

WHY AM I A CHURCHMAN ?

CHAPTER II.

I am a Churchman—

I. Because Christ founded One Visible Church to be here on earth, His representative, the continuation of His Incarnate life as His body; the home of His chosen people; the Guardian of His Truth and Word; the Dispenser of His Means of Grace; the Educator of elect souls for the Beatific Vision in heaven; and, hereafter, His all-glorious Bride.

1. Christ founded One Visible Church.

(a) "From the time of Abraham it appears to have been God's will to save men, not only by working in them—individual personal religion—but by join-them together in a body, or family, or kingdom, or church, by certain outward and visible marks." (Church Doctrine, Bible Truth. Sadler.)

(b) The prophecies that went before, in the Old Testament, concerning the New Dispensation, clearly pointed to the continuance of the same principle. The Messiah was to found a "Kingdom," and a "kingdom" is a visible organization."

See Isa. ix. 7; Dan. ii. 44; Micah iv., &c.

(c) S. John Baptist and our Lord himself, spoke of this "Kingdom" as about to be founded.

S. Matt. iii. 2, iv. 17, x. 7; S. Luke x. 9, xvi. 18; S. John xviii. 36, 37.

(d) Our Lord compared this "Kingdom" to—

1. A Field sown with wheat and tares. S. Matt. xiii. 24.

2. A Draw-net, gathering in both good and bad. S. Matt. xiii. 47.

3. A grain of Mustard Seed, growing into "the greatest of herbs." S. Matt. xiii. 31;

all of which distinctly imply a *visible* organization, and the first and second as distinctly declare that it was to be a body, *not* (as some assert) *composed of the good only*.

(e) Our Lord further declared that it was to be a body with power of excluding evildoers. S. Matt. xviii. 17; S. John xx, 22, 23.

(f) Our Lord also gave to this body—

1. A *visible* Ordinance as a means of admission and membership—Holy Baptism. S. Matt. xxviii. 19, 20; cf. S. John iii. 3-5.

2. A *visible* Ordinance for the continual use of its members—the Holy Eucharist. S. Matt. xxvi. 26, 27; cf. S. John vi. 51-56.

3. A *visible* Ministry for the administration of these Ordinances, and as the Executive of the Body in the maintenance of its Discipline. S. Matt. xviii. 17, 18, xxviii. 19, 20; S. John xx, 22, 23.

Cf. 2 Cor. v. 18; Eph. iv. 12; 1 Cor. iv. 1, v. 3, 4.

(g) After the Day of Pentecost, in the Acts of the Apostles and in the Epistles it is always regarded as a duly organized visible body.

1. Those that received the word were baptised. Acts ii. 41.

2. The Lord adds to it daily such as are being saved, Acts ii. 47.

3. All that believed were together and had all things in common. Acts ii. 44.

4. New officers and ministers are appointed as need arises. Acts vi. 3, xiii. 2, 3, xiv. 23.

5. When difficulties arose "the Apostles and Elders came together to consider" what ought to be done. Acts xv. 6.

6. Cases that brought scandal to the Body were severely punished. Acts v. 1-10; 1 Cor. v. 4, 5.

7. Divisions in the Body are spoken of as evidences of a carnal mind, and sinful. Rom. xvi. 17; 1 Cor. iii. 3.

All the above most clearly point to the fact that the Kingdom to be founded by the Messiah—"the Church," or "Ecclesia," as it was called—was to be a duly organized

VISIBLE SOCIETY.

It was, indeed, a Kingdom "*not of this world,*" "*not from hence*" (S. John xviii. 36). Its origin, and its power, were heavenly and spiritual; but, nevertheless, it was to be set up *in* this world, and while not in any way competing with the kingdoms of this world, it was to absorb them in one vast spiritual, yet visible, Body.

Most of the above considerations prove as clearly that it was intended to be

ONE BODY

as that it was to be *visible*.

1. It is an essential of a kingdom that it should be one. "Every kingdom divided against itself is brought to desolation." S. Matt. xii. 25.

2. The whole organization alluded to above—Ordinances, Ministry, Discipline—as plainly point to *one* Body.

But there are some further considerations in addition to these general ones:

3. Our Lord distinctly speaks of the Church in the singular, and not the plural. "On this rock I will build *My Church*"—not *My Churches*. S. Matt. xvi. 18.

