

error is unknown on earth. It follows, that perfect evidence of christian character is never witnessed under heaven; the evidence even in the case of the most devoted, being simply an approximation to what it should be; its value being universally in strict proportion to the constancy and fidelity of the spirit of true and holy obedience manifested, taking a comprehensive view of the whole conduct.

PROP. XIV. That as in an earthly family, the child is considered truly good and faithful, the whole general tenor of whose conduct and spirit is obviously devoted to obedience, notwithstanding occasional faults; so also in the family of God, is the individual to be accredited a truly good and obedient christian, "though erring whites," whose whole conduct in its general tone and spirit, is clearly marked by devotion to the will of God.

PROP. XV. That God has been pleased to address his commands, and to make them applicable to each person singly, holding all men so individually, wholly and completely amenable to himself *alone*, in every particular, as to relieve every one from all responsibility in relation to the performance or non-performance of another's duties; nothing being required of any individual beyond the faithful discharge of his own personal obligations.

PROP. XVI. That the individual responsibility of each believer, extends to the ascertaining of what his duties are, and how they are to be performed; precluding the propriety of every thing like dictation in such matters, on the part of his fellow-christians, and also proving at the same time every thing bordering on indifference, in relation thereto, on his own part, utterly unjustifiable.

PROP. XVII. That as Christians (even limiting the view to those who readily admit each other to be really such) are known to disagree, both in sentiment and practice, as to the nature of certain duties, and the manner of their required observance; and as however uncertain it may be, that any one of the multitude thus differing is *perfectly* right, it is nevertheless, known that they cannot all be so; it follows, that some Christians are absolutely wrong in their views and practices, in relation to certain religious duties.

PROP. XVIII. That it is never the duty of an individual, to observe or attend to a religious requirement in a manner that may be even absolutely right, while he firmly believes that God requires it to be observed or attended to in some other way; so that, if he, being a Christian, attempts to attend to the duty under these circumstances, he must observe it in the wrong manner, or *forfeit his Christian character*.

PROP. XIX. That when two Christians meet, holding opposite views on a given question, all dogmatism must be carefully avoided by both; for, if the one party has a right to say to his brother, *you are wrong*, the other party has an equal right to reply, *you are wrong*,—and thus we should have a divinely-given right legitimately exercised, involving two Christians in positive contradiction.

PROP. XX. That when one Christian, having dogmatically declared his equal brother wrong, and himself right, on a disputed point, finds himself in a dilemma by a direct return of his own dogmatism, and attempts to escape by the declaration, "O! I do not pronounce you wrong on my own authority, but on that of the Bible!" he not only does not thereby escape, but proves himself, capable of disreputable dissimulation, inasmuch as, if he, in thus using the Bible, has not overstepped the legitimate limits of his own rights, then it follows as certainly as that the rights of all Christians are equal, that his brother may make precisely the same use of Bible authority; which, on being done, must convince him that his subterfuge, while it shifted the nominal grounds of his dogmatism, only increased the awkward unpleasantness of his dilemma, as from it he cannot now escape, but by proving himself possessed of *some kind of infallibility in biblical interpretation* to which his brother cannot lay claim.

PROP. XXI. That to admit the Christian character of any party or parties, and to deny, at the same time, or even to speak doubtfully of the honesty of their souls in the obedience they offer to God, falls nothing short of cruel mockery,—as a hypocrite is no Christian, but the basest of mortals.

PROP. XXII. That it is just as easy for true Christians, under every possible variety of circumstances, to walk together in all the gracious relations of fellowship and communion, in the sweetest harmony and love, notwithstanding the number and magnitude of all their possible errors, as it is for them constantly to

honour and exemplify, as in duty bound, the simple, sublime, god-like injunction contained in these five words, "FORBEARING ONE ANOTHER IN LOVE."

PROP. XXIII. That as no Christian is so beclouded in judgment as to imagine that he forbears another in those parts of his sentiments or conduct which he approves; all should know that the maintaining of fellowship and communion where "FORBEARING ONE ANOTHER IN LOVE" is called into action, necessarily implies the discovery of sentiments or practices which are not approved.

PROP. XXIV. That as it is impossible to sanction or approve any erroneous sentiment of a fellow Christian, by uniting with him in the belief of a thousand truths, so also it is impossible to sanction or approve an error in his practice, by uniting with him in ten thousand observances, in themselves correct.

In the light of the preceding propositions, the Prospectus published sixteen months ago, set forth the bearings of this journal as follows:—

DISTINCTIVE OBJECT.

To enlarge the limits of Communion and Church-Membership, among Christians, to the greatest possible extent; and to circumscribe those bounds to the exclusion, if possible, of all other characters, without otherwise disturbing the Membership of existing Churches; till *acknowledged Christian character* shall constitute the *only* passport, at any time, and the *perfect* passport at all times, to every Communion and Church worthy of the Christian name; "that the world may believe" in Christ, even as he prayed.

GENERAL OBJECTS.

The promotion of Religious, Moral, Intellectual, and Social Improvement, under the guidance of Divine Revelation, substantiating every movement and measure to the test of Gospel principles.

Having thus re-asserted the principles which will impress the general features of the work, and having sketched those that will give tone to its more minute characteristics, it is only necessary to add, that in relation to all other matters the conclusion is still acted upon that the GOSPEL TRIBUNE will best represent itself.

The Topic for the Month.

The letter of the Rev. Mr. Ure, of Streetsville, viewed in connection with the following reply, must, it is thought, satisfy all who are not blinded by the dust of partizan bickerings, that it is impossible to find any thing like a reasonable pretext for the continued separation of the Free and United Presbyterians of Canada.

From the U. P. Magazine.

UNION OF THE FREE AND UNITED PRESBYTERIANS.

To the Editor of the C. United Presbyterian Magazine.

SIR,—Seldom have any of our Free Church brethren come forward with a lucid statement of their peculiar views. They have generally shut themselves up in vague and ambiguous language, from which it was next to impossible to understand what they would be at. Whether this might be from design, or from the rather gloomy nature of their peculiar sentiments, we shall not determine. But certain it is that they have dealt in obscure and doubtful phraseology which, like heathen oracles, might be interpreted, in whatever way might serve their purpose. And in general too, when they have come forward at all, either to explain or defend their cause, it has been done in a style of haughtiness and virulence which did not deserve reply. It is not so, however, with the letter of the Rev. Robert Ure, which you have very seasonably introduced into your pages, and which we thank you for giving us. It is written in a clear, connected and argumentative strain; and, on the whole, with becoming dignity, as well as Chris-