

the *first place and primarily*, meant of Christ's live mystical body."

Q. To what corrupt system in particular does this teaching stand opposed?

A. To that of the Church of Rome.

Q. Does she deny the distinction we have declared?

A. Yes.

Q. For what purpose?

A. In order to insist upon the absolute necessity of membership with her.

Q. How does she do this?

A. By declaring all the promises which God has made to His spiritual Church, to belong of right to her members as parts of a visible Church.

Q. What does she affirm of those who are not in communion with her?

A. That they are without God's Covenant.

Q. What is the consequence of this?

A. That they cannot be saved, except it be by the extraordinary, because uncovenanted mercies of God.

Q. Are we justified in holding this view concerning any ecclesiastical organization?

A. No.

Q. What is the Holy Catholic Church of which we in the Creeds express our belief?

A. Archbishop Usher bears true testimony as follows:—"That whole universal company of the elect that ever were, are, or shall be gathered together in one body, knit together in one Faith, under one Head, Jesus Christ." So also Whittaker in his disputations on Scripture:—"In the Creed we do believe in the Church, but not this or that Church, but the Catholic Church, which is *no particular assembly of men, much less the Romish synagogue*, tied to one place, but the body of the elect, which hath existed from the beginning and shall exist unto the end.

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