

Rome takes with regard to the Church. All Protestants hold that there are two aspects of the Church, one that we call invisible, and the other visible. It is to the invisible only that the promises absolutely apply. To no visible Church can these promises of Christ's presence and absolute protection apply. The Scriptures properly understood do not endorse the claims that Rome or any imitator of Rome makes. Churches have erred, and may err, and they may err to such an extent that the Lord Jesus Christ may spew them out of His mouth. Here is where Romish theologians make a mistake in claiming for the visible Church the promises that are made to what we call the invisible Church. So with her imitators who lay so much stress on orders and successions. You would think, to hear these people speak, that the Church existed for the bishops, priests, and deacons, whereas the bishops, priests and deacons exist for the Church. The Church is made up of individuals who believe in Christ, that is the essential thing. When you have men who are in loving union with Christ you have the Church. Some order is necessary, but that order is merely an incidental thing; the spiritual union with Christ is the main thing. If you have what is essential, it is of but little moment what kind of office-bearers you have, and what name you call them. What is called ordination, or what is called consecration, are matters not worth fighting about, unless insufferable exclusiveness and intolerance be associated with the theory that is put forward. What Dr. Jacob, himself a minister of the Church of