

observe it in the wrong manner, or *forfeit his Christian character.*

19. 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 would have a divinely given right legitimately exercised, involving two Christians in positive contradiction.

20. 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 disingenuousness, 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.

21. 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.

22. 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, godlike injunction contained in these five words, "FORBEARING ONE ANOTHER IN LOVE."

23. 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 approbates; 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 approbated.

24. That as it is impossible to sanction or approbate any erroneous sentiment of a fellow Christian, by uniting with him in the belief of a thousand truths, so also is it impossible to sanction or approbate 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 four 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, submitting every movement and measure to the test of Gospel principles.

Having thus announced 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 acted upon that THE GOSPEL TRIBUNE will best represent itself.

#### ARGUMENTS TWO HUNDRED YEARS OLD

Aware that a few may turn away from the *Tribune's* twenty-four propositions, because they are new, place is joyfully given to the following arguments of a paper, which John Bunyan tells us he met with when on his way up to London, to publish "DIFFICULTIES IN JUDGMENT ABOUT WATER BAPTISM NO BAR TO COMMUNION." So great are the intrinsic merits of this paper, in point of argument, that it cannot fail to be soundly relished by every lover of accurate reasoning. Bunyan valued it so highly, that he immediately published it at the close of his book, saying,—

HERE FOLLOWETH MR. HENRY JESSE'S JUDGMENT UPON THE SAME ARGUMENT.

ROM. xiv. 1.

*Such as are weak in faith, receive you, &c.*

Whereas some suppose the receiving there mentioned