The Pyramids of the Pentateuch.

The Astronomer-Royal of Scotland, J. Piazzi Smith, after months of the most assidious measurements repeated again and again with the best instruments, by himself and his wife, and their assistants, alleges that the following facts are patent and demonstratable to-day to any scientific investigator:

1. That the Great Pyramid, which the traditions of eastern nations connect w Seth, is perfectly plain and devoid of all those carvings and ornaments with which the Egyptians delighted to decorate their tombs; that it is provided with a thorough system of ventilation, quitr unneces sary on the common supposition that it was simply the tomb of a king; that the passage leading to the Great Chamber are lined with white stone, as if to lead to the discovery of its contents; that it is of a different construction from all other tombs, having the smallest door forty-one by forty-seven inches, to the largest building in the world; and that these facts show that it was not built merely for a burying place, as Egyptologists allege.

2. That while the mass of the Pyramid is built with pretty good stone and excellent masonry, laid in horozintal courses, the entrance passage is laid with stone much harder and finer, cemented with finer cement, and with joints ground so truly, and fitted so closely along an axial line, that the point of a pen-knife can not be inserted between them, and that this entrance passage has been laid, not horizontally, but at such a vertical angle, and such an azimuth, as to point exactly to the star a Draconis, when it was at the lowest point of its daily circle around the Pole, in the year when that star's distance from the Pole amounted to only three degrees, forty-two minutes; that the Great Gallery of the Pyramid rises again with an angle, and with its seven over-lappings points southward to the precise spot in the heavens in which the constellation of the Pleiades—called in the Bible the "pivot," and supposed by modern astronomers to be the centre of the revolution of our sun and the other stars of our firmament—stood at midnight of the autumnal equinox in the year B. C. 2170, the same year in which a Draconis was three degrees, forty-two minutes distant from the Pole; that neither of these starf have been in the same position since, nor will a Draconis again be in line with the Pyramid Passage until a cycle of over 25,000 years repeats itself; and that these Pyramid builders understood accurately the Precession of the Equinoxes—one of the most difficult problems of astronomy.

3. That the vertical hight of the Great Pyramids is to the length of the four sides, as the radius to the circhmference of a circle; and that the size has been so proportioned as to indicate the annual number of the earth's rotations on its axis, in terms of a certain unit of linear measures, whereof the precise round number of 10,000,000 measures the semi-axis of rotation;* this unit of length was the stored cubit of the Hebrews, different from the cubit of the Egyptians and all other nations, but identical upon division by the square of the Pyramid number five by five, with the inches of our Anglo-Saxon ancestors, and with the present inch to within one-thousandth part. It is unnecessary to indicate to the scientific reader the significance of this discovery, or to contrast it with the attempt of the French academy to establish a metric system on an arc of the earth's circumference, erroneously measured.

4. That a certain hollow, empty, lidless stone in the central chamber of the Great Pyramid, well adapted from its box-like shape, to be a standard measure of capacity, measures precisely the contents of one laver, or four homers of the Hebrews, and also of one calder, or four quarters of the Anglo-Saxon, to such a nicety that the present quarters by which the British farmer sells his wheat in Mark Lane, and which have nothing correswonding to them in existing British metrology, are accurate fourth-parts or quarters of the contents of the sacred coffer in the Pyramid, and also of the Ark of the Covenant, which was precisely of the same size.

Other scientific mysteries, half developed, await our progress in science to comprehend them, such as the relation of the earth's density to its measurement; but the above are patent, demonstratable, undeniable, and imperishable. Again, we ask, are such architecture, and mathematics, and scientific astronomy, and physical geography, and applied metrology, the playthings of the infant human race? For, let it not be forgotten, this is confessedly the oldest monument of mankind's history, which thus silently displays to the astonished scholars of this proud nineteenth century a science in advance of their own. No wonder that the reflecting part of the development philosophers stand astonished before this dumb witness for God; which for forty centuries has hidden from the degraded children of its builders the most sublime truths of natural science imperishably built into its indestructible masonry, to reveal them, in the fulness of time, to the strangers from a far land, at the precise time that revelation would be needed to silence the atheistic folly of a boastful mushroom science, denying the Heavenly Father of mankind, asserting our self-education without a revelation from God, and denying the Bible account of God's dealings with the world before the flood. It confounds even Renan, and wrings from him this remarkable confession: "When one thinks of this civilization of the Fourth Dynasty, which had no known infancy; that this art, of which there remain innumerable monuments, had no archaic period, that the Egypt of Cheops and Chephren is superior, in a sense, to all which followed, one is seized with dizziness!"

