

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 canonically 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, to speak of living men, we trace the succession in Daniel Wilson, the bishop, who preaches at Calcutta, plainly and faithfully, the same gospel which he once proclaimed in England’s metropolis*—and in every native preacher and teacher, encouraged by

* Since dead. He departed this life on the third of January, 1858, in the 80th year of his age.