

# The Canadian Independent.

ONE IS YOUR MASTER, EVEN CHRIST, AND ALL YE ARE BRETHERN.

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## MY WORK.

I could not do the work the reapers did,  
Or bind the golden sheaves that thickly fell;  
But I could follow by the Master's side,  
And watch the marred face I love so well.  
Right in my path lay many a ripened ear,  
Which I would stoop and gather joyfully,  
I did not know the Master left them there—  
"Handfuls of purpose" that He left for me.

I could not cast the heavy fisher net,  
I had not strength or wisdom for the task;  
So on the sun-lit sands, with spray-drops wet,  
I sat, and earnest prayers rose thick and fast.  
I pleaded for the Master's blessing where  
My brethren toiled upon the wide world-sea;  
Or ever that I knew, His smile so fair  
Came shedding all its radiance on me.

I could not join the glorious soldier-band,  
I never heard the ringing battle-cry;  
The work allotted by the Master's hand  
Kept me at home, while others went to die.  
And yet, when victory crowned the struggle long,  
And spoils were homeward brought, both rich and rare,  
He let me help to chant the triumph song,  
And bade me in the gold and jewels share.

O Master dear! the tiniest work for Thee  
Finds recompense beyond our highest thoughts;  
And feeble hands, that work but tremblingly,  
The richest colours in the fabric wrought.  
We are content to take what Thou shalt give,  
To work or suffer as Thy choice shall be;  
Forsaking what Thy wisdom bids us leave,  
Glad in the thought that we are pleasing Thee.  
—*London Christian.*

## CONGREGATIONAL MISSION NOTES.

The Congregational Home Missionary Society of the United States intend raising one million dollars annually for Home Mission work in that land. Our brethren are showing their confidence in their principles by working vigorously and giving generously. This is far better than writing lachrymose letters to the "C. I." about the decadence of Congregationalism, &c., &c. Consider these facts: 15 new Congregational Churches have been organized in the State of Michigan during the last 13 years. In the State of Wisconsin, 194 churches have been organized during the last 30 years. These churches contributed \$10,500 to Home Missions last year. Minnesota during the last seven years has added 65 new Congregational Churches, making a total of 145 in the State. The Rev. L. H. Coble, formerly superintendent of Missions for the State, has gone West to take charge of summer work in Colorado. His headquarters are at Denver. The contribution of the Minnesota Congregational Church to Home Missions has increased four-fold during the last seven years. They expect to be entirely free from outside help in five years. At present they are receiving \$10,000 from outside. Carleton College in Northfield is the pride and joy of the Congregational Churches of Minnesota. It is generously supported, and is a great centre of light.

Here is a fact and a lesson that is worthy of remembrance. A poor widow, a member of a Congregational Church in Indianapolis, who earned her living by hard manual labour, has for many years laid aside *one cent a day* for Home Missions. In the midst of a life of toil and hardships, she did *something every day* for her Saviour. She died last May. At her funeral her pastor preached from the

text, "She hath done what she could." The Congregational Churches and Colleges established in the South by the American Missionary Association, are all in a thriving condition. Fisk University, Nashville, Tenn., has Jubilee Hall completed, and is overflowing with students. A new Hall, called Livingstone Missionary Hall, is being built by the gift of Mrs. Stone. "Our Brother in Black" shows himself capable of appreciating the highest mental culture. The Christian Church and the Christian School will bring the fullest blessings of liberty to the yet but half freed slave.

## AN INTERESTING DISCOVERY.

Some weeks ago there appeared in some of our contemporaries accounts of a wonderful discovery of mummies at Thebes. We hesitated to transcribe the intelligence then as some parts of the communication appeared apocryphal, and it would not have been the first time of late years that so-called discoveries were palmed off upon an unsuspecting public, to be discovered in due time forgeries of the simplest character. However, in this case, although considerable modification has been made in the earliest statements the main facts are substantially confirmed.

The details which have appeared in letters to the *London Times* by its Cairo correspondent, briefly told, are these. There has been discovered in the cliffs of the Lybian mountains, near the Temple of Deir-el-Bahari, or the "Northern Convent," a pit, about 35ft. deep, cut in the solid rock; a secret opening from this pit led to a gallery nearly 200ft. long, also hewn out of the solid rock. This gallery was filled with relics of the Theban dynasties. Every indication leads to the conviction that these sacred relics had been removed from their appropriate places in the various tombs and temples and concealed in this secret subterranean gallery by the Egyptian priests to preserve them from being destroyed by some foreign invader. In all probability they were thus concealed at the time of the invasion of Egypt by Cambyses.

The full value of this discovery, of course, cannot as yet be determined. The papyri have not yet been unrolled, nor have the mummies been unwrapped.

Conspicuous by its massive gold ornamentation, in which cartouches are set in precious stones, is the coffin containing the mummy of Maut Nedjem, a daughter of King Ramses II.

Each of the mummies is accompanied by an alabaster canopic urn, containing the heart and entrails of the deceased.

Four papyri were found in the gallery at Deir-el-Bahari, each in a perfect state of preservation. The largest of these papyri—that found in the coffin of Queen Ra-ma-ka—is most beautifully illustrated with coloured illuminations. It is about 16in. wide, and when unrolled will probably measure from 100 to 140 feet in length. The other papyri are somewhat narrower, but are more closely written upon. These papyri will probably prove to be the most valuable portion of the discovery, for in the present state of Egyptology a papyrus may be of more importance than an entire temple, and as the late Mariette Pasha used to say, "It is certain that if ever one of those discoveries that bring about a revolution in science should be made in Egyptology, the world will be indebted for it to a papyrus."

