

THE GOSPEL TRIBUNE,

FOR ALLIANCE AND INTERCOMMUNION

THROUGHOUT

Evangelical Christendom.

VOLUME II.]

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"ONE IS YOUR MASTER, even CHRIST : AND ALL YE ARE BRETH"EN."

INTRODUCTION TO VOLUME II.

On entering upon the labours of the *second year*, the Conductor of the *Gospel Tribune* is happy in the reflection, that he has abundant encouragement to proceed in aiding to diffuse among all evangelical bodies, such an accurate estimate of their existing differences, as shall cause the delusive walls of mist, by which they are now separated, speedily to vanish; till, on search being made, there shall no longer be found but "one fold and one Shepherd."

That none may have occasion to fail in rightly comprehending the true position of this *inter-denominational* journal, it is now reiterated, that the doctrinal basis adopted by the Evangelical Alliance will characterise its theological teachings, and that the church-membership, christian-union and alliance for which it pleads, have no application whatever, to any party or individual destitute of the spirit of Christ. In its more minute details, the work must still be expected to bear the impress of the following

DECLARATION OF SENTIMENTS.

PROPOSITION I. That it is the paramount and constant duty of all men, to uphold, at the necessary cost of utter self-condemnation, the untarnished honor, justice, perfection and glory of God's moral government, as set forth in the Scriptures, and by those events which make manifest his judgments in the earth.

PROP. II. That each separate requirement of the Holy Scriptures, claims the immediate, unreserved and unconditional obedience of every inhabitant of earth, on the knowledge of the law being acquired and its observance rendered practicable.

PROP. III. That as all are by nature the children of wrath, and alienated from God through the wickedness that is in them, it is the *first* duty of every individual to seek the kingdom of God and his righteousness, to the exclusion of every other object, till adopted into the family of God through the mediation of Jesus Christ.

PROP. IV. 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.

PROP. V. That whoever, with the heart, believes unto righteousness, is, by the simple fact of his faith, and on the moment it becomes a fact, fully and completely constituted a child of God, through the transforming and renewing influences of the Holy Spirit.

PROP. VI. That the moment an individual becomes a child of God through faith in Jesus Christ, such believer is, on that instant, not only truly but also fully and completely translated from the kingdom of darkness into the kingdom of God's dear Son, made a fellow-citizen with the Saints, and of the household of faith; and also not only truly, but also fully and completely incorporated into the Body of Christ, THE CHURCH of the living God; so that all true Christians, are, one with another, members of one and the same body irrespective of the choice of each.

PROP. VII. That the Body of Christ, THE CHURCH, when viewed as a whole, comprises all the saints in heaven, and also all those on earth, wherever found, whose faith has saved them from the dominion of sin. When considered as local or confined to a place; as Heaven, Earth, America, Canada, New York or Toronto, THE CHURCH comprises all in the place specified, who possess the spirit of the Lord Jesus Christ, of whom, it is said, the whole family in Heaven and Earth is named.

PROP. VIII. That every church claiming to be one, should, in relation to its constituent elements, follow the model of THE CHURCH of God; never receiving to membership, save on the ground of Christian character evinced, and never rejecting therefrom, save on the conviction that Christian character is not possessed by the party rejected.

PROP. IX. That, among all the organizations on earth which now claim the name of Church or THE CHURCH, no one of them is entitled to the appellation, any further than it is composed wholly and exclusively, of those whose names are written in heaven, being the children of God.

PROP. X. That, among the membership of the church, as such, there is no supremacy of power, right, privilege or immunity; the right of one being the right of all, and the same being true of any given power, privilege or immunity; if any one may lawfully exercise it, all the rest may do the same.

PROP. XI. That the christian who keeps within the legitimate sphere of his own rights, will never be found occupying a position which his fellow-christian cannot assume without involving the two in unavoidable contradictions: for, to suppose that the rights of christians cannot be exercised by all the membership in *harmony*, is clearly to impeach the wisdom of their author.

PROP. XII. That as God receives the believer, immediately on his becoming such, to all the rights and privileges of the Christian; so should he be received by all his fellow-christians, immediately on their perceiving in him the image of Christ, or such features of character as warrant the belief of his being really a child of God.

PROP. XIII. That as the keeping of the commandments of Christ, and the love of all his followers, constitute the best evidence of discipleship, perfect evidence would be faultlessly keeping all the commandments of Christ, and loving perfectly all his followers. But as perfect love and obedience without fault or