

CHAPTER III.

RELATION OF THE SPIRITUAL TO THE
VISIBLE CHURCH.

Q. We have now considered and finally concluded what is the essential character and unity of the Church. What do Romanists affirm of the meaning of Scripture language concerning the Church?

A. That whenever the Church is there spoken of or referred to, it is as a visible body, organized as such and so discernible.

Q. We have proved from Scripture itself that it is not always referred to, in such sense. What is made the necessary and all-important means of grace from the assertion made by Romanists?

A. The Sacraments.

Q. To whom are these really means of grace?

A. To real believers upon Jesus.

Q. To whom are these made means of grace by Romanists?

A. To all who partake of them, and of such they affirm that each and all are integral parts, or necessarily members of the church because they are receivers of the consecrated elements.

Q. What is the practical effect of Potestant doctrine upon this subject?

A. It makes individual faith and religious character to be essentially necessary to salvation.

Q. What further practical consequences follow from Romish teaching upon this subject?

A. It makes one organization the alone channel of grace, and its Priesthood the alone authorized dispensers of its sacraments.

T. You have already declared that there is a close connection between the church Invisible and the church Visible; what is the bond of Union?

S. The Word of God.

T. How far then does the Visible church represent that church which is Invisible?

S. So far as it exhibits the Word in Doctrine and in practice.