

THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

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"One is your master, *even* Christ; and all ye are brethren."

The Topic for the Month,

GOD RECONCILING MAN.

While all the numbers of this journal will clearly indicate its distinctive object, the reader is requested to observe that by an arrangement embodied in the general plan, a *definite* subject or topic is selected for each separate number, and made *the burden* of its mission, occupying, perhaps, about the one half of its pages. This will give to the Tribune a feature of unity, that will soon make its advantages apparent to all parties. Intercommunion was the leading topic of the first, and probably will be of a few subsequent numbers. The selection for this, the second number never can be surpassed in point of personal interest especially in the case of those at all inclined to philosophical scepticism. Let the reader therefore be intreated to concentrate his whole being in struggling to grasp the glorious truths developed in the elucidation of the topic, *God Reconciling Man*.

The Tribune's 4th, leading proposition affirms that the cordial belief of the truth, respecting Jesus Christ and his work of redemption, does in every instance, *necessarily and inevitably*, draw the alienated affections of the trembling penitent back to the bosom of his God. Now as the root of the word cordial, designates the heart, this proposition is nothing more than an obvious deduction from the two Scriptural affirmations, "*with the heart man believeth unto righteousness*," and, "*in the day that thou seekest me with all thine heart I shall be found of thee*."—The inevitable necessity of the result, flows from the perfect adaptation of the truths embraced by the heart, to carry the whole of its affections in an outbursting stream of gratitude directly to the bosom of God, where they remain bound by the cause that led them thither; a cause, the adequate appreciation of which, involves the contemplation of man's misery and ruin in a state of alienation from God, and God's glorious work of unbounded grace, in making advances towards man while in this state, carrying these advances to the amazing extent of securing the incarnation of the

Lord of glory! that he might *voluntarily* lay down his life in necessary and foreseen infinite agony, amid the scoffings and derisions of the very beings in whose behalf he suffered all his woes! He, praying as they were shedding his blood, "Father forgive them: for they know not what they do." *Here is love*, that appeals to "the most alienated heart—*Love*, the appreciation of which must cause it instantly to abandon its aversion to God,—*Love*, necessarily impelling the soul that believes in it to lay the whole of its affections in mingled contrition and joy at the feet of its redeemer.—As the most concise and efficient exhibition of these truths, known to the writer; the whole of the XV. chapter of "*The philosophy of the plan or Salvation*" is here presented, with the earnest prayer that the result may be the salvation of many souls, through *Jessus Christ our Lord*.

CONCERNING THE MANIFESTATIONS OF GOD WHICH WOULD BE NECESSARY, UNDER THE NEW AND SPIRITUAL DISPENSATION, TO PRODUCE IN THE SOUL OF MAN AFFECTIONATE OBEDIENCE.

MAN'S moral and mental constitution was the same under the New as under the Old Testament dispensation. The same methods, therefore, which were adapted to move man's nature under the one, would be adapted to do so under the other. The difference between the two dispensations was, the first was a preparatory dispensation, its manifestations, for the most part, being seen, and temporal: the second, a perfect system of truth, spiritual in its character, and in the method of its communication. But, whether the truths were temporal or spiritual, and whether they were brought to view by faith or sight, in order to produce a given effect upon the soul, or any of its powers, the same methods under all dispensations would be necessary, varied only to suit the advancement of the mind in knowledge, the differences existing in the habits and circumstances of men, and the character of the dispensation to be introduced. For instance: under one dispensation—it being in a great measure temporal, preparatory, and imperfect—love might be produced by making men feel temporal want, and by God granting temporal benefits: while under a spiritual and universal system, men must likewise feel the want, and receive the benefit, in order to love; but the want felt and the benefit conferred must be of a spiritual character.

Under all dispensations, an essential requisite after