

in this enlightened nineteenth century the mania for persecution shows itself. In some ecclesiastical constitutions it is evidently hereditary. Popish Spain expels Protestants. Protestant Sweden expels Papists.

II. Having established the fact, that there has been a succession of martyrs in the Christian church, it is proposed to show that IN THAT SUCCESSION THOSE WHO PROFESSED BAPTIST PRINCIPLES HOLD A DISTINGUISHED PLACE.

The first martyrs, you are fully aware, were all Baptists; for infant baptism was not known till the middle of the third century, and was not generally practised for a long time afterwards.

Among the witnesses for the truth who suffered during the dark ages those who rejected infant baptism were generally doomed to the severest afflictions. All classes rose up against them. Priests and people were equally enraged. Peter of Brnys and his followers, in the twelfth century—the Albigenes—the Waldenses—and other sects, bearing different names, but agreeing in their testimony against prevailing superstitions, were subjected to all manner of outrage. Innumerable murders were committed in the name of religion. The blood of the saints was poured out like water.

Systematic opposition to the truth, carried on unremittingly for centuries, had well nigh accomplished its object. The separatists from Rome were crushed, or driven for a time into concealment. Emboldened by the rise of the Reformers, our Baptist forefathers left their hiding places, claimed kindred with the protesting parties, and invited them to a fuller development of their principles. But their advances were scornfully rejected. The Reformers refused alliance with them, and strove to put them down. Papists regarded them as the offscouring of the Reformation, and poured upon them double vengeance. They were threatened with extermination on all sides. The storm burst on them with unmitigated fury.

The death-work began in Switzerland. "*Qui iterum mergit, mergatur*," said Zuingli—"let him who re-dips [it was