

to promote evangelical holiness; the other connects the safety of the soul with baptism and the Church, substitutes the world's morality for the life of faith, and derides as fanatics those who plead for the new birth and for spiritual-mindedness. There is no difficulty in deciding that while the former is evidently in the succession, the latter is not—though both received the same appointment, from the same person, and at the same time. A man may be a minister of a church—of any church—who is not a minister of Christ, and will not be owned by him at the last day.

“That the succession has been maintained is proved by the existence of the Church. It could only have been perpetuated by the means and instruments which the Saviour at first appointed—by the ministry and manifestation of the truth. The fact, that there are at the present day servants of the Lord united together for Christian fellowship, holding the great truths of the gospel, and exemplifying its effects in holy lives and devoted zeal, will surely warrant the inference that in every age there have been such unions, on a greater or smaller scale, maintained by similar instrumentality. The chain of the spiritual succession has not been broken, though we may not be able to put our hands on every link. It ought not to be considered surprising that we cannot always discover the spiritual family. The Church was at one time in the wilderness; who can wonder that she was not then visible?

“In tracing the true succession we cannot adopt the ordinary course. We have no reverence for episcopal genealogies. The grace of Christ is not limited by ecclesiastical consecrations, with which, in thousands of instances, it has nothing to do. He ‘divideth to every man severally as He will.’ *We trace the succession therefore, in the spiritual line.* We see it in Novatian the dissenter, as well as in Cyprian the bishop;—in Vigilantius the reformer, as well as in Jerome who slandered him, and in Augustine, who, though he was a great and good man, would have committed alleged heretics to the civil power, to be punished;—in the Waldensian pedlar who carried his wares to the lordly castle and the peasant’s hut, and exhorted all to buy the ‘pearl of great price;’—in John de Wycliffe, the canonically ordained Rector of Lutterworth, and in the Lollards who succeeded him, and who, though not canonic-