

# THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

## Evangelical Christendom.

VOLUME I.

JULY, 1854.

NUMBER 3

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

### The Topic for the Month,

#### SACRAMENTAL INTER-COMMUNION OF BELIEVERS.

In now entering formally upon the investigation of this subject, it is, doubtless, proper to glance at the evils proposed to be remedied, which, alas! are but too universally prevalent to require any special search for their discovery—turn where we will, look at what church or denomination we may, those evils more or less repulsively stare us in the face. And as they are every where seen in some form or other, so they are everywhere lamented, deplored, and repudiated, which strengthens the conviction that they must ultimately come to an end. It is proposed then, now to approach the serious inquiry, *Who is responsible for dividing Christians at the Lord's Table?* Connected with the history of this question in Canada, there are very many considerations which point to the propriety of its being *now* taken up and fully investigated; as has already been done in England to a creditable extent, with results of the most encouraging tendency. Here, the investigation of the subject, especially among the Baptists,\* where it is greatly needed, has thus far been frowned upon and repressed; and strange to say, formerly, even by the free communion section of the body lest divisions should result; while the close communion party seem to dread the agitation of the question, as sincerely as the Southern Churches deprecate the slightest contact with the leaven of abolition principles. Hence, if a Close Baptist Church tolerates a free communionist amongst its membership, he is required not to disseminate his views! Should he venture to practise them in communing with Pædo-

baptists, he is brought under the discipline of the church! If he repents not, he is excommunicated!! If the pastor of such a church is told that members in it commune with Pædo-baptist churches—names are warmly demanded, and the statement pronounced a libel upon the Church, and the party is assured that he will be held accountable for the promulgation of a libel against the church in stating that its members commune with Pædo-baptists, unless he at once divulge the names!!! If a Free Baptist Minister asks of such a pastor the privilege of partaking of the Lord's Supper in the communion of the Church over which he is placed; he is told in reply that it cannot be granted, unless he *pledge* himself not to commune with *Pædo-baptist* Churches while sharing in *their* communion! If a Free Baptist Colporteur is travelling through a section of country, in which such churches happen to be located, a letter appears in the Close Baptist paper, warning these churches to take notice of the fact, that the Colporteur is an “*open and avowed opponent of Close Communionism!*” If Free Communionists unite with Close Communionists in subscribing funds for the endowment of a College, on condition that its privileges and immunities shall be alike accessible to both parties; and when upon the subsequent meeting of the Convention called to frame the constitution, the Free Communionists find that the instrument adopted not only ignores the understood conditions on which they subscribed, but actually, and in express terms, declares every Free Communionist, **BECAUSE OF HIS FREE COMMUNION, DISQUALIFIED** not only to fill the chair of a professorship, but to sit as a member of even the most paltry committee known to the constitution!—and the instrument not only so framed, but framed and adopted so as to render the College lastingly, and offensively repulsive to all Free Communionists—and when they, under these circumstances, refuse, like reasonable men, to allow their subscriptions to be expended in building up such an institution; and therefore determine not to pay their money for such a purpose; a letter from the pen of the Secretary of the Endowment Board is forthwith published to the world, coolly informing these Free Communionists

\* If the exclusiveness of the Baptist community receives special attention in the early numbers of the *Tribune*, it is simply because the close communion of this denomination, is at least as rigid as can be found, and at the same time, more carefully watched and defended than any other known system of like character, and hence, in proving this system to be of man, all kindred systems necessarily stand implicated in the issue.