected that the lower end of the First Ascending Passage was, for nearly 3000 years, concealed by a limestone block fitted in flush with the roof of the Descending Passage—Plate XIV. 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, 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 thus having been discovered for the first time, 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 parts would be discovered together.

314 The little westward passage which leads to the (almost) vertical shaft of the Well, does not lie at right-angles to the Descending Passage, but inclines slightly to the north—Plate XII. 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 XXII. The roof and south wall of this little passage are very uneven, but the north wall is fairly straight and level.

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

316 In one of our photographs of the lower end of the Well, Judah is seen commencing the ascent of the narrow shaft—Plate LXXIX. The six-foot rod which he grasps in his right hand, is held parallel with the 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. After making allowance for irregularities on the wall surfaces, we judge that the floor-distance between the line of the north edge of the Well-opening, and the lower extremity of the floor of the Descending Passage on the west side, is a little less that 2961/2 British inches (296.062 + Pry. ins.).

317 When we remember that the Descending Passage was hewn in the rock more than four thousand years ago, it is remarkable how the angles on each side of the roof and floor have preserved their beautiful squareness. This squareness is noticeable principally at the upper and lower reaches; along the middle portion the surfaces of the walls are partly broken, mainly because of 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, after testing with measuring-apparatus, 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, show 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, and Small Horizontal, Passages, we found it possible to read the time.

As Petrie's granite block intercept the rays of light along the floor and axis, 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 difficulty. If the granite block were removed it is probable that the light, which is very strong in Egypt, would penetrate sufficiently to enable one to read a 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, 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 until 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 and up 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 outside by means of the south air-channel of that chamber-Plate XX. The other portion blows down the Well-shaft and emerges into the lower end of the Descending Passage, then up the latter until 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 so out along Al Mamoun's forced passage to the open.

There is generally a strong breeze blowing outward through this forced passage. The above order must be reversed in some respects when the wind is from the south, and blows down the King's Chamber's southern air-channel.

321 Because 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. In the heat of the day we are 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 on the Pyramid plateau was then 111¡ F. It was hotter still in the plain between Cairo and the pyramids; I nearly fainted when traveling in the tramway car, but 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. less than in the shade without, and I don't know how much less than in the exposed plain below! That day, in the King's Chamber, with the hot south wind blowing down the southern 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 and 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 constant 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 usually falls asleep while John and I are busy with intricate measurings, but he is
cheerfully active and helpful when wanted, and we believe has made our position here as investigators much easier than might have been the case. He and his father, as I said before, are in governmental employment, being overseers of a large section of the excavating works of Egypt. Judah's presence ith us, therefore, has the effect of keeping away the other Arabs.

325 On my second day at the Great Pyramid, while I was engaged photographing the casing-stones, two of the Arab 'guides' came edging nearer and nearer, and presently one of them asked if I wanted help—if he should not pose, say, at or near the casing-stones. But as Judah and others had warned me that if I commenced to engage these men they would come around me 'like flies,' I raised my hand and waved them off. They evidently knew I am here on special work, for they immediately withdrew; and never since then have we been waylaid by any of them. -Morton Edgar.

LETTER IX
PUERILE EXCAVATINGS. THE GRANITE PLUG, AND ENTRANCE PASSAGE, OF THE GREAT PYRAMID

Yielding to their capricious desire to discover more apartments in the Great Pyramid, investigators in the past have inflicted much injury to the noble lines of the monument. Professor C. Piazzi Smyth expresses himself with regard to this: 'There is nothing new, or difficult either, in imagining how there may be more hollow spaces within the walls of that vast structure; for every traveler and every antiquary during ages has so indulged, and have hacked, hewed, and excavated at their own sweet will, or untutored fancies, yet never found anything thereby; or have succeeded only in proving this, that their ideas were not the ideas of the original builders.' Mere imaginings in such matters are of no value, as Col. Howard Vyse proved to his cost; for he expended much time and money in boreings and blastings while in pursuit of them. Whatever has been discovered was not the result of the forethought, but of accident; as, for example, Al Mamoun's discovery of the Ascending Passages, and Waynman Dixon's detection of the crack in the wall of the Queen's Chamber, which led to his revealing the air-channels (attention will be drawn to this in a subsequent letter).

Waynman Dixon's method of investigating is commendable; but if imaginings alone were admissible, they would be limitless, and eventuate in the piecemeal demolition of the building to either prove or disprove them. It would be more serviceable that such imaginative faculties be expended on the Sphinx; for neither passages nor chambers are known to be in that huge idol.

327 While we cannot commend the ruthless experimental excavating too often practiced by workers in the Pyramid, work of another kind is useful. We believe we have completed one good job, namely, the securing by cement of a long iron pin at the head of the Well-shaft—See Plates XI and XXII. This pin is for the purpose of suspending a 33-foot rope-ladder down the first vertical part of the shaft. Of course, as the shaft is very long, other ropes may be required, although the lower parts can be descended with comparative safety by means of the foot-holds cut in the sides of the shaft. [In 1912 I had additional iron pins fixed at intervals down the course of the shaft, for greater safety.]

