

spoken very freely concerning the claims of the Church.

"You place too much stress," he said, "upon baptism. Is it likely that a mere form of baptism can produce a real effect upon a person? I can never believe that regeneration can accompany or be produced by the application of water."

My friend was also particularly demonstrative against the theory of the "apostolic succession," and spoke strongly against the "arrogance" of the claim to such a succession, declaring that it was of no consequence, even if it were established and conceded.

Prior to the late election Mr. Bradleigh asked me to accompany him to the United States court, as a witness required by law to enable him to receive his naturalization papers. We were compelled to stop on the sidewalk, at a crossing to allow the passing of a procession of Masons. Then we proceeded to the court-room, and in the usual manner my friend received his certificate of citizenship.

As we walked home, I said to him, "Do you think there is any change in you since this morning?"

Surprised at my question, he said, "Change! No."

"Yet you are now," I replied, "an American citizen. You could not vote before; you can now. Your condition is greatly changed, and all by means of a 'mere form.' Can you not see in this, Mr. Bradleigh, some illustration of what we mean by 'regeneration' in our rite of baptism? It is a simple form; it is easily administered; yet it is the means of admission into a new condition. The person baptized is 'regenerated and grafted into

the body of the Church; and yet the process is simple. You, my friend, have just been made an American citizen, 'grafted into the body of the American people.' The process has been simple; the results are very great. Do you not see that there may be something in baptism more than a mere form?" "Indeed," replied my companion. "I see more than I ever did before." "I never thought of it in such a light."

At this time we came again in contact with the masonic procession.

"Are you a mason, Mr. Bradleigh," I asked.

"I have that honor," he said.

"Ah!" I continued, "you could tell whether I was or not without such a direct question."

"Perhaps I could," he replied, smiling.

I went on to say that, although I was not a member, I respected the organization, of which I had heard and read much good. "The principles of masonry are excellent," I said, but they may be held by persons not belonging to the order."

"Of course," he replied.

"And there are good men who are not masons, who yet live up to their high profession."

"Certainly."

"Could not such form an association, and adopt a constitution, and be as good masons as those who belong to the lodge? Would not the regular lodges admit them to fellowship?"

"Oh, no," said my friend, "such an idea is absurd. They must be organized in the regular way, receiving their authority from the order."