

man [that is, any one] be born of water and of the Spirit, he cannot enter into the kingdom of God." St. John iii. 1—5. And that every one might be thus born again, this same Jesus, not very long after, gave this commission to eleven whom He had chosen as His apostles or messengers:—

"All power is given unto Me, in Heaven and in earth. Go ye, therefore, and teach [that is, make disciples or Christians of] all nations, [by] baptizing [that is, washing them with water] in the Name of the Father, and of the Son, and of the Holy Ghost." (St. Matt. xxviii. 18, 19.) This commission these eleven had power and authority to give to some who in their turn should convey it to others, that so, in this manner, the words of Jesus might be fulfilled, which he spake at the same time, "Lo! I am with you always, even unto the end of the world."

If then we want a common answer to the question "What are you?" we must enquire whether the person has been "born again," that is, whether he has been rightly baptized, and to be rightly baptized he must have been baptized with water in the exact words which Jesus told the Eleven Disciples to use. It may happen, as it often does happen, that this right baptism is administered by wrong persons, that is, by persons not commissioned to give it, but who, from necessity or some other cause, have been led to administer it: in such cases, it has always been held that the baptism, though an irregular act (and therefore wrong to be done, if it can at all be avoided), yet, being done, it is still valid, that is, the effect of it is not lost.

What, then, does any one become who is thus rightly baptized? He becomes a christian. And what is a christian? He is a member or part of Christ, Who is called The Head; just as a limb is part of a man, or a branch part of a tree, or as a man is a member or part of the nation or race of which he is born. So then, Jesus Christ being The Head, and all who are rightly baptized into Him being His Members, it of course follows that the Head and the Members together make up One Body; that Body is called in Holy Scripture the Church: therefore every Christian, that is, every rightly baptized person, whether man, woman or child, is a Member of the Church: he may look very unlike other members of it; just as in the crowd of people mentioned above, many were deficient in some feature or character of a perfect man, yet were really men: so a sinful, or an ignorant, or a disobedient, or a careless, or a rebellious, or a foolish christian is still a christian, that is, a member of the Church or Body of Christ.

For the Sacraments, of which Baptism is one, are said to impress a character, and that character remains in some degree in every one who receives it, though it may become much defaced, perhaps almost worn out; just as the

image stamped upon a coin may be defaced, yet not wholly worn out; or, as an Englishman, or a Frenchman, an American, or an Indian, retains or keeps something of the character which his birth gave him, though he may not from his childhood have dwelt with his kindred and people: or as a leaf is a leaf, though it be faded or withered; or a limb is a limb, though it be maimed or paralyzed.

Thus, then, the true answer to the question "what are you?" is this—If you are rightly baptized you are a member of the Church.

At present the Head of the Church is invisible to our human eyes. He is gone out of sight for a time, but He will one day return to see whether the members have fulfilled the duties with which He charged them. For, indeed, when He gave the commission to baptize, He added these words concerning those who should be baptized—"Teaching them to observe all things whatsoever I have commanded you."

The Election of Bishops.

A LETTER

ADDRESSED TO THE HON. AND RIGHT REV. THE LORD BISHOP, THE CLERGY AND LAY DELEGATES OF THE DIOCESE OF TORONTO.

MY LORD, REVEREND BRETHREN, AND GENTLEMEN,—

The unanimous decision arrived at by the late Synod, to refer the question of the mode of electing our future Bishops to the clergy and lay-delegates of the proposed diocese separately, was a fortunate one, chiefly because it affords time for calm reflection and for devising, if possible, a better method than any that has yet been proposed. And on this account I shall, I trust, escape the charge of presumption, if I venture to submit to your earnest and prayerful consideration some arguments in favor of a proposal differing entirely from both those which have lately engaged our attention. It is clear that the members of the late Synod were nearly equally divided in their opinions upon the subject, and probably the amendment of the Delegate from Hamilton would have been carried by a small majority in one house, and rejected by an equally small majority in the other. This would have been a most unfortunate result; and this, I believe, would likewise be the result, if the same proposals were to come before the separate dioceses which are to be formed.

To me the two proposals before the Synod appear equally objectionable. The first because it certainly gives an apparent superiority to the