

The summary of the contents of Matt. xxvi, Mark xiv, and Luke xxii, are thus given:

Matthew xxvi. Institution of the mass.	Matthew xxvi. Christ eateth the pass-over—instituteth his holy supper, &c.
Mark xiv. The same.	Mark xiv. " After the passover prepared and eaten, instituteth his supper.
Luke xxii. The same:	Luke xxii. Christ instituteth his holy supper.

Louth has justly observed that "the nature of a lie consists in this, that it is a false signification knowingly and voluntarily used." Rome cannot escape from the application of this remark, as an examination of the Louvaine Testament clearly proves.

Yours &c.,
J. F. H.

BOOK NOTICES.

THE MAINE LAW ILLUSTRATED: Being the result of an investigation made in the Maine Law States; by A. Farewell and G. P. Ure, President and Secretary of the Canadian Prohibitory Liquor Law League, during the month of February, 1855. Toronto: J. C. Geikie, 70, and C. Fletcher, 54 Yonge-St.

If there is a reasonable person in Canada, who doubts the propriety of the Maine Law movement, let him secure this pamphlet; its price is one shilling and three pence.

MARY NOT IMMACULATE, &c. A Lecture delivered before the Protestant Alliance, in the St. Lawrence, Hall, on the first of March, and published by request, by the REV. ROBERT JOHNSON, of the Reformed Presbyterian Church, Toronto: Price 7½. Sold at C. Fletcher's and at W. Shewan's.

If any thing is needed to exhibit the absurdity of the new papal dogma, the desideratum is abundantly supplied by Mr. Johnson's pamphlet.

RAINY AFTERNOONS, or Tales and Sketches, by the Howard Family: By Randall Ballantyne, Authoress of the Child's Ark, &c. &c.

A copy of this work which furnishes pleasing and profitable entertainment for young people, has been received from the new Book Store of J. C. Geikie, No. 70 Yonge-St. who having been compelled by ill health, to leave the pulpit for a time, is laudably endeavouring to diffuse useful knowledge through the publication and sale of books:—may he be abundantly successful.

A VOICE TO CHRISTIAN MOTHERS, or a Memorial of Filial Affection; being a brief memoir of Mrs. Ann Massey, by her son, agent of the Montreal Young Men's Christian Association, with an introduction, by the Rev. H. Wilkes, D.D., pastor of Zion Church.

From the Prohibitionist.

THE MISSION OF LAW.

Law is a School-master. Its mission is to *teach* as well as to *restrain*. So far as the majority of men are concerned, its influence is a purely educational one. It does much to form their notions of right and wrong; to render them complacent or intolerant, as the case may be, towards this practice or that,—this theory or the other. The only forces of the law which affect them are its *moral* forces, and these gradually, but silently, give impress to their entire system of ethics, and through them form or modify their opinions of whatever accords with or opposes the law. * * *

But such things, we are told, will never reform men. Perhaps not primarily; they are not intended to reform but simply to restrain. The law takes cognizance, not of affections and motives, but *acts*; though it not unfrequently modifies the former by its operation upon the latter. It denounces no penalty against covetousness, but the frauds and forgeries, and swindlings and thefts, which are the fruits of covetousness, it observes and punishes. It says nothing of *hate*, as an abstract emotion—but when it ultimates itself in an invasion of another's rights, in assaults, and maimings, and murders, the law steps in with its coercive penalties, and *restrains*, not *reforms*, the wrong-doer. *Reform*, it may—but this it does incidentally, if at all—its primary mission to the law-breaker is one of *coercion*. He may, indeed, "hurl defiance at its penalties, and treat its menaces with scorn," but the law has a very quiet and effectual way of extinguishing such ebullitions of phrenzy.

There is scarcely a law on our statute-book that is not coercive. Honest, law-abiding citizens see no hardship in this—they are not restrained from burglary, forgery, arson, homicide, and kindred offences, by fear of penalties. In all of these matters they are a law unto themselves. But the covetous, the malignant, the revengeful, are restrained, and for *these* especially the penalties of the law are designed. If the man who pursues an unlawful traffic, whose legitimate tendency is to corrupt the public morals, and so fill the land with crime, may not be *coerced* from his dreadful business, the Civil Government is a failure, the *right* of the subject to protection is a delusion—and all the inmates of our State-prisons are entitled to indemnification for loss of time, defamation of character, and restraint of liberty.

Why will not the opponents of a Prohibitory Liquor Law meet the question fairly, instead of indulging in vain and idle declamation? Our fundamental position is, that Government has the *right* to suppress *any traffic whatever* that necessarily demoralizes society, promotes crime, imposes heavy burdens upon the people, and endangers the safety of the citizen. The liquor traffic notoriously does all this. It is, therefore, antagonistic to civil government, which is required by its very foundation principle, to suppress it. When our opponents will show that this position is untenable, we agree that *all* coercive legislation is unphilosophical—till then, we beg them for decency sake, to whine less about "bolts and bars," "fines and imprisonments," "coercion," and "persecution,"—or get out a new *Martyrology*, in which Dick Turpin shall crowd John Rogers from the pedestal of fame; Monroe Edwards snatch the crown of amaranth from the brow of Ridley, and the convicted rum-sellers of Maine, Rhode Island, and Connecticut, be canonized in place of those heroic sufferers of the olden time, who died by fagot and by steel, rather than abjure their faith, and make the truth of God a lie.