328 Another good job completed 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 on its right or west side, forced 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 XI), 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 this space at the upper portion of its northwestward 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 VI. In order to reach the upper end of the Granite Plug, and so ascend the First Ascending Passage, we require to scale the southeast wall of this cavernous space. I secured a photograph showing Hadji Ali Gabi climbing this wall—Plate LXXX. In this 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, the ascent is made without undue difficulty. A second photograph (Plate LXXXI) presents a near view of the ledge, and also shows the lower end of the First Ascending Passage to better advantage; the drawing by K. Vaughan (Plate XIII) gives the details still more clearly.

329 We directed our men to enlarge and roughen the notches on the floor of the First Ascending Passage; for we found this passage too slippery to be traversed with safety. They 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 XVIII.

330 Three of our photographs of the Descending Passage, taken where it joins the First Ascending Passage, show 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 covorous hollow. One of these photographs (Plate LXXXII) was secured before our men cleared the debris from the front of the granite stone. Judah is sitting on this debris, which was level with the top of the granite stone, and concealed the limestone block that lay across the passage a few feet in front of it. The second photograph (Plate LXXXIII) shows this part as it appears now clear of debris. The upper end of the limestone block is visible; it was shifted from its former position, and now rests end-on against Petrie's granite block-Plate XI.

331 In the third photograph (Plate LXXXIV), 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 joint where this line touches the floor of the Descending Passage is called the 'Point of Intersection'-See Plate XIV. The rod which lies across the passage holding the lower end of the 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 position on the floor which is vertically underneath the lower edge of the Granite Plug. We found this mark useful for measurements.

332 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 point 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 apparent distortion in the perspective.)

333 Besides these photographs at the lower end of the Granite Plug, a number were secured of the upper end. One shows John stooping in the First Ascending Passage, and leaning with his right-hand on the fractured upper end of the Plug-Plate LXXXV. 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 seen distinctly, the third being, with the exception of a little part of its upper end, hidden in the surrounding masonry. Some previous investigator 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 LXXXVI) 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 VI. Owing to the confined spaces in which these pictorial records have to be taken, it is sometimes impossible to include enough within the angle of view to convey true appearances. For this reason a carefully executed drawing, in addition to the photograph, is useful. K. Vaughan's
drawing of the upper end of the Granite Plug shows not only its entire rectangular end, but also adjoining it portions of the floor and east wall of the First Ascending Passage-Plate XV.

335 As our Arab assistants are frequently referred to in these Letters, their portraits may prove of interest. I therefore photographed Judah, Sayd, Ferrali the cook, and the Reis, Judah's father-Plate LXXXVII. I also secured several pictures round our tents, showing them from various viewpoints. One of these (Plate LXXXVIII) shows a panoramic view of the flat plain, with the Mokattam Hills in the dim distance, and our four tents in the foreground. Another shows the Great Pyramid in the background, with John Stanley, and myself at the doors of our tents-Plate LXXXIX. 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 makes more evident-Plate XC.

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 bridge 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 Great Pyramid is plainly visible throughout the whole of this four-mile stretch, standing out boldly on its leveled rock hill-Plate XCI. When about a third of the distance has been traversed it appears so near, that the newcomer feels convinced that each stopping place he sees ahead must be the terminus. After two or three disillusionments, however, he sinks back on his seat, and waits patiently until 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. The roadway, or avenue, runs between two rows of beautiful acacia trees-Plate XCII. Each tramcar is provided with a continuous-sounding horn, worked by the driver's foot. While traveling at night, especially when one is a little overcome by the heat, the sound from these horns is very dreary.

337 Continuing our work in the Great Pyramid, we examined the upper section of the Descending Passage. This built part, down to its junction with the First Ascending Passage, is sometimes named the Entrance Passage. Much masonry at its outside-beginning is missing-Plate XCIII. Plate XCIV is a closeup view of the present doorway, which, is modern times, has been closed by a sheet-iron double door. To take this picture we placed our camera on the extreme outer end of the floor; but owing to the steep descent of the floor only a small portion of it could be included within the view. In Place XCV an Arab can be seen sitting on the outside end of the floor (on the right, or west, side), the stones of which are about two and a half feet thick.

These floorstones can be traced at their exposed outer ends for a combined width of thirty-three feet, from east to west. Because of this great width, Professor C. Piazzi Smyth named the floor of the Descending Passage the 'Basement-sheet" Down the center of this long broad sheet of stone, and at a distance of three and half feet apart, the walls of the passage are laid; and placed on top of these are immense roof-stones, eight and a half feet in thickness, and over twelve feet in width from east to west. Thus, while the Descending Passage is very narrow, the sheet of masonry which forms its floor is so broad, that by this means the passage sustains its symbolical significance, namely, its representation of the "broad way that leadeth to destruction." Professor Smyth was of the opinion that the present outside end of this Basement-sheet is also its original north-beginning.

