

privileges of his Church, can be generally unaccompanied with an asperity of temper, a proneness to doubt the sincerity, to censure the motives, and depreciate the virtues of those whom they are accustomed to treat with so much vigour." "The direct tendency of such a principle is not merely to annihilate the unity of the Church, but to contract the heart to narrow the understanding, and, in the room of, 'holding forth the word of life,' to invest every petty speculation and to minute opinion with the dignity of a fundamental truth." The angular disputes in the *Pioneer* about weekly communion, missionary organization, &c., &c., as well as his anathemas against other Churches, are examples of the truth of these remarks.

2. Of the *Schismatic* character of the *Pioneer's* dogma, Robert Hall observes: "*Schism*, in its primitive and literal sense, signifies the breaking of a substance into two or more parts, and when figuratively applied to a body of men, it denotes the division of it into two parties; and though it may be applied to such a state of contention as consists with the preservation of external union, it is most eminently applicable to society whose bond of union is dissolved, and where one part rejects the other from its fellowship. If there is any meaning in terms, this is *Schism* in its highest sense." "The advocates of strict communion *pled* for visible *disunion*; nor will it avail them to reply that they cultivate a fraternal affection towards Christians of other denominations, while they insist on such a visible separation as must make it apparent to the world that they are not one. Internal sentiments of esteem are cognizable only to the Searcher of hearts, external indications are all that the world has to judge by; and so far are they from exhibiting these, that they value themselves in maintaining such a position towards their fellow-Christians as confounds them, in a very important point, with infidels and heathens. If a rent or division in the body is pregnant with so much scandal and offence as the Scriptures represent it, if the spirit of love and concord is the distinguishing badge of the Christian profession, it is surprising it has never occurred to them, that by insisting on such a separation as was unheard of in primitive times every approach of which is denounced in Scripture as a most serious evil, they are acting in direct opposition to the genius of the Gospel and the solemn injunctions of its inspired Teachers."

3. The *intolerant* spirit of the *Pioneer's* dogma is thus stated by Mr. Hall: "The case of strict communion is not a defensive but an offensive measure; it is not an assertion of Christian liberty by resisting encroachments, it is itself a violent encroachment on the freedom of others; not an effort to preserve our own worship pure, but to enforce a conformity to our views, in a point acknowledged not to be essential to salvation.

4. The *Popish assumption of infallibility*, &c., involved the *Pioneer's*