

of Christ's doctrine are but imperfectly and inchoatively the Church of God ; but they who are indeed holy and obedient to Christ's laws of faith and manners—these are truly and perfectly 'the Church' . . . these are the Church of God in the eyes and heart of God. For the Church of God is the body of Christ ; but the mere profession of Christianity makes no man a member of Christ—nothing but a new creature, nothing but 'a faith working by love' and keeping the commandments of God. Now, they that do this are not known to be such by men, they are known only to God ; and therefore it is in a true sense the invisible Church. . . . The invisible Church is ordinarily and regularly part of the visible, but yet that only part that is the true one. . . . Now, if any part will agree to call the universality of professors by the title of Church, they may if they will ; but if by a Church we mean that society which is really joined to Christ, which hath received the Holy Ghost, which is heir of the promises and of the good things of God, which is the body of which Christ is the head, then the invisible part of the visible Church, that is, the true servants of Christ, only are the Church."—*Bishop Taylor's "Dissuasive from Popery," Part II., Book I., Section I.*

Hooker urges strenuously the importance of the distinction between the Church mystical and visible. "But we speak now of the visible Church, whose children are signed with the mark, 'One Lord, one Faith, one Baptism.' In whomsoever these things are, the Church doth acknowledge them for her children; them only she holdeth for aliens and strangers in whom these things are not found. For want of these things it is that Saracens, Jews, and infidels, are excluded out of the bounds of the Church. Others we may not deny to be of the visible Church, so long as these things are not wanting in them. For apparent it is, that all men are of necessity either Christians or not Christians. If by *external profession* they be Christians, then are they of the