Aye! Must it ever come to that? Must the deniers of God be ever put to confusion, in whatever field they urge their war against him? No wonder thn infidel is seized with dizziness as he stands beside this ample evidence of the scientific culture of a buried world! Must he at length, after a life of scoffing, turn back to that old narrative, so humbling to proud, godless man, of God-created, God-instructed men, who lived a millennium, and so learned more in one life-time than many generations of modern two-century did universities, men who built monster ships, and giant cities, and pyramidal observatories, and measured the heavens, and weighed the solid globe, and grew proud of this fruit of the tree of knowledge, and would be as gods, refusing the restraints of moral law—of men of renoun, whose vices equalled their talents, and ripened with their ungodly civilization, until humanity groaned under their heartless oppression, and the God whom they had despised caused a convulsion of the nature which they worshiped instead of Him, in which their memorial perished with them, and they and their monuments sunk into the depths of the sea? And must we, in this pyramid, read another chapter in continuance of this sad, awful story—of the survivors of this dreadful destruction again multiplying in the earth, scattered by some divine impulse to remote shores, carrying with them the wrecks of antediluvian science and skill, and that instinct for gigantic buildings which never could have originated with a short-lived race, and those godless habits which centuries of sensual civilization and refinement had produced? As these patriarchs sadly viewed the increasing vices, and enfeebled minds, and puny bodies of their sickly short-lived sons and grandsons whom they followed to their untimely gsaves, did they resolve, before death's ihexorable summons consigned them also to oblivion, to erect one imperishable monument of that earthly wisdom they had learned from their God-instructed fathers? A monument which bears no man's name, a memorial of the collective physical science of the human race!

Yes! there it lifts its majestic head amidst the ruins of the cities of its sons, and casts its shades of proud contempt upon the ignorant, dirty, degraded vicious beggars, and thieves, and cutthroats, their offspring! There it stands, an imperishable memorial of the value of ungodly science; its very stones crying out, that materialism, so far from making a necessary progress towurds civilization, cannot even preserve the civilization it has inherrited; but that generation after consideration, growing baser and viler under its influence, will at length lose all remembrance of the design of their noblest monuments, will use the most sacred cathedral of art as a quarry for materials for their stables, until growing even too vicious and indolent for energetic sacrilege, they will earn a precarious livelihood by the plunder of their tombs, and shed each other's blood for the privilege of peddling their forefathers' bones. As he stands, awe-stricken and confounned. in the presence of these desolations of nations, over which the Great Pyramid rears its mournful majesty, a solemn voice thrills his soul, saying, "Choose thy portion, sceptic! The Pyramid or the Pentateuch! The desolate tomb of mummied Egypt, or the life-giving Church of the living God!"—*Princeton Review.*

The Present State of Woman Suffrage.

In the British Australian colony of Victoria, women universally assumed the right to vote some four years ago, having found that the law had, probably inadvertently, been so framed as to permit them. It works admirably, according to all reports.

In Sweden, chiefly through the exertions of the late Fredrika Bremer, an indirect right of voting was, in 1862, granted to all women possessing specified property qualifications.

By the Italian Code, a widow, or wife separated from her husband, who pays taxes, is allowed to vote through such child or other relative as she may designate.

In Holland, widows and single women possessed of property, are entitled to vote on all questions of taxation, etc., likely to affect its value.

In 1867, Moravia granted the franchise to all widows who pay taxes.

In many towns in France women possess and exercise the right to vote in municipal affairs; and in one of them it is said that the council was recently composed wholly of women.

In Austria, women can vote as nobles; in their corporate capacity as nuns and tax-payers. In some cases, however, they vote by proxy.

In Hungary, up to 1848, widows and single women, who are landed proprietors, possessed the right to vote. They were deprived of it by the revolutionary government, and they are now petitioning, in large numbers, for the restoration of this right.

In Canada, as in several of our own States, women are allowed to vote for, and serve as school trustees. In Pittcairn's Island,—inhabited by mutineers of the Bounty,—the government, which is based on a written constitution, is shared on equal terms by men and women alike.

In Manchester, England, eight women whose names by accident were left on the registry, voted at the last election. Eight others, freeholders, voted in southeast Lancashire. At Ashford East Kent, fifteen out of thirty-five, who were registered, recorded their votes. In Finsbury the same number also went to the polls. In Dublin one woman, and at Leicester three women, voted.

Ladies of title formerly occupied seats in the House of Lords, when they were entitled as peers in their own rights, or when their Lords were dead and the heirs were in their nonage. They also held the office of high sheriff (which must be filled by one possessed of an electoral qualification), and other similar dignities. It has also been stated that the late investigations tend to show that the Parliaments were originally founded on the idea of universal suffrage; the manifestation of which was the "showing of hands."

A Woman's Voice.—We agree with that old poet who said that a low, soft voice was an excellent thing in woman. Indeed, we feel inclined to go much further than he on the subject, and call it one of her crowning charms. How often the spell of beauty is rudely broken by coarse, loud talking! How often you are irresistibly drawn to a plain, unassuming woman, whose soft, silvery tones render her positively attractive! In the social circle, how pleasant it is to hear a woman talk in that low key which always characterizes the true lady. In the sanctuary of home, how such a voice soothes the fretful child and cheers the weary husband!

Correspondence.

SUPERANNUATED MINISTERS' FUND.

To the Editor of the Recorder.

Dear Editor,—I wonder you do not see *your* error in regard to the amount raised for the Superannuated Ministers' Fund, on the Pembroke District. The amount credited in the Minutes to Circuits, $65 42, does not include what was contributed by Ministers. Nor does the amount credited in the Minutes to Circuits, in any District, include the ordinary contributions of Ministers; and if, as you state, your tables are made up on the supposition that it does, it is easy to see what they are worth. See *Minutes*, page 75.

