

sound to us with marvellous power, to solemnise, to inspirit, to comfort, whether in life and in death. In them is the declaration of a true spiritual life, living in us now, and never to go out, not even in the great change which we call death. The poet and the artist delight to trace in the "human face divine" the highest ideal of beauty, far beyond the beauty of Nature; yet this is but the vesture of the true spiritual dignity and loveliness of humanity—of the wisdom, the righteousness, the purity, the love, which once clothed the true Son of Man, by which we are growing into His image now, and when "we see Him as He is," shall be made quite "like unto Him."

Such is the main teaching of this chapter of Genesis—a true *Prot-evangelium*—a Gospel the basis of all religion. First, the sole eternity of God; next, His providence over the visible world;

lastly, His unity with the spiritual nature of man. These truths are set forth with a simplicity which is the delight of the child, with a profoundness which is the wonder of the philosopher. They have been the treasure of a hundred generations in days gone by; let no man "spoil us of them now," and give us nothing substantial in return. Without faith in them how can we rightly live? how can we calmly and hopefully die? Elsewhere in Scripture more fully, but nowhere more simply and vividly, are they set forth. Therefore, let us learn all else that we may, but forget not this. We need to know God, as the one eternal source of being, as the true guide and sustainer of our daily life without, as the one Father of our souls within. May we find Him, or rather be "found of Him," alike in the revelation of the beginning of this dispensation, and in the revelation of its end!

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#### AN EVENING PRAYER.

**S**AY, "Peace be unto thee,"  
O heavenly guest!  
Enter, and sup with me,  
To give me rest.

Rest to the fluttering heart,  
Rest to the restless will,  
Till cloud and storm depart,  
And all is still.

Give me Thy peace divine,  
Thy clearer sight;  
Make me Thine, only Thine,  
Eternal Light!

So when night's shadows fly,  
And I have died,  
Seeing Thy face, may I  
Be satisfied.

A. MATHESON.

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#### THE GREAT PYRAMID AND THE SPHINX AT GIZEH.

BY THE REV. THOMAS JACKSON, M.A., PREBENDARY OF ST. PAUL'S; AND RECTOR OF STOKE NEWINGTON.

**W**HEN the Sesostris of modern times, Napoleon Buonaparte, had landed in Egypt, and marched his forces to a plain within a few miles of Cairo, he encountered Murad Bey at the foot of the Pyramids, and pointing to these ancient and gigantic monuments, he exclaimed, "Soldiers, reflect that from the summit of these pyramids forty centuries look down upon you!" These words not inaptly express the mingled emotions of wonder, awe, and curiosity that overflow the mind as it contemplates for the first time the stupendous structures.

The Great Pyramid stands upon a bed of rock, a hundred and fifty feet above the desert, and a hundred and sixty-five feet above the Nile. It is built of calcareous limestone, from quarries at no great distance, the blocks containing many petrified specimens of vegetables, which the natives suppose to be the *débris* of the onions and garlick supplied to the workmen whose forced labour originally constructed the edifice. Its founder, according to Herodotus, was Cheops, a tyrant

whose name was expunged from the list of the kings. Its perpendicular height at present is four hundred and sixty-one feet, being twenty-four feet higher than the great basilica of St. Peter at Rome, and a hundred and twelve feet higher than St Paul's in London. But these dimensions must be taken with some reservation, because one is not quite certain from what base the height is reckoned, or what is the exact length of the foot.

All travellers agree in witnessing to the unique and impressive associations to be derived from contemplating the prospect from the summit, or the view from the base. "He who has stood on the summit of this most ancient and yet most mighty monument of man's power and pride," says a writer, quoted in Conder's "Modern Traveller," "and has looked round to the far horizon where Libya and Arabia lie silent, and has seen at his feet the land of Egypt dividing their dark solitudes with a narrow vale beautiful and green, the mere enamelled setting of one solitary, shining river, must receive impressions which he can never convey, for he can never define them to him-



self." Amid all the uncertainty which hangs over the design, and date, and builders of this vast pile, "one thing," adds the same interesting writer, "you know; that the chief, and the philosopher, and the poet of the times of old, have certainly been here; that Alexander has spurred his war-horse to its base, and Pythagoras, with naked foot, has probably stood upon its summit."

