

practice invariably proceed on the same lines as other churches. Ordination is by men who have been themselves ordained. They are therefore in the succession.

(2.) As to Ordinances or Sacraments :—

All agree in holding to the perpetual obligation of Baptism and the Lord's Supper, though they differ as to the mode, the subjects, and the meaning of these ordinances. Not in theory only, but strenuously and persistently in practice, are these held in high reverence. And as to some other ordinances, called by the Roman Church sacraments—confirmation, confession, absolution, all Protestant churches have what corresponds to them in essence and principle, however varied in detail.

(3.) As to Worship :—

All Protestant churches have what is truly and properly a liturgical worship; that is a worship in a certain recognized order or form, presided over or conducted by a recognized official, as distinguished from such meetings as are informal, where any person is at liberty to speak as it may please him. (It is noteworthy that the Christian bodies which repudiate order and form in public assemblies repudiate also the name and title of "Church.")

All Protestant churches are in the habit of "assembling and meeting together" at certain times; in all such meetings hymns and psalms are sung, many of which are the same in all churches; the same Bible is read; prayers are offered or read, which relate to the same subjects. These are generally similar in language and idea. The one thing, in which all Protestant churches agree, and in which there is radical divergence from Rome, being that the service is in the language of the people, and that it is participated in by the people.

The truth is that all modes of worship are, more or less, natural developments from the essential principles laid down by our Lord and His apostles, but differing according to varieties of taste, temperament, education, and national character.

Yet, though the form is different—reduced to its elements, the principle is one.

(4.) In Church Government, Christians are more alike than might be supposed. Sometimes the likeness is in practice, and not in theory. For many church theories have been found unworkable, and in practice are dropped, contradicted, or modified.