

the Church, than Daniel could have been induced to join in the worship of Nebuchadnezzar. Is this what Christ and the Bible mean by the Church?

Timothy, who had just entered the pastoral office, is directed by St. Paul how to behave or conduct himself in the house of God,*—not meeting-house, but household, family, or assembly of God,—which is the Church of the living God, the pillar and ground (the stay) of the truth. The first idea, then, of the Church, considered in respect of its action and duty, is, that it is the pillar and ground or stay of the truth. Of course, it follows that that which is the pillar and stay of error is not the Church of God. This is a plain test. The doctrine that Christ is very and eternal God, of one substance with the Father, is an error, a grave error, one of the most salient and pernicious heresies ever promulgated. Whatever is the pillar and stay of such an error is not the Church. It may be a church, it may have something in common with the true Church, but it is not the Church.

The doctrine of the Trinity destroys the whole idea of the Church, as it is set forth in the Bible, which is, that believers are members of Christ, even of his flesh and of his bones. If Christ be God, they cannot be members of him, except through Pantheism. A part of the doctrine of the Church is that God is over all,—that Christ, man, all things, are inferior to God. The notion that Christ is very and eternal God, of one substance with the Father, overthrows the Divine organization, and confounds the economy of God in respect of the Church. It follows that the Greek, Roman, and English Churches are not the Church, for they all teach and hold uppermost in their

* 1 Tim. iii. 15.