

gift, varying, it is true, in condition, according to the faith, character, and conduct of its recipient; and as to the issue of which, though now, as the Apostle shrewdly said, we see through a glass, darkly, or, as the Greek has it, "In a riddle," yet still we are by no means in utter darkness. The Hebrew idea about Sheol or Hades, the teaching of our Lord on the subject and that of the Apostles and Early Fathers, the present doctrine of that kaleidoscopic body, the Church of Rome, the view of the Greek Church and that of our own all combine in presenting a profitable and instructive field for research and contemplation to the reverent and thoughtful student. It is a subject that has attracted Biblical scholars in the past; and it is well worthy of profound consideration by those competent to deal with it to-day, vitally affecting as it does the inevitable future of the thinker and of those for whom he spends his intellectual and spiritual wealth in adventuring to expound the deep truths foreshadowed in the sublime Word of God.

#### Miracles of To-day.

In all ages there have been healings, more or less miraculous. It has been a common thing to belittle those chronicled in the Gospels, and charlatans have asserted their own performances to be Divine. It is now reluctantly admitted that there are certain interpositions which are mysterious, while others are the result of faith. A writer in a recent number of the "Cornhill" gave a vivid picture of a jubilee at Lourdes—the processions, banners, music, devotion, spiritual exultation. "So, finally, and to an ever-deepening note of almost agonized entreaty, the Bishop takes his stand before the assembled body of men and priests, and pronounces above the whole kneeling concourse the words of his last benediction. An immediate stillness falls over us, prolongs itself for a moment, and then from a far corner comes a sudden odd cry. The multitude of faces swings round like a leaf to the wind. A meek-faced little woman, who has been bedridden for fourteen years, rises up from her invalid chair, totters a few steps into the open space." Another story of the same class comes from the Pacific Coast in the Salvation Army "War Cry": "A crowd at Tacoma, Wash., stood amazed as Joe Rafter, a deaf and dumb mute stood forth in the open air and sang solo. Great surprise was displayed by the crowd, which in the past had only seen him give his testimony with the motion of his hands." The visitor at Lourdes met "the little, meek-faced woman, who, with the rapture of devotion still shining in her eyes, rises and shakes hands. The evidence of her bedridden years seems satisfactory, although we note that there appears to be no obviously insuperable physical reason why she should not have walked before."

#### The Missionary Spirit.

It is contended by some legal authorities that our Church is, strictly speaking, connected with both branches of the formerly united Church of England and Ireland. Be that as it may, we are proud to think that we have at least a spiritual bond with that Church of Ireland, which of late has sent so many earnest young men to our Canadian West. And now we read that the Rev. Edward Crozier has resigned the parish of St. George's, Dublin, and the income of eight hundred pounds a year to take up the headship of a Bush Brotherhood in tropical North Queensland, with an existence. This shows how deeply the mission spirit pervades the Church at home. Another instance is chronicled by the Manchester "Guardian." The Rev. R. D. Stamer, a son of the late Bishop Stamer, recently resigned the living of Leek, in Staffordshire, to take up mission work in our North-West, and was heard of at the house of Mr. George Legge, son of the present Bishop of Lichfield, the repast on this reunion being cooked by Captain How, a son of the late poet and Bishop, Walsham How.

#### The Deepening Spirit.

We take the items in the above paragraph from our British and foreign news as one consequence of the missionary spirit. These young men had probably all their young lives been hearing of missions, meeting missionaries being bidden God-speed, and greeting the returning ones. What could be more natural than that they themselves, when an excessive migration demanded an excessive missionary outflow, should either join the migration or the missions? These incidents show the mental trend of the day—a re-awakening of missionary zeal. Far be it from us to say one word to damp it. We would be false to the traditions of the "Canadian Churchman" to do so. But because, in part, we have aided this result we wish to deepen the impulse, not to let it expend itself in an evanescent torrent. We now wish the leaders to reflect on the whole question, whether the missionary spirit is the only proof of a living and vigorous Church life. May it not in some cases be dissatisfaction, with the apparent hum-drum of home duties, with the sameness and monotony of daily toil, the desire of travel, the impatience of study, the glamour of the far-off lands? In the stress of providing for the necessities of new communities, our spiritual leaders must do the best they can with the material assistance they receive. What seems to us most needed now is the deepening of the spirit of self-sacrifice in those who stay behind. There is so much to do in maintaining the old home life—in aiding those who stay there, in strengthening the Christian life and character of those who stay as well as those who go, and in impressing on both alike the lesson of doing their duty. And these considerations apply with double force to those who seek in foreign and alien lands for the field of work which too often lies unperceived at their very door.

