

S. Yes!

T. Did the Church of Rome always deny the distinction between the Invisible and Visible Churches?

S. No! Bishop J. Taylor in his *dissuasive from Popery* quotes several Romish Doctors, viz., Aquinas, Petrus, A. Soto, and Melchion Canus, as holding that wicked men are not members of the Church, but only equivocally. "The wicked are in the Church but not of the Church, because the wicked are not of the Kingdom of God but of the kingdom of the devil."

T. When was the present doctrine of the Church of Rome upon this subject officially put forth?

S. At the Council of Trent in 1546.

T. Is there not a mutual influence between the invisible company of believers and the professing Church of Christ?

S. Yes! The Visible Church, as it ministers God's Word does so add members to that which is invisible; as it ministers the Sacraments of Christ, does so together with the Word, nourish and build up the believers on Him; so also it is a most certain truth that the *believing* members of the Visible Church are its *most essential*, if not exclusive support, without whom it could not possibly do Christ's work in extending the Gospel.

T. Is there not a passage of Scripture which describes the connection between the visible and invisible Church?

S. Yes! Acts ii: 47. "The Lord added to the Church daily such as should be saved."

T. What Church is there referred to?

S. The visible Church.

T. Give the literal description of those added to this Church.

S. Those in the way (or process) of salvation.

T. What does this teach us?

S. That God's appointed order is first Faith in Jesus and then confession of that Faith by Sacramental association with the company of professed believers in Him.

T. In what sense do we speak of an invisible Church?