

the covenant, and taking out the tables of stone, had, with some instrument of iron, obliterated one of the commands which the divine finger wrote on them." But then it struck me, how impolitic it was that such a story should ever have gained currency, much less become a foundation for it. Who would ever have thought of the long Roman Catholics with suggestions, one of the commandments, unless they had done it, or something like it?

So I thought I would inquire whether it was so or not, and I did, and found it to be a fact and no slander. I saw with my own eye, the catechisms published under the sanction of bishops and archbishops, in which one of the commandments was numbered, and the reader may see the same thing in "The Manual of Catholic Duty," printed no farther off than Philadelphia. The list of commandments runs thus:

"1. I am the Lord thy God; thou shalt not have strange gods before me."

"2. Thou shalt not take the name of the Lord thy God in vain."

"3. Remember the Sabbath-day." &c. The reader will see that the commandment which the Catholics leave out, as being grievous to them, is the second of the series. It is the one that forbids making graven images and likenesses of any thing for worship. That is the one they don't like, and they don't like it because they do like pictures and images in their churches. They say these things wonderfully tend to promote devotion, and so they do away that all things to be right." But he was no Catholic.

Well, having got rid of the second, they call the third second, and our fourth they number third, and so on till they come to our tenth, which, according to their numbering, is the ninth. But they don't like the sound of the nine, so they call it the eighth. The Bible speaks of "ten commandments" (Exod. xxiv. 23, Deut. iv. 13), and every body has got used to the number ten, they must continue to make out ten, somehow or other. And how do you think they do it? Why, they leave their ninth, and call the first part ninth, and the other tenth.

So they make out ten. In the Philadelphia Manual,* corrected and approved by the Rev. Bishop Kennerly, it is thus:—

"9. Thou shalt not covet thy neighbour's wife."

"10. Thou shalt not covet thy neighbour's goods."

You see they make two of the commandments relate to coveting. It is not very probable the Lord did so. I reckon they were not so numbered on the tables of stone. But you see it would never do to let that second commandment stand, and it would never do to have less than ten, so they were laid under more of necessity to do as they have done. But, after all, it is a bad job. It is not nearly so ingenious as many of the devices of popery. After all it is said and done, they have but nine commandments; for every body knows, that by dividing any thing, you get not two wholes, but two halves. There is but one whole after the division. And so, if the nine commandments be but one commandment after they have divided it. If they were to quarter it, they could not make any more of it. If the Catholics are bent on dividing the last of the commandments, they should call the first half, 8½ and the second half 9½. That is what they ought to do. That would be acting honestly, for they know they have left out one of the Lord's ten. They know that the Lord gave ten commandments, and they acknowledge only nine of them. It is a mean device to divide one of the nine, and then say they acknowledge ten. The Catholics know that the commandments, as they are in many of their catechisms, are not as they were written with the finger of God on the tables of stone. They know that one is wanting, and why it is they know. They had better take care how they do such things, for "the Lord is a jealous God."

Indeed, the Catholics are sorry for what they have done in this matter. It has turned out a bad speculation. This reduction of the law of God one-tenth, has led to the opening of many eyes. They will never do the like again. And, as a proof of their repentance, they have restored the second commandment in many cases; they can show you a great many catechisms and books in which it is found. I had supposed that the omission existed now only in the catechisms published and used in Ireland, until I heard of the Philadelphia Manual. They had better repent thoroughly, and restore the commandment in all their publications. And I think it would not be amiss for them to confess, that once they have been fallible; that in the matter of mutilating the Decalogue, they could and did err. If they will afford us that evidence of repentance, we will forgive them; and we will say no more about it. We know it is a sore subject with them; they don't know how to get over it. When one asks them, "How came you to leave out the second commandment?" If they say, "Why, we have not left it out in all our books," the other replies, "But why did you leave it out of any?"—and there the conversation ends. Echo is the only respondent, and she but repeats the question, "Why?"—Thoughts on Popery.

NEANDER.