No less than 3,700 mortuary statues have been found which bear royal cartouches and inscriptions. Nearly 2,000 other objects have been discovered. One of the most remarkable relics is an enormous leather tent, which bears the cartouche of King Pinotem, of the 21st Dynasty. This tent is in a truly wonderful state of preservation. The workmanship is beautiful. It is covered with hieroglyphs most carefully embroidered in red, green, and yellow leather. The colours are quite fresh and bright. In each of the corners is represented the royal vulture and stars.

Fifteen enormous wigs for ceremonial occasions form a striking feature of the Deir-el-Bahari collection. These wigs are nearly 2ft. high, and are composed of frizzled and curled hair. There are many marked points of resemblance between the legal institutions of ancient Egypt and of England. For instance, pleadings must be "traversed," "confessed and avoided" or demurred to. Marriage settlements and the doctrines of uses and trusts prevailed in ancient Egypt, but the wearing of these wigs was not extended to the members of the legal profession, but was reserved exclusively for the princesses of the blood and ladies of very high rank.

Of the thirty-nine mummies of royal and priestly personages which constitute the most striking portion of the discovery, twenty-six are now accurately known.

No. 1—King Raskenen, one of the later kings of the 17th Dynasty. The mummy, wrapped in the usual shrouds of fine linen, is enclosed in three wooden mummy-cases, each disclosing the form of the body, and fitting in one another like a nest of boxes.

No. 2—King Aahmes I. (Amosis), the founder of the 18th Dynasty. The mummy is enclosed in three plain wooden mummy-cases bearing the king's *nomens* and *prænomen*. It was Aahmes I. who drove the Shepherd kings out of Egypt and who suppressed the rebellion in Nubia.

No. 3—Queen Aahmes Nofert Ari, wife of King Aahmes I. All three mummy-cases are made of fine linen rolled round moulds and glued together until the different layers form a material not unlike *papier mache*. The queen is represented with the arms crossed upon the breast and grasping the *ankh*, or emblem of eternal life and of stability.

No. 4—Queen Ar-hotep, daughter of King Aahmes I.

No. 5—Prince Sa Ammon, son of King Aahmes I.

No. 6—Princess Sat Ammon, daughter of King Aahmes I. The mummy itself is in a good state of preservation, and judging from its small size the princess must have died when quite a young girl.

No. 7—King Amenhotep I. (Amenophis), the second king of the 18th Dynasty. It was this sovereign who maintained and enjoyed the fruits of the conquests of Aahmes I. The festoons and wreaths of lotus flowers which encircle the mask are in a most marvellous state of preservation. One might readily suppose that these flowers had been plucked but a few months ago.

No. 8—The mummy-case of Thotmes I., the second king of the 18th Dynasty.

No. 9—King Thotmes II., the third king of the 18th Dynasty.

No. 10—King Thotmes III.—Thotmes the Great, the fourth king of the 18th Dynasty.

No. 11—Queen Hont-ta-me-hou, a

queen of the 18th Dynasty. State preservation perfect.

No. 12—Princess Mes-sont-ta-me-hou, a princess of the 18th Dynasty.

No. 13—Queen An, a queen of the 18th Dynasty.

No. 14—Queen Set ka, a queen of the 18th Dynasty.

No. 15—King Ramses I, the founder of the 19th Dynasty. Ramses I. was the father of Seti I., and grandfather of Ramses II. (the Great).

No. 16—King Seti I., the second king of the 19th Dynasty, who regained some of the foreign conquests of Thotmes III. which had been lost by Ramses I.

No. 17—King Ramses II. The third king of the 19th Dynasty, and the Pharaoh of the Jewish captivity. The mummy is wrapped in rose-coloured and yellow linen of a texture finer than the finest Indian muslin, upon which lotus flowers are strewn.

No. 18—Queen Nout-jent. A queen of the 21st Dynasty. The mummy-case was once entirely covered with a thin sheet of gold, only isolated bits of which now remain.

No. 19—The High Priest Pinotem, 21st Dynasty.

No. 20—Queen Ra-ma-ka and her infant daughter, Mout-em-hat. A queen of the 21st Dynasty. The mummy of the daughter is quite small, and is prepared in a sitting posture. She could not have been more than a year old.

No. 21—King Pinotem, the third king of the 21st Dynasty. One of the most valuable of the papyri yet discovered bears this king's name.

No. 22—Queen Hont-ta-ol, a daughter of King Pinotem.

No. 23—The High Priest Ma-sa-ha-ta, a son or near relative of King Pinotem.

No. 24—Queen Ast-em-jeb, daughter of King Pinotem.

No. 25—Princess Nessi-kon-sou, a daughter of King Pinotem.

No. 26—Prince Jep-ta-a-ouf-anch, son of King Pinotem, and High Priest of Ammon Ra.

The five papyri can be unrolled easily for about a metre of their length—just enough to disclose their beautiful characters and exquisitely coloured illuminations and illustrations.

## WORDS OF WISDOM.

No house is big enough for two wits to live together.

The wild oats of youth change into the briars of manhood.

No one is ever fatigued after the exercise of forbearance.

That civility is best which excludes all superfluous formality.

Kindness is the golden chain by which society is bound together.

Let us always be cheerful; if life is a burden, let it be a burden of a song.

A house without newspapers and books is like a house without windows.

Ink is like a caustic, which sometimes burns the fingers of those who make use of it.

An indiscreet person is like an unsealed letter, which everybody can peruse.

Memory seldom fails when its office is to show us the sepulchre of our buried hopes.

The despairing dread companionship, and in solitary caves hide away their spirit.