

is not existent in our country. Many more than is generally supposed are, especially in this western country, laboring under this slow fever of the mind.

We had intended to make some lengthened extracts, but find that there is not room. Let all who can obtain the book for themselves, and those who cannot purchase, let them borrow of those who can. We would especially recommend to the attention of your readers, Mr. Editor, the seventh letter on the common difficulties of Infidelity and Christianity;—the ninth "Investigation to discover what is, and what is not demanded in the Bible as a condition of eternal safety"—twelfth, difficulties occasioned by the inconsistent lives, &c.—But I find I am in danger of recommending especially, to your readers the whole book in detail. I must, however, add, that in letter fifteen, besides the important subjects brought to view—the style is worthy of all praise. I question whether there is in our language a finer specimen of writing, on any similar subject.

F. G. H.

For the Journal and Luminary.
MISS BEECHER'S LETTERS ON THE DIFFICULTIES OF RELIGION.

This is a beautiful little book, of exactly the right kind. We must have something *sightly* in order to attract us. We can then, promise those who may look into this volume, that, unless they are unusually fastidious, they will find nothing to offend them in point of either taste or sentiment. Would that all our good books might fall into the hands of such publishers; and deserve as well to be thus beautifully executed. But our business is with the contents rather than with the dress.

Nothing is more changeful than error, especially that which arises from ignorance. Proteus himself could not assume half so many *shapes* as "modern infidelity." Some phases of it which Miss B. has discussed and refuted, (as far as it is possible to *refute* a fog) are perhaps somewhat more uniform, than others which are peculiar to our country and prevalent especially in the West. These letters strike the proper medium between strict logic, and popular illustration. For though it be true that *illustration* is often argument—it is equally true that *argument* is often *not* illustration. There must be more intelligence and intellectual acumen than is compatible with the twilight of scepticism, in order to appreciate the force of those arguments which would seem to be the logical course for such *vibrations* of the brain as engender the infidelity and atheism of modern school. Had the opponents of religion exercised their powers of thought sufficiently for the right appreciation of evidence they would not be heard, to so often complain of the insufficiency of proof to authenticate the claims of the Christian religion. But I shall fall under the rebuke of the author's preface, the rules contained in which we would most earnestly recommend to the attention of our theological pugilists of all schools. The "common sense" of this book is, we think, unmatched in the field of theological discussion. The objector is taken on his own ground and condemned out of his own mouth. Indeed, Miss B's. opponent ought to have a good degree of that philosophical coolness, which is so peculiar to her mode of discussion, not to feel himself frequently provoked with the perfect composure, (compatible at the same time with a burning interest for his everlasting welfare) with which she follows him from refuge to refuge, demolishing at a touch the fabrics which it has obviously cost him much time and labor to construct, until he is even exposed to the charge of denying in matters of religion those principles which he and every body else admit and practice upon, in the ordinary and most important concerns of life.

We have said above, that this is the very *kind* of book that is needed, and we add, that in our opinion, it will be long before we need expect to meet with a better of its kind. The topics, it would seem were suggested by actual occurrences—conversations in stages and steam boats. The trains of thought are obviously such as would be naturally expected upon such emergencies; and will therefore have an appropriate value in all similar circumstances.

There ought to be a copy of this book placed on the table of every Editor in the Union who has good sense and independence enough to make suitable extracts, and transfer them to his columns; and in every canal-boat and stage coach, and other mode of public conveyance by which the floating flippancy of scepticism is wont to circulate: It *would* be read, and could not be *answered*. It would be read, because of its attraction in appearance, in style, in topic (*difficulties in religion!*) in manner, and the author is a *Woman*. Cannot those whose attention is turned to this method of doing good devise some method to aid the writer of this book in her benevolent design of giving circulation to such fact and arguments in favor of our common Christianity!—by purchasing the book in such quantities as could be obtained for gratuitous distribution, in some such way as hinted above. Let it not be said that the kind of scepticism which it combats