Mr. Carne thus describes the prospect which presented itself to him from this extraordinary spot:—"On one side a fearful and melancholy desert, either level or broken into wild and fantastic hills of sand and rocks; on the other, scenes of the utmost fertility and beauty marked the course of the Nile, winding as far as the eye can reach into Upper Egypt; beneath, amidst the overflow of waters, appeared the numerous hamlets and groves, encircled like so many beautiful islets; and far in the distance was seen the smoke of Cairo and its lofty minarets, with the dreary Mount Mokattam rising above."

But it may be inquired, "Why were the long lines of the pyramids erected?" It is true that they do not exhibit much beauty or taste, but their size and simplicity excite a feeling of grandeur, which is heightened by the thought of the generations which they have outlived.\* In order to bring the stones with which the pyramids were built from the boats on the Nile, a causeway was constructed over the low ground by the river side to the rocky plateau itself. But there seems to be some exaggeration in the narratives which record the size of this causeway. According to common tradition it must have been as great a work as the pyramids themselves. Various, indeed, are the theories that have been handed down to us as to the object the founders had in view in constructing the pyramids. Some say that they were built, a long row of mausolea, to check the influx of the sands of the desert upon the valley of the Nile. To any one who has actually ascended the Great Pyramid this hypothesis must appear to be absurd. Still more ridiculous is the theory which makes them to have been the central granaries or storehouses where the corn was collected that had been grown in Egypt during the plentiful years of the patriarch Joseph's administration, which preceded those of scarcity. There are no chambers in the pyramids at all adapted for the storage of produce of any description; and the climate of Egypt is so dry and equable that there was no necessity whatever for burying these stores under millions of tons of stone. Others have supposed that they had an astronomical object, having been constructed shortly after the dispersion of the inhabitants of the world from the great plain

watered by the Tigris and Euphrates, the cradle of worship upon high places, of astronomy, astrology, and fire-worship. The concurrence of modern inquirers leaves little room for doubt that they were tombs, erected, if we may so speak, by the ambition of the tyrants of Memphis, whose remains have long been lost, and whose very names have become a matter of conjecture.

Hitherto we have spoken only of the exterior of the Great Pyramid; but in justice to our readers we must give a short account of the interior excavations, compiled from the narratives of many travellers. The entrance is about fifty feet above the foundation, but a slope of rubbish leads up to it. The opening is about four feet high, not, indeed, exactly under the centre, but rather more than twenty feet to the eastward of it. The traveller descends in a crouching position along the passage, which slopes downwards, until he comes to a point where a second passage begins, branching off in an ascending direction. Here the first modern explorers of the pyramid found a great stone which they could not remove, so they forced an opening at the right hand of it, and discovered a passage sloping upwards, by which they reached a long gallery, and so arrived at the central sepulchral vault almost exactly underneath the apex of the building. Here was found a grand sarcophagus, with nothing in it except dust; and some small vaulted chambers overhead, apparently intended to lighten and disperse the enormous pressure of the building above. A passage in the *Quarterly Review* forms a picturesque illustration of this emptiness of the coffin of Cheops:—"It was the opinion of the Egyptians that the soul never deserted the body while the latter continued in a perfect state. To secure this opinion King Cheops is said, by Herodotus, to have employed three hundred and sixty thousand of his subjects for twenty years in raising over the *angusta domus* destined to hold his remains, a pile of stone equal in weight to six millions of tons, which is just three times that of the vast break-water thrown across Plymouth Sound; and to render this precious dust still more secure, the narrow chamber was made accessible only by small intricate passages, obstructed by stones of an enormous weight, and so carefully enclosed externally as not to be perceptible. Yet how vain are all the precautions of man! Not a bone was left of Cheops, either in the stone coffin or in the vault, when Shaw entered the gloomy chamber." Whether the interior of the Great Pyramid has ever been thoroughly explored, nobody apparently is able to say. The patient industry of some future Belzoni may bring to light a new series of vaults, the position and objects of which is now entirely unknown.

Speaking of Belzoni reminds me that I must

\* Sharpe's "History of Egypt."



