

Christ. Immediate reference is here had to the fact that the Gentiles should be fellow-heirs, and of the same body, and partakers of the promise of God by Jesus Christ. The general reference, however, is to what he elsewhere styles the great mystery of the gospel, — Christ in us the hope of glory. Here he speaks particularly of an object he has in view, that Christ may dwell in his readers' hearts; that, being rooted and grounded in love, they may know the love of Christ, and be filled with all the fulness of God. In a word, the wisdom of God purposed of old in Jesus Christ, here referred to, is what we now-a-days call the scheme of redemption. By the Church then the true scheme of redemption is made known. There have been many schemes of redemption. Some churches say we must accept Christ as an atoning sacrifice in order to be saved. Some teach that water-baptism is regenerative. The Roman Church says a man is damned who rejects the decrees of the Council of Trent. The English Church says a man is damned who rejects the Trinity fabricated at Nice. But that only is the Church, which teaches the scheme of redemption, or mystery of God in Christ, as laid down in the Gospel.

Here, then, are three very plain and simple tests of the Church. First, that it is the pillar and stay of the truth; second, that Christ is its head; and third, that it teaches the purpose of salvation by Christ.

These three things are found in this our Unitarian Church. First, it is the pillar and stay of the truth. The truth in regard to God and man, revelation and nature, humanity, duty, life, death, and eternity, is here enforced and maintained. The aim of Unitarianism has ever been the simple truth of Scripture. I need not refer to the