

OUR CONTRIBUTORS.

NOTES FROM UPPER EGYPT.

Under date Luxor, Upper Egypt, February 4th, 1882, the Rev. Geo. Burnfield, B.D., writes to the Montreal "Presbyterian College Journal" as follows:

After a Nile trip of nine days from Cairo, I landed here on January 31st, and at once started to see some of the ruins of which I have read, and thought, and dreamed since my boyhood. It is difficult to realize myself in this old land, so intimately connected with the civilization of Greece and Western Europe. For, from this land I feel confident the Greeks received their knowledge of architecture and sculpture, the bulk of their religious ideas, and the foundation of their philosophy. Through the Greeks that knowledge passed into the West, and has influenced and shaped the lives and thoughts of our own race to a large extent. Long before the Acropolis was adorned with its grand temples, or before Rome was founded, the temples and palaces of Thebes and Karnak were built, and as I look at these mighty ruins I feel a deep admiration for the men who could so grandly design and execute so well in those long ago times. From Luxor to Karnak an avenue of Sphinxes and Criosphinxes extended, along which the great kings Thothmes, Amunoph and Rameses went bringing their captives and offerings to the gods of this part of Egypt. Imagination needs not to be very intense to picture Sethi or Rameses driving up that long avenue, the ruins of which are still visible, in their war chariots, followed by bands of captive nobles with their hands tied at the elbows, behind their backs, and then a multitude of people bowing in the dust and adoring the king as a god; and far away from Karnak to Luxor the avenue lined with officers of the king cringing like slaves before him. The 18th, 19th, and 20th dynasties saw Thebes and Karnak in their highest glory. Perhaps the small sanctuary in ruins was originally built in the 12th dynasty, 2,000 B.C. But the great hall, with its grand circular columns and immense architraves, and coloured figures, and groups of cartouches, was erected by Sethi I. about the fourteenth century B.C., and the halls and obelisks were erected by Thothmes II. and his sister Hatasoo. The great obelisk of red granite, 108 feet high, is supposed to have been erected by her, and the hieroglyphics are fresh as if done yesterday. This obelisk was brought from Assouan, about 140 miles farther south than Karnak. It was cut out of the quarries and put in its place in seven months. The three lines of hieroglyphics on the south face come down only about half the distance, and it seems to me as if it were left unfinished. It strikes one with astonishment to see these immense pillars and masses of heavy stone raised in those early days without the use of the powerful machinery that would be deemed necessary to do the same work now. The inside and outside are filled with figures and cartouches relating the deeds of bravery done by the kings, and the victories their arms have won. In this land there are visible evidences in many ways of the truth of the Bible history, where it comes into contact with that recorded by the people themselves. One noted example is seen on the south wall of the temple of Karnak. Here is figured Shishak or Shesonk, with the crown of Egypt on his head. On the one side of him a large space is occupied with hieroglyphics relating the story of his wars and victories, and among other things stating that he had captured Zehouda Melchi, which may mean either a prince of Judea or the country itself. Beneath his feet and on the other side are rows of people of Jewish features and dress, tied with ropes. The king grasps a number of them with one hand; the other is raised to slay them. The hands of the captives are cut off, and they in vain implore for mercy. In 2 Chronicles, 12th chapter, we read, "Shishak, king of Egypt, came up against Jerusalem and took away the treasures of the house of the Lord, and the treasures of the king's house." In Nahum, God speaks of the strength of Thebes; it is said to be infinite. Yet she was carried away. She went into captivity. Her young children were dashed in pieces, all her great men were bound in chains. She shall be rent asunder. Her multitudes shall be cut off. This prophecy is true, literally and fully. Temples and statues are in ruins. Everywhere one sees statues of gods and kings rent in pieces; even that of great Rameses is lying on its face and riven in fragments,

though the weight was 1,000 tons. The glory of No (Thebes) and all the great temples is gone. The idolatry that gave birth to these great works has perished. The very tombs of the kings are rifled by the poor and the Government. The modern Thebes and Karnak are a collection of mud hovels, full of poverty and filth. So it is visible here that the word of the Lord shall endure forever!

The weather is mild here now, and the fields covered with green. Beans are ripe, and barley will soon be formed in the full ear. The Doum palm is laden with fruit, and roses and many strange flowers are in bloom. But the cry of the land is for water. It rains only twice or thrice a year here. Often high winds blow from the western desert, and clouds of sand sweep over the country with great force, and cover man and beast; so that it is impossible to distinguish roses from pieces of earth, and a white man from a native Egyptian. Happy are the people in these storms who have scanty clothing, and little hair on head or face, for the fine dust of Egypt penetrates every place, and remains. Poverty and ignorance are seen in all the land. Many of the Fellahin work in the fields almost naked—some entirely so. Most of them have only one garment, in which they live and die and are buried. It is to be hoped that better days will soon dawn on this land of fine climate, of rich soil, and of ancient prowess and glory. They can only come by liberty to the people, and by the power of the Christian religion. The United Presbyterian Church of the United States is doing a noble work in Egypt. There are twelve stations between Assiout and Esneh, some of them in places where rest the ashes of the early martyrs who perished in the awful persecution of Diocletian. Dr. Lansing is at present in Luxor, on a visit to the Churches in Upper Egypt. He is a man of faith and power, and has done good for Egypt which she can never repay. The day is fading away. The sun is casting a golden halo over the top of the Libyan hills. Darkness is coming on over the land. The creaking of the water wheels is ceasing. The Mahomedans in the field before my door are bowing toward Mecca. A solemn quiet pervades everything. The stars and moon are appearing in their beauty, and I feel an oppressive sense of loneliness in this distant land. But God has kept me hitherto, and, as I go farther south, I commit myself to Him. My best wishes are for the students of the College, and its professors and principal. I trust that every student will be a man of faith and piety, as well as a man of intellect; for faith, supported by reason, through God, is mightier in our life work than everything else.

