

ally ordained, could tell of Christ, and grace, and heaven, and guide men to glory;—in John Huss and Jerome of Prague, both of them burned as heretics;—in Latimer and Ridley, consecrated bishops, and in Calvin and Knox, unconsecrated presbyters;—in Archbishop Leighton, the spiritually minded prelate, and in John Bunyan, the tinker of Elstow, the spiritually minded Baptist;—in Henry Martyn, that ‘holy man of God,’ the Episcopalian, and in John Williams, the martyr of the nineteenth century, the Congregationalist;—and finally we trace the succession in Daniel Wilson, the bishop, who preached at Calcutta, plainly and faithfully, the same gospel which he proclaimed in England’s metropolis—and in every native preacher and teacher, encouraged by Christian missionaries of various denominations to make known the great salvation to their fellow-countrymen—of every clime, of every tongue, and of all colours—white, yellow, copper, brown, or black—Hindoos, Indians, Chinese, Hottentots, or Negroes. ‘Washed, sanctified, and justified, in the name of the Lord Jesus, and by the Spirit of our God,’ and found to be ‘faithful men, able to teach others also’—they are all in the succession.”

This, then, is *the case of the Baptists*. We claim to belong to the restorers of primitive Christianity. We aim to represent, as nearly as possible, the faith, the holiness, and the practice of the churches of the first age; for Christianity, like its Divine Founder, is “the same yesterday, and to-day, and for ever.” We profess to adopt for ourselves Chillingworth’s celebrated motto—“The Bible, the Bible only, is the Religion of Protestants.” Not that we pretend to perfection. Far from it. We know that there has been a tendency to declension all along, and that we, as well as other bodies of professing christians, are exposed to the danger; and we shall be thankful to any one who shall point out wherein we are mistaken, and show us “a more excellent way,” according to the Scriptures.

Let it be borne in mind, that in making these avowals, and in repeating them from time to time, we pronounce no sentence on brethren of other Denominations, who differ from us in the interpretation of Scripture, and who have as much right to differ from us as we have to differ from them. To their own Master they stand or fall. We have neither power nor inclination to curse men because they will not