

the remarks contained in the preceding discourses. No doubt this feature in our government has paved the way for the introduction of men into our national councils, who are opposed to every form and appearance of christianity. In this the children of this world have proved themselves to be wiser than the children of light. The doctrine of the entire separation of government from religion, in the extent to which it is carried, is an infidel doctrine. But means have been found, in some way, to render it popular with many of the professors of christianity. They have progressed still farther, and caused it to be believed, that a respect for religion, or even a speculative belief in revelation, is neither a necessary or a very important qualification of a ruler in a christian country. This impression is peculiarly favourable to the cause of infidelity, and has no doubt been much promoted by the arts and labours of men of that description. It has already been observed that an infidel, as such, can be viewed in no other light than as an enemy to the christian religion in every form of it. By engrossing as much power as possible into their own hands, they are placed in a situation to exert a more powerful and more fatal influence to injure that religion which they take every opportunity to render contemptible. It is impossible that it should be otherwise, for what can be more opposite than light and darkness? What security can we have of even the political integrity of a man without religion and without morals? Do we depend upon the sanctity of an oath as an important bond of society? An oath can have no other foundation than religion. Destroy all impressions of religious obligation, and oaths become mere words of course. There can be nothing binding in them; one important cement of society is gone, and no other motives to action are left than those of ambition, convenience, or self interest. All the power which remains with the people to remedy this evil, is in the proper use of their right of election. Should that be executed wisely, and without either improper bias or corruption, many evils which we have reason to fear, might be avoided. But, on the other hand, deplorable is the situation of a nation, when on each side walk the wicked, and the vilest of men are exalted; and more deplorable still, when vileness itself is the most