

ed, some thirty or more years ago, the alarming announcement: "Visitors are cautioned against bathing within a hundred yards of this spot, several persons having been drowned here lately by order of the authorities."

The Church Messenger

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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 joining 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 Dragnet, 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