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Zwingli's teaching upon the state, if not very original, contains at least an outspoken assertion of the duty of rulers and of the rights of their subjects. It is substantially the same as that of Calvin, though the Genevan reformer was faced with larger political issues and was not prepared to authorise the right of resistance in such uncompromising language. Zwingli's attempt to define the relations between church and state led him, however, into greater difficulties and has exposed him to severe criticism. He agrees with Luther in recognising both an invisible and a visible church. The former he at first defined as consisting of all believers at all times, but after his experiences with the Anabaptists he narrowed its membership to the community of the predestined. On the other hand, the visible Church consisted of all who made a public profession of their faith, whatever their true spiritual condition. The unit of the visible Church should be the parish or community (*Gemeinde*), which should be autonomous and possess the right of self-administration. This at least was Zwingli's first position. He did not anticipate that unity of doctrine could in any way be endangered by such an arrangement, for if men would only consent to be led by the Bible they could not, he believed, fail to reach the same conclusions. But in practice the Church of Zurich was organised upon somewhat different lines. Its affairs were administered by the Council, and though that body sought the opinion of the ministers it acted at all times upon its own authority. As far as Zwingli was personally concerned it was an extremely satisfactory arrangement. Towards the end of 1524 it became evident that the Council of the Two Hundred was too large a body to perform expeditiously the multifarious business which the Reformation had occasioned. Its executive powers were therefore transferred to a Council of six persons—the *Heimliche Rat*—of whom Zwingli was one.