A correct calculation will show that our District, though one of the youngest, most missionary, and most northern in our "Home Work," is neither the last nor the least in financial matters, in proportion to its members.

Yours truly,

Toronto, June 9th, 1869. W. Tomblin.

MARRIAGE.

On the 26th of May, in the Wesleyan Church, Fairmount, Cavan, by the Rev. J. C. Slater, of Whitby, assisted by the Rev. Andrew Smith, of Brighton, the Rev. Jas. A. McClung, of Newcastle Circuit, to Miss Annie E., fourth daughter of Robert Meharry, Esq., of Summerhill, Cavan.

LITERARY NOTICES.

The Life and Reign of David, King of Israel, by George Smith, L.L.D., F.A.S., London, Longman's & Co.. Toronto, S. Rose, large 12mo. pp. xii, 398.

This last book by the author of the Sacred Aanals, although written amid the infirmities of the authors last ilness, and under the immediate shadow of death, is characterized by no less carefulness of research, vigor of thought and beauty of style than his earlier works.

It forms a fitting supplement and conclusion to the series upon Sacred History, and yet is so complete in itself.

There are few finer subjects of Biography than the man who was at once the Warrior of God and the sweet singer of Israel. And few men were better qualified for the task of writing that Biography than the late Dr. George Smith. To the numerous admirers of that gentleman, distinguished alike by his scholarship and by the nobler attribute of poetry; this work will be an affecting memorial as the last tribute of his pen.

Pioneer Experiences of the Higher Christian Life. By Eighty Living Ministers. Edited by Mrs. Palmer, with an introduction by Bishop Janes, 12mo., pp. xii. 368.

This book may be called, in the language of Bishop Janes, "a portable Love Feast." It contains the experience of such men as Presidents Mahan and Allyn, Prof. Upham, Drs. Hibbard, Miller and Brooks, including some members of the Canada Conference. The Congregationalists, Baptists, Presbyterians, as well as the Methodists are here represented. It is a book whose prayerful perusal cannot fail to be a means of grace to all its readers.

The Kingdom and Reign of Christ. A series of discourses delivered in the Chapel of the Wesleyan Theological Institution, Didsbury, by the Rev. W. B. Pope, Theological Tutor. Second edition, 12 mo., pp. 395.

This is a series of twenty-one sermons on the Life and Work of Christ, by the talented and pious Tutor of the Didsbury Wesleyan College. They begin with the prophecies of the incarnation, and end with the song of the finally saved; thus comprehending the grand drama of redemption. There is thus a unity about the work that few volumes of sermons possess. The book gives a most favourable idea of the character of the religious training that the candidates for the English ministry receive.

Illustrative Gatherings for Preachers and Teachers. By Rev. G. S. Bowes, B. A. First and second series, pp. 504 and 464. On sale at the Book Room.

The demand for three editions of the first volume of this work, and for a second series, indicates a high appreciation of its usefulness. It will be found an admirable repertory of facts, figures, anecdotes, proverbs and quotations adapted for christian teaching. The work has commanded an extensive sale in England and America, and would be a valuable addition to the library of any Minister, Sunday School Superintendant or Teacher.

Babism.—This is a new form of religion, gaining many adherents in Persia and Turkey. It is an attempt to mix Mohammedanism and Christianity. Its origin and progress are thus given in the *Missionary Herald* for May:—"About twenty-five years ago, a young Persian, named Ali Mohammed, of Shiraz, a student of Mohammedan theology, began to preach in the mosques of his native city against the vices of the Mohammedan priests and teachers—their perversions of the true doctrines of the Koran, and the cruel oppressions of those in power. The eloquence of the young preacher attracted many hearers. His denunciations of abuses met with a ready response in the popular heart. Emboldened by the increasing number of his adherents, he began to assert claims to a higher authority than that of a simple preacher, declared himself to be the last of the Divine incarnations, the 12th Iman Mehdi (The Guide), who, according to Mohammedan expectations, long concealed in a cave, is at length to come forth and re-establish the true religion in its glory. He assumed also the name of Bab (door), to signify that that through him, as by a door, men enter into the knowledge of divine things. These high pretensions only added to the enthusiasm of his followers. Their numbers multiplied. At length some of the more restless spirits, contrary, it is said, to the counsel of the Bab, raised the standard of rebellion against the Persian Government. The suppression of this rebellion severely tested the powers of the Government; but in the end it was suppressed, and its leaders put to death. The Bab also, though he had taken no part in the insurrection, was arrested, tried, and executed. He had, it is again said, assured his followers that he could not be put to death—bullets could have no power over him. The failure of these assurances did not, however, shake the faith of his adherents. Twenty years have now passed since the death of the founder of this sect, but in the mean time, the number of its adherents, as they claim, is continually increasing. 'We are three millions,' they say. 'Our people are found in every town and village in Persia.' Numerous converts are claimed in Turkey also."

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