

with your canons. Why should not such exchanges be allowed? I can understand why those who hold the doctrine of Apostolic Succession must refuse to allow those whom they regard as unordained to pronounce absolution or to administer the Sacrament; but preaching is a prophetic not a priestly office. If the Episcopal Church would recognize this fact and would admit to its pulpits men not Episcopally ordained: if, for example, Dr. Morgan Dix would invite Dr. John Hall to continue in Trinity Church the Lenten sermons so admirably initiated this year by Dr. Philips Brooks, and Dr. John Hall would invite Dr. Morgan Dix to preach in the Fifth Avenue Church, — a sign of inter-denominational comity would be furnished and a step toward the Union of the dis-severed Church would be taken, full of hope for those of us who recognize the fact that such a reunion must be a growth and the result of gradual and successive processes. For myself it was a great delight to have present at my recent installation in Plymouth Church two clergymen of the Episcopal Church, and to be permitted this Lenten season to give a Lenten address in St. George's Church of this city, as it has been a pleasure and a profit to us in Plymouth Church, to take some initiatory steps toward the recognition of Lent and Passion Week in special Church services."

"The foregoing extracts breathe a longing for unity, and discuss a basis of its visibility. Detached from the context, and omitting extracts from other writers not so favorable to a historic ministry, they may convey too favorable impression of the thoughts of the writers. But candid

admissions on any point are apt to contain more truth than qualifications based on fear of the opinions of ecclesiastical contemporaries. The Spirit of God is at work.

GENERAL BOOTH'S SCHEME.

Mr. Booth is being checkmated by the moderate and well chosen statements of men who are thoroughly competent to judge of what the Dean of York calls the "marvelous panaceas flashed before the public." Professor Huxley asks what guaranty we have in the somewhat corybantic Christianity of the "General," that it will pass successfully through the tests which destroyed the work of St. Francis of Assisi and St. Ignatius Loyola. The secretary of the Organization Society anticipates a wholesale manufacture of paupers, and shows that of shelters we have no lack, and also that there are abundant facilities for all who are willing and fit to emigrate. The Archbishop of Canterbury, who, like the Queen, ignores the military assumption, but addresses Mr. Booth as "the reverend," assures him that he is mistaken if he supposes that the Church regards the origination of his scheme with the least envy or disfavor. What the Church desires is that the effective remedy for the suffering of the poor and outcasts shall be found. But, as becomes the spiritual head of the English Church, Dr. Benson proceeds to say that it is out of the question to slur over the spiritual aspect of the scheme; adding, "Experience does not teach me that the characteristic modes of the Salvation Army are capable of producing lasting moral effects."