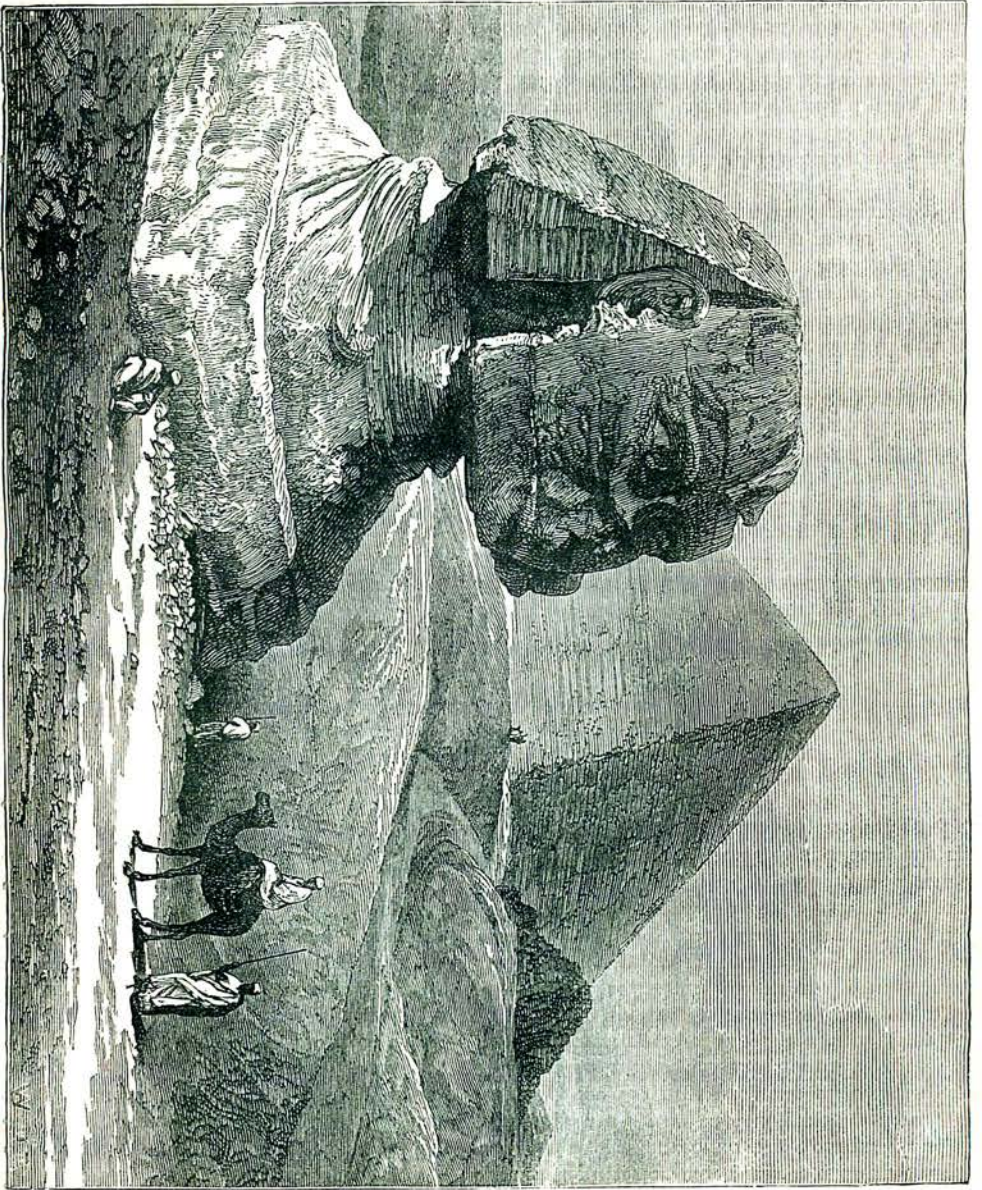
give some account of the second pyramid, of which he was the first in modern times to discover an opening into the interior. All writers following Herodotus, who was deceived by the Egyptian priests, had declared that there were no chambers in it. As to the date of its erection, some have maintained that it was older than the Great Pyramid, others that it is a more modern building. Belzoni observed on the north side three marks, and other signs in the rubbish that had fallen from the surface, which led him to believe that there might be an entrance into the pyramid at that spot. Having procured the necessary permission from the Egyptian Government, Belzoni began to excavate, and employed a number of Arabs, who had great confidence in him, that if an entrance into the pyramid were found he would give them *backshish*. As to what followed we will let the enterprising Paduan tell his own story. "I repaired to the second pyramid to examine the mass of rubbish. There I perceived the same marks which I had seen on the other spot in the centre, about thirty feet distant from where I stood. Hope returned to cherish my pyramidal brains. I observed in this spot also that the stones and mortar were not so compact as on the east side, which mark had given me so much encouragement to proceed in the first attempt. I observed the stones had been removed several feet from the surface of the pyramid, which I ascertained by drawing a line with the coating above to the basis below." "I immediately summoned the Arabs to work the next day. They were pleased at my recommencing the task, not in hopes of finding the entrance into the pyramid, but for the continuation of the pay they were to receive. As to expectation that the entrance might be found, they had none; and I often heard them utter in a low voice, the word "*magnoon*," in plain English, "madman." I pointed out to the Arabs the spot where they had to dig, and such was my measurement, that I was right within two feet in a straight direction as to the entrance into the first passage. The Arabs began their work, and the rubbish proved to be as hard as that of the first excavation, with this addition, that we found larger blocks of stone in our way, which had belonged to the pyramid, besides the falling of the coating. The stones increased in size as we went on." Omitting the somewhat diffuse remarks of Belzoni concerning his preliminary work, we come at last to his description of the interior of the pyramid itself. Having overcome all obstacles of stones and granite blocks in the narrow passages, he entered the chamber in the centre of the pyramid, which he found to be "cut out of the solid rock from the floor to the roof, which is composed of large blocks of calcareous stone, meet-

