

the Romans. The inspired writer, after saying, "Let every soul be subject to the higher powers," and stating the various reasons why they should be subject, in verses 7, 8, and 9, specifies that which every Christian should do, and that which he should not do, in subjection to the civil magistrate: "Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man any thing but to love one another; for he that loveth another hath fulfilled the law. For this, thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, thou shalt love thy neighbor as thyself. The duties here specified, which, the Apostle says, include every thing that is required of Christians, as subjects of the higher powers, are merely and only the civil duties between man and man. After rehearsing the latter five commandments of the decalogue, the inspired writer adds, "If there be any other commandment" (the observance of which falls under the cognizance of the higher powers,) "it is briefly comprehended in this saying, thou shalt love thy neighbor as thyself." From this we have unquestionable grounds for believing that the observance of the first, second, third, fourth and fifth commandments do not come within the province of the civil magistrate. The higher powers, therefore, assumed an illegitimate authority, (that is went beyond their province,) and thereby robbed the people of their inalienable right when they made and enforced laws respecting the creed which the subjects should believe, and the places of worship which they should attend. By the toleration act dissenters are *permitted* to enjoy their inalienable right. Toleration, which is an allowance given to that which is not approved, implies that dissent is an evil, an evil which the state has a right to suppress. When a tutor declares that he gives one of his pupils a licence to depart from propriety, if we do not question the tutor's fidelity, we naturally believe the pupil to be weak in the intellect. In like manner, when the state which assumed the guardianship of the people's religion, passes an act of toleration in favor of dissent from the state religion, churchmen naturally believe that dissenters are weak in the intellect. About thirty years ago when a Rev. churchman who had succeeded his father in one of the Western isles of Scotland, heard a dissenting minister preach, he was astonished, and said, "I always thought the dissenters were silly, ignorant people, but that is a sensible man."

Justice to dissenters requires, that the state renounce its illegitimate authority, and keep within the province which the Sovereign of the universe has assigned to it by taking cognizance only of the civil duties between man and man. It is readily admitted that every magistrate should act the part of a Christian. When he acts the part of a christian, he uses the weapons appointed by the Captain of Salvation which are all defensive, except the sword of the spirit which is the word of God. When he acts as civil magistrate, he uses the weapons appointed by the state, which are