

which is incumbent upon the Church. The civil power ought to see that its laws and administration be not *contrary* to the Word of God in the widest sense of the terms; otherwise the subject may find it necessary for conscience sake to obey God rather than man, and thus civil authority be brought into contempt. The Church on the other hand must take absolutely and exclusively the Word as its Statute Book—its function strictly speaking as purely administrative of the Word. This is the ground which we take as regards the Civil Magistrate, and from the doctrine, that in his official capacity he ought to have regard to the Word of God, we cannot resile.

The Appendix to this volume contains many valuable documents, not easily accessible to the student. The execution of the work is remarkably good. The type is bold and clear, and the paper of the best quality. We would earnestly recommend this book to our ministers and students. It is highly suggestive and well repays perusal.

THE SPIRIT AND BEAUTY OF THE CHRISTIAN RELIGION. Selections from Chateaubriand's *Genius of Christianity*. Translated from the French, with an introduction, by EMMA B. STORK. *Philadelphia*: Lindsay & Blakiston. *Montreal*: B. Dawson, 1858. Pp. 213.

This is a valuable but imperfect publication. We can never read with pleasure garbled editions of celebrated works; even when, as in the present instance, the liberties taken with the original are sincerely intended to guard the interests of Christian truth. Mrs. Stork claims too much freedom, and does injustice to the French author, when she tells us—"We have consulted our liberty of conscience, to expunge in our translation some of the sentiments of the pious and faithful Chateaubriand. Some remarks have been intentionally modified from the original, (in a few instances) where they are tinctured with the Popish doctrine of penances. Others are omitted for the same reason." This is very unsatisfactory. No one wants such an expurgated edition of Thomas a Kempis, or Pascal, or Fenelon; and it would have been much better in the case of Chateaubriand to reprint the complete translation of his noble work, which was recently published in England, appending in footnotes such doctrinal corrections as may be thought necessary.

The "*Génie du Christianisme*" is an old favorite of ours; and we should be glad to see it in the hands of Theological Students and the intelligent Christian lay. It is to be read in some parts with caution and even with dissent; yet it deserves to be called a Christian Classic, written as it is with a charming eloquence, and confirming our faith in Christianity by developing its beauties and tracing its mighty beneficent effects.

THE TRUE GLORY OF WOMAN, as portrayed in the beautiful life of the Virgin Mary. By the Rev. H. HARBAUGH, A.M. *Philadelphia*: Lindsay & Blakiston. *Montreal*: B. Dawson, 1858. Pp. 263.

We can recommend this volume as an ample statement of all the teaching of Scripture regarding the Mother of our Lord. It should be extensively read by Protestants, who in their just and vehement resistance to the Mariolatry of the Church of Rome, have been tempted too little to regard and study that most favored one of all the human race. Mr. Harbaugh treats of Mary as the Virgin, the betrothed, the wife, the mother, the disciple, and the saint. Incidentally he discusses various historical and artistic questions regarding her, and closes with two chapters, in one of which he proves that Mary is not an object of worship, and in the other adduces the evidence or rather the probabilities in favor of her having continued ever a Virgin, very properly pointing out that the basis on which the belief of her perpetual virginity rests is quite different from that alleged in support of her immaculate conception.