ing in the centre, and forming a roof of the same slope as the pyramid itself. The sarcophagus is eight feet long, three feet six inches wide, and two feet three inches deep in the inside. It is surrounded by large blocks of granite, apparently to prevent its removal, which could not be effected without great labour. The lid had been broken at the side, so that the sarcophagus was half open. It is of the finest granite; but like the other in the first pyramid there is not a single hieroglyphic on it."

But it is time that we should now visit the Sphinx, a fabulous animal, with the head and breast of a woman and the body and legs of a lion. Let us attend to what Mr. Bartlett, in his pleasant and instructive book, called the "Nile Boat," tells us of this extraordinary figure:—"A majestic apparition suddenly burst upon us—an enormous head and shoulders, whitened by the moonlight, towered above the extremity of one of the sand ravines which lay in obscurity below, through which, far beneath the chest of the statue, dimly peeped out the traces of the winged globe upon the tablet formerly buried beneath its paws. The features were much mutilated, yet an expression faintly beamed through them of bland repose and immutable serenity. The pyramids in all their vastness arose behind. No assemblage of objects could be more awful or imposing. The heaving sands which surge up and down, like the petrified waves of a sea, by concealing the base of the Sphinx, and burying the temple and avenue of approach which formerly led up to it, cause it to resemble some mysterious pre-Adamite monarch, or one of those gigantic genii of Arabian fiction which make their abode in the desolate places of the earth. It is not surprising that it should, as Wilkinson informs us, be known to the superstitious Arabs of the present day by the name of "Aboohlól," or the father of terror or immensity.

In its state of pristine perfection no single statue in Egypt could have vied with it. When, by the labours of Mr. Caviglia, the lower part of the figure, which had been covered up by the sand, was at length uncovered for a while by laborious and Sisyphus-like toil (the sand slipping down almost as fast as it could be removed) it presented the appearance of an enormous couchant sphinx, with gigantic paws, between which crouched, as if for protection, a miniature temple with a platform, and flights of steps for approaching it, with others leading down from the plain above. A crude brick wall protected it from the sand. It is hardly possible to conceive a more strange or imposing spectacle than it must have formerly presented to the worshipper, advancing as he did along the avenue of approach, confined between the sand walls of the ravine, and looking up over the temple to the colossal head of the tutelary deity, which





THE GREAT PYRAMID AND SPHINX.