

tious churches of the East, and I suspect that some in bewilderment are rubbing their eyes to see where they have got to, and are asking, What is our name and to whom do we belong anyway? Probably they may resemble Melchizedec.

I imagine that most thinking persons who consider the thing, must be almost astounded to see so many of the clergy of England virtually renouncing the Protestantism that has given birth to the civilization of the New World and has made England a nursing-mother of progressive nations, in order to get staying power from effete and superstitious national religions of the east, systems which are like old anchors mooring vessels full of starving humanity in waters long ago fished out. At a day when Protestant missionaries are seeking to galvanize new life and morality into churches in Armenia, Syria, or Russia, we find high Anglican dignitaries who owe all they are and all they have to Protestantism,

SEEKING TO NEUTRALIZE MISSIONARY EFFORT

by chloroforming the dying man with something sweet to his taste, and a sternization on the basis of so-called apostolic orders.

Ritualism may seem to be a mere pastime for curates, but in truth it has far-reaching effects. It discounts the noblest efforts of our history, flatters superstition till the form is treasured above the substance, and tends to divorce religion from morality, the union of which after centuries of hard experience is to-day regarded as of the very essence of Christianity. Laggard Italy with her magnificent churches and beggared people, Russia with her superstitious and ignorant priests and down-trodden peasants, come to be preferred before the non-episcopal people of England and America, who may have lost ecclesiastical prestige but in public and private life have been adopting more and more of the Christian standard of conduct. This seems to me a practical *reductio ad absurdum* of the whole system.

But the character of its leaders, the beauty and real spirituality of their writings, and the apparent cogency of their arguments, demand that we should linger somewhat longer over the religious and philosophical presuppositions underlying the quotations I made above from Dr. Paget and Mr. Wakeham.

There is something very fascinating in the idea that all nature is a sacrament, that the material is a vehicle of the spiritual. Indeed

THE GREAT CONTRIBUTION THAT IDEALISM HAS MADE TO MODERN THOUGHT

is that the material world is meaningless unless it be interpreted in terms of spirit. If the world is not related to a thinking mind it is simply non-existent, and,

God dwells in all,
From life's minute beginnings, up at last
To man—the consummation of this scheme
Of being the completion of this sphere
Of life.