

was either the faith or the practice of any community from the *sixth century* until within about *twenty years*. It is true that the Greek and Romish churches dipped and sprinkled their babes for remission of sins during all this time ; but, then, these did not believe that Jesus was the Christ, and, therefore, could not be built upon the rock. The Waldenses, Albigenses, Paulinians, Novatians, and others who were stigmatized as heretics, were, no doubt, generally speaking, the disciples of Jesus—the church in the wilderness. Hear the sentiments of the Waldenses, from the year 1307 to 1323 : “ ‘ He that believeth and is baptized shall be saved.’ ”—Mark xvi. 16. He that believeth, it says first, and afterwards is baptized ; wherefore it is necessary first to believe before being baptized. Consequently, a child who does not believe, and possesses not the capacity of believing, ought not to be baptized till he does possess that capacity. As the man blind from his birth, of whom his parents said to the scribes, ‘ He is of age, let him speak for himself.’ John ix. 21. He, therefore, ought to speak for himself who would be baptized.”* This proves believers’ baptism in those days ; but not that they understood all the doctrine of the Lord. Neither do we hear any thing of the true Gospel preached in Jerusalem on Pentecost among the “ Anabaptists ” of Germany during the time of Luther, Calvin, and others ; this was but the dawn of the Gospel day. It, then, is only an assertion—destitute of probable evidence, that believers baptism for remission of sins was preached and practised in those days. The *onus probandi*, the burden of proof, is thrown upon those who assert it ; and, in the above extract, I have rendered them all the assistance in my power ! Is not this, sir, benevolence in me towards erring brethren !

7. Be patient, sir, and I will endeavour to illustrate my views of the whole subject. The city of Saint John has certain rights and privileges which she grants to whom she will. This power has been conferred upon her by the British Government. She has a constitution and laws. No man can trade or traffic here as a resident, only on certain conditions. She has been pleased to ordain that any British subject who has arrived at the age of 21 years, and who shall make application to her council, pay a certain sum and take the “ Freeman’s oath,” shall, while he acts according to the laws, have all the privileges and immunities of a citizen ; but no other person, whether he be born in the city, the province, sister provinces, Britain, or Ireland. Now, a Novascotian, being desirous of becoming a citizen, should he pay his fee, and take the freeman’s oath, he would be a citizen to all intents and purposes, whether he understood the constitution or not ! Why, could one so ignorant become a citizen of so flourishing, so scientific a city as St. John ? Most certainly ; our citizenship does not depend on our knowledge, but on a compliance with its laws. Suppose, then, that our Novascotian should be a very zealous politician, and should desire to become a citizen merely for the purpose of voting at our city elections, and, by and by, he should learn that he not only had that privilege, but also that of voting for members of the Provincial Legislature—a right to transact any kind of