4. It was to be one fold, or flock, with one Shepherd (S. John x. 16); one household (Eph. ii. 19); one Body with many members (Rom. xiii. 4).

5. Above all, there is our Lord's prayer for His people, "THAT THEY MAY BE ONE; AS THOU, FATHER, ART IN ME, AND I IN THEE, THAT THEY ALSO MAY BE ONE IN US; THAT THE WORLD MAY BELIEVE THAT THOU HAST SENT ME." S. John xvii. 21.

Could any thought of unity be imagined more entire than this? And it was to be such a unity as should convince the world; therefore it must be *visible*. We have the inspired comment on what was thus intended in the Acts and the Epistles.

See 1 Cor. xii. 12-25; Rom. xiii. 4, 5, xv. 5, 6; Eph. iv. 4, 5.

N. B.—Where *Churches* are mentioned it is evident, from the rest of the passage, that parts of the same body, situated in different towns or countries, were meant, not bodies under separate organizations in the same place.

e.g.—Acts xv. 41. "Paul went through Syria confirming the Churches."

1 Cor. vii. 17, "So ordain I in all Churches."

2 Cor. xi. 28, "cometh upon me daily, the care of all the Churches."

Rev. i. 4, "John to the seven Churches in Asia." &c., &c.

For more than 1,400 years after Christ, cases of bodies of professing Christians worshipping apart from one another in the same place, under separate organizations, were unknown, except, perhaps, in a very few isolated and temporary instances.—*Qu'Appelle Messenger*.

PROVINCIAL SYNOD OF CANADA.

The following is the list of successful candidates for the Voluntary Preliminary Examination for Holy Orders conducted under the Canon of the Provincial Synod:—First Class, T. L. Abora, B. A.; Second Class, J. L. Scully, B. A.; Third Class, F. M. Holmes.

(Signed)

ARTHUR TORONTO,

Chairman of the Board of Examiners.

END OF CHURCH YEAR.

THE close of November brings us to St. Andrew's Day, and the end of the Christian year. St. Andrew was not one of the more prominent of the Apostles. His name is mentioned only a few times in the Gospels and but once in the Acts. But almost every time it is in connection with some deed of helpfulness. It was Andrew who brought Simon Peter to the Saviour. It was Andrew who led forward the little lad with the five barley loaves and two fishes which fed the multitude on the Sea of Galilee. It was Andrew whom Philip consulted when the Greeks came with their request, "Sir, we would see Jesus."

Thank God, there are many Andrews now in His Church—quiet, unobtrusive, modest, willing to lend a helping hand wherever needed. Such as he are the men and women who are ready to take the troublesome class in Sunday-school, or supply the place of the absent teacher, to work in the sewing school, to visit the sick, in short, to *help* wherever help is needed. Their names are not often mentioned perhaps, but the clergyman knows and values them, and when they go to their well-earned rest in Paradise people say, "How much we miss" Andrew or Dorcas, as the case may be, and their Lord doubtless meets them with a "well done, good and faithful servant, enter thou into the joy of thy Lord."

Once more the Christian year has gone its rounds, and the beautiful festival of All Saints closes the circle like a precious clasp closing a jewelled girdle. Once more our beloved Church has brought before us one by one the great events of our Lord's life, from the cradle to the cross—from the Advent so long foretold by prophets and saints of old to His precious death, His mighty resurrection and glorious ascension and the gift of the Holy Ghost. Once more we have had rehearsed in our ears the wonderful works which Jesus did, and much of His still more wonderful teaching.

Are we the better or the worse for these things? We must needs be one or the other. We are not now where the last All Saints' Day left us. We are either better or worse. On the course we have entered there is no such thing as standing still. Have we grown in grace? Are we more true, more self-sacrificing, more earnest for the spread of our Lord's Kingdom at home and abroad? Or are we more careless, more conformed to the world, more ready to make *pursuits* of what should be amusements, while religious duties are less regarded, more easily set aside? These are questions which it behooves every Christian to ask. "Watch, therefore, lest coming suddenly He find you sleeping."—*Parish Visitor, N. Y.*