

ly can I turn out of my heart emotions approaching to envy, at the tranquil state of many of my fellow-Christians. Happily ignorant, exempt from perplexities and conflicts, at least on such subjects as this, they spend their blameless lives in the exercises of piety, usefulness to mankind, and all the sweet enjoyments of religion; they go down to the grave in peace, and the angel of death leads their purified spirits to the perfection of heaven.—Would we harass them on their pilgrimage?—Far, far from it!—Alas, the choice is not left with us! These subjects are not allowed to lie in concealment. They are bruited abroad. If Christians can be quiet, infidels will not be so.* “The arrow flieth by day, and the pestilence walketh in darkness.” Not only in books of philosophy, but in the periodical journals and common literature of the day, in this country and in others, in Europe and in America, by various phrase, covertly and openly, coarsely and politely, it is proclaimed that Cuvier has supplanted Moses, that Geology has exploded Genesis. There is a class of persons, who understand the scientific side of the difficulty enough to make out of it an excuse for open infidelity, or secretly cherished skepticism; and thus they are able to pacify their consciences in a contemptuous neglect of the evidence and authority of religion. Do we owe no regard to those persons? Have we no sympathy for them; no consideration for the educational and other unhappy causes of their doubts? Are not their souls as precious as our own? Is not their state, before God and for eternity, as important as ours? Can we prevail upon them to unlearn their knowledge, to stifle the convictions of their judgment, or to suppress the avowal of those

* “The time has come when the whole question must be understood and settled by the friends of Revelation, unless they wish it to be turned to evil account by its enemies.” *An Anti-infidel Geologist*, *Christ. Observ.* May, 1834; p. 313.