#### Christianity and China.

China looms large in the eye of the world to-day. The sudden deaths of the Dowager Empress and the Emperor, and the interest roused by the possibilities opened through the seemingly tragic events and the consequent change in ruling power, give concern to all who are bound by ties of religion or commerce to that great land. Vast in extent, population and resources, peopled by an industrious and thrifty race, it is quite possible that the next decade may see China slowly, yet surely, following in the footsteps of Japan, and grafting on her oriental stock the progressive methods of Western civilization. The keen, searching intellect of Japan has not been slow to connect the beneficial advancement of the East with the religious faith and practice of Christianity. Hence the opening of Japan to promulgation of its doctrines. May we not look for like conduct on the part of China? The time seems ripe for a great and concentrated effort on the part of the whole Christian Church throughout the world to meet the needs of China. Civilization without Christianity is polished heathenism. True civilization is the product and complement of true Christianity.

#### Ungenerous Dealing.

If there is any place in this wide world where closefistedness and meanness are out of their element it is in the Church. The Church is the symbol and outcome of heavenly generosity. It stands as an example of, and incentive to, openhanded giving for the glory of God and the good of man. Our Saviour overturned the tables of the money-changers and drove the money-seekers from the temple. Is it for a moment to be supposed that He tolerates now the same spirit that animated them, and where exhibited by officers or members of his Church to-day? Wherever we see a huckstering, parsimonious spirit shown in any branch or department of the Church's work we may rest assured that it is

unblessed of God. And that those who practise it—it matters not how much they stint the Church and save for themselves—are poor with a poverty that is dishonouring to themselves, and, what is infinitely worse, dishonouring to God.

#### A True Missionary Bishop.

"Absolute self-forgetfulness and desire to serve others." What a noble characterization of a true Bishop, whether missionary or otherwise! And this is the description that comes to us of an eminent English divine who, at the call of duty, is about to devote himself to the service of the Church in Japan. How it warms the heart to read the following personal reference by an English journal to a truly good man, who will well represent to the Japanese people the best that the English Church can give them: "Bishop Bouflower has accepted as his duty the call to Japan. He hesitated to undertake the responsibility unless definitely called by the Japanese Native Church and commissioned, as far as he could commission him, by the Archbishop of Canterbury. The Bishop carries with him the good-will of all his acquaintances, for he is a man among men and a born leader. One of his most delightful traits is a love for children, and his little friends are scattered all over England. All who have known him as children retain their love for him, and they are not forgotten on birthdays by their old friend. One of his chief pleasures is to press them into definite work for the Church, and his ingenuity in devising practical service for all classes is unbounded. It is quite a common thing for him to have daily correspondence of a personal character with a minor who looks to him for advice on a crisis in his life, a little girl of a great house who remembers him as her 'Bishop,' and men who are in high places of the Church. His absolute self-forgetfulness and desire to serve others have made him a power, and in the land of Bushido he will have a widespread and deep influence during the strenuous and critical years that lie before the Japanese Native Church."

#### OUR CHRISTMAS NUMBER.

Never since the "Churchman" began to be published have we had such warm, varied and widespread congratulations on a Christmas number. From Canada and the United States they have come. And doubtless soon from the Mother Land we will receive them. Not only from Churchmen of high position and acknowledged ability, but from experts in such matters outside of our own communion have we received kind and heartfelt expressions of valued appreciation and commendation. To those who have zealously and unsparingly devoted their time and energy to the attainment of this most gratifying result we feelingly tender our warmest thanks. The proprietor, the staff, and all connected with the paper rejoice in the fact that at this glorious season the Churchmen of Canada have been not unworthily represented in the Christmas number of the journal of their Church. It is manifestly impossible to quote from the scores, aye! hundreds of letters already received. We must content ourselves with reference to one or two, such as the following from a clergyman: "Most hearty congratulations! The Christmas number has given me great pleasure, with its many beautifully appropriate pictures and literary gems of devotional reading for the happy season." From one of the most prominent Church publishing houses in the United States: "We congratulate you on your handsome Christmas number." From the literary editor of the most prominent religious publishing house in Canada: "Allow me to congratulate you on the very attractive Christmas number of the "Canadian Churchman" you have produced. It is a credit