

trate all principles of godliness, all rights of property, all conjugal relationship. And all that has been hitherto recognised as distinguishing citizens from savages, or a good man from a knave, is to be replaced by the Utopianism of the fool, who hath said in his heart, There is no God.

What, then, is atheism to do for us? Secure us liberty? that is its principal pretence. Religion is identified with priestcraft, and priestcraft with intolerance, and all are enjoined to give up with their faith as they would regain their freedom. I am not to disparage liberty—the birthright of man—the glory of a nation—the end of government itself: distrusted and denounced, yet always innocent and kind; blessing to the last when suffered to remain, and even when banished from the earth, rising into the heavens as a star of hope, and shedding its rays of promise on the island of the exile, the dungeon of the prisoner, and the fetters of the slave. I admire Liberty: and I pity the mind which, from dread of its abuses or hatred of its equity, can behold with jaundiced eye its incorruptible attractions. But I deny the affinity of liberty to atheism. If men do not serve God, they will