

In Memoriam.

OUR beloved brother, Rev. John Shaw, D.D., Assistant Secretary of Missions, has suffered a sore bereavement in the death of his wife, who entered into rest on the 17th June, after a long and painful illness. Consister Shaw was a woman of marked individuality with a strong intellect and correspondingly strong convictions of truth and duty. From earliest childhood she loved to pray; but it was not till she was about fifteen years of age that she experienced conscious pardon and assured peace. In 1857 she was united in marriage to her now bereaved husband, and for eight and thirty years they shared life's sorrows and joys together. Her last illness was very severe and often painfully depressing, but it was borne with Christian resignation that ended in deepest peace. Only two days before her death, while a friend was singing, "Whiter than snow," she repeated with emphasis the lines,

"I give up myself and whatever I know;
Now wash me, and I shall be whiter than snow."

And then added, "How beautiful! how beautiful!" To the bereaved husband and children we tender our deepest sympathy, and in doing this we voice the sentiments of thousands beside.

[The above was written for the July issue, but we regret that through an oversight it was omitted.—Ed.]

Missionary Sunday.

THE last General Conference strongly recommended that the first Sunday in October be observed all over the Connexion as "Missionary Sunday." Of course, it was foreseen that some churches would find it impracticable to make that their Missionary anniversary; but it was believed that every congregation in the Connexion might observe Missionary Sunday in the character of the services—Missionary sermons, Missionary singing, Missionary prayers, and, in a great many cases, Missionary givings. The very thought that on a given day the thoughts and prayers of a whole denomination would be turned to the subject of Missions is itself inspiring; and if the day is generally observed in the way suggested, we are persuaded that a great impetus will be given to the cause. The Montreal churches will probably celebrate the day in connection with the meeting of the General Board; Toronto proposes to follow up the services of Missionary Sunday by a series of meetings on a grand scale a week later. We earnestly hope that the example of the Metropolitan churches will be followed all over the Dominion, and that the result will be a grand revival of Missionary zeal and liberality.

District Missionary Conventions.

AT the recent session of the Toronto Conference a clause was embodied in the report of the Committee on Missions, recommending the holding of District Conventions as a means of increasing interest in the great Missionary enterprise. Within the past

two years such conventions have been tried in several places, and the results were most encouraging. It should be understood, however, that a convention, to be successful, must not be an impromptu affair, nor must it be left to run itself. It should be carefully planned for beforehand, a brief but varied programme outlined, topics assigned to competent persons, and at least three or four twenty-minute papers prepared, to serve as a basis for discussions. But, above all, the devotional spirit should predominate, and there should be frequent intervals for praise and prayer.

How would it answer to arrange for a number of conventions in connection with the Financial District Meetings? The business of that meeting is usually dispatched in half a day; and, if a second day were given exclusively to Missionary topics, it might be made an occasion of great interest. We earnestly commend the matter to the attention of chairmen and others, and hope to receive accounts of many successful conventions during the present summer and the coming autumn. The meeting of the various Conference Missionary Committees would afford another appropriate occasion for such conventions.

Buddhism versus Christianity.

WITHIN a decade or two it has become fashionable in certain quarters to extol Buddhism as a system equal, if not superior, to Christianity, and Buddha as being the peer of Christ. It would be untrue to say that there is no good thing in Buddhism. Its ethical teachings are of a high order; its decalogue is but little inferior to that of Moses, and if man only had within himself the power to realize his own ideals, he would find in Buddhism, as taught by its founder, a system worthy of careful consideration. So striking are the resemblances between the Mosaic and the Buddhistic decalogues, that one is inclined to think Gautama, who was contemporary with the prophet Daniel, may have gained some fragmentary knowledge of the sacred books of the Hebrews, and incorporated some of their teachings in his own system.

All the precepts of the Buddhist decalogue—ten in number—are negative. They forbid in the most express manner the taking of life, even that of the meanest insect, stealing, adultery, falsehood, the drinking of intoxicants, anger and hatred, idle talk, covetousness, envy and revenge, and following the doctrines of false gods. These precepts are wise and good, but it will be seen at a glance that there is no conception of one Supreme Being, whose will is the sanction of all law, and who alone can strengthen man to obey it. The Buddhist decalogue is defective, therefore, in that it has no authoritative sanction to make it binding upon the conscience, no penalty for violation, and nowhere in the whole Buddhist system is there any conception of atonement whereby the guilt of transgression may be taken away. The central principle of Gautama's teachings seems to be the doctrine of pain or suffering, and ultimate escape from suffering only by the extinction of desire, and not by its purification.