Nevertheless, the ancient doorway must have been nearly ten and a half feet further out, in line with the now missing casing of the building-See Plate XCIII. In the symbolic and scientific features of the Pyramid, both the ancient, and present, north-commencements of the Descending Passage floor are recognized, thus proving that Professor Smyth was correct in this opinion as to the importance of the Basement-sheet.

338 Without doubt the Entrance Passage was constructed to endure; and the workmanship displayed in it has been the object of the great admiration of 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 labor 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 adds his testimony in the
following eulogism: 'The pavement, lower casing, and Entrance Passage are exquisitely 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 leveling is marvelous.'

339 We found the floor-length by measuring with our steel-tape; from the north edge of the Basement-sheet down to the 'Point of Intersection' at the junction of the First Ascending Passage, is slightly more than 9861\(\frac{1}{4}\) British inches (985.266 + Pyr. ins.). From the north edge of the floor at the ancient Entrance-doorway, the floor-length down to the 'Point of Intersection' must have been a little over 11103\(\frac{1}{4}\) British inches (1109.664 + Pyr. ins.). Hence, from the ancient, but now missing, north-beginning of the Descending Passage floor, right down to the junction of the Small Horizontal Passage, the distance is computed to have been a little more than 41481\(\frac{1}{4}\) British inches (4144.165 + Pyr. ins.). And if the floor-line of the Descending Passage is produced at the same angle downward, beyond the junction of the Small Horizontal Passage, until it touches the vertical line of the southern extremity of the floor of this Small Horizontal Passage (i.e., the terminal of the five-inch projection of the floor into the Subterranean Chamber), the total floorlength thus produced to form one continuous straight line, is slightly more than 45391\(\frac{1}{2}\) British inches (4535.037 + Pyr. ins.).

We also measured the floor-distance between the 'Point of Intersection' and the Scored-line on the west wall of the Descending Passage, and found it to be a little less than 6281\(\frac{1}{4}\) British inches (628.0688 + Pyr. ins.). As pointed out by Professor C. Piazzi Smyth, these unique scoredlines (for there is also one on the east wall, opposite the other on the west) were drawn on the walls of the Descending Passage with a firm hand, and with an iron or bronze tool, by the builders who erected the Great Pyramid. They are proved to mark, by their position and direction (at right-angles to the incline of the passage) the precise date when the great edifice was erected, that is, probably, to commemorate the date of the completion of the building-operations, namely, the Autumnal Equinox of the 2140 B.C. Thus the Great Pyramid was completed exactly 2138 years previous to the birth of the Man Christ Jesus in the city of Bethlehem; for it is now fully demonstrated that the true date of the birth of Jesus was in Autumn of the year 2 B.C., or 11\(\frac{1}{4}\) years before the presently accepted A.D. 1.

340 Before we could complete our work in the upper Entrance Passage, 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 mound of debris.

I may here mention that the 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 other, removed great quantities of this debris to make concrete, etc. A narrow strip of the top of each mound still remains, however, running 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 north side forms a ready means of ascending to the Entrance—See Plate XCVI. [But since the beginning of the world-war in 1914, the remains of the mound at the northern base have been removed, and all of the Pyramid at this part is now exposed to view.] Professors Smyth and Petrie, and others give reasons which prove that these debris-mounds are composed of the fragmentary remains of the ancient casing-stones. I verified this by myself extricating from the masses of broken stones several small pieces of casing, showing the distinctive angle of their worked surfaces. A considerable portion of the mounds of debris is fine chips and limestone dust, the result of the pounding of the great stones when thrown down by the spoilers who denuded the building of its pristine casing. As Professor Flinders Petrie points out, the flinty sand of the surrounding desert does not find lodging here, owing to the prevailing winds.

341 We sent off Judah for our electric-light apparatus which A. Matheson of Glasgow fitted up for us. By its aid we could see very clearly. This is the first time that we have used the electric light at the
Pyramid. I have employed it for several nights, however, inside a dark-room lamp in my tent, when developing our photographs. 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.-Morton Edgar.

It gives me great pleasure to present to you our Brother Morton Edgar, of Glasgow, Scotland, who will speak upon:

**THE GREAT PYRAMID**

**Why Was It Built? Who Built It?**

**Address by Morton Edgar, of Glasgow, Scotland**

SEVENTY years ago an earnest Christian, John Taylor, of London, wrote a book entitled:

The Publishers, 1976
1st printing 1976
2nd printing 1988

Portland Area Bible Students
P.O. Box 23232
Tigard, Oregon 97223

8:00 P.M.-Brother Wilson in the chair:

Probably, during the last year, no subject has been under more discussion that the Great Pyramid in Egypt.