J. A. W. Neander was born at Göttingen in 1789. His father and mother were both of the Jewish stock. Young Neander made rapid progress in his studies, and at the end of a year could learn more from his private tutor. At the Gymnasium of Hamburg he won the devoted attachment of Gurliut, an eminent friend of education—who proved to him a second father. A few remaining letters addressed by Neander to Cha-

*In the Toronto Roman Catholic Catechism, too.—Ed.

ness, clearly indicate the thoughtful and intense spirit of the youth. He wrote to his father, when he was at severe mental struggles: "He who, in some degree, revels in intercourse with some intelligent and friendly associate with whom he met at Hamburg. Judaism now failing to satisfy him, for a season 'Pinto' as Neumann expresses it," was his idol and perpetual watchword." At length, when his mind was still in darkness, he met with some discourses on religion by Schleiermacher, which led him to renounce his Christianity. A more religious future to supply the wants and soothe the miseries of the human soul. In 1806, at the age of seventeen, he attached himself, by baptism, to the Christian Church—and his example in this respect was soon followed by his mother and his sister Johanna. His course at the Gymnasium he completed with great distinction, and in 1806 he entered on the study of law at the University of Göttingen, which he prosecuted for the study of theology. A considerable number of the professors and students of Halle were at this time fired with a spirit of high, intellectual and moral enthusiasm. Into this circle Neander entered with congenial sympathy. Among his instructors and counsellors were Schleiermacher, Knapp, and Steffens. His studies at the outset of his academic course were chiefly eargetical—but too early he engaged with ardour to the investigation of the early history of Christianity. Before the close of 1806, Halle was taken by Bernadotte and the University suspended by Napoleon. Young Neander started for Göttingen. On the way delicate in health, and short of resources, he was met by Dr. Giesemus, who conveyed him in a carriage to Göttingen. The rationalism of that city shocked and saddened him. His correspondence with Charlotte and at last with his mother, was full of complaints and great attachment to "Jesus Christ and him crucified." He finished his university studies in 1809, and returned to Hamburg. His intention was to enter on the pastoral office. Guntz, however, obtained for his young friend a stipend for a lectureship in Heidelberg, and in 1811 he commenced his career as a public instructor, by delivering a course of lectures on Church History in the University of that town. Here he met with rapid promotion. In 1812 he was called to Berlin, and in that city he spent the rest of his laborious and studious life. A succession of able and learned works proceeding from his pen—students flocked to his prelections, which comprehended Exegesis, Ethics, and Church History.—He lived in affectionate intercourse with men of piety and learning, nor least with hopeful students of science, and the mutual assistance between his sister Johanna and himself sweetened his domestic life. His health, however, was in general infirm. In the summer of 1846 it became worse than usual. Under the pressure of disease his spirit continued bland and bright—attachment to his friends, submission to his Lord and a wish to be useful, shone beautifully out. On a Saturday evening he said to his sister, "I am weary, let us go home, good night, good night." And they all slept. He lay in bed, and he calmly fell asleep in Jesus, on the 13th of July, 1850, in the 62nd year of his age, having spent a long life up to the last moment in his master's service. The vast procession at his funeral, and the regrets with which the announcement of his death was received in many lands, indicated what a hold he had on the public admiration and esteem. At the grave a choir of young men sang appropriate music, and a staid man from Halle made an affecting address. It was a solemn sight to see the tears gushing from the eyes of those who had been the pupils and friends of Neander. Many were deeply moved, and well might they join with the world in mourning for one who had done more than any one to keep pure the religion of Christ in Germany. As a theologian he was not altogether free from a certain latitudinarianism, which, to a far greater extent, has perverted the writings and speculations of some of his German contemporaries. But his piety was deep—his trust in Christ was strong—his mind pure and gentle—his demeanour was mild and condescending—his learning was prodigious—and his desire of usefulness was ardent. He has left behind him many manuscripts—some of which are expected to be given to the world. For the present he lies in peace, and his tombstone is his Church History—a structure incomplete, indeed, but choice in its materials, noble in its proportions, and graceful in its execution.

THE ECCLESIASTICAL TITLES BILL—ITS THREATENED RESULTS.

The Ecclesiastical Titles Bill has passed at last. In this measure we have never felt the interest experienced by others. The government have themselves been blind to the political danger of their tardy policy for a series of years to govern Ireland through the Roman priesthood, and low indeed have they fallen, when they could not institute colleges for the middle classes in Ireland, without submitting their scheme to the Pope, and professing their anxiety to modify its regulations in accordance with his views. We cannot be sorry, that when they themselves before him in this abject position, and exalted such a sacred agency to kiss his foot, he spurned them with his foot. They got the treatment they deserved. Conceive the humiliation of a great nation like this, unable to endow colleges for the education of its own subjects, without seeking the sanction of an Italian priest! Our liberal government has sunk us very low. What could his Holiness—ungrateful as he was—do more than to acknowledge him as the vicergerent of the Almighty, and to worship him as God upon the earth?

The various measures introduced by the government were of a very paltry and insignificant character. The most eminent lawyers in the House of Commons were opposed to each other, on the meaning of the different clauses. The object of Lord John Russell was to have a bill