

Religion Without Creed.

Father Kelly, formerly Principal and founder of Kelham Theological College in England, has been visiting Australia. We give a few striking extracts from a most interesting address which he delivered before the Australian Board of Missions on "The Church in Japan."

"Is Christianity succeeding in Japan?" The best answer is "Is it succeeding in Sydney?" If not, why not? How far is it a reality? If it is poor or weak here it will be the same in Japan, for it is the same Church. Many people believe in "religion," Japan ought to please them where there are so many religions. Japan swarms with temples and religions. There are 56 sorts of Christianity there, perhaps there are even more in Sydney. The practical dominant Christianity of Japan is American Protestantism, which is "very moral" and has a great regard for human ideals and actions. The Japanese favour a modernist kind of religion like this which deals with human ideals and not with faith in God. It is the duty of our own Church to redeem Japan by saving Christianity from this appalling modernism. Faith in Christ is a very different thing. The Anglican Church has been much hindered in Japan by the rivalry of C.M.S. and S.P.G. The C.M.S. stands for Enthusiasm, S.P.G. for Church Order. We want both. A great deal of power is wasted because of our constant controversies about little things. We shall never have faith in God till we stop having faith in parties. The American Episcopal Church has wonderfully organized its missions, giving great care and prominence to education, it has no quarrels between its missionaries. It has in its two Dioceses of Shanghai and Hanchow a complete equipment of schools from top to bottom—from elementary to University.

Exotic Anglicanism.

All our missions suffer from an extraordinary amount of Anglicanism. The ordinary Church in Japan is an exact copy of a "correct" Anglican Church with a brass Cross and ornaments bought at a furniture shop, and with all the petty discussions as to details of ritual. "There is not one single fool-thing that we haven't exported for their use."

The National Church of Japan, which has now been formed by an amalgamation of Anglican Missions has one Theological College, with a Japanese Principal (paid by S.P.G.), an English Professor (paid by C.M.S.), a special Japanese C.M.S. Professor, and Father Kelly. Perfect unanimity prevails and wonderful work is being done. It is confidently hoped that the Japanese National Church will succeed, as its College has done, in eliminating petty differences and unite all the different parties into one.

The War Loan.

It seems almost superfluous for us to point out the obvious duty of all Churchmen to take up as much of the War Loan as their means allow. We heartily endorse all that the daily Press has said about the urgency and importance of this duty.

News Items.

Father Bull made some pungent remarks at the last annual meeting of the Free and Open Church Association. "A friend of mine was once outside a country church—locked, bolted, and barred" (there are a few such in this Diocese) "and there he saw a woman who told him she had walked over from her home again and again to get into the church. She had been baptized, confirmed, and married there, but when she came to pray there she always found it shut. 'But why does the Vicar keep it shut?' asked my friend. 'I don't know,' said the woman, 'either he is afraid of someone getting in and praying, or else he is afraid of God getting out and seeing what a state his parish is in.' He ventured to suggest that the best way to deal with the drink problem was to get the publicans to adopt the practice followed in so many of the churches. Let all public-houses be pew-rented and opened only one day a week, at 11 a.m. and 7 p.m. That would solve the whole problem."

A meeting of the Clergy of H.B. was held at Bishops Court on July 31. After the Celebration in the Bishop's private Chapel, Dr. Felkin read a most interesting lecture on "The Use of the Gift of Healing," giving several

instances of wonderful cures effected as the result of prayer and laying on of hands and of the use of unction as prescribed by St. James in his Epistle. A very interesting discussion resulted. After lunch several interesting questions were discussed, especially the urgent necessity of adopting some systematic organisation and syllabus in the Sunday Schools of the Diocese, and various arrangements in regard to the meeting of Synod.

An Australian Chaplain writes from France what he calls "the cry of my very soul":—"Protestantism as a world-influence is dead. The only hope for the Church of England is to teach the whole Sacramental system of the Catholic Church. If Australian Churchmen had seen hundreds of Anglicans die without any definite religion as I have, they would shudder at the mockery of the boast that Anglicans number nearly 40 per cent. of the population of Australia. I have seen the birth of France. It is glorious. The same is possible of Australia, if you offer her sons the Faith, the whole Faith, and nothing but the Faith. It doesn't matter if you start with twelve only. Christ had no more." The *Church Standard* remarks:—"If we can get out of the ruts and scrap our conventionalities, we may yet be fitted to reap the spiritual harvest."

From the statistics issued by the Defence Minister of Australia we learn that the Anglican Church—which, according to the census of 1911 comprises 38.39 per cent. of the population—has sent 51.95 per cent. of the troops; Roman Catholics 20.69 per cent. of population, 18.54 per cent. of troops; Presbyterians 12.53 of population, 14.94 of troops; Methodist, Baptist, Congregationalist 16.13 of population, 13.11 of troops; "fancy" religions 11.60 of population, 2.05 of troops; no religion .28 of population, .05 of troops. The slight defection of Roman Catholics is accounted for by the disloyal Irish element which exists among them; the Presbyterians show commendable loyalty; Anglicans have responded magnificently; but the further we go down the scale of fancy religions the worse it gets, till at the bottom we find that the spirit of individualism and refusal to submit to organized authority in the Church shows itself very plainly in the relations of fancy religionists to the State.