

any temporal tribulation, nor by the wind of any pride, of boast, or of menacing of any creature. For they are all fast grounded upon the sure stone, Christ, hearing His word and loving it, exercising them faithfully and continually in all their judgment to do thereafter.

"The Archbishop said to his clerks, see ye not how his heart is inlurate, and how he is travailed with the devil, occupying him thus busily to allege such sentences to maintain his errors and heresies."

This error and heresy, according to the Roman Catholic faith, is part of the doctrine concerning the Church maintained in our Presbyterian Confession.

*The Catholic or Universal Church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of Him that filleth all in all.*—Confession xxv. 1.

The Roman Catholic will have no distinction between the Church *visible* and the Church *universal*, which, in both its divisions, the *triumphant* in glory, and the *militant* upon earth, we, with all truly Reformed Churches, hold to be the Church *invisible*, written only in the communion roll of Heaven.

Martin Luther, in his commentary on the Epistle of Paul to the Galatians, states this doctrine of the Church *visible*, in his own strong, forcible manner. Jerome had asked why Paul called those Churches, which had departed from the true faith, like the Galatian Church, and were no Churches, and Luther answers: "that though they were fallen away from the doctrine of Paul, yet did baptism, the word, and the name of Christ, remain among them. Wheresoever the substance of the word and sacraments remaineth, there is the Holy Church, although Antichrist there reign, who, as the Scripture witnesseth, sitteth not in a stable of fiends, or in a swine-sty, or in a company of infidels, but in the highest and holiest place of all, namely, in the temple of God. Wherefore, although spiritual tyrants reign, yet there must be a temple of God, and the same must be preserved under them. Therefore I answer briefly to this question, that the Church is universal throughout the whole world, wheresoever the Gospel of God and the sacraments be. The Jews, the Turks, and other vain spirits are not the Church, because they fight against these things and deny them."

To this agrees the second section of the Chapter on the Church in the Confession of Faith, which says: *The visible Church, which is also catholic or universal under the Gospel, not confined to one nation as before under the law, consists of all those throughout the world that profess the true religion, together with their children; and is the Kingdom of the Lord Jesus Christ, the house and family of God, out of which there is no ordinary possibility of salvation.*—Confession xxv, 2.

The Independents who sat in the Westminster Assembly objected to this section, and repudiated the notion of a visible Church possessing a real though outward union to Christ. Congregational Independency, by denying the existence of a Church visible, which, together with members of the Church invisible, contains mere professors, bad fish, tares, and branches of the true vine to be cut down and cast into the fire, opposes itself to Roman Catholicism, which denies the Church invisible by means of a similar error. We hold both views of the Church, fully set forth in Scripture as a Church invisible and a Church visible, the former being contained in the latter; and in the latter find reasonable ground for unity of doctrine, order and