NOTES FROM THE MARITIME PROVINCES.

TRURO, N. S.,

Is the county town of Colchester county, and is pleasantly situated on the Intercolonial Railway, on which line it is one of the principal stations. The town is low and flat, and nestles cosily at the base of a well-wooded hill, which presents a good view from some parts of the town. Prince street, which is the principal one, is nearly a mile long, and besides being used for ordinary purposes is much patronized by the fast young men of the town, who seem to vie with each other as to who will drive the fastest horse, no matter how much it may inconvenience those of them whose narrow means can ill afford such a luxury.

On this street are to be seen a number of handsome buildings, including the Normal and Model Schools, and the Y. M. C. A. building, the under part of which is occupied by a branch of the Halifax Bank, under the management of Mr. Allan, who has lately come here from Toronto, and who is a member of the Presbyterian Church.

The town is amply supplied with school and church accommodation, there being six churches, three of which are Presbyterian, and all working harmoniously.

ST. ANDREW'S CHURCH,

which is an offshoot from Dr. McCulloch's, was organized about seven years ago with the concurrence and cordial sympathy of the venerable doctor, who, I understand, has completed his forty-fourth year in the ministry, forty of which have been spent in this town, and of whom it may be said that "his eye is not dim nor his natural force abated." For nearly two years St. Andrew's congregation worshipped in a hall,

where they called the present pastor, who had just arrived from Ireland. The church is a handsome structure, situated in the west end of the town, fitted up with the latest improvements, and upholstered throughout.

A new manse has also been erected on a site near the church, which is a gift from one of the members of the congregation, ten others having subscribed \$100 each towards the Building Fund.

These buildings, which are valued at over \$20,000, add much to the appearance of the locality, and only a small debt remains upon them. The pastor is the

REV. ANDREW BURROWS, B.A.,

who is a native of the south of Ireland, and who came out here about six years ago. Mr. Burrows was educated in Belfast College, and for some years held a charge in the city of Waterford, where he made many friends and did some good word work in the interest of Irish Presbyterianism.

SABBATH SERVICES.

The pastor occupied the pulpit morning and evening. The text of the morning discourse was Romans xv. 13, from which the preacher presented clearly and eloquently the import and extent of the spiritual blessings of "joy and peace" sought for by the apostle on behalf of the Christians at Rome, together with the object for which they were sought. The speaker then showed the indisputable need which saints and sinners have of these spiritual blessings, showing that believers need a multiplicity of them, and sinners not yet brought to Christ need them for the first time. He expatiated on the good for which these blessings should be sought and obtained, which is that they may "abound in hope," and this he explained as exemplifying that strong abiding affection towards the Saviour and His people arising from an experimental acquaintance with the fulness of the Gospel blessings. The preacher then explained the part which the Holy Spirit occupies in the work of man's redemption, as He who begins the work in the sinner's heart, and by whose agency the first streak of light penetrates the darkness of our minds. The evening sermon, which was occupied in setting forth the reason or cause of "errors and mistakes" in religion, was a lucid and eloquent exposition of the text. He applied the principle to the doctrines of grace, and with good taste and judgment traced the many mistakes which people make in religious matters to their "not knowing the Scriptures or the power of God." These sermons, as regard manner and style, give abundant evidence that the preaching supplied in St. Andrew's Church is of the right stamp.

The congregation, though young, has a membership of two hundred, is in a flourishing condition, and has a fine body of elders and managers, who are cordially co-operating with the pastor, and who encourage him in every good work.

The Sabbath school, which is well organized, is under the superintendence of Principal Caulkin, of the Normal School.

There is a union prayer meeting of the three Presbyterian churches held once a fortnight, in turn. The minister in whose church the meeting is held presides, and the other two ministers deliver Gospel addresses. I attended one of these meetings in St. Andrew's Church, when earnest and soul-stirring addresses were delivered by the Rev. Dr. McCulloch, of the First Presbyterian Church, and Rev. John McMillan, of St. Paul's Church.

Much interest is taken in the forthcoming conventions which are to be held here in August in connection with the Y. M. C. A.

As this letter is now long enough, I may on a future occasion give you some notes of the other two congregations. Meanwhile let me express the gratitude which I feel at the position which our Church holds in this town and throughout the Province generally.

"A vine from Egypt brought thou hast
By Thine outstretched hand,
And Thou the heathen out didst cast,
To plant it in the land.

"Upon the one hand, to the sea
Her boughs she did outsend;
On the other side, unto the flood
Her branches did extend."

K.

THE McAll Mission in France has established a station at La Rochelle, once the stronghold of the Huguenots, who were crushed out by their enemies in 1628.