curse upon all who pay not to those laws the fullest obe­dience, when they are not obviously inconsistent with the laws of piety and virtue, which are of prior obligation. The Christian church therefore must always remain a society distinct from the stale; and though, till the present age of hazardous innovations, it has been deemed expedient in every country where the truth of the gospel is admitted, to give to the religion of Christ a legal establishment, and to confer immunities on its ministers, this measure has been adopted, not to secure the purity of the faith, which ap­peals to the private judgment of each individual, but merely to preserve the peace of society, and to impose a restraint upon those actions of which human laws cannot take cog­nizance. With religion, Christian governments have no further concern than as it tends to promote the practice of virtue. The early Christians, however, not understanding the principle upon which penal laws were employed to pre­serve the purity of the Jewish religion, and, as our blessed Lord observed to two of his apostles, not knowing what spirit they were of, hastily concluded that they had a right to enforce the doctrines and worship of the New Testament, by the same means which had been used to preserve the Israelites steady to the doctrines and worship of the Old. Hence, though they had themselves suffered the most cruel persecutions, they no sooner had the power of the state in their bands, than they persecuted the pagans for their ido­latry ; and afterwards, when heresies arose in the church, persecuted one another for expressing in different phrases metaphysical propositions, of such a nature as no human mind can fully comprehend. The apostle had forewarned them that there must be heresies in the church, that they who are approved may be made manifest ; but it did not occur to them that persecution for opinion is the worst of all heresies, as it violates at once truth and charity.

Hitherto these unhallowed means of bringing Christians to uniformity of faith and practice, had been only occasion­ally employed, from their not accurately distinguishing be­tween the spirit of the gospel and that of the law ; but as soon as the bishops of Rome had brought the inhabitants of Europe to recognise their infallibility in explaining ar­ticles of faith and deciding points of controversy, persecu­tion became a regular and permanent instrument of eccle­siastical discipline. To doubt or to deny any doctrine to which these unerring instructors had given the sanction of their approbation, was held to be not only a resisting of the truth, but an act of rebellion against their sacred authority ; and the secular power, of which by various arts, they hail acquired the absolute direction, was instantly employed to avenge both.

Thus Europe had been accustomed, during many cen­turies, to see speculative opinions propagated or defended by force ; the charity and mutual forbearance which Chris­tianity recommends with so much warmth were forgotten ; the sacred rights of conscience and of private judgment were unheard of; and not only the idea of toleration, but even the word itself, in the sense now affixed to it, was un­known. A right to extirpate error by force was univer­sally allowed to be the prerogative of those who possessed the knowledge of truth ; and though the first reformers did not arrogate to themselves in direct terms that infallibility which they had refused to the church of Rome, they were not less confident of the truth of their own doctrines, and required with equal ardour the princes of their party to check such as presumed to impugn or to oppose them. To this request too many of those princes lent a willing car. It flattered at once their piety and their pride, to be con­sidered as possessing all the rights of Jewish princes ; and Ηenry the Eighth of England, after labouring to make his divines declare that all authority, ecclesiastical as well as civil, flows from the crown, persecuted alternately the Pa­pists and Protestants. Many of his successors, whose cha­racters were much better than his, thought themselves duly authorized, by virtue of their acknowledged supremacy over all states and conditions of men, to enforce by means of penal laws a uniformity of faith and worship among their subjects; and it was not till the revolution that any sect in England seems to have fully understood, that all men have an unalienable right to worship God in the manner which to them may seem most suitable to his nature, and the re­lation in which they stand to him ; or that it is impossible to pr<κluce uniformity of opinion by any other means than candid disquisition and sound reasoning. That the civil magistrate has a right to check the propagation of opinions which tend only to sap the foundations of virtue, and to disturb the peace of society, cannot, we think, be questioned ; but that he has no right to restrain mankind from publicly professing any system of faith which comprehends the be­ing and providence of God, the great laws of morality, and a future state of rewards and punishments, is as evident as that it is the object of religion to fit mankind for heaven, and the whole duty of the magistrates to maintain peace, liberty, and property, upon earth. We have elsewhere ob­served, that among a number of different sects of Christians, it is not the superior purity of the system of faith professed by one of them, that gives it a right to the immunities of an establishment in preference to all its rivals ; but though the legislature is authorized, in certain circumstances, to make a less pure system the religion of the state, it would be the height of absurdity to suppose that any man, or body of men, can have authority to prevent a purer system from being acknowledged as the religion of individuals. For propagating opinions and pursuing practices which neces­sarily create civil disturbance, every man is answerable to the laws of his country ; but for the soundness of his faith, and the purity of his worship, he is answerable to no tri­bunal but that which can search the heart.

When churches are established, and creeds drawn up as guides to the preaching of the national clergy, it is obvious that every clergyman who teaches any thing directly con­trary to the doctrine of such creeds, violates the condition on which he holds his benefice, and may be justly deprived of that benefice, whether his obnoxious opinion be in itself true or false, important or unimportant; but his punishment should be extended no farther. To expel a Christian from private communion for teaching any doctrine which is neither injurious to the state nor contrary to the few simple articles which comprise the sum of the Christian faith, is the grossest tyranny ; and the governors of that church which is guilty of it usurp the prerogative of the blessed Lord, who commanded the apostles themselves not to be called masters in this sense ; for one, says he, is your mas­ter, even Christ. It is indeed a hardship to deprive a man oi' his living for conscientiously illustrating what he believes to be a truth of the gospel, only because his illustration may be different from that which had formerly been given by men fallible like himself; but if the establishment of human compilations of faith be necessary, this hardship cannot be removed but by making such compilations as simple as pos­sible, and drawing them up in scripture language. Such a reformation, could it be effected peaceably, would serve other good purposes ; for while it would sufficiently guard the purity of the faith, it would withdraw that temptation which too many establishments throw in the way of men to subscribe to the truth of what they do not really believe ; and it would effectually banish from the Christian church every thing which can be called by the name of *persecu­tion.*

TOLLO, or Tolour Bay, a great bay on the east coast of the island of Celebes, very broad at the entrance.

TOLOUR Isle, the largest of the Salibabo Isles, named Kercolang by Captain Hunter. It is a well-cultivated and populous island. The inhabitants are chiefly Mahomme­