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# THE WAR.

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April 2, 1885.]

above its winter level. The rise is highest in September, it remains up some 15 days and leaves, on receding, a new soil each year for its entire length. When within 100 miles of the sea the Nile divides, and the two streams flowing on at an angle, make what is called the Delta of the Nile, from the Greek letter of this name which is in form of a triangle. In the Nile valley, in what we term the Fall, wheat, barley, beans, clover, flax, tobacco, melons, &c., are sown, and the crop is reaped in our mid-winter. By artificial irrigation other crops are raised, as coffee, cotton, &c., the valley also produces grapes, figs, pomegranates, apricots, peaches, oranges, bananas and lemons. This will give a very different idea of this land to what is generally held as to its barrenness. Khartoum is a city of about 20,000 inhabitants, consisting of Egyptians, Turks, Arabs, Negroes, Europeans, &c. The city is 1,450 feet above the sea level. The rule of Egypt has been very loose over all this region, as, indeed, over its entire extent. There has been in the near past a system recognised of a few rich merchants appointing the local Governor, and these traders have exercised rude dominion over an immense tract of country, from whence they have drawn supplies of ivory and other products of a tropical clime. They controlled also, the slave trade which was carried on in the Soudan, and the Arabs in remote districts were held as vassals by the rulers at Khartoum. Here, then, we have a very disorderly and barbarous condition of affairs. Over this territory there was no settled government controlled by a strong central power, no protection for life and property and freedom, slavery flourished in all its horrors, the natives were ground down by irresponsible, blood thirsty semi-savage tyrants and tyrannies, and the whole wealth of a magnificent land was drawn into the treasuries of barbarous despots or the pockets of a few rapacious traders in human flesh and the products of slave labour in the field or by the chase. England having found it prudent to obtain practical control of the Canal which connects the Mediterranean with the Red Sea as a short road to India, the condition of Egypt was to her, of course, a very serious question. She had found it necessary to lend enormous sums to Egypt, and to invest largely in enterprises to further the stability of a land which it was necessary to use as a highway. There are other reasons diplomatic and otherwise, for the intimacy of England's association with Egyptian affairs. England indeed may be said to have had Egypt under *Mortgage*, and we all in Canada know, many too well, that the man whose land is mortgaged is not free to do as he likes with what he still continues to regard as his property, in spite of its being legally for a time owned by another.

For years past there have been incessant troubles between Egypt and the Arabs in the Southern districts. The rebellion of Araba Pasha was a very serious attempt to seize Egypt, and the Madhi has, we judge, a similar ambition, his design seems to be to seize either upon the Soudan and the newer portions of Egypt, south of the first cata-

fact, or possibly upon the whole land. General Gordon was sent to give assistance to the city of Khartoum which was endangered by the Madhi. He was not there in command in the name of England, England did not own Khartoum, but as England had been compelled, in her own interests, for her own safety, to exercise a protectorate over lower Egypt, it became necessary to assert her power in the higher region, where the rebel leader was threatening to destroy the settled government. Had Gordon been released by England, it is probable that he would have been placed over the Soudan as Governor, with powers to suppress the slave trade, to stop the cruel oppressions under which the natives suffered, and to establish the reign of justice and order, that is to give this region, so long full of the habitations of cruelty, the blessings of civilisation, by christian laws and a christian government. To speak of England, as so many do just now, as fighting against native rights, is wickedly foolish. The natives call to us for deliverance from a grinding tyranny, and the cry of the slaves goes up to heaven for help against their infamous oppressors, a cry which Christian England, nay the Christian world, now hears ringing thro' the appeals of its hero, and so hearing, must answer by strong deeds for God and for freedom. The church is now moving on to watch by the Cross of the Divine Deliverer *Who* died to give liberty to our race. From that sacred sacrifice thousands on thousands have been inspired to live as heroes and die as martyrs in the cause of human freedom, so lived and so died General Gordon, his death was a sacrificial offering on the altar of humanity.

## CHURCH THOUGHTS BY A LAYMAN.

### I BELIEVE IN THE RESURRECTION.

No. 70.

THERE seems to be a word wanting to complete the exact and complete meaning of the credal expression, "I believe in the resurrection of the dead." It is manifest that the life of the soul or spirit is never extinguished or even suspended to the point of unconsciousness, so that when we affirm a belief in the rising of the dead, we in no sense imply that that which will take place at the Resurrection will be the restoring of life to the spirit or soul. The death and resurrection of our Lord are types of the death and rising again of those who share in the power of His resurrection, by sacramental union of their bodies with His body. We need then in saying our creed at the time of celebrating Holy Communion, endeavour to carry the mind on one word further, and to say in thought, "I believe in the resurrection of the dead body," or of "the body," without any prefix. There is a very prevalent haze over the minds of most persons upon this doctrine. The difficulty of realising by any effort of the imagination what will be the phenomena of the resurrection, *how* we shall be raised, with what *body* we shall come, whether we shall be conscious of our own personality, conscious too

of the identity of others, are among the problems which defy solution and oppress the mind with an overwhelming sense of incapacity to decide. Strong, speculative intellects now and again grapple with these transcendental themes. But the average Christian shrinks from exercising himself on thoughts too high for reason or imagination, and rests in peace both of mind and soul, in the sweet belief that in God's own time the resurrection of the dead will for him and for all he loved, be a personal experience.

Science, while being used to undermine faith in the facts of revelation, is being found more potent, as an aid to faith in helping us to clear away some of the haze obscuring the clear vision of the difficulties of revelation. The impossibility existed only a few years ago of even imagining intercourse between human beings, without personal contact by the senses or by letter. One of the supposed exclusive and unrealisable attributes of spirits, of the immaterial beings of whose existence we are assured by Scripture, was the power of motion regardless of the limitations of space. But to day we sit at our desks or in our homes and talk to friends who are many miles out of hearing or sight. Our voices are so transmitted, that all their specialities of tone are re-produced as they are uttered, and friend to friend may speak leagues away from each other, and they listen and sympathetically respond as readily as though they stood with clasped hands.

This marvellous result is produced by something which we know is not a material substance, it is effected by an electrical current, and the men of science tell us that electricity is not a substance, it is not a form of matter. If then we stagger at the "difficulty of realising an existence which is not material, but which is capable of motion and expression, we may find in our daily life a problem as difficult of understanding, for whoever uses a telephone in speaking to another, comes into direct contact with that person, through a medium which is not a material substance.

The leading scientific thinkers of the day have organized a *Society* to investigate certain supra-natural facts which have hitherto been scouted as merely the stuff that dreams are made of, the hallucinations of diseased minds, but which are now recognised as phenomena outside all known laws of either matter or mind as laid down by any school of philosophy. These facts demonstrate the existence of powers which are declared to exist by *St. Paul* when he says "Whether in the body, or out of the body I cannot tell."

Science has no explanation for these supra-natural facts, but *St. Paul* declared "There is a *Natural*," or material body, and there is a *Spiritual*," or non-material body, and Science after two thousands years ignorance and many years scornful denial is reluctantly discovering that an *Apostle* knew more than was dreamt of in its philosophy. That brilliant scientific investigator and metaphysician, an agnostic, G. H. Lewis, in his *Problems of Life and Mind* (Problem III Chap. I) said "Man