

Sunis, while all the while they were Shias.

Sir Joseph also turned his attention to a book called the Dussuatar, which "from the beginning" had been "the accepted scripture, so to speak, of the Khojah sect." Here another surprise awaits us, for the Dussatur is "a treatise in ten chapters, containing the account of ten avatars or incarnations," and "the first nine of these chapters treat of the nine incarnations of the Hindoo god Vishnu; the tenth chapter treats of the incarnation of 'the Most Holy All.'" But what have Mahomedans to do with Vishnu? "Well," says Sir Joseph in effect, "this only illustrates another practice of the Ismailis," and he turns to De Sacy's book, "Religion des Druzes," and finds that Ismaili missionaries were to assume "to a great extent the religious standpoint of the person whom they desire to convert." Pir Surordin was surely a past master in this art.

A TRIBUTE FROM A JOURNALIST.

H. Anstice.

Every unbiased observer of recent years has borne witness to the remarkable progress made in China. Not always, however, have the Christian bodies received the credit due to them for the part they have played making this progress possible. While they may not appear on the surface to be doing much, yet it is they who laid many of the foundation stones on which modern China is being built; who, to employ another metaphor, prepared the soil in which the new spirit of national endeavour has been able to take root and grow.

Even to-day the majority of China's leading women, from Madame Chiang Kai Shek down, are Christians, and the organised women's movement, which is doing so much in the way of social reform, is largely Christian in composition.

Last, but not least, there is the New Life Movement. Its language and philosophy do not, it is true, contain a single direct Christian reference. They go back rather to Confucius and Confucian ideals. Chiang Kai Shek, however, is not a Confucian, he is a Christian, and one cannot but think that his Christian associations and Christian influences have been mainly responsible for his decision to

attempt to bring about a national spiritual revival.

Modern China owes more to Christianity is indeed more the creation of Christianity than is on the surface apparent or is generally admitted. In terms of converts, in the formal acceptance of Christian dogma and Christian doctrine, progress may seem to be slow, but progress is not to be reckoned only in these terms. It is the spirit that matters, and if the individual Chinese is less self—or rather family—centred, and has a wider conception of his social responsibilities, if public life is cleaner and graft, nepotism and inefficiency are no longer regarded as the natural thing, and if, as a result, public works forge ahead and industry thrives, then the credit must largely go to those Christian bodies which for long years have waged almost a lone fight.

FINANCE.

End of the Year.—Again we can sound a note of thankfulness, as the receipts this year are £358 in excess of last year's amount. We do "thank God and take courage," but we long for the time when a more distinct advance can be made, and we shall be able to "thrust forth labourers into the harvest" in co-operation with the Lord of the harvest.

The total budget money received was £14,852. Details will be found in the Reaper for July.

The sums we have been enabled to give to our various missions (with a comparison with last year) are as follows:—Melanesian receives £5974; last year £5728; an increase of £246. The New Zealand Church Missionary Society receives £4635; last year £4466; an increase of £169. Polynesia is given £781; last year £749; increase £32. The S.P.G. (North China) is given £653; last year £691. This shows one of the only two decreases, which is here £38. The reason is that last year this mission received a very large amount of "designated" money, thereby exceeding its quota. It has done almost, but not quite, as well this year. The Jerusalem and the East Mission receives £455; last year £403; increase £52. And the Local Chinese Mission gets £45, as against £105 last year. The decrease here is seemingly heavy, but it was budgetted for at the be-

ginning of the year, as this small mission needed less.

On the whole the result would appear to be encouraging, if one cannot say satisfactory. It is to be remembered that we are still very far short of the full provincial budget, which is £16,500. The shortage is £1648. It is also to be borne in mind that this is a **reduced** budget, cut down from £18,000 to meet the hard times! Now that we are well clear of the depression it is to be sincerely hoped that church people will give generously in the incoming year and so let the cause of Christ's Mission share in the return to prosperity.

SUNDAY OBSERVANCE.

This statement is commended by the Archbishop of Canterbury, and is issued on behalf of the Archbishops of York and Wales and many Diocesan Bishops.

We believe that our nation is suffering serious loss through widespread misunderstanding and misuse of Sunday. As Bishops of the Church we therefore remind Christian people of the true nature of the day and the purposes for which it was instituted.

First, Sunday is the Lord's day. It is the weekly commemoration of His Resurrection. For Christians, therefore, it should be a day of worship and a day of thanksgiving.

Secondly, Sunday is the day of rest. The principle of one day of rest in seven was observed in the Jewish Law, and has been justified by human experience. All men need a weekly day of rest. The conditions of modern life make this more necessary than ever if the nervous energy of the nation is to be maintained.

Every Christian ought therefore to regard himself as a trustee both for himself and others of that inheritance of Sunday rest and worship which Christianity has hitherto preserved.

Accordingly, we urged upon the attention of Christian people the following principles:—

1. Christians will use the day as a day of religion, for the united worship of God and the strengthening of their own spiritual life. They will do this best by attendance at the services of the Church, especially the Holy Communion, and by giving time to reading, prayer and meditation.