

2. All are agreed that the Protestant denominations hold very much truth in common.

Although no formal doctrinal concensus or creed is agreed upon, yet all call for practical, united and interdenominational action. Bishop Ussher boldly proposes an exchange of pulpits all round, and correctly thinks that this would be a very telling step in the right direction. It would give reality to what is often amiably said and written about union, and shut the mouths of those who assert that this is all empty talk intended only to gain popularity, or to lure thoughtless souls from one denomination to another. It would certainly be stirring news for the daily press to scatter over the country and for correspondents of English papers to telegraph across the sea, that a Presbyterian or Methodist minister had actually, at the request of the bishop, preached in the Anglican Cathedral, and that the bishop had also officiated in a Methodist Meeting House. Plain people would surely say, This means business, whatever may become of Holy Orders and Apostolical Succession. Dr. Ussher is not alone in this thought. The writers of our Symposium are unanimous in supporting the proposal, and it is not easy to see how it can be resisted, except by excluding the five denominations they represent from the communion of saints, or refusing their ministers any status but that of laymen usurping ecclesiastical functions. Drs. Shaw and Cornish, especially urge other excellent methods of expressing the spiritual unity of the body of Christ—methods which may be profitably followed by all who wish to be frank and fair in working for the ultimate realization of the Saviour's prayer—"that they all may be one."

3. There is a notable silence on the subject of mutual concessions to be made in order to union.

What is each denomination ready to give up that they may all meet on common ground? Will Presbyterians, Methodists, Baptists and Congregationalists consent to modify the constitution and powers of their Assemblies, Synods, Conferences and Unions so as to have Diocesan Bishops, spiritual lords set over God's heritage? Can they go back upon their own history and interpretation of Scripture through centuries and quietly make this concession? Will they accept the Anglican Prayer Book with all its High Church phraseology? Or will thorough-going Episcopalians give up Diocesanism, and will they agree to drop their claims as to Holy Orders and Apostolical Succession? Will